



Who Are You Wearing?

MIGUEL DULICK

The closer Jesus gets to his death, the more targeted are his parables, specifically to the “chief priests and elders.” He has no patience with their hypocrisy.

The wedding feast has a long history in the prophets and the psalms, always a glorious celebration of love and delight—God marrying the chosen people. But in today’s gospel, Jesus speaks of the feast as a massacre. When the guests refuse to attend his son’s wedding, and they even kill the messengers sent to invite them, the enraged king amasses his troops to destroy “those murderers” and burn their city to the ground. So, the chosen people are un-chosen. Then, the king tries again, this time sending the servants to “whomever [they] find.” And then comes a beautiful moment: the servants invite the “bad (literally, “evil”) and good

alike,” and they fill up the hall! This echoes Jesus’ own promise of the cross: “When I am lifted up from the earth, I will draw everyone to myself” (John 12:32).

There is one more twist to the story that keeps Jesus in his own

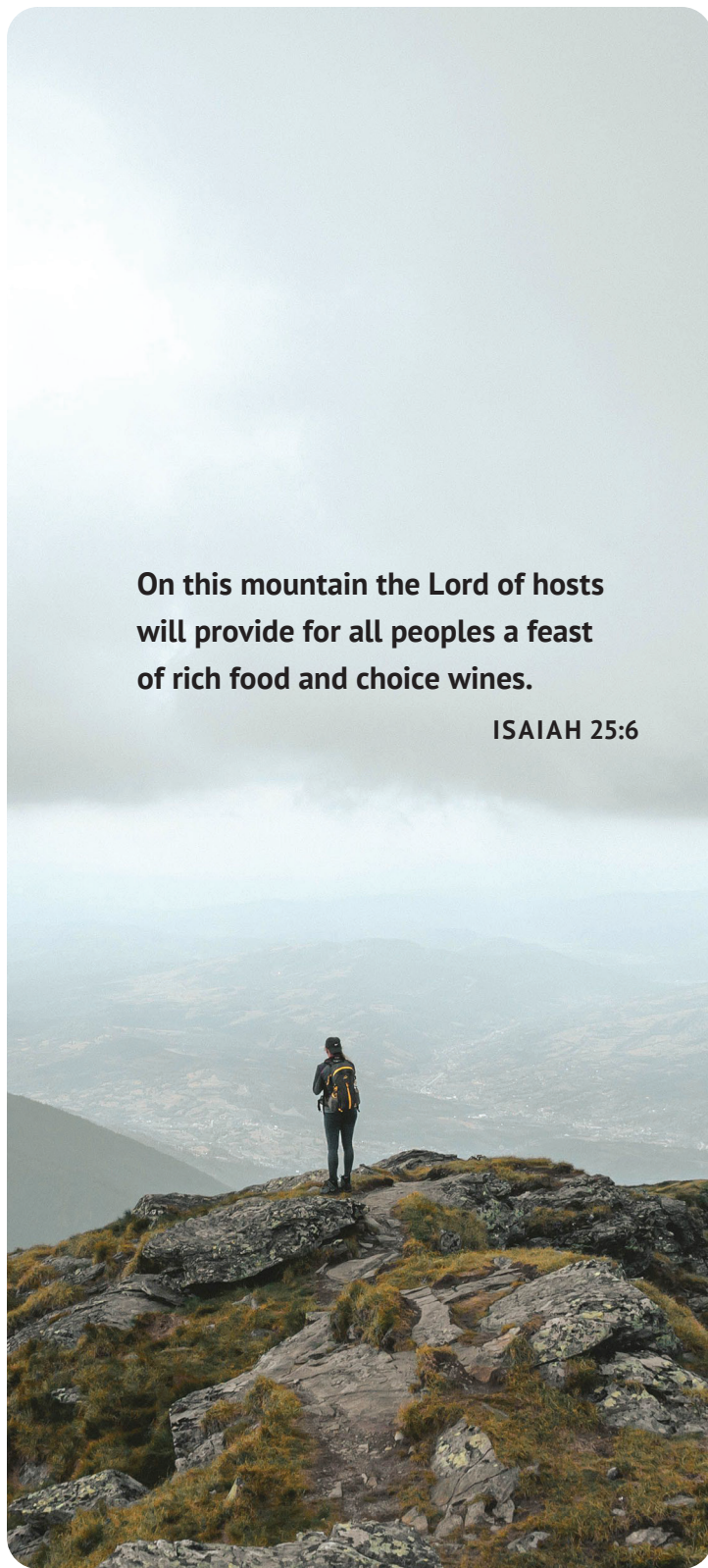
uncompromising space. When the king spots a guest without a “wedding garment,” he binds him hand and foot and throws him out into the darkness. Pretty scary—but do stay with Jesus. Accept the invitation to the banquet. And let Jesus dress you in his own garment of grace.●



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**On this mountain the Lord of hosts
will provide for all peoples a feast
of rich food and choice wines.**

ISAIAH 25:6



Reflect

Do I show up to the banquet (the Eucharist) prepared to listen, pray, and be fed?

Dear Padre,

In the Creed, we say we believe in the resurrection of the body. So, why is it all right to be cremated?

The *Catechism of the Catholic Church* clearly states what many find confusing: “It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life?” (CCC 996). The *Catechism* goes on to address several questions: “What is rising? Who will rise? How? When?” (CCC 997–1001). In essence, “Christ ‘will change our lowly body to be like his glorious body,’ into a ‘spiritual body’” (CCC 999). The disposition or condition of the physical body at death will not affect the spiritual body that is raised. Cremation, decomposition, mutilation or dismemberment by violence, or the donation of one’s body to science—deemed “a noble and meritorious act...to be encouraged as an expression of generous solidarity” (CCC 2296)—does not prevent the resurrection of our glorified body. It is only when the act of cremation appears to be a public denial of faith in the resurrection or the sacredness of the body that the practice is forbidden. ●



The Redemptorists / DearPadre.org

Do you have a question for the Padre?

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A WORD FROM POPE LEO XIV

In the face of...the tragic situations of injustice, violence, and suffering that mark our time, it is essential that our faith be alert, attentive, and prophetic. It should likewise open our eyes to the darkness of the world and bring to others the light of the gospel through our commitment to peace, justice, and solidarity.

ANGELUS, ROME, MARCH 15, 2026

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Monday

October 12

Weekday

Gal 4:22–24, 26–27, 31–5:1

Lk 11:29–32

Tuesday

October 13

Weekday

Gal 5:1–6

Lk 11:37–41

Wednesday

October 14

Weekday

Gal 5:18–25

Lk 11:42–46

Thursday

October 15

St. Teresa of Jesus, Virgin and Doctor of the Church

Eph 1:1–10

Lk 11:47–54

Friday

October 16

Weekday

Eph 1:11–14

Lk 12:1–7

Saturday

October 17

St. Ignatius of Antioch, Bishop and Martyr

Eph 1:15–23

Lk 12:8–12

Sunday

October 18

Twenty-ninth Sunday in Ordinary Time

Is 45:1, 4–6

1 Thes 1:1–5b

Mt 22:15–21