

Alleluia, alleluia! / Shine on the world like bright stars; / you are offering it the word of life. / Alleluia!

GOSPEL

Mt 22:15-21

A reading from the holy Gospel according to Matthew.

Give to Caesar the things that belong to Caesar and to God the things that are God's.

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

■ **The Gospel of the Lord.**

Reflections on the Gospel



THE SAVING WORD

TWENTY-NINTH SUNDAY IN ORDINARY TIME / A

18 OCTOBER 2020

OBEDIENCE TO GOD

Having entered Jerusalem as its messianic King, Jesus is drawn into a power struggle with representatives of various groups who, under the overall control of the Romans, currently wield power. To remove the threat he poses, they need to portray him to the Romans as dangerous and, at the same time, to lessen his authority with the people.

The tax question is a perfect stratagem to achieve these ends. If Jesus supports the payment of the unpopular poll tax, he will lose standing with the people; if he forbids payment, he risks being identified with groups rebellious towards Rome and so of appearing as a threat to peace and public order.

Jesus' majestic response not only frees him from the dilemma, it actually goes onto the offensive. By requiring *them* to produce a coin with Caesar's image on it he shows them up as already collaborating with the Romans. They carry around the offensive coinage. He does not.

Then his dual 'Render ...' instruction throws the dilemma back upon them. They had set the issue simply in terms of obligation to Rome; they had not brought God into the equation at all. Jesus takes possession of the religious and moral high ground by setting responsibility to the civil power (which he does not deny) within the broader and higher framework of obedience to God.

We can find here the beginnings of the later Christian sense of the separation of Church and State. We also have a recognition that believers have responsibilities in both realms that oblige in conscience before God.

Brendan Byrne, SJ

FIRST READING

Isa 45:1, 4-6

A reading from the prophet Isaiah

I have taken the hand of Cyrus to subdue nations before his countenance.

Thus says the Lord to his anointed, to Cyrus, whom he has taken by his right hand to subdue nations before him and strip the loins of kings, to force gateways before him that their gates be closed no more:

It is for the sake of my servant Jacob, of Israel my chosen one, that I have called you by your name, conferring a title though you do not know me. I am the Lord, unrivalled; there is no other God besides me. Though you do not know me, I arm you that men may know from the rising to the setting of the sun that, apart from me, all is nothing.

■ **The word of the Lord.**

RESPONSORIAL PSALM Ps 95:1, 3-5, 7-10. R. v. 7

R. Give the Lord glory and honour.

1. O sing a new song to the Lord, / sing to the Lord all the earth. / Tell among the nations his glory / and his wonders among all the peoples. **R.**

2. The Lord is great and worthy of praise, / to be feared above all gods; / the gods of the heathens are naught. / It was the Lord who made the heavens. **R.**

3. Give the Lord, you families of peoples, / give the Lord glory and power, / give the Lord the glory of his name. / Bring an offering and enter his courts. **R.**



4. Worship the Lord in his temple. / O earth, tremble before him. / Proclaim to the nations: 'God is king.' / He will judge the peoples in fairness. **R.**

SECOND READING

1 Thess 1:1-5

A reading from the first letter of St Paul to the Thessalonians

We are mindful of your faith, hope, and love.

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ.

We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction.

■ **The word of the Lord.**

A SERVICE OF THE SOCIETY OF ST PAUL



Reproduction of this bulletin in any form prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 02 9394 3400 Fax 02 9394 3444. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from *The Psalms, A New Translation*, © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from *The Roman Missal* ©2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward rsj. Layout, commentaries and illustrations © St Pauls Publications, 2020. No 1847. Website: www.stpauls.com.au