

## TWENTY-EIGHT SUNDAY IN ORDINARY TIME A

*Texts: Isaiah 25:6-10a; Phil 4:12-14, 19-20; Matt 22:1-14*

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### Summary Statement on each of the Readings

1<sup>st</sup> Reading: “this mountain” as *geographical imagery of the spiritual space, which indicates the nourishment (feast), deliverance from death, consolation, salvation, joy, and gladness for God’s faithful people. Thus, the prophet of God calls for faith in the eschatological vision of glory and the accomplishment of God’s salvific promises to his people.*

2<sup>nd</sup> Reading: *faith, Christian charity, and solidarity unite the faithful in Christ as they share in his glorious riches – there is inexhaustible wealth of glory in Christ. Christians share in it through faith, charity, and solidarity, especially with those who suffer, just as the community in Philippi does for and with Paul, who is in prison.*

Gospel Reading: *the invitation to the wedding feast of the lamb and the invited guests: there are two disqualifications: obstinacy and non-preparedness. There are no accidents. We have all been invited to the wedding feast and banquet of heaven – shall we join, and will we be properly dressed? Some people reject outrightly God’s invitation, while some others do not take care to prepare themselves to dine at the table of the Lord.*

“Everything is ready; come for to the feast.” With this compound and straight forward sentence, our heavenly father invites us all to the wedding feast of his beloved son. Talking about “wedding feast” and the invitation to be a guest, we cast our vision on the book of Revelation, 19:7-9, where the vision of heaven by John reveals, with the hymnic tone of beauty, the rapturous nature of the heavenly wedding feast. And so, the text reads:

*Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready; to her it has been granted to be clothed with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God."*

The pertinent question here is whether anyone should reject the invitation to this eternal celebration of life or become so lethargic to be not prepared and appear at the feast without the clean and proper wedding garment?

Dear friends in Christ, the invitation has been sent out to us. There are two things that could hinder our enjoyment of this feast. Firstly, there is obstinacy, which implies an outright rejection of the invitation to the wedding for whatsoever reason. Our loving God would never force us to attend. It must be our choice to attend or not. Secondly, for those who choose to attend the wedding feast, there is no urgency to fill the wedding hall that would excuse an appearance at the wedding without the right clothing. And so, to take part in the wedding feast of the lamb, the vices of obstinacy and lethargy must be replaced with the virtue of prompt will to obedience and habitual readiness, coupled with eternal vigilance.

Let us think about the quality of the prophetic proclamation about this feast, which we read in the first reading. Through the mouth of the prophet Isaiah, the Lord says that he would prepare a banquet of rich food and wine on the Mountain of the Lord. We can observe what this Good News entails: *deliverance from death, consolation, salvation, joy, and gladness.* This prophetic message calls us to faith in the eschatological vision of glory and the accomplishment of God’s salvific promises to his people. Consequently, every human, geographical, and spiritual space shall be filled with God’s glory as the text of the prophet Isaiah captures it with the imagery of “rich food and choice wines, juicy, rich food and pure choice wines.”

On its part, the second reading from St. Paul’s letter to the Philippians exposes how faith, Christian charity, and solidarity unite the faithful in Christ to share in the glory of Christ, the Son of God. In other words, there is inexhaustible wealth of glory in Christ. Therefore, Christians share in this fountain of grace through faith, charity, and solidarity, especially with those who suffer. This is St. Paul’s experience from the community in Philippi. These brethren in Christ demonstrate their love and solidarity for and with Paul, who is in prison.