

Adventure of Faith

PRAYER

2026



PRAYER SERVICE 2026

ORDER OF SERVICE

Call to Worship: *Psalm 95*

Song: *Praise*

Centering Prayer: *Led by Sam Wilkinson*

Song: *All Glory Be to Christ*

Life at Adventure

Prayer for our Church: *Led by Craig Henderson*

Outreach Prayer: *Led by Marcia Wilk*

Psalm 23 Prayer: *Led by Trudi Sang*

Song: *House of God Forever*

Communion, including Confession Prayer & Lord's Prayer

Song: *Revelation Song*

Doxology Prayer: *Led by Andrea Siedlecki*

Song: *Doxology*

Benediction & Aaronic Blessing

PRAYER

We gather today, January 3rd, 2026, to start the year with our Annual Prayer Service. We are a people who believe in the power of prayer. Thank you for joining us in starting the year by practicing prayer individually and together as we pray not just for ourselves, but for our church, our community and our world. **This act and practice of prayer is a time of worship and reorientation as we seek to focus on hearts, minds, and hands on Jesus in 2026 and beyond.**

As the C.S. Lewis institute puts it: "Why pray? Because the Sovereign God, who is indeed omniscient, omnipotent, and good, has established prayer as the means by which we receive what he has promised and help fulfill what he has ordained." **We pray so we can draw near to God as He draws near to us (James 4:8).** We pray because throughout scripture we see prayer modeled as a method of connection, and a way our hearts become more aligned with our Father's hearts. We pray because Jesus taught us to.

We also believe that prayer does not and should not happen only at church, but is an opportunity for us to practice in our every day lives. **This booklet is not just for the Prayer Service today,** but a tool you can use throughout this year to learn more about prayer, practice different types of prayer, and be spurred to be in prayer as a method of continually deepening your relationship with Jesus.

"Rejoice in hope, be patient in tribulation, be constant in prayer."

-Romans 12:12

CENTERING PRAYER

Centering Prayer is a method of Christian prayer developed in the 20th century by Trappist monks at St. Joseph's Abbey in Spencer, Massachusetts: William Meninger, M. Basil Pennington and Thomas Keating. Centering prayer is associated with contemplative prayer.

In Centering Prayer, the participant seeks the presence of God directly (aided by the Jesus Prayer, perhaps) and explicitly rejects discursive thoughts and imagined scenes. The participant's aim is to be present to the Lord, to "consent to God's presence and action during the time of prayer." Fr. M. Basil Pennington describes four steps for practicing Centering Prayer:

1. Sit comfortably with your eyes closed, relax, and quiet yourself. Be in love and faith to God.
2. Choose a sacred word that best supports your sincere intention to be in the Lord's presence and open to His divine action within you.
3. Let that word be gently present as your symbol of your sincere intention to be in the Lord's presence and open to His divine action within you.
4. Whenever you become aware of anything (thoughts, feelings, perceptions, images, associations, etc.), simply return to your sacred word, your anchor.

In addition, Keating writes, "The method consists in letting go of every kind of thought during prayer, even the most devout thoughts". The "sacred word" can integrate with breathing in and

out. Rather than being a tool to quiet the mind, it is a consent to the presence and action of God within and "just be" with God, helping people to be more present and open to God. Advocates of Centering Prayer also say it does not replace other prayer but encourages silence and a deeper connection to God.

Words to contemplate during a Centering Prayer:

God	Peace	Silence
Jesus	Mercy	Presence
Father	Grace	Yes
Lord	Faith	Amen
Spirit	Trust	Let Go
Abba	Joy	Trust
YWHW	Open	Believe
Love	Stillness	Come

What are some other words you can think of that could be used for a Centering Prayer?

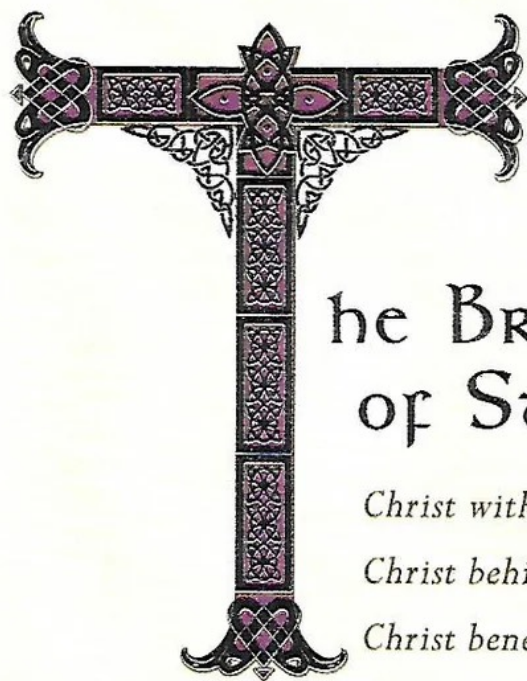
This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



Use a black marker to color in the lightly dotted areas. As the biblical scene emerges, what might it remind you to pray for?



Use a black marker to color in the lightly dotted areas. As the biblical scene emerges, what might it remind you to pray for?



he Breastplate of St. Patrick

*Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down,
Christ when I sit down,
Christ when I arise,
Christ in the heart of every man
who thinks of me,
Christ in the mouth of everyone
who speaks of me,
Christ in every eye that sees me,
Christ in every ear who hears me.*

CELTIC PRAYERS

The geography of **Celtic Prayers** is centered in Northumbria in the extreme northeast of England, bordered on the north by Scotland and on the east by the frigid North Sea. It is a rugged terrain, and in ancient days the Celtic saints of Northumbria developed an equally rugged spirituality. Northumbria's history is, quite simply, saturated with the great Celtic traditions of the sixth, seventh, and eighth centuries. Celts like Patrick, Brigid and Brendan and Columba and, most important of all, those Celtic and Saxon Christians who brought the faith to Northumbria and beyond- Aidan, Cuthbert, Chad, Cedd, Hilda, and many more. And in recent years the Northumbria Community has arisen as a vigorous contemporary expression of Christian faithfulness that draws strength and inspiration from this rugged land and its mystical history.

Celtic Prayers are known for their deep connection to nature, personal experience, and a sense of God's presence in everyday life, often featuring themes of protection, guidance, and peace. They use vivid imagery from the natural world and emphasize holistic well-being encompassing body, soul, mind, and spirit.

If you're interested in daily Celtic Prayers, here we've compiled daily complines that can be read together with your family in the evening before bed. Scan the QR code to access.



THE DAILY EXAMEN

The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience.

The method presented here is adapted from a technique described by Ignatius Loyola in his *Spiritual Exercises*. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible.

How to Pray the Examen:

At the end of the day, before you lay your head to rest, spend 10-15 minutes praying as follows. It may be helpful to journal to keep your focus, pray with your spouse out loud, or pray silently to yourself.

1. Place yourself in God's presence. Give thanks for God's great love for you.
2. Pray for the grace to understand how God is acting in your life.
3. Review your day – recall specific moments and your feelings at the time.
4. Reflect on what you did, said, or thought in those instances. Were you drawing closer to God, or further away?
5. Look toward tomorrow – think of how you might collaborate more effectively with God's plan. Be specific, and conclude with the "Our Father."

Here's another way to pray the Examen that can be done with children:

Five Finger Examen

1. Be still

Our thumb reminds us of what is important. Notice your breath, try to still your mind, and be present to God and yourself.

2. Be grateful

As our index finger points things out to people, reflect on your day and point out everything you're grateful for.

3. Notice

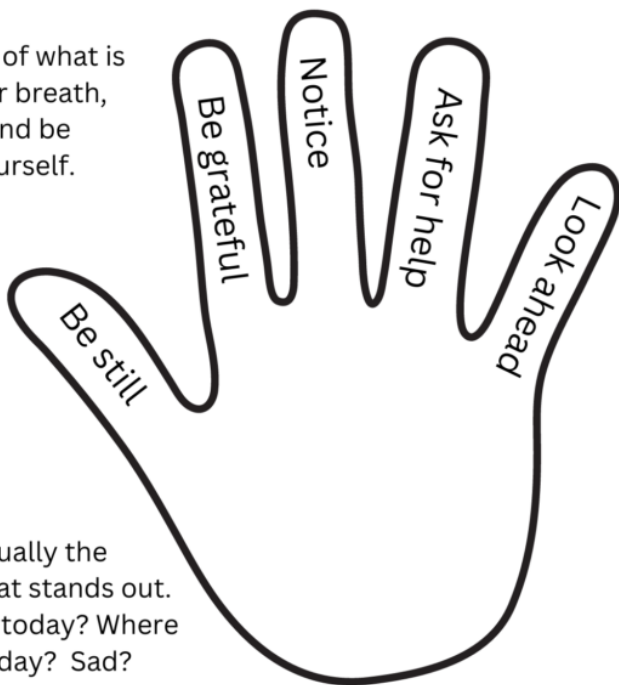
Our middle finger is usually the longest and the one that stands out. What stood out to you today? Where have you felt happy today? Sad? Frustrated? Were there any challenges today? Any victories?

4. Ask for help

Our ring fingers are where we put our wedding rings. Think about your responsibilities and promises you have made. What do you need God's help with? Is there anything you need to say sorry for?

5. Look ahead

Our pinky finger is our smallest one. Sometimes a small change can make a big difference. Think about tomorrow. What do you hope for? Are there any little changes that you can make?



THE LORD'S PRAYER

The Lord's Prayer, also known as the Our Father, is a central Christian prayer attributed to Jesus. It contains petitions to God focused on God's holiness, will, and kingdom, as well as human needs, with variations across manuscripts and Christian traditions. Two versions of this prayer are recorded in the gospels: a longer form within the Sermon on the Mount in the Gospel of Matthew, and a shorter form in the Gospel of Luke when "one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'" Scholars generally agree that the differences between the versions of the Lord's Prayer reflect independent developments from a common source. It ends with the Minor Doxology. This is how Jesus taught us to pray:

***Our Father who art in Heaven
Hallowed be Thy Name.
Thy Kingdom come, thy will be done
On Earth as it is in Heaven.
Give us this day our daily bread
And forgive us our debts
As we forgive our debtors
Lead us not into temptation
But deliver us from evil.
For Thine is the Kingdom
And the power
And the glory forever.
Amen.***

The Lord's Prayer

Our _____, who art in _____

Hallowed be Thy _____.

Thy _____ come.

***Thy will be _____ on _____ as it is in
_____.***

Give us this day, our daily _____.

And forgive us our _____

As we forgive our _____.

Lead us not into _____.

But deliver us from _____.

For Thine is the _____.

And the _____

And the _____ forever.

_____.

Bread Heaven Done Amen Glory Name

Forgive Debts Father Earth Kingdom

Power Temptation Evil Kingdom Debtors

PRAYING THE PSALMS

It used to be that praying the Psalms was something all Christians did every day. They did this privately and in church. Everyone learned to pray from the Psalms and in the process came to understand “the anatomy of the soul,” as John Calvin called it. But Praying the Psalms is a lost discipline today. Rarely is even one whole Psalm read or sung in church.

But in many church services you rarely if ever sing a lament Psalm. The laments are the sad songs and prayers of the Bible. Without them we’re likely to feel alone or guilty when we’re struggling with sadness, grief, depression, or feeling abandoned by God. How are people to learn how to express their pain to God and to pray through it, trusting God? There are Psalms for seemingly every type of situation, emotion, and need.

It can be helpful to divide the Psalms into eight categories, each related to a phrase of the Lord’s Prayer. To help you learn and grow in each way of praying here are some beloved psalms that fit into each category. These psalms form a “School of Prayer,” teaching us the fundamental ways that the Psalmist and Jesus prayed. By praying the Psalms in this way we learn the Biblical language of prayer:

1. Thanksgiving & Praise ("Our Father... hallowed by thy name")

Psalm 57: God is glorious and loving – exalt him with a steadfast heart!

Psalm 92: Pray and play on the Sabbath

Psalm 95: To worship is to thank, praise, revere, listen, and obey God

Psalm 100: Thanksgiving leads to praise

Psalm 107: Give thanks in consolations and desolations

Psalm 136: Give thanks – the Lord is good and his love endures forever

Psalm 103-107, 111-118, 134-139, 145-150: Hallelujah Psalms

2. Submission to God / Wisdom ("Thy kingdom come...")

Psalm 1: Live in the way of the righteous by delighting in God's Law

Psalms 4 & 5: Learn the rhythm of evening and morning prayer

Psalm 8: Worship your Creator and discover your belovedness as his creation

Psalm 19: Listen to God in the wonders of nature and Word

Psalm 119: Delight in God's Law

Psalm 131: Practice simplicity and silence (Psalms 120-134 = "Pilgrim Psalms")

Psalm 133: Practice spiritual friendship

Psalm 139: Examine yourself in God's light

3. Petition: Comfort and Encouragement ("Give us this day...")

Psalm 4: In distress you can be filled with God's love, joy, peace

Psalm 16: Delight in God via saints, circumstances, and path of life

Psalms 23: Grow with Good Shepherd through the soul seasons

Psalms 91: In danger find refuge in God as a chick with Mother Bird

Psalms 121: Trust in God's protection and care on your (or another's) journey

4. Petition: Longing for God ("Give us this day...")

Psalms 27: Seek the Lord as your "One Thing" - even in trials

Psalms 42: In troubles thirst deeply for the Living God

Psalms 63: Hunger for God with all your soul

Psalms 73: Make God the strength of your heart and your portion forever

Psalms 84: Yearn for the lovely courts of the Lord and invite others inside

5. Confession of Sin ("Forgive us...")

Psalms 32: Confess your sins and be blessed

Psalms 38: In guilt and pain cry out for your Savior's help and answers

Psalms 51: Confess your sin against God and be purified and restored

Psalms 130: Wait for God's forgiveness like a watchman waits for morning

6. Confession: Anger at Enemies ("Forgive us...")

Psalms 35: When mistreated let the Lord be the one to fight for you

Psalms 59: When slandered with lies trust the Lord as your defender

Psalms 69: When being hated sinks you in mire express anger to God

Psalms 70: When people seek to harm you cry out to God

Psalm 109: When betrayed vent anger to God and rely on his love

7. Temptation: Laments of grief or complaints (“Lead us not into temptation...”)

Psalm 3: The model lament: crying out to the Lord and putting confidence in him

Psalm 6: Pour out your tears and questions to God

Psalm 31: In distress put your trust in God’s presence

Psalm 64: When verbally attacked hide in God and rely on his justice

Psalm 73: Praise and trust God even as wicked prosper and righteous suffer

Psalm 102: In depression cry out to God and recall his power and care

Psalm 142: Cry and complain to God and find that he’s your portion

Psalm 143: In troubles thirst for God’s unfailing love and will

8. Temptation: Dark Night of the Soul; Laments and complaints that God feels distant (“Lead us not into temptation...”)

Psalm 13: When God’s face is hidden learn to trust him in your heart

Psalm 22: When it seems God has rejected you praise him anyway

Psalm 77: When you don’t feel God’s love meditate on his goodness

Psalm 88: When you’re in a dark pit and God seems angry cry out to him

The Lord is my shepherd; I shall not want.

He makes me lie down in green pastures. He leads me beside still waters.

He restores my soul. He leads me in paths of righteousness for his name's sake.

***Even though I walk through the valley of the shadow of death, I will fear no evil, for
you are with me; your rod and your staff, they comfort me.***

***You prepare a table before me in the presence of my enemies; you anoint my head
with oil; my cup overflows.***

***Surely goodness and mercy shall follow me all the days of my life, and I shall dwell
in the house of the Lord forever. -Psalm 23:1-6***

Psalm 23

E E J O Z U N E O F X I S D A J Q M G X K J P M
Z D W Y C P A T H U E P S Y F P S I E T H D O J
S L I M R Z M Y X Q O C H Z G S H E E P A X A U
P O D U I Z W F I H C S U B A G E X H G O P P S
B B A N G E F D W O S P J T C O P J P C L A M D
G J U Q W V V K M M S D M V C I H W S I D Q Y Z
W R X W P Y R N Y J X V A W K E E W A F H H R A
K N A W D L N A W R N J T E V G R X L T D G C M
E Y R S I W I Z K B E D E F L Z D R M D R W A S
P J B S S P W M P K G X I O H Z A Q P Q G C H S
S Q S X K F O R E V E R T S E G W P R O T E C T
C S W A E T S H K Z W S I E W X G K D N G U Y A
R O E E H M H H T G N E R T S O Z T E U Q N A B
G T U N L M T C I N C V W L Z U L Z C Z M E O W
E N T P D C L D A N I S S V D L C F Z Z Z R M R
C X I L U O O C G K C O O L A X Z I R E P A H L
K M I K U Y O M B L K F N G R A F V J E P O H U
L J Q A L Z A G E N I H F A K Y R A E F V I V K
E N E M I E S E R O E C H D N I F E T R J O J Q
W Q A M D K A G C U S I I K E H X N N M A U D M
S T D I C R Q D A U T Z J N S J G M J I N G P J
N F V S E S O H J C L T E Y S R Y F K X N P K E
R A X I X Y G J F U L I X X M N Y F A Q K B K Y
D U N O V F K X S R D N C V D C T D J H O U S E

Overflows

Strength

Darkness

Shepherd

Goodness

Welcome

Protect

Forever

Enemies

Banquet

Anoint

Sheep

Psalm

Leads

House

Guide

Grass

David

Path

King

Fear

Draw a picture of your favorite animal/insect/creature
that will praise God on the earth?

LECTIO DIVINA

Lectio Divina (literally divine reading) is a way of becoming immersed in the Scriptures very personally. It draws on the way Jews read the Haggadah, a text read during Passover that retells the Exodus story. Haggadah means “telling” and along with being a physical text, the word captures the practice of telling and retelling a story.

The Christian form of Lectio Divina was first introduced by St. Gregory of Nyssa (c 330-395), and also encouraged by St. Benedict of Nursia (c 480-547), the founder of the Benedictine order. It’s a way of developing a closer relationship with God by reflecting prayerfully on His words. In Lectio Divina, the chosen spiritual text is read four times in total, giving an opportunity to think deeply about it and respond thoughtfully. When we practice Lectio Divina, we can imagine we’re actually involved in the events of Scripture – for example, hearing God’s words to the Israelites in the desert. It’s an intensely personal experience.

Fr. Keating describes the four stages of Lectio Divina as compass points around a circle, with the Holy Spirit moving seamlessly between them. As a beginner, I’ve found it helpful to follow the stages in order. Like learning an instrument, once I’ve learned the basics, I’ll be able to improvise! Here’s how to get started:

Prepare

I’d suggest 30 minutes to read, reflect, and respond to the Holy Spirit’s promptings in Lectio Divina. To tune in, I like to light a candle, not because it’s necessary, but because the flame and fragrance serve as gentle reminders when collecting my thoughts and calming my mind. I pray a prayer of invitation, saying something like, “God, let me hear from you,” and spend a few moments sitting quietly so my mind is open to hearing from God.

Lectio (Read)

My first reading is an opportunity to get to know the Scripture passage. I listen carefully for any words or phrases that seem to jump out. It’s important not to force things, but wait patiently for God to give gentle guidance. One day when reading Jeremiah 31, I felt my mind drawn to the strength of God’s commitment to His covenant: “[I will make a new covenant] not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband.” (Jeremiah 31:32 English Standard Version) I was struck by the image of God leading His people by the hand as an act of love – they weren’t left to begin their momentous journey alone.

Meditatio (Reflect)

The second reading of the same passage focuses further on the points I become aware of during the first reading. Often I'll just re-read a few verses so I can reflect carefully on where God has nudged me.

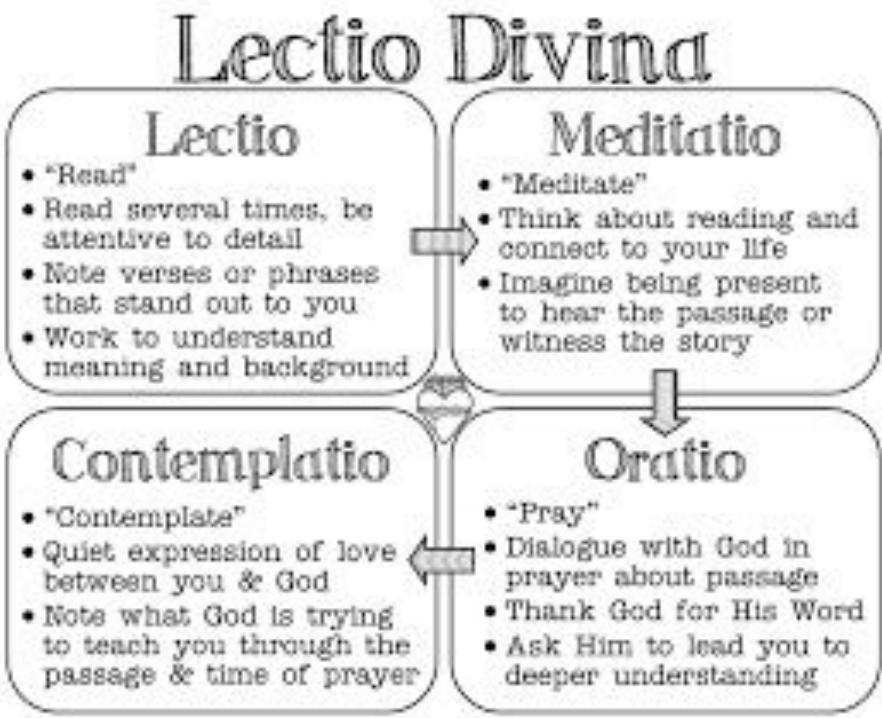
Then I'll reflect on what I believe God is saying. I try not to analyze the passage. It's easy to slip into "study mode" and think about interesting points rather than listening to what God might be saying. It helps to ask God to make His focus clear.

Oratio (Respond)

After a third reading, it's time to respond. I like to record my thoughts by journaling because I know I'm very prone to forgetting what I've learned, even by the next day! We can respond in prayer too, which gives us the opportunity for a conversation with God. When reading Jeremiah, I journaled my wonderings. If God is so powerfully committed to keeping His covenant with me, why do I sometimes lack the commitment to stay close to God? Often the events of the day crowd in, and I don't always make time to listen to God. I prayed that God would help me to prioritize spending time with Him.

Contemplatio (Rest)

After the final reading, I spend around 10 minutes in silent contemplation. This isn't a time of prayer or meditation – I just sit quietly and allow God to work. When my mind starts to wander and dart here and there, I bring it gently back to stillness again.



PRAYER OF CONFESSION

A **prayer of confession** is an expression of regret for sins, asking God for forgiveness and a renewed commitment to live righteously, often starting with acknowledging shortcomings in thought, word, and deed, and relying on Jesus' mercy for cleansing and restoration. Common elements include admitting fault, asking for a clean heart, and resolving to avoid sin (with the help of the Holy Spirit), trusting God's promise to forgive through Christ.

Practicing Confessional Prayer:

Step 1: Remind yourself who your God is by thanking God for who He is, Creator, Father, Lord, Savior, and all that He has done.

Step 2: Confess your sins. In what ways have you acted selfishly or in a way that is contrary to how God would have you live in His good world with other people?

Step 3: Ask God to help you no longer commit these acts.

Step 4: Commit yourself to trying hard to partner with the Holy Spirit and no longer do these things.

Step 5: Remind yourself that in Christ, you are forgiven already and that this sin need not separate you from God or from others. Praise God for His forgiveness and remind yourself that you are His child and deeply loved by Him!

THE DOXOLOGY

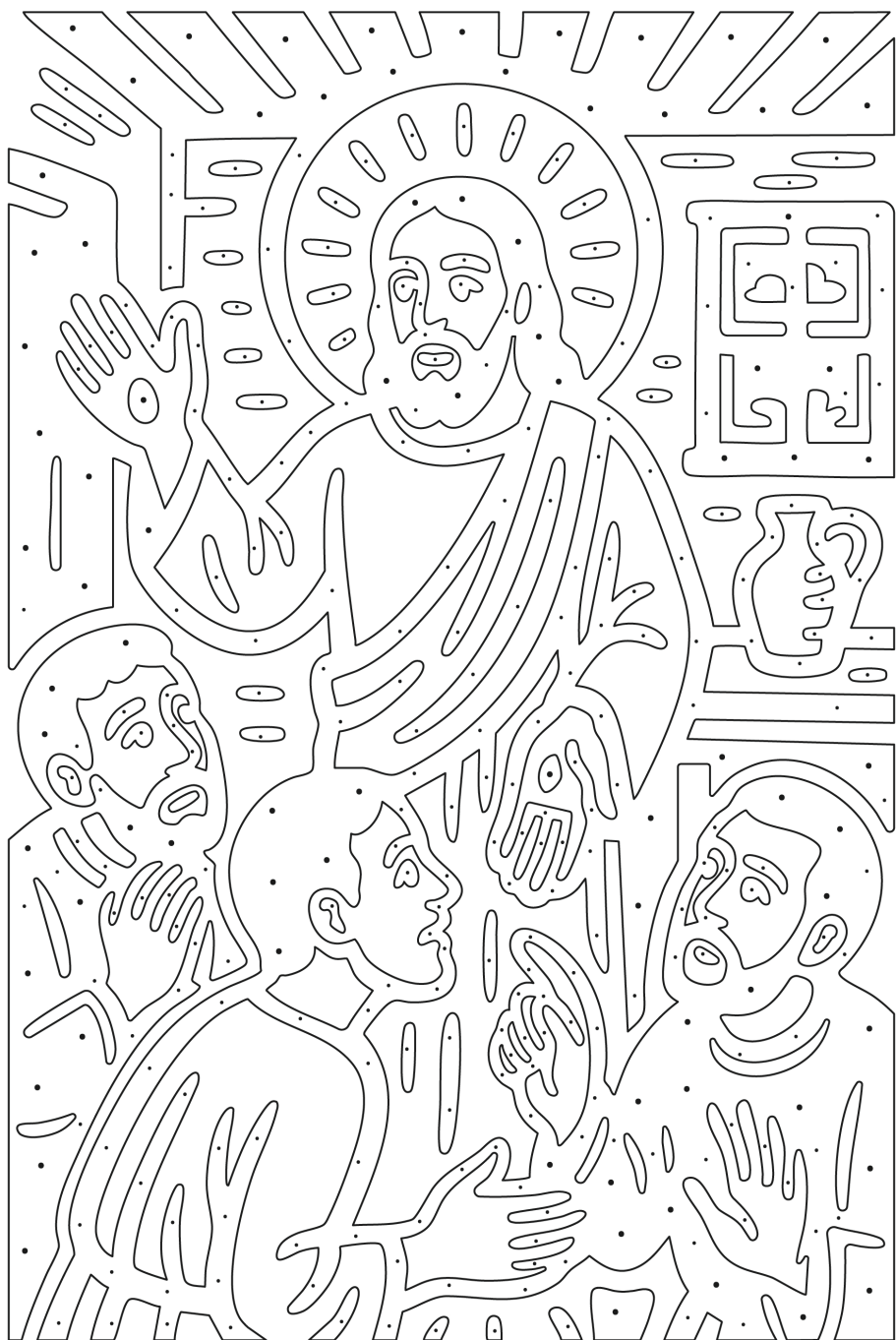
A **doxology** is a liturgical formula of praise to God. It is an English transliterated term that comes from two Greek words, *doxa* and *logia*. *Doxa* means “glory” and *logia* means “speech.” A Doxology is a spoken word of praise to God, praising Him for His glory and honor. The tune for the Doxology is referred to as “Old Hundreth” and was used in the Genevan Psalter, written by a French Reformed Christian named Louis Bourgeois. The Doxology lyrics were written by Thomas Ken, an English Bishop of the Church of England. In the late 1600s, Ken wrote a Morning Hymn that was comprised of 14 stanzas, and the Doxology we have today is actually the last stanza of this hymn. It was first published in 1709 for his students at Winchester College.

The Doxology:

***Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.***



Use a black marker to color in the lightly dotted areas. As the biblical scene emerges, what might it remind you to pray for?



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AARONIC BLESSING

The **Aaronic blessing** found in Numbers 6:22-27. God's people treasure these words for they have been used in worship under the old covenant as well as the new. Unfortunately, because these words are so familiar, it is easy to miss their theological depth.

Structurally, there is much that can be said of the Aaronic blessing in the original Hebrew. If we were to remove the three instances of "the Lord" (Yahweh) in the blessing, we would be left with twelve words in the original language, an intentional reference to the twelve tribes of Israel. Furthermore, this threefold repetition of the name Yahweh is not required; one usage of God's name would have sufficed. But the Lord has His priests repeat His name to emphasize that He is the source of all goodness in life (James 1:17).

One of these good things is peace (Num. 6:26), which in Scripture refers to far more than just the cessation of conflict. It includes prosperity, children, security, land, happiness, health, and a host of other good things (Deut. 28:1-14). The emphasis on the Lord as the source of all these things, as noted above, is very powerful. Basically, God is saying, "My people, when you enjoy health, remember that My grace has given it to you. When you succeed, do not forget that I am its source. Recall that no good gift is possible without Me."

Dr. R.C. Sproul turns to the Aaronic blessing as an expression of the hope that the Lord's chosen will one day see His face (Essential Truths of the Christian Faith, p. 282). Our supreme longing is to experience the beatific vision – to see the Lord face-to-face as He shines His smile upon us (Num. 6:25). In like manner, John Calvin writes that "nothing is more desirable for the consummation of our happiness, than that we should behold the serene countenance of God.

***"The LORD bless you and keep you,
Y'varech'cha Adonai v'yeesh'm'reicha.
יְבָרֵךְ יְיָ וְיִשְׁמְרֶךָ***

***The LORD make His face shine upon you, and be gracious to you;
Yaer Adonai panav eleicha veechooneka.
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִחוּדֶךָ***

***The LORD lift up His countenance upon you, and give you peace."
Yeesa Adonai panav eleicha v'yasem l'cha shalom.
יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ וְיַשֵּׁם לְךָ שָׁלוֹם***

People in the **Old Testament** called God **YHWH**.

It is a special Holy name that means I AM.

They never spoke it out loud, out of respect for God.

It most likely sounded like **Ye-ho-vah** or **Ya-hu-ah**.

YHWH looked like this in Hebrew:

(Remember in Hebrew we read from *right to left*.)



Draw the outline of the name YHWH in the block on the right.

The Bible was first written in Hebrew, then later translated into different languages.

Hebrew letters are symbols and each one had a meaning.

י

yod means hand

ה

hei means look

ו

vav means nail

ה

hei means look



Question:
Whose hands
had nails in
them?

Other Hebrew names:

Yeshua is Jesus

Elohim is God

Adonai is Lord

Abba is Father God

Yahweh is I AM



ADVENTURE
◀ OF FAITH ▶