

The Divine Service: Lord's Prayer *liturgical use 4th–6th C.*

P Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Matthew 6:9–13

C **For Thine is the kingdom and the power and the glory
forever and ever. Amen.**

Historians tell us the Lord's Prayer has been said regularly in conjunction with the Lord's Supper since the 4th to 6th centuries. Its use had long been regular in Luther's day, but both our Lord's Prayer and his Words (of consecration) had been swallowed up into an exceedingly long prayer known as the *canon of the Mass*. This prayer included, among many things, the offering of the bread and wine to God; intercession for the dead; a listing of saints, through whose merits and prayers the assembled hope to be defended; a prayer that this offering (of the bread and wine and the rite) might be acceptable to God; and finally, after the consecration, the actual offering of the body and blood of Jesus to God, and so on.

When Luther and the other Lutheran Reformers reformed the Mass, they eliminated this long canon, which emphasized unscriptural doctrines and elevated the work of man in the Mass, in favor of using simply the Lord's Prayer. How fitting! It is the chief prayer of the Christian Church, the one our Lord himself taught us (Matt 6:7–15; Luke 11:1–13). In this prayer he teaches us to pray, saying, "*Our Father*;" that is, he teaches us to pray as those with whom he has shared *His Father*, "who art in heaven." Liturgically speaking, we are led to pray the Lord's Prayer and then to receive the Lord's Supper as the foremost response to it. How might this be suggested where the prayer is taught in Luke 11:1–13? How can receiving the Lord's Supper give us confidence that our Father in heaven will indeed give us all the needful things for which Jesus teaches us to pray? (Rom 8:32–39)

Looking at the petitions of the Lord's Prayer in the context of the Lord's Supper (perhaps with the help of Luther's Small Catechism), how might you say that each is about to begin (at least) to be satisfied when our Lord comes to us in his body and blood?