

God's Will be Done



The title of this leaflet is, in part, a quotation from the Lord's Prayer in Matthew 6:10, and is linked to the words preceding it, "Your kingdom come." It also connects directly with Jesus on the Mount of Olives just before his arrest and death, when he prayed, "My Father, if this cannot pass unless I drink it, your will be done." (Matthew 26:42).

We pray, "Your will be done", every time we say the Lord's Prayer, and perhaps are not always thinking about what we are saying. If we are, we may tend to think of it as applying to a group of Christians rather than individuals. Yet, surely it must apply also to individuals, and all people who allow God to work in them and through them, enabling God's will to be done and God's kingdom to come on earth.

The photo above, shows part of the sanctuary at All Saints Anglican Church, Kempsey. At the top on the wall, it depicts Jesus dying on a cross, with a vase of flowers on each side. An altar is in the centre, a place of sacrifice, which for Christians is also a communion table where we are one with God and with one another, and on which six candles give light.

This picture is a mixture of suffering, joy and unity. A combination that illustrates something of the life of Jesus, and of our own lives. Jesus could have

had a triumphant, peaceful life without any criticism, pain or violence, but it was not like that, and yet it was a life in which God's will was done.

Such a life was based on God's love, which Jesus expressed by loving God, all human beings, and all of God's creation. Further, in Matthew 5:44-45, Jesus tells *us* to also base our lives on God's love. "Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous."

If we start loving others by praying for those in need, we may find it difficult to know what to pray for. We are not sure what is best for a particular person, situation, or for ourselves. I often end up by praying, that regardless of what I have prayed for, let God's will be done. This echoes Jesus' prayer on the Mount of Olives, referred to on page 1.

When we base our lives and relationships on God's love, and abide in Christ's love, (John 15:9), then we are not only to pray for others, but also to show respect and care for all. Human beings are part of God's loved creation. We all breathe the same air to keep alive, and as members of the one family of God, we have a responsibility for one another.

If we can accept and try to act out loving relationships with all others, it makes it difficult to support the killing of people and the destroying of homes in conflicts, such as in the Middle East, and in the war between Ukraine and Russia. We can also include antisemitism, which seems to have grown of late in Australia, and was revealed in violent actions last December at Bondi. Such destructive behaviour, has no place in relationships between us and any Jews we might encounter. If we regard all other people as brothers or sisters, can we accept them as belonging to us, and desire their well-being?

In our own lives, we may find it hard at times to care for others and help them when they are in need, especially if they reject us, have behaved immorally or have hurt members of our family or friends. Yet God's kingdom, I believe, is surely a place where doing God's will means caring for *all* others, even animals, plants and our environment.

To conclude this reflection, I shall draw on an article by Charlotte Ree on page 12, of the Australian Weekend Magazine, July 11-12, 2026. It is entitled "The Bare Bones. Discarded things need love." It concerns a medieval graveyard in London, UK, called "Cross Bones Graveyard." It is a place said to be,

“unconsecrated ground, where generations of women are buried: prostitutes, paupers, single mothers, the unwanted. Women pushed to their limits in life and denied dignity in death.”

Over the past years, Zanna, a woman living opposite the graveyard, has worked with others to protect the ground from having buildings erected on it or the railways taking it over. She cares for what others have rejected. Zanna has done this, not to support the acts of the women buried there, but because she believes that all people are to be respected, cared for and to belong. The point is made that London is full of monuments celebrating important people etc., but this graveyard is a “monument to care.”

I can understand the graveyard as also being a place where the past is being healed, and perhaps the present too. Today, Zanna has extended her caring to encompass forsaken and ignored people, chipped crockery, etc.. Although Zanna is not identified in the article as a Christian, I am confident God’s will is being done by her, and God’s kingdom is coming into being through her actions.

I believe that God loves *all* of God’s creation, particularly the broken and abandoned, and we, helped and guided by the Holy Spirit, are also to love others as God loves them.

*Sister Helen CSC
August 2026*