

15th Sunday of the Year A

*You care for the earth, give it water,
you fill it with riches. (Ps 64:10)*



First Reading

Isaiah 55:10-11

Thus says the Lord: "Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do."

Second Reading

Romans 8:18-23

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, "Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!"

Meditation

In making use of parables, Jesus did not inaugurate a form of preaching new to the people of his day. The Old Testament and later rabbinic literature offer many examples of this style of communication. It was the content rather than the form of Jesus' preaching which came as a surprise. He proclaimed with authority the proximity of the kingdom of heaven and therefore the need to be converted to the Lord.

Jesus does not use parables simply for the sake of adopting common parlance. Yet the images he employs do enable us to hear the message, seize its meaning, and become involved in it. Each evangelist explains in his own way the reason for the parables. For Matthew, understanding the parables presupposes a heart open to revelation, ready to translate the word into action despite opposition and apparent defeat.

At certain times everything seems to conspire to prevent us from hearing the gospel and believing in its future. For two thousand years the sower has gone out to sow and we are sometimes tempted to ask what this sowing has accomplished. Our proper response to the prodigal lavishness of God should consist in seizing the word heard and allowing it to seize us that it may bear fruit.

15th Sunday of the Year A

*You care for the earth, give it water,
you fill it with riches. (Ps 64:10)*



First Reading

Isaiah 55:10-11

Thus says the Lord: "Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do."

Second Reading

Romans 8:18-23

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

Gospel

Matthew 13:1-23

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, "Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!"

Then the disciples went up to him and asked, "Why do you talk to them in parables?" "Because," he replied, "the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled: You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty."

Meditation

In making use of parables, Jesus did not inaugurate a form of preaching new to the people of his day. The Old Testament and later rabbinic literature offer many examples of this style of communication. It was the content rather than the form of Jesus' preaching which came as a surprise. He proclaimed with authority the proximity of the kingdom of heaven and therefore the need to be converted to the Lord.

Jesus does not use parables simply for the sake of adopting common parlance. Yet the images he employs do enable us to hear the message, seize its meaning, and become involved in it. Each evangelist explains in his own way the reason for the parables. For Matthew, understanding the parables presupposes a heart open to revelation, ready to translate the word into action despite opposition and apparent defeat.

At certain times everything seems to conspire to prevent us from hearing the gospel and believing in its future. For two thousand years the sower has gone out to sow and we are sometimes tempted to ask what this sowing has accomplished. Our proper response to the prodigal lavishness of God should consist in seizing the word heard and allowing it to seize us that it may bear fruit.