

## GATHERING

### **Welcome & Eastertide Greeting**

One: Christ is risen!

**All: He is risen indeed!**

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One: Christ is risen!

**All: Hallelujah! He is risen indeed!**

### **Grounding Song: Centering Prayer**

*Refrain: I wanna be where my feet are. I wanna breathe the life around me.*

*I wanna listen as my heart beats right on time. I wanna be where my feet are.*

I chase my worries, I flee my sorrows, but what You give me is now.  
So take my burdens and my tomorrows: I wanna be where my feet are. *Refrain*

I run to capture the next horizon, but what you give me is here.  
I get no farther, and still I find You: I wanna be where my feet are.

I wanna be where my feet are. I wanna be where my feet are.  
(*The ground below me is how You hold me. I wanna be where my feet are.*)  
Paul Zach and Kate Bluett\*\*

## PRAISING

### **Come, Ye Sinners**

Come ye sinners, the poor and needy, weak and wounded, sick and sore,  
Jesus ready stands to save you, full of pity love and power.

*Refrain: I will arise and go to Jesus. He will embrace me in His arms.  
In the arms of my dear Savior, oh there are ten thousand charms.*

Come ye thirsty, come and welcome God's free bounty glorify.  
True belief and true repentance, every grace that brings you nigh.

Come ye weary, heavy laden, lost and ruined by the fall.  
If you tarry 'til you're better, you will never come at all. *Refrain*

View Him prostrate in the garden. In the ground your Maker lies.  
On the bloody tree behold Him, sinner, will this not suffice?

Lo! Incarnate God ascended pleads the merit of His blood.  
Venture on Him, venture wholly, let no other trust intrude. *Refrain*  
The Worship Initiative\*\*

## BELONGING

### **Kids on the Steps: GRADS & BABIES!!**

#### **Confession of Scarcity**

One: I have been so afraid  
that there would not be enough;

**All: Afraid that when you welcome  
all who love you into their eternal rest  
I will be last in line, turned away at the door;  
that there will be no more welcome left for me,  
no seat left over at your feast -**

One: I have been so afraid  
that there would not be enough;

**All: Afraid you would grow tired of hearing my prayers  
before I finally found what was in my heart and said it;  
afraid of using up the precious minutes in which  
you were willing to listen to me talk-**

One: I have been so afraid  
that there would not be enough;

**All: Afraid that when you are done cutting  
all the sin and wickedness out of the world,  
there will not be enough pieces of me left over to love -**

One: I have been so afraid  
I would not be enough;

**All: I have laid awake  
having run out of hope, of love, of faith;  
run out of remorse or joy or whatever grace**

One: I told myself I needed to fake  
to keep the flame of my soul lit;  
my flame has gone; the fuel spent;  
I have been so afraid I would not be enough-

**All: Not enough to notice,  
not enough to be worth saving,  
not enough to waste your love on,  
not enough to be worth having;**

One: I have been so afraid  
I have forgotten who you are...

### **Confession Song: The Kingdom is Yours**

Blessed are the ones who do not bury all the broken pieces of their heart.  
Blessed are the tears of all the weary, pouring like a sky of falling stars.  
Blessed are the wounded ones in mourning, brave enough to show the Lord their scars.  
Blessed are the hurts that are not hidden, open to the healing touch of God.

*Refrain: The kingdom is yours, the kingdom is yours.  
Hold on a little more; this is not the end. Hope is in the Lord; keep your eyes on Him.*

Blessed are the ones who walk in kindness, even in the face of great abuse.  
Blessed are the deeds that go unnoticed, serving with unguarded gratitude.  
Blessed are the ones who fight for justice, longing for the coming day of peace.  
Blessed is the soul that thirsts for righteousness, welcoming the last, the lost, the least. *Refrain*

Blessed are the ones who suffer violence and still have strength to love their enemies.  
Blessed is the faith of those who persevere; though they fall, they'll never taste defeat. *Refrain*  
Terrell Wilson, Brittney Spencer, Micah Massey and Aaron Keyes\*\*

### **Assurance of God's Abundance**

Was it not you who fed five thousand men?

**All: Five thousand men with worker's appetites,  
and their families and their friends;  
and the food left over filled baskets,  
one for each apostle,  
even the doubter and the liar and the traitor-**

One: Was that not you?  
Was it not you who planted Eden,

**All: that dream of green that still rises  
from underneath all our asphalt and iron  
and never grows tired of being born  
and born again in every beautiful and healing thing?**

One: Was it not you? Was it not you?

**All: You who have never believed in not enough,  
but have only ever given and given  
and kept on giving;**

One: You in whom not-enough runs out,  
in whom entropy disintegrates,  
in whom there is always more and more;  
**All: more grace, more love, more yes;**

One: You, my Portion,

**All: my Inheritance forever, my Life Undying. Amen.**  
from "Enough" by [Reuben Kendall for Revoice \(2022\)](#)

## **STEWARDSHIP**

### **Invitation to Offering**

Our offering is really a response to the One we address in prayer – to the grace of the One we call Father, the majesty of the one whose Name we hallow.

Let's present ourselves to the Lord as a act of worship! Let's return to the Lord an offering of all we've been given and all that we are.

### **Offering Song: Always With Me**

I can make it through the day  
When You're with me on the way  
In my heart and mind You'll stay

I can make it through the night  
When I'm clinging to Your light  
You will make the darkness bright

*For You are always, always with me  
For You are always, always with me*

In the calm and in the storm  
When it seems I'm all alone  
It's Your hand I find to hold

In each hour of unrest  
When it seems I've nothing left  
You speak peace in every breath

*For You are always, always with me  
For You are always, always with me*

In the morning, in the evening  
When I'm waking, when I'm sleeping  
When I'm arriving, when I'm leaving  
You will have me in Your keeping

Even from my mother's womb

Never hidden from Your view  
I was always known to you

When I fade away in death  
You will catch my final breath  
You will take me to my rest

Orlando Palmer, Jessica Fox, Paul Zach, Kate Bluett\*\*

## **FORMING**

### **Sermon: Luke 11:1-4**

*He was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”* **2** *So he said to them, “When you pray, say:*

*Father, may your name be revered as holy.*

*May your kingdom come.*

**3** *Give us each day our daily bread.*

**4** *And forgive us our sins,*

*for we ourselves forgive everyone indebted to us.*

*And do not bring us to the time of trial.”* (NRSV)

Good morning.

We are going to begin at the beginning of chapter 11 in the Gospel of Luke, with verse 1:

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.”

Let’s just take a moment and sit with that.

*“Lord, teach us to pray.”*

What a beautiful, humble request. One of the disciples had watched Jesus pray. Maybe they heard the tone of his voice, or saw the peace settle over his face. And something inside them stirred. And they asked: “Will you show us how?”

How lovely that they felt *safe enough* to ask.

Now, let’s be honest—public speaking is one of the greatest fears most people have. I’d bet that for many of us, praying *out loud* in public might be even higher on that fear list!

When I was a child, prayer in my house was very simple. We had two we used:

The first, before meals:

“God is great, God is good, let us thank Him for our food. Amen.”

And the second, before bed:

“Now I lay me down to sleep, I pray the Lord my soul to keep.

His love be with me through the night, and wake me with the morning light.

And if I die before I wake, I pray the Lord my soul to take. In Jesus’ name, Amen.”

That was it. That was what prayer looked like in our home.

But then church came.

Now, in each of the churches I grew up attending, prayer looked a little different. In some congregations, prayers were part of a sacred rhythm—ancient liturgical words that were recited week after week. Prayers passed down through generations. And while I recognize the deep meaning and reverence those prayers hold, I’ll be honest—when I was a child, it kind of felt like that moment in the Charlie Brown cartoons. You know the one? When the teacher talks and all you hear is “*Whomp, whomp, whomp.*”

I remember reading those printed prayers in the bulletin, reciting them in unison with the whole church. But I didn’t feel them yet.

Then something shifted.

As a teenager, I spent some time with a Church of Christ community. And the prayers there—well, they were different. They were spontaneous. They felt alive. People prayed about real things. Things that were happening in their lives. They poured out their hearts in real time.

And I remember thinking, *Woah*.  
This is new.  
This is real.

Church camp took it even further. If you've ever been, you know what I mean. Church camp can feel like this beautiful, euphoric bubble where the Spirit moves freely. We'd sing around the campfire, share our hearts, and yes—pray.

One night, I saw a teenager leading prayer.

A teenager. Not a pastor. Not a grown-up. A peer. And it hit me—*Wait, anyone can do this?*

That moment planted a seed.

Each of us comes to prayer from different places. We all have unique stories that shape how we pray, what we pray, and whether we even feel *comfortable* praying.

For me, prayer became a conversation. Over time, it stopped being something I recited and started becoming something I *lived*.

These days, I pray in gratitude—*all day long*. Sometimes out loud, but mostly in my heart.

I thank God for the good in my life—and the good that is on *its way*.

I pray for the people I see as I go about my day. Strangers I pass who seem like they're carrying something heavy. I ask God to help them find someone to love them, to help them know dignity, and to have enough.

I pray with my kids at night. Even now, with just Eric left at home, it's part of our bedtime rhythm. I go first. Then Steve. And then Eric—who always likes to go last.

And my hope in those prayers is this: that my kids will always know they can talk to God. Any time. Anywhere.

One of my very favorite ways to pray is with the church in Potomac. When we are here together in that small space for prayers of the people, and I invite what's on people's hearts. When we lift up the joys and concerns of our hearts—a kind of prayer quilt stitched together from many lives. That's holy. That's powerful.

So today, we continue our preaching series called 'Teach us to Pray,' reflections on *The Lord's Prayer*. Luke 11:1 – 4 NIV

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.”

He said to them, “When you pray, say:  
“Father,  
hallowed be your name,  
your kingdom come.  
Give us each day our daily bread.  
Forgive us our sins,  
for we also forgive everyone who sins against us.  
And lead us not into temptation.”

We will sit again with the powerful opening line: “*Father, hallowed be your name,*”  
The disciples asked Jesus to teach them how to pray—just as John taught his disciples. So Jesus did. And he began with these words:

“Our Father, which art in heaven, Hallowed be thy name.”

Let's sit with just that one line today. Last week Dan shared a message focusing on God the Father. Today, we will focus on God's holiness.

## 1. Reverence for God

The word *hallowed* means holy. Sacred. Set apart.

So when we begin our prayer with “*Hallowed be Thy name*,” we’re not just using formal language—we’re entering into prayer the way we might enter a sacred space. Carefully. Respectfully. Aware of who we’re speaking to.

Think about how we approach someone deeply important in our lives—someone we respect greatly. Maybe a mentor, a grandparent, a leader who shaped you. You wouldn’t barge into the room shouting demands. You’d enter with care. You might pause and offer a word of gratitude. There’s a posture of reverence.

Prayer starts that way, too. We don’t start by rattling off our wish list to God. We start by remembering who He is. That He is *holy*. That His name is *above every name*.

It’s like looking up at the night sky—have you ever had that moment, just staring at the stars, where you feel very small and very loved all at once? That’s reverence. That’s awe. That’s “*Hallowed be Thy name*.”

## 2. Respecting God’s Name

In biblical times, a person’s name wasn’t just a label. It represented their *character*. Their *reputation*. Their *identity*.

So when Jesus teaches us to pray, “*Hallowed be Thy name*,” He’s teaching us to honor who God is. To speak about Him—and to Him—with respect. Because God’s name *means* something. It carries the weight of His love, His justice, His mercy, His faithfulness.

Think about how we react when someone misuses our name, or misrepresents who we are. It feels dishonoring. In the same way, when we use God’s name casually—or even carelessly—we’re forgetting who He is.

It’s like when someone you love deeply is being spoken of. You want people to get it *right*. You want their name to be honored because of how deeply you value them.

And here’s the amazing thing: the One who created galaxies, oceans, and every heartbeat... invites us to call Him *Father*. He’s not distant. He’s near. And yet, we’re still called to honor Him fully.

## 3. Setting God Apart

To *hallow* something means to set it apart. To treat it as different—unlike anything else.

Let’s be honest: in our culture today, we tend to make everything casual. We like what’s easy, familiar, and accessible. That’s not necessarily bad—but when we approach God that way, we can forget that He is *not* just another friend in the group chat.

God isn’t “the man upstairs.” He’s not our backup plan or our spiritual vending machine. He’s not there just to fix what’s broken or give us what we want when we want it.

He is God. Creator. Sustainer. Holy. Perfect.

Imagine if you received a handwritten letter from someone famous—someone who shaped the world—like a personal letter from someone like Maya Angelou or Nelson Mandela. You wouldn’t treat that like junk mail. You’d hold it carefully. You’d read it slowly. You’d maybe even frame it. Why? Because it’s *special*.

In the same way, we’re called to set God apart in our hearts. To recognize that when we say, “*Hallowed be Thy name*,” we’re acknowledging that there is no one and nothing like Him.

## 4. Our Attitude in Prayer

This line—“*Hallowed be Thy name*”—shapes our whole posture in prayer. It’s not just about the words we say. It’s about *how* we come to God.

Do we come with humility? Do we come with awe? Or do we come like we’re talking to customer service?

God wants us to be honest. He wants us to bring our burdens. But Jesus shows us that the first step is surrender. It’s recognizing *who* God is and *why* we’re turning to Him.

It's a lot like entering into a sacred conversation. You don't need to pretend to be perfect. But you do need to be real—and respectful.

Sometimes our prayers are hurried. Sometimes we rush in with panic or lists of things that feel urgent. And God hears all of that with compassion. But Jesus invites us to pause first. To take a breath. To say: *"You are holy, God. I remember who You are. I trust You."*

That pause re-centers us. It reminds us that prayer isn't just about *getting something* from God. It's about being with God.

### 5. Desire for God's Glory

Finally, this line isn't just a statement. It's a longing. A request.

*"Hallowed be Thy name"* means, "God, may the whole world come to know and honor You." Not just me. *Everyone*.

It's a prayer that God's name would be lifted up—not only in the sanctuary, but in the workplace. In classrooms. In hospitals. In homes.

This is a shift from a self-focused faith to a kingdom-focused heart. It's saying: *God, may my life reflect You in such a way that others are drawn to Your holiness. May people come to know Your goodness through the way I live and love.*

It's like when you discover a beautiful place or a wonderful book—you don't want to keep it to yourself. You want to share it. Because something that good *should* be known.

*"Hallowed be Thy name"* is that same kind of prayer—*God, may Your name be honored everywhere. May people come to know how good and holy You are.*

So each Sunday as we say The Lord's Prayer together, we're not just repeating words. We're aligning ourselves.

We're remembering who we're talking to.

We're asking for our hearts to be shaped by God's holiness, His goodness, and His will.

My prayer for this sermon series is simple:  
That we don't just say the Lord's Prayer.  
That we begin to *live* it.  
That it roots us more deeply in connection, meaning, and trust.

And that every prayer—whether whispered at bedtime, spoken around a campfire, or recited in this sanctuary—brings us closer to the One who loves us beyond measure.

In the name of the Father, and of the Son, and of the Holy Spirit,  
Amen.

### **Response Song: Goodness of God**

I love You, Lord. Oh, Your mercy never fails me  
All my days, I've been held in Your hands  
From the moment that I wake up, Until I lay my head  
Oh, I will sing of the goodness of God

*Chorus: And all my life You have been faithful  
And all my life You have been so, so good  
With every breath that I am able  
Oh, I will sing of the goodness of God*

I love Your voice. You have led me through the fire  
And in darkest night You are close like no other  
I've known You as a Father, I've known You as a Friend  
And I have lived in the goodness of God  
*Chorus*

Your goodness is running after, it's running after me  
Your goodness is running after, it's running after me  
With my life laid down, I'm surrendered now  
I give You everything  
'Cause Your goodness is running after, it's running after me  
*Chorus*

Ben Fielding, Brian Johnson, Edward Martin Cash, Jason Ingram, Jenn Johnson\*\*

### **Litany for the Tired & Weary (from Psalm 118)**

One: Give thanks to the LORD, for he is good;

**All: his love endures forever.**

One: When hard pressed, I cried to the LORD;

**All: he brought me into a spacious place.**

One: The LORD is with me; I will not be afraid.

**All: What can mere mortals do to me?**

One: The LORD is with me; he is my helper.

**All: It is better to take refuge in the LORD than to trust in humans.**

One: I was pushed back and about to fall,

**All: but the LORD helped me.**

*Invitation to silently lift your fatigue to God in prayer...*

**Our Father, who art in heaven, hallowed be Your name.**

**Your kingdom come, Your 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;**

**and lead us not into temptation, but deliver us from evil.**

**For Yours is the kingdom, and the power, and the glory forever. Amen.**

### **SENDING**

#### **Father, Let Your Kingdom Come**

*Refrain: Hallelu, hallelujah, Father, let your kingdom come!*

*Hallelu, hallelujah, Father, let your kingdom come! 2x*

May the works of my hands bring You joy. 4x then *Refrain*

May the words from my mouth speak Your peace. 4x then *Refrain*

You make all things new. You make all things new.

In places we don't choose, You make all things new. *Refrain*

Ben Cooper, Latifah Alattas, Elizabeth Vice, Paul Zach,

Madison Cunningham, Orlando Palmer and Isaac Wardell\*\*

### **Benediction**

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#### Leading in Worship This Morning:

Liturgist: Martha Ripley

Kids on the Steps: Austin Graef

Sermon: Natalie Mauer

Musicians: Steve Lympus, Sean Barry, Joselyn Thomsen,

Austin Graef, Marley Ball, Noah Hill, Madison Spencer

Sound, Slide and Video Techs: Dan McCaffery,

Zane Reneau, and Bill Maitland

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Pastor: Dan Cravy

Worship Director: Steve Lympus

Children, Youth and Family Director: Austin Graef

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Program Support Administrator: Jo Ruby

Church Secretary: Haleigh Adair

Facility Steward: Robert Miller

Bell Choir Director: Tomi Kent

Parish Associates: Rev. Janet Malone and Rev. Bob Schurr

Preaching Pastor, Blackfoot Church of the Potomac: Natalie Mauer