

the  
**LORD'S**  
prayer

# the origins of the prayer

## *two prayers*

The Lord's Prayer isn't one prayer... it's found in the New Testament in two different forms: one in the Gospel of Matthew and the other in the Gospel of Luke. In Matthew it shows up in the Sermon on the Mount after Jesus warns his followers against praying like the Pharisees who like to pray long prayers in public so as to be seen as super-holy. In Luke it comes after Jesus' followers ask Jesus to teach them to pray like John the Baptist had taught his own disciples.

The two versions are similar, but they aren't identical.

### *Matthew 6:9-13*

Our Father in heaven,  
hallowed be your name.  
Your kingdom come.  
Your will be done, on earth as it is in  
heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we also  
have forgiven our debtors.  
And do not bring us to the time of trial,  
but rescue us from the evil one.

### *Luke 11:2-4*

Father, hallowed be your name.  
Your kingdom come.  
Give us each day our daily bread.  
And, forgive us our sins, for we  
ourselves forgive everyone indebted to  
us.  
And do not bring us to the time of trial.

So, what happened to the ending?

Even a cursory glance at the two versions of this prayer should get us all wondering... what happened to the ending! What happened to the familiar *for thine is the kingdom, the power, and the glory forever and ever?*

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The oldest versions of the Gospel of Matthew do not contain this ending (called the doxology), however some other quite ancient versions DO have it. Some of the earliest Christian theologians omit the doxology, but St. John Chrysostom (writing in the mid to late 300's) does include it in his version of the Lord's Prayer.

It could be that the doxology wasn't part of Jesus' original prayer. Or, it's omission in the earliest writings was a mistake. OR, just like Matthew and Luke knew the prayer in different ways, there might have been a longer form that included the doxology that was used in some locations and certain times.

### ***old words***

Jesus did not just make up the Lord's Prayer from scratch either. There are striking parallels—and even word-for-word similarities—with other ancient Jewish prayers. The great Jewish prayer of mourning, called the Kaddish, prays:

*May God establish His kingdom during our lifetime and during the lifetime of Israel...*

In the Eighteen Benedictions of early Judaism we find:

*Forgive us our Father, for we have sinned.*

The doxology is probably straight from 1 Chronicles 29:11 where King David prays:

*Yours, Lord, is the greatness and the power and the glory and the majesty and the splendor.*

Thus, it is clear that this is also a thoroughly Jewish prayer, which is quite obviously taught by a thoroughly Jewish Rabbi. These are old words that have been prayed not only for two-thousand years, but for much longer than that.

# our father who art in heaven, hallowed be thy name

*Jesus' prayer begins with the words: Our Father. OUR.*

*Jesus here assumes that the basic relationship between humanity and God isn't me-and-God but rather us-and-God. Even if this prayer wasn't prayed in a communal setting—which it most certainly is set up to do—the prayer beckons even the solo-person-at-prayer to remember that they are not alone, but that there is a larger community/family/people of God of which the solo person is just one small part of.*

This prayer also assumes that our relationship to God is primarily not that of slave-and-master or king-and-subject, but of parent-and-child. God is our *Father*. We could think of that game that children often play with one another,

where they each talk about who their father (or mother) is, what their father (or mother) does for a living, and how strong their father (or mother) is.

*My dad is stronger than your dad* is a standard trope. Here, we are reminded that our father is God. The bond between parent and child is, of course, meant to be a strong emotional one, but it's also a legal one. The child is the heir of their parent. All that is the parent's will eventually become the child's.

## **daddy**

Jesus has a particular affinity for calling Jesus "Father." Sometimes the Gospel authors record Jesus as using not the Greek word for "Father," but the Aramaic one: *Abba*. Aramaic was the language that Jesus and all of his followers spoke, but the New Testament is almost completely written in *Koine Greek*, which was the common Greek that regular Greek-speaking folk used on the street. Every once in a while though the New

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Testament authors forsake the Greek word for the Aramaic one. Because this is so rare, it should make us sit up and take notice a little more.

Some have suggested that *abba* was the more “familiar” and “endearing” term that a child might call their father, coming close to our modern day “daddy.” However, this is probably not the case. Experts in Aramaic have tons of examples of ancient documents using the word *abba* when they really don’t mean “daddy” and have no endearing or familiar connotation to them whatsoever.

And yet, the fact that the Gospel authors specifically record Jesus using the Aramaic word means that it must have played an important role in the teaching and prayers of Jesus. So while the word *abba* itself might not have the familiar and endearing meaning to it linguistically, the manner in which Jesus used the word *abba* in his ministry indicates that Jesus’ relationship to God as his Father has an incredibly intimate depth to it.

### ***location, location, location***

And, where is our father? In heaven.

At first glance, this might appear to

connote distance between us and God —as if God is only “out there” somewhere. It certainly sets God in a wide-angle. But, in the ancient world “heaven” wasn’t considered to be all that far away. The ancient concept of heaven is that it was just above the great dome of the sky—upon which the stars were like little pin-pricks letting in heaven’s light. If you’ve ever been in a place where there is no light pollution, and you can look up into the nighttime sky, you know that it’s then that the stars feel so close that you could almost touch them.

So, heaven was never considered to be a jillion miles away. It was just above us.

And, God’s place in heaven is meant to have immediate effect on what happens here on earth—as we’ll see in the very next sentence of the Lord’s Prayer.

But, in the very opening of this prayer we see that the whole point is about proclaiming to God that God’s name is holy.

*Our Father, who is in heaven—holy is your name.*

The Lord’s Prayer opens with addressing God (who is our father, and who lives in

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the heavens) and telling him that his name is sacred.

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Holy literally means “to set apart.” It’s the word that denotes God and the things of God, and separates them from the things that aren’t of God. While the early books of the Law in the Hebrew Bible do a lot to show how strong the wall is between the holy and the profane, the rest of the Bible seems to be a long rift on breaking down that wall. God, the Holy One, isn’t ever content with staying on God’s side of the wall. God is constantly breaking through the wall and coming here. Among us. And, eventually bringing us to him.

of Genesis by breathing into us, and the resurrected Christ coming to stand among the disciples in the Upper Room and breathing on them... this sacred breath/name of God really seems to be something special.

### ***a rose by any other***

But, it’s not just God who is holy here, but God’s name. In the episode where Moses meets God in the burning bush, God tells Moses what his name is.

Funnily enough, when written it’s an almost impossible word to pronounce. It’s all consonants, and each of the letters are aspirated—which means they are all breathed. When put that way, the Name of God apparently has something to do with the sound of breathing.

When you combine that with God creating humanity in the second chapter

## **PRAYING THE NAME OF GOD**

*A lot has been made over the millennia of God's Name. But, for a long time we had no Name for our God.*

*Adam didn't know God's Name. Noah didn't know God's Name. The Patriarchs and Matriarchs didn't know God's Name. For a long time God was just known as the "God of Your Forebears," which is a great title to be sure, but it's not a proper Name.*

*Then Moses was given God's Name. Standing in front of the Burning Bush, he was trying to get out of going back to Egypt and confronting Pharaoh, and so he said that he didn't know God's Name? So God gave a name: Yahweh.*

*But then people stopped using the Name for fear of profaning the Name by just uttering it. Ancient Hebrew manuscripts would render the Name of God in huge letters that jumped out on the page, as a reminder to those reading it, not to vocalize it aloud. But, if God went through the intimate act of giving us a Name, wouldn't it be rude to not call God by Name? And, if the only way to truly pronounce the Name is to breathe it, perhaps we should just breathe, and let our breath be our prayer.*

*So, find a quiet place where you won't be disturbed for a little while, and close your eyes. Focus on your breath. As you breathe in vocalize a "Yah" and as you breathe out vocalize a "weh." Just pray the name of God for a while. Perhaps you'd want to visualize the life-giving breathe of God entering you, and then being breathed upon the whole world.*

# thy kingdom come, thy will be done on earth as it is in heaven

*In this prayer, God has a Kingdom. We've churchified this word so much that we don't even blink when we hear it. But, "kingdom" was a word that people used back in Jesus' day all the time to talk about the political apparatus that ruled over them.*

If we were going to really translate this phrase into something that would have evoked the same feelings as it did two-thousand years ago we'd have to pray for God's "government" to come. Or God's political party. Or, God's executive branch. Or, the bureaucracy of God.

We don't usually have warm-and-fuzzy feelings about "government" or "politics" even if we fully agree with its direction and leadership. And, I have to tell you, neither did our ancient forebears. Especially in Jesus' Israel which was under the thumb of Caesar's Kingdom and the Kingship of Herod—who was installed by the Caesar and who was generally a brutal and godless person.

When Jesus prayed for the "Kingdom of God," people would have looked up from their hymnals and bulletins with a startled gaze. The word "Kingdom" evoked the worst of humanity in those days—but Jesus was reclaiming the word. In fact, he was setting the Kingdom of God up and against every kind of earthly kingdom as a totally different kind of political entity.

Jesus will, of course, talk at great length about this other Kingdom in which the last are first, and the first are last throughout this ministry.

Here he asks us to beckon for God's Kingdom to come. Here.



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***coming soon to a world near you***

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The second part of this petition is about God's will happening here on earth, just like it happens in heaven. This is all about us asking God to refashion the earth into God's image—into what God envisions the earth to be and look like.

On the night before Jesus is crucified we find him praying in the Garden of Gethsemane, agitated and upset. He's pondering what's about to happen to him, and he obviously doesn't imagine it's going to be easy or feel good. He prays an astonishing prayer: He asks God to take this "cup" away from him.

In other words he wants to have the cup of suffering removed from his plate. He doesn't want to go through with it. He doesn't want to be tortured. He doesn't want to look down from the cross and see that nearly all of his followers have abandoned him.

But, then he adds to the prayer: *But, not my will, but yours.*

In this astonishing moment, it's as if Jesus remembers that it's all about God's Will. Even when it's hard. Even when it's horrible. Even when it's the last thing on earth we want to do.

But, because it's God's will, Jesus knows, and we should know, that it won't be horrible forever. In the end it will be glorious, because that is how God rolls.

## **AS ABOVE SO BELOW**

*This part of the prayer seems to be about refashioning earth to be like heaven—for this realm to become more and more like the heavenly realm. This certainly has far less to do with white robes, clouds, and harp music than it does about love, grace, forgiveness, and justice.*

*The story of the Bible is that God created the universe just as God wanted it to be. In this universe God set a garden, and that garden was about as perfect as perfection gets.*

*It was all good.*

*Until it wasn't.*

*In the disobedience of Adam and Eve, God's plan was dashed. All of a sudden things weren't as they were supposed to be. The rest of the story of the Bible is about both the ramifications of this, and the correction of this. At the opposite end of the Bible, the end of the Revelation to John, we find the garden emerge again, and God's vision for creation reclaimed. And, rather than this all happening somewhere else, it happens on earth, right where it all started.*

*Part of the story of redemption is our role in reclaiming the world for the vision of God. We aren't ultimately in charge of making it all happen, but we do have our own role in it.*

*Praying for the vision of God to be manifest in our lives, our homes, our families, our parishes, our communities, our nation, and our world—and then getting up off our knees and doing what we can to restore love, grace, forgiveness, and justice is the Christian life distilled.*

*Praying for God's Kingdom to come—here—is what we all so desperately need.*

# give us this day our daily bread

*Of all the petitions in the Lord's Prayer, this is the most enigmatic.*

On its face, it appears that Jesus is referring to the simple things of life. The staples. The things that are necessary. As if this petition is about asking God for those things that we need to live.

If we remember that there are at least a billion people on earth who live on less than a dollar a day, this petition takes on a new urgency. There are so many men, women, and children who don't have even the most basic things necessary to live and to thrive. Asking God for *our daily bread* could be seen as us asking on behalf of these people.

The thing is, the word here in Greek that we translate as "daily," is incredibly hard to translate. Scholars and translators have seemingly squeezed every ounce of theological mojo out of this word and have come up with "Bread of Tomorrow," "Supersubstantial Bread," and "Bread of the Ages." None of which are all that helpful.

The root of the word is *ousios* which is the standard Greek work for *being* or *substance*. In the 4th century when Christians were putting the Nicene Creed together, they were arguing whether Jesus and God were *homoousios* (of the same substance) or *homoiousios* (of similar, but not the same substance). The prefix *epi* means above, on, over, outer, etc. From *epi* we get words like epidermis (skin), epiphenomenon, and even episcopal! (Episcopal means to "see over.")

## ***le life quotidian***

In the earliest Latin translations, *epiousios* is rendered as *quotidian*. American Philosopher Jack Caputo writes this about God's quotidian faith:

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*Behold the lilies of the field, the weak force of daylilies, which are only strong enough to last for a day: they are not worrying about anything, for “today” is God’s day, today is in God’s hands, and God will provide. Give us this day our daily (epiousios) bread, the bread we need for today, for the cares of today are enough to worry about, and I am not even worrying about them. The strong force of “ousiology” gives way to the weak force of “epiousiology” (epiousios), which means the “quotidian” day-to-day time of the fragile, fleeting daylily. The strong, steady reliability of substance and the power of people of substance, the ousia and exousia of this world, give way to a more fragile, lily-like, insubstantial, transient, weak un-self-sufficiency. <sup>1</sup>*

For Caputo there are the things of substance, substantial objects, substantial concerns, and substantial power. These are the things of this world that we spend so much time worrying about, and quite frankly worrying about attaining more of. We want to acquire things of substance and be people of great substance.

But Caputo translates *epiousios* as that which is less than substantial, barely there, here one day and gone the next. Like Jesus’ lillies of the field or birds of the air. The things that have no care for themselves, and very little care from anyone else either. The things that are barely fleeting. THAT is what Caputo thinks Jesus is talking about.

If he’s right, what Jesus is asking us to pray for here is to cast off care for tomorrow, the desire to accumulate stuff or power or status or privilege, and enjoy the fleetingness of each moment. Of each flower. Of each smile. Of the person who is in front of us right now.

Caputo later says that he’s an aspiring “epiousiologist”: someone who is only concerned with the moment.

*O God, give us the bread which helps us cast off worry about tomorrow’s bread, and which I can share with some butter and jam with the people I am with right now.*

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<sup>1</sup> J Caputo, *The Weakness of God*

## **FEED THEM**

*Pope Francis once said,*

***You pray for the hungry. Then you feed them. That's how prayer works.***

*Prayer is part us talking to God. It's part God talking to us. It's part us trying to change God's heart, and it's part God trying to change our heart.*

*And, prayer is sometimes about us trying to change our own heart.*

*Imagine having a plate just full of cookies—like so many cookies that they are falling off the sides of the plate. And then imagine your sibling having an empty plate. So, you feel a little bad for your sibling—so bad that you cry out to your mother, “Mom! Please give my sister some cookies! She has no cookies, and she's so sad.”*

*Would your mom go to the cookie jar and get more cookies for her? Or, would she give you a “look” and want you to share some of what was on your plate?*

*Probably the latter, right?*

*That's kind of how it works with God. We pray for justice, and then God looks at us and expects us to work for justice. We pray for peace, and then God expects us to work for peace. We pray for the hungry, and then we go help feed the hungry—or we work to end hunger.*

*In the words of the Pope, that's how prayer works.*

# and forgive us our trespasses as we forgive those who trespass against us

*Forgiveness is a foundational tenant of our faith. We forgive.*

This isn't new. Much of the Torah (the first five books of the Hebrew Bible) is about the forgiveness system that God set up for us, knowing that we would mess up, and frequently. The forgiveness system was established knowing that individuals would sin, that communities would sin, that religious leaders would sin, and governments would sin. And so for each of these kinds of sin, and for the various gradations of sin (from kinda-bad to really-really-bad) there was a way to attain forgiveness, at least from God. This almost always consisted of some sort of sacrifice.

This system made forgiveness a communal act. It wasn't something you did quietly in the comfort of your home. Forgiveness was sought together, with

the help of a priest, in the very center of the capital city.

The forgiveness that Jesus is talking about here is inherently linked to this.

## ***a given***

It isn't just notable what Jesus says here, but also what he doesn't say. It isn't *forgive us if we happen to sin*. It isn't *on the off-chance we sin...* This petition assumes that we are going to need forgiveness, and that we will need it every time we would pray. That's probably more sinning than we usually think ourselves capable of. That's probably more forgiveness than we usually think we require.

## ***forgive us, our***

Just like the Lord's Prayer begins with "our," here forgiveness is approached as

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something we do together: *Forgive US OUR sins.*

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This petition isn't just about my sins, my trespasses, my debts, but those we accumulate together. I'd say that our individual sins are wrapped up in all of it, but the focus here is undeniably on us as a whole.

### ***forgiving others***

And, communal sin isn't the only thing that our forgiveness is attached to. Our forgiveness is also explicitly tied to our forgiveness of others.

And, again, this petition isn't about forgiving others if-someone-happens-to-hurt-us, on the off-chance, and in the unlikely of scenarios... Because we know that people are going to hurt us. We know that people are going to do things that anger us, sadden us, or take us to dark places. We will be lied to, taken advantage of, and forgotten.

And, Jesus knows this. It is inevitable. Therefore, so is our need to forgive others going to be inevitable. There will always be someone, whether it be someone we love or someone we can't stand, someone we know or someone who is a total stranger to us, someone

who is "deserving" of forgiveness and those who on any rational basis wouldn't ever be considered as deserving of anything as gracious as forgiveness.

But, as we ask God for forgiveness of our sins, we also extend forgiveness to others. It's the way of Jesus, and it's grafted into his prayer.

### ***the parable***

There's a parable (Matthew 18:21-35) that Jesus gives about a slave who had his incredibly enormous debt forgiven. When translated into today's currency, the debt would be worth billions. And the debt was wiped out by his master.

But then there was another slave who owed the first slave some money. It wasn't an insignificant amount, but it was nowhere near the billions that had been forgiven him. The slave who had been given the gift of a new lease on life had the other slave thrown into jail until he paid him back the last penny. When the forgiving master heard about this he was enraged.

We cannot accept the forgiveness of God without extending the forgiveness of God. They go together, like two sides of the same coin.

## **PRAYING FORGIVENESS**

*Christian forgiveness does not require the other person to say they are sorry. It does not require them being sorry at all. It does not require anyone to ask for forgiveness.*

*Forgiveness is something we just do.*

*In the parable of the Prodigal Son, when the father sees his son off on the horizon, walking down the road towards home, the father runs out to greet him. The father throws his arms around him before the son even says one word of his prepared and rehearsed speech.*

*Forgiveness can release the other person—if the person accepts the forgiveness—but forgiveness always releases those who forgive. Forgiveness says that we will no longer spend emotional, spiritual, or cognitive energy holding this grudge. Forgiveness says we will release ourselves and them from all of it, without cost. If they want to receive the forgiveness and heal the relationship, then that's an added-extra.*

*Of course forgiveness never means continuing to allow a person to hurt or abuse you, or someone else. We can forgive, but we can also walk away from the person for our own good at the same time. Forgiveness does not mean that everything just goes back to the way it was before. And, actually forgiveness means the opposite. It means it will never be the same. It can even be better. But, that's up to the situation.*

*If you find it hard to forgive someone, you can prayerfully hold that person in your heart, and pray to see that person as God sees them. You can ask for the grace to see them not as a monster, or reduced to the “thing” they did, but to see them as a fellow human being, and maybe even a fellow Christian. Sometimes forgiveness can take time. We can't always be the Prodigal's father.*



# and lead us not into temptation, but deliver us from evil

*We are all tempted. Every day. Some of us are spared the temptations to really-really bad things. But, many times the little things can turn into big things. One little temptation here turns into another little temptation there, and then before we know it, we are in the midst of a pattern that is hard to get out of.*

We tell one little white lie, that cascades into a string of lies we trip over. We know we shouldn't have a drink, but we end up having one. And then another. We cheat a little, and when we get away with it we cheat a little more—until we can't find a way to stop.

Most people who get caught up in something that careens out of control and effects everyone around them, don't usually find themselves there all at once. But, once there they can look back and see the long road they took, paved with one little transgression after another.

## *time of trial*

Of course, some translations of this passage don't seem to be about the little temptations, but rather about a *time of trial*—a time when life gets so hard it's hard to get out of bed in the morning, or hard to get to sleep at night.

Jesus was tempted in the wilderness after his baptism, but Jesus also entered into a time of great trial and tribulation leading up to his passion and crucifixion. He prayed in the Garden of Gethsemane while sweat rolled down him like great drops of blood—such was his agony.

This petition might be about this kind of trial, relieving us from having to walk through the Valley of the Shadow of Death.

Much has been written about how God would never lead us into *temptation*—that's just not how God operates. But, God leads people into times of hardship and trial all the time. Think of Noah, of David, of Jesus, of Paul, of Job. All

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people who lived through periods of great grief and agony with God at their side.

So, this might be a petition asking God to save us from such a fate, knowing all the while that God might not be able to follow through, for perhaps the time of trial is exactly what we need to grow and to enter into a deeper relationship with God.

### ***evil***

In Matthew's version of the Lord's Prayer he adds a petition to *deliver us from evil, or from the evil one*.

Evil is all around us. There's the big stuff that makes the nightly news and gets the headline above the newspaper fold, but there's also the stuff that festers around us. And, sometimes that stuff festers within us as well. It's that stuff, which dwells in the corners and no one talks about that is often the scariest.

In the Lord's Prayer Jesus adds a petition to save us from evil—from those dark things that seek to pull us down, swamp us, and which can cause others to go down with us.

This petition is a short prayer of exorcism, driving that which is against God away from us, and out of us.

Just like the petition for forgiveness reminds us of our need to forgive, and like the petition to give us our daily bread might remind us to feed those who are hungry, this petition should serve as a constant reminder that all is not rosy in the world. There are terrible things which infect the hearts of people, and sometimes those people are closer than we realize, and sometimes we find that we are that infected person.

## **THE EXAMEN**

*The Examen is an ancient form of Christian prayer. It's a way of looking over the past few hours, or the past day, or the past week and seeing the hand of God there.*

*An examen walks hour-by-hour or interaction-by-interaction looking backwards for the moments of grace that we may have missed. Then we look again, this time not for grace, but for the times when we were less than we wanted to be—less than God calls us to be.*

*We do this not to beat ourselves up, but to remember that God always extends forgiveness. In this sense, these are moments of grace too.*

*Then, as we close the Examen we think of the hours and days that are to come. Knowing better the places of grace, and knowing better the places where we messed up, we can ask God to help us be the kind of person that we are called to be.*

# for thine is the kingdom, the power, and the glory, forever and ever

*If God's is the power, then perhaps we should shift our understanding of power. If to God belongs the glory, then maybe that should effect what we think of glory to begin with. If God has a Kingdom, it certainly doesn't look like any kingdom we've ever seen before.*

This closing doxology, which as we've already seen is missing from the most ancient manuscripts of the New Testament, can become a throw-away line if we're not careful. We can merely assume that we already know what power and glory is, and ascribe it blindly to God, instead of working the other way around—looking at the ways of God and seeing power and glory in those ways, even if they totally upend our usual understanding of the terms.

Power is about having the ability to shape and craft your world and life. If you are impoverished, uneducated, unemployed, homeless, and living in a place of civil war then you are probably absolutely powerless. You cannot do anything, or summon any resource to get you and your family out. You are at the mercy of others. However, if you are a person of great means and influence, then even if you can't stop the war, you may just be able to get yourself out. You have some power, even if it's only enough to save you and yours.

In this sense God has great power. God creates worlds. God saves a nation of slaves. God calls on prophets to influence society. God destroys the power of sin and death.

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However, we typically associate power not with the *effect* but the *means*. Power has become the ability to inflict shock-and-awe on others, to wage pre-emptive strikes, to shape the world (or a family, household, workplace) through fear, intimidation, and bullying.

This is decidedly NOT the way of God. God creates, but not by destroying—rather God “lets light be,” and “lets creatures swarm over the face of the earth.” It’s creation almost by empowering others. God frees slaves, but by sending a shepherd (Moses) to do the talking. God vanquishes the power of sin and death, but by sending Jesus born in a manger and who dies on a cross. God shapes the cosmos in the humblest ways possible.

That’s God’s power. That’s God’s glory. That’s what God’s Kingdom looks like.

This closing doxology is not a throw-away line. If we are going to pray it though, we should use it to remind us who God is, what what God does, and how God does it. We should use it to remind us what real power is, as we are constantly assaulted by perversions of power and glory day by day.

*Our Father, who art in heaven,  
hallowed be thy name*

God, you aren't just some impersonal force out there. You are our daddy who loves us. We are yours and you are ours.

*Thy kingdom come, they will  
be done on earth as it is in  
heaven*

We want to bring heaven, and its ways, right here. We want your perfect will to be enacted right now.

*Give us this day our daily bread*

Please take care of our needs while we trust in you and live in the moment. Help us to cherish life and not worry over useless things.

*And forgive us our trespasses  
as we forgive those who  
trespass against us*

God, you sent your son Jesus as a sacrifice for our sins. You have given us the free and unearned gift of forgiveness. We are sinners who have been set free.

Help us respond in kind to those who have hurt us. Help us to have generous hearts even towards those we find hardest to forgive.

*Lead us not into temptation,  
but deliver us from evil*

Lead us towards your path, and help us when we are tempted to stray from it.

*For thine is the kingdom and  
the power and the glory forever  
and ever*

Praise and glory be to you, O God! (Insert fireworks display here!)

Celebration! We love you! Woo hoo!