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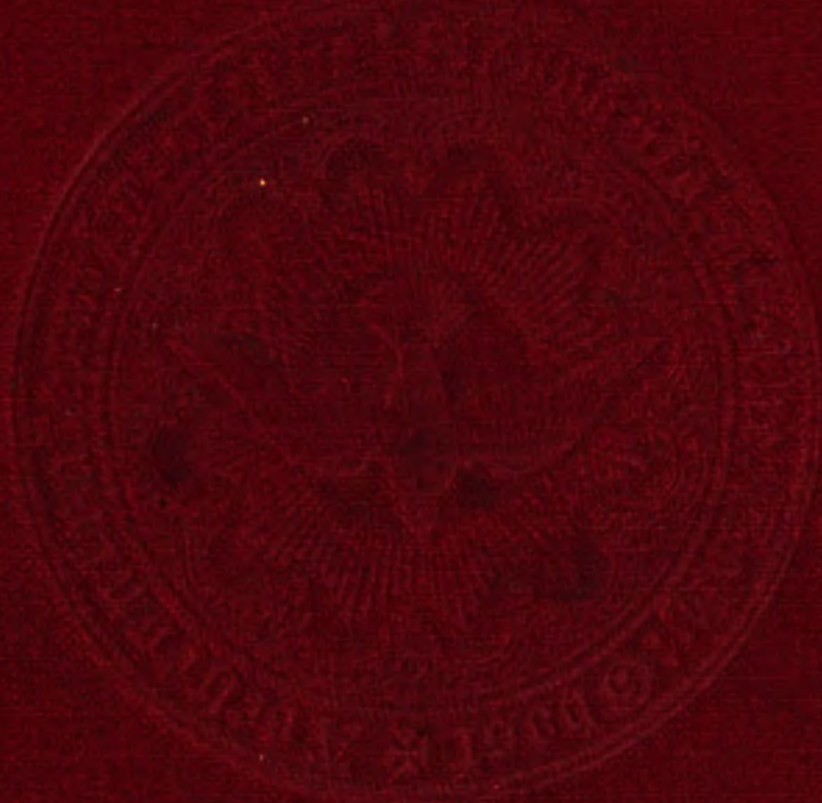
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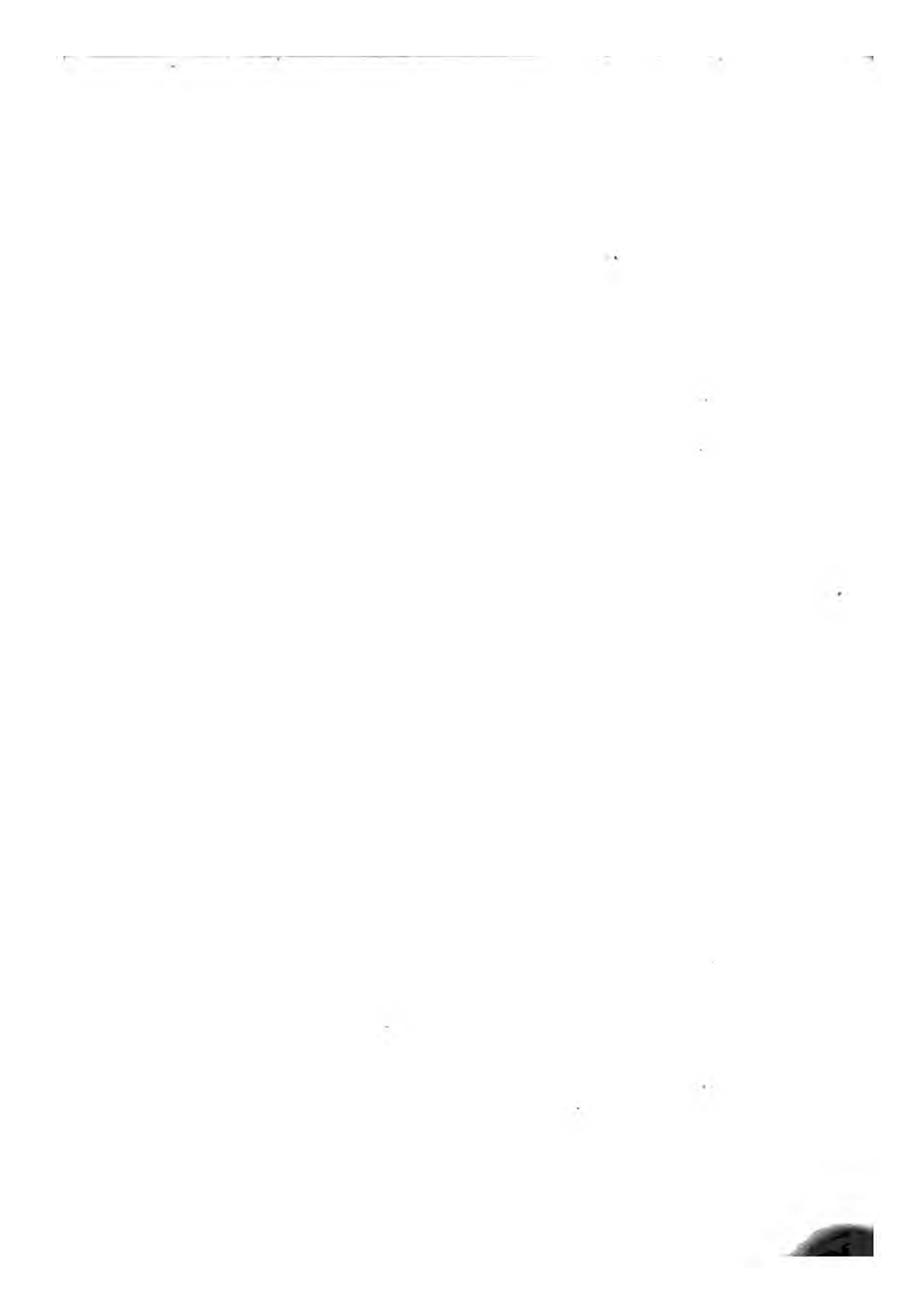
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LITTLE BOOKS OF THE HOLY GHOST

N° III.









ST. THOMAS AQUINAS  
ON THE LORD'S PRAYER.

LONDON :

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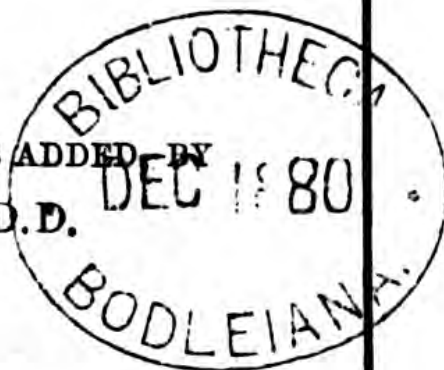
Little Books of the Holy Ghost.  
No. III.

THE LORD'S PRAYER

BY

ST. THOMAS AQUINAS,  
THE ANGELIC DOCTOR.

TRANSLATED, WITH PRAYERS ADDED BY  
FATHER RAWES, D.D.



'By all prayer and supplication, praying at all times in  
the Spirit' (Eph. vi. 18).

LONDON: BURNS AND OATES.

141. n. 317<sup>c</sup>





WITH LOVE  
WHICH DOES NOT CHANGE,  
I PUT THIS BOOK INTO THE HANDS  
OF  
ST. JOHN, EVANGELIST AND APOSTLE,  
THE BELOVED DISCIPLE OF JESUS,  
IN MEMORY OF THE  
JOYFUL WONDER WHICH FILLED HIS SOUL WHEN  
HE LEARNT  
*The Lord's Prayer*  
FROM THE LIPS  
OF  
HIS MASTER, THE WORD MADE FLESH.

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## CONTENTS.

	PAGE
Letter of the Cardinal Archbishop of Westminster . . . . .	xi
Pastoral Letter of the Lord Bishop of Richmond . . . . .	xvii
Preface . . . . .	xxvii
I. The five excellences of prayer . . . . .	1
II. The threefold effect of prayer . . . . .	8
III. How God is our Father, and our duty to Him . . . . .	10
IV. Our duty to our neighbour . . . . .	15
V. Confidence is the best disposition for praying . . . . .	17
Prayer to the Adorable Trinity for confidence . . . . .	26
I.	
VI. The first petition. The gift of the fear of the Lord. The beatitude of the poor in spirit. The glories of the Name of God . . . . .	28
VII. The three meanings of the word holy . . . . .	32
Note 1: St. Augustin on the beatitudes (Appendix) . . . . .	117

	PAGE
Prayer to the Adorable Trinity for the hallowing of God's Name . . .	35
II.	
VIII. The second petition. The gift of piety. The beatitude of the meek . . .	38
IX. The threefold way in which the King- dom of God comes . . .	39
Note 2: On our Lord's power (Ap- pendix) . . .	120
Note 3: On the communication of the Father's substance to the Son (Appendix) . . .	123
Prayer to the Adorable Trinity for the coming of God's kingdom . . .	47
III.	
X. The third petition. The gift of know- ledge. The beatitude of the mourners . . .	50
Note 4: On our Lord's two wills, one divine and one human (Appen- dix) . . .	124
XI. Three things that God wills about us .	53
Note 5: On soul and spirit (Appen- dix) . . .	127
Note 6: On the resurrection of the flesh (Appendix) . . .	129
XII. The will of God must be done in our bodies . . .	60
Prayer to the Adorable Trinity for the doing of God's will . . .	62

## IV.

	PAGE
xiii. The fourth petition. The gift of fortitude. The beatitude of those who hunger and thirst after justice . . . . .	65
xiv. Five sins to be avoided . . . . .	67
xv. Another bread : that is, a twofold bread. Prayer to the Adorable Trinity for our daily bread . . . . .	73 74

## V.

xvi. The fifth petition. The gift of counsel. The beatitude of the merciful . . . . .	78
xvii. Why we make this petition ; how it is fulfilled ; and what is required on our part . . . . .	80
Note 7 : On this petition from the Council of Carthage (Appendix) . . . . .	134
Prayer to the Adorable Trinity for the forgiveness of sin . . . . .	89

## VI.

xviii. The sixth petition. The gift of understanding. The beatitude of the clean in heart. Temptation ; its threefold cause ; and our freedom. Prayer to the Adorable Trinity for deliverance from temptation . . . . .	92 103
---	-----------

## VII.

xix. The seventh petition. The gift of wisdom. The beatitude of the peace-	
--	--

	PAGE
makers. Four ways of being freed from adversity . . . . .	106
Note 8: St. Augustin on the rewards of the beatitudes (Appendix) . . . . .	137
Prayer to the Adorable Trinity for de- liverance from evil . . . . .	112
xx. An analytical exposition of the our Father . . . . .	114

TO THE  
REV. FATHER RAWES, S.T.D.

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MY DEAR FATHER,

I am glad to see that you have begun not only the greater series of books in the 'Library of the Holy Ghost,' but also a smaller and more popular series, in the 'Little Books of the Holy Ghost,' which will bring the devotion more readily within the reach of a larger number.

The greater series opens very fittingly with St. Thomas's treatise on the Blessed Sacrament, because it anticipates and answers a thought which might arise in some minds. St. Teresa had a singular devotion to the Holy Ghost; but she was jealously watchful against any doctrine which does not centre in the Incarnation, and derive all truth and grace from the Sacred Humanity. It is through the In-



carnate Son that we receive the Spirit of adoption. Jesus breathed upon the Apostles, and they received the Holy Ghost; and we share, through them, in that mission of the Paraclete. The first time we read the Name of the Holy Ghost, as the Third Person of the Ever-blessed Trinity, is in the words of the Annunciation, 'The Holy Ghost shall come upon thee.' Therefore it is that devotion to the Holy Ghost vivifies with a special light and grace our adoration of the Sacred Humanity and of the Blessed Sacrament, and our filial love to the Mother of God.

You have also, I think, chosen well St. Thomas's exposition of the Ten Commandments as the opening of the lesser series of 'Little Books of the Holy Ghost.' It is a work which ought to be in the hands of the faithful, and on the lips of our priests.

One such solid book of the ages of faith outweighs many manuals, however pious, of our softer days.

In thus putting the two series of books and the devotion under the patronage of St. Thomas, whom our Holy Father has so lately set before us as our teacher, you have given to them a solid foundation in the dogmatic theology of the Church.

As to 'The Holy Ghost, the Sanctifier,' I will not fail to use what free time I can to get it ready. Meanwhile I will only say that it seems strange that any one should have thought the devotion to the Holy Ghost to be either novel or unusual in the Catholic Church. As St. Augustin says of miracles, that by their multitude they pass unperceived, so with the devotion to the Holy Ghost.

The Catholic Church has no distinct festival for the First Person of the Ever-blessed Trinity: but for the Second and for the Third Persons of the Holy Trinity the Church has sanctioned and always used distinct and proper devotions.

As to the Eternal Son, a whole series of festivals from Christmas to the Ascension

sets Him before us in His Advent, His Incarnation, His Life, His Redemption, and His return to the glory of the Father.

As to the Holy Ghost, the Feast of Pentecost sets before us His Advent; and a whole series of acts of distinct and special adoration brings before us His abiding Presence; His perpetual Assistance in the Church, as its Guide; and His indwelling in every faithful soul, as our Sanctifier; for instance, the *Votive Mass of the Holy Ghost*; the solemn invocation in the Holy Mass, *Veni, Sanctificator, Omnipotens, Æterne Deus*; the *Veni Creator Spiritus*, in the ordination of Priests, in the opening of Œcumenical Councils, and Provincial and Diocesan Synods; add to this the whole office for Confirmation: moreover, the *Veni Creator Spiritus*; the *Veni Sancte Spiritus*; the *Adsumus Domine Sancte Spiritus*, which are prayers of the *Pontificale* and the *Rituale* of the Catholic Church. To these it is hardly needful to add the many indulgenced prayers and

devotions in authorised manuals; the *Office of the Holy Ghost*; the *Litany*; the *Novena* used in Rome; and I know not what besides. If the devotion to the Holy Ghost be to any one novel or unusual, a moment's thought will transfer this reflection from the Catholic worship to his own daily prayers.

Every day I pray that the consciousness of our great vocation to be Disciples and Servants of the Holy Ghost, by our regeneration, may be deepened in us all, and diffused throughout the Christian world.

Believe me always, my dear Father,  
Yours affectionately in Jesus Christ,

HENRY EDWARD,  
*Cardinal Archbishop of Westminster.*

Archbishop's House,  
Oct. 22, 1879.



JOHN JOSEPH KEANE,

BY THE GRACE OF GOD AND  
THE FAVOUR OF THE APOSTOLIC SEE,  
BISHOP OF RICHMOND,  
TO THE FAITHFUL OF THE DIOCESE, GRACE  
AND PEACE IN OUR LORD.

BELOVED BRETHREN, — Having requested all the Pastors throughout the Diocese to establish in their various Missions the Confraternity of the Servants of the Holy Ghost, and desiring that you should heartily respond to the holy invitation thus extended to you, we deem it our duty to make known to you in this manner the nature of this devotion, and our reasons for desiring that it should be embraced by all the faithful of the Diocese.

Devotion to the Holy Ghost is a most natural offspring of Christian faith, because the Holy Ghost is the very life and soul of the Christian dispensation.

The Holy Ghost is the Infinite Love of God, proceeding from the Father and the Son, and perfecting the Being of the adorable Trinity, according to that sublime utterance of St. John, 'Deus charitas est,' 'God is Love.'

It was through love that God created and redeemed us; therefore it is that the Holy Scripture shows us that the works of creation and redemption, wrought by the power of the Father and the wisdom of the Son, are finished and perfected by the action of the Spirit of Love, the Holy Ghost. Hence, when our Divine Redeemer had completed His work on earth, and was about to return to His Father, He said to His disciples: 'It is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you' (John xvi. 7). According to our Saviour's promise, the Holy Ghost came on Whitsunday, from the bosom of the Father and the Son, to finish and carry on for ever the work of Their mercy. He be-

came the soul of the Christian Church, making it into a living body; and all its life has ever since come from Him and depended on Him, and so shall continue till the end of the world. All the divine truth that has ever been taught by the Church, or has ever illumined the minds of her children, has come from the Holy Ghost, 'the Spirit of Truth.' All the grace that has ever been dispensed in her Sacraments, or has ever wrought the sanctification of souls, is the work of the Holy Ghost, 'the Giver of Life.' Whenever we ask a spiritual favour from Almighty God, through the merits of our Divine Saviour, or through the intercession of the Blessed Virgin and the Saints, whether we think of the Holy Ghost or not, the blessing given is the outpouring of His love, the grace received is His gift. Whenever we strive to advance in the way to heaven, to climb the ladder of holiness, the power by which we advance is the action of the Holy Ghost. Whenever we think a good thought,



say a good word, or do a good action, it is by and through 'the Spirit of God dwelling in us' that we do it, since St. Paul teaches us that we cannot even utter the holy Name of Jesus 'but by the Holy Ghost' (1 Cor. xii. 3).

How great, therefore, and how constant is our debt of gratitude to the Holy Ghost ! How intimately is our whole spiritual life pervaded by His influence ! The more we learn of our interior life the more we must learn of the work wrought by the power and the love of the Holy Ghost. Not to think of this would surely indicate strange thoughtlessness about spiritual things ; and to think of it, and not turn constantly toward the Holy Ghost in thanksgiving, as well as in supplication, would surely be the height of ingratitude. Yet, alas, how much of such thoughtlessness and such ingratitude has not the Holy Spirit to endure at our hands !

In this age, when the spirit of error is trying to make men believe that their life

is only like that of the beasts of the field, the Church, guided ever by the hand of God, turns the attention of her children, perhaps more specially than at any previous time, to the interior and supernatural life of their souls, of which the Holy Ghost is the Author. The devotion to the Holy Ghost, together with the teaching concerning our spiritual life with which that devotion is inseparably connected, is unquestionably the best antidote for the materialistic and degrading tendencies of our times.

This general and providential tendency toward devotion to the Holy Ghost has taken form in the Confraternity of the Servants of the Holy Ghost, established in London under the patronage of Cardinal Manning. It had the warm approval of Pope Pius IX., and our Holy Father Leo XIII.\* approved it in March 1878, and, on the 6th of April 1879, raised it to the

\* On March 10, 1878, Leo XIII. erected the Confraternity and gave it many Indulgences.

dignity of an Archconfraternity, with power to aggregate Confraternities throughout the world. A devotion so conformable to the present providential tendency of the Church, and which has received so solemn approval from two successive Sovereign Pontiffs, cannot fail to recommend itself strongly to all Christians. And especially do we desire to foster this devotion in the Diocese of Richmond, since, from the moment that Almighty God was pleased to lay the burden of its spiritual care on our weak shoulders, we felt impelled to look to the Holy Ghost as the source of all the wisdom and strength needful for the worthy discharge of so weighty a duty, and to put all our administration under His special protection. It is therefore our earnest desire that a Confraternity of the Servants of the Holy Ghost should be established in every Mission throughout the Diocese, and that every Catholic that has made his or her First Communion should be enrolled in this beautiful devotion,

No one need be withheld by the fear of multiplying devotions, or of undertaking too many pious practices. It is, indeed, far from advisable to have too many devotions; but the spirit of piety cannot but impel us to have *some*;—we should choose the best, and no one certainly can fail to recognise that this devotion to the Holy Ghost must be among the very best. It is equally unadvisable to undertake too many pious practices; for experience shows that the effort to say too many prayers and crowd too many exercises into the time that can be daily given to them is ordinarily the destruction of attention and fervour in all the prayers that are said. But the devotion to the Holy Ghost is not liable to this objection. As it is clearly stated on the certificate of membership, the only obligation is *to be enrolled*,—with a sincere desire and resolution to love and honour the Holy Ghost, to think of Him more frequently and fervently, and to correspond to His grace more faithfully.

It is indeed *advisable* that such devotion to the Holy Ghost should manifest itself in some daily practices, such as saying seven times the *Glory be to the Father* to ask the seven Gifts of the Holy Ghost, or the recitation of the *Veni Sancte Spiritus*, or the *Veni Creator Spiritus*, or the saying of the *Little Office of the Holy Ghost*, or some portion of it. But none of these practices are of obligation, and therefore they need not inspire dread or scruple.

It is recommended that the members should assemble for public exercises once a month. This, again, is not obligatory; but it is very useful, and our Holy Father has granted an indulgence of 100 days to the members who will attend the monthly meetings. In order that these meetings may be more systematic and profitable, it is our intention to propose, ere long, a form of Sodality organisation for the members, and a *Little Office of the Holy Ghost* which might very usefully be recited at the meetings, or as an act of private devotion,

We therefore most earnestly invite all Catholics who have received their First Communion to respond to this our recommendation, when made known to them by their Pastors, and to give in their names without delay for enrolment. A certificate of membership will be given to each one, which also contains a brief summary of the indulgences to be gained by the Servants of the Holy Ghost and the acts of devotion recommended to them. To these is added a short prayer to the Holy Ghost for the enlightenment and conversion of all the souls in the Diocese of Richmond that are outside of the one fold, which we request all the members to say every day, as an act of fraternal charity toward their poor separated brethren.

May our heart be gladdened by a ready and devout response to this invitation on the part of all our faithful people; and may this devotion draw down incalculable blessings on the Diocese, and give endless

glory to the Father, the Son, and the Holy Ghost!

Given at Richmond this 18th day of October, the Festival of St. Luke the Evangelist, in the year of our Lord 1879.

✠ JOHN JOSEPH KEANE,  
*Bishop of Richmond.*

## PREFACE.

---

TO THE SERVANTS OF THE HOLY GHOST.

THERE is no prayer like the Lord's Prayer. He who taught us to say it when we pray is the Begotten Wisdom of the Father; the 'image of the invisible God' (Col. i. 15); the 'brightness of His glory and the figure of His substance' (Heb. i. 3).

'The word was made flesh, and dwelt among us' (St. John i. 14). 'He was seen upon earth, and conversed with men' (Baruch iii. 38). He came as our Redeemer, our Lawgiver, our High-Priest, our Teacher, and our King. Of Him it is said (St. John vii. 46), 'Never did man speak like this man.'

Among His most precious words are these words of His own prayer. No one can set forth their sweetness and attractiveness and power. Every word in that Prayer, and every letter, seem to overflow



with a tenderness of love from His Heart, and to burn with a splendour of wisdom from His Soul.

The life of the Confraternities of the Servants of the Holy Ghost is prayer. We must all seek to prevail with God by ceaseless supplications and intercessions. What I desire for the Archconfraternity is an ever-growing number of those who pray. By them living water will be poured forth on the world. The Holy Ghost is the living water of which Jesus spoke.

No prayer, as I have said, is or can be like this prayer of Jesus : and never does that prayer seem to be such a tower of light and strength as when we offer it in the Adorable Sacrifice of the Mass. It seems to me as if all our other prayers were summed up and perfected in the 'Our Father' offered to the Ever-blessed Trinity while the Divine Victim lies on the Altar. Then we speak to God in the chosen words of Jesus, and almost with His lips. We call upon Him in that Brother's voice, and

lift up to Him that Brother's hands. We are in the love of His Heart and in the light of His Blood. Our prayers and longings and hopes are shrined in His prayer; and the strength of that prayer lifts up the weakness of ours. A great splendour falls on us from His soul, overflowing with wisdom and holiness and love. The Sacrifice of the New Creation ceases not; and in its light the prayer of the Lamb, who was dead and is alive for evermore, seems to us to be the crown of the ancient mountains and the fruit of the everlasting hills.

O Servants of the Holy Ghost, it is my desire to work for the glory of the Blessed Spirit whom we love, and in Him to work for you till I die and go to my account. I beseech you, by the mercy of God, to love and reverence this prayer of your Elder Brother with all your hearts. You should also have an ever-growing confidence in it; and especially when it is said in 'the tremendous mysteries.' For this reason I give you the words of St. Thomas Aquinas on

the prayer of your Saviour. No one can teach us like the Angelic Doctor, who, as Leo XIII. says, has been venerated and followed by the Church for centuries.

You, who desire to have an ever-growing love for the Blessed Spirit of God, and who desire also to lead others to love Him more, will not fail to see how in this exposition our dear Saint shows us, in his own beautiful way, the connection between the words of our Lord's prayer and the gifts of the Holy Ghost. That should make his little treatise specially precious to you. Out of the Sacred Scriptures there are no words like his. The Holy Ghost is the spirit of grace and supplication, and without Him you cannot pray, nor even know the things for which you should seek. May He be with you always when you draw near to the throne of grace in the sprinkling of the Blood of the Lamb. St. Thomas will teach you more than I can say. Still in this adorable prayer there are heights and depths of the wisdom of the Word, the

only-begotten Son of the Father, which can only be seen by the inward eye, purified and strengthened, when in the gaze of love and uttermost worship it looks into the Holy of Holies and the innermost shrine by the light of the Spirit of God.

Feast of our Most Holy Redeemer, 1879.

#### NOTE.

‘ Petrus de Alva<sup>1</sup> and Oudinus<sup>2</sup> think that this little treatise was not written by St. Thomas. One says that Innocent III. was its author, while the other assigns it to Henry of Vrimaria, an Augustinian, of great renown. But John Francis Bernard Maria de Rubeis,<sup>3</sup> O. Præd., refutes their conjectures ; and adjudges it to St. Thomas from the testimonies of ancient writers.

‘<sup>1</sup> Apud Piccinardum de Approb. doctrinæ D. Thomæ, q. 7, a. 2, n. 5.

‘<sup>2</sup> Comment. de Script. Ecclesiæ antiquis, 3, 336.

‘<sup>3</sup> In admonit. præv. t. 8, op. D. Thomæ, ed. Ven. a. 1747, § 1, 2.’

H. HURTER, S.J., *in loc.*

**St. Thomas Aquinas, Angelic Doctor,**  
PRAY FOR US WHO LOVE TO LEARN ABOUT OUR  
LORD'S PRAYER FROM THEE.

I.

EXPOSITION.

OF all prayers the Lord's Prayer is the best. It has the five perfections of excellence which are needed in prayer, for prayer must be **confident, right, well-ordered, fervent, and humble.**

1. **Confident.** Our prayer must be confident, in order that we may go boldly to the throne of grace, as the Apostle says: (Heb. iv. 16) 'Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid.' Our faith also must be strong, for it is said: (St. James i. 6) 'Let him ask in faith, nothing wavering.'

Now it stands to reason that this prayer gives us more confidence than all other prayers; for it was made by our Advocate, who is the wisest of all askers. 'In Him,' as St. Paul says (Col. ii. 3), 'are hidden all the treasures of wisdom and knowledge;' and of Him St. John says: (1 Ep. ii. 1) 'We have an Advocate with the Father, Jesus Christ, the just.' Hence St. Cyprian\* says, 'Since we have Christ as an Advocate with the Father for our sins, let us use the words of our Advocate when we ask pardon for our offences.'

Further, this prayer is still more clearly seen to be the ground of our confidence, from the fact that He, who taught us to say it, is He who, with His Father, listens to it when it is said, according to the words: (Ps. xc. 15) 'He shall cry to Me, and I will hear him.' St. Cyprian† therefore says again: 'We pray devoutly as

\* De Orat. Dominica, n. 3.

† Ibid. 'Amica, familiaris, et devota est oratio, Dominum de suo rogare.'

friends and as children when we offer to God of His own.'

Thus it comes about that no one ever uses this prayer without fruit, for by it, as St. Augustin says, venial sins are forgiven.

2. **Right.** Our prayer must be right, in order that, when we pray, we may ask God for things that are pleasing to Him. St. John of Damascus says, 'To pray is to ask for right things from God.' Very often indeed our prayers are not heard, because we ask for wrong things, as St. James says: (iv. 3) 'You ask and receive not, because you ask amiss, that you may consume it on your desires.'

Now it is very difficult to know what we should pray for, because it is very difficult to know what we should desire. All things lawfully desired are lawfully sought for in prayer. St. Paul says: (Rom. viii. 26) 'The Spirit also helpeth our infirmity; for we know not what we should pray for as we ought.' But Jesus Himself is our



Teacher, for it is His prerogative to teach us what the things are for which we ought to pray. One of His disciples said to Him : (St. Luke xi. 1) 'Lord, teach us to pray.' Nothing, therefore, can be so pleasing to Him as to pray for blessings by the method in which He Himself taught us to pray. St. Augustin says : 'If we pray rightly and fittingly, then, whatever words we may use, we offer no petitions\* but those which are found in this prayer of our Lord's.'

3. **Well-ordered.** Prayer ought to be well-ordered like our desires, for prayer is the interpreter of the desire. Now the right order in such matters is this : in our desires and in our prayers we must set spiritual pleasures before carnal pleasures, and the joys of heaven before the joys of earth, according to that word of Jesus : (St. Matt. vi. 33) 'Seek ye therefore first the kingdom of God and His justice ; and all these things shall be added unto you.' By

\* That is, either explicitly or implicitly.

His prayer our Lord teaches us to keep this commandment ; for in that prayer we first ask for the gifts of heaven, and then for the blessings of earth.

4. **Fervent.** Prayer ought to be fervent, because the richness and fertility of devotion make the sacrifice of prayer acceptable to God, according to that word of the Psalmist : (lxii. 5, 6) ' Thus will I bless Thee all my life long, and in Thy name I will lift up my hands. Let my soul be filled as with marrow and fatness, and my mouth shall praise Thee with joyful lips.' But devotion is for the most part deadened by too great length of prayer, and for this reason our Lord taught us to shun all superfluous prolixity of prayer : (St. Matt. vi. 7) ' When you are praying, speak not much, as the heathen.' St. Augustin says to Proba :\* ' Let prayer be free from too much speaking, and yet abound in much supplication, because of the fervent intention to be found in it.' Jesus, therefore, gave us this short

\* Epist. 130, al. 121, n. 20.

prayer. Now devotion springs from charity, and charity is the love of God and the love of our neighbour, both of which are taught in this prayer. To shadow forth the love of God we call Him **Father**, and to shadow forth the love of our neighbour we pray for all in common, saying, '**Our Father**,' and '**Forgive us our debts, as we also forgive our debtors.**' It is the love of our neighbour that leads us to this.

5. **Humble.** Prayer ought to be humble, as the Psalmist says: (ci. 18) 'He hath had regard to the prayer of the humble, and He hath not despised their petition.' Our Lord Himself teaches us this truth: (St. Luke xviii. 9-14) 'To some who trusted in themselves as just and despised others, He spake also this parable: Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.'

I fast twice in a week ; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying : O God, be merciful to me, a sinner. I say to you, this man went down to his house justified rather than the other ; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.' So it is said : (Judith ix. 16) 'The prayer of the humble and the meek hath always pleased Thee.' Now humility like this is found in our Lord's prayer. For it is true humility when any one presumes not at all on his own strength, but seeks to gain everything by prayer from the mercy of God.

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## II.

## THE THREEFOLD EFFECT OF PRAYER.

MARK well that prayer works in us three blessed gifts.

1. It is an efficacious and profitable remedy against evil. It saves us from three things :

*a. From sins committed.* The Psalmist says : (xxxii. 5, 6) ‘Thou hast forgiven the wickedness of my sin. For this shall every one that is holy pray to Thee in a seasonable time.’ So the thief on his cross prayed, and found forgiveness. He heard the words of Jesus : (St. Luke xxiii. 43) ‘Amen I say to thee, this day thou shalt be with Me in paradise.’ So the publican prayed, as we have seen, and went to his house justified.

*b. From fear of evils to come.* It saves us from the dread of sins that we may commit, from sufferings, and from sorrows. St. James says : (v. 13.) ‘Is any of you sad ? Let him pray.’

*c. From enemies.* It saves us from persecutions and enemies. We read in the Psalms : (cviii. 4) ' Instead of making me a return of love they detracted me ; but I gave myself to prayer.'

2. It is efficacious and profitable for the fulfilment of our desires. Our Lord said : (St. Mark xi. 24) ' All things whatsoever you ask when you pray, believe that you shall receive, and they shall come to you.'

If we are not heard it is from one of two things :

*a. We do not pray perseveringly ;* although our Lord tells us : (St. Luke xviii. 1) ' That we ought always to pray, and not to faint.'

*b. We ask amiss.* We do not seek for that which is profitable to our salvation. St. Augustin says : ' God is good, who often does not give us what we wish, that He may give us what we ought to wish more.' We see this in the case of St. Paul, who was not heard when he prayed thrice :

(2 Cor. xii. 7-9) 'Lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which sting thrice I besought the Lord that it might depart from me; and He said to me: My grace is sufficient for thee, for power is made perfect in weakness.'

3. **It is profitable;** for it makes us of the household of God. We read in the Psalms: (cxl. 2) 'Let my prayer be directed as incense in Thy sight; let the lifting up of my hands be as the evening sacrifice.'

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### III.

#### HOW GOD IS OUR FATHER, AND OUR DUTY TO HIM.

JESUS says, **Father.** Here you must note two points: (1.) **How He is our Father;** and (2.) **What we owe Him because He is our Father.**

(1.) **He is called our Father**, for three reasons : 1. **creation** ; 2. **government** ; 3. **adoption**.

1. **Creation**. He made us to His own image and likeness, and He did not impress that likeness on the lower creatures : (Deut. xxxii. 6) 'Is not He thy Father that hath possessed thee and made thee and created thee ?'

2. **Government**. He governs all creation. But, whereas He rules other creatures as slaves, He rules us as masters : (Wisd. xiv. 3) 'Thy providence, O Father, governeth it, for Thou hast made a way even in the sea, and a most sure path in the waves.' So again : (Wisd. xii. 18) 'With great reverence (Thou) dost dispose of us.'

3. **Adoption**. To other creatures He has given little gifts, but to us He has given an inheritance. This inheritance He has given us because we are sons, and if we are sons, then we are heirs : (Rom. viii. 15) 'You have not received the spirit of bondage again in fear ; but you have re-



your Father also is merciful.' This mercy must be in deed.

*c. Perfection.* Both love and mercy ought to be perfect; for our Lord says: (St. Matt. v. 48) 'Be ye therefore perfect, as your Heavenly Father also is perfect.'

**3. Obedience.** (Heb. xii. 9) 'We have had fathers of our flesh for instructors, and we revered them; shall we not much more obey the Father of spirits and live?'

This obedience must be given for three reasons: *a. sovereignty*; *b. example*; *c. reward*.

*a. Sovereignty.* He is the Lord. (Ex. xxiv. 7) 'Taking the book of the covenants he read it in the hearing of the people; and they said, All things that the Lord hath spoken we will do; we will be obedient.'

*b. Example.* Jesus, being the true Son of God, was obedient to His Father. St. Paul says: (Phil. ii. 5-8) 'Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but debased

Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient to death, even the death of the Cross.'

*c. Reward.* (2 Kings vi. 21) 'Before the Lord who chose me. . . . I will play.'

4. **Patience.** We must be patient under the hand of God when He chastens us: (Prov. iii. 11) 'My son, reject not the correction of the Lord, and do not faint when thou art chastised by Him; for whom the Lord loveth He chastiseth, and as a father in the son He pleaseth Himself.'

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#### IV.

##### OUR DUTY TO OUR NEIGHBOUR.

**Our.** By this word 'our' we learn that we owe two things to our neighbours: 1. **love**; 2. **reverence.**

1. **Love.** We must love one another,

because we are all brethren, being all children of God : (1 St. John iv. 20) 'If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother.'

2. **Reverence.** We owe our brethren reverence also, because they are children of God : (Mal. ii. 10) 'Have we not all one father? hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers?' So St. Paul says : (Rom. xii. 10) 'Loving one another with the charity of brotherhood : in honour excelling (*prævenientes*) one another.'

Such reverence must be given, because of the fruit that we gather from it : (Heb. v. 9) 'Being consummated, He became to all that obey Him the cause of eternal salvation.'

## V.

THE WORDS 'WHO' ART IN HEAVEN' GIVE US  
THAT CONFIDENCE, WHICH IS THE BEST  
DISPOSITION FOR PRAYER.

(1.) **Who art in heaven.** Of all those things which are needful for one who prays, confidence has the greatest power: (St. James i. 6) 'Let him ask in faith, nothing wavering.' When, therefore, our Lord taught us to pray, He set those thoughts first which give us confidence; for instance, the kindness of our Father. Thus He says, 'Our Father,' according to His own words: (St. Luke xi. 13) 'If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them who ask Him?' He sets also before us the greatness of His power; and therefore He says, **Who art in heaven.** David says: (Ps. cxxii. 1) 'To Thee have I lifted up my eyes, who dwellest in heaven.'

This may refer to three things: 1. pre-

paration for prayer; 2. God's readiness to hear; 3. His power to answer.

1. **Preparation.** (Ecclus. xviii. 23) 'Before prayer prepare thy soul; and be not as a man who tempteth God.' We must understand that God is in heaven, that is, in the heavenly glory, according to our Lord's words: (St. Matt. v. 12) 'Be glad and rejoice, for your reward is very great in heaven.' Now this preparation must be made by three things: *a. imitation*; *b. contemplation*; *c. aspiration*.

*a. Imitation.* We must imitate heavenly examples; for a son should imitate his father. St. Paul teaches us this: (1 Cor. xv. 49) 'As we have borne the image of the earthly, let us bear also the image of the heavenly.'

*b. Contemplation.* We must contemplate the joys of heaven, because men are wont to turn their thoughts to that place where they have a father and other loved ones; as Jesus said: (St. Matt. vi. 21) 'Where thy treasure is, there is thy heart also.' St.

Paul also says : (Phil. iii. 20) ' Our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ.'

*c. Aspiration.* We should so reach out after heavenly rewards as to seek them, and them only, from Him who dwelleth in heaven ; according to the teaching of the Apostle : (Col. iii. 1) ' If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hidden with Christ in God.'

2. **God's readiness to hear.** The words, **Who art in heaven,** may refer to God's readiness to hear our prayers. He is so near to us, that these words may be understood of His dwelling in the Saints ; as Jeremias says : (xiv. 9) ' Thou, O Lord, art (*in nobis*) in us.' For the Saints are called the heavens, according to the saying of the Psalmist : (xviii. 1) ' The heavens show forth the glory of God.'

Now by three things God dwells in His Saints : *a. by faith ; b. by love ; c. by obedience.*

*a. Faith.* St. Paul says : (Eph. iii. 14-17) ' For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all fatherhood in heaven and earth is named ; that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts.'

*b. Love.* St. John says : (1 Ep. iv. 16) ' God is charity : and he who abideth in charity, abideth in God, and God in him.'

*c. Obedience.* We must keep the commandments. Jesus said : (St. John xiv. 23) ' If any man love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him.'

**3. God's power to answer.** The words, **Who art in heaven,** may refer to the readiness with which God hears and answers

prayer. By 'heaven' we may understand the corporeal heavens. This does not mean that God can be contained in them, for it is said : (3 Kings viii. 27) ' Is it, then, to be thought that God should indeed dwell upon earth ? For if heaven and the heavens of heavens cannot contain Thee, how much less this house which I have built ? Rather, by these words, three things are signified :

1. *Sight.* God sees all things clearly, as one who looketh from on high : (Ps. ci. 20) ' He hath looked forth from His high sanctuary : from heaven the Lord hath looked upon the earth.'

2. *Power.* God is uplifted in power : (Ps. cii. 19) ' The Lord hath prepared His throne in heaven ; and His kingdom shall rule over all.'

3. *Eternity.* God is eternal and cannot change : (Ps. ci. 13, 26-28) ' Thou, O Lord, endurest for ever ; and Thy memorial to all generations. . . . In the beginning, O Lord, Thou foundedst the earth ; and the



heavens are the works of Thy hands. They shall perish ; but Thou remainest : and all of them shall grow old as a garment ; and as a vesture Thou shalt change them and they shall be changed : but Thou art always the self-same, and Thy years shall not fail.'

Hence of our Lord it is said : (Ps. lxxxviii. 30) 'I will make His seed to endure for evermore ; and His throne as the days of heaven.'

Nay, even the Philosopher says (in 1 *De Cælo*), that heaven, because of its incorruptibility, is the abode of spirits.

(2.) **Who art in heaven.** These words give us, with regard to our prayers, confidence in three things : 1. **power** ; 2. **watchful care** ; 3. **fitness**.

1. **His power.** The power of Him to whom we pray is indicated, if by heaven be understood the corporeal heavens. He cannot, indeed, be contained in bodily places, since it is written : (Jer. xxiii. 24) 'Do I not fill heaven and earth ? saith the Lord.

Still He is said to be in bodily places, that two of His attributes may be indicated : *a. the greatness of His power ; b. the majesty of His nature.*

*a. His greatness.* The first is shown against those who say that all things happen by necessity through the ruling of the heavenly bodies. If their opinion were true, it would be useless to ask anything of God in prayer. But this is foolish ; for God is said to be in heaven, as the Lord of the heavens and the stars. So the Psalmist, as before : (cii. 19) 'The Lord hath prepared His throne in heaven.'

*b. His majesty.* The second is shown against those who, in praying, set before themselves, or imagine any bodily phantasms of God. Therefore He is said to be in heaven, in order that, by the highest of sensible things, there may be shown forth His divine majesty, which exceeds all things, even the desires and the understanding of man. Indeed everything that you can think of, and everything that you

can seek for, is less than God. This is why the Scripture says : (Job xxxvi. 26) ‘ Behold God is great, exceeding our knowledge ;’ and (Ps. cxii. 4) ‘ The Lord is high above all nations, and His glory above the heavens ;’ (Isaias xl. 18) ‘ To whom, then, have you likened God ? Or what image will you make for Him ?’

2. **His watchful care.** The nearness of God is shown, if you take the heavens to mean the Saints. Whereas some have said that, because of His greatness, He does not care for man and his interests, we ought to remember that He is near to us ; nay, very close to us, inasmuch as He is said to be in the heavens, that is, in the Saints, who are called the heavens ; according to the words, as before : (Ps. xviii. 1) ‘ The heavens show forth the glory of God ;’ and (Jer. xiv. 9) ‘ Thou, O Lord, art in us.’

All this brings confidence in two ways to those who pray : *a. His nearness ; b. the patronage of the Saints.*

*a. His nearness.* (Ps. cxliv. 18) ‘ The

Lord is nigh unto all them that call upon Him.' So our Lord says : (St. Matt. vi. 6) 'When thou shalt pray enter into thy chamber,' that is, the chamber of thy heart.

*b. Patronage of Saints.* By this patronage we can gain what we desire : (Job iv. 1) 'Turn to some of the Saints ;' (St. James v. 16) 'Pray one for another, that you may be saved.'

**3. Fitness of the prayer.** From the words **Who art in heaven** prayer receives a fitness and congruity, if by heaven we understand spiritual gifts and eternal blessings. In them is our Beatitude, for two reasons : *a. our desire ; b. a heavenly life.*

*a. Our desire.* By this thought our desire for heavenly joys is kindled. Indeed our longings ought to rise to the home where we have a father, for there is our inheritance. St. Paul says : (Col. iii. 1) 'Seek the things that are above.' St. Peter also : (1 Ep. i. 3, 4) 'Blessed be the God

and Father of our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled and that cannot fade, reserved in heaven for you.'

*b. A heavenly life.* By this thought also we are so transfigured to a heavenly life that we are transformed to the likeness of our Heavenly Father; as St. Paul says: (1 Cor. xv. 48) 'Such as is the heavenly, such also are they that are heavenly.'

Then these two gifts of God—that is, heavenly desires and a heavenly life—make us fit to pray, because by them prayer becomes what it ought to be.

### *Prayer.*

*O Holy Ghost, Helper of my weakness, give me great gifts of confidence in the goodness of God, and great gifts also of holy fear. Make me humble and trustful. Help*

*me, most Blessed Spirit, to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, let my thoughts be always fixed on Thy dwelling-place in heaven. Give me grace, my loving God, to purify my heart, by seeking to be like Thee; by thinking much about Thee; by longing greatly for Thee and Thy rewards.

Dwell in me, my God, by faith and love and fidelity to Thy commands. Thou art high above all creatures, and reignest in Thy uncreated strength. Thou seest all my thoughts and searchest me through and through with the piercing eyes of Thy wisdom. Let Thy peace and joy so fill my soul that I may have changeless confidence in Thee, for I am nothing, and Thou art all in all.

O adorable Trinity, the greatness of Thy power and of Thy watchful care hearten me and give me strength to pray. Thou art nearer to me than all things else. I

bless Thee and love Thee for this. Let my desire be ever fixed on Thee, and do Thou perfect in me Thy heavenly life. I ask this for the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity !

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## I.

### THE FIRST PETITION.

## VI.

THIS PETITION SPRINGS FROM THE GIFT OF THE FEAR OF THE LORD. THE BEATITUDE OF THE POOR IN SPIRIT. THE PROPERTIES OF THE NAME OF GOD.

**Hallowed be Thy name.** In this first petition we pray that God's name may be manifested and declared in us. Now the name of God has four properties. It is, 1. wonderful; 2. lovable; 3. adorable; 4. unspeakable.

1. **Wonderful.** It is wonderful, because in all creatures it does wondrous things. Hence our Lord in the Gospel says: (St. Mark xvi. 17) 'In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them. They shall lay their hands upon the sick, and they shall recover.'

2. **Lovable.** It is lovable, because salvation should be loved by all. 'Peter, filled with the Holy Ghost, said to them' (Acts iv. 8, 12), 'There is no other name under heaven, given to men, whereby we must be saved.' We have an example of this in the Blessed Martyr Ignatius, who had such a love for the name of Christ that, when Trajan asked him to deny that name, he answered, 'No man can take it from my mouth.' When Trajan then threatened to cut off his head and to take the name of Jesus from his mouth, he said, 'If you take it from my lips, at any rate



you can never pluck it from my heart ; for on my heart His name is written, and therefore I cannot cease to call upon it.' Upon hearing these words, Trajan, moved by a desire to prove their truth, ordered the executioner to cut off the head of the servant of God, and take his heart out of his body. Then it was found that he had the name of our Lord written on his heart in letters of gold. The Saint had set this name on his heart as a seal.

**3. Adorable** It is adorable. St. Paul says: (Phil. ii. 10) 'That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.' He says 'in heaven,' speaking of the angels and the blessed ; 'on earth,' speaking of men and women, who do this partly from a desire of reaching eternal life, and partly from a desire to escape punishment ; 'under the earth,' speaking of the lost, who do this from fear.

**4. Unspeakable.** It is unspeakable, because all tongues fail in describing it. It

must therefore in some way be explained, so far as may be, by creatures.

*a.* It is called **a rock** because of its strength : (St. Matt. xvi. 18) 'Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it.'

*b.* It is called **a fire** because of its purifying power. As fire purifies metals, so God cleanses the heart from sin. Hence it is said : (Deut. iv. 24) 'The Lord, thy God, is a consuming fire.'

*c.* It is called **light** by reason of its brightness ; for as light illuminates the darkness, so the name of God enlightens the darkness of the mind. The Psalmist says : (xvii. 29) 'Thou lightest my lamp, O Lord. O my God, enlighten my darkness.'

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## VII.

A THING MAY BE CALLED HOLY IN THREE  
WAYS.

WE ask that God's name may be so manifested as to be known and regarded as holy. But 'holy' may be taken in three senses: 1. **firm**; 2. **unworldly**; 3. **washed in blood**.

1. 'Holy' is the same thing as **firm**. Hence all the blessed in heaven are called holy, because they are confirmed in everlasting bliss. In the world they cannot be called holy,\* because they are always changing. St. Augustin says: 'I sank downward, O Lord, from Thee and wandered far away, because I forsook Thy strength.'

2. 'Holy' is the same thing as **unworldly**. Hence the Saints in heaven have no affections of the earth, earthly; as St. Paul says: (Phil. iii. 7, 8) 'The things that were gain to me, the same I have counted loss

\* In that sense.

for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord ; for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ.'

Now sinners are designated by 'the earth' for three reasons : *a. seed ; b. darkness ; c. their state.*

*a. Seed.* If the land be not cultivated it brings forth thorns and thistles ; and, in the same way, if the soul of a sinner be not cultivated by grace it brings forth nothing but thistles and prickles of sin : (Gen. iii. 18) 'Thorns and thistles shall it bring forth to thee.'

*b. Darkness.* The earth is dark with mist and gloom ; and, in like manner, the soul of a sinner is darkened : (Gen. i. 2) 'The earth was void and empty ; and darkness was upon the face of the deep.'

*c. Their state.* The earth is naturally dry, and therefore easily scattered if it be not bound together by the moisture of water. God has set the earth above the

waters ; as the Psalmist says : (cxxxv. 6) ' He established the earth above the waters ; for His mercy endureth for ever.' This He does because the moisture of water binds together the aridity or dryness of the ground. So the soul of a sinner is dry and arid, according to the words : (Ps. cxlii. 6) ' I stretched forth my hands to Thee ; my soul is as earth without water unto Thee.'

3. ' Holy' is the same as **washed in blood**. The blessed ones in heaven are called holy because they have been washed in blood : as it is written : (Apoc. vii. 13, 14) ' One of the ancients answered and said to me, These that are clothed in white robes, who are they ? and whence came they ? and I said to him, My lord, thou knowest : and he said to me, These are they who are come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' Again : (Apoc. i. 5) ' Jesus Christ who is the faithful witness, the first-begotten of

the dead, and the prince of the kings of the earth, who hath loved us and washed us from our sins in His own blood.'

(It seems, from the first paragraph about the second petition, as if a few sentences have been lost here, speaking of the way in which the Holy Ghost leads us on to pray, and works in us the gift of the fear of the Lord.\* No doubt something was also said about the beatitude of the poor in spirit.)

*Prayer.*

*O Holy Ghost, Third Person of the adorable Trinity, strengthen in me Thy gift of holy fear; perfect in me the beatitude of the poor in spirit; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, may Thy name be everywhere glorified. It is wonderful and worthy of all love. It is adorable and past finding out. No

\* See Note 1 (Appendix), p. 117.

tongue can tell what Thou art, for no thought can reach Thee in Thy blessedness. Let my soul rest on Thy strength, my God, as on a rock. Let my heart be cleansed by Thy purity, my God, as by fire. Let my mind be enlightened by Thy brightness, my God, so that its darkness may be all driven away.

From weakness of the flesh and of the spirit, deliver me, O Lord. From love of the world and of sin, save me, O Lord. In Thy everlasting charity draw me, O loving Lord, to Thyself, and show me how to follow Thee. Teach me how gracious and how sweet and how precious Thou art, O Blessed Trinity. In all Thy works and in all Thy ways Thou art very dear to the hearts that love Thee; and Thou ever givest to Thy servants a fulness of joy.

My God and my Father, Thou didst make me out of nothing. Let my heart be like a garden in Thy sight, cleansed from thorns and thistles, fragrant with flowers, and filled with fruit. Darkness is ever

falling on my soul, let Thy Holy Spirit enlighten me. I am dust, and to the dust I shall return. Let not my life be scattered before the wind, but let it be watered with the dew of the Holy Ghost. O Blessed Trinity, I have been washed in the blood of Jesus. Let me not defile myself by sin.

May Thy name, O Thou God of Majesty and of might, Thy name, beautiful and adorable, be hallowed always and everywhere. May all creatures now and for ever give Thee rightly the glory that is Thine. May Thy sweet name, O dearest God, be always hallowed in my soul. I ask this for the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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**II.**

## THE SECOND PETITION.

**VIII.**

THIS PETITION SPRINGS FROM THE GIFT OF  
PIETY. THE BEATITUDE OF THE MEEK.

**Thy kingdom come.** The Holy Ghost, as we have seen, gives us power to love rightly, to desire rightly, and to pray rightly. Moreover, He works in us the gift of holy fear; and by that gift we pray when we say, **Hallowed be Thy name.** The next gift is the gift of piety. Now piety properly is a sweet and loving affection for our father, and for every one who is suffering. Since therefore God is our father, as is plain, we must not only reverence Him and fear Him, but also have for Him an affection of sweetness and loving regard.

It is this loving affection which leads us to pray that the kingdom of God may come: (Tit. ii. 11, 12) 'The grace of God

our Saviour has appeared to all men ; instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in the world.'

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## IX.

IN THIS SECOND PETITION WE ASK FOR THREE THINGS, BECAUSE THE KINGDOM OF GOD CAN COME IN THREE WAYS.

A MAN might say, 'The kingdom of God has always been ; why, then, do we pray that it may come?' To understand the answer, we must bear in mind that this petition has a threefold meaning : (1.) the subjection of men to Christ ; (2.) the glory of heaven ; (3.) the reign of God in the soul.

We therefore pray, (1.) for the increase of our Lord's kingdom ; (2.) for our reward in heaven ; (3.) for the destruction of sin in us.

(1.) **Subjection : increase.** Sometimes a king has a right to his kingdom or sovereignty; and yet his sovereignty over his kingdom is not manifested,\* because all the men of his kingdom are not subject to him. But his kingdom or sovereignty will first be clearly seen when all the men of his kingdom are brought into subjection to him. Now God of Himself, and of His own nature, is Lord of all; and Christ, both as He is God† and as He is man, has this prerogative from God (His Father), that He also is Lord of all: (Dan. vii. 14) 'He gave Him power and glory and a kingdom; and all peoples, tribes, and tongues shall serve Him: His power is an everlasting power, that shall not be taken away; and His kingdom, that shall not be destroyed.' Clearly, therefore, all things must be put under Him. This subjection, however, is not brought about yet, but will be perfected at the end: (1 Cor. xv. 25)

\* See Note 2 (Appendix), p. 120.

† See Note 3 (Appendix), p. 123.

'He must reign till He hath put all enemies under His feet.'

Therefore we pray and say, **Thy kingdom come**; and this as to three things: 1. *that the just may be fully converted*; 2. *that the wicked may be punished*; 3. *that death may be destroyed*.

Observe: men may be subjected to Christ in two ways: *a. willingly*; or *b. unwillingly*.

Since the will of God is efficacious, and must be utterly fulfilled; since also it is His will that all things shall be subjected to Christ, one of two things must follow: either a man will do the will of God by subjecting himself to His commands, as the just do, or God will work His will on all by punishing them. This punishment He will inflict on sinners and His enemies; but not till the end of the world: (Ps. cix. 2) 'The Lord said to my Lord, Sit Thou on my right hand until I make Thy enemies Thy footstool.' 1. *The just* can pray and say, **Thy kingdom come**; that

is, that they themselves may be utterly subjected to Him. 2. *Such a prayer is fearful for sinners.* If they pray for the coming of God's kingdom, it is nothing else than to pray that by the will of God they may be overwhelmed with punishment: (Amos v. 18) 'Woe to them that desire the day of the Lord: to what end is it for you? The day of the Lord is darkness, and not light.' 3. *Also by this kingdom death is destroyed.* For Christ is life, and therefore death cannot be in His kingdom, inasmuch as it is contrary to life: (1 Cor. xv. 26) 'The enemy death shall be destroyed last; for He hath put all things under His feet.' This will come to pass in the resurrection: (Phil. iii. 21) 'He will reform the body of our lowliness, made like the body of His glory.'

(2.) **Glory of heaven: our reward.** The glory of Paradise is called the kingdom of heaven; and no wonder, for kingdom means nothing but government; and there the best of all governments is found where

nothing exists contrary to the will of the ruler. But the will of God is the salvation of men : (1 Tim. ii. 4) 'Who will have all men to be saved, and come to a knowledge of the truth.' This will of God will be perfected in the highest way in Paradise, where there is nothing contrary to the salvation of men. Our Lord said : (St. Matt. xiii. 41) 'The Son of Man shall send His Angels, and they shall gather out of His kingdom all scandals and them that work iniquity ; and shall cast them into the furnace of fire ; there shall be weeping and gnashing of teeth.'

When, then, we say **Thy kingdom come**, we pray that we may be partakers of the kingdom of heaven and of the glory of Paradise.

This kingdom is very greatly to be desired, for three reasons : 1. *perfect justice* ; 2. *the most perfect liberty* ; 3. *wondrous abundance*.

1. *Justice*. In that kingdom is perfect justice : (Isaias lx. 21) 'Thy people shall

all be just ; they shall inherit the land for ever.' Here the bad are mingled with the good ; but no sinner can be found there.

2. *Liberty.* There is no liberty here, though all naturally desire it ; but in heaven there is liberty, in its fulness of perfection, and there servitude exists no more : (Rom. viii. 21) 'The creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.' Not only will all be free, but all will be kings : (Apoc. v. 10) 'Thou hast made us to our God a kingdom and priests, and we shall reign on the earth.' The reason for this is that all these will be of one will with God. God will wish whatever the Saints wish, and the Saints will wish whatever God wishes. So their will is always in union with the will of God. All, therefore, will reign, because the will of all will be done, and God will be the crown of all : (Isaias xxviii. 5) 'In that day the Lord of hosts shall be a crown

of glory and a garland of joy to the residue of His people.'

3. *Abundance.* This abundance or affluence is wondrous: (Isa. lxiv. 4) 'The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee.' (Ps. cii. 5) 'Who satisfieth Thy desire with good things.'

Mark carefully that man will find all things in God alone more perfectly and more excellently than in every kind of joy which is sought for in the world. If you seek for delight, you will find the sweetest delight in God. If you seek for riches, you will find in Him that all-sufficing abundance from which riches come. So is it with all other things. St. Augustin says in his Confessions, 'When the soul goes away faithlessly from Thee, it seeks out of Thee for things bright and pure; but it finds them not till it comes back to Thee.'

(3.) **The reign of God: the destruction of sin.** Sometimes in this world sin reigns; that is to say, when a man has such dispo-



sitions that he follows his desire of sin, and follows it to the end: (Rom. vi. 12) 'Let not sin, therefore, reign in your mortal body, so as to fulfil the lusts thereof.' It is God who ought to reign in your heart: (Isa. lii. 7) 'That saith to Sion, Thy God shall reign.' God reigns thus in you, when you are ready to obey Him and to keep all His commandments.

When, therefore, we say **Thy kingdom come**, we pray that sin may not reign in us, but that God Himself may reign in us.

By this petition we shall come to the beatitude, of which it is said: (St. Matt. v. 4) 'Blessed are the meek, for they shall possess the land.'

1. Take the first way of saying this petition. When a man desires that God should be Lord of all, he does not try to take revenge for any injury offered to himself, but he leaves it in the hands of God. If you were to avenge yourself, you could not be praying that the kingdom of God may come.

2. Take the second way. If you are waiting for God's kingdom, that is, for the glory of Paradise, you ought not to mind if you lose any earthly treasures.

3. Take the third way. If you long that God and Christ may reign in you, remember that He was most meek, and that you ought to be meek like Him: (St. Matt. xi. 29) 'Learn of Me, because I am meek.' (Heb. x. 34) 'You both had compassion on them that were in bonds, and took with joy the being stripped of your own goods, knowing that you have a better and more lasting substance.'

*Prayer.*

*O Holy Ghost, Spirit of the Father and the Son, strengthen in me Thy gift of piety; perfect in me the beatitude of the meek; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, grant that I may live holily and justly in this present life, waiting for the blessed hope and coming of the great God.

I pray for the coming of Thy kingdom, O Thou Lord of love and of light. May the just be more drawn to Thee and be more filled with Thy love, so as to be every day purer sanctuaries of Thy Spirit. Give to them, dear God, because they have. Let the wicked be punished according to Thy will, O God of justice and of holiness, and let Thy enemies perish in Thy avenging wrath. The day of vengeance is Thine, yet Thou art good and merciful. Let death be destroyed in me that life may reign, O Thou everlasting love.

O bountiful God, make me a partaker of Thy heavenly kingdom. Thou willest me to be saved. I adore Thee for the justice and liberty of Thy kingdom. I adore Thee for its freedom from sin and slavery. Be to me, O dearest God, a crown of gladness in the eternal years. I adore Thee for the affluence of Thy bounty and the lavishness of Thy gifts. O, satisfy my desire with good, Thou uncreated fulness of bliss; satisfy me with Thyself, O uncreated de-

light, O uncreated riches. I will always seek Thee and Thee only for Thyself.

O King of justice and mercy, destroy sin in me, that Thy kingdom may be set up in my soul. Make me meek and forgiving. In the light of Paradise let me see the things of earth as they are, and reckon them at their true value. Let me, by the grace of the Holy Ghost, always follow the example of Jesus, who has told me to learn of Him. O Thou dearest God, may Thy kingdom come in all times and places, with all majesty and all power. May it come in the souls of men. It will come one day in the fulness of the mystery of the Bridal of the Lamb. I ask this, O God, for the merits of Jesus. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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**III.****THE THIRD PETITION.****X.**

THIS PETITION SPRINGS FROM THE GIFT OF KNOWLEDGE. THE BEATITUDE OF THE MOURNERS.

**Thy will be done on earth as it is in heaven.** The third gift which the Holy Ghost works in us is called the gift of knowledge. The Holy Ghost not only gives to the good the gift of fear and the gift of piety, which is a sweetness of affection for God, but He also makes them wise. David sought for this gift when he said : (Ps. cxviii. 66) 'Teach me goodness and discipline and knowledge, for I have believed Thy commandments.' This knowledge, taught by the Holy Ghost, is the gift by which a man lives rightly. But among those things which tend to give a man knowledge and wisdom, the first is the wisdom by which any one is kept from

trusting his own judgment : (Prov. iii. 5) 'Have confidence in the Lord with all thy heart, and lean not on thy own prudence.' They who presumptuously trust their own judgment, so as to regard themselves and no one else, are always found and judged to be fools : (Prov. xxvi. 12) 'Hast thou seen a man wise in his own conceit? There shall be more hope of a fool than of him.' Now distrust of ourselves comes from humility ; and the abode of humility is wisdom : (Prov. xi. 2) 'Where pride is, there also shall be reproach ; but where humility is, there also is wisdom.' On the other hand, the proud have great confidence in themselves. The Holy Ghost, therefore, teaches us by the gift of science not to do our own will, but the will of God. By this gift, then, we pray to God that His **will may be done on earth as it is in heaven** ; and in this clearly is seen the gift of knowledge. Thus we say to God, **Thy will be done.**

Take the case of a sick man, who wishes

for something from a physician. He does not wish this absolutely, but according to the physician's will. If he wished for it only according to his own will, he would be a fool. So we ought to ask nothing from God but those things which may be according to His will; that is to say, we ought to ask that His will may be fulfilled in us. For then man's heart is right when it is heartily one with the will of God. It was thus that our Lord lived: (St. John vi. 38) 'I came down from heaven not to do My own will, but the will of Him that sent Me.' Christ, as God, has one will with the Father; but as He is man, He has a will that is not\* His Father's; and as to this will He says that He does not do His own will, but the will of His Father. In this way, then, He teaches us to pray and to say, **Thy will be done.**

\* See Note 4 (Appendix), p. 124.

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## XI.

THREE THINGS THAT GOD WILLS ABOUT US.

WHAT is the meaning of the words in the Psalms (cxiii. 3), where it is said, 'Our God is in heaven; He hath done all things whatsoever He would'? If He does all things that He will in heaven and on earth, why do we offer the prayer, **Thy will be done on earth as it is in heaven?**

To understand this we must bear in mind that God wills three things about us; and we pray that all the three may be fulfilled.

He wills for us, 1. **everlasting life**; 2. **faithfulness to His commandments**; 3. **restoration to innocence**.

1. **Everlasting life**. First, God wills that we should come to everlasting life. If a man do anything for a certain end, he wills about that work the end for which he does it. Now God made man, but He did not make him for nothing. It is written: (Ps. lxxxviii. 48) 'Remember what my substance is; for hast Thou made



all the children of men in vain?' God therefore made men for an end. That end was not sensual pleasures, which the brutes also enjoy; but it was that they might have everlasting life. Hence God wills that man should have this life everlasting. When anything attains the end for which it was made, it is said to be saved; but when it does not reach that end, it is said to be lost. But it was for eternal life that God made man, and therefore when he reaches that life he is saved. This salvation is the will of God: (St. John vi. 40) 'This is the will of My Father that sent Me; that every one who seeth the Son and believeth in Him may have life everlasting.' God's will of salvation has already been fulfilled in the Angels and in the Saints who dwell in the heavenly home. They see God, they know God, they enjoy God. We are yet longing for that bliss. For as the will of God has been fulfilled in the Blessed Ones who dwell in heaven, so it is fulfilling in us who dwell on earth. It is for

this fulfilment that we pray when we say, **Thy will be done**; done, that is, in us who are on earth, as it is done in the Saints who are in heaven.

**2. Faithfulness to His commandments.**

Another will of God about us is that we should keep His commandments. Now when we desire anything, we not only will to have that which we desire, but we will also all those means by which we attain it. Thus a physician, desiring to restore you to health, wills the needful diet and medicine. So is it in other cases.

But God wills that we should have everlasting life; and our Lord says: (St. Matt. xix. 17) 'If thou wilt enter into life, keep the commandments.' God therefore wills that we should keep the commandments. St. Paul says: (Rom. xii. 1, 2) 'I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service, and be not conformed to this world, but be reformed in the newness of

your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.'

*a. The will of God is good, because it is profitable:* (Isa. xlvi. 17) 'Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, that teach thee profitable things; that govern thee in the way that thou walkest.'

*b. The will of God is acceptable.* His will is sweet and precious to those who love Him; and if it be not dear to others yet to His lovers it is overflowing with delight: (Ps. xcvi. 11, 12) 'Light is risen to the just, and joy to the right of heart. Rejoice, ye just, in the Lord, and give praise for the remembrance of His holiness.'

*c. The will of God is perfect.* His will is perfect because it is upright. Our Lord says: (St. Matt. v. 48) 'Be ye therefore perfect, as also your Heavenly Father is perfect.'

When, then, we say, **Thy will be done**, we pray that God's commandments may be kept.

Now this will of God is done in the just, but it is not done in sinners ; and the just are signified by heaven, while sinners are signified by the earth. We pray, therefore, that the will of God may be done on earth, that is, in sinners, as it is done in heaven, that is, in the just.

Here, mark, that by this manner of speaking our Lord gives us instruction. He does not say 'Do,' nor even 'Let us do ;' but He says, **Thy will be done.** He says this because two things are necessary for everlasting life ; that is to say, the grace of God and the will of man. Though God made man without man, He does not justify him without him. St. Augustin says, 'He who created thee without thee will not justify thee without thee.' God wills that man should coöperate with Him. So Zacharias : (i. 3) 'Thus saith the Lord of hosts, Turn ye to Me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts.' St. Paul also : (1 Cor. xv. 10) 'By the grace of God, I am what I

am ; and His grace in me hath not been void.'

Do not, then, ever presumptuously trust in yourself, but put your confidence in the grace of God. On the other hand, do not be negligent, but strive with all your strength.

Thus you see why Jesus spoke as He did. He did not say, 'Let us do,' lest it might seem that the grace of God does nothing; nor did He say 'Do,' lest it might seem that our will and our efforts do nothing; but He said, '**Be done;**' that is, by the grace of God and our working with Him.

3. **Restoration to innocence.** The will of God about us is that we may be restored to the state and dignity in which the first man was created. This was a state of such perfection that spirit and soul\* felt no resistance from the flesh and sensuality. So long as the soul was subject to God, the flesh was subject to the spirit; nor did it

\* See Note 5 (Appendix), p. 127.

feel any corruption of death or weakness or passions. When, however, the spirit and the soul, the interpreters between God and the flesh, rebelled against God by sin, then the body rebelled against the soul. Then also it began to feel death and infirmities, and the continual rebellion of sensuality against the spirit: (Rom. vii. 23) 'I see another law in my members fighting against the law of my mind.' (Gal. v. 17) 'The flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to the other.' Thus there is a ceaseless warfare between the flesh and the spirit; and thus man is constantly changed for the worse by sin. It is therefore the will of God that he should be restored to his first state, and that so there should be nothing in the flesh contrary to the spirit: (1 Thess. iv. 3) 'This is the will of God, your sanctification.'

Still this will of God cannot be altogether fulfilled in our mortal life; but it will be fulfilled to the uttermost in the resur-

rection of the just, when our bodies will rise glorified. Then they will be incorruptible in beauty and strength : (1 Cor. xv. 42, 43) 'It is sown in corruption ; it shall rise in incorruption. It is sown in dishonour ; it shall rise in glory. It is sown in weakness ; it shall rise in strength. It is sown a natural body ; it shall rise a spiritual body.'\*

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## XII.

WE PRAY THAT THE WILL OF GOD MAY ALSO  
BE DONE IN OUR FLESH.

As to their soul the will of God is done in the good by justice and knowledge and spiritual life. When therefore we say, **Thy will be done**, we pray that it may also be done in our bodies. In this way we understand the spirit by heaven, and the flesh by earth. Then the meaning is, **Thy will be done on earth**,

\* See Note 6 (Appendix), p. 129.

that is, in my flesh, **as it is done in heaven**, that is, in my soul by justice. By this petition we come to the beatitude of the mourners, of whom our Lord says (St. Matt. v. 5), 'Blessed are they that mourn, for they shall be comforted.'

This will be seen, if you take any one of the three explanations :

1. As we long for everlasting life, so in the measure of our love for it we are drawn to sorrow : (Ps. cxix. 5) 'Woe is me that my sojourning is prolonged.' With such vehemence of love do the Saints long for this, that because of their longing they even desire death, which in itself is to be dreaded : (2 Cor. v. 8) 'We are confident, and have a good will to be absent rather from the body and to be present with the Lord.'

2. They who keep our Lord's commandments are in sorrow ; for though His commands are sweet to the soul, they are bitter to the flesh, which is continually macerated. So the Psalmist says : (cxxv. 6)



‘Going, they went and wept,’ that is, as to the flesh, ‘casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves,’ that is, as to the soul.

3. Grief ever springs from the warfare which never ceases between the flesh and the spirit. It cannot be but that by the flesh the soul is wounded at least venially ; and so it lies in sorrow that it may make expiation : (Ps. vi. 7) ‘Every night I will wash my bed,’ that is, the darknesses of sin ; ‘I will water my couch with tears,’ that is, my conscience. They who thus weep come to the home in heaven. May God, who is blessed for ever, bring us to that endless rest.

*Prayer.*

*O Holy Ghost, Spirit of Jesus, strengthen in me Thy gift of knowledge ; perfect in me the beatitude of mourning ; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever,

Thou doest all things as Thou wilt. For that I love Thee and praise Thee.

Thou hast made me, O my Creator, for Thyself. Not for pleasures, or riches, or honours, or comforts of life didst Thou make me ; nor for the world, or the flesh, or the devil, but for Thyself, who alone art able to satisfy my soul. Thou dost will me to have eternal life, O most gracious God. May thy adorable will be perfected in me, the least of Thy children, and not be hindered through my faithlessness.

Thou hast made me, O my Creator, for Thyself ; and dost will me to keep Thy commandments. It is by keeping Thy commandments that I can enter into life. Give me, most loving God, an ever-growing love for Thee, that Thy law may be dearer to my heart, day by day, rising on me as a light of holiness and bringing gladness to my soul. Take from me all presumption and all negligence lest I fall. Give me great distrust of self and great confidence in Thee that I may stand.

Thou hast made me, O my Creator, for Thyself; and dost will me to be brought back to the innocence from which we fell. Help me in the conflict with rebellious desires of the flesh. Let my sensitive appetites, by Thy grace, be subject to my reason; and let my reason, enlightened by faith, be subject to Thee. Perfect Thy work in my soul and in my body. Then give me bliss of body and of soul according to Thy sweet will in the day of the resurrection of the dead.

O, that I could long for Thee, Eternal Father, as Thy Saints long for Thee, with a thirst of love. O, that I could sorrow as they sorrow for the tarrying of Thy day with a longing of pain. O loving God, what will it be to see Thee as Thou art!

O, that I could keep Thy commandments, Eternal Word, in faithfulness of heart. Then all penance would be light and all suffering would be joy-laden in Thee. Every touch of the Cross would then be sweet to my soul. All anguish would be

a bliss-giving shadow of the crown of thorns.

O, that I could win the victory in the warfare of life and death, Eternal Spirit, and be always true to Thee, my God, and faithful to Thy voice. I ask for these things through the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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#### IV.

#### THE FOURTH PETITION.

#### XIII.

WE ASK FOR OUR DAILY BREAD BY THE GIFT OF FORTITUDE. THE BEATITUDE OF THOSE WHO HUNGER AND THIRST AFTER JUSTICE.

Give us this day our daily bread. It very often happens that a man is made fearful by great knowledge and wisdom,

and therefore such a one needs strength of heart that he may not fail in the day of necessity: (Isaias xl. 29) 'It is He that giveth strength to the weary; and increaseth force and might to them that are not.' He who gives this fortitude is the Holy Ghost: (Ezech. ii. 2) 'The Spirit entered into me after that He spoke to me; and He set me upon my feet.' Now this fortitude, which is a gift of the Holy Ghost, is given in order that the heart of man may not faint through fear about those things which he needs, but may believe firmly that all helps necessary for him will be given to him by God. The Holy Ghost, therefore, who gives us fortitude, teaches us to pray to God, saying, **Give us this day our daily bread.** For this reason He is called the Spirit of fortitude.

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## XIV.

IN THE FIRST THREE PETITIONS WE ASK FOR SPIRITUAL GIFTS, BUT IN THE FOURTH PETITION WE ASK FOR TEMPORAL GIFTS. AS TO THESE THERE ARE FIVE SINS AGAINST WHICH WE MUST GUARD.

BEAR in mind that spiritual blessings are asked for in the three petitions of which we have already spoken. These blessings are begun in this life, but are only perfected in the eternal world.

1. When we pray that God's name may be hallowed, we pray that God's holiness may be known.

2. When we pray that God's kingdom may come, we pray that we may be partakers of everlasting life.

3. When we pray that God's will may be done, we pray that His will may be perfected in us.

Though all these blessings are begun in this world, as has just been said, they can only be possessed perfectly in the life of

heaven. We therefore need to pray for certain necessary gifts which may be perfectly possessed in this present life. That is why the Holy Ghost has taught us to pray for needful helps of this life which can be possessed here perfectly. He does it also to show that even temporal goods come to us from the providence of God. All these things are in the words, **Give us this day our daily bread.**

In these words we are taught to avoid five sins into which men often fall through desire of temporal goods.

1. **Immoderate desire.** The first sin is this, that a man, through ungoverned appetite, desires those possessions which are beyond his state and condition, not being content with the things that are fitting for him. Thus a soldier may desire raiment, not such as becomes a soldier, but such as is fit for a count. A cleric may desire raiment, not such as becomes a cleric, but such as is fit for a bishop. This vice drags man from spiritual joys because of the way

in which his will cleaves strongly to the pleasures that perish. Our Lord has taught us to avoid this vice by teaching us to ask only for bread, that is, for the necessities of life according to the condition of each, all things being understood under the name of bread. He did not therefore teach us to pray for delicacies or for varied diet, or food chosen with care, but for bread, without which the life of man cannot be prolonged, because bread is the common food of all: (Ecclus. xxix. 27) 'The chief thing for man's life is water and bread.' (1 Tim. vi. 8) 'Having food and wherewith to be covered, with these we are content.'

2. **Fraud.** The second sin is, that some persons, in their eagerness for riches, injure and defraud others. This sin is very dangerous because it is difficult to make restitution for property unjustly taken; and the sin is not forgiven unless restitution be made, as St. Augustin teaches. Our Lord taught us to avoid this sin by teaching us



to pray for our own bread, and not for the bread of another. It is the bread of others, and not their own bread, that is eaten by robbers.

3. **Anxiety.** The third sin is excessive anxiety. There are some who are never contented with what they have, but are always wishing for more. They are without moderation; for our desires ought to follow our necessities: (Prov. xxx. 8) 'Give me neither beggary nor riches; give me only the necessaries of life.' Jesus warns us to avoid the sin of anxiety when He says, **Our daily bread.** He speaks of our bread for one day or for one time.

4. **Greediness.** The fourth sin is unmeasured greediness. There are some who wish to consume as much in one day as would last for many days. They do not pray for their daily bread, but for the bread of ten days. Because they are very wasteful, it happens that they consume all things: (Prov. xxiii. 21) 'They that give themselves to drinking and that club together

shall be consumed.' (Ecclus. xix. 1) 'A workman that is a drunkard shall not be rich.'

5. **Ingratitude.** If any one lifted up by pride of riches does not call to mind that all his possessions come from God, his sin is exceedingly great. It is from God that we have every blessing, whether it be a gift of heaven or of earth : (1 Par. xxix. 14) 'All things are Thine ; and we have given Thee what we received of Thy hand.' To keep us from sin like this, He uses the words, **Give us and our bread ;** for thus we understand how God gives us everything.

One warning we have in this matter. Sometimes a man has great riches, and they do him no good, but, on the contrary, do him great harm, both temporally and spiritually. There are they who by riches have lost their souls : (Eccles. vi. 1) 'There is also another evil which I have seen under the sun, and that frequent among men ; a man to whom God hath given riches and substance and honour and his soul wanteth

nothing of all that he desireth, yet God doth not give him power to eat thereof, but a stranger shall eat it up.' Again : (Eccles. v. 12) ' There is also another grievous evil which I have seen under the sun ; riches kept to the hurt of the owner.' We ought therefore to pray that our riches may be profitable to us ; and this we do ask for when we say, **Give us our bread** ; that is, make riches profitable to us : (Job xx. 14, 15) ' The bread in his body shall be turned into the gall of asps within him. The riches which he hath swallowed he shall vomit up, and God shall draw them out of his body.'

There is another evil as to worldly matters (spoken of before), namely, excessive anxiety. There are some who, on any given day, look forward with anxiety for a year, and they who are thus anxious never rest : (St. Matt. vi. 31) ' Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed ?'

When therefore our Lord teaches us to ask for our daily bread, He teaches us to ask for the things that we then and there need.

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## XV.

TWO OTHER KINDS OF BREAD, THAT IS, SACRAMENTAL BREAD AND THE BREAD OF THE WORD OF GOD.

THERE is also another bread, and that is twofold : 1. **sacramental** ; 2. **the word of God**.

1. **Sacramental Bread.** We pray for our bread, that is, our sacramental bread, which is daily consecrated in the Church. We ask that as we receive it sacramentally, so it may be given us to everlasting life. Jesus says : (St. John vi. 51) 'I am the living bread, which came down from heaven.' The Apostle says : (1 Cor. xi. 29) 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.'

2. **The word of God.** There is yet another bread, and that is the word of God.

Our Lord says : (St. Matt. iv. 4) 'It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.' We ask God therefore to give us this bread, that is, His word. It is by this bread that man attains the beatitude which is the hunger after justice : (St. Matt. v. 6) 'Blessed are they who hunger and thirst after justice, for they shall have their fill.' When we possess spiritual gifts and graces we desire them the more. From desire comes hunger, and from the hunger of the soul there comes the all-satisfying fulness of the life with God.

*Prayer.*

*O Holy Ghost, Spirit of God, strengthen in me Thy gift of fortitude ; perfect in me the beatitude of the hunger and thirst of the soul ; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, my weakness is very great, as Thou knowest, and I have many necessities both of body and soul. Give me, dear Father, greater gifts of the Spirit of fortitude. By that Spirit let me stand on my feet. It is the Holy Ghost who strengthens me, O blessed Trinity.

My God, drive away all lawless desires from my soul. Give me grace to be always content with what Thou providest for me. Help me, Thy child, dearest God, to be very faithful to Thee and very loving in all things. Thou art dearer to me and more beautiful in my eyes day by day. Everything that Thou doest is very good.

My God, make me truthful and honest and upright. Let me never defraud my brother nor overreach him in any way. Keep in my heart the thought of temperance and justice and judgment to come. Make me love all that is true and just and holy and lovely and modest and of good fame.

Let me love every virtue and all praise of discipline.

My God, let me always trust in Thee, and not be troubled with anxiety of carefulness. Let me always take heart when I think of Thy watchful pity. I bless Thee for all that Thou givest or givest not, and I trust Thee with all my soul. There is no one that I can trust as I trust Thee.

My God, give me a spirit of moderation in all my desires. Make me temperate in all things : in my pleasures, in my work, in drink and in food and in sleep. Let me not give way to the temptation of seeking for dainties and delicacies and things pleasing to flesh and blood. Save me from greediness and every kind of gluttony.

My God, save me from ingratitude to Thee, and from the sin of a thankless heart. All that I have in soul and body and goods has come to me from Thy dear hand. O, make me thankful, Thou gift-giving God ; make me thankful to Thee.

O my loving God, give me often the Bread of Life at Thy altar, and there feed me with Thy Bread that came down from heaven.

O my loving God, give me an ever-growing love and veneration for Thy Holy Scriptures. They are the sweet words of Thy Spirit, and in them are His strength and His light. Every day give me greater delight in those adorable Scriptures. In them I see Thy hand, and when I see it I adore. Every verse seems to me to be kindled with the splendour of flame, and to be overflowing with the streams of the springtide and the eternal morning. In the peerless words of those Scriptures of truth, the Holy Ghost bears witness to Himself, and I adore as I read. I bless Thee and praise Thee and love Thee, my own God, for the divine beauty of Thy Scriptures in every verse, for their truth and their wisdom and their holiness and their strength. No words ever hearten me like Thy words of light. I live by every word



that proceeds from the mouth of my God and my Love.

Give me greater joy in the adorable Sacrament of Jesus, and greater joy in the adorable Scriptures of the Holy Ghost. I ask this for the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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## V.

### THE FIFTH PETITION.

## XVI.

COUNSEL IS THE GIFT OF THE HOLY GHOST BY WHICH WE ASK FORGIVENESS OF OUR SINS. THE BEATITUDE OF THE MERCIFUL.

**Forgive us our debts as we also forgive our debtors.** There are some men of great wisdom and great fortitude who trust too much in their own strength, and so in

their deeds do not act wisely nor attain their desired end : (Prov. xx. 18) ' Designs are strengthened by counsels.'

You must bear in mind that the Holy Ghost, the giver of fortitude, is also the giver of counsel. Indeed every good counsel about the salvation of men comes from the Holy Ghost. Now a man needs this kind of counsel when he is in tribulation, just as he needs the counsel or advice of physicians when he is ill. If, then, any one be spiritually weak by sin, he ought to pray for counsel that he may be healed. It is shown in Daniel that counsel is necessary to a sinner : (iv. 24) ' O king, let my counsel be acceptable to thee ; and redeem thou thy sins with alms and thy iniquities with works of mercy to the poor : perhaps He will forgive thy offences.' The best counsel then against sin is alms-giving and mercy, and therefore the Holy Ghost teaches sinners to pray and to say, **Forgive us our debts.**

We are debtors to God for that which

we take away from His rights. But it is God's right that we should do His will by choosing that will before our own. We rob God of His rights therefore when we prefer our will to His will, and the doing that is sin. Thus you see that our sins are our debts. For this reason the Holy Ghost gives us counsel, in order that we may ask forgiveness of our sins from God. Therefore we say, **Forgive us our debts.**

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## XVII.

THE FIFTH PETITION TEACHES US TO LIVE IN FEAR, HUMILITY, AND HOPE ; TO HAVE CONTRITION ; AND TO FORGIVE OTHERS.

**Forgive us our debts as we also forgive our debtors.** These words may be considered in three ways : (1.) **Why they are said ;** (2.) **How they are fulfilled ;** (3.) **What is required on our part that they may be fulfilled.**

(1.) **Why are they said?** As to the

first point, it should be known that we can learn two lessons from this petition, both of them necessary for men in this mortal life : 1. *to live in fear and humility* ; 2. *to live in hope.*

1. *Fear and humility.* We should always live in humility and fear. There have been persons so presumptuous\* as to say that man can live in this world in such a way as to avoid sins in his own strength. To avoid all sin, however, has been given to no one but Christ, who had the Spirit without measure ; and to the Blessed Virgin, who was full of grace, and in whom there was no fault. St. Augustin says, ' Of her, when we are speaking of sin, I wish no mention to be made.' To no Saint has it been granted to avoid, at least, some venial sin : (1 John i. 8) ' If we say that we have no sin we deceive ourselves, and the truth is not in us.'

This is proved even by the petition itself, in this way: It stands to reason that all men,

\* See Note 7 (Appendix), p. 134.

even the Saints, rightly say the Our Father ; but in this prayer it is said, *Forgive us our debts*. All therefore understand and confess that they are sinners and debtors.

If, then, thou art a sinner, thou oughtest to fear and be humble.

2. *Hope*. We ought always to live in hope ; for, though we are sinners, we must not despair, lest despair should lead us to diverse and greater evils : (Eph. iv. 19) ‘ Who despairing have given themselves up to lasciviousness, unto the working of all uncleanness.’ It is therefore very profitable to us to hope always, for, however great our sins may be, we ought to hope that God will forgive us if we be truly contrite and converted to Him. This hope is strengthened in us when we say, *Forgive us our debts*.

The Novatians took away this hope, for they said that those who once sinned after Baptism could never find mercy. But this is not true, if our Lord’s words be true, when He said : (St. Matt. xviii. 32) ‘ I for-

gave thee all the debt because thou besoughtest Me.'

In whatever day, then, thou shalt seek, thou wilt be able to find mercy if thou askest with sorrow for thy sin. From this petition therefore spring fear and hope ; for all penitent sinners confessing their sins find mercy. Thus we see the necessity for this petition.

(2.) **How are the words fulfilled ?** As to this second point it should be known that there are two things in sin, that is to say, the guilt by which God is offended, and our debt of punishment due to Him because of that guilt. The guilt is forgiven by contrition, with the resolution to confess and make satisfaction : (Ps. xxxi. 5) 'I have acknowledged my sin to Thee ; and my injustice I have not concealed. I said, I will confess against myself my injustice to the Lord ; and Thou hast forgiven the wickedness of my sin.' No one therefore need despair when contrition, with a resolution to confess, avails to the forgiveness

of sin. But, perhaps, some one will say, If sin be forgiven by contrition, what need is there of a priest? To this it must be said, God, because of the contrition, forgives the guilt, and changes the eternal punishment into temporal punishment; but, nevertheless, the sinner is yet liable to temporal punishment;\* and therefore, if

\* 'It cannot be denied that St. Thomas here favours the opinion once held by many scholastic theologians of the greatest name with the Master of the Sentences (L. 4, D. 18), that contrition informed by charity is necessary to the right receiving of the Sacrament of Penance; that by its virtue, not however without the wish of confession (cf. ib. D. 17), sins are blotted out; and that by confession the temporal punishment, into which the eternal punishment is commuted, is taken away either in whole or in part. We need not speak of this opinion, because no theologian any longer defends it since the Council of Trent; and St. Thomas himself retracted it in his *Summa* (3 q. 84, a. 2, 3).' H. Hurter, S.J., *in loc.*

St. Thomas at first, as it seems, held the opinion just mentioned through his humility and his deference to the authority of great names. Our Holy Father, Leo XIII., in his Encyclical,

he should depart without confession, not through contempt, but through being hindered, he would go to Purgatory, where the pain, as St. Augustin says, is very great. Thus, when you confess, the priest absolves you from this punishment by the power of the keys, to which you submit yourself in confession. Jesus therefore said to His Apostles : (St. John xx. 22, 23) ' Receive ye the Holy Ghost : whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.' Hence, if you confess once, something of this punishment is remitted ; and if you confess again, something more is remitted ;

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speaks of St. Thomas's mind as being docile and subtle. That is very great praise, for docility is not often found in subtle minds. St. Thomas, however, could not hold this opinion long because of his wisdom ; and in the *Summa* he teaches on this point a doctrine approved afterwards by the Council of Trent. In all these things we see very plainly the humility and wisdom of our dear Saint, and the sureness of his deliberate judgment.



and thus you may confess so often that the whole of it will be remitted to you. But the successors of the Apostles began to use\* another mode of remitting this punishment, that is, the benefit of indulgences ; which bring to one in a state of grace the measure of relief indicated by the words in which they are granted. It is clearly seen that the Pope has this power. Many

\* St. Thomas uses the word 'invenerunt.' 'As St. Thomas teaches, the power of granting indulgences presupposes the right of applying to the just, who are still debtors to the justice of God, the satisfactions of Christ and the Saints ; and the fruit of this application is a relaxation of temporal punishment, valid *in foro divino*. He also taught that the right of granting indulgences rested on the power given by God to the Church. Hence "invenerunt" may be used in one of two ways. It may be referred to a certain accidental form, which the Church now uses in granting indulgences ; or it only means that the successors of the Apostles began to use and exercise the right which God had already given them.' H. Hurter, S.J., *in loc.*

The latter explanation seems to me much the likelier of the two.

Saints who have done much good have not sinned mortally, and their good works are for the profit of the Church. In like manner the merits of Christ and the Blessed Virgin are in the treasure from which the Supreme Pontiff and they, to whom he gives the power, dispense these merits where they are needed. In this way sins are forgiven, not only, as to the guilt, by contrition, but also, as to the punishment, by confession and by indulgences.

(3.) **What is required on our part?** As to this third point, it should be known that on our part it is required that we forgive our neighbours their trespasses against us. Hence it is said, **As we also forgive our debtors.\*** If we do not forgive them, God will not forgive us: (Ecclus. xxviii. 3) 'Man to man reserveth anger, and doth he seek remedy of God?' (St. Luke vi. 37) 'Forgive, and you shall be forgiven.' Therefore this is the only petition in which

\* I follow the form of words in St. Matthew's Gospel (v. 9-13).

there is found a condition. If, then, you will not forgive, you will not be forgiven.

But you might say, I will use the words, **Forgive us**; but I will not add, **As we forgive**. Do you think, then, that you can deceive our Lord? It is in vain that you try. Christ, who made this prayer, remembers it well, and He cannot be deceived. Fill up, then, in your hearts all that you say with your lips.

Again, it may be asked whether any one who makes up his mind not to forgive his neighbour ought to say this petition. It seems, perhaps, that he ought not to do so, because it would be a lie. We must say, however, that such a one would not lie, because he would not pray in his own person, but in the person of the Church, which is not deceived, and that therefore the petition is put in the plural.

Bear in mind that we forgive in two ways.

1. One is the way of the perfect, when the injured person tries to be reconciled

with the aggressor: (Ps. xxxiii. 15) 'Seek peace and pursue it.'

2. The other is the way common to all; the way to which, indeed, we are bound, that is, to forgive the offender when he asks for pardon: (Ecclus. xxviii. 2) 'Forgive thy neighbour, if he hath hurt thee; and then shall thy sins be forgiven to thee when thou prayest.' From this comes that other beatitude: (St. Matt. v. 7) 'Blessed are the merciful, for they shall obtain mercy.' It is mercy that leads you to take pity on your neighbour.

### *Prayer.*

*O Holy Ghost, Spirit of the living God, strengthen in me Thy gift of counsel; perfect in me the beatitude of the merciful; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, in weakness and pain I come to Thee for help. May I never resist Thee or hinder Thy works by sin; but may my will always be

in union with Thy will by the grace of Thy Holy Spirit.

Drive from my heart, dear God, all pride and presumption. Give me grace to be humble in Thy sight, and to walk before Thee in holy fear. Let me work out my salvation with fear and trembling, for it is Thou who workest in me. When I love Thee and act by Thy law I will and I accomplish according to Thy good-will. Through Thy strength I do this, because Thy grace is enough even for my weakness.

Drive from my heart, dear God, all thoughts of despair. Let hope be to me always a strong anchor of my soul, entering within the veil. Thou, my own God, art very merciful, and I know that Thou always desirest to show mercy to me. Give me great trust in Thee, that I may always find that mercy in every time of need.

Drive from my heart, dear God, all sin. Fill my heart with sorrow because I have offended Thee. Let that sorrow always be a true sorrow in my mind and will; a super-

natural sorrow of grace, in which I ever turn to Thee; a supreme sorrow, leading me not only to hate my sin more than any other evil, but also to choose any suffering and any loss rather than sin against Thee again; and let it be a universal sorrow, taking in all my sins; all that I have confessed and all that I have forgotten.

I desire, dear God, to fear Thy punishments more, and I desire to value Thy rewards more. I long to have a greater hatred of the baseness of sin, and a greater loathing for the foulness of its guilt. I long also to have a greater love of the beauty of holiness and greater gladness in the uncreated perfection of Thy life.

Drive far from my heart, dear God, all malice and uncharitableness and rash suspicion and rash judgment, and bitterness and unforgivingness of spirit. Make me merciful to others, as I desire, O my God, to find mercy from Thee. Give me grace always to forgive others; as I desire, my own God, to be forgiven by Thee. I ask

this for the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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## VI.

### THE SIXTH PETITION.

#### XVIII.

THIS PETITION SPRINGS FROM THE GIFT OF UNDERSTANDING. THE BEATITUDE OF THE CLEAN IN HEART. THE NATURE OF TEMPTATION.

**Lead us not into temptation.** There are some who, having sinned, yet desire to find forgiveness for their sins. They therefore go to confession and do penance; but still they do not try with their whole heart, as they ought, to keep from falling into sin again. This is indeed not right, that a man, on one hand, should weep over his sins while he is doing penance; and, on

the other hand, should heap up reasons for weeping while he sins. For this reason it is said : (Isai. i. 16) ' Wash yourselves ; be clean ; take away the evil of your desires from My eyes ; cease to do perversely ; learn to do well.'

Our Lord, therefore, as we have said before, having taught us in the preceding petition to ask pardon for our sins, teaches us in this petition to pray that we may be able to avoid sin ; in other words, that we may not be led into temptation by which we may fall into sin. This He does when He says, **Lead us not into temptation.**

Here are three points to be considered : (1.) **What temptation is ;** (2.) **How man is tempted, and by what ;** (3.) **How man is freed from temptation.**

(1.) **What temptation is.** As to this first point we should know that to tempt is nothing else but to try or to prove. To tempt a man, therefore, is to prove his virtue. But virtue is tried or proved in two ways, and therefore needs two tests. One



pertains to well-doing, namely, that a man should do what is right; and the other pertains to abstention, that a man should keep from evil: (Ps. xxxiii. 15) 'Turn away from evil and do good.' A man's virtue, therefore, is sometimes proved as to that which he does rightly, and sometimes as to the way in which he avoids all evil.

1. In the first case a man is proved that it may be seen whether he be prompt in good actions; as, for instance, in fasting, and so on. Great indeed is thy virtue when thou art found prompt for all good in this way. God Himself sometimes proves men in this manner. Not that the goodness of the man is hidden from Him; but He does it that all men may know that goodness, and that an example may be given to all. In this way He tempted Abraham and Job: (Gen. xxii. 1, 2) 'After these things, God tempted Abraham, and said to him, Abraham, Abraham; and he answered, Here I am. He said to him, Take thy only-begot-

ten son Isaac, whom thou lovest, and go into the land of vision, and there thou shalt offer him for a holocaust on one of the mountains which I will show thee.' (Job i. 12) 'The Lord said to Satan, Behold all that he (Job) hath is in thy hands; only put not forth thy hand upon his person.' (Job ii. 6) 'The Lord said to Satan, Behold he (Job) is in thy hand, yet save his life.' Thus God sends tribulations to the just, that, by patient endurance, their goodness may be seen, and also that they themselves may grow in holiness: (Deut. xiii. 3) 'The Lord your God trieth you, that it may appear whether you love Him with all your heart and with all your soul or not.' In this way, then, God tempts us by provoking us to good.

2. In the second case the virtue of a man is proved by temptation to evil. If he resist manfully, and do not consent, then his virtue is great; but if he yield to the temptation, then his virtue is nothing. In this way God tempts no man: (St.

James i. 13) 'Let no man, when he is tempted, say that he is tempted by God; for God is not a tempter of evil, and He tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured.'

(2.) **How a man is tempted, and by what.** Man is tempted, 1. *by the flesh*; 2. *by the devil*; 3. *by the world*.

1. *By the flesh.* He is tempted by the flesh in two ways: *a.* it leads him to evil; and *b.* it draws him back from good.

*a. It leads to evil.* The flesh always seeks for its own delectations, and those delectations are carnal. In them there is often sin. For the man who dwells lingeringly on carnal delights neglects the joys of the spirit: (St. James i. 14) 'Every man is tempted by his own concupiscence.'

*b. It draws us away from good.* The spirit, if left to itself, would always find delight in spiritual joys; but the heavy weight of the flesh presses it down: (Wisd. ix. 15) 'The corruptible body is a load

upon the soul; and the earthly habitation presseth down the mind that museth on many things.' (Rom. vii. 22, 23) 'I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind, and bringing me into captivity (*captivantem me*) to the law of sin that is in my members.'

Now this temptation of the flesh is exceedingly sharp; for our enemy—that is, the flesh—is in this case joined to us in one. As Boetius says: 'There is no pestilence mightier to harm than the enemy who dwells in our house.' Against that enemy, therefore, you must be ever on your guard. Jesus says: (St. Matt. xxvi. 41) 'Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.'

2. *By the devil.* The devil tempts us very strongly. So soon as the flesh is crushed, up rises our enemy the devil, with whom the warfare is very fierce. St. Paul

says: (Eph. vi. 12) 'Our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.' Hence with great significance the devil is called the tempter. St. Paul writes: (1 Thess. iii. 5) 'For this cause also I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain.'

Now in his temptations the devil proceeds with the greatest cunning. As a good general, besieging a fortress, fixes on the weak places for attacking it, so the devil tempts man on those points where he is weakest. Thus he tempts him in the vices to which men are most inclined, when they have won a victory over the flesh. Such vices are anger, pride, and other spiritual sins. St. Peter warns us (1 Ep. v. 8), 'Be sober and watch; because your adversary the devil as a roaring lion goeth about seeking whom he may devour.'

When the devil tempts us he does two things.

*a. The angel of light.* He does not at once put clearly before the tempted soul the evil to which he is drawing it, but rather he shows it something which has a semblance of good, in order that by this means he may move it, if it be ever so little, from its chief good resolutions. Afterwards he leads the soul more easily to sin, when he has turned it even a little to wrong. Hear St. Paul: (2 Cor. xi. 14) 'No wonder; for Satan himself transformeth himself into an angel of light.'

*b. The bondage of death.* When he has led the soul to evil, he binds it so tightly that he will not allow it to rise from its sins: (Job. xxxiv. 25) 'He shall bring night on them, and they shall be destroyed.'

Two things, then, the devil does: he deceives, and he holds the deceived soul in the bondage of sin.

3. *By the world.* The world also tempts

us in two ways: *a.* by covetousness, and *b.* by fear.

*a. By covetousness.* The world tempts us by an immoderate desire of temporal goods: (1 Tim. vi. 10) 'The desire of getting (*cupiditas*) is the root of all evil.'

*b. By fear.* The world tries to terrify us by persecutors and tyrants: (Job. xxxvii. 19) 'We are wrapt up in darkness.' (2 Tim. iii. 12) 'All that will live godly in Christ Jesus shall suffer persecution.' Our Lord Himself said: (St. Matt. x. 28) 'Fear ye not them that kill the body, and are not able to kill the soul.' Thus you see what temptation is: how a man is tempted, and from what the temptations come.

(3.) **How a man is freed from temptation.** We ought to mark that Jesus does not tell us to pray that we may not be tempted, but that we may not be led into temptation. For if a man overcome a temptation he merits a crown. Therefore St. James says: (i. 2-4) 'My brethren, count it all joy when you shall fall into

divers temptations; knowing that the trial of your faith worketh patience; and patience hath a perfect work, that you may be perfect and entire, failing in nothing.' (Ecclus. ii. 1) 'Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.' (St. James i. 12) 'Blessed is the man that endureth temptation; for when he hath been proved he shall receive the crown of life which God hath promised to them that love Him.' Therefore our Lord teaches us to pray that we may not be led into temptation by consent: (1 Cor. x. 13) 'Let no temptation take hold of you, but such as is human.' For to be tempted is human; but to consent is devilish.

Does, then, God lead us into evil because it is said, **Lead us not into temptation?** I answer that God is said to lead us into evil by permission, in so far as He withdraws His grace from a man because of many sins. When that grace is taken away we fall into sin; and therefore we



sing : (Ps. lxx. 9) 'Cast me not off in the time of old age ; when my strength shall fail do not Thou forsake me.'

God, indeed, rules and guides man in two ways, that he may not be led into temptation : 1. *by the fervour of charity ;* 2. *by the light of the understanding.*

1. *Charity.* He rules and guides us by charity ; for if we have charity, however weak it may be, it can resist any sin : (Cantic. viii. 7) 'Many waters cannot quench charity, neither can the floods drown it.'

2. *Understanding.* He rules and guides us by the light of understanding, for by this He instructs us about the things that we ought to do. So it is said : (Ps. xxxi. 8) 'I will give thee understanding, and I will instruct thee in the way in which thou shalt go : I will fix My eyes upon thee.' It was for this that David was seeking when he said : (Ps. xii. 4, 5) 'Consider and hear me, O Lord, my God : enlighten my eyes that I never sleep in death, lest at

any time my enemy say, I have prevailed against him.' All this light we have by the gift of understanding. Further, since we keep our souls pure when we do not yield to temptation, we thus possess the beatitude of the clean in heart. Jesus said: (St. Matt. v. 8) 'Blessed are the clean in heart, for they shall see God.' By this way we come to the vision of God. To that blessedness may He bring us, who liveth and reigneth for ever and ever.

*Prayer.*

*O Holy Ghost, Spirit of the Father and the Son, strengthen in me Thy gift of understanding; perfect in me the beatitude of the clean in heart; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, make me prompt in all that is good, that I may listen to Thy voice when Thou dost try me, and be ever faithful to Thee. Thou always ledest me to good, for Thou art

my loving Father. Strengthen me to resist temptation that I may not fall in the evil day, but may rest on Thee ; and trusting myself to Thee stand in faithfulness of truth.

Strengthen me, by Thy grace, O dearest God, against the flesh and the devil and the world, so that no temptation may draw me away from Thee. As ivy clings to a rock through a storm of wind and rain, so let my soul cling to Thee, Thou rock of Israel, through all fierceness of temptations when the blasts of the terrible ones are like a storm beating on a wall.

O my Redeemer, let me not be drawn from Thee by the allurements of carnal delights ; or by the things, whatever they may be, that give pleasure to my senses. Thou art my tower of refuge, and in Thy everlasting arms I am safe. Thou art strength.

O my Redeemer, Thou hast crushed the dragon, and hast trodden him under Thy pierced feet. Thou hast made a way

through the great deep for Thy ransomed to pass over; O, make a way through every deep, dearest Lord, for me. Let me never be deceived by the devil; and do not let me be held in bondage by him. Thou art the Saviour. Thou art wisdom.

O my Redeemer, let me not sin through cupidity or through any fear of the strong. Let me feel always that I have more than enough in Thee. Give me grace to fear no one but Thee, who not only art able to kill my body, but art also able to cast my soul into hell. Give me grace always, O dearest God, to give up all things that I may keep the pearl of great price, Thy grace here, and gain the pearl of great price, Thy glory in the kingdom of life, where Thy blessed ones dwell in love and joy and holiness and peace.

O most precious God, make my mind a kindled brightness with the understanding which Thou dost give; and make my will all aflame with Thy love.

Enlighten my soul, O most gracious God,

till it become like the crystal floor of heaven; and cleanse my heart with Thy fire till, in Thy kingdom, it is made like the gleaming of the sapphire-sea. I ask this for the merits of Jesus Christ, my Saviour. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity!

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## VII.

### THE SEVENTH PETITION.

## XIX.

THIS PETITION SPRINGS FROM THE GIFT OF WISDOM. THE BEATITUDE OF THE PEACEMAKERS. GOD FREES US IN FOUR WAYS FROM THE EVILS OF THIS LIFE.

**But deliver us from evil.** Jesus, having taught us how to seek pardon for our sins, and how we have power to overcome temptations, goes on now to teach us how to seek for preservation from evils.

This seventh petition is a general prayer against all evils ; such as sins, infirmities, and afflictions, as St. Augustin says. But as we have spoken of sin and temptation we must now speak of the other evils, that is, all the adversities and afflictions of this world. From these evils God delivers us in four ways : 1. by prevention ; 2. by consolation ; 3. by great blessings ; 4. by conversion.

1. **By prevention.** Sometimes He so watches over us that afflictions do not come ; but this seldom happens ; for the good must be afflicted in this world : as it is said : (2 Tim. iii. 12) 'All that will live godly in Christ Jesus must suffer persecution.'

Sometimes, however, God does grant an exemption to a soul from afflictions and trials. He does this when He sees that any soul is weak and unable to resist ; just as a physician does not give strong medicine to a delicate sufferer. These are the words of Jesus : (Apoc. iii. 8) 'Behold I have given before thee a door opened which

no man can shut, because thou hast a little strength.' In the heavenly home this will be true of all of us, for no one suffers there. Scripture speaks of 'six tribulations,' that is, of the sufferings of this present life, which is marked by six ages: (Job v. 19) 'In six troubles He shall deliver thee, and in the seventh evil shall not touch thee.' (Apoc. vii. 15-17) 'They are before the throne of God and serve Him day and night in His temple; and He that sitteth on the throne shall dwell over them. They shall no more hunger nor thirst; neither shall the sun fall on them, nor any heat; for the Lamb which is in the midst of the throne shall rule them, and shall lead them to the fountain of the waters of life; and God shall wipe away all tears from their eyes.'

2. **By consolation.** He frees us sometimes by consoling us in our sorrow. Indeed if God did not give consolation man could not endure: (2 Cor. i. 8-10) 'We were pressed out of measure above our

strength, so that we were weary even of life. But we had in ourselves the answer of death, that we should not trust in ourselves but in God, who raiseth the dead, who hath delivered and doth deliver us out of so great dangers, in whom we trust that He will yet also deliver us.' (2 Cor. vii. 6) 'God, who comforteth the humble, comforted us.' (Ps. xciii. 19) 'According to the multitude of my sorrows in my heart, Thy comforts have given joy to my soul.'

3. **By great blessings.** Sometimes He gives such great blessings to the afflicted, that they forget their sorrow : (Tobias iii. 22) 'Thou art not delighted in our being lost : because after a storm Thou makest a calm ; and after tears and weeping pourest in joyfulness.'

You see, then, that the afflictions and tribulations of this life are not to be feared, for they are easily borne : partly because of the consolation that is mingled with them, and partly because they are so short : (2 Cor. iv. 16-18) 'We faint not : but



though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present light and momentary of our tribulation worketh for us above measure exceedingly an eternal weight of glory : while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal.' Sufferings work in us a weight of glory, because by them we come to everlasting life.

4. **By conversion.** Temptation and sorrow are changed into good. Jesus therefore does not say, **Deliver us** from tribulation ; but **Deliver us from evil**. It is for their crown that sufferings are given to the Saints ; and for this reason they glory in tribulations : (Rom. v. 3) ' We glory also in tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not, because the charity of God is poured forth in our hearts by the Holy Ghost, who is given

to us.' (Tobias iii. 13) 'Blessed is Thy name, O God of our fathers, who, when Thou hast been angry, wilt show mercy; and in the time of tribulation forgivest the sins of them that call upon Thee.'

Thus, then, as we see, God frees man from evils and tribulations by changing them into blessings. That is a proof of the greatest wisdom. It is the part of a wise man to make evils lead to good, and he does this by the patience with which he bears his trials. Now other virtues are exercised about good; but patience is exercised about evils. Patience therefore is only necessary in evils, that is, in trials: (Prov. xix. 11) 'The learning of a man is known by patience; and his glory is to pass over wrongs.'

It is by the gift of wisdom\* that the Holy Ghost enables us to say this petition. It is also by this petition that we gain the beatitude to which peace orders our lives. For by patience we have peace in sorrow,

\* See Note 8 (Appendix), p. 137.

and by patience we have peace in joy. Well then may the peacemakers be called the children of God, for they are like God. As nothing can do injury to God, so neither prosperity nor adversity can injure the peaceful. Jesus says (St. Matt. v. 9), 'Blessed are the peacemakers, for they shall be called the children of God.'

**Amen** is a universal confirmation of all the petitions.

*Prayer.*

*O Holy Ghost, Third Person of the ever-blessed Trinity, strengthen in me Thy gift of wisdom; perfect in me the beatitude of the peacemakers; and help me to pray according to Thy will.*

O adorable Trinity, Father, Son, and Holy Ghost, One God, blessed for ever, save me, in Thy loving-kindness, from trials that may be too much for my weakness. I have very little strength, dear God; let me not deny Thy name.

Give me Thy consolations, O my Sanc-

tifier, in every sorrow and every pain, for without Thee my heart withereth away. Refresh me with Thy consolations of peace, and give gladness to my soul.

Make me understand the blessedness of the Cross. O my Sanctifier, show me the weight of glory and the sweetness of bliss which are worked out in us by our light tribulations. Give me grace always, my own God, to see the splendour of the crown shining through the darkest clouds that hang over my homeward way.

Give me patience, O my Sanctifier, and fill my soul with peace. Thy kingdom is peace. I am dust and ashes, yet I ask Thee in Thy uncreated splendour to make me more like Thyself. Jesus has told me to seek to be perfect, as my Father who is in heaven is perfect. There is the promise: 'They shall be His people, and God Himself with them shall be their God.' There is another promise nearer and dearer still: 'I will be His God, and He shall be My son.' O dearest Father, I am the

least and lowest of Thy children ; but I love Thee with all my heart. Hold me in Thy hand lest I should deny Thee, and lest I should be cast away from Thee. O Father, dearest Father, I ask this for the merits of Jesus Christ, my Brother and Redeemer. O Blessed Trinity, O Blessed Trinity, O Blessed Trinity !

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## XX.

### AN ANALYTICAL EXPOSITION OF THE OUR FATHER.

To sum up, bear in mind that in our Lord's prayer are contained (1.) all things that should be desired, and (2.) all things that are to be shunned.

(1.) Among desirable things, that is most desired which is most loved.

1. **This is God** ; for He is to be loved above all things. You therefore first seek the glory of God, and you say, **Hallowed be Thy name.**

2. From God you must seek for three gifts that regard yourself :

*a.* The first is *that you may reach His heavenly kingdom.* For that you pray, when you say, **Thy kingdom come.**

*b.* The second is *that you may do God's will and live in justice.* For that you pray, when you say, **Thy will be done on earth as it is in heaven.**

*c.* The third is *that you may have the necessaries of life.* For that you pray, when you say, **Give us this day our daily bread.**

Of these three things together Jesus speaks: (St. Matt. vi. 33) 'Seek ye first the kingdom of God,' as regards the first; 'and His justice,' as regards the second; 'and all these things shall be added unto you,' as regards the third.

(2.) The things which are to be shunned and fled from are all things contrary to good. But, as we have seen, all good that can be rightly desired is fourfold :

1. The first good is the **glory of God** ;

and no evil can injure that : as Job says : (xxxv. 6, 7) ‘ If thou sin, what shalt thou hurt Him ? and if thy iniquities be multiplied, what shalt thou do against Him ? If thou do justly, what shalt thou give Him, or what shall He receive of thy hand ?’ From evil because of His punishments, and from good because of His rewards, there comes the glory of God.

2. The next good is **everlasting life**. Sin hinders that effectually, for by mortal sin the soul is lost. To get rid of sin therefore we say, **Forgive us our debts, as we also forgive our debtors.**

3. The third good is **justice and good works**. Temptation is contrary to that good ; for temptations hinder us from doing right. To get rid of them therefore we pray and say, **Lead us not into temptation.**

4. The fourth good is **the necessaries of life**. Adversity and tribulations are contrary to this good. To get rid of them therefore we pray and say, **Deliver us from evil. Amen.**

## APPENDIX.

### NOTE 1.

ST. AUGUSTIN (Lib. i. *de Sermone Domini in monte*, c. 4) writes as follows about the Beatitudes (St. Matt. v. 3-10) :

‘ If we count, going up step by step, the first is the fear of the Lord, the second is piety, the third is knowledge, the fourth is fortitude, the fifth is counsel, the sixth is understanding, and the seventh is wisdom.

‘ 1. **The fear of the Lord** belongs to the humble, of whom Jesus says : “ Blessed are **the poor in spirit**; for theirs is the kingdom of heaven.” They are not puffed up ; they are not proud ; and of them the Apostle says : (Rom. xi. 20) “ Be not high-minded, but fear.” He teaches us to be unwilling to be exalted.

‘ 2. **Piety** belongs to the meek. They who seek God affectionately honour the Holy Scriptures. They do not ever question the truths which they do not as yet



understand, and, moreover, they do not resist the truth. This is to be meek. Hence Jesus says: "Blessed are **the meek**; for they shall possess the land."

'3. **Knowledge** belongs to the mourners. They have learnt from the Scriptures how great the evils are by which they are held in bondage; and yet these are the things for which in their ignorance they sought, as if they were good and profitable. Of them Jesus says, "Blessed are **they that mourn**; for they shall be comforted."

'4. **Fortitude** belongs to those who hunger and thirst. They work laboriously, always longing for the joy that comes from the true good, and seeking to turn away their love from joys that are of the earth and of the body. Of them Jesus says: "Blessed are **they that hunger and thirst after justice**; for they shall have their fill."

'5. **Counsel** belongs to the merciful; for there is only one way of escaping from the great evils which oppress us. It is to

forgive as we desire to be forgiven ourselves, and to help others, so far as we can, as we also desire to be helped in our need. Of them Jesus says: "Blessed are **the merciful**; for they shall obtain mercy."

'6. **Understanding** belongs to the clean of heart. With purified eye they are enabled to see what the eye of the body hath not seen, and the ear hath not heard, and the heart hath not known. Of them Jesus says: "Blessed are **the clean of heart**; for they shall see God."

'7. **Wisdom** belongs to the peacemakers. In them all things are well ordered; and there is no rebellious movement of their mind against their reason. All things obey the spirit of man when the spirit of man obeys God. Of them Jesus says: "Blessed are **the peacemakers**; for they shall be called the children of God."

'There is one reward for all these beatitudes. It is mentioned by degrees under different names. The reward, however, is one. It is the kingdom of God.'

## NOTE 2.

Our Lord had grace and knowledge and power perfect in His soul from the first moment of the Incarnation. Yet after the Resurrection He said: (St. Matt. xxviii. 18) 'All power is given to Me in heaven and on earth.' The explanation of that as given by Suarez is as follows: (Disp. 46 in 3) Christ is our Priest and Legislator and King. His legislative power cannot be altogether separated from the other two, if you consider them in their perfect dignity. This power is in our Priest and King in a way proportioned to His majesty. He has, therefore, a power of excellence, as theologians call it, because He has to rule the Church as Supreme Pontiff, and also, it may be said, as spiritual King. That power comes, as Lessius says, between His own power as God and the power of the successors of St. Peter, His Vicars on earth.

'This power was given to Him from the first moment of His conception; for then

He began to be a Priest, and the Mediator between God and man, forthwith offering to His Father sacrifice for man. His whole life was a continual sacrifice, begun in the womb of Mary and finished on the Cross. From that first moment He began to merit for men and to satisfy for them. By this power, soon after His Incarnation, He sanctified John, filled Elizabeth with the Holy Ghost, gave the gift of prophecy to Zacharias; and not only enriched His Mother with overflowing grace, but also with a higher prophetic gift. This power was due to Him because of the hypostatic union, and was given to Him at once, there being no reason why He should not have it. During His life He used it as opportunity offered; but, as many Fathers teach, there was a fuller manifestation of it in its integrity after His resurrection. In this way they explain the words: "All power is given to me in heaven and on earth."—*Suarez*, Disp. 47 in 3, sect. i. 5.

‘There is no reason why one and the

same thing may not be gained by any one for different reasons. Thus the glory of His risen body was due to Christ, not only because of His Godhead and the glory of His soul, but also from the merit of the humility of His Passion. In like manner, His judicial power belongs to Christ as man, because of His Divine Person, and the dignity of Head, and the fulness of His habitual grace. Nevertheless He gained it by merit, that in the justice of God He might be Judge who fought for God's justice and overcame, and was Himself unjustly judged. He therefore says: (Apoc. iii. 21) "I also have overcome, and am set down with My Father on His throne." By the throne is understood judicial power, as it is written: (Ps. ix. 5) "Thou hast sat on the throne who judgest justice."—*St. Thomas, 3 q. 59, a. 3.*

### NOTE 3.

The Saint here speaks of the communica-

tion of the Father's nature to the Son, so that they are consubstantial. As St. Hilary says: (l. 6, *De Trin.*) 'Without loss to Himself, He (the Father) communicates His nature from His essence, so that He gives all that He has, and still has all that He gives.'

'The Eternal Father, without any change in Himself, produces His Son; and the Son, without any dependence on the Father, properly so called, is from the Father, since He receives from the Father a nature numerically the same as the Father's nature. This immutability of the producer, and this independence of the produced, are also to be found in the procession of the Holy Ghost.'—*Schouppé*, Tr. vi. *de Trin.* 144.

'The true generation of the Son from the Father is by a communication of nature. . . . The nature which is in the Father, and by which the Father is God, is so communicated that the same nature is in the Son, and by it the Son is God. . . . There is not the production of another na-

ture—which is only specifically the same as the nature of the Father, according to the manner of human generation—but there is an intrinsic communication of the unmultipliable nature by which the Father is God in such a way that the Son is God by that nature, numerically one. The Father and the Son therefore are not two Gods, but one God.’—*Card. Franzelin, Thesis viii. ii. de Deo Trino.*

#### NOTE 4.

As God His will is divine, and is the will of His Father and of His Holy Spirit; but as man He has a human will. His divine will is numerically one with the will of the Father and the Holy Ghost; for the Three Divine Persons are one God. His human will cannot be God’s will, any more than His human nature can be His Godhead. It is, however, perfectly in accord with the will of God. We have our Lord’s own words about Himself: (St. John iv.

34) 'My meat is to do the will of Him that sent Me, that I may perfect His work.' (Ib. v. 30) 'I cannot of Myself do anything. As I hear, so I judge; and My judgment is just, because I seek not My own will, but the will of Him that sent Me.' (Ib. vi. 38) 'I came down from heaven not to do My own will, but the will of Him that sent Me.'

1. 'If any one shall deny that there is one Godhead of the Father and the Son and the Holy Ghost, . . . and one will and truth, let him be condemned.'—*From the Fourth Roman Synod (378 or 379), Can. 20.*

'I firmly believe that the Holy Trinity, Father, Son, and Holy Ghost, is one God, Almighty; and that in the Trinity the whole Godhead is coessential and consubstantial, coeternal and coömnipotent, of one will, power, and majesty.'—*Creed used by Leo IX. from Fourth Synod of Carthage.*

2. 'If any one, following the wicked heretics, say that in Christ, who is God, . . . there is one will and one operation,



let him be condemned.'—*Lateran Council*, A. 649, *under Martin I.*, Can. 13.

3. 'We assert . . . that His two natural wills are not contrary (God forbid), as the impious heretics have taught; and that His human will follows and does not resist or struggle against His divine and omnipotent will, but is subject to it.'—*The Sixth Synod*, A. 680 (Constant. iii.).

'It is clear that Christ as to the will of His sensitive nature, and as to the will of reason, considered in the way of nature, could wish what God did not will. But as to His will of reason in itself, He always willed what God willed. This is evident from His own words: (St. Mark xiv. 36) "Abba, Father, all things are possible to Thee: remove this chalice from Me; but not what I will, but what Thou wilt." In His reason He willed that the will of God should be done; though He said that He wished for something else according to another will.'—*St. Thomas*, 3 q. 18, a. 5.

There is a wonderful verse about this in

St. Mark's Gospel : (vii. 24) ' Entering into a house He would that no man should know it ; and He could not be hid.'

NOTE 5.

The sense in which the Saint distinguishes soul and spirit will be understood from his words on a verse of St. Paul to the Hebrews : (iv. 12) ' The word of God is living and effectual, and more piercing than a two-edged sword ; and reaching to the division of the soul and the spirit.'

' One and the same is the essence of the soul. By that essence it gives life to the body, and by the power called the intellect it is the principle of understanding. . . . There is a threefold difference in the operations of the soul. Thus the name of soul is given to that part in which are the powers used by the soul in bodily operations ; whereas the spirit is the name of that part of the soul in which are the powers that work without the body. The first difference is between the reason and

the sensitive appetite, for the reason apprehends immaterial things, but the sensitive appetite apprehends material things and things of sense. The sensitive appetite is the power by which the soul works with the body. The second difference is in the sensitive appetites themselves, which are distinguished as to state and order according as they follow their own object by their own nature, or are guided by reason. . . . The third difference is in the parts of the reason according to its different objects: for the reason either tends to God as its highest object, or to effects, whether they be spiritual or whether they be temporal. Now the Word of God is a discernor of all these divisions and differences, that is to say, first, the distinction between the sensitive nature and the reason; next, the differences of the sensitive appetites among themselves; and, lastly, the difference among the parts of the reason, and the effects that arise in the soul from the consideration of that which is spiritual or of that

which is earthly.'—*St. Thomas, Comm. in Epist. D. Pauli, in loc.*

## NOTE 6.

The denial of the resurrection of the flesh is a heresy from which all Catholics turn with abhorrence and loathing. St. Paul here speaks of a natural body and a spiritual body. His meaning is as clear as the day. We cannot have natural bodies and spiritual bodies at the same time. He says: (v. 46) 'That was not first which is spiritual, but that which is natural; afterwards that which is spiritual.' We have natural bodies in this life, and spiritual bodies in the Resurrection. It may be well to explain this shortly.

(1.) We shall rise in these very bodies of flesh and blood in which we live. This is of faith, as may be seen in many places:

1. 'I believe in . . . the resurrection of the flesh.'—*The Apostles' Creed.*

2. 'All men will rise with their bodies.'—*Athanasian Creed.*

3. 'By this example of our Head we acknowledge, in the true faith, the resurrection of the flesh of all the dead. We do not believe that they will rise in aerial flesh, or in any other kind of flesh, as some madly assert, but in that flesh in which we live, and consist, and move.'—*Creed of Eleventh Council of Toledo, declared authentic by Pope Innocent in a letter to Peter of Compostella.*

4. 'I believe also that there is a true resurrection of the same flesh which I now bear.'—*Creed used by Leo IX. from Fourth Council of Carthage.*

5. 'With our heart we believe, and with our mouth we confess, the resurrection of this flesh which we now bear, and not of other flesh.'—*Creed of Innocent III.*

(2.) This truth is enforced by the Angelic Doctor. The man who rises again has numerically the same body and soul as the man who was born.

1. 'If it be not the same body which the soul reassumes, there would not be a

resurrection, but rather the assumption of a new body.'—*St. Thomas, Suppl. q. 79, a. 1.*

2. 'It must be that a man rises numerically the same (that is, as he lived); and this, indeed, happens when a soul, numerically the same, is joined to a body numerically the same. . . . Hence, to say that he who rises is not numerically the same, is heretical and derogatory to the truth of Scripture which teaches that resurrection.'—*St. Thomas, q. 79, a. 2.*

(3.) The body rises the same in substance, but with new properties. Those properties, one of which, at any rate, namely, brightness, is a quality, are agility, subtilty, brightness, and impassibility. Because of these properties, it is called a spiritual body, though it is still, in substance, the very same flesh and blood and bones.

'The body which rises will be numerically one (that is, with the body which lived and died); but will be different in

some things, because, having been mortal, it rises in immortality.' — *St. Thomas, Suppl. q. 79, a. 1, ad 1.*

St. Paul says: (1 Cor. xv. 50) 'Flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.' He speaks of bodies in their natural state of corruptibility, and not of risen bodies glorified after the pattern of the body of Jesus. Read what the Angelic Doctor says:

'The Apostle says "that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption." That is as much as to say, "Unless you live by the life of grace, you cannot come to the kingdom of God—that is, the life of glory—because flesh and blood cannot possess the kingdom of God. This is not to be understood to mean, as some heretics assert, that flesh and blood will not rise in their substance, and that the whole body will be changed into spirit or air. Such an assertion is false and heretical; for the

Apostle says that He (our Lord) "will reform the body of our lowliness made like to the body of His glory" (Phil. iii. 21). Now Christ, after His resurrection, had flesh and blood; for He said: (St. Luke xxiv. 39) "Handle and see; for a spirit hath not flesh and bones as you see Me to have;" and therefore it is evident that in the resurrection we also shall have flesh and blood. The meaning then is, not that the substance of flesh and blood cannot possess the kingdom of God; but that men who give themselves up to the works of flesh and blood—that is, to vices and pleasures—cannot possess God's kingdom. The flesh is taken thus in the sense of a man living according to the flesh: (Rom. viii. 8, 9) "They who are in the flesh cannot please God. But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

'Or: flesh and blood—that is, the works of flesh and blood—shall not possess the kingdom of God.



‘Or: flesh and blood—that is, the corruption of flesh and blood—cannot possess the kingdom of God; that is to say, after the resurrection the body will not be subject to the corruption of flesh and blood, according to which man lives. Hence he adds, “nor shall corruption possess incorruption;” that is, the corruption of mortality, which is here called the flesh, shall not possess incorruption—namely, the incorruptible kingdom of God—for we shall rise in glory. So it is said: (Rom. viii. 21) “The creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.”’  
—*St. Thomas, Comm. in Epist. D. Pauli, in loc.*

## NOTE 7.

‘The presumptuous, whom St. Thomas mentions here, are Pelagians who . . . claimed for men, not only freedom from deliberate sins, but also from the indeliberate movements of concupiscence. When the Fathers brought forward against them

the words of the Lord's prayer, which the holy and just not only use, but are bound to use, the Pelagians strove to weaken their force by quibbling interpretations. The Council of Carthage, A.D. 418, put forth two canons against these Pelagian perversions of our Lord's words. We bring these canons forward the more gladly because they contain the Church's authentic commentary on this fifth petition.

'Canon VII. "It has also seemed good to us that every one should be anathema who asserts that in the Lord's prayer the Saints do not say the words, *Forgive us our debts*, for themselves, as if such a petition were not needed for them; but that they say it for others who are sinners among their people: and that therefore each one of the Saints does not say, *Forgive me my debts*, but *Forgive us our debts*, in order that the just man may be understood to pray for others rather than for himself. For the Apostle James was holy and just when he said: (iii. 2) 'In many things we all offend.'

Why is the word 'all' added, but that this sentence may agree with the Psalm (cxlii. 2) where it is read : 'Enter not into judgment with Thy servant : for in Thy sight no man living shall be justified.' So in the prayer of most wise Solomon : (3 Kings viii. 46 ; 2 Par. vi. 36) 'There is no man that sinneth not : ' and in the book of Job : (xxxvii. 7) 'He sealeth up the hand of all men, that every man may know his weakness.' (This is from Sept. In Vulg. it is 'may know his works.') Hence, even Daniel, holy and just, praying and saying in the plural, We have sinned, we have done wickedly, and the rest, which he there humbly and truthfully confesses, lest he should be supposed not to say these words about his own sins, as some think, but rather about the sins of the people, afterwards added : (ix. 20) 'While I was yet speaking and praying and confessing my sins and the sins of my people Israel to the Lord our God.' He did not choose to say our sins, but he spoke of the sins of

his people and his own sins, because as a prophet he foresaw the coming of men who would thus wrongly interpret his words."

'Canon VIII. 'In this Canon it is decreed "that every one shall be anathema, who says that the words of the Lord's prayer, where we say, *Forgive us our debts*, are, as used by the Saints, humbly and not truthfully spoken. For who could endure an offerer of prayer who lies not to men but to God Himself, inasmuch as he says with his lips that he wishes to be forgiven, and yet also says in his heart that he has no sins for which he can receive forgiveness?"'  
—*H. Hurter, S. J., in loc.*

#### NOTE 8.

You have seen what St. Augustin says (page 117) about the Beatitudes. He continues his subject (Lib. I. *de Serm. Domini in monte*, c. 4) by speaking of the rewards.

'First, as is fitting, there is promised the kingdom of heaven, which is the reward of the perfect and highest wisdom of the

soul of man. It is said, "Blessed are the **poor in spirit**; for theirs is the **kingdom of heaven**:" as much as to say, the fear of the Lord is the beginning of wisdom. To the meek has been given an inheritance, as if to those who seek with piety the testament of a father: "Blessed are the **meek**; for they shall **possess the land**." Comfort is given to the mourners as to those who know what they have lost, and in what evils they have been overwhelmed: "Blessed are they who **mourn**; for they shall be **comforted**." Abundance is promised to those who hunger and thirst; as if it were refreshing strength for those who labour and strive bravely for eternal life: "Blessed are they that **hunger and thirst after justice**; for they shall **have their fill**." Mercy is shown to the merciful, for they are guided by the best counsel; that is, by the true counsel. Thus He who is stronger than they bestows on them that which they give to those who are weaker than themselves: "Blessed are the **mer-**

**ciful; for they shall obtain mercy.**" To the clean of heart is given the power of seeing God, because they have a pure eye for understanding the mysteries of heaven : "Blessed are the **clean of heart; for they shall see God.**" In the peacemakers, there is a likeness to God ; for they have perfect wisdom, and are made to the image of God by the regeneration of the renewed man : "Blessed are the **peacemakers; for they shall be called the children of God.**" . . . "Blessed are they that **suffer persecution for justice' sake; for theirs is the kingdom of heaven.**" This eighth beatitude returns to the first, and sets before us the perfected man.'

THE END.

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101

