



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



October 8, 2023

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

“If the Kingdom of God is in you, you should leave a little bit of heaven wherever you go.”

Cornel West

Mass Timings

Saturday Vigil Mass 4.00 Pm

Sunday Mass 10.00am

Weekdays 9.00 am In Denbigh House

READINGS

1st Reading Is 5:1-7

Reading 2 Phil 4:6-9

GOSPEL Mt 21:33-43

INTRODUCTION: The common theme of today's readings is the necessity of bearing fruit in the Christian life and the consequent punishment for spiritual sterility, ingratitude, and wickedness. **The first reading (Isaiah 5:1-7) explained:** By the late eighth century BC, God's people in the Promised Land had become divided into a Northern Kingdom, Israel, with its capital in Samaria, and a Southern Kingdom, Judah, with its capital in Jerusalem. Assyria, the dominant power in the region, controlled the Northern Kingdom. Isaiah assured both Kingdoms that a new King would come to the throne in Judah and would see to the reunion of the North and the South and the expulsion of the Assyrians. But in the earlier chapters of his prophecy, the prophet had criticized his own unfaithful people. In today's first reading, called *Isaiah's Song of the Vineyard*, the prophet describes God's care for, and interest in, His Chosen People. *"What more was there to do for My vineyard that I had*

not done?" Yahweh asks rhetorically. Following the classic Biblical imagery, Isaiah's prophecy describes Israel as a non-productive vineyard. Though God has done everything necessary to produce a good crop, the vineyard yields only "wild grapes."

The second reading (Philippians 4:6-9) explained: Since the Christians at Philippi received the Gospel enthusiastically and continued to support Paul after he evangelized them, Paul tells them affectionately of the high expectations he has for them and shows them how they are to become fruit-producing Christians. Using the Greek moralist phrases, "*whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious,*" Paul instructs them to accept and live in the true peace of God by "*prayer and petition with thanksgiving,*" and to "*keep on doing what they have learned and received and heard and seen*" in him. Paul's words of instruction as to how the Philippians should be fruit-bearing vines are equally applicable to us.

Gospel Exegesis: The context and the objective: The parable of the wicked tenants is an allegory told by Jesus during Passover week in the Temple precincts of Jerusalem. A parable normally presents one lesson and the details are not relevant. In an allegory, on the other hand, each detail has a symbolic meaning. This story is one of the three "*parables of judgment*" which Jesus told in response to the question put forward by the Scribes and the Pharisees about his authority to teach in the Temple. It was intended to be a strong warning to the Jews in general -- and to the Scribes and the Pharisees in particular, as they were planning to kill Jesus, the Messiah for whom Israel had waited for centuries. Thus, this parable of the wicked tenants is a theological summary of the entire history of the ingratitude, infidelity, and hard-heartedness of the Chosen People. Its importance is shown by its appearance in all the three Synoptic Gospels.

The background of the parable: The parable reflects the frictions in tenant- landlord relations in Palestine. Most of the vineyards were owned by rich, absentee landlords living in Jerusalem, Damascus, or Rome, who leased their lands to tenants and were interested only in collecting rent.

The country was seething with economic unrest. The working people were discontented and rebellious, and the tenant farmers had picked up the revolutionary slogan, “land for the farmer.” Hence, they often refused to pay the rent previously agreed upon and, in some cases, assaulted the landowner’s representatives. It is natural, then, that Jesus’ parable should reflect the popular hatred of foreign domination and the monopolizing of agricultural land by a rich minority who supported Roman rule.

The Lord’s Vineyard at present is the Church, and we Christians are the tenants from whom God expects fruits of righteousness. The parable warns us that if we refuse to reform our lives, and to become spiritual fruit-producers we, too, could be replaced, just as the old Israel was replaced by us. As good tenants of God's Vineyard, we need to pay serious attention to relating to others as loving fellow-servants to our common Master. In the parable, the rent the tenants refuse to pay stands for the relationship with God and with all the people of Israel which the religious leaders refuse to cultivate.

This means that before anything else, God checks on how well we are fulfilling our responsibilities to each other as children of God. The parable teaches that instead of glorying in isolated splendor, rejoicing in our privileges and Christian heritage, we are called to deeds of love, compassion, patience, generous assistance, forgiveness and mercy, for these are the witness-bearing personal and corporate actions and attitudes that invite and welcome others into God's kingdom.

SUNDAY COLLECTIONS- SEPTEMBER 30 OCT-1

Loose cash	232.95
Gift Aid	161.00
<u>Total</u>	<u>393.95</u>

ANNIVERSARIES (Oct 7-13)

David Eccleshare, 2021, Doris Nash, '12, Fr. Roch '83: Helen Joyce, Sara Pilkington 2020, Desmond Neile '91, Stephen Cahill: Wladeck Kowalski, Maurice Patrick Hedgecock, 2021, Fr. Stephen Inns, 2022,

MASS INTENTIONS OCT-7-13

Dates	Offered by	Intention
Oct 7, Sat		For the Parishioners
Oct 8, Sun	Moorehouse Family	Healing of Patrick
Oct 9, Mon	Moorehouse family	Healing of Christy
Oct 10, Tue	Kay Sheridan	Sheridan Family
Oct 11, Wed	Mary	For Biju Kumbuckal
Oct 12, Thu	Ward Family	For the dying
Oct 13, Fri	Tony Parry	For healing of Tony Parry

Kindly Remember the Sick

Ann Parry, Patrick Ngale, Philip McGreavy, Antony Parry

SACRAMENT OF CONFESSION

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

ABSENCE OF FR. PAUL PAREKKATTIL

Fr. Paul will be absent from October 9 to 22nd, 2023. For any pastoral need please contact Fr. Jacob during the absence of Fr. Paul.

PRISONERS SUNDAY

October 8th is declared as the **Prisoner's Sunday**. The Holy Catholic Church recommends special prayers for the Prisoners and their families. During this weekend Masses we will have a second collection to support the Church's Mission for the Prisoners.

DONATIONS TO THE PARISH

Account Name: Wrexham Diocesan Trust

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

Website: <http://www.pantasaph.org>,

Email: pantasaphstdavids@gmail.com

Phone: 0741-749-4277, 01352 711053,

Registered Charity No. 70042