



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



**October 15, 2023**

## **TWENTY-EIGHTH SUNDAY IN ORDINARY TIME**

“Blessed are those who have been called to the wedding feast of the Lamb.” *Revelation 19:9*

### **Mass Timings**

Saturday Vigil Mass 4.00 Pm

Sunday Mass 10.00am

Weekdays 9.00 am In Denbigh House

### **READINGS**

**1<sup>st</sup> Reading** Is 25:6-10a

**Reading 2** Phil 4:12-14, 19-20

**GOSPEL** Mt 22:1-14

**INTRODUCTION:** Food is used in all three readings today as an image of God's favor and presence with His people. In both the first reading and the Gospel, the joys of salvation are compared to a great banquet of rich foods, choice wines and a place at the table with our Divine Host. In the first reading Isaiah describes the Messianic banquet on the Lord's Mountain. The prophet sees the mountain of the Holy City transformed into a grand banquet hall full of life and good things. He paints the picture of "*a feast of rich food and choice wines.*"

The Responsorial Psalm (Ps 23) describes how, like a totally committed shepherd, God spares nothing in order to provide nourishment for His flock. In the second reading, Paul says that he lives like a guest invited to the Kingdom of God, enjoying vast spiritual benefits as a man of Faith. So will God provide for us, he assures us, and we, too, "*can do all things in God Who strengthens us.*" In the Gospel's parable, Jesus

describes the eschatological banquet of Heaven. He characterizes the reign of God as a wedding feast, a banquet of “*calves and fatted cattle.*” When the banquet is rejected by the chosen guests, it is offered to all and sundry. Thus, all the readings suggest that God loves His people and provides for their eternal salvation. Today’s Scripture readings give us the strong warning that if we do not accept God’s love, if we reject His gift, we can have no place with Him. We have to stay prepared for the freely offered Heavenly Banquet by getting (in Baptism), and wearing every day, the freely given wedding garment of grace always.

We “wear” the garment by cooperating with God’s grace in prayer, in attending Mass and receiving the Sacraments with devotion, in doing good and avoiding evil, and in responding to His love by lovingly sharing our blessings with others. The parable warns us that membership in a Church alone does not guarantee our eternal salvation.

**The first reading (Is 25:6-10) explained:** The prophet Isaiah (742-700 B.C.) describes, under the image of a great banquet, the blessings and happiness that the Messianic Kingdom will bring. Isaiah is referring to Heaven, the second and final stage of the Messianic Kingdom. He gives a graphic description of the great banquet that the Lord will prepare for his people, expressing a grand prophetic vision of the *universality of Salvation*. The imagery Isaiah uses is that of a great banquet on the Lord’s Mountain, Mt. Zion: a feast for **all** people, doing away with death, wiping away tears from **every** face, and removing their reproach from the earth. Isaiah announces, “good news and bad news.”

The banquet is certainly going to take place, but Yahweh is planning to invite not only His “Chosen People” but “**all peoples**,” who “on that Day” will sing together, “*Let us rejoice and be glad that He has saved us.*” It took a courageous prophet to speak of a God Whose loving care extended beyond the Jews, who prided themselves on their status as the only Chosen People. In some ways, Isaiah's ideal state parallels Jesus' parable about the King's Wedding Banquet (Mt 22:1-14). Let us remember that Heaven with its great Banquet is ours for the receiving.

God the Father intends it for all of us, God the Son has earned it for all of us, and God the Holy Spirit is ready at every moment of our lives to assist all of us to obtain it -- **if we so choose.**

**The second reading (Philippians 4:12-14, 19-20) explained:** On several occasions, Paul has received generous financial support from the Christians at Philippi, so his words are a "thank you" note to them from prison. In today's lesson, Paul emphatically proclaims, *"In Him who is the source of my strength, I have strength for everything."* When the Apostle thanks his friends for their kindness toward him, he does so in these words: *"My God in turn will supply your needs fully, in a way worthy of His magnificent riches in Christ Jesus."* Paul claims that his strength comes from Jesus and his future hope revolves around Jesus. Referring to the vast spiritual benefits he enjoys as a man of Faith, Paul tells his friends in Philippi about the contrasts in his life: he knows the experience *"of living in abundance and of being in need."*

Because of his Faith, it makes no difference to Paul whether he lives *"in humble circumstances or in abundance."* His whole existence has been transformed by his being joined to Jesus in His death and Resurrection: *"I have learned,"* he writes, *"the secret of being well-fed and of going hungry."* Paul reminds us of our need for a complete and unquestioning trust in God and for the firm conviction that He is regulating the affairs of our lives.

**Gospel Exegesis:** **The context:** The parable of the royal banquet is a parable about the Kingdom of God and about the people who will eventually belong to it. It is also the first of three parables that challenge the legitimacy of the Jewish leadership. The parables all contrast the true Israel with the attitudes and lives of the Pharisees, demonstrating the claims of the Pharisees as false. In addition, *the Parable of the Royal Banquet and the Wedding Garment* is Jesus' interpretation of the History of Salvation. It is also one of the three *parables of judgment* or "*rejection parables*" that Jesus told at the Temple in Jerusalem during the last week of his public life, addressing the *"chief priests and elders of the people,"* i.e., Israel's religious and civic leaders. This parable

was delivered by Jesus during his last visit to the Temple -- the day we know as the Tuesday of Holy Week. The encounter was part of the Master's last confrontation with those who saw Jesus as their enemy, before they had him arrested. The actual parable is the disturbing story of a King Who celebrated the wedding feast of His Son. When the VIP guests who had been invited refused to come, He brought street people in to take their places. Here, Jesus combines *the parable of the marriage feast* with another rabbinic parable, the *parable of the wedding garment*.

### **SUNDAY COLLECTIONS- OCTOBER 7-8**

|                                  |                      |
|----------------------------------|----------------------|
| <b>Loose cash</b>                | <b>91.78</b>         |
| <b>Gift Aid</b>                  | <b>165.00</b>        |
| <b><u>Total</u></b>              | <b><u>256.78</u></b> |
| <b><u>Second Collection=</u></b> | <b><u>65.56</u></b>  |

### **ANNIVERSARIES (Oct 14-20)**

Jean Mary Nagle, 2021, Sr Sarah Mooney, '08., Mary Kershaw '89: Angela Tidswell '11, John & Marjory Cavanagh '87: Michael John Gavin '02: Fr. Edmund Delaphine: Heather Rigby

### **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**

### **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](mailto:pantasaphstdavids@gmail.com)**

**Phone: 0741-749-4277, 01352 711053,**

**Registered Charity No. 70042**