

# TRINITY NEWS

JULY 25, 2010

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MAILING ADDRESS: 48 MCKINLEY ROAD, FORBES PARK, MAKATI CITY  
WEBSITE: WWW.HOLYTRINITY.PH ; EMAIL: INQUIRY@HOLYTRINITY.PH  
TELEPHONE: 817-9440; FAX: 817-8350

## **Pentecost 9.**

### **The 'Original' Lord's Prayer and its Setting**

Matthew's version of the Lord's Prayer is set in the Sermon on the Mount at Matthew 6:9-13. It has a context of true and false ways of prayer. Jesus condemns using prayer in order to appear holy, and "empty phrases" repeated endlessly. In that context prayer in private is commended above public prayer, though Jesus himself joined in the prayers of the synagogue. Luke's version at Luke 11:1-4 follows in the context of Mary the sister of Lazarus "listening to Jesus" and then after his own prayer "in a certain place."

The disciples ask him to "teach" them how to pray. The formal prayers of the synagogue and the rituals of the temple are apparently not enough. Something about the way in which he prayed may have also drawn this request from them. Luke believes that prayer requires a teacher. The primary teacher is the Holy Spirit, via the inner guidance of the "still small voice."

The prayer in its Lukan form is very brief:

**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.**

Matthew adds: Your will be done on earth as it is in heaven; "Do not bring us to the time of trial" is followed by "But deliver us from the evil one".

There is also a doxology in some manuscripts at Matthew's Gospel: "For the Kingdom and the power and the glory are yours, now and forever, Amen."

When we compare these texts with the version in our liturgies, then it readily becomes apparent that the form of the Lord's Prayer that we use is a composite one. Whether we use the form in the Authorized Version (King James) or the one we use in our liturgies, this applies. It is still held by some people that the form of the prayer in the AV Bible is the 'original'. The truth is that we have cobbled the prayer together from the forms in the Greek text of Luke and Matthew. Nothing has been lost, but there is no full text of the 'original'!

Indeed in some manuscripts of Luke 11:1-4 we have "Let your Holy Spirit come and cleanse us" in place of "your Kingdom come".

Luke, being briefer, may be the original, but we don't know. What he gives us is enough, but Matthew's contribution is priceless.

***Father hallowed be your name***

Jesus honoured his heavenly Father, and we have also done so in imitating his example

***Your Kingdom come***

Let the reign of love flow through your people to the world.

***Give us each day our daily bread***

The instruction in Genesis to Adam that "By the sweat of your face you shall eat bread until you return to the ground (Genesis 3:19) now becomes a prayer for a gift from God each day. The providence of God is given precedence over the 'sweat' of the human brow.

***And forgive us our sins for we ourselves forgive everyone indebted to us***

Luke alone mentions "sins" rather than "debts" but forgiveness of debts, or release from debts is an important issue in the Greek texts of the Our Father.

***And do not bring us to the time of trial.*** It is Matthew who gives us "But rescue us from the evil one" as we have noted. "*Lead us not into temptation*" in the traditional English translation has been questioned on the basis that God tempts no one. "Save us from the time of trial" does not do justice to the Greek verb *phero* which means "bring" or "bear, carry", but not "save". "Don't let us be led into temptation" could be a solution.

Original text of the Lord's Prayer? That is not as simple as it appears on the surface, but what has been drawn together together from Matthew and Luke is wonderful.

The context and the content call for trust, perseverance and a reliance on the Holy Spirit to bring loving responses from our heavenly Father to those who ask him. The Lord's Prayer is for adoration, petition and trust in God. It applies to most situations and it is always helpful as a lead-in prayer or a prayer to sum up our other prayers.

**Bishop Arthur Jones**

**Next Week's Readings:**

Ecclesiastes 1:12-14,18-23;  
Psalm 49;  
Colossians 3:12-17;  
Luke 12:13-21

**This week:**

**July 25 (today):**

- Youth Meeting, **after** the 9:30 service, Parish Hall.

**July 27, Tuesday.**

- Bible Study, 10am

**July 29, Thursday.**

- Midweek Eucharist, 9am, Chapel

**Your prayers are asked in our healing ministry for** Diana Croyston, Beryl Tanner, JPeter, Ron Thoburn, Suzanne Jacobson, Benjie Gonzales, Ron Jacob, Bonnie SyCip, Emah Duhaylongsod, Cena Quiapos, Ted Whale, Fidelia Matthews, Loy Solasco, Emerinciana Gatela, Augusto Natividad, Jovel Llagas, Carlyn-Fern Manning, Johnny Manning Jr, Carrie Angus, Amy Gonzales, Jaqueline Acquiatan, Janet Johnstone, Richard Kendall, Susan Dalmas, Sunny Cabanang, Avelina Collado, Gloria Domingo, Richard Biteng, Katsi Araneta.

	Last Sunday	Year-to-date	Proportionate Budget	2010 Budget
<b>Pledge</b>	P27,916.66	P2,286,450.82	P2,175,000.00	P3,900,000.00
<b>Loose Plate</b>	P10,300.00	P514,469.78	P524,230.77	P940,000.00

The church's monthly **Sources & Uses** report is available for viewing in the Church Office. Please look for Maricel. For questions, feel free to email Edison at [edisonyp@gmail.com](mailto:edisonyp@gmail.com)