

# The Lord’s Prayer

**T**HE LORD Jesus commanded us to pray “Our Father”, so we call it the Lord’s Prayer.

*Handouts* n. 97 quoted St Cyprian, Bishop & Martyr †258, on the 2<sup>nd</sup> petition: “It may be that **Christ Himself is the Kingdom of God**, He Whom we desire to come each day.”

He also suggested that the 4<sup>th</sup> petition, on the needs of body and soul, “Give us this day our daily bread,” includes the idea that **Christ Himself is the Bread**.

Christ gave us multi-layered riches in this prayer, as in so many things He said and did. This *Handouts* gives personal Trinitarian reflections, *not* definitive interpretations.

All seven petitions address Our Father, God, the Blessed Trinity, Who is named “Father” from the first Divine Person.

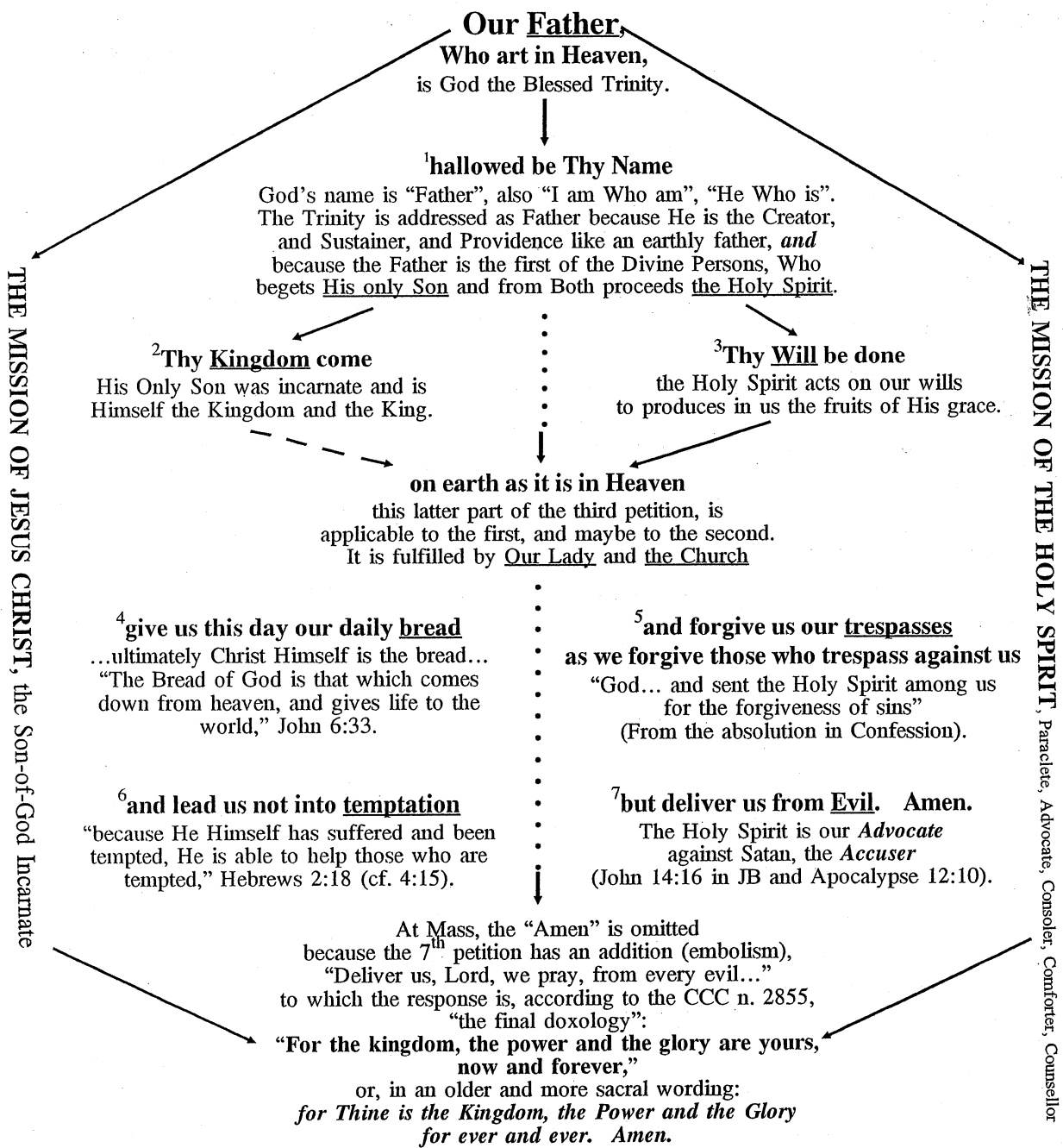
Since petitions 2 & 4, & maybe 6 (note superscript numbers) seem especially appropriate for Christ, perhaps petitions 3, 5 & 7 are especially appropriate for the Holy Spirit.

Jesus Christ Our Lord is the incarnate Son of the Father and the Holy Spirit is sent by the Risen Christ.

Note the vertical sidebars. The *Catechism of the Catholic Church* (CCC) n. 689 speaks of the **joint mission of Christ and the Holy Spirit** (cf. *Handouts* n. 56 on the Apostles’ Creed).

Theologians call such usage “**appropriation**”, a word not actually in the CCC, but the idea certainly is:

The whole Divine economy [plan] is the common work of the Three Divine Persons... **However, each Divine Person performs the common work according to His unique personal property...** “One God and Father, from Who all things are, one Lord Jesus Christ, through Whom all things are, and one Holy Spirit in whom all things are.” CCC n. 258



## The KINGDOM, the POWER and the GLORY

"For Thine is the Kingdom, the Power and the Glory"

**S**OME Catholics are suspicious of the *Novus Ordo* Mass because of this response after the "Deliver us, Lord, we pray, from every evil..."

See also its use in one of the Morning Offerings, *Catholic Family Catechism Disciples' Edition* p. 8.

But first, these words are not Protestant, though Protestants use them. Nor are they inserted in the Mass to favour false ecumenism, or to bring in the King James version of Matthew 6:9-13 (N.B. they are omitted in all recent Protestant Bibles).

Besides, the *Revised Standard Version 2<sup>nd</sup> Catholic Edition* and other Catholic and Protestant editions add a footnote on Matthew 6:13:

Other authorities, some ancient, add in some form, "For thine is the kingdom, the power and the glory, for ever. Amen."

Indeed, *Catholic Family Catechism Disciples' Edition* p. 114 gives its Bible source (lacking in the *Catechism of the Catholic Church*). It is found in the Canticle of David, which is currently recited in the Liturgy of the Hours, Monday, week 1. The wording given here is taken from the RSV(1<sup>st</sup>)CE of 1965:

Thine, O Lord, is the greatness, and the **power**, and the **glory**, and the victory, and the majesty... and Thine is the **kingdom**, O Lord... 1 Chronicles 29:11.

This must surely be its source in those New Testament manuscripts which include it, even if it was added by later copyists.

Further, there are other Bible texts which include "kingdom, power and glory" in another order:

They shall speak of the **glory** of thy **kingdom**, and tell of thy **power**. Psalm 145[144]:11.

When he [the Son of Man] comes in the **glory** of the Father... see that the **kingdom** of God has come with **power**. Mark 8:38 continuing at once into Mark 9:1

...a **kingdom** and priests to our God... receive **power**...and **glory**... Apocalypse 5:10 & 12.

It is scriptural, pre-Reformation, and good doctrine.

The *Catechism of the Catholic Church* (CCC) clears up all suspicion and confusion, and supplies ample support for its orthodoxy and its totally pre-Protestant origins, in CCC nn. 2760, 2855:

2760 Very early on, liturgical usage concluded the Lord's Prayer with a doxology. In the Didache, ["Teaching of the Twelve Apostles", before A.D. 100] we find, "For yours are the **power** and the **glory** for ever." The Apostolic Constitutions add to the beginning: "the **kingdom**," and this is the formula retained to our day in ecumenical prayer.

The Byzantine tradition adds after "the glory" the words "Father, Son, and Holy Spirit." The Roman Missal develops the last petition in the explicit perspective of "awaiting our blessed hope" and of the Second Coming of our Lord Jesus Christ. Then comes the assembly's acclamation or the repetition of the doxology from the Apostolic Constitutions.

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. [Luke 4:5-6] 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. [1 Corinthians 15:24-28]

## The Blessed Virgin Mary

in St Luke's Gospel

**T**EXTS closely interlocked with grace, blessed, be it done (*fiat*, do it, keep it), women, heart, word, mother, brethren, womb, breast:

### 1. Archangel Gabriel

Hail, full of grace, the Lord is with thee, [some Greek manuscripts add *blessed art thou among women*] (Luke 1:27).

### 2. The Blessed Virgin Mary

Be it done to me according to thy word (Luke 1:38).

### 3. St Elizabeth

Blessed art thou among women and blessed is the fruit of thy womb (Luke 1:42).

### 4. St Elizabeth

Blessed art thou that hast believed because those things [words] shall be accomplished that were spoken were spoken to thee by the Lord (Luke 1:45).

### 5. St Luke

His mother kept all these things in her heart (Luke 2:51).

### 6. The Blessed Virgin Mary

Behold from henceforth all generations shall called me blessed (Luke 1:48).

### 7. The crowd

Thy mother and thy brethren are standing outside, desiring to see you But he said to them, My mother and my brothers are those who hear the word of God and do it (Luke 8:20-21).

### 8. a woman in the crowd

Blessed is the womb that bore thee and the breasts that you sucked! Blessed rather are those who hear the word of God and keep it! (Luke 11:27-28).

*Readers might research the other Gospels similarly.*

**T**HE capitalization of Heaven, Name, Kingdom, Will, Thy and Evil is from the *Catholic Family Catechism Disciples' Edition* (with requisite *Imprimatur*). The precedence is mainly in the CCC in other languages:

- CCC Latin capitalizes **Name** and **Kingdom**.
- CCC French capitalizes **Kingdom** and **Will**.
- CCC Italian capitalizes **Name**, **Kingdom** and **Will**.
- CCC Latin, French & Italian editions capitalize **Evil**.
- CCC Spanish capitalizes **Name**.
- CCC Latin capitalizes "**Thy**" (the English only does so by default since there are full stops before it).
- Only the English of CCC n. 2759 lacks capitals...
- Only CFCDE capitalizes **Who** and **Heaven** (for we do tend to speak of Heaven as a place, even if inexactly).