**WEDNESDAY OCTOBER 05 – XXVII WEEK O. T. [C]**

**"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."**

**Jesus is in a place to pray. The disciples see him. In their heart, the desire to learn to pray arises. John, teacher, has taught the disciples how to pray. Jesus, the Teacher, has taught anything about praying yet. Praying Him, however, He has created the desire of the prayer in the hearts. Might of the example. At Jesus’s times, people used to pray with the Psalms. Jesus does not teach how one prays with the Psalms, but how one prays with the heart, with the will, the soul, the desire. In prayer, man must put himself before the Lord with one only desire: the desire that the Lord reigns on earth with all the might, richness, beauty, wisdom, righteousness, charity, lovingness of his holiness. How much is the prayer true? To the extent that the desire of the one who prays is. How much does this prayer move the heart of the Father? It moves Him in the measure of the depth of the desire, of its breadth, width, height. But it also moves Him in the measure according to which the one who prays wants to be true instrument for the sanctification of the name of the Father. Let us pay attention. The Christian does not pray the Father. The Father is only Father of Jesus by eternal generation. The disciple of Jesus, by rebirth from water and from Holy Spirit, becomes son in the Son and has the right to call his Lord and Creator: Father. That of the Christian is a sonship that is different from any sonship. È figliolanza per partecipazione in Cristo, per opera dello Spirito Santo, della natura divina. Non esiste grazia più grande di questa. Dio ci ha generati nel Figlio suo. Nessuno può chiedere al Signore che venga il suo regno negli altri, se prima il regno non viene in lui. Come il regno viene in lui? Con una piena e perfetta conformazione a Cristo nell’obbedienza, nell’amore, nella fede, nella speranza. Man mano che il cristiano diviene vero regno di Dio, mostrando il regno al mondo intero, chiede al Padre che doni la stessa grazia ad ogni uomo. Occorre però l’opera di annunzio e di testimonianza di colui che diviene regno di Dio. It is sonship by participation in Christ, through the work of the Holy Spirit, of the divine nature. There is no greater grace that this one. God has generated us in his Son. No one can ask the Lord that his kingdom comes in the others, if the kingdom does not come in him first. How does the kingdom come in him? With a full and perfect conformation to Christ in obedience, in love, in faith, in hope. As soon as the Christian becomes true kingdom of God, showing the kingdom to the entire world, he asks the Father to give the same grace to every man. However, one needs the work of proclamation and of witness of the one who becomes kingdom of God. But man has also a body to keep alive. He needs nourishment, the daily bread. Who does one ask for the bread to? To the Father. The daily bread is a gift of the Father. The Father gives it through our daily work and labour. No one can ask the Father for the daily bread if one does not put all his work in provide for it. After all, asking for the daily bread, one asks God to make our work, our labour, our effort fertile and fruitful. Everything happens for the Lord’s blessing on earth. Man is blessed and earth is blessed. This truth must never be forgotten. The lazy cannot ask for the daily bread. He does not put the work of his hands. One puts his work of mind, heart, will, virtue, sanctification, good will and the Lord makes the work fertile. God and man in perfect communion.**

**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."**

**Man is also disobedient to his Lord. He offends his Creator, God, the Father, with the transgression of his Law, his Statutes, his moral Norms. Sin can be forgiven only by forgiveness of the One who has been offended. The children ask God for forgiveness. There is a condition to observe, though: God forgives if we forgive our brothers who have offended us. We have offended the Father, the Father forgives us. The brothers have offended us, we forgive them. This condition is essential, necessary, indispensable, compulsory. The Father forgives us, if we forgive our in debt to us. If we do not forgive, neither the Father forgives us. Forgiveness for forgiveness. Remission for remission. But we are always ready to fall into sin, in transgression. We ask the Father every help so that we never fall into temptation.He must always hold us by hand. But also in this case there is a condition. The condition is that: God holds us by hand, but we must also let ourselves be held by hand by Him. How do we let ourselves be held by hand? Avoiding the forthcoming occasion of sin. Keeping our senses. Dwelling in Christ. If one leaves from a safe, protected, kept place and enters a field of serpents, he cannot ask the Father to deliver him from the bite of the serpents. He must leave the field first. Out of the field, he can ask the Father for every help. No one can think to be able to challenge evil and to conquer it. Jesus was tempted in the desert, while he was in prayer, while he governed his body, to submit it to his Father. When one is with God, God always help. If we put ourselves in the arms of the world, we cannot ask the Lord to deliver us from evil. We are already in evil. We must ask Him to give us the strength to leave the world so that we can turn back into the Gospel. From the Gospel we can ask for every grace for us and for the others. But always from the Gospel. May the Mother of God help us so that our dwelling be only the Gospel without never leaving it. If one leaves the Gospel, one is already in the temptation.**