

LECTIO DIVINA

of the Family of the Rogate

“The Wheat and the Weeds in the Lord's Harvest:
The Patient History and Urgency of the Rogate”



*“Let them grow together
until harvest ”*

Mt 13,30

Hymn Invoking the Holy Spirit

Reading: Matthew 10:26–33

- a. Receive the Word in reverent silence.
- b. Re-read the passage personally, allowing it to speak to the heart.
- c. Share a word or phrase that particularly touches or enlightens you.
- d. Connect this text with other passages of Sacred Scripture.
- e. Prayerful refrain (chosen freely).

Understanding the meaning of the text

LECTIO – WHAT DOES THE TEXT SAY?

Listening to the Word in its literal meaning and in its historical–salvific context

GUIDE: Let us welcome with an open heart the Word of God, which today becomes a seed within us through the Gospel of Matthew (13:24–43). In this journey of *Lectio Divina*, the Lord Jesus invites us to contemplate the field of His harvest, forming our gaze according to the divine patience and enkindling our souls with the fire of the *Rogate*. Let us dispose our spirit to listening, meditation, prayer, and contemplation, allowing the truth of the Kingdom to overcome our human pressures and to transform us into courageous laborers, conformed to the compassionate Heart of the Lord.

L1: The passage of Matthew 13:24–43 is part of the so-called “Discourse of the Parables,” a moment in which Jesus unveils the mysterious nature and inner dynamics of the Kingdom of Heaven (*hē basileia tōn ouranōn*). In the parable of the wheat and the weeds (vv. 24–30), the narrative presents the inevitable coexistence of good and evil within human history. The Greek term used for “weeds,” *ζιζάνια* (*zizania*), refers to a plant that closely resembles wheat in its early stages of growth, which explains the prudence of the master of the field. The action of the enemy (*echthros*), who sows the weeds by night, signifies the forces that seek to undermine God’s saving plan, introducing division and counter-witness within the very heart of the messianic community.

L2: The master’s response to the servants who wish to uproot the weeds immediately introduces one of the deepest theological keys of the Gospel: **divine patience** (*makrothymia*). By commanding, “*Let both grow together until the harvest*” (*Aphete synauxanesthai amphotera mechri tou therismou*), Jesus reveals that historical time is not the moment of definitive judgment, but the time of mercy and maturation.

To uproot the weeds prematurely would endanger the integrity of the good wheat, showing that the human gaze—often hasty and legalistic—does not possess the capacity to discern perfectly the heart of the human person, a mystery that belongs to God alone.

L3: In the theological explanation of the parable (vv. 36–43), given within the intimacy of the house, Jesus identifies the eschatological actors. The Son of Man is the sower; the field (*ho agrós*) is the world; the good seed represents the children of the Kingdom; and the harvest (*ho therismós*) is the end of the age, carried out by the angels. Here, Matthew’s language assumes a strongly eschatological and exhortatory tone. The final destiny of the weeds is the fiery furnace, a symbol of self-exclusion and perdition for those who commit iniquity (*anomía*). Meanwhile, the righteous “will shine like the sun” in the Kingdom of their Father, a clear allusion to the future glorification of the faithful.

L4: Interwoven within the pericope, the parables of the mustard seed and the leaven (vv. 31–33) reinforce the logic of the Kingdom through the lens of smallness and interior transformation. The mustard seed, though the smallest (*mikróteron*) of all seeds, contains within itself a vital force that enables it to become a tree capable of welcoming the birds of the sky. Likewise, the leaven hidden (*enekrypsen*) within the dough transforms it from within. Both metaphors prepare the community to understand that the efficacy of the Kingdom does not rely on spectacle or human strength, but on the divine power that works discreetly in history through instruments that appear insignificant.

MEDITATIO – WHAT DOES THE WORD SAY TO US?

Exegetical, pastoral, and Rogationist foundation

GUIDE: The contemplation of the “field,” which is the world, places us directly before the prophetic intuition of the Rogationist Charism. Jesus looks upon reality without concealing the presence of weeds, contradictions, and weaknesses that afflict humanity and even the Church herself. Yet His gaze is not one of condemnation or despair, but of profound compassion.

As laborers in the Lord’s harvest, we are invited to avoid the trap of severe judgment, which seeks immediately to separate those who are right (the wheat) from those who err (the weeds). Our pastoral mission is not that of judges who uproot and destroy, but of intercessors who behold the complexity of the world with the same Heart of compassion that beats in Christ—suffering over divisions and working tirelessly for the maturation of the good wheat.

L1: The mandate of the *Rogate* acquires a dramatic and urgent depth in light of this parable. The “harvest” — *ho therismós* — belongs to the Lord, yet the process of maturation requires qualified laborers: men and women shaped by patience and endowed with spiritual discernment. To pray the Lord of the harvest to send laborers means asking for pastors and vocational animators capable of living alongside the mystery of evil without being corrupted by it; laborers who, instead of exhausting their energies in sterile combat or in hunting down the weeds, devote themselves to nourishing, protecting, and fostering the growth of the seeds of holiness and vocation present in the lives of young people and in the heart of the community.

L2: The images of the mustard seed and the leaven purify our pastoral and vocational expectations. Very often, the scarcity of vocations or the apparent sterility of our parish initiatives generates discouragement. Jesus reminds us that the vocational logic is the logic of the small and the hidden. The *Rogate* works like this invisible leaven within the dough of the world. An authentic vocational culture surpasses grand strategies of spiritual marketing and passes instead through the daily fidelity of a Church that prays on its knees and consumes itself in silence, knowing that the smallest of seeds—when fecundated by divine grace—becomes a flourishing tree capable of offering refuge and direction to those who seek meaning for their lives.

HYMN OF MEDITATION (chosen freely)

In the silence of prayer, let us allow the Word to question us, and let us welcome these reflections in truth, so that the light of Christ may illumine and guide our journey.

Patience toward the weeds: In our pastoral and community ministry, how do we confront the shortcomings, divisions, and inconsistencies (the weeds) present in others and in ourselves? Have we acted with the Lord’s merciful patience, or do we fall into the temptation of intolerance and hurried judgment?

The Rogate as response: Before the present “field of the world,” marked by so many difficult realities, has our first reaction been one of complaint, or have we obeyed Jesus’ command to pray—the *Rogate*—with trusting faith for holy laborers for His harvest?

The mysticism of the leaven and the seed: How can we, within our community, better appreciate the small signs of vocational response and the simple gestures of love, without becoming discouraged when pastoral fruits do not appear immediately or in grand form?

SHARING THE WORD

GUIDE: To welcome this Word together as a community requires from us the courage of transparency and a sincere desire for pastoral conversion. Setting aside every attitude of judgment, we wish to place in common our experiences, our struggles, and our hopes in the light of the field of the harvest, allowing the Holy Spirit to guide our fraternal sharing.

A moment of free sharing follows.

ORATIO – WHAT DO WE SAY TO GOD?

Responding to the Word that has visited us

GUIDE: Recognizing the greatness of Your patience and the holiness of Your designs, we lift up to You, Lord of the Harvest, our humble and trusting prayer, allowing our hearts to respond to Your love with the words of this psalm:

1st CHOIR:

Lord, God of patience and long forbearance, You have sown the good seed in the field of our hearts, and with love You watch over the growth of Your harvest.

When the enemy surrounds us and division seeks to choke the good,

You remind us that Your mercy endures forever.

Do not let us fall into the temptation of judging or uprooting before the appointed time; purify our gaze from all pride and impatience.

Send, O Lord, holy laborers into Your field— hearts filled with compassion and discernment, capable of tending the wheat without crushing hope.

Make us small like the mustard seed, and silent like the leaven that transforms history from within.

May our lives become an unceasing prayer for Your Kingdom, so that, on the day of the harvest, we may be found as pure and radiant wheat in Your presence. **Amen.**

VOCATIONAL HYMN (chosen freely)

CONTEMPLATIO – WHAT DOES THE WORD DO WITHIN US?

Adoring silence; welcoming the mystery. A soft musical background may accompany this moment.

GUIDE: In the silence that now becomes a space of contemplation and interior receptivity, we allow ourselves to be transformed by God, who acts within our history.

- **Contemplate the gaze of the Sower:** Fix your eyes upon Jesus, who looks upon the world and upon your own life, knowing that wheat and weeds are interwoven within them. Yet He chooses to love, to wait, and to cultivate what is good with an invincible patience.

- **Contemplate the hidden power of the seed:** Remain in silence before the mystery of the mustard seed and the leaven. Adore the discreet yet effective presence of the Kingdom of God, which grows within you and within the Church without noise, in the pure gratuity of vocational prayer.
- **Rest in the certainty of the harvest:** Entrust to the Lord the weight of your pastoral concerns, contemplating the end of time when God will bring justice and the good will shine in its fullness. Allow this hope to grant peace to your heart.

ACTIO – HOW DOES THE WORD SEND US FORTH INTO LIFE?

The Word becomes action; the Gospel becomes choice.

GUIDE: So that our prayer may become history and vocational commitment in the Rogationist spirit, let us translate into the concreteness of our lives what the Holy Spirit has stirred within us.

Each person personally becomes aware of the fruits of the Lectio.

CONCLUSION OF THE LECTIO DIVINA

GUIDE: As we conclude this journey of listening and contemplation, let us keep in our hearts the certainty that the Lord's harvest is under His provident care. Moved by the urgency of the *Rogate*, we prepare to return to our daily mission, carrying with us the patience and hope that flow from the Word.

Let us now turn our gaze to She who became the perfect soil in which the Father's Good Seed took root and bore its full fruit. Let us pray:

ALL: O Mary, Virgin of the Rogate and Mother of the Church, you are the blessed soil where the Word became flesh and the Kingdom of Heaven found its perfect bloom. With your maternal heart, teach us to look upon the harvest of your Son with the eyes of divine compassion and patience, without being discouraged by the weeds that grow around us.

You who kept all things in the silence of contemplation, sustain our daily prayer for the laborers of the Gospel. Intercede for us, Mother of Vocations, that the Lord may send generous hearts into His vineyard, and grant that our small communities may be—like the leaven and the mustard seed— living and transformative signs of the tenderness of your Son Jesus. **Amen.**

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