

# OITC Sunday Lectio

## 17<sup>th</sup> Sunday of the Year

### 27.7.25

Taize: Bless the Lord

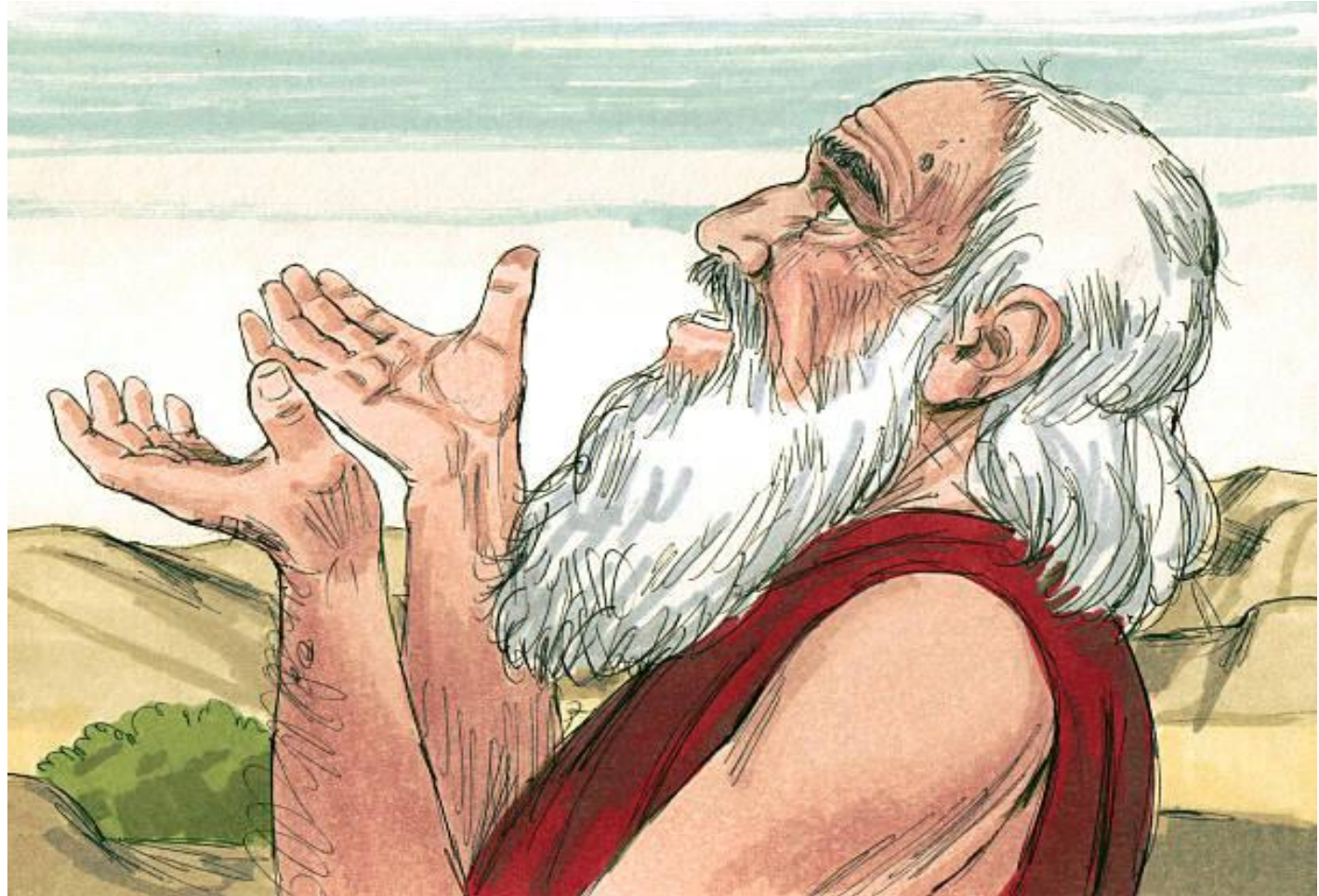


## ***Introduction:***

*Today's Old Testament and Gospel readings invite us to explore our relationship with the Creator God. We need to maintain a sense of this companionship in everyday life, if we are to find a secure foothold when life becomes challenging. The readings offer us examples of prayer across 'salvation history' - that is, how our Creator God, across the generations of humanity, offers the healing balm of Its **faithful love** (hesed), **which is eternal and limitless.** (Sean Goan)*

## Introduction:

*In this reading, Abraham is able to dialogue openly with the Creator God, who (without obligation) graciously responds. It's as if Abraham were God's equal and as if God needed persuading! In our prayer, of course, we are not likely literally to hear the voice of God. Nevertheless, we may sense Its comforting presence and the reassurance that It is 'in there' with us.*



## Reading 1 [Genesis 18:20-32](#)

In those days, the LORD said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, 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."

While Abraham's visitors walked on farther toward Sodom, the LORD remained standing before Abraham.

Then Abraham drew nearer and said: "Will you sweep away the innocent with the guilty?"

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?

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?"

The LORD replied,

"If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake."

Abraham spoke up again: "See how I am presuming to speak to my Lord, though I am but dust and ashes!

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. "But Abraham persisted, saying "What if only forty are found there?"

He replied, "I will forbear doing it for the sake of the forty."

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."

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."

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." **The word of the Lord**

**Responsorial Psalm [Psalm 138:1-2, 2-3, 6-7, 7-8](#)**

**R.(3a) Lord, on the day I called for help, you answered me.**

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. Lord, on the day I called for help, you answered me.**

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. Lord, on the day I called for help, you answered me.**

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. Lord, on the day I called for help, you answered me.**

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. Lord, on the day I called for help, you answered me.**

**Psalm 137(138) - Introduction:**

*Oh, the joy of feeling heard!*



**Alleluia** [Romans 8:15bc](#)

**R. Alleluia, alleluia.**

You have received a Spirit of adoption,  
through which we cry, Abba, Father.

**R. Alleluia, alleluia.**

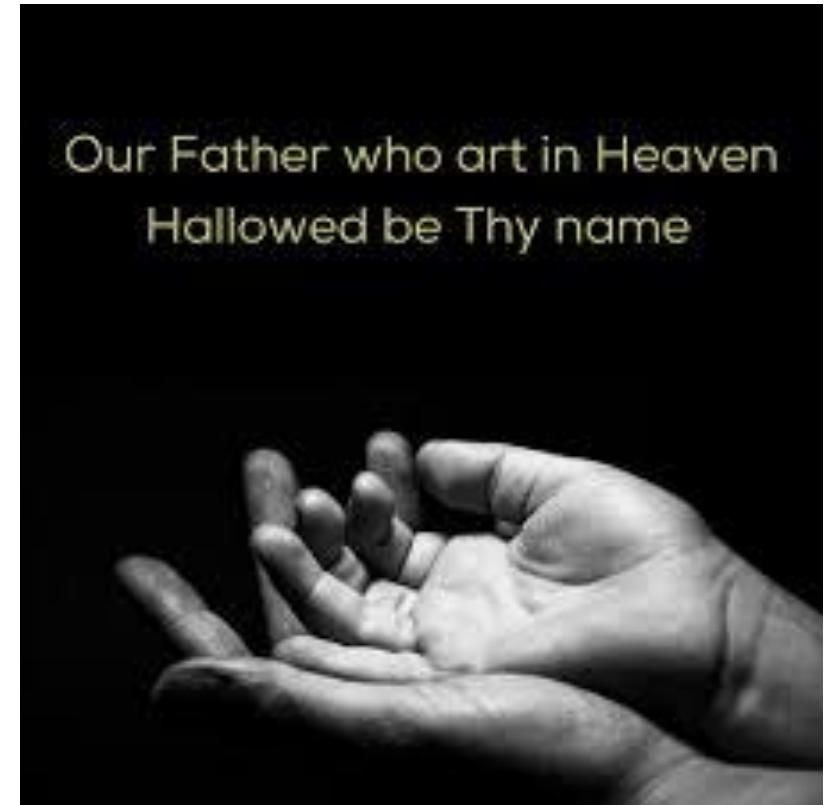
## Introduction

*As we're familiar (perhaps overly) with this Gospel story, rather than reading the text, I've taken some insightful understandings from two sources: Tarsus Scripture School and online websites. I've also blended both Gospels (Luke and Matthew) as well as the text in Sunday Liturgy.*

*Kieran O'Mahoney points out that Jesus is offering a model (outline) for prayer - it's for us to use the model to guide our own words. Given the source of this model, I must try to speak the sacred words of the Our Father (Lord's Prayer), not as a routine babble, but as **a declaration of both my identity, and the identity of the One on whom I base my life.***

*Sean Goan reminds us that in the Old Testament, God acts (eg the Exodus) so that we may **know who we are.***

*In Luke's Gospel, 'ask, seek, knock' reads like a Santa Claus list. But a closer examination of the text implies that a much deeper relationship is at play. Let's slow down and reflect on the text*



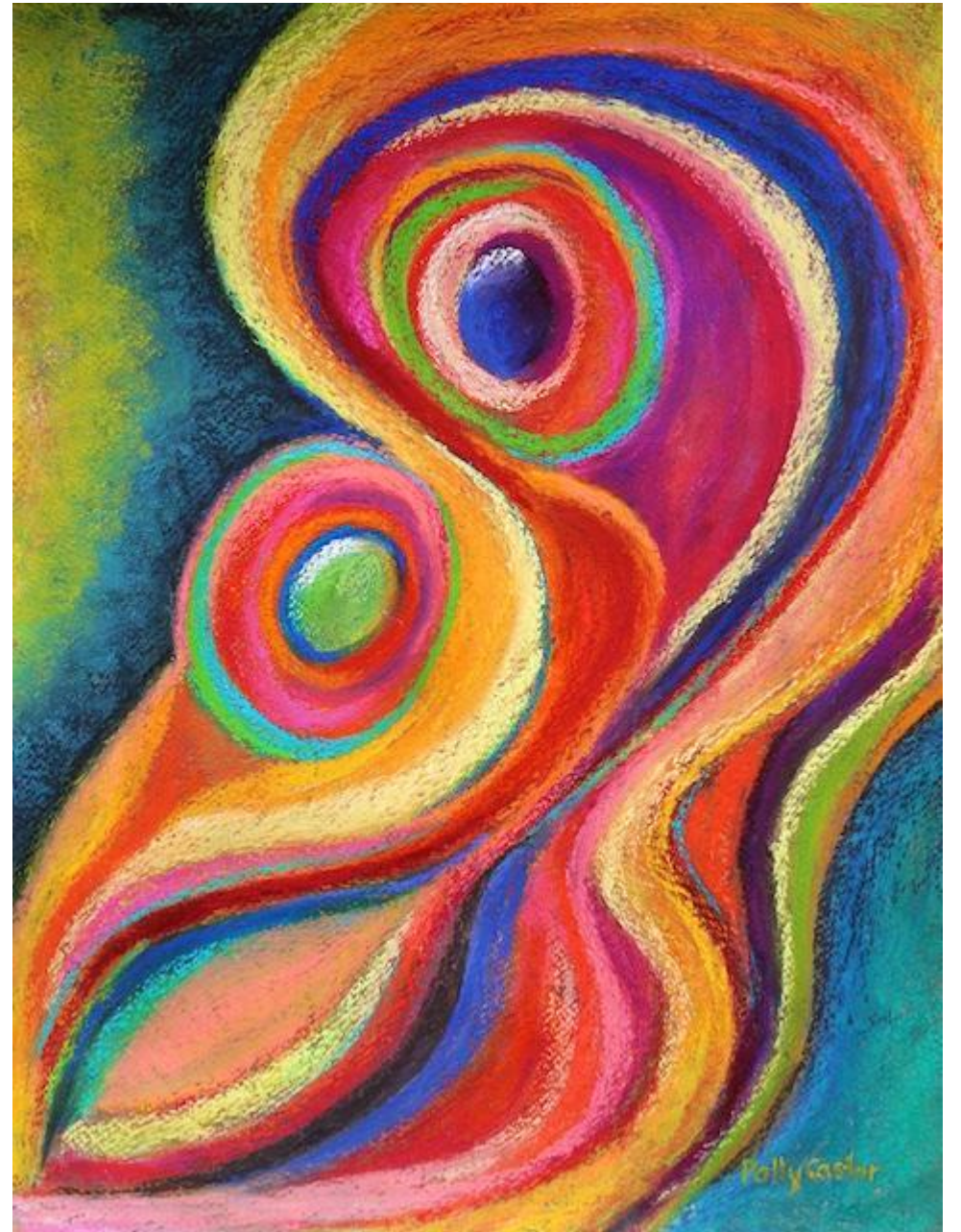
## **Our Father/Mother, who art in heaven . . .**

*Sean Goan draws our attention to the use of the possessive pronoun 'Our', which reminds us that we do not come to God on our own - after all, God is the **shared** source of our being.*

*By addressing the Creator God in this child-like way, I'm declaring that my life is not a solitary journey/ordeal: I live within the warm embrace of a Divine parent, who does not abandon me in my struggles - EVER!*

*cont.....*

*And, like any good parent, God shares the pain  
of a child:  
'You have collected my tears in your bottle.'  
(Psalm 58:8)  
This assures me that I can 'snuggle into' God's  
comforting arms.*



## Hallowed be your name . . .

*This statement guides my focus to my Creator God; in this way I'm trained to rise above the chaos and value systems of the world. However, the 'official' name of God is not shared here - in this context, we're simply in God's family and God represents our loving parents: Father and Mother; Daddy and Mummy.*



**Your kingdom come . . .**



*God's kingdom is not about power, but about healing (salvation). This is Good News!*

*Here I make my commitment to be an instrument of peace, justice and compassion. In a world of conflict, fear, and competition, I consecrate myself to God's reign of mercy; I set aside lesser loyalties, and my ambitions are purified. To paraphrase Paul: instead of being conformed, I endeavour to be **transformed**. (Romans 12:2)*

*Sean Goan - In this way, I give witness to the emerging Kingdom of God's transforming righteousness (zedakah).*

## Your will be done on earth . . .

*Having pledged myself to support the coming of God's kingdom, **my will becomes more in line with God's will.** Despite teachings we may have heard in earlier times, Sean Goan assures us that **suffering is not God's will!***

*In Matthew's Gospel, we're told 'For where your treasure is, there your heart will be also' (Matt 6:21). And later Jesus tells us 'But strive first for the kingdom of God and God's righteousness, and all these things will be given to you as well.' In the process of prayer, I trust that I'll become more aligned with God's wishes.*



## **Give us this day our daily bread . .**

*This plea acknowledges the precariousness of life - no matter how successful and comfortable I am currently, I rely on much that I cannot control:*

- ❖ *the presence of others in my life (whether or not I acknowledge my need of them)*
- ❖ *the ability of the planet to continue sustaining us all*
- ❖ *the requirement to share for our mutual wellbeing*
- ❖ *the plea is also on behalf of brothers and sisters who are in deep need or even despair*



**Forgive us our trespasses as we forgive . . .**

*When I experience God's forgiveness, I must try to forgive others.*

*Of course, in some of the Psalms, the writer ventilates intensely. In doing so, they place their anger and rage into God's safe keeping.*

*Being a patient parent, God becomes a container for our shadow side, reducing the likelihood that we implement our destructive fantasies. (Jesse Rogers)*

*The hope is that, given time, these feelings will diminish and forgiveness will emerge.*

*This is a liberation, as resentment enslaves the soul, whereas forgiveness restores freedom and peace.*



**FORGIVE US  
OUR TRESPASSES**

## **Do not bring us to the time of trial**

*Life can be very challenging - trials are part of it. However, The Our Father/Lord's Prayer reminds me that God is on my side. And, if I live within a believing community, there are likely to be people I can call on for wise advice, grounded on spiritual values.*

*At the moment, the world is in a period of **deep trial**, and Gaza is at the centre of it. Watching the news, we hold our heads in our hands, and cry not only for those suffering, but also for the apparent inability of other nations to take significant collective action - words are not enough. Our sense of hope is being undermined.*



*Sean Goan suggests that 'the time of trial' refers to anything that might cause us to give up on God. We are asking to be saved from any experience of evil that leaves us in despair or without hope. We are praying that we might not lose faith in the goodness of God or in the Kingdom project.*

*It would appear that now is a 'time of trial'. However, as the psalmist would say: even now, despite this desperate situation, we still trust in the transforming faithfulness of our creator God, who always offers HOPE.*

## Time of reflection before Lectio

### HOPE – Trusting God's Plan

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

– Jeremiah 29:11

Music: HOPE - Soaking worship |  
Prayer and Devotional | Barak - Tu Eres  
Rey



Lectio  
& sharing

Followed by  
prayers

## Creed

*I believe that Truth stands strong - whether or not I believe in it.*

*I believe I should search for Truth, and be open to it.*

*Once found, I should share it, in quiet confidence and, following the advice of St Francis, 'if necessary, I'll use words'.*

## **Prayer for the road ahead**

(Taken from the Northumbria Community: Celtic Daily Prayer)

*May the Peace of the Lord Christ go with you,  
Wherever He may send you.*

*May He guide you through the wilderness,  
Protect you through the storm.*

*May He bring you home rejoicing  
At the wonders He has shown you.*

*May He bring you home rejoicing  
Once again into our doors.*

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Music: Bless the Lord oh My Soul



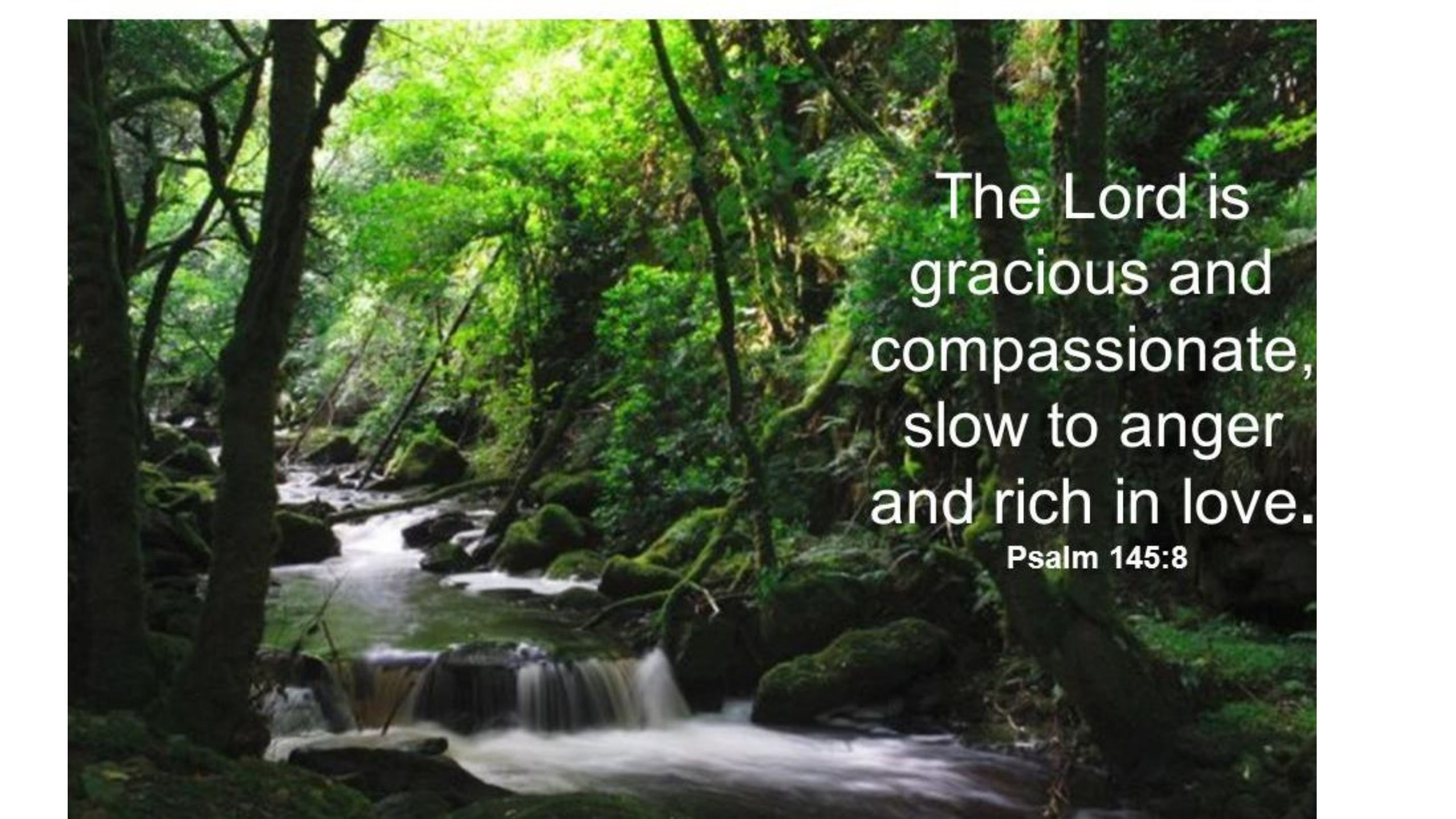










A photograph of a lush green forest with a stream flowing through it. The stream has a small waterfall in the foreground. The trees are tall and dense, with sunlight filtering through the leaves. The overall scene is peaceful and serene.

The Lord is  
gracious and  
compassionate,  
slow to anger  
and rich in love.

Psalm 145:8



