

Good News!

July 20, 2025

Sixteenth Sunday in Ordinary Time (C)
Genesis 18:1-10a / Colossians 1:24-28 /
Luke 10:38-42

FR. JOSEPH JUKNIALIS

These days, when people come to confession, they seldom list their sins by name and number. Quite often, it seems, they simply talk about their lives, about the chaos in which they seem to be living, about the relationships that are less than what they would hope, about the values they've let slide sometimes into the muck, about how they've turned in upon themselves, and about how caring for others has faded from their lives. After they've told their stories, I will usually ask if they take any time in the day to be quiet and if they pray in whatever way they find helpful and with some regularity. Invariably, they will say that they've let such prayer time slip away; that they have not been praying the way they once did. In such cases, I often suggest that as penance, they take some time—even just a little time—in the next day or two to simply quiet themselves in the presence of God.

Life will always tend to be chaotic. These days, there is too much going on for life not to be. But, quiet and reflective prayer seems to bring a balance, a refocusing upon what is important and what is trivial. Without that, we can become overwhelmed and lose our way. It is what the Martha/Mary story is about. It's not that our own Martha-service is not worthwhile. It's crucially important in order to make life hum along in an orderly fashion. But without Mary's reflective part, our lives can become muddled drudgery. ●

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Dear Padre

July 20, 2025

**"Lead us not into temptation..."
God does not lead us into
temptation, so what is this
saying?"**

You are of the same mind as the pope! In 2019, Pope Francis approved changing the Lord's Prayer, that is, changing the phrase "lead us not into temptation" to "do not let us fall into temptation." Pope Francis said that the original appeared to suggest that God caused the temptation. However, most Scripture scholars agree that "lead us not into temptation" is the best translation from the Greek. It's a subjunctive verb. It's used in the second person, addressed directly to God. And it really does say "do not lead us into temptation."

What did the pope hope to accomplish? Those who are most familiar with the pope say that what he was trying to clarify was not anchored in the intricacies of translation but rather anchored in pastoral life. He wanted to focus the attention of God's people on their action, "falling into temptation," and not on a misunderstanding of what Jesus was teaching. It was a point of focus and clarification to help us in our spiritual journey and our understanding of our relationship with God. Understood in this sense, the new translation would accomplish this pastoral purpose. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

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