



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



October 22, 2023

TWENTY-NINTH SUNDAY IN ORDINARY TIME

“Giving to God what belongs to God means seeing the face of God in every human being and respecting the dignity of each person and defending his or her right to life. We belong to God; we live in Him – may we never forget that wondrous truth. We are His beloved children. May He complete the good work He has begun in us.”

BISHOP THOMAS J. OLMSTED

Mass Timings

Saturday Vigil Mass 4.00 Pm

Sunday Mass 10.00am

Weekdays 9.00 am In Denbigh House

READINGS

1st Reading Is 45:1, 4-6

Reading 2 1 Thes 1:1-5b

GOSPEL Mt 22:15-21

INTRODUCTION: The common theme of today's readings is the nature of our obligations to God and to our country. The readings show us how, with God's help, we can be ideal citizens of both earth and Heaven. **The first reading (Isaiah 45:1, 4-6) explained:** The Cyrus mentioned here is Cyrus II, the Great, who founded the Persian Empire. In 539 B.C., he conquered the Babylonians who had defeated the Jews 50 years earlier and had taken many of them into captivity. He decided to liberate the Jews from their exile and allow them to go back to their home country, Judea. In this passage, the prophet Isaiah declares that

Cyrus, even though a pagan, was God's instrument. The amazing fact is that God actually used Cyrus to restore His people to their homeland. God is able and willing to use ungodly powers to achieve His ends because He is the God not only of the Jews, but of history and of the whole world. Hence, He anointed Cyrus as a savior of His people. Cyrus carried out God's plan by setting the Jewish exiles free and giving them permission to go back to Judah to rebuild their Temple and city. He also returned to them the gold and silver vessels which Nebuchadnezzar had taken from the Temple. And that is how a pagan emperor became, in God's hand, the instrument by means of whom the people of Israel might return to their Promised Land. This passage also contains a new theological idea. To call this pagan king, "Messiah" or "*Christos*" meaning "*the Lord's anointed*" (a title given exclusively to the kings, prophets and priests of the Chosen People), was quite revolutionary. Like other passages from Isaiah, it was meant to challenge the Jews' parochialism and give them a more universal view of God's concern and plan.

The Second Reading, 1 Thessalonians 1:1-5 explained: Bible scholars believe that this letter, addressed to the new Jewish and the Gentile Christians of northern Greece (Thessalonica), is the earliest document of the whole New Testament, written in Corinth in A.D. 50. There was more Faith, Hope, and Charity among the Thessalonians than Paul could credit to his own preaching; the Holy Spirit was clearly at work. Along with 1 Thes 5:8, this is the earliest mention in Christian literature of the three "theological virtues" (see 1 Cor 13:13). From today's text it is clear that these people worked hard at being Christians, and that Saint Paul thought that praiseworthy. Hence, he praised his converts for their fidelity to God and to Christ, assuring them of his prayers. He hoped that they would continue to be faithful to the call God had given them, a call proved by the many gifts of the Holy Spirit bestowed on them.

Gospel exegesis: The context: The Pharisees, Sadducees and Herodians were the three prominent Jewish sects of Jesus' day. The Pharisees were rabid nationalists, totally anti-Roman, while the Herodians were willing

to collaborate with the Romans, hoping to benefit from them. Together with the chief priests, these three groups accused Jesus of “associating” with sinners and challenged his authority to teach in the Temple. The three “parables of judgment” were Jesus’ calculated reply to their accusations. After the first two parables, *“the chief priests and the Pharisees ... realized that he was speaking about them”* (21:45-46). Hence, they resumed their counter-attack in an attempt to destroy Jesus’ influence with the people, either by discrediting him in the presence of the crowds or by causing him to make statements that would get him into trouble with the Romans. The question put to Jesus in verse 17 is actually the first in a series of four “test questions” recorded in Mt 22:15-46. Besides today’s question on the legality of paying taxes, there are three other questions – two asked by the Sadducees and Pharisees of Jesus and one asked by Jesus of them.

First, the Sadducees asked Jesus’ opinion on the details of the resurrection of the dead (vv. 23-28) and Jesus’ response silences them. Second, the Pharisees to ask Him what the greatest commandment is (vv. 34-39, silencing them as well. While they were conferring among themselves, Jesus set for them the problem of the relationship between the Messiah and King David, asking them, *“What is your opinion about the Messiah? Whose son is he?”* When they answered, *“David’s,”* Jesus responded, *‘How, then, does David, inspired by the Spirit, call Him ‘Lord,’ saying, The Lord said to my Lord, ‘Sit at My right hand until I place Your enemies under Your feet?’”* (vv. 41-45). They had no answer, and that ended their test questions.

SUNDAY COLLECTIONS- OCTOBER 14-15

Loose cash	115.34
Gift Aid	136.00
<u>Total</u>	<u>251.34</u>

Kindly Remember the Sick

Ann Parry, Patrick Ngale, Philip McGreavy, Antony Parry

ANNIVERSARIES (Oct 21-27)

Joan Higgins, Anthony Comerford, '05. , William Fitsimons, '91:, Lucia Zak, Ethel Appleton, John Hughes, Katherine Shakespear, 2021, Florence Braybrooks, '71: Evelvn Roberts. '01:

SACRAMENT OF CONFESSION

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

WORLD MISSION SUNDAY

October 22nd is declared as the **World Mission Sunday** and a second collection is to be taken for **MISSIO** towards “The Evangelization of Peoples”.

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