

Session Thirteen (Year A)

Sunday January 28, 2018

[Come, Holy Ghost!](#)

Pentecost Prayer Kiss of Peace

Questions? Thoughts?

Prayer Laboratory

[Luke 11](#)

- 1 He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."
- 2 He said to them, "When you pray, say: Father, hallowed be your name, your kingdom come.
- 3 Give us each day our daily bread
- 4 and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."

[Matthew 6](#)

- 9 "This is how you are to pray: Our Father in heaven, hallowed be your name,
- 10 your kingdom come, your will be done, on earth as in heaven.
- 11 Give us today our daily bread;
- 12 and forgive us our debts, as we forgive our debtors;
- 13 and do not subject us to the final test, but deliver us from the evil one.

[From the New American Bible, Revised Edition](#)

Matthew's form of the "Our Father" follows the liturgical tradition of his church. Luke's less developed form also represents the liturgical tradition known to him, but it is probably closer than Matthew's to the original words of Jesus.

Catechism of the Catholic Church

- 2773** In response to his disciples' request "Lord, teach us to pray", Jesus entrusts them with the fundamental Christian prayer, the Our Father.
- 2774** "The Lord's Prayer is truly the summary of the whole gospel," and the "most perfect of prayers." It is at the center of the Scriptures.
- 2775** It is called "the Lord's Prayer" because it comes to us from the Lord Jesus, the master and model of our prayer.
- 2776** The Lord's Prayer is the quintessential prayer of the Church. It is an integral part of the major hours of the Divine Office and of the sacraments of Christian initiation: Baptism, Confirmation, and Eucharist. Integrated into the Eucharist it reveals the eschatological character of its petitions, hoping for the Lord, "until he comes".
- 2797** Simple and faithful trust, humble and joyous assurance are the proper dispositions for one who prays the Our Father.
- 2798** We can invoke God as "Father" because the Son of God made man has revealed him to us. In this Son, through Baptism, we are incorporated and adopted as sons of God.
- 2799** The Lord's Prayer brings us into communion with the Father and with his Son, Jesus Christ. At the same time it reveals us to ourselves.
- 2800** Praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart.
- 2801** When we say "Our" Father, we are invoking the new covenant in Jesus Christ, communion with the Holy Trinity, and the divine love which spreads through the Church to encompass the world.
- 2802** "Who art in heaven" does not refer to a place but to God's majesty and his presence in the hearts of the just. Heaven, the Father's house, is the true homeland toward which we are heading and to which, already, we belong.
- 2803** After we have placed ourselves in the presence of God our Father to adore and to love and to bless him, the Spirit of adoption stirs up in our hearts seven petitions, seven blessings. The first three, more theological, draw us toward the glory of the Father; the last four, as ways toward him, commend our wretchedness to his grace. "Deep calls to deep."
- 2857** In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. the four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil.

- 2858** By asking "hallowed be thy name" we enter into God's plan, the sanctification of his name - revealed first to Moses and then in Jesus - by us and in us, in every nation and in each man.
- 2859** By the second petition, the Church looks first to Christ's return and the final coming of the Reign of God. It also prays for the growth of the Kingdom of God in the "today" of our own lives.
- 2860** In the third petition, we ask our Father to unite our will to that of his Son, so as to fulfill his plan of salvation in the life of the world.
- 2861** In the fourth petition, by saying "give us," we express in communion with our brethren our filial trust in our heavenly Father. "Our daily bread" refers to the earthly nourishment necessary to everyone for subsistence, and also to the Bread of Life: the Word of God and the Body of Christ. It is received in God's "today," as the indispensable, (super-) essential nourishment of the feast of the coming Kingdom anticipated in the Eucharist.
- 2862** The fifth petition begs God's mercy for our offences, mercy which can penetrate our hearts only if we have learned to forgive our enemies, with the example and help of Christ.
- 2863** When we say "lead us not into temptation" we are asking God not to allow us to take the path that leads to sin. This petition implores the Spirit of discernment and strength; it requests the grace of vigilance and final perseverance.
- 2864** In the last petition, "but deliver us from evil," Christians pray to God with the Church to show forth the victory, already won by Christ, over the "ruler of this world," Satan, the angel personally opposed to God and to his plan of salvation.
- 2855** The final doxology, "For the kingdom, the power and the glory are yours, now and forever," takes up again, by inclusion, the first three petitions to our Father: the glorification of his name, the coming of his reign, and the power of his saving will. But these prayers are now proclaimed as adoration and thanksgiving, as in the liturgy of heaven. The ruler of this world has mendaciously attributed to himself the three titles of kingship, power, and glory. Christ, the Lord, restores them to his Father and our Father, until he hands over the kingdom to him when the mystery of salvation will be brought to its completion and God will be all in all.
- 2856** "Then, after the prayer is over you say 'Amen,' which means 'So be it,' thus ratifying with our 'Amen' what is contained in the prayer that God has taught us."

Comments? Questions?

[Blest Be the Tie That Binds](#)

Supplemental Readings

Matthew 6

- 1 "(But) take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father.
- 2 When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward.
- 3 But when you give alms, do not let your left hand know what your right is doing,
- 4 so that your almsgiving may be secret. And your Father who sees in secret will repay you.
- 5 "When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward.
- 6 But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.
- 7 In praying, do not babble like the pagans, who think that they will be heard because of their many words.
- 8 Do not be like them. Your Father knows what you need before you ask him.

James 1

- 12 Blessed is the man who perseveres in temptation, for when he has been proved he will receive the crown of life that he promised to those who love him.
- 13 No one experiencing temptation should say, "I am being tempted by God"; for God is not subject to temptation to evil, and he himself tempts no one.
- 14 Rather, each person is tempted when he is lured and enticed by his own desire.

From the New American Bible

Our Father in heaven: this invocation is found in many rabbinic prayers of the post-New Testament period. Hallowed be your name: though the "hallowing" of the divine name could be understood as reverence done to God by human praise and by obedience to his will, this is more probably a petition that God hallow his own name, i.e., that he manifest his glory by an act of power, in this case, by the establishment of his kingdom in its fullness.

Ezekiel 36

- 23 I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you.
- 24 For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land.
- 25 I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you.
- 26 I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts.
- 27 I will put my spirit within you and make you live by my statutes, careful to observe my decrees.
- 28 You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

Tertullian, De oratione, 1 PL 1, 1251-1255

Summa Theologica, the Second Part of the Second Part, Section 83, Question 9

Objection 5: Further, it seems useless to seek to win the benevolence of one who forestalls us by his benevolence. Now God forestalls us by His benevolence, since "He first hath loved us" (1 John 4:19). Therefore it is useless to preface the petitions with the words "Our Father Who art in heaven," which seem to indicate a desire to win God's benevolence.

On the contrary, the authority of Christ, who composed this prayer, suffices.

I answer that, **The Lord's Prayer is most perfect**, because, as Augustine says (ad Probam Ep. cxxx, 12), "if we pray rightly and fittingly, we can say nothing else but what is contained in this prayer of our Lord."

St. Thomas Aquinas, STh II-II, 83, 9