

# **St. GASPAR BERTONI**



## **The Catechism in the Apostolic Mission**

### **Section Three**

**His Catechism Lessons taught as a Priest**

**[May 7 - September 20, 1807]**

**Catechism Instructions on Prayer**

**Translation into English**

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## SUMMARY

This Section Three of St. Gaspar Bertoni's Catechism Lessons talks about the essential role of prayer in the spiritual life. This was taught during St. Gaspar's long life as a priest [almost 53 years] more by example than by word. However, here he treats of Prayer in General, and then there follows his word by word analysis of the Lord's Prayer [the *Our Father*] based on the Roman catechism. This same format is followed by the new *Catechism of the Catholic Church* [October 11, 1992] and is now the richest part of the document. So much of Fr. Bertoni's prayer-life was centered around the Eucharist. This following note from his Spiritual Journal [on the date of his second ;'name' day, St. Dennis] is a good example of Fr. Bertoni's prayer

9th OCTOBER 1808

[59.] Feast of St Denis and the Maternity of the Virgin Mary.

During the Eucharistic prayer of the Mass near the time of the *memento*, it seemed that my mind opened up to know with Whom was I speaking. I felt great affection and an enthusiasm of love in prayer. Then some outbursts of my heart for God and some impulses of my spirit towards God. I seemed to be like a person overwhelmed by the appearance of a great friend who had not been seen for a long time and on seeing him suddenly, he wants to throw himself at him and embrace him. Then I felt a desire that the vision could increase and an impulse to be able to reach the Supreme Good. Since I was in public I feared [the feeling of] some vanity and I [made an effort to] think of my most serious sins. As a consequence [I felt] an increase of knowledge of goodness and love which dissolved in most soothing tears which lasted until after Holy Communion. In the meantime faith and confidence increased very much together with humility and loving reverence. Lastly, at Communion, a very intense devotion and sentiment similar to that of my First Holy Communion: an experience that I am not aware of having felt since. The recollection lasted for another hour and it remained for the rest of the evening.

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**276:****SECTION THREE****Catechism Lessons taught as a Priest****From May 7th until September 29th, Feasts Days on which Doctrine was held <sup>1</sup>.**

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**PRAYER****CONCERNING PRAYER IN GENERAL<sup>2</sup>**

[8 Instructions]

**CONCERNING THE OUR FATHER**

[16 Instructions]

EXORDIUM: Proposition of the end: that the people frequent and attend to this Doctrine.

MOTIVES <sup>3</sup>: Prayer is necessary principally for salvation. Many without this doctrine do not know the power and the manner of prayer.

ABSOLUTE PROPOSITION: Concerning the prayer, the "Our Father."

Motives: It contains all the elements of prayer. Christ wanted it known by all Christians.

Partition: Prayer in General - "Our Father".

Fonts: The Fathers and the Church - met. - Naz. Catechism.

**277:** Nature - Circumstances - Manner.

Nature: Qualities, essence.

Qualities: Necessity - utility.

NECESSITY <sup>4</sup>: The necessity for prayer is taken from the precept established by Christ, confirmed by the Church. Even the form was prescribed by Christ, practiced by Christ, promulgated then by the Apostles. - It is moreover, from the nature of things. So very many are our needs of soul and body, and prayer is the unique, our best interpreter and conciliator before God.

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<sup>1</sup> The *Quarta Classe* in the Veronese dialect - Catechetical Instructions given during the summer months - a prime Stigmatine aspect of the Apostolic Mission.

<sup>2</sup> As in his Instructions "On the Sacraments", Fr. Bertoni prefaces the development of the matter with a kind of general outline.

<sup>3</sup> CAP 358. [Abbreviation for *Catechismus ad Parrochos*.].

<sup>4</sup> CAP 359.

UTILITY <sup>5</sup>: is deduced from the honor that is rendered to God; from the advantage that comes to us in the effect that is of fulfillment and of joy; in the act of itself, of exercise and the increase of virtue, and accidentally of being arms against the devil, that purges the spirit, holds back the divine wrath.

**278:** ESSENCE: Parts - Degrees.

PARTS <sup>6</sup>: how many - what they are - explanation - reason.

DEGREES <sup>7</sup>: formed faith - faith that is not formed - desires of faith - will of sin.

CIRCUMSTANCES <sup>8</sup>: what - for whom - by whom.

WHAT: In general it is licit to ask for every good. The rule to be followed: To desire God, the means that lead to God, nothing that divides from God. As a consequence, the things that are indifferent, whether corporal, or spiritual, are to be sought of necessity, conditionally: those that are good of themselves, are always absolutely to be sought.

**279:** FOR WHOM <sup>9</sup>: Pray in general for everyone; in particular for the Pastor, the Princes, for their good, our persecutors, those of the Church and for all the dead.

NOTE: for sinners.

TO GIVE THANKS <sup>10</sup>: In general to God for everything, for everyone, for always: in particular for the saints, for Mary.

SCHOLION: "Hail, Mary".

TO WHOM <sup>11</sup>: Prayer must be directed to God and to the saints. Note: the difference.

**280:** MANNER: PREPARATION <sup>12</sup>. Necessity.

Humility, Compunction, Faith, conformity to the Law .

ACTION <sup>13</sup>: Necessity - Quality: in the Spirit and truth. Necessary conditions: assiduity - in the Name of Christ <sup>14</sup>; internal accessories; fervor, thanksgiving; external: fast, almsgiving.

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<sup>5</sup> CAP 360.

<sup>6</sup> CAP 361.

<sup>7</sup> CAP 362.

<sup>8</sup> CAP 363.

<sup>9</sup> CAP 364.

<sup>10</sup> CAP 365.

<sup>11</sup> CAP 364.

<sup>12</sup> CAP 367.

<sup>13</sup> CAP 368. Action means prayer in act.

<sup>14</sup> CAP 369.

**281:**                    **CONCERNING THE 'OUR FATHER'****EXORDIUM - PETITIONS - CONCLUSION**

**INSTRUCTION:** Reason for expounding on it.

FATHER 15: Cause. - Convenience: by creation, through the image: by government; for the paternal care committed to the angels, retained even after sins; by the redemption, for having adopted us. - Consectary 16. Adversities are signs of love.

OUR 17: Force of the word: brothers in Christ, of Christ. - Cause: Communion. - Consequence: relationship to our neighbor, fraternal charity; relationship to God 18, devotion, invitation.

WHO ART IN HEAVEN 19: Correction of an erroneous understanding: God is in heaven, not separated, not encompassed. - Proof of a true understanding: use of the Scriptures. cause: the invisible heaven is an illustrious vestige of God; in the invisible heaven God is seen in an unveiled form - Consequence: confidence, humility, elevation of spirit.

**282:**    PETITIONS; Their ordered object 20

Incommunicable divine good: the absolute lasts end, name of God; communicable: the last beatific end, kingdom of God; sanctifying proximate end: will of God. - NOTE: that in common, 'on earth as it is in heaven.'

Human good: Means to the end, spiritual and corporal bread - removal of impediments: sin, impediment to the Kingdom of God; temptations, impediment to the fulfillment of the Will of God. - Penalties: means to the end 21.

**283:**    1. HALLOWED BE THY NAME: exposition.

By us 22: - in us 23 by partaking of its holiness with Baptism and Penance. Knowing it as the source and the place of all holiness. - Connectary: With deeds.

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15 CAP 370.

16 CAP 371.

17 CAP 372.

18 CAP 373.

19 CAP 373.

20 CAP 375. Fr. Bertoni analyses the logical order for the Petitions of the 'Our Father.'

21 In the Seventh Petition, we ask for the deliverance from those evils that would impede us from attaining the end.

22 CAP 376.

2. THY KINGDOM COME. Prelude. excellence - purpose of the Gospel <sup>24</sup> - separability - fullness <sup>25</sup>. Practice: object, motive.

Common Exposition <sup>26</sup>: nature, grace <sup>27</sup>, glory. Proper: propagation of the Church <sup>28</sup>, justification of sinners, perfection of the just.

Pious Meditations <sup>29</sup>.

**284:** 3. THY WILL BE DONE <sup>30</sup>: Necessity for entering heaven <sup>31</sup>, to order man anew <sup>32</sup>, to maintain this order.

Exposition for the manner of prayer, for the manner of thanksgiving. - First part. Object <sup>33</sup>: will - that it be done - in us: thy, not my bad will, not uniform to Thine - in others: that it be made known to all.

SECOND PART: Form <sup>34</sup>. - Through the manner of thanksgiving. - Conclusion: Motives, maxims <sup>35</sup>.

HUMAN GOOD - Removal of impediments.

HUMAN GOOD <sup>36</sup>: subsidies of soul and body. - Reason of the order: human good must be referred to the divine, God, the last end of man. - Reason of the petitions: Divine order - Need of these goods as subsidies for the end, glory, kingdom, will of God. - Use of these petitions: to regulate and limit the intention to the divine prescript. - Means; Removal of impediments.

<sup>23</sup> CAP 377.

<sup>24</sup> CAP 378.

<sup>25</sup> CAP 379.

<sup>26</sup> CAP 381.

<sup>27</sup> CAP 378.

<sup>28</sup> CAP 383.

<sup>29</sup> CAP 384.

<sup>30</sup> CAP 386.

<sup>31</sup> CAP 387.

<sup>32</sup> CAP 388.

<sup>33</sup> CAP 389.

<sup>34</sup> CAP 390.

<sup>35</sup> CAP 391.

<sup>36</sup> He takes up the analysis once more as above.

**285:** 4. Petitions: GIVE US THIS DAY OUR DAILY BREAD <sup>37</sup>

Prelude - exposition - Conclusion.

Prelude, Necessity <sup>38</sup>; need of external things for life and for the comforts of life. In confrontation with the needs of Adam and of other men; state of innocence, state of corrupted nature. Our insufficiency to repair it. Unique means: recourse to God with this petition. The Prodigal Son, Lk 15:11, ff. Facility of impetration, because He is Father.

Exposition: Corporal bread <sup>39</sup>, subsidies for the body; spiritual bread <sup>40</sup>, subsidies for the soul. - Conclusion <sup>41</sup>.

FORGIVE US OUR TRESPASSES AS WE, etc.

Exordium <sup>42</sup>: sense - extension - order.

Dispositions <sup>43</sup> - Exposition <sup>44</sup> - Conclusion <sup>45</sup>.

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<sup>37</sup> CAP 393.

<sup>38</sup> CAP 394.

<sup>39</sup> CAP 335, ff.

<sup>40</sup> CAP 400.

<sup>41</sup> CAP 401.

<sup>42</sup> CAP 402.

<sup>43</sup> CAP 403.

<sup>44</sup> CAP 404, f.

<sup>45</sup> The outline is interrupted here as it was above.



**286:** ((HERE BEGINS THE DEVELOPMENT OF THE PRECEDING OUTLINES)).

### CATECHISM 1807 - "OUR FATHER"

EXORDIUM <sup>46</sup>: Subject of the matter: Prayer.

Motives which induce us to prayer: Worship follows dogma <sup>47</sup>: now prayer is the principal part of worship. Obedience <sup>48</sup>.

Proposition of the Purpose: that the people frequent and attend to this doctrine principally necessary for salvation. Many without this doctrine necessarily do not know the power and the manner of prayer. The Apostles asked Christ to teach them. Lk 11:1. - Christ, Mt 6:5, ff., and 1 Jn 3:22 teaches it. - The Saints seek instruction. Philip Neri. St. Ignatius.

Absolute proposition: Concerning the prayer of the 'Our Father.'

Motives: It contains all the elements of prayer - A compendium of the Gospel [Tertullian, De oratione, c. 1, at the end. pg. 59/2, col. - Christ wants it made known to all Christians, Mt 6:9, ff.

Partition: Prayer in general - the 'Our Father'.

Fonts: Scripture, Fathers and the Church.

**287:** PRAYER IN GENERAL. Nature - Circumstances - Manner.

Nature: qualities - essence. reasons: from the extrinsic to the intrinsic [man, house]

Qualities: Necessity - utility.

NECESSITY. As a preamble. Prayer results necessarily from the precept. Similarity to civil law . Such a precept was established by Christ: 'That they must' pray always, and not lose heart, Lk 18:1. - Confirmed by the Church: admonished by salutary 'Precepts', and formed by the Word of God, from the Canon - even the form was prescribed by Christ, Mt 6:9, ff. Tertullian, De Oratione, c. 1, pg 59/1, apud nat.. There is also given by Christ hope of impetration, Mt 7:L7; Jn 16:23. - It was practiced by Christ: continued all night in prayer, Lk 6:12. - It was promulgated then, and most diligently, by the Apostles: Peter, 1 P 3:7, John, Jn 3:22, and Paul to the Philippians 4: 6, to the Thessalonians, 1 Th 5:17, to Timothy, 1 Tm 2:8.

**288:** Prayer, moreover, is seen to be necessary from nature. How many are the needs of soul and body! But I am needy and poor: O God, help me! Ps 69:6. Augustine, Nat. Now prayer is the unique, our best interpreter and conciliator of divine blessings. The similitude of a messenger before the prince. - It is unique, because God

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<sup>46</sup> CAP 358.

<sup>47</sup> Worship is an expression of dogma.

<sup>48</sup> By praying, we observe a natural and positive precept.

does not owe anything to anyone. It is the best because God gave it as a necessary, efficacious means. - Elias, 3 Kings ((1 K)) 8:36, ff., apud. Nat. - It is apparent that some graces are not impetrated without, such as the deliverance from demons, Mt 17:20, the graces necessary to conquer temptations, cf. the wounded man of Jericho, Lk 10:30, ff., to observe the precepts, St. Augustine, De perfectione iustitiae hominis, c. 21, 44, at the end. Vol. 10:1, 190, to persevere. St. Prosperus.

Conclusion: Jerome, In Mt 7, 7, ff. t. 7, 39 B.

Summary: If prayer is a council, or precept. - who has given it - even if Christ had not intimated by precept, by word, it would be necessary - it is not sufficient to be in grace to observe the commandments, to conquer temptations - perseverance is not a gratuitous gift.

**289:** UTILITY <sup>49</sup>. With prayer, there is rendered honor to God. It is the argument of religion for virtue, because man subjects himself to God and professes by praying that he has much need of Him, as the Author of His blessings: because Scripture compares it to the incense. 'Let my prayer, O Lord, be directed as incense in Thy sight,' Ps 140:2. The altar: the hear. St. Augustine, In Ps 134, 11. t. 4, 1499 F. God protests that He is honored by it, Ps 49:15: 'And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.'

Advantages for us. In the effect since it obtains for us, having been heard. It is the key to heaven. Augustine, Serm. 47 of Bl. Tobias, App. t. 5.2, F - spurious. Prayer ascends, and the mercy of God descends. Although the earth is low, and heaven is high, nevertheless God hears the tongue of man It is as to possess the master-key of a palace, to enter into all the fullness of its goods.

In prayer, the Holy Spirit is offered as a guide and helper: Thy good spirit shall lead me into the right land, Ps 142:10, and will obtain for us the conservation of the faith, safety from sin, avoidance of punishment, patronage in temptations, victory over the devil: In brief, cumulative joy. St. Jn 16:24: Ask and you shall receive, that your joy may be full.

**290:** CERTAIN: is its being heard as is deduced from the sayings of Scripture. Is 58:9: Then thou shalt call and the Lord shall hear; thou shalt cry, and He shall say: Here I am, 65:24: And it shall come to pass: that before they call, I will hear; as they are yet speaking, I will hear. - From facts: Centurion, Ac 10:4.

Note: Causes why until now we have not been heard: For our greater good. St. Paul, 2 Co 12:8: 'I thrice besought the Lord'. God gives for it greater goods if what is asked is not necessary nor useful, or is not downright even vain, or harmful. The dead Israelites with quail in their mouths, Nb 11:33; Ps 77:30, ff.. The merciful God denied certain things, which He granted in anger. Augustine, Serm 354, ad continentes, c. 7. t. 5/2, 1387 C; Contra Donatistas, epist. c. 49, t. 9, 372 C. - Or, rather through the

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<sup>49</sup> CAP 360.

negligence of praying. Then it is not prayer; rather he shows that He does not wish to grant what is asked.

**291:** EXCEEDING THE WISHES: Such is often how it is heard, Dn c. 9, for the seventy weeks. Ep 3:20: To him who is able to accomplish all things in a measure that is far beyond what we ask or conceive, in keeping with the power that is at work in us. The Prodigal Son, Lk 15:19: 'make me as one of thy hired men, and he was treated as a son'. The servant-debtor for ten thousand talents, Mt 18:26: have patience. He requested a delay and received forgiveness. The thief of the Cross: Lk 22:42: Remember me when Thou comest, and he had Paradise immediately.

SOON: is its fulfillment. The Lord is nigh until all that call upon Him in truth, He will 'do' their will, that of those who fear Him, Ps 144:18, ff.. A holy ... Ps 9 <sup>50</sup>: 'the Lord hath heard the desire of the poor; thy ear hath heard the preparation of their heart.'

**292:** We obtain other ADVANTAGES in the act itself of prayer. Of itself it is an exercise of virtue, with an increase of faith. Being fully aware that whatever God has promised, He is able to perform, Rm 4:21. For he who comes to God, must believe, Heb 11:6. - On the contrary: Just as it is not good for him who does not have faith, how, then, are they to call upon Him in Whom they have not believed? Rm 10:14, so he who now increases his faith in Providence demands our recourse to it in necessities.

NOTE: God could bestow even without prayer, as he does to animals; but, He wills to be invoked as a Father by his children, to increase daily by their praying their confidence, and because after having beseeched Him, we testify to His goodness.

Charity; increased in recognizing Him as the Font of our every good and by colloquy with Him, like those in love.

Prayer moreover makes one capable of the gifts of God, through the desire that dilates the heart, and give us an intimate [persuasion of this truth: Without God, man can do nothing, since prayer itself is a gift of God. 'We do not know what we should pray for as we ought, but the Spirit Himself pleads for us with unutterable groanings,' Rm 8:26. - 'You have received a spirit of adoption, by virtue of which we cry: ABBA, Father', Rm 8:15. - 'Blessed be God, Who hath not turned away my prayer, nor His mercy from me', Ps 65:20.

**293:** Accidentally, prayer is arms against the devil. St. Hilary <sup>51</sup>: The struggle is to be fought against the devil and his armaments, by the sound of our prayers, and with the voice of exaltation is the victory of our war to be shown.

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<sup>50</sup> In the Vulgate, 10:17.

<sup>51</sup> Cf. In Ps 63:6. t. 1, 179 E.

The activity of the Romans before the attack: the Melitini Legion, later called the "Lightning Legion", under M. Aurelius, against the Germans and the Sarmatians. Eusebius, Hist. Eccl. Bk 5. In setting up their formations, they were oppressed by thirst. They prayed for water and courage: and behold there came lightning on one side, and rain on the other. As is read in the Psalms: Hear me speedily, O Lord: my spirit hath fainted away, Ps 142:6, f.: Let God arise, and let His enemies be scattered and let them that hate Him, flee from before His face, Ps 67:2. - The Lord thundered from heaven, and the Highest gave His voice. And he sent forth His arrows, and He scattered them; He multiplied lightnings and troubled them, Ps 17:15. = Thou shall set aside for Thy inheritance a free rein, O Lord, Ps 67:10.

**294:** Prayer urges the spirit from natural disorder down to its root, transforming it into God. - It resists the divine wrath, as Jerome testifies, In Hier, Bk 3, 15. t. 4, 943; In Ezk 4, 13. t. 5, 124 B. Let me alone! ex 32:10, to Moses. He besought God that He might place a hedge between His wrath and the sins of the people, like a father.

SUMMARY: Prayer is useful in two ways - How God is honored by our prayers - Does prayer redound to our benefit? - Does God wish our prayers? - In what measure? - Certain, and whatever is asked, immediately. - There is another advantage in prayer: all the virtues are exercised, are increased, the devil is overcome, the spirit is purged, divine wrath is resisted.

**299:** ESSENCE: Parts and Degrees.

PARTS: How many - what are they - reason for this question - Practice of St. Paul.

How many may be found in 1 Tm 2:1: Supplication, Prayer, Intercession, Thanksgiving. St. Hilary, In Ps 140, v. 21, t. 1, 593 a.

Qualities: There are two principal: intercession and thanksgiving.

Reason: From the end with which we are presented to God, Ps 49:15<sup>52</sup> and by their nature: prayer, because of necessity in which we are of the liberality and the goodness of God, because of the greatness of our needs: thanksgiving, because of the greatness of the divine benevolence and beneficence.

**296:** DEGREES<sup>53</sup> The first is that of prayer offered with formed faith: the perfect degree to be proposed and to be exhorted diligently, that the people not only rise, but perfectly. So states the Church. This is also the practice of the pious and the just. As they are based in faith, they ascend to contemplate; there is generated in them hope, and on these two wings, charity attains God, thanks to Him as a son, with expansion of heart. In His sight, I pour out my prayer, and before Him, I declare my trouble. The first is that of prayer offered with formed faith: the perfect degree to be proposed and to be exhorted diligently, that the people not only rise, but perfectly. So states the Church. This is also the practice of the pious and the just. As they are based in faith, they ascend to contemplate; there is generated in them hope, and on these two wings,

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<sup>52</sup> 'Call upon Me in the day of tribulation: I will aid you and you will know Me.'

<sup>53</sup> CAP 362.

charity attains God, thanks to Him as a son, with expansion of heart. In His sight, I pour out my prayer, and before Him, I declare my trouble. Ps 141:3. - Pour out your hearts before Him, Ps 61:9. - Cast thy care upon the Lord, Ps 54:23.

**297:** St. Augustine writes of this degree, Enchiridion de fide, spe et car., c. 2, t. 6, 197 C: What faith believes, hope and charity prays.

There follows the degree of prayer offered with faith that is informed. Sinners dead to grace through faith, make exertion to ascend, but because of this moribund strength, and the weakness of faith, they cannot raise themselves from the earth. Contrite, they pray from this lowly station for pardon and peace. They are heard, and even invited; Come to Me, all you who labor, etc...Mt 11:28; the Pharisee and the Publican, Lk 18:9, ff.

Third Degree: prayer with nascent faith. By enkindling the light of nature with grace, they desire the truth and they pray to be instructed by it. If their devotion is constant, prayer is not rejected, as the Centurion, Ac 10: 4.

Fourth Degree: prayer with dead faith. They pray for pardon while wishing to sin: God does not hear them. Antiochus, 2 M 9:13.

**298:** CIRCUMSTANCES of prayer. What ought to be requested, for whom, to whom.

WHAT <sup>54</sup>: In general, it is licit to ask for every good, especially in the petitions: Everything, however, that is just and honest; God responds to the contrary: you do not know what you are asking, Mt 20:22. - If it is requested rightly of God, then God promises: Ask whatsoever you will, and it shall be done to you. Jn 15:7.

That it should follow the rule: Desire God, the means to attain God, nothing divides from God directly or indirectly. As a consequence, things that are different, such as the external goods of the body: health, strength, beauty, riches, honor, glory, all things that are often the matter of sin, only out of necessity.

How licitly such things are asked appears from Gn 28:20. Jacob: If he shall give me bread to eat, and raiment to put on, the Lord shall be my God. - Pr 30:8: Solomon: Give me only the necessities of life.

**299:** How licitly they are employed is said in 1 Co 7:30, ff." Those who buy as though not possessing: for this world as we see it, is passing away. - Ps 61:11: If riches abound, set not your heart on them. The fruit and use be yours, only with the pact of communicating them, since it has been given through the instruction of God, to serve God more easily and to offer them to one's neighbor.

The goods of the soul and the spiritual ornaments, such as the arts and the sciences, may licitly be requested under this whole condition: if they are for the glory of God and for the salvation of souls.

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<sup>54</sup> CAP 363.

Things that are good of themselves, such as the glory of God, those means that join one to Him, faith, fear, love are to be asked always absolutely.

**300:** FOR WHOM: to pray and give thanks.

PRAY in general, for everyone, without exception through hostility, nationality, religion, because every man is a neighbor, and we ought to love him by the command of God. 1 Tm 2:1: I urge that prayers be made for all men, asking for them health of soul and of body.

In Particular, pray for the Pastors, after the example of the Apostle, who in Col 4:3, asking that they pray for them that God may give them the opportunity for the Word. 2 Th 4 <sup>55</sup> - This is the practice of the Church, Ac 12:5: Prayer was being made for Peter by the Church without ceasing. - The Fathers teach this. Basil, Regulae Morales, t. 2, 277 a: Pray for those who preside over the word of truth.

**301:** For the Princes, according to the teaching of the Apostle, 1 Jn 2:2, as long as the Princes are pious and just, useful for the common good. Let us pray that they be such.

For the good, after the example of the saints. They have need of it through divine Providence, that they may not become proud.

For the persecutors, of us and of the Church. It is a precept of the Church, Mt 5:44, and the custom of the Church. Augustine, Epist. 187 to Vitalis <sup>56</sup>. Prayers are also to be offered for the infidels, idolators, Jews, heretics, schismatics. In the strength of this prayer daily conversions of every kind occur.

For those who have died in grace, and for the souls being purged. This is apostolic tradition.

First Note: For those sinning until death, or for the cases of final impenitence, of those who are vindictive, obstinate, apostates, prayer hardly bears fruit. However, it remains for you to offer it with tears.

Second Note: The execrations of the Saints <sup>57</sup> are either predictions, or they concern sin.

**302:** FOR WHOM TO GIVE THANKS <sup>58</sup>: in general, to God for everything, for everyne, for always. In particular, for the saints, praising God for the victory that has

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<sup>55</sup> This citation perhaps should be 2 Th 3:2.

<sup>56</sup> Epist. 217, t. 2, 801 C; cf. Epist. 149, 17. t. 2, 510 A.

<sup>57</sup> For an example, the invectives of Ps 68:23, ff.; 108

<sup>58</sup> CAP 306.

been achieved by them over internal and external enemies: for Mary, in the "Ave", the first part of which is a praise of God for her virginal gifts and a congratulations to the Virgin; the second part is a prayer justly placed there by the Church.

TO WHOM are the prayers presented <sup>59</sup>. Above all, to God, as a testimony of His nature, and by command of God Himself: Call upon Me in the day of trouble, Ps 49:15. By saying God, the three divine Persons are understood.

Furthermore, to the saints. It is a certain teaching in the Church exposed elsewhere. However, to remove the errors of the untrained the difference between prayer to God and to the Saints is clarified. One prays to God that He might 'grant' blessings or deliverance from evils; the saints are prayed to in that their pleasing to God, they become 'advocates' and that they might 'intercede' for these things. Hence, these two formulae: 'Have mercy' directed to God, 'hear' to the saints. On the other hand, the custom is to say: intercede, pray for us. 'Have mercy' can also be said to the saints. In what sense? Because they are merciful, they might help us before God.

**303:** NOTE: Whatever is proper to God, is incommunicable; therefore, when the 'Our Father' is said to a saint, he is asked to pray with us and that he asks for us what is in the 'Our Father', and that he be the interpreter and deprecator before God, as precisely the office of the saints is. Apoc. 8::3.

Summary: what ought to be asked - With what rule - what about indifferent things - for whom should we pray - for whom to give thanks - To whom should it be asked.

**304:** MANNER of prayer; Preparation - Action.

PREPARATION <sup>60</sup>. Necessity. Ecclus 18:23: Before prayer, prepare they soul, and be not as a man that tempteth God, namely by acting badly, or with a distracted mind. Therefore:

First, humility, downcast mind, recognition of one's proper faults; considering oneself unworthy not only of impetrating, of being presented before God as the Scripture inculcates in its sayings: Ps 101:8: He hath regard to the prayer of the humble, and He hath not despised their petition. - Ecclus 35:21: The prayer of him that humbleth himself shall pierce the clouds, and in its facts: Lk 18:9, ff., Publican, Lk 7:37, ff., the sinful woman; 3 Kings ((1 K)) 21:27, ff., Achab.

**305:** Secondly, compunction. To be afflicted with the memory of past faults, or at least, to be sorrowing, for not feeling sorrow. Without one or the other, there is no pardon.

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<sup>59</sup> CAP 366.

<sup>60</sup> CAP 367.

Loathe moreover, certain faults, that are the greatest impediments to impetration as for example, cruelty and violence. Is 1:15; When you stretch forth your hands, I will turn My eyes from you; and when you multiply prayer, I will not hear. For your hands are full of blood. - Or also anger and discord. 1 Tm 2:8: I wish that men pray everywhere, lifting up pure hands, without anger and deception. - Further, implacability in injury, Mk 11:25. And when you stand up to pray, forgive whatever you have. Mt 6:15: But if you do not forgive me, neither will your Father forgive you your offenses. Hardness toward the poor, Ps 21:13: He that stoppeth his ear against the cry of the poor, shall also cry himself and shall not be heard. - Pride, Jas 4:6: God resists the proud, but gives grace to the humble. - Scorn for the Word of God. Pr 28:9: He that turneth away his ears from hearing the law, his prayer shall be an abomination.

NOTE: to ask pardon for these faults is not excluded.

**306:** Thirdly: faith. reflect on how necessary it is. Without faith, one does not know the motive of confidence which is the omnipotence and the mercy of God. Mt 21:22: All things whatever you ask for in prayer, 'believing', you shall receive. Augustine, Serm. 36, De Verbis Domini <sup>61</sup>: If faith is lacking, prayer perishes. It must be a firm faith. Rm 10:14: How are they to call upon Him in Whom they have not believed? A firm faith is needed to be able to pray, and prayer is needed so that there will not be lacking that faith with which we pray in salutary manner. It is faith that prays; prayer brings about, after removing all doubt, a strengthened faith. St. Ignatius, Epist. 10 ad Heronem: Let there be no doubt in the mind during prayer:: blessed is he who has not doubted. - A confident faith, Jas 1:6: Let him ask in faith, without hesitation.

**307:** How faith increases the hope of being heard. It obtains this by indicating to us the motives of our confidence, which are the Will of God that invites us to pray, and His benignity; in fact, He is called 'Father.' There is recalled the infinite number of those who prayed, and not in vain, and we have at our disposition the supreme and perpetual deprecation, 1 Jn 2:1: If anyone sins, we have an Advocate with the Father, Jesus Christ, the Just; and He is a propitiation for our sins. - Rm 8:34: It is Christ Jesus Who died, yes, and rose again, He Who is at the right hand of God, Who also intercedes for us. - 1 Tm 1 <sup>62</sup>: For there is one God, and one Mediator between God and men, Himself man, Christ Jesus. - Heb 2:17: Wherefore, it was right that He should in all things be made like unto His brethren, that He might become a merciful and faithful High Priest before God. - Unworthy though we are, let us confide in the dignity of the interpreter. Faith also reminds us that the author of our prayers is the Holy Spirit. With this Guide, we are heard. Rm 8:15: We have received the Spirit of adoption by virtue of which we cry: ABBA! Father. v. 26: The Spirit helps us in our weakness... He pleads for us with unutterable groanings.

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<sup>61</sup> According to a more recent numeration: Serm. 115, 1. t. 5, 574 C.

<sup>62</sup> The full citation is: 1 Tm 2:5.



Lastly, let us recall that prayer is to be aided by the voice of the Apostles: Lord, increase our faith. Lk 17:5 and has us repeat that father: Help my unbelief! Mt 9:24.

**308:** Fourthly, for prayer there is necessary conformity of our mind, action, prayer to the Law and to every will of God, Jn 15:7: If you abide in Me and if My words abide in you, ask whatever you will, and it shall be done to you.

NOTE: In the first place, it is necessary to forget injuries, with benevolence and a beneficent will.

**309:** ACTION <sup>63</sup>: Prayer is of necessity. But if the use that we make of it is not right, it is vain, Jas 4:3: You ask and do not receive, because you ask amiss. The use of prayer is excellent in private and in public, in accord with the teaching of Christ, if it is endowed with the proper qualities, i.e., if it is made in the Spirit and truth. For the heavenly Father seeks such to worship Him in spirit and truth, Jn 4:23. Spirit and truth, which means interior and fervent affection.

There is not excluded by this vocal prayer; first, however, comes that which springs from the power of the Spirit. God hears Hannah, 1 Kings ((1 S)) 1:13, ff. - example of David, Ps 26:8: My heart hath said to Thee: my face hath sought Thee.

**310:** Vocal prayer is useful because it enkindles the affections and religion. Augustine, To Prob., Epist. 130, 18. t. 2, 389 B: To increase a holy desire, we excite ourselves never more vehemently than with words and other signs. Sometimes it becomes a necessity: because of the vehemence of the affections and of piety, the soul exults, the tongue exults. Furthermore, a complete sacrifice of both body and soul is proper, presented to God, as was the custom of the Apostles, Ac 16:25, and the Apostle, Ep 5:19; Col 3:16.

NOTE: The usefulness of vocal prayer is related to that private and public. The private serves to aid interior effort and piety; the public is indicated in certain established times, because it is instituted to excite the religion of the people.

**311:** Concerning the prayer in spirit and truth, there is excluded much chattering, the loquacity of infidels who do not know how to pray in the spirit, which is proper to Christians. Mt 6:7, f.. In praying, do not multiply words, as the gentiles do; for they think that by saying a great deal they will be heard. So, do not be like them: for your Father knows what you need before you ask Him. There are not excluded, however, long prayers of a strong and long-lasting desire of the mind. Jesus exhorts these with His example, Lk 6:12: He spent not only nights in prayer, but it is said Mt 26:44 that three times He repeated the same sermon. Therefore, only this is to be retained: one does not pray to God with the vain sound of words.

**312:** Furthermore, concerning prayer in spirit and truth, the vanity of the hypocrites is excluded, Mt 6:5, ff.: 'When you pray, you shall not be like the hypocrites, who love to

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<sup>63</sup> CAP 368. Action equals prayer in act.

pray standing in the synagogues and at the street corners, in order that they may be seen by men. Amen, I say to you: they have received their regard. But, when you prayest, go into thy room, and closing the door, pray for thy Father Who sees in secret, He will reward you.' - The room is the heart. - Go into it, and closing the door; because it does not enter or influence souls on the outside, there where the integrity of prayer can be violated. - Thy Father, etc., Who sees in secret, etc., that is, who sees minds and hidden thoughts.

**313:** The necessary conditions for perfect prayer are: First, its assiduity, from which it takes its strength. The example of that judge, Lk 18:1, ff. This is a condition of necessity. They are not to be imitate who after two or three times, tire of it: we must never tire. thus, teaches Christ, Lk 18:1 and St. Paul, 1 Th 5:17. If the will is ever lacking, perseverance must be sought in prayers.

Secondly, one must pray in the name of Christ <sup>64</sup>. In such a way, through the merit and grace of the divine Pray-er, prayer obtains its being heard by the Father. St. John 16:23: Amen, I say to you: if you ask the Father anything in My name, He will give it to you. Hitherto, you have not asked anything in My name, Ask and you shall receive, that your joy may be full. - St. Jn 14:13: Whatever you ask the Father in My Name, He will give it to you.

**314:** Interior accessory conditions of prayer are fervor in imitating the Saints: St.. Ignatius, St. ... and thanksgiving, after the example of the Apostles. The Apostle Paul in the Epistles, 1 Co 14:18; Ep 1:16.

The external accessory conditions are fasting, in order that the sight of God might not be impeded, and attention to the prayers: and almsgiving. Whoever is not beneficent when he can, does not have charity: he cannot pray if there is not charity while he is asking pardon.

NOTE: The three-fold remedy to attain salvation is prayer, to placate God; almsgiving, to compensate one's neighbor; fasting, to cleanse ourselves.

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<sup>64</sup> CAP 369.

**315:****THE 'OUR FATHER'**EXORDIUM - PETITIONS - CONCLUSION

PROEM: Reasons for exposing it: that the faithful might approach God with piety and confidence. The "Our Father" is very brief, very mysteries.

FATHER <sup>65</sup>; cause: it does not say 'Creator', or 'Master' names of majesty but also of fear; it says 'Father', that bespeaks indulgence and love to confidence and affection. The propriety of this title is taken from creation, because of the image of Him impressed on us, not conceded to the other animals. God is said in the Scriptures, to be the Father of all men Ex 4:22, f.; Dt 32:6: Is 63:15. He is the Father by His government, because of His paternal care, committed to the Angels, to protect in general and over individuals from stumbling blocks, like a father who on a perilous journey watches over a child, for protection from hidden snares, from open assaults, a guide to keep men from losing their way. How useful is such custody appears from the deeds of Raphael sent to Tobias, Tb 3:25, and of the Angels sent to Lot, Gn 19:1. How many divine blessings are recorded through the meditation and mission and deputation of the Angels from infancy! God has retained such custody even after the sins, from Adam up until today, without ever remembering any of them

**316:** An argument on the contrary, doubting that there is such paternal care is stupidity and a blasphemy against God, which is abhorred. Ex 17:7: They tempted the Lord, saying: Is the Lord amongst us, or not? Ezk 8:12: The Lord seeth us not: the Lord hath forsaken the earth.

Argument from the Cause. God cannot forget, Is 49:14, ff.: Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet I will not forget thee. Behold I have graven thee in My hands.

Even in the time of His wrath, God continues His care: Gn 3:21: The Lord God made for Adam and his wife garments of skins, and clothed them; and He does not deprive us of them for any injury, Ps 76:10: 'Will God in His anger shut up His mercies?' Habac. 3:2: 'When Thou art angry, Thou wilt remember mercy'. Mi 7:18: 'Who is a God like to Thee, Who takest away iniquity and passest by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth in mercy

**317:** God is our Father by the Redemption, for having adopted us. Jn 1:12: 'He gave to them the power of becoming sons ... and they were born of God. With Baptism, the first pledge of Redemption, sacrament of regeneration, we are born the sons of God' Jn 3:6, ff.: 'That which is born of the Spirit is spirit; and: you must be born again'. - 1 P 1:23: 'You have been reborn not from corruptible seed, but from incorruptible, through the Word of the living God'. - In the strength of redemption we have receive the spirit

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<sup>65</sup> CAP 370.

and the grace with which we have been adopted. - Rm 8:15: 'You have not received a spirit of bondage so as to be born again in fear, but you have received a spirit of adoption, as sons, by virtue of which we cry: ABBA, Father'. For the force and efficacy of adoption: 1 Jn 3:1: Behold what manner of love the Father has bestowed upon us, that we should be called children of God, and such "we are."

**318:** CONSECTARY <sup>66</sup>: Through correlation we owe to God love, piety, obedience, veneration, hope and confidence in invoking Him.

The adversities are signs of love, medicinal lincings with which God betters sinners, or saves them forever, Ps 88:13, ff.: He visits with a rod our iniquities, and our sins with stripes; but His mercy He will not take away from us. - Jb 5:18: He woundeth and cureth, He striketh, and His hands shall heal. - Thou has chastised me, and I was uninstructed, as a young bullock unaccustomed to the yoke: convert me and I shall be converted, for thou art the Lord, my God. - Tb 11:17: I bless Thee, o Lord, God of Israel, because Thou hast chastised me and Thou has saved me. - God sees our every suffering. Lk 21:18: Yet not a hair of your head shall perish. - He castigates him whom He loves. Apoc 3:19: those whom I love I rebuke and chastise. Heb 12:5, ff.: My son, neglect not the discipline of the Lord, neither be thou weary when thou art rebuked by Him, for whom the Lord loves, He chastises, and He scourges every son whom He receives. But if you are without discipline, then you are illegitimate children, and not sons. Furthermore, we had fathers of our flesh to correct us, and we revered them; shall we not much more obey the Father, and live?

**319:** SUMMARY: Why is He called Father - for how many reasons is God 'Father' - what do we owe our Father.

OUR <sup>67</sup>: The strength of this word: We are brothers "in" Christ by right of adoption, Mt 23:8, ff.: 'And you are all brothers. For one is your Father, Who is in heaven'. - The Apostles call the faithful 'brothers'. - We are brothers 'of' Christ, because the only-begotten of God is man. Heb 2:11: 'He is not ashamed to call them brethren, saying: I will declare Thy name to My brethren'. - Mt 28:10: 'God, take word to My brethren that they are to set out for Galilee: then they shall see Me'. - Eve after the Ascension, in judgment He will call the least among the faithful: His brothers, Mt 25:40.

**320:** The cause of such a brotherhood is the communion with Christ in heredity. Heb 1:2: 'For He is the first-born, appointed heir of all things' We then are the second-born, co-heirs according to the measure of gifts and the proportion of charity. He 9:10: 'For God is not unjust, that He should forget our work and love.'

Therefore, our communion with our neighbor in prayer is pleasing to God. St. John Chrysostom Opus imperf. in Mt., hom. 14, t/ 6. 515/ 1 C: For oneself, it is a necessity, for another it is charity.

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<sup>66</sup> CAP 371.

<sup>67</sup> CAP 372.

**321:** The consequence of such a Brotherhood: relationship with one's neighbor: fraternal charity, pleasantness, equality. We are still members of the body of Christ, distinct but equal. Ep 5:30: We are members of His body, made from His flesh and from His bones. Ga 3:26, ff.: You are all the children of God through faith in Christ Jesus. For all of you have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek, there is neither slave, nor free-man, there is neither male nor female: for you are all one in Christ Jesus.

Relationship to God <sup>68</sup>: devotion, filial confidence, initiation of the paternal perfection in prayer and in action. Ep 5:1: Be ye, therefore imitators of God, a very dear children. - 1 Th 5:5: You are all children of the light and children of the day.

**322:** WHO ART IN HEAVEN <sup>69</sup>: It will help to place first the correction of an erroneous understanding that could be had of these words: God is in heaven, not separated.. God is Spirit. He is not encompassed. Do not 'I fill' the heavens and the earth? Jr 23:24: 'God is in heaven with his creative and conserving power. If I ascend into heaven, Thou art there'. Ps 138:8.

The proof of its true sense is had in the use of Scripture that considers heaven as the dominion of God. The cause of such an expression is that the visible heaven is an illustrious vestige of God; St. Ignatius: When I look up to heaven, etc., an the invisible heaven is where He shows His face unveiled.

Consequently: confidence, humility, elevation of spirit. Col 3:1 : Seek the things that are above, etc. - Monk: at the little window <sup>70</sup>

SUMMARY: What does "Our Father" mean - Why is He said 'ours' - What follows from this: 'Who art in heaven.'

**323:** PETITIONS: Their object is ordered. Christ teaches and commands this. The order of the requests follows the order of the things to be desired. He set charity in order in me. Cant. 2:4, since prayer is the messenger and the interpreter of the desires. First, therefore, there is required the divine good; secondly the human good. The whole heart, the whole mind ought to be given to God. True charity advises that what is principal, singular is the love due to God, because He alone in Himself is the supreme good. It is necessary, therefore, to place His honor and His glory before all things and nature. Our own good, as that of others, and every other good, or what is considered as such, cedes to the divine good, which is supreme, which is the font of every good.

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<sup>68</sup> CAP 373.

<sup>69</sup> CAP 314.

<sup>70</sup> Rodriguez, Vol. I, Tr. 5, On Prayer, c. 19, 3.

**324:** There is a divine good that is essential through which there is given no increase, or diminution, that, therefore, properly speaking, cannot be the object, either of desire, or of prayer. And there is a divine good that is extrinsic and it is the divine glory that results from the glorification of His Holy Name, by the spreading of His Kingdom, by the obedience of His creatures.

What the order of the petitions is: The extrinsic good of God that is incommunicable is the object of the First Petition, that concerns the Name of God, the last and absolute end. The good of God that is communicable is the object of the second and third petitions, that concern the Kingdom of God, the last beatific end, and the will of God, the proximate and sanctifying end.

NOTE: That "on earth as it is in heaven" which can be referred in common to the three petitions, clarifies the force and the strength of the petitions themselves.

**325:** HALLOWED BE THY NAME. Exposition. How the Name of God is sanctified.

By us <sup>71</sup>. IT is not in the same manner as it is in heaven where the Angels express before God a perpetual chant, but similar. The Name of God of itself does not need sanctification, because it is holy and terrible, Ps 110:9, as God is by nature. Also, because on earth, He is honored less and is often dishonored with blasphemy, this is why we ask that He be praised, honored, glorified, after the example of heaven, with the mind, soul, mouth; that as the Saints in heaven yield to Him, so may all men know Him, love Him, respect Him and receive the Christian religion and believe that all holiness comes from Him, cleansing the Church in the bath of water by means of the word of life, Ep 5:26.

Examples: St. Francis - to render the name of Jesus illustrious with tears - Alphonsus of Rosa.

**326:** In us. By practicing the holiness received with Baptism, given in the Name of the Father, and of the Son and of the Holy Spirit, no one is holy unless the name of God has been evoked over him <sup>72</sup>, and re-acquired with Penance: that they might again have the former sanctity <sup>73</sup>.

Hallowed be The Name of God in us, recognizing that the font of all holiness is God. Every good gift and every perfect gift is from above coming down from the Father of light, Jas 1:17. The font of every moral, natural, external good. The second causes are the hands of God.

Hallowed be the Name of God in us by recognizing that the "place" of holiness, which is the Church, in which alone is the divine Name sanctified in us, and by us. Ac 3:23 & 4:12.

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<sup>71</sup> CAP 376.

<sup>72</sup> Words of CAP, 3rd paragraph.

<sup>73</sup> l.c., the 4th paragraph.

**327;** Consecratory: The Name of God is to be sanctified with deeds <sup>74</sup>. Rm 2:24. The Name of God is blasphemed through you among the gentiles - Ezk 36:20: They entered among the nations whither they went, and they profaned My holy name, when it was said of them: This is the People of God, and they are come forth out of His land. - Mt 5:16: Even so let your light shine before men in order that they may see your good works and give glory to your Father Who is in heaven. - 1 P 2:12: Behave yourselves honorably among the pagans that they may through observing you by reason of your good works, glorify God. - The sermon of St. Francis, without speaking <sup>75</sup>.

**328:** 2. THY KINGDOM COME <sup>76</sup>

Prelude. The excellence of this Petition. The Kingdom of God is the purpose of the Gospel. St. John the Baptist: 'repent, for the kingdom of God is at hand, Mt 3:2. - Christ, in like manner: Mt 4:17; Mt 5:3: 'Blessed are the poor in spirit, for theirs is the kingdom of God'. - Lk 4:43. 'To the other towns I must proclaim the kingdom of God, for this is why I have been sent'. Mt 10:7: He commanded this also to the Apostles. Lk 9:60. 'But do thou go and proclaim the kingdom of God'.

The force and necessity of this petition is drawn from its capacity of being separated from the others, Mt 6:33: 'Seek first the kingdom of God, and His justice, and all these things shall be given you besides; and of its fullness since it embraces all the things that are necessary for the body and for salvation. God, the king, has care over all that contains the salvation of His kingdom. He has promised: All these things shall be added'. - This also is had from the sentence of David: The Lord ruleth me, and I shall want for nothing

**329:** Practice: Object: To add to the Petition the use of all the means, as the Parable of the foolish virgins teaches, Mt 25:1, ff. - 'not everyone who says to Me: Lord, Lord, shall enter the kingdom of heaven'. Mt 7:21.

The Motive that invites us to this Petition is the desire of Heaven of all heavenly goods, in the midst of the miseries of life. - How man evils there are in it! We are exiles among enemies both external, the demons and what whiles do they not have! and internal enemies: concupiscence, it too, with its tremendous qualities. Rm 7:24: Unhappy man that I am! Who will deliver me from the body of this death? In comparison to the beasts and to the other creatures, it results that it is man alone who declines from his end. For what causes? For his scorn of divine inspirations. - The remedies ...

**330:** SUMMARY. How excellent it is - It is the purpose of the Gospel - It is inseparable - How ample - What is the right use of this Petition.

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<sup>74</sup> CAP 377.

<sup>75</sup> Noted in his *Fioretti* .

<sup>76</sup> CAP 378.

COMMON EXPOSITION of the Name <sup>77</sup> kingdom. In the order of nature, it indicates power and universal providence. Ps 94:4: 'For in His hand are all the ends of the earth.' - Est 13:9: 'O Lord, almighty King: for all things are in Thy power, and there is none that can resist Thy majesty'.

In the order of Grace <sup>78</sup> it indicates a special, singular providence concerning the just in this life. Ps 22:1: The Lord ruleth me and I shall want nothing. Is 33:22: 'The Lord is our king: He will save us!'

**331:** Nonetheless: 'My kingdom ... is not of this world'. Jn 18:36. It is not born of this world, which was created and will end. Thus rule the emperors, the king, heads of republics, leaders, etc., called, or elected by men. Christ has been constituted king by God. Ps 2:6.

His Kingdom is justice, Rm 14:17: Justice and peace and joy in the Holy Spirit.  
- He rules in us through the three interior theological virtues: with these virtues, we become parts of His kingdom and specially subject to Him, consecrated to His cult and veneration: He made us to be a Kingdom of priests, Apoc.. 1:6. - It is no longer I that reign, but Christ reigns in me, Ga 2:20. - The Kingdom of God is "justice" because it is constituted by the justice of Christ. - The kingdom of God is within you, Lk 17:21, [cf. the Pitocco of Tauler] <sup>79</sup>. Because although He reigns in all the members of the Church, nevertheless it is principally in the pure and living members.

**332:** His kingdom is eternal glory. Mt 25:34. Come blessed of My Father, take possession of the kingdom prepared for you from the foundation of the world. - Lk 23:42: The thief on the Cross: 'Lord, remember me, when Thou comest into Thy Kingdom'. - Jn 3:5: 'Unless a man be born again of water and the Spirit, he cannot enter the Kingdom of God'. - Ep 5:5: 'No fornicator, or unclean person, or covetous one, for that is idolatry, has any inheritance in the Kingdom of Christ and God'. - Mt 13:11, ff. Confer the similitudes of Christ.

The kingdom of grace precedes that of glory, as a disposition to a form, flower to the fruit. Grace is, Jn 4:14 a fountain of water springing up into life everlasting; glory is perfect and absolute grace. - In this life, grace is unstable, often is lost, and is not in accord with the body and the passions. St. . Salvius, Abbot, in St. Gregory of Tours, Book 5, of the History of the French <sup>80</sup>.

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<sup>77</sup> CAP 381.

<sup>78</sup> CAP 382.

<sup>79</sup> Unknown

<sup>80</sup> Source not found.



**333:** PROPER EXPOSITION OF THE PETITION

With it we ask for the propagation of the Kingdom of Christ, which is the Church<sup>81</sup>: so that infidels may come to the faith, heretics and schismatics may come to unity. - Is 54:2, ff.: 'Enlarge the place of thy tent, and stretch out the skins of they tabernacles. Lengthen thy cords, and strengthen thy stakes. For thou shalt pass on to thy right hand and to the left, for He that made the shall rule over thee'; 60:3, f.: 'The gentiles shall walk in Thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: All these are gathered together, they are come to Thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side'.

We ask for the justification of sinners in whom, although they are in the Church, sin dominates. That Thy kingdom come to these; that having taken away the scandalous and the scandals, God might purify the Church.

We ask lastly for the purification of the just. that only Christ reign in us and that death be absorbed in the victory of Christ, 1 Co 15:54 and that He might subject all things to His empire.

**334:** PIOUS MEDITATIONS: 82

The kingdom of heaven is like a treasure hidden in a field, Mt 13:44, he who finds it, hides it, and in his joy goes and sells all that he has, and buys that field. - St. Anthony Abbot, conversion<sup>83</sup>. - Ph 3:8: I have suffered the loss of all things, and I count them as dung, that I might gain Christ. The kingdom of heaven is like a merchant, Mt 13:45, ff., in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has, and buys it. - The pearl is grace. - St. Thecla. - Who shall separate us from the love of Christ? Rm 8:35.

Is 64:4 & 1 Co 2:9: Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him.

Consider who were, are, to understand the help of God, so as not to presume the helps of God, to be confident in the helps of God.

**335:** 3. MAY THY WILL BE DONE<sup>84</sup>: Necessity - exposition - Conclusion.

It is necessary to do the Will of God to enter into heaven<sup>85</sup>. Mt 7:21: Not everyone who, etc., but he who does the will of My Father shall enter the kingdom of heaven; hence, this petition is placed after that in which we ask for the Kingdom.

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<sup>81</sup> CAP 383

<sup>82</sup> CAP 331, f.

<sup>83</sup> Roman Breviary, Jan. 17th, Lessons. In St. Athanasias.

<sup>84</sup> CAP 386.

It is necessary also to reorder man <sup>86</sup>. Too many live in disorder. 'All have gone aside, they have become unprofitable together. There is none that doth good, no, not one!' Ps 52:4. - They have gone aside from the love of God and of virtue, to the love of pleasures and vices. The imagination and thought of man's heart are prone to evil from his youth. Gn 8:21. - 'They have gone aside from the rectitude of judging things. Woe to you that call vile good, and good evil, that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter'. Is 5:20. - Scripture compares them to one who has lost his sense of taste. They have become 'useless' to save themselves and for saving others. They have become as the infirm, because of their defeat of strength; and because of their defect of prudence, as children. Pr 1:22: 'How long will you love childishness and fools cover these things which are hurtful to themselves?' - 1 Co 14:20: Do not become children in mind.

**336:** The repair of such disorder exists in fulfilling the will of God, because it is precisely by disobeying that we have turned away into such misery.

After having established it then we must put ourselves to the task of maintaining this order. we always run the great risk of being distracted and drawn by the concupiscences. Mt 26:41: Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak. The passions are mortified, they do not die; grace heals the mind, not the flesh. Rm 7:18: For I know that in me, i.e., in the flesh, no good dwells.

**337:** EXPOSITION: the Petition can be presented in the manner of prayer and - of thanksgiving.

IN THE MANNER OF PRAYER: First part <sup>87</sup> - of the Petition.

It is the Will of Design, i.e., that which God commands, or counsels to do, or to avoid: that which is proposed as necessary for salvation concerning faith, or morals; that which Christ of Himself, or through the Church commands, or forbids. Ep 5:17: 'Do not become foolish, but understand what the Will of the Lord is.'

YOUR: The expression 'Your' has for its object that we can obey His commands, and serve in holiness and justice, etc., Lk 1:75: that we do everything at His indication and will: that we fulfill those duties of which Scripture advises; that, with Him as the guide and principle, we do that which is proper for the sons of God, followers of Christ; lastly, that we are ready to die before disengaging ourselves in the slightest from His will.

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<sup>85</sup> CAP 387.

<sup>86</sup> CAP 388.

<sup>87</sup> CAP 389.

**338:** The motive for the request is in the dignity of him who obeys God. 'To serve God is to reign. Whoever does the Will of My father in heaven, he is My brother,' etc. Mt 12:50.

With this petition, we will obtain strength and an abundance of salutary gifts, as is seen from the pledge of the Saints in asking for it, and from the variety of their requests. Ps 118:5: 'that my ways may be directed to keep Thy justifications'. - v. 35: 'Lead me into the path of Thy commandments'. v. 133: 'Direct my steps according to Thy word, and let no iniquity have dominion over me'. - v. 125: 'Give me understanding that I may know Thy testaments.'

**339:** We say 'Your' and not 'my': Ours can be evil because of a manifest vice; because of the desires of the flesh: 'If anyone wishes to come after Me, let him deny himself,' Mt 16:24; because of a hidden temptation, because the devil transforms himself into an angel of light. 'Get behind me Satan,' He said to Peter, Mt 16:23 - 'you do not know of what manner of spirit you are. For the Son of Man did not come to destroy men's lives, but to save them', He said to the son of Zebedee, Lk 9:55 & 56. 'Not mine', therefore, which is not uniform to Thine. 'Not My Will, but Thine be done,' Lk 22:42.

We say 'be done' asking that He bring it about with His grace, and that He make it known to all.

**340:** Second Part: it regards the form <sup>88</sup>, of fulfilling the Will of God.

'On earth as it is in heaven', i.e., most freely, as it is done by the Saints. Blessed the Lord all ye His hosts, you ministers of His that do His will.

With a most pure love. As it is in heaven: in the spirit: on earth: in the flesh. In heaven: in good things: on earth, as well as in the bad.

IN THE MANNER OF THANKSGIVING: because God does all good: because with the Gospel, He has done good to us.

**341:** CONCLUSION <sup>89</sup>: Motives of necessity induce us to this request:: because of our powerlessness: Motives of honesty: for the glory of him who serves God; of the damage of him who has not obeyed. Pharaoh, Ex c, 5, ff.

Maxim: Be still in the good pleasure of God. Be content in your condition and vocation. Bear tribulation with resignation.

Summary: What the Will of God is which we must do. - Why is it said to be His - In what manner must it be done.

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<sup>88</sup> CAP 390.

<sup>89</sup> CAP 391, f.

**342:** We pass on now to ask what refers to the HUMAN GOOD, i.e., the subsidies of soul and body.

Reason for the order: The human good must be referred to the divine. God is the Last End of man.

Reason for the petitions. This order is divine, since we have need of these goods as subsidies to the end, which is the glory, the kingdom, the will of God.

The use of these Petitions: to regulate and to limit the intention to the divine prescript. Rm 8:26: For we do not know what we should pray. - Mt 20:22: You do not know what you are asking for, He said to the Mother of the Zebedees. - 1 Co 10:31: Therefore, whether you eat, etc.; do all for the glory of God. - St. Augustine, Epist. 130, 27. t. 2, 392 F; De Serm Dom. in Monte, Bk 2, 16, 53. t. 3/2, 220 F, we do not seek temporal things as good for ourselves but as our necessities.

Means: removal of impediments.

Summary: Why the human good comes after the divine. - Why it is asked - how it is asked.

**343:** FOURTH PETITION <sup>90</sup>: GIVE US THIS DAY OUR DAILY BREAD

Introduction - Explanation - Conclusion

It is necessary to ask for bread - it is easy to beseech it - it is licit to ask for temporal things.

Necessity <sup>91</sup>. We have need of external things for life and the comforts of life. - Compared to the needs of Adam and of other men in the state of innocence and those of corrupted nature. - Our insufficiency to repair it. 1 Co 3:7: 'Neither he who plants is anything, nor he who waters, but God gives the increase'. - Ps 126:1: 'Unless the Lord build the house, they labor in vain that build it.' - Unique means: recourse to God with this petition, as the Prodigal Son, when he was hungry: Lk 15:18. - Facility of beseeching for it, because God is our Father. - St. John of the Cross.

**344:** EXPOSITION <sup>92</sup>: We ask for corporal bread, means the subsidies for the body, and the spiritual bread, means the subsidies for the soul.

I. Corporal Bread: Subsidies for the body.

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<sup>90</sup> CAP 393.

<sup>91</sup> CAP 394.

<sup>92</sup> CAP 395.

It is licit to ask for them, as the holy Fathers teach and the examples of the Old Testament, Jacob, Gn 28:29, ff. - Solomon, Pr 30: 8, and of the New Testament: 'But pray that your flight may not be in the winter, or on the Sabbath'. Mt 24:20. - Jas 5:13: 'Is any one of you sad? Let him pray; is any one of you in good spirits? Let him sing a hymn'. - Rm 15:30, f.: 'I exhort you, brethren, through our Lord Jesus Christ and through the charity of the Spirit, that you help me by your prayers to God for me, that I may be delivered from the unbelievers in Judea' - Santolo <sup>93</sup>.

We say 'bread' and we understand the necessities of life: food, drink, clothing, lodging. In the 4 Kings ((2 K)) 6:22: Eliseus advised the king to set 'bread' before the Assyrians. - Lk 14:1: He entered the house of one of the rulers of the Pharisees on the Sabbath to eat food.

We do not ask for the superfluous. 1 Tm 6:8: Having food and sufficient clothing, with these, let us be content. - St. Paul, the first solitary <sup>94</sup>. - Pr 30:8: Give me only the necessities of life.

**345**: The word 'our' suggests frugality <sup>95</sup> - Massinissa ate a black loaf on the day of triumph <sup>96</sup>.

Bread is the food attributed to us by God. Ps 103:27, ff.: 'All expect of Thee that Thou givest them food in due season. What Thou givest to them, they shall gather up: when Thou openest Thy hand, they shall be filled with good'. - Ps 144:15: 'The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season.'

It is to be gained with justice. Ps 127:2: For thou shalt eat the labors of Thy hands, blessed art Thou, and it shall be well with thee. - Dt 28:8: The Lord will send forth a blessing upon thy storehouse, and upon all the works of thy hands, and will bless thee.

It is to be used with reticence.

**346**: 'Daily', i.e., not rarely, but commonly, and taken with temperance. Is 5:8: Woe to you that join house to house, and lay field to field, even to the end of the place. Shall you alone dwell in the midst of the earth? - Ecclus 5:9 <sup>97</sup>: 'A covetous man shall not be satisfied with money'. - 1 Tm 6:9: 'Those who seek to become rich, fall into temptation and a snare of the devil.'

Bread for every day, necessary, to lead us to a continual dependence on him.

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<sup>93</sup> Unknown.

<sup>94</sup> A thought found in St. Athanasias.

<sup>95</sup> cf. Gn 3:18: In the sweat of thy brow, thou shalt eat bread.

<sup>96</sup> Perhaps in Titus Livius.

<sup>97</sup> This should be Qohelet 5:9?

'Give us': Give. God not only can give it, He conserves it. When it is given through the hand of God, bread is salutary.

To us. Charity does not seek itself alone; it gives it to communicate it. - St. Benedict and the oil. St. Gregory the Great, Dialogues 2, 29. t 1, 996 D, ff.

'This day': to have us understand our powerlessness of procuring it even for one single day. We have need of asking for it every day.

**347:** II. Spiritual Bread <sup>98</sup> subsidies for the soul.

The bread of the soul is the Word of God, Pr 9:5: Wisdom says: 'Come, eat my bread, and drink the wine which I have mingled for you.' - Amos 8:11: 'I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of hearing the Word of God'. - 'Not to seek this bread, not to retain it, is a mortal sin'. Jb 21:14: depart from us: we desire not the knowledge of Thy ways. So, those who go about corrupting the Word are called heretics.

Our bread is Christ. Jn 6:5: 'I am the living Bread that has come down from heaven.' A most delicious bread, most especially among tribulations. Ac 5:41: So they departed from the presence of the Council, rejoicing that they had been counted worthy to suffer disgrace for the Name of Jesus. - St. Philip Neri <sup>99</sup> - Apoc 1 <sup>100</sup>: To him who overcomes, I will give the hidden manna.

**348:** Our bread is the Eucharist, He who eats My flesh...Jn 6:55, abides in Me, etc., v. 57.

'Our' because it is that of sons. - The lady in style <sup>101</sup>.

'Daily': it is daily offered and given to those seeking it; it is to be taken daily, at least in the merit of life. Ambrose: If this bread is for your benefit. So live that daily you would merit to receive it, De Sacram. 5, 4, t. 2, 378 D.

CONCLUSION: By presenting to God this Petition, we are solicitous in our endeavors, resigned as to their result. Ps 54:23: He shall not suffer the just to waver forever. He either grants it according to the desire, or denies it according to salvation. - To know that the blessing are from God to communicate them. - St. Gregory, silver bowl <sup>102</sup>.

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<sup>98</sup> CAP 400.

<sup>99</sup> The Saint of spiritual joy.

<sup>100</sup> This citation may be Apoc. 2:17.

<sup>101</sup> Unclear.

<sup>102</sup> Unclear.

After having requested blessings we ask for the Removal of Spiritual and Corporal Impediments.

**349:** FIFTH PETITION: Forgive us our trespasses, as we, etc.

Exordium <sup>103</sup>: Sense of the Petition: e pray to be washed at that font that flowed from the Passion of Christ. - Extension: It contains the sun of goods communicated to man by Christ. Is 2:7, Is 2:7, <sup>104</sup>: - Ps 31:1 <sup>105</sup> - Order: we ask for the liberation from evils of soul, and of body; temporal and eternal.

Proem - Exposition - Conclusion

**350:** DISPOSITION <sup>106</sup> for this Petition: recognition of sin - sorrow for sin - hope of pardon. Not like Cain, or Judas, who despaired, but as a son asks pardon of a Father.

'We are all sinners', Pr 13:3: 'They are all gone aside, they have become unprofitable together; there is none that doth good, no, not even one'. - Ecclus 7:21 <sup>107</sup>: 'For there is no just man upon earth, that doth good, and sinneth not'. - Pr 20:9: 'Who can say: 'My heart is clean, I am pure from sin?' - 1 Jn 1:8: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us'. - Jr 2:35: Thou hast said: 'I am without sin and am innocent, and therefore, let Thy anger be turned away from me. Behold I will content with thee in judgment, because thou hast said: I have not sinned'.

**351:** Christ commands us in this petition to confess our sins. Council of Melevitanus, Denz 108: It has pleased Him that whoever of us says these words of the Lord's prayer: 'Forgive us our trespasses', He has so willed that this be said by the saints out of humility, and not out of veracity, let him be anathema. For what will he endure ... lying to God? This is a blessed recognition. 'If thou knowest not thyself, o fairest...', ' etc., Cant 1:7 <sup>108</sup>. It is necessary, fundamental recognition. - St. Teresa, vision of hell.

The fifth petition demands of us sorrow for sin, the turpitude of which renders us similar to the beasts. - St. Aloysius <sup>109</sup> - Lucretius <sup>110</sup>.

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<sup>103</sup> CAP 402.

<sup>104</sup> 'Iniquity shall be removed from the House of Jacob; and all this fruit that his sin might be removed.'

<sup>105</sup> 'Blessed are they whose iniquities are forgiven'

<sup>106</sup> CAP 403.

<sup>107</sup> This may be Qohelet 7:21.

<sup>108</sup> He seems to mean that to know what sin is, it would be necessary to comprehend a soul in grace.

<sup>109</sup> He swooned over confessing the least of offenses.

To achieve sorrow, we consider the iniquity brought about by sin. The iniquity of the man who sins is measured by the greatness and goodness of God Who is offended and by the cruelty of the demon to whom he submits himself: World-ruler, prince of darkness, Ep 6:12. - He is king over all the children of pride, Jb 41:25. - Other lords besides Thee have had communion over us, Is 26:13. - The Turk promises his daughter as a wife to a Christian official, if he will betray <sup>111</sup>.

**352:** The harm of sin: It violates the holiness of the soul and profanes the Temple. St. Gregory, and the English children <sup>112</sup> - 1 Co 3:17: 'If anyone destroys the temple of God, him will God destroy'. - It infects the entire man. Ps 37:4: 'There is no health in my flesh because of Thy wrath: there is no peace for my bones, because of my sin'. It infects most especially the reason and the will. - The limping, Ps 17:46, the deaf, Ps 57:5, the dumb, Is 56:10, the blind, Is 42:18; 56:10, the paralytics, Jn 5:14 are called sinners in Scripture. Sin merits the wrath of God. Rm 2:8, ff.: Wrath and indignation, tribulation and anguish, upon the soul of every man who works evil. The Emperor Mauritius. - Jr 2:19: See that it is an evil and a bitter thing for thee to have left the Lord, Thy God, and that my fear is not with thee. - A hard heart, Is 46:12, of stone, Ezk 36:26, adamant, Zc 7:12, is that which does not sorrow.

We do not lose, however, the hope of pardon. God has given the power to the Church of remitting sins, as has been proclaimed in the Creed. Hope is justified in that He prescribed this petition, and from the fact of pardon having been granted so many times. - Taide . - St. Vincent Ferrer.

**353:** EXPOSITION <sup>113</sup>: Forgive us our trespasses.

'Trespasses': not love, not obedience, but sins, have been offered to God by us. - Lk 11:4 considers 'sins' as debts. - By sin, we become guilty before God, exposed to due punishment to be carried out either with satisfaction, or with suffering.

But in Ps 68:5, it is read: 'Then did I say that which I took not away'. - The innocent David fled from Absalom, 2 Kings ((2 S)) 15:16, ff., the guilty. - From the words of the Psalm applied to Christ, it is established that since we are the debtors, incapable of satisfying, we have opened the refuge to mercy through the merits of the Passion of Christ, that is communicated in the sacraments, received in reality, or desire, even for the gravest sins, having, however, received the sacrament of Penance, in reality, or in desire. - Fruit of the sacrifice - the soldier prisoner, Cassius, Bishop of Narnes.

<sup>110</sup> cf. Dante's *Inferno* , XII.

<sup>111</sup> Unknown reference.

<sup>112</sup> Source unknown.

<sup>113</sup> CAP 404.



**354:** 'Our': because they are voluntary and without excuses, as Eve tried to make, Ps 140:4: 'Incline not my heart to evil words, to make excuses in sins'.

'Us' through common charity, by imitating Christ, the Church. Moses in Ex 32:31, ff.: 'Either forgive them this trespass, or, if Thou do not, strike me out of the Book'. And St. Paul, Rm 9:3: 'I could wish to be anathema myself from Christ for the sake of my brethren.'

'As we forgive those who have trespassed against us.'

'As' indicates similitude and condition. Mt 9 <sup>114</sup>: For if you forgive men their offenses, your heavenly Father will also forgive you your offenses. But, if you do not forgive men, neither will your Father forgive your offenses. - Saprizius Nicephorus <sup>115</sup>.

**355:** So the necessity appears that we pardon others: Mt 10 <sup>116</sup>: God refuses the sacrifices of the unforgiving. - Nature prescribes that we be to others as we desire others to be to us. - Licurgus, to Alexander - This is also derived from the Petition itself. - John Elymosynarius <sup>117</sup> - As it is also derived from the precept of Christ: Lk 17:3, ff.: 'If thy brother sin against thee, rebuke him; and if he repent, forgive him. And if seven times in the day he sin against thee, and seven times in the day turn back to thee, saying: I repent, forgive him'. - Mt 5:44: 'Love your enemies'. - The Lady of Bologna <sup>118</sup>. - The Apostle, . - The Apostle, Rm 12:20: and Solomon, Pr 25:21: 'If thy enemy be hungry, give him to eat; if he thirst, give him water to drink'. - Mk 11:25: 'When you stand up to pray. for give whatever you have against anyone, that,'etc.....

**356:** Motives apt to persuade against the difficulty of pardon: God commands it. Vengeance is mine; I will repay. Heb 10:30. - Solider <sup>119</sup>. - St. Benedict. - Lady of Bologna. - Another motive is the character of the sons by adoption. We must be like to God, Who has given us His Son for His enemies. - St. John Gualbert <sup>120</sup>. - Lastly Christ demands it. Pray for those who persecute you, etc. - Mt 5:44.

Above all, it is necessary to guard again desperation of him who in pardoning, fears that he does not pardon, and leaves the petition in error, because each one prays in the name of the entire Church, which pardons; however, by praying this, at the same time, we ask for all the dspositions, which means the pardon of sins, true

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<sup>114</sup> This citation may be: Mt 6:14.

<sup>115</sup> Source unknown.

<sup>116</sup> The full citation should be: Mt 5:23, ff.

<sup>117</sup> Source unknown

<sup>118</sup> Source unknown.

<sup>119</sup> Reference unknown.

<sup>120</sup> cf. Roman Breviary, July 12th, Lessons.

penance, interior sorrow, hatred for sin, the grace of confessing them well, and the grace of being able to pardon our offenders.

**357:** CONCLUSION <sup>121</sup>. Means to render it fruitful.

In order for the Petition to be fruitful, there is required a repentant mind, i.e., pity and compunction for the evil committed and pre-caution for the future. Ps 50:5: My sin is always before me. - Ps 6:7: Every night I will wash my bed. - example of penitents are the publican, Lk 18:10, ff.: Magdeline, Lk 7:37, ff.: Peter, Mt 26:75. - Furthermore, there is required a frequenting of the remedies, which the Sacrament of Penance is one, the Eucharist. Cassius of Narsua <sup>122</sup> and almsgiving. Tb 12:9 <sup>123</sup>. Dn 4:24: 'Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor'. The best mercy is to pardon injuries. Let us reflect how unjust it is to wish God to be benign toward us, while we are hard toward our neighbor.

**358:** SIXTH PETITION: LEAD US NOT INTO TEMPTATION <sup>124</sup>.

The reason for this is the danger of falling again. The devils tempts principally his deserters. Lk 11:24, ff. - Pharaoh, Ex c. . 5, ff.; 2 P 2:2: For it were better for them not to have known the way of justice, than having known it, to turn back from the holy commandment delivered to them. - This same idea is drawn from the divine precept of this petition. Jn 13 <sup>125</sup>: watch and pray that you may not enter into temptation.

**359:** EXPLANATION: Reflections:

The necessity of this petition is taken from human weakness, Mt 26:41: The spirit indeed is willing, but the flesh is weak. Let us think of the failures of others: Mt 26:56: The Apostles turned in flight; Peter who denied, Mt 26:69, ff. - Forty Martyrs.

The power of the enemies is opposed to human weakness. Let us think of their multiplicity: flesh, world, devil.

The flesh: so many passions - St. Antony.

The Demons: their awesomeness proportionate to their nature. Ep 6:12: For our wrestling is not against flesh and blood, but against the principalities and the powers,

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<sup>121</sup> CAP 409.

<sup>122</sup> Unknown.

<sup>123</sup> v. 9: For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and live everlasting.

<sup>124</sup> CAP 410.

<sup>125</sup> This should be Mt 26:41.

against the world - rulers of this darkness, against the spirit forces of wickedness on high.

**360:** Varied is this manner of warfare: open, and through mines. St. Ignatius, Spirit. Exerc., Rules on the Discernment of Spirits. - They have over us an advantage by their excellence, by their power over nature. They are the principalities, Ep 6:12, the powers, the world-rulers of this darkness, i.e., of shameless me; they are spiritual iniquities on account of the depraved desires of the mind. Julian the Apostate <sup>126</sup>; in heavenly matters, because their purpose is to deprive from celestial beatitude. - Immeasurable is their ardor, Is 4: 127: I will ascend into heaven. The devil attacked the first human beings, Gn c. 3, Prophets, Jb 1:6, ff., apostles, Lk 22:31, Christ Himself, Mt 4:1, ff. - Incessant is their effort, 1 P 5:8: to devour. - In Hebrew <sup>128</sup>. - Immense is the multitude. Lk 8:30. Legion is my name, Mt 22 129: he takes with him seven other spirits more evil than himself, and they enter in and dwell there, and the last state of that man becomes worse than the first.

NOTE. The devil does not tempt those whom he possesses.

Strength of this Petition: the power of the devil is governed by God. Jb 1:12; 2:6; Lk 8:32: They requested to enter the pigs <sup>130</sup>.

**361:** EXPLANATION. Sense of the words.

To "tempt" <sup>131</sup> means to assay one, to draw out the genuine. This is not necessary for God. Heb 4:13: All things are naked and open to His sight.

It also means for one to proceed with trials to the borne either well, or badly. If well, then his struggle is known, and the man is changed, and honors and praises God. And in this sense, it is proper to God. Dt 13:3 : 'The Lord your God trieth you, that it may appear whether you love Him or not.' Gn 22:1: God tries Abraham. - Tb 12:13: 'Because thou wast acceptable to God, it was necessary that temptation should prove thee.'

If badly, then man sins and is ruined. In this sense, it is power to the devil, who for this very reason is called the tempter. Mt 4:3. - He tempts interiorly, and makes use of the passions; extrinsically, He makes use of external things, either prosperous

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<sup>126</sup> Panegyric of San Zeno., cf. Mss B # 9774.

<sup>127</sup> This citation should be: Is 14:13.

<sup>128</sup> In Hebrew, 'adversary' means 'Satan', the accuser, who seeks every means to do evil. cf. Corn. a' Lapide, in 1 Peter 5:8.

<sup>129</sup> This citation should be; Mt 12:45.

<sup>130</sup> CAP 411.

<sup>131</sup> CAP 412.

or adverse, or even of emissaries: principally fallen men, heretics, recall the parable of the weeds. Mt 13: 24, ff.

**362:** To lead <sup>132</sup>. And in the passive, to be led, i.e., to succumb. It means: to act by having us fall into that evil in which we are thrust. - In this sense, it is not of God. Ps 5:7: 'Thou hatest all the workers of iniquity.' - Jas 1:13: 'Let no man say when he is tempted that he is tempted by God. For God is no tempter to evil'.

It also signifies not to impede the temptation, or the fall, since he can do this. God permits temptation to the just, but sustains them with grace. The fall occurs through our fault.

It also means to abuse the divine gifts like that of the Prodigal Son, Lk 15:11, ff. - Rm 7:10: The commandment that was unto life was discovered in my case to be unto death. Jerusalem. Ezk 16:14, ff.

NOTE: Scripture indicates sometimes the divine permission with explicit terms. Ex 4:21: I shall harden his heart. - Is 6:10: 'Blind the heart of this people'. Rm 1:26: God has given them up to shameful lusts.

**363;** Sense of the Petition <sup>133</sup>: We pray not to be tempted, since Job says 7:1: 'The life of a man upon earth is a warfare' Temptation is useful because by it we know ourselves and we merit glory. 2 Tm 2:5: 'One is not crowned,' etc. - Jas 1:12: 'Blessed is the man ...' - Heb 4:15: 'We have not a high priest who has compassion... one tried...'

But, we pray not to give in, to be abandoned by God, either through deception, or through tedium. - It is proper to pray generally, and in each temptation. Ps 118:43: Take not the word of truth utterly out of my mouth. v. 36: Incline my heart... not to covetousness. v. 37: Turn away my ears that they may not behold vanity.

**364:** REFLECTIONS <sup>134</sup>: Maintaining ourselves distrustful of ourselves and confiding in God will be the cause of victory. So we will be saved as Joseph, Gn 41, Suzannah, Dn 13, Job. Our Captain is Jesus, the Conqueror. Jn 16:33: Take courage: I have overcome the world. - Apoc. 6:2: He went forth as a conqueror to conquer. The victories of the saints were reported through faith. Heb 11:2, ff. - Daniel 3:95 & 6:23 because he believed his God. - Malchus, the Monk <sup>135</sup>.

Manner of conquering: One conquers with prayer, and by keeping vigilant in virtue; not with our own forces, but those of God.

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<sup>132</sup> CAP 413.

<sup>133</sup> CAP 414.

<sup>134</sup> CAP 415.

<sup>135</sup> Source unknown.

Motives of conquering <sup>136</sup>: Apoc 2:11: He who overcomes shall not be hurt by the second death. Apoc 3:5: He who overcomes shall be arrayed thus in white garments, etc. Apoc. 3:5: He who overcomes shall possess these things.

**365:** SEVENTH PETITION: But deliver us from evil <sup>137</sup>

INTRODUCTION: Force of the Petition. It is an epitome of all the preceding. This is taken from the use of Christ. Jn 17:15: I pray that thou keep them from evil, and from the authority of Cyprian, De oratione dom., pg. 424 C. When this has been obtained, we are secure of the rest. The difference between this petition and the preceding is that in the former there is asked the deliverance from punishment, not from evil.

Its propriety. Life is full of fatigue and dangers, as is evident from one's own and other's experience. Jb 14:1, ff.: 'Man, born of a woman, living for a short time, is filled with many miseries; who cometh forth like a 'flower', and is destroyed, and fleeth like a shadow.' Lk 9:23: 'Let him take up his cross daily, and follow Me'. And naturally man in his troubles turns to God. Ps 82:17: 'Fill their faces with shame, and they shall seek Thy name, O Lord' Ps 49 <sup>138</sup>: Their infirmities were multiplied, afterwards they make haste. -- Ganimedede Rosiguoli <sup>139</sup> - St. Teresa.

**366:** Manner <sup>140</sup> of the Petition. It comes in order after the other Petitions. Thus, it ought to be, as is indicated, by the 'Our Father' itself, Mt 16 <sup>141</sup>: Seek first the kingdom of God. Moreover, it is directed to the end of the divine glory. Ps 6:2 & 6: O Lord, rebuke me not in Thy indignation ... 'for' there is no one in death that is mindful of Thee. And who shall confess to Thee in hell? - Ps 50: 3, ff. & 15: Have mercy on me...wash me yet more... I will teach the unjust, etc.

The use of the Petition: It is necessary to abstain from evil remedies. One must trust more in God than in remedies or means. It is God Who gives virtues as medicine. Ecclus 38:4 : 'The most High hath created medicine out of the earth, and the wise man will not abhor it'. Let us comport ourselves differently from Asa., in 2 Par ((Ch)) 16:2, ff. - Lot, Gn 28:14 <sup>142</sup> - Malchus - St. Vincent de Paul <sup>143</sup>. - 'The just cried, and the Lord heard them, and delivered them from all their tribulations... Ps 33:18.

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<sup>136</sup> CAP 416.

<sup>137</sup> CAP 417.

<sup>138</sup> The full citation may be: Ps 15:4.

<sup>139</sup> Unknown.

<sup>140</sup> CAP 418.

<sup>141</sup> The full citation here may be: Mt 6:33.

<sup>142</sup> Perhaps Fr. Bertoni wished to emphasize the different fate of Lot, who trusted more in the fertility of the earth and in the off-spring of Abraham than he did in God.

**367:** EXPLANATION <sup>144</sup>: Many evils are fruitful: after the example of the thorn of St. Paul, 2 Co 12:7. - The unfruitful evils can be internal such as sin, and the danger of falling into temptation, or external: evils of the body, harmful goods; evils of the soul: sudden death, anger of God, hell, purgatory. They can be one or other class of evils, past, present future.

God delivers from imminent evil by impeding it. So, He did with Jacob, Gn 35:5. He delivers from one present, by consoling one to suffer. Ps 93:19: According to the multitude of my sorrows, Thy comforts, etc., or even by helping one to remain immune, as He did with the children of Babylon. Dn 3:24, ff. St. Antony.

With the word 'evil', we understand above all the devil <sup>145</sup>, the cause of evil of fault, the minister of the evil of the punishment, through the ill will that he has against us. - Gregory of Tours. - It is the devil who moves our offenders.

**368:** REFLECTIONS <sup>146</sup>. We are to have patience in the evils from which God does not deliver us, thinking thereby to please God and of the usefulness that thereby comes to us.

Patience is the character of the Christian. 2 Tm 3:12: And all who want to live piously in Christ Jesus, will suffer persecution. - St. Philip Neri. - Ac 14:21: 'Through many tribulations, we must enter...' Lk 14 <sup>147</sup>: 'did not Christ have to suffer these things before entering into His glory? No servant is above his Lord', Mt 10:24. - and Bernard, De omnibus Sanctis, Serm.. 5, 9. It is disordered for the members to be delighted under a sorrowful Head. Urias, 2 Kings ((2 S)) 11:11: 'The ark of God and Israel ... dwell in tents... and shall I? I will not do this thing'.

Examples: Maccabees, 1 M 2:1, ff. - the Apostles, Ac 5:41: they departed rejoicing. Let us recall that teaching of Ps 118:161, ff.: 'Princes have persecuted me without cause, and my heart hath been in awe of Thy words. I will rejoice at Thy words, as one that hath found great spoil.' - St. Arcadius <sup>148</sup>.




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<sup>143</sup> Trusting in God, the saint performed miracles.

<sup>144</sup> CAP 419.

<sup>145</sup> CAP 420.

<sup>146</sup> CAP 421.

<sup>147</sup> The citation may be Lk 24:26.

<sup>148</sup> Jan. 12; Mar. 4; Nov. 13.

**369:** CONCLUSION: Amen <sup>149</sup> It is the seal of the Lord's Prayer, from St. Jerome, In Mt 1, 6, 13. t. 7, 35 A.

Cause: Reason.

CAUSE. 'Better is the end of a speech than the beginning', Ecclus 7:9 <sup>150</sup>. By saying 'Amen', we obtain fruits of impetration to the degree that we have asked for them with the petitions; and gifts still more sublime by approaching close to God, as one who approaches the fire. - Grace of favor: 'For Thou has provided him with blessings of sweetness', Pr 20: 4. - Moses, Ex 33 <sup>151</sup>: divine lights: 'In the morning I will stand before Thee and I will see because Thou art not a God Who willest,' etc., etc. Ps 5:5. Humility: 'That I may know Thee, that I may know me'. St. Augustine, Soliloquium, 2, 1, t. 1,369 B. A happy correspondence between what is requested and obtained, as is often found in the Psalms: Ps 7:2: 'Save me from all... 'to which follows, v. 18: 'I will give glory to the Lord,' etc.... - Ps 3:2: 'Many are they who rise up against me...' v. 7: 'I will not fear thousands of the people,' etc. - Ps 49:21 <sup>152</sup>: 'When I called upon him...' v. 9: 'In peace and the selfsame.' - Ps 6:2: 'O Lord rebuke me not...' v. 9: 'Depart from me all...' Ps 53:3: 'Save me, O God, by Thy name...' v. 6: 'Behold God is my helper, and the Lord,' etc.

**370:** REASON <sup>153</sup>: In the word 'Amen', are almost the seeds of the above-mentioned reflections. It means: Seek that thy prayers be heard. Therefore, the priest, in the Mass, after the Lord's Prayer, says: 'Amen'. In other prayers, this words means our 'desire.'

Various translations <sup>154</sup> of this word: Septuagint: 'So be it!' Aquila: 'Faithfully' . Others: 'Truly, Verily'. There is, therefore, in this word, a sense of confirming God. 2 Co 1:20: 'For all the promises of God find their 'Yes' in Him. And, therefore, through Him also rises the 'Amen' to God unto our glory.'

Confirmation of the Petitions which is expressed through the 'Amen' renders men perhaps distracted, attentive. - By the same word we ask that those things we seek come about; and we feel help as present. - By this word lastly, which is of the Son, the Father hears us: He has heard because of His reverent submission. Heb 5:7.

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<sup>149</sup> CAP 423.

<sup>150</sup> The correct text may be: Qohelet 7:9: The end is better because confidence and perseverance are rewarded.

<sup>151</sup> Perhaps the correct text here is: Ex 34: 35.

<sup>152</sup> Perhaps the correct citation is: Ps 4: 2 & 9.

<sup>153</sup> CAP 423.

<sup>154</sup> CAP 424.