COURIER-JOURNAL

Word for Sunday

**By Father Albert Shamon** 

## We Must Don The Garment **Of Good Works**

Sunday's Readings: (R3) Mt. 22:1-14. (R1) Is. 25:6-10, (R2) Phil. 4:12-14, 19-

After Titus had destroyed Jerusalem and its Temple (70 A.D.) the Pharisees

founded a

school ] at



and began to Fr. Shamon take measures for the survival of Judaism. This school worked at fixing the list of books that would make up the Old Testament, produced a common calendar for all Jews and established itself as the authoritative voice of Judaism.

But the school at Jamnia did more than insure the survival of Judaism. Besides setting its own house in order, Jamnia set up its defensive against what it considered to be a Jewish heresy, namely Christianity. It introduced into the weekly synagogue service a prayer against heretics. "Let Christians and all other heretics," so went the prayer, "be blotted out of the book of the living and perish in a moment.'

Matthew's gospel was a Jewish-Christian's response to this condemnation and to the persecution of Jewish Christians that followed upon it.

Matthew set out to

ROME ● PAPAL AUDIENCE ● JERUSALEM ● LOURDES ● CAIR

prove that Jesus is the new Moses and His Church, the new Israel.

In the parable of the wedding feast, Matthew was warning the Jews of Jamnia that salvation can be taken away from Israel (the invited guests) and given to others (the poor Gentiles on the byroads).

To this parable, Mat-thew tacked on another parabolic fragment — the incident regarding the wedding garment. Originally, the story of the wedding garment probably had been a full-blown parable. It obviously did not belong to the parable of the wedding feast. For if people had been fetched off the streets, how could they be expected to be dressed for a wedding?

A solution can perhaps be found by recalling that the King orders his ser-vants to go into the byroads to invite others to. the wedding feast, because. "Those who were invited were unfit to come." In other words, to receive the invitation and to accept it are not enough. What is further required is a man's fitness to sit at the table with a king. If we then see the wedding garment as a symbol for a man's fitness to be at the wedding, then the truncated parable makes sense. As in the wedding parable, judgment fell upon the Jews who had rejected Christ, so now those called in their place (all of us) are not beyond judgment. Unless we tooput on the garment of good works, then the judgment of Israel shall be meted out to us also.

Wednesday, October 11, 1978

## **Changes In Church To Be Topic Of Series In Scottsville**

Scottsville - The Education Committee of St. Mary's of the Assumption Church will sponsor an adult education series on the topic "Is It the Same Church?"

The sessions to last for six weeks will begin tonight at 7:30 p.m. and continue each Wednesday through Nov. 15.

On Wednesday, Nov. 1, All Saints Day, the session will follow Mass at 7:30 p.m.

## Anniversary

The 10th anniversary of the Al Sigl Center will be celebrated Oct. 12 with tours for the public, 10 a.m.-6 p.m., and a noon luncheon in the gymnasium. The center's facilities at 1000 Elmwood Ave. include also a therapy pool, library, cafeteria and. media center.

The seven autonomous

Guests will include Sister Jane Geiger, Father Lewis Brown, Father Joseph DeMaio, Father Robert Kennedy and his liturgy staff, Mr. and Mrs. Frank Starapoli, and a panel of members of various parishes.

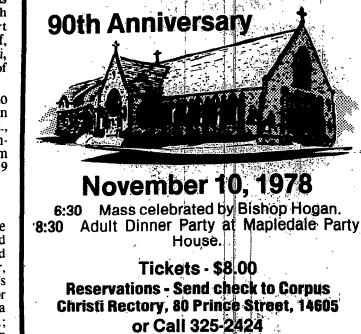
The sessions will be open to all and will take place in Hartman Hall, 99 Main St., Scottsville. Further information is available from Deirdre Hetzler at 889-9419 or Nancy Wolf at 889-4477.

agencies using the center are the Association for Retarded Children, the Hearing and Speech Center of Rochester, Mary Cariola Children's Center, Inc.; Medical Motor Service, Rochester Area Multiple Sclerosis, Inc.; Rochester Rehabilitation Center, Inc., and United

Cerebral Palsy Association of

Rochester, Inc.

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