

Wheat and Weeds Sixteenth Week in Ordinary Time Saturday, July 28, 2018 8:15 AM
Jer 7:1-11; **Mt 13:24-30** BVM (We have to learn how to coexist and leave the harvesting to God.)

“Jesus proposed a parable to the crowds.”

Well in this case it’s a little difficult to understand the parable because we know a little perhaps more than they did about plants. No one sows weeds; **weeds sow themselves**. That’s what makes them weeds. We are speaking about different kinds of grass. Wheat is a grass and darnel is a grass. Darnel is actually the word in the Scripture. They are grasses, but wheat is different because **the seeds of the wheat plant cluster in a sort of tight knot**. This is remarkable and for human beings a wonderful occurrence, however it came about, because the clustering of the seeds means two things. Number one, **they can be harvested**. They can be gathered, and if they can be gathered, **they also can be ground into flour and baked into bread**. But secondly, because they are clustered together, **they don’t blow in the wind, and so they have to be planted**. So this is really the basis of farming, the original basic farming is this wheat and how wheat happens to grow and how it provides food, but it has to be planted.

Now there are many other grasses like wheat, but their seeds don’t cluster, so they just blow in the wind. And because they blow in the wind they can’t be gathered, and since they can’t be gathered, they are not good for food. And at the same time **they are still growing in the soil and stealing nutrients from the soil**, from the other plants, and therefore they are a form of pest, you could say. But in a sense they have a right to exist like anything else, **but they are pests from the standpoint of food production**.

Now that is a nice background so that’s why we have to understand this a little differently. However the point of this story is that **weeds and plants grow together in the world and that is the reference to people**. So **people who are like wheat are food**. **They give of themselves**,

and that's why it's often used in Scripture. **Christ himself took bread and said, "This is my body; take and eat."** So this whole idea of God sharing his life through the gift of his Son, but then through the gift of the Eucharist, which is after all made of bread that has been gathered and ground and baked and so on.

But there are other people who aren't like that. They don't give of themselves. They are not godly. They don't follow the pattern that God has established and revealed in his Son, and even established in the beginning because **in the beginning humanity was made in the image and likeness of God.** This is not an afterthought. It's the original idea. And if we are to live as images and likenesses of God, then **we have to model our lives on God.** And God reveals himself in Christ as the one who gives himself. So **God's very nature is to give of himself** or itself, however you want to put that grammatically. **The temptation though is not to.** The temptation is to take the nutrients out of the earth, but not to give back anything, **to let your seed, as it were, blow in the wind.** That is unfortunately a conscious choice that people make. Or you could put it the other way around, they do not consciously choose not to do that. They just let it happen. They let their lives happen the way weeds let their seed fly in the wind. **That's the existential reality we are living with.**

And if we choose to be modeled on God, and we choose to give of ourselves, we have to realize that part of what we must endure in life is living with people who don't. Ultimately these two cannot coexist together forever. That's why there is a harvest. **The harvest is the time of the separation, but we are not at the harvest yet. Meanwhile, we have to learn how to coexist and leave the harvesting to God.** That's the point that he is actually trying to make here.