

The Parable of the Weeds Among the Wheat



In Matthew 13, the Parable of the Weeds Among the Wheat teaches us that good and evil will coexist in the world until the Final Judgment. The ultimate separation of the good and the bad will be done, not at the present time, but at the end of the age.

The Sower is Jesus Christ, the field is the world, the good seed are the children of the kingdom of God, the

tares are the children of the evil one, the enemy is the devil, the harvest is the end of the age and the reapers are God's angels.

Key lessons from The Parable of the Weeds Among the Wheat:

(1) The source of evil: the parable clearly states that it is the enemy who sows the bad seeds. Hence, it is the enemy (the devil) who is the source of evil in the world; the goal of the devil is to undermine God's work.

(2) Divine mercy and patience: in its early stages of growth, the wheat and the tares look nearly alike. Therefore, in the parable, the master forbids his servants from pulling up the tares to protect the growing wheat from also being uprooted; he instructs his servants to wait until the harvest to separate the wheat from the tares. The spiritual parallel is that this highlights God's mercy and patience; God does not wish any soul to be lost. By leaving the bad to exist alongside the good, God gives everyone a chance to repent until the Final Judgment, or until an individual's Particular Judgment, whichever comes first.

(3) The interconnection between the good and the bad: When wheat and tares are sown in the same place, as they grow, their roots become intertwined. Similarly, the lives of good and bad people are interconnected within families, workplaces, and communities. Whatever happens to bad people can also affect good people who are connected to them. A common example is when a member of a family is involved in a serious car accident after drinking and driving, other members of the family are affected with grief and worry, financial loss and even judgment from neighbors. Another example is when the head of a business is arrested for a crime and the company shuts down, the workers suffer.

Why does God allow evil to coexist with good in the world? In His infinite wisdom, God gives people the time and opportunity for His grace to work on them. Although tares will never become wheat in the field, in the spiritual sense, what appears to be a "tare" today could, through the grace of God, transform into "wheat" tomorrow. God delays the harvest so that everyone can have the chance to be saved. It is only at the Final Judgment, that the final disposition of each individual becomes unmistakably clear.

How should we prepare for the Final Judgment? Catholics should prepare for the end times by living in a state of grace every day, and that is because no one knows the day nor the hour of the Second Coming of the Son of Man. We should avoid being obsessed with prophecies of the end times, and rather be focused on spiritual readiness. The Church recommends receiving the Sacraments regularly, especially Confession and the Eucharist, to help us get ready to meet God at any moment. We should also repent of sin every day; rather than finding a priest to go to Confession every day, we should be working on making lasting changes in our lives so as not to continue living with the same sin, day in and day out. The

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Church also recommends daily prayer. Many Catholics pray the Rosary every day, reflect on scripture and make a holy hour in Eucharistic Adoration. Another recommendation is to practice charity every day: Either feed the hungry, help the poor, or assist and pray for those who are in need. Do something good without being seen and asked – that is the best kind of charity work. Let us not forget to show mercy and forgiveness, for God said, “I desire mercy, not sacrifice.” Finally, instead of stockpiling material goods, we should stock up on spiritual graces. We are called to be watchful and ready, not anxious and worried all the time.

PARISH ANNOUNCEMENTS

Today is potluck Sunday! This is a great activity for everyone to foster fellowship in our church community. Lunch begins after the 10:30am Mass. Please bring your favorite dish to share. If you are celebrating your birthday in the month of July, we have ordered a birthday cake for you.

Attention all participants of our Summer Camp from 7/31 to 8/2. We will have a pre-departure meeting on Sunday after Mass in the social hall.

The Archdiocese of Atlanta has launched its “Rooted in Christ – Growing in Faith” campaign to raise funds for the programs and activities of the Archdiocese. Each parish and mission church in the Archdiocese is expected to participate with their individual goals. The Archdiocese has designated our parish goal of \$60,000, and has scheduled our parish to begin with a preparation period from January to March 2027 and actual campaign period from April to September 30, 2027.

Did you know that you can make donations to the church directly from your retirement account? Each time you make a distribution from your retirement account, it is counted as taxable income. However, if you make a donation (up to \$108,000), to qualified charities through QCD (Qualified Charitable Distributions), these donations, although not tax-deductible, are excluded from taxable income. Many older retired donors use this strategy to lower their taxable income, but it also satisfies Required Minimum Distributions (RMDs) without increasing their adjusted gross income (AGI). Consult your financial advisor or contact your retirement account specialist.

Prayer List: Susan Lee, Jasmine Ho, Michael Tan, Bian Meiyl, Chen Shupeng, Chen Jianxin, Liang Chenjing and Xu Taicheng.
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Mass Schedule	Confessions	Bible Study
Sundays 10:30 AM (Chinese)	By Appointment	Wednesdays 10:00 AM (Chinese)
Sundays 2:00 PM (English)		
	Anointing of the Sick	Eucharistic Adoration
Mondays 12:00 PM (English)	First Sundays after 10:30 AM Mass	Sundays 9:00 to 10:00 AM
Tuesdays 12:00 PM (English)	First Fridays after 6:30 PM Mass	
Wednesdays 12:00 PM (Chinese)		
Fridays 12:00 PM (English)		
First Friday 6:30 PM (English)		