

# Developmental Prayer

March 2019

## Introduction

Prayer is a form of expression which has a long and complex history. The language of prayer (and prayers) and the ways in which prayer plays a part in worship and personal devotion have varied and developed according to era and context across a wide span of time. This language and role of prayer is something which we grow into through praying for ourselves, sharing our prayers and using the prayers of others in worship. As children (and adults) develop their understanding and expression of faith a growing appreciation of the breadth of prayer, including the writing (creating) of prayer, is essential in their development as worshippers and leaders of worship.

There is a difference between saying, or creating prayers and *experiencing* prayer. There is no reason why children should not hear and participate in prayers of all kinds at any age.

## Prayerful prayer

Prayer should be created in a 'prayerful' or 'worshipful' context. The act of writing or creating a prayer can be considered as worship in itself. It is always a response to a person's understanding of God (or the numinous) and the needs of ourselves and our community.

## Prayer should be linked to action.

There are many ways in which prayer is a vital part of the work of the school:

Prayer can accompany the raising of money and in blessing the final gift;  
It may be appropriate to pray for staff and pupils who are sick ... and send them a card!  
Prayer at birthdays or baptism anniversary

## Creative approaches

Throughout the pattern of development opportunities should also be found for 'wordless prayer'—silence is commonly used but also consider prayer as image, movement, sound. ...

Such 'creative' dimensions to prayer such as 'Prayer Spaces' or 'Experience Easter' will serve to enhance children's (and adults') understanding of prayer. Opportunity should be given to children to reflect on their experience and to explore ways in which this can enrich their own prayer lives and contribute to the role of prayer in the school community and worship.

Links with the local church can provide a range of creative opportunities and experiences. Conversations with Clergy, Children's Leaders and Youth Leaders might be a source of useful ideas.

## Worship and belief

Any form of prayer needs a context. At its simplest, when we say 'thank you', what are we saying 'thank you' *for*? Who are we saying thank you *to*? Worship or 'liturgy' gives that context. It lays out the beliefs of the school and the expectations of its members.

It is important that we do not assume the 'beliefs of the school' and the 'beliefs of its members' to be the same. It is the expectations that should match. So, it is expected that at times the school will be 'prayerful' or 'at prayer' but within this the expressions will depend on both the faith of the individuals and their experience of the nature of prayer and praying.

Care should be taken to consider the role of prayer in your community. Strong multi-faith communities may engage very positively with prayer activities, though care needs to be taken with the way that prayers are made. Some ideas (such as the Teaspoon or TUM prayers) can be used by adherents of practically all faiths. Those for whom prayer is alien will need some special care - contemplative approaches often work well here.

#### Sources of prayer

There are many anthologies of prayer, these include the prayer books of various churches but also historic prayers and indeed hymns, many of which are prayers in origin or intent. There is a huge range of books of children's prayers. However it is (in Christian prayer) essential that the Bible is maintained as the principal source for prayer alongside the experiences and ideas of the worshipping community.

#### A Note on Confession

The idea of confession is an automatic aspect of prayer for Christians. It reflects an understanding of the 'fallenness' of the human condition. This, as far as it goes, seems all well and good for Christians themselves, but it is not quite so simple - even within Christianity. There are a multitude of understandings about 'the fall' in Christianity and the whole is bound with the concept of sin, its origin and the work of Christ in 'saving from sin'.

For people who are not Christians - or have no familiarity with the very complex issue of sin - the idea of little children having to 'confess' or say 'sorry' to God is very difficult indeed. No one disagrees with the idea of 'apologising' if some wrong has been committed, but why if you have said sorry to the friend you pushed in the playground do you have to say sorry to God as well? Non-Christian adults (and even some Christian ones) find the whole idea of confession challenging. Not usually in itself, but because it implies that children are somehow 'sinful' or 'wrong' in themselves. The very idea that Christianity suggests that little children are 'sinful' can be a reason for some to reject the tenets of the faith.

There are, of course, very good reasons for encouraging children to be morally reflective and for including this reflection in their prayers. Indeed the Lord's Prayer has a confessional aspect, but it is very direct. It avoids 'sorry' as such and binds God's forgiveness to our own willingness to forgive. The Lord's Prayer also has as its context the words of Jesus concerning forgiveness.

There is no reason to avoid confession altogether but it is essential that we allow children to develop their understanding of confessional aspects of prayer as they grow. Part of this will be to encourage exploration of confession through Bible stories and other tales.

What we must avoid at all costs is the coercion of children into a Christian confessional - this moves, critically, from collective worship to corporate worship which is inappropriate in a school setting.

**Some thoughts on Prayer** – something to think about.

**Secular Spirituality:** in the face of the decline of organised religion the steady persistence (and growth) of secular spirituality is perhaps a surprising modern phenomenon. This is often a form of mysticism in which the one 'praying' proceeds by immersing their life with the world. This secular prayer may not include God at all, but instead be the effort to connect with nature or the given universe. Secular prayer may also simply be a type of meditation.

**Primitive Prayer:** The basis of these prayers focuses on deliverance from misfortune and danger. This type of prayer can be found in all facets of life, from 'primitive' cultures to superstitious 'western' societies. When such prayers seem to be heard, and even answered, the culture is likely to progress into ritualistic prayer.

**Ritual Prayer:** While primitive prayer may come from the heart, once it is recognized that it might produce 'results' efforts are made to replicate the effects. Ritualistic prayer derives from such pragmatism this can then lead to superstition and formulaic prayer. In this case, the form, instead of the content, is thought to produce the results. Many Christians can fall into this superstition by ending all prayers, "in Jesus' name". This formula is derived from Jn 15:16 and further in Jn 16, though many forms of prayer (such as the Lord's prayer Matt 6:13 / Lk 11: 2 and examples in the epistles) use no such formula. The next progression is recognition of the importance of content over method.

**Cultural Prayer:** As western cultures developed more emphasis was placed on moral needs than physical needs. So historically the refined primitive prayer developed to seek endorsement and support from gods for cultural (moral) needs instead of individual needs. This type of prayer was often the duty of the elite (priesthood) and soon became associated with the distribution of power. Within this there has always been a stream of 'votive' prayer with individuals praying for such things as healing or fruitful marriage.

**Philosophical Prayer:** The progression from cultural prayer leads into a consideration of the relationship between creation and creator. At this point, the person praying recognizes that naïve and realistic prayers may **not** affect the order of the universe. At this level the question "Why pray?" is first asked. Any prayer for petition can be understood as misguided because it seems the immutability of God precludes his intercession; or such prayers are merely just beggings in the face of a fickle and capricious deity. Prayers then turn only to thanksgiving – there is nothing left to do. At this point prayer meets a fork in the road. We can continue to build up banks of thanks or, through prayer, seek to enrich and deepen our understanding of (and relationship with) God. This latter leads to a development of prayer which, though its diversity, enables us to encounter God in a variety of ways and thus provides an opportunity to understand ourselves in the context of a relationship with God. Needless to say this approach relies on God not being 'immutable' in the traditional sense.

**Mystical Prayer:** In this form of prayer, the person praying recognizes that God is outside them, but capable and willing to indwell and unite with them through conversation and transformation. Mystical prayer contains such elements as petition and revelation. The major difference between Mystical and Prophetic prayer (below) is the motive of the prayer - Mysticism seeks an illumination rather than intervention.

**Prophetic Prayer:** A form of prayer built on the Biblical model. This relies on the ability to speak directly to God without formula or meditation. Prophetic prayer allows for all the earlier forms at any time. This encourages prayer which is unrestricted by external factors but is sensitive to, and able to use, those factors including patterns of language commonly found in churches. This is clearly spelt out in St Paul's comments in 1 Cor 14 where understanding is paramount.

These forms omit some cultural expressions beyond western Christianity. Some notable exceptions being danced prayer, some forms of yoga, various meditative practices and even the use of drugs.

### **Developmental Prayer**

This Prayer file has 3 bands which form a 'progression'. The bands do not correspond to ages or Key Stages and progression from one band to another does not imply that the earlier stages are abandoned.

It is suggested that schools create a constant thread through which prayer can be expressed. This allows for progress to be recorded and even 'monitored'. The examples for this are the use of prayer letters or beads. As progress is made through the bands some evidence of increasing sophistication should appear in children's letters or bead prayers. An alternative might be for children to create their own prayer books to which they add as they move through the school.

#### **Band 1**

Silence

'Mnemonic' prayers

#### **Band 2**

Me, you and us – band 2 mnemonic

Prayer with purpose - thanksgiving, offertory, peace

Bible prayers

Intercessory frames

Silence

#### **Band 3**

Collects

Intercessions

Litanies

Pronouns

The Trinity

Silence

#### **Threads**

These provide linking activities which allow the children to create prayer regularly. These should be gathered so that the developmental path can be seen.

Prayer Letters (journals)

Prayer Beads

## Writing Letters to God

When we write a letter we start with words which tell who the letter is written to.

Dear ....

When we pray we begin with words which tell us that the prayer is to God. This gives us a chance to explore ways of addressing God ...

Our Father, Almighty God, Heavenly Lord...

Does the address for God link to the content of the prayer?

The letter itself says things about our relationship:

If we have done things to upset God or our friends we might say sorry;

We might want to ask for something,

Or share some news - sometimes to say thank you, sometimes to tell of trouble

There could be something to celebrate

...

At the end of our letter we write some closing words. Often this is just 'amen' but might also include something like 'in Jesus' name', a common ending used in response to words from John's Gospel chapters 15 & 16. There are many other ideas:

Through Jesus Christ our (my) Lord

Lord of life, hear our (my) prayer

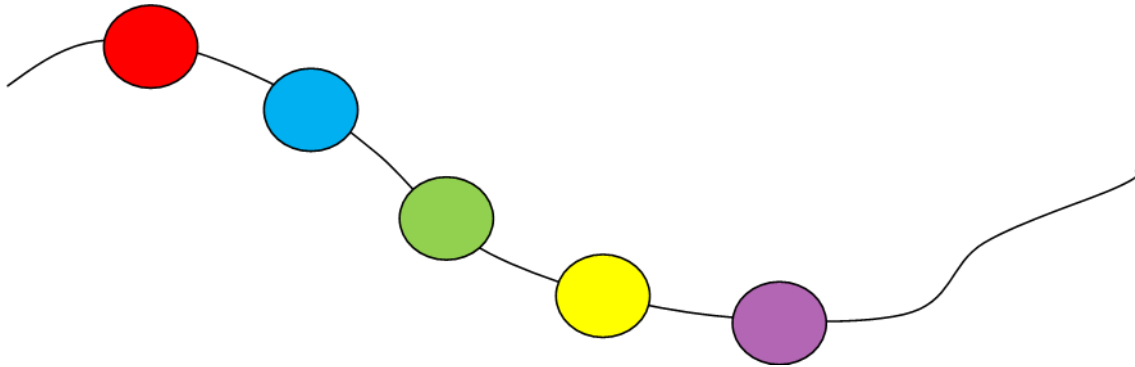
Lord graciously hear us (me)

With thanks to you, O God

The only limit to the possibilities here is the imagination of the writer. The Bible, of course, can provide many ideas for closing prayers.

A variation on the idea of letters might be a prayer (reflective) journal or diary.

Prayer beads



Each bead can remind us of various things to pray for, or reflect upon

Our relationships -

**Friends, Family, School, Community, Ourselves**

Creation -

**Forests, Seas, Mountains, Deserts, Sky**

The needs of the world –

**Hunger, Lack of water, War, Disease, Poverty**

...

These can be paired with the mnemonic patterns (next page) to create patterns within patterns.

## **Band 1**

### **Mnemonic prayer**

Mnemonics give a simple structure to the creation of prayer. They provide a form around which prayers can be developed, but they can become **limiting** frameworks. The 'teaspoon' type prayer for example has led to an automatic beginning to all prayers: 'Dear God, Thank-you....' This is so much so that when working with other forms of prayer (such as Collects) children have had to literally unlearn the formula. (This is, of course, not to say that giving thanks is not a good thing!) When using mnemonic frameworks children should be encouraged to use a variety of ways of addressing God and finding other ways to say 'thank you'! When working with such rule driven prayer structures it is often the ones that break the rules which are the best - resist making the framework more important than the child's imaginative engagement with the process.

### **Teaspoon Prayers (TSP):** Thank-you, Sorry, Please

A quite intimate frame for prayer. Some care needs to be taken over 'sorry', see the 'note on confession' above. These prayers are also known as 'Thank you, Sort-out, Praise' prayers. This form is particularly well suited to group work and discussion. They can also demonstrate development if created at intervals throughout children's journey through school.

### **JOY:** Jesus, Others, You

A strongly Christian framework which is probably not appropriate in a multi-faith setting. In any case schools should take care that the prayer frame retains inclusive possibilities. Care needs to be taken that children do not end up praying *for* Jesus, this framework has some similarities with the Collect structure (below). Some discussion of who the 'others' might be would help when creating these prayers.

### **ACTS (CATS):** Adoration, Confession, Thanksgiving, Supplication

This is very closely linked to liturgical worship forms. As with other mnemonic forms it can easily become a limit to the expression of the prayer. In particular in this case it might be assumed that there will always be a need for supplication (asking). Does prayer always have to ask something of God? Is a prayer of adoration and thanksgiving not enough on its own?

It is worthy of note that in the Eucharist service the Supplication (intercession) comes before the Eucharist (thanksgiving) itself.



## Finger prayers

Your thumb is nearest you. So begin your prayers by praying for those closest to you, family and friends. They are easy to remember, sometimes too easy to overlook.

The next finger is the pointing finger. It reaches out from us.

Pray for those who reach out through teaching and healing. They need God's support and wisdom in their work.

The next finger is the tallest finger reminding us of our leaders.

Pray for the government and civil servants, leaders and administrators in industry and business. These people shape our nation and guide public opinion. They need God's guidance.

The fourth finger is our ring finger. Surprising to many is the fact that this is our weakest finger, as any piano teacher will tell you. It should remind us to pray for those who are weak, in trouble or in pain. They need God's strength, healing and consolation.

And lastly, the little finger - we pray for ourselves, small though our needs might be in comparison with those of the rest of the world we must not forget what Jesus tells us: 'Look at the birds of the air; they do not sow or reap ... and yet your heavenly Father feeds them. Are you not much more valuable than they?' (Matt 6: 26)

Of course you do not need to use these headings for each finger. Children could choose the themes for themselves in the same way that they might for the prayer beads.



## Band 2 mnemonic

TUM – them, us, me

Children can explore the focus of their prayers by thinking about **who** they are praying for. We pray **to** God but often **for or about** someone else. This form of prayer is a good basis for the creation of intercessory prayer.

In this place we can think about ourselves.

What might be a 'me' prayer to God be for?

This includes thanksgiving and confession (sorry) prayers. There might also be specific prayer for help or strength, many Church prayers ask for God's help in certain situations

In this sense many of the Psalms are 'me' prayers: for example Ps 6, Ps 16, Ps 23, Ps 27, Ps 131

NB: Not all of these would be suitable for young children!

'Us' prayer is for our school, the focus is not always on need. It could equally be thanksgiving or celebration prayer for achievements or special occasions. They may also be prayers which include the wider, or Church community in the 'us'

'Them' or 'they' prayers are for people beyond our immediate community. These might be prompted by charity or children's awareness of need through media/news. By using this form we can make a good link between prayer and action. The link between the two is seen in the way in which churches support mission and charity, there is no reason why these links should not be equally apparent in the prayer life of school.

'Me' prayers are prayers for ourselves. It is quite appropriate to pray for our own needs within our prayers. It might not be appropriate however to include this in public prayers.

The TUM prayer has explicit links to literacy through the use of pronouns. Literacy should contribute to the creation of prayer in exactly the same way in which it plays a part in other writing in school. Special notice should be given to oral composition or improvised (spontaneous, ex-tempore) prayer. Can children use the mnemonic frame in a 'live' circumstance?

For some children it might be that their 'live' prayers are much more effective than their struggles with the written word. Ways should be found to record such prayers.

### **Band 2 - Needs**

Prayer has a pragmatic function. This is shown by the way in which we pray for each others' needs. This is commonly known as 'intercession' - we intercede between the need (needy person) and God. There are many needs that people face every day, these can form a good frame for our prayers

#### Water

Let us pray for those who are thirsty ...

God, creator of the waters, give strength to charities and people who work to bring clean drinking water ...

#### Shelter

We pray for the homeless ...

God, builder of our faith, we ask that you will be with those who build our homes ...

#### Food

We ask you God to guide us to share food with the hungry ...

Father, whose word is our spiritual food, bless the farmers and makers of our food ...

#### Warmth

Father bless and keep everyone who shivers ...

God of power and might, bless, we pray everyone who works to bring us warmth and light ...

#### Or

Love

Safety

Education

Play

This 'frame' structure could link to values, mission statements, Rights Respecting ....

In fact the limit is only posed by imagination.

## **Band 2 - Prayer with a purpose**

As understanding of prayer develops it becomes clear that prayer has a variety of functions such as:

Purpose in worship -

- Opening prayers
- The Peace
- Concluding prayer
- Prayers of/for the season

Purpose in the school

- Welcome of new children to Reception (any one joining the school)
- Home time prayer
- Mealtime prayer
- Prayer for children leaving (Yr6, 11, 13), transfers

Purpose in the community

- Thanksgiving prayers
- Remembrance prayers
- Offertory prayers
- Mealtime grace
- Morning prayer
- Bereavement / memorial
- Evening prayer

Many of these prayers will have particular seasonal resonance thanksgiving and Harvest for example. Collects can be created with special seasonal emphasis but so can other prayers. Children can experiment with mnemonic frames that they already know and deliberately alter them to account for purpose or season.

As will be clear from the examples many of these functional prayers include responses. The use of responses reinforces the role of the prayer in the community.

### **Band 3 - Collects**

Collects are rule governed prayers and are part of the Anglican tradition which we can offer to children; these prayers can form a strong link between the school and the local parish worship.

Address: often a title for God such as 'Almighty God; or even simply 'O God'. See page 17.

Quality of God: something that God has done or a 'credal' comment about an attribute of God.

The petition: what we are asking. Usually this relates to the previously mentioned quality of God.

The consequence: this seems like telling God what to do! Actually, it is subtler than that and indicates our realistic understanding of the way that God's kingdom works on Earth

Doxology: a close. A traditional doxology can be used such as '...through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit one God, now and forever.' However shorter closing phrases are often used.

The educational role of these prayers is that they rehearse elements of Christian faith that children will learn to recognise.

This can be further linked with a focus table or other visual focus used in Collective Worship.

Regular use of collects will lead to some repetition, which is actually desirable. The repetition will bring out one of the significant elements of church practice, which is the recurrent cycle of seasons, readings and prayers.

(Adapted from 'Pathways to Prayer': J Rendall & R Sharples: © Worcester Diocese 2011)

**Besides being seasonal, Collects can be formed from thematic or value material, Biblical themes and stories. They can, indeed, be used to tie values and Bible stories together. For some examples see page 12.**

**Use the rules and the examples on this page to experiment with the writing of your own collects. Don't be afraid to deviate, a little, from the rules...**

Bible stories you might consider using as the basis of a collect

Luke 19 :1-9 - Zacchaeus

Matthew 14 : 13 - 21 - Feeding the 5000

Mark 11 : 15 - 17 - Turning the tables in the Temple

John 21 : 15 - 19 - The commission of Peter

(At an adult level John 8 : 1 - 12, is a powerful challenge to a Collect composer!)

As with some mnemonic patterns-can children improvise a collect 'on the spot'?

### Lent

Almighty God,  
by the prayer and discipline of Lent  
may we enter into the mystery of Christ's  
sufferings,  
and by following in his Way  
come to share in his glory;  
through Jesus Christ our Lord. **Amen.**

The word discipline in this prayer is not used to mean 'punishment' but to mean 'following a pattern or example'. The example we are asking to follow is that of Jesus; his life of prayer, teaching and putting others before ourselves. The word mystery is a very well-known way of describing the wonderful things that Jesus did that are written in the gospels many of which included suffering.

Matthew 4:1-11

### Mothering Sunday

God of love,  
passionate and strong,  
tender and careful:  
watch over us and hold us  
all the days of our life;  
through Jesus Christ our Lord. **Amen.**

These words make a special picture of a loving mother who is tender and careful, watching over us and holding us. Someone strong and passionate about us their children. This picture of watching and holding shows us what kind of parent God is.

Genesis 28: 15

Psalm 121: 7

### Palm Sunday

True and humble king,  
hailed by the crowd as Messiah:  
grant us the faith to know you and love  
you,  
that we may be found beside you  
on the way of the cross,  
which is the path of glory. **Amen.**

The prayer reminds us of the story of Jesus coming into Jerusalem as a popular hero, the Messiah, welcomed by the crowd.

In this collect we ask for faith. Here the word is not used just to mean 'belief' but also a way of knowing and loving. We all try to share with other people we know and love when they are in trouble. In this prayer we ask to play our parts in the story and be with Jesus as he is taken to the cross.

Matthew 21:1-11

Mark 11: 1-11

Luke 19: 28-40

John 12: 12-19

Zechariah 9:9

### Good Friday

Eternal God,  
in the cross of Jesus  
we see the cost of our sin  
and the depth of your love:  
in humble hope and fear  
may we place at his feet  
all that we have and all that we are,

When we sin we do not live up to our values and this can lead to other people suffering. The way that Jesus suffered when he was betrayed by his friends shows just how much harm our sin can do. We need God's love, healing and forgiveness in order for us to start again and try to live up to our Christian values.

Mark Chapter 15

### The Epiphany

Creator of the heavens,  
who led the Magi by a star  
to worship the Christ-child:  
guide and sustain us,  
that we may find our journey's end  
in Jesus Christ our Lord.

A shorter collect from the Additional Collects. This prayer makes clear the way in which the stories of the Bible relate to God and link this to the way in which God can guide us through the journey of life and help us to make good choices on the way.

Matthew 2:1-12

### **Band 3 - Intercessions**

This is an adapted extract from the Anglican text **'New Patterns for Worship'**

Prayers usually include these concerns and *may* follow this sequence:

- The Church of Christ
- Creation, human society, the Sovereign and those in authority
- The local community
- Those who suffer
- The communion of saints

It may help to note the pattern for the response most commonly used here, which is designed to help the gathering to know when to make their response, without needing to have the full text of the prayers in front of them ... make the response unvarying, short and memorable: For example:

We pray for all people everywhere.

Lord, in your mercy

**hear our prayer.**

Another good way of constructing the intercessions is to use a series of short prayers biddings and silence, finishing with one of the endings. A bidding is a short statement which introduces the prayer such as 'We think about all of those people who are suffering from hunger in our world'; this is then followed by the prayer itself.

A variety of patterns can be used, for example:

- bidding – silence – collect or own prayer
- bidding – set words of one of the litanies – silence – response
- series of biddings with silences

Whatever pattern is used should be maintained throughout the Prayers of Intercession. It is important to keep the distinction between biddings (addressed to the gathering e.g. 'we think now about everyone who is hungry in our world...') and prayer (addressed directly to God e.g. 'Heavenly Father we ask for you to guide us...') and not to slide from one to the other without realising it.

Experiment by creating intercessions which might be appropriate for your school.

Some alternative responses...

We pray to the Father. <b>Hear our prayer.</b>	Lord, meet us in the silence <b>and hear our prayer.</b>
Jesus [or 'Father'], Lord of ... ( <i>life, creation, ...</i> ) <b>in your mercy, hear us.</b>	Loving God, we look to you. <b>Receive our prayer.</b>
Generous God <b>pour out your love.</b>	Your kingdom come <b>Your will be done.</b>
Lord, have mercy.	

Intercessions can build upon and draw from the pattern of concerns seen earlier in [Band 2 - Needs](#).

With older children (students) a fruitful approach is to use a newspaper and create prayers for each of the news sections – home news, health, finance – even sport. You can experiment with making teaspoon or TUM prayers for each section.

In composing intercessions there is an opportunity for interweaving values or themes with the prayers themselves; in doing this, children can find themselves creating **litanies**. This form of prayer involves prayer and response but the response can become more complex and may be seasonal or thematic. An example of a litany using the Lord's Prayer is given as an example.

### **Our Father in Heaven**

Through our care for the environment,  
through our love for creatures and plants:

**Father, hallowed be your name.**

On our farms and in our homes,  
in our colleges and schools,  
in our factories and shops:

**Father, your kingdom come.**

By our looking for your help,  
through our keeping your commandments:

**Father, your will be done.**

For the millions who live in poverty and hunger,  
for our own needs, and the needs of our  
neighbours:

**give us today our daily bread.**

Because sometimes we do what we ought not to do  
**forgive us our sins.**

If any have hurt us in any way  
**we forgive those who sin against us.**

When we have more than we need  
or think that we should get more than others:

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

help us to love Christ as Lord,  
and our neighbours as ourselves.

**for the kingdom, the power  
and the glory are yours,  
now and for ever.**

**Amen.**

### **Band 3 - Pronouns and partners**

This builds upon the 'them, us, me' mnemonic. (TUM)

Children can look at the whole range of possible pronouns here. This allows exploration of very specific prayer focus.

As we have already noted many of our prayers are built around 'they' or 'them'. Essentially praying for others. We have also looked at 'us' prayers which focus on our communities.

The most challenging is generally the 'you' prayer. In order to create a sensible prayer it can be helpful for children to have 'prayer partners'.

Think of things to pray about

Share their own concerns

Act as a 'confessional' (See above)

...

These are all possibilities which should be allowed to arise naturally. Two things are of paramount importance firstly that the privacy of the partnership be respected (within safeguarding parameters) and that there are no forced expectations of types or ways of praying, that the partnerships are 'prayerful' is the important aspect.

Note however children should be given opportunity to reflect on the *experience* of prayer either individually through spiritual/prayer journals or in discussion (or preferably both)



Names of God in Islam Allah itself is not a name as such. The names refer to "characteristics" and "attributes" of God (Allah).

1.Ar Rahman : The All Beneficent	51.Al Haqq : The Truth, the Real
2.Ar Rahim : The Most Merciful	52.Al Wakil : The Trustee, the Dependable
3.Al Malik : The King, The Sovereign	53.Al Qawiy : The Strong
4.Al Quddus : The Most Holy	54.Al Matin : The Firm, the Steadfast
5.As Salam : Peace and Blessing	55.Al Wali : The Protecting Friend, Patron, and Helper
6.Al Mu'min : The Guarantor	56.Al Hamid : The All Praiseworthy
7.Al Muhaymin : The Guardian, the Preserver	57.Al Muhsi : The Accounter, the Numberer of All
8.Al 'Aziz : The Almighty, the Self Sufficient	58.Al Mubdi' : The Producer, Originator, and Initiator of all
9.Al Jabbar : The Powerful, the Irresistible	59.Al Mu'id : The Reinstater Who Brings Back All
10.Al Mutakabbir : The Tremendous	60.Al Muhyi : The Giver of Life
11.Al Khaliq : The Creator	61.Al Mumit : The Bringer of Death, the Destroyer
12.Al Bari' : The Maker	62.Al Hayy : The Ever Living
13.Al Musawwir : The Fashioner of Forms	63.Al Qayyum : The Self Subsisting Sustainer of All
14.Al Ghaffar : The Ever Forgiving	64.Al Wajid : The Perceiver, the Finder, the Unfailing
15.Al Qahhar : The All Compelling Subduer	65.Al Majid : The Illustrious, the Magnificent
16.Al Wahhab : The Bestower	66.Al Wahid : The One, the All Inclusive, the Indivisible
17.Ar Razzaq : The Ever Providing	67.Al Ahad : The One, the Unique
18.Al Fattah : The Opener, the Victory Giver	68.As Samad : The Long, the Impregnable, the Everlasting
19.Al Alim : The All Knowing, the Omniscient	69.Al Qadir : The All Able
20.Al Qabid : The Restrainer, the Straightener	70.Al Muqtadir : The All Determiner, the Dominant
21.Al Basit : The Expander, the Munificent	71.Al Muqaddim : The Expediter, He who brings forward
22.Al Khafid : The Abaser	72.Al Mu'akkhkir : The Delayer, He who puts far away
23.Ar Rafi' : The Exalter	73.Al Awwal : The First
24.Al Mu'izz : The Giver of Honor	74.Al Akhir : The Last
25.Al Muzil : The Giver of Dishonor	75.Az Zahir : The Manifest; the All Victorious
26.Al Sami' : The All Hearing	76.Al Batin : The Hidden; the All Encompassing
27.Al Basir : The All Seeing	77.Al Wali : The Patron
28.Al Hakam : The Judge, the Arbitrator	78.Al Muta'al : The Self Exalted
29.Al 'Adl : The Utterly Just	79.Al Barr : The Most Kind and Righteous
30.Al Latif : The Subtly Kind	80.At Tawwab : The Ever Returning, Ever Relenting
31.Al Khabir : The All Aware	81.Al Muntaqim : The Avenger
32.Al Halim : The Forbearing, the Indulgent	82.Al 'Afuww : The Pardoner, the Effacer of Sins
33.Al 'Azim : The Magnificent, the Infinite	83.Ar Ra'uf : The Compassionate, the All Pitying
34.Al Ghafur : The All Forgiving	84.Malik al Mulk : The Owner of All Sovereignty
35.Ash Shakur : The Grateful	85.Dhu al Jalal wa al Ikram : The Lord of Majesty and Generosity
36.Al 'Ali : The Sublimely Exalted	86.Al Muqsit : The Equitable, the Requirer
37.Al Kabir : The Great	87.Al Jami' : The Gatherer, the Unifier
38.Al Hafiz : The Preserver	88.Al Ghani : The All Rich, the Independent
39.Al Muqit : The Nourisher	89.Al Mughni : The Enricher, the Emancipator
40.Al Hasib : The Reckoner	90.Al Mani' : The Withholder, the Shielder, the Defender
41.Al Jalil : The Majestic	91.Ad Dharr : The Distresser
42.Al Karim : The Bountiful, the Generous	92.An Nafi' : The Propitious, the Benefactor
43.Ar Raqib : The Watchful	93.An Nur : The Light
44.Al Mujib : The Responsive, the Answerer	94.Al Hadi : The Guide
45.Al Wasi' : The Vast, the All Encompassing	95.Al Badi : Incomparable, the Originator
46.Al Hakim : The Wise	96.Al Baqi : The Ever Enduring and Immutable
47.Al Wadud : The Loving, the Kind One	97.Al Warith : The Heir, the Inheritor of All
48.Al Majid : The All Glorious	98.Ar Rashid : The Guide, Infallible Teacher, and Knower
49.Al Ba'ith : The Raiser of the Dead	99.As Sabur : The Patient, the Timeless
50.Ash Shahid : The Witness	

Some of these names are more properly called 'titles' - in either case they refer to characteristics or attributes of God. Some of these are names used for different persons of the Trinity.

Abba	Lord God Almighty
Almighty	Lord God Of Hosts
Author of Peace	Lord Jesus Christ
Bread of Life	Lord Of All
Breath of Life	Lord Of Glory
Christ	Lord Of Harvest
Christ Of God	Lord Of Hosts
Christ the Lord	Lord Of Lords
Counsellor	Maker
Creator	Man Of Sorrows
Emmanuel	Master
Eternal God	Merciful God
Eternal Spirit	Messiah
Everlasting Father	Mighty God
Everlasting God	Prince Of Peace
Father	Redeemer
God	Rock
God Almighty	Saviour
God of the Whole Earth	Son Of David
God over All	Son Of God
Good Shepherd	Son Of Man
High Priest	Son Of The Most High
Holy Ghost	Spirit
Holy One	Spirit Of Truth
Holy Spirit	Strength
Hope	Teacher
Immanuel	The One
Jesus	True Light
Jesus Christ our Lord	Truth
King Eternal	Vine
King Of Glory	Way
King Of Kings	Wisdom Of God
Lamb Of God	Witness
Light Of The World	Wonderful
Living God	Word
Lord	Word Of God