



## AUGUSTINIAN FRIARS

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*In Residence*

Br. Bienvenido Rodriguez, O.S.A  
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# ST. NICHOLAS OF TOLENTINE CHURCH

2345 UNIVERSITY AVENUE BRONX, NY 10468

TEL. (718) 295-6800 [www.stnicholasoftolentinebronx.org](http://www.stnicholasoftolentinebronx.org) FAX (718) 367-7411

## MASS SCHEDULE

### Saturday Vigil

7:00 p.m. **Spanish** (piano & cantor)

### Sunday

8:00 a.m. **English** (organ & cantor)

9:30 a.m. **Spanish** (piano & choir/cantor)

11:30 a.m. **English** (organ & choir/cantor)

1:30 p.m. **Vietnamese** (keyboard & choir)

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<b>Weekdays</b>	8:30 a.m. <b>Spanish</b> (Mon-Fri.)
	7:45 a.m. <b>Vietnamese</b> (Thu & Sat)

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### CATHOLIC FAITH FORMATION

All those who are called to follow Jesus in the Catholic faith along with Catholics already baptized (adults, youth & children) who desire to celebrate the sacraments of First Confession, First Communion and Confirmation can make contact with the coordinator of this area for information about the various programs available. Registration for these programs are announced in the bulletin during various times of the year. Also appointments can be made in the parish office at anytime.

Parents wishing to baptize their children (ages 1-5) are invited to make an appointment in the parish office to speak with a staff member in order to make arrangements for participating in the Baptismal Program.

### SACRAMENT OF RECONCILIATION (CONFESSIONS)

Saturday 4:00-5:00 p.m. and at the parish office by appointment.

### MARRIAGE

Couples planning to be married should call for an appointment six months in advance of the wedding.

### VISITS TO THE SICK

In emergency, call the parish office at any hour. Please inform the office of sick or homebound who desire the sacraments.

### NEW PARISHIONERS

Welcome to all parishioners.

We encourage all parishioners to register at our parish office. We invite new parishioners to make an appointment to meet a member of the parish staff.

## PARISH OFFICE HOURS

MONDAY - FRIDAY 9:00 a.m. - 12 Noon open (12 pm - 1 pm closed)  
1:00 p.m.- 5:00 p.m. open (5 p.m. - 6 p.m. closed) 6:00 p.m.- 8:00 p.m. open  
SATURDAY 9:00 a.m. - 2:00 p.m.  
SUNDAY 9:00 a.m. - 2:00 p.m.



## TWENTIETH SUNDAY IN ORDINARY TIME



### WHY PRAY?

The “foreigners” as Isaiah calls them, the “Gentiles” as Paul calls them, or the “Canaanites” as Matthew calls them are called to worship the one true God in prayer. As we listen to today’s readings, perhaps we are tempted to ask: Why pray? The question is rhetorical; it is tantamount to asking why should friends talk to one another or people in love kiss one another. Prayer is a way of relating to God, a way of talking to God. The apostles had the opportunity to talk to Jesus in the flesh. We have the opportunity to talk to Jesus Christ in prayer. Our relationship with him must be enthusiastic; it cannot be faint-hearted. John Donne, a fifteenth-century poet, knew what the qualities of good prayer were. Donne asks God to treat him differently from most Christians. The poet does not want God to merely “knock, breathe, shine, and seek to mend,” but also to “break, blow, burn, and make me new” (*Holy Sonnets*, XIV).

It takes a dynamic faith on our part to come to God in prayer. As Jesus once said, “Knock and the door will be opened to you” (Matthew 7:7). It may take pounding the door down, but if we are as persistent as the woman in today’s Gospel, the results will follow.

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### TODAY’S READINGS

**First Reading** — Thus says the LORD: “Stand firm in justice; do what is right” (Isaiah 56:1, 6-7).

**Psalm** — O God, let all the nations praise you! (Psalm 67).

**Second Reading** — The gifts and the calling of God are unable to be revoked (Romans 11:13-15, 29-32).

**Gospel** — Recognizing the Canaanite woman’s great faith, Jesus told her, “It shall be done as you wish” (Matthew 15:21-28).

The English translation of the Psalm Responses from *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved

Our Lectionary readings today invite us to consider both the human tendency to build boundaries between people, and God’s tendency to cross and even to break these boundaries. Isaiah and Paul speak of God’s ongoing desire to bring all of humanity under divine care. The scene in Matthew’s Gospel alludes to the long-standing distrust between foreigners and the Jewish people. Though Jesus initially resists, he then celebrates the faith of the Canaanite woman and heals her daughter. Those who are given the gift of faith can be tempted to believe that God is present only to them, implicitly creating barriers against others. But the gift of faith is meant to serve God’s larger purpose, so that everyone might be united with God. By his act of healing, Jesus breaks the boundary between Jew and Gentile, and invites both to be a part of God’s people.

### STANDING FAST

Matthew opens the scene in today’s Gospel by setting up a conflict. Unlike the parallel story in Mark (7:24), the woman is described as “a Canaanite.” This label serves to evoke the ancient animosity between Jews and other peoples in the region. The woman, who is never named, begs for help for her daughter. The disciples are actively dismissive of her, as a woman and a foreigner, and deem her to be unworthy of their attention. The text suggests that Jesus initially sided with the disciples. But then he recognized the strength of her faith.

Many women, foreigners, or marginalized persons might identify with this woman’s story. Sometimes faith means standing fast, in care for others or in fidelity to truth, even when it seems that no one supports you. Somehow, the woman recognized God’s power and God’s care within Jesus. And Jesus recognized that God was active within her, manifested in her commitment to her daughter. Jesus saw his Father’s larger horizon of care for everyone, Jew and Gentile, within this faith-filled woman.

### A NEW TEMPLE

Isaiah articulates the vision that it is God’s deep desire that all human beings will respond to God in prayer and thanksgiving. God will summon everyone to “my holy mountain,” that is, the temple Mount. The temple was the primary symbol of God’s presence among the people. The Temple was where communal worship and sacrifice took place. Worship served to give thanks for God’s blessings on the people. Sacrifice served to help heal relationships between God and Israel, and within the community, when sin had damaged or broken them.

The early church reflected upon this vision and saw Jesus as a new temple. The person of Jesus is to be worshiped as God’s active presence within human life. Jesus is to be worshiped in prayer and thanksgiving, and Jesus is where relationships are healed and renewed. In Jesus, God invites the whole world into God’s loving care.

Please visit our website for all the latest information and special Prayer Services, at: [stnicholasoftolentinebronx.org](http://stnicholasoftolentinebronx.org) and join us on Facebook, St. Nicholas of Tolentine Parish

A Clever Woman of Faith

The first reading reminds us that even though the Jews are God's chosen people, foreigners who love the Lord will be accepted into God's house. So why is Jesus being so difficult with the Canaanite woman?

At first he seems to be putting her off. He doesn't answer her, but tells the disciples that he came only for lost sheep of Israel, adding the remark about food going to the dogs. He does this not to discourage her, but to draw a response of faith. He wants to see how persistent she is in her request.

We can tell ourselves that we are people of faith, but how easily are we discouraged? Do we think God has forgotten us when we experience trouble? Sometimes it is our childish belief that everything has to go our way. We may not be selfish about it; we may be discouraged by the suffering of someone we love. The woman's clever reply to Jesus reminds us that she trusted in Jesus' power and willingness to help.

Jesus was also teaching his disciples that faith is more important than nationality. They were all Jews and wanted Jesus to send the Canaanite woman away. Long after Jesus' resurrection, the church struggled with the question of non-Jewish believers. Today, we may be doing the same thing in reverse. Some people think that only Catholics can be saved and that there is no hope for Protestants, much less for Jews. God's covenant with the chosen people cannot be rescinded. Paul says that the rejection of Jesus by Jewish leaders led to salvation for the rest of the world. But though some rejected Jesus, God never rejected the Jews.

Finally, Jesus responded to her persistence. Like the woman who wouldn't go away, we can keep praying till we get an answer to our prayer. While sometimes our request is granted, sometimes God has a good reason to delay or even say no. The more time we spend in prayer, the more likely we are to listen to God's answer. Prayer can help us come to the peaceful acceptance that God only does what is best for us.

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The parish office is now opened.  
Confessions are by appointment only. Please call 718-295-6800 for an appointment time.

READINGS FOR THE WEEK

AUGUST 17, 2020

Monday: Ez 24:15-24; Dt 32:18-21; Mt 19:16-22  
 Tuesday: Ez 28:1-10; Dt 32:26-28, 30, 35cd-36ab; Mt 19:23-30  
 Wednesday: Ez 34:1-11; Ps 23:1-6; Mt 20:1-16  
 Thursday: Ez 36:23-28; Ps 51:12-15, 18-19; Mt 22:1-14  
 Friday: Ez 37:1-14; Ps 107:2-9; Mt 22:34-40  
 Saturday: Ez 43:1-7ab; Ps 85:9ab, 10-14; Mt 23:1-12  
 Sunday: Is 22:19-23; Ps 138:1-3, 6, 8; Rom 11:33-36; Mt 16:13-20

MASS INTENTIONS FOR THE WEEK

AUGUST 17, 2020

**Monday**  
 8:30am Gilbert Jesus Colon (D)  
**Tuesday**  
 8:30am  
**Wednesday**  
 8:30am Germania Perez (D)  
**Thursday**  
 7:45am  
 8:30am Elsie Ortiz Ramirez, Elmersi Estivaly Marino, Pedro Julio Diaz Molina (D)  
**Friday**  
 8:30am  
**Saturday**  
 7:45am  
 7:00pm Rafael Flores Olivera, Eloisa Olivera, Odulia Muñoz; Ismael Perez Padre & Ismael Perez III hijo (D)  
**Sunday**  
 8:00am  
 9:30am Maria Flores & Cirino Zamorra (D); Santa Diaz (D)  
 11:30am  
 1:30pm

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AUGUST 2, 2020

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**WHY IS IT?**