

# “Our Father”

*Inspired Meditation on the Lord’s Prayer*

*from an*

*Anonymous Servant of God (1960)*

## “Our Father”

**M**y little children, you must understand that I am a Father who gives Himself and in giving Himself, gives everything—just as I communicate My Being to My Only Begotten Son eternally, so that even as He is true God, He has nothing in Himself but everything from Me—that is why He is the Littlest of the little. *And so I would be a Father to you, communicating Myself totally to you in My Son.* O My little children, see, then, how necessary it is for you to be so small that you are nothing in yourselves, nothing outside of Me—like My Son—*so that you may receive everything from me.*

And now little children, pray to Me, your Father, loving one another in My Son, call on Me, “Our Father Who art in Heaven,” realizing now that *this is a Father who asks nothing, absolutely nothing, except that you be willing to accept everything.* And now ask this same Father to show you how much you are closed to Him, how unlike His Son you are, because you seek your peace and your happiness, not in what you receive from the Father, but in what you have in yourself. Do you understand what true holiness is? That it is having nothing except what is from the Father? That is why the poor are blessed in spirit, as Jesus Himself is Blessed; because, having nothing in themselves, everything they have is from the Father, and therefore their only will, as with My Jesus Himself, is to do the Will of the Father.

And now, as you are one with Me in My Son, look into yourselves and see where your happiness truly lies, whether it is in Me, your Father, or in yourself. For “where your treasure is, there your heart is too.” See, then, where your mind loves to dwell, in what it delights, for there is your treasure. Think now of the perfect integrity of Jesus, Who said to the person who had called Him “good”, “Why do you call me good? God alone is Good.” Consider this tremendous jealousy to see every good in the Father. And now ask yourself, “What makes me sad? What makes me happy.” That is your treasure, that is what you love, the good that makes you happy is the possession of it, the good that makes you sad in the privation of it, the loss of it.

True, you are not of the world—you do not seek money, or fame, or carnal pleasures, but ask yourself now, in Me, in Your Father—knowing how much you are loved by Me, so that there is nothing to fear—now ask yourself, when you are shown by circumstances that you do not really possess a virtue which you thought you did possess, when you feel that the powers you thought were your own, are no longer yours—you even suspect that perhaps they never were yours—when you see all these deficiencies in yourself, when My very Mercy allows you to see nothing but the misery of your soul, are you not

saddened and depressed, even to the point of hopelessness? Where then, is your treasure? And your heart? But now, realizing that I have emptied you of yourself only in order to give Myself to you, cry out to Me--with your brothers and sisters--for they too are being emptied as you are being emptied--cry out with them to Me, "Our Father," "Our Father, Who art in heaven," realizing that *I am not a mere human father, that I am a Father Who would give you Himself, everything, everything that you need.* Realize how far you are from believing in the immensity of My Paternal Love, and ask Me for that realization too--because it is so very necessary for you. And now, in the light of the realization of My Love, you will understand, quietly and firmly in Me, that the reason you do not trust Me is that You do not mistrust yourself. And the reason why you do not mistrust yourself is that you do not believe in my Love for you. And therefore, you live in the thought of your own goodness, and that is why you are not open to Mine. You will say to Me, "But Father, I see nothing but misery in myself! How can You say that I live in my own goodness?" Ah! My child, do you not see that this is the complaint of the "poor proud man," the man who is attached to the wealth he does not have? For if you are prevented by your misery and lack of virtue from coming to Me, from Whom you know that you must receive everything, what does that show if it is not a desire to take repose in your own virtue? The mere fact that you cannot succeed in doing so is only the work of My Mercy in you, which keeps you poor.

And now realize too, that if you are saddened by the lack of these created goods, these virtues you would possess, are you not gladdened in the possession of them? And now, see too, is not your soul closed to Me by such desires--even as you try to convince yourself that you want these things only to please Me? See, then, how far you are from My Son, from the Holiness of My Son Who has nothing of Himself and everything from Me! But do not see this in order to make yourself the more miserable, but know, in My Paternal Heart, that I want you to see this, not to reject you, but only to make your soul the more open to My Love, that I want only to be able to give Myself to you ALL! *No! Do not let yourself be grieved by the realization of this hardness of your heart. For to understand how hard your heart is, is a grace, a great grace that I give you, the grace to see what you truly are outside of Me.* But now, seeing your stony heart, only ask Me, and I will give you a heart of flesh, a heart which will rejoice only in My Goodness. This is the asking that delights My Heart, a turning to Me in the knowledge of your own misery; this is a crying out to Me in the Spirit of My Truth. "And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying, 'O God, be merciful to me, a sinner'."

Turn away, therefore, little children, from the illusion of anything good you could do of yourselves without Me, O little brothers and sisters of My Jesus, My Children, and now call on Me realizing that I am truly your Father in heaven, that I ask nothing, absolutely nothing of you, only that you call on Me in truth, in the Spirit of My Son who is Truth.

And now I will teach you the reason why you are so concerned with your own goodness and power. Little children, it is not primarily because you are proud. When you think that way, you are only pushing yourself deeper into the same error, for then you will begin to be concerned how you may overcome this pride, how you can make yourself acceptable to Me. My little children, it is not because you are proud, it is because you do not understand My Goodness--"Father forgive them, for they know not what they do."

"You know not." Therefore, now beg My Spirit of Truth to enlighten you, My children, to teach you that all goodness is in Me, and from Me, in My Son, so that, in the knowledge of your weakness, you may come to Me, and not seek comfort in your own perverse thoughts.

See, My little children, how much you are preoccupied with yourselves, because you do not understand My Goodness, because you do not understand that I am a Father Who would give you everything, Whose one desire is to give you everything Myself, that I would be a Father to you as I am the Father of My Jesus, that I would delight in what comes from Me. As you realize this more and more, you will turn in horror from your own self-sufficiency, you will delight in your utter poverty – because then you will know that only in your poverty can you cry out to Me with perfect joy, "Our Father, Who art in Heaven."

### *"Who Art in Heaven"*

Where is this heaven, My children? Where do I exist? I exist in My Son; for Me to be is to be the Father of My Son, as His Being is to be My Son, as together We Breathe forth the Kiss of the Holy Spirit. Therefore I have no being in Myself alone--My Being is to be in My Son in the Love of Our Spirit. Thus when you say "Our Father Who art in heaven," you must understand this "heaven" to be My Son as we are United in Our Holy Spirit, you must understand that I am a Father whose Being is to be in My Son, and He in Me – as My Son Himself has told you: "My Father is in Me, and I am in My Father." I am your Father in Heaven, then, as I am the Father of My Only Begotten One, of the Word, now made Flesh, Who is your Lord, Jesus.

When you understand this exaltation of My Paternity, a Paternity which is in the very Godhead, you will have a better notion of the tremendous dignity to which you were raised when My Son taught you to pray "Our Father Who art in Heaven." For He was doing nothing less than making it known to you that His Father, Myself, am your Father, that as I am in Him, so am I in you. "The kingdom of heaven is within you." And thus when you say "Our Father Who Art in heaven," you are calling on your Father Who is the Father of the Only Begotten Son, of the Word, of the Word made Flesh. Then you will see how great your daring is that, by the bond of Our Love, you dare to say (as the priest sings in the Mass) "Our Father, Who art in heaven," you dare to call this Father Who is the Father of the Son co-eternal with Himself, the Father of your Lord and your God, "Our Father."

And this explains that other meaning of "heaven"--for if I, the very Father of a divine Son, am likewise your Father, I must be in you as I am in My Firstborn. That is why My Firstborn has Himself told you that "the kingdom of heaven is within you." In other words, the Kingdom of heaven is within you as I, Your Father, am within you. For if I were not within you, I would not be a Father to you as I am a Father to Jesus. And that is the difference between human and divine paternity. For although you are, in a sense, in your human father too, and he in you, by a family similitude of nature, and by bonds of human affection, yet your human father is not in you as I am in you. For I am in you as you are mystically one with Me. I am in you as I am in the Son, and as you are in that same Son. And as I am in you, so you are in Me--as you are one with Jesus Who is One with Me, His Father, and your Father.

And what is a father? A father is one who communicates his own nature to his child. But there are degrees of perfection in this paternity, according as the likeness communicated is itself more or less perfect. And proportioned to the perfection of the likeness communicated is the permanence of the indwelling. And thus it is that because I communicate Myself perfectly to My Son, My Son is in Me, and I am in Him as He has told you. Indeed it is impossible that I should not be in Him, and He in Me, since We are One identical Substance. And that is why, since you are One Mystical Body with My Son, One Mystical Substance with Him, it is impossible for you not to be in Me Who am the Father of that Son, or for Me not to be in you who are one with Him. For in My Son I communicate My very Nature and Substance to you, as far as a creature can receive It—and what you can receive, what you can receive of My Nature, is incomparably beyond what you can conceive—even as the consummation and reward of the life which I communicate to you is, as My Paul has told you, beyond your conceiving.

For as St. Thomas teaches, nature is the principle or source of operation in a thing, so that, if I communicate My Nature, *I give you the power of operating as I operate*. And how do I operate? Since God is a Spiritual Substance, I have only the two spiritual operations, of knowing and loving. And therefore, just as I know Myself, in My Son, so you will know Me in Him, in My Word; and as We love One Another in Our Holy Spirit, so you will love Us in Our Spirit. For this is the distinction between God and all created spiritual substances, that in God there is no distinction between the concept by which He knows Himself and the Self that He knows. In God, to know and to be are the One Identical Thing.

You are aware in yourself of acts of knowing and loving—but you know that, for you, to be is one thing, to know or to love is something else. For you realize that you are the same person before you think, while you are thinking and after you have thought; and likewise for loving. But for God there is no distinction between to be, to know and to love. That is why whatever God does is eternal. And thus what I give you in communicating My Nature to you is this, that you have within yourself the germ of knowing Me in My Son, of loving Me in My Spirit, My Son and My Spirit being the very same God Whom you know and love in knowing and loving Me.

*But even in this life the operation of the nature I have communicated to you is substantially My operation.* That is why Paul teaches you that “faith is the substance of things to be hoped for.” For you hope for the eternal possession of Myself, the vision of Me in My Son. But by faith you are already united with Me in My Son, you already see Me, true, “darkly, as in a mirror,” yet substantially—for what you know of Me now in My Son, will be verified perfectly in the next life. It is true that now you do not see Me in Myself, you do not see Me in My Son—that is why St. Paul compares your present knowledge to a mirror, because in a mirror you see, not the object in itself, but in an image. Yet the two are in a way one, since what you see in the image, you recognize in the object when you see it, so that it is as though you saw the object. For by faith you know things of Us that only We Ourselves know, that no other being, no creature, not even the highest of the Angels, could know by his natural knowledge.

But even more, through love, the supernatural love which is in Our Spirit, you become progressively more and more assimilated to Our Being in the Unity of that Spirit. For

“God is Love,” and the reflection of Our Love for One Another is in your love of one another. “God is Love,” and the actuality of love is union; and therefore, you belong to Me in the measure of your union with one another in My Son. And it is in the measure of this union with one another in My Son that you will realize the mysterious depths of tenderness which is My love of you. Loving one another in My Son, you will cry out to Me with the tenderness of My Own Love of you, a tenderness which is now yours, the tenderness of My Love for My Son and of His Love for Me, so that, loving one another in My Son, loving one another as I love My Son, you will cry out to Me, in My Son, “Our Father Who art in Heaven.” Heavenly Father, now Our Father, Father of the Word made Flesh, now in Him become Our Father, “Hallowed be Thy Name!”

### *“Hallowed be Thy Name”*

**M**y dear children, this is how you know My Love of you, in your desire that My Name be sanctified in you. For knowing that you are My very Own children, in the knowledge of this, knowing how very much I love you, do you not feel within yourselves an overwhelming desire to be conformed to Me perfectly in My Son? Now that you understand how you are one with Me in Jesus, My Son, do you not begin to see how far, in yourselves, you are from Jesus, the Holy One? Do you not sense, in the very joy of your sublime elevation in Him, from what depths you have been raised? Even now, even as you are united with Me in Jesus, and as you cry out to Me, “Our Father Who art in heaven,” does not this very intimacy with Me cause you to feel how very far I am from being sanctified in you?

For when you do not know that you are supported by My Infinite Love, you do not dare to look and see how miserable you are in yourself – if you did, you would sink into utter despair. But now, held up by the Power of My Merciful Love, there arises in you an irresistible desire to remove everything in yourself that closes you, however little, to Me. Now there is nothing to fear in Me--“His left hand is under my head, and his right hand shall embrace me”--and because you do not fear Me you begin to fear yourself, you begin to see the horror and misery of your own soul. Knowing that I give Myself to you, blind, so to speak, to all your wretchedness, you desire to give yourself to Me--for all true love is a giving of self. And then you ask, from the depths of your souls, that My Name be sanctified in you. That is the expression of your desire, in Me, to give yourself totally to Me, the desire that whatever impedes My Gift of Myself to you might be removed: “Our Father Who art in Heaven, hallowed be Thy Name.

But why “Hallowed be Thy Name?” My dearest child, do you know what My Name is? The name of anything, as the philosophers teach, is a kind of sign enabling one to understand what the thing is. And therefore, to Jesus alone and preeminently belongs this title, that He is My Name, the very Name of the Father, since He alone makes Me known adequately--as He says of Himself in this regard: “No one knows the Father but the Son, and those to whom the Son reveals Him.”

But it is to you, My children, that Jesus has revealed Me, so that now you know Me through My Word. But not merely through Him, but in Him. For that is the difference between a human word, or name, and My Word. For a human word is a sensible sign, itself standing for a human concept or idea, through which it signifies what a thing is. But this, My Word, now made Flesh, that is, made (as a human word) into a sensible sign--

for whatever I do for you, I do conforming it to the needs of the nature I have given you--My Word, then, now made Flesh, signifies What I am, not by a mere human concept (it would be impossible to signify the divine Essence by a human idea) but by the Concept Who is My very Word, eternally generated by Me, My Perfect Likeness, Himself true God. And then you know Me in Him, not through the medium of your created concept; you know Me in My Son as He Himself knows Me, as coming out of Me and Being One Nature and Substance with Me. So that you too, when you say to Me, "Our Father Who art in heaven," you too come out of Me, that very same Father. For I communicate My very Substance to you mystically as you are mystically One with My Only Begotten Son.

And thus you know Me, your Father, not as you know other things by a merely human concept or idea, but in Him—as the priest says at the minor elevation of the Mass, "*per ipsum, et cum ipso, et in ipso,*" through Jesus, and with Jesus and in Jesus, "*est tibi Deo Patri Omnipotenti*" --be unto Thee, O God the Father Almighty--that is to say, the offering is made to Me, the Father, not only by virtue of Jesus, and together with Him, but as you are in Him, as you are one in Him. For note carefully that this prayer goes on to say "*in unitate Spiritus Sancti, omnis honor et gloria*" --that is to say, as you are united with My Son in that same Spirit of Love in Whom He and I are united, you offer up to Me, the Father, all honor and glory. For Jesus alone, in Himself, honors Me, and likewise He glorifies Me, as He has told you. For only He Who knows Me glorifies Me, and honors Me. And thus it is that you, My children, honor and glorify Me, not in your own understanding, however elevated, but in My Son, My Word, the very Living Concept of Me, The Father, the Concept of your God Who is Himself very God. Do you see, then, My Children, how you are really and truly My children to whom I communicate Myself as to My Only Begotten One, and do you see, even as you see this, this further truth, that it is only in My Son, My Word, only in Jesus that I give Myself to you--so that you are, mystically, One Generation? And thus it is that, knowing Me in Jesus, you know that you are not conformed to Me in yourselves as He is conformed to Me. For He is My Son by an eternal Generation, so that there is no comparison of any creature, however exalted, to this Son, "being made so much better than the angels as He hath inherited a more excellent name than they." So it is, as Paul says too, that you are co-heirs with My Son; but yet there is only One Son of the Father, His Only Begotten One. And so it is too, that, knowing your lowliness as you are in My Son, and how far in yourselves you are from manifesting My Essence, from being My very Name, you are moved to cry out in your very joy, a joy which is one with the spirit of filial fear, "Hallowed be Thy Name!" let Thy Name be sanctified, Let Thy Name which is ourselves as we are one with Thy Son, become perfect in us, so that we too, in Jesus, and with Him and Through Him, may be the perfect manifestation of Yourself, Our Father in heaven.

"*Sanctificetur Nomen Tuum!*" In Jesus Your Name is Sanctified as it must become sanctified, so that the Holiness, the Goodness, the Purity of Our Father may be perfectly known outside Himself, in us, His children. Our Father! That Your Name may be sanctified in us, that we may become, in Your Son, the perfect image of Your Holiness! Our Father! we are Your children, Your Name, in Your Son. Make us, Your Name, Holy.

*"Thy Kingdom come"*

And now your very desire that My Name, Your Father's Name, be sanctified, is, as I have shown you, a desire for your perfect unity in My Son, Who is at once the Head of Your Mystical Body and your King. And so, in desiring that you be sanctified in Him, you are desiring the perfection of His Kingdom, a Kingdom in which both the Ruler and the ruled are perfect, the Ruler because He is true God as well as true man, the ruled because they are perfectly conformed to their perfect Ruler—not merely as in a human kingdom, but as having mystically, one Nature with their Ruler.

For in any human kingdom, in any merely human states the perfection of the whole, as a whole, the common good, is not anything more than a kind of activity in which the ruled act in conformity with their just ruler, but in this heavenly kingdom, heavenly even as it is still on earth, because it is not of this world, in this Mystical City of Jerusalem which is the very Body of its Ruler and Head, the end and purpose, the common good, is not merely a kind of moral conformity of the subjects to their ruler—the perfect activity and operation of this Kingdom does not consist in this merely, that the subjects act as their ruler commands. *No! The common good of this Kingdom which is the Mystical Body of Christ, is nothing less than the activity of this same Christ in His members. For Jesus is in truth your King, and He rules over you as He acts in you, being One with you.*

And now you can see this the more clearly in the wonderful effect of the Holy Eucharist. For just as, in the natural order, the subjects of a good king are nourished, so to speak, by the just laws he gives them, so that they are assimilated, spiritually, to his wisdom in a certain way, yet not to his very substance; so in this heavenly kingdom your King gives you, not merely the just decrees which proceed from His Wisdom, but My Son gives you His very Wisdom, which is Himself. For in God there is no distinction between His Wisdom and His Substance. And thus, as you are nurtured by My Jesus, Your King, nurtured by His very Substance, so you are assimilated to His very Substance and Wisdom.

Loving Me, then, as your Father, and realizing that as you are one with My Son, you, like him, have become My Name, you realize in the contemplation of this very truth that My Name is not sanctified in you as it should be. Then you ask Me that My Name in you might become sanctified. And then it becomes clear too how this sanctification of My Name in you is the coming of My Kingdom, in your mystical oneness with My Son, your Ruler, in the realization of that supernatural common good which is the perfect and unimpeded activity which is perfect in them because their being in Him is perfect. *As you are perfectly one with Him, you act as He acts—even as He does My Will perfectly because He is One Being with Me.*

And now observe this too, that as you are one with My Son, so you are one each with the other, together with Jesus as He is One with Me. Do you see, then, how everything in the prayer My Son has taught you is contained in its first two words—“Our Father!” For it is as you are together when you call on Me that My Jesus acts perfectly in you, and this is expressed when You say, not merely “Father” but “Our Father.” *And as Jesus acts perfectly in you, My Name is sanctified in you, and My Kingdom has come because you are perfectly subject to your King, having become One Mystical Substance with Him.* And now your loving cry, “Our Father!” is heard by Me as you are lost, each in the other in Jesus, My Son. And this same cry, “Our Father,” expresses your longing for your perfection, your perfection in Jesus, a longing for the very thing He longed for when He instituted the Holy

Eucharist, the consummation of His Life and Priesthood, the longing to be One in Him as He is One in Me.

*“Thy Will be done, on earth as it is in Heaven!”*

**M**y little Children, now you can see and understand the great lesson I would teach you, how to ascend from the multiplicity of created things to My Simplicity. For is it not clear already, without my having to tell you, that this petition, “Thy will be done, on earth as it is in heaven!” is contained in what has preceded? For the very meaning of My Kingdom in you is that you are ruled perfectly by My Son, and therefore My Will is done in you as it is in Him, that is, in Heaven, because you are one with My Son. It is true that according to the natural human mode of knowing and understanding, these are distinct petitions, and that is why My Son taught you to pray in a multiplicity which conforms to your nature. But, just as I am pleased when My philosophers and theologians, beginning with the multiplicity of the creatures which I have given them as the means to come to Me, bring everything back to Me, Your Father--so that the multiplicity of My creation becomes the means of adoring My Simplicity with My Son and through Him in our Holy Spirit; so I would have you understand this prayer My Son has taught you, to understand it in such a way that you see and love everything in it, in Me, and not as each of you is alone and isolated, but as you are united, each to the other even as My Son and I are united in the Holy Spirit. And thus you are now able to call Me, “Our Father” realizing that in this, in the very Beginning of this prayer in Me, everything else is contained, just as in Our Life, the Life of the Blessed Trinity, everything proceeds from Me, the Father, and as the whole created universe proceeds from Our Divinity and is pre-contained in Our Perfection. So it is I would have you meditate on the Our Father, in such a way, that is, that you may be brought more and more to the realization of all Goodness in Me, *of My Principality*, so that, like My Son, you will delight in My Goodness as your All, and so that I, then, will delight in you, because I will see nothing in you but My Image, that is to say, My Son.

*“Give us this day our daily bread!”*

**A**nd now, if you will consider this prayer as a whole, you will see, quite easily, that its second part, beginning with the present petition, is concerned with the means by which the end, the coming of My Kingdom for which you have been praying in the first part, is to be brought about. For the end is, as I have explained, the perfect conformity of all My children to My Jesus and, in Him, to Me, and this not merely as something potential, something which is able to operate but is not actually operating, but *in the actuality of the operation*--just as We, your God, are not merely able to operate perfectly, but Our very Ability is the Actuality of Our Act and Actuality. For in God there is no becoming, only Being. And that is why the former petitions, concerning the end are consummated with the petitions, “Thy kingdom come, Thy will be done!” because *the end and perfection which you desire in Me is the actuality of doing everything as I would have you do it*--just as the philosophers teach that the common good is not merely a state of potentiality, but a perfect operation, a perfect actuality. For as God is perfect Actuality, so the end of each thing, which imitates the Perfection of God, consists, not in the ability to act, but in



the actual operation, in the actuality which participates in Our Infinite Actuality, in the measure to which it is given to each creature to imitate Us.

So now knowing My Goodness and My Love of You, a Love that seeks only to give you all that you need to do My Will. what is more natural than that you should ask Me, Your Father, for all that you need to bring about My Kingdom on earth? And is it not true that these petitions for what you need to do My Will are already pre-contained in those first two words you cried out to Me, "Our Father!?" If I am a Father, your Father, and such a Father, a Father Who is in Heaven, can I refuse My Children what they need to do My Will? "If some son among you should ask his father for bread, will he hand him a stone? Or if he asks for a fish, will he hand him a serpent? If, then, you, evil as you are, know how to give good things to your children how much more will your Father in heaven give good things to those who ask Him?"

Do you begin to see, then, how this whole prayer is an unfolding of My Paternal Heart, of My Benevolence to you? Do you see how it expresses the infinitely tender Love and Appreciation of My First Born for Me, as well as His solicitude for you? It is thus that you are moved to ask Me for what you need by this tender, childlike realization of Who I am and of what I want. For now like My Jesus, and in Him, you seek no good outside of Me. With Him, now, all that you have is from the Father, and so you ask Me, not for what, in yourselves, you want, but for what I want in you.

But though you are My Children, you are human, and you live in time, and so your needs, like your being, are likewise in time. And time is past, present and future. And thus, if you will examine the three petitions, "give us our daily bread," "forgive us our trespasses," and "lead us not into temptation," you will see that the "daily bread" is for the present, forgiveness is for the past, and the avoidance of temptation and deliverance from evil relate to the future--so that in these three petitions you ask for all that you need, in the order of time, to bring about My Kingdom.

But now notice that the very first of these petitions relates to the present, not to the past, even though it is true that the past precedes the present in the order of time. The reason for this is that the Life of Your God, the Life of Our Blessed Trinity, is an eternal Life, a Life in which there is neither before nor after--that is why My Son did not say to the Pharisees, "Before Abraham was, I was," but "Before Abraham was, I Am." And so, My children, as Our Life is an Eternal Present, I want your life together with one another in My Son and Me, to be only in the present. For it is only by living in the present that you can live in Us. For you will notice, if you stop to observe it, that as soon as your mind moves to the past and to the future--it can hardly do one without the other--you leave the infallible Security of My Providence for you, and then you are all preoccupied with taking care of yourselves.

That is why My Son reminded you again and again not to be solicitous about providing for yourselves what you shall eat and what you shall wear. That is why He asked you to consider flowers and the brute animals, beings who are without reason. For being without reason, they cannot be tempted to be excessively concerned with taking care of themselves. But men, having reason, are moved by nature itself to take care of themselves, to provide for themselves, which in itself is a good. But possessing not only a rational nature, but a fallen nature as well, they are inclined to an excessive solicitude

about the future, so that they are irrational in their use of reason--irrational because they do not trust Me, their Father, to provide everything they need, even to seeing that they make a right use of the reason I have given them. For, like Martha, all My children, with the exception of My Son and His Mother, are excessively solicitous about many things. For multiplicity is the domain of human reason, the multiplicity of past, present and future, too, so that anxiety always accompanies the human providence which is not in My Providence, and which, therefore, moving in time, is forever remorseful about the past and worried about the future--and therefore never living in the present, in the Eternal Present of Our Love and Providence for you.

And now, you can see why the first of these petitions should be in the present--because the temporal things here are ordered by Our Eternity, not by the order of human prudence. And so, as this whole prayer is contained in its first petition, "Our Father!" so the last two of these three petitions are pre-contained in the first, "Give us this day our daily bread!" For notice, in this petition you ask not only in the present, "Give us this day," but you ask for the present, "our daily bread." In the present, in Me, you desire only what I provide for you now, knowing that not only am I your Father, but that I am an Eternal Father, Who knows better than yourself, infinitely better, what you need. And in the spirit of filial fear, the fear of your own proud providence, you desire and ask for only what you need now, realizing that you must live by every word that comes out of My Mouth, that is, by what I give you now; and loving Me in what I give you now, grateful for it because you know that what I give comes only from My Infinite Love of you and from My Infinite Wisdom. "Give us this day our daily bread!" Give us the substance that nourishes us, our bodies by material bread, our minds by the light to know and to seek all goodness in You, Our Father, give us the Body, the Blood, the Soul and Divinity of Your Son in the Holy Eucharist, that by this Bread we may each day be conformed more perfectly to You in Him, loving one another as we are One in Him!

My Little Children, do you see now the meaning and depth of this petition, "Give us this day our daily bread!"? Give us this, Our Father in Heaven, the things we need to become perfectly conformed to You in Your Son. We ask You, Heavenly Father, not because You do not know our needs, infinitely better than ourselves, but because the measure of Your giving is in our receptivity to Your Gift. For You have made us to Your image and likeness, and therefore it is in ourselves to be disposed to what You would give, since the appetite You have given us is a free appetite, an appetite moved by our own reason and not, as in the brutes, moved only by Your Wisdom. And therefore You have made Yourself, in a way, dependent on ourselves since You can give Yourself to us only in the measure that we, by our own free choice, make ourselves receptive to You, open our souls to Your Goodness.

And now, Dear Children, do you see the meaning of sin as I have permitted it in My Merciful Love and Providence? Do you see that I have permitted sin only as a means of showing you, by your own experience, how utterly without hope you are in yourselves? For I permitted sin in the knowledge and intention of sending My Son, so that all souls open to the Truth, to the knowledge of My goodness and of their misery in themselves, would embrace My Son as their loving Redeemer. But the liars, those who not only sinned (all men sin), but who, having sinned, cover up their corruption with the whitewash of lies and hypocrisy, and go about accusing others in order to hide their own

wretchedness, from themselves and from everyone else, these liars cannot embrace My Truth. That was what My Son meant when He said: "I know my Sheep, and My Sheep know Me." Those who are of the truth, recognize the truth, those who know that they are lost in themselves are saved by My Son Who came to save what was lost. But the liars and hypocrites hate My Son and they hate Me too, and they hate all those who are Ours, because liars feel themselves accused in the presence of the truthful, even though Our Sheep judge and accuse no one--for charity sees no evil. But those who are without charity see evil where it does not exist, and unwilling to cast the beam out of their own eye, unwilling to face the evil in themselves, they go about ever fearful that the good see and judge the evil in them which they know is there but which they refuse to face in themselves. And so, in the end, they crucify all My Little Children with My First-Born, even as Herod perfected praise out of the infants and sucklings he massacred in pursuit of the Infant Jesus.

But even then, even as they are crucified by those who hate Me, what do My children think and say? Even then they do not accuse their murderers--as the holy infants did not accuse them. Because My children know that those who persecute them are weak, ignorant men, ignorant of My Merciful Love. For if they knew that they were loved and forgiven, that their sins were as nothing in comparison with My Love, they would indeed come to Me, as the prodigal son returned to his father, in order to be forgiven by Me, and loved. And therefore, My Only-Begotten One cried out to Me for those who crucified Him: "Father, forgive them, for they know not what they do!" "Father, forgive them, for they know not what Our Love for them is, they do not know that this Love is dying on this Cross in order that they might know Your Love, the Love of the Father! Father, do not let this agony be in vain but through it, show Your children Your Love, show them that they are justified in Me, that they may not seek the perverse justification of themselves, by sinning against the Spirit of Truth, Our Spirit, Who testifies within their own souls that they are unjust!"

O My Little Children, consider with Me how important it is to cast the beam of your own justification out of your eye, that you might see that your neighbor, even he who persecutes you, needs what you need, that he needs to know My Merciful Love, to know that I love My children, not because they are good, but because I am Good. My little children, look into yourselves and see how all your transgressions arise from this, that you do not believe in My Love for you... And now see that I am so anxious to persuade you of My Love that I have given you My Only-Begotten Son, to be murdered by you in order to prove My Love. Realize now how much your heart is hardened, because you do not believe in My Love. Realize how sad and depressed you are because you cannot, by the Spirit of My Truth, live the lie of your own virtue; yet you cannot turn away from that illusion and allow the dead to bury the dead. Realize that, because of this, you are neither hot nor cold. Realize that the one thing I want, the one thing necessary, is for you to be open to Me, because then I can give Myself to you as I give Myself to My Son, then I can take My delight in you because I see only Myself in You.

This, then, is why My Son taught you to pray to Me in order that, by your own free choice, you might become totally open to Me. And this is why He taught you to ask Me, "Give us this day our daily bread!" because He would have you in the same relation to Me as He Himself is. Do you not, as you ask Me to give you this day your daily bread,

hear the echo of the eternal words I spoke to My Son, "Thou art My Son, this day have I begotten Thee."? My Son is begotten in this eternal day, and to the likeness of the eternal day, you ask Me now, "Give us this day our daily bread!" Give us Yourself, dearest of Fathers, as You give Yourself to Your Son, for we too are Your little children, we too are the lilies of the field, who toil not, neither do we spin, for we take no delight in our own works, in our own hopes outside of You. Therefore we ask you for what we need, only now, only this day, only in the Day of Your Son.

Dearest of Fathers, give us Your Love, in the full measure of Your Desire, for now by that very Love, in Jesus and Mary, we are opened to Your Love. Dearest of Fathers, give us Your Love, and know that by Your very Love, we understand how much You Love us, that You have loved us first, in Your Son, that You have been waiting for us to come of age, to realize the depth of Your Paternal Heart, to be freed of the foolish fears of our own unworthiness, knowing that it is only Your Word that makes us worthy.

Our Father, give us this day our daily bread, give us the actuality of Your Being which is out of time and only Now. Our Father, kiss me now with the kiss of Your Mouth, the Kiss which is Your Holy Spirit, the Mouth which is Your Son, through Whom and in Whom You speak Your Word. Kiss me with the kiss of Your Mouth, for the Blood Which flows from the breast of Jesus is better than wine. For wine indeed takes me out of myself, but only to make me less than a man. But the Blood of Your Son takes me out of Myself into Your Bosom--Our Father Who art in heaven! My beloved to me, and I to him who feedeth among the lilies! My little children, consider the lilies of the fields how they grow; they labor not, neither do they spin. My little children, as you ask Me for this bread, be not solicitous saying, "What shall we eat?" for I am your Father, and I know what bread you need. My little children, permit Me, your Father in Heaven, to love you. Only ask Me, that I may give you Myself! "Give us this Day our daily bread!"

*"And forgive us our trespasses, as we forgive those who trespass against us!"*

**M**y children, see how well I understand your little heart, how fearful you are, even in this loving embrace, as you ask Me for My Love and as I love you, how fearful you are lest your sins keep you from Me. And indeed they would! But what are you to do? To whom should you go if not to Me in My Son? Do you think to make yourself worthy of Me by your own sufferings and penance? Do you not see that it was through Judas, poor, unhappy Judas, that I would teach you this lesson, the lesson of the futility of withdrawing into yourself after sin in order to make yourself worthy of Me and of My Son? And now do you see that that is why My Son taught you to ask, as you are one with Me in My giving you this Eternal bread, "Forgive us our trespasses!" And now you know that in the very asking of Me to forgive, you are forgiven, so that now there is no need of any fear or misgiving that perhaps I am not pleased with you because of your past sins. For now you are one with Me, now you are become My Son.

Only think, if you have any misgivings still, that perhaps even now I have not forgiven you totally, ask yourself, "Have I forgiven those who have offended me?" My beloved little child, look into your heart as your head rests against My Bosom and ask yourself that question. Is it not true that, not only do you forgive those who have hurt you, you no longer remember that they have hurt you. That is the testimony of My Spirit within your heart, the testimony that I have forgiven you your trespasses, and that they no longer

even exist for Me. And now, My beloved little child, rest peacefully in Me, and whisper once again to Me, "Our Father!" My beloved little child!

*"And Lead us not into temptation!"*

**D**o you see, dearest children, how even yet you fear? And it is good that you should fear, for this is not the servile fear of those who do not know their Father, this is the filial fear of My little children who, in the very depth of their love of Me, know their own weakness, know how easy it would be, in themselves, to fall into temptation. For My Word is truly a two-edged sword cleaving between the soul and the spirit, cleaving between you as you are in yourselves, your soul, and your spirit, what you are in Me, in My Son. So it is that in My Son you know your own soul for what it is, and hate it--because whatever is not in Me is hateful. And you, even as you are in Me, know your soul for the weak and hateful thing it is. For in Me, you are not afraid of the truth, for now you are one with My Truth, and you know that the Truth is your Friend. And so now you cry out to Me, Your Father, "Do not let us fall into temptation, dearest of fathers. For we are creatures of time, and even though at this moment we are united with You in Your Son, in the Love of Your Spirit, yet this is no assurance that, even in the very next moment, we may not fall into temptation. For our strength is not in ourselves, and of ourselves we are prone to fall at any moment."

Do you see, dearest children, how this petition is the proof and reward of the purity of your love? For now, even as I embrace you, and you know My Infinite Love of you, you know, by the very purity of your love, the Purity of My Love in you, that this union with Me, your Father, comes totally from Me--so that My very Love of you annihilates you in the knowledge of your own corruption.

O dearest children, if you could but know how this holy misgiving of yourselves as you say, "and lead us not into temptation," if you could but know how this holy fear rejoices My Heart, how it overwhelms Me in the realization that you are totally Mine, now and forever!

*"But deliver us from evil!"*

**M**y children, you can see how this petition is hardly distinct from the preceding one. Temptations, as you have learned, are indeed necessary, for without them you would never learn how to depend on Me, in My Son, totally. And the weakness in yourself which I show you is only intended to teach you to rely on My Strength, the Fortitude of My Spirit. And thus it is necessary for you to experience the desolation of apparent separation from Me, so that you may cry out to Me with My Son, "My God, my God, why hast Thou forsaken me?" But this cry of weakness and abandonment is the seal of your strength. It is then that your strength has become Mine, so that there is no deliverance for you except in Me.

This is indeed a great mystery, and the consummation of your happiness in Me. It is indeed your mystical death with My Son, the consummation of your victory, His victory in you and yours in Him, in which you become the deliverer of many souls as you yourself are abandoned. Until now it seemed as though there was something you could do to help yourself in the battle with evil. But now, nailed to the Cross with My Son,

there is nothing you can do--you can only cry out to Me, "Why hast Thou forsaken Me?" Dearest of children, know that I have no more forsaken you than I have forsaken My Own Beloved Son. Know, then, that this day, with Him, is the day of your joy, the day when you bring to Me all the souls I have given you. Blessed are you when they shall revile you, and persecute you, and speak all that is evil against you, for my sake. Be glad and rejoice for your reward is very great in heaven.

And now, My Little children, see how disturbed you become when you hear these words? It is because you are afraid to think that you suffer persecution for My sake. The reason is that you are not yet purified perfectly, so that the movement of self-love rushes to your defense, persuades you that you are not worthy of this My blessing. Little children, it is true that you have not yet learned to depend utterly and totally on Me. But do not be afraid, for it is only by loving Me and trusting Me as I have shown you, that you will, in My time, have nothing of yourself of which to be afraid--because your trust will be totally in Me. Then you will know that this, My blessing, is indeed for you, and you will rejoice and be glad. But already, dearest children, know that it is for you as in a prophecy. For this ultimate blessing of persecution for Me is already fulfilled for you in Me, as you are My very little child. "Our sister is little, and hath no breasts. What shall we do to our sister in the day that she is to be spoken to? If she be a wall, let us build upon it bulwarks of silver; if she be a door, let us join it together with boards of cedar. I am a wall; and my breasts are as a tower since I am become in his presence as one finding peace."

My dearest little children, these words were spoken first of Mary, and then of My children in her. My dearest little children, permit Me to love you in Jesus, My Son, and in Mary, My daughter and His Mother: that is everything.

*(Abridged slightly, emphases added)*



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