

WRITTEN PRAYER

DISCIPLINE EQUALS FREEDOM, WEEK 6

I. OUR CALL TO DISCIPLINE

Psalm 37:4

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II. OUR MODEL FOR SPIRITUAL GROWTH

III. WRITTEN PRAYER EXPLAINED

In terms of origin, prayer exists in two essential forms: prepared or spontaneous. Spontaneous prayers are ones we make up on the spot, conversing with God. Prepared prayers are ones that are thought out and usually written down in advance. Most commonly, we used written prayers by other Christians. If we neglect the use of written prayers, we will be missing out on a treasure trove of spiritual wealth. One key reason written prayers are so valuable is that the use of them teaches us what and how we should pray.

“Liturgical prayer is a written or memorized prayer that serves as a framework for individual or corporate worship and devotion” (Calhoun, *Spiritual Disciplines Handbook*, 269).

“Though our age tends to value spontaneity and individuality, a growing number of people are searching the depths of liturgical [written] prayer. Alongside the popularity of conversational prayer, with its up-to-the-minute spontaneity, stands the desire to be rooted in something ancient that has survived the centuries. Liturgy can reach back two thousand years to the early church practice of daily prayer, which included the Lord’s Prayer and the Psalms” (Calhoun, *Spiritual Disciplines Handbook*, 269).

“It would of course be a rather low-voltage spiritual life in which prayer was chiefly undertaken as a discipline, rather than as a way of co-laboring with God to accomplish good things and advance his Kingdom purposes. Yet prayer *can* be a discipline, and a highly effective one, as we see from our Lord’s advice to those with him in the Garden of Gethsemane: ‘Watch and pray, that ye enter not into temptation’” (Willard, *Spirit of the Disciplines*, 184).

IV. THE MOST PERFECT PRAYER

1. Use the Prayer that Jesus Taught us to Use

Luke 11:1-2

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.”² He said to them, “When you pray, say:

Matthew 6:7-9

⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him. ⁹ “This, then, is how you should pray:

2. This Prayer Can be Used in Multiple Ways

- We can use this prayer by repeating it verbatim.
Luke 11:2 “When you pray, say...”
- We can use this prayer by as a model and a guide instead of just verbatim.
Matthew 6:9 This, then, is **how** you should pray:

The fact that we have two version of this prayer in the Bible that are different shows that what probably matters most is the themes of the prayer, not the exact wording.

Matthew's Version (6:9-13, NLT)

Our **Father** in heaven,
may your name be kept holy.
May your Kingdom come soon.
 May your will be done on earth,
 as it is in heaven.
Give us today **the food we need,**
and forgive us our sins,
as we have forgiven those who sin against us.
And don't let us yield to temptation,
 but rescue us from the evil one.

Luke's Version (11:2-4, NLT)

Father,
may your name be kept holy.
May your Kingdom come soon.

Give us each day **the food we need,**
and forgive us our sins,
as we forgive those who sin against us.
And don't let us yield to temptation.

Because it is a fuller version, we will use Matthew's version of the prayer for this study.

3. Our Prayers Should be God-Focused before they are Us-Focused

- The first requests in the Lord's Prayer are focused on God's glory and God's purposes

Our Father in heaven,

- (1) May your name be kept holy.
- (2) May your Kingdom come soon.
- (3) May your will be done on earth,
as it is in heaven.

- Only after this does the Lord's Prayer turn to our needs

- (4) Give us today the food we need,
- (5) and forgive us our sins,
as we have forgiven those who sin against us.
- (6) And don't let us yield to temptation,
- (7) but rescue us from the evil one.

4. In Prayer We Should Approach God Confidently as our Father

"Our Father in heaven"

This prayer assumes we are a follower of Jesus, who has joined in God's family by faith in Jesus. When this happens we are adopted by God and he becomes our Father. We thus approach him confidently, know that he loves us and will provide for us.

This line reminds us that God is our father and that he loves us.

See Rom 8:15

5. Ask God to Act in Order to Increase His Glory

“May your name be kept holy.”

In English, the traditional "Hallowed be your name" makes it sound like we are praising God by making a statement about his name being holy. This is not what this line in the prayer conveys. In Greek, this is actually a request. It is asking God to act in such a way that humans will consider his name holy, or, in other words, worship him and acknowledge his glory and holiness. So this request is concerned with God's honor, God's renown, and God's praise. This is a request for God to work in the world to advance his own cause.

This line reminds us that God's glory should be our first priority.

See Ezek 36:22-23

6. Ask God to Send Jesus Now

“May your Kingdom come soon.”

This is a prayer for God's Kingdom to come in fullness, which means the return of Jesus. We should pray for this consistently.

This line is a reminder that we are not living for this world, but for the coming of another.

See 1 Cor 16:21-22

7. Ask for the Doing of God's Will

“May your will be done on earth, as it is in heaven.”

This is, on one hand, a request parallel to “May your Kingdom come soon.” Ultimately we pray for God's will be done on earth in final fulness at the return of Jesus. Yet this also would seem to include the working of God's will on earth in other ways. This is a good time to pray for people in our lives that God would work his will in them, and that they will submit to that will. It is also a good time to pray for uncertainties in our life and ask for God's will to be done.

This line reminds us that life is not about what we want.

See Mark 14:35-36; Col 4:12

8. Ask for God to Supply All our Needs

“Give us today the food we need.”

This is a request for God to provide for today's physical needs. It emphasizes the needs of this day, and would include of course food, but also by extension includes a variety of physical needs. This is a good time to pray for provision, health, personal safety, and the security of our nation.

This line reminds us that we are dependent upon God for all areas of life.

See Phil 4:19

9. Confess our Sins and Ask for Forgiveness

“and forgive us our sins, as we have forgiven those who sin against us.”

Here is a request for forgiveness for our continuing missteps and sins. This line assumes that we are extending to others the same sort of gracious forgiveness that we are asking God to show towards us. This is a good place to ask God to convict us of sin and ask for forgiveness for all offenses. Remember that repentance is not just confession of sin, but also an actual turning from sin and change in actions.

This line reminds us that we are in need of constant forgiveness from God.

See 1 John 1:9-10

10. Pray for Spiritual Strengthening to Resist Temptation

“And don’t let us yield to temptation”

This is a request that God will protect us from temptation. The temptations to sin are all around us, and if we are to resist these spiritual assaults, we need God’s help. This would be a good time to think through where you are really struggling or being challenged and pray specifically for these areas.

This line reminds us that we depend on the Spirit to resist temptation.

See Matt 26:41

11. Pray for Spiritual Protection from Satan

“but rescue us from the evil one”

While the traditional English wording of this line is “deliver us from evil,” many or most modern translations instead translate this in terms of deliverance from “the evil one,” that is, Satan or the Devil. This is an important difference, and it means that Jesus intends for us to build into our regular prayer-life requests for deliverance from Satanic or demonic spiritual warfare. This is a good time to ask for spiritual protection for yourself and for others in your circle. Through Christ we have authority over the demonic realm, but it is up to us to stand firm in our authority in Christ.

This line reminds us that we are in a spiritual battle with personal evil spiritual forces.

See Luke 10:17-20

12. Pray for Others too, Not Just Yourself

Our Father in heaven,
may your name be kept holy.
May your Kingdom come soon.
May your will be done on earth,
as it is in heaven.

Give **us** today the food **we** need,
and forgive **us our** sins,
as **we** have forgiven those who sin against **us**.
And don’t let **us** yield to temptation,
but rescue **us** from the evil one.

The repetition of the plural pronouns in this prayer shows that this prayer is a communal prayer, and is not one purely for us as individual. The expectation seems to be that we are including other believers in our prayers, and by extension praying for others and not just us.

This repetition of plurals reminds us to pray for each other.

V. PRACTICAL GUIDELINES FOR USING THE LORD'S PRAYER

- First and foremost, you must memorize the Lord's Prayer, if you have not yet done so. *This should be your number one spiritual priority until it is accomplished.* You may pick whatever version is easiest for you. Here is essentially an updated version of the traditional prayer, and also the version coming from the New Living Translation, which we discussed above:

- **Traditional**

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;
and lead us not into temptation,
but deliver us from evil.



This is the typical Roman Catholic version, as Jesus taught in Matthew.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.



This part (the doxology) is typically added by the Orthodox churches and later followed by us Protestants. It is not in the oldest New Testament manuscripts.

- **Traditional, Contemporary** (from the Church of England)

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.

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

- **New Living Translation** (Matt 6:9-13)

Our Father in heaven,
may your name be kept holy.
May your Kingdom come soon.
May your will be done on earth,
as it is in heaven.
Give us today the food we need,
and forgive us our sins,
as we have forgiven those who sin against us.
And don't let us yield to temptation,
but rescue us from the evil one.

- **New International Version** (Matt 6:9-13)

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.

- Once a day, preferably earlier rather than later, find a place of solitude (special room, outside in nature, in a bathroom, etc).
- Adopt a strategic physical posture. Kneeling is probably best because of how it expresses humility and submission, though you can do what is most effective for you (sitting in a chair with good posture, sitting cross-legged, standing, walking, etc).
- Pray the Lord's prayer quietly out loud, while focusing on the words. Continue to repeat this prayer multiple times until your thoughts stop wandering and you are focused on what you are doing (typically at least three times). It is probably helpful to keep your eyes closed, though it can also be helpful to look at some holy symbol or picture, perhaps a cross.
- Pray through the Lord's Prayer one line at a time, first repeating the line verbatim, then lingering and praying various things that come to mind connected thematically with that line. For example:
 - **“Our Father in heaven.** Thank you God, that you are my Father, both in creation, but also in the rebirth into your family through my union with Jesus. I love you. Thank you for your love and concern and care for me. Thank you for bringing me into your family. I trust you with my future. Help me to keep my eyes and thoughts on you throughout my day. Help me now in prayer..
 - **“May your name be kept holy.** Father, I pray that you will act in our world in such a way that people will acknowledge your greatness and holiness. I pray that you will cause me to honor you more, to revere you more. I pray you will show yourself and honor yourself in my circles. I pray you will help me to honor you more and more. I pray for my friend <name>. I ask that you reveal yourself more to them, that you act in her life that she will see you clearly and honor you. Honor yourself, glorify yourself, I pray.”
 - Etc.
- End with a period of silence and reflection and ask God to grant you the Spirit's guidance throughout the rest of your day.

TRAINING PLAN

“The only person you can control is you. So focus on making yourself who you want you to be: *Faster. Stronger. Smarter. More Humble. Less Ego.* Discipline your body. Free your mind. Get up early, and go. Get after it and you will become the person you want to be. And you became that person through: One. Small. Decision. At A. Time.”

—Jocko Willink, *Discipline Equals Freedom*, 11.

Circle the Level of Engagement You Are Committing to This Week

All four are good choices, and you don't need to pick the same level every week.

First Steps:

- For 2 days this week follow the “Practical Guidelines for Using the Lord’s Prayer” on pages 5-6, including memorizing it as necessary. When you are done, reflect on your experience. Is this a practice you wish to continue?

Hit Harder:

- For 2 days this week follow the “Practical Guidelines for Using the Lord’s Prayer” on pages 5-6, including memorizing it as necessary. When you are done, reflect on your experience. Is this a practice you wish to continue?
- At least 2 additional days this week, use some other kind of structured, written prayers in your times with God. You may pray some of the Psalms (try Ps 3, 90, 91, 145, 146), or you can make use written prayers from other source. Making fruitful use of written prayers is a skill to be learned. When you are done, reflect: how effective were you at leveraging these written prayers?
- Sometime this week, meet up with at least one person discuss your experiences and encourage one another. Use *Discussion Guide #5* below to guide your conversation.

Hard Core:

- For 6 days this week follow the “Practical Guidelines for Using the Lord’s Prayer” on pages 5-6, including memorizing it as necessary. When you are done, reflect on your experience. Is this a practice you wish to continue?
- For 3 days this week, also use some other kind of structured, written prayers in your times with God. You may pray some of the Psalms (try Ps 3, 90, 91, 145, 146), or you can make use written prayers from other source. Making fruitful use of written prayers is a skill to be learned. When you are done, reflect: how effective were you at leveraging these written prayers?
- Sometime this week, meet up with at least one person discuss your experiences and encourage one another. Use *Discussion Guide #5* below to guide your conversation.

Beast Mode:

- For 6 days this week follow the “Practical Guidelines for Using the Lord’s Prayer” on pages 5-6, including memorizing it as necessary. When you are done, reflect on your experience. Is this a practice you wish to continue?
- For 6 days this week, also use some other kind of structured, written prayers in your times with God. You may pray some of the Psalms (try Ps 3, 90, 91, 145, 146), or you can make use written prayers from other source. Making fruitful use of written prayers is a skill to be learned. When you are done, reflect: how effective were you at leveraging these written prayers?
- In addition, set aside 2 other times during each day this week to pray the Lord’s Prayer (not necessarily as in depth as your main morning time). The goal is to pray the Lord’s Prayer 3 times each day.
- Sometime this week, meet up with at least one person discuss your experiences and encourage one another. Use *Discussion Guide #5* below to guide your conversation.
- If you commit to Beast Mode, please email, text, or call me so I know about it and can be praying for you. As time allows I will try to reach out to see how it is going. grhodea@grandgrace.org; 469-250-0825.

READING: "AFTER THIS MANNER PRAY;" OR, THE MODEL PRAYER

From Andrew Murray (1828-1917), *With Christ in the School of Prayer*, "Fourth Lesson"

Every teacher knows the power of example. He not only tells the child what to do and how to do it, but shows him how it really can be done. In condescension to our weakness, our Heavenly Teacher has given us the very words we are to take with us as we draw near to our Father. We have in them a form of prayer in which there breathe the freshness and fulness of the Eternal Life. So simple that the child can lisp it, so divinely rich that it comprehends all that God can give. A form of prayer that becomes the model and inspiration for all other prayer, and yet always draws us back to itself as the deepest utterance of our souls before our God.

'Our Father which art in heaven!' To appreciate this word of adoration aright, I must remember that none of the saints had in Scripture ever ventured to address God as their Father. The invocation places us at once in the centre of the wonderful revelation the Son came to make of His Father as our Father too. It comprehends the mystery of redemption—Christ delivering us from the curse that we might become the children of God. The mystery of regeneration—the Spirit in the new birth giving us the new life. And the mystery of faith—ere yet the redemption is accomplished or understood the word is given on the lips of the disciples to prepare them for the blessed experience still to come. The words are the key to the whole prayer, to all prayer. It takes time, it takes life to study them; it will take eternity to understand them fully. The knowledge of God's Father-love is the first and simplest, but also the last and highest lesson in the school of prayer. It is in the personal relation to the living God, and the personal conscious fellowship of love with Himself, that prayer begins. It is in the knowledge of God's Fatherliness, revealed by the Holy Spirit, that the power of prayer will be found to root and grow. In the infinite tenderness and pity and patience of the infinite Father, in His loving readiness to hear and to help, the life of prayer has its joy. O let us take time, until the Spirit has made these words to us spirit and truth, filling heart and life: 'Our Father which art in heaven.' Then we are indeed within the veil, in the secret place of power where prayer always prevails.

'Hallowed be Thy name.' There is something here that strikes us at once. While we ordinarily first bring our own needs to God in prayer, and then think of what belongs to God and His interests, the Master reverses the order. First, *Thy name, Thy kingdom, Thy will*; then, give us, forgive us, lead us, deliver us. The lesson is of more importance than we think. In true worship the Father must be first, must be all. The sooner I learn to forget myself in the desire that HE may be glorified, the richer will the blessing be that prayer will bring to myself. No one ever loses by what he sacrifices for the Father.

This must influence all our prayer. There are two sorts of prayer: personal and intercessory. The latter ordinarily occupies the lesser part of our time and energy. This may not be. Christ has opened the school of prayer specially to train intercessors for the great work of bringing down, by their faith and prayer, the blessings of His work and love on the world around. There can be no deep growth in prayer unless this be made our aim. The little child may ask of the father only what it needs for itself; and yet it soon learns to say, give some for sister too. But the grownup son, who only lives for the father's interest and takes charge of the father's business, asks more largely, and gets all that is asked. And Jesus would train us to the blessed life of consecration and service, in which our interests are all subordinate to the Name, and the Kingdom, and the Will of the Father. O let us live for this and let, on each act of adoration, Our Father! there follow in the same breath, *Thy Name, Thy Kingdom, Thy Will*;—for this we look up and long.

'Hallowed be Thy name.' What name? This new name of Father. The word *Holy* is the central word of the Old Testament; the *name* Father of the New. In this name of Love all the holiness and glory of God are now to be revealed. And how is the name to be hallowed? By God Himself: *'I will hallow My great name which ye have profaned.'* Our prayer must be that in ourselves in all God's children, in presence of the world, God Himself would reveal the holiness, the Divine power, the hidden glory of the name of Father. The Spirit of the Father is the *Holy Spirit*: it is only when we yield ourselves to be led *of Him*, that the name will be *hallowed* in our prayers and our lives. Let us learn the prayer: 'Our Father, hallowed be Thy name.'

'Thy kingdom come.' The Father is a King and has a kingdom. The son and heir of a king has no higher ambition than the glory of his father's kingdom. In time of war or danger this becomes his passion; he can think of nothing else. The children of the Father are here in the enemy's territory, where the kingdom, which is in heaven, is not yet fully manifested. What more natural than that, when they learn to hallow the Father-name, they should long and cry with deep enthusiasm: 'Thy kingdom come.' The coming of the kingdom is the one great event on which the revelation of the Father's glory, the blessedness of His children,

the salvation of the world depends. On our prayers too the coming of the kingdom waits. Shall we not join in the deep longing cry of the redeemed: 'Thy kingdom come'? Let us learn it in the school of Jesus.

'Thy will be done, as in heaven, so on earth.' This petition is too frequently applied alone to the *suffering* of the will of God. In heaven God's will is *done*, and the Master teaches the child to ask that the will may be done on earth just as in heaven: in the spirit of adoring submission and ready obedience. Because the will of God is the glory of heaven the doing of it is the blessedness of heaven. As the will is done, the kingdom of heaven comes into the heart. And wherever faith has accepted the Father's love, obedience accepts the Father's will. The surrender to, and the prayer for a life of heaven-like obedience, is the spirit of childlike prayer.

'Give us this day our daily bread.' When first the child has yielded himself to the Father in the care for His Name, His Kingdom, and His Will, he has full liberty to ask for his daily bread. A master cares for the food of his servant, a general of his soldiers, a father of his child. And will not the Father in heaven care for the child who has in prayer given himself up to His interests? We may indeed in full confidence say: Father, I live for Thy honour and Thy work; I know Thou carest for me. Consecration to God and His will gives wonderful liberty in prayer for temporal things: the whole earthly life is given to the Father's loving care.

'And forgive us our debts, as we also have forgiven our debtors.' As bread is the first need of the body, so forgiveness for the soul, And the provision for the one is as sure as for the other. We are children, but sinners too; our right of access to the Father's presence we owe to the precious blood and the forgiveness it has won for us. Let us beware of the prayer for forgiveness becoming a formality: only what is really confessed is really forgiven. Let us in faith accept the forgiveness as promised: as a spiritual reality, an actual transaction between God and us, it is the entrance into all the Father's love and all the privileges of children. Such forgiveness, as a living experience, is impossible without a forgiving spirit to others: as *forgiven* expresses the heavenward, so *forgiving* the earthward, relation of God's child. In each prayer to the Father I must be able to say that I know of no one whom I do not heartily love.

'And lead us not into temptation, but deliver us from the evil one.' Our daily bread, the pardon of our sins, and then our being kept from all sin and the power of the evil one, in these three petitions all our personal need is comprehended. The prayer for bread and pardon must be accompanied by the surrender to live in all things in holy obedience to the Father's will, and the believing prayer in everything to be kept by the power of the indwelling Spirit from the power of the evil one.

Children of God! It is thus Jesus would have us to pray to the Father in heaven. O let His Name, and Kingdom, and Will, have the first place in our love; His providing, and pardoning, and keeping love will be our sure portion, So the prayer will lead us up to the true childlike: the Father all to the child, the Father all for the child. We shall understand how Father and child, the *Thine* and the *Our*, are all one, and how the heart that begins its prayer with the God-devoted THINE, will have the power in faith to speak out the OUR too. Such prayer will, indeed, be the fellowship and interchange of love, always bringing us back in trust and worship to Him who is not only the Beginning but the End: 'FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AMEN.' Son of the Father, teach us to pray, OUR FATHER.

O Thou who art the only-begotten Son, teach us, we beseech Thee, to pray, 'OUR FATHER.' We thank Thee, Lord, for these Living Blessed Words which Thou hast given us. We thank Thee for the millions who in them have learnt to know and worship the Father, and for what they have been to us. Lord! it is as if we needed days and weeks in Thy school with each separate petition; so deep and full are they. But we look to Thee to lead us deeper into their meaning: do it, we pray Thee, for Thy Name's sake; Thy name is Son of the Father.

Lord! Thou didst once say: 'No man knoweth the Father save the Son, and he to whom the Son willeth to reveal Him.' And again: 'I made known unto them Thy name, and will make it known, that the love wherewith Thou hast loved Me may be in them.' Lord Jesus! reveal to us the Father. Let His name, His infinite Father-love, the love with which He loved Thee, according to Thy prayer, BE IN US. Then shall we say aright, 'OUR FATHER!' Then shall we apprehend Thy teaching and the first spontaneous breathing of our heart will be: 'Our Father, Thy Name, Thy Kingdom, Thy Will.' And we shall bring our needs and our sins and our temptations to Him in the confidence that the love of such a Father cares for all.

Blessed Lord! we are Thy scholars, we trust Thee; do teach us to pray, OUR FATHER.' Amen.

DISCUSSION GUIDE #5: WRITTEN PRAYER

Meet together this week with at least one other person to discuss your experiences with written prayer. Later in the week would be ideal so you have some time to practice. Meeting in person is best, but over the phone or via video chat would work too.

Before meeting, each person should read pages 8-9 in this handout (alternatively you could read it together), as well as reminding themselves of pages 1-7. Underline key parts of this reading and write down any questions you might have.

Questions for Your Group

1. In your own previous practices of prayer, what percentage of your praying has been spontaneous versus written down? What contributed to that proportion? What has been your impression of using prepared, written prayers?
2. Share your experiences thus far this week with the Lord's Prayer and other written prayers.
3. The reading this week (pages 8-9 in this handout) is from a famous book written by a South African pastor back in the 1800s (so some of the terminology is a bit old-fashioned!). What struck you as most challenging or encouraging in this reading?
4. Spend a few minutes looking over the Lord's Prayer itself (Matt 6:9-13). What part of this prayer is most significant to you right now, after our readings and discussions this week?
5. Share with your group how you intend to incorporate written prayer into your life going forward.
6. Pray together the following ancient prayer for God's help against temptation and the devil.

“To God, Our Only Hope,” by Venerable St. Bede (6th-7th century AD)¹

O God,
the only hope of the world,
the only refuge for unhappy man,
abiding in the faithfulness of Heaven,
give me true help in this difficult battle.

O great King, save Your servant from defeat:
lest weak flesh succumb to the terrible Tyrant,
facing innumerable blows alone.

Remember I am dust and wind and shadow,
and my life is as fleeting as the flowering of the grass:
but may Your mercy,
resplendent from all eternity,
rescue Thy servant from the jaws of the lion.

Thou who didst come from on high in the cloak of flesh,
strike down the Dragon with the two-edged sword,
enabling our mortal flesh to war with winds and beat
down strongholds with our Captain God.

If battles rage,
if the slimy snake cries out,
if the ferocious enemy incites his own to war,
under your guidance, victory is assured.

Holding fast to you no terrible serpent can upset us.

Liberate me, O Most High,
from infernal traps
so that I may approach the true light, O great King,
and, flourishing in the splendor of your temple,
take part in Heaven's sacred chorus.

¹ Hymni; Patrologia Latina, suppl. IV, 2237. Cited in Paolo Carlin, *An Exorcist Explains How to Heal the Possessed*, 131-32.