All Saints' Church

"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."

Our Vision: *"We strive to be a haven of healing, reconciliation, joy and peace in service to our wider community and beyond, so that our example in prayer and practice may reflect Christ's love for us all.*

This Sunday – October 11th, 2026

His Invitation To Belong

Complying with the Dress Code

Common sense dictates that the way we dress should correspond to the occasion. It would not look normal if you went to the beach or camping wearing formal clothes, just as it would look totally out of place if you wore beach attire to a formal meeting or a fancy restaurant. That is why in some places there is something called "dress code", to remind those who have no common sense the kind of clothes which are appropriate for this particular place. Not complying with the code may mean not being allowed to enter or take part in the event.

The idea of a dress code is not new, and was already present in Jesus' time. Attending a wedding banquet, for instance, required wearing attire that would be considered "appropriate" for the occasion, which showed that you were intentionally trying to fit in, to be a real participant in the joyful event, and were eager to be a part of the community that celebrated the sacred union of two human beings.

Showing up at a wedding banquet with the wrong attire implied that you were there, but you had no intention to honor the occasion or show that you really belonged. Rather, you were being entitled, defiantly showing disrespect and that you could not care less about others' expectations, including the hosts.

In this Sunday's Gospel reading we have the Parable of the Wedding Banquet, in which Jesus continues the theme of God's insistent invitation to take part in His kingdom, which is rejected by the intended guests (representing the religious leaders of Israel), who prefer to go on with their own business, and even abuse and kill the messengers (representing the prophets throughout the history of Israel).

Then the king in the parable decides to punish these ungrateful and wicked people, and kills them and destroys their cities. This may be interpreted both as what will happen to the nation after the year 70 (the destruction of Jerusalem by the Romans) and as what happened to the nation at different times in its history when they were destroyed by the Assyrians and the Babylonians.



In a more general sense, this may also allude to the fate of those of us who refuse to take part in God's kingdom of Love and prefer to cling to our old self-centered ways. Real and abundant life can only be enjoyed in the community of God's kingdom, represented here by the wedding banquet. Apart from it, in spite of all false expectations, there will be ultimate self-destruction and loneliness (the weeping and gnashing of teeth in the darkness of the parable).

The king in the parable then decides to invite all those who are in the streets—a possible reference to the invitation of Jewish and pagans alike to enter God's kingdom—good and evil. But when the king goes in to see the guests he notices this particular guest not wearing proper clothes and asks him the reason for it. He keeps silent, meaning he had no explanation to give, and is then thrown out of the banquet.

This is not to be understood as an exclusion for not having the means to buy the proper clothes. This is not about elegance based on social status or economic means. It is about dress code. The guest was probably wearing something that was totally unacceptable in the setting of a wedding banquet. He was showing he did not really care to be there.

We are all invited to God's banquet. His kingdom is a kingdom of abundance, of joyful sharing in His blessings, of active participation in the extravagant offering of His unconditional love. In the consummation of God's kingdom, as the prophet Isaiah depicts in the feast that God will make in His mountain for all peoples (Isaiah 25:1-9), "He will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; He will swallow up death forever."

As Psalm 23 reminds us all, God's goodness and mercy "shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

This Sunday's Collect prays that God's grace "may always precede and follow us, that we may continually be given to good works…" God sheds His grace over all with His invitation to belong, to take part, to rejoice in His reconciling work. Complying with the dress code in God's wedding banquet also means what St. Paul tells the converts in Philippi: "Keep on doing the things that you have learned and heard and seen in me, and the God of peace will be with you."

Fr. Carlos E. Expósito, Rector

READINGS FOR
THE TWENTIETH SUNDAY AFTER PENTECOST

Isaiah 25:1–9 + Philippians 4:1–9 + Matthew 22:1–14
+ Psalm 23

Calendar

Note: We worship in our historic church. The service will also be on Zoom. The service time is 10:00 AM. Tuesday Noon Mass is held in All Saints' St. Mary Chapel.

SUNDAY **October 11th, 2026 The Twentieth Sunday after Pentecost**
10:00 AM Mass in All Saints' Church
Join Zoom Meeting from our website at www.allsaintschurch.org
Recording of Mass available before noon at www.allsaintschurch.org

Christian Formation and First Communion Instruction for Children
Ages 5 to 12 in the Parish Hall, from 10:00 AM – 10:45 AM

Christian Formation for Adults (the 2nd and 4th Sundays)
Youth and adults around noon after the Mass in the Library
Recording of Mass available before noon at www.allsaintschurch.org

Our Core Values:

- Welcoming strangers like old friends
- Embracing the Anglo-Catholic tradition
- Being dependable members of a caring community
- Respecting each other's differences
- Being faithful stewards of God's gift
- Remembering that God loves everyone unconditionally