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,
God, for ever and ever.
Amen.

FIRST READING Prov 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 Ps 127:1-5

Response:
O blessed are those who fear the Lord.

1. 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.)**

2. Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table. **(R.)**

3. 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 Th 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 very 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 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 Mt 25:14-30

(Shorter form read between >> <<) (Mt 25:14-15,19-20)

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 the 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 the 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 the 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 God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

(all bow during the next two lines)

**who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
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.

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Concordat cum originali: + Eamon Martin Archbishop of Armagh. Commentary by Fr. Gerard Moloney CSsR. The English translation of the entrance and communion antiphons, the opening prayers, prayers over the gifts, gloria, creed, and prayers after communion from The Roman Missal, © 2010 International Commission of English in the Liturgy Corporation. Jerusalem Bible version of the scriptures copyright: Darton, Longman & Todd Ltd., and Doubleday & Co. Inc. Responsorial psalms are copyright The Grail and/or Geoffrey Chapman Ltd. Published in Ireland by Redemptorist Communications (www.redcoms.org); Published in the UK by Redemptorist Publications (www.rpbooks.co.uk)

Redemptorist Communications

Sunday Message

THIRTY-THIRD SUNDAY IN ORDINARY TIME

THE WORD

Year A • 15 November 2026 • Colour: Green • Psalter Week 1



Today's parable is concerned with how Jesus' disciples are to live in the in-between times as they await his return in glory.

The opening words tell us that it's an allegory of God's kingdom and the Son of Man's delay of return. It tells of a rich man about to go on a long journey who divides his property among three of his servants. The sums of money are large – a talent would be around $20,000 in today's money, so the servants are given sums that range between $100,000 and $20,000.

Two servants invest the money and earn a good return. The third buries the one talent he has received, so he can hand it back to a master he believes is 'a hard man.'

The parable emphasises the long interval between the master's departure and his return. This suggests that its focus is on how the members of the church behave in the absence of their Lord. The reckoning of accounts follows a simple pattern. Each servant brings what he was given and what he has made with his investment. The first two are praised and promised even greater things, as well as a share in their master's good fortune.

The meeting with the third servant lasts longer. He begins by telling his master that he was careful with what he was given. He was afraid and hid the money in the ground. Then, with something of a flourish, he produces it, expecting to be praised for his prudence. He is shocked to receive not praise but abuse. The master gives his one talent to the servant with five talents and orders him to be 'cast out into the darkness where there will be weeping and grinding of teeth.'

Like many of Matthew's parables, this is a story of a tragic miscalculation. The servant with the one talent is the adult male equivalent of the five foolish bridesmaids in last Sunday's Gospel. He is so paralysed by fear that he fails to make the most of the opportunities that are offered to him.

Unlike this unfortunate servant, the followers of Jesus must be prepared to take risks if they wish to enter the kingdom of heaven. ■

DO
Acknowledge the gifts and talents of a family member or friend who needs to hear encouraging words.

SAY
"Thank you, God, for the talents you have given me. Help me to use them for your glory. Amen."

PRAY
Pray for the courage to witness to your faith, whatever the risk.

LEARN
Today is World Day of the Poor. Establishing this day, Pope Francis said it would be the most fitting way to prepare for the celebration of the solemnity of our Lord Jesus Christ, King of the Universe, who identified with the little ones and the poor, and who will judge us by our works of mercy.



REFLECT
The difference between the servants who invested their money wisely and those who did not was that the first two were prepared to take risks. The third played it safe and hid his money in the ground, whereas the others took a chance and traded with the money their master had entrusted to them. They were prepared to risk a loss on their investment. The master praised the risk-takers.

Christians are risk-takers. Think of the risks we take. We commit ourselves to the God we cannot see; we profess a set of beliefs we cannot prove scientifically. We practise our faith in an increasingly secular environment, where to be a Catholic is often to invite scorn or ridicule. Like the mother of Jesus, we say 'yes' to God without knowing where that 'yes' might lead and what it might cost us. Faith is always a leap in the dark. To be a Christian is to take risks.

Countless Christians have taken great risks for the sake of the Gospel, and continue to do so. Many have even given up their lives for the sake of the Gospel.

The final beatitude in the Sermon on the Mount refers to two types of persecution - the loss of one's life in martyrdom and suffering for the sake of the kingdom. The risk of being martyred for our faith is unlikely, but it is very likely we will be asked to suffer the second type of martyrdom - the opposition that comes from being identified as Christian.

Being a committed Christian isn't easy. "Jesus himself warns us that the path he proposes goes against the flow, even making us challenge society by the way we live and, as a result, becoming a nuisance," writes Pope Francis in Gaudete et Exsultate. "He reminds us how many people have been, and still are, persecuted simply because they struggle for justice, because they take seriously their commitment to God and to others. Unless we wish to sink into an obscure mediocrity, let us not long for an easy life, for 'whoever would save his life will lose it.'

"In living the Gospel, we cannot expect that everything will be easy, for the thirst for power and worldly interests often stands in our way," the Holy Father warns. Living the Gospel "will be viewed negatively, regarded with suspicion, and met with ridicule."

Witnessing to our faith today means being prepared to take a risk. How big a risk-taker are you? ■