

The Lord's Prayer

AN INTERGENERATIONAL EVENT AND WORSHIP EXPERIENCE



We are grateful to the following people for their contributions to this resource: Ruth Vanderhart (author), Leonard Vander Zee (The Lord's Prayer—Going Deeper devotions), Joyce Borger (worship service resources), and Beth Jewett (bidding prayer).

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WELCOME!

You've probably opened this file because you're curious.

- Perhaps you've never tried an intergenerational event before, and you want to see what it's all about. Or perhaps you do intergenerational events regularly and are looking for a new topic.
- Maybe you're convicted about the importance of prayer and want to find a way for all of you—from small children to grandparents—to grow together through living into this well-known prayer.
- Maybe you're trying to imagine how someone could build a whole session around these well-known words that many people know by heart!

No matter what your reasons or your goals, we're glad you're here. On these pages you will find many options and ideas. We've organized them under the typical framework of a learning session or intergenerational event. But we are well aware that some people will use these ideas to frame an hour-long event, others will look here for ways to enhance a worship service in thirty minutes or less, and still others will use nearly everything here to plan a series of several events. No matter what your approach or your objectives, we trust you'll find plenty of suggestions on these pages to feed your imagination and structure your time.

Why the Lord's Prayer?

How many times have you found yourself saying the well-known words of this prayer without thinking about what they mean? These are words many of us learned as children. And we've said them over and over again until they just tumble out of our mouths without any effort.

But they are also the words of a prayer that Jesus gave us for important reasons. He wanted us to know what we should say when we're talking with and to our Father. He wanted us to know that every prayer we utter should include praise and adoration along with our petitions and requests, that we should not just pray for ourselves but for others as well.

As Leonard Vander Zee, author of the section [The Lord's Prayer—Going Deeper](#), says,

“One of the great lessons of the Lord's Prayer is that true prayer is God-centered. We implore God that our lives might revolve around him like the planets around the sun. We pray that we might fulfill the very purpose for which we were created.”

Our goal through the suggestions on these pages is to invite people from our congregations to think into the heart and soul of this prayer, to discover the meaning behind the words Jesus gave us, and to pray them with all their heart. Through that discovery all of us will learn more about praying the way Jesus taught us to pray—and we'll probably be far less likely to just mouth the words of the Lord's Prayer without thinking!

TIP

Take time to check out the insightful meditations in [The Lord's Prayer—Going Deeper](#).

Before the Event

You have choices to make as you plan for this event. It's probably best to begin by reading through all the suggestions on these pages. Then you can begin to pick and choose the ideas that will work best for your group. The following may be food for thought.

HOW MANY PEOPLE WILL ATTEND?

If you are planning an event with stations and tables, it will be important to know how many people to expect. A month ahead of time begin telling the congregation about the event. Get people excited about attending! Seniors, singles, parents, teens, children, persons with disabilities—all should feel welcomed and needed. Each week add a few more details about the event you're planning. Intrigue people. Keep inviting them. And don't forget to include sign-up sheets. By the final Sunday before the event you will need a final count. There's a big difference between preparing for 50 attendees and 150!

SETTING UP THE STATIONS

You'll find plans and suggestions for seven stations on these pages. They don't need to be fancy, but gathering materials will take some time. This gives you a wonderful opportunity to invite families, teens, or small groups in the church to help. Put each available family or group in charge of one of the stations. Let them plan it and set it up. If that's not possible, you'll at least want to recruit some helpers to gather materials and set up on the day of the event.

Ideally, table groups will visit these stations together. The order is not important. If your total attendance is large, you'll need to consider having a couple of groups visit each station at the same time, or you may need to set up two sets of stations.

Another possibility is to have a "holding station." Enlarge this [Lord's Supper coloring poster](#) so it's as big as possible. (Your local office supply or other print shop should be able to help.) Place the jumbo-size coloring page on a table and invite all who are waiting to begin (for example, if you have nine groups instead of seven) to use markers (laid out beforehand) to fill in your Lord's Prayer poster. Other groups can contribute when they finish. Display the finished poster somewhere in your church foyer or hallway.

If you are meeting in a large room, consider having the stations along the edges, in a large circle. If that's not possible in your meeting room, use a large hall or another room for this purpose.

LORD'S PRAYER IN SIGNS OR MOTIONS

Before this session consider asking a group to develop movements to go with the Lord's Prayer—or to learn sign language for this prayer—that they can teach the whole group at the event. A group of middle school or high school teens would be ideal, and this would be a wonderful way to include teens as a valuable, necessary part of the event. You can find suggested signs [here](#) (video) or [here](#) (scroll down for an illustrated version).

Here's [a sample](#) of how you might develop and include motions.

Worship Service Resources

If you've decided to use this theme as part of one or more worship services instead of or in addition to hosting a separate all-ages learning event, check out some of these ideas:

THE LORD'S PRAYER IN OTHER LANGUAGES

Here is [a link to the Lord's Prayer](#) in just about every version and language imaginable. Because we are unable to check the accuracy of these, we encourage you to check them with native language speakers before using the texts publicly.

WORSHIP SERVICE PLANS ON THE LORD'S PRAYER

- [A service of confession and assurance using the Lord's Prayer](#)
- [Rattling Heaven's Doors: Six Service Plans Based on the Lord's Prayer](#)
- [Praying the Lord's Prayer During Lent](#) (includes a litany designed with the full participation of children in mind)
- [Our Father in Heaven: A Prayer Service Using the Lord's Prayer and the Heidelberg Catechism](#)
- [The Lord's Prayer: Using Hymns and the Heidelberg Catechism to Reflect on the Lord's Prayer](#)
- [All Age Worship Service on the Lord's Prayer](#) (lots of creative ideas including some links to videos)

VISUAL IDEAS

- [These banners](#) provide examples of ways to involve children in worship themes, and the banner activity is a good "pew project" idea for children and/or all ages.
- Lord's Prayer by [Timothy Botts](#) (calligraphy).

DRAMAS

- A skit on the meaning of the [Lord's Prayer](#)

CHILDREN'S MESSAGE

- Making a [prayer sandwich](#)
- [Pray about everything](#)
- [God's cell phone](#)

LITURGY

- For a paraphrase of the Lord's Prayer, see [this version](#) by Sarah Dylan Breur.

MUSIC

- **Abana in Heaven**, Arabic Lord's Prayer ([Lift Up Your Hearts #911](#))
 - Also see Greg Scheer [mp3](#) | [chart](#) | [info](#)
- **May Your Kingdom Come**, Eric Priest (with Caedmon's Call) [mp3](#) | [chart](#) | [blog](#)
- **Mayenziwe/Your Will Be Done**, South African ([Lift Up Your Hearts #909](#))
- **Our Father**, Bethel Music [chart](#)
- **Our Father**, Hillsong [chart](#)
- **Our Father**, Jared Anderson (Integrity) [mp3](#) | [chart](#)
- **Our Father in Heaven**, Swee Hong Lim ([Lift Up Your Hearts #914](#))
- **The Lord's Prayer**, Enter the Worship Circle (from *Chair and Microphone*, vol. 4) [mp3](#) | [chart](#) | [info](#)
- **The Lord's Prayer**, Clark (from *Humble American Christmas*) [mp3](#) | [chart](#)
- **The Lord's Prayer**, Zac Hicks (from *Songs for Liturgy*) [mp3](#) | [chart](#) | [info](#)
- **The Lord's Prayer**, Malotte ([Lift Up Your Hearts #912](#))
 - Contemporary arrangement: Christ Church, Nashville [mp3](#) | This is an arrangement of the most iconic version of the Lord's Prayer by [Albert Malotte](#).
- **The Lord's Prayer**, Shane & Shane (from *Worship Together.com*) [mp3](#) | [chart](#) | [info](#)

GATHERING

Before people arrive, set up tables in your meeting area. Round tables work best for conversation, but rectangles are fine too—as long as they aren’t too long. (Eight people per table is ideal.)

As people arrive, welcome them warmly. You want everyone—from children to senior citizens to everyone in between—to feel recognized and connected in what is going to happen in your event. But you’ll also need to take a little leadership to help people organize into truly intergenerational groups. We’re human, after all, and most of us gravitate toward our comfort zones, which usually include other people our age, people we know, and people we like. In this event and in other intergenerational events like it, it’s important to stretch people out of those zones a bit—to promote a true blend of generations around each table.

Church of the Servant in Grand Rapids, Michigan, uses a fun and attractive way of making this happen, using silk flowers and quart jars. Annette Ediger, organizer of intergenerational events for that congregation, describes how it works:

“As people enter the fellowship space, there is a table loaded with baskets and vases of silk flowers and ferns. I determined five different age groups and assigned each age group their own flower color. The groups are

- Age 0 – 6th grade
- 7th – 12th grade
- High school grad through 29 years old
- 30 – 55 years old
- 56 years old and up

“The participants are instructed to ‘make a bouquet’ by wandering through the fellowship space and placing their flower in a quart jar located at the center of a guest table. No table is permitted to have more than three flowers of the same color in their bouquet—meaning that at least three different age groups will be represented at a table of eight people. *Note: I don’t have rules about parents sitting/not sitting with their own children because I feel that decision is best left to the parents.*”

—excerpted from an article at [BuildFaith.org](https://www.buildfaith.org)

Of course, this is just one approach. A less expensive modification might be to use colored popsicle sticks. While the visual effect won’t be quite as lovely, people will get the point, and the tables will take shape with a variety of age groups.

Once people are assigned to tables, you may want to use one or more of the following activities to “break the ice” and to fill time until all attendees are present.

Option 1 Prayer Wall

The idea is to create a place where people of all ages can write or draw things they would like the church to pray for. The simplest approach is to hang a large sheet of poster paper on the wall of the room where you’re meeting. On a small table beneath or beside the poster, include markers of all colors. Make sure the poster is reachable by even your youngest members. At the top, include a heading, such as (***Your church name***) ***prays for . . .*** or ***We pray*** or just ***Pray***.

Once people are settled at their tables, encourage them to visit the prayer wall and to write or draw their prayer requests and ideas there. Tell them that later in the session they will refer to the wall as they pray together.

Option 2 Conversation Starter Slips

A jarful of [conversation starters](#) is sometimes a wonderful way to get people talking to each other! Prior to the session make a copy of these starters for each table. Cut them apart, fold them, and put them in a small jar or cup. Invite table groups to pass the cup, taking turns picking out a question and responding.

Option 3 Food

There's probably nothing that helps conversation around a table better than food! Whether it's a simple snack, like cookies and punch or coffee, or a simple meal like sandwiches or pizza or a pot-luck, consider having food together at the beginning of this event.

Option 4 Music

Music would make a great transition between the Gathering activities and the Opening of your session. Use a familiar prayer song that your congregation knows and loves (for example, "Lord, Listen to Your Children Praying" or "Open the Eyes of My Heart"), or a version of the Lord's Prayer from your church's hymnal, or one of the following recordings:

- [The Lord's Prayer](#) (featuring Sandra McCracken) from the album [The Kingdom of Heaven Is Like This](#) by Rain for Roots
- [The Lord's Prayer](#), Matthew Black

Another possibility is to use this music video, a presentation of the prayer in Swahili:

- [Baba Yetu](#), Swahili for "Our Father"

TIP

If you'd like to teach the words of one of these songs to the group, consider having someone in your congregation—maybe teens—make a PowerPoint version of it before the event.

OPENING

A good place to begin is to tell the group a bit about the Lord's Prayer. Don't assume that everyone knows what this prayer is and why we pray it. Explain that we find the prayer in Matthew 6:9-13 and that Jesus gave us this prayer as part of what we call the Sermon on the Mount.

Invite the group to imagine a mountainside with hundreds of people sitting and listening to Jesus. Then ask someone to read verses 5-8 of Matthew 6 aloud for the group, stopping before the prayer itself.

Explain that the verses that follow give us the words of this well-known prayer and that you are going to listen to (and maybe participate in!) that prayer now as a group. Choose **one** of the following ways to present the prayer:

TIP

If possible, read the Scripture story using an easy-to-read translation like the New International Reader's Version (NIRV).

Option 1 Lord's Prayer with Motions or Signs

If you had a group—perhaps middle schoolers or high schoolers—develop or learn signs/motions for the Lord's Prayer, invite them to lead the group with the prayer now. After they have spoken and signed/motioned the prayer once, encourage them to do it a second time, inviting the other participants to join in.

Option 2 Music Videos of the Lord's Prayer

Show one of the following videos, inviting the group to watch and listen to a musical version of the Lord's Prayer:

- [*The Lord's Prayer by Shane & Shane*](#)
- [*The Lord's Prayer Worship Song \[HQ\], arc loop*](#)

Option 3 A Prayer for Kids Too

It's easy to forget that children are part of the group Jesus is teaching to pray! Use one of the following child-centered videos to present the prayer:

- [*Children Pray the Lord's Prayer*](#) (from Zonderkidz)
- [*A Paraphrase of the Lord's Prayer*](#) (read from *The Jesus Storybook Bible* by author Sally Lloyd-Jones)

Option 4 A Prayer for All of Us

Because the words of this prayer are so well known, they have become a “heart” prayer: they often comfort people in difficult times when they struggle to connect with God. Say the words of the prayer together with the group.

It's likely that many people in your congregation can remember times when the petitions of this prayer took on special meaning for them. Ahead of the session, invite one to three (or more) members of your congregation to share very briefly (practice first and give them a time limit) what the Lord's Prayer and/or prayer in general has meant to them, or ask them to speak about a particular phrase in the Lord's Prayer in connection with their lives—for example, having lived into “your will be done” or “forgive us as we forgive those who sin against us” in a powerful way.

Concerned about time and long speeches? Consider making a video of their responses before the event and simply playing it for the group.

PRAYER STATIONS

Inviting people to explore the Lord's Prayer through stations is a wonderful way of building interaction and community. You'll want to set the tone by using words like *quiet, meditative, reverent* as you tell the group about the stations. And you'll want to encourage each table group to spend about five minutes at each of the seven stations if possible. Stress that the order of their visits is not important! Starting with station 7 or station 4 is just fine. Mark the end of each five-minute segment by either sounding a wind chime or singing "Lord, Listen to Your Children Praying" as a signal for the groups to move. If some tables will be beginning in a "holding station," introduce that activity now too.

Encourage groups to alternate leadership at the various stations, if possible (recognizing that some people may not feel comfortable in this role). The leader will need to be someone who is able to read the instructions and prayers. Groups should decide ahead of time who will be the leader at each of the stations. Words and materials will be provided. Remind leaders that the instructions for each station should stay in the station.

For each station we've indicated the phrase from the Lord's Prayer that you'll want to print out and hang up to designate that station. If you'd like to make your station posters more visually appealing, consider creating your own version of [this Lord's Prayer poster idea](#) from HouseMixBlog.com.

What about the Kids?

Good question. And churches will choose to answer it in a variety of ways. Since children ages 5 and under may struggle to grasp what is going on in the stations, you may want to create a separate station for them. Make it bright and colorful. Consider including play dough, coloring pages, and markers. Also include several adults or teens and a stack of the following fine books on the Lord's Prayer:

[Thank You, God](#) by J. Bradley Wigger

[Can I Pray with My Eyes Open?](#) by Susan Brown

[Our Father](#) by Sabrina Bus

[The Lord's Prayer](#) by Tim Ladwig

[The Lord's Prayer](#) illustrated by Anne Wilson

If you have access to the [Young Children and Worship figures and scripts on the Lord's Prayer](#), you might arrange for one of the teens or adults to prepare and present the Lord's Prayer to the children that way.

If you'd like to make a craft with the preschoolers who attend, consider this idea for [Prayer Caterpillars](#) from Theresa Cho.

Older children will probably appreciate the pilgrimage through the stations with adults and teens. To provide some added interest for them, you may want to give each child a piece of string, a shoelace, or a pipe cleaner and a copy of the [Make a Lord's Prayer bracelet](#) sheet. At each station the child can collect a new bead or beads and begin assembling a Lord's Prayer bracelet. Encourage children to use the bracelets at home to learn or continue learning this prayer that Jesus gave us.

Station 1 Our Father in heaven

For this station you will need a stack of pictures (at least 15) that might help people think about attributes and characteristics of God. You can either print these pictures from the Internet (pixabay.com offers copyright free images) or look for them from other sources (old calendars, magazines, etc.).

Here are some ideas for words to use when searching for images on the Internet; you may have many other ideas as well:

- Parent and child
- Mountains
- Sun
- Lighthouse
- Ocean
- Earth from space
- Thunder
- Wind
- Castle and/or crown
- Mother bird with babies
- Father

TIP

[Vibrant Faith](#) sells beautiful sets of images that would be suitable for this event and for future small group and faith-based activities.

Arrange the pictures on a wall or on a table.

If the children in your group are making prayer bracelets, also include a bowl of white beads and a bowl of blue beads at this station.

Hang a poster with the words **Our Father in heaven**.

Print out the [instructions for station 1](#) and place them at this station.

Station 2 Hallowed be your name

For this station you will need some sort of bush. You can either bring a potted bush or create an artificial bush by arranging branches in a large vase or pot. The bush should be large enough so that each person in your event (all groups) can attach a leaf to it with their name on it.

You will also need to cut out [leaf shapes](#) from yellow and/or orange construction paper (one for each participant). People will use markers to write their names on the leaves and then tape or paper clip or string them to the bush—creating their own “burning” bush.

The feeling you want to project at this station is holiness and awe. Consider adding battery operated tea lights and/or candles to the area. Softly playing a recording of music from Taize (or something similar) would also be appropriate.

To remind the group of Moses, who stood before the actual burning bush, place a pair of sandals near the bush.

Hang a poster with the words **Hallowed be your name** in a visible place near the “entrance” for this station and, if possible, place the bush a few feet back so that participants have to walk to it after reading the instructions. Near the bush, place the markers, the leaf shapes, and whatever you’ll be using to attach the leaves. (If you’re using string, punch holes in the leaves in advance.)

If the children in your group are making prayer bracelets, also include a bowl of green beads at this station.

Print out both pages of [instructions for station 2](#) and place them at the entrance to this station.

Station 3 Your kingdom come, your will be done on earth as it is in heaven

For this station you will need a globe (and, if you choose, a map of your nation). Place the globe (and map) on the table along with index cards and pencils.

Hang a poster with the words **Your kingdom come, your will be done on earth as it is in heaven** in a visible place.

If the children in your group are making prayer bracelets, also include a bowl of purple beads and a bowl of brown beads at this station.

Print out both pages of [instructions for station 3](#) and place them at this station.

Station 4 Give us today our daily bread

At this station you will need a basket of bread. Try to make it interesting, including as many different types of bread as possible (pitas, tortillas, naan, French, Italian, whole wheat, rye, etc.). Remember to include enough bread for all the people who will attend the event, since each of them will pass through this station.

You will also need [bread-shaped cutouts](#) and pencils. Each person will be writing a prayer request on a bread shape and offering it to God as part of a prayer that the group prays together.

In addition, you will need an empty basket to collect the bread shapes during the prayer.

Hang a poster with the words **Give us today our daily bread** in a visible place.

If the children in your group are making prayer bracelets, also include a bowl of yellow beads at this station.

Print out the [instructions for station 4](#) and place them at this station.

Station 5 Forgive us our sins (debts) as we forgive those who sin against us (our debtors)

The central item at this station should be a large cross. It should be the first thing people focus on as they approach the area.

You will also need several pads of notepaper, pens or markers, and a Bible (an easy-to-read version, such as the New International Reader's Version, is best).

Make sure to find (or build or draw) a cross large enough so that everyone who is attending can attach a note to it. Make available at the station tape or thumb tacks or sticky tack to attach the notes to the cross.

Hang a poster with the words **Forgive us our sins (debts) as we forgive those who sin against us (our debtors)** in a visible place.

If the children in your group are making prayer bracelets, also include a bowl of clear beads at this station.

Print out both pages of [instructions for station 5](#) and place them at this station.

Station 6 Lead us not into temptation, but deliver us from evil

At this station do what you can to create a desert environment. [Click here](#) for a photo that shows how this station could look.

- Place a sheet or tarp in one corner and cover it with sand (or simply use a large bowl of sand).
- Add a large picture or cutout of a sun.
- Add a large rock.

Each person will need a place to sit facing the wilderness (provide chairs, stools, cushions, etc.).

You'll also want a pile of small stones or rocks—enough so that each person can take one with them from the station. You should be able to purchase small stones/rocks at your local dollar store, craft store, or garden center.

You'll want to have appropriate music available for participants to play and listen to at this station. For example, you might have a tablet or laptop cued to this recording of [“I Want Jesus to Walk with Me”](#) or another song about needing Jesus during times of trial.

Hang a poster with the words **Lead us not into temptation, but deliver us from evil** in a visible place.

If the children in your group are making prayer bracelets, also include a bowl of glittery beads and a bowl of red beads at this station.

Print out the [instructions for station 6](#) and place them at this station.

Station 7 For yours is the kingdom and the power and the glory forever. Amen.

This station needs a “praise wall.” Create it by hanging three or four pieces of posterboard or newsprint on one wall and labeling it **Praise Wall**.

From colorful construction paper cut enough [shapes](#) so that each participant can have one. (Make a few extras too, in case people want to start over!)

Lay out a plentiful supply of pencils, pens, and markers for people to use in creating their praise shapes.

Provide glue or tape for attaching the shapes to the praise wall.

Print some words of praise on a few shapes and hang them on the praise wall to help participants get started.

If the children in your group are making prayer bracelets, also include a bowl of metallic gold beads and a bowl of orange beads at this station.

Print out the [instructions for station 7](#) and place them at this station.

CLOSING

*Note: Prepare in advance a [Lord's Prayer Journal](#) for each individual/family to take home with them.

After all groups have had an opportunity to visit all seven stations, reassemble the full group. If you worked on a prayer wall, invite participants to spend a minute or two walking past the wall and reading some of the things people posted there.

Explain that you will be praying together. Someone (asked in advance to lead this exercise) will read a line from the prayer and suggest some themes to pray about during the silence that follows. During the times of silence encourage people not to feel uncomfortable! Invite them to lift their own requests to God (as well as requests they saw on the prayer wall, if you used that option).

Then use the [Bidding Prayer](#) to offer your closing prayer to God.

As participants leave, give each individual/family a copy of the [Lord's Prayer Journal](#) to use at home as they continue to reflect on the prayer that Jesus gave us.

THE LORD'S PRAYER—GOING DEEPER

Leonard Vander Zee

“Our Father in heaven . . .”

The Lord's Prayer has been called “the gospel in a nutshell.” In it we discover the grace, the depth, and the joy of our relationship with God.

OUR

At the very beginning of the prayer, and all the way through, Jesus teaches us to use the pronoun *our*. In this way Jesus tells us that we are not praying this prayer in isolation. Whenever we pray this prayer, we are part of a community. While I pray alone in my room, I am joined by multimillionaires as well as farm laborers throughout the world. I pray with and for my dearest friends and my bitterest enemies. I am reminded to care for those who are discarded by society. When we call God our Father, we include all God's beloved creatures in our embrace.

FATHER

Jesus does not invite us to pray to a generic, faceless God. He invites us to pray to “our Father.” In some places the Greek text even retains the Aramaic word Jesus actually used when talking about or to his Father. It's the word one might use in a family setting, where we would use not the more distant word *Father* but the more intimate *Dad*. By doing this, Jesus invites us into the eternal, loving relationship that exists between the Father and the Son. Jesus' invitation to call God our *Abba* is our entrée into the trinitarian community of the Father, Son, and Holy Spirit. That's Paul's point in Galatians 4:6: that God has sent “the Spirit of his Son into our hearts,” whereby we cry “*Abba*, Father.” Jesus is saying, “My *Abba* is your *Abba*, my Dad is your Dad.” Praying to our *Abba*, we affirm our adoption into the loving trinitarian family at the heart of the universe, the Father and the Son, through the Holy Spirit.

IN HEAVEN

When we address our Father *in heaven*, it is not as though we are trying to reach an absent God in some far-off place. Heaven may, in fact, be much closer than we think. Heaven is the control tower of the universe, the “oval office” of the cosmos. To pray to our *Abba* in heaven is to realize that no matter how bad, how tragic, how impossible, how difficult things look here in this world, our *Abba* knows the end from the beginning, he has history in his almighty hands, and he is going to finally bring all things together in Jesus Christ. Life is not just one thing after another. Life is lived under the providential care of an active, loving, deeply involved Father in heaven.

When we pray to our *Abba* in heaven, we can leave all our concerns, our worries, our fears in his loving arms. For beyond earth, in that heavenly dimension of reality, even the hairs of your head are numbered. The contradictions that tear our hearts apart, the tears that fill our eyes, the inexplicable tragedies that plunge us into despair—all can be laid in the hands of our heavenly *Abba*.

“Hallowed be your name . . .”

Our first impulse is to think that this prayer has to do with us. Somehow *we* have to hallow God's name. We ought to worship and live in such a way that God's name is hallowed. The Heidelberg Catechism acknowledges that, but it's decidedly secondary. First of all, “Hallowed be your name” means “Help us to truly know you, to honor, glorify, and praise you. . . .” (Heidelberg Catechism, Q&A 122).

When we pray “Hallowed be your name,” we are not asking anything of ourselves; we are asking something of God. We are asking, in effect, “God, be God, here and everywhere. Let your blazing glory shine in the world. Let your awesome power and love be felt and experienced by everyone. Let everything in the universe vibrate with the beauty of your holiness. O Abba, God, let the whole world know who you really are.”

One of the great lessons of the Lord’s Prayer is that true prayer is God-centered. We implore God that our lives might revolve around him like the planets around the sun. We pray that we might fulfill the very purpose for which we were created. We beg for God’s name to be hallowed because when God’s name is hallowed, the whole universe is perfectly balanced and wonderfully whole. We are praying for God to lift us up out of our petty preoccupations, our self-centered pursuits, our sitcom mentality. We are imploring God to melt with the blazing beauty of his holiness the banal fog in which we pass our days.

But there’s even more to it than that. This is an eschatological prayer, as so much of the Lord’s Prayer is—oriented to the future. It prays for God’s final victory. “Hallowed be your name” looks forward to a day when the whole universe will be luminous with the holiness of God, when God’s love will be wholeheartedly returned and God will be worshiped and adored by all creatures. When, as Psalm 96 says, all the nations “worship the Lord in the splendor of his holiness,” all the earth trembles before him; the sea roars, the fields exult, and “all the trees of the forest sing for joy”—then shall our prayer be answered. “Hallowed be your name!”

“Hallowed be your name” means that we look for the day when ordinary life will be transfigured with holiness, when the commonest human activities will glow with glory, when everyone and everything will be “holy to the Lord” (Zech. 14:20)!

“Your kingdom come . . .”

When Jesus began his earthly ministry, he declared, “The time has come. . . . The kingdom of God has come near. Repent and believe the good news!” (Mark 1:15). Jesus is the Messiah, the son of David, and as the angel promised to Mary, “The Lord God will give him the throne of his father David . . . his kingdom will never end” (Luke 1:32-33). The King has arrived, and the kingdom is near.

But what exactly does Jesus mean by the kingdom of God? It’s not a territory in the world, or a nation like others. Perhaps the best way to describe it is as God’s reign. The kingdom of God is when and where God’s gracious rule is established. It’s when and where God is known, worshiped, and obeyed; and it’s when and where peace reigns among people and nations.

Jesus further refines this vision of God’s coming eternal kingdom in his teaching. In his parables about the kingdom, Jesus teaches that the kingdom does not come with marching armies or bombastic noise. It comes quietly, in small, unseen ways, like a seed growing secretly. But the most jarring aspect of God’s kingdom is the treatment of the King. He was tried and tortured, mocked and ridiculed, and finally enthroned on a cross with a sardonic sign over his head, “The King of the Jews.” The King entered his reign not through a festival coronation, but through death on a cross.

That was necessary in God’s plan to redeem from sin and death all who would be the kingdom’s subjects. The King arose in triumph and victory, and he ascended to the throne in heaven. In his heavenly reign he is acknowledged by all his subjects as “King of kings and Lord of lords.” And one day he will return to establish God’s kingdom in a new earth, where death is banished and human life will flourish under the reign of God.

So what does it mean when we pray, “Your kingdom come”? First, it means that we willingly consider ourselves as subjects of the King, placing our lives and resources at the King’s disposal. While we may owe allegiance to earthly rulers, kingdoms, and nations, our ultimate allegiance is to God’s kingdom. We live by its laws, conduct our lives by its principles, and bring the good news of the King’s grace to the people around us.

Second, we pray for God's kingdom to advance in the world today. We ask that in every area of life, from business to government, from the arts to the military, from entertainment to education, in churches and in other institutions of society, God's kingdom will grow like a seed buried in the ground. By the Spirit's power, individuals and groups, living under God's gentle reign, turn the world toward love and peace.

Finally, we pray for the return of the King—for only then will God's kingdom be fully established; and war, death, and pain shall be no more; and every tear will be wiped away.

“Your will be done on earth as it is in heaven . . .”

When we pray for God's will to be done, or God's purpose to be fulfilled, we are signaling that God's will and purpose are precisely our own hope and desire. We want God's will to reign over all creation. We want God's loving and fulfilling purpose to be accomplished.

Jesus teaches us to pray that God's will be done “on earth as it is in heaven.” First, we are not talking about heaven as some remote place far away, but as that “spiritual” dimension of reality that may be closer than we think. Heaven is the “control tower” of the universe, the place or dimension where God reigns and his purposes shine.

We specifically ask that God's will or purpose be done on earth as well. This assumes, of course, that earth is in rebellion against heaven, resisting God's kingdom rule. Given that fallen reality, we pray that God will reclaim this world under his kingdom rule. We ask that God's rule be more and more evident in our world.

But when we dig deep down, we realize we are asking that we ourselves be more and more transformed so that our lives reflect God's purpose and our decisions reflect God's will. That involves an ongoing struggle for us, though, for we still live under the shadow of the fall. Sometimes our will is at odds with God's will, and our purpose in life does not reflect God's purposes for humanity. So we are not just asking that we recognize and glorify God's will and purposes, but that the Holy Spirit will bend our will toward God's will. The Heidelberg Catechism puts it bluntly: “to obey your will without any back talk” (Q&A 124).

Jesus, our brother, also prayed this prayer and struggled with its implications. In a night of fear and dread, he faced the reality of the cross, and his will did not align with the will of the Father. “Take this cup from me,” he prayed; “yet not my will, but yours be done” (Luke 22:42).

“Give us today our daily bread . . .”

We are now entering the second part of the Lord's Prayer. The first two petitions (or three—depending on how you count them) have to do with God. Prayer is, first of all, God-centered. Once we have centered our lives in God, we are ready to pray for our own needs.

We are creatures with stomachs. Jesus teaches this prayer not to angels but to human beings, and it encompasses the experiences and the very real needs we face. Just as the first few petitions reshape our vision of God, the next petitions of the Lord's Prayer reshape our understanding of our lives in this world. To grasp this reshaping—this converting power of the Lord's Prayer—all we have to do is stop and think about the words: Give . . . us . . . daily bread.

GIVE

We are dependent. We have our hands out. In Psalm 145:15-16 the psalmist prays, “The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.” We live daily out of God's hand.

Of course, it often doesn't feel that way. We work, go to the store, and buy our bread. It seems like it comes from us. And that's why we need to learn to pray the Lord's Prayer. Things are not as they

seem here. In fact, we live our daily lives out of God's gracious hand. We are deeply dependent creatures, every one of us. If the earth cools just a few degrees, the whole structure collapses, and famine comes. It's sun and oxygen, it's rain and crops, that sustain our lives.

In this prayer, "bread" not only means bread, or even food, but literally everything that human life requires. Bread, water, shelter, clothes—you name it. God does not want us to grab unthinkingly but to receive with gratitude. Life is given, not grabbed. It is received from God, not wrenched from the earth.

US

What an important little word. We remarked about it already in the opening of the prayer, "Our Father." Here it is again. Give us . . . Give me . . . How different they sound.

The plural "us" here invites us to reflect on a powerful truth. Whenever we pray the Lord's Prayer meaningfully, we ask God to meet not only our own needs but also the needs of everyone else in the world. This prayer makes me feel the hunger pangs of the child in Botswana, the nausea of the woman who drank filthy water in Haiti, the misery of the homeless person downtown. This prayer weaves us together in a single human fabric. The bread we receive is also bread we share.

DAILY

The word *epiousios*, translated as "daily" in our text, is a unique word in the Greek, but a recently discovered papyrus from fifth-century Egypt helps us understand what it means. The papyrus contains a list for daily rations for slaves, and it uses *epiousios* to mean "ration." So we could translate the petition this way: "Give us today our ration of bread."

Like Elijah waiting at the Kerith Ravine for ravens to bring his daily food (1 Kings 17:2-6), we live day to day in dependence on the one who gives us our daily bread. Jesus teaches this spirit of dependence when he says, "Do not worry about your life, what you will eat or drink. . . ." (Matt. 6: 25). The Father, who cares for the ravens, will also give us what we need.

Now, this doesn't mean we eliminate planning, or resource allocation. But it does mean that we live one day at a time. We don't run around thinking that our planning will supply our needs. Instead we have a deep understanding that we live each day with hands outstretched to our heavenly Father.

"Forgive us our sins as we forgive . . ."

What is forgiveness all about? We sometimes assume that forgiveness is about getting off the hook, or about God looking the other way. But it's actually about reconciliation. God forgives so that he can have a relationship with us. And the only way God can have a relationship with sinful humanity is to forgive us, to absorb our guilt in his own self, which is exactly what he did in Jesus Christ. God's forgiveness is not some cheap perfume to cover the stink of sin; it is very costly. God doesn't want to be God without us, and forgiveness, costly forgiveness, is the only way.

We ask for forgiveness not in the hope that maybe we might get it, but because it is there. In Psalm 130, the psalmist prays, "If you, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with you, so that you may be revered" (Ps. 130:3-4). We dare to pray, "Forgive us our sins (debts)," because God has already declared them forgiven in Jesus Christ. The ultimate price is paid. The absolution is complete.

The more we pray each petition of the Lord's Prayer sincerely and truthfully, the more it's likely to stick in our throat. And there are bound to be a lot of sticky throats on this one. All the petitions of this prayer call us to action. But here, unlike any other petition, the Lord spells out our obligation in the prayer itself. To ask for forgiveness means we are also willing to forgive.

"As we also have forgiven our debtors." What does that really mean? Is it some sort of condition? Does it mean that if we do not forgive people's sins, then we aren't forgiven either? People have balked at the idea that God's forgiveness is conditional on ours. Maybe it's best to say that our forgiveness of others is not so much a condition of God's forgiveness as a consequence of it.

Jesus told a parable about a servant who was forgiven a huge debt and who then went on to shake down a fellow servant for a piddling amount (Matt. 18:23-34). The master who had forgiven the huge debt was terribly angry and threw the first servant into jail until he should pay back the whole debt, every penny. We are talking not about conditions but consequences. When we fail to forgive others, that simply shows that we do not understand or really accept the gravity and grace of our own forgiveness. Praying the Lord's Prayer reminds us that forgiveness is not only freely given to us; we are called to let it flow through us. We become part of the gravitational field of grace, transforming the enmity of this world into community.

Of course it's one thing to say you forgive; it's another thing to do it. Don't expect forgiveness to happen overnight; it often takes time. Feelings of bitterness and resentment may sweep over us unexpectedly. But, trusting in God's grace, we can forgive.

Reconciliation. That's the goal of it all—a reconciled creation, where sins are forgiven, hurts healed, and wrongs righted. And we cannot be reconciled to God as long as we are not willing to reconcile with our brothers and sisters who have wronged us. Bitterness and hatred toward our neighbor cannot coexist in our heart with love for God, who is ready to forgive us all in Christ.

“Lead us not into temptation . . .”

When we pray this petition of the Lord's Prayer, we are acknowledging the kind of dangerous world we live in—a world, where, as Peter puts it, the devil goes about “like a roaring lion looking for someone to devour” (1 Pet. 5:8). We are saying to the Father that the only safety in this world is in his hands, in the powerful deep grace of the cross. We're safe only when we stay close to God.

The way this petition reads can be disturbing. “Lead us not into temptation” seems to imply that sometimes God leads us toward evil. But the word for “temptation” here can also mean “test.” From the devil's point of view temptation is an opportunity for our ruin, our downfall. But from God's point of view, it's a test of faith, an opportunity for growth and learning. Another translation of this petition, perhaps more helpful, is this: “Do not bring us to the time of trial” (NRSV).

As we pray this petition, we remember who taught it to us: Jesus, the incarnate Son of God. Jesus himself was tempted by the devil in the wilderness, and the only weapon he had was the power of God's Word. His answer to the devil, again and again, was “It is written . . .” (Matt. 4:4, 7, 10).

The writer of Hebrews tells us that “the one who was tempted in every way” (Heb. 4:15)—not only in the wilderness, but all through his life—“is able to help those who are being tempted” (2:18). The Son, at the Father's right hand, understands the struggle and is there to give us aid and comfort when we will turn to him.

Just after the last supper, and before Peter's great denial, Jesus said to him, “Satan has asked to sift all of you as wheat. But I have prayed for you . . . that your faith may not fail.” Satan, far from being the greatest power, needs permission to tempt. But then Peter's faith did fail. That too Jesus anticipated: “And when you have turned back, strengthen your brothers” (Luke 22:31-32).

“Lead us not into temptation, but deliver us from evil.” Here we come into the heart of the battle. It's a cry to God that he will help us hold on to faith and never lose it. A friend gets stabbed in a parking lot. A high-school daughter gets pregnant. You lose all your zest for life in a bout of dark depression. Your spouse betrays you. You find out you have cancer. That's the kind of world we live in.

We don't walk around in an invisible protective shield. We are vulnerable. When we pray this prayer for deliverance from evil, we admit that we do not have the resources in ourselves to resist. We battle real, invisible, and overwhelming powers. And in our weakness we can reach out for the only One who can deliver.

The battle still rages, but we know who won the war. He won it on the dark night in the garden when others had failed the test. He won it on that dark afternoon when God the Father seemed to forsake him. Therefore we pray with absolute confidence, “Lead us not into temptation, but deliver us from evil.”

What do you like best about this church?

If you were only allowed to keep two things you own, what would they be?

Tell us something that makes you HAPPY.

What is your favorite thing to do when you have free time?

Tell us about something you did for someone else this week.

What is something you would like to learn?

If you could go anywhere in the world, where would it be?

Describe your favorite day.

What is your favorite song to sing at church? Why?

Name someone who has taught you about God.

**If you had to live inside a TV show for a whole week,
which show would you like to be in?**

For more great conversation starter questions visit
<http://www.buildfaith.org/2015/04/22/discussion-prompts-intergenerational-groups/>

Make a Lord's Prayer Bracelet

YOU WILL NEED

- a shoelace, a piece of string, or a pipe cleaner.
- beads (described below).

As you visit each station with your group, take a bead or beads from the bowl at the station and add it to your bracelet. Use the bracelet and this sheet to help you remember the Lord's Prayer at home.

Our Father

White bead (God is light)

in heaven

Blue bead (blue heavens)

Hallowed be your name

Green bead (everlasting color like pine trees)

Your kingdom come

Purple bead (color of royalty)

Your will be done on earth as it is in heaven

Brown bead (color of earth)

Give us today our daily bread

Yellow bead (color of grain)

Forgive us our sins (debts) as we forgive those who sin against us (our debtors)

Clear bead (cleared, cleansed from debts, sins)

Lead us not into temptation

Glittery bead (things we are tempted by)

But deliver us from evil

Red bead (Jesus' blood)

For yours is the kingdom and the power

Gold bead (God's kingdom lit by the glory of God)

and the glory forever. Amen.

Orange bead (color of a glorious sunset that reminds us of the glory of God)

Our Father in
heaven,

hallowed be your name
your kingdom come,
your will be done, on earth
as it is in heaven.

Give us today our daily bread

Forgive us our sins,

as we forgive those
who sin against us.

Lead us not into temptation,
but deliver us from evil.

For yours is the kingdom,
the power and the glory
forever.

Amen



Our Father in heaven

Look at all of the pictures.

Choose one that helps you imagine what God is like.

Tell why you chose that picture. What is it about the picture that helps you think of God?

Have one person lead in saying the following prayer, inviting each person to join in where indicated:

**Dear Father,
help us to really know you,
to bless, worship, and praise you for all your works
and for all that shines forth from them.
We see you in . . .**

(each person may mention the picture they chose—something that helps them imagine what God is like)

**We are amazed that you—all-powerful, almighty God, King of creation—
ask us to call you Father, Dad, Papa, Daddy.
We thank you for your amazing love.
Amen.**

(Please leave the pictures behind so that others may use them.)

Hallowed be your name

Stop at the “entrance” of this station and prepare to enter as one person reads out loud to the group:

We are about to enter holy ground. We are about to enter into God’s own presence. When Moses stood on holy ground, God asked him to remove his shoes. You may want to do that too.

Once you are inside, listen as one person tells what happened when Moses approached the burning bush:

Moses was taking care of the flock of his father-in-law Jethro. Jethro was the priest of Midian. Moses led the flock to the western side of the desert. He came to Horeb. It was the mountain of God. There the angel of the Lord appeared to him from inside a burning bush. Moses saw that the bush was on fire. But it didn’t burn up. So Moses thought, “I’ll go over and see this strange sight. Why doesn’t the bush burn up?”

The Lord saw that Moses had gone over to look. So God spoke to him from inside the bush. He called out, “Moses! Moses!”

“Here I am,” Moses said.

“Do not come any closer,” God said. “Take off your sandals. The place you are standing on is holy ground.” He continued, “I am the God of your father. I am the God of Abraham. I am the God of Isaac. And I am the God of Jacob.”

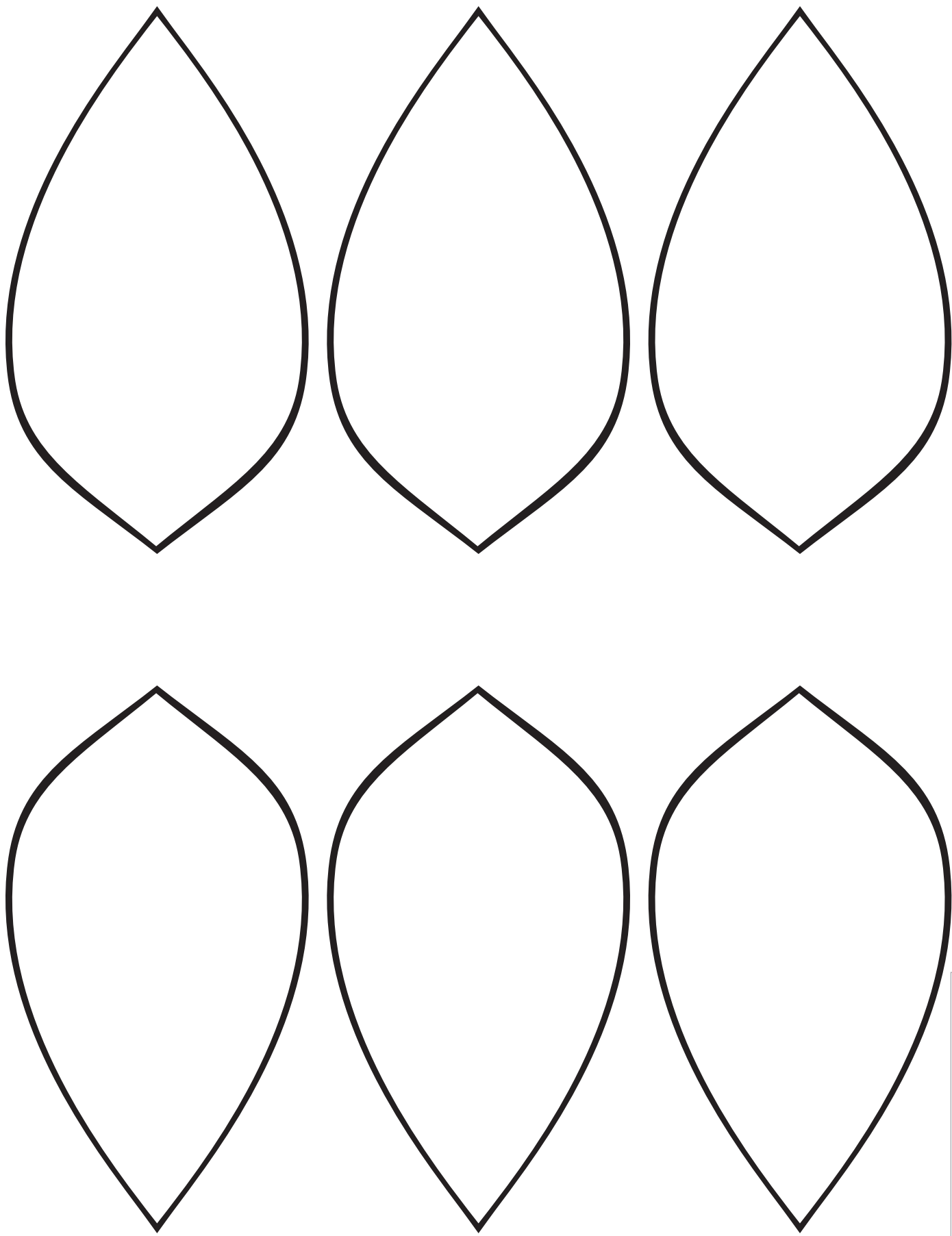
When Moses heard that, he turned his face away. He was afraid to look at God.

Write your name on one the leaves and attach your leaf to the bush as a reminder that God is holy.

After everyone has attached their name, use these prayer words to close your station time:

**Holy, awesome, almighty God,
you created the universe and everything in it.
You have the power to stop storms in their tracks
and to hurl lightning through the sky.
You speak to us in the soft breezes and the roaring wind.
And yet we often forget how holy you are.
We adopt the casual expressions of the world that dishonor
your name.
We don't speak up when others dishonor and curse your name.
Help us to direct all our living—what we think, say, and do—
so that your name will never be blasphemed because of us
but always honored and praised.
Amen.**

Leave quietly and reverently as you put your shoes back on and move to the next station.



Your kingdom come, your will be done on earth as it is in heaven

Gather around the table together.

One person should read the following out loud:

The kingdom of God isn't a nation in the world. The kingdom of God is when and where God is known, worshiped, and obeyed. When we say, "Your kingdom come," we're remembering we belong to God, our King. We're praying that God's kingdom will grow here on earth. And we're praying for the day when our King will return and put an end to war, death, pain, and sadness forever.

Another person should read these words out loud:

When we say, "Your will be done on earth as it is in heaven," we are asking God to bring peace, justice, and joy to the world—among all people, in all nations!

Have each person take a turn to either spin the globe and stop it by placing their finger at a random place or to close their eyes and put a finger on a place on your nation's map. Name the place. Talk about it together. **Has anyone ever heard of it? Does anyone in the group know anything about it?** Have the chooser write the name on an index card (some may need help!).

Before you pray together, practice this refrain together as a group so that you will be ready to say it together during your prayer: **We pray for [name of a place]. In this place shine your glory.** You will use this refrain as many times as there are people in your group; each time one of you will say the name on your card.

One person will read the following prayer and pause for each person to name their place.

**King of heaven and earth,
we belong to you.
We pray that your will may be done everywhere in our nation
and everywhere in the world.
Keep your church strong and add to it.**

(Invite the group to join you for the following refrain. Repeat for each place name chosen by your group. If necessary, nod to people to indicate that it's their turn.)

We pray for [name of a place]. In this place shine your glory.

Close with these words:

In all these places shine the light of your glory.

In all these places show your grace and salvation.

In all these places show your justice and mercy.

**Help all of us to carry out the work we are called to
as willingly and faithfully as the angels in heaven
so that your will is done on earth as it is in heaven.**

Amen.

Take your index card with you and continue to pray for the place you have named when you are at home.

Give us today our daily bread

Each person may select one piece of bread to enjoy. (Remember to leave enough for the other groups!)

As you eat the bread together, talk about the meaning of the words “Give us today our daily bread.” Jesus was telling us to pray for the things we need—not just food, but all the things we and others need. **What are some of those needs? See how many you can name together.**

Take a bread shape and a pencil and write on it something that you want to ask God for—either something you need personally or something that someone else needs. Remember that the prayer says **Give us today our daily bread!**

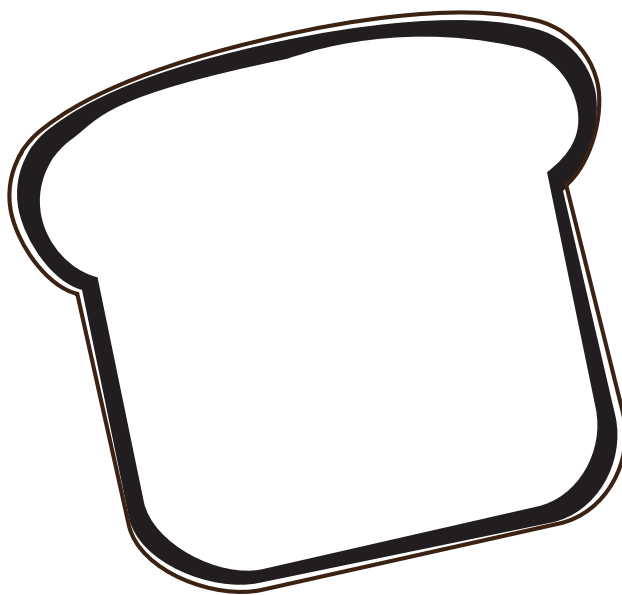
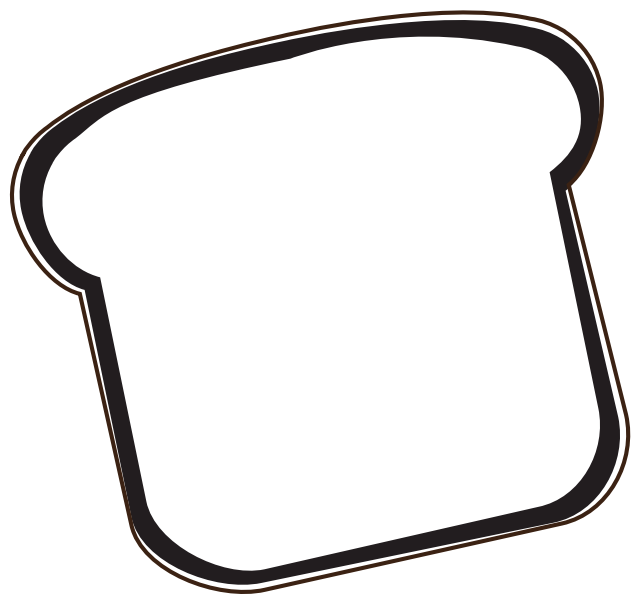
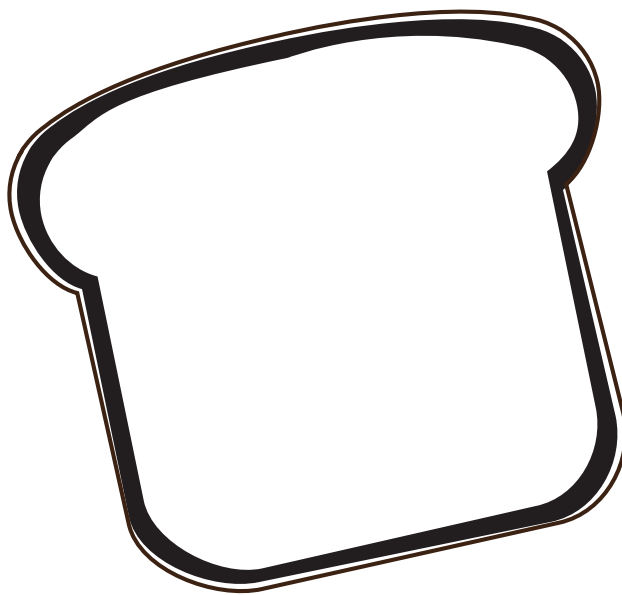
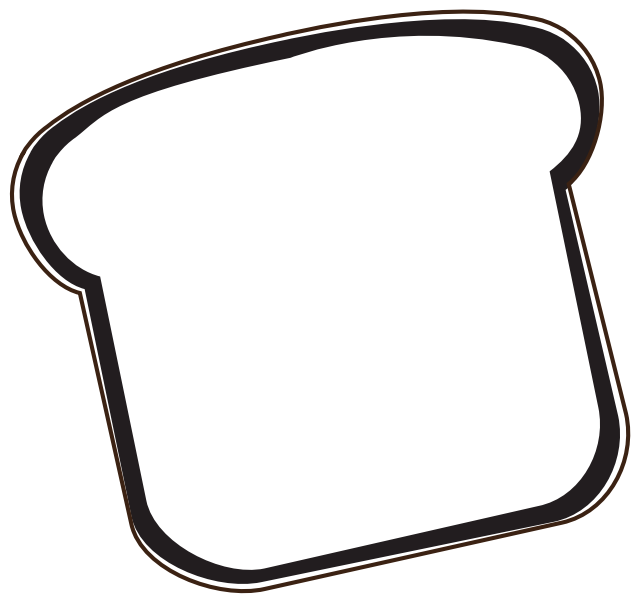
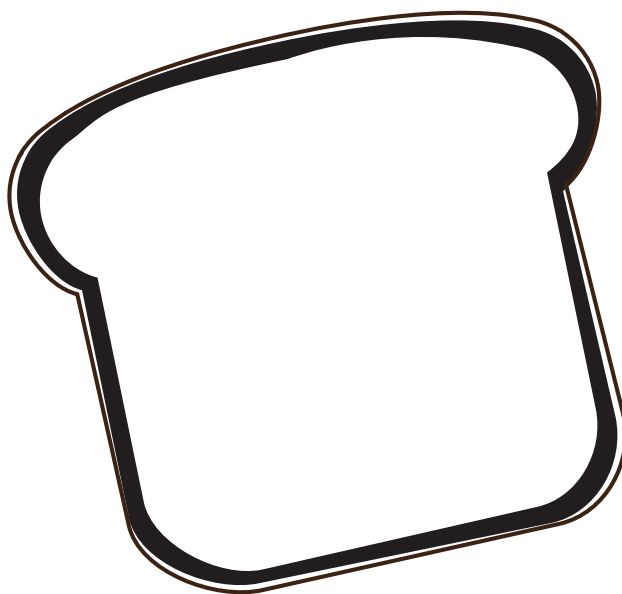
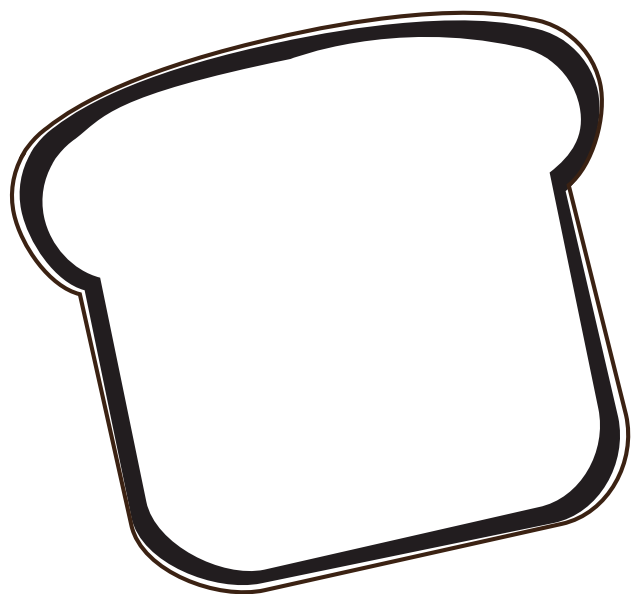
Prepare to say a prayer. One person will pray the prayer for the group. During the prayer—when indicated by the person praying—participants can come forward one at a time and place their prayer requests in the basket.

**Loving and caring Father,
we ask you to take care of our physical needs
and those of all others in this world
so that all the people in this world may come to know
that you are the source of everything good.
We now offer our requests to you.**

(Signal that people should come forward, one by one, to place their requests in the basket.)

**Remind us, Father, that neither our work and worry nor your gifts
can do us any good without your blessing.
Help us to put our trust in you alone.
Amen.**

Leave the station quietly when it is time to go to the next station.



10 Bread shapes

The Lord's Prayer: An Intergenerational Event and Worship Experience,
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Forgive us our sins (debts) as we forgive those who sin against us (our debtors)

First gather around the cross together and read these words:

Imagine standing before God with a list of your sins. Could you do it? Could you look God in the eye? Spend a minute thinking quietly about wrong things you have done—things you need to be forgiven for, things you know Jesus died for.

On a piece of paper, write words or draw a picture of something for which you need forgiveness.

Have someone read the following prayer words as people go one at a time to the cross and leave the note with their sins on it.

**Because of Christ's blood,
do not hold against us, poor sinners that we are,
any of the sins we do
or the evil that constantly clings to us.**

The second part of the prayer is important too: **as we forgive those who sin against us (our debtors)**. Ask someone to read what Jesus taught right after he gave his followers the Lord's Prayer:

**“Forgive people when they sin against you. If you do, your Father who is in heaven will also forgive you. But if you do not forgive people their sins, your Father will not forgive your sins.” —
Matthew 6:14-15, NIV**

Clench your hands into tight fists. When we are angry or unable to forgive, we may feel like our clenched hands.

Now slowly open your hands. When we forgive others as Jesus forgives us, we are set free and feel more like our open hands.

Think about someone—a friend, a neighbor, a person at work or school or in the neighborhood—that you need to forgive.

Write their name or draw their picture on a paper. Take it with you as a reminder of the forgiveness you need to work on.

One person will lead in this closing prayer:

Forgive us just as we are fully determined, as evidence of your grace in us, to forgive others.

(Pause for each person to quietly tell God the name of the person they need to forgive.)

Amen.

Lead us not into temptation, but deliver us from evil

Find a place to sit (as you are able) in the “wilderness.”

Once everyone is seated, one person should read these words to the group:

**Jesus spent forty days fasting in the wilderness...
Sometimes we think that it was the enemy, the devil, that drove
him into the wilderness . . .
and sometimes we think that the wilderness itself is bad.
But it was the Holy Spirit who led Jesus into the wilderness . . .
God was present with Jesus the entire time . . .
he wasn't alone; he wasn't abandoned.**

Another person can read these words to the group:

**We all spend time in the wilderness too.
We're tempted by things in this world.
We may feel alone or abandoned at times—even though God is
present with us all the time, just as God was with Jesus.
As you listen to the music playing, spend a moment thinking
quietly about your own life.
Think about times when you have felt you were in the wilderness,
or tempted, or alone, or abandoned. Maybe you feel that
way today.
Talk to Jesus about it. Jesus is with you.**

Play the music for a few moments. If there are children in your group, they may want to use markers during this time to draw a picture of something that tempts them to do wrong or to disobey.

As you leave this station, take a small stone with you as a reminder that Jesus is always with you.

Note: Some of the ideas in this station are borrowed from the blog ‘Lilly’s Pad’ at <http://tinyurl.com/jq3u8bz>.

For yours is the kingdom and the power and the glory forever. Amen.

Choose a shape from the table and something to write with.

Look at the praise wall as one person reads:

“For yours is the kingdom and the power and the glory forever. Amen.”

The words we are focusing on at this station aren’t really part of the Lord’s Prayer. They are a doxology—a statement of praise and thanksgiving—that people offered at the end of the prayer.

With these words we tell God how amazing he is and how thankful we are for God’s power and saving love.

A statement of praise and thanksgiving can be as simple as “Thank you, God” or a picture of a smiling face. Or it can be as complex as a poem or a song or a scene.

Spend a few minutes thinking and writing about or drawing your own offering of praise to God on the shape you have chosen.

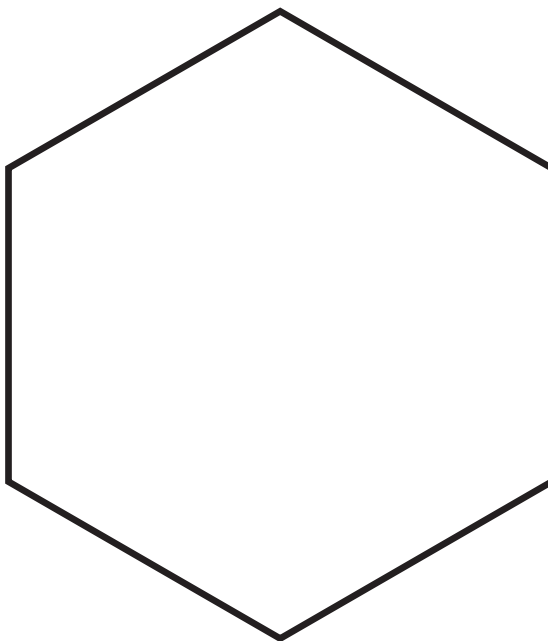
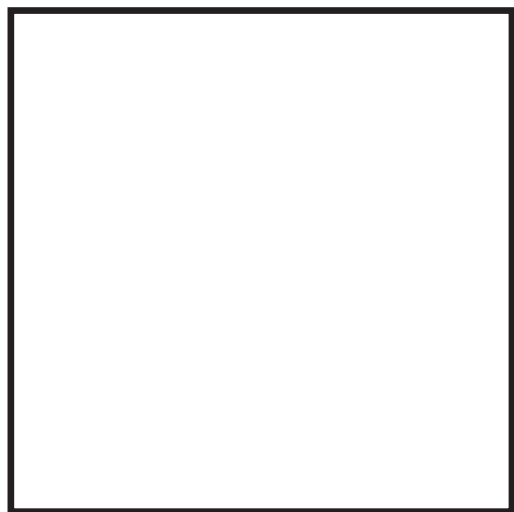
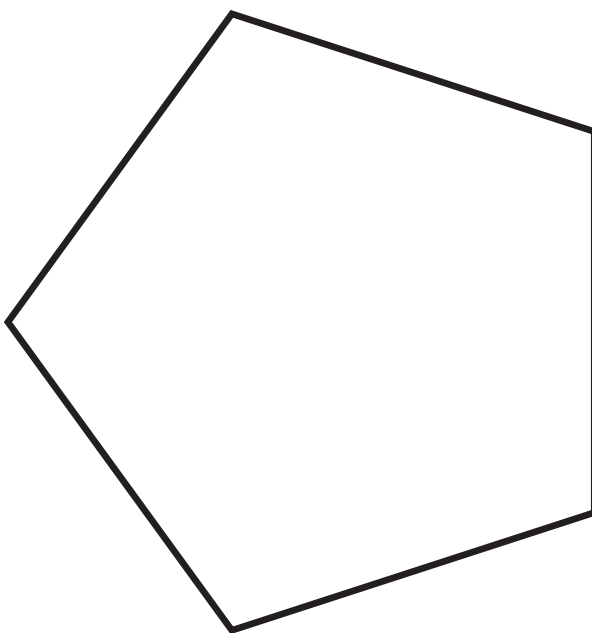
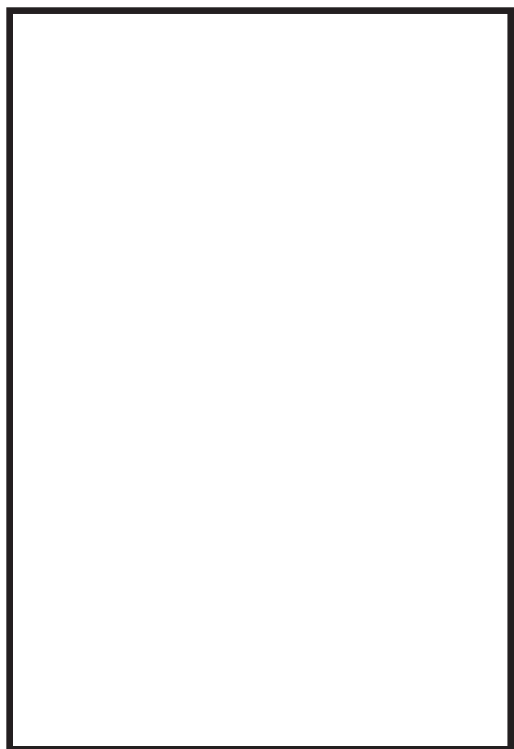
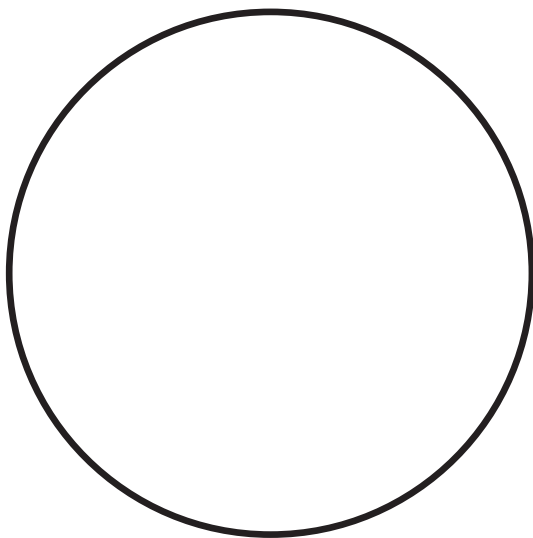
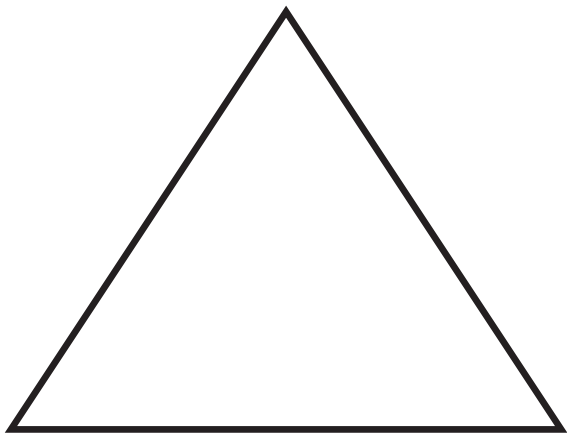
When everyone is ready, say or show what is on your shape, and then attach it to the praise wall. Then we’ll close together.

Close with these words (adapted from the Heidelberg Catechism):

Amen!

This shall truly and surely be!

It is even more sure that God listens to my prayer than that I really desire what I pray for.



14 Shapes

The Lord's Prayer: An Intergenerational Event and Worship Experience,
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Bidding Prayer

Prayer Leader: Our Father in heaven, hallowed be your name.

Praise God and ask that his name be known throughout the world.

Silent Prayers by the People

Prayer Leader: Your kingdom come, your will be done on earth as it is in heaven.

Pray that God will use the church—your church—to bring God’s kingdom to the world through the way you show love to God and neighbor.

Silent Prayers by the People

Prayer Leader: Give us today our daily bread.

Pray for the needs of your family. Pray for the needs of people who are desperate, lonely, scared, or without hope.

Silent Prayers by the People

Prayer Leader: Forgive us our sins, as we forgive those who sin against us.

Confess your sins. Express your forgiveness for those who have sinned against you.

Silent Prayers by the People

Prayer Leader: Lead us not into temptation, but deliver us from evil.

Pray for guidance and strength in resisting the devil. Pray for people you know who struggle with temptation; ask God to deliver them.

Silent Prayers by the People

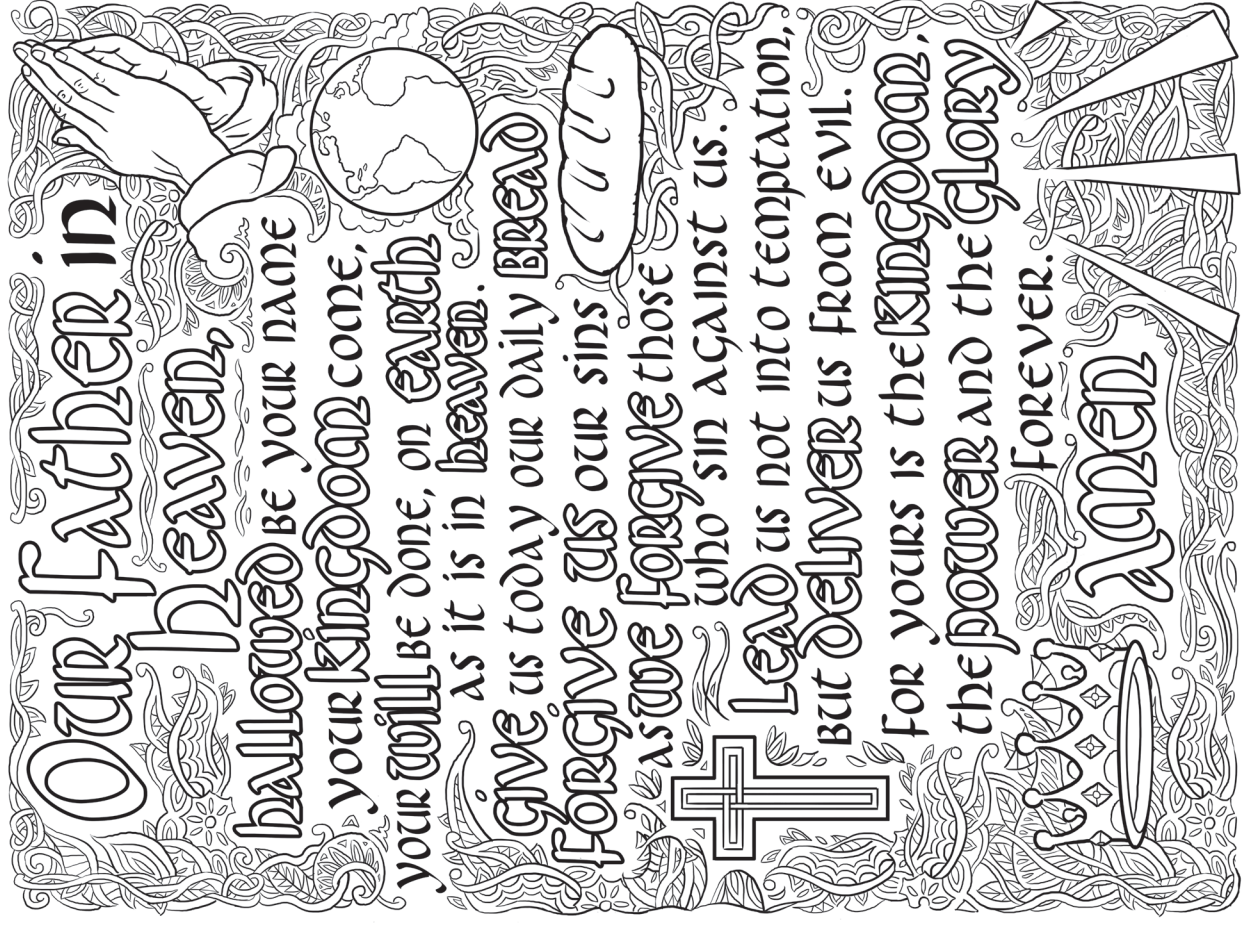
Prayer Leader: For yours is the kingdom and the power and the glory forever.

Amen.

**For yours is the kingdom and the
power and the glory forever. Amen.**

(Where have you seen the glory and power of God today?)

Lord's Prayer Journal



Use this journal on your own or with your family to record prayer ideas. The Lord's Prayer headings on each page will guide you.

You may wish to use this journal in a weekly family gathering, spending a brief time adding ideas under each heading, and then praying the Lord's Prayer together.

or

You can use this journal daily on your own, adding to one page each day and starting over again each week.

(There are six "days"—use the seventh day each week to review what you've written.)

**Lead us not into temptation,
but deliver us from evil.**

(How has God led you away from temptation today or this week—especially the temptation to worship something or someone other than God?)

**Forgive us our sins (debts) as we
forgive those who sin against us
(our debtors).**

(God forgives us and expects us to forgive others.

Note sins for which you need to be forgiven.

What actions of other people do you need to forgive?)

**Our Father in heaven,
hallowed be your name.**

*(Use this page to record names for God;
use these names when you pray.)*

**Your kingdom come, your will be
done on earth as it is in heaven.**

*(God reigns whenever and wherever the two greatest
commandments are followed—love God and love
your neighbor. Note times when you have observed
or helped to build God's kingdom.)*

Give us today our daily bread.

*(How has God provided for you today, or this week?
In what ways you have seen God provide
for the needs of others?)*