



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



DECEMBER 10, 2023,

SECOND SUNDAY OF ADVENT

**“Open wide your door to the One who comes.
Open your soul, throw open the depths of your
heart to see the riches of simplicity, the
treasures of peace, the sweetness of grace.
Open your heart and run to meet the Sun of
eternal light that illuminates all men.”**

ST AMBROSE

Mass Timings

Saturday Vigil Mass 4.00 Pm
Sunday Mass 10.00am
Weekdays 9.00 am In Denbigh House

READINGS

1st Reading **IS 40:1-5, 9-11**

Reading 2 **2 PT 3:8-14**

GOSPEL **MK 1:1-8**

INTRODUCTION: Today's readings remind us that the past, present, and future comings of Jesus into the world are the fulfillment of the saving plan of God. Today's Scripture readings deal with coming home – Babylonian exiles coming home, the *shalom* or perfect peace coming home, our going home with Jesus at his Second Coming, and Jesus, the Savior, “coming home” into our lives during Advent. All three readings focus on the absolute necessity of our readying ourselves by repentance and reparation for Christ's coming **The first reading: Is 40:1-5, 9-11**

explained: Isaiah consoles the Jews in exile in Babylon, giving them Yahweh's assurance that their 60 years of Babylonian captivity will end soon and that they will be going home as free people. He assures them that they will be brought back to Israel by the power of God. Isaiah is not shy about saying that the Exile was a punishment for sin. But Israel's sins are forgiven now, and the exile is over. Isaiah wants the people to consider their return journey as their second Exodus, with Yahweh once more their loving Father and faithful Shepherd. He describes God's marvelous love for the undeserving. If Yahweh is now their Redeemer rather than their punisher, then their relationship with Yahweh also has to change. Isaiah instructs the exiles that they are to return home in a grand religious procession, with God leading them.

To pave the way for this procession, valleys and mountains are to be leveled, and a highway is to be created in the wilderness. God will lead them to Judah and, within Judah, to the city of Jerusalem and, within Jerusalem, to Zion, the hill where their Temple had stood. Seeing the procession in his mind, the prophet exclaims with joy, "*Here comes your God with power!*" Then he presents the tender picture of God leading the exiles as a shepherd cradles lambs. **Second Reading, 2 Peter 3:8-14**

explained: Traditionally attributed to Simon Peter, this letter was probably written c. 50 or 60 years after the apostles' death (ca. 110-120 C.E.) ("The Second Epistle of Peter", *The New Jerome Biblical Commentary*). Taken from the second letter of Peter, this reading makes it clear that the salvation promised by Isaiah was not completely accomplished even by the first coming of Jesus. It is only when Jesus comes again at the end of time that Isaiah's words will be entirely fulfilled. Hence, Peter warns against false teachers who have given up any expectation of Christ's return because of its long delay.

Gospel Exegesis: The context: While Matthew and Luke start their Gospels by giving us a brief account of the conception, birth, and early boyhood of Christ and John begins his Gospel by pointing to the eternal life of Christ as the Word of the Father, Mark opens his Gospel with the preparation for Christ's public life, in which the chief actor is John the

Baptist. This wilderness prophet proclaims the "here-ness" of an event and person every Jew has been anticipating. *"One more powerful than I,"* John announces, *"is to come after me....I have baptized you in water; He will baptize you in the Holy Spirit."* The essence of the Baptizer's message is "repent and return to the ways of the Lord." John preaches that the appropriate behavior for those preparing "the way of the Lord" is to be baptized "as they confess their sins."

Repent and return to the Lord – the priorities set by John: There are two traditions from which John's baptism could be derived: One is the ritual washings by which people cleansed themselves of spiritual impurity. Ritual bathing was especially important in the Qumran community with which John may have had some connection. The other tradition is proselyte baptism of Gentile converts to Judaism; an initiatory cleansing rite performed by immersion. It seems likely that John borrows from both traditions (ritual washings and proselyte baptism) but establishes his own baptism of repentance for the forgiveness of sins as a preparation for the coming Messiah. John recommended a baptism of repentance in the river Jordan to the Jews who were familiar with ritual and symbolic washings (Lv.11-15).

SUNDAY COLLECTIONS- DECEMBER 2-3

Loose cash	126.01
Gift Aid	110.00
<u>Total</u>	<u>236.01</u>

ANNIVERSARIES (Dec 9- 15)

William Morley, Catherine Murphy, '83: Mary Alice (Moira) Geogh, Ann Frances Smyth, '01, William Moran, '93:, Eric Steele '11 Rita Schwarz '12, Helen Singleton, '89: Mary Winifred Fleming, Maria Gardiner 2019, Anthony Comerford Beatrice Garrelt, Martha Francis, Sr. Agatha

SACRAMENT OF CONFESSION

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

MASS INTENTIONS DECEMBER DEC 9- 15

Date	Offered by	Intention
Dec 9, Sat		For the Parishioners
Dec 10, Sun	Maridha Valencia Rebello	Mallagrina Rebelo
Dec11, Mon	Giren	For the deceased Family members
Dec 12, Tue	Rosie Mongan	John Paul Mongan
Dec 13, Wed	Mother	Marth's healing
Dec 14, Thu	Christiane Ratnajyothy	Souls in Purgatory
Dec 15, Friday	Giren	Eddie & Rosie Riley RIP

Let us Remember the Sick in Prayer

Patrick Ngale, Philip McGreavy, Antony Parry

Christmas Programme Schedule

December 24, Sunday 7.30 pm Carol Hymns

December 24, Sunday 8.00 pm Vigil Mass

December 25, Monday 10.00 am Christmas Mass

Donation for flowers

Those who like to make donations for flowers to decorate the Church for Christmas celebrations can hand it over to the priests or put it in the offering basket in an envelope clearly marked as donation for flowers.

Volunteers are welcome.

Those who can use your talents and time to prepare the Crib, Christmas Tree, and decorating the church please contact Angela Rhodes or Angela Taylor.

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