

PRAYER OF JESUS

a) OUR FATHER , FUNDAMENTAL CHRISTIAN PRAYER .



The Lord taught his disciples to pray the Our Father , which thus constitutes the fundamental Christian prayer :

" While he [Jesus] in a certain place , when he finished , he told one of his disciples : " Lord, teach us to pray, as John taught his disciples " (Luke 11, 1) . In response to this request the Lord entrusts to his disciples and to his Church the fundamental Christian prayer (...) " .

In the Didache (Teaching of the Apostles) the first post- apostolic patristic Catechism , written in the last decade of the first century, we find the text of the Our Father according to the Gospel of Matthew, to which is added a doxology " for thine is the power and the glory forever " (8, 2) . The addition of this doxology is of considerable importance , because it and the theological interpretation of the Lord's Prayer made by the author of the Didache is reflected.

In fact, this sentence is presented with a symmetrical internal structure:

- a) Invocation ("Our Father");
- b) six pleas : three of three of praise and petition;
- c) Doxology = worship.

Therefore, the structure of the part after the invocation is praise praise + request +, which implies that the Our Father is essentially a prayer of praise. The exultant blessing conclusive explains why we went to the heavenly Father, because here the power and the glory forever.

Moreover, the analysis of the literary context in which the Our Father is inserted into the Didache, one can deduce other theological meaning that the author of this paper has wanted to see the Lord in prayer. In fact, the structure of the Didaché is:

1. Catechumenal catechesis on the "two-way" (1-7)

Two. Mystagogic Catechesis (7-10):

- On Baptism (7, 1-4)
- On fasting (8, 1).
- On Prayer (8, 2-3)
- On the Eucharist (9, 1-10, 7)

Three. Practical Instruction on the organization and discipline of the Church (11-15) April. Exhortation to surveillance and awaiting the coming of the Lord (16).

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The Lord's Prayer is an integral part of mystagogy on fasting and prayer , therefore , is located between Baptism and Eucharist. He is a sentence catechesis for newbies , as it is the first prayer that they pray after Baptism. Furthermore, the context is also open to the hypocrites or Judaizing heretics , who follow all the practice of the Jews and pray three times a day reciting the tefillah controversy.

The Didache commanded not to pray like them , "Do not pray like the hypocrites , but as Jesus hath commanded in his Gospel , ie , praying the Our Father three times a day" (8, 1-2).

The Sitz im Lebem (vital context) of this controversy shows that the Lord's Prayer is not only the characteristic Christian prayer , but also, replace the main Jewish prayer , their daily and irreplaceable sentence formulary , ie , the main Christian prayer .

We see, therefore , how in the patristic era, this sentence was already considered the quintessence of Christian prayer . Tertullian , for example , defines "a compendium of the entire Gospel." Meanwhile, Cyprian says the Our Father contains " the essence of our prayer ," and also " a great synthesis of the guidelines of the Lord ."

In this line , says St. Augustine: " If you're running through all the words of the holy prayers [referring to the prayers contained in Scripture] , find nothing , I think, that is not contained and enclosed in the Lord's Prayer '.

For these reasons, the Our Father is the guide that started in the early church practice of prayer for the catechumens . St. Augustine relates that in the practice of the Church of Hippo, at a given time , the fifth Sunday of Lent, the catechumens received the Lord's Prayer in a ceremony called orationis Dominicae traditio (delivery of the Lord's Prayer) with the duty to learn memory , and eight days later , the sixth Sunday of Lent, had publicly recite before the bishop , and this was the orationis redditio Dominicae (return of the Lord's Prayer) .

Thus, the catechumens , having received baptism , they were ready to pray the Lord's Prayer during the Eucharistic celebration of the great Easter Vigil , which participated for the first time . The Our Father is therefore the first Christian prayer babbling , as christened his first sentence .

In short, the Lord's Prayer is the most perfect prayer, as the Catechism of the Catholic Church in the footsteps of St. Thomas Aquinas :

"All Scripture (Law , Prophets and Psalms) is fulfilled in Christ (cf. Lk 24, 44) . The Gospel is the " Good News." Its first proclamation is summarized by St. Matthew in the Sermon on the Mount (cf. Mt 5-7). Well, the Lord's Prayer is at the center of this announcement. In this context that each one of the requests of the prayer given by the Lord : " The Lord's Prayer is the most perfect of prayers ... In it,

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not only for all the things we can rightly desire , but also in the order they should be desired . So this prayer not only teaches us to ask , but also how we should desire " (St. Thomas A. , s . Th . 22 , 83. 9) . "

In short, for twenty centuries, the Church has made a sustained and tireless effort to bring to light the rich mine of theological and spiritual content, and has always considered the Our Father as the model of Christian prayer, Christian prayer excellence. We are therefore facing the most beautiful and sublime prayer of the Church. In fact, the great masters of the spiritual life have often commented on the Our Father.

Moreover, it should be stressed that the Our Father is the prayer of Christian ecumenism paradigmatic, the most important ecumenical prayer of believers in Christ, and that can become a common starting point in the ongoing dialogue between the Catholic Church and those who believe in the God of Jesus Christ, we invoke as Father.

B) EXPLANATION OF OUR FATHER.

Initial invocation:

OUR FATHER WHO ART IN HEAVEN .

By teaching the Lord's Prayer , Jesus teaches us to address God as Father with filial boldness , which " is expressed in the liturgies of East and West with the beautiful, characteristically Christian " parrhesia " straightforward simplicity , awareness subsidiary, joyous assurance , humble boldness, the certainty of being loved . "

Precisely for this reason , " in the Roman liturgy , the Eucharistic assembly is invited to pray the Our Father with filial boldness ; Eastern liturgies develop and use similar expressions : " dare in all confidence " , " Make us worthy . "

Furthermore, God wants to teach with this invocation that He is our common Father, for the same bond of brotherhood uniting all Christians called to be part of the Church of Christ, the Lord's Prayer is , therefore , an ecclesial sense.

WHO ART IN HEAVEN .

The Our Father is essentially the Father "who is in heaven" (Mt 6, 9 , 16 , 17), the "heavenly Father" (Mt 12, 50 , 15 , 13) . The heavens , in the Old Testament , indicating the space is beyond us . According to the Old Testament cosmology, the earth is the center of the universe and is represented as a flat disk . On earth there is a space in which atmospheric processes occur . Above, there is

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an inaccessible place where there is a Supreme Being . In contrast, in the New Testament we find a spiritual image .

St. Paul says that God is " the one who is immortal , who dwells in unapproachable light , whom no man has seen or can see. To him , honor and empire everlasting "(1 Timothy 6: 16) . It is an image full of mystery where the feeling that God is "up there" is manifested. "The heavens ," therefore, is an expression which tends to indicate the residence of that divinity. This expression emphasizes divine transcendence : God is Holy . He is in heaven and we are on the earth : the infinite distance between God and man is expressed . Moreover, " Heavenly Father " means that paternity cannot be compared with the earth .

That exceeds both paternity naturally in the flesh - like spiritual disciple 's relationship with the teacher . The God is a sole parenthood : "Only one is your Father , the heavenly " (Mt 23 , 9) .

FIRST REQUEST : HALLOWED BE THY NAME .

The name meant the Jews I know is , that is, the person. Moses , who asked his name , God replied : "I am who I am" (Ex 3 , 14) . Speaking the name of God, then , means to speak of God, and pray " hallowed be thy name" is to say that God is recognized as such .

God had revealed to Israel the unfathomable mystery of His holiness and commanded him to proclaim to all people the holiness, but Israel has not been faithful to his vocation , has " desecrated " the name of God. Here's why in messianic , Christ times, "the Holy One of God " came to fulfill this mission , He actually said, " For their sakes I sanctify myself, that they also may be consecrated in truth " (Jn 17 , 19) .

Every Christian should feel the urge to witness the holiness of God , since, according to how they behave , or glorify men blaspheme God . This first petition of the Our Father also has an eschatological meaning: it will comply fully only day that all who worship it glorify and praise God are gathered in the house of the Father.

SECOND REQUEST : THY KINGDOM COME .

The sanctification of God's name , with its messianic scope , specifically identified with the coming of the kingdom of God. The second petition of the Our Father, thus reinforcing and concrete first . The kingdom is the essential purpose of the message and work of Jesus .

The mystery of the kingdom is thus identified with the presence of Christ and his work , and miracles are a sign of the establishment of the kingdom, just as Satan's collapses . Jesus being raised , takes possession of his kingship when he ascends to the right hand of God in glory.

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But history has not been fully realized yet : adverse and threatening forces are actively present and the Christian must pray that the work is completed by Christ .

THIRD REQUEST : THY WILL .

The Greek text is impersonal : yourself , perform your will , without specifying who must comply. God's will match your eternal plan of salvation with regard to mankind : "God wants all men to be saved and to come to knowledge of the truth " (1 Tim 2, 4) . But God has the man to carry out his plan of salvation , as St. Augustine says : "He who created you without you, will not justify you without you." God's conflict with the man , to the extent that it considers it as an obstacle or an obstacle to his freedom.

The sinner , then, seeks its fulfillment outside of God and rejects inserted into his plan of salvation . Christ , however , model the perfect man has no purpose to fulfill the work which the Father gave him : "My food is to do the will of him who sent me and to fulfill his work" (Jn 4: 34) . Jesus says , "My food , " that is , what makes me live and act . The Father is the reason for his coming and mission . Therefore, following the example of Christ, when the word of God manifests his will , man must make it their food.

This is the meaning of the phrase in Revelation : "I went to the angel and told him to give me the little book. He replied : " Take and eat it , you stomach sour , but in your mouth it will be sweet as honey " (Rev. 10: 9) . Our prayer implores God purify and strengthen our will , making it docile to the action of grace. Thus, the will of God is fulfilled if we do ours, adhering with all our heart .

DISCLAIMER: ON EARTH AS IN HEAVEN.

This clause concerns not only the third petition , but the three requests on a global basis , as well underlined Origins : " The phrase On earth as in heaven , recorded only by Matthew, can also be applied to previous requests , as if this is what we are commanded to say in prayer , "Hallowed be thy name done on earth as in heaven . Thy kingdom come on earth as in heaven . Thy will be done on earth as in heaven . "

As is known , the Jewish expression " heaven and earth " means all created reality , all things. Scripture says : "Whatever the Lord wants to do, in heaven and on earth , in the seas and under the earth " (Ps. 135, 6).

If the phrase " on earth as in heaven 'actually interested to previous requests , then has a cosmic meaning and simultaneously eschatological , that is, this sentence involves all creation, of which man is responsible , to cooperate in the mission of salvation that God has entrusted to his Son and that takes place

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over time, until the end of the story: " and you have been subjected all things , then the Son also himself be subject to who put everything under him , that God may be all in all things "(1 Cor 15, 28) .

This is carried out with the effort of all , since God has given us the cooperation with him to transform the world and prepare "a new heaven and a new earth" (21: 1). Are clear , then , unity and progression of these three requests : all involve the way of God and man's response to the realization of God's eternal plan of salvation , which is being fulfilled now , but still needs to find its perfect final fulfillment .

FOURTH REQUEST : GIVE U.S. THIS DAY OUR DAILY BREAD .

At first glance , the second part of the Our Father in contrast to the first : the first three petitions concerning the salvific plan of God , whereas the other three relate to everyday and temporal needs of man as the bread of the meal ; also the connection between the past requests is less obvious than the first . Many Fathers of the Church have seen in the Eucharist daily bread , but in reality it's all about the food of the poor .

In Scripture, bread means to nourish, to help those in need . Our Father , making us pray for daily bread , quietly reminds us that every gift comes from God. Prayer , limiting the request to the daily bread invites us to abandon every day in God as children expect everything from his father, and urges us not to accumulate superfluous and give to the needy.

The plural ' write ' allows us to pray with and for those who do not have daily bread , while reminding us that many inhabitants of the earth are deprived of necessary food . This request is also a provocation for those who monopolize the goods of the earth that God has created for all , and remember that the rich are merely "stewards " of God, responsible for an equitable division of property .

FIFTH PETITION AND FORGIVE U.S. OUR DEBTS , AS WE FORGIVE OUR DEBTORS .

Although the current Spanish version of the Our Father we pray : Forgive us our trespasses as we forgive those who trespass against us , the previous version, which is what we will discuss , is more suited to the original text of the Gospel of Matthew .

In this petition Jesus uses the figure of the commercial loan and debt . The creditor has a claim against the debtor , can exercise a right , but also suspended for mercy. It is a figure widely used in religious sense sin to God is considered an offense that requires repair, unless God forgive the debt, using mercy.

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The concept of forgiveness of sins is essential in both the old and the new covenant. The great promise of the prophets presented the messianic era as the time of any debt forgiveness , forgiveness of all sin , the complete purification of man and conversion of heart .

San Juan Bautista expressed the messianic expectation preaching "a baptism of repentance for the remission of sins " (Mk 1, 4) .

We are , therefore , a fundamental issue before the Gospel , the forgiveness of sins we characterized the new order is established in the God- man. Jesus proclaims that the Father would forgive, who wants to save is lost , you experience joy in welcoming the prodigal son. The last words of Jesus on the cross is forgiveness for his executioners.

It is precisely the cross that reveals stunning and wonderful way that God's love is greater than the sin of man . This petition of the Our Father put on the same plane to the forgiveness of God and of man. Again, it is important to accurately translate the text , instead of the phrase we normally use , should say : "Forgive us our debts , as we have forgiven our debtors " , ie , if we forgive before, so we will be forgiven later.

Our forgiveness does not cause , but conditions God's forgiveness , which is a free pardon . The man who forgives is himself a sinner in need of forgiveness. God is your creditor. What is the relationship between the errors made by others with respect to us and our debt to God? We must remember that God forgives without asking counterpart , moved only by his infinite goodness and mercy. Therefore, we must forgive " from the bottom of our heart 'if we want God to be merciful to us .

SIXTH PETITION: LEAD US NOT INTO TEMPTATION , DELIVER US FROM EVIL .

The sixth and final request to be read at once, because it forms a single body. There has to be therefore divided into two , as many commentators have done , because the reference to evil, or the evil , illuminates the petition true light.

In the last part of the request, the temptation is attributed to evil , the devil. The ancient Church proposed translation: " Do not allow us to be led into temptation ." In addition , the translation of the last part : "Deliver us from Evil ' , made by the early church itself and most of the exegetes , seems preferable .

This is an echo of the prayer of Jesus: " I do not ask to take them out of the world but that you protect them from the evil one" (Jn 17, 15) . The Lord's Prayer , as the whole Gospel shows God's work and mission of Jesus continually attacked by hostile forces of evil. Christ throughout his life , fighting evil , because their

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mission is to establish the kingdom of God and proclaim his lordship , defeating the Usurper .

The resurrection of Jesus is , first, the affirmation of the defeat of Satan and the sovereignty of the Father. Our prayer proclaims the power of God who defeated the Prince of this world, but is also a call to the monitoring because the Tempter , even defeated , can still do a lot of damage .

OUR FATHER IN ARAMAIC



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