

Handout #1: Lesson 9

The Father in heaven urges us, as children of heaven, to ask for the bread of heaven. [Christ] himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with food from heaven (St. Peter Chrysologus, as quoted in the Catechism of the Catholic Church # 2837).

In the Old and in the New Testament a “debt of sin” can only be paid with blood (Scripture quotations are from the New American Bible (AMB) or the New Jerusalem Bible translation (NJB)):

- Genesis 9:3-4: [after the flood] *Every creature that is alive shall be yours to eat; I give them all to you as I did the green plants. Only flesh with its lifeblood still in it you shall not eat (NAB).*
- Exodus 29:38: (God said) *This is what you must offer on the altar: two yearling male lambs each day in perpetuity. The first lamb you will offer at dawn, and the second at the end of the day... (NJB).*
- Leviticus 17:11: *For the life of the creature is in the blood, and I have given it to you for performing the rite of expiation on the altar for your lives, for blood is what expiates for a life (NJB).*
- Hebrews 9:22: *According to the law almost everything is purified by blood and without the shedding of blood there is no forgiveness (NAB).*
- John 1:29: *The next day he (John the Baptist) saw Jesus coming toward him and said, ‘Behold, the lamb of God who takes away the sin of the world (NAB).*
- Galatians 3:11-14: *Now it is obvious that nobody is reckoned as upright in God’s sight by the law, since **the upright will live through faith**; and the Law is based not on faith but on the principle, **whoever complies with it will find life in it**. Christ redeemed us from the curse of the Law by being cursed for our sake since scripture says: **Anyone hanged on a tree is accursed**, so that the blessing of Abraham might come to the gentiles in Christ Jesus, and so that we might receive the promised Spirit through faith (NJB). St. Paul is quoting from Lev 18:5; Hab 2:4; Deut 21:23 (in bold lettering); and refers to the promises made to Abraham in Gen 12, 15, and 22.*
- Hebrews 9:26: *As it is, he has made his appearance once and for all, at the end of the last age, to do away with sin by sacrificing himself (NJB).*
- Revelations 1:6: *He loves us and has washed away our sins with his blood... (NAB).*
- Acts 3:20: *Now you must repent and turn to God, so that your sins may be wiped out (NJB).*

In Matthew 6:19-24 the Christian must compare the security of the two treasures, the usefulness of the two eye conditions, and the worth of the two masters:

The two treasures:	Earthly possessions: Corruptible, insecure	Heavenly treasures: Eternal, secure
The two eye conditions:	Blindness: Darkness to the body	Sight: A light to the body
The two Masters	The World: The false, temporary master	God: The true, good, eternal master

Handout #2: Lesson 9
CHART OF THE LORD'S PRAYER

Invocation and 7 Petitions	Interpretation
<i>Our Father in heaven</i> [Invocation]	We become children of God in our baptism into the family of God when we receive the gift of divine son/daughter-ship extended to us through God's only begotten Son. God is "our" Father because He has gathered us together in one holy, universal family—the Catholic Church. Heaven is the home of our Father and therefore our true home. Sin exiles us from our true home but repentance and conversion of heart enables us to come home to God our Father through the blood of Jesus in which heaven and earth are reconciled.
<i>Holy be Your Name</i> [petition #1]	We sanctify His holy Name by living holy lives. This petition also includes the plea that God make holy His own Name by manifesting His power and glory in our lives and in the lives of all members of the family of man by establishing the fullness of His Kingdom.
<i>Your Kingdom come</i> [petition #2]	The coming of the Kingdom of God is the realization of God's plan of salvation in the world. The Kingdom establishes itself in the 1 st stage in the core of our being, raising us up to share in God's own inner life which we live by God's grace through the sacraments of our faith in the kingdom of heaven established on earth which is the Catholic Church, and the 2 nd stage in eternal life, where our elevation to the supernatural level is fully completed. For our part we need to respond to God with humility, love, trust, and obedience and service to His Church, the Kingdom of Heaven on earth.
<i>Your will be done on earth as it is in heaven</i> [petition #3]	This petition concerns God's "will" and the fulfillment of His "will". First we must identify humbly and unconditionally with God's will—to abandoned ourselves in the arms of our Father and to His plan for our lives. To pray " <i>Your will be done</i> " is to seek the heart of God. The second part of the petition: " <i>on earth as it is in heaven</i> ", means that just as the angels and saints in heaven are fully at one with God's will, so too, it is our desire that the same union of will should true on earth—of us individually and for the universal

	Church as a whole.
<i>Give us today our daily bread</i> [petition #4]	Scholars have proposed 4 different meanings for this word: daily, necessary for existence [super-substantial], for the following day, and for the future. From the times of the Fathers of the Church this word has always been taught as a reference to the Eucharist which our heavenly Father provides to nourish us on our spiritual journey to the promised land of Heaven just as He daily gave manna to the Children of Israel on their physical journey to the Promised Land of Canaan, but our bread from heaven is the very Body, Blood, Soul, and Divinity of Jesus our Savior.
<i>And forgive us our debts as we forgive our debtors</i> [petition #5]	The Greek word translated as “debt” has a moral connotation, meaning “the debt of sin.” Forgiveness of our fellow man/woman is crucial to our relationship with the Father through the Son. We cannot ask God to forgive us if we withhold our forgiveness of others. At the end of the prayer Jesus returns to the subject of this petition in Matthew 6:14-15 and teaches that unwillingness to forgive means that we have condemned ourselves to the Final Judgment. Jesus warns: “ <i>If you forgive others their transgressions your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions.</i> ”
<i>And do not subject us to the final test</i> [petition #6]	In this petition we recognize that our human efforts alone do not take us very far in trying to cope with temptation and sin, therefore, we must turn to God to get the strength we need to resist the temptation to sin and, through the work of the Holy Spirit, to successfully fight the battle against sin and to live the victory of a holy life. Such a battle and such a victory are only possible if we remain vigilant and obedient, and if we are strengthened through prayer and the Sacraments.
<i>But deliver us from the evil one</i> [petition #7]	This petition asks that we be delivered from the “evil one”—delivered from the devil or Satan who is the author of all the evils to which we are subject in this world and over whom we have been promised victory.