

Holy Holy Holy

Our Father

Dear Word and Father of Mankind.

I shall ask you to pray together the Lord's Prayer.
 Before asking you, however, I wish to raise two questions.
 First: Since God knows what you need before you ask for it,
 why then should we pray?
 Second: Since we don't know God's name, how can we hallow
 it?

We can't teach God, but we may make him inclined. Not the sophistry of our prayers is going to convince our creator, but our applications.

Third: As a result of our answer to these two questions, we may pray the last prayer: and deliver us from The evil one, with some more profound Deliverance.

Two questions then and one reinterpretation.

As to one: I always get the question: what about organized religion? Where there is organization, there is no religion. Religion is the opposite of an organization. An organization is wilful, this worship is instituted by our Lord. He has instituted this prayer. Those who pray it, are the family of God our Father of which he is the firstborn brother.

God knows what you need before you ask for it.

Why then should we pray?

Not to teach him, but to make him inclined. οὐχ ἵνα

διδάξῃς, ἀλλ' ἵνα ἑπικαμύσῃ

To bring your mind into harmony with what God knows of you and sees in you. Your mind, too, has to be brought into harmony with ~~that~~ what God and the creature in you already agree upon. The conscious mind is so far away from one's own self, certainly further away than God.

In the King's court there is silence. One's own turmoil is stilled. By your prayer you perform the dance of the heavenly choirs of the archangels, you become a partner, the song of the seraphim you sing.

What an order is displayed in the hosts surrounding the glory. Tear your heart, instead of tearing your clothes. From the

depth of your heart draw up thy voice. Experience your own prayer as a mystery that is greater than your brain's children. Shudder when you break open your ~~heart~~ heart as you should shudder if you could listen to the songs and holy hymns by which the angels sing to the God of the universe. Into their mysteries you dare whenever you pray. For, you don't pray to a powerful man, you pray to the God who is everywhere present, who hears you before you utter a word, who knows the secret nooks of your mind.

He is invisible but he sees the hidden and the invisible. And he repays manifestly that what he ~~perceives~~ perceives hidden. God becomes your debtor through that which you do invisibly, to him the invisible. We are most in his image when we are most invisible. Once we have joined him in his invisibility, he shines forth and brings to visible light our own faith.

Our first sacrifice, then, is our own ostensibility. Through our willingness to become invisible, do we show our ^{own} faith in the God who governs the ~~invisible~~ invisible heavens as well as the visible earth.

Second question: Our father: we deny nobody the right, to pray this same prayer. Our father then does not mean: God is one of ours. God is a Christian, or an American or a Jew. Not he is ours. We are his since at any ~~hour~~ hour any of his children may invoke him, even our own worst enemies. Our father, then, reveals the place of the man who prays once more as me being one of God's children..

In this sense, this public worship of us here, still is like the private worship of the soul in her hiddenness. This congregation is just one tiny son of adam trying to place himself in the midst of all the hosts surrounding the holy one. Our father, is an attempt to speak so that all the other hosts may speak too, without dissonance. When we forgive our debtors in our prayer, we do this from sheer necessity as otherwise our voice could possibly be a discordant voice when our debtors also lift their voices ~~up~~ up to Him.

You might read all the other prayers as enabling acts. An enabling statute empowers a person or a group to do what they otherwise are forbidden to do under the law. Well, if we do

not receive our daily bread, if we do not prefer Gods will to our will, & if we do not lower the importance of our claims against the world, we ~~we~~ remain disenabled to say 'our father', to call upon God as our father. For his name then is not sanctified ~~itself~~. The name is not sanctified if it is not protected against partisanship. An american God, a scientist's God, a General Electric God is desecrated.

Any debtor, whoa remains unforgiven, would by my insolence be denied membership in ~~Gods~~ Gods universal kingdom as far as I was ~~can~~ewened.

Our father who art in heaven: by this Jesus did not confine his father somewhere in the sky: he carries you and me away from our ~~little~~ ^{our} Kittle, accidental spirit of time. Say 'time', where the gospel says 'earth', or say 'the United States', ~~where~~ our father who art not of my time nor of the United States nor of the United Nations. Only to such a freed God may we pray. Most people treat God simply as one of the many dominiums or as one of the principalities beneath the heavens. And in that case, we would not have to forgive the Communists or the ~~Sinns~~ Chinese.

A malo, from the evil one.

As long as you think of good and evil, you are unable to join God. For we mortals given the device of dead things, will always alternate. If you give ten men a free choice, they will not be unanimous. But he who invokes the father of his enemies rises high enough to see the evil one as Gods servant. Lucifer too, serves God. The devils all know that there is a God and tremble. Hence the 'deliver us from ~~the~~ evil ~~one~~' is weak, impersonal, description. But 'deliver us from the evil one', is an experience made while we pray. He who invokes his Maker, can gain the strength to call him his Redeemer from the evil one! Again, the 'our Father' places us, my enemy, myself, and the Devil all lower than God, and everyone of us in their righteous mind, clothe us in our righteous mind.