

1. Genesis 18, 20-32:

(a) Last Sunday we read Verses 1-10 of this chapter and saw that Abraham had three visitors, God and two other heavenly creatures. He did not recognize them until the leader of the group predicted the birth of Abraham's first child, Isaac.

Note that in this chapter the leader is called "Lord" (Yahweh), while the other two are called "angels" in Chapter 19.

(b) The two angels walked on towards Sodom and Gomorrah, while the third visitor, the "Lord", remained behind to speak with Abraham. These cities were very wicked and God intended to punish them for their misdeeds. In Chapter 19 it appears that the principal sin was homosexuality, while Jeremiah (23, 14) describes it as general immorality, Isaiah as a lack of social justice, and Ezekiel (16, 46-51) as disregard for the poor.

(c) This story is a touching manifestation of the nature of God. Though infinitely holy, He is so willing to forgive. Note also that because of Abraham's plea for mercy and even the possible existence of ten holy men in these cities, God was willing to spare them.

We are again reminded here, as we were by St. Paul last Sunday, that we must pray and do penance for our sinful fellowmen. Read the message of Fatima and note how this doctrine is so clearly stated. God, said Our Lady, will spare the world the scourge of Communism if enough people pray and do penance.

2. Luke 11, 1-3:

(a) The first and third readings are harmonized because both show the power of prayer.

(b) The Aramaic title "Abba" (father) given to His Father by Jesus was never used by the Jews with reference to God. It expresses intimacy and familiarity. That is the attitude Christ now tells us to adopt. Notice in Gal. 4, 6 and Rom. 8, 15 that St. Paul does so.

The Old Testament here and there called God the Father of Israel. (See, for example, Isaiah 63, 16). However, a PERSONAL relationship with God is also taken as possible and desirable.

(c) "Hallowed by Thy Name" -- This is a prayer that God will sanctify or glorify Himself. He did so in Christ's coming, in His death, resurrection, ascension and in sending the Holy Spirit at Pentecost. He will do so again when He manifests openly as the Lord of Creation.

Another meaning given to this petition is a request that God

will bring all men to a knowledge and love of Himself (Read John 12, 28).

(d) "Thy Kingdom Come" -- God's Kingdom will be fully established one day and then, as St. Paul says in I Cor. 15, 28, God will be all in all. Read I Cor. 15, 20-28. We must pray that God's Will may be loved and adhered to by all men without exception so that His Kingship may spread each day.

(e) "Thy Will be done" -- note that Luke omits this petition, but St. Matthew includes it (6, 10).

(f) "Our Daily Bread" -- This is a prayer for the necessities of life.

(g) "Lead us not into temptation but deliver us from evil" -- Do not allow us to succumb to temptation.

(h) Verses 5-13 deal with PERSEVERANCE IN PRAYER.

Since bread was baked fresh every morning there was no problem about lending some loaves. Three of the flat round loaves were regarded as a meal for one man.

The oriental house of the time consisted of a single room, and the bed was a mat laid on the floor at night and folded up during the day.

(i) "The Holy Spirit" is God's greatest gift to us, because through Him we become the sons of God, heirs to His Kingdom. Note that Matthew 7, 11 has "good gifts" in place of "the Holy Spirit".