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Gerhard Lohfink, *The Our Father. A New Reading*

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GERHARD LOHFINK,
THE OUR FATHER. A NEW READING.
COLLEGEVILLE: LITURGICAL PRESS, 2019. 115 PP.
ISBN 9780814663592. \$14.92.

The Our Father is primarily a prayer for Jesus' disciples, itinerant with him in proclaiming the kingdom of God. "It is a dangerous prayer for anyone who prays it" (2). Lohfink shows how in this prayer, "Jesus summarized all that he wanted and hoped for" (12) and how it takes up substantial facets of the Old and New Testament. Trusting and free of ceremony, it addresses the urgent crisis and need of God's people. But God's interest comes first, marked by three "thou" askings; then follow three or four "we" petitions. The petition for the hallowing of the Name depends on Ezekiel, where God hallows the divine name by freeing his people from idols and giving them a new heart and new spirit, so "the nations will know that I am the Lord." The petition for the coming of God's reign recalls Daniel 7 where everlasting dominion is given to one like a son of man, who represents a society that God eternally gives the rule and reign (45). This implies a radical exchange of ruler, the end of our world, and the ushering in a God's new world. "Thy will be done," based on Isaiah, calls not just for obedience to God's commands or submission to God in adversity, but that God make his plan of salvation "conceived in heaven from all eternity, become reality now on earth!" (69). The petition for daily bread recalls Israel in the wilderness fed daily by manna, also Jesus and his itinerant disciples sent out with no money, and Jesus' saying "do not worry about tomorrow . . ." Asking for forgiveness as we have forgiven recalls Jesus' saying about forgiving seventy-seven times and leaving our offerings at the altar to go and first reconcile with the brother/sister. Jesus was tempted against his very calling and mission. We pray that God lead us not into situations of testing in which the power of evil, stronger than we are, perverts our call. The evil from which we ask to be delivered can be the evil one, though the embolism at mass picks it up as "from every evil" understood as sin, distress, and lack of peace. In summary, "God's care for the world is to be the disciples' concern, and the disciples' worry about their existence is something that has long been part of God's care for creation" (74).

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