



Kensington Presbyterian Church

Describing God

June 12, 2022

WELCOME, to worship. We are offering a variety of ways for people to gather. We are welcoming people to worship in person (with singing), as well as through Zoom, YouTube, and this printable PDF.¹ If this is how you are worshipping, know that you are not alone... and if you like, you can invite those who live with you to join you, or connect with others through the phone or outside.

If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca)



¹ note: that the footnotes are not as thorough as an academic paper.



Announcements

Clicking on or tapping blue text will take you to a web-site

Communion this week: All who want to know our Lord better are invited to join us the Lord's Supper next. If you are celebrating from home you will have to provide your own elements. Those who come in person will be offered a pre-packaged package.

Prayer Group: Thursdays 9 am at Benny Farm
3500 Benny Ave. Common Room beside central courtyard)

The Chosen: Join us for this Bible study to explore what Jesus was about, and what it's like to be a follower of Christ. We'll be basing this on Season 2 of *The Chosen*. While you can join anytime, the series is good and worthy of catching up on.

Thursdays April 21 - July 16

7 pm viewing of video over Zoom

8 pm discussion

Ask Rev Peter for the Zoom address.

Drop Box: We are now accepting food donations to help the St. Monica's Food Pantry, AND items to help the young parents program at Head & Hands (ex. clothing, diapers, toys).

Photos: If you have any photos you would be willing to share, please send them in. The peonies are from Frances' garden.

Contacts

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Approaching God



Lighting of the Christ Candle

Jésus Christ est la lumière du monde.

Jesus Christ is the light of the world.



Call to worship²

Called to be faithful stewards of creation, we come to worship:

To sing to the One

**who has created all that is good, beautiful and true,
and who has shared everything with us.**

Called to be disciples of Jesus Christ, we come to learn:

To follow the One

**who meets us in every moment of our lives,
in every place we find ourselves.**

Called to share the Good News of Easter, we come to find the words:

To be taught by the One,

**whose Spirit moves in and through us
as we serve the world.**

♪ Hymn: Holy, holy, holy.....pg 11 (299)

www.youtube.com/watch?v=0SHDNs7Dt5M



Prayer of Approach³

God the creator, we come, in awe of you.

We are overwhelmed by the wonder of your creation;
we are inspired by the mystery of life;
we are amazed by the beauty of your world;
we are astonished that such a God
would have anything to do with the likes of us.

² by Thom Shuman in *Wild Goose Big Book of Liturgies 2*

³ adapted from a prayer by Tom Gordon

So, we bow before you, in awe and wonder, humbled before your greatness.

God the Son, who has come amongst us in the person of Jesus:

you have walked our streets;
you have lifted our children;
you have sat in our churches;
you have chatted with our colleagues.

So we come,

with you beside us, not longer remote and distant.

We come, no longer in fear and trembling,
but seeking the embrace of your love,
the smile of your acceptance,
the touch of your forgiveness.

We dare to come close to you
because you have come close to us.

God, the Spirit of Life,

we are thankful for your constant presence;
for the healing of your love;
for the challenge of your Word;
for the inspiration of your Gospel;
for the community of your Church.

Renew us and refresh us;

enable us and enliven us;
challenge us and change us;
prompt us and improve us

...in our worship

...in our mission

...and in our service in the name of God

Father, Son and Holy Spirit,

and all to your Glory.

Amen.

✧ Assurance of Pardon
 Through the experiences of God
 we are assured that we are precious and loved.
 and that all who turn to God for help
 will be forgiven.

🧎 The Lord's Prayer (please use a version you are comfortable with)

**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.**

**Save us from the time of trial
 and deliver us from evil.**

**For the kingdom, the power,
 and the glory are yours Amen.**



Listening to God

✧ Children's story

For children it's hard to compare things that aren't alike.
 Metaphors are hard, so comparing the God to a three leaf clover
 doesn't work well. (I also have issues with it. While it's true there
 are three leaves that are all equal, they are also all the same -
 unlike the Trinity).

Instead, think of your mother. She is a mother, a daughter,
 and probably a wife. Each of these aspects of her were different,
 yet she's still one person.

Another example could be a teacher. They are your teacher at
 school. But can you remember when you were young and met
 your teacher outside of school? Perhaps in a store? I think my first

words were, "What are you
 doing here?" - or hiding
 behind my mom's legs. It
 seems like they are a different
 person, but not. It's not that
 they are behaving in a way that
 is inconsistent with who you
 know, things are just different.
 Having this expanded
 perspective can take a little
 getting used to.

The Trinity is a bit like this.
 God is like a Father/Mother
 who looks after us, and Jesus
 who we can always talk to, and
 the Holy Spirit who is always
 with us. They are all God, but
 different names or situations.



Dear God,

*Thank you for that you are more than we can imagine,
 and that you are with us all.*

Amen.

♪ Hymn: Thou whose almighty word.....pg 12 (291)
www.youtube.com/watch?v=OGuUQjDkQA4




Prayer for Illumination

Lord, Open our hearts and minds
 by the power of your Holy Spirit,
 that we may hear your Word with hope.
 Amen.⁴

⁴ adapted from Worship Sourcebook 3.1.10

✧ Intro to the readings

- Our passage from Proverbs is talking about Wisdom, which is interpreted as another perspective of the Holy Spirit. A few interesting things
 - The Hebrew word for Wisdom is female.
 - The missing verses are about how Wisdom gives good advice.
 - In the new version of the NRSV we're using they've tweaked it. They believe that for today's readers, instead of 'rejoicing' they use 'playing.'
- Our Gospel passage comes near the end of Jesus' farewell speech to his disciples. Jesus again mentioned the coming of the Spirit to them.

 Reading: Please look up the passages in your own Bible,⁵ or click on the name to be taken to an online version.

[Proverbs 8](#): 1-4, 22-31

[Psalm 8](#)

[John 16](#): 12-15



⁵ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963
or for the more academically inclined, The New Oxford Study Bible NRSV

✧ Sermon: Describing God

*Dear Lord, please bless these words
and the meditations of our hearts. Amen.*

Imagine you're hanging out with a friend. They know you're a Christian, so they ask you to describe God.
What would you say?

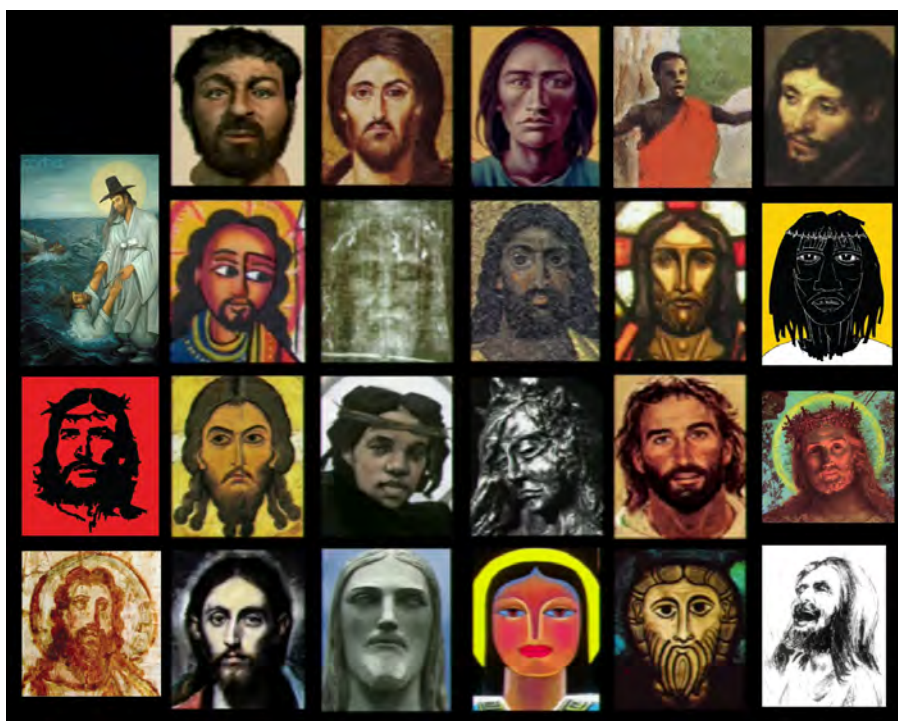
There are many ways to answer. All of them are helpful, and all have a common danger. The danger is that trying to describe anybody will never include everything. Worse, if we're not careful we might start to believe that the description is who they are - limiting them. Sadly, I've met students who have been put into those boxes by their schools. Thankfully, God will break out of any box we try to limit our LORD to. Despite the dangers, is still be helpful to try and describe God. It can help you to clarify what you see, your perspective. It can also help you exchange perspectives with others - expanding the world you see... expanding your experience of God.

In trying to describe God, you'll likely find yourself mentioning the Trinity, or at least dancing around the concept. This is a way God has been described since the early church. We'll get to this, but first let's recognize that there are many ways to describe someone. Four ways of clumping them are: names, roles, descriptions and relationships.

To use myself as an example. My name is Peter John Rombeek. My last name means 'by the brook', presumably where my ancestors lived. My first two names have family history to them too. My name speaks to who I am. It's also how I'm identified - Peter. I have several roles by which I'm also addressed. Related to Kensington, I'm sometimes called by the title Reverend, or the role of Pastor. At home I'm usually called Papa. In my family I'm

a husband, son, and cousin. Some people call me a friend. All of these describe me, and suggest characteristics or further descriptions of me. This part is more awkward. I would hope they include words like: respectful, thoughtful, compassionate, loving, and humble. These all provide a perspective of who I am.

Who is God? It's a good question, and looking at the names, roles, descriptions and relationships of God can help. For those who want to do some extra looking, there's a couple of pages from a worship book I use that lists many ways the Bible addresses God, with scripture passages. You can find it on page 14.



The Bible gives names for God. Names are important in Biblical times, for the Jews and their neighbours. They are more

than just a name tag. For people in the ancient near east, someone's name indicates their nature and character. In some cultures your name isn't chosen until you reach adulthood (puberty), when either you or the elders chose a name that suits you. I haven't heard about that in Biblical cultures, but names still represented people at a deeper level than just a label. Names were connected to their existence - to their essence.

Two names sometimes used for God were the same as those used by the Canaanites: Baal and El. Why the overlap? The Israelites lived in territory that used to be part of Canaan. It seems they pick up some of the language as well. The Canaanites had several gods, and Baal or El was the head, the creator and the oldest of them. He was both king and judge, and also gracious and merciful. He even had a grey beard. It's not just the words that are in common. Perhaps they had an inkling of God? You can see the heritage of this in Jewish names, especially the use of 'El'. This was most common in the northern Jewish kingdom called Israel. Other examples include Daniel and Samuel.

The Bible does give us a specific name for God: Yahweh. It is unique to our God. Its meaning is pretty straight forward. 'I am'... or perhaps 'I will be'. The tense is vague, probably intentionally so, but the point is that God is. Even though it is used almost 7 000 times in the Older Testament, you probably won't find it in your Bible. While there wasn't the belief that the name is God, or that by saying the name you could control God - there was the belief that God's name is connected to God's existence/essence... and God is too powerful to just name. In English translations of the Bible you will usually find the use of 'The LORD' (with the small capitals), instead of Yahweh. As for how to say the name of God? We don't know. Especially after the exile, other ways were found to refer to God.

Often these other ways of identifying God would be roles, such as the Lord. This would often be combined with other descriptors, such as:

- Lord God: just to be clear you're not talking about the local king.
- Lord of lords. which shows that it doesn't matter how powerful you are, God is more so.
- Lord Almighty: because no one and nothing is mightier than God.
- Lord of hosts: The hosts are the heavenly army, and God is their commander. This might be why the Shepherds were afraid when the Heavenly Hosts appeared in the sky at Jesus' birth.

In other places the Bible describes God's characteristics. This includes:

- Alpha & Omega: This emphasizes that God is the A-Z (in Greek, Alpha and Omega). God was the beginning and will be the end... and is everything in between.
- Creator: ...of everything, including the animals, plants, stars, weather, and the creator of less tactile things like peace, hope and love.
- Living God: That no matter what we might be experiencing, God is not dead. God is alive.
- Faithful God: reminding us that God will always believe in us. God will always stay with us.
- Jealous: because when we pay more attention to other things than God, God is jealous and wants our focus back.

- Rock: This brings up several characteristics of God. God is solid, like a mountain. If you build your life on God, you will have a strong and stable foundation (like a house built on a rock). God is reliable. God is a place of refuge, like a mountain. One of the titles you may have heard of in Hebrew is El Shaddai, which means Lord of the Mountains.
- Saviour: that God wants to save us from times of trial, even those we cause to ourselves
- Light of the World: with God's light, we can see the path we are to walk, and the stumbling stones on it... and the ones in ourselves.
- Good Shepherd: that God protects and guides us
- Bread of life: that God is a source of essential nourishment.
- Breath of Life: that God's very breath, or Spirit, brings us life.
- Emmanuel: which means 'God with us'

The most personal descriptions of God come from terms related to relationships. They can bring out perspectives already mentioned, and give them some of the emotional weight God deserves.

The most common one is referring to God as "Our Father". The stereotype for a father is that they are the protector and provider for the family - which are characteristics of God. In Biblical times the father was usually the head, or lord, of the household. High infant mortality discouraged close attachment with children, but there are stories of love between father and child. Jesus encourages us to use the term Father for God, which

implies that we are children of God. We are family.



Mother's Love - Roxana Gonzales

The Bible also uses Mother images to describe God. The Lord of lords is described as conceiving, giving birth, and as a nursing mother - providing in ways that are more necessary, life giving, and intimate than anyone else.

Of course, the family descriptions don't end there. In Jesus, God is our brother.

I don't know if you have a brother. We all had some sort of father and mother. It is important to remember that while our family hopefully shows some godliness, we are not comparing God to them. God is the gold standard that we hopefully live up to - the one we try to live like.

As the early Christians described their experiences with God, three perspectives seemed to become more than all the other descriptions. While they knew in their souls that there was only

one God, they knew God as Father, and God as Jesus the Son, and God as the Holy Spirit flowing through their lives. While The Trinity isn't specifically mentioned in the Bible, God is described as Father, Jesus the Son, and as a Holy Spirit. All three are God. None is superior to the others, because they aren't others... and yet it can look that way. If you wanted to make a chart on paper, don't use a triangle, but a circle with the three descriptions on it. You could also think of it as a dance with three persons in which the lead is graciously shifting amongst them. For me, it's like a musical triad: what could be thought of as three notes, but is really one sound.

Do you relate more to God the Father, God the Son, or God the Spirit? It's normal to relate to one aspect of the Trinity more than the others - and that the person beside you may experience God differently. You may see something similar in your own family, with you and a sibling relating more to different parents or grandparents. The complexity/diversity that we describe as the Trinity is part of who God is. God's not some simple idol. Another realization of The Trinity is that God is about relationships - specifically, loving ones. Diversity and relationships are two great gifts of The Trinity. This is seen in the Trinity, and hopefully (prayerfully) in your lives.

Two last things.

In the most recent episode of the Bible Study we learned more of what it was like to study with a Rabbi, such as the disciples with Jesus. This wasn't like going to school and trying to learn what your teacher knew. It was about having such a close relationship with your Rabbi that you became like them. The goal was for people who met you to see your Rabbi in you. As we try to describe God, let us remember that this is about relationships and trying to live into God's way.



The last point is like looking at a painting, or anything really. You can analyze the details. This has a place. But it's also important to just sit back and be amazed.

...Hopefully you can share that with your friend.

To God be all the glory

Amen.



Responding to God

♪ Hymn: Creator God, Creating still.....pg 12 (286)
www.youtube.com/watch?v=Tm8h2lPc4q0

💬 FaithTalk: These are some questions for you to discuss with somebody... or many somebodies. Do what you feel safe (and practice stretching a little).

Etching: How do you refer to God (ex. in prayers)?
How do you think about God?

Values: How would you like others to describe you?

Values: What are qualities/descriptions of God that you appreciate.

Actions: Using anything that God has gifted you with (dancing, music, words, science, math, ...) try and describe God. You can never completely succeed, but the attempt is good.

Wonder: How can we let God out of the boxes we try to contain God in?

Actions: Try and just 'be' with God.

✦ Spirit Sightings

Stewart is going to share some of what happened at General Assembly this week. You can listen to this on our YouTube channel:

www.youtube.com/channel/UC_EPs2FuWoeen7j1iGcz_w

You can find the official highlights here (just scroll down):
presbyterian.ca/gao/ga2022

✦ Offering

Financially, we have set up a donation option on our **website**.

Just click the '**Donate Now**' button, and then the pretty button.
It gives you various options that are easy to follow.

You can now donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is info@kensingtonchurch.ca.

Mailing a cheque or signing up for Pre-Authorized Remittance (**PAR**) are also good options.



Trinity Window - Avondale PA

Prayers of the people

Let us come together in prayer,
sharing the response:

God of all mercies,
hear our prayer.

We pray that the love that passes ceaselessly
between the Father and the Son

in the fellowship of the Holy Spirit
may renew and deepen the life of each Christian
and draw us all gathered here into your unending life:

God of all mercies,
hear our prayer.

We pray for our families, and our communities,
that they may be places of communion and mutual support,
which builds everyone up in grace and truth:

God of all mercies,
hear our prayer.

We pray for the leaders of your church here at Kensington,
and for our political leaders,
that they may discern ways to overcome divisions and mistrust
and may reflect your unity in every aspect of common life:

God of all mercies,
hear our prayer.

We thank you for our world
that was shaped by your Spirit's delight
and renewed by the power of Christ's resurrection,
We pray that we may be wise and careful stewards of creation:

God of all mercies,
hear our prayer.

In the power of the Spirit,
we pray for the sick,
the suffering,
and all who need your healing. . .

God of all mercies,
hear our prayer.

Gracious God, whom Jesus called Abba, Father,
 please accept our prayers this day.
 By the inner workings of your Spirit,
 deepen our communion with you,
 the source and goal of our life,
 and make us more and more signs of your enduring love.
 This we pray through Christ,
 who lives and works with you and the Holy Spirit, one God,
 now and forever.

Amen.⁶

♪ Hymn: Glory be to God the Father.....pg 13 (298)
www.youtube.com/watch?v=ikH8DfDADxc

✦ Benediction (2 Corinthians 13:13)
 May the grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all.
 Amen.



⁶ adapted from *The Worship Sourcebook* 4.4.23

In the aftermath of a devastating earthquake that struck Haiti in August 2021, Presbyterian World Service & Development responded through the ACT Alliance. The emergency response supported 400 families in rebuilding their homes. This response was modelled after successful rebuilding projects following Hurricane Matthew in 2016. In addition, non-food items, including shelter and hygiene kits, were provided for 1,500 families, nutritious food for 1,300 families and agricultural support and supplies for 500 farmers. Community leaders and local volunteers also learned about community-based humanitarian action when confronting a crisis. This knowledge sharing is meant to ensure that when future disasters happen, communities will know how to implement an effective response.



DAILY PRAYERS

Sunday, June 12 (Trinity Sunday) God Almighty, Creator of all things, build your kingdom among us. Jesus Christ, son of the living God, give us your grace. Holy Spirit, breath of the living God, renew all things. Let us serve you willingly and joyfully to the benefit of each other, to share one faith and respond to your calling.

Monday, June 13 We pray for people in Haiti who are mourning the loss of lives and the devastation of homes and communities following the earthquake that struck the country in August 2021.

Tuesday, June 14 We pray for the staff and volunteers of Boarding Homes Ministry in Toronto, Ontario, a community-based mental health ministry that runs a home visiting program and offers mental health inclusion education.

Wednesday, June 15 We pray for colleague covenant groups and clergy support groups as they support one another and develop healthy perspectives on themselves and their ministries.

Thursday, June 16 We pray for the people who gather and serve at Hummingbird Ministries in Vancouver, British Columbia, and we give thanks for their mission and ministry.

Friday, June 17 We give thanks and pray for congregations and community groups that are welcoming and offering hospitality to refugees.

Saturday, June 18 We give thanks and pray for peer workers at Evangel Hall Mission in Toronto, Ontario, as they strive to inspire and give hope to people struggling with mental health and addictions.

Holy, holy, holy

NICAEA 11 12 12 10

D Bm A 7 D G (A9/G) (A9/G) D

1. Ho - ly, ho - ly, ho - ly, Lord God al - might - y!
 2. Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,
 3. Ho - ly, ho - ly, ho - ly! though the dark-ness hide thee,
 4. Ho - ly, ho - ly, ho - ly, Lord God al - might - y!

A/C# D A/C# Bm E/B A/C# D A/E E7 A 7

ear - ly in the morn - ing our song shall rise to thee.
 cast - ing down their gold - en crowns a - round the glass - y sea,
 though our eyes in sin - ful - ness thy glo - ry may not see,
 all thy works shall praise thy name in earth and sky and sea.

French

- Gloire, gloire, gloire, honneur et puissance;
que ton nom soit exalté sur terre et dans les cieux!
Gloire, gloire, gloire, force, obéissance,
Pour ton amour, pour tes dons merveilleux!
- Gloire, gloire, gloire, redisent les anges,
joignant leurs sublimes voix au chœur mélodieux:
Gloire, gloire, gloire, des chants, des louanges,
partout frémit l'immensité des cieux.

Words: Reginald Heber (1783–1826), Hymns Written and Adapted, 1827, alt., French translation,
 H. Arnéra, revised R. Gerald Hobbs, 1996 Music: John Bacchus Dykes (1823–1876);

D Bm A 7 D G D

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y,

Bm D/F# D7/F# G D 7 G Em/G A7 D

God in three Per - sons, bless - ed Trin - i - ty!
 who wert and art and ev - er - more shalt be.
 per - fect in power, in love and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty!

- Gloire, gloire, gloire, victoire, espérance,
les saints et les bienheureux proclament tous en chœur:
gloire, gloire, gloire, Dieu de toute grâce;
de nos péchés tu es libérateur.
- Gloire, gloire, gloire, honneur et puissance;
toute la création chante à notre Rédempteur:
Gloire, gloire, gloire, force, obéissance,
au Père, au Fils, au Saint Consolateur.

Thou whose almighty word

F Dm Gm/B \flat C F Dm C F B \flat /D F C

1. Thou whose al - might - y word cha - os and dark - ness heard
 2. Sav - iour who came to bring on thy re - deem - ing wing
 3. Spir - it of truth and love, life - giv - ing, ho - ly Dove,
 4. Bless - ed and ho - ly Three, glo - ri - ous Trin - i - ty,

C F /A Csus4-3 C F C7/E F C7 F Gm/B \flat D/A Gm

and took their flight, hear us, we hum - bly pray, and where the
 heal - ing and sight, health to the sick in mind, sight to the
 speed forth thy flight; move o'er the wa - ters' face, bear - ing the
 Wis - dom, Love, Might, bound - less as o - cean's tide roll - ing in

A A7/C \sharp Dm Fmaj7/C B \flat F/A Gm6 F Gm/B \flat F/C C F

gos - pel day sheds not its glo - rious ray
 in - ly blind, now to all hu - man - kind let there be light!
 lamp of grace, and in earth's dark - est place
 full - est pride, through the world, far and wide,

Words: John Marriott (1780–1825), alt Music: Felice de Giardini (1716–1796);
 descant, C.S. Lang (1891–1971) *public domain*

O God, our help in ages past

ST. ANNE 8 6 8 6 CM

C F C/E Am Dm7/F G C Am Em Am/C D G

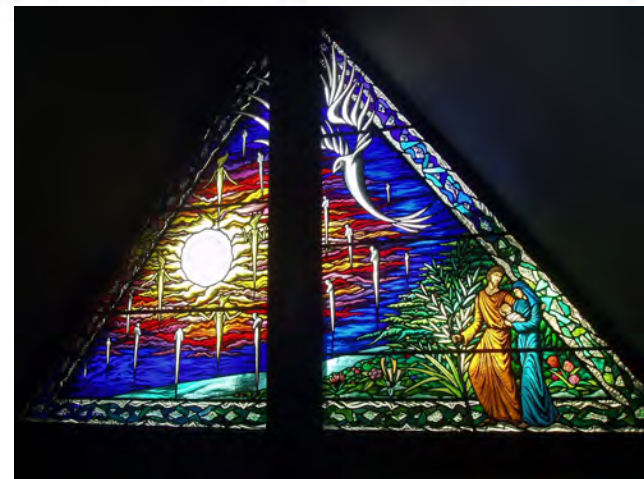
1. Cre - a - tor God, cre - a - ting still by will and word and deed,
 2. Re - deem - er God, re - deem - ing still with o - ver - flow - ing grace,
 3. Sus - tain - er God, sus - tain - ing still with strength for eve - ry day,
 4. Great Trin - i - ty, for this new day, we need your pres - ence still.

G C F Dm G C Dm/F E C/E Dm C Dm/F G C

cre - ate a new hu - man - i - ty to meet the pres - ent need.
 pour out your love on us, through us; make this a ho - ly place.
 em - power us now to do your will; cor - rect us when we stray.
 Cre - ate, re - deem, sus - tain us now to do your work and will.

Words: Genesis 1:2, John 15:26, Titus 2:11–14; paraphrase, Jane Parker Huber (1926–)

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 CCLI #4440603



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Glory be to God the Father

B \flat /D B \flat /F F/E \flat B \flat /D E \flat B \flat /D Gm
 1. Glo - ry be to God the Fath - er, glo - ry be to
 2. Glo - ry to the One who loved us, washed us from each
 3. "Glo - ry, bless - ing, praise e - ter - nal!" an - gel choirs their

F/A F7 B \flat /F /D B \flat Cm Gm/D D
 God the Son, glo - ry be to God the Spir - it,
 sin and stain; glo - ry to the One who bought us,
 hymns pro - long; "Hon - our, rich - es, power, do - min - ion!"

Gm D Gm/B \flat Gm F/C C7 F F
 God al - might - y, Three - in - One! Glo - ry, glo - ry,
 raised us up to serve and reign. Glo - ry, glo - ry,
 ech - oes all cre - a - tion's song. Glo - ry, glo - ry,

B \flat 7 E \flat Cm B \flat /D Cm/E \flat Gm F 7 B \flat
 glo - ry, glo - ry, while e - ter - nal a - ges run.
 glo - ry, glo - ry, to the Lamb that once was slain.
 glo - ry, glo - ry, prais - es to our God be - long.

Words: Horatius Bonar (1808–1889), alt Music: Henry T. Smart (1813–1879);

Words Music: public domain

13/14

Lakota Trinity
Father John
GiulianiJune 12, 2022
Describing God

Scriptural Names for Addressing God

The following scriptural names for God are provided to help leaders preparing to address God in prayer. At its best, a congregation's prayers address God with a full range of biblical imagery that at once grounds our language about God in Scripture and expands our use of language for God beyond our normal patterns of speech. Often the following names are combined in various ways, such as "Almighty, everlasting God" or "Holy God, our provider."

Names of Address for God

Alpha and Omega (Rev. 1:8; 22:13)	God, our provider (Gen. 22:14)	Lord (Gen. 15:2; Ex. 3:14-15; Acts 3:22)
Almighty and loving God (Gen. 1:1; Ps. 68:1-6)	God, our peace, or God of peace (Judges 6:24; Heb. 13:20)	Lord God (Ps. 68:32; Dan. 9:3)
Almighty God, giver of strength (Gen. 17:1; Ex. 6:3-8; Ps. 68:4-14)	God, our purifier (Ex. 31:13; Lev. 20:8)	Lord of hosts (Josh. 5:14; 1 Sam. 1:3; Ps. 24:10)
Creator (Isa. 43:15; Rom. 1:25; 1 Pet. 4:19)	God, our righteousness (Jer. 23:6)	Most High God (Gen. 14:18; Ps. 9:2)
Everlasting God (Gen. 21:33; Isa. 40:28)	God, our shepherd (Gen. 49:24; Ps. 23:1; 80:1)	Our Father (Isa. 64:8; Matt. 6:9; Eph. 1:2)
Faithful God (Deut. 7:9; 32:4; Ps. 31:5)	God and Father of Jesus Christ (Rom. 15:6)	Redeemer, covenant God (Ex. 3:14-15; Isa. 49:26)
Father of compassion and God of all comfort (2 Cor. 1:3)	Gracious God (Jon. 4:2)	Refuge (Ps. 28:8; 46:1; 91:2)
Father of mercies (2 Cor. 1:3)	Holy God (Lev. 19:2; Josh. 24:19; Isa. 5:16)	Rock (2 Sam. 23:3; Hab. 1:12; 1 Cor. 10:4)
God, our healer (Ex. 15:26)	Living God (Jer. 10:10; 2 Cor. 3:3; 6:16)	Triune God (derived from 2 Cor. 13:13 and other passages)

Throughout the history of the Christian church, the primary pattern of praying has been "through Jesus Christ in the Spirit" or "in the name of Jesus in the power of the Holy Spirit," a pattern of address that highlights Jesus' role as mediator and the Spirit's work of prompting and empowering prayer. A secondary pattern of prayer has been to address Jesus or the Holy Spirit directly, a practice based on the theological assertion that Jesus Christ and the Holy Spirit are fully divine persons. The following lists provide a sampling of many possible scriptural names and images for addressing Jesus and the Holy Spirit in prayer.

Names of Address for Jesus

Jesus (Matt. 1:21)	Christ (Matt. 1:16; 24)
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Any of the following names or titles may be added, such as "Jesus Christ, our bread of life."

Anointed One (Ps. 2:2)	Holy One of Israel (Isa. 41:14)	Savior (Luke 1:47; 2:11; Titus 3:6)
Bread of life (John 6:35)	King of kings (1 Tim. 6:15; Rev. 19:16)	Servant of God (Isa. 42:1; 49:5-7)
Bright morning star (Rev. 22:16)	Lamb of God (John 1:29; 1 Cor. 5:7; Rev. 5:6)	Son of David (Matt. 9:27; 15:22)
Cornerstone (Eph. 2:20; 1 Pet. 2:6-7)	Light of the world (John 9:5)	Son of God (Matt. 26:63; Luke 1:35)
Desire of nations (Hag. 2:7)	Lord of lords (1 Tim. 6:15; Rev. 19:16)	Son of Man (Mark 2:10; John 1:51)
Deliverer (Rom. 11:26)	Master (Luke 5:5)	Sun of righteousness (Mal. 4:2)
Emmanuel (Matt. 1:23)	Mediator (1 Tim. 2:5; Heb. 12:24)	Teacher (Mark 10:35; John 20:16)
Friend of sinners (Matt. 11:19)	Messiah (John 1:41)	Wonderful Counselor (Isa. 9:6)
Good shepherd (John 10:11, 14)	One and Only Son (John 1:18; 3:16)	Way of life (John 14:6)
Head of the church (Col. 1:18)	Physician (Matt. 9:12)	Word of God (John 1:1; Rev. 19:13)
High Priest (Heb. 3:1; 4:14)	Redeemer (Job 19:25; Isa. 59:20; 60:16)	

Names of Address for the Holy Spirit

Advocate (John 14:16, 26)	Eternal Spirit (Heb. 9:14)	Spirit of God (Matt. 3:16; Rom. 8:9; Phil. 3:3)
Breath of God (Job 32:8; 33:4; John 20:22)	Holy Spirit (Isa. 63:10-11; Luke 3:16; 1 Thess. 4:8)	Spirit of holiness (Rom. 1:4)
Comforter (Acts 9:31; 2 Cor. 1:3-7)	Spirit of adoption (Rom. 8:15; Gal. 4:4-7)	Spirit of truth (John 15:26; 16:13)
Counselor (John 14:16, 26)	Spirit of Christ (Rom. 8:9; 1 Pet. 1:11)	Spirit of wisdom (Isa. 11:2)
Creator Spirit (from Gen. 1:2)		

Actions and Attributes of God

The following lists cite actions and attributes for which we praise and thank God in prayer. We ground our petitions in God's character by naming particular attributes and actions of God and praising God for them.