

Jesus Explains the Meaning of the Words of the 'Our Father' Prayer to Luisa

VI. "And Lead Us Not into Temptation" (CCC)

2846 This petition goes to the root of the preceding one, for our sins result from our consenting to temptation; we therefore ask our Father not to "lead" us into temptation. It is difficult to translate the Greek verb used by a single English word: the Greek means both "do not allow us to enter into temptation" and "do not let us yield to temptation."¹⁵⁰ "God cannot be tempted by evil and He Himself tempts no one";¹⁵¹ on the contrary, He wants to set us free from evil. We ask Him not to allow us to take the way that leads to sin. We are engaged in the battle "between flesh and spirit"; this petition implores the Spirit of discernment and strength.

2847 The Holy Spirit makes us discern between trials, which are necessary for the growth of the inner man,¹⁵² and temptation, which leads to sin and death.¹⁵³ We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable,¹⁵⁴ when in reality its fruit is death. God does not want to impose the good, but wants free beings. . . . There is a certain usefulness to temptation. No one but God knows what our soul has received from Him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.¹⁵⁵

2848 "Lead us not into temptation" implies a decision of the heart: "For where your treasure is, there will your heart be also. . . . No one can serve two masters."¹⁵⁶ "If we live by the Spirit, let us also walk by the Spirit."¹⁵⁷ In this assent to the Holy Spirit the Father gives us strength. "No testing has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, so that you may be able to endure it."¹⁵⁸

2849 Such a battle and such a victory become possible only through prayer. It is by His Prayer that Jesus vanquishes the tempter, both at the outset of His public mission and in the ultimate struggle of His agony.¹⁵⁹ In this petition to our Heavenly Father, Christ Unites us to His battle and His agony. He urges us to vigilance of the heart in communion with His own. Vigilance is "custody of the heart," and Jesus Prayed for us to the Father: "Keep them in Your Name."¹⁶⁰ The Holy Spirit constantly seeks to awaken us to keep watch.¹⁶¹ Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for final perseverance. "Lo, I AM coming like a thief! Blessed is he who is awake."¹⁶²

From the Book of Heaven

V15 - 5.2.23 - "My daughter, oh! how well your acts done in My Will Harmonize. They Harmonize with Mine, with those of My Beloved Mama, and one disappears within the other, forming One Single Act. It seems that Heaven is on earth, and the earth is in Heaven. And the

Echo of One in Three and of Three in One, of the Sacrosanct Trinity – Oh! How Sweet it sounds to Our Hearing, how it Enraptures Us, but so much as to capture Our Will from Heaven to earth. And when My 'Fiat Voluntas Tua' has Its Fulfillment 'on earth as it is in Heaven', then will the Complete fulfillment of the second part of the Our Father occur - that is, 'Give us this day our daily Bread.' I said: 'Our Father, in the name of all, I ask You for three kinds of Bread every day: the Bread of Your Will, or rather, more than Bread, because if Bread is necessary two or three times a day, this one is necessary at each moment and in all circumstances. Even more, it must be not only Bread, but like Balsamic Air that brings Life - the Circulation of the Divine Life in the creature. Father, if this Bread of Your Will is not given, I will never be able to receive all the Fruits of My Sacramental Life, which is the Second Bread we ask of You every day. Oh! how My Sacramental Life feels discomfited, because the Bread of Your Will does not Nourish them; on the contrary, it finds the corrupted bread of the human will. Oh! how disgusting it is to Me! How I shun it! And even though I go to them, I cannot give them the Fruits, the Goods, the Effects, the Sanctity, because I do not find Our Bread in them. And if I give something, it is in small proportion, according to their dispositions, but not all the Goods which I contain; and My Sacramental Life is patiently waiting for man to take the Bread of the Supreme Will, in order to be able to give all the Good of My Sacramental Life. See then, how the Sacrament of the Eucharist - and not only that one, but all the Sacraments, left to My Church and Instituted by Me - will give all the Fruits which they contain and Complete Fulfillment, when Our Bread, the Will of God, is done on earth as it is in Heaven.

Then I asked for the third bread - the material one. How could I say: 'Give us this day our bread'? I could do so in view of the fact that, as man would do Our Will, what was Ours would be his, and so the Father would no longer have to give the Bread of His Will, the Bread of My Sacramental Life and the daily bread of natural life, to illegitimate, usurping, evil children, but to Legitimate and Good children, who would share in the Goods of their Father. This is why I said: 'Give us our Bread.' Then will they eat the Blessed Bread; everything will smile around them, and Heaven and earth will carry the Mark of the Harmony of their Creator.

After this I added: 'Forgive us our debts, as we forgive our debtors.' So, Charity also will be perfect. Once man has eaten the Bread of My Will as My Humanity ate it, then will forgiveness have the Mark of Heroism, as I had it on the Cross. Then will the Virtues be Absorbed into My Will and receive the Mark of True Heroism and of Divine Virtues; they will be like many little rivulets, which will gush forth from the Bosom of the great Sea of My Will.

And if I added, 'And lead us not into temptation' - how could God ever lead man to temptation? - it was because man is always man, free in himself, since I never take away from him the rights I gave him in Creating him; and he, frightened and fearful of himself, tacitly cries out, and prays without expressing it with words: 'Give us the Bread of Your Will, that we may reject all temptations; and by Virtue of this Bread, deliver us from every evil. Amen.'

See, then, how all the Goods of man find again their connection, the tight Bond of the 'Let Us make man in Our Image and Likeness', the validity of each of his acts, the restitution of the lost Goods, as well as the signature and the assurance that his lost Happiness, both

*terrestrial and Celestial, is given back to him. Therefore, it is so necessary that My Will be done on earth as it is in Heaven, that I had no other interest, **nor did I teach any other prayer but the 'Our Father'**. And the Church, Faithful Executor and Depository of My Teachings, has it always on Her lips, and in every circumstance; and everyone - learned and ignorant, little and great, priests and lay people, kings and subjects - **all pray that My Will be done on earth as it is in Heaven.***

Do you not want, then, that My Will descend upon earth? But just as Redemption had Its beginning in a Virgin - as I was not conceived in all men in order to Redeem them, even though whoever wants it, can enter the Good of Redemption and each one can receive Me in the Sacrament for himself alone - in the same Way, now My Will must have Its Beginning, Possession, Growth and Development in one virgin creature. And then, whoever disposes himself and wants it, will enter the Goods which the Living in My Will contains. Had I not been Conceived in My Beloved Mama, Redemption would never have taken place. In the same Way, if I do not Operate the Prodigy of making one soul Live in My Supreme Will, the 'Fiat Voluntas Tua on earth as it is in Heaven', will not take place in the human generations."

FIAT!!!