

- Jesus was both “Human and Divine” as He lived upon this earth with us. It’s right there in our Catechism’s teachings.
- There was a human side to Jesus. We don’t often think about that.
- We can never say to the Lord, “ You don’t know what I am going through.” He does. Jesus went through what we are going through in our lives. He experienced what we are experiencing.
- Jesus suffered loss: His cousin (John the Baptist) was murdered and His good friend Lazarus died. Jesus wept and mourned.
- Jesus worked. He was a carpenter at first. Jesus ate meals with friends, He laughed.
- Jesus had to face people who didn’t understand Him, criticized Him, judged Him unjustly. Jesus prayed to His heavenly Father as we pray. Jesus had moments of worry and anxiety (we see His agony in the garden before His arrest).
- Jesus was both “Divine and Human” – He can totally relate to us.
- We have a lot to learn about how to be human by considering how Jesus lived as a human.
- For example, Jesus needed a little nudge from His Mother Mary to perform His very first miracle at the wedding feast at Cana. Jesus listened to those important people in His life. As a human, Jesus was open to learning. In His humanity, Jesus was constantly learning and growing.
- We see an example of this in today’s Gospel. In his humanity Jesus understood His mission in a particular way. He had preconceived ideas about His mission. He viewed His mission as coming to save the people of Israel (God’s chosen Jewish people). But...
- In His Divinity He had boundless love and compassion, for all people.
- We see the two natures of Jesus, the Human and the Divine; have an interesting encounter in today’s Gospel.
- Jesus is travelling through a non-Jewish region, Tyre and Sidon when He is approached by a non-Jewish woman who pleads with Him for a miracle, healing for her daughter.
- Jesus reaction to the woman is perplexing, maybe even disturbing to us, but let’s look closer.

- First He is silent. But even the silence is significant. It would have been easy to dismiss her with a word. But the tenderness which He felt towards this sufferer, as towards others, forbade that course of action. Yet His belief about His exclusive mission to the Jewish people makes Jesus take pause.
- Only after her persistence does he converse with her. Twice, he explains to her that His mission is first to the “lost sheep of the house of Israel.”
- But then she does something that is significant in this Gospel: she kneels before him. The author of Matthew uses this action as one befitting a king. (Remember, the magi, who are also Gentiles, are the first to offer worship to Jesus in this way as they visited the baby Jesus at His birth.)
- Kneeling is not only a sign of kingship, but also recognition of power. This woman kneels before one whom she recognizes as having authority not only to sit on the throne of David, but also to wield power over evil.
- Jesus’ response to her second cry for help includes a reiteration of His mission to the lost sheep of the house of Israel. He even likens her status as a Gentile to the status of the small, pet dogs who long to be fed from the table. But He still does not turn her away.
- The woman, however, is not deterred. She claims a place in the household of God, but it is not a position of privilege or even the position of an insider. She accepts the status of a family’s dog by claiming that even the dog enjoys crumbs from the table.
- Her statement is striking. She places hope in Jesus. This Son of David has so much power that there is enough power for the house of Israel and more than enough left over for her. She is not trying to thwart Jesus’ mission. She just wants a crumb, recognizing that even a crumb is powerful enough to defeat the demon that has possessed her daughter.
- Jesus praises her faith. This woman seems to understand. Jesus is not just hope for Israel, but also hope for the world.
- What comes out of the Canaanite woman’s heart is faith -- certainty that Jesus has power enough for Israel and power enough to save her non-Israelite daughter.

- Her words demonstrate that the boundary separating her from the “chosen people of God” must be reconsidered. With a faith so pure, how can she be deemed unclean?
- Again in His humanity, Jesus was opened to change and growth. How? By letting His divinity guide Him. He recognizes true faith and embraces it with a healing.
- What does this encounter teach us as we struggle to live good human lives? I’d suggest the following:
 - As humans we have preconceived ideas. We have preconceived ideas about others; about what our life should be like; what the future holds for us. Sometimes, in order to be more fully human we need to grow out of these preconceived ideas. How?
 - By looking at how Jesus grew in His humanity.
 - He went off on His own frequently to pray, He listened for His Father’s voice, He let His divinity be the ultimate guide for His humanity.
 - There is divinity in each one of us. The Holy Spirit dwells in us. Jesus nourishes us with His real presence in the Holy Eucharist. We need to tap into this divinity. Let it guide our humanity as Jesus did. Prayer is the key here.
 - We have a divine power within us to help us see others differently - with mercy, love, and compassion.
 - A power that gives us courage to change something in our lives that needs changing.
 - A power to think more positively about what the future holds for us despite the obstacles we might be facing.
 - A power that reminds us God loves us fiercely and wants good things for us. As the story of the Canaanite woman teaches us: God’s love is for everyone.
 - Jesus shows us that to be fully human, to live good human lives, we must let our divinity free to work in us. As He did.