

Sunday, October 11, 2026 – Twenty-eighth Sunday in Ordinary Time Year A

First Reading - Isaiah 25:6-10

A reading from the prophet Isaiah

The Lord will prepare a feast and will wipe away the tears from every cheek.

On this mountain,
the Lord of hosts will prepare for all people
a banquet of rich food, a banquet of fine wines,
of food rich and juicy, of fine strained wines.

On this mountain he will remove
the mourning veil covering all peoples,
and the shroud enwrapping all nations,
he will destroy Death for ever.

The Lord will wipe away
the tears from every cheek;
he will take away his people's shame
everywhere on earth,
for the Lord has said so.

That day, it will be said: See, this is our God
in whom we hoped for salvation;
the Lord is the one in whom we hoped.

We exult and we rejoice
that he has saved us;
for the hand of the Lord
rests on this mountain.

Responsorial Psalm

Ps 22. R. v.6

(R.) I shall live in the house of the Lord
all the days of my life.

Second Reading - Philippians 4:12-14. 19-20

A reading from the letter of St Paul to the Philippians

I am able to do all things in him who strengthens me.

I know how to be poor and I know how to be rich too. I have been through my initiation and now I am ready for anything anywhere: full stomach or empty stomach, poverty or plenty. There is nothing I cannot master with the help of the One who gives me strength. All the same, it was good of you to share with me in my hardships. In return my God will fulfil all your needs, in Christ Jesus, as lavishly as only God can. Glory to God, our Father, for ever and ever. Amen.

Gospel Acclamation

See Ephesians 1:17-18

Alleluia, alleluia!

May the Father of our Lord Jesus Christ

enlighten the eyes of our heart

that we might see how great is the hope

to which we are called.

Alleluia!

Gospel - Matthew 22:1-14

A reading from the holy Gospel according to Matthew

Whomsoever you find invite to the wedding.

Jesus said to the chief priests and elders of the people: 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited" he said "that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He dispatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out onto the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.'

Sharing in the Banquet of Life

Reflection on the Gospel-28th Sunday in Ordinary Time Year A

(Matthew 22:1-14)

Veronica Lawson RSM

The increasing wealth of the few and the growing divide between rich and poor, particularly in the developing world, are challenging us all to consider our attitudes to the planet's resources and to the economic system that maintains that imbalance. The economic divide is highlighted by the vulnerability of those rendered poor or even homeless in our world. Today's gospel brings a warning. Like the invited guests in Matthew's parable of the wedding banquet, we are in danger of turning our backs on a gracious invitation or "call" not only to share in but also to ensure that all God's creatures might share in the fruits of the earth. The king's invitation to successive and diverse groups recalls Israel's prophetic tradition where God's ultimate reign is imaged as a feast of the best food and wine, not just for a privileged few, but for all.

Many other aspects of the parable are quite troubling. Its focus is on the human community. Privileged humans are the first to be invited: the invitation to the less privileged comes only after those on the initial guest list have refused to come. This aspect of the story hardly reflects the values of God's empire or reign. Furthermore, the violent retaliation of the spurned host is hard to reconcile with an image of God's reign. This is also true of the treatment of the guest without a wedding robe in a situation where none of the guests has had the opportunity to procure the right attire. It becomes clear that this is not a story to be taken literally. Rather, it invites the reader to critique interpretations that see the king's behaviour as a reflection of how God deals with God's creation.

So, what might this story be telling us? If we look again at the despotic aspects of the king's character, we might find there a reflection of our own capacity to look after ourselves at the expense of the vulnerable people in our world and of the other-than-human. We might find an image of our nation's long-term redirecting of the foreign aid budget towards keeping migrants, asylum-seekers and refugees from settling in our land. On the other hand, if we put ourselves in the place of the original audience, we might find ourselves quite amazed at the inclusiveness of the king in a world where the people on the street would never have been invited to such a wedding banquet. If we think about the wedding garment as symbolic of a "right" disposition or attitude in relation to the host, the company and the riches to be shared, we might be drawn to handle Earth's precious resources with a little more care for the common good of all the inhabitants of our planet. Our gospel tradition tells us that God's empire will be realised only when all have the opportunity to share in the feast of life and when other-than-human Earth inhabitants have the resources that enable them to flourish.