

Living the Lord's Prayer: On Earth as it is in Heaven

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Both rooted in the Jewish prayer tradition from which Jesus came and acknowledging the Greco-Roman social and political reality of the time, the Lord's Prayer is simultaneously a source for eschatological hope in awaiting the Kingdom of God and also a call to radical Christian living, encompassing the promise and challenge of achieving God's reign on Earth.

Annotated Bibliography

Boff, Leonardo. "Save Us From the Evil One." In *The Lord's Prayer: A Survey Theological and Literary*, by Nicholas Ayo, 179-189. Lanham: Rowman and Littlefield Publishers Inc., 2003.

In this chapter Leonardo Boff writes about the last phrase of the Lord's prayer asking God to "deliver us from evil," and examines evil as a structural, systemic force of sin that leads that causes oppression. The Lord's Prayer, in particular the ending, provides an eschatological hope that the forces of evil which cause oppression will be defeated. I will use this source to compare different understandings of eschatology related to the Lord's prayer, as well as understand the justice message in the prayer.¹

Crosby, Michael H. *Thy Will Be Done: Praying the Our Father as Subversive Activity*. Maryknoll: Orbis Books, 1977.

Michael Crosby seeks to recover what he calls the "subversive" nature and roots of the Lord's Prayer. Crosby's work attempts to interpret the Lord's prayer in light of the social context of his time, with a particular lens on "the grave sin of social injustice." His end goal is to connect the world of prayer with ministry, and spirituality with social justice, using the Lord's Prayer as the guide. I will use this book to lend support to the radical nature of the Lord's Prayer for early Christians.²

Crossan, John Dominic. *The Greatest Prayer: Rediscovering the Revolutionary Message of the Lord's Prayer*. New York: HarperOne, 2002.

This book takes key terms from the Lord's Prayer such as kingdom, bread, debt, and temptation, and argues that the Lord's prayer is a "manifesto" for social action in God's name. I will use this source as support for my argument that the Lord's Prayer was intended to be a tool for practical and radical Christian living.³

Jeremias, Joachim. *The Prayers of Jesus*. Great Britain: Robert Cunningham and Sons Ltd, 1967.

In this book biblical scholar Joachim Jeremias discusses the Lord's Prayer in the ancient church, the historical formation of the prayer, and compares the prayer in each of its forms

¹ Leonardo Boff, "Save Us From the Evil One," in *The Lord's Prayer: A Survey Theological and Literary*, by Nicholas Ayo (Lanham: Rowman and Littlefield Publishers Inc., 2003), 179-189.

² Michael H. Crosby, *Thy Will Be Done: Praying the Our Father as Subversive Activity* (Maryknoll: Orbis Books, 1977).

³ John Dominic Crossan, *The Greatest Prayer: Rediscovering the Revolutionary Message of the Lord's Prayer* (New York: HarperOne, 2002).

(Matthew, Luke, and *Didache*). Jeremias discusses the Lord's Prayer between the two "Thou-petitions" and the two "We-petitions" as parallels to each other, the former stemming from the Jewish *Kaddish* prayer and the latter likely being added by Jesus' newly developing tradition. I plan to use this work to explain the ancient understanding of the Lord's Prayer and its structure.⁴

Wright, N.T. "Lord's Prayer." In *The New Westminster Dictionary of Christian Spirituality*, edited by Philip Sheldrake, 412-413. Louisville: Westminster John Knox Press, 2005.

This is a brief article which traces the origins of the Lord's prayer both in the scripture and in the Christian tradition. It describes the Jewish origins and structure of the Lord's prayer. I intend to use this article as factual and historical background for the paper.⁵

⁴ Joachim Jeremias, *The Prayers of Jesus* (Great Britain: Robert Cunningham and Sons Ltd, 1967).

⁵ N.T. Wright, "Lord's Prayer," in *The New Westminster Dictionary of Christian Spirituality*, edited by Philip Sheldrake (Louisville: Westminster John Knox Press, 2005), 412-413.

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