

# FALL 2022 FACILITATOR GUIDE



**FAMILY OF GOD**

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## INTRODUCTION TO THE SERIES

Throughout the month of November, we are turning our gaze to the New Testament, and several passages from the book of Hebrews. In the weeks ahead, UALC will enjoy together several touchstones in the life of the Church—remembering our beloved friends and family members who have passed on before us on All Saints' Sunday; joining our young ones at the Table as they take their first communion, rejoicing in the cleansing, new-life giving sacrament of baptism, and warmly celebrating the new members among us. As we examine these passages from Hebrews, we will hear about and rejoice in the *many* ways we, together, are one Family of God.

In addition to these small group discussions, we encourage your group to join us in our Daily Worship devotions, reflecting on a different passage throughout the week that correlate and texturize the theme of our Sunday passage. You can find our Daily Worship devotions at [ualc.org/dailyworship](http://ualc.org/dailyworship).

November 6 | All Saints' Day

November 13 | First Communion

November 20 | Baptism and New Members Sunday

## HOW TO USE THE FACILITATOR GUIDE

This is meant to be a resource to help you guide your group through a Bible-based discussion and into your prayer response time. You'll begin with a brief introduction to the topic, followed by a warmup question, often somewhat related to the topic of the study ahead. From there you'll read Scripture together, explore questions in an open conversation (remembering to practice good listening and encourage dialogue), and close with a time of prayer with each other. We end with prayer prompts that may help you tie these passages to the needs or desires of your group, and to bless what the Lord has done in your time together.

**There are typically more questions that your group will get through.** This is by design. We would rather you have more questions than you need than too few. We advise that the facilitator review the lesson ahead of the meeting and choose a few questions they'd most like to ask, so that you can skip over some questions for the sake of time. Remember, you're meeting routinely, so there will be time to circle back on these conversations again.

Please allot appropriate time for prayer at the end of your meeting. Prayer is an essential and irreplaceable part of small group. We'd rather you abbreviate the discussion and move on to prayer rather than have a long discussion and speed through prayer. That doesn't mean you can't pray efficiently (Mat 6:7), but we believe that God hears and responds to our prayers, and that we are knitted together when we pray with each other.

If you have any questions or comments, please contact Dan Kidd at [dkidd@ualc.org](mailto:dkidd@ualc.org).  
For more small group resources, including facilitator training, visit [ualc.org/smallgroups](http://ualc.org/smallgroups)

Special thanks to our authors: Becki Bork & Sarah Kidd.

# ALL SAINTS' DAY

HEBREWS 11:1-12:3

## FACILITATORS:

## WEEK 1

This week we look at the text for All Saints' Day (Nov. 1<sup>st</sup>). All Saints' Day/Sunday is the Memorial Day of the Church year. It is a time for remembering those who have died in Jesus Christ and live forever in heaven – free and joyful but absent from our lives for a season. But it's not just about remembering, it is a day when we look at faith and faithfulness - the faith of saints who have gone before us AND our own faith. "Now faith is confidence in what we hope for and assurance about what we do not see." Hebrews 11:1

You may well have someone in your group that has lost someone dear to them this year. We encourage you to be prepared to listen to the things your group members would like to share about their lost loved ones, and thank them for sharing with the group. We facilitators are not counselors (at least, not most of us), but we all have access to the Great Counselor. Be prepared to pray for God's care and presence—in seasons of celebration and in seasons of grief (and everything in between).

## INTRODUCTION FOR THE GROUP:

Today we're beginning a 3-week series called The Family of God. Over the next few weeks we will read together from the book of Hebrews, a letter most likely written to First Century Jewish Christians, to describe how Jesus is the ultimate revelation of the LORD, and the natural continuation of the Hebrew faith, that saves and reconciles the whole world. In today's passage, we will hear about faith, and legacy, and everlasting fellowship of all believers.

Henry David Thoreau once said, "If I seem to walk out of step with others, it is because I am listening to another drumbeat." That is a description of faith: Christians walk as though listening to another drumbeat. Think about it:

Every Sunday morning, we gather to sing songs to, and about, an invisible being. We pray to the same invisible being. We celebrate his work that has saved us, though none of us witnessed Jesus' life, death, or resurrection firsthand.

Because we are believers, we trust in a future that none of us has experienced even though we've not been able to talk to anyone who has experienced it, yet we are certain we will experience it one day, and it will be for eternity. We believe that the angels and saints, though not visible to us, join us in worship. Today's passage from Hebrews tells us that they do. As we listen to the words of this invisible being, we trust that we will hear him. All of this allows us to leave worship with a sense of hope. But how can that be? How can those things happen? FAITH!

## OPENING QUESTIONS:

- Have you ever attended or taken part in a funeral service that you felt genuinely celebrated and captured the life of that person? In what ways?
  - What is something you'd like to believe will be said about you once you've passed away?
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## OPENING PRAYER:

Pray something like: *Good and Gracious Lord, we thank you for this time to gather and to draw close to you in faith, and as we remember. We pray for your leading and guidance as we move into your Word. We pray all these things in your precious name, Jesus. Amen.*

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## SCRIPTURE:

Have someone read Hebrews 11:1 – 12:3.

It's a lengthy passage, so feel free to divide it between 2 or 3 readers. Thank them for reading.

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## DISCUSSION:

The opening passage in this week's lesson is "Now faith is confidence in what we hope for and assurance for what we do not see." Hebrews 11 is often referred to as "The Hall of Fame of Faith."

- What do the people in this "Hall of Fame" share in common?
  - This is a catalogue of people who show that faith/faithfulness—the confidence in what we hope for and assurance for what we do not see—makes a difference.
- As you read through this list, what do you notice about the people mentioned? Is this a list of people whose lives the author of Hebrews would like us to imitate?
  - The people listed in Hebrews 11 were not the folks who had it all together, or for whom everything went smoothly and just as they wanted.
  - Moses, though profoundly revered by the Israelites throughout history, sinned against God and was forbidden from entering the Promised Land. The recently liberated Israelites doubted and complained about the Lord as the Egyptians pursued them. Samson's life was the very antithesis of a person seeking God's will and way. David, though initially found to have a heart after God's own, sinned against the Lord in lust, violence, deception, and hubris.
  - This passage is not intending to tell us to go and live our lives like these characters.
- If we are not supposed to imitate the behavior of this list of characters, why has the author written about them in this way?
  - There's no "right" answer to this question, but it certainly has to do with how the Lord used their faith in him to achieve God's purposes. 'Faith' was not/is not positive thinking, following a hunch,

hoping for the best. Faith inherently correlates to how we live. Hebrews is emphasizing and declaring the virtue of living out of faith, and praising the Lord who is faithful. It seems the Lord often used faith despite many of the sinful, destructive choices these people made.

Clearly faith is a central concern for the author of Hebrews. But what precisely is faith in these terms?

- How does the author of Hebrews define “faith?”
  - Chapter 11 begins by clearly telling us what faith is. The writer spells it out to eliminate questioning or wondering. This definition of faith is two-fold:
    - Confidence in what we hope for...
    - Assurance about what we do not see...

“Confidence in what we hope for...” In some translations it is “the *substance* of things hoped for...” Substance, which suggests or implies confidence. In Greek (*upostasis*) is “foundation”, “that which stands under.” Faith means the ground on which one builds hope.

- If you were to randomly ask a Christian off the street, “What do you hope for?” what do you imagine they might say?
  - Try to steer the group clear of any prejudices against our fellow Christians; sticking to things we all might be inclined to say off the top of our heads. Consider following up by asking: What gives you confidence that this hope will be met someday?
- Where does hope begin? Why might someone need to have hope?
  - It often begins out of a sense of discontent. A sense of dissatisfaction for how things are now and a longing for something better. But that longing allows and invites the opportunity to exercise faith.
  - Consider sharing a real-world example of a circumstance where someone will find themselves in need of hope.

Let’s take a few moments to look at, and talk about, where you are with the “confidence in what we hope for.”

- How do we have assurance about things that we can’t see?
  - It’s not only a desire for something better, but an awareness of something else, but an awareness that we are surrounded by an invisible kingdom, loved by a God whom we are not able to see in the flesh, realities that we can’t see, YET they are as real and vital as the things we see each and every day.
  - Consider leading your group by sharing something specific that you are hoping for right now.

Verse 11:6 says “*And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*”

- Do you generally find it easy to believe that God exists, or difficult?
  - Allow individuals to answer honestly and without judgement. This will vary for individuals, because we all come together with different histories, different families, different experiences with the Church, and different ways of learning and processing.

- Have you ever had an experience when you struggled to believe?
  - Invite your group to share about those experiences, why it was so difficult to believe in those particular circumstances, and how they came to resolve it.

Consider having someone re-read vv. 12:1-3

- How does this passage correlate with our celebration of All Saints' Day?
  - This is the day when we take a moment to reflect and remember the saints who have gone before us, the saints who create "the great cloud of witnesses..." This passage invites us to appreciate that we are in fact surrounded by them even now, as the great cloud of witnesses, as we follow their legacies of fixing our eyes on Jesus.
  - On All Saints' Sunday we remember the saints "who now live in the Church Triumphant" while we continue our work on earth in the "Church Militant."
  - Consider taking some time with your group to identify what Christ's work might be for you in this season.
- The New Testament authors often remind us that faith is a gift from God that we receive. How does that influence the way we respond to this passage?
  - This is an opportunity to emphasize that we cannot muster up faith alone—that we depend on the generous grace of the Lord to provide us with and grow us in faith. Our response should not be to "behave better," but rather that we would seek from the Lord the gift of more faith.

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## PRAYER AND MINISTRY:

Today's conversation allows us to look at what faith is and where we are in our own faith journey. To "have confidence in what we hope for and assurance for what we do not see."

Invite your group to take a few minutes to share with one another where they feel they are with their faith, where they struggle to have confidence and assurance, and to prayerfully ask for the group to pray for each other as they grow in their faith. And take some time to talk about All Saints. This is a day of the heart, of remembrance, of grieving, whether this is the first All Saints' since that person has joined the great cloud of witnesses or it has been many years. This is a day when tears flow, when we think back to favorite memories, it is a day to give thanks for the lives they lived and rejoice in the eternal life they have received.

In Revelation 21 we hear these words:

*<sup>3</sup> And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. <sup>4</sup> He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."*

What a glorious picture those words paint! Think about it – the loved ones we are missing and remembering this All Saints’ Day – ***they are in that place!*** The place where there are no tears, no death, no crying, no pain...they will live there for eternity...***and we will be reunited with them someday!***

Give time and space for people to share about those saints and how that person lived and shared their faith.

**In closing, consider praying the lyrics of the hymn “For All the Saints”**

*For all the saints who from their labors rest,  
All who by faith before the world confessed,  
Your name, O Jesus, be forever blest.  
Alleluia! Alleluia!*

*Oh, blest communion, fellowship divine,  
We feebly struggle, they in glory shine;  
Yet all are one within your great design.  
Alleluia! Alleluia!*

*From earth’s wide bounds, from ocean’s farthest coast,  
Through gates of pearl streams in the countless host,  
Singing to Father, Son, and Holy Ghost:  
Alleluia! Alleluia!*

**Or the lyrics of the song “Hymn of Heaven”**

*How I long to breathe the air of Heaven  
Where pain is gone and mercy fills the streets  
To look upon the One who bled to save me  
And walk with him for all eternity.*

*There will be a day when all will bow before him  
There will be a day when death will be no more  
Standing face to face with him who died and rose again  
Holy, holy is the Lord.*

*And every prayer we prayed in desperation  
The songs of faith we sang through doubt and fear  
In the end, we’ll see that it was worth it  
When he returns to wipe away our tears.*

*And on that day, we join the resurrection  
And stand beside the heroes of the faith  
With one voice, a thousand generations  
Sing, “Worthy is the Lamb who was slain,  
Forever he shall reign.”*

*So let it be today we shout the hymn of heaven  
With angels and the saints, we raise a mighty roar  
Glory to our God who gave us life beyond the grave  
Holy, holy is the Lord.*

**NOTE:** for complete lyrics:

*For All the Saints, #174 Lutheran Book of Worship  
Hymn of Heaven, by Phil Wickham*



# FIRST COMMUNION

HEBREWS 10:1-8

## FACILITATORS:

## WEEK 2

Today's lesson emphasizes Christ's redemptive, restorative, saving sacrifice for us, and how we receive the Lord's grace in the sacrament of Communion. We will close with a time of prayer inviting us to be live into the truth that are a family of God. Encourage your group to be vulnerable and honest as they consider how we can be knit together more in this unifying Communion meal.

## INTRODUCTION FOR THE GROUP:

This is week 2 in our 3-week series, The Family of God. In this series we are reading together from the book of Hebrews, an anonymous letter most likely written to First Century Jewish Christians, that describes how Jesus is the ultimate revelation of the LORD, and the natural continuation of the Hebrew faith, who saves and reconciles the whole world.

Today's passage proclaims Jesus to be the once-and-for-all Sacrifice for all of humanity *and* the perfect and sinless High Priest. Because of Christ's life, death, and resurrection, our sinfulness and lawlessness are entirely forgiven and forgotten. With and through this passage we will consider together how it is we receive the sacrament of Communion as the forgiving, perfecting body and blood of Jesus.

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## OPENING QUESTIONS:

- Share with us one time you had a truly great and memorable meal with a group of friends or family? What stands out most to you?
- When you hear the words "Communion" or "the Lord's Supper," what comes into your mind?

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## OPENING PRAYER:

*Gracious Lord, thank you for gathering our group again. We hope to encounter you tonight, Lord, as we hear and respond to your Bible. Use this time to knit us together, to bolster us with faith and hope, and to fix our eyes again on you, Jesus. Amen.*

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## SCRIPTURE:

Have someone read Hebrews 10:1-18. Thank them for reading.

## DISCUSSION:

- What role did the blood sacrifices of bulls and goats play in the lives of those offering and performing them?
  - Prior to Jesus, they were the best response humans had for reconciling the relationship with God (and within themselves) and God after it was hurt by our sin. At best, they served as temporary balms for sin; clearing the balance sheet of sins committed before the sacrifice (and since the previous sacrifice). As the author of Hebrews notes, this does nothing to atone for the sins to come, nor do they prevent sin.

Verses 5-7 begin by saying “when Christ *came into the world* he said:...” and then goes on to quote from Psalm 40, concluding saying “I have come to do your will.”

- What does this tell us about how the author of Hebrews views the Old Testament and Jesus, and the relationship between them?
  - It’s clear in the phrasing “when Christ came into the world” that the author isn’t likely saying that Jesus wrote the words of the psalmist, or that the psalmist was thinking specifically that these would be the words Jesus would some day say. Rather, there is an agreement between these proclamations (and the centuries between them) where the psalmists words mysteriously, prophetically anticipate Christ, and Jesus joins into and takes on the fulfillment of that prophesy.
  - Another way of stating this is that Jesus chooses to confess for himself the very words of the psalmist, and owns the work of it.
- In what way does setting aside the sacrifices, burnt and sin offerings establish Jesus’ doing of the Lord’s will?
  - There are a number of things that could be true here. It is important to notice the temporary solution of sacrifice relative to the timeless and ultimate atonement of Christ’s death and resurrection. Explore the reasons we do not practice routine blood offerings to the Lord, but don’t forget that we do receive and give a weekly, monetary offering—responding to God’s generosity, not in order to gain it.
- What is the significance of Jesus being both the High Priest who performs the sacrifice and the sacrifice itself? What do each of these say to us about the person of Jesus and the nature of his life, death, and resurrection?

Verse 14 says that in Christ’s *one sacrifice* he *has made* those “being made holy” perfect forever.

- What do you think v. 14 means? Do you consider yourself someone being made holy? Do you resonate with the proclamation that you have been made perfect forever?
  - If we are honest, none of us when imagine that we are close to being truly perfect, or distinctly set apart by God in every way. But, this is what is claimed over us. Perhaps you are experiencing God’s transformation or liberation in your life, even now. The Lord does this. It is also true that whatever is sinful and broken of us now is completely and forever made right in the Kingdom ahead.

- The author links Jesus' sacrifice to the Holy Spirit's testimony about a new covenant between God and his people—that they (we) will wear his laws in our hearts and inscribed on their (our) minds. What does Christ's sacrifice have to do with this new covenant?

The author then says that because of Christ, Jeremiah's prophetic omen has been fulfilled; because of Christ our sins and lawlessness will be entirely forgotten.

- What does this mean for you? How might we respond to this news?
  - It is incredible news, and for many this lands a pure relief—that our sinfulness no longer defines and destines us to death. But this can be difficult to receive and believe, because we are so accustomed to believing that our rebellion and badness should be punitively counted against us.
  - One might understandably think that the death of Jesus does not presently undo the hurt caused by our sinfulness (especially against one another). Consider asking: Is it fair that our sinfulness and lawlessness is entirely forgiven and forgotten?
- Does having our sins forgiven and forgotten by the Righteous Judge mean that the consequences of our sins are entirely erased? Is there any reason for reparations or reconciliation when we sin? Why or why?
  - The Lord forgives us, forgets our sins, and reconciles with us. But when we damage our relationship with others, or the world around us, we may respond to God's grace by joining him in making things better again. Consider the example of Zacchaeus, who was gifted forgiveness but Jesus and *then* paid back the people he'd swindled multitudes more than he'd stolen.

We routinely confess our sins together as a church, and then receive absolution, or full pardon for our sins.

- Why do you think we practice this regularly? Why do you think we need to be assured or reminded that our sins are forgiven?

Early Lutherans explicitly stated that taking part in Communion does not cleanse of our sinfulness (that is, we do not transition from being sinful to forgiven by taking Communion).

- Why is this an important distinction to make? What might be at risk if we were to treat Communion as though the sacrament itself is what made us forgiven?
  - If taking the Communion itself is what made us forgiven, we would have returned to the cycle of being made clean only to be made unclean again. We would not rightly appreciate Christ's full, one-act pardon for our sins, and our relationship with God would be one of perpetual brokenness rather than perpetual transformation and daughter- or sonship.

These early Lutherans also wrote that the taking of Communion, eating the bread that is the Body and taking the wine that is the Blood of Christ is meant for the consolation and strengthening of our faith, especially for those who are penitent and yet weak in faith.

- Would you agree that our time at the Table brings consolation and strengthens our faith? How have you seen this to be so?
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## **PRAYER AND MINISTRY:**

Today's discussion centered on the church as a family, and invites us to celebrate the taking of Communion as a means of God's grace that unifies us to one another. Take a few moments for the group to remember a few individuals you've seen at church lately. Pray a prayer of thanks for them, and ask the Lord to bless them in whatever needs they have today.

Now ask the Lord to bring to mind or heart ways you might continue to grow, united, together as one family. If there's any unresolved tensions or strained relationships with others in the church, ask the Lord to help resolve those. Ask the Holy Spirit to guide you in your relationships in our church, and to continue to use his Table to console us and strengthen our faith.

# BAPTISM AND NEW MEMBERS

HEBREWS 10:19-25

## FACILITATORS:

## WEEK 3

Our discussion this week centers on Hebrews 10, picking up from where we left off in last week's reading. This might be a good opportunity to revisit any loose ends you had from last week's discussion, or remember together the themes that lead into today's passage.

## INTRODUCTION FOR THE GROUP:

This is our final week in our series, The Family of God. In this series we are reading together from the book of Hebrews, an anonymous letter most likely written to First Century Jewish Christians, that describes how Jesus is the ultimate revelation of the LORD, and the natural continuation of the Hebrew faith, who saves and reconciles the whole world.

Today's passage and theme centers on celebrating new family members, through baptism and membership.

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## OPENING QUESTIONS:

- Have you ever received a really impressive or particularly memorable pregnancy or birth announcement? What made it so?
- If you were to advise a family having their first kid on one thing to put on a baby shower registry, what would you recommend?

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## OPENING PRAYER:

*Pray something like this: Lord it is our pleasure to be with one another and with you today. Lead us in this time we're sharing together and reveal yourself to us. Amen.*

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## SCRIPTURE:

Our passage today is from the middle section of chapter 10 in the book of Hebrews. The author encourages us to reflect on baptism and new membership into the family of our faith. Have someone read Hebrews 10: 19-25. Thank them for reading.

## DISCUSSION:

In ancient Hebrew culture, ritual cleansing was an important activity which occurred at various times for various purposes, such as purifying oneself before a meal (or consumption of food) and prior to offering a sacrifice in the Temple, just to name a couple of examples. Here, in verses 19-22, the author explains that by the blood of Jesus and our faith, we can have full assurance that our hearts are “sprinkled to cleanse us from a guilty conscience.” The author is alluding to baptism and its cleansing effects on us.

- Why can we say that baptism is a one-time, sufficient sacrament, rather than a routine or annual ritual of ritual cleansing?
  - Because Christ’s death and resurrection singularly and totally rewrite the way that humanity finds reconciliation with God and in themselves
  - Unlike these routine and situational cleansing washings, baptism drowns the whole, sinful, old self and resurrects the new person in Christ. God’s grace is offered through baptism, and those offered to God in baptism are received into God’s grace.

Verses 21-22 says that, because we have a high priest over the house of God, and *having had* “our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water,” we are beckoned to “draw near to God with a sincere heart and with the full assurance that faith brings.”

- What might it look like for us to draw near to God with sincere hearts and full assurance? What does that mean practically? Can you describe the experience of drawing near to God?
  - There are so very many ways we can draw near to God; through speaking and listening to him (prayer), in worship, in adoration, in obeying his directions, in receiving and exchanging his love, encountering him in Scripture, receiving and living according to his full forgiveness and restoration, receiving his peace.
  - Encourage your group to share practical, individual examples of them coming near to God.

In addition to alluding to an individual’s baptism, verses 19-22 illustrate for us a framework in which we welcome new members to our faith. Notice how the author addresses his audience as **brothers** and **sisters**, and proceeds to use several times the words **us**, **we**, and **our**.

- What are some occasions where someone enters a family? How do we respond to events of someone entering a family?
  - The birth or adoption of a child and marriages, or perhaps the meeting and subsequent relationship with a more distant relative at a family reunion
  - Far more often than not, new family members are celebrated with rather extraordinary celebrations. We also participate in intentional acts of caring for these new members, to practice loving things like feeding them or giving them gifts, and certainly getting to know them.
- Does this notion of receiving a new member in family of God resonate with you? In what ways do we treat new members of our church family like new family members? In what ways do we not yet?

- Do you have an experience (such as witnessing baptism or being baptized, or joining a church community) in which you felt genuinely received into God's family? How so?

Our passage concludes with instructions to the church. (Consider re-reading vv. 24-25)

- How would the author have their hearers respond? (vv.24-25)
  - Consider together how to spur one another on
  - Towards love and good deeds
  - Continuing meeting together
  - Encouraging one another
  - All the more as the Day of the Lord approaches
- What do you imagine would be the differences between a church community practicing these things with each other and a community that doesn't?

If we are honest with ourselves, we will recognize that we are not able to muster up in ourselves, even within a group of others, to simply "do good." This is always a consequence of God's transformation of us. That said, I am certain many of us can witness to how the Lord has used our sisters and brothers to work that transformation in us. This is why need one another.

Here's the vision we have for UALC: *We believe that God has called us to be an Oasis of his kingdom for a dry and thirsty world. We envision a future where we are so well-watered in the love and truth and Spirit of Christ that it transforms our life together, and people who encounter our church community would say, "See how they love one another," to the glory of God.*

- In what ways have you seen the church live up to this vision, especially the loving of one another?
- In what ways might we stand to grow in this vision? How might we pray and participate in making our church community more like this?
- Share with us a time when someone used something they were blessed with to bless you.

UALC's vision emphasizes a desire to be "so well-watered in the **love** and **truth** and **Spirit of Christ** that it transforms our life together."

- Why do you think these three specific characteristics are so important in the health of a church family?

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## PRAYER AND MINISTRY:

In today's passage, we've reflected on our belonging in the family of God and, through baptism, our transformation through Christ, and new membership into the Church. Share with your group that Prayer and Ministry time will begin with silent reflection (2-3 minutes). Ask people to quietly and gently open themselves – in heart and mind – to hear from the Lord during this time of silence.

Pray over the group something like this:

*Lord, thank you for our time together discussing your Word in the scripture. Please, be with us and continue to speak to, and through, us in this silence. Remind us of the ways you demonstrate your faithfulness to us in our everyday lives.*

After the time of silence, encourage people to share any prayer requests regarding the following prompts:

- Did the Lord stir something inside you during this time of silence for which you'd like this small group community to pray on your behalf?
  - o Examples:
    - Do you want prayer for any area in your life for which you'd like Christ's transformative power and influence?
    - Do you have people in your life whom you'd like to lift up in prayer – that they may see and know the glory of God?