
THE LORD'S PRAYER

· OUR ·

FATHER IN HEAVEN

hallowed

BE YOUR NAME

1. I cannot pray "Our" if my faith has no room for others and their needs.
2. I cannot pray "Father" if I do not demonstrate this relationship to God in my daily living.
3. I cannot pray "Who Art in Heaven" if all of my interests and pursuits are in earthly things.
4. I cannot pray "hallowed be Thy Name" if I am not striving for God's help to be Holy.
5. I cannot pray "Thy Kingdom come" if I am UN willing to accept God's rule in my life.
6. I cannot pray "Thy will be done" if I am UN willing or resentful of having it in my life.
7. I cannot pray "In Earth As It Is in Heaven" unless I am truly ready to give myself to God's service here and now.
8. I cannot pray "Give us this day our daily bread" without expending honest effort for it or if I would withhold from my neighbor the bread I receive.
9. I cannot pray "Forgive us our trespasses as we forgive those who trespass against us" if I continue to harbor a grudge against anyone.
10. I cannot pray "Lead us not into temptation" if I deliberately choose to remain in a situation where I am likely to be tempted.
11. I cannot pray "Deliver us from evil" if I am not prepared to fight with my life and my prayer.
12. I cannot pray "Thine is the kingdom" if I am UN willing to obey the King.
13. I cannot pray "Thine is the Power and the Glory" if I am seeking power for myself and my own glory first.
14. I cannot pray "Forever and ever" if I am too anxious about each days affairs.
15. I cannot pray "Amen" unless I honestly say ("Not my will, but Thy will be done.") so let it be.
16. But when we pray, use not vain repetitions, as the heathen do; For they think that they shall be heard for their much speaking.

Sharon Lagueux

Invocation

P: In the name of the Father and the Son and the Holy Spirit. C: Amen

Within Our Darkest Night

The musical score is written in G major and 4/4 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way." The score includes various chords such as B, em, D, G, C, and f#dim, and features a repeat sign at the end of the final system.

B em

With - in our dark - est night, you kin - dle the

D G C G

fire that nev - er dies a - way, nev - er dies a -

D G em C

way. With - in our dark - est night, you kin - dle the

B em B em f#dim B

fire that nev - er dies a - way, nev - er dies a - way.

Silence

Confession

P: Let us confess our sin in the presence of God and of one another.

C: I confess to God Almighty, before the whole company of heaven, and to you, my brothers and sisters, that I have sinned in thought, word, and deed by my fault, by my own fault, by my own most grievous fault; wherefore I pray God Almighty to have mercy on me, forgive me all my sins, and bring me to everlasting life. Amen.

Preserve me, O God, for in you I take refuge. I say to the Lord, "You are my Lord; I have no good apart from you."

As for the saints in the land, they are the excellent ones, in whom is all my delight. The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.

The Lord is my chosen portion and my cup; you hold my lot.

The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

I bless the Lord who gives me counsel; in the night also my heart instructs me.

I have set the Lord always before me; because the Lord is at my right hand, I shall not be shaken.

Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.

For you will not abandon my soul to Sheol, or let your holy one see corruption.

mp

1. For what we have done and left un - done, we
2. For what You have done, Your life of love, You

fall on Your count-less mer - cies. For sins that are known and
per - fect - ly lived, we praise You. Though tempt - ed and tried, You

Chords: Am G F Am G F C Am F G C Am G



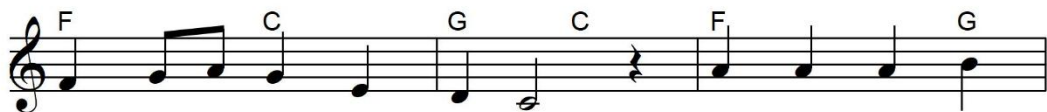
those un - known, we call on Your name so ho - ly. For
fixed Your eyes, You fin - ished the work God gave You. And



en - vy and pride, for clos - ing our eyes, for scon - ing our ver - y
there on the tree, a King a - mong thieves, You bled for a world's be -



neigh - bor. In thought word and deed we've failed You our King; how
tray - al. You loved to the end, our mer - ci - ful friend: how



deep - ly we need a Sav - ior. *f* Lord have mer - cy,
pure and for - ev - er faith - ful.



Christ have mer - cy, Lord have mer - cy on us.



Lord have mer - cy, Christ have mer - cy, Lord have mer - cy on us.

Prayer of the Day

P: The Lord be with you. **C:** And also with you.

P: Let us pray.

C: Spirit of God, stir our minds, open our hearts, and free our voices so we can come to you with our authentic selves, bearing our soul, our joy, our anxiety, our pain, our longing, and our hope. As you heard and responded in grace and love to the prayers of your faithful servants, Hannah, Jonah, Nehemiah, Peter, Cornelius and your Son, our Savior, Jesus, so we, too long for you to

hear and respond to our prayers this night. Come, Lord, let us sit together now with you and find peace and contentment in our conversation. Amen.

Scripture Reading

Luke 11

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."

So Jesus said to them, "Whenever you may pray, say:

Father, your name has been sanctified!

You have brought about your kingdom.

Give us, day to day, our daily bread.

And forgive us our sins, for we ourselves forgive all who are owing to us.

And do not draw us into temptation"

And Jesus said to them, "Which of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; 6 for a friend of mine has arrived, and I have nothing to set before him' and he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even if he will not get up and give him anything because he is his friend, because of his shameless persistence he will have been gotten up and will give him as much he needs. "So I say to you, Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. For everyone asking receives, and everyone seeking finds, and everyone knocking, to them it will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Silence

Refrain Sung 3x by Congregation

G C am D bm em am D G

Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son.

The image shows a musical score for a congregational refrain. It consists of two staves: a treble clef staff and a bass clef staff. Above the treble staff, the following chord symbols are written: G, C, am, D, bm, em, am, D, G. The lyrics "Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son." are written below the treble staff. The music is in the key of G major and 4/4 time. The melody is simple and repetitive, with a final double bar line and repeat dots at the end of each phrase.

Cantor Verses

- 1. Lord Jesus Christ, you were sent to heal the contrite, have mercy on us.*
- 2. Lord Jesus Christ, you came to call all sinners, have mercy on us.*
- 3. Lord Jesus Christ, you intercede for us, have mercy on us.*

Scripture Reading

Matthew 6

Jesus taught saying:

"Pay attention to not doing your righteousness before people for their perusal; for then you have no wages from your Father in the heavens."

So, whenever you may give alms, you may not sound a trumpet before you as the hypocrites do in the synagogues and in the streets so that they may be glorified by people. Most certainly, I say to you, they receive their wages. But as you are giving alms, do not let your left know what your right is doing, so that your alms may be done cryptically; and your Father who is seeing cryptically will reimburse you.

And whenever you may pray, you will not be like the hypocrites; for they love to be standing and praying in the synagogues and at the street corners, so that they may be dazzling people. Most certainly, I say to you, they receive their wages. But whenever you may pray, go into your inner room and having shut the door, pray to your Father cryptically; and your Father who is seeing cryptically will reimburse you.

But when you are praying, you may not use the meaningless words repetitively as the Gentiles do; for they think that in their wordiness they will be heard. You may not be like them, for your Father knows what you need before you ask him. Pray then in this way:

Our Father in the heavens,
Sanctify Your name!
Bring Your kingdom!
Do your will: as in heaven, so on earth!
Give us our daily bread today!
And forgive! us our debts,
as we also have forgiven our debtors.
And do not bring us to the temptation,
but rescue us from the evil.

For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

But whenever you may fast, do not be like the hypocrites with dimly disfigured faces so as to dazzle people with their fasting. Most certainly, I tell you, they receive their wages. But when you are fasting, anoint your head and wash your face, so that you do not dazzle people with your fasting, but by your Father who is cryptic; and your Father who sees cryptically will reimburse you.

Silence & Prayer Hymn

MELVILLE: ADULTS MAY ABSTRACT, 1873-1878

Our Fa - ther, which art in heav - en, hal - low - ed be Thy

name. Thy king - dom come, Thy will be done on earth as it

is in heav - en. Give us this day our dai - ly

bread, And for - give us our debts as we for - give our debt - ors. And

lead us not in - to temp - ta - tion, but de - liv - er us from e - vil, For

The image shows a musical score for 'The Lord's Prayer' in two systems. The first system contains the lyrics: 'Thine is the king-dom, and the pow-er, and the glo - ry, for-'. The second system contains the lyrics: 'ev - er. A - men. A - men.' The music is written on a grand staff with a treble and bass clef, a key signature of one flat (B-flat), and a 12/8 time signature. The melody is primarily in the treble clef, while the bass clef provides a steady accompaniment. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

The Lord's Prayer

The Lord's Prayer, also called The Our Father, or in Latin, *Oratio Dominica* or *Pater Noster*, is a Christian prayer that, according to tradition, was taught by Jesus to his disciples. It appears in two forms in the New Testament: the shorter version in the Gospel According to Luke 11:2–4 and the longer version, part of the Sermon on the Mount, in the Gospel According to Matthew 6:9–13. In both contexts it is offered as a model of how to pray. The Lord's Prayer resembles other prayers that came out of the Jewish matrix of Jesus' time and contains three common elements of Jewish prayers: praise, petition, and a yearning for the coming kingdom of God. It consists of an introductory address and seven petitions. The Matthean version is used by the Roman Catholic Church. Protestants also add the following conclusion: "For thine is the kingdom, and the power, and the glory, forever." This concluding doxology (short formula of praise) in the Protestant version was probably added early in the Christian era, since it occurs in some early manuscripts of the Gospels.

Biblical scholars disagree about Jesus' meaning in the Lord's Prayer. Some view it as "existential," referring to present human experience on earth, while others interpret it as eschatological, referring to the coming kingdom of God. The prayer lends itself to both interpretations, and further questions are posed by the existence of different translations and the problems inherent in the process of translation. In the case of the term daily bread, for example, the Greek word τὸν ἑπιούσιον, which modifies "our bread," has no known parallels in Greek writing and may have meant "daily" or "for tomorrow." The petition "Give us this day our daily bread" may thus be given the eschatological interpretation "Give us today a foretaste of the heavenly banquet to come." This interpretation is supported by Ethiopic versions and by St. Jerome's reference to the reading "bread of the future" in the lost Gospel According to the

Hebrews. The eschatological interpretation suggests that the Lord's Prayer may have been used in a eucharistic setting in the early church; the prayer is recited before the Eucharist in most Christian traditions.

O Lord Hear My Prayer

Ostinato Chorale

em gm am D

O Lord, hear my prayer, O Lord, hear my prayer:

gm C f#dim B em gm

when I call answer me. O Lord, hear my prayer, O

am D em am7 B em

Lord, hear my prayer. Come and listen to me. O

Prayers from the Taizé Community . . .

P : Jesus our hope, in you we find the consolation with which God comes to flood our lives, and we understand that, in prayer, we can bring everything to you, entrust everything to you.

P : Jesus our peace, by your Gospel, you call us to be very simple, very humble. You cause to grow within us an infinite gratitude for your constant presence in our lives.

P : God of consolation, even when we feel nothing of your presence, still, you are there. Your presence is invisible, but your Holy Spirit is always within us.

P : Holy Spirit, you have a call for every one of us. So come, prepare our hearts to discover what it is that you expect of each of us.

P : God of compassion, disconcerted by the incomprehensible suffering of the innocent, we pray for those who are experiencing times of trial. Inspire the hearts of those who seek the peace that is so indispensable for the whole human family.

P : God of consolation, you burden yourself with our burdens, so that we can move forward at every moment, from anxiety toward trust, from shadows toward light.

C: Gracious Lord, we give you thanks for the day, especially for the good we were permitted to give and to receive; the day is now past, and we commit it to you. We entrust to you the night; we rest in surety, for you are our help, and you neither slumber nor sleep.

C: O Lord, support us all the day long of this troubled life, until the shadows lengthen, and the evening comes and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in your mercy, grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord.

C: 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. Lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory now and forever. Amen.

Capo 1: (D) (A) (Bm) (D) (G) (A7) (D)
 Eb Bb Cm Eb Ab Bb7 Eb



1 A - bide with me! Fast falls the e - ven - tide. The dark-ness
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow
 3 I need thy pres - ence ev - 'ry pass - ing hour. What but thy
 4 I fear no foe, with thee at hand to bless. Ills have no
 5 Hold then thy cross be - fore my clos - ing eyes. Shine through the



(G) (D) (Em) (E7) (A) (D) (A) (Bm) (D)
 Ab Eb Fm F7 Bb Eb Bb Cm Eb



deep - ens; God, with me a - bide. When oth - er help - ers
 dim, its glo - ries pass a - way. Change and de - cay in
 grace can foil the tempt - er's pow'r? Who like thy - self my
 weight, and tears no bit - ter - ness. Where is death's sting? Where,
 gloom, and point me to the skies. Heav'n's morn - ing breaks, and



(G) (B7) (Em) (A7) (D) (Bm)(Em)(D/A)(A7) (D)
 Ab C7 Fm Bb7 Eb Cm Fm Eb/Bb Bb7 Eb



fail, and com - forts flee, help of the help - less, O a - bide with me.
 all a - round I see. O thou who chang - est not, a - bide with me.
 guide and stay can be? Through cloud and sun - shine, O a - bide with me.
 grave, thy vic - to - ry? I tri - umph still, if thou a - bide with me.
 earth's vain shad - ows flee. In life and death, O God, a - bide with me.



*Worshippers may remain in meditation as desired. Please
leave in silence when you choose to do so.*

