**WEDNESDAY OCTOBER 06 – XXVII WEEK O.T. [B]**

**“Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."**

**In the prayer, Jesus puts himself into communion with the Father, to whom He asks to manifest all his will. If we want an example to well understand what Jesus did when He went before the Father, let us think for a moment of what Mary did, Martha’s sister. Mary sat at the feet of Jesus to listen to his Word. Jesus sat almost every night at the feet of the Father to listen to his heart. This is Jesus’s prayer: listening of the heart of the Father. His disciples sees Jesus praying. His example takes them. They too want to pray and to pray well. They too want to pray as Jesus prays. John had taught his disciples how one prays. Why do you not ask the same thing to Jesus? The force of the example of Jesus is what makes his disciples make this request: "Lord, teach us to pray just as John taught his disciples." It is wonderful methodology of teaching: inspiring the question by seeing our example.**

**From the example, some questions always arise to which one must answer with sweetness, respect, righteous conscience. This is the teaching of the Apostle Peter:** “**Now who is going to harm you if you are enthusiastic for what is good? But even if you should suffer because of righteousness, blessed are you. Do not be afraid or terrified with fear of them, but sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame.” (1Pt 3,13-16)**

**Jesus teaches his disciples a simple prayer: God must be invoked with the name of Father. God is our true Father. He is the Father who made us his children of adoption in the baptism. What is the great joy of a child? That his Father is sanctified. That his Father is recognized in the holiness of his name by every man. However, this may happen in one only way: that, first of all, the name of his Father is sanctified by his child of adoption. The child of adoption must care about one only desire: that he is in the world the visibility of how one sanctifies the name of his Father. What other desire must every child of adoption have into heart? That the kingdom of his Father is extended over all earth. Even this second desire can be fulfilled if he becomes visibility before every man of the kingdom that came into him, as he became true child of the kingdom. This desire must turn itself into prayer. The truth of God and of the Son of God makes itself our desire. Our desire turns itself into prayer. The desire according to truth makes the prayer true. The false desire makes the false prayer. The non-desire or the false desire makes the prayer a pure acting.**

**Man is also nourishment. He lives if he nourishes himself. If he does not nourish himself, he dies. The child asks the Father that He gives every day the daily bread, the bread of this day. Today for today. Tomorrow for tomorrow. The present for the present. The future for the future. One does not ask the bread of this day today only for us. One asks for everyone. The prayer of the child of God is always a universal desire: for himself and for the others, for every man. If prayer is not universal, one cannot surely say it to be perfect prayer. One must trust prayer. The Father always faces the need of his children. The Father always listens to the heart of the one who invokes him. Trust, that is true faith then, is the soul of the prayer.**

**Every man is sinner before God. We are sinners toward God, we are sinners toward the brothers and the brothers are sinners toward us. Forgiveness must be in heaven and earth. God forgives us since we forgive each of our debtor. God clears our debts since we clear those of our debtors. The forgiveness of God is conditioned to our forgiveness. If we forgive, God forgives us. If we do not forgive, God does not forgive us. God forgives the child who forgives his brothers. If the child does not forgive the brothers, not even the Father will forgive him.**

**Rather, in the prayer of Jesus, we introduce ourselves to the Father as model of forgiveness. The Father must forgive us, since we are already a model before his eyes, an example of how one forgives. By introducing ourselves as model of forgiveness, the Father cannot but forgive us. Finally, we are weak, always ready to sin. Only the Father can give us the strength of not sinning. To the Father, one asks that He does not abandon us to temptation. If He does not abandon us to temptation, if He gives us the strength, we will win every temptation and we never sin anymore. God is our strength. God is our everything. God is our Providence. God is our victory over sin. The child turns the truth of God and of man into strong desire and he makes the strong desire become his daily prayer.**

**Let us read the text of Lk 11,1-4**

**He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."**

**One always needs to think the prayer according to the image Mary, Martha’s sister, left us, sat at the feet of Jesus. Prayer is first of all listening to the will of God. One distances himself from the world and from its things, one sits at the feet of God and one listens to Him. He speaks and we listen to Him. Thus, Jesus did almost every night. He used to go into desert, solitary places and there He placed himself at the feet of his Father and listened to Him all night long. While He listened to the Father, He engages with the Father, as well, and He asked him all things. Prayer is dialogue, exchange. It is speaking to each other. It is manifesting the will to each other. The Father manifests the will to the Son. The Son manifests the will to the Father. He manifests the Father all his life, his humanity, his fragility, the difficulties, the dangers. One manifests everything to the Father. When one manifests everything, one also asks. One asks what it is needed for the holiness of the soul, of the spirit, of the body, for us and for the others. Here is the prayer of the disciple of Jesus. It is an uninterrupted dialogue with the Father to whom one always asks to be able to remain in his will. To Him who is source of holiness and of grace one asks every holiness and every grace to fulfil his will.**

**The prayer of the disciple of Jesus cannot be sporadic, occasional, made when one needs it. The prayer of the Christian must be uninterrupted, perpetual, perennial. The Christian must always be in a state of prayer. The Christian is prayerful, as Christ Jesus is a prayerful. Jesus was prayerful on earth. He is prayerful in Heaven now. Uninterruptedly today since eternity, He intercedes for us, so that we can always worship the Father in spirit and truth. Prayer must invade the heaven in the same way in which the water of a hurricane invades the earth and submerges it. The prayerful must never give up in prayer. For him, prayer must be more than a battle. It must end with the victory, namely with the fulfilling by the Lord. Until prayer has not been fulfilled, it must never be stopped. The fulfilment must be the aim of our prayer. Then the prayer of blessing, of thanking, of praise begins. One praises the Lord for having fulfilled us with praise without interruption. A Christian is his prayer. Whoever prays a little is Christian a little. Whoever prays a lot is Christian a lot. However, praying is not acting some formulas. Praying is staying at the presence of God. Placing at his feet with the spirit and with the soul, even when the body is busy with the things of earth. We may compare the prayer to the tube that leads from the gas tank to the engine. If the tube is interrupted, the engine is with no explosive force and it stops. Thus is the Christian. If he interrupts the prayer, his vital force in love, in faith, in hope halts and his spiritual life is stopped. Mother of God, Woman of uninterrupted prayer help us in the prayer. Amen.**