

Homily of Sixteenth Sunday of Ordinary Time, Year A, 2026

Wisdom 12:13, 16-19; Psalm 86:5-6, 9-10, 15-16; Romans 8:26-27; Matthew 13:24-30

The first reading reminds us that God is God of mercy and also God of justice.

God of mercy:

- “There is no God besides you who have care for all ...”
- “... your mastery over all things makes you lenient to all.”
- “But though you are master of might, you judge with clemency, and with much leniency you govern all ...”

God of justice:

- “For your might is the source of justice ...”
- “You show your might when the perfection of your power is disbelieved.”
- “... and in those who know you, you rebuke temerity (disrespect).”

We sing in today’s Psalm:

“You, O Lord are good and forgiving, abounding in kindness to all who call upon you. ... You, O Lord, are merciful and gracious, slow to anger, abounding in kindness and fidelity.”

Yes, God cares for all and is lenient to all; at the same time, he shows his might when his power is disbelieved! We all have testimonies when and where God has shown his power when he is disbelieved.

The parable of the weeds among the wheat is a touching story of how an enemy sowed weeds in a wheat field. Note the time when the enemy went to destroy another person’s good work; at night, “While everyone was asleep...” The world would definitely be a better place if those who carry out evil deeds spend such time and effort in doing good works.

The question we often ask is, “Why does God not intervene promptly and root out evil and evil people?” That is the same question the servants asked their master, “Do you want us to go and pull them up?” He replied, ‘No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest.’” We may not be able to unravel the mystery behind the presence of evil in the world, and the mystery of what we often call ‘God’s silence.’

The parable concludes, “... then at harvest time I will say to the harvesters, ‘First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.’” This means that there is always a time of reckoning when good triumphs over evil; when God shows his justice and his might.

Last Sunday, we prayed that God keeps us from thorns of the evil one’s trials, temptations, and machinations, since the thorns are part of life. Today too, we continue to pray that God keeps us from the evil one’s weeds of trials, temptations, and machinations, since the weeds are part of life. The evil one and his agents will never stop planting thorns and sowing weeds. We are, therefore, encouraged to stay strong and not to allow ourselves to be overtaken by the thorns and the weeds of the evil one. St. Paul challenges us in Romans 12:21, “Do not be overcome by evil, but overcome evil with good.” St. Peter encourages us, “Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings” (1 Peter 5:8).

Another striking point about the parable is the reaction of the servants and the response of the field owner. The servants wanted to go immediately and pull up the weeds. The servants represent the times we make premature judgements and take premature actions. The field owner, on the other hand, teaches us resilience among weeds and calm in the midst of storm.

Our journey through thorns, thistles, weeds, and storms of life is not a journey by “flesh” alone. It is not a journey by power and by might. We constantly need spiritual sustenance. For that reason, St. Paul advises us in the second reading to always pray in the Holy Spirit, our Advocate, who intercedes to God on our behalf with “with inexpressible groaning.” Our faith is that, despite our sins, weaknesses, and unworthiness, through the grace of our Lord, Jesus Christ, the love and mercy of God, and the companionship of the Holy Spirit, victory over the evil one is ours. Amen.

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