



# Hosanna



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Year A

## INTRODUCTION

From the parable of the sower and the seed, there comes at least two different lessons. The land is compared to the heart of man. Not all the lands are same. The gospel speaks about at least four kinds of lands. The first lesson is the responsibility of the ministers of the word. The Word belongs to all in the world. The minister has the responsibility to preach to all without seeing the worthiness of the listener. At the same time, the nature of the land is the responsibility of the listener. The listener can keep his heart at low level that produces nothing or fertile that produces abundant fruit.

## ENTRANCE ANTIPHON

As for me, in justice I shall behold your face; I shall be filled with the vision.

## COLLECT

O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honour. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

## FIRST READING

*In the first reading, prophet Isaiah speaks the words of the Lord to the people of Israel. He preaches that the word from God will yield fruit. The Word will fulfill the purpose for which it had been sent.*

### A reading from the Book of Isaiah 55:10-11

Thus says the Lord: "For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it."

### Responsorial Psalm (64)

**R/ Some seed fell into rich soil and produced its crop.**

You care for the earth, give it water, you fill it with riches. Your river in heaven brims over to provide its grain.

**R/ Some seed fell into rich soil and produced its crop.**

And thus you provide for the earth; you drench its furrows, you level it, soften it with showers, you bless its growth.

**R/ Some seed fell into rich soil and produced its crop.**

You crown the year with your goodness. Abundance flows in your steps, in the pastures of the wilderness it flows.

**R/ Some seed fell into rich soil and produced its crop.**

The hills are girded with joy, the meadows covered with flocks, the valleys are decked with wheat. They shout for joy, yes, they sing.

**R/ Some seed fell into rich soil and produced its crop.**

**SECOND READING**

*The second reading speaks about the sufferings and the glory accompanied with the sufferings. The glory that God gives presupposes the way of the cross. Without cross, there is no glory.*

**A reading from the Letter of St Paul to the Romans 8:18-23**

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.

**ALLELUIA 1 Sam 3:9**

**R. Alleluia, alleluia.**

Speak, Lord, Your servant is listening. You have the message of eternal life.

**R. Alleluia, alleluia.**

**GOSPEL READING**

**A reading from the Holy Gospel according to St Matthew 13:1-23**

Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And he told them many things in parables, saying: "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundred fold, some sixty, some thirty. He who has ears, let him hear."

Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. With them indeed is fulfilled the prophecy of Isaiah which says: 'You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with

their heart, and turn for me to heal them.’ But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

“Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundred fold, in another sixty, and in another thirty.”

## HOMILY

## NICENE CREED

## PRAYER OF THE FAITHFUL

**Celebrant:** Dear Friends, as we have gathered around this Eucharistic table, let us raise all our wishes, needs and desires to our loving God, who hears the cry of His children.

## LORD, HEAR OUR PRAYER

1. Lord, we pray for the Pope Francis, our Archbishop Bernard Moras, all the Bishops, and the leaders of the church. Grant them good health and sound mind to be effective leaders of your Church. *Let us pray.*

2. Lord, grant comfort to all those who are in prisons that they may have reformed life. Bless the society to accept them again to live the reformed life. *Let us pray.*

3. Lord, bless the neglected in the society because of their health, age and various reasons. Bless them to find you as their companion. *Let us pray.*

4. Lord, we pray for the young couples. Bless them to prepare well and contribute to form a wonderful family. *Let us pray.*

**Celebrant:** Lord our God, grant us the wisdom and knowledge of the Spirit. Grant us that we may be inspired by the divine word and reform our lives to live according to your holy will. Through Christ our lord. **Amen.**

## PRAYER OVER THE GIFTS

Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord.

## PREFACE II (ORDINARY)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For out of compassion for the way-wardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross he freed us from unending death, and by rising from the dead he gave us life eternal.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

**All:** Holy, Holy, Holy Lord .....

## COMMUNION ANTIPHON

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord. (Jn 6:57)

## PRAYER AFTER COMMUNION

Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord.

## REFLECTION

In the gospel, Jesus speaks about the produce. The parable is applicable for all ages, and it depicts Christianity. From the beginning of the church, there exists both false and true doctrines, good and bad worshippers, false and genuine followers and false and true Disciples of Christ. The first part of the gospel speaks about the journey of the seed. The second part speaks about the practical application of the gospel to the sower. He sows the good seed. All of them were good. Only a few produced or yielded fruits. The reasons for the failure of the seed to produce are many. The gospel portrays at least some of them.

In the olden days, the properties were not fenced. People conveniently walked in between the fields. When more people use the same way, the way becomes harder. The harder ground does not intake the seed. The seed remain on the top of the ground. It is easy for the birds to identify and pick the seed from the ground. The seed loses any opportunity to get into the ground and start growing. The hardened path turns out to be a barren ground to yield the fruit. The barren ground may be compared to the

people who rebel against the church, those who blame God for everything, those who are materialistic, those who do not bother about the word, those who are insensitive to the gospel and its invitation to give a good life, and those who live meaningless life.

The weed grows in every field. Farmers till the land to remove these weeds. However, the roots remain in the soil. The roots are like a chain. They grow freely even if you leave one or two roots. It may be difficult to remove the roots completely. They grow faster. The land may be fertile. But the weed grows faster than the wheat. These represent to those who are suffering in the struggles of life. Their burden of life, struggles and sufferings take upper hand in life. They fail to consecrate themselves completely. The worldliness and desire for earthly goods, passions and pleasure remain impediments to them to see the spiritual life getting nourished. These deceive not only themselves and also others. They feel self-sufficient and place their trust in what they possess.

Finally, only a small number of seeds fall into a good land. The seed grows without disruptions until it produces fruits. These seeds are compared with those who live their faith and protect themselves from any disruptions and allurements. Shockingly, Jesus says not at all the seeds that falls into good ground produces 100 fold. Jesus says some produces 30, some 60, and some 100. It does not matter 100% but what matters is the willingness to produce 100 fold. 100 fold is ultimate. At the same time, even 30 fold is appreciated.

- Rev. Fr. Arockiaswamy Sebastian

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