

# The Lord's Prayer and the Embolism

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The Communion Rite begins with the Lord's Prayer. In the revised translation of *The Roman Missal*, the words of the Lord's Prayer change very little for the liturgical assembly. However, there are changes to the words of the priest celebrant. The changes to the priest celebrant's words include the invitation to pray the Lord's Prayer as well as to the part he prays before we pray the doxology: "For the kingdom, / the power. . . ."

account of the Gospel, invited us, or commanded us, to pray as he prayed to his Father. Second, he himself taught us to pray this prayer. He modeled prayer for us, by praying himself.

In the Lord's Prayer itself, we pray for the kingdom, or reign, of God to come. We pray for God's kingdom to become present here and now. How it is in heaven, we pray, will become present to us on earth.

Priest: At the Savior's command  
and formed by divine teaching,  
we dare to say:

All: Our Father, who art in heaven . . . .

Priest: Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.

People: For the kingdom,  
the power and the glory are yours  
now and for ever.

The kingdom of God is one that God rules, and under which we serve as his disciples. Therefore, we pray to know and live God's will daily. We pray for daily bread, which we Catholics know is the Body of Christ, and with the Blood of Christ, nourishes us. To be faithful disciples who serve God's reign or kingdom, we are not always completely faithful. We stumble and fall. In other words, there is sin. In praying this prayer, we ask God to nourish us, to forgive us our past trespasses, "forgive those who trespass against us" and to "deliver us from evil." This is the language of journey. With God's help, we move away from all that is sinful, all that is not of God in order to live in God's mercy in the hope of Christ's coming, Christ's presence to us in "our daily bread," in the eucharistic body of Christ.

Finally, the doxology, that is, the final part proclaimed by priest and people, rightly calls us to offer glory and praise to God, under whose authority, rule, and power we disciples live. Following the Lord's Prayer is the Sign of Peace. God's kingdom, rule, and power is one of peace, of true communion with and among human persons. Only the Triune God can give us the peace, communion, and "daily bread" we need.

The invitation by the priest to pray the Lord's Prayer names why we pray this prayer. First, Christ Jesus, in Matthew's