

## Worship: Responding in Prayer and Praise

**Leader:** When we pray, may we not perform but draw near.

**All:** Draw us into your heart, O God.

**Leader:** When we say “Your kingdom come,”

**All:** Let it begin in us—through justice, mercy, and peace.

**Leader:** When we ask for daily bread.

## Action: Living the Covenant Today

### Discussion Prompt:

What would change if we prayed the Lord’s Prayer as a commitment to justice, simplicity, and reconciliation—not just words, but a way of life?

### Community Action Option:

Choose one line of the Lord’s Prayer and act on it this week:

- “Daily bread”: Contribute to a food-bank or challenge yourself to live with enough.
- “Forgive...”: Write a letter, make a call, or begin the journey toward forgiveness.
- “Your kingdom come”: Learn about a local justice issue and get involved.
- “Invite people to share next time what they tried and how it shaped them.”

## Background Notes: Historical and Literary Context

- Luke 11 presents a shorter form of the Lord’s Prayer than in Matthew. Luke emphasises community prayer and daily dependence.

- The parable of the friend at midnight is unique to Luke, illustrating bold, persistent trust in God’s generosity.
- In first-century Palestine, calling God “Father” was radical. It evoked intimacy, not distance.
- The prayer draws heavily on Exodus imagery (manna, deliverance), placing Jesus’ teaching within the liberation story of God’s people.

## Closing Prayer

God of abundance and mercy,  
Thank you for this time together.

As we leave, may your kingdom come more fully in our lives.

Feed us with what we need.

Forgive us—and help us forgive.

And when we knock, may we find not what we expect,

but the gift of your presence.

In the name of Jesus, who taught us how to pray.

Amen.

## Applications and Reflection

- This prayer is not just personal—it is social, ethical, and theological.
- It invites us into God’s vision for the world, challenges us to live in alignment with that vision, and promises that we are never alone in the asking.
- As we grow the Gospel together, this prayer becomes the rhythm of our discipleship—forming communities of relationship, trust, simplicity, and mercy.



# HeartBeat

## To Be Pulled in Many Directions

### Growing The Gospel Together

Sunday 27<sup>th</sup> of July

Lectionary Reading:  
Luke 10:38 – 42

SESSION THEME:  
Praying the Gospel

## Welcome

Begin by inviting everyone to settle into stillness. Light a candle if appropriate. You might say:

“As we gather in this space, we pause. We breathe. We bring our whole selves before the One who invites us to ask, seek, and knock. May this time be a space of encounter, transformation, and shared hope.”

## Opening Prayer

Loving God,

You do not wait for perfect words or polished lives.

You welcome our longing, our doubts, our trust, and our need.

Teach us how to pray—not for reward, but for relationship.

May we be open to your kingdom, your grace, and your daily provision. In Jesus’ name. Amen.

## Reading the Scripture (Luke 11:1–13)

Option: Use two voices:

- One as the voice of Jesus (instructing and storytelling)
- One as the voice of the disciple or community, wondering, seeking

“Lord, teach us to pray...”

“When you pray, say:

Father, hallowed be your name...”

(continue through verse 13)

Pause after reading.

## Sharing from the Heart

What do you notice in this passage?

What moves or surprises you?

Is there a word or image that stays with you?

Let people speak freely and briefly.

Allow silence between contributions.

## Deepening: Reflection and Wondering

### Contextual Reflection

Jesus doesn't give a formula—he gives a pattern of living rooted in intimacy, justice, and trust. “Father” (Abba) is the language of relationship, not transaction. As James Alison and Sarah Coakley suggest, prayer is less about changing God's mind and more about being drawn into God's life.

## Questions

What is your reaction to calling God father?

What is your response to “prayer is less about changing God's mind and more about being drawn into God's life”? Do you have concrete examples of this?

Each line of this prayer is a step toward the heart of the Gospel:

- “Your kingdom come” is a cry for the world to be made whole—for justice on earth, not just in heaven. Liberation theologians like Dorothy Day and Gustavo Gutiérrez hear this as a call to act in solidarity with the poor.
- “Give us this day our daily bread” challenges our consumer culture. Ched Myers reminds us this echoes the manna story—God gives enough, but not for hoarding. This is a call to ethical living and trust in sufficiency.
- “Forgive us... as we forgive” is about mutual liberation. Forgiveness, as Miroslav Volf and Desmond Tutu point out, is painful but healing. It unbinds us from the past and opens the way to a new future.

## Choose one of the above :

- What is your initial reaction to the quote?
- How does this challenge the ways we live our lives?
- What world or local issue would be transformed by living out this portion on the Lord's Prayer? Jesus ends the passage with a story about a neighbour knocking at midnight. Prayer, then, is persistent, honest, and rooted in community need.

## Extra Reflection Prompts:

- I wonder what it means to pray as someone in relationship, not ritual?
- I wonder what part of this prayer feels most alive—or most difficult—for you right now?
- I wonder what “daily bread” you long for—not just physically, but spiritually?
- I wonder who you are being invited to forgive—or seek forgiveness from?
- I wonder what doors in your life you're afraid to knock on?

## Text Reframed in a Modern Way

Read the following and ponder : Have you ever needed to really ask for help?

It was late. Everything was quiet, the village asleep. But I couldn't wait. A friend had arrived unexpectedly after a long journey—dust on his feet, hunger in his eyes—and I had nothing to offer. Not even a crust of bread. I stood in my home ashamed. Empty-handed. And that's what made me do it—what drove me into the night. I went to my neighbour's door, heart pounding, and I knocked. “Please,” I said, “lend me three loaves. A friend has come, and I have nothing.”

From within came a tired voice: “Don't bother me. The door's locked. My children are in bed. I can't get up.” I stood there for a moment, frozen. Embarrassed. I didn't want to disturb anyone. But deeper still, I didn't want

to admit I couldn't do it all on my own. And yet—I knocked again. Because something in me knew I needed help. That maybe the need wasn't a weakness to be hidden but a door waiting to open. And so I stayed. I knocked again. Not louder, but more honestly. Not out of entitlement, but out of humility. And the door opened.

He gave me the bread—but something more happened that night. More than loaves passed between us. I realised how much I depended on others. And I knew that the next time someone knocked on my door, I'd rise—even at midnight. Because I'd become the one who once knocked, the one who was heard. That night, I learned that prayer is not about pushing until God gives in. It's about opening ourselves to grace that changes us. I asked for bread.....and was given compassion.

I searched for help.....and found connection.

I knocked.....and found a God who does not sleep, who hears in the night, and teaches us to do the same. So now, I knock not just for myself. I knock for others. I listen for others knocking. Because I was changed that night— by grace, by bread, by a door that opened.

And I will never hear a knock the same way again.