

Lord's Prayer

For other uses, see [Lord's Prayer \(disambiguation\)](#), [Our Father \(disambiguation\)](#) and [Pater Noster \(disambiguation\)](#).

The **Lord's Prayer** (also called the **Our Father** or *Pa-*



James Tissot – The Lord's Prayer (Le Pater Noster) – Brooklyn Museum

ter Noster among other names) is a venerated Christian prayer that, according to the [New Testament](#), Jesus taught as the way to pray.^[1]

Two versions of this prayer are recorded: a longer form in the [Gospel of Matthew](#) as part of the [Sermon on the Mount](#), and a shorter form in the [Gospel of Luke](#) as a response by Jesus to a request by “one of his disciples” to teach them “to pray as John [the Baptist] taught his disciples.”^[2] The context of the prayer in Matthew is a discourse deploring people who pray ostentatiously.

The original text of the prayer (in Greek) uniquely contains the word *epiousios*, which does not appear in any other classical or Koine Greek literature, and is also the only adjective in the prayer. While controversial, the most common English language translation of this word is "daily". The prayer concludes with “deliver us from evil” in Matthew, and with “lead us not into temptation” in Luke. The first three of the seven petitions in Matthew

address God; the other four are related to human needs and concerns. Some Christians, particularly Protestants, conclude the prayer with a [doxology](#), a later addendum appearing in some manuscripts of Matthew.

Underscoring the scope and foundational importance of the Lord's Prayer, initial words on the topic from the [Catechism of the Catholic Church](#) teach that it “is truly the summary of the whole gospel.”^[3] The prayer is used by most Christian churches in their worship; with exceptions, the liturgical form is the Matthean. Although theological differences and various modes of worship divide Christians, according to Fuller Seminary professor Clayton Schmit, “there is a sense of solidarity in knowing that Christians around the globe are praying together ... and these words always unite us.”^[4]

In biblical criticism, the prayer's absence in the Gospel of Mark together with its occurrence in Matthew and Luke has caused scholars who accept the two-source hypothesis (against other document hypotheses) to conclude that it is probably a logion original to Q.^[5]

1 Text

1.1 Original Greek text and Vulgate Latin translation

1.2 Liturgical Greek and Latin texts

1.3 English versions

Main article: [History of the Lord's Prayer in English](#)

There are several different English translations of the Lord's Prayer from Greek or Latin, beginning around AD 650 with the [Northumbrian translation](#). Of those in current liturgical use, the three best-known are:

- The translation in the 1662 Anglican *Book of Common Prayer* (BCP) of the Church of England
- The slightly modernized form used in the 1928 version of the Prayer Book of the Episcopal Church in the United States of America (along with the [doxology](#)) and in the English vernacular translation of the Catholic Mass
- The 1988 translation of the ecumenical English Language Liturgical Consultation (ELLC)

Pa-ter noster, qui es in cæ-lis:

sancti- fī- cé- tur nomen tu- um;

advé- ni- at régnum tu- um;

fī- at vo- lúntas tu- a,

sic- ut in cæ- lo et in terra.

Pa- nem nostrum co- ti- di- ánum

da no- bis hó- di- e;

et dimitte no- bis dé- bi- ta nostra,

sic- ut et nos dimít- timus

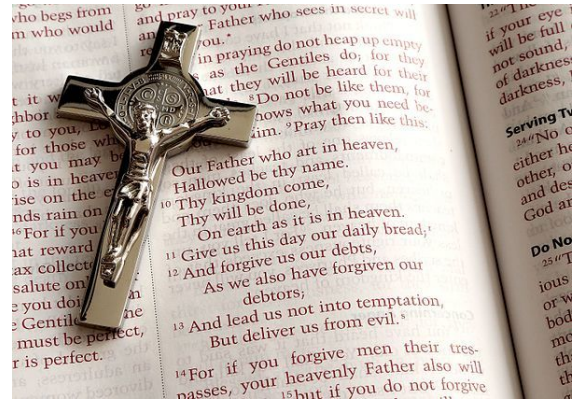
de- bi- tó- ri- bus nostris;

et ne nos indú- cas in tenta- ti- ó- nem;

sed lí- be- ra nos a ma- lo.

The Lord's Prayer in Gregorian chant

The square brackets in three of the texts below indicate the doxology often added at the end of the prayer by Protestants and, in a slightly different form, by the



A crucifix on an open Bible showing an English translation of the prayer (from Matthew)

Byzantine Rite (“For thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.”^[14]), among whom the prayer proper is usually recited by the cantors and congregation in unison, and the doxology by the priest as the conclusion of the prayer. The Anglican Book of Common Prayer adds it in some services but not in all. Older English translations of the Bible, based on late Byzantine Greek manuscripts, included it, but it is excluded in critical editions of the New Testament, such as that of the United Bible Societies. It is absent in the oldest manuscripts and is not considered to be part of the original text of Matthew 6:9–13. The Catholic Church has never attached it to the Lord’s Prayer, but has included it in the Roman Rite Mass as revised in 1969, not as part of the Our Father but separated from it by a prayer called the *embolism* spoken or sung by the priest (in the official ICEL English translation: “Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.”) that elaborates on the final petition, “Deliver us from evil.” For more information on this doxology, see *Doxology*, below. When Reformers set out to translate the King James Bible, they assumed that a Greek manuscript they possessed was ancient and therefore adopted the phrase “For thine is the kingdom, the power, and the glory forever” into the Lord’s Prayer. Later scholarship demonstrated that the manuscript was actually a late addition based on Eastern liturgical tradition.

Other English translations are also used.

Though Matthew 6:12 uses the term *debts*, the older English versions of the Lord’s Prayer uses the term *trespasses*, while ecumenical versions often use the term *sins*. The latter choice may be due to Luke 11:4, which uses the word *sins*, while the former may be due to Matthew 6:14 (immediately after the text of the prayer), where Jesus speaks of *trespasses*. As early as the third century,

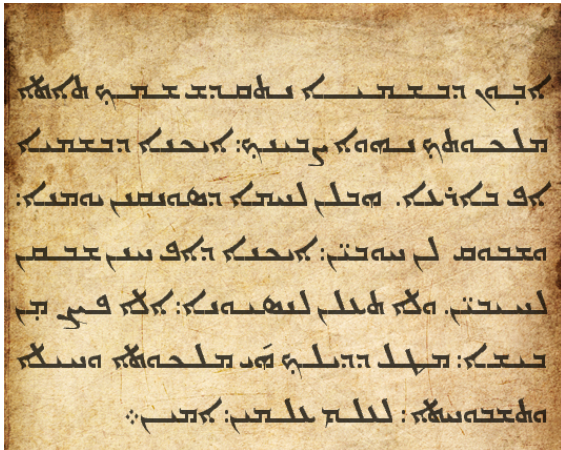
Origen of Alexandria used the word *trespasses* (παρὰ-πτώματα) in the prayer. Though the Latin form that was traditionally used in Western Europe has *debita* (*debts*), most English-speaking Christians (except Scottish Presbyterians and some others of the Reformed tradition), use *trespasses*. The Presbyterian Church (U.S.A.), the Established Presbyterian Church of Scotland as well as the Congregational denomination follow the version found in Matthew 6 in the Authorized Version (known also as the King James Version), which in the prayer uses the words “debts” and “debtors”.

All these versions are based on the text in Matthew, rather than Luke, of the prayer given by Jesus:

1.4 Aramaic translation

See also: Aramaic primacy

The Lord’s Prayer exists in the Aramaic language in the



The Lord’s Prayer in Syriac, a dialect of Aramaic

Syriac Peshitta version of the New Testament. The dialect of Syriac in which it is written is not the dialect that would have been spoken by Jesus of Nazareth or his followers.^[19] However, the dialects are quite similar.

2 Analysis

Subheadings use 1662 *Book of Common Prayer* (BCP) (see above)

2.1 Introduction

Correct KJV

“Our Father, who art in heaven,”

Incorrect version

“Our Father, which art in heaven,”^[20]



The Lord’s Prayer in Greek

This explains that God, the Father, rests in Heaven, and the plural word “Our” indicates that there are a group of God’s children who call him Father.

2.2 First Petition

“Hallowed be thy Name;”

See also: Names of God in Christianity and Matthew 6:9

Former Archbishop of Canterbury Rowan Williams explains this phrase as a petition that people may look upon God’s name as holy, as something that inspires awe and reverence, and that they may not trivialize it by making God a tool for their purposes, to “put other people down, or as a sort of magic to make themselves feel safe”. He sums up the meaning of the phrase by saying: “Understand what you’re talking about when you’re talking about God, this is serious, this is the most wonderful and frightening reality that we could imagine, more wonderful and frightening than we can imagine.”^[21]

2.3 Second Petition

“Thy kingdom come;”

See also: Matthew 6:10

“This petition has its parallel in the Jewish prayer, ‘May

he establish his Kingdom during your life and during your days.^[22] In the gospels Jesus speaks frequently of God's kingdom, but never defines the concept: "He assumed this was a concept so familiar that it did not require definition."^[23] Concerning how Jesus' audience in the gospels would have understood him, G. E. Ladd turns to the concept's Hebrew Biblical background: "The Hebrew word *malkuth* [...] refers first to a reign, dominion, or rule and only secondarily to the realm over which a reign is exercised. [...] When *malkuth* is used of God, it almost always refers to his authority or to his rule as the heavenly King."^[24] This petition looks to the perfect establishment of God's rule in the world in the future, an act of God resulting in the eschatological order of the new age.^[25]

The request for God's *kingdom* to come is commonly interpreted at the most literal level: as a reference to the belief, common at the time, that a *Messiah figure* would bring about a *kingdom of God*. Traditionally, the coming of God's kingdom is seen as a divine gift to be prayed for, not a human achievement. This idea is frequently challenged by groups who believe that the Kingdom will come by the hands of those faithful who work for a better world. These believe that Jesus' commands to feed the hungry and clothe the needy are the kingdom to which he was referring.

Hilda C. Graef notes that the operative Greek word, *basileia*, means both kingdom and kingship (i.e., reign, dominion, governing, etc.), but that the English word kingdom loses this double meaning.^[26] Kingship adds a psychological meaning to the petition: one is also praying for the condition of soul where one follows God's will.

2.4 Third Petition

"Thy will be done in earth, as it is in heaven:"

See also: [Matthew 6:10](#)

John Ortberg interprets this phrase as follows: "Many people think our job is to get my afterlife destination taken care of, then tread water till we all get ejected and God comes back and torches this place. But Jesus never told anybody—neither his disciples nor us—to pray, 'Get me out of here so I can go up there.' His prayer was, 'Make up there come down here.' Make things down here run the way they do up there."^[27] The request that "thy will be done" is God's invitation to "join him in making things down here the way they are up there."^[27]

2.5 Fourth Petition

"Give us this day our daily (*epiousios*) bread;"

See also: [Matthew 6:11](#)

See also: [Epiusios](#)

As mentioned earlier in this article, the original word *ἐπιούσιος* (*epiousios*), commonly characterized as *daily*, is unique to the Lord's Prayer in all of ancient Greek literature. The word is almost a *hapax legomenon*, occurring only in Luke and Matthew's versions of the Lord's Prayer, and nowhere else in any other extant Greek texts. While *epiousios* is often substituted by the word "daily," all other New Testament translations from the Greek into "daily" otherwise reference *hemeran* (ἡμέραν, "the day"), which does not appear in this usage.^{[28][29][30][31][32][33][34][35][36][37][38]}

Via linguistic parsing, Jerome translated "ἐπιούσιον" (*epiousios*) as "supersubstantialem" in the Gospel of Matthew, but chose "cotidianum" ("daily") in the Gospel of Luke. This wide-ranging difference with respect to meaning of *epiousios* is discussed in detail in the current *Catechism of the Catholic Church* by way of an inclusive approach toward tradition as well as a literal one for meaning: "Taken in a temporal sense, this word is a pedagogical repetition of "this day," to confirm us in trust "without reservation." Taken in the qualitative sense, it signifies what is necessary for life, and more broadly every good thing sufficient for subsistence. Taken literally (*epiousios*: "super-essential"), it refers directly to the Bread of Life, the Body of Christ, the "medicine of immortality," without which we have no life within us."^[39]

Epiusios is translated as *supersubstantialem* in the Vulgate (Matthew 6:11) and accordingly as *supersubstantial* in the Douay-Rheims Bible (Matthew 6:11).

Barclay M. Newman's *A Concise Greek-English Dictionary of the New Testament*, published in a revised edition in 2010 by the United Bible Societies has the following entry:

ἐπιούσιος, ον (εἰμί) of doubtful meaning, *for today; for the coming day; necessary for existence*^[40] It thus derives the word from the preposition *ἐπί* (*epi*) and the verb *εἰμί* (*eimi*), from the latter of which are derived words such as *οὐσία* (*ousia*), the range of whose meanings is indicated in *A Greek-English Lexicon*.^[41]

2.6 Fifth Petition

"And forgive us our trespasses, as we forgive them that trespass against us;"

See also: [Matthew 6:12](#)

The Presbyterian and other Reformed churches tend to use the rendering "forgive us our debts, as we forgive our debtors". Roman Catholics, Anglicans and Methodists are more likely to say "trespasses ... those who trespass against us".^[42] The "debts" form appears in the first English translation of the Bible, by John Wycliffe in 1395 (Wycliffe spelling "dettis"). The "trespasses" version ap-

pears in the 1526 translation by William Tyndale (Tyndale spelling “trespasses”). In 1549 the first Book of Common Prayer in English used a version of the prayer with “trespasses”. This became the “official” version used in Anglican congregations.

After the request for bread, Matthew and Luke diverge slightly. Matthew continues with a request for debts to be forgiven in the same manner as people have forgiven those who have debts against them. Luke, on the other hand, makes a similar request about sins being forgiven in the manner of debts being forgiven between people. The word “debts” (ὀφειλήματα) does not necessarily mean financial obligations, as shown by the use of the verbal form of the same word (ὀφείλετε) in passages such as Romans 13:8. The Aramaic word *hōbā* can mean “debt” or “sin”.^{[43][44]} This difference between Luke’s and Matthew’s wording could be explained by the original form of the prayer having been in Aramaic. The generally accepted interpretation is thus that the request is for forgiveness of sin, not of supposed loans granted by God.^[45] Asking for forgiveness from God was a staple of Jewish prayers. It was also considered proper for individuals to be forgiving of others, so the sentiment expressed in the prayer would have been a common one of the time.

Anthony C. Deane, Canon of Worcester Cathedral, suggests that the choice of the word “ὀφειλήματα” (debts), rather than “ἁμαρτίας” (sins), indicates a reference to failures to use opportunities of doing good. He links this with the parable of the sheep and the goats (also in Matthew’s Gospel), in which the grounds for condemnation are not wrongdoing in the ordinary sense but failure to do right, missing opportunities for showing love to others.^{[Matt. 25:31–46][46]}

“As we forgive...”. Divergence between Matthew’s “debts” and Luke’s “sins” is relatively trivial compared to the impact of the second half of this statement. The verses immediately following the Lord’s Prayer,^[Matt. 6:14–15] show Jesus teaching that the forgiveness of our sin/debt (by God) is contingent on how we forgive others. Later, Matthew elaborates with Jesus’ parable of the unforgiving servant.^[Matt. 18:23–35] In this parable, forgiveness from the king (God) is conditional on the servant’s forgiveness of a small debt owed to him.

2.7 Sixth Petition

“And lead us not into temptation,”

See also: Matthew 6:13

Interpretations of the penultimate petition of the prayer—not to be led by God into *peirasmos*—vary considerably. The range of meanings of the Greek word “πειρασμός” (*peirasmos*) is illustrated in The New Testament Greek Lexicon. In different contexts it can mean temptation, testing, trial, experiment. Although the traditional En-

glish translation uses the word “temptation” and Carl Jung saw God as actually leading people astray,^[47] Christians generally interpret the petition as not contradicting James 1:13–14: “Let no one say when he is tempted, ‘I am being tempted by God’, for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire.” Some see the petition as an eschatological appeal against unfavourable Last Judgment, a theory supported by the use of the word “peirasmos” in this sense in Revelation 3:10. Others see it as a plea against hard tests described elsewhere in scripture, such as those of Job.^[48] It is also read as: “Do not let us be led (by ourselves, by others, by Satan) into temptations”. Since it follows shortly after a plea for daily bread (i.e., material sustenance), it is also seen as referring to not being caught up in the material pleasures given. A similar phrase appears in Matthew 26:41 and Luke 22:40 in connection with the prayer of Jesus in Gethsemane.^[49] Joseph Smith, the founder of The Church of Jesus Christ of Latter-day Saints, in a translation of the Holy Bible that wasn’t completed before his death, used this wording: “And suffer us not to be led into temptation”^[50]

2.8 Seventh Petition

“But deliver us from evil:”

See also: Matthew 6:13

Translations and scholars are divided over whether the final word here refers to “evil” in general or “the evil one” (the devil) in particular. In the original Greek, as well as in the Latin translation, the word could be either of neuter (evil in general) or masculine (the evil one) gender. Matthew’s version of the prayer appears in the Sermon on the Mount, in earlier parts of which the term is used to refer to general evil. Later parts of Matthew refer to the devil when discussing similar issues. However, the devil is never referred to as *the evil one* in any known Aramaic sources. While John Calvin accepted the vagueness of the term’s meaning, he considered that there is little real difference between the two interpretations, and that therefore the question is of no real consequence. Similar phrases are found in John 17:15 and 2 Thessalonians 3:3.^[51]

2.9 Doxology

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

See also: Matthew 6:13

The doxology of the prayer is not contained in Luke’s version, nor is it present in the earliest manuscripts of Matthew,^[52] representative of the Alexandrian text, al-

though it is present in the manuscripts representative of the Byzantine text.^[53] Most scholars do not consider it part of the original text of Matthew.^{[54][55]} New translations generally omit it.^[56]

The first known use of the doxology, in a less lengthy form (“for yours is the power and the glory forever”),^[57] as a conclusion for the Lord’s Prayer (in a version slightly different from that of Matthew) is in the *Didache*, 8:2. It has similarities with 1 Chronicles—“Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.” In the Byzantine Rite, a similar doxology is sung within the context of the *Divine Liturgy*. Following the last line of the prayer, the priest sings “For thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.”

Latin Church Roman Catholics, as well as some Lutherans,^[58] do not include the doxology when reciting the Lord’s Prayer; but it was added as an independent item, not as part of the Lord’s Prayer, in the Roman Rite Mass of 1970. The Anglican Book of Common Prayer sometimes gives the Lord’s Prayer with the doxology, sometimes without.^[59] Most Protestants append it to the Lord’s Prayer.

3 Use as a language comparison tool



Detail of the *Europa Polyglotta* published with *Synopsis Universae Philologiae* in 1741; the map gives the first phrase of the Lord’s Prayer in 33 different languages of Europe.

In the course of Christianization, one of the first texts to be translated between many languages has historically been the Lord’s Prayer, long before the full Bible would be translated into the respective languages. Since the 16th century, collections of translations of the prayer have often been used for a quick comparison of languages.

The first such collection, with 22 versions, was

Mithridates de differentis linguis by Conrad Gessner (1555; the title refers to Mithridates VI of Pontus who according to Pliny the Elder was an exceptional polyglot).

Gessner’s idea of collecting translations of the prayer was taken up by authors of the 17th century, including Hieronymus Megiserus (1603) and Georg Pistorius (1621). Thomas Lüdeken in 1680 published an enlarged collection of 83 versions of the prayer, of which three were in fictional philosophical languages. Lüdeken quotes as a *Barnum Hagiis* as his source for the exotic scripts used, while their true (anonymous) author was Andreas Müller. In 1700, Lübeck’s collection was re-edited by B. Mottus as *Oratio dominica plus centum linguis versionibus aut characteribus reddita et expressa*. This edition was comparatively inferior, but a second, revised edition was published in 1715 by John Chamberlain. This 1715 edition was used by Gottfried Hensel in his *Synopsis Universae Philologiae* (1741) to compile “geographico-polyglot maps” where the beginning of the prayer was shown in the geographical area where the respective languages were spoken. Johann Ulrich Kraus also published a collection with more than 100 entries.^[60]



Lord’s Prayer in Classical Chinese

These collections continued to be improved and expanded well into the 19th century; Johann Christoph Adelung and Johann Severin Vater in 1806–1817 published the prayer in “well-nigh five hundred languages and dialects”.^[61]

Samples of scripture, including the Lord’s Prayer, were published in 52 oriental languages, most of them not previously found in such collections, translated by the

brethren of the Serampore Mission and printed at the mission press there in 1818.

4 Relation to Jewish prayer

There are similarities between the Lord's Prayer and both biblical and post-biblical material in Jewish prayer especially Kiddushin 81a (Babylonian).^[62] "Hallowed be thy name" is reflected in the *Kaddish*. "Lead us not into sin" is echoed in the "morning blessings" of Jewish prayer. A blessing said by some Jewish communities after the evening *Shema* includes a phrase quite similar to the opening of the Lord's Prayer: "Our God in heaven, hallow thy name, and establish thy kingdom forever, and rule over us for ever and ever. Amen." There are parallels also in 1 Chronicles 29:10–18.^[63]

Rabbi Aron Mendes Chumaceiro has said^[64] that nearly all the elements of the prayer have counterparts in the Jewish Bible and Deuterocanonical books: the first part in Isaiah 63:15–16 ("Look down from heaven and see, from your holy and beautiful habitation ... For you are our Father ...") and Ezekiel 36:23 ("I will vindicate the holiness of my great name ...") and Ezekiel 38:23 ("I will show my greatness and my holiness and make myself known in the eyes of many nations ..."), the second part in Obadiah 1:21 ("Saviours shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD's") and 1 Samuel 3:18 ("... It is the LORD. Let him do what seems good to him"), the third part in Proverbs 30:8 ("... feed me with my apportioned bread"), the fourth part in Sirach 28:2 ("Forgive your neighbour the wrong he has done, and then your sins will be pardoned when you pray"). "Deliver us from evil" can be compared with Psalm 119:133 ("... let no iniquity get dominion over me."). Chumaceiro says that, because the idea of God leading a human into temptation contradicts the righteousness and love of God, "Lead us not into temptation" has no counterpart in the Jewish Bible/Christian Old Testament.

The word "πειρασμός", which is translated as "temptation", could also be translated as "test" or "trial", making evident the attitude of someone's heart. Well-known examples in the Old Testament are God's test of Abraham (Genesis 22:1), his "moving" (the Hebrew word means basically "to prick, as by weeds, thorns") David to do (numbering Israel) what David later acknowledged as sin (2 Samuel 24:1–10; see also 1 Chronicles 21:1–7), and the Book of Job.

5 See also

- Amen
- Baba Yetu, a composition by Christopher Tin in which the lyrics are a Swahili translation of the prayer

- Catechism of the Catholic Church on The Lord's Prayer
- Christian Worship
- *Didache* early book of rituals which mentions saying the prayer 3 times daily
- Discourse on ostentation, a portion of the Sermon on the Mount
- Epiouosios, for the meaning of the phrase usually rendered as "our daily bread"
- Five Discourses of Matthew
- High Priestly Prayer
- The Lord's Prayer (Sister Janet Mead song)
- Lord's Prayer in Eucharistic theology
- *Novum Testamentum Graece*, the primary source for most contemporary New Testament translations
- Pierres de Lecq
- Prayer in Christianity
- Prayer in the New Testament
- Prayer
- Textus Receptus

6 References

6.1 Notes

- [1] "Pray then in this way" (Matthew 6:9 NRSV); "When you pray, say" (Luke 11:2 NRSV)
- [2] Luke 11:1 NRSV
- [3] "Catechism of the Catholic Church - The summary of the whole Gospel". Retrieved 14 October 2016.
- [4] Kang, K. Connie. "Across the globe, Christians are united by Lord's Prayer." *Los Angeles Times*, in *Houston Chronicle*, p. A13, April 8, 2007
- [5] Farmer, William R., *The Gospel of Jesus: The Pastoral Relevance of the Synoptic Problem*, Westminster John Knox Press (1994), p. 49, ISBN 978-0-664-25514-5
- [6] The text given here is that of the latest edition of *Greek New Testament* of the United Bible Societies and in the Nestle-Aland *Novum Testamentum Graece*. Most modern translations use a text similar to this one. Most older translations are based on a Byzantine-type text with ἐπὶ τῆς γῆς in line 5 (verse 10) instead of ἐπὶ γῆς, and ἀφίμεν in line 8 (verse 12) instead of ἀφήκαμεν, and adding at the end (verse 13) the doxology ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

- [7] Three editions of the Vulgate: the Clementine edition of the Vulgate, which varies from the *Nova Vulgata* only in punctuation and in having “ne nos inducas” in place of “ne inducas nos”, and another edition of the Vulgate, which has “qui in caelis es” in place of “qui es in caelis”; “veniat” in place of “adveniat”; “dimisimus” in place of “dimitimus”; “temptationem” in place of “tentationem”.
- [8] In the *Nova Vulgata*, the official Latin Bible of the Catholic Church, the last word is capitalized, indicating that it is a reference to *Malus* (the Evil One), not to *malum* (evil).
- [9] The doxology associated with the Lord’s Prayer in Byzantine Greek texts is found in four *Vetus Latina* manuscripts, only two of which give it in its entirety. The other surviving manuscripts of the *Vetus Latina* Gospels do not have the doxology. The Vulgate translation also does not include it, thus agreeing with critical editions of the Greek text.
- [10] The Greek Orthodox Church uses a slightly different Greek version. which can be found in the *Divine Liturgy of St. John Chrysostom* (Greek Orthodox Liturgy of St. John Chrysostom), as presented in the 1904 text of the Ecumenical Patriarchate of Constantinople] and various Greek prayer books and liturgies. This is the Greek version of the Lord’s Prayer most widely used for prayer and liturgy today, and is similar to other texts of the Byzantine text-type used in older English Bible translations, with ἐπὶ τῆς γῆς instead of ἐπὶ γῆς on line 5 and ἀφίεμεν instead of ἀφήκαμεν (present rather than aorist tense) in line 8. The last part, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν, is said by the priest after the prayer.
- [11] 2002 edition; 1962 edition, pp. 312–313
- [12] The version of the Lord’s Prayer most familiar to Christians until the Protestant Reformation, and beyond for Catholics, is that in the Roman Missal, which has had cultural and historical importance for most regions where English is spoken. The text is used in the Roman Rite liturgy (Mass, Liturgy of the Hours, etc.). It differs from the Vulgate in having *cotidianum* in place of *supersubstantialem*. It does not add the Byzantine doxology: this is never joined immediately to the Lord’s Prayer in the Latin liturgy or the Latin Bible, but it appears, in the form *quia tuum est regnum, et potestas, et gloria, in saecula*, in the Mass of the Roman Rite, as revised in 1969, separated from the Lord’s Prayer by the prayer, *Libera nos, quaesumus...* (the embolism), which elaborates on the final petition, *libera nos a malo* (deliver us from evil). Others have translated the Byzantine doxology into Latin as *quia tuum est regnum; et potentia et gloria; per omnia saecula* or *in saecula saeculorum*.
- [13] In editions of the Roman Missal prior to that of 1962 (the edition of Pope John XXIII) the word *cotidianum* was spelled *quotidianum*.
- [14] In Greek: Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα· τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
- [15] “The 1928 Book of Common Prayer: Family Prayer”. Retrieved 14 October 2016.
- [16] Catechism of the Catholic Church
- [17] “The Communion.”. Retrieved 14 October 2016.
- [18] Praying Together
- [19] Casey, Maurice. (1998). *The Aramaic Sources of Mark’s Gospel*. Cambridge University Press. p. 4.
- [20] Our Father - The prayer which Jesus Christ taught to His disciples. - Catholic Planet. Retrieved 21 January 2016.
- [21] Rowan Williams, *The Lord’s Prayer*
- [22] G. Dalman, *The Words of Jesus* (1909), 99. As cited in G. E. Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans 1974), 137
- [23] George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism*, Eerdmans (Grand Rapids: 1974), 45.
- [24] George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism*, Eerdmans (Grand Rapids: 1974), 46–47.
- [25] G. E. Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans 1974), 136–137
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Comment

- Jewish Encyclopedia
- Max Heindel: Rosicrucian view
- Jehovah's Witnesses view
- Rudolf Steiner lecture
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7 External links

Text

- The Lord's Prayer in many languages of the world

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