



“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

Twentieth Sunday in Ordinary Time

Reading 1 : Isaiah 56: 1, 6-7

Responsorial Psalm: Psalm 67: 2-3,5,6,8

Reading 2 : Romans 11: 13-15, 29-32

Gospel: Matthew: 15: 21-18

Reading 1 : Isaiah 56: 1, 6-7

Two weeks ago we talked about the second book of Isaiah as offering the people consolations as they return from exile. Today’s reading is from this section. Isaiah is also prophesizing about a time when foreigners will come to believe in the Jewish God. They will be brought into his “house of prayer”. In fact, it will be a house of prayer for all people.

This theme will also be prominent in our Gospel reading.

Thus says the LORD:

Observe what is right, do what is just,
for my salvation is about to come,
my justice, about to be revealed.

6

And foreigners who join themselves to the LORD,
to minister to him,

To love the name of the LORD,
to become his servants—

All who keep the sabbath without profaning it
and hold fast to my covenant,

Them I will bring to my holy mountain
and make them joyful in my house of prayer;
Their burnt offerings and their sacrifices
will be acceptable on my altar,
For my house shall be called
a house of prayer for all peoples.

Who would be the foreigners that Isaiah is referring to?

What is the house of prayer?

Responsorial Psalm 67

O God, let all the nations praise you!

May God have pity on us and bless us,
may he let his face shine upon us.
So may your way be known upon earth,
among all nations, your salvation.

May the nations be glad and exult

because you rule the peoples in equity:
the nations on the earth you guide.

May the peoples praise you O God,
may all the peoples praise you.
May God bless us,
and may all the ends of the earth fear Him.

Reading 2 : Romans 11: 13-15, 29-32

Now I am speaking to you Gentiles. Inasmuch then as I
am the apostle to the Gentiles, I glory in my ministry

14

in order to make my race jealous and thus save some of
them.

15

For if their rejection is the reconciliation of the world, what
will their acceptance be but life from the dead?

For the gifts and the call of God are irrevocable.^x

30

* Just as you once disobeyed God but have now received
mercy because of their disobedience,

31

so they have now disobeyed in order that, by virtue of the
mercy shown to you, they too may [now] receive mercy.

32

For God delivered all to disobedience, that he might have mercy upon all.

674 The glorious Messiah's coming is suspended at every moment of history until his recognition by "all Israel", for "a hardening has come upon part of Israel" in their "unbelief" toward Jesus. St. Peter says to the Jews of Jerusalem after Pentecost: "Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old." St. Paul echoes him: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?" The "full inclusion" of the Jews in the Messiah's salvation, in the wake of "the full number of the Gentiles", will enable the People of God to achieve "the measure of the stature of the fullness of Christ", in which "God may be all in all".

If Romans 9-11 is about the salvation of Israel, what is this passage saying about that?

Gospel : Matthew 15: 21-28

Then Jesus went from that place and withdrew to the region of Tyre and Sidon.

22

And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon."

23

But he did not say a word in answer to her. His disciples came and asked him, “Send her away, for she keeps calling out after us.”

24

* He said in reply, “I was sent only to the lost sheep of the house of Israel.”

25

j But the woman came and did him homage, saying, “Lord, help me.”

26

He said in reply, “It is not right to take the food of the children* and throw it to the dogs.”

27

She said, “Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.”

28

k Then Jesus said to her in reply, “O woman, great is your faith!* Let it be done for you as you wish.” And her daughter was healed from that hour.

What does Jesus mean that He was only sent to the lost sheep of Israel?

Does Jesus sound unnecessarily rude to this women?

What does the Canaanite women teach us about prayer?