

**“You have made us for yourself, O Lord,
and our heart is restless until it rests in you.”**

*“Late have I loved you, Beauty so ancient and so new,
Late have I loved you!*

*Lo, you were within, but I was outside,
seeking there for you.*

*And in my unlovely state I plunged
into the lovely, created things which you made.*

You were with me, but I was not with you!

*Those lovely things kept me far from you.
Although if they did not have their existence in you,
they would have no existence at all.*

*You called, shouted,
and broke through my deafness.*

*You flared, blazed,
and banished my blindness.*

*You lavished your fragrance,
I gasped, and now pant for you.*

*I tasted you,
and I hunger and thirst for you.*

*You touched me,
and I burn for your peace.”*

In the last words of his prayer, St. Augustine expresses that he experiences the Lord in and through his five senses: hearing, sight, smell, taste, and touch. His prayer is not merely centered in his thoughts (thinking about God) because Jesus, who is Son of God *“became flesh and dwells among us.”*

Our senses, thoughts, emotions, body, femininity, masculinity, memory, imagination, heart, and spirit—all are to be integrated as we pray personally and candidly to God, fully as humans. Our prayer must be truly incarnate, enfleshed, because Jesus, the Son of God, is the incarnate, enfleshed Son of Man born as an infant Son of Mary. Jesus is our Lord and God and also our Brother. Jesus took on all that is human except sin, in order to free us of sin and death. He is the fulfillment of all our desires.

Oh, come, Oh come, Jesus, Emmanuel, “God with us.”