



# THE OUR FATHER

THE PRAYER OF THE LORD



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 the evil one.  
For Thine is the Kingdom  
and the Power and the Glory  
forever and ever. Amen.

ARCHBISHOP BASILIO  
ARCHBISHOP OF SANTIAGO AND ALL CHILE

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I pray to God that these few pages may serve as a guide for those who seek more than merely reciting a prayer. Reciting words from memory is easy, and anyone can do it. But to truly pray to the Father through the intercession of the Son in the love of the Holy Spirit is to understand every phrase, every word of this prayer that the Lord Himself entrusted to us.



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## “OUR FATHER”

The invocation “**Our Father**” alone contains, in seed form, the entire economy of salvation and reveals the deepest mystery of the Christian life: communion with God as Father, in Christ, through the Holy Spirit. This brief expression introduces us into the very heart of Trinitarian Revelation and the theology of filial adoption.

## “FATHER” – REVELATION OF THE PERSONAL AND LOVING GOD

To say “**Father**” is to unite love and personhood; it is to offer God our intimacy, to see Him as a personal Being who communicates, loves, guides, and begets. In the Old Testament, God's fatherhood appears indirectly and only occasionally (cf. Dt 32:6; Is 63:16), but in Christ this revelation becomes complete:

“No one knows the Father except the Son and anyone to whom the Son chooses to reveal Him.” (Mt 11:27)

To call God “**Father**” is to enter into the intimacy of the Son. Only in the eternal Son, the Logos, do we have access to this relationship. Therefore, saying “**Father**” is a Christological act: it presupposes faith in Jesus as the only-begotten Son and Savior.

## FATHERHOOD AND THE TRINITY

The name “**Father**” does not refer primarily to creation (as though God were Father simply because He created), but rather designates His eternal relationship with the Son. Therefore, when we say “**Father,**” we implicitly confess the First Person of the Holy Trinity, the source of divinity, while at the same time affirming the mystery of the Son and the Spirit.

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This prayer reveals the inner life of the Trinity: we do not pray merely to a **“supreme God,”** but to the Father of our Lord Jesus Christ, and we do so as children in the Son and through the Holy Spirit.

### **“OUR” – ECCLESIAL AND COMMUNAL THEOLOGY**

The word **“our”** expresses a profound ecclesiological dimension. We do not say **“My Father,”** but **“Our Father.”** Christian salvation is not an individualistic journey but a communal one. We can truly call God **“Father”** only if we recognize others as our brothers and sisters.

This word introduces us into the mystery of the Church, the Body of Christ, where all the baptized have been made children of God the Father through adoption (cf. Rom 8:15) and can cry out, **“Abba!”** Saint Cyprian said:

“He does not say ‘My Father,’ but ‘Our Father,’ because Christ has united us into one family.”

### **“OUR FATHER” as the Identity of the Christian**

This invocation defines who we are: adopted children called to participate in the divine life. Within it is contained humanity’s highest vocation—not merely to know God, but to live in communion with Him as children and with our neighbor as brothers and sisters, thus fulfilling the commandment that our Lord left us.

To say **“Our Father”** is both a theological affirmation and a spiritual commitment: if God is my Father, my life must manifest that sonship through obedience, trust, and love.

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## THE BOLDNESS OF FAITH AND THE HUMILITY OF HEART

For the Fathers of the Church, beginning prayer with **“Our Father”** is an act of theological boldness. Saint John Chrysostom points out that it is a miracle that creatures so unworthy can call **“Father”** the One whose glory fills heaven.

Yet it is precisely in this boldness that the infinite love of God is revealed, for through Christ He has raised us to the dignity of sons and daughters.

## THE PRAYER OF THE SON WITHIN US

To say **“Our Father”** is not merely a formal beginning to prayer: it is a confession of Trinitarian faith, an ecclesial proclamation, a profession of humility and hope, and a participation in the very life of Christ.

It is the Holy Spirit who moves us to say it truly (cf. Gal 4:6). Only in Him, the eternal Son, can we truthfully pronounce this sublime word:

**Father.**

## “WHO ART IN HEAVEN”

### *A THEOLOGICAL MEDITATION*

The phrase **“who art in heaven”** does not seek to indicate a physical distance between God and man, as though the Creator dwelt in some remote or unreachable place. In Christian theology, especially in the tradition of the Fathers of the Church, this expression possesses a spiritual and mystical dimension rather than a geographical one.

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## Heaven as a SYMBOL OF TRANSCENDENCE

When we say “**Our Father, who art in heaven,**” we affirm above all the transcendence of God. God is not part of creation; He is not contained within the world but infinitely transcends it. He is beyond all that we can see, touch, or comprehend with our senses.

Heaven thus becomes an image of what is highest, purest, and holiest: a human way of expressing the infinity and majesty of God.

Heaven is also, according to **Saint John of Damascus**, “the place of God's glory,” not as a material location, but as the mode of divine existence: perfect, immortal, pure, and incorruptible.

## Heaven WITHIN THE HEART OF THE RIGHTEOUS

**Saint Gregory of Nyssa** and other Fathers, such as **Saint Maximus the Confessor**, taught that heaven is not merely a place “out there,” but also a state of the soul.

Thus, God “**is in heaven,**” yet He also dwells in the hearts of the humble and pure. Therefore Saint Paul says:

“Do you not know that you are God’s temple and that God’s Spirit dwells in you?” (1 Corinthians 3:16)

Heaven, then, is the heart purified by grace and opened to divine love.

This dual meaning—both transcendent and present—is central to Orthodox theology. God is beyond all things, yet at the same time more intimate than our own soul.

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## A CONTRAST WITH MODERN MATERIALISM

In an age marked by secularism, this phrase regains particular force. To proclaim that God is **“in heaven”** is to acknowledge that there exists a higher order, a divine sovereignty above all human structures.

Against the materialism that reduces reality to what is visible and tangible, the Christian lifts both mind and heart upward, confessing that there is a higher reality that guides and sustains all that exists: God the Father in His heavenly glory.

## An Invitation to Desire Heaven

To say that God is **“in heaven”** also awakens within us a longing for our eternal homeland, a desire for union with Him.

As **Saint Augustine** wrote:

“You have made us for Yourself, O Lord, and our heart is restless until it rests in You.”

The expression thus becomes a spiritual compass: we are reminded that our final destiny is not this earth, but participation in the divine life, in the Kingdom of Heaven.

The phrase **“who art in heaven”** is a declaration of faith in the greatness, transcendence, and holiness of God. It teaches us to rise above the things of this world, to seek the things that are above, and to open our hearts so that heaven—the presence of God—may dwell within us.

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## EXEGESIS OF MATTHEW 6:9: “OUR FATHER, WHO ART IN HEAVEN”

### ORIGINAL GREEK TEXT

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς

**Pater hēmōn ho en tois ouranois → Our Father who art in heaven**

### LITERARY AND THEOLOGICAL CONTEXT

This phrase is the opening of the Lord's Prayer, the prayer taught by Jesus Christ in the context of the **Sermon on the Mount** (Matthew 5–7).

Jesus presents this prayer as a model, in contrast to the empty and ostentatious prayers of the Pharisees and pagans (cf. Mt 6:5–8).

The Lord's Prayer is not merely a formula of petition, but a revelation of the mystery of the relationship between God and man: He is not only a distant Lord, but a Father; and not the Father of one individual alone, but **our** Father, in a communion of brotherhood.

### LINGUISTIC AND THEOLOGICAL ANALYSIS

#### Πάτερ – FATHER

The use of “**Father**” (*Pater* in Greek, *Abba* in Aramaic) is theologically revolutionary.

For Judaism, God was certainly the Father of His people (cf. Deut. 32:6; Isa. 63:16), but this was not a common form of direct address in prayer.

Jesus introduces an unprecedented intimacy, reflecting His divine sonship, and opens this relationship to all believers.

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In the use of **Abba**, there is filial tenderness, trust, and love. It is a title that implies intimacy, but also authority: the Father is the One who cares, guides, and corrects.

### ἡμῶν – OUR

This pronoun emphasizes the ecclesial and communal dimension of prayer.

We do not say “**My Father**,” but “**Our Father**,” because the Christian is not an isolated individual but a member of a Body—the Body of Christ.

Access to the Father comes through Christ (cf. Eph. 2:18), and in Christ we are all adopted children (cf. Rom. 8:15–17).

Here we find the foundation of the Communion of Saints and of the universal character of the Church.

### ὁ ἐν τοῖς οὐρανοῖς – WHO ART IN HEAVEN

This expression is Semitic in origin and is not intended to locate God geographically.

In Scripture, “**the heavens**” represent the realm of the divine, the transcendent, and the pure.

To say that God is in heaven is to confess His majesty, sovereignty, and holiness.

At the same time, this phrase does not imply distance. According to Christian revelation, the God who is “**in heaven**” is also present everywhere, even in the contrite heart (cf. Isa. 57:15).

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## PATRISTIC WITNESS

### Saint JOHN CHRYSOSTOM comments:

“Before speaking of what we need, Christ teaches us to praise God and to remember who He is to whom we pray: our Father, who is in heaven. Thus He lifts our minds upward, away from earthly things.”

### Saint GREGORY OF Nyssa says:

“Heaven is not a place, but the state of virtue. We say that God is in heaven because He is in those who live according to heaven.”

### Saint Cyprian of Carthage:

“He who taught us to pray in this manner willed that we should pray not individually but communally. He does not say, ‘My Father,’ but ‘Our Father,’ because it is not possible to have God as Father without having the Church as Mother.”

## “OUR FATHER, WHO ART IN HEAVEN”

This simple phrase contains a rich and profound theology:

- **Christology:** Only Christ, the Son by nature, can reveal God as Father; we are sons and daughters by grace.
- **Ecclesiology:** We do not pray as isolated individuals, but as members of the Body of Christ.
- **Eschatology:** By saying “in heaven,” we direct our hearts toward the coming Kingdom.
- **Theological Anthropology:** Humanity was created for divine sonship; this prayer reminds us of our dignity as adopted children of God.

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**SPIRITUAL APPLICATION**

To say “**Our Father who art in heaven**” is an act of faith, humility, and trust.

We acknowledge ourselves as dependent and in need of guidance, yet also loved and welcomed.

It is a prayer that places God at the center—not ourselves.

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## “HALLOWED BE THY NAME”

*(ἁγιασθήτω τὸ ὄνομά σου, MATTHEW 6:9)*

### What Does “Hallow” Mean?

In biblical language, to hallow (hagiazō) means to acknowledge something as set apart from the world, filled with divine glory and majesty. It does not mean adding holiness to God—for God is already infinitely and absolutely Holy—but rather recognizing and honoring that holiness, so that it may shine forth in our lives and throughout the world.

Therefore, “Hallowed be Thy Name” is both an invocation and a longing: that the Name of God may be regarded as holy, glorified, revered, and proclaimed among all peoples, and especially by ourselves through our words, deeds, and thoughts.

## THE “NAME” IN BIBLICAL THEOLOGY

In Holy Scripture, the **Name of God** is not a mere designation; it is a manifestation of His being and presence. When Moses asked for God's Name in Exodus 3:14, he received the answer:

**“I AM THAT I AM.”**

Thereby revealing the mystery of the living, eternal, and personal God.

To speak of **the Name of God** is to speak of His identity, His saving activity, and His revealed glory. For this reason, the Hebrews held the Divine Name (*YHWH*) in profound reverence, to the point of refraining from pronouncing it.

In the New Testament, this Name is fully revealed in Jesus Christ:

**“That at the Name of Jesus every knee should bow...”** (*Philippians 2:10*)

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Thus the hallowing of the Name is inseparably united to the glorification of Christ.

### PATRISTIC INTERPRETATION

The Holy Fathers of the Church offer profoundly spiritual interpretations of this petition.

#### Saint GREGORY OF Nyssa

“We ask that the Name of God may be hallowed in us; that is, that our lives may be such as to make it manifest, glorious, and worthy of honor.”

#### Saint Cyprian of Carthage

“When we say, ‘Hallowed be Thy Name,’ we do not ask that God become more holy, but that the world may not profane Him through our faults, and that we may become instruments of His holiness.”

#### Saint Augustine

“We do not pray that God may be hallowed, as though He were not already holy, but that men may hallow Him, that is, recognize Him as the One who alone is Holy.”

### THEOLOGICAL DIMENSIONS

#### LITURGICAL THEOLOGY

This petition resonates deeply within the Church's worship.

In the Divine Liturgy, the faithful continually proclaim:

**“Holy, Holy, Holy is the Lord.”**

Likewise, in the Trisagion Hymn, the Holy Name of God is magnified as immortal, mighty, and glorious.

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This threefold holiness reflects the reverence due unto God and reminds us that the Christian life itself is to become a continual liturgy, wherein every action sanctifies the Name of God.

### MORAL THEOLOGY

When a Christian sins, he profanes the Name of God before the world.

When he acts with justice, charity, and humility, he causes that Name to shine forth.

Thus this petition calls us to a life of consistency and integrity: to live in such a manner that the Name of God may be honored in us.

### MISSIONAL THEOLOGY

To pray that the Name of God may be hallowed is also to desire that all peoples may come to know and glorify Him.

This supplication contains a profoundly evangelical impulse:

“May all nations know Thee, O Lord; may all love Thee; may all worship Thee.”

The heart that loves God desires that all creation should share in that same love.

### ESCHATOLOGICAL THEOLOGY

Ultimately, this petition shall find its perfect fulfillment when the Kingdom of God comes in glory.

For this reason it naturally leads into the next petition:

**“Thy Kingdom come.”**

The perfect hallowing of the Divine Name shall be manifested when every tongue confesses that Jesus Christ is Lord, to the glory of God the Father.

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## SPIRITUAL APPLICATION

When we pray:

**“Hallowed be Thy Name,”**

We pray:

- Against blasphemy and the trivialization of God.
- For the purity of our own lives.
- For the holiness of the Church.
- For the evangelization of the world.
- For the coming of the Kingdom of God.

It is a humble and glorious supplication.

It expresses the deepest longing of the Christian soul: that God may be acknowledged, loved, and glorified by all creation, beginning with ourselves.

It is the cry of the heart that has discovered the holiness of God and longs for that glory to transform souls and renew the world.

## EXEGESIS OF MATTHEW 6:9 — “HALLOWED BE THY NAME”

### GREEK TEXT

ἁγιασθήτω τὸ ὄνομά σου (*Hagiasthētō to onoma sou*) → **Hallowed be Thy Name**

### LITERARY CONTEXT

This expression constitutes the first petition of the Lord's Prayer, immediately following the invocation:

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**“Our Father, who art in Heaven.”**

Christ teaches it within the Sermon on the Mount (Matthew 5–7), wherein He instructs His disciples concerning true righteousness and authentic prayer.

In contrast to the ostentatious prayers of the Pharisees and the vain repetitions of the Gentiles (cf. Matthew 6:5–8), our Lord presents a prayer centered upon God and His glory.

## LINGUISTIC ANALYSIS

**ἁγιασθήτω** (*HAGIASTHĒTŌ*) — “Be HALLOWED”

This verb is in the **ao**rist **passive imperative**, third person singular.

- **Passive:** indicating that God is the object of the action or that His holiness is acknowledged.
- **Imperative:** expressing a petition or desire addressed unto God.
- **Hagiazō:** literally means “to make holy,” “to consecrate,” or “to acknowledge as holy.”

In this context, it does not imply that God acquires holiness.

Rather, it signifies that His holiness be recognized, revered, and glorified by all.

**τὸ ὄνομα** (*to onoma*) — “THE Name”

In Scripture, the Name represents God's identity, presence, and saving activity.

It is not merely a designation.

It is the manifestation of God Himself.

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### **σου (sou) — “Thy”**

This indicates that the Name belongs to God alone.

It must neither be trivialized nor treated lightly.

The prayer directs our attention toward the glory of God rather than our own interests.

## BIBLICAL BACKGROUND

### OLD Testament

- **“Thou shalt not take the Name of the Lord thy God in vain.”** (*Exodus 20:7*)
- **“I AM THAT I AM.”** (*Exodus 3:14*)
- The Name of God signifies His presence and glory (*Deuteronomy 12:5; Psalms 8:1; 111:9*).

### New Testament

- **“I have manifested Thy Name unto the men...”** (*John 17:6*)
- **“That at the Name of Jesus every knee should bow...”** (*Philippians 2:10*)
- The Apostles preach and perform miracles in the Name of Christ (*Acts 3:6; 4:12*).

## PATRISTIC INTERPRETATION

### Saint CYPRIAN OF CARTHAGE

*(Treatise on the Lord's Prayer)*

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“We do not ask that God may be sanctified by our words, but that man may be sanctified by God. Thus, when we say, ‘Hallowed be Thy Name,’ we ask that the Name of God may be glorified in us and through us.”

### Saint GREGORY OF Nyssa

“When we say, ‘Hallowed be Thy Name,’ we pray that the knowledge of God, who is holy by nature, may spread among all men, so that His glory may fill the earth.”

### Saint JOHN CHRYSOSTOM

“We do not say, ‘Make Thy Name holy,’ as though it were not already so; rather, ‘May it be accounted holy’ among us. And this comes to pass when we live holy lives.”

## THEOLOGY OF THE TEXT

### a) Doctrine of God (Theology Proper)

Holiness is one of the most fundamental attributes of God:

**“Holy, Holy, Holy is the Lord of Hosts.”** (*Isaiah 6:3*)

To acknowledge His Name as holy is to acknowledge Him as the **Wholly Other**, the Holy One of Israel.

### b) Christology and Revelation

In the New Testament, the Name of God is fully revealed in Jesus Christ.

To hallow the Name includes honoring Christ as the Son of God and glorifying Him in word and deed (cf. John 17:6, 26).

### c) Ecclesiology and Witness

This petition places a responsibility upon both the believer and the Church:

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To live in such a manner that the Name of God is not blasphemed because of our conduct (cf. Romans 2:24), but rather glorified (cf. Matthew 5:16).

**d) Eschatology**

This supplication looks forward to the final consummation, when the Name of God shall be perfectly acknowledged in glory and His Kingdom shall come in fullness.

Thus it naturally leads to the next petition:

**“Thy Kingdom come.”**

## **SPIRITUAL APPLICATION**

- It calls us to venerate the Name of God, avoiding all trivialization and irreverence.
- It invites us to live holy lives, lest our witness contradict the glory of the Divine Name.
- It reminds us that true prayer begins with the desire that God be glorified, rather than with our immediate needs.
- It opens before us a missionary and eschatological horizon: that all nations may glorify the one true God.

**“Hallowed be Thy Name”** is both an act of adoration and a missionary supplication. It is the cry of children who love their Father and desire that His glory be known, loved, and revered among all peoples, beginning with their own lives.

In this simple phrase are condensed the spirituality of the Kingdom, the identity of the believer, and the ardent longing that the holiness of God may shine forth throughout the world.

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## “THY WILL Be Done, on Earth as It Is in Heaven”

### ORIGINAL GREEK TEXT

γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς (*Genēthētō to thelēma sou, hōs en ouranō kai epi gēs*) → “**Thy will be done, on earth as it is in heaven.**”

### PLACE WITHIN THE LORD'S PRAYER

This is the **third petition of the Lord's Prayer**. After praying that God's Name be hallowed and that His Kingdom come, we ask that His will be accomplished in all things.

This reveals a clear spiritual progression:

- **Hallowing of the Name** → that God may be known and revered.
- **Coming of the Kingdom** → that God may reign in hearts and throughout the world.
- **Fulfillment of the Divine Will** → that God's plan may be perfectly realized in all creation.

### WHAT IS THE WILL OF GOD?

In Christian theology, the **Will of God** is not merely an arbitrary desire, but the perfect expression of His love, wisdom, and justice.

In biblical terms, the Will of God encompasses:

#### HIS UNIVERSAL SAVING WILL

“Who desires all men to be saved and to come to the knowledge of the truth.” (1 Timothy 2:4)

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**HIS MORAL WILL**

“For this is the will of God, your sanctification.” (*1 Thessalonians 4:3*)

**HIS PROVIDENTIAL WILL**

God orders all things according to His purpose:

“All things work together for good to those who love God.” (*Romans 8:28*)

**LITURGICAL AND SPIRITUAL THEOLOGY**

To say “**Thy will be done**” is an act of supreme trust and surrender.

It is the prayer of the saints, the sigh of the soul that has ceased living for itself and has wholly entrusted itself to God.

It is the very prayer that Christ Himself offered in Gethsemane:

“My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.” (*Matthew 26:39*)

The Will of God is the salvation of the world.

To pray that His will be done is to place oneself at His service, even when that service entails the Cross, self-denial, and sacrifice.

**“On Earth as It Is in Heaven”**

**What Does This Comparison Mean?**

Heaven is the realm where the Will of God is fulfilled perfectly, without resistance or rebellion.

The angels and the saints carry it out with joy and perfection.

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Therefore, when we pray:

**“On earth as it is in heaven,”**

we ask:

- That God's will may likewise be fulfilled on earth through freedom and loving obedience.
- That mankind may conform itself to His divine purpose.
- That our societies may be ordered according to His justice.
- That the Church may be a sign of heaven upon earth, where the Divine Will takes visible form.

## PATRISTIC WITNESS

### Saint CYPRIAN OF CARTHAGE

“We say this so that we may obey the commandments of God as the angels obey them in heaven. We pray that our own will may not oppose the will of God, but rather be conformed to it.”

### Saint JOHN CHRYSOSTOM

“The Lord does not command us to pray for earthly things, but for heavenly ones. He teaches us not merely to desire what is good, but that it may actually come to pass. It is not enough to say, ‘I desire Thy will,’ but rather, ‘May it be done.’”

### Saint MAXIMUS THE CONFESSOR

“The Will of God is both the beginning and the end of all things. To fulfill His Will is to make the earth partake of the fullness of heaven.”

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## THEOLOGICAL IMPLICATIONS

### a) CHRISTOLOGY

Christ is the perfect model of obedience to the Father's Will.

His entire life was a continual **“yes”** to the divine purpose, even unto death upon the Cross (cf. Philippians 2:8).

To pray **“Thy will be done”** is to be conformed to Christ Himself.

### b) SPIRITUAL ANTHROPOLOGY

This petition requires the renunciation of self-will and selfish desires in order to embrace what God desires.

It marks the passage from the fallen will to the redeemed will—free, obedient, and united with God.

### c) ECCLESIOLOGY AND MISSION

The Church is the place where God's Will begins to be realized in the world through:

- Preaching,
- Charity,
- Liturgy,
- And the witness of holy living.

To pray this petition is to ask that the Church remain faithful and active in fulfilling that mission.

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**D) ESCHATOLOGY**

This petition ultimately points toward the final consummation of all things in Christ, when:

“God shall be all in all.” (*1 Corinthians 15:28*)

Then there shall be no more rebellion, no more sin, but perfect communion with God.

**SPIRITUAL APPLICATION**

When we pray:

**“Thy will be done, on earth as it is in heaven,”**

we pray:

- For the grace to trust that God knows better than we what we truly need.
- For the wisdom to discern His Will in every circumstance (cf. Romans 12:2).
- For the strength to embrace suffering with faith when it forms part of His divine purpose.
- For the courage to labor so that God's justice, peace, and truth may become manifest in the world.

**CONCLUSION**

**“Thy will be done, on earth as it is in heaven”** is a prayer of obedience, humility, and holiness.

It is the prayer of the Son to the Father, the voice of the faithful Church, and the sigh of the redeemed soul.

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In these words is summed up the deepest aspiration of the spiritual life:

To live no longer for oneself, but for God, just as the angels and the saints already do in heaven.

## “GIVE US THIS DAY OUR SUPERSUBSTANTIAL DAILY BREAD”

### ORIGINAL GREEK TEXT

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (*Ton arton hēmōn ton epiousion dos hēmin sēmeron*)

### EXEGESIS OF MATTHEW 6:11

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (*Ton arton hēmōn ton epiousion dos hēmin sēmeron*) “Give us this day our epiousion bread (supersubstantial, essential, daily bread).”

### LEXICAL AND THEOLOGICAL ANALYSIS

#### ἄρτος (artos) – “BREAD”

This term does not refer exclusively to physical food. In the biblical tradition, **bread** symbolizes everything necessary for life, both material and spiritual. It represents the sustenance God provides for His people.

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**ἐπιούσιος (EPIOUSIOS) – “SUPERSUBSTANTIAL,” “ESSENTIAL,” OR  
“FOR THE COMING DAY”**

This unique word appears only in the Lord's Prayer and has been the subject of intense theological and exegetical discussion.

It may signify:

- **“For subsistence”** (the bread necessary for daily life)
- **“For the coming day”** (understood eschatologically as the Bread of the Kingdom)
- **“Supernatural” or “supersubstantial”** (spiritual bread, Eucharistic bread)

Fathers such as **Saint Jerome** translated it as *panem supersubstantialem* (“supersubstantial bread”), while **Saint Gregory of Nyssa** directly associated it with the Holy Eucharist.

**δοῦς ἡμῖν σήμερον (DOS HĒMIN SĒMERON) – “GIVE US THIS DAY”**

The petition is immediate and daily.

It reminds us of our constant dependence upon God and expresses radical trust: we do not ask for next month or even tomorrow, but for **today**.

**THEOLOGICAL INTERPRETATIONS OF THE “SUPERSUBSTANTIAL  
BREAD”**

**LITERAL AND MATERIAL INTERPRETATION**

This is the bread necessary for daily life.

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The petition reflects faith that God cares for the body and that the Christian ought to live with simplicity and trust:

“Take therefore no thought for the morrow...” (*Matthew 6:34*)

“The eyes of all wait upon Thee; and Thou givest them their meat in due season.”  
(*Psalms 145:15*)

This dimension echoes the **manna in the wilderness**, given daily by God (Exodus 16).

The Christian is called not to live in anxious accumulation, but in confidence in Divine Providence.

### SPIRITUAL AND EUCHARISTIC INTERPRETATION

Many Fathers interpreted the **epiousios bread** as the **Bread of Life**:

“I am the living bread which came down from heaven... If any man eat of this bread, he shall live forever.” (*John 6:51*)

The Holy Eucharist is the food that sustains the soul, the **supersubstantial Bread** that grants eternal life, the Bread of the Kingdom which we already begin to taste in the present age.

### ESCHATOLOGICAL INTERPRETATION

The bread requested “today” may also be understood as an anticipation of the **Messianic Banquet**, the bread of the coming Day—the Day of the Lord.

It expresses the ardent longing for the Kingdom and for participation in the fullness of God.

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“Give us today the Bread of the Kingdom for which we wait, the Bread that satisfies forever.”

### LITERARY AND CANONICAL CONTEXT

This phrase constitutes the **fourth petition of the Lord's Prayer**, immediately following the three God-centered petitions:

- Hallowing of the Name
- Coming of the Kingdom
- Fulfillment of the Divine Will

With this request begins the second half of the prayer, which concerns human needs, yet always in relation to God.

This is not selfishness but filial dependence.

### GRAMMATICAL AND LEXICAL ANALYSIS

#### **τὸν ἄρτον (ton arton) – “THE BREAD”**

The term *artos* may refer both to physical bread and to spiritual nourishment.

Within the biblical context, bread symbolizes every human necessity.

#### **ἡμῶν (hēmōn) – “OUR”**

This reveals the communal dimension of the petition.

The bread belongs to all.

The word emphasizes fraternity in dependence upon God and solidarity among the faithful.

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**Τὸν ἑπιούσιον (ton epiouision)**

This is the key and most debated term in the passage.

It appears only here and in the parallel text of Luke 11:3.

Three principal interpretations have emerged:

**“DAILY” OR “NECESSARY FOR THE DAY” BREAD**

The most common modern interpretation.

It recalls the daily manna of the wilderness (Exodus 16), which fell each morning and could not be hoarded.

**“BREAD FOR THE COMING DAY”**

This interpretation connects the phrase with eschatology:

the Bread of the Kingdom and the nourishment of eternal life anticipated in the present.

**“SUPERSUBSTANTIAL” OR “ESSENTIAL” BREAD**

The patristic interpretation, especially among **Saint Jerome** and **Saint Gregory of Nyssa**, sees here a reference to spiritual and Eucharistic nourishment.

This is the Bread that sustains being itself and transcends the merely physical.

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## PATRISTIC WITNESS

### Saint CYPRIAN OF CARTHAGE

“We ask that bread be given to us daily, that is, that Christ may be given to us daily... He is the Bread of Life, and whoever eats of Him shall not die eternally.”

### Saint GREGORY OF NYSSA

“The epiousios bread is divine nourishment, fitting for the soul and lifting it upward. We ask not merely for wheat, but for that Bread which makes us partakers of heavenly things.”

### Saint JOHN CHRYSOSTOM

“Christ teaches us to ask for what is necessary, not for abundance. And by saying ‘our bread,’ He makes us compassionate and united: not ‘my bread,’ but ‘our bread,’ as members of one Body.”

## THE DEEPER THEOLOGY OF THIS PETITION

### CHRISTOLOGY

Christ is the **True Bread** (John 6:32–35), the nourishment that satisfies the deepest hunger of the human heart.

In this petition, the Christian cries out for Christ Himself, day by day.

### ECCLESIOLOGY AND COMMUNION

We say “**our bread,**” not “**my bread.**”

This is a communal prayer involving sharing, solidarity, and justice.

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One cannot sincerely pray these words while remaining indifferent to those who hunger.

### SPIRITUALITY OF ABANDONMENT

To ask for bread today is to live the present moment in faith, like the lilies of the field (cf. Matthew 6:28).

This spirituality combats anxiety, materialism, and excessive accumulation.

### SACRAMENTALITY AND LITURGY

Every participation in the Holy Eucharist is a fulfillment of this petition.

Within the Orthodox liturgical tradition, the **daily bread** is understood preeminently as the Body of Christ, given to the faithful through the Divine Mysteries.

### SPIRITUAL APPLICATION

When we pray:

**“Give us this day our supersubstantial daily bread,”**

We pray:

- For a life of simplicity, free from attachment to material possessions.
- To receive Christ daily as nourishment through Scripture and the Eucharist.
- For the grace to share our bread with the poor and the needy.
- In gratitude, remembering that every gift comes from God, even the most basic necessities.
- With longing for the Bread of the Kingdom, the perfect communion with God that awaits us.

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## CONCLUSION

“Give us this day our supersubstantial daily bread” is a humble, trusting, and profoundly Christ-centered prayer.

It embraces both body and soul, the present day and the future Kingdom, the bread of earth and the Bread of Heaven.

It is an expression of filial dependence, a communion with Christ and with our brethren, and an anticipation of the eternal Banquet.

## “AND FORGIVE US OUR DEBTS, as We FORGIVE OUR DEBTORS”

### ORIGINAL GREEK TEXT

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν (*Kai áphes hēmīn tà ophelēmata hēmōn, hōs kai hēmeis aphēkamen tois ophelētais hēmōn*).

### LEXICAL AND THEOLOGICAL ANALYSIS

#### ἄφες (*áphes*) – “FORGIVE”

This form derives from the verb *aphiēmi*, meaning **to release, let go, cancel a debt, or set free**. The petition implies an absolute act of grace and mercy by which the sinner is liberated.

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**τὰ ὀφειλήματα (tâ OPHEILĒmata) – “DEBTS”**

In Jewish thought, sin was often expressed in economic terms: a debt served as a vivid image of what man “owes” to God. These “debts” refer to sins, omissions, and transgressions. → In the parallel passage of Luke (11:4), the Evangelist explicitly uses the word ἁμαρτίας (*sins*), confirming that here “debt” signifies **sin**.

**ὡς καὶ ἡμεῖς ἀφήκαμεν (HŌS KAI HĒMEIS APHĒKAMEN) – “AS WE ALSO HAVE FORGIVEN”**

This verb is in the perfect tense, indicating an action already accomplished rather than merely intended.

The meaning is:

**“Forgive us, for we ourselves have already forgiven.”**

Christ teaches that we cannot receive the forgiveness of God if we ourselves refuse to forgive.

**τοῖς ὀφειλέταις ἡμῶν (TOIS OPHEILETAIS HĒMŌN) – “OUR DEBTORS”**

This refers to those who have offended, harmed, wounded, or betrayed us. As we are debtors before God, so others stand indebted before us.

## BIBLICAL AND SPIRITUAL FOUNDATION

### THE RELATIONSHIP TO GOD'S FORGIVENESS

Forgiveness is a free gift from God, yet it is also a personal responsibility.

Immediately after the Lord's Prayer, Christ explains:

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“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

*(Matthew 6:14–15)*

Unforgiveness hidden within the heart blocks access to grace. The condition is not negotiable.

**THE PARABLE OF THE UNMERCIFUL SERVANT (MATTHEW 18:21–35)**

A servant forgiven an immense debt refuses to forgive a very small debt owed by another.

The result: he is condemned for his lack of mercy.

Jesus concludes:

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

The forgiveness we receive must become forgiveness extended to others.

**PATRISTIC WITNESS**

**Saint JOHN CHRYSOSTOM**

“He who prays while refusing to forgive his brother condemns himself. His prayer becomes a testimony against him.”

**Saint CYPRIAN OF CARTHAGE**

“Christ taught us to ask forgiveness from the Father, yet He places upon us a condition: that we also forgive.”

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**Saint Maximus THE CONFESSOR**

“He who harbors resentment cannot be united to God. Forgiveness is not an option, but the gateway into the Kingdom.”

**Saint Isaac THE SYRIAN**

“If thou canst not forgive, pray that God may place His forgiveness within thee. He forgave from the Cross.”

**THEOLOGICAL DIMENSIONS**

<b>Dimension</b>	<b>Meaning</b>
<b>Christological</b>	Christ upon the Cross says: “Father, forgive them” (Lk. 23:34). He teaches us to love even our enemies.
<b>Ecclesial</b>	Forgiveness is the foundation of the Christian community; without it there can be no unity.
<b>Sacramental</b>	In Confession we ask God to forgive our “debts.”
<b>Anthropological</b>	The human person requires reconciliation and inner healing.
<b>Eschatological</b>	We shall be judged according to our willingness to forgive (cf. Mt. 18).

**SPIRITUAL APPLICATION**

- To forgive is not first of all to feel, but to decide: **“I have forgiven.”**
- Resentment separates us from God and poisons the soul.

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- The forgiveness we grant is the echo of the forgiveness we have received.
- The Christian is called to be a man or woman of reconciliation.
- There can be no true prayer where the heart remains burdened by bitterness.

**“And forgive us our debts, as we forgive our debtors”** is a profoundly Christian supplication. We acknowledge our guilt before God and commit ourselves to extending His mercy to others. Without forgiveness there is neither communion with the Father nor fellowship with the brethren. The measure we use shall be measured back unto us (cf. Lk. 6:38).

This petition calls us to live a spirituality of forgiveness, as a sign of the Kingdom and as a path unto salvation.

### EXEGESIS OF MATTHEW 6:12

καὶ ἄφεες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν

#### General Context

This petition belongs to the second half of the Lord's Prayer (Matthew 6:9–13), which concerns the needs of man.

Unlike the first three petitions—centered upon God (His Name, His Kingdom, His Will)—this one introduces the moral and spiritual dimension of our relationship with Him: **sin and forgiveness**.

#### Relation to Other Biblical Passages

##### Matthew 6:14–15

“If ye forgive men their trespasses, your heavenly Father will also forgive you...”

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### MATTHEW 18:21–35 – THE PARABLE OF THE UNMERCIFUL SERVANT

- A servant forgiven a vast debt refuses to forgive a smaller one.
- The king revokes his pardon:

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not.”

### LUKE 11:4

“Forgive us our sins.”

- This confirms that “debt” is synonymous with “sin.”

## IMPLICIT THEOLOGY

### SIN AS DEBT

- Sin signifies failure in justice, love, and obedience.
- We cannot repay this debt ourselves; forgiveness is pure grace.

### GOD AS THE MERCIFUL CREDITOR

- God is just, yet His justice is permeated by infinite mercy.
- He seeks not repayment but a contrite heart (cf. Psalm 51).

### FORGIVENESS AS A CONDITION

- This is the only petition of the Lord's Prayer that contains an explicit condition:

“As we forgive...”

- If we refuse forgiveness to others, we close the door upon divine forgiveness.

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**HUMAN FORGIVENESS AS PARTICIPATION IN DIVINE FORGIVENESS**

- Forgiveness is not merely a moral virtue.
- It is participation in the very life of God.
- By forgiving, we unite ourselves to the heart of the Crucified Christ, who prayed:

“Father, forgive them...” (Lk. 23:34)

**PATRISTIC TEACHING**

**Saint JOHN CHRYSOSTOM**

“This petition is fearful, for if thou hast not forgiven, thou thyself askest condemnation upon thyself.”

**Saint AUGUSTINE**

“He who prays these words must already have forgiven. Do not lie before God.”

**Saint CYPRIAN OF CARTHAGE**

“He who is not merciful cannot obtain mercy. We pray in vain if there is no forgiveness in our hearts.”

**Saint GREGORY OF NYSSA**

“The soul that harbors resentment cannot contain the grace of God. It is like a broken wineskin.”

**EXEGETICAL DIMENSIONS**

Dimension      Meaning

Literal      We ask God to erase our offenses as we erase those of others.

Theological      Forgiveness received and forgiveness given are signs of

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participation in divine mercy.

Ecclesiastical	Mutual forgiveness is the foundation of Christian unity.
Eschatological	He who refuses to forgive shall not be forgiven in the Final Judgment.
Sacramental	A necessary spiritual disposition for receiving sacramental absolution.

## **SPIRITUAL APPLICATION**

- Examine thy heart before praying: dost thou harbor resentment?
- Forgiveness is not a feeling, but a decision.
- To seek forgiveness while refusing to forgive is spiritual hypocrisy.
- If thou canst not forgive, pray that God may forgive through thee.
- Forgiveness liberates, heals, and restores. It is a Paschal act.

**“And forgive us our debts, as we forgive our debtors”** is not a mere phrase, but a declaration of faith and moral responsibility. It reveals that forgiveness is the gateway to the Kingdom and that without it there is no authentic Christianity.

Christ calls us to live as children of a Father who forgives, so that we in turn may forgive with the same heart.

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“AND LEAD US NOT INTO TEMPTATION, BUT DELIVER  
US FROM THE EVIL ONE”

PRECISE TRANSLATION OF THE ORIGINAL GREEK

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν (*Kai mē eisenenkēs hēmas eis peirasmon*)

→ “And lead us not into temptation”

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ (*Alla rhysai hēmas apo tou ponērou*) → “But deliver us from the Evil One” or “from evil.”

THEOLOGICAL ANALYSIS

“LEAD US NOT INTO TEMPTATION”

Christ does not say that God tempts man (cf. James 1:13); rather, we pray that we may not be abandoned in the midst of trial, nor subjected to testing beyond our strength.

**What is Temptation (πειρασμός)?**

- It is not merely an inducement to sin, but any trial that tests the faithfulness of the heart.
- It may come from:
  - the world (worldly attractions)
  - the flesh (passions and weaknesses)
  - the devil (direct deception)

**Saint Isaac the Syrian:**

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“God permits temptation so that the soul may grow, but He never abandons the one who calls upon Him in the midst of trial.”

### Does GOD PERMIT TEMPTATION?

Yes, but within limits:

“God is faithful, and He will not let you be tempted beyond your strength” (1 Corinthians 10:13).

God allows temptation as an opportunity for spiritual growth, not as a punishment.

### “BUT DELIVER US FROM THE EVIL ONE”

ἀπὸ τοῦ πονηροῦ may be translated either as “**from evil**” or “**from the Evil One**” (that is, Satan).

The Church, especially in the Patristic tradition, has understood this phrase as a supplication against the devil, the enemy of our souls.

To be delivered from the Evil One is to ask to be preserved from sin, deception, despair, and final condemnation.

## PHILOLOGICAL ANALYSIS

### μὴ εἰσενέγκης (*mē eisenenkēs*)

- From the verb *eispherō*: “to bring into,” “to lead into.”
- In the aorist subjunctive, expressing an undesired possibility.
- Thus translated: “**do not lead us into**” or “**do not permit us to enter.**”

### πειρασμόν (*peirasmon*)

- Means trial, temptation, or tribulation.

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- In Scripture it may refer to:
  - Trials permitted by God (Genesis 22),
  - Internal or demonic temptations (James 1:14),
  - Eschatological crises (Revelation 3:10).

### **ἀλλὰ ῥῦσαι (*ALLA RHYSAI*)**

- From the verb *rhyomai*: “to rescue,” “to deliver,” “to save from danger.”

### **ἀπὸ τοῦ πονηροῦ (*APO TOU PONĒROU*)**

- *Ponēros* may be translated as:
  - evil (in a general sense),
  - or the Evil One (the devil, Satan).
- In Greek, the article **τοῦ** suggests a specific personal being; therefore, “**the Evil One**” is generally preferred.

## BIBLICAL AND LITERARY CONTEXT

This petition is the final supplication of the Lord's Prayer in Matthew.

It marks the culmination of the process of purification and communion:

- We have invoked the Father.
- We have sought His Kingdom and His Will.
- We have asked for bread.
- We have sought forgiveness.
- And now we ask for final and complete protection.

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It is a profoundly eschatological prayer, related to spiritual warfare, vigilance, and the ultimate struggle between good and evil.

### THEOLOGICAL MEANING

#### “LEAD US NOT INTO TEMPTATION”

This does not imply that God tempts man (James 1:13), but that we pray:

- Not to be abandoned amid trial;
- Not to be subjected to trials beyond our strength;
- To be guided away from occasions of sin.

#### **Saint Jerome:**

“We do not pray not to be tempted, for temptation is part of the Christian life; we pray that we may not succumb to it.”

#### “BUT DELIVER US FROM THE EVIL ONE”

This is both an apologetic and an eschatological supplication:

- **Apologetic**, because it seeks deliverance from the devil, the enemy of the soul.
- **Eschatological**, because the Evil One also represents ultimate evil: condemnation, perdition, and separation from God.

#### **Saint Gregory of Nyssa:**

“We ask to be delivered from him who, through his cunning, seeks to deform within us the image of God.”

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## Key THEOLOGICAL DIMENSIONS

Dimension	Meaning
Christological	Christ Himself was tempted in the wilderness (Mt. 4:1–11) and overcame. By praying thus, we unite ourselves to His struggle and victory.
Eschatological	We beseech God that we may not be overcome in the final hour, whether at judgment or at death.
Anthropological	We acknowledge our spiritual frailty and our dependence upon divine grace.
Ecclesiastical	The prayer is communal: “deliver <b>us</b> .” We pray for all members of the Body of Christ.
Soteriological	Evil and the Evil One threaten our salvation. This petition is a cry of faith and hope.

## PATRISTIC TEACHING

### Saint JOHN CASSIAN

“God permits temptation in order to purify the soul and reveal its weakness to itself, lest it glory in its own strength.”

### Saint JOHN CHRYSOSTOM

“We do not say, ‘Do not tempt us,’ but ‘Do not lead us into temptation.’ We ask not to be left alone in the midst of the battle.”

### Saint GREGORY OF NYSSA

“To be delivered from the Evil One is to be preserved from all that separates us from the Good, that is, from God.”

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**ORIGEN**

“We pray that the tempter may not prevail, and that the Lord may assist us by His Spirit in the struggle against sin.”

**Connection with Other Passages of Holy Scripture**

**EPHESIANS 6:11–12:**

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

**1 PETER 5:8–9:**

“Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

**James 1:12–15:**

“Blessed is the man that endureth temptation...”

**Revelation 3:10:**

“I will keep thee from the hour of trial...”

**SPIRITUAL APPLICATION**

- The Christian lives in a state of spiritual warfare; the spiritual life is a struggle (cf. 1 Timothy 6:12).
- Recognizing temptation is a sign of spiritual maturity.
- The devil is real and seeks to divide, accuse, and deceive.
- This prayer is a spiritual shield, protecting the faithful against evil and keeping them united to Christ.

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- Humility and watchfulness are the fundamental dispositions of the Christian amid temptations.

**“And lead us not into temptation, but deliver us from the Evil One”** is the prayer of the Christian who is conscious of his frailty, yet also of God's faithfulness.

This supplication is an act of trust and humility in the face of a fallen world and a powerful enemy who can be overcome only through grace, prayer, and spiritual vigilance.

Christ, who was tempted and overcame, has left us this petition as a weapon against the devil and as the path to victory in the spiritual battle.

### SPIRITUAL DIMENSIONS

#### ANTHROPOLOGICAL

It acknowledges that man is fragile and exposed to evil.

#### CHRISTOLOGICAL

Christ was tempted yet victorious; to pray thus is to unite ourselves to His triumph.

#### ECCLESIASTICAL

We do not say “deliver me,” but **“deliver us.”** We are a community of prayer and spiritual combat.

#### ESCHATOLOGICAL

It anticipates judgment, the great tribulation, and our need to be preserved by grace.

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## RELATIONS TO OTHER SCRIPTURES

### 1 CORINTHIANS 10:13:

“God will not let you be tempted beyond what you are able to bear.”

### James 1:12–15

Explains how temptation arises from disordered desire.

### EPHESIANS 6:11–18

The spiritual armour against the devil.

### LUKE 22:46:

“Pray that ye enter not into temptation” — the words of Christ in Gethsemane.

## PASTORAL APPLICATION

- **Constant prayer and vigilance:** The Christian must live in a spirit of struggle and discernment.
- **Trust in God:** Only His grace can sustain us against the power of evil.
- **Perseverance unto the end:** Deliverance from the Evil One is also a prayer for eternal salvation.

“**And lead us not into temptation, but deliver us from the Evil One**” is the humble supplication of the disciple who knows his own weakness.

It is the confession that without God we cannot withstand trial, sin, or the devil.

In this petition is concentrated the Paschal hope, the vigilance of the heart, and filial trust in the Father, who guards His children from evil and leads them into the victory of Christ.

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## THE LORD'S PRAYER: A PATH OF TRANSFORMATION IN CHRIST

In the Holy Gospel according to Saint Matthew, our Lord Jesus Christ gives us an incomparable treasure: the perfect prayer, the Lord's Prayer. It is not merely a model of prayer, but a mystical gateway, a path of transfiguration for the soul, a divine school in which the heart of the believer is taught to speak with God as a child speaks with his father.

### “OUR FATHER WHO ART IN HEAVEN”

With these opening words, the soul of the Christian is lifted into the mystery of divine sonship. We do not say “God,” nor “Lord,” nor even “Creator,” but “Father.” The Only-Begotten Son has taught us to address God as He Himself addresses Him. This “Our Father” is not a private possession; it unites us as the Church, as the Body of Christ, as a community of salvation. How different this is from the selfish prayers of the world!

We also say, “who art in Heaven.” We do not speak of a geographical place, but of the sacred realm where holiness, fullness, and love dwell. In saying “who art in Heaven,” we confess that our Father is not of this fallen world, but calls us to ascend toward Him.

### “HALLOWED BE THY NAME”

Here begins our cooperation with divine grace. We do not ask that the Name of God become holy—for it is holy from all eternity—but that His holiness be recognized, adored, and manifested in our lives.

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And how is the Name of God hallowed? When you, O Christian, live as a child of God. When you forgive, when you refrain from murmuring, when you comfort the sorrowful, when you bear your cross without complaint. The world needs to see the living God reflected in the transfigured faces of those who pray in faith.

**“THY KINGDOM COME”**

We pray that the Kingdom of God may become present—not only at the end of the ages, but even now, in the midst of our spiritual poverty and moral confusion. Wherever sin reigns, wherever hatred and falsehood prevail, there we desire Christ, the Prince of Peace, to reign.

How bold this prayer is! We ask that the Kingdom of Heaven invade the earth, that eternity transform time, and that judgment begin with ourselves.

**“THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN”**

The will of God is not a threat. It is the medicine of our wounded soul, the narrow path that leads to life. In Heaven, the angels obey without resistance. Here on earth, we struggle against selfishness, passions, and the desire to do our own will.

To say, “Thy will be done,” is to renounce pride and surrender oneself as Christ did in Gethsemane:

“Father, not My will, but Thine be done.”

**“GIVE US THIS DAY OUR DAILY SUBSTANTIAL BREAD”**

This bread is not merely material nourishment, though God indeed cares for our bodies. Here we ask for the Bread of Life, the Holy Eucharist, Christ Himself who is given to us in every Divine Liturgy. Without this Bread we die; with it we live eternally.

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Each day, each today, we must be nourished by His presence. This “give us” is humble, not demanding. It is the supplication of a child who knows that the Father is good.

**“AND FORGIVE US OUR DEBTS, as We FORGIVE OUR DEBTORS”**

God desires to forgive you. Yet He also desires that you learn to forgive. Forgiveness is not optional; it is the condition for being forgiven. You cannot ask for mercy while your heart remains full of resentment. And if you have forgiven, then you may look toward Heaven and truthfully say:

“Father, forgive me as I have forgiven.”

**“AND LEAD US NOT into Temptation, BUT DELIVER US FROM THE EVIL One”**

The Christian life is not easy. It is an invisible warfare. The devil is real. The passions are powerful. And our souls are often weak and drowsy.

This final supplication is the cry of one who recognizes his frailty, who knows that he must be rescued. We are not self-sufficient. Only by the strength of God can we withstand the tempter.

Yet we do not fear. For the one who prays thus is never alone: the Father hears, the Son intercedes, and the Holy Spirit strengthens.

**“Amen”**

The Lord's Prayer is not a formula. It is a school of spiritual life, a confession of faith, and a program of holiness.

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When you pray it, pray with an awakened heart. And if you can, repeat it with tears.  
For every word is a seed of salvation.

May this prayer transform us, purify us, and lead us into the Kingdom, where  
together with all the saints and angels we shall eternally proclaim:

**“Our Father who art in Heaven...”**

**Amen.**

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## ABOUT THE AUTHOR



Name Day: January 11

Consecrated to the Episcopate: January 13, 2020 (OLD CALENDAR)

His Eminence Archbishop Basilio, Archbishop of Santiago and All Chile, was born in Santiago, Chile, into a devout Roman Catholic family. Raised in the faith by his grandparents, he received a solid spiritual formation from an early age. His education began at American schools in Santiago, where he learned English, and continued at local secondary institutions before entering university to study Law, along with coursework in Computer Science and Information Technology.

At the beginning of his professional life, he worked as a legal assistant, but soon discerned that this was not the path God had prepared for him. Redirecting his vocation, he entered the field of Information Technology, where he advanced steadily, eventually becoming Technology Manager for Marriott Chile.

At the age of twenty-nine, feeling a profound call from God, he entered the Benedictine Monastery of Lliu-Lliu, beginning a period of monastic formation and theological study. However, after witnessing troubling situations within that environment, he became disillusioned and returned to secular employment, once again rising to senior management and executive positions in the Information Technology sector.

Yet God's call remained. Seeking the fullness of the Apostolic Faith, he embraced Holy Orthodoxy, receiving Holy Baptism and taking the name Basilio. He continued his Orthodox theological studies and was ordained first as a deacon, then as a priest, and subsequently received monastic tonsure. After years of faithful service, he was granted the Great Schema and elevated to the rank of Archimandrite.

On January 13, 2020, according to the Old Calendar, he was consecrated Archbishop of Santiago and All Chile, assuming the episcopal office with humility and a profound sense of responsibility for the spiritual care of the faithful.

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**CURRENT MINISTRY**

Archbishop Basilio currently resides at the Monastery of Saint Basil in Curacaví, Metropolitan Region of Chile, where he serves as Abbot. His life is characterized by:

- Dedication to monastic discipline.
- Pastoral care for the faithful throughout Chile.
- Commitment to the integrity of Orthodox theology.
- Strengthening local communities through prayer, teaching, and spiritual guidance.

His Eminence continues to serve as a shepherd to those seeking the Ancient Faith, offering clarity, compassion, and steadfast adherence to Holy Tradition.