



**St. David's Parish  
Monastery Road, Pantasaph,  
Holywell. CH8 8PE**



**August 13, 2023**

**NINETEENTH SUNDAY IN ORDINARY TIME**

*“When we find ourselves in some grave danger, we must not lose courage but firmly trust in God, for where there is the greatest danger, there is also the greatest help from Him who wants to be called our ‘Help’ in times of peace and in times of tribulation.”*

**ST. AMBROSE**

**READINGS**

**1<sup>ST</sup> READING**                      **1 KGS 19:9A, 11-13A**

**2<sup>ND</sup> READING**                      **ROM 9:1-5**

**GOSPEL**                                      **MT 14:22-33**

**Introduction:** The readings for this week speak of God's saving presence for His people and the need for trusting faith in a loving and providing God Who always keeps us company. **The first reading (1 Kg 19:9, 11-13) explained:** After Solomon's death (922 BC), the northern tribes broke away from Judah, from its priests and from the Temple in Jerusalem. They formed an independent country they called Israel, centered in the city of Samaria. As years rolled by, many of these Jews lost their Faith in Yahweh. Their seventh king Ahab (869-850 BC) married Jezebel, the daughter of the pagan king of Tyre. He allowed her to build a temple for her god Baal, then encouraged, and himself took part in, idol-worship and immorality. The prophet Elijah was sent by Yahweh to Israel to bring His people back to true worship. Elijah's trusting Faith in the power and presence of Yahweh enabled him to

defeat and execute the 450 pagan priests of Baal on Mount Carmel (1 Kgs. 18:16-40). Consequently, Queen Jezebel sent murderous henchmen after the prophet. Elijah, sustained by food provided by God through an angel, fled for forty days and nights. He finally reached Horeb, the mountain where God had earlier established His covenant with Israel under Moses. Elijah might have expected a spectacular miracle from God to protect and vindicate him, or an appearance of God with great power in thunder and lightning to bolster his Faith, like the one Moses had been granted on that very spot (Exodus 19:16-19). However, the presence of God was not in the spectacles of thunder, earthquake or fire but in “*a tiny whispering sound.*”

Elijah acknowledged God’s presence by covering his face and coming out of the cave where he had taken shelter. He was content with God’s quiet sign of His presence, and was consoled, trusting that his God was helping and protecting him. Like Elijah, we can miss God’s presence by limiting our experience of Him to certain places and persons and forgetting that He is everywhere. The first reading reminds us that we have to experience God’s presence in our lives and listen carefully to everything going on around us, because we encounter God in insignificant as well as spectacular events. Failure, as well as success, offers us the opportunity for growth in trusting Faith in a loving and providing God.

**The second reading (Rom 9:1-5) explained:** In the first eight chapters of his letter to the Romans, Paul describes the blessings which Christ the Messiah, as the fulfillment of "the Law and the prophets," brought to mankind. Deeply moved, Paul (in today’s second reading), cries out in passionate grief for his countrymen, the Jews, because as a nation they have refused to see Christ as the Messiah promised to them by God through their patriarchs and prophets and thus though still His Chosen People, have not been the ones to bring the Messiah to the world and the world to the Messiah in the present form of the Kingdom of God on Earth. Paul tells us later (11: 7-24), that God's plan allowed for the Jews’ rejection of Jesus; He supplied a few of the Chosen People who became believers in Jesus Christ, the Messiah (like Saul of Tarsus, Pharisee who became Paul, the Apostle to the Gentiles), to carry the Good News outside Judaism and to evangelize the Gentiles. The result would be the salvation of the whole world and the reconciliation of the Jews and the Gentiles - blessings even greater than the election of Israel still in suspension.

Thus, the ancient promise of God to Abraham would not go unfulfilled. Our first reaction should be a fervent "Thank You, God!" for the true Faith we have received and embraced. Our second thought should be to ask the good God, with trusting Faith, to send the light of Faith to the descendants of Abraham, and to re-light it among those Gentiles who have extinguished it. It is not enough for a true Christian that he should live his own life according to the laws of Christ. True charity demands that he be seriously interested in the spiritual welfare of his neighbors. Paul knew that Jesus suffered and died for all humanity – past, present and future. Christ's redemptive, thus, was redemptive suffering. So, when we offer our own sufferings to Christ then they, too, somehow become redemptive for others. Herein lies the power of all our intercessory prayer. Through the Church (the Body of Christ), all who suffer – whether Christian or not – are embraced by Christ who makes their suffering his own. As Pope John Paul II taught, in that unity of suffering with Christ, even the suffering of non-Christians is somehow contributing to the world's redemption (*Salvifici Doloris*, 24)

**Gospel exegesis:** The Gospel episode explains how Peter lost his trusting Faith in Jesus for a few seconds, failed his attempt to walk on water, but was rescued when he called on Jesus for help. Today's lesson, the account of Jesus' walking on the Sea of Galilee, is one of the best-known passages in the New Testament. It forms a narrative bridge between the Jewish and Gentile portions of Jesus' ministry, as well as giving us a theologically rich story about Jesus in its own right. In Matthew's Gospel, the story follows the rejection of Jesus in his hometown of Nazareth (13:54-58), the death of John the Baptist (14:1-12), and the feeding of the five thousand (14:13-21). It precedes the account of his healing of the sick at Gennesaret (14:34-36) and his confrontation with the Jewish authorities over the nature of tradition (15:1-9).

In addition to being a collection of miracle stories (feeding, walking, healing), the stories also form a complex of narratives which, when taken together, speak about both those who recognized in Jesus the One promised by Israel's religious tradition and those whose doubts or vested interests had blinded them to the miraculous power in their midst. "In Matthew's inspired theology, the Divine Presence in human history unfolds in three stages: (1) God forms the people of Israel and remains with them in good times and bad; (2) in fulfilment of the Divine promise transmitted by the prophets, Jesus, the

Messiah and Incarnate Son of God, is present among his people as their saviour; (3) in these last days, the Risen Lord, through his disciples, is present to extend his saving mission beyond his particular historical time and land to all nations.” The one constant in the drama of the Divine Presence in history is the necessity of human response to the saving presence with total trust. (Campion P. Gavalier, O.S.B.)

**SUNDAY COLLECTIONS- AUGUST 5- 6**

<b>Loose cash</b>	<b>139.55</b>
<b>Gift Aid</b>	<b>156.00</b>
<b><u>Total</u></b>	<b><u>295.55</u></b>

**Mass Intentions AUGUST 12- 18, 2023**

Date	Offered by	Intention
August 12, Sat		For the Parishioners
August 13, Sun	Denzil Fernandes	For gift of child
August 14, Mon	Denzil Fernndes	Patricio, Kasaria, Angelina RIP
August 15, Tue	Bernard Rodrigues	Inacio Rodrigues RIP
August 16, Wed	Kay	Mary Mossu
August 17, Thu	Kay	Billy Ryan
August 18, Fri	Marina Gonsalves	Felix D’Sousa RIP

**ANNIVERSARIES (12-Aug 18)**

Olive Wall '14, Br. Timothy Dowling OFM Cap, Rose Murphy '70, Fr Lawrence Pozzouli, '14, Sr. Aiden Hayden '14, Fr. Laurence '14, John Francis Olaksen '94

**SACRAMENT OF CONFESSION**

**Sacrament of Confession at 11.30 am on Saturday  
ON EMERGENCY ANY TIME 0741-749-4277**

**Tuesday, August 15 2023 is the day of The Assumption of the Blessed Virgin Mary, Solemnity and a Holyday of Obligation.  
**Holy Mass will be in the Church at 10 am.****

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