



Boston Catholic Journal



NIHIL NISI IESUM

“An Enemy Has Done This”



The Weeds and the Wheat

A Parable for the Crisis in the Church

“The Kingdom of Heaven is likened to a man that sowed good seeds in his field. But while men were asleep, his enemy came and over-sowed weeds among the wheat ... And the servants of the master of the house coming said to him: Sir, did you not sow good seed in thy field? Whence then has it weeds? And he said to them: An enemy has done this.” (St. Matthew 13.29-30)

Quite nearly everything that is occurring in the Church today is outlined in this brief but enormously important parable. The parable explains *how* it happened and *who* is responsible for it. It is striking in both its brevity and its scope.

What is happening in the Church, right now, is horrific! It is historically unprecedented and morally execrable. Never has the Church been so afflicted since the great *Arian* heresies in the 3rd century almost two millennia ago. Even the *Protestant Revolt* instigated by Martin Luther is not comparable in the intrinsic evil and the devastation it wrought — to the Body of Christ, the Church, and to the world around it.

While others speak in terms of the Faithful's "*frustration*" and "*concerns*" — let us describe it in terms of our lived experience:

We are not "frustrated"— we are *outraged!* *We are not "concerned"— we are horrified, shamed, scandalized,* and perhaps above all *we are angry!* — angry at the seemingly "routine" way that it is being trivialized by our bishops, our priests, and, for all his pretensions, Francis himself!

"Put this on the calendar" to be addressed at the next meeting" — months from now.

Are you kidding?

Catholics are scared! We are afraid of what is being done not only to our children, but our Church! *We want heads to fly!* We want Birettas placed down in shame. We want guilty priests defrocked — *immediately — and jailed!* We want complicit cardinals to be *removed from office* at once, *silent bishops* to be *dismissed* from the episcopacy and all that responsibility of which they have proven themselves unworthy or unequal — and if not subsequently *laicized* then at the very least educated on basic morality and the difference between sanctity and sin — based on the Sacred Deposit of Faith, and *authentic* and *established* doctrine: not the whims of "pop" theologians who make a living off the Church even while despising her.

What we do *not* want:

- more "*synods*"

- the “convening of *more conferences*”
- establishing yet *more* useless “*committees*” to “*examine the issue*”.
- more “*study groups*”
- more “*commissions*”

It appears that Rome would have us believe that these absurdities are actually more than charades ... that we do not see, *have not seen for more than 30 years* ... that they are useless — one and all — and productive of absolutely nothing. This, apparently, is the prevailing mindset:

- “Is there a problem? Let us not fix it. *Let us study it!*”
- “*No, no*, do not be hasty and attempt to *correct it* lest it festers and grows worse, *no!* Let us put it before a commission and ‘*discuss it*’ for a year or two until it is forgotten.”
- “Failing that, let us bring it to a “*listening session!*”
- “Better yet, convoke another Synod and through an equal voting process see if we cannot reach agreement among the laity, schooled and unschooled, and, of course, non-Catholics for true insight into our Catholic problems!”

No! No more! The sociological rhetoric in which such issues are increasingly addressed, and inevitably culminate, will *never* suffice to *accomplish* anything pertinent to Catholicism. The time of showmanship is past. It is now a very dangerous matter of brinkmanship.

Much has been lost and *much* more stands to be lost.

The faithful want action to be taken — and not “*sometime in the future,*” but now. This day. Indeed, this very moment!

The crisis *is that serious* ... and the hierarchy — *to the very top* — seems either too obtuse or simply too ideological to recognize it! Or ... more frightening still, and much more darkly ... *unwilling to* — because to address it would be to implicate

themselves!

This is where the devil comes in

Let us look more closely at this extremely important and eschatological (pertaining to the end of the world) Parable:

“his enemy came and over-sowed weeds among the wheat and went his way.”

Who is *the enemy*? The devil of course! It is satan! It is he who sowed the weeds among the wheat.

How and why?

In the Wrong Place

First, we must ask ourselves the most basic question about this parable: *what is a weed?* Interestingly, and succinctly, Wikipedia nails it on the head:

A *weed* is a plant considered undesirable in a particular situation, “a plant in the wrong place”.

This is actually an admirable description and entirely appropriate to our purposes.

A weed is not of itself evil. It is simply a plant among other plants. But in Christ’s Parable we must take note that an “enemy came and over-sowed weeds among the wheat” They were not *native* to that group of plants. Wheat does not *become* weed. It remains wheat. The weed, we find, is *surreptitiously introduced* among the desirable plants: in this case, wheat. The wheat is “sown-over” for a purpose: to fester among it and to impede and eventually destroy the wheat. There was a *purpose* to its planting by the evil one just as there was a purpose to God’s planting of the wheat — the purpose of the latter, the wheat, was to nourish other things. Of the former, the weed, it was to destroy, to crowd out, to entangle and kill the wheat — and with the wheat, all that it nourishes.

The “particular situation” referred to as “*undesirable*” in Wikipedia is, in the case of the parable, *the Field that nourishes*, which is *the Church* — and the *wheat*, Her priesthood together with the Faithful. It is, after all, through *the Church* that Christ

comes to man in the Most Holy Sacrifice of the Mass. The Church is the indispensable means of salvation for all men. Destroy the Field (the Church) through the depredation of weeds and you destroy the means of salvation. Is this not the *sole* objective of *satan* — that *none* should attain to salvation, but perish everlastingly in the “Lake of the Second Death”, in Hell, together with him and those who serve him — among which are not only the demons, but men?

Holy Soil

You may reply that the same soil nourishes and feeds wheat and weed alike. True. But the *wheat* in the Field (the Good seed ²) was planted by God Himself to be nourished and to grow and to *further* nourish unto Eternal Life. The *weeds* deplete the soil of what the wheat needs to grow: it steals nourishment intended for the wheat.

God Himself established the Field and planted *each seed of wheat* — but this was not so of the weed.

It had to be planted by *someone else* other than the Master of the Field. The parable explicitly and pointedly states that “it was the enemy who had done this.” Finding that he could not destroy the Field, the enemy secretly infiltrated it, planting weeds among the wheat which, in time, would choke it and kill it.

This is precisely what happened within the Church following Vatican II. The priesthood, Religious life, vocations and the fidelity of the Faithful had, until then, flourished. The “plants considered undesirable in a particular situation” — specifically *those unsuitable for consecrated life* — rather than being excluded from, were *cultivated in* the seminaries and houses of Religious life. People who had no business in the Field — the “plants in the wrong place” — were permitted to flourish to the exclusion of the wheat. Homosexuality, in particular, grew rampant within nearly every seminary and house of formation in the Church. It was to such an extent that *heterosexual men* were not simply discouraged from becoming priests, but actively discriminated against by homosexual rectors and seminarians alike. To use a term near and dear to Francis (and essentially to the same effect), they were considered “too rigid”, their view of the priesthood was “too traditional”, they were “too pious”, and that piety and faithfulness to tradition threatened the delicate and

effeminate environment, the liberty given to homosexual promiscuity and the sodomistic orgies that flourished.

As the weeds flourished, the wheat withered.

This is a concise summary of the present situation concerning priests and seminarians. The weeds choked out the wheat until a Field that *was* largely wheat became a desolate Field that was largely weed with little wheat remaining. It is a queer weed, lavender and pink with flowery petals that reek of decay, rooting deeply and spreading aggressively. But few are willing to call it a weed ... preferring to call it a flower ...

“The *dragon* — *that old serpent*, who is the devil, satan”³ — we would do well to be clear about the enemy and name him for what he is: vicious, deadly, “*the prince of this world*”⁴ who has no place in God’s Church. He does not treat or parley: he drags off to Hell whom he can ... *and deceives the rest that he is just a twinkle in a predator’s eye* ... those whom he has over sown in our seminaries, monasteries, rectories, and chanceries. The dismissive voices that would call the charade simply “progress” and a “gay” affair at that — despite its manifestly deadly consequences, are now without excuse ... or concealment.

Are we alone in this frightful indictment? We think not — even apart from [Archbishop Viago’s explosive revelations](#) of the homosexual predatory network in the Church, *Bishop Mutsaerts* — *of the Netherlands*, appointed by the Dutch Bishop’s Conference to attend the Youth Synod in Rome in October, has refused to attend for clearly articulated reasons in an interview with [Lifesite News](#) that underscores the absence of accountability in this grave situation:

LifeSite: “*Excellency, why did you decide not to go to Rome where you were to have joined the youth Synod in October?*”

Bishop Mutsaerts: “To put things briefly, it comes down to this: given all the recent difficulties and lack of openness, the whole thing will lack credibility. We are going to talk about young people, no less, even though it appears that we are not even capable of offering them security. We all know of the

difficulties in Rome, we also know of the Pope's letter about Ireland, with its mea culpa and “forgiveness” and all, but *there is not a single word about what we are going to do about it, who are the culprits and what are we going to do with them. It would totally discredit us if in this situation, we go and talk about youth.* If it were another subject, it would be different. But we need openness about this business. What we need is the truth, only it will serve us. That will only be possible if there is openness, and well, we can't have openness without an independent investigation. That is also what Archbishop Chaput said.” [American Archbishop Chaput, chairman of the Committee on Laity, Marriage, Family Life and Youth of the U.S. Conference of Catholic Bishops has urged Francis to *cancel* the Synod on Young People altogether, given the lack of confidence in the credibility of the bishops, while others such as Bishop Joseph Strickland of Tyler Texas, New York Cardinal Timothy Dolan, Bishop Edward Burns, of Dallas Texas, Bishop Philip Egan, bishop of Portsmouth, England, among others who wish, instead, to address *the most critical issue* of the clerical abuse that has shattered the Church.]

LifeSite: “*But you would prefer that the whole affair be scrapped, in order first to let light shine on everything that's coming out right now.*”

Bishop Mutsaerts: “Yes, we need light to shine on all that. Our credibility is in jeopardy. And we shouldn't do it ourselves. I understand from the Pope that he identifies clericalism as the main cause. That's probably true to some extent, but the greater part of the problem is somewhere completely different.”

LifeSite: “*Where is the problem, then?*”

“*When I read the reports of the scientific institute of the New York University, almost 80 percent of the people involved have something to do with homosexuality. It's a tricky subject, but we have to name it because if you don't name it, you can't judge it properly and you can't investigate it properly, and take measures. I'm not saying that's the cause, I don't know how I should interpret those figures, just don't sweep it away, just take them into account.*”

What did Shakespeare say about “A Rose by any other name ...”?

Another Synod — as we see above — has been called for instead: a *Synod of the Bishops* — concerning *their job description* ... and their abject failure in fulfilling it.

But don’t count on Francis summoning it: he is too heavily vested in the very causes that demand it!

Geoffrey K. Mondello
Editor
Boston Catholic Journal

¹ <https://en.wikipedia.org/wiki/Weed>

² Apocalypse 20.2

³ Saint John 14.30



Copyright © 2004 - 2026 Boston Catholic Journal. All rights reserved.