



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



August 27, 2023

TWENTY-FIRST SUNDAY IN ORDINARY TIME

‘To fall in love with God is the greatest romance; to seek him the greatest adventure; to find him, the greatest human achievement. The measure of love is to love without measure.’

–ST AUGUSTINE

READINGS

1ST READING **Is 22:19–23**

READING 2 **ROM 11:33–36**

GOSPEL **MT 16:13–20**

INTRODUCTION: We might call this Sunday “Power Sunday,” because the main theme is the handing over of the “Keys” which open and shut, representing authority in the Church and in the Kingdom. In today’s Gospel, Jesus challenges us to know him personally and to serve him and love him as Lord, and he wants from each one of us our total, whole-hearted response.

The Scripture readings summarized: The first reading (Is 22:19-23) explained: Chapters thirteen through twenty-three of Isaiah record oracles in which the prophet Isaiah pronounces God's judgment against various nations.

In chapter twenty-two, Shebna, the proud, unfaithful royal official, is severely criticized and told by the Lord God, through Isaiah, that he will have to yield to a replacement named Eliakim: *“I will thrust you from your office and pull you down from your station.”* The reason for the degradation of Shebna, the “master of the royal palace,” (the most powerful person next to the King), was that he had tried to immortalize himself by beginning to

construct his own tomb in a lofty place on the mountain. The Lord demands faithfulness to His way and His word. Hence, Shebna was removed from his position of controlling access both to the city and to the king. The “master of the royal palace” proudly carried the “key,” an iron bar of considerable size, on his shoulder during state occasions. This “key” symbolism recalls Eliakim's installation as “major domo” (second in command to the king) in King Hezekiah's palace. The reference to the “key of the house of David” in this text prompted some Fathers to see in it a Messianic prophecy, foretelling the removal from power of the leaders of the Chosen People of the Old Testament, and the transfer of that power to Christ, who in turn would hand it on to Peter as head of His Church.

The robe and the sash indicate that Eliakim has been invested with authority. The key symbolizes jurisdiction, and the tent peg is a sign of stability. This passage prepares us for today's Gospel, Matthew 16:13-20, in which Jesus grants Peter “the keys to the Kingdom of Heaven.” The “key of David” connects with Matthew's “keys to the Kingdom of Heaven.” Isaiah emphasizes the charismatic dimension of authority, stating that it is Yahweh who gives certain individuals the charism of leadership. “Isaiah foretells that the keys to David's kingdom would be given to a new master, who would rule as father to God's people. Jesus, the root and offspring of David, alone holds the Kingdom's keys (see Rv 1:18; 3:7; 22:16). (Dr. Scott Hann). The purpose of authority in the Church, or of authority at any level, is not to control the lives of others, but rather to help them to seek the values that will bring them lasting joy, both in this changing world and in the next.

The Second Reading (Romans 11:33-36) explained: Paul praises the wisdom of God and His inscrutable ways of bringing salvation to all people. Paul marvels at the Divine Goodness, Wisdom, and Knowledge. He emphasizes the wisdom of God (described in chapters 9-11), which allowed the Jews to reject Jesus and called a few Jewish believers, like Paul, empowering them to evangelize the Gentiles. When the Gentiles had been converted, some of the Jews might be impressed and accept Christ themselves. These Jews would attain salvation through the example provided by the Gentiles. The result would be the salvation of the whole world – a good greater than the election of Israel. Thus, the ancient promise of God to Abraham would be fulfilled. With this in mind Paul exclaims, “*Oh, the depth*

of the riches and wisdom and knowledge of God! How inscrutable are His judgments and how unsearchable His ways!"

Gospel exegesis: Two questions and the answers. In Matthew and Mark, Jesus asked certain questions about his identity. This incident took place at Caesarea Philippi, (presently called Banias), twenty-five miles northeast of the Sea of Galilee. Jesus asked a question in two parts. **The first question:** "What is the public opinion?" The apostles' answer was, "*Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.*" John the Baptist was so great a figure that it might well be that he had come back from the dead. Elijah, the greatest of the prophets was believed to be the forerunner of the Messiah. [*"Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes"* (Mal 4:5).

In 2Esdr 2:18 the promise of God is: "*For thy help I will send my servants Isaiah and Jeremiah.*"] The phrase "one of the prophets" suggested that Jesus had a ministry like that of the former prophets. When the people identified Jesus with Elijah and with Jeremiah, they were, according to their lights, paying him a great compliment and setting him in a high place, for Jeremiah and Elijah were the expected forerunners of the Anointed One of God. When they arrived, the Kingdom would be very near indeed.

The second question: "What is your personal opinion? For the first time in their relationship Peter, speaking for the other disciples, declared publicly: "*You are the Christ (Messiah), the Son of the living God.*" Peter was the first apostle to recognize Jesus publicly as the *Anointed One* (also translated *Messiah* or *Christ*. *Christ* is the Greek word for the Hebrew word *Messiah*). Peter was saying that Jesus is the Christ, the anointed one of God, Immanuel, the Salvation of God -- God Himself who became Man to save sinners! It is evident that Jesus was well pleased with Peter's answer.

Jesus first pronounced a blessing upon Peter, the only disciple in the Gospels to receive a personal blessing. "*Blessed are you, Simon son of John!*" Next, Jesus confirmed Peter's insight as a special revelation from God. "*No mere man has revealed this to you, but my Heavenly Father.*" However, Jesus was quick to explain to the disciples that he was not a political Messiah. He was, rather, a Messiah who must suffer, die, and be raised to life again.

MASS INTENTIONS AUGUST 26- Sept-1, 2023

Date	Offered by	Intention
August 26, Sat		For the Parishioners
August 27, Sun	Marie Parry	For Sister
August 28, Mon	Bridget Purcell	For husband's healing
August 29, Tue	Louisa Fernandez	For the gift of wedding
August 30, Wed	Joy Gonsalves	For Good job
August 31, Thu	Noela Trindade	For House documents to be settled
September 1, Fri	Sosthenes Fernandes	Thanksgiving for the gift of House

SUNDAY COLLECTIONS- AUGUST 19- 20

Loose cash	138.00
Gift Aid	85.00
<u>Total</u>	<u>223.00</u>

DONATIONS TO THE PARISH

Account Name: Wrexham Diocesan Trust

Account Number: 08190771, Sort Code: 55-81-42

ANNIVERSARIES (Aug 26- Sep-1)

William Toomey '80: Michael Gizzie '82: Basil Schwarz '92,
Jean Paul Desuq, 2021, Fr. Pius Smart '90:, Norah Hynes '93,
Charles Powell '89:, Hector Sutton '77: Terence O'Niel '80:

SACRAMENT OF CONFESSION

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

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