



Jesus said,
“The kingdom of heaven
may be likened to a
man who sowed good
seed in his field.”

Matthew 13:24

July 19, 2020

SIXTEENTH SUNDAY IN ORDINARY TIME



Saint Sharbel Makhlūf (1828-1898)

July 24

The convenience store owner chatted animatedly in Arabic with coworkers, but hardly at all with his American clientele. So soon after 9/11, he probably figured, with my accent, the less said, the better. That changed when an American customer recognized Saint Sharbel's portrait on the wall: "So you're Lebanese Maronites!" The owner was happily incredulous: "You know our saint?" "Not at first," the customer admitted. "But we help the Catholic Near East Welfare Association, and their magazine published that picture and called Sharbel the 'Paradoxical Artisan of Peace.'" "Everyone thinks we're Muslims," said the owner, "and some of my workers are. Saint Sharbel helps us live together in peace!" A hermit for twenty-three years, little is known of Sharbel's life. He died after suffering a stroke while celebrating the liturgy. Miracles attributed to his intercession number in the thousands, and in war-torn Lebanon, Catholics, Orthodox, and Muslims pray together where his incorrupt body is entombed. How lovely if after our passing, we too could be remembered for having brought very different people to the one God, together in peace.

—Peter Scagnelli, Copyright © J. S. Paluch Co.

Words And Weeds

A man of words and not of deeds
Is like a garden full of weeds.

—Anonymous nursery rhyme

Good Seeds

Today Jesus continues to speak to his followers using parables. What a rich treasure we are given today in three parables about the kingdom of heaven! The kingdom is likened to a man sowing good seed in his field, a mustard seed, and yeast mixed with flour. As they did last week, today the disciples press Jesus for an interpretation of one of the parables—the parable of the man sowing good seed. Lest we think that these parables are simply amusing little anecdotes, Jesus' interpretation should be seen for what it is—a warning. Wailing and grinding of teeth in a fiery furnace await those who are children of the evil one. This parable points to the struggle for today's believer. Sometimes, through sin, we sow weeds and prevent the love of Christ from blossoming. Let today's Gospel help put us back on track. Let us recommit ourselves to preparing for the last days, the harvest, by blossoming as the good seeds we were created in love to be.

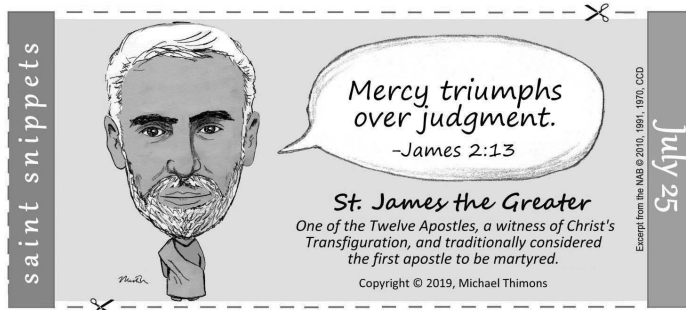
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Readings for the Week

Monday:	Mi 6:1-4, 6-8; Ps 50:5-6, 8-9, 16bc-17, 21, 23; Mt 12:38-42
Tuesday:	Mi 7:14-15, 18-20; Ps 85:2-8; Mt 12:46-50
Wednesday:	Sg 3:1-4b or 2 Cor 5:14-17; Ps 63:2-6, 8-9; Jn 20:1-2, 11-18
Thursday:	Jer 2:1-3, 7-8, 12-13; Ps 36:6-7ab, 8-11; Mt 13:10-17
Friday:	Jer 3:14-17; Jer 31:10-12abcd, 13; Mt 13:18-23
Saturday:	2 Cor 4:7-15; Ps 126:1bc-6; Mt 20:20-28
Sunday:	1 Kgs 3:5, 7-12; Ps 119:57, 72, 76-77, 127-130; Rom 8:28-30; Mt 13:44-52 [44-46]

Saints and Special Observances

Sunday:	Sixteenth Sunday in Ordinary Time
Monday:	St. Apollinaris
Tuesday:	St. Lawrence of Brindisi
Wednesday:	St. Mary Magdalene
Thursday:	St. Bridget
Friday:	St. Sharbel Makhlūf
Saturday:	St. James



Today's Readings

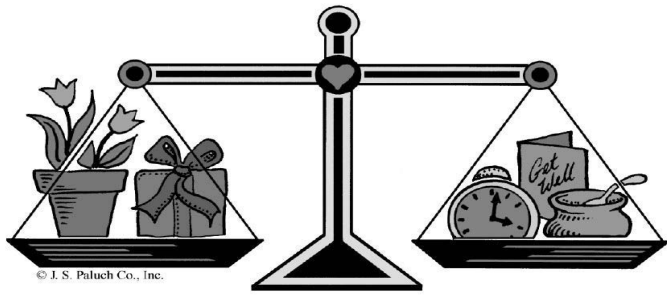
First Reading — You taught your people that those who are just must likewise be kind (Wisdom 12:13, 16-19).

Psalms — Lord, you are good and forgiving (Psalm 86).

Second Reading — The Spirit comes to aid us in our weakness (Romans 8:26-27).

Gospel — Jesus proposes parables to the crowds, teaching them of the reign of God (Matthew 13:24-43 [24-30]).

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Sixteenth Sunday in Ordinary Time July 19, 2020

Those who are just must be kind.

—Wisdom 12:19

Treasures From Our Tradition

By the dawn of the fourteenth century, the sacrament of confirmation was ripe for a rescue, since vast numbers of the faithful never received it, and when it was celebrated, it was done so in isolation from baptism and Eucharist. A bishop named William Durandus set out to reclaim this liturgy, but he had a creative touch and added some things into the mix that had never been thought of before. One was a slap. Oddly, he replaced the kiss of peace at the end of confirmation with a slap on the cheek that endured to modern times. This “wake-up call” was related in his imagination to a custom in the military, wherein ceremonies of knighthood and investiture involved a symbolic wound as a sign of willingness to suffer.

Within every congregation today there are people who have memories of fretting through their confirmation liturgies, anxious to know how enthusiastic a slap the bishop would bestow. Durandus loved symbolism and had a reason for every ritual and practice, but his creative spin on the celebration shows how sadly adrift confirmation was from its anchorage in baptism, how far off-course from its home port of the eucharistic community.

—Rev. James Field, Copyright © J. S. Paluch Co.

A God who judges with leniency and clemency, a Spirit groaning because we know not how to pray, a patient master waiting to separate wheat and weeds, a tiny seed growing into a great bush, and the miracle of yeast and flour! All of these images found in our readings today speak of the unexpected, the countercultural, and of the compassion and intimacy of our relationship with God. Many times we are afraid to come to God in prayer, or we may turn away from our God because of our weakness and sinfulness. We are not presented with a vengeful God who is waiting to smite us, but a God of infinite love and wisdom and patience who will show us the way. What an amazing gift this is!

We Need To Grow

We live in an instant world of microwaves and drive-throughs and a disposable society in which things quickly become obsolete, so today’s message is very strange. In all the readings today, and especially in the Gospel, we see transformation, but it is not something that happens overnight, nor does it take place without effort. We are met with parables of a patient and loving God who can see a positive outcome at the end and is willing to wait and nourish us and help us all get there. The sower’s seeds require a growth period and some careful sorting. To make the bread, one must knead it and wait patiently.

In planting a mustard seed, something so tiny yields great results, but not until after completing a period of dormancy and waiting.

What Is Our Leaven?

In our own growth, something usually spurs us on and calls us to change. For a young couple who find out they are expecting, this may be the impetus to “grow up” and straighten out their spending habits. For another, perhaps a heart attack or prolonged illness calls one to wake up and gives one a second chance at life. Losing a job or a spouse or surviving a car accident may mean it is time for a “do-over.” Isn’t it amazing to realize that we are blessed with a tender, loving God who will walk through all these changes in our lives, who is cajoling us into a better self? Here is a God who doesn’t pull the plug because of our sins, but is willing to wait and sort and “gather the wheat.” Let us be grateful for this gift of loving mercy. Recall the simple prayer found in Psalm 86:15–16: “You, O Lord, are a God merciful and gracious, / slow to anger, abounding in kindness and fidelity. / Turn toward me, and have pity on me; / give your strength to your servant.”

Today’s Readings: Wis 12:13, 16–19; Ps 86:5–6, 9–10, 15–16; Rom 8:26–27; Mt 13:24–43 [24–30]

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