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First Reading: Genesis 18:20-32
Response: “*On the day I called, you answered me, O Lord*” (Ps.137:3)
Responsorial Psalm: Psalm 137:1-3,6-8
Second Reading: Colossians 2:12-14
Gospel: Luke 11:1-13

Jesus Christ, the Risen Lord and Son of God, in our midst, has given us the power to become the children of God. He teaches us the power of prayer and how to communicate with our Father in heaven.

God walks and talks with Abraham, like a father, reminiscent of Eden before the fall of humanity. God shares his mind, treating Abraham like a partner, revealing the “*great outcry there is against Sodom and Gomorrah*” (Gen. 18:1). Abraham is listening to God.

Here we see the power of human intercession as Abraham speaks his mind to God. “*I trust the Lord be not angry, but give me leave to speak*” (Gen.18:32). God is listening, even to the point of being prepared to minimise his judgement for Abraham’s sake. Such is the power of prayer. And such is the heart of a God that will forgive wherever it is possible.

Psalm 137 is a thanksgiving psalm. “*I thank you, Lord, with all my heart*” (Ps.137:1). Thanksgiving is the climax of love and trusting personal relationship with God who hears our prayer. “*On the day I called, you answered me, O Lord*” (Ps.137:3).

The psalms of the bible voice the trust that the whole of Israel places in God because of his **חֶסֶד וְאֱמוּנָה** *hesed we'emeth* (everlasting love and faithfulness). “*I thank you for your faithfulness and love*” (Ps.137:2), 'Odeh 'al-**hesed**kha we'al-**emet**kha.

Humanity, like Sodom, is caught up in a disgraceful life of sin, alienated from God. We become God’s children when we join Christ in his death and resurrection. “*You have been buried with Christ, when you were baptised; and you have been raised up with him*” (Col.2:12).

In baptism, we die to self and rise to new life in Christ. Jesus brings us back to the Father, into his arms where we belong. “*He has brought you to life with him, he has forgiven us all our sins*” (Col.2:13).

Baptism has made us children of God and Jesus teaches us how to pray, to speak to our Father in heaven. “*Father, may your name be held holy, your kingdom come*” (Lk.11:2). We call it the ‘Lord’s Prayer,’ the prayer that Jesus taught us himself.

We are encouraged to keep praying. We can call upon the Lord anytime, even more than the reluctant friend prevailed upon by persistence in the parable. “*Ask, and it will be given to you*” (Lk.11:9) and you will receive as from a loving father, who is our God.

Scripture: Read and reflect upon the Lord’s Prayer, the ‘Our Father’. (Lk.11:1-13).

Liturgy: The Lord’s Prayer was first used in the Baptismal rite and later brought into the Mass.

Doctrine: *What is prayer? What types are there? What are the types of prayer in the Our Father?*

Witness: Make time for prayer. Pray without ceasing.

FOR THE CHILDREN

Read the Gospel for today (Lk.11.1-13). Reflect and discuss what Jesus says about prayer.

What is the significance of the Lord's Prayer in the Mass?

Discuss the words in the Lord's Prayer. ***What does it teach us?*** (*Teaching*)

Teach the children to pray, not simply say, the Our Father. (*Witness*)

FOR TEENAGERS (*Shared Christian praxis*)

Name the Present Action: ***What levels of communication have you with the Father?***

Your Story and Vision: Share your experiences of prayer. ***If none, why not?***

Church's Story and Vision: ***What does the Church teach us about prayer?***

Yours and Church's Vision: The Lord's Prayer is a prayer for building the Kingdom of God.

RCIA

Prayer is conversation with God. You talk and God listens. God talks and you listen. Jesus does not promise his disciples that they will always get what they ask but God will do what he knows best.

LIFE EXPERIENCE

I know a man who seemed to love his wife more than himself. He had time to play with his children and show them places. He was gifted with his hands and was able to fix anything, from machines, radios and fridges to cars and generators. He was a man of faith who took his family to church and who with the St. Vincent de Paul Society visited the poor. He had many friends but his family always came first. His last days were in terrible pain and agony, dying of cancer. He finally passed away peacefully with members of his family and priest standing at his bedside. I was the priest and that man was my father.

LITTLE ANGELINA

Angelina was singing "Hey Jude," one of the 'Beatles' songs from the 1960's. It was her father's favourite song. The words of the song are innocent in themselves, however behind the singing, on the Beatles' recording, there is another subtle level of language that is lewd. 'Steve's Beatles Page' speaks of the 'anomalies' (i), voices behind the song, expressing something else that influences the mind. Apparently, there are a number of favourite such songs for youth that have sinister undertones when listening to the innocent words of the song. Hopefully, Angelina captures the major theme of the song and not subconsciously influenced by the undertones.

(i) **STEVE'S BEATLES PAGE - Songs - Hey Jude.** *Internet.* http://stevesbeatles.com/hey_jude.asp

IMPORTANT WORD: "***Prayer***"

"Name your gods," say the ancient Greeks. (i) Jesus has taught us to call God "Our Father." It is the most beautiful prayer from the lips of the Son of God. It is through him, "in Christ," St. Paul says, that we can pray as a child of God. It completes the walk of Abraham with God, who petitioned and trusted in the Lord. The "***Our Father***," is praise and petition to our loving Father and emphasizes forgiveness as an important part of relationship with God.

(i) **EURIPIDES. Medea/Hecabe/Electra.** *Transl. Vellacott P. Penguin Classics. Harmondsworth, U.K. 1972. p. 40.*

Watchword: “*Lord, teach us to pray*” (Lk. 11:1).

Hebrew: אדני למדנו להתפלל

Greek: Κυριε διδασσον ημας προσευχεσθαι.

Latin: Domine, doce nos orare.

Spanish: Señor, ensenanos a orar.

Portuguese: Senhor, ensina-nos a orar.

French: Seigneur, enseigne-nous a prier.

German: Herr, lehre uns beten.

Afrikaans: Here, leer ons bid.

Zulu: Nkosi, sifundise ukuthandaza.

Xhosa: Nkosi, sifundise ukuthandaza.

Sotho: Morena, re rute ho rapela.

Irish: A Thiarna duinne gui.

'Adoni lamednu lehithpallel.

Kurie didaksov hemas proseuchesthai