



“For this reason the Church has always venerated the Scriptures as she venerates the Lord’s Body. She never ceases to present to the faithful the Bread of Life, taken from the one table of God’s Word and Christ’s Body.” Dei Verbum, 21

## **Twenty-Ninth Sunday In Ordinary Time**

**Reading 1 - Isaiah 45: 1, 4-6**

**Responsorial Psalm 96: 1,3,4-5,7-8,9-10**

**Reading 2 - 1 Thessalonians 1: 1-5**

**Gospel - Matthew 22: 15-21**

### **Reading 1**

Thus says the LORD to his anointed,\* Cyrus,  
whose right hand I grasp,  
Subduing nations before him,  
stripping kings of their strength,  
Opening doors before him,  
leaving the gates unbarred:

4

For the sake of Jacob, my servant,  
of Israel my chosen one,  
I have called you by name,  
giving you a title, though you do not know me.<sup>b</sup>

5

I am the LORD, there is no other,  
there is no God besides me.

It is I who arm you, though you do not know me,

6

so that all may know, from the rising of the sun  
to its setting, that there is none besides me.\*

I am the LORD, there is no other.

Please see the two links below that offer archeological proof about Cyrus the Persian king and how he utilized the latest technology to spread the word about conquering the Babylonians and allowing the Jews to return from exile.

Can you think of other “unwitting” leaders in the Bible or now, that were utilized to do God’s work?

<https://catholicexchange.com/gods-unwitting-accomplice>

<http://cyruscylinder2013.com/2012/10/significance-of-the-cyrus-cylinder/>

## **Responsorial Psalm**

Sing to the Lord a new song;  
sing to the Lord, all you lands.

Tell his glory among the nations;  
among all peoples, his wondrous deed.

For great is the Lord and highly  
to be praised;  
awesome is he, beyond all gods.  
For all the gods of the nations are things  
of nought,  
but the Lord made the heavens.

Give to the Lord, you families of nations,  
give to the Lord glory and praise;  
give to the Lord the glory due his name!  
Bring gifts, and enter his courts.

Worship the Lord, in holy attire;  
tremble before him, all the earth;  
say among the nations: The Lord is king,  
he governs the peoples with equity.

## Reading 2

\* [a](#) Paul, Silvanus, and Timothy to the church of the  
Thessalonians in God the Father and the Lord Jesus  
Christ: grace to you and peace.

Thanksgiving for Their Faith.

2

We give thanks to God always for all of you,  
remembering you in our prayers, unceasingly[b](#)

3

calling to mind your work of faith and labor of love and endurance in hope\* of our Lord Jesus Christ, before our God and Father,

4

knowing, brothers loved by God, how you were chosen.<sup>c</sup>

5

For our gospel did not come to you in word alone, but also in power and in the holy Spirit and [with] much conviction. You know what sort of people we were [among] you for your sake.

Do you see Paul invoking the Trinity in this the earliest writing of the New Testament?

Do you hear the theological virtues being named in this reading?

**1812** The human virtues are rooted in the theological virtues, which adapt man's faculties for participation in the divine nature:<sup>76</sup> for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive, and object.

**1813** The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of

the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.<sup>77</sup>

## Gospel

d Then the Pharisees\* went off and plotted how they might entrap him in speech.

16

They sent their disciples to him, with the Herodians,\* saying, “Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone’s opinion, for you do not regard a person’s status.

17

\* Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?”

18

Knowing their malice, Jesus said, “Why are you testing me, you hypocrites?

19

\* Show me the coin that pays the census tax.” Then they handed him the Roman coin.

20

He said to them, “Whose image is this and whose inscription?”

21

e They replied, “Caesar’s.”\* At that he said to them, “Then repay to Caesar what belongs to Caesar and to God what belongs to God.”

Where else in the Bible do we hear about images?

Where specifically does this altercation occur?

What exactly is the snare the Pharisee’s have set to try and catch Jesus in?

