

"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:

1.-**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.

2.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 discomforted, 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.**

3. **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.***