



D.J. Marotta:

The goal, of course, is still absolutely for your heart to be engaged genuinely with the Lord, but sometimes our external practices can actually be the very thing that wakes our heart up.

Joanna Meyer:

You're listening to The Faith & Work Podcast where we explore what it means to serve God, neighbor and society through our daily work. Welcome to The Faith & Work Podcast. I'm Joanna Meyer and I'm joined today by Denver Institute's staff woman, Abby Worland. Hi, Abby.

Abby Worland:

Hey, Joanna.

Joanna Meyer:

We are in for a treat today. The topic of today's episode may have caught our listeners' attention. We're talking about a subversive prayer that can change the way that you work. And to the best of my knowledge, we've never encouraged subversive behavior on The Faith & Work Podcast. I can almost guarantee that the source of this subversion is maybe not what our listeners would expect, it's the Lord's Prayer. I'm wondering, Abby, as you think about your own life, what is your own experience with the Lord's Prayer been?

Abby Worland:

Yeah. I think the Lord's Prayer is one of those things in my life and I anticipate in many of our listeners' lives, that's one of those first things that you learn as a Christian. It's like you memorize John 3:16, you memorize the Lord's Prayer. Those are things that are so familiar that sometimes I find for myself they become overly familiar and I lose sight of their purpose and the actual richness behind them. So when I saw the book and when I started reading the book that we're going to talk about today, it really helped me see something so, so familiar in a fresh light.

Joanna Meyer:

Yeah, I think I would echo that. I mean, I've worshiped in churches, where I currently go does not use the Lord's Prayer on a regular basis, but I have worshiped in churches where it's part of kind of a weekly liturgy and it's been meaningful in the moment, but often for me, it hasn't gone beyond that, beyond a Sunday worship service. And what we're talking about today with our guest, Dan Marotta is really fascinating because he talks about what it looks like for a prayer like that to be truly transformative and forming in our lives and especially has deep relevance for our work. I mean, we think about it's like something that Jesus taught his disciples to pray. He said, "Hey, at the most foundational level, this is



what it means to be praying." And so, it does have the potential for great influence in our work we got to hear more. And I've heard today's guest is a big Nickelback fan, so we'll have to talk about that with him.

Abby, would you introduce us to D.J. Marotta? His given name is Dan, but his pen name is D.J. So tell us a little bit more about Dan.

Abby Worland:

I'm happy to. Well, Dan Marotta is a priest in the Anglican Church in North America and the founding rector of Redeemer Anglican Church in Richmond, Virginia. He was raised in the foothills of the Blue Ridge Mountains and graduated from William & Mary with a degree in family therapy psychology and our very own Denver seminary where he did pastoral training. He's the author of a new book called *Liturgy in the Wilderness: How The Lord's Prayer Shapes the Imagination of the Church in a Secular Age*. A fun fact, he was actually in a pastor's group with Brian Gray, who's a member of the Denver Institute team many years ago, and we're really excited to talk with him today. Dan, welcome to our podcast. Really good to have you here. I know, as I just said, you used to live in Denver. Tell us where you are now and what you're doing these days.

D.J. Marotta:

Thanks, Abby. Thanks, Joanna. Thanks for having me on. So our family is in Richmond, Virginia. Richmond is notorious for being the former capital of the Confederacy, and so as you might imagine, it became a far more complex place to live and minister after George Floyd and some of the turmoil that our nation has been through, but we are glad to be here. We moved here in 2016 in order to plant a new church, Redeemer Anglican Church. And so our little parish is about six and a half years old now. My wife and I have four kids, ages 11, 10, 7 and five, two girls and two boys, and our house is loud all the time. And so yeah, happy to talk more about any of that, but that's kind of the brief profile.

Abby Worland:

That's great. Thank you so much, Dan.

Joanna Meyer:

Okay. To understand your book, it's important to start with the cultural context that you're writing to, and it's right there in the title. You point us to this idea that there is a liturgy that's addressed to the church in the wilderness. And I'm wondering, what in the world do you mean by wilderness?

D.J. Marotta:

Sure thing. So yeah, it's probably actually very important to clarify that given that you all are the Denver Institute for Faith & Work because in a city so proximate to beautiful, wonderful wilderness, natural, creational wilderness, I have found not just for myself, but for most folks who live in this part of the



world, that we have actually very positive associations with that word wilderness. We think, "Oh, the wilderness is something I want to be in. I want to go hiking or skiing or fly-fishing. Like, yes, please take me to the wilderness." But actually that word wilderness, according to the story of the Bible actually has a very different connotation, a very different meaning. So in order to understand the phrase wilderness, we need to do just a little bit of kind of biblical work.

So if I can take all of our listeners back to the Book of Exodus, you've got the people of Israel, they are enslaved in Egypt, and they are crying out for help. And according to the story of the Bible, God hears their cry, He uses Moses and Aaron, He sets them free from slavery in Egypt, He brings them through the waters of the Red Sea, He takes them to Mount Sinai, they receive the law from God telling them how to relate to God and themselves and each other and the world. And they're on their way to this promised land in the Land of Canaan, and they can't wait to get there. But first, where do they have to go? They have to spend 40 years in the wilderness.

And if you just think about that narrative arc of slavery and freedom and crossing through the Red Sea and law, learning how to relate to each other into God, and then on your way towards this glorious future, that narrative arc actually maps onto the Christian life. And I'm sure not everybody listening is a Christian, but this is just a good thing for everyone to recognize that that's actually a narrative that all followers of Jesus embrace, that God sets us free from slavery to sin. He brings us through the waters of baptism. He's teaching us how to be obedient, how to follow Him. And we're on our way towards this glorious future, this new creation that God has in store for His people. But in between, the place where we live all of life is the wilderness.

And the history of the church has actually understood this, and it's just kind of something that I think has been lost more recently. And so, I would want us to do a little bit of reclaiming that the place where we live our lives and therefore the place where God meets us is this kind of wilderness time. And wilderness has looked a lot of different ways all throughout church history. There's the wilderness of persecution under the Roman Empire in the early church. As you work your way through church history, through the early church and into medieval times and then towards the reformation, the wilderness takes a different shape, a different field depending on where and when you live.

Our current cultural moment, I think, could be well-described as a secular age. And so, the shape of the wilderness for us is the wilderness of secularism. And I'm not saying it's better or worse than other previous wilderness eras, but it's the one that we have, and so it's the one that we have to learn how to navigate and therefore the one in which we have to learn how to relate to God and each other and ourselves in the world.



Joanna Meyer:

Yeah. I appreciate in the book you took about wilderness being the rule rather than the exception of a Christ follower's life, and that's a helpful framework for us. I'm wondering, how would you relate this wilderness experience to people's contemporary working lives?

D.J. Marotta:

Sure. Yeah. We could probably go a lot of different places there, Joanna. When I think about what is most people's normal work like day in, day out work experience, I think about this enormous gap between all that we hope for and long for in our work and then our actual lived experience of that work. I think maybe more so than any other time in history, we are looking for significance and meaning and maybe even identity in our work like, "I need to know that my job is making an impact on the world, that it's transforming the world for good, and therefore it needs to say something good about me. Part of how I know that I'm good is by the good work that I do." I'm not trying to bash that idea totally, there's something right about that, there's something creational about that. Part of the way that we bear the image of God in the world is in and through our work.

And so, as human creatures, we are right to have a high value for our work, but it does go off the rails when we try to find too much of our purpose in our identity, only in our actual paid occupations. And so, therefore, when our occupations and our work is frustrating and futile, when we feel either disrespected or ignored or the work itself just doesn't go well, then that sense of wilderness, that sense of, "Oh, I am not where I need to be. My life is not working the way I want it to," I think that that can just become very, very painful for so many of us. And so, I think you're right to name that, Joanna. I think our work is probably one of the most important places where we viscerally feel how wilderness like our lives really are.

Abby Worland:

That's really helpful. Dan, the title of your book is *Liturgy in the Wilderness*, and we just talked about this idea of wilderness. And now I want to talk about the first word in the title, that word liturgy. And we know that this book is really the fruit of a spiritual journey in your own life where you started to adopt a more liturgical way of practicing your faith. Tell us a little bit more about that transition.

D.J. Marotta:

Sure. So it begins with a story, and it's a story that actually includes one of your coworkers, Brian Gray. And don't worry, he comes out the hero in this story, and so we'll only say good things about him. But Brian is a friend that I love and respect very much. So in a particular season of my life, our family had moved from Virginia out to Denver. I was beginning my seminary journey over at Denver Seminary, which was overall a fantastic experience. But I was in a very difficult season of life, I was feeling the wilderness even though I might not have used that language at the time. And here's what I was feeling, what I knew



cognitively, intellectually about God, about living as a Christian, working as a Christian in the world, and what I was experiencing and practicing in following the way of Jesus. The gap between those things was getting wider and wider by the day and month and week and year.

Meaning I was in seminary, I was studying theology and church history and the ancient languages of Greek and Hebrew and all of these things, and you would think, that would be a time of vibrant spiritual growth. And yet what I was actually experiencing was not just that, but actually the opposite, that was feeling more distant from God than ever before. And actually even just the way I lived, I was sort of going down not going up. So the thing I tell people is I was more equipped than ever before to teach a class on the virtue of Christian patience, but I was less patient than ever before like with my wife and with my kids. And I just felt that I was becoming the very kind of hypocrite that we all don't want to be. And this sent me into something of a crisis because I realized, "Oh, I actually don't know how to grow spiritually."

I thought I did, and I thought that reading and learning and studying was like that's kind of what it meant to grow spiritually, but I realized that just learning new data about God isn't the same thing as growing, which I'm sure sounds super obvious to listeners but me like an idiot just did not know that at that time in my life. And through the kindness of some friends, this was made aware to me. So I'm sitting at a table in Jakes Brew pub in Littleton, Colorado with Brian and with two other people, and the three of them already had something of their friendship, and in their generosity and in their kindness, they invited me in, and they invited me into friendship with them.

And all of them were already in these liturgical traditions where they were engaging what it meant to be a follower of Jesus in the historic ancient spiritual disciplines and practices of the church, one of which is liturgical prayer. And so, as I sat with them and drank beer and just complained, I mean, I would like to use a fancy theological word like I was lamenting, but that's not actually accurate. I was complaining about my life and about all of this frustration.

One of them, it may have been Brian kind of leaned in and in a really gentle way said, "Hey, Dan, it sounds like you might actually benefit from engaging some of these ancient practices of the church. What you're struggling with is nothing new. And here's how Christians have engaged this in the past." And I did not want to listen. I pushed back so hard and just said, "You guys are bad friends. You're not listening. I want to be authentic. I want to be genuine. I don't want to do spiritual disciplines. I don't want to just do a bunch of rote, ritualistic stuff, I want to be authentic. I want my authentic soul and heart needs to grow." And that's when one of these guys, and again, it may have been Brian leaned in and then a really gentle but firm way said, "Dan, your authentic self is not that great."

And it was just one of these moments where somebody had the courage and the kindness to just give it to me straight and tell me what I didn't want to hear, but what I needed to hear. And those words just cut me all the way down to the bone. And then in the wake of that, these guys just said, "Hey, why don't you try this, why don't you just try praying the Lord's Prayer maybe three times a day, just morning, noon and evening. Just start there and then we'll kind of work our way from there." And the Lord's Prayer I've



discovered is the original liturgy for a follower of Jesus, it's the original way of liturgically using somebody else's words to engage intimacy with God. The disciples go to Jesus and they say, "Lord, teach us to pray." Which is a normal question for a disciple to ask a rabbi in the first century.

And no doubt, lots of rabbis in the first century had their algorithms and their theorems and they're like, "Okay, here's how you got to pray if you really want to experience God or get God to answer your prayer." And Jesus in this wonderfully counterintuitive, and maybe as we'll discuss later, subversive way gives his disciples this very short liturgy. When you pray, say, and then he gives them Our Father, "Our Father, who art in heaven," and on it goes. And so the Lord's Prayer just has become something of a lifeline for me. It's what I pray when I don't know what else to pray. And it was the starting point for me in beginning to almost kind of rebuild a relationship with God when I was in a place of feeling just very, very distant from God.

Abby Worland:

I think there are listeners to this podcast that don't come from a liturgical tradition, and like you said, I think liturgy is often misunderstood. You use the word rote, ritualistic, and those are often the words that come to mind when we hear the word liturgy. So could you just help us understand what liturgy actually is and help us clarify that?

D.J. Marotta:

Absolutely. Yeah. So that's such a good question, Abby, and to any listeners out there who do feel that way, I am right there with you. I mean, even though I'm an Anglican priest now, it still is my gut instinct to anything that feels overly formal or prescribed, anything that just kind of is written or done by somebody else and I'm being asked to pray it or engage it as if it were mine. So my heart is still pretty sluggish on these things, and I just empathize a lot with anybody who has a problem with this. So here's what I discovered, here's maybe a different way to think about it. Most of us know from other places in our lives that we are formed and shaped and changed from the outside in. So let's just take the world of athletics or just physical health.

We all know that if you really want a healthy body, you don't wait until you feel like going to the gym. First, you go and you go when you don't feel like going, and maybe you need to go with other people who help you go because maybe the communal in nature of it will help. It's like why CrossFit exist, right? Because turns out someone like yelling at you to do something actually helps you do it. And you don't begin by enjoying it, and you certainly don't begin by exercising authentically from a genuine place of desire. No, you engage it because you know somewhere this is healthy. And then over time, as you engage it more and more, you actually begin to enjoy it. People that are in great physical shape actually enjoy working out, which for those of us who are not in great shape, which is like me, we can't imagine, how could that could ever be possible? How could you enjoy that?



And it's this principle of formation from the outside in, beginning with the practice, knowing that later comes the desire, which is really the opposite of the way we tend to think the spiritual life works, which is we begin with desire, then later comes the practice. And so, just reordering that first practice, then desire, formation from the outside, working its way to the inside. The goal, of course, is still absolutely for your heart to be engaged genuinely with the Lord, but sometimes our external practices can actually be the very thing that wakes our heart up and helps us to engage God.

Jeff Hoffmeyer:

Hi. I'm Jeff Hoffmeyer, vice president of Advancement here at Denver Institute for Faith & Work. And I'd like to invite you to become a part of our new monthly partner community. Whether it's a monthly commitment of \$25, \$50, or any amount, your generosity will support Denver Institute's ongoing efforts to help men and women love God, their neighbors and society through their daily work, including this podcast. To say thank you as a monthly partner, you'll receive a welcome box, you'll have exclusive access to private digital content, personalized vocational coaching, and discounts for Denver Institute content and experiences. To become a monthly partner, simply visit denverinstitute.org/give or see the show notes in today's episode. Thank you in advance for your generosity.

Joanna Meyer:

You really pushed my categories in some ways in this book because as you're talking about the liturgical influence of the Lord's Prayer, you use two words that I would never associate with liturgy, and that's the idea that liturgy can have a subversive influence and then it also can spark imagination. And so, I'm wondering if you would unpack those two concepts of how the Lord's Prayer can both have a subversive influence in our lives and culture and how it can spark imagination.

D.J. Marotta:

Yes. Two words that are not often associated with the Lord's Prayer. We'll start with the word subversive. So when you hear the word subversive, most people think of Cold War era terrorist cell groups, that's the thing that comes to mind. Very negative, very devious, subversive just sounds like an inherently negative word. I would propose that subversive is simply a way of undermining one thing in order to replace it with something else. Subversion is a non-direct way of engaging, and most people don't engage anything subversively. There are kind of like three normative postures for engagement for any human being and Christian or not. It's like you look at the big world out there and maybe you're the kind of person who thinks the world is really scary. So you see culture and society and you see stuff happening around you, and it feels scary and intimidating, and you tend to withdraw or retreat. So a defensive posture is one really normal posture that people take towards life, like their goal is to protect and to preserve and to insulate themselves from the big, bad, scary stuff out there. So that's posture number one.

Posture number two is different. You see the big world out there, you see the direction things are going, and you want to be a team player, you want to go with the flow, and so you get swept up in whatever the



zeitgeist of the moment is. It's just a more passive way of engaging the world. Whatever we're all doing, that's what you're going to do. That's posture number two.

Posture number three is someone who sees the big world out there, sees the problems of the world, but instead of retreating out of fear, you attack out of aggression. It's like, "I'm going to go change the world. I'm going to go conquer. I'm going to go win." And again, these postures exist, Christian, non-Christian, inside the church, outside the church. And the three postures are defensive, passive, or aggressive. And those are the three normal ways that most human beings engage.

What I think is so interesting about the person of Jesus is that he does not adopt any of those three in his life and in his ministry. Jesus is not primarily defensive or passive or aggressive. What is Jesus? And when you look at His life and His teaching and just His interactions, the way He engaged people, I really am convinced that the word subversive is probably the best word to describe how Jesus went about living His life and doing His ministry. You think about the incarnation, so Christians are these people who believe that God takes on human flesh and comes to us and the person of Jesus, and the theological word for that is the incarnation.

The incarnation itself is an act of subversion. How does God the Father relate to these rebellious human beings who are corrupting and destroying His world? Does He defend from us? No. Does He just go along with whatever we want? No. Does He attack us? No. He becomes one of us in order to transform us, undermining one thing and replacing it with something else that's subversion. I think about Jesus' teaching. Jesus' teaching is so subversive. You think about the parables, how does a parable work? It's a little bitty story that has obvious internal consistency. So when you hear a parable, you can't disagree with it. Parables are obviously internally consistent. A farmer went to so seed in the field and the birds ate some, and the roots choked out others, but then some of it fell on good soil and it grows.

And you hear the parable, and no matter what you believe, you're kind of like, "Okay, nice story." And then later, it kind of hits you and you go, "Wait a minute, He's talking about me." Oh, but now it's too late, you already believe the parable, but now you realize it applies to you. And so it kind of sweeps your legs. You're like, "Ah, no, I've been subverted." I'm using the word subversive because I'm convinced that the life of Jesus is subversive, the way Jesus ministered in the world is subversive, and the gospel itself is subversive. And so when you think about one of the most important moments in the history of the world, and one of the most important symbols for any Christian, which is the cross, the cross is an act of subversion.

Satan, the devil seeks to put the Son of God to death, and the Son of God uses that death to overthrow both Satan and death itself. The cross is spiritual judo. So judo is that martial art where it's not about punching and kicking, it's about using your opponent's velocity to throw them off balance. So, Joanna, if you and I are in moral combat here and you're practicing judo, if I go to punch you, you're going to grab my hand and pull me off balance, right? Judo master that Joanna actually is. I mean, I'm not trying to be



too silly here, but the cross is spiritual judo. It's like Jesus is using the attack against Him to overthrow the attack itself.

Okay. That's a long explanation. But here's the point. Prayer subverts our imaginations, because in prayer, we are not only expressing to God our deepest, most profound longings and desires, our vision of the good life, our hopes and our longings and our dreams, we're not only expressing those things, but we're doing so in conversation with God who is the source of all creativity and beauty. And so, there's this old Latin phrase that Christians in church history have been using for centuries. And I know some of you're listening and thinking, "Oh, great, this podcast has really gone off the rails because we're talking about Latin now." But just bear with me. It's a very short phrase. And it goes like this, [foreign language 00:27:40]. And it just simply means, the law of praying is the law of believing is the law of living.

What you pray shapes what you believe, which then shapes how you live. A really short way to say that would be prayer subverts your life. Prayer undermines one thing, subverts one thing, and replaces it with something else. And the whole thesis of the book is that that's what the Lord's Prayer does to us if we are willing to engage it, that the Lord's Prayer will change us from the outside in by subverting and undermining the idols of our heart and the unhealthy, dysfunctional, corrupt habits that we have, and actually replacing them with the gospel with Jesus. And that's how the Lord's Prayer changes it. So what I'm trying to do with the Lord's Prayer is open up the hood of the car and look at the engine. The book is supposed to show how does the Lord's Prayer actually do that, how does it work.

Abby Worland:

Dan, I love that phrase from the book. Actually, that was one of the things I put a post-it note on because I think it captures so much of why the Lord's Prayer is so powerful. And so, like you said, the book is about the Lord's Prayer, and we talked about why the prayer as a whole is powerful. And now I want to go into that very opening line of the prayer and examine that in particular. And so, let's explore that first line of the Lord's Prayer specifically as it relates to our listeners' work. The first line of the prayer is, "Our Father in heaven, hallowed be your name." Talk us through that phrase and how it might change our experience of work.

D.J. Marotta:

Sure thing. So yeah, there's a lot we could unpack there, but maybe just briefly, we could say that first word our is so easily glossed over. It doesn't strike us as even the most significant word in that first stanza. But there are a lot packed in there. And if any of our listeners would pause to consider it, it seems like a bit of a strange way to start. I think there are two different kinds of people in the world who pray. I know not everybody prays, but for those who do pray, there's kind of two different kinds of people. There's people who really feel a sense of closeness and intimacy with God, and then there are kinds of people who really don't. And both pray, but the people who feel that intimacy with God, they almost would start the prayer, "My God, my father who are in heaven."



And then the other kind of people you could sort of tongue in cheek called them like the Mr. God, sir people who are like, they get the holiness and the otherness and the reverence and glory of God, but they don't feel the closeness. And they would probably prefer that a priest like me or somebody else sort of do their praying for them. And so that word our is probably feels a little too intimate for that second person and a little too communal for the first person. And so, that first word is doing some really subtle kind of reshuffling of the deck for us where it says to the my God person, "Hey. Remember, there's no private access to God that does not immediately implicate you in the lives of your neighbors and other people, especially brothers and sisters in the church. There is no private access to God, it's always communal, it always involves other people."

And then to the person who feels the kind of holy distance of God, it tells them, "Hey, you're part of the family too. You don't actually need someone to only pray on your behalf. He's your father too, you can actually come to God as well." And so even that first word our takes different camps and different kinds of people and pulls them all together. And so, when I think about our work, and some of us have coworkers, some of us work in relative isolation, but all of us in some way interact with other human beings in our work. We might do it a lot or we might do it a little, but all of our work impacts and engages with other human lives. And that word our has so much to teach us about how we are to relate to other human beings as children of God, with one father.

I think about the end of that stanza. So, "Our Father, who art in heaven, hallowed be your name." And I think about how that word hallow is just a word that nobody uses anymore. And there almost isn't an contemporary English equivalent. So I kept that word in the book because I thought, I don't really know what else to put there. But the idea underneath that phrase, "hallowed be thy name," is that all of us hollow something. And of course that word hallow is to hold something up as the greatest good, like the thing that is most worthy, most desirable. It's that vision of the good life the thing that I'm really chasing after. And what the Lord's Prayer is doing is it's inviting us to say that the thing that we desire most is God Himself.

And I don't know if our listeners or anything like me, but I find that to be remarkably challenging, and maybe this podcast is going to turn into a kind of confession time because I'm Anglican priest. And you would maybe think that someone like me just automatically loves God super easily, but I don't, I'm selfish, I have all kinds of things that I chase after in life that I think are going to make my life feel meaningful and valuable. And I need to be constantly re-centered on desiring God the most, recognizing that all those other things I'm chasing are never going to satisfy me the way that God will.

And what's interesting about the Lord's Prayer is the Lord's Prayer is not a sermon. It doesn't just didactically teach that stuff to you, it just invites you to pray it. And as you pray it, if you're willing to pay attention and engage with your heart, as well as your mouth, what you realize is you're praying things that don't actually align with how you live. And that feeling of discomfort of not being an integrated person, that is actually a way more powerful way to change than just having someone teach at you.



Okay. So I could give long lectures and sermons on why it's important to desire God the most, or we could all just pray "hallowed be thy name," and then have to sit with what that stirs up inside of me. And to connect it to work, I think that's an easy connection because our work is one of the primary places where we do all of our chasing, where we're trying to either in the work itself, in our work find that significance that makes our life feel important and valuable. Or you might not like your work at all, you might be thinking right now, "come on, man, I don't think about my work that way. I'm just trying to make it to Friday so I can go play in the mountains." And it's like, "okay, great. Well then, that's what the work is for. That's the thing you're chasing." But our work is one of the primary places where we do that chasing of the good life. And then that phrase, "hallowed be your name," just in a very gentle, subversive way, invites us to kind of reframe the whole thing.

Joanna Meyer:

Gosh, I love how you said work is where we do so much of our chasing, and it's so true. One of the things I just love about the Lord's Prayer is its vastness and also its portability. I could see people using it at a stoplight as they drive into work like the last light before you pull into the parking lot at the office. Or a friend of mine has talked about praying in the bathroom between meetings, and I just think like it's short enough that you can recenter your heart and your mind in that little window of time, it could be so present with us as we work. Thanks just for unpacking that a little bit more for us. I wanted to give you a chance to have the final word, Dan. We always do that for our podcast guest. We just say the floor is yours. Give us a little exhortation or final charge. I'm wondering how you would speak to our listeners is to think about just living in this subversive, imaginative place in their daily work, what would you charge them to do?

D.J. Marotta:

Well, that's kind of you, and if any listeners are willing to consider it, I think maybe the last thing I'd say, I hope by this time it's very obvious, which is that I would recommend taking up praying the Lord's Prayer on a regular basis. And so, I'll just offer the way I do it. So I have three alarms on my phone, and they go off at 6:00 AM, 12:00 PM, and 10:00 PM. And my goal for each day is to begin the day, to pause in the middle of the day, and then to end the day by praying the Lord's Prayer. And I've got four little kids at home, I'll be honest, it doesn't always happen. I don't have just an unbroken streak of check marks when it comes to this, I fail regularly. But when those alarms go off, it is this regular reminder to pause whatever I'm doing and recenter on the Lord, recenter on Jesus, recenter on the gospel.

And I am not smart enough, intentional enough, virtuous enough to just do that on my own, I actually need the habit, I need the practice. And I'm finding the older I get and the longer I do this, that I don't need the habit less, I need it more, and the habit kind of deepens. It becomes more meaningful over time, not less meaningful over time. And so, sometimes I think the very thing is we worry about when it comes to being rote, ritualistic, senseless, thoughtless things. We worry that they're just going to become meaningless, it's just going to become another thing to do.



And so, I would just want to offer to our listeners, consider making it a habit to pray the Lord's Prayer regularly. If you need some persuading, then I would offer the book as a cultural artifact that seeks to persuade you to pray the Lord's Prayer. And maybe the last thing I'll say is just try it on for size. This is very low risk, I don't think praying the Lord's Prayer is going to do you any harm, but it could do you enormous, enormous good. And so, I would offer that.

Abby Worland:

Dan, thank you so much for being with us today. You've really helped me and hopefully our listeners as well see something that's really familiar, like the Lord's Prayer in a new light, and help us think about it in a new way. And so, we just really appreciate your time today.

D.J. Marotta:

Thanks for having me on. Love the work of Denver Institute for Faith & Work. You guys are doing good stuff.

Joanna Meyer:

Thanks for joining us for today's conversations. In the show notes, I'll include a link to *Liturgy in the Wilderness: How the Lord's Prayer Shapes the Imagination of the Church in a Secular Age* by D.J. Marotta. But also Dan is joining us on May 1st for a Colorado conversation. So if you're here in the Denver area, we encourage you to join us. We'll have a link to the spot on the Denver website where you can find more information about it. But we'll be having a chance to dig into some of the themes in his book in-person. So it's going to be an amazing day. So thanks for joining us on this episode of The Faith & Work Podcast.

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