



# LIVING THE GOSPEL



**19<sup>th</sup> Sunday of Ordinary Time.  
August 10<sup>th</sup> 2025**

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**Theme: "You also must be ready; for the Son of man is coming at an unexpected hour."**

## **Gathering Prayer**

**All:** Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised. 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 12:32-48**

<sup>32</sup> "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> "Let your loins be girded and your lamps burning, <sup>36</sup> and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. <sup>37</sup> Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. <sup>38</sup> If he comes in the second watch, or in the third, and finds them so, blessed are those servants! <sup>39</sup> But know this, that if the householder had known at what hour the thief was coming, he would not have left his house to be broken into. <sup>40</sup> You also must be ready; for the Son of man is coming at an unexpected hour."

<sup>41</sup> Peter said, "Lord, are you telling this parable for us or for all?" <sup>42</sup> And the Lord said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? <sup>43</sup> Blessed is that servant whom his master when he comes will find so doing. <sup>44</sup> Truly, I say to you, he will set him over all his possessions. <sup>45</sup> But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, <sup>46</sup> the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. <sup>47</sup> And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. <sup>48</sup> But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.

## **Gospel Focus**

There will come a time for each of us to pass on from this life. In all likelihood it's not a topic we discuss much. Most of us live our lives in anticipation of future events, making plans, and carrying on our way. Especially now in the modern world when the science of medicine and the pace of technology has improved day-to-day life a great deal, it seems there is nothing we cannot solve. And yet, tragedy still strikes. Death and loss come. There is the pain of losing someone we love. And at that point we might imagine all we wish we had said or expressed.

The gospel passage today reminds us that we all will ultimately face our own end. But the paschal mystery tells us that after death there is new life. It is not the same, but it will be transformed. Even so, our current life can end in a moment, coming "like a thief in the night." We are advised to be on guard, to watch, to act in a way that we will be ready for that day. Where is our treasure? There too is our heart.

## **Gospel Reflection**

As we continue our Ordinary Time journey with Jesus to Jerusalem we hear more parables and teachings, laden with ancient imagery. As we are familiar with the expression, "Gird your loins," many in the pew may not know exactly what that means. Though it has the sense "brace yourself," it literally means something like "tighten your pants." That image, coupled with "light your lamps" and "be like servants who await their master's return," and even "recline at table" tells us we are in the ancient world, in a culture quite removed from our own. But despite these images and the imaginary cultural bridge we must cross, we can certainly gain a sense of what is meant by these teachings. Some simply prefer to focus on the line "be prepared, for at an hour you do not expect, / the Son of Man will come," shedding all ancient and other imagery.

When we reduce the teaching to this essential element, it becomes easier to grasp the message, which is not solely about the end times. Instead, the exhortation to be prepared applies to each of us as we do not know the time, place, or date of our personal end. In other words, we don't know when we will die.

It might be more exciting to ponder the end of the world, but it is far more likely that we will not be around for that event. We can be assured that will be around for the end of *our own* world. And for that we should be prepared spiritually.

This might not be such a happy or pleasant message on an August weekend in the midst of Ordinary Time. But perhaps this is a good time to hear it. When summer plans are winding down and attention is turning to the start of the school year, we ask ourselves if we are ready for the coming of the Son of Man. Or, are we deluding ourselves in thinking that day will never come? When it does, it comes like a thief in the night. Brace yourself!

## **Old/New Testament and CCC links**

### **First Reading – Wisdom 18:6-9**

<sup>6</sup> That night was made known beforehand to our fathers, so that they might rejoice in sure knowledge of the oaths in which they trusted. <sup>7</sup> The deliverance of the righteous and the destruction of their enemies were expected by thy people. <sup>8</sup> For by the same means by which thou didst punish our enemies thou didst call us to thyself and glorify us. <sup>9</sup> For in secret the holy children of good men offered sacrifices, and with one accord agreed to the divine law, that the saints would share alike the same things, both blessings and dangers; and already they were singing the praises of the fathers.

## **Responsorial Reading - Ps 33:1, 12, 18-19, 20-22**

***R: Blessed the people the Lord has chosen to be his own. (R)***

Exult, you just, in the Lord; praise from the upright is fitting. Blessed the nation whose God is the Lord, the people he has chosen for his own inheritance. **(R)**

See, the eyes of the Lord are upon those who fear him, upon those who hope for his kindness, to deliver them from death and preserve them in spite of famine. **(R)**

Our soul waits for the Lord, who is our help and our shield. May your kindness, O Lord, be upon us who have put our hope in you. **(R)**

## **Second Reading – Hebrews 11:1-2, 8-19**

<sup>1</sup> Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup> For by it the men of old received divine approval. ...

<sup>8</sup> By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. <sup>9</sup> By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. <sup>10</sup> For he looked forward to the city which has foundations, whose builder and maker is God. <sup>11</sup> By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. <sup>12</sup> Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

<sup>13</sup> These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. <sup>14</sup> For people who speak thus make it clear that they are seeking a homeland. <sup>15</sup> If they had been thinking of that land from which they had gone out, they would have had opportunity to return. <sup>16</sup> But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, <sup>18</sup> of whom it was said, "Through Isaac shall your descendants be named." <sup>19</sup> He considered that God was able to raise men even from the dead; hence he did receive him back and this was a symbol.

## **Catechism of The Catholic Church**

**543.** *Everyone* is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations.(Cf. Mt 8:11 10:5-7; 28:19) To enter it, one must first accept Jesus' word:

The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest.(LC 5; cf. Mk 4:14, 26-29; Lk 12:32)

**764.** "This Kingdom shines out before men in the word, in the works and in the presence of Christ."(LG 5) To welcome Jesus' word is to welcome "the Kingdom itself."(LG 5) The seed and beginning of the Kingdom are the "little flock" of those whom Jesus came to gather around him, the flock whose shepherd he is.(Lk 12:32; cf. Mt 10:16; 26:31; Jn 10:1-21) They form Jesus' true family.(Cf. Mt 12:49) To those whom he thus gathered around him, he taught a new "way of acting" and a prayer of their own.(Cf. Mt 5-6)

**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.(Cf. Mt 4:1-11; 26:36-44) 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."(Jn 17:11; Cf. Mk 13:9, 23, 33-37; 14:38; Lk 12:35-40) The Holy Spirit constantly seeks to awaken us to keep watch.(Cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Pet 5:8) 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."(Rev 16:15)

### **Sharing and Discussion**

1. In the 2<sup>nd</sup> reading, Abraham goes forth from his homeland and family to a new land God will reveal to him. Has there been a time in your life when you left all that you knew to embark on a different path? What sustained you through that experience?
2. St. Paul lifts up for us Abraham, our father in faith, as a role model for our own trust in God. Who are the spiritual ancestors who have built up your faith?
3. We do not know the hour or the day when the Son of Man will come or when we will go to meet the Son of Man. How are you exercising vigilance in preparation for this moment?

### **Closing Prayer**

**All:** God of salvation, we joyfully await the fulfillment of your kingdom. Hear our prayers that we might never tire of the work you have given us to do. We ask this through Christ, our Lord. Amen.

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

**All:** Amen.