



1. Pater Noster, qui es in caelis

- **Greek:** Πατήρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς

Translation: Our Father, who art in heaven.

Meaning:

This opening invocation establishes an intimate and filial relationship with God, calling Him “Father.” In Latin, **Pater** denotes both authority and tenderness. In Greek, **Πατήρ** conveys this paternal closeness. Referring to God as being “in heaven” (**caelis, τοῖς οὐρανοῖς**) acknowledges His transcendence—not as physical distance but as His divine majesty and omnipresence.

2. Sanctificetur nomen tuum

- **Greek:** Ἀγιασθήτω τὸ ὄνομά σου

Translation: Hallowed be Thy name.

Meaning:

This expresses a desire for God’s name to be recognized, honored, and glorified as holy. In Latin, **sanctificetur** is a passive subjunctive, indicating a longing for humanity to participate in this sanctification. In Greek, the verb **Ἀγιασθήτω** carries the same force, signifying that God’s holiness must be reflected in the world.

3. Adveniat regnum tuum

- **Greek:** Ἐλθέτω ἡ βασιλεία σου

Translation: Thy kingdom come.

Meaning:

This requests that God’s Kingdom—understood as His sovereignty and justice—be fully manifested in the world. In Latin, **adveniat** denotes the active arrival of this Kingdom, while in Greek, **Ἐλθέτω** implies an urgent call for divine intervention in human history.

4. Fiat voluntas tua, sicut in caelo et in terra

- **Greek:** Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς

Translation: Thy will be done, on earth as it is in heaven.



Meaning:

This phrase submits human will to God's will, acknowledging that obedience to God brings true peace and harmony. In Latin, **fiat** is a strong verb implying a divine command, while in Greek, **Γενηθήτω** emphasizes the action of allowing God's will to be actively fulfilled in all realms.

5. Panem nostrum quotidianum da nobis hodie

- **Greek:** Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον

Translation: Give us this day our daily bread.

Meaning:

This acknowledges God as the provider of all our needs, both material and spiritual. In Latin, **quotidianum** refers to daily bread, while in Greek, the term **ἐπιούσιον** (translated as "supersubstantial") may also imply spiritual nourishment, such as the Eucharist.

6. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris

- **Greek:** Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν

Translation: Forgive us our debts, as we forgive our debtors.

Meaning:

This verse highlights the connection between divine and human forgiveness. In Latin, **debita** refers to moral and spiritual debts. In Greek, **ὀφειλήματα** has a similar sense but can also refer to offenses. This petition invites us to imitate God's mercy in our relationships with others.

7. Et ne nos inducas in tentationem

- **Greek:** Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν

Translation: And lead us not into temptation.

Meaning:

This asks God not to allow us to succumb to trials that could separate us from Him. In



Latin, **inducas**, and in Greek, **εἰσενέγκης**, both reflect divine protection from evil.

8. Sed libera nos a malo

- **Greek:** Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Translation: But deliver us from evil.

Meaning:

The prayer concludes by asking for deliverance from evil, which in Greek (**πονηροῦ**) can mean either evil in general or the Evil One (Satan). In Latin, **libera** emphasizes God's saving action, rescuing us from the power of evil and leading us to redemption.

This analysis reveals the depth of the **Our Father**, showing its essence as a prayer encompassing the entire Christian life: adoration, supplication, penitence, and hope.



Pater **M**oster

qui es in caelis,
sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua,
sicut in caelo et in terra.
Panem nostrum quotidianum
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.
Amen.