

# SUNDAY GOSPEL BIBLE SHARING



**Wednesday August 16<sup>th</sup> for the 20<sup>th</sup> Sunday in Ordinary Time**

**OPENING PRAYER :** God of all creation, in your Word today you tell us that all people are invited to your house of worship. With you there are no outsiders. Open our hearts to a spirit of hospitality to all people of goodwill. Breathe your Holy Spirit upon us as we gather to share life and your Word. This we pray through Christ our Lord. Amen

## **READING OF THE ASSIGNED GOSPEL**

- In the words of Saint Benedict, “Listen with the ears of your heart.”
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today’s passage Afterwards, we have a few minutes of silent reflection.

A reading from the Holy Gospel according to Matthew

### **Gospel Reading          Matthew 15:21-28**

**21i** 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.”

**25j** 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.”

**28k** 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.

\* [15:21–28] See note on [Mt 8:5–13](#).

### Matthew 8:5-13

5c When he entered Capernaum,\* a centurion approached him and appealed to him, 6saying, “Lord, my servant is lying at home paralyzed, suffering dreadfully.” 7He said to him, “I will come and cure him.” 8The centurion said in reply,\* “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. 9For I too am a person subject to authority, with soldiers subject to me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come here,’ and he comes; and to my slave, ‘Do this,’ and he does it.” 10When Jesus heard this, he was amazed and said to those following him, “Amen, I say to you, in no one in Israel\* have I found such faith. 11d I say to you,\* many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, 12but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth.” 13And Jesus said to the centurion, “You may go; as you have believed, let it be done for you.” And at that very hour [his] servant was healed.

\* [8:5–13] This story comes from Q (see [Lk 7:1–10](#)) and is also reflected in [Jn 4:46–54](#). The similarity between the Q story and the Johannine is due to a common oral tradition, not to a common literary source. As in the later story of the daughter of the Canaanite woman ([Mt 15:21–28](#)) Jesus here breaks with his usual procedure of ministering only to Israelites and anticipates the mission to the Gentiles.

\* [8:5] A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see note on [Mt 14:1](#).

\* [8:8–9] Acquainted by his position with the force of a command, the centurion expresses faith in the power of Jesus’ mere word.

\* [8:10] In no one in Israel: there is good textual attestation (e.g., Codex Sinaiticus) for a reading identical with that of [Lk 7:9](#), “not even in Israel.” But that seems to be due to a harmonization of Matthew with Luke.

\* [8:11–12] Matthew inserts into the story a Q saying (see [Lk 13:28–29](#)) about the entrance of Gentiles into the kingdom and the exclusion of those Israelites who, though descended from the patriarchs and members of the chosen nation (the children of the kingdom), refused to believe in Jesus. There will be wailing and grinding of teeth: the first occurrence of a phrase used frequently in this gospel to describe final condemnation ([Mt 13:42](#), [50](#); [22:13](#); [24:51](#); [25:30](#)). It is found elsewhere in the New Testament only in [Lk 13:28](#).

## Thoughts and reflection on the Gospel Passage

### QUESTIONS FOR SHARING

#### FAITH-SHARING QUESTIONS

1. The Gospel is about God’s inclusiveness. How inclusive are we? Are there individuals and groups that you prefer not to mix with?

2. For hundreds of years, African Americans were not welcome in our Church. How inclusive is our Church at this time? Who or what groups may not feel welcome in our Church?

3. In the Gospel, the woman shows great perseverance and faith. She was not going to be denied. Can you remember a time when your perseverance and/or faith gained you something you would not have gotten without those qualities?

4. Name one thing today's Gospel says to us that we disciples of Jesus need to heed and act on

### **Commentary**

The biggest pastoral issue in the early Church has to do with the antagonistic treatment of Gentiles, especially those who embrace Jesus and his New Way. In Jesus' time, Gentiles are despised by Jews and seen as "good fuel for the fires of hell." Matthew has Jesus confine his mission "to the lost sheep of the house of Israel." But Jesus is also open to showing God's mercy to non-Jews. We can feel the tension in the story as the Gentile woman refuses to go away. The disciples want Jesus to get rid of this "blathering woman" who keep yelling at them as she searches for deliverance for her daughter from an evil spirit. The story even shows Jesus' reluctance to deal with her. What is going on here? Perhaps we need to accept the fact that Jesus, in this case, is acting like a normal first century Jew. However, the real point of this story is the woman and her wonderful tenacity and faith. She was simply not going to be put off. Her comeback plea is so humble and yet so firm that even the Son of God cannot say 'no' to her. Fr. Dennis McBride notes: "The Canaanite woman is the only person in the Gospel who has the wit to outwit Jesus. In the end, she gets what she was seeking." Many scholars believe that the woman's faith helped Jesus to see that his mission was not just to the 'lost sheep of the house of Israel' but to all peoples—Jews and Gentiles alike. The tenacity and persistence of the woman should be a source of inspiration to all people who are in any way oppressed and put down. The Canaanite woman lives in a male-dominated society. She is a foreigner who ventures alone into a Jewish milieu. She persists until she gets what she wants. Despite her background, she ends up as one of the most highly commended persons in the Gospel. Christ came for all. God really wants all at the table. The woman's wonderful faith in Jesus' saving power is the central point of this story.

**IS THERE A CAUSE FOR GRATITUDE THIS WEEK?**

**IS THERE A PRAYER REQUEST YOU HAVE?**

**CLOSING PRAYER - The Lord's Prayer**

Bible Sharing Room 5 and Zoom

Starting Aug 16 from 6:30 – 7:30 pm EST Weekly on Wednesday  
notes

Description: Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Topic: Blessed Sacrament's Zoom Meeting

Time: August 16, 2023 06:30 PM Eastern Time (US and Canada)

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: [https://us02web.zoom.us/meeting/tZlkd-qgrj8qG9Rt4LoXWaku9w9Mo6AzLDCs/ics?icsToken=98tyKuGupzspEtSRsBiHRpwAHYigb\\_zziClfjfpviEvJDBhkYwjjb\\_UbH7opMcL8](https://us02web.zoom.us/meeting/tZlkd-qgrj8qG9Rt4LoXWaku9w9Mo6AzLDCs/ics?icsToken=98tyKuGupzspEtSRsBiHRpwAHYigb_zziClfjfpviEvJDBhkYwjjb_UbH7opMcL8)

Join Zoom Meeting

<https://us02web.zoom.us/j/86903804010?pwd=MGJydS9qSW9LSzNGblZSM2xZcWpGZz09>

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Organizer: Blessed Sacrament Parish