
“Could you not watch one hour with Me?”

The clarity of the picture which the Lord gives us with this parable makes us also clear on what we have to preach, what needs to be the content of the new Evangelization:

GOD the Creator at the beginning and as the Judge at the end with an eternal destiny according to our decision.

On the way, man is not alone: There is a tempter who wants to win him for our Ego and the passing pleasures of this passing world.

Man has to be aware of him so that he does not fall into his *deceptions*.

And there are the good angels and all the “Communion of Saints” who are much more powerful than all the evil ones; they surround man, alert him of dangers, stimulate him to practice his good resolutions, enlighten his reflections and accompany him, if he would just call upon them and ask for their help. The Saints lead us away from ourselves and from an immediate satisfaction over the permanent and infinite good which is the eternal, perfect and holy God.

4. Dear Brothers in the Priesthood!

We walk towards a goal. This goal is far greater than the life of another day; it is far richer than the monthly pay-check; it is far more marvelous than all loving communion in family and among friends. It is beyond every imagination, as we are often told.

We have the wonderful mission to witness to all mankind this real plan and last purpose of our life. We should, on occasion of this parable recall a strong petition of Paul VI: The faithful have a right to hear the entire truth or complete teaching of the Church, being shown the whole picture of reality. This allows also to see the true hierarchy among the different elements and herewith to make the right decision more easily.

Fr. Titus Kieninger ORC

Our annual retreat this year will be on:

Nov. 18 to 22, 2013

at the same location: Holly, Michigan

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Association of Priests In Opus Angelorum®

“The Son of man will send his angels” (Mt 13:41) Vol. XIX, February 2013

Dear Brothers in the Priesthood!

St. Matthew has led us in our meditations thus far “out in the field”; he has given us a tour through the life of Jesus. We found the good, the fallen angels present. Now, we are listening to various parables which explain this kingdom and God’s plan. In this way St. Matthew invites us to become disciples,... Yes, both “disciple” and “discipline” come from the Latin “discere”, to learn. So, Matthew is taking us into the gospel class room, where we learn the truth of Christ, and hopefully apply it with discipline, and so become true disciples. The teacher seems to generalize what we have hitherto seen and offers us instructions of perennial value.

1. The constituent ‘parts’ or elements of the kingdom of God

Almost all parables make reference to the pure spirits.

a) The parable of the wheat and weed

In one of them, Jesus is “saying, ‘The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away.’” (Mt 13:24f) Jesus later explained it step by step at the request of the disciples:

“He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels.” (Mt 13: 36-39; cf. vv. 24-30)

A specific characteristic of this parable is the universal picture given. Especially today and in revelation it is decisive to take in the whole picture. How will we priests ever be able to give good and proper counsel, how will we direct souls in the right way or indicate the right means if we ourselves do not see the big picture in proper perspective in such a way that we understand the challenge, the foe and the divine helps placed at our disposition. A priest who ignores the help of the angels in his counseling... is he really being fully faithful to the gospel Christ has proclaimed??

We priests, more than other creatures, have to be familiar with the final Goal which consists in union with the Divine Creator, Our Divine Savior and the Holy Spirit, the Sanctifier. From the vantage point of the goal we can have the best un-

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derstanding of the present life! The image that Jesus uses to project his doctrine is taken from agriculture which may seem strange to many today; but it is still always the fundamental reality of man in creation who must draw from the earth food in order to live.

b) The elements which are parts of creation and history

Let us point out first all the elementary parts listed in the explanation which Jesus gives and which are part of the drama of life. The scene where the whole action and drama takes place, the field, – is the world. The actors who take a real part in the drama are: Jesus, the Son of man; the sons of the kingdom, “born of God” (Jn 1:13); the sons of the evil one; the devil and the holy angels.”

It is easy to see the reference to all creatures, the purely material dimension of the world in which we live; the purely spiritual dimension of the angels and devils; and thirdly, man, composed of body and soul, who must chose, and so become either a son of the kingdom or a son of the evil one. Man stands in the center, and all are related to him, however, leading in two different directions: helping him to become “wheat” and helpful to others, or turning into a “weed” which takes the place and saps the nourishment of the others for himself such that they are hindered or stifled in their progress.

2. The dynamic moment

The process of growing towards the harvest describes a dynamic moment. It serves as image for the growth and maturing of the individual life or of the universal process of history which moves towards our appearance before God and the rendering of accounts.

a) The time of a pilgrimage

The parable brings in the image of the seed, first of all, the reality of growth and development. This movement begins with the creative act of God, sowing the good seed. Man with his good, will collaborate with this process and grow towards the harvest. This, then, requires time for growing. However, all tends towards an end, namely the mature wheat, which will be collected in the harvest. “It is appointed for men to die once, and after that comes judgment” (Heb 9:27), and after this follows the eternal reward for the good. Therefore, man is just “on the way”, on a pilgrimage as the Vatican Council makes us again strongly aware. Even though the Lord may seem to delay, sooner or later the harvest-time will come and then the accounts will be settled for better or worse (cf. Phil 1:18-26; Heb 3:18f).

b) The time of decision

Another element in this history is the influence of the “evil one”: While the wheat grows, the enemy enters, in a hidden way, and sows weed among the wheat. This is his “false” way, the way of the “liar” (Jn 8:44). St. Paul will say later: “The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders” (2 Thess 2:9).

In reaction to the initiative of the enemy sowing the weeds comes the question of the disciples: Should they enter and take it out (cf. Mt 13:26-30)? Should they

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endeavor to extirpate all evil men in order to protect the good? Peter will say later on: Should we draw the sword?

The Lord surprised them with the answer to wait for the end, namely when the wheat had grown and was ready for the harvest: “Let both grow together until the harvest” (Mt 13:30).

- Jesus sees, of course, the negative effect of the sons of the evil one on the sons of the kingdom; knowing and yet not acting is rather and first a sign of His sovereignty: He never loses control, and the fallen angels are still submitted to him.

- Then it is also a sign of His patience and goodness. For, the delay of the separation gives the sons of evil another chance of conversion. Every parent knows how long one is willing to give a deviated son or daughter a chance!

- Further: The increase of temptations through the devil’s activity will become an opportunity for the sons of the kingdom to become still stronger.

3. Judgment and eternal destiny

The struggle comes to a final end, the harvest.

“Just as the weeds are gathered and burned with fire, so will it be at the close of the age: The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.” (13:40-43)

There is a judgment ahead, an examination, an evaluation of good and evil, right and wrong, fruitful or unfruitful, corresponding to GOD’s expectations and able to join the divine life of giving love or not. The result is glory or pain, burning fire or sunshine ...

This gives new accent to the question: Why is it that the good angels only seem to appear at this point? They do not wait in heaven till we arrive, but are given to us as angelic helpers on the way: “Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared.” (Ex 23:20) And “are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?” (Heb 1:14) They serve already during this pilgrimage, however, not with violence or in crooked ways as the devil who knows that his time is short. The good angels act like God with respect before man’s freedom. But, what happens to the Lord, that happens to them: they are ignored. If, however, one is faithful to Him, one will be faithful to the angels as well.

b) The task of the pastor

It is strange that this view of life is not seen by so many today. Even the earliest testimonies of human life show the belief in life after death. But, the people we have to care for today are so much absorbed by the immediate surroundings of life that they seem to be blind to the most radical and fundamental purpose of their life. They are oblivious to the Son of Man, and so are oblivious to the Holy Angels. But to the evil one they are attuned, because he sows the weeds of worldliness!