

Theology of The Lord's Prayer In A Cultural Overview of The Tetun Language

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ABSTRACT

This article contains an explanation of the theology of the Lord's Prayer taught by Jesus Christ in the Gospel of Matthew and the Gospel of Luke, and at the same time discusses the Tetun people's understanding of the prayer from a cultural perspective of the Tetun language because this prayer has been translated into Tetun. Now this great prayer is known as the Amin Ama prayer and is especially familiar among those who are illiterate and live in villages, so that when praying, they can understand the meaning of the words and phrases used according to the Tetun cultural context. This article aims to explain the theology of the Lord's Prayer and the Tetun people's cultural understanding of the theology of the prayer. The method used in this study is a qualitative approach with field studies through interviews and literature studies. It was found that the translation of the Amin Ama prayer uses a number of words and phrases that are not found in the Latin prayer text: Pater Noster. This indicates the efforts of missionaries before the Second Vatican Council who already had contextual theology with a translation model. They made a literal translation (*ad litteram*) and also continued to pay attention to the grammar and politeness of the Tetun culture in terms of language taste (*ad sensum*).

ABSTRAK

Teologi Doa Bapa Kami dalam Tinjauan Budaya Bahasa Tetun. Artikel ini berisi penjelasan tentang teologi doa Bapa Kami yang diajarkan Yesus Kristus dalam tulisan Injil Matius dan injil Lukas, dan sekaligus membahas pemahaman orang Tetun tentang doa tersebut dari segi kultural bahasa Tetun karena doa ini sudah diterjemahkan ke dalam bahasa Tetun. Sekarang doa agung ini dikenal dengan doa Amin Ama dan terutama familiar di kalangan mereka yang buta huruf dan tinggal di desa-desa, sehingga ketika berdoa, mereka dapat memahami pengertian dari kata-kata dan frase yang digunakan menurut konteks budaya Tetun. Artikel ini bertujuan untuk menjelaskan teologi doa Bapa Kami dan pemahaman kultural orang Tetun tentang teologi doa tersebut. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan studi lapangan melalui wawancara dan studi kepustakaan. Ditemukan bahwa terjemahan doa Amin Ama menggunakan sejumlah kata dan frase yang tidak ditemukan pada teks doa berbahasa Latin: Pater Noster. Hal ini mengindikasikan adanya usaha para misionaris sebelum Konsili Vatikan II yang sudah berteologi kontekstual dengan model terjemahan. Mereka membuat terjemahan secara harafiah (*ad litteram*) dan juga tetap memperhatikan tata bahasa dan adat sopan santun budaya Tetun dari segi rasa bahasa (*ad sensum*).

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Introduction

The Lord's Prayer is recognised as the central prayer in the Christian religion taught by Jesus Christ. It is written in the gospels of Matthew and Luke that Jesus Christ addressed one strand of prayer to His disciples, namely the Our Father. The evangelist Matthew places the prayer as a form of Jesus' teaching when preaching or teaching on the Mount (Mt 6:5-15), while the evangelist Luke places it in the context of a request from a disciple of Jesus to know how to pray just like the experience of John the Baptist's disciples (Lk 11:1-8). According to Kolawole, the content of the Lord's Prayer written by the evangelist Matthew is more complete than that of the evangelist Luke, and even the content of the prayer in Matthew's gospel includes everything written in Luke's gospel. Gava argues that in Matthew's gospel, the Lord's Prayer is presented in connection with Jesus' criticism of the pretence of pagans who do not know God and the arrogance of hypocrites who usually make long-winded requests. This prayer contains Jesus' admonition for people not to beat around the bush when praying. The word used to rebuke is “βατταλογήσητε from the root βαττος which means to speak stammeringly and repeatedly so that it is boring”.

Both evangelists present the text in a unique way. The evangelist Matthew begins with: “Pray therefore: Our Father who art in heaven...” (Mt 6:9). Whereas the evangelist Luke begins with: “When you pray, say: Father...” (Lk 11:2). According to John Gavin, these words came from Jesus himself. Future generations will therefore be captivated by these words and view the Lord's Prayer as a perfect expression of the faithful's dependence on God, whom they believe to be their Father.

There are various opinions about the content of the Lord's Prayer. Kolawole says that the Lord's prayer consists of two major parts, the first part about God (Mt 6:9-10) and the second part about man (Mt 6:11-13). Modern scholars say that the content of the Lord's prayer consists of two groups of petitions. The first group is called the 'You' petitions, which are known from the phrases: “hallowed be Your name”, “Your kingdom come”, “Your will be done”. The second group is called 'our' petitions from the phrases: “give us this day our daily bread”, “forgive us our trespasses as we forgive those who trespass against us”, “lead us not into temptation”, but “deliver us from evil”. In other words, the “you” group of petitions relates to God's interests, while the “we” group of petitions relates to human needs. According to Bryan D. Stuhlman, the formulation of the Lord's prayer is Jewish in nature, as it begins with praise to God in the form of petitions for the sanctification or glorification of God's name, the coming of God's reign or kingdom and the fulfillment of God's will, and ends with petitions for the daily bread, forgiveness of sins, deliverance from situations of temptation and from evil. Alternatively, Francis Anekwe Oborji says that the Lord's prayer shows the priority of God and His will over man. God is to be given the highest, first place, after which man may turn to himself and his needs. This prayer is also eschatologically oriented as it contains a plea for the coming of the Kingdom of God and deliverance from situations of temptation and from evil.

There are various opinions on the content of the Lord's Prayer. Kolawole says that the Lord's Prayer consists of two major parts, one about God (Mt 6:9-10) and the other about man (Mt 6:11-13). Modern scholars also say that the Lord's Prayer consists of two groups of petitions. The first group is called the 'You' petitions, i.e. “hallowed be Your name”, “Your kingdom come”, “Your will be done”. While the second group is called 'our' petitions, namely: “give us this day our daily bread”, ‘forgive us our trespasses as we forgive those who trespass against us’, ‘lead us not into temptation’, and ‘deliver us from evil’. In other words, the “You” group of petitions relates to God's interests, while the “we” group of petitions relates to human needs. According to Bryan D. Stuhlman, the formulation of the Lord's prayer has a Jewish character, because it begins with praise to God in the form of requests for the sanctification or glorification of God's name, the coming of God's reign or kingdom and the fulfillment of God's will, to end with requests for the provision of “daily bread”, forgiveness of sins, deliverance from situations of temptation and from evil. Or Francis Anekwe Oborji says that the Lord's Prayer shows the priority of God and His will over man. God is to be given the highest, first place, after

which man may turn to himself and his needs. This prayer is also eschatologically oriented as it contains petitions for the coming of the Kingdom of God and deliverance from situations of temptation and from evil.

When commenting on the content of the Lord's Prayer, Anselmus Laon mentions seven petitions in the Lord's Prayer in reverse order, namely: (1) "deliver us from evil" contains the cry for deliverance from original and personal sin; (2) "lead us not into temptation"; (3) "forgive us our trespasses" which contains an effort to be free from evil and leads to love for others; (4) "give us our daily bread" contains a request for the Eucharist and the Word of God; (5) fulfill the will of God; (6) entering the Kingdom of God; and (7) sanctifying or glorifying the name of God. In contrast to him, Bonaventure mentions five petitions, namely: (1) the consummation of God's glory; (2) the maintenance of grace in humanity and reconciliation through forgiveness; (3) victory in spiritual battles (lead us not into temptation), forgiveness (forgive us our faults) and contentment with the essentials ('daily bread'); (4) perfect reverence (thy Kingdom come); and (5) sharing in perfect knowledge and wisdom (hallowed be thy name). St. Thomas Aquinas commented on the Lord's prayer as follows:

"The invocation of the Father shows the virtue of belief, the desire for the Kingdom shows piety, the request for material and spiritual bread (the Eucharist and the Word of God) fosters thanksgiving and simplicity, the plea for forgiveness leads to humility, and the request to avoid temptation yearns for growth in virtue. Overall, the Lord's prayer shapes Christians in faith, righteousness, piety and humility to share in true happiness."

Nijay K. Gupta in Kerry Irish says that the Lord's prayer is not a magical mantra because it has the perfect words to make signs of wonder. Rather, the Lord's Prayer is a spiritual exercise to understand Christian theology. Therefore, when praying the Lord's Prayer, Christians faithfully beseech the almighty God to grant their petitions. Clowney cautions against turning the Lord's Prayer into a mantra by saying 'our father' a hundred times. The cry of "petition for God's favor" is the fundamental reason why the Lord's Prayer is not a magic spell. By praying the Lord's Prayer, Christians come to know the almighty work of God who can make the impossible possible. Therefore, if we pray the Lord's Prayer without understanding its content, meaning that we just say the words without knowing their meaning, then we will be like the pagans who do not know to whom their prayers are directed: "Do not be long-winded in your prayers as those who do not know God, who think that because they have many words, their prayers will be answered" (Mt 6:7).

Because it is recognized as the main prayer, the Lord's Prayer is very important in the work of evangelization. It is recorded in church history that this prayer was translated into the various languages of the nations and tribes of the world for the purpose of evangelization. The early Christians made a number of translated versions of the Lord's Prayer that became standard in communal prayer. The translations were first from Greek into Latin, then into Syriac and other languages, making the prayer easier to understand. It is written that by the time of the Didache, that is, the end of the first century to the beginning of the second century, the Lord's Prayer already had a special place among Christian prayers. The reason for this is that the Lord's Prayer was used as catechetical material for adult baptismal candidates. These adult baptized received an explanation of the Church's teachings related to the content of the Lord's Prayer. In later developments, namely in the late Middle Ages, teaching the Lord's Prayer to infant baptismal candidates became the duty and responsibility of the godparents. When they grew up, godparents were responsible for educating infant baptized children in the Lord's Prayer. This presupposes that the godparents understand the content of the Lord's prayer, so that they can explain it in their instruction to the children in their charge.

One of the historical proofs that the Lord's Prayer was important in the work of evangelization can be seen in the beautiful mosaic carvings on the wall of the church of the Lord's Prayer in Jerusalem. There are inscriptions of the Lord's prayer in a number of national and regional languages from all over the world. Other evidence is recorded in the church histories of European missionaries. They translated

this prayer as a means of teaching people who believed in God and wanted to be baptized as Christians. They used the text to teach Christians to pray to God, just as Jesus taught. Other evidence is also found on the Asian continent, namely the translation of the Lord's Prayer into the national languages of Asian countries, namely Chinese, Korean, Japanese, and others.

Similar to what the missionaries did in the mission areas, the Jesuit missionaries who pioneered mission work on the island of Timor Nedherland in the late 19th and early 20th centuries had translated this prayer into Tetun. Tetun is a local language used as a lingua franca by the Tetun tribe (Portuguese: Tetum). The Tetun tribe lives settled and scattered in the area of Belu Regency, Malaka Regency and North Central Timor Regency. It is recorded in the book *Testamento Foun* (New Testament Scriptures) that Fr. Mathisjen SJ was one of the missionary priests who worked in Lahurus Stasi. He managed to translate the Lord's Prayer for the benefit of Catholic missionary work called *Amin Ama*. Although at that time the mandate of the Second Vatican Council on adaptation had not yet been established, he had already begun to make a translation of this prayer into Tetun. This was done not based on the literal writings in the gospels of Matthew and Luke, but based on Pater Noster's formulation of the prayer that is common to Catholic sermons.

A close look at the content reveals that the translation of *Amin Ama* is not done literally (*ad litteram*), but rather prioritizes Tetun understanding according to language sense or language value (*ad sensum*). This indicates that Fr. Mathisjen's hard work was not done alone, but most likely involved a number of traditional leaders, community leaders and Church leaders who at that time were very fluent in high level Tetun language, or what is usually called traditional language. They chose words and phrases of great value. Therefore, in the translation of the *Amin Ama* prayer, there are a number of words and phrases with a very deep meaning that are not often spoken in ordinary encounters or with friends, but instead can only be spoken when talking to prominent people, influential figures and especially with *Nai Maromak* who is traditionally recognized as the Supreme Being. As a result, the translation of the *Amin Ama* prayer is easily memorized by people who are illiterate or who live in villages. They can pray to God by reciting the *Amin Ama* prayer. In fact, this prayer is also used as teaching material in catechesis for them. However, nowadays the *Amin Ama* prayer is less known by the villagers and the educated people because they find it easier to memorize the Indonesian translation, even though the Indonesian translation seems to have different manners and sense of language from the Tetun sense of language and its polite customs.

Based on the above description, the problem of this study is what are the theological teachings of the Lord's Prayer? Do Tetun people understand the theology of the Lord's Prayer based on the meaning of each word or phrase used in the Tetun translation? This research aims to explain the theology of the Lord's Prayer and at the same time analyze the Tetun people's understanding of the meaning of each Tetun word or phrase contained in the translation of the *Amin Ama* prayer. Therefore, the question of the history of the Catholic Church's version of the Pater Noster prayer, which seems to be a combination of the writings of the gospel of Matthew and the gospel of Luke, as well as the origin of the translation of Pater Noster into Tetun (*Amin Ama*) is not a proportional matter to be discussed in this research.

Method

This research was conducted using a qualitative approach. As a first step, the researcher collected data by interviewing in-depth a number of research subjects who have the competence of Tetun customs and at the same time have competent knowledge of the theological teachings of the Catholic Church. These informants provided information about the meaning of words and phrases in the translation of *Fal Amin Ama*, and at the same time provided a theological understanding of the

prayer. Using a random sampling technique, the researcher selected research subjects based on their village of origin or place of residence, namely a number of traditional/church leaders from the foho (mountainous) area in Belu Regency, and also a number of traditional/church leaders from the fehan (valley) area in Malacca Regency, because there are slight differences between the two regions even though all of them are Tetun people. This was intended to determine the depth of language and the quality of Tetun people's understanding of Amin Ama both culturally and theologically. After that, the second step taken as a data collection technique was to conduct a literature study. The researcher studied writings published in scientific journals and books that discuss the theology of the Lord's Prayer. After collecting data, the researcher conducted data reduction and data analysis, until finally drawing conclusions.

Results and discussion

The original text of the Lord's Prayer must have been written in Greek because the New Testament scriptures known to early Christians were written in Greek called the *Septuagint*. However, it is suspected that the Didache (late first to early second century AD) included a mandatory rule for Christians to pray the Lord's Prayer three times every day. However, the version of the prayer is slightly different from that in the Gospel of Matthew and the Gospel of Luke. In contrast to this, in the second century Tertulian, an African theologian, offered another translation in Latin. These two forms of translation can be seen in Table 1 below:

Table 1: Translations of the Lord's Prayer according to the Didache and Tertullian

The Didache Lord's Prayer	The Lord's Prayer by Tertulian
Our Father who are in heaven, Let your name be hallowed. Let your kingdom come.	Father, (you) who are in the heavens, Let your nam be holy. Let your will be done in the heavens and on earth.
Let your will be done, on earth as in heaven. Give us today our daily/future/supersubstantial bread, And forgive us our debt, as we too forgive our debtors. And do not lead us into temptation/trial,	Let your kingdom come. Give us today our daily (<i>quotidianum</i>) bread And we also forgive (<i>remittere</i>) our debtors Do not lead (<i>inducas</i>) us into temptation (<i>tentationem</i>),
But rescue us from Evil/the Evil one.	But bear us away (<i>devehe nos</i>) from Evil/the Evil One.
Because yours is the power and the glory forever.	-

The fourth century saw the success of St. Hironimus of Rome for translating the scriptures into Latin called the *Vulgate*. In it, undoubtedly, the great prayer of Jesus could be read in Latin. Therefore for centuries the Church taught this prayer in Latin both in the baptismal liturgy and in the celebration of the Eucharist and in other devotional prayers that developed among Christians. However, the version of the *Pater Noster* prayer now known to Catholics is not the literal text of the *Vulgate* of Matthew or Luke. It is most likely the Tertullian version that is used by Catholics today. It is the *Didachean* version that is used by non-Catholic Christians. Both are conjectures, which undoubtedly means there is no certainty. What is certain is that we do not know the underlying reason why the Catholic Church's formulation of the Lord's Prayer is different from that of non-Catholic Christians. In Table 2 below, Latin, English and Tetun translations of the Lord's Prayer are presented for your perusal in relation to the research and writing of this article. Please read and examine them to find the similarities and differences between them.

Table 2: Translations of the Lord's Prayer

Pater Noster	The Lord's Prayer	Amin Ama
Pater noster, qui es in caelis Sanctificetur nomen Tuum	Our Father who art in heaven Hallowed be Thy name	Amin Ama iha lalean Ami husu ema hotu-hotu atu haluli Ita kan Naran
Adveniat regnum Tuum	Thy Kingdom come	Ita kan Fohorai atu mai
Fiat voluntas Tua sicut in caelo et in terra	Thy Will be done on earth as it is in heaven	Ita kan Hakara dadi ba iha rai klaran nuudar iha lalean
Panem nostrum cotidianum da nobis hodie	Give us this day our daily bread	Ami husu Ita oin atu fo ba ami, ami kan han lo-loro nian
Et dimite nobis debita nostra sicut et nos dimittibus debitoribus nostris	And forgive us our trespasses as we forgive those who trespass against us	No Ita atu fo perdua ba ami ohin nuudar ami mos fo perdua ba ema neebe nasusar ami
Et ne nos inducas in temptationem	And lead us not into temptation	No Ita atu daka ami iha maufinu laran ami keta halo sala
Sed libera nos a malo	But deliver us from evil	No Ita atu sori ami hosi at

Table 3: Translations of the Lord's Prayer

Pater Noster	The Lord's Prayer	Amin Ama
Pater noster, qui es in caelis Sanctificetur nomen Tuum	Our Father who art in heaven Hallowed be Thy name	Amin Ama iha lalean Ami husu ema hotu-hotu atu haluli Ita kan Naran
Adveniat regnum Tuum	Thy Kingdom come	Ita kan Fohorai atu mai
Fiat voluntas Tua sicut in caelo et in terra	Thy Will be done on earth as it is in heaven	Ita kan Hakara dadi ba iha rai klaran nuudar iha lalean
Panem nostrum cotidianum da nobis hodie	Give us this day our daily bread	Ami husu Ita oin atu fo ba ami, ami kan han lo-loro nian
Et dimite nobis debita nostra sicut et nos dimittibus debitoribus nostris	And forgive us our trespasses as we forgive those who trespass against us	No Ita atu fo perdua ba ami ohin nuudar ami mos fo perdua ba ema neebe nasusar ami
Et ne nos inducas in temptationem	And lead us not into temptation	No Ita atu daka ami iha maufinu laran ami keta halo sala
Sed libera nos a malo	But deliver us from evil	No Ita atu sori ami hosi at

Some differences in the translation of the Tetun Lord's Prayer. Here is a little analysis of some words or phrases in the Tetun language Lord's Prayer, Amen Ama. Tetun is a local language known by the Tetun people as a lingua franca in their daily life.

First, the use of pronouns. There are two personal pronouns found in the *Amin Ama* prayer, *ami* and *Ita*. This is clearly different from the Latin *nos* (we) and *Tu* (Thou). Although they are first person plural pronouns, the words *ami* and *Ita* have different meanings, as they refer to different characters. *Ami* means “we”, referring to humans, or people who are praying, while *Ita* means We used to translate the word *Tu*, *Tuum*, referring to God. Why is this? Why does the Tetun translation of the *Amin Ama* prayer not use the word *Tu* (Thou), but the pronoun *Ita* (We)? The reason is that Tetun people always address *Nai Maromak* (God) with the greeting: *Ita Bot, Nai Bot*. This greeting is worthy of high respect for *Nai Maromak* (God). Therefore, Tetun people should not address God as “O” (Thou) which seems rude, disrespectful, and impolite. In daily life, Tetun people cannot address other older people or influential and prominent figures with the pronoun “o” (thou), especially if they want to address God in prayer. Usually the pronoun “o” (thou) is only used in the company of people who are equal, and is never used to address people who are older or higher in position or customary position. So, the Tetun sense of language cannot be compared to the sense of Latin or other European languages when directly addressing an honorable figure or even God with pronouns: *Tu*, You or even directly mention the name of the person being addressed. Despite praying with the familiar greeting *Ama* (Father) for God who

seems close to humans because of the Father-son relationship, Tetun people cannot align God as a close friend, but instead still place God as the Great One (*Ita Bot, Nai Bot*). Recognition of the truth of this understanding has resulted in translation changes in Amin Ama's prayer, namely: (1) the phrase "*Sanctificetur nomen Tuum*" (Hallowed be Thy Name) becomes "*atu haluli Ita kan Naran*", (2) "*Adventiat regnum Tuum*" (Thy Kingdom come) becomes "*Itakan Fohorai atu mai*" and "*Fiat voluntas Tua*" (Thy Will be done) becomes "*Itakan Hakara dadi ba*", (3) the initial insert is added: *Ita oin atu fo ba ami*, (4) "*demite nobis debita nostra*" (forgive us our trespasses) becomes *Ita atu fo perdua ba ami*, (5) "*ne nos inducas in temptationem*" (lead us not into temptation) becomes *Ita atu daka ami*, (6) "*libera nos a malo*" (deliver us from evil) becomes *Ita atu sori ami hosi at*. An explanation of these six phrases will be given in another subsection.

Second, the use of words or phrases with high meaning. A number of high-value phrases are used in the translation of the Lord's Prayer, namely: *Amin Ama, lalean, fohorai, amikan han lo-loro nia, nasusar ami, no Ita atu daka ami iha maufinu laran ami keta halo sala*. The literal meaning of *Amin Ama* is Our Father. This phrase is formed from the phrases: *Ami kan Ama* (we have a Father) which is shortened to *Amin Ama*. It is contemplated that *ami kan Ama* seems to concern only humans, that is, a person or several people who have a father and seems harsh/sharp and selfish. But if *Amin Ama*, then it concerns all people, which indicates a high level of civilization, has a soft and friendly tone. Since God is the Father of all people, the proper greeting is *Amin Ama* (Gregorius Leki Seran, 2024, December 6)

The word *lalean* is the correct term for the word *caelis* (heaven). The word *lalean* is recognized by the Tetun people in two meanings: as a place and as an atmosphere. As a situation, Tetun people know this phrase: *lalawar kber kaliuk ida iha as ba, iha leten ba, iha Fitun fohon, iha Fulan fohon, iha metan mos ba, iha kaloan leten ba* (a really beautiful atmosphere, above the most above, above the stars, above the moon, the holiest, the highest). As a place, *lalean* is defined as the throne of the supreme, almighty, great God, the throne that is above all thrones, above all powers. The Tetun phrase to acknowledge heaven is *Ama is bot, Ama beran bot, iha leten ba iha as ba; Ami lolo liman la to'o, ami bi'i ain la dai* (The great Father, the almighty Father, who is enthroned above all, unreachable when we raise our hands, untouchable when our feet stand) (Mr. Nicolas Seran, 2024 December 13)

The word *Fohorai* translates the word *regnum* (Kingdom). Tetun people recognize the word *Tafatik* and the word *Fohorai* which are closely related to kings and kingdoms. *Tafatik* means palace, the king's house, while *Fohorai* means territory. The scope of *Tafatik* is narrow, which is the residence of the king and all the contents of the palace, while the scope of *Fohorai* is broader regarding the territory of a king. Therefore, according to the Tetun people's understanding, the Kingdom mentioned in the Lord's prayer is not a *tafatik* (*regnum*) recognized as the residence of the king and nobles, but a territory. The Kingdom of God encompasses all of heaven and earth, the entire universe and everything in it. Thus, land, water, oceans, mountains, valleys, etc., are all God's domain.

The phrase *amikan han lo-loro nian* is used to translate the phrase *panem nostrum cotidianum da nobis hodie* (give us this day our daily bread). *Han lo-loro nian* means our daily bread. This translation avoids the word *panem* (bread) because the daily food of the Tetun people is corn, tubers, rice, but not bread. The phrase *lo-loro* is a reword of *loro-loro* (every day) which is usually pronounced with the second syllable omitted or only the first syllable pronounced. Therefore, *loro-loro* becomes *lo-loro*.

The phrase *nasusar ami* literally means the one who troubles us, the cause of our distress. This phrase comes from the sentence: *Ita atu fo perdua ba ami ohin nuudar ami mos fo perdua ba ema neebe nasusar ami* (forgive us our trespasses as we forgive those who trespass against us). When examined closely, it turns out that the phrase *nasusar ami* is a translation made based on the translator's understanding of the sentence: *demite nobis debita nostra sicut et nos dimittibus debitoribus nostris* (forgive us our trespasses as we forgive those who trespass against us). Here the word *debitoribus nostris* (who owe us money) is translated as *nasusar ami* (who trouble us). So, the request for forgiveness (*atu*

fo perdu aba ami) has nothing to do with the sins of the person is praying because there are no words *debita nostra* (our trespasses), but rather with the sins of others who trouble us.

The phrase *Ita atu daka ami iha maufinu laran ami keta halo sala* translates the phrase *ne nos inducas in temptationem* (lead us not into temptation). The literal meaning of *Ita atu daka ami iha maufinu laran* is lead us not into temptation. This means that it is God who leads the prayer into temptation, or that temptation is a good place that God likes, when in fact God does not like temptation and therefore does not like it when the faithful enter into temptation.

Third, the addition of inserted phrases. There are three phrases inserted in the translation, namely *ami husu ema hotu-hotu* and *ami husu Ita oin*. When examined, it turns out that these three insertions are not in formulation of the *Pater Noster* prayer. Then who inserted them? And on what basis were they added? Of course, this was made based on the grammatical considerations of Tetun manners. The first inserted phrase is *ami husu ema hotu-hotu*. Literally, the insertion *ami husu ema hotu-hotu* means we all humans are begging. The *ami husu ema hotu-hotu* insert is used as a prelude to the content of the request: *atu haluli Itakan naran* (glorify your name). This is related to the cultural manners of the Tetun people, who when asking for something do not immediately mention the content of the request because it seems rude, but must begin with certain language or symbolic expressions that are polite in order to appear humble and not pushy. Therefore, the insertion of *ami husu ema hotu-hotu* (we all ask) is considered good according to Tetun language customs before the content of the request: *atu haluli Itakan naran* (glorify Your name) is delivered before the Most High God, the highest of the highest, who cannot be reached when we raise our hands and who cannot be stepped on when our feet step.

The second inserted phrase is *ami husu Ita oin*. The literal meaning is we beg before *We* (God). This insertion was also added with cultural considerations of politeness when someone speaks with the hope of being helped by another party, whether friends, neighbors, family, or government, let alone by God. Therefore, Tetun people who expects help with fortune or food will ask politely: *ami husu Ita oin atu fo ba ami, amikan han lo-loro nian* (we ask before You, O Father, give us our food every day).

The third inserted phrase is *ami keta halo sala*, meaning we do not sin or we do not make mistakes. This insertion is a connection to the phrase *Ita atu daka ami iha maufinu laran* (watch over us, O God, in situations of temptation), so that it becomes: *Ita atu daka ami iha maufinu laran ami keta halo sala*. Meaning: preserve us, O God, in situations of temptation, so that we do not pray.

Fourth, openness to accepting foreign language. There are three words absorbed from other languages in the *Amin Ama* prayer, namely *dadi*, *sala* and *perdua*. The word *dadi* is absorbed from the Malay language (now Indonesian), namely “so, to be”. Tetun people accept the words “so”, “to be” with a different pronunciation until finally it produces a sound the word *dadi*. The same thing happened for the word “wrong” so that it became *sala* (without the letter “h”) which means mistake, sin. Meanwhile, the word “*perdua*” has its roots in *perduar* (Portuguese), which means to forgive, to pardon, to forgive, to give forgiveness. Because of the influence of the Portuguese who first came to Timor, this word was recognized by the Tetun people with a different narrative so that it became *perdua*. If someone wants to apologize or ask for forgiveness for their mistakes or sins, then they will say, “*Hau husu perdua*” (I apologize). This custom is different from that experienced by the Tetun people in Timor Leste. They do not usually say *perdua*, but *disculpa* to apologize for their mistakes or ask for forgiveness for their sins. experienced by the Tetun people in Timor Leste.

Theology of the Lord's Prayer in Tetun Understanding. This section contains a description of the theology of the Lord's Prayer and the same time the Tetun people's understanding of the contents of the petitions contained therein. This description begins with an explanation of the address to God to which the prayer is addressed.

First. Our Father who is in heaven (*Amin Ama iha lalean*). The phrase “*Amin Ama*” (Our Father) is a word formed from the word *amikan ama*, meaning the Father we have, or we have a Father. In

Tetun understanding, the phrase *amikan ama* has an individual and partial meaning, as it refers to a handful of people who have a Father. But *Amin Ama*, which also means the Father we have, or we have a Father, has a universal meaning, because it concerns all people, so *Amin Ama* means the Father of all people. Since God belongs to everyone, meaning universal, the correct translation is *Amin Ama*, not *Amikan Ama*. Meanwhile, the explanation of the word *lalean* has been said earlier in two meanings as a place and at the same time as an atmosphere. Thus, Tetun people understand, based on interview, *Amin Ama iha lalean* as a polite and close greeting to God, even though they believe that God is enthroned in the highest place, the highest of the highest, which is unreachable and unseeable.

The greeting *Amin Ama* used in the Tetun translation feels cooler than other greetings, such as *A Nai Maromak* (O God) which seems to create a distance between man and God, because the word *Nai* means king. According to Kolawole, the greeting “Our Father” is a way that Jesus used to teach his disciples to build a living and loving relationship with God. By addressing God as “Abba” (Father), Christianity moves away from the habit of addressing God as *Yahwe*, *Adonai*, *Kurios* or *Theos*. “Abba” in Aramaic is a word that shows simplicity. In this way Jesus taught his disciples to speak to God as a child speaks to his father in a simple way with a heart that is innocent, sincere and truly confident that his request will be granted. In line with this, Kerry Irish emphasizes that the greeting “Our Father” - not “My Father” - is used as the greeting in prayer so that from the very beginning we, the followers of Jesus, learn that this prayer should be prayed communally, not individually. Sears also says that we pray with the utmost confidence as children of God petitioning our heavenly parents. The greeting 'Our Father' was only uttered once by Jesus compared to “My Father” or “Father” 26 times and “Your Father” 18 times. In this way Jesus made a clear distinction between his divine status and that of his disciples. The greeting shows the closeness between the children of God, so they do not hesitate to address God with “Our Father”.

Lalean in the Tetun understanding is a place of the highest, the highest place above the highest, the holiest place that is not easy to enter so that it cannot be reached when raising hands, and cannot be stepped on when feet want to step into it. This sacredness is undeniable, implying the reign of God the Father who has complete sovereignty over all created things both above, in the heavens, and below, on earth. The Tetun word *lalean* is equivalent to Kerry Irish's understanding of heaven. For him, heaven is an unnatural place, it is not located in the sky or in the clouds, and it does not even exist in the universe, because heaven existed before the creation of the universe. 1 Kings 8:27 writes, “Behold, the heavens, even the heaven of heavens, cannot contain you (God).” Based on this quote, Irish affirms that God is omnipotent and omniscient so that he is incomprehensible to the finite human mind.” The Infinite God, according to Kolawole, must be recognized as a divine figure who is not only personal, close to humans and fatherly love, but also as a powerful and even omnipotent divine person. He is truly immanent, and at the same time truly transcendent. It can therefore be said that the Tetun word *lalean* affirms the transcendence of God far away in an unreachable place, but seems to negate God's immanence. The unreachable meaning of the word *lalean* also contradicts the meaning of the phrase *Amin Ama* which is so close, familiar and full of fatherly love. This contradiction is in line with Tukunang's thinking, which affirms the existence of heaven as a symbol of God's power and transcendence beyond the world.

Second, Hallowed be your name (*Ami husu Ita oin atu haluli Itakan Naran*). The literal meaning of this phrase is that we ask before You (God the Father) to glorify Your name. A humble and gentle impression is conveyed in the exclamation: “*ami husu Ita oin*”. Thus, the request to “glorify God” is not a human will forcing God the Father, but is left to God's own will. This literary style of euphemism is known in the grammar of the Tetun people which creates a sense of softness in speech, not rude, and still polite when they want to convey a request before God. Strictly speaking, by interview, Tetun people do not impose their will, but rather submit the will to glorify God (*atu haluli*) to God's will. By exclaiming: *Ami husu Ita oin atu haluli Itakan Naran*, Tetun people express their faith in God whose name is glorious and holy or mercy (*luli*). Such a God cannot be mocked by humans with all their

troubles, but instead must be worshiped in obedience and faithfulness. Tukunang's analysis is apt for understanding this Tetun phrase. For him, the word “consecrated” is not a word of praise but an imperative (command) that moves from bottom to top, from lower to higher levels, which is understood not as a command, but as a request. Thus, the Tetun euphemism: *ami husu Ita oin atu haluli Itakan Naran* is understood as a request from the bottom up, from a lower level to a higher level.

Prayer to glorify God's name or sanctify God's name is understood by Kerry Irish in the context of honoring God's name. This is so that God's name is not spoken in vain, disrespectfully or in vain. This understanding is in keeping with the second of the ten commandments, “You shall not take the name of the Lord your God in vain” (Ex 20:7). Since the prayer for God's holiness is offered by sinners who should not take God's name in vain, it calls upon the faithful to recognize that God is holy and at the same time taps the hearts of the faithful to repent of their sins and ask for forgiveness.

Citing the Gospel of John, Kolawale said that Jesus came to reveal the name of God. “When people see Jesus, they see the Father” (cf. John 14:9). He glorified the name of God and He also told everyone to glorify that name (cf. Jn 17:26). Therefore, praying for “hallowed be Thy name” means that believers recognize that God's name deserves to be honored as the highest priority in speech and in action or life. The glory or holiness of God is understood by Kristianto as the main and first reason why a person bows before Him in prayer. By praying glorify your name or sanctify your name does not mean that God's name is less holy or less perfect, but on the contrary, at that moment the people express their desire to continue to glorify and honor God's name.

Third; Thy Kingdom Come (*Itakan Fohorai atu mai*). There is something interesting about the translation of this petition in that it is not appropriate for Tetun people to address God with the second person singular: “O” (You), but “Ita” (We), *Itakan (Our)*. Therefore this petition is not translated as: *Okan Fohorai atu mai* (You have the Kingdom, come), but *Itakan Fohorai atu mai*. Literally, *Itakan Fohorai atu mai* means We have a Kingdom, come. Tetun etiquette does not address their siblings, elders, respected figures, guests/strangers encountered, with the pronoun “O” (You), as this pronoun feels very rude and clearly disrespectful. Instead, third person singular pronouns are used which show respect, courtesy and gentleness. Therefore, Tetun people who pray to God are polite and friendly: *Itakan Fohorai atu mai*. Despite the use of third person singular pronouns, this prayer phrase is understood in the sense of “Your Kingdom come”, not “Our Kingdom come”. This cry of supplication theologically declares that God is King. By crying out: *Itakan Fohorai atu mai*, Tetun people express their belief in a God who has a vast Kingdom, has God's dominion over heaven and earth, over the universe and everything in it.

Kolawale asserts that this phrase motivates the faithful to envision a viable way to expand the Kingdom. Although the Kingdom of God is recognized as a place to do God's will, the facts on earth often contradict this dream because sin and evil always keep people from the dream. In contrast, Matthew Henry as quoted by Kristianto, says that this phrase teaches the faithful to seek first the Kingdom of God and His righteousness, then all things will be added.

Which is the kingdom of God that is sought? What is the kingdom of God that is called for in the Lord's Prayer? The term used is βασιλεία (*basileia*) meaning Kingdom. This term refers to the authority to rule. Danker and Bauer, as quoted by Tukunang, say that the term is not only a Kingdom, but also an act of governing.

Kerry Irish questions the cry of “thy kingdom come” when Jesus already said: “The kingdom of God is at hand” (Mt 3:2; 4:17; 10:7). Why, then, pray again for the coming of God's kingdom? Which kingdom of God is expected to come? He therefore suspects that what is meant in this call is the Kingdom of God that will physically come into the world at the second coming of Jesus. We pray for the perfect Kingdom of God to come into the world. We pray for the Kingdom of God to come into our already perfect lives, just as Jesus did. This kingdom of God is understood by Oborji as a society on earth that has perfectly carried out the will of God just just like the angels and saints in heaven.

Kolawole says that the petition “thy kingdom come” is understood as a dwelling place. People therefore pray to attain it as a reward for good deeds done while alive. John Ylvisaker, quoted by Kolawole, says that the phrase “Thy Kingdom come” is a plea from the faithful for God's salvific and glorious rule to gradually spread to every creature. Oborji observes that the Kingdom of God referred to in this prayer is something that pertains to the individual person, and therefore not to nations, societies and states. This kingdom of God is a reign of God in the hearts of people, in the hearts of every person, the hearts of every man and woman in the world.

Fourth; Thy will be done on earth as it is in heaven (*Itakan Hakara dadi ba iha rai klanan nuudar iha lalean*). This request cannot be translated as: *Okan Hakara dadi ba iha rai klanan nuudar iha lalean*, but it becomes: *Itakan Hakara dadi ba iha rai klanan nuudar iha lalean*. The word “*Itakan*” is used to maintain the polite and friendly pronunciation of Tetun towards Allah. Therefore, Tetun people understand the phrase “*Itakan Hakara*” to mean “Thy will be done”, not “Our will be done”. When chanting *Itakan Hakara dadi ba*, Tetun people believe that God has a will, but God's will cannot be forced to be realized on earth according to human will. The will of God invoked in this prayer is the creation of a good, peaceful and serene world just like heavenly serenity.

Gerald R. Procee considers that this third petition is closely related to Jesus' resignation when praying in the garden of Gethsemane: “Not my will, but yours be done” (Mt 26:39). Therefore the cry “Thy will be done” contains learning material for Christians. By praying the Our Father, Christians are taught to deny themselves and surrender to the will of God. By praying the Lord's Prayer, Christians learn not to demand the fulfillment of their hopes, but to surrender totally to the will of God. By exclaiming, “*Itakan Hakara dadi ba*,” the Tetun value of hospitality and politeness to prioritize God's will, surrendering to God's plan, not human will. At this point, Robert T. Sears' opinion can be affirmed: “Prayer directs us to let God work through us... Prayer is not what we do, but what we let God do in our lives by allowing ourselves...” Or, in prayer we let God's will work in us, instead of forcing our will on God. Evagrius Ponticus and Maximus the Confessor proposed that human beings obey God so as to become *inangeloi* or equal to the angels. Tertullian states: “He (Christ) Himself is the will and power of the Father, but in order to show what endurance should be, He submitted Himself to the will of the Father.” More than a cry of supplication, Procee ensures that this prayer teaches Christians to learn to do God's will.

Fifth; Give us our daily bread (*Ita oin atu fo ba ami, amikan han lo-loro nian*). The phrase “*Ita oin atu fo ba ami*” contains a euphemism which means “in your presence, O Allah, give us our daily bread”. The reason for using the pronoun *Ita* has been explained earlier in the context of respectful, gentle and polite behavior. Meanwhile, the insertion “in your presence, O God” is a literary style of the Tetun people to begin a conversation, or before saying the content of the request. The meaning is that the petitioner does not impose the desired request, but instead asks in submission to the will of God, or according to God's decision. Thus, the phrase *Ita oin atu fo ba ami* actually expresses the Tetun's humble faith that God, the source of all hope, will grant his request.

The phrase “*amikan han lo-loro nian*” means our food every day. The word *han* is a universal word that Tetun people usually use to name both food and drink. The word *han* covers all kinds of items or things that Tetun people eat, namely corn, tubers, rice, bananas, meat, fish, vegetables, drinks and others that are often eaten by Tetun people every day (*lo-loro nian*). Thus, the phrase *Ita oin atu fo ba ami, amikan han lo-loro nian* expresses the Tetun people's faith in God the Giver who from His holy presence always gives food every day.

The Tetun translation avoids the word *tubi* (bread) because bread is not the daily food of the Tetun people. The phrase *amikan han lo-loro nian* is understood in the context of meeting daily needs. The emphasis is not on luxury and abundance, but on maintenance, sufficiency and necessity. However, Matthew Henry as quoted by Kristianto uses the word “bread”. He writes that:

We ask for bread, it teaches us about simplicity and self-control; and we only ask for bread; not what we don't need. We ask for our bread; it teaches us honesty and diligence; we do not ask for the bread of others, or the bread of deceit (Prov 20:17), or the bread of laziness (Prov 31:27), but the bread that is honestly earned. We ask for our daily bread that teaches us to constantly depend on Divine Providence.

Kolawole says that Jesus' use of the word "bread" in this phrase refers not to the luxuries of life, but to the necessities of life. Simple requests in prayer encourage the supplicant to find proper satisfaction in a modest amount that is sufficient for his or her needs. In other words, we do not ask greedily to be rich. This is in line with Irish's opinion that we "pray only for daily bread; pray for needs, not luxuries". More explicitly, Craig Blomberg quoted Irish that: "we pray for our needs, not our greed".

The phrase "every day" (lo-loro nian) emphasizes man's dependence on God at all times. This is undeniable because we depend on God every day for our food, for our needs, for our entire lives. Saint Augustine recognized man's daily dependence on God, saying: "Every day we live, and every day we wake, and every day we are fed, and every day we are hungry. May He give us bread every day". By chanting lo-loro nian, the Tetun acknowledges their complete dependence on God at all times. Clowney says that the child's prayer to the Father will never be rejected, but the child with full confidence hopes in his Father who always gives certainty.

Sears asserts that the phrase "daily bread" is actually a translation of the Greek word *epiousios* which is uncertain in meaning. *Epiousios* is made up of two words: *epi* means above, and *ousia* means existence, substance, nature; so *epiousios* means bread that is "supernatural" or "above ordinary bread", bread that is mysterious, like the manna the Israelites ate for 38 years in the wilderness. Brant Pitre understands *epiousios* as heavenly bread in the context of the new output. Therefore, by calling for "daily bread", we are asking God the Father for divine food, namely heavenly bread, which Jesus later affirmed in Himself: "I am the living bread which came down from heaven; he who eats of this bread shall live forever; and the bread which I give is my flesh, which I will give for the life of the world" (Jn 6:51). Jerome prefers to use the term "supersubstantial bread" to refer to Spiritual food that goes beyond ordinary food. The translation formula reads: "Give us this day our supersubstantial bread".

Sixth, Forgive us our trespasses as we forgive those who trespass against us. The Tetun people express this request this way: Ita atu fo perdua ba ami ohin nuudar ami mos fo perdua ba ema neebe nasusar ami. This means forgive us as we forgive those who trouble us. The word Ita here is placed at the beginning of the sentence to present God as the object of the request and also the main character who has the power to forgive. The Tetun should therefore cry out, "O God, forgive us as we forgive those who trouble us." Here the Christian teaching to the Tetun people to believe in an all-forgiving God who forgives human mistakes and sins is realized. This belief has the effect as well as the obligation to forgive others who often make it difficult for him when he is in trouble or suffering outwardly (perhaps because his debt has not been paid by the debtor) and inwardly (perhaps because he has been hurt by others).

This long phrase should have two parts: the hope to be forgiven by God and the obligation to forgive others. Or, in Irish parlance, "If we want to earn God's forgiveness, then we must forgive those who wrong us". This is commanded by Jesus, "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Mt 6:14-15). In Irish language, God forgives us "on condition" and in "equal measure" that we forgive others.

Kolawole emphasizes that forgiving others is easy to say but hard to do. For him, this is the reason why Jesus taught the faithful to ask God for forgiveness as a mandatory condition for forgiving others. Thus, if forgiveness is granted by God, then God sends the faithful as God's partners to reconcile with others. John Gavin says that the Lord's Prayer can bring about a community of reconciliation as the faithful imitate divine forgiveness.

What is interesting in the translation of the Amin Ama prayer is the avoidance of the words “debt” and “debtor”. Instead, the translation uses two important words: (1) the word *perdua* which in se is closely related to mistakes and sins, and (2) the word *nasusar ami* because its meaning is broader to include mistakes, crimes, and other similar things that hurt someone.

Sears explains that the cry for forgiveness in the Lord's Prayer is closely related to the Jubilee year. Therefore when praying the Lord's Prayer, the faithful are made aware of the Jubilee year. At that time all debts must be paid off and everyone is freed to return to the land of his ancestors, to his native village (Lev 25:1-55). The year of jubilee was also associated with the coming of the Messiah according to the prophecy of Isaiah (Isa 61:1-2,4,7). Therefore, the Lord's Prayer taught by Jesus, the Messiah, teaches us to ask for forgiveness not only for individual sins, but also for the fulfillment of the Jubilee year in which everyone is forgiven of their sins and their debts are erased, including the debts of the debtor. This matter of forgiving others is also related to Jesus' command to teach His disciples to love their enemies and pray for them (Matthew 5:43-48).

Seventh: Do not lead us into temptation, but deliver us from evil. The Tetun people express this request in the following sentence: *Ita atu daka ami iha maufinu laran ami keta halo sala, no Ita atu sori ami hosi at*. As explained above, the word *Ita* is a third-person singular pronoun featuring the role of God. In addition, an additional phrase is inserted: *ami keta halo sala* which indicates that the word “temptation” is not understood positively as a form of test, but instead as a negative temptation that must be avoided. Thus, the sentence literally means: “O God, keep us safe in temptation so that we may not sin and deliver us, O God, from evil.” God is believed in this petition as a guide and organizer, who always guides, watches and supervises people, especially to keep them from sin. Such an understanding of God always preserves and watches over believers when they are in the situation of falling into temptation or temptation.

The word “temptation” is used by Joachim Jeremias to mean the word “trials”. In his writings quoted by Kolawole, Jeremias recommends that this phrase be understood in a slightly different context: “let us not yield to temptation”. This suggestion is not easy to accept because the apostle James in his epistle uses the word “*peirasmos*” to describe temptation that: “Consider it a joy, my brothers, when you fall into various trials, knowing that the testing of your faith produces endurance” (Jas 1:2). This sentence affirms trials as positive situations to be experienced, not shunned. But in a different and even opposite tone of emphasis, he writes: “When a man is tempted, let him not say, ‘The temptation came from God.’ For God cannot be tempted by evil, nor does He Himself tempt anyone” (Jas 1:13). This verse emphasizes the negative aspect that temptation is to be avoided because it does not come from God. Sears rejects temptation as the apostle James did, because for him, God does not tempt anyone. Just as Israel was tested by God in the wilderness, so believers need to seek God to find Him in prayer. This was confirmed by Jesus in the garden of Gethsemane who told His disciples to pray that they would not fall into temptation because they were asleep, meaning they were not watching (Mt 26:40-41).

Is it true that temptation comes from God? Does God allow the faithful to enter into temptation? The answers to these questions are certainly different and even contradictory. The church in Italy certainly understood the petition: “Lead us not into temptation” as an impossible act of God. For them, God is a good father who could not possibly do such a thing to his son. With this in mind, the petition was reformulated to: “Do not let us fall into temptation” which already happened in 2002. This change was adopted from the French and Spanish translations in order to avoid the impression that God is responsible for human sin. Therefore, in 2017 the change was approved by Pope Francis. This issue has sparked heated debates among Christians, especially Bible translators, priests and laity for rejecting the change. Some may ask, “Why has the Lord's Prayer, which has long been known, memorized and prayed by Christians, been changed by the Catholic Church in Italy, Spain and France? Why did they change it and have it approved by Pope Francis? Was the previous formula not correct?” The Latin

Vulgate has this formula: *ne nos inducas in tentationem; sed libera nos a malo* (Do not enter us into temptation, but deliver us from evil). In Italian the translation of this formula is: *e non ci indurre in tentazione, ma libera dal male*. The French version reads: *ne nous laisse pas succomber a la tentation*, which literally means 'don't let us succumb (fall) to temptation'. According to Pope Francis, this French translation contains an incorrect interpretation and should therefore be revisited. The correct interpretation is that God the Father does not lead us into temptation, but rather protects and saves us, his children, from temptation. This is where the Tetun translation ends: “Ita atu daka ami iha maufinu laran, ami keta halo sala, no Ita atu sori ami hosi at” (preserve us, [O God], in temptation, that we may not sin, and deliver us, [O God], from evil) might be considered to be reformulated in light of Pope Francis' affirmation above.

Pitchard, quoted by Irish, defines the word “evil” in another sense, namely: “demons”. Therefore, for him, the phrase “deliver us from evil” is changed to “deliver us from the devil”. Perhaps this transfer of meaning is appropriate, so that a similar meaning is also recognized by Karl Barth he said:

“Lead us, for we are Your children saved by Jesus Christ. Do not protect us from struggle..., not from suffering..., but protect us from encountering this enemy (Satan) who is stronger than all power, smarter than all intelligence, ... more dangerously sentimental... He is more pious than all Christian piety...”

St. Cyprian of Carthage reminds Christians that so you don't forget the power of Satan even though you focus more on Christ: “So all our fear and devotion and attention must be directed to God so that when in temptation, He does not allow power...to the Evil One”. To affirm this statement, let us look at the story of Job below:

“So the Lord asked Satan: “Where have you come from?” Satan answered God, “From traveling around and exploring the earth.” Then the Lord said to Satan, “Have you considered my servant Job?” For there was no one on earth like him, who was so godly and upright and feared God and shunned evil. God said to Satan, “Have you considered My servant Job?” (Job 1:7-8).

This story can lead us to say that temptation comes from the evil one (Satan), not from God. Hence, Hewitt's suggestion to answer “Yes” to the question: Does God guide us in trials? is reasonable.

Amin Ama Prayer as a Design of Local Theology whose meaning is known. The translation of Amin Ama prayer was recorded in the book *Testamento Foun* (New Testament in Tetun language). Dutch missionaries succeeded in translating Amin Ama prayer with the aim of introducing the Gospel to the Tetun people. In this way, the Tetun people received the teaching of the Gospel in a regional language that was known to be understood which they knew meant that they would believe in God more and more. This was done before the official instruction of the Second Vatican Council in *Sacrosanctum Concilium* (1963) which discussed the “adaptation” of the Gospel to the culture of nations (SC 37-40). There followed another instruction of the Catholic Church in 1964 in *Inter Oecumenici*, followed in 1967 in *Tres Abhinc Annos*, and then in 1974 in *Liturgicae Instaurationes*. After recognizing the term “inculturation”, the Church then established similar instructions in 1994 in *Varietates Legitimate* and finally in 2011 in *Liturgicam Authenticam*. Since there is no firm principle from the universal Church on the principles of translation, the translation of the Amin Ama prayer contains the uniqueness of the Tetun language. Until now, the Amin Ama prayer is known to the Tetun people not only in a literal translation (*ad litteram*) of the original text (as *editio typica*), but also in the Tetun grammar and customary manner of living (*ad sensum*). Pope Francis emphasized that three fidelities must be observed in the translation of liturgical texts: “fidelity to the original Latin text, fidelity to the language in which the text is translated, and fidelity to the understanding of the text by the faithful in the local context”.

The translation of the *Amin Ama* prayer known to the Tetun people is one of the masterpieces of the missionaries that have been passed on to the local Church of the Diocese of Atambua. When they came from Europe, the missionaries proclaimed the Gospel through translations, including translations

of prayers. In this simple way, Tetun Catholics can know how to pray, can know the meaning of every word used rather than the previous prayers of Pater Noster which seemed foreign, difficult to pronounce and difficult to memorize, and especially meaningless because they were not understood. On the contrary, the Amin Ama prayer became a teaching material that could lead Tetun people to know the content of Christian teachings, and especially know to address God “Father” (Ama), rather than being addressed as Nai Maromak (King) who reigns far from the world, far from humans. Of course, this method is effective so that the number of Catholics from the Tetun tribe continues to increase. Another benefit of this method is that the Tetun people increasingly believe in the God proclaimed by the Catholic Church even though they are afflicted by the practice of indigenous religions which at that time were labeled as pagan because they did not recognize God, or or still adhere to animism-dynamism because they worshipped unknown gods and goddesses.

The Amin Ama prayer is a translation model adopted by missionaries to contextualize the gospel. According to Martasudjita, the translation model is the most common and oldest model taken by missionaries to contextualize the gospel or to theologize. This model was recognized by Pope John Paul II as the model used by the apostle Paul in his sermons to the churches in Lystra and Derbe (Acts 14:15-17; 17:22-31). Stephan Bevans, as quoted by Martasudjita, recognizes that the apostle Paul used the translation model when preaching the gospel to the Gentiles. He explained that in essence the translation model emphasizes the proclamation of the gospel. Therefore, the translation model can show fidelity to the essential content of the gospel proclamation (*ad litteram*), but it ignores cultural meanings and values.

The translation of the Amin Ama prayer is one of the ways taken to design-build local theology. When looking at the content and meaning of the translation of Amin Ama prayer, we are led to affirm Robert Schreiter's thoughts on the steps for designing local theology, namely: listening to culture, bringing together with the teachings of the church's faith, finding theological synthesis and determining praxis-pastoral steps.

The translation of the Amin Ama prayer is a work of inculturation, as the gospel enters into the culture of the Tetun people and at the same time the particularities of Tetun culture enter into the gospel. There are several reasons. First, when reciting the Amen Ama prayer, Tetun people recognize “Father” not as belonging to one person only (Amikan Ama) but as belonging to all people (Amin Ama). Second; the greeting “Ama” feels more familiar than the greeting “Nai” (King) which seems distant and there is a boundary between the upper and lower strata. Third, the second person singular pronoun “Tu” from Pater Noster was replaced with the third person singular pronoun “Ita” (We) to show the Tetun language culture of respect for God and politeness when speaking before God. Fourth, the Tetun people begin their supplication to God by using the phrase: *ami husu Ita oin* (we ask you, God) which is not found in Pater Noster formulation. Fifth, the additional Tetun language insertions “*ami husu ema hotu-hotu*”, “*neebe nasusar ami*”, “*ami keta halo sala*”, aim to explain the content of the meaning of prayer, although they are not found in formulation of Pater Noster. These idiosyncrasies confirm Schreiter's idea of the local theology that has been mentioned earlier. Or in Bevans' words, “there is really no theology, only contextual theology.”

Conclusion

Finally, it was concluded that the Tetun people understood the theological content of the Lord's prayer because they could understand according to Tetun grammar which is full of cultural manners. This is the result of the theology practiced by European missionaries using the translation model. The unique thing about the Amen Ama prayer that the Tetun people know is that the translation is not merely done literally (*ad litteram*), but also pays attention to the grammar and polite culture of the Tetun people (*ad sensum*). The result is that new things from the Gospel are accepted into the culture of the Tetun people, and at the same time unique things from the culture of the Tetun people are also accepted by the Church that proclaims the Gospel, because there are words and phrases from the Amen Ama prayer

that are not found in the official formulation of the prayer of Father Noster. This method is considered to be a reliable way of evangelization because it is useful to lead the Tetun people to know and understand the Gospel which is the core of Christian teaching, so that it can ultimately bring about life changes when they struggle to embody evangelical values in the community. This is one of the conducive ways of evangelization because it can build the design of local theology according to Schreiter, or what is called contextual theology according to Bevans.

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