

Us

Most Popular   New Releases   Top Picks

eBook Finder...

SEARCH

# THE LORD'S PRAYER

Article Id: WHEBN0000532931

Reproduction Date:

Title: *The Lord's Prayer* 

Author: *World Heritage Encyclopedia*

Language: *English*

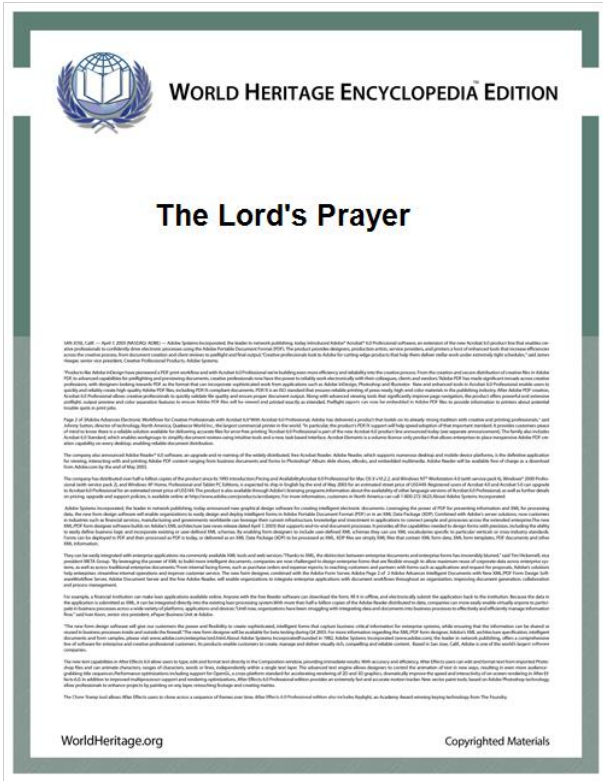
Subject: *Esperanto grammar, Ido (language), Louis Armstrong, Siouxsie and the Banshees, Tagalog language, The Freddie Mercury Tribute Concert, The Big Fisherman, Jazz on a Summer's Day, 1963 in music, 100 Club Punk Special*

Collection:


Publisher: *World Heritage Encyclopedia*

Publication

Date:



 Flag as Inappropriate

 Email this Article

# THE LORD'S PRAYER

**The Lord's Prayer** is a central prayer in Christianity also commonly known as the *Our Father* and in Latin as the *Pater Noster*. In the New Testament, it appears in two forms: a longer form in the Gospel of Matthew <sup>[6:9–13]</sup> as part of the Sermon on the Mount, and a shorter form in the Gospel of Luke, <sup>[11:1–4]</sup> as a response by Jesus to a request by "one of his disciples" to teach them "to pray as John taught his disciples". 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 our needs and concerns. The liturgical form is the Matthean. Some Christians, particularly Protestants, conclude the prayer with a doxology, a later addendum appearing in some manuscripts of *Matthew*.

The prayer as it occurs in Matthew 6:9–13

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

The prayer as it occurs in Luke 11:2–4

Father,  
 hallowed be your name.  
 Your kingdom come.  
 .  
 .  
 Give us each day our daily bread,  
 and forgive us our sins  
 for we ourselves forgive everyone who is indebted to us.  
 And lead us not into temptation.

The context of the prayer in *Matthew* is a discourse deploring people who pray ostentatiously: Jesus instructs his listeners to pray in the manner prescribed in the prayer. Taking into account its structure, flow of subject matter and emphases, one interpretation<sup>[1]</sup> of the Lord's Prayer is as a guideline on how to pray rather than something to be learned and repeated by rote. The New Testament records Jesus and his disciples praying on several occasions, but never this specific prayer, so the application and understanding of the prayer during the ministry of Jesus is unknown.

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.<sup>[2]</sup>

On Easter Sunday 2007, it was estimated that many of the two billion Catholic, Anglican, Protestant and Eastern Orthodox Christians who were sharing in the celebration of Easter would read, recite, or sing the short prayer in hundreds of languages.<sup>[3]</sup> 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."<sup>[3]</sup>

## TEXT

## CONTENTS

- Text
  - Greek and Latin versions
  - English versions
  - Aramaic version
- Analysis
  - Introduction
  - First Petition
  - Second Petition
  - Third Petition
  - Fourth Petition
  - Fifth Petition
  - Sixth Petition
  - Seventh Petition
  - Doxology
- Use as a language comparison tool
- Relation to Jewish prayer
- Latter-day Saint view
- See also
- References
- External links

## GREEK AND LATIN VERSIONS

Given here is the Greek text of Matthew 6:9–13 and the Latin text used in the Catholic Latin liturgy.

### Original text in Greek<sup>[4]</sup>

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·  
ἀγασθήτω τὸ ὄνομά σου·  
ἐλθέτω ἡ βασιλεία σου·  
γενηθήτω τὸ θέλημά σου·  
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·  
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·  
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·  
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

### Latin liturgical version<sup>[5]</sup>

Pater noster, qui es in caelis:  
sanctificetur Nomen Tuum;  
adveniat Regnum Tuum;  
fiat voluntas Tua,  
sicut in caelo, et in terra.  
Panem nostrum cotidianum da nobis hodie;  
et dimitte nobis debita nostra,  
sicut et nos dimittimus debitoribus nostris;  
et ne nos inducas in tentationem;  
sed libera nos a Malo!<sup>[6]</sup>

The Latin version of this prayer has had cultural and historical importance for most regions where English is spoken. The text used in the liturgy (Mass, Liturgy of the Hours, etc.) differs slightly from that found in the Vulgate<sup>[7]</sup> Jerome is considered to be responsible for changes such as the use of "supersubstantialem" instead of "cotidianum" as a translation of "ἐπιούσιον" (epiousios) in the Gospel of Matthew, though not in the Gospel of Luke.<sup>[8]</sup>

The doxology associated with the Lord's Prayer 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.

In the Latin Rite liturgies, this doxology is never attached to the Lord's Prayer. Its only use in the Roman Rite liturgy today<sup>[9]</sup> is in the Mass as revised after the Second Vatican Council. It is there placed not immediately after the Lord's Prayer, but instead after the priest's prayer, *Libera nos, quaesumus...*, elaborating on the final petition, *Libera nos a malo* (Deliver us from evil).

## ENGLISH VERSIONS

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 Catholic mass and (along with the doxology) in the 1928 version of the Prayer Book of the Episcopal Church in the United States of America

The 1988 translation of the ecumenical English Language Liturgical Consultation (ELLC)

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 Eastern Orthodox ("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."<sup>[10]</sup>), 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 Analysis, 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.

**Catholic** (without doxology)<sup>[11]</sup>

and **1928 Anglican BCP** (with doxology)<sup>[12]</sup>

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.  
[*The 1928 BCP adds:*  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever.]  
Amen.

**1662 Anglican BCP**<sup>[13]</sup>

Our Father, which art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive them that trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
[For thine is the kingdom,  
the power, and the glory,  
for ever and ever.]  
Amen.

**1988 ELLC**<sup>[14]</sup>

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 for ever.] Amen.

Other English translations are also used.

Though 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:

**ESV)**

**"Pray then like this: 'Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.'"**

**ESV)**

**And he said to them, "When you pray, say: 'Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'"**

## ARAMAIC VERSION

The Lord's Prayer exists in the Aramaic language in the form given to it in the probably 2nd-century 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.<sup>[15]</sup> However, the dialects are quite similar.

## ANALYSIS

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

## INTRODUCTION

"Our Father, who art in heaven"

## FIRST PETITION

"Hallowed be thy name" Former Archbishop of Canterbury Rowan Williams explains this phrase as a petition that people may look upon God's name (which is his word, his presence) 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 others down or 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."<sup>[16]</sup>

## SECOND PETITION

"Thy kingdom come"

"This petition has its parallel in the Jewish prayer, 'May he establish his Kingdom during your life and during your days.'<sup>[17]</sup> 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."<sup>[18]</sup> 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."<sup>[19]</sup> 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.<sup>[20]</sup>

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.

## THIRD PETITION

"Thy will be done" 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."<sup>[21]</sup> 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."<sup>[21]</sup>

## FOURTH PETITION

"Give us this day our daily bread" The more personal requests break from the similarity to the

## FIFTH PETITION

"And forgive us our trespasses, as we forgive them that trespass against us" The Presbyterian and other Reformed churches tend to use "debts ... debtors". Roman Catholics, Anglicans and Methodists are more likely to say "trespasses ... those who trespass against us".<sup>[26]</sup> The "debts" form appears in the first English translation of the Bible, by John Wycliffe in 1395 (Wycliffe spelling "dettis"). The "trespasses" version appears in the 1526 translation by William Tyndale (Tyndale spelling "treaspases"). 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 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, suggested that the choice of the word "ὀφειλήματα" (debts), rather than "ἁμαρτίας" (sins), indicated a reference to failures to use opportunities of doing good. He linked 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. <sup>[Matt. 25:31–46]]</sup><sup>[28]</sup>

"As we forgive...". Divergence between Matthew's "debts" and Luke's "trespasses" is relatively trivial compared to the impact of the second half of this statement. The verses immediately following the Lord's Prayer, <sup>[Matt. 6:14–15]]</sup> 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. <sup>[Matt. 18:23–35]]</sup> In this parable, forgiveness from the king (God) is conditional on the servant's forgiveness of a small debt owed to him.

## SIXTH PETITION

"And lead us not into temptation" 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

## SEVENTH PETITION

"But deliver us from evil" Translations and scholars are divided over whether *the evil* mentioned in the final petition refers to

## DOXOLOGY

"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen" The doxology of the prayer is not contained in Luke's version, nor is it present in the earliest manuscripts of Matthew, representative of the Alexandrian text, but is present in the manuscripts representative of the Byzantine text.<sup>[33]</sup> It is thus absent in the oldest and best manuscripts of Matthew,<sup>[34]</sup> and most scholars do not consider it part of the original text of Matthew.<sup>[35][36]</sup> Modern translations generally omit it.<sup>[37]</sup>

The first known use of the doxology, in a less lengthy form ("for yours is the power and the glory forever"), Protestants attach it to the Lord's Prayer.

## USE AS A LANGUAGE COMPARISON TOOL

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 the testimony 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 Hagijs* 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.<sup>[41]</sup>

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".<sup>[42]</sup>

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.

A translation of the Lord's Prayer is one of the few texts J. R. R. Tolkien ever wrote in his most expansive fictional language, Quenya, that he did not originally compose himself as part of his universe for *The Lord of the Rings*. Because Tolkien was a practicing Catholic, the doxology is excluded from his translation.

## 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).

Rabbi Aron Mendes Chumaceiro has said 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 (Book of Job).

## LATTER-DAY SAINT VIEW

The Church of Jesus Christ of Latter-day Saints does not use the Lord's Prayer in worship. They believe that Jesus gave it as an inspired example for correct prayer and not as a set text to be repeated using "vain repetitions".<sup>[46]</sup>

The Book of Mormon<sup>[47]</sup> includes a version of the Lord's Prayer in an account of Jesus' sermon to a people in the Western Hemisphere shortly after his Resurrection. The English phraseology strongly resembles the text of Matthew in the Authorized King James Version of the New Testament.<sup>[48]</sup> It includes the doxological ending, generally considered by critical scholars to be a later interpolation to Matthew from The Didache of the Twelve Apostles.<sup>[49]</sup> The Book of Mormon account records that Jesus taught the entire Sermon on the Mount, with several slight differences to the version contained in Matthew.

## SEE ALSO

Amen

Baba Yetu, a composition by Christopher Tin in which the lyrics are aSwahili 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

*Epiousios*, for the meaning of the phrase usually rendered as "our daily bread"

Five Discourses of Matthew

High Priestly Prayer

Lord's Prayer in Eucharistic theology

Pierres de Lecq

Prayer in Christianity

Prayer in the New Testament

Prayer

## Notes

## Bibliography

Albright, W.F. and C.S. Mann. "Matthew." *The Anchor Bible Series*. New York: Doubleday & Company, 1971.

Augsburger, Myron. *Matthew*. Waco, Texas: Word Books, 1982.

Barclay, William. *The Gospel of Matthew: Volume 1 Chapters 1–10*. Edinburgh: Saint Andrew Press, 1975.

Beare, Francis Wright. *The Gospel According to Matthew*. Oxford: B. Blackwell, 1981.

from the website of Marquette University; also reprinted in *New Testament Essays* (1965)

Clontz, T.E. and J., "The Comprehensive New Testament with complete textual variant mapping and references for the Dead Sea Scrolls, Philo, Josephus, Nag Hammadi Library, Pseudepigrapha, Apocrypha, Plato, Egyptian Book of the Dead, Talmud, Old Testament, Patristic Writings, Dhammapada, Tacitus, Epic of Gilgamesh", Cornerstone Publications, 2008,

Filson, Floyd V. *A Commentary on the Gospel According to St. Matthew*. London: A. & C. Black, 1960.

Fowler, Harold. *The Gospel of Matthew: Volume One*. Joplin: College Press, 1968

France, R.T. *The Gospel According to Matthew: an Introduction and Commentary*. Leicester: Inter-Varsity, 1985.

Hendriksen, William. *The Gospel of Matthew*. Edinburgh: Banner of Truth Trust, 1976

Hill, David. *The Gospel of Matthew*. Grand Rapids: Eerdmans, 1981

"Lilies in the Field." *A Dictionary of Biblical Tradition in English Literature*. David Lyle Jeffrey, general editor. Grand Rapids: W.B. Eerdmans, 1992.

Lewis, Jack P. *The Gospel According to Matthew*. Austin, Texas: R.B. Sweet, 1976..

Luz, Ulrich. *Matthew 1–7: A Commentary*. trans. Wilhlem C. Linss. Minneapolis: Augsburg Fortress, 1989.

Morris, Leon. *The Gospel According to Matthew*. Grand Rapids: W.B. Eerdmans, 1992.

Schweizer, Eduard. *The Good News According to Matthew*. Atlanta: John Knox Press, 1975

Underhill, Evelyn, *Abba. A meditation on the Lord's Prayer*(1940); reprint 2003.

## EXTERNAL LINKS

### Text

Template:Sister-inline

The Lord's Prayer in 1,697 languages and dialects

Pater Noster : a chirographic opus in one hundred and twenty-six languages, by Z. W. Wolkowski

Matthew 6:9–13 in the English Standard Version Bible, set to music

Matthew 6:9–13 in the King James Version Bible, set to music by Ralph Merrifield. New Hope Music, used by permission

The Lord's Prayer Parsed : A unique interpretation of The Lord's Prayer

### Comment

Catechism of the Catholic Church

Jewish Encyclopedia

Max Heindel: Rosicrucian view

Jehovah's Witnesses view

Rudolf Steiner lecture

The communal nature of The Lord's Prayer

Lord's Prayer		
<b>Life of Jesus: Sermon on the Mount or on the Plain</b>		
Preceded by <b>Beatitudes</b> in the <b>Sermon on the Mount</b>	<b>New Testament</b> <b>Events</b>	Succeeded by <b>The Birds of Heaven</b> in the <b>Sermon on the Mount</b>

## Articles Related to the Lord's Prayer

## Prayers and the Catholic Church

**Prayers of the Mass**

Agnus Dei |  
*Apostles' Creed* |  
Confiteor |  
Gloria in excelsis Deo |  
Gloria Patri |  
Kyrie Eleison |  
Litany of the Saints |  
*Niceno-Constantinopolitan (Nicene) Creed* |  
**Pater Noster** |  
Sanctus |  
*Signum Crucis*

Alma Redemptoris Mater |  
*Angelus* |  
Ave Maria |  
Ave Maris Stella |  
Ave Regina Caelorum |  
Fatima Prayer |  
*Magnificat* |  
*Memorare* |  
*Regina Coeli* |  
*Rosary* |  
*Salve Regina* |  
Sub Tuum Praesidium |  
Three Hail Marys

**Other prayers**

*Act of Contrition* |  
Adoro te devote |  
*Angele Dei* |  
*Anima Christi* |  
Athanasian Creed |  
Ave Verum Corpus |  
Benedictus |  
*De Profundis* |  
Jesus Prayer |  
Laudes Divinae |  
Miserere mei |  
Morning offering |  
Nunc Dimittis |  
O Salutaris Hostia |  
Penitential Psalms |  
*Prayer before a Crucifix* |  
Prayer of Saint Francis |  
Prayer to Saint Michael |  
*Requiem Aeternam* |  
*Spiritual Communion* |  
*Tantum Ergo* |  
*Te Deum* |  
Thanksgiving after Communion |  
*Veni Creator Spiritus* |  
*Veni Sancte Spiritus* |  
*Visit to the Blessed Sacrament* |  
*Way of the Cross*

Order of Mass in the Roman Rite

**Forms**

Pre-Tridentine Mass |  
Tridentine Mass  
extraordinary form )  
|  
Mass of Paul VI

**Types**

Low Mass |  
*Missa Cantata* |  
Solemn Mass |  
Pontifical High Mass |  
Papal Mass |  
Ritual Masses  
Chapter and Conventual Mass |  
Coronation Mass |  
Nuptial Mass |  
Red Mass |  
Requiem Mass )  
|  
*sine populo* |  
Votive Mass

**Pre-Mass:** |

Vesting prayers in the sacristy |  
*Asperges me*  
*Vidi aquam* in Eastertide )

**Liturgy of the Word:** |

Sign of the Cross |  
Psalm 43 |  
Entrance Antiphon |  
Penitential Rite  
*Confiteor / Kyrie* )  
|  
*Gloria* |  
*Dominus vobiscum* |  
*Collect*  
*Oremus* )  
|  
First Reading |  
Responsorial Psalm or Gradual |  
Epistle |  
*Alleluia*  
Gospel verse / sequence )  
|  
Gospel |  
Homily |  
*Credo*  
Niceno-Constantinopolitan Creed or Apostles' Creed )  
|  
General Intercessions

**Liturgy of the Eucharist:** |



Order of Mass

Offertory

*Orate fratres / prayer over the gifts*

|

Preface

*Sursum corda / Sanctus / Hosanna*

|

Eucharistic Prayer/Canon of the Mass

oblation / *epiclesis* / Words of Institution / elevation / *anamnesis* |

texts & rubrics |

Roman Canon

History )

|

Eucharistic Prayer II |

Eucharistic Prayer IV )

|

Memorial Acclamation |

**Lord's Prayer**

embolism / doxology )

|

*Pax* |

Sign of peace |

*Agnus Dei* |

Fraction |

Holy Communion

Communion antiphon )

|

Ablutions |

Postcommunion |

Dismissal

*Ite, missa est / Benedicamus Domino*

|

Last Gospel

**Post-Mass:** |

Leonine prayers |

Recessional hymn

**Participants**

Acolyte |  
Altar server  
female )  
|  
Bishop |  
Boat boy |  
Cantor |  
Choir |  
Crucifer |  
Deacon |  
Extraordinary minister of Holy Communion |  
Laity  
Eucharistic Congress )  
|  
Lector |  
Priest |  
Subdeacon |  
Usher

**Parts of the Sanctuary / Altar**

Altar crucifix |  
Altar rails |  
Ambo |  
Communion bench |  
Credence table |  
Kneeler |  
Lavabo |  
Misericord |  
Piscina |  
Tabernacle

**Altar cloths**

Altar linens |  
Antependium |  
Burse |  
Chalice veil |  
C corporal |  
Lavabo towel |  
Pall |  
Purificator

**Candles and lamps**

Altar candle |  
Altar candlestick |  
Paschal candle |  
Sanctuary lamp |  
Triple candlestick |  
Votive candle

**Liturgical objects**

Altar bell |  
Aspergillum |  
Censer |  
Chalice |  
Ciborium |  
Collection basket |  
Cruet |  
Flabellum |  
Funghellino |  
Holy water |  
Incense  
use )  
|  
Manuterge |  
Paten |  
Processional cross |  
Pyx |  
Sacramental bread  
wafer )  
|  
Sacramental wine (or must) |  
Thurible |  
Water

**Liturgical books of the Roman Rite**

Ceremonial of Bishops |  
Gospel Book |  
Graduale |  
Lectionary |  
Roman Missal

**Vestments (pontifical)**

Alb |  
Amice |  
Chasuble |  
Dalmatic |  
Episcopal sandals |  
Liturgical colours |  
Headcover |  
Humeral veil |  
Pallium |  
Stole |  
Surplice |  
Tunicle |  
Vimpa

**Liturgical year  
(Roman Calendar)**

Advent |  
Christmastide |  
Ordinary Time |  
*Septuagesima* |  
Lent |  
Passiontide |  
Holy Week  
Paschal Triduum )  
|  
Eastertide |  
Ascensiontide

**Eucharistic discipline**

Abstemius |  
*Anima Christi* |  
Concelebration |  
Church etiquette |  
Closed Communion |  
Communion and the developmentally disabled |  
Communion under both kinds |  
Denial of Communion  
Canon 915 )  
|  
Eucharistic fast |  
First Communion |  
Frequent Communion |  
Genuflection |  
Host desecration |  
Infant communion |  
Intinction |  
Reserved sacrament |  
Thanksgiving after Communion |  
Viaticum

**Eucharistic theology**

Body and Blood of Christ |  
Corpus Christi (feast) |  
Crucifixion of Jesus and substitutionary atonement |  
*Epiousios* |  
Grace *ex opere operato* |  
*In persona Christi* |  
Historical roots of Catholic Eucharistic theology |  
*Koinonia* |  
Last Supper |  
*Mirae Caritatis* |  
*Mysterium Fidei* (encyclical) |  
Origin of the Eucharist |  
Real presence |  
Transubstantiation |  
Year of the Eucharist

## Regulations and concepts

*Ad orientem* & *versus populum* |

Calendar of saints |

Canon law |

Code of Rubrics |

Commemoration |

Ecclesiastical Latin |

General Instruction of the Roman Missal |

Holy day of obligation |

Intercession of saints |

Ordinary & propers |

*Pro multis* |

Sunday

Lord's Day )

|

Vernacular

Agape feast |

Catholic liturgy |

Christian prayer

effects of prayer )

|

Congregation for Divine Worship |

Council of Trent |

*Ecclesia de Eucharistia* |

Eucharistic adoration & benediction

*Dominicae Cena* / Holy Hour )

|

Eucharistic miracle |

Fermentum |

Fourth Council of the Lateran |

Gelineau psalmody |

Gregorian chant |

History of the Roman Canon |

*Lex orandi, lex credendi* |

Liturgical Movement |

Liturgical reforms of Pope Pius XII |

*Mediator Dei* |

*Missale Romanum* (apostolic constitution) |

Pope Paul VI |

Roman Catholic theology |

Sacraments of the Catholic Church |

Second Vatican Council

*Sacrosanctum Concilium* )

|

Tridentine Mass |

*Summorum Pontificum* |

*Tra le sollecitudini*

## Related

# Order of the Divine Service in Lutheranism

## Preparatory Service

Entrance hymn and Trinitarian formula (known as the Invocation) |  
Penitential Rite including the Confiteor and Declaration of Grace (or *Asperges* on Easter)

*Introit* |  
*Gloria Patri* |  
*Kýrie* |  
Gloria |  
*Dominus vobiscum* |  
*Oremus* |  
Collect |  
Old Testament reading |

## The Service of the Word

gradual (or Responsorial Psalm) |  
Epistle |  
*Alleluia* (tract during Lent) |  
Gospel |  
Hymn of the day |  
Homily or Postil (Sermon) |  
Nicene Creed (Athanasian Creed on Trinity Sunday) |  
Offertory |  
Prayers of the Faithful

## The Service of the Eucharist

Preface (*Sursum corda* / *Sanctus* / Hosanna) |  
*Eucharistic Prayer* (*Epiclesis* / Words of Institution / Memorial Acclamation) |  
**Lord's Prayer** |  
Sign of peace / *pax* (elevation) |  
Agnus Dei |  
Distribution |  
*Nunc dimittis* |  
Postcommunion |  
*Benedicamus Domino* |  
Benediction |  
Dismissal |  
*Ite, missa est*

## Participants

Acolyte |  
bishop |  
cantor |  
choir |  
crucifer |  
deacon |  
elder |  
laity |  
lector |  
Pastor (or Priest) |  
usher

**Parts of the Sanctuary**

altar |  
altar bell |  
altar crucifix |  
altar rails |  
kneeler |  
piscina |  
processional cross |  
tabernacle

**Candles**

altar candle |  
paschal candle |  
sanctuary lamp |  
votive candle

**Liturgical vessels**

ciborium |  
chalice |  
cruet

**Liturgical objects**

collection basket |  
holy water |  
incense (use) |  
paten |  
sacramental bread (wafer) |  
sacramental wine |  
thurible

**Vestments**

alb |  
chasuble |  
dalmatic |  
geneva gown |  
humeral veil |  
stole |  
surplice |  
tunicle

**Liturgical books and hymnals**

Agenda |  
Christian Worship |  
Evangelical Lutheran Hymn-Book |  
Evangelical Lutheran Hymnary |  
Evangelical Lutheran Worship |  
Lutheran Book of Worship |  
Lutheran Hymnal |  
Lutheran Hymnal with Supplement |  
Lutheran Service Book |  
Lutheran Worship |  
Service Book and Hymnal

This article was sourced from Creative Commons Attribution-ShareAlike License; additional terms may apply. World Heritage Encyclopedia content is assembled from numerous content providers, Open Access Publishing, and in compliance with The Fair Access to Science and Technology Research Act (FASTR), Wikimedia Foundation, Inc., Public Library of Science, The Encyclopedia of Life, Open Book Publishers (OBP), PubMed, U.S. National Library of Medicine, National Center for Biotechnology Information, U.S. National Library of Medicine, National Institutes of Health (NIH), U.S. Department of Health & Human Services, and USA.gov, which sources content from all federal, state, local, tribal, and territorial government publication portals (.gov, .mil, .edu). Funding for USA.gov and content contributors is made possible from the U.S. Congress, E-Government Act of 2002.

Crowd sourced content that is contributed to World Heritage Encyclopedia is peer reviewed and edited by our editorial staff to ensure quality scholarly research articles.

By using this site, you agree to the Terms of Use and Privacy Policy. World Heritage Encyclopedia™ is a registered trademark of the World Public Library Association, a non-profit organization.

## SUGGESTIONS

### ESPERANTO GRAMMAR

---

#### ENCYCLOPEDIA ARTICLE

Esperanto, Grammatical number, Syntax, Ido (language), Interlingua

READ  
MORE

### IDO (LANGUAGE)

---

#### ENCYCLOPEDIA ARTICLE

Esperanto, World War I, Kraków, International auxiliary language, Constructed language

READ  
MORE

### LOUIS ARMSTRONG

---

#### ENCYCLOPEDIA ARTICLE

YouTube, Ella Fitzgerald, Jazz, Bing Crosby, The Beatles

READ  
MORE

### SIOUXSIE AND THE BANSHEES

---

#### ENCYCLOPEDIA ARTICLE

The Creatures, The Cure, Punk rock, The Glove, John McGeoch



READ  
MORE

## TAGALOG LANGUAGE

---

### ENCYCLOPEDIA ARTICLE

Marinduque, Philippines, Filipino language, Visayan languages, Javanese language

READ  
MORE

Copyright © 2020 World Library Foundation. All rights reserved. eBooks from Project Gutenberg are sponsored by the World Library Foundation,  
a 501c(4) Member's Support Non-Profit Organization, and is NOT affiliated with any governmental agency or department.

Using the Lord's Prayer to Transform Christianity's most famous prayer is also its most powerful. 8 Petitions of the Lord's Prayer. The Lord's Prayer is the prayer Jesus told his disciples to pray. They requested, "Lord, teach us... Related Prayer Video. Add some inspiration to your inbox. Sign up for Beliefnet's Prayer of the Day newsletter! Please also opt me in for Exclusive Offers from Beliefnet's Partners Privacy and Data Policy. From time to time you will also receive Special Offers from our partners. The Pilgrim Way: The Lord's Prayer. Light a candle. Your Calling. Evening Prayer from the day after Ascension Day until the Day of Pentecost. Evening Prayer on Friday. Evening Prayer on Monday. The Lord's Prayer, also called the Our Father (Latin: Pater Noster), is a central Christian prayer which, according to the New Testament, Jesus taught as the way to pray: Pray then in this way (Matthew 6:9 NRSV). When you pray, say (Luke 11:2 NRSV). Two versions of this prayer are recorded in the gospels: a longer form within the Sermon on the Mount in the Gospel of Matthew, and a shorter form in the Gospel of Luke when "one of his disciples said to him, 'Lord, teach us to pray, as John taught