**WEDNESDAY JULY 21 – XVI WEE O.T. [B]**

**And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up.**

**Jesus went out of his house. He sat down by the sea. It is the ideal space to speak to many people. Everything Jesus does, he always does it with supreme knowledge, wisdom, intelligence. Jesus always knows what to do, where to do it, why to do it. Nothing is occasional in Him. Everything happens in Him by most pure communion with the will of the Father, in the Holy Spirit. The crowd gathering around Him is huge, massive. What to do to speak to it and let everyone be able to hear his words? He gets into a boat. He gets just some meters far away. He sits down. Sitting down, Jesus shows them to be the true Teacher. Thus, he can speak to everyone and everyone can hear Him. Everyone can be reached by the voice revealing and unfolding the mysteries of God. The one who speaks and the one who hears should be able to see each other. Jesus must see, since he does not only speak by mouth, he also speaks by the eyes. His eyes can say more than thousands of words. Everyone who hears must see Jesus, since gestures and words are one only thing. This tells us that we must always speak by knowledge, wisdom, intelligence, accuracy. A lot of preaching is made in a bad way since who hears does not even listen to the words and who speaks does not even pronounce them. The use of the Word is essential, fundamental, especially today when the word is everything and everything is based upon the use of the word. Even in that, Jesus must always act as our Teacher. Studying how He spoke is a holy and just way to give the word to every heart in a holy and just way.**

**The parable is simple language, in images. It easily assimilable. One easily imprints it in the heart and in the mind. One can tell it in the same easy way. Image and simplicity are its main features. It also allows hiding all the mystery of God and of man in it. In this way, it is also a language of most pure prudence. Whoever has to understand, understands, instead whoever must not understand will not certainly understand. Divine prudence of Jesus, supreme and most high wisdom and intelligence. He is the wisest among the children of men. He is Wise, since He is God speaking by mouth and by heart of true man. The first parable is about a sower who went out to sow. His behaviour is very different from that of the other sowers of the earth. He sows everywhere, in each place. His characteristic is the universality. He is the universal sower. Where there is the soil, there is a place for him to spread his seed. It is fair for us to remind this universality, to imprint it into mind, to write it into heart.**

**Let us read the text of Mt 13,1-9**

**On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear."**

**If the peculiarity of this sower is the universality, it is fair that one always thinks of it and that we never take it away from mind and heart. The soil is the path. Even down the path he spreads his seed. Along the path, the seed remains unfolded and birds come and eat it. What is the use of sowing if then the seed is eaten by birds? The Word must not be denied to anyone. All men must receive it. It must always be given, to everyone. It is commitment of the one who receives the gift not to let it be eaten by birds. No one can decide to whom the seed is to be given or not to be given. It would be a very serious arbitrariness. This truth is the essence of the Gospel. The Gospel must be given to every creature.**

**Continuing with the sowing, this time the seed falls on rocky ground. Among rocks, there is little soil. The seed springs up at once because the soil was not deep. Second truth to take into due consideration: in the first soil it did not even spring up. In this second one it already springs up, it almost starts to grow. In this soil, there are signs of life. It is a very positive thing. This life does not resist to the scorched sun of the day. This life withers for lack of roots. From the first one and the second soil, we already find some important elements necessary to the seed to produce fruits. The first element tells us that the good seed might never grow on any ground. The second one teaches us that good roots are necessary if one wants to win and overcome the heat of the sun. Now we know how to behave in a pastoral way. If we leave the soils as they are, one might never gain some good fruit.**

**The third soil apparently appears to be good. However, there are many thorns in it. Thorns have a stronger vitality that that of the seed. Neither on this soil can some good fruit grow. The soil is good. The seed might even bear good fruits. But in it there is a stronger, more energetic, more flourishing savage life. This other life is the one that needs to be extirpated, if one wants the seed to bear good fruits. It is truth: the more flourishing this second life is, the more flourishing one lets it become, the less hope we have to gather some good fruit. Thorns and wheat cannot live together in the same soil. If we let thorns and wheat live together, the savage life of the thorns will suffocate the life of the good seed. Thorns and wheat in the same heart might never live and grow together. Thorns will always suffocate the good wheat. No one ever think that the good wheat will suffocate thorns. Thorns will always suffocate the good wheat. We are warned.**

**The good soil bears fruit. But there is a particularity that we must highlight. Not every seed produces in the same way. Every seed has its own production. The one that produces thirtyfold, or sixty or a hundred. This, too, is a very important truth for the pastoral work. Not every fruit produces in the same way as the others. Being aware of this, it is fair to respect the nature of the heart. There is no imitation in quantity. Quantity belongs to the seed, not to the soil. It is fair to remind this truth, too. With it in the heart, we can avoid many mistakes in the relationships with people.**

**Jesus has spoken. We have heard his words. We have understood something about them. We have not understood everything, however, in fullness of truth. But we have put something into heart. We had ears to hear and we have heard. Have we understood everything? Certainly not. Can we understand everything? Certainly, we can. On condition that we are of good will and that we let ourselves be helped by Christ Jesus. The parable lets us enter into communion with Him. To us, now, the commitment of starting the dialogue or to close it. To us, the responsibility of a full understanding, or to stop at this summary approach to the words of the Teacher. If we start the dialogue with Jesus, we open up to the mystery contained in his words. If we close to the dialogue, we close to the mystery. The dialogue is desire of knowledge, of truth, of understanding, of intelligence, of the greatest wisdom. The dialogue is humility, deep humility before the One who understands and knows the mystery and who is the only one who is able to reveal it to us. Without the humility of letting ourselves be enlightened, there might never be a true dialogue. There is opposition, dialectics, wall against wall, word against word, man against man. Without humility, there might never be dialogue and, without dialogue, one might never achieve the knowledge of the truth. Mother of God, let us understand every Word of your Son.**