

SERMON
On the Gospel Reading of the 14th Sunday of Matthew (Mt. 22:2-14)
(6 September 2026)

A parable is included in today's Gospel reading, a story, that is, taken from the everyday life of people, which is seemingly simple but conceals profound meanings for those who have the spiritual sensitivity to perceive them.

The parable told by the Lord concerns a king who is marrying his son and sends his servants to invite people to the wedding. Most of them made various excuses and did not go, while some mistreated and killed the messengers. Then the angry king ordered that the criminals be punished and their city burned, while at the same time he instructed his servants to go out into the streets and invite whomever they found, so that all might celebrate the wedding with great joy.

The key to interpreting the parable is given by the Lord Himself at the very beginning of the story, because He knows that the people of His time who would hear the parable would not easily be able to understand its meaning. He therefore tells us that the wedding of the king's son about which He is speaking is the Kingdom of Heaven. Indeed, the Lord has often used parabolic images for the Kingdom, comparing it either to a hidden treasure, a vineyard, and so on. Yet now He compares it to a wedding, and moreover, to a royal wedding, because a wedding is an occasion of joy and celebration, but also an event that is always celebrated by all the members of the community and never in isolation. And in the Church we are never individuals; we are one Body, the Body of Christ... Unfortunately, this is something we often forget and develop an individualistic piety that is foreign to the communal and Eucharistic ethos of our Church.

In this account, Christ Himself truly unfolds, in just a few lines, the entire Mystery of Divine Economy. The King, that is, God the Father, has prepared from the foundation of the world the Wedding of His Son, Christ, that is, His eternal and everlasting Kingdom. The Kingdom is a wedding feast where there is neither sorrow nor pain, but only joy and gladness. And throughout all these years, God sends the righteous and the prophets in the Old Testament and calls the people of Israel to His Kingdom. Yet they, clinging to their worldly concerns, stubbornly refuse to accept the invitation and, moreover, many times mistreat and kill God's messengers. This apostasy of the people of Israel would soon bring about the destruction of the city of Jerusalem by the Romans in A.D. 70, as we know from history.

Yet there are no dead ends in God's plan. The royal banquet has been prepared, and the wedding will take place regardless. Therefore, the invitation is now extended further. God turns to the Gentiles, all the peoples of the earth, and calls them to come as guests to the great Banquet and celebrate the Wedding of His Son. And God makes no distinctions: He calls everyone, "both evil and good"; the invitation is for all. He does, however, set one non-negotiable condition: all the guests must wear the proper

garment, the “wedding garment.” This is why, as soon as He discovers that someone is wearing his old clothes, He orders the servants to cast him out immediately.

In order to enter His Kingdom, Christ calls us to put on the Wedding Garment, that is, Holy Baptism, and to leave behind us, as an old and worn-out garment, the old person, our sinful self, with all its passions and weaknesses. For without a new and clean garment, we cannot become guests at the great royal banquet. Christ tells us this clearly and leaves no room for doubt: everyone will be invited; no one will remain uninvited so that anyone could say that he did not know about the royal wedding. Yet those chosen few who will gladly accept the invitation and respond to it will be the few. Let us also be, my brothers and sisters, not among the many who are indifferent, but among the few and the chosen.