

## Handout 1: Luke Lesson 9

Luke's "Our Father" prayer has an invocation followed by 5 petitions. We are blessed to address God as "Father" and should give thanks in three ways:

1. We give thanks to God for having revealed His name to us.
2. We give thanks for the gift of believing in His divine Fatherhood.
3. We give thanks for the indwelling of His divine Presence in us that makes us His children.

Our relationship to God as "Father" is active and not static (Jn 3:3-5; Gal 4:4-7; CCC 2782-4):

1. We have been created in His image but we are restored to His likeness by the grace imparted to us by the Holy Spirit in our Christian baptism.
2. Therefore, we must respond to His grace by continual conversion in living our new "life in the Spirit."
3. As children in the family of God, we must continue to behave as sons and daughters of our heavenly Father by showing mercy to others as He has shown mercy to us and by dying to self in order to live in Christ.

The 5 petitions of Luke's "Our Father" prayer:

1. "may your name be held holy"
2. "may your kingdom come"
3. "give us each day our daily bread"
4. "forgive us our sins for we ourselves forgive everyone in debt to us"
5. "do not subject us to the final test"

The Kingdom establishes itself in the core of our being, raising us up to share in God's own inner life. This elevation has two stages:

- The 1<sup>st</sup> stage is in the present, living the sacraments of our faith in the kingdom established by Christ on earth that is His Church governed by His Vicar the Pope (as promised in Dan 7:27).
- The 2<sup>nd</sup> definitive stage is in eternal life where our elevation to the supernatural level is fully completed when we experience union with the Most Holy Trinity in the heavenly Kingdom.

The Greek word translated "daily" in the 3<sup>rd</sup> petition is *epiousios*. The word is only found in the Lord's Prayer in Luke 11:3 and Matthew 6:11. It does not occur anywhere else in Greek literature except in Christian documents related to this prayer or the subject of the Holy Eucharist. Scholars have proposed 4 different meanings for the word *epiousios*:

1. daily
2. necessary for existence
3. for the following day
4. for the future.

St. Jerome's definition was "super-substantial" or "necessary for existence." From the times of the Fathers of the Church this word has always been taught as a reference to the Holy Eucharist.

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Handout 2: Luke Lesson 9

Jesus' three teachings in chapter 11 defining the Christian's attitude toward God in prayer:

- The Lord's prayer (Lk 11:1-4)
- Persistency in prayer (Lk 11:5-8)
- Sayings on the efficacy of prayer and the gift of the Holy Spirit to those who call on God in prayer (Lk 11:9-13)

There are three commands and three promises in Lk 11:8-10.

COMMAND:	PROMISE:
Ask	<i>everyone who asks receives</i>
Seek	<i>the one who seeks finds</i>
Knock	<i>to the one who knocks, the door will be opened</i>

Contrasts in Luke 11:9-12	
Fish without scales	Snake
Scorpion	Egg
Wicked father	Heavenly Father
A child making a request of an unrighteous father	A child of God making a petition in prayer

Symbolism in Luke 11:21-22	
The strong man	Satan
The palace	Earth, the dominion of Satan
The stronger man	Jesus who has come to take back the earth to found His Kingdom

The Symbolism in Luke 11:33-36 (also see Lk 8:16-17)	
the lamp	a life
the light	Christ
the darkness	evil
the sound eye	spiritual understanding and insight
bad eye	blinded and corrupted by evil desires
Lampstand	the Church through which the light of Christ shines out to the world

Summary of the Six Woes	
Pharisees	Scribes
Woe #1: ... <i>you pay no attention to judgment and to love for God</i>	Woe #4: <i>You impose on people burdens hard to carry, but you yourselves do not lift one finger to touch them.</i>
Woe #2: <i>You love the seat of honor in synagogues and greetings in marketplaces.</i>	Woe #5: <i>You build the memorials of the prophets whom your ancestors killed. 48 Consequently, you bear witness and give consent to the deeds of your ancestors...</i>
Woe #3: <i>You are like unseen graves over which people unknowingly walk."</i>	Woe #6: <i>You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter.</i>