

LEARNING TO PRAY BETTER: EXPLORATION OF JESUS' PRAYER LIFE AND HIS *OUR FATHER*

Elvin Atmaja Hidayat

Abstract:

In the midst of the busy world and various other problems in life such as the pandemic that seems endless, people tend to feel bored, afraid, and depressed. Prayer as a means of communication with God is one of the simple ways in which the believers can find help and comfort. Prayer becomes a spiritual activity that has the potential to raise the mood, to contribute a sense of peace, optimism, and courage. However, even among the Christians not everyone knows how to pray. One might need a spiritual director, one of whose duties is to guide the faithful in prayer. One can be a guide in prayer if he or she is experienced and really passionate about faith. The most important model in the Christian prayer life is Jesus himself. According to the Gospels, his life is filled with prayer activities at all times and in various places, and his life can be seen as a 'prayer' as it is always directed to God, his Father. Jesus gives a beautiful prayer that becomes a model of all prayers, namely the "Our Father". This article spiritually explores how Jesus teaches his disciples to pray from a practical point of view. With his "Our Father" Jesus teaches how to pray properly and correctly from particular aspects, one of which is to whom one should pray and what things one should ask for in prayer. By way of this exploration, one can learn that Jesus is a "Master of Prayer" from whom one learns to pray better.

Keywords:

prayer • the Lord's prayer • Our Father • master of prayer • learning to pray

Jesus: A Master of Prayer

Jesus is “a man of prayer,” even he can be called a *master* or a *teacher of prayer*, first of all through his examples in praying. Prayer was not simply a pious practice followed by him as an observant Jew, but it was a vital, frequent, and indispensable part of his life. Jesus’ prayer is intimately connected with the whole mystery of his person, with *who* or *what he is* (his being) and with *what he does* (his action). It is not just a state of mind, a motion or a feeling; it is his whole life as the Son in the flesh, the living mystery of the incarnation. Jesus’ prayer emerges from communion with his Father and becoming the breath of his soul.¹ His prayer, therefore, is also presented as total acceptance and adhesion to the will of the Father, to his plan of salvation.² For Jesus, there seems to be an integral link between fulfilling his mission from the Father and prayer. This is more than an example of piety, but a recognition that the work of the Gospel begins with “calling on the name of the Lord (*Yahweh*).”³ In this context, the prayer of Jesus is a gift and a sacrifice to God as part of his living and suffering. Jesus’ prayers are characterized by the genuine expression of emotion and the balancing of requests with appreciation.⁴ Jesus appreciated God’s request of redemptive mission by his action and constant prayer life.

John Wright classifies four periods in Jesus’ life which are all filled with prayer activities:⁵

- 1) *At the beginning of Jesus’ public life:* Jesus was praying when the Holy Spirit descended and the Father spoke words of approval at his baptism (Lk.3:21-22), when he spent forty days in the desert (Lk.4:1-13), and when his life of preaching and healing drew large crowds, Jesus “withdrew to deserted places to pray” (Lk.5:16).
- 2) *At the important moments in his public life:* Before choosing the Twelve (Lk.6:12), after feeding the multitude in the desert, and before preaching the crucial sermon on the bread of life (Mk.6:46; Mt.14:22-23; Jn.6:15), et cetera.
- 3) *Toward the end of his public life:* He prayed before calling Lazarus from inside the tomb (Jn.11:41), he prayed on his last day in the Temple (Jn.12:27-28), et cetera.

- 4) *At the hours of his suffering and dying*: At the Last Supper (Jn.17:1-26), in Gethsemane (Mt.26:36-46) and Mount of Olives (Lk.22:39-46), on the cross when he prayed for his persecutors (Lk.23:34), and at the end of his life on the cross (Mt.27:46; Lk.23:46).

The four classifications of period above show clearly that Jesus' prayer is closely linked to his mission and accompanies all the great decisions and the most important events of his life.⁶ William Spencer has the same idea that Jesus' prayer helps him to make decisions and to endure the overwhelming demand of his work, but overall as the active, extended, and regular communication to God, his Father, from a loving heart and an obedient life.⁷ Jesus' life of prayer revealed his deepest personality and his intimate relationship with God.

Jesus' Methods and Teachings on Prayer

In Christian prayer there is no specific or more central method than the *contemplation* of the *life of Jesus* in the Gospel. The four Gospels clearly portray that Jesus prayers and actions were totally consistent. He practiced what he prayed and preached. There was no hypocrisy in him and he prayed all the time.⁸ However, Jesus teaches about prayer not only by example of his life, but also by words. Wright described it comprehensively in seven points below.⁹

- 1) *The one to whom we pray*: to the Father in heaven (Mt.6:6; 7:11; 18:19, Lk.11:11, Jn.4:24, etc.). Jesus' teaching is an invitation to us to join the loving communication with God as our own Father;¹⁰
- 2) *The things we may or should pray for*: any good thing that we need (Mt.7:11), to drive out demons (Mk.9:29), to be protected in the final trial (Mk.13:17-18). Charles Bernard added that we must ask for temporal goods, desire for evangelization, and the advent of the kingdom of God;¹¹
- 3) *How to pray effectively*: is to pray with faith (Mk.11:22-24), after we are reconciled to our brothers and sisters (Mk.11:25), and also in secret (Mt.6:6). In such private prayer, there is no possibility of being ostentatious. Jesus emphasized the private prayer, but he also taught us the need for prayer in community (the public worship): "where two or three are gathered in my name, I am there among them" (Mt.18:19-20);¹²

- 4) *The effects of prayer*: peace with others and receive what we ask for. Specifically, Jesus says that praying for our enemies makes us like the Father (Mt.5:44) and the one who prays humbly for mercy is justified or made right with God, as in the story of the Pharisee and the tax collector in Lk.18:14;
- 5) *For whom we should pray*: for the world, especially for our enemies and persecutors (Mt.5:44). As Richard Gribble describes, “the content of Jesus’ prayer, like his overall ministry, was always directed outward for the betterment of others.”¹³ His prayers showed care, concern, forgiveness, and acceptance of his fellow human beings;
- 6) *His own place in prayers*: He is in the midst of two or three who gather in his name (Mt.18:20), we should pray by dwelling or abiding in him (Jn.15:7), the Father answers our prayers in his name (Jn.16:23);
- 7) and eventually *Jesus gave to the apostles the “Lord’s Prayer”* (Mt.6:9-13) which expressed the relationship between God and us and among ourselves by saying, “Our Father who art in heaven.” At this last point, Jesus’ teaching on prayer is clearly a development of the Old Testament material. Jesus’ understanding of prayer is a response to the word (and action) of Yahweh and asks him to establish the new covenant and the new creation. But when Jesus is “calling on the name of Yahweh,” as in the long tradition of the Old Testament, at the same time he is transforming prayer by inviting us to join his prayers as the eternal Son.¹⁴

All the explanations above show us how wonderful and complete Jesus’ teachings on prayer, and for this reason Bernard argues that “A Christian’s life of prayer must necessarily be in relation to the prayer and teaching of Christ.”¹⁵

Jesus’ “Our Father”: A Model of Christian Prayer

Since prayer is the beginning, the progress, and the completion of a Christian life, the Lord has deigned to teach us a prayer which is at once the *standard, orientation, or model* of all prayer: the *Lord’s Prayer* or “Our Father.” Christ mentioned this prayer on two separate occasions: the *first time publicly*, when he gave his Sermon on the Mount (Mt.6:9-13), and the *second privately*, when one of his disciples addressed him saying: “Lord, teach

us to pray, even as John also taught his disciples” (Lk.11:1-4).¹⁶ Gribble summarizes *three differences* between the two: 1) Luke initial invocation is only “Father,” not “Our Father”; 2) Matthew has an added petition, “Thy will be done as it is in heaven”; 3) in Matthew, the last petition has an added ending, “but deliver us from evil.”¹⁷ However, they are not two prayers but one, each variant is a result of a different tradition. Matthew’s version is given in Jesus’ Galilean days, Luke’s during his long roundabout wandering toward Jerusalem. Perhaps the longer prayer in Matthew is the earlier and the shorter one in Luke is a condensation.¹⁸ Both places repeat substantially the same formula, seemingly indicating that the same prayer is sufficient to all. The Lord’s Prayer is the clearest and in spite of its terseness, is the richest summary of Jesus’ proclamation which we possess. The structure of this prayer is simple and transparent.¹⁹ Because of its simplicity, this prayer is called by Spencer as “child-like prayer.” It is a prayer without pose or pretense. Like children who in serious moments abandon all pretenses and cling to a parent’s love and protection, this also must be our disposition when praying the Lord’s Prayer.²⁰

Thomas Aquinas believes that Jesus Christ provided a model (*exemplum*) for prayer and the most obvious examples of such modeling are this Lord’s Prayer. Three qualities are revealed from this prayer: “brevity, completeness, and effectiveness.” Its *brevity* allows anyone to learn this prayer. It contains *completely* everything that we can rightly petition. It is *effective* due to its completeness as well as the authority of its author.²¹ Therefore, all goods that may be licitly desired are covered in the petitions of the Lord’s Prayer. In this prayer, nothing is wrongly petitioned and that everything petitioned is rightly desirable. It uncovers the principles for licit petitions, grounding them in licit desires. This overcomes the obstacle of human ignorance, by promoting faith and hope.²² Through *Our Father*, Jesus is indicating that God desires our relationship through the Spirit of Jesus to be for us on this earth.²³ From these explorations, this prayer could be considered as the finest expression of *true spirituality*. In all our prayer, we give preference to the most important matters first, such as God’s honor and glory, the happy attainment of our last end, and the accomplishment of the divine will, and all of these are contained in the Lord’s Prayer.²⁴

This prayer begins by addressing God as “*Our Father*.” Jesus seemed to break religious categories by referring to God in an intimate way with this use of the Aramic word *Abba* or “Daddy,” instead of using the more formal Hebrew word. This was an everyday word, a homely family-word. No Jew would have dared to address God in this manner. However, he intended to show loyalty to God and that prayer should be a part of one’s life.²⁵ In this term *Abba*, the ultimate mystery of his mission and authority expressed and he gives his disciples a share in his sonship and empowers them to speak with God as a child to his or her own Father.²⁶ The very use of “Father” language, therefore, is both unique and suggestive of a *new intimacy*. For Jesus, “Abba” means one who loves, forgives, and knows how to give good gifts to his children. In this matter, only the baptized have an intrinsic right to call God their Father.²⁷ As Paul says, “You are all the children of God ... have been baptized into Christ ...” (Gal.3:26-28). This is Jesus’ way of approaching God the Creator and this conception of divine parenthood is collective and not individual. Our position is never “I and God” but always “We and God” (*Our Father*). In-built in our prayer is our own responsibility of other members of the body.²⁸ We say *Our Father*, rather than *my Father* because, according to John Chrysostom, “when we pray to God the way Christ has instructed us, we do not pray for ourselves alone, but for all Christians as well: begging for them the same graces, spiritual and temporal, which we ask for ourselves. God willingly listens to the Christian who prays not only for himself, but also for others.”²⁹

The next phrase is “Who Art in Heaven.” God is everywhere and in all places and we perceive God’s presence in creations, but in heaven, God’s majesty and splendor are evident to the angels and saints alike to the measure that they are made participants of God’s own glory.³⁰ All of the following phrases in the Lord’s Prayer are petitions, which consist of seven parts.³¹

- 1) *Hallowed be Thy Name*. This first petition must primarily be concerned on the wondrous glory of God that we accept by faith. When we pray that “God’s name may be holy,” we do not presume that our prayer makes it holy; rather, we pray that the holiness of his name *may become evident in our lives*. Yet, because our lives are not always identified with the Lord, often he cannot discover his name, presence, or power within us.³² As Klaver argues, this prayer goes out for those who are seated in

the darkness of idolatry and paganism, that they may come to the true revelation of the splendor and glory of God.³³ For this reason, we need to pray “hallowed be Thy name” as a sign of our participation in God’s wonderful works or glory on this earth.

- 2) *Thy Kingdom Come*. This second petition, according to Thomas Aquinas, indicates three traditional meanings: 1) the reign of God in us, 2) the vindication of God’s supreme rule over human, and 3) the glory of paradise. God’s reign in us means forever in a reign of love. God’s rule in our hearts means a constant and cheerful cooperation with grace where God acts in and together with us, that is, by the free cooperation of our will. This life of grace is to prepare us for the life of glory and the beginning of the glory itself, for it is a true and formal participation in the life of God.³⁴ Thus, what we are asking for when we pray “Thy kingdom come” is that the rule of God through the rulership of Jesus is extended over our lives and over the whole earth. We are asking for the state of heaven, God’s complete rule, to become the state of this rebellious world, beginning with our lives and community, toward the reign of God on earth.³⁵
- 3) *Thy Will be Done*. Our Lord, after having taught us to say “Thy will be done,” adds: “on earth as it is in heaven.” This is the model which our Lord proposes for *our imitation*. Human beings attain the highest degree of sanctity by their grade of conformity to God’s holy will.³⁶ This petition, according to Michael Crosby, is based on the conviction that God’s will is inseparable from God’s plan for the world. For Jesus, as well as for us, this heavenly plan or will of God is realized fully in the cross, in the “earthly event” (cf. Jn.6:39-40).³⁷ When we pray for God’s kingdom to come and God’s will to be done, we are looking forward to the time when heaven, the reign of God, will descend to earth, and the conflict, the distinctions, will be no more (see Eph.1:10; Rev.21). According to Spencer, the admission to this kingdom is by doing God’s will, that is, the righteous deeds.³⁸ These “righteous deeds” are interpreted by Augustine Okumura as social actions. In his view, we ask for “Thy Kingdom come, Thy will be done on earth as it is in heaven” before praying for our daily bread, because the most important thing is seeking God, communion with him, and this makes us wholly

God's and at the same time wholly for others.³⁹ Those who say that they love God must love also their neighbor. True Christian prayer goes beyond all personal concerns and joins the movement of the human family on the pilgrimage to the *Parousia*, to Christ's return in glory.⁴⁰ It is God's heavenly will that is expected *to be done* on earth, namely, that we love one another. The first three things we ask are *God's name be hallowed, God's kingdom come, and God's will come about*. Having been oriented in the correct fashion and having our minds centered on the eternal God, we now turn to our own behavior and needs, to submit our human requisitions.⁴¹

- 4) *Give Us this Day Our Daily Bread*. The word "bread" in the Scriptures has many connotations. Corporal food or material nourishment to sustain the body is not the only meaning, for it is also about spiritual food (Mt.4:4, "every word of God").⁴² God will not abandon us, his children, in physical and spiritual starvation. Origen and other mystical interpreters have written long explanations of how this term must refer to the spiritual communion with Jesus, who called himself the "bread of life" (Jn.6:22-40).⁴³ The word "bread of life" contains an eschatological understanding, as bread of the age of salvation, the heavenly *manna*. Theologically, "Give us today's bread" reveals the same eschatological dimension. Literally, it means "the bread for tomorrow." Jesus said: "do not worry about the tomorrow" (Mt.6:34). The Aramic word *mabar* means "for tomorrow," and refers to our "future bread," not only for the next day but also for the great tomorrow, that is, the final consummation.⁴⁴ It totally emphasizes the fact that God wants us to look for our security in heaven and not in barns where we store up provisions as did the wise fool (Lk.12:16-21). It encompasses the totality of life and embraces everything we need for body and soul.
- 5) *Forgive Us Our Trespasses*. On this petition, Gribble assumes three things: 1) God's forgiveness is unconditional; 2) it precedes human forgiveness of others; and 3) it serves as the prayer's basis.⁴⁵ The second half-line of this petition about *forgiving our debtors* ("As we forgive those who trespasses against us") affirms these assumptions and makes a quite striking reference to human activity. The word "as" here does not imply

a comparison. With these words, one who prays reminds oneself of one's own need to forgive. Jesus again declared this very point, that one cannot ask God for forgiveness if one is not prepared to do it. The Aramic word used for "sin" or "trespass" is *hobba*, which literally means "debt." When we talk about the metaphor of "debts," we mean literally of "sins." We can ask God to forgive our sins only if we are already forgiving others' debts to us (see Mt.5:23-24, 18:23-25, Mk.11:25).⁴⁶ Crosby related this petition with the main purpose of Jesus' coming to this world: "to announce a year of favor (*Jubilee Year*)" (see Lk.4:16-19). The "Jubilee Year" declared by Jesus was to ensure that the goods of the earth and its resources would be available to all. *Forgiveness* was one of the constitutive elements of this Jubilee Year.⁴⁷ Only God's gracious forgiveness can save us from the final judgment wrath to come, and forgiveness itself is impossible if it was not from the infinite mercy of God which culminated in the shedding of Christ's blood on the cross. Through his redemptive act, we truly experience the Jubilee Year, we are truly free.

- 6) *Lead Us Not into Temptation.* Temptation's most current meaning is to provoke and leads one to evil. In this sixth petition of the *Our Father*, we ask definitely to be delivered from temptation because we believe that God would never lead us into it. It is true that God "permits temptations to exist" (see, for example, Ecclesiastes 7:14, 1Cor.10:13, and Job 2:6). However, God is not the cause of our temptations, but Satan is (as in case of Job). As Spencer argues, we pray "Lord, bring us not into temptation" because we affirm him as the God who *will not bear us into temptation*, so we ask him, please deliver us from evil.⁴⁸ In this petition, Jesus instructs his disciples to ask the Father to keep them from the great test and also implies that the contemporary manifestations of evil must be avoided.⁴⁹ It is our faith that we can do nothing without the grace of God which we receive effectively through our prayer. For wherever there are temptations, there is danger; but the greatest danger of all is to neglect prayer, when prayer and grace are our only salvation. Our prayer, therefore, is a cry for help of mercy, as the case may be, by which we ask God not to refuse us God's graces when we need them most. The necessity of this petition is by no means illusory.⁵⁰

7) *Deliver Us from Evil*. This is the seventh and the last petition deserving special notice. Before asking to be delivered from evil, Jesus teaches us to pray that God's name be sanctified, God's kingdom established, and so on, until we reach this last petition. With this, our Lord indicates that whatever our needs are, God's honor and glory must precede all our other concerns. Most of all, God's holy will in our respect is forever adorable and deserves priority over and all of our own considerations.⁵¹ By this, we are delivered from evil as well, since the glory of God replaces or overcomes all evil. Thomas Aquinas correlates this petition with two previous petitions. He finds that there are three obstacles blocking our path toward beatitude: *sin*, *temptation*, and *pain* or *punishment*. In the Lord's Prayer, the removal of these three obstacles is also requested with three petitions: "Forgive us our *trespasses/debts*," "Lead us not into *temptations*," and "deliver us from *evil*."⁵² J. Millar also links this last petition with the other previous petitions. For him, the remaining petitions in the prayer – for the *provision of daily bread*, the *forgiveness of debts*, *strengthening in temptations*, and the (ultimate) *defeat of evil* – are of eschatological prayer. "Daily bread" is understood as the bread we will receive on the day of messianic feast. Similarly, forgiveness is end-time forgiveness and the prayer concerning temptation and deliverance from evil seeks strength to continue in faithfulness until the last day.⁵³ Furthermore, this continual petition, for Crosby, should flow naturally from our continual effort to promote the liberation of human beings, to resist the evil powers and principalities.⁵⁴

Conclusion: Jesus' Example of Life and of Prayer as the Best Learning Materials

Jesus' life of prayer and his teaching show the Christians very clearly that he is a Master of Prayer, but they should not simply imitate him in an artificial manner. The Christians should imitate Jesus' fervency in a genuine manner and let that fervency encourage the times and places in which they pray. Through his *Our Father*, Jesus teaches the Christians how and what to pray: to humbly pray a simple prayer, to focus on God alone, by assuring God of the behavior God expects of them in being done, to

request the simple but fundamental things: sustenance in this temporal life (physical-spiritual food) and deliverance from evil. By all of these, the prayer we pray will be simple, strong, secure, and match the revealed personality and wishes of the eternally good God, our loving Parent.⁵⁵ The *Our Father* reveals the sense of human's greatness and the depth of the mystery that each of us is as such: human's desires, which constitute one in one's innermost essence, can grow more and more; human is capable of great desires, indeed even of infinite desires and to these desires one is called: the desire for the sanctification of the name of God, for the kingdom of God, for the perfect fulfillment of God's will. Human, like God, is a mystery. As such, the mystery cannot be manipulated by human. At the same time, the Lord's Prayer reveals also the frailty, the limitations, and the weaknesses of a human being: a human is a person who every day must ask for bread and everything to be more common, who has debts before God, and who must receive God's help to overcome the temptations and to be freed from evil.⁵⁶

In terms of its impact, the *Our Father* also delivers us to understand and even to enter into the communion of God the Trinity, and thus helps us build a participative community with one another. When we try to understand God through the life and work of Jesus by sharing in Jesus' prayer, we necessarily discover the essential characteristic of God as a *participative community*. The essence of a community life is revealed by God who is trinitarian, in the mutual self-giving love among the three divine persons. Realizing the *Our Father* as the prayer of every human being, who takes part in the communion of the trinitarian God, we are called out from our individual and interpersonal limitations toward a *global perspective*. It should be clear that the term "heaven" where *Our Father* dwells is not situated somewhere. Heaven is the *state of a participative-community*. It is wherever God reigns and where God's image is being realized by those who share their resources *with others* in need.⁵⁷ From the explorations above, it can be concluded that the Lord's Prayer becomes not only a cry of praise and petition, but a basis or model for Christian teachings as well. Because of all of its virtues, Tertullian said that the Lord's Prayer is "truly the summary of the whole Gospel" and Augustine also said that "all the words of the holy prayers (in Scripture) contained and included in the Lord's Prayer."⁵⁸ Through this perfect example of prayer, we can

learn how to structure other prayers in our life. At the same time, through Jesus' life of prayer, we can learn how to continue to commit ourselves in prayer, to continue establishing deep communication and relationship into the fellowship of the Holy Trinity.

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Endnotes:

- 1 Maurizio Costa, *Voce tra Due Silenzi. La Preghiera Cristiana* (Bologna: Edizioni Dehoniane, 2004) 74.
- 2 *Ibid.*, 25.
- 3 J. Gary Millar, *Calling on the Name of the Lord: A Biblical Theology of Prayer* (Illinois: Intervarsity Press, 2016) 186. In the brackets mine, as Millar frequently uses that term too: “calling on the name of *Yahweh*” (see for example in the pages 167, 173, 178, 183, etc.)
- 4 William David Spencer, *The Prayer Life of Jesus: Shout of Agony, Revelation of Love. A Commentary* (New York & London: University Press of America, 1990) 238.
- 5 John A. Wright, “Prayer” in Michael Downey (Ed.), *The New Dictionary of Catholic Spirituality* (Collegeville (MN): The Liturgical Press, 199) 767-768; cf. Millar, *op. cit.*, 185-186.
- 6 Charles A. Bernard, *La Preghiera Cristiana* (Roma: LAS-Libreria Ateneo Salesiano, 1976) 9.
- 7 Spencer, *op. cit.*, 241.
- 8 Richard Gribble, “The Prayer of Jesus” in *Review for Religions: A Journal of Catholic Spirituality*, Vol. 68.1, St. Louis (MO) 2009, 27.
- 9 Structure of these seven points are taken from Wright, *op. cit.*, 769.
- 10 Cf. Spencer, *op. cit.*, 238.
- 11 For further explanations, see Bernard, *op. cit.*, 23-26.
- 12 Gribble, *op. cit.*, 30-31.
- 13 *Ibid.*, 28.
- 14 Millar, *op. cit.*, 167.
- 15 Bernard, *op. cit.*, 8.
- 16 Richard Klaver, *When You Pray: An Analysis of the Our Father* (Westminster-Maryland: The Newman Press, 1955) 22-23.
- 17 Gribble, *op. cit.*, 33.
- 18 Spencer, *op. cit.*, 12-13.
- 19 Joachim Jeremias, *The Prayer of Jesus* (London: SCM Press, 1967) 94.
- 20 Spencer, *op. cit.*, 35-36.
- 21 Corey Barnes, “Thomas Aquinas on Christ’s Prayer,” in Roy Hammerling (Ed.), *A History of Prayer: The First to the Fifteenth Century* (Leiden & Boston: Brill’s Companions to the Christian Tradition, 2008) 319, 321.
- 22 Barnes, *op. cit.*, 334-335.
- 23 Michael H. Crosby, *Thy Will be Done: Praying the Our Father as Subversive Activity* (Maryknoll (NY): Orbis Books, 1983) 22-23.
- 24 Klaver, *op. cit.*, 23.
- 25 Crosby, *op. cit.*, 21.
- 26 Jeremias, *op. cit.*, 97; cf. Bernard, *op. cit.*, 10-11; see also *Catechism of the Catholic Church*, n.2779-2781.
- 27 Klaver, *op. cit.*, 35; cf. *Catechism of the Catholic Church*, n.2782.

- 28 Spencer, *op. cit.*, 14-15; cf. *Catechism of the Catholic Church*, n.2792; cf. Gribble, *op. cit.*, 33.
- 29 Klaver, *op. cit.*, 38.
- 30 *Ibid.*, 39.
- 31 According to the Structure of the *Catechism of the Catholic Church*, Part IV: "Christian Prayer," Sect. II, Art.3, n.2803-2854.
- 32 Crosby, *op. cit.*, 38.
- 33 Klaver, *op. cit.*, 42.
- 34 *Ibid.*, 57, 72-73.
- 35 Spencer, *op. cit.*, 19.
- 36 Klaver, *op. cit.*, 95.
- 37 Crosby, *op. cit.*, 97.
- 38 Spencer, *op. cit.*, 21-22.
- 39 Augustine Ichiro Okumura, *Awakening to Prayer* (Washington D. C.: Institute of Carmelite Studies, 1994) 78.
- 40 *Ibid.*, 79.
- 41 Cf. Spencer, *op. cit.*, 34-35.
- 42 Klaver, *op. cit.*, 99-100.
- 43 Spencer, *op. cit.*, 25.
- 44 Jeremias, *op. cit.*, 100-101.
- 45 Gribble, *op. cit.*, 35.
- 46 Jeremias, *op. cit.*, 103; cf. Spencer, *op. cit.*, 29.
- 47 Crosby, *op. cit.*, 136-137.
- 48 Cf. Spencer, *op. cit.*, 32-33.
- 49 Gribble, *op. cit.*, 35.
- 50 Klaver, *op. cit.*, 171, 157.
- 51 *Ibid.*, 187-188.
- 52 Barnes, *op. cit.*, 329.
- 53 Millar, *op. cit.*, 173.
- 54 Crosby, *op. cit.*, 186.
- 55 Spencer, *op. cit.*, 38.
- 56 Costa, *op. cit.*, 33-34.
- 57 Cf. Crosby, *op. cit.*, 22-23, 34-35.
- 58 *Catechism of the Catholic Church*, n.2761-2762, as quoted in Gribble, *op. cit.*, 32.