



Central Lutheran
MINNEAPOLIS

**The Lord's Prayer
Lent 2020 Study**

**Sunday Morning: 9:30 a.m.
Wednesday Nights: 6:00 p.m.**

Welcome

Every year in the season of Lent we return to one section of Martin Luther's *Small Catechism* for study, reflection and conversation. Martin Luther wrote his explanations for each of the central expressions of faith in 1529 after struggling with how little people knew about the essentials of faith. The catechism includes his explanations to the 10 Commandments, the Apostles Creed, the Lord's Prayer, the Sacraments of Baptism and Holy Communion and the Office of the Keys (confession/forgiveness). Luther's *Small Catechism* has been a standard for confirmation instruction in Lutheran Churches for centuries. Yet, Luther intended it for the home, for the daily life of the faithful at the kitchen table.

This study concentrates on the Lord's Prayer. The classes are offered on Sunday mornings at 9:30 am and on Wednesday evenings at 6:00 pm. If you cannot attend one, you can join another. The Sunday schedule includes the next Empowering Conversation, so the catechism class picks up after that week. Here is the schedule for Sundays and Wednesdays for you to note:

March

1 – Sunday

9:30 am – Small Catechism and Lord's Prayer Introduction

4 - Wednesday

6:00 pm – Small Catechism and Lord's Prayer Introduction

8 – Sunday

9:30 am – Lord's Prayer Petitions 1, 2 and 3

11 – Wednesday

6:00 pm – Lord's Prayer Petitions 1, 2 and 3

15 – Sunday

9:30 am – Austen Hartke - Open to the Mystery of God in Diversity

12:00 noon – Empowering Conversations: Austen Hartke - Open to the Mystery of God in Diversity

18 – Wednesday

6:00 pm – Lord's Prayer Petition 4

22 – Sunday

9:30 am – Lord's Prayer Petition 4

25 – Wednesday

6:00 pm – Lord's Prayer Petition 5, 6 and 7

29 – Sunday

9:30 am – Lord's Prayer Petition 5, 6 and 7

April 1 – Wednesday

6:00 pm – Lord's Prayer and Prayers of the Cosmos

The Lord's Prayer

Jesus taught the Lord's Prayer in Matthew 6 and in Luke 11. Along with Psalm 23 it is the central prayer of faith and life in God. Here at Central we use the "contemporary" translation, but many were raised with the traditional translation of the prayer.

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

**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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and forever.
Amen.**

Both translations differ from the original prayer recorded in Matthew and in Luke. The conclusion to the prayer is an addition by the Church. In Lutheran worship the community joins in the conclusion, but if you have been to worship in a Catholic Church you may have been caught as you continued with the conclusion. It is helpful to pause and consider the prayer in both Matthew and Luke's Gospels.

Matthew 6:

Jesus taught them: "Pray then in this way:

Our Father in heaven,
hallowed be your name.

¹⁰Your kingdom come.

Your will be done,
on earth as it is in heaven.

¹¹Give us this day our daily bread.

¹²And forgive us our debts,
as we also have forgiven our debtors.

¹³And do not bring us to the time of trial, but rescue us from the evil one.

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." ²He said to them, "When you pray, say:

Father, hallowed be your name.

Your kingdom come.

³Give us each day our daily bread.

⁴And forgive us our sins,
for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial."

The Lord's Prayer and Martin Luther's Explanations in the Small Catechism

This translation of Luther's explanations is from the ELW, our cranberry hymnal, pages 1163-1164

Introduction: Our Father in heaven.

What is this? or What does this mean?

With these words God wants to attract us, so that we come to believe he is truly our Father and we are truly his children, in order that we may ask him boldly and with complete confidence, just as loving children ask their loving father.

The First Petition: Hallowed be your name.

What is this? or What does this mean?

It is true that God's name is holy in itself, but we ask in this prayer that it may also become holy in and among us.

The Second Petition: Your kingdom come.

What is this? or What does this mean?

In fact, God's kingdom comes on its own without our prayer, but we ask in this prayer that it may also come to us.

The Third Petition: Your will be done on earth as in heaven.

What is this? or What does this mean?

In fact, God's good and gracious will comes about without our prayer, but we ask in this prayer that it may also come about in and among us.

The Fourth Petition: Give us today our daily bread.

What is this? or What does this mean?

In fact, God gives daily bread without our prayer, even to all evil people, but we ask in this prayer that God cause us to recognize what our daily bread is and to receive it with thanksgiving. *What then does "daily bread" mean?* Everything included in the necessities and nourishment for our bodies, such as food, drink, clothing, shoes, house, farm, fields, livestock, money, property, an upright spouse, upright children, upright members of the household, upright and faithful rulers, good government, good weather, peace, health, decency, honor, good friends, faithful neighbors, and the like.

The Fifth Petition: Forgive us our sins, as we forgive those who sin against us.

What is this? or What does this mean?

We ask in this prayer that our heavenly Father would not regard our sins nor deny these petitions on their account, for we are worthy of nothing for which we ask, nor have we earned it. Instead we ask that God would give us all things by grace, for we daily sin much and indeed deserve only punishment. So, on the other hand, we, too, truly want to forgive heartily and to do good gladly to those who sin against us.

The Sixth Petition: Save us from the time of trial.

What is this? or What does this mean?

It is true that God tempts no one, but we ask in this prayer that God would preserve and keep us, so that the devil, the world, and our flesh may not deceive us or mislead us into false belief, despair, and other great and shameful sins, and that, although we may be attacked by them, we may finally prevail and gain the victory.

The Seventh Petition: And deliver us from evil.

What is this? or What does this mean?

We ask in this prayer, as in a summary, that our Father in heaven may deliver us from all kinds of evil—affecting body or soul, property or reputation—and at last, when our final hour comes, may grant us a blessed end and take us by grace from this valley of tears to himself in heaven.

Conclusion: [For the kingdom, the power, and the glory are yours, now and forever.] Amen.

What is this? or What does this mean?

That I should be certain that such petitions are acceptable to and heard by our Father in heaven, for he himself commanded us to pray like this and has promised to hear us. "Amen, amen" means "Yes, yes, it is going to come about just like this."

March 1, Sunday and March 4, Wednesday

Lord's Prayer Introduction: Our Father in heaven

Welcome and Opening Prayer

Introductions

Martin Luther taught that Jesus literally puts the words of prayer into our mouths. Martin Luther teaches in the *Large Catechism*, "God takes the initiative and puts into our mouths the very words and approach we are to use. In this way we see how deeply concerned God is about our needs." As we begin, some preliminary conversations on prayer will lead us to the heart of this central prayer for life and faith.

So, what is prayer? Martin Luther, who loves the dialectic, taught that it is often best to begin in the negative. Prayer is:

1. Not a performance that shows God our sincerity
2. Not perfect worship that brings us to heaven by our "getting it right"
3. Not a way for us to get closer to God, and so tap into what God has
4. Not something we do for God

Prayer works in the other direction – God's presence comes to you. Prayer begins in a deep listening through practices that open us to an awareness of God. Let's pause for a moment and talk about prayer. How do you define prayer, what is prayer for you? What prayer forms open you to an awareness of God?

The Lord's Prayer – the basics

**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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.**

In the 10 Commandments we studied how there is a vertical and horizontal dimension to the law. There is also the same here in the Lord's Prayer. How do you understand these dimensions? How are they at work in the prayer and in our daily lives?

The Small Catechism and Martin Luther

A quick review of Martin Luther's Small Catechism:

- How many sections are there in the Small Catechism?
- What parts are from the Bible, from the tradition and which parts did Luther write?
- What year (roughly) did Martin Luther put together the Small Catechism?

Our Father in Heaven

Here is Martin Luther's explanation to the introduction of the Lord's Prayer

Introduction: Our Father in heaven.

What is this? or What does this mean?

With these words God wants to attract us, so that we come to believe he is truly our Father and we are truly his children, in order that we may ask him boldly and with complete confidence, just as loving children ask their loving father.

I memorized the explanation this way: "Here God encourages us to believe that God is truly our parent, and we are God's children. We therefore are to pray to God with complete confidence just as children speak to their loving parents."

A few questions to open the conversation:

1. How do you pray to God – how do you address God? What are the names we have for God to use in prayer?
2. What does it mean to pray with complete confidence, as children speak to their loving parents?
3. What does it mean that Jesus teaches us to begin this primary prayer with "our?" How is this different than starting the prayer with "my?"
4. What are the benefits and challenges with the word "Father?" It is certainly Jesus' primary word, used by him in New Testament references nearly 170 times. There are benefits and some unique challenges.
5. When do you pray the Lord's Prayer, can you list all the times and situations? Do you pray the Lord's Prayer more frequently in a group or alone? Why?

March 8, Sunday and March 11, Wednesday Lord's Prayer Petitions 1, 2 and 3

Welcome and Opening Prayer

God's name

With God's name begins a thematic movement for Luther that runs through God's kingdom and will, which influences the rest of the prayer. Luther is clear that it is not within our power to change the nature of God's name, kingdom, will or any other perfect gift from God. The holy name of God, the kingdom and God's will always surrounds us in time and places. Luther invites us to consider that the prayer is about our awareness, participation and enjoyment of the gifts.

For this petition, Luther in his *Large Catechism* teaches that God's name is holy, but often our use of it is not holy. How God's name comes to us and how we are to keep it holy, that is the conversation.

In the Small Catechism, Luther explains the petition:

The First Petition: Hallowed be your name.

What is this? or What does this mean?

It is true that God's name is holy in itself, but we ask in this prayer that it may also become holy in and among us.

Here are a few questions for us to open this conversation:

1. First, define "hallowed?" What does it mean if something is "holy" for you?
2. So, what does it mean that we pray to keep God's name holy?
3. What is so important in a name?
4. Any times in your life that you can share when your name was honored – what was the positive outcome?
5. Any times in your life that you can share when your name was not honored – what was the negative outcome?
6. For Luther, God's name is a gift to us in baptism and the life of faith is how that name is kept holy by the alignment of the inner and outer life. For Luther, this petition aligns with the second commandment: You are not to take the name of the God in vain.

Now, continuing in the deep end of the pool, some questions to consider:

1. The Sacraments draw us to the holy name of God for Luther. God's name is given in baptism and sustained each week in communion – where God is named holy for you. At the font and the table, Luther writes in the *Large Catechism*, “God so incorporates us with himself that all that is God's must serve for our use.” It is where we are named and blessed by the holy name of God – Jesus Christ. First, what does it mean for you that you are “named by God?”
2. The Word is the second key for the holy name of God for Luther. Luther asks, how? How does God's name become holy for us? “When both our teaching and our life are godly and Christian,” Luther writes in the *Large Catechism*. When words and actions come together, or we talk and talk and walk the walk, that is when what is holy in heaven is holy on earth, by the power of the Holy Spirit. How deep is the divide between our words and actions? How profound is the struggle to hear all of God's Word and live by all, not select passages or narrow guidelines?

Here is a central, Lutheran theological point: that from the identity as a child of God flow the only hope for a life of positive words spoken and life-giving deeds done in concert. Knowing whose we are is the only hope for how we speak and how we live as the children of God. Telling me how I am to speak or act, does not give me identity. God works in the opposite, right here in this first petition, illuminated by Martin Luther. Life begins in our identity as children of God.

Kingdom and Will

For Martin Luther the prayer for God's kingdom and will follow the same path. God's name is holy in and of itself, God's kingdom comes and God's will is done without our prayer.

The Second Petition: Your kingdom come.

What is this? or What does this mean?

In fact, God's kingdom comes on its own without our prayer, but we ask in this prayer that it may also come to us.

God's kingdom, for Luther, comes first in time through the Word and faith; and then second, the kingdom comes in eternity. Luther is generous in the *Large Catechism* where we pray for the kingdom for all.

How do you understand God's kingdom? How does this petition open us to God's generosity?

The Third Petition: Your will be done on earth as in heaven.

What is this? or What does this mean?

In fact, God's good and gracious will comes about without our prayer, but we ask in this prayer that it may also come about in and among us.

For Luther the prayer for God's will is the prayer to name and confront all that seeks to separate us from God and from God's ways of compassion, kindness, peace and justice. For Luther, it was the battlefield with the devil. For us today we can ponder how we understand the challenges to God's good and generous will for all people.

The key nuance is the Word of God. Usually we pray for ourselves, but here we pray for the will of God to endure, and for us to be sustained in the struggle/tension between God's will and all others.

Where are the places in your life, or in our collective lives in the world, where you see the will of God in tension or conflict with other wills?

Lastly, Jesus teaches us to pray for the kingdom and will of God, on earth as it is in heaven. How does your faith imagine heaven? How is this inspiring for this part of the prayer?

March 18, Wednesday and March 22, Sunday Lord's Prayer Petition 4

Welcome and Opening Prayer

Daily Bread

The Fourth Petition of The Lord's Prayer shifts our focus and attention from God to ourselves. In the first three petitions, we address God as a tender and loving parent, as one who is holy and as one whose kingdom we wish to experience here on earth. In the first three petitions, Jesus draws us into an understanding of God's character and God's realm. As we shift our focus from God to ourselves, we have acknowledged that God is the one tends to our needs and answers our prayers.

So now the stage is set for us to ask God for what we need. The next four petitions are imperative statements beginning with action words – asking God to act on our behalf. Give us, forgive us, save us and deliver us – each of these invite God into relationship with us and into engagement with us in our daily lives.

Some questions to get us started:

1. What are some other imperative statements you use in your daily prayers?
2. What words come to mind for you when you pray?
3. What kinds of things do you ask for in your prayer life?

In the *Small Catechism* Luther explains the petition:

The Fourth Petition: Give us today our daily bread.

What is this? or What does this mean?

God gives daily bread, even without our prayer, to all people, though sinful, but we ask in this prayer that God will help us to realize this and to receive our daily bread with thanks.

Martin Luther describes what is meant by daily prayer as follows:

Daily bread includes everything needed for this life, such as food and clothing, home and property, work and income a devote family, an order community, good government, favorable weather, peace and health, a good name, and true friends and neighbors.

Now, let's look at what it means when we ask God to give us daily bread. In the Lord's Prayer, our request for bread is perhaps the easiest for us to grasp. We

have daily experience with bread. We know what it looks like, feels like, smells like and tastes like. In this petition, we know what we're asking for, or do we? Martin Luther explains that we are to understand daily bread as everything we need for this life. We think of food, but in Luther's explanation, he elaborates and expands our understanding of daily bread to include other things.

1. Why would Luther include home and property, good government and favorable weather as daily bread?
2. Why is a good name important?
3. Why would Martin Luther expand his understanding of daily bread to include such a wide range of things?
4. How does our relationship with God expand our understanding of God providing daily bread?

One of the ways our understanding of daily bread is expanded in this prayer is in the translation. Remember that when we pray The Lord's Prayer, we are praying ancient prayer from another time, in another place written in another language. The concept of daily bread is not a literal translation of this phrase. The word bread is clear to us and to translators, but the word *daily* has been debated for close to 2000 years. So, to put this into perspective, how many of you shivered a little when we made the shift from thee and thine to you and yours? Even our old translation of The Lord's Prayer is just that - a translation. *Epiouosios* (ἐπιούσιος) is the Greek word that we have translated to *daily*. The more literal translation is superessential or supersubstantial (as translated by St. Jerome in roughly 380 AD). The history of the translation is long and complicated and includes a long list of phrases like *bread for the future, bread for today, bread that we need, bread that is necessary*.

1. How do these phrases impact your understanding of daily bread?
2. Do they sound the same or do they sound different to you?
3. What are the other images of bread we hear or read from scripture?
4. How might those biblical images of bread impact the translation we hear in daily bread in English?

As individuals adopted and embraced by God, Luther explains that God provides everything we need – even without our asking for it.

1. Why then do we ask for the things we need in prayer?
2. What does this petition tell us about our relationship with God?
3. How are we to respond as God's people?

March 25, Wednesday and March 29, Sunday Lord's Prayer Petition 5, 6 and 7

Welcome and Opening Prayer

Sin, temptation and evil or forgiveness, preservation and heaven?

These last three petitions can be read either positively in the light of everything God does for us to bring forgiveness, to help us prevail and to bring us at the last to a blessed end, or they can be heard in a more challenging way where we focus on our sinfulness, the trials and temptations we face, and the evil we are up against, or we can hold both these ideas in tension at the same time. Knowing Luther's way of living into paradox, we can safely look to both ways of engagement.

Luther reminds us in his *Large Catechism* that sin is inevitable. We may try to hide from it, but life is not without sin. God is always pouring out forgiveness, but when we ask for forgiveness it is a recognition that we need it. Our ability to forgive others is also the sign and promise and reminder to us that God's forgiveness is ours.

In the *Small Catechism* Luther says:

The Fifth Petition: Forgive us our sins, as we forgive those who sin against us.

What is this? or What does this mean?

We ask in this prayer that our heavenly Father would not regard our sins nor deny these petitions on their account, for we are worthy of nothing for which we ask, nor have we earned it. Instead we ask that God would give us all things by grace, for we daily sin much and indeed deserve only punishment. So, on the other hand, we, too, truly want to forgive heartily and to do good gladly to those who sin against us.

A few things for us to wonder:

1. Luther writes this explanation asking that God would hear our prayer even though we sin. He lived during a time that people believed they had to earn God's love. In what ways today do we act or think or assume that God's love is conditional?
2. How have you understood the little word "as" in this petition? Are we forgiven conditionally by God because we forgive one another? Do we

forgive one another in the same manner that God forgives us? Have you thought of another way “as” can be understood here?

3. When have you been forgiven, and it meant the whole world to you? When have you forgiven someone else and it was meaningful?

Temptation and preservation

Since we know sin is never far from us and God’s forgiveness is for us, Martin Luther tells us that we are bold to pray for God to shield us even a little bit. We ask in this petition that we would not backslide into the sins for which we have so recently asked forgiveness for.

The Sixth Petition: Save us from the time of trial.

What is this? or What does this mean?

It is true that God tempts no one, but we ask in this prayer that God would preserve and keep us, so that the devil, the world, and our flesh may not deceive us or mislead us into false belief, despair, and other great and shameful sins, and that, although we may be attacked by them, we may finally prevail and gain the victory.

More questions:

1. How do you understand temptation? How are the temptations we face similar and different for the folks in Jesus’ day? Luther’s day? Today?
2. Luther writes that “the devil, the world and our flesh” can lead us into sin. What do you think the difference is in these three sources of temptation? How can these categories be meaningful to us today, or are they too full of connotations we can’t work with?
3. On the other side of the coin, what do you think it means to prevail and gain victory over sin? Can you think of times you gained victory over “the devil, the world or your flesh?”
4. Why do you think Luther’s understanding of sin and temptation is so full of war-like words and dualistic? How do you experience this tension between temptation and preservation and keeping us?

Evil and Heaven

I bet you didn't expect to see those two words above with the word "and" between them. What could these two words possibly have in common? Luther in the *Large Catechism* writes that when we are delivered from evil it is the culmination of all the petitions that come before number seven. For to be preserved and delivered from evil means that "God's name is kept holy, God's kingdom must be with us, and God's will be done. After that God will finally preserve us from sin and shame, and, besides, from everything that may hurt or injure us." This is both the Kingdom of Heaven on earth and also the promise of quiet and peace at the ends of our earthly lives.

The Seventh Petition: And deliver us from evil.

What is this? or What does this mean?

We ask in this prayer, as in a summary, that our Father in heaven may deliver us from all kinds of evil—affecting body or soul, property or reputation—and at last, when our final hour comes, may grant us a blessed end and take us by grace from this valley of tears to himself in heaven.

Finally:

How have you been delivered? It is not a verb we often use with people. In what ways have you understood the word delivered and in why ways have you physically experienced delivery in your own body? Are there ways you have seen other people delivered? If so, how?

How is this last petition like a summary to the whole prayer?

Have there been times in your life when you were sure that evil would prevail? How did that make you feel? Have there been times in your life that heaven felt especially close? What was that like?

How do you answer the critics who say there is no God because evil is so rampant? What brings you hope and reassures you of the world's blessedness?

April 1, Wednesday

Lord's Prayer and Prayers of the Cosmos

Welcome and Opening Prayer

Prayers of the Cosmos, Neil Douglas-Klotz

Douglas-Klotz's book is a reflection on the original meaning of Jesus' words. He works from the assumption that the prayer was originally in Aramaic. He also begins with the assumption that Middle Eastern and Hebraic teaching always has three points of view:

1. The intellectual
2. The metaphorical
3. The universal or mystical

For our time tonight, we will consider the basics of his translation. If this is captivating for you, then the best option is to read the book and explore his insights. (We might even consider a book conversation on the book).

With each insight Douglas-Klotz also explores suggestions for prayer. As we move through these translation insights we can pause to discuss and reflect.

1. Our Father in heaven
 - a. Our birth unity
 - i. In Aramaic *abba* or the personal *abwoon* does not specifically connote gender, so could be translated "divine parent." Luther in his own way heard this with his explanation, which we can translate, "as children speak to loving parents."
 - ii. The prayer is deeply tied to creation, new birth, breath, source and sound, radiance, wordless action, silence
2. Hallowed be your name
 - a. Clearing space for the name to live
 - i. Holy is set apart, and by doing that we create a place for it to be
 - ii. In Aramaic it is tied to illumination, our inner breath, letting go, making space, openness, hearing, a "room of one's own," lives within
3. Your kingdom come
 - a. The creative fire
 - i. There is a sense of alignment with the Creator's intent

- ii. The images in the Aramaic are reign of unity, intention, God's rule moves through us to the world, divine union
- 4. Your will be done on earth as in heaven
 - a. Heaven comes to earth: universal compassion
 - i. Heaven and earth meet in compassion. In Aramaic will is not like willpower or willfulness, but desire, like heart's desire.
 - ii. Images in Aramaic are aligned desire, God's and ours, love beyond ideals, uniting all people, one voice and one action,
- 5. Give us this day our daily bread
 - a. The blessings of earthiness: the next step
 - i. In Aramaic bread and understanding come from the same word. Daily is circle of possession, so that what we need is not only the grand picture of the previous petitions but also food and understanding for this moment.
 - ii. Aramaic images are a growing life, illumination in life's needs, simplicity, each home fed, the circle of our lives, wisdom and only what is needed today
- 6. Forgive us our sins as we forgive those who sin against us
 - a. Letting go, heartbeat by heartbeat
 - i. Here we move to a deeper letting go, it is another gift that we can give each other, like bread. There is a sense of returning to the original state
 - ii. Aramaic images are untying the cords, releasing, forgiving the past, lightening the load, releasing the secret, untangle the knots so new knots can be tied.
- 7. Save us from the time of trial and deliver us from evil
 - a. Remembrance: the birth of new creation and liberty
 - i. In Aramaic there is no outer leading into temptation, it is clearly "don't let us enter." There is a sense of forgetfulness, don't let us loose ourselves in appearance or distractions.
 - ii. The word is not "evil," but more so "unripeness" or inappropriate action. What delays us from a deeper life, from good fruits, hopeful life?
 - iii. Aramaic images are to not let surface things that delude us, false appearances, stagnation; rather freedom for the path of joy, free us from what holds us back.

A few questions to consider

What captured your imagination as we moved through this prayer?

Did any of the images open up a particular petition for you?

Do you see the complexity of an Aramaic prayer, translated into Greek, then perhaps Latin, then to English (in 1611 AD), and then updated in English?

Closing Prayer: One Possible Translation from the Aramaic

Thank you

Thank you so very much for joining this holy conversation on the Lord's Prayer. It has been a gift to each of us that you were a part of this opportunity to reflect on the central prayer of faith.

Spring Study: The Book of Psalms

You are invited to join the Wednesday study for an overview of the Book of Psalms. The Wednesday class will meet on April 22, 29, May 6 and 13. The same material will also be shared (with two lessons condensed into one) on Sunday mornings, April 26, May 3 and 10.