

## Our Father Prayer Breakdown

### Resources

- (1) Scripture, (2) Understanding “Our Father”: Biblical Reflections on the Lord’s Prayer, by Scott Hahn.  
(3) CCC, Our Father sections: #2759 - #2865

**Matthew 6:9-13.** You then pray in this way:

Our **Father** who is in the heavens, **Your name be sanctified; Your kingdom come;**

Your will be done, as in heaven, so also on earth. **Give us today our daily bread.**

**And forgive us our debts, as we also have forgiven our debtors.**

**And do not bring us into temptation,** but deliver us from the evil one.

(For Yours is the kingdom and the power and the glory forever. Amen).

**Luke 11:2-4.** And He said to them, when you pray, say,

Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread.

And forgive us our sins, for we also forgive everyone indebted to us.

And do not bring us into temptation.

### Reflections

#### Overview

- The Our Father, the Lord’s Prayer, the disciple’s Prayer. #2759
- A True Summary of the whole Gospel (CCC #2761)

#### Our Father:

- The Lord’s prayer reflects Jesus’ deepest preoccupation on earth: talking with His Father. It moves smoothly from there to His second deepest preoccupation: **making His Father our Father too**, enabling us to share His intimate conversation, which is constant and habitual.
- God is more *unlike* than *like* any human father, or paternal figure. (#2779).

#### who is in the heavens:

- Heaven is the realm where God rules by His power and authority. God’s goal, to unite all things in heaven and on earth in the Kingdom of the Beloved Son.

#### Your name be hallowed:

- The Hebrew word for holiness is kiddushin, which also means marriage. When something is holy, it is consecrated, set apart from everything else. Yet, it is set apart, not for isolation, but for a personal and interpersonal purpose; not for distance, but for intimacy. In the ancient world, this consecration was achieved by means of a covenant.

#### Your kingdom come:

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- God as King. Jesus came to establish a Kingdom: "The kingdom of heaven has drawn near." (Mt. 10:7). The 12 tribes considered themselves, collectively, to be the kingdom of God. From the line of David would come a King who would bring all the nations of the world under the kingship of God. This righteous King, the Son of David, the King of Kings, is Jesus Christ.

### **Your will be done, on earth as it is in heaven:**

- Praying for God's will to be done, "in my life on earth" as it is in heaven...is to change us, not to change God. "Not my will, but may your will be done."
- Fulfilling God's will perfectly on earth as the angels fulfill God's will perfectly in heaven.

### **Give us today our daily bread:**

- In the ancient world, the dispensation of daily bread was a sign of a kingdom's prosperity. When the nation was doing well, its citizens received an ample ration of bread for free.
- St. Augustine said there are 3 levels for this petition
  - o (1) all those things that meet the wants of this life.
  - o (2) the sacraments of the body of Christ, which we may daily receive.
  - o (3) our spiritual food, the Bread of life, who is Jesus.

### **And forgive us our debts, as we also have forgiven our debtors:**

- In Luke's version, Jesus continues this teaching by saying, "if you do not forgive your brother from your heart, then neither will your heavenly father forgive you." As we treat others, so does God treat us, according to our prayer and this petition.

### **And do not bring us into temptation:**

- Temptations are to be avoided, but Jesus also said temptations are inevitable (Mt. 18:7).
- Temptation is ability to exercise our self-sacrificial love for God and others. God is love, and demands a total gift of self. (agape love).
- When we resist temptation and choose love of God, we grow in faith, hope, and love.

### **but deliver us from the evil one:**

- Deliver us from evil, specifically the evil one. There is only one evil, and that is sin.
- The only thing we need to be delivered from is sin...the power of sin.
- The evil one works the same way, same tactics today as he did with Adam and Eve.

### **(For Yours is the kingdom and the power and the glory forever. Amen).**

**2760** Very early on, liturgical usage concluded the Lord's Prayer with a doxology. In the Didache, we find, "For yours are the power and the glory for ever." 4 The Apostolic Constitutions add to the beginning: "the kingdom," and this is the formula retained to our day in ecumenical prayer.