

# Our Lady of Loretto & St Michael

## TWENTIETH SUNDAY IN ORDINARY TIME (YR A)

### The Gloria

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the most high,  
Jesus Christ,  
with the Holy Spirit,  
In the glory of God the Father. Amen

**FIRST READING** A reading from the prophet Isaiah

Thus says the Lord: Have a care for justice, act with integrity, for soon my salvation will come and my integrity be manifest.

Foreigners who have attached themselves to the Lord to serve him and to love his name and be his servants - all who observe the sabbath, not profaning it, and cling to my covenant – these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar, for my house will be called a house of prayer for all the peoples.

**The word of the Lord.**

**RESPONSORIAL PSALM (Ps 66:2-3,5-6,8. R. v4)**

**R. Let the peoples praise you, O God;  
let all the peoples praise you.**

O God, be gracious and bless us  
and let your face shed its light upon us.  
So will your ways be known upon earth  
and all nations learn your saving help. **R.**

Let the nations be glad and exult  
for you rule the world with justice.  
With fairness you rule the peoples,  
you guide the nations on earth. **R.**

Let the peoples praise you, O God;  
let all the peoples praise you.  
May God still give us his blessing  
till the ends of the earth revere him. **R.**

**SECOND READING** A reading from the letter of St Paul to the Romans (11:13-15,29-32)

Let me tell you pagans this: I have been sent to the pagans as their apostle, and I am proud of being sent, but the purpose of it is to make my own people envious of you, and in this way save some of them. Since their rejection meant the reconciliation of the world, do you know what their admission will mean? Nothing less than a resurrection from the dead! God never takes back his gifts or revokes his choice.

Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now – and only because of the mercy shown to you – will also enjoy mercy eventually. God has imprisoned all men in their own disobedience only to show mercy to all mankind. **The word of the Lord.**

**Gospel Acclamation (Cf. Jn 10:27)**

**Alleluia, alleluia!** The sheep that belong to me listen to my voice, says the Lord, I know them and they follow me. **Alleluia!**

**THE HOLY GOSPEL** A reading from the holy Gospel according to Matthew (15:21-28)

Jesus left Gennesaret and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, 'Sir, Son of David, take pity on me. My daughter is tormented by a devil.' But he answered her not a word. And his disciples went and pleaded with him. 'Give her what she wants,' they said 'because she is shouting after us.' He said in reply, 'I was sent only to the lost sheep of the House of Israel.' But the woman had come up and was kneeling at his feet. 'Lord,' she said 'help me.' He replied, 'It is not fair to take the children's food and throw it to the house-dogs.' She retorted, 'Ah yes, sir; but even house-dogs can eat the scraps

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that fall from their master's table.' Then Jesus answered her, 'Woman, you have great faith. Let your wish be granted.' And from that moment her daughter was well again. **The Gospel of the Lord.**

### The Nicene Creed

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
(all Bow until man)  
and by the Holy Spirit was incarnate of the Virgin  
Mary, and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.**

**I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is adored and glorified,  
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.  
I confess one baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen**

In [Matthew 15:21–28](#), Jesus encounters a Canaanite woman who begs Him to cure her daughter. Jesus initially refuses her request by saying, "It is not right to take the children's bread and toss it to the dogs" ([Matthew 15:26](#)). Taken out of context, and especially in English, it's easy to mistake this for an insult. In the flow of the story, however, it's clear

Jesus is creating a metaphor meant to explain the priorities of His ministry. He is also teaching an important lesson to His disciples.

Jews in Jesus' day sometimes referred to Gentiles as "dogs." In Greek, this word is *kuon*, meaning "wild cur" ([Matthew 7:6](#); [Luke 16:21](#); [Philippians 3:2](#)). Non-Jews were considered so unspiritual that even being in their presence could make a person ceremonially unclean ([John 18:28](#)). Much of Jesus' ministry, however, involved turning expectations and prejudices on their heads ([Matthew 11:19](#); [John 4:9–10](#)). According to Matthew's narrative, Jesus left Israel and went into Tyre and Sidon, which was Gentile territory ([Matthew 15:21](#)). When the Canaanite woman approached and repeatedly asked for healing, the disciples were annoyed and asked Jesus to send her away ([Matthew 15:23](#)). At this point, Jesus explained His current ministry in a way that both the woman and the watching disciples could understand. At that time, His duty was to the people of Israel, not to the Gentiles ([Matthew 15:24](#)). Recklessly taking His attention from Israel, in violation of His mission, would be like a father taking food from his children in order to throw it to their pets ([Matthew 15:26](#)). The exact word Jesus used here, in Greek, was *kunarium*, meaning "small dog" or "pet dog." This is a completely different word from the term *kuon*, used to refer to unspiritual people or to an "unclean" animal. Jesus frequently tested people to prove their intentions, often through response questions or challenges (see [John 4:16–18](#); and [4:50–53](#)). His response to the Canaanite woman is similar. In testing her, Jesus declined her request and explained that she had no legitimate expectation of His help. The woman, however, lived out the principle Jesus Himself taught in the parable of the persistent widow ([Luke 18:1–8](#)). Her response proved that she understood fully what Jesus was saying, yet had enough conviction to ask anyway ([Matthew 15:27](#)). Jesus acknowledged her faith—calling it "great"—and granted her request ([Matthew 15:28](#)). So, according to both the context and language involved, Jesus wasn't referring to the Canaanite woman as a "dog," either directly or indirectly. He wasn't using an epithet or racial slur but making a point about the priorities He'd been given by God. He was also testing the faith of the woman and teaching an important lesson to His disciples.