

*The Lord's Prayer - New Advent and [get the full contents of this website as an instant download](#).
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(What are the Seven Petitions within the Our Father prayer?)

Although the Latin term *oratio dominica* is of early [date](#), the phrase "Lord's Prayer" does not seem to have been generally familiar in [England](#) before the [Reformation](#). During the [Middle Ages](#) the "Our Father" was always said in Latin, even by the uneducated. Hence it was then most commonly known as the *Pater noster*. The name "Lord's prayer" attaches to it not because [Jesus Christ](#) used the [prayer](#) Himself (for to ask forgiveness of [sin](#) would have implied the acknowledgment of guilt) but because He taught it to His [disciples](#). Many points of interest are suggested by the history and employment of the Our Father. With regard to the English text now in use among [Catholics](#), we may note that this is derived not from the [Rheims Testament](#) but from a version imposed upon [England](#) in the reign of [Henry VIII](#), and employed in the 1549 and 1552 editions of the "[Book of Common Prayer](#)". From this our present [Catholic](#) text differs only in two very slight particulars: "*Which art*" has been modernized into "*who art*", and "*in earth*" into "*on earth*". The version itself, which accords pretty closely with the translation in [Tyndale's New Testament](#), no doubt owed its general acceptance to an ordinance of 1541 according to which "his Grace perceiving now the great diversity of the translations (of the Pater noster etc.) hath willed them all to be taken up, and instead of them hath [caused](#) an uniform translation of the said Pater noster, Ave, [Creed](#), etc. to be set forth, willing all his loving subjects to learn and use the same and straitly commanding all parsons, [vicars](#) and [curates](#) to read and teach the same to their parishioners". As a result the version in question became universally familiar to the nation, and though the [Rheims Testament](#), in 1581, and [King James's translators](#), in 1611, provided somewhat different renderings of [Matthew 6:9-13](#), the older form was retained for their [prayers](#) both by [Protestants](#) and [Catholics](#).

As for the [prayer](#) itself the version in [St. Luke 11:2-4](#), given by [Christ](#) in answer to the request of His [disciples](#), differs in some minor details from the form which [St. Matthew \(6:9-15\)](#) introduces in the middle of the Sermon on the Mount, but there is clearly no reason why these two occasions should be regarded as identical. It would be almost inevitable that if [Christ](#) had taught this [prayer](#) to His [disciples](#) He should have repeated it more than once. *It seems probable, from the form in which the Our Father appears in the "Didache", that the version in St. Matthew was that which the Church adopted from the beginning for liturgical purposes.* Again, no great importance can be attached to the resemblances which have been traced between the petitions of the Lord's prayer and those found in [prayers](#) of Jewish origin which were current about the [time](#) of [Christ](#). There is certainly no reason for treating the [Christian](#) formula as a plagiarism, for in the first place the resemblances are but partial and, secondly we have no evidence that Jewish [prayers](#) were really anterior in [date](#). Upon the interpretation of the Lord's Prayer, much has been written, *despite the fact that it is so plainly simple, natural, and spontaneous*, and as such preeminently adapted for popular use. In the quasi-official "Catechismus ad parochos", drawn up in 1564 in accordance with the [decrees](#) of the [Council of Trent](#), an elaborate commentary upon the Lord's Prayer is provided which forms the basis of the [analysis](#) of the *Our Father* found in all [Catholic](#) catechisms. Many points worthy of notice are there emphasized, as, for example, the fact that words "*On earth as it is in Heaven*" should be understood to qualify not only the petition "*Thy will be done*", but also the two preceding, "*hallowed be Thy name*" and "*Thy Kingdom come*". The meaning of this last petition is also very fully dealt with. *The most conspicuous difficulty* in the original text of the Our Father concerns the interpretation of the words *artos epiousios* which in accordance with the [Vulgate](#) in [St. Luke](#) we translate "our daily bread", [St. Jerome](#), by a strange inconsistency, changed the pre-existing word *quotidianum* into *supersubstantialem* in [St. Matthew](#) but left *quotidianum* in [St. Luke](#). The opinion of modern scholars upon the point is sufficiently indicated by the fact that the Revised Version still prints "daily" in the text, but suggests in the margin "our bread for the coming day", while the American Committee wished to add "our needful bread". Lastly may be noted the generally received opinion that the rendering of the last clause should be "deliver us from the evil one", a change which justifies the use of "but" in stead of "and" and practically converts the two last clauses into one and the same petition. The [doxology](#) "for Thine is the Kingdom", etc., which appears in the Greek *textus receptus* and has been adopted in the later editions of the "Book of Common Prayer", is undoubtedly an interpolation.

In the [liturgy](#) of the [Church](#) the Our Father holds a very conspicuous place. Some commentators have [erroneously](#) supposed, from a passage in the writings of [St. Gregory the Great](#) (Ep., ix, 12), that he [believed](#) that the bread and wine of the Eucharist were [consecrated](#) in [Apostolic](#) times by the recitation of the Our Father alone. But while this is probably not the [true](#) meaning of the passage, [St. Jerome](#) asserted (Adv. Pelag., iii, 15) that "our Lord Himself taught His [disciples](#) that daily in the [Sacrifice of His Body](#) they should make bold to say 'Our Father' etc." [St. Gregory](#) gave the Pater its present place in the Roman Mass immediately after the Canon and before the fraction, and it was of old the [custom](#) that all the congregation should make answer in the words "Sed libera nos a malo". In the Greek [liturgies](#) a reader recites the Our Father aloud while the [priest](#) and the people repeat it silently. Again in the ritual of [baptism](#) the recitation of the Our Father has from the earliest times been a conspicuous feature, and in the [Divine Office](#) it recurs repeatedly besides being recited both at the beginning and the end.

Reference: <http://www.newadvent.org/cathen/09356a.htm> Cath

Explaining the Petitions of the “Our Father” Prayer

Our Father, Who art in heaven,	(Introduction)
Hallowed be Thy Name.	(1 st Petition)
Thy Kingdom come.	(2 nd Petition)
Thy Will be done, on earth as it is in Heaven.	(3 rd Petition)
Give us this day our daily bread.	(4 th Petition)
And forgive us our trespasses, as we forgive those who trespass against us.	(5 th Petition)
And lead us not into temptation,	(6 th Petition)
but deliver us from evil. Amen.	(7 th Petition)
Amen (<i>sometimes thought of as “So be it!”</i>)	(Conclusion)

After the “Our Father” is said in liturgy (mass) Catholics say:

“For the kingdom, the power and the glory are yours for ever,” *to honor original version in Gospels.*

The Hail Mary (called "Angelical salutation", sometimes, from the first words in its Latin form, the "Ave Maria") is the most familiar of all the [prayers](#) used by the Universal Church in [honour](#) of our [Blessed Lady](#).

Hail Mary is commonly described as consisting of three parts.

The first, "Hail (Mary) full of grace, the Lord is with thee, blessed art thou amongst women", *embodies* the words used by the [Angel Gabriel](#) in saluting the Blessed Virgin (Luke, I, 28).

The second, "and blessed is the fruit of thy womb ([Jesus](#))", is borrowed from the Divinely inspired greeting of [St. Elizabeth](#) ([Luke 1:42](#)), which attaches itself the more naturally to the first part, *because* the words "benedicta tu in mulieribus" (I, 28) or "inter mulieres" (I, 42) are common to both salutations.

Finally, the petition "Holy Mary, Mother of [God](#), [pray](#) for us sinners now and at the hour of our death. [Amen.](#)" is stated by the official "[Catechism of the Council of Trent](#)" to have been framed by the [Church](#) itself. "*Most rightly*", *says the Catechism*, "has the [Holy Church of God](#) added to this thanksgiving, petition also and the invocation of the most [holy Mother of God](#), *thereby implying* that we should piously and suppliantly have recourse to her in order that *by her intercession* she may reconcile [God](#) with us sinners and obtain for us the blessing we need both for this present life and for the life which has no end."

Reference: <http://www.newadvent.org/cathen/07110b.htm>

Evangelist Billy Graham recounts the answer he gave to a question a student asked him years ago

“What is the greatest surprise you have found about life?”

“The brevity of it”, Graham replied without hesitation.

The older we grow, the more I think we can identify with Graham’s response.

***Life is short.** I believe it’s a surprise we’ll all admit to if we live long enough.*

St. Ignatius of Loyola urges us to examine each day we just lived. *It’s not just examining our faults.*

*This examination is about our **emotions**, **how** we felt, **what** called to us, **what** disappointed us, **where** we disappointed ourselves and others, **where** we found joy.*

St. Ignatius wants us to pay attention to God’s movement in our lives and our response to God.

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