

1. Read (Seek) — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate (Find) — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray (Ask) — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate (Taste) — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] The Church's Year pg. 496

[2] The Church's Year pg. 496

[3] The Church's Year pg. 496

[4] Saint Therese the Little Flower; *Story of a Soul*; Chapter 2

Quick Connect

What is the Gospel saying? Matthew 25:14-30 — Pg. 1

What is the Church saying Past and Present? Pages 1-3

What is God saying to you through this passage? Page 4

Gospel Reading – Matthew 25:14-30 – Roman Missal

Jesus told his disciples this parable: "A man going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one--to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master's money. After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, 'Master, you gave me five talents. See, I have made five more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' Then the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.' His master said to him in reply, 'You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.'"

Spiritual Reading

From St. Augustine

What then should the Christian do? He ought to use the world, not become its slave. And what does this mean? It means having, as though not having. So says the Apostle: *My brethren, the appointed time is short: from now on let those who have wives live as though they had none; and those who mourn as though they were not mourning; and those who rejoice as though they were not rejoicing; and those who buy as though they had no goods; and those who deal with this world as though they had no dealings with it. For the form of this world is passing*

away. But I wish you to be without anxiety. He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more? Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you.

Talents Needed - Lesson and Discussion

“Called in his servants and entrusted his possessions to them”

In the closing weeks of Ordinary Time, Jesus uses parables to tell us that we all have many talents, and will be judged according to our use of those talents. Jesus speaks of the end of times, whether that is when He returns, or when we die.

Many times we may think of the “things of the world” as cars, money, etc. Our talents are also things of the world. Ideas and time are worth money. Saint Augustine says in the Spiritual Reading, “They [talents] can be used and misused. He ought to use the world, not become its slave.” **Can our talents, ideas, or time enslaved us?** Very often we see teens become slaves to sports, school or other activities. Many adults become slaves to their ideas and work. It is important that we use our skills for the glory of God, but we cannot become slaves to these things.

What does Saint Augustine mean by becoming a slave? Have activates, ideas, time we spend using our talents take us away from our obligation and necessity to prayer and worship? Do we miss Mass? Do we become so wrapped up in using our talents that we forget family and friends and find ourselves saying “no” to opportunities to grow in holiness?

What is a talent? A talent, as mentioned within the parable, “was a unit of coinage of high but varying value depending on its metal (gold, silver, copper) and its place of origin”. (Mat. 18:24 footnotes) **How much is a talent worth?** One talent was the equivalent of about one thousand dollars. Imagine if someone entrusted someone else with a thousand dollars, two thousand, or even five thousand dollars: **Knowing the master would want something done with it, what would you do?**

What do the talents signify? The talents are the gifts that God has bestowed upon us. There are three kinds of talents: “the gifts of nature; as for example a keen intellect, a ready wit, a good memory, science and skill, as also health, strength and beauty; the gifts of grace; which are inspiration and enlightenment, faith, hope, charity, and other virtues; finally, the gift of miracles; the apostolate and pastorship, the power of discerning spirits, the gift of prophecy, of healing, of tongues, etc.”[1]

Who is the man going into the country supposed to be? The man going into the far country is Jesus Christ, “who by His ascension into heaven has left earth, but will come again at the judgment.”[2]

How does God distribute these talents? God distributes His gifts in different ways, by His unlimited power as Lord of all. To one He gives much, to another less. If one receives much, he must not become faint-hearted, but work with that, which he has received, according to his ability, for the honor of God, the good of his neighbor, and the salvation of his own soul. God does not require more than this, but He certainly expects more from him who has received much, than from him who has received little.[3]

Why does God give five talents to one servant, two talents for another, and only one talent to the last servant? God does not want to burden us with the same amount of responsibilities as everyone else. Those who have five talents have worked faithfully with the gifts that God has given them. They deserve equal praise and are equally rewarded for their fidelity by the householder. God does not judge the extent of the merits, but His merciful eye regards our good will, obedience, diligence, and the obstacles under which we labor.

How is giving someone five talents and another only one talent fair? God is fair in that He gives all of us exactly what we need. He also gives everyone an equal chance at salvation. We are all given the same task. In fact, it can be harder for the person with five talents because they are asked to do more with it. As we read in the Gospel, however, this is a “small matter” compared to what God has in store for us. Instead of worrying about whether someone has too many or too little talents, we should focus on our personal talents and how are we going to use them. If we feel there is someone, who does not have enough, we can use our talents to help them. On the other hand, if we feel that we have too few, trust in the Lord that He has given us exactly what we need for our salvation. If we serve Him well with what little we have, He will give us more.

Saint Therese asked the same question in regards to talents and her sister, Pauline, gave her the cup analogy. “One day I expressed surprise that God does not give an equal amount of glory to all the elect in Heaven—I was afraid that they would not all be quite happy. She sent me to fetch Papa’s big tumbler, and put it beside my tiny thimble, then, filling both with water, she asked me which seemed the fuller. I replied that one was as full as the other—it was impossible to pour more water into either of them, for they could not hold it. In this way Pauline made it clear to me that in Heaven the least of the Blessed does not envy the happiness of the greatest; and so, by bringing the highest mysteries down to the level of my understanding, she gave my soul the food it needed.”[4] Each of us is like a cup, some small, some large. We should not be so concerned about whether we are small are large. We should be concerned whether we are full. **Are we using the gifts God has given to the full?**