

PART FOUR, SECTION TWO, CHAPTER ONE, ARTICLE 4 (PARAGRAPHS 2855-2856)

FAITH: Catholicism | TEXT: Catechism of the Catholic Church | VOLUME: 1997 Volume | AUTHOR: John Paul II

OVERVIEW

The text analyzes the concluding doxology ('For the kingdom, the power and the glory are yours...') and the final 'Amen' of the Lord's Prayer. Paragraph 2855 frames the doxology not merely as a closing formula, but as a theological counter-claim against the 'ruler of this world' (Satan). It asserts that Satan mendaciously (deceptively) claimed kingship, power, and glory for himself during the temptation of Christ. The doxology, therefore, represents Christ restoring these titles to the Father. It connects the prayer to the 'liturgy of heaven' and points toward the eschatological completion of salvation when God will be 'all in all.' Paragraph 2856 defines 'Amen' as a signature of ratification, translating it as 'So be it,' indicating that the person praying fully assents to the petitions made. The text relies on both Scripture (Revelation, Corinthians) and Patristic tradition (St. Cyril of Jerusalem) to ground these definitions.

KEY FIGURES

God the Father, Christ the Lord, The Ruler of this World (Satan), St. Cyril of Jerusalem

DOCTRINES ANALYZED

1. RESTORATION OF DIVINE TITLES

Assertion: The doxology proclaims that the Kingdom, Power, and Glory belong to God, countering Satan's false claim to these titles.

"The ruler of this world has mendaciously attributed to himself the three titles of kingship, power, and glory. Christ, the Lord, restores them to his Father"

Evangelical Comparison: Evangelicals affirm that God possesses all power and glory and that Satan is a usurper. However, the specific theological connection made here—that the Doxology is a direct liturgical response to Satan's lie in Luke 4—is a homiletic or theological synthesis rather than a direct exegetical derivation. Evangelicals would agree with the theology (God is King, Satan is a liar) but might view the Doxology primarily as a textual variant in Matthew 6:13 rather than a liturgical counter-narrative.

2. LITURGICAL RATIFICATION (AMEN)

Assertion: Saying 'Amen' is a binding act of ratification, signing one's assent to the prayer.

"ratifying with our 'Amen' what is contained in the prayer that God has taught us"

Evangelical Comparison: Both traditions view 'Amen' as the congregation's assent. The CCC cites St. Cyril of Jerusalem to define this, while Evangelicals would cite biblical usage (e.g., Deuteronomy 27, 1 Corinthians 14:16). There is no theological friction here; both view it as active participation.

COMPARATIVE ANALYSIS

Divergence Status: No

Theological Gap: In this specific excerpt, the theology presented is highly consistent with Evangelical Orthodoxy. It affirms the Trinity, the defeat of Satan, the Lordship of Christ, and the necessity of sincere prayer. The only nuance is the source of the Doxology. The CCC treats it as a liturgical component that 'takes up again' the petitions. Many Evangelicals recite this Doxology because it appears in the Textus Receptus (KJV), while others omit it based on the Critical Text (ESV/NIV often place it in a footnote). However, the *theology* expressed—that glory belongs to God—is universally accepted by Evangelicals.

Shared Values:

God's Sovereignty (Kingdom, Power, Glory); The existence and defeat of Satan; The return of the Kingdom to the Father by the Son; The meaning of Amen

Semantic Warnings:

"Liturgy"

In Text: The official public worship of the Church, seen here as a reflection of the 'liturgy of heaven.'

Evangelical: Often used by Evangelicals to refer to 'dead ritual' or rote form, though the Greek 'leitourgia' (service/worship) is biblical.

Example: *The text says the doxology is 'as in the liturgy of heaven,' implying a mystical connection between earthly worship and heavenly reality.*

SOTERIOLOGY

Salvation Defined: The 'mystery of salvation' brought to completion when God is all in all.

How Attained: Not explicitly defined in this text, though implied through the agency of Christ the Lord.

Basis of Assurance: The final victory of God over the 'ruler of this world.'

Comparison to Sola Fide: Neutral. This text focuses on eschatology and prayer, not the mechanism of justification.

MANDATES & REQUIREMENTS

Explicit Commands:

1. Say 'Amen' at the end of the prayer

Implicit Obligations:

1. Acknowledge God's sovereignty over Satan's false claims
2. Participate in the 'liturgy of heaven' through prayer
3. Mean what is prayed (ratification)

Ritual Requirements:

1. Recitation of the Doxology
2. Recitation of the Amen

EVANGELISM TOOLKIT

Discovery Questions:

1. When you say 'Amen' at the end of a prayer, do you see it as signing a legal contract with God?
2. The text mentions Satan 'mendaciously' (falsely) claiming power. How does your prayer life remind you that he is a liar?
3. Do you think the 'Kingdom, Power, and Glory' are things we work to build, or things Christ restores to the Father?

Redemptive Analogies:

1. The Signature (Ratification) – Just as signing a check validates the value, our faith validates the promises of God. We don't create the value (God does), but we receive it by signing our name (Faith). [2 Corinthians 1:20 ('For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.')]
2. The Stolen Crown – Satan is a thief who stole humanity's dominion. Jesus is the Hero who wins it back and returns it to the Father. [Colossians 2:15 ('He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.')]

Spiritual Weight:

1. Integrity/Sincerity [Mild] – The burden of 'Ratification.' If 'Amen' means 'I agree/So be it,' then the believer bears the weight of hypocrisy if they recite the prayer without truly desiring God's will over their own.

EPISTEMOLOGY

Knowledge Source: Theological synthesis of Scripture and Liturgy.

Verification Method: Adherence to the teaching of the Church and the example of the Saints (Cyril).

Evangelical Contrast: Evangelicals verify truth primarily through the 66-book canon. The CCC here derives truth from the interplay of Scripture and the historic Liturgy.

TEXTUAL CRITICISM

Dating: 1997 (CCC)

Authorship: John Paul II / Ratzinger (Editorial Commission)

Textual Issues: The Doxology ('For thine is the kingdom...') is a major textual variant. It is not in the oldest Alexandrian manuscripts of Matthew 6. The CCC acknowledges this implicitly by separating it from the Lord's Prayer proper and calling it a 'final doxology' that 'takes up again' the petitions.