



LIVING THE GOSPEL

**17th Sunday of Ordinary Time.
July 27th 2025**

Theme: "If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Gathering Prayer

All: O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Exploring the Word

Gospel Reading: Luke 11: 1-13

¹ Now once he was in a certain place praying, and when he had finished one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples'.

² He said to them, 'Say this when you pray: "Father, may your name be held holy, your kingdom come; ³ give us each day our daily bread, and forgive us our sins, ⁴ for we ourselves forgive each one who is in debt to us. And do not put us to the test."

⁵ He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, ⁶ because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; ⁷ and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it you".

⁸ I tell you, if the man does not get up and give it him for friendship's sake, persistence will be enough to make him get up and give his friend all he wants.

⁹ 'So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. ¹⁰ For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him.

¹¹ What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? ¹² Or hand him a scorpion if he asked for an egg?

¹³ If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

Gospel Focus

In this gospel passage, Jesus teaches his disciples the Lord's Prayer, by which we join him in prayer often. By sharing this prayer with us, he empowers us to call God our Father and shares with us his own son ship. We, as brothers and sisters of Jesus, can

join in calling God by this intimate familial title. Jesus also adds a lengthy meditation on what it means to be a father; it means providing for needs in kindness and love. He acknowledges that we humans are imperfect-there are many less-than-loving fathers among us. But we still know something about how fathers ought to be, and God our Father exceeds all this in his generosity.

Gospel Reflection

Sometimes we feel like we have to bargain with God in order to receive his favors. In the gospel today, Jesus tells a parable, followed by several sayings, to convey how extraordinarily loving and gracious God is and how greatly God wants to shower us with what is good. We do not have to try to convince God to be generous toward us-that is the very thing God wants to do!

Jesus tells a parable about a person who has a special need late at night, after a guest arrives unexpectedly. He goes to his neighbour to ask for bread to serve to the guest. Even though the neighbour and his family are sound asleep, surely he will respond. In the very unlikely case that the neighbor's care for his friend falters, his sensitivity to the shame that failure to respond would bring on his household would propel him to open the door and supply the bread. The motive ascribed to the friend making the request in verse 8, *anaidiaie*, is often rendered "persistence." But the Greek word is more accurately translated "shamelessness."

The sense is that the sleeping friend responds to the request for bread to avoid having shame come upon his household and the village, who all share responsibility for hospitality to the guest. The opening line of the parable asks a rhetorical question that sets up the expected response: It is completely unthinkable that a friend would act shamefully by denying a friend in need. A friend would most certainly give what is asked and more. The point of the parable is that God's response to us when we are needy is like that of the generously giving friend. The translation "persistence" originates from the Latin versions from the fifth century onward that inaccurately rendered *anaidiaie* as *importunitatem*.

The saying that follow the parable reinforce its meaning, elaborating that God stands ready and eager to open the door to whoever knocks and to give whatever we ask, just as parents desire to give good gifts to their children. The gospel challenges the idea that God sends suffering to test or challenge or strengthen us and insists that God desires only good for us. We do not have to badger God or bargain with God to give us good things.

A careful reading of today's first Scripture passage, from Genesis, reinforces this point. Abraham begins to bargain with God, taking it for granted that God has made a judgment to sweep away all those who are presumed to be guilty. Over and over God's response is. "I will not destroy."

In the opening lines of the gospel, Jesus teaches his disciples to pray, showing them how to begin by centering on God's holiness, God's realm, and God's bountiful gifts of daily food and forgiveness. By accepting these unearned and abundant gifts, disciples are transformed into people who are increasingly giving and forgiving, like God. The persistence needed is not to keep imploring God so as to change God's mind, but to keep on faithfully praying so as to be changed into an icon of the divine generosity.

Old/New Testament and CCC links

First Reading – Gen 18:20-32

In those days, ²⁰ the Lord said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, ²¹ that I must go down and see whether or not their actions fully

correspond to the cry against them that comes to me. I mean to find out.”²² While Abraham’s visitors walked on farther toward Sodom, the Lord remained standing before Abraham.²³ Then Abraham drew nearer and said: “Will you sweep away the innocent with the guilty?”²⁴ Suppose there were fifty innocent people in the city; would you wipe out the place, rather than spare it for the sake of the fifty innocent people within it?²⁵ Far be it from you to do such a thing, to make the innocent die with the guilty so that the innocent and the guilty would be treated alike! Should not the judge of all the world act with justice?”²⁶ The Lord replied, “If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake.”²⁷ Abraham spoke up again: “See how I am presuming to speak to my Lord, though I am but dust and ashes!”²⁸ What if there are five less than fifty innocent people? Will you destroy the whole city because of those five?” He answered, “I will not destroy it, if I find forty-five there.”²⁹ But Abraham persisted, saying, “What if only forty are found there?” He replied, “I will forbear doing it for the sake of the forty.”³⁰ Then Abraham said, “Let not my Lord grow impatient if I go on. What if only thirty are found there?” He replied, “I will forbear doing it if I can find but thirty there.”³¹ Still Abraham went on, “Since I have thus dared to speak to my Lord, what if there are no more than twenty?” The Lord answered, “I will not destroy it, for the sake of the twenty.”³² But he still persisted: “Please, let not my Lord grow angry if I speak up this last time. What if there are at least ten there?” He replied, “For the sake of those ten, I will not destroy it.”

Responsorial Reading - Ps 138:1-2, 2-3, 6-7, 7-8

R: Lord, on the day I called for help, you answered me. (R)

I will give thanks to you, O Lord, with all my heart, for you have heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name. **(R)**

Because of your kindness and your truth; for you have made great above all things your name and your promise. When I called you answered me; you built up strength within me. **(R)**

The Lord is exalted, yet the lowly he sees, and the proud he knows from afar. Though I walk amid distress, you preserve me; against the anger of my enemies you raise your hand. **(R)**

Your right hand saves me. The Lord will complete what he has done for me; your kindness, O Lord, endures forever; forsake not the work of your hands. **(R)**

Second Reading – Col 2:12-14

Brothers and sisters:¹² You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when¹³ you were dead in transgressions and the uncircumcision of your flesh, he brought you to life along with him,¹⁴ having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross.

Sharing and Discussion

1. 'Lord, teach us to pray, just as John taught his disciples'. "Why do you think the disciples wanted Jesus to teach them how to pray? What does this tell us about their understanding of prayer?" What is your understanding?

2. Why do you think Jesus emphasizes persistence in prayer through the parable? How do you personally experience persistence in your own prayer life? Are there moments when it feels hard to keep praying?"

3. How has your way of praying grown or changed over time? How do you pray at this time in your faith journey? Alone or with others? Spontaneously or by reciting the prayers of the church?

Closing Prayer

Leader: God our Father, you gave us your Son so that we might come to know you more. We bring you our prayer and petition this day, confident that you will hear us. We ask this through Christ, our Lord.

All: Amen.

Leader: May the Lord bless us, protect us from all evil and bring us to everlasting life.

All: Amen.