

**ENTRANCE ANTIPHON**

The Lord said: I think thoughts of peace and not of affliction.

You will call upon me, and I will answer you, and I will lead back your captives from every place.

**GLORIA**

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

**COLLECT**

Grant us, we pray, O Lord our God, the constant gladness of being devoted to you,

for it is full and lasting happiness to serve with constancy the author of all that is good.

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. Amen.

**FIRST READING** Proverbs 31:10-13,19-20,30-31

A reading from the book of Proverbs.

A perfect wife – who can find her? She is far beyond the price of pearls. Her husband's heart has confidence in her, from her he will derive no little profit. Advantage and not hurt she brings him all the days of her life. She is always busy with wool and with flax, she does her work with eager hands. She sets her hands to the distaff, her fingers grasp the spindle. She holds out her hand to the poor, she opens her arms to the needy. Charm is deceitful, and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for, and let her works tell her praises at the city gates.

The word of the Lord. Thanks be to God.

**PSALM**

Psalm 127

Response:

**O blessed are those who fear the Lord.**

- O blessed are those who fear the Lord and walk in his ways! By the labour of your hands you shall eat. You will be happy and prosper. (R.)
- Your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. (R.)

- Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion in a happy Jerusalem all the days of your life. (R.)

**SECOND READING** 1 Thessalonians 5:1-6

A reading from the first letter of St Paul to the Thessalonians.

You will not be expecting us to write anything to you, brothers, about "times and seasons", since you know well that the Day of the Lord is going to come like a thief in the night. It is when people are saying, "How quiet and peaceful it is" that the worst suddenly happens, as suddenly as labour pains come on a pregnant woman; and there will be no way for anybody to evade it.

But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to the darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

The word of the Lord. Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!

Even if you have to die, says the Lord, keep faithful, and I will give you the crown of life. Alleluia!

**GOSPEL**

Matthew 25:14-30

(For shorter form, read between > <)

A reading from the holy Gospel according to Matthew.

>Jesus spoke this parable to his disciples: "The kingdom of heaven is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out. "The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money.

>"Now a long time after, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more. 'Sir,' he said, 'you entrusted me with five talents; here are five more that I have made.'

"His master said to him, 'Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness.' < Next the man with two talents came forward. 'Sir,' he said, 'you entrusted me with two talents; here are two more that I have made.' His master said to him, 'Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness.' Last came forward the man who had one talent. 'Sir,' said he, 'I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back.' But his master answered him, 'You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest.

So now, take the talent from him and give it to the man who has five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth."

>The Gospel of the Lord.<

**Praise to you, Lord Jesus Christ.**

**PROFESSION OF FAITH**

**I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.**

**I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;**

**through him all things were made. For us men and for our salvation he came down from heaven,**

*(all bow during the next three lines)*

**and by the Holy Spirit was incarnate of the Virgin Mary, and became man.**

**For our sake he was crucified under**

**Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.**

**I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.**

**PRAYER OVER THE OFFERINGS**

Grant, O Lord, we pray, that what we offer in the sight of your majesty may obtain for us the grace of being devoted to you and gain us the prize of everlasting happiness. Through Christ our Lord. Amen.

**COMMUNION ANTIPHON**

**To be near God is my happiness, to place my hope in God the Lord.**

**PRAYER AFTER COMMUNION**

We have partaken of the gifts of this sacred mystery, humbly imploring, O Lord, that what your Son commanded us to do in memory of him may bring us growth in charity. Through Christ our Lord. Amen.

**THE WORD****BURIED TALENTS**

(MATTHEW 25:14-30)



Jesus continues his teaching on the coming of the kingdom of God with the parable of the landowner and the servants to whom he gives a portion of his resources and the judgement which ensues when he returns.

This is not a story urging self-improvement, but is another warning about the return of the Son of Man. This is indicated by the change in the way the main character is described. At the beginning, he is referred to simply as "a man": but the third servant buries "his master's" money. The term "master" is *Kyrios* in Matthew's original Greek text and can also be understood as "Lord", and is used for the rest of the narrative. Thus we can see that there is more to the message than meets the eye. The fate of the third servant is to be cast out of the household without a reference. He may be free of his tyrannical employer, but the chances of his finding another position at all, far less one at the level he previously enjoyed, are practically nil, hence the parable ends with a note about frustration, with "weeping and gnashing of teeth".

It is worth noting that the master does not dispute the third servant's description of him. However, once his sharp practices are set out in public, the usual social conventions have been breached and punishment is sure to follow. We should, therefore, be careful about allegorising, that is, seeing corresponding details in every aspect of the parable. ■

**REFLECT**

There are several possible themes running through this parable, most of which do not concern us today. The word "talent" refers, originally, to a considerable sum of money, but passed into English with the sense of innate ability, thanks to this story. The third servant may well be in the same position as someone who discovers that she or he is working for a boss or a firm whose working practices are fundamentally dishonest. We noticed that the central figure in the parable does not disagree with his servant's assessment of himself as

"a hard man", reaping and gathering from what was not his own. Did he commend the other two stewards, who doubled their amounts, for pursuing similar policies and exploiting other people? In that case, depositing the money in the bank would be the best way of avoiding such behaviour, but the third individual does not want to co operate in any way at all. If so, then he is perhaps not to be condemned as lazy or irresponsible, but rather commended for acting in an honourable way, according to his conscience.

**LEARN**

The word "talent" originally referred to a large sum of money.

It passed into English usage as meaning a special aptitude or gift, due to the influence of this parable.

"Throw him out into the dark" refers to condemnation at the last judgement.

**DO**

When you hear on the news or in conversation about a whistle-blower, remember the person in your prayers.

**SAY**

**Do not put me to that kind of test.**

We know that there are people who are caught in such a dilemma today. To take a stand as a whistle-blower takes a tremendous amount of courage, especially for a person who has family responsibilities. The "sensible" advice would be to remain silent, to keep one's head down: but sometimes the situation cries out for justice and for the help of the Holy Spirit for the person concerned. ■