



November 15, 2020

*Thirty-Third Sunday
in Ordinary Time*

*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.*

Matthew 25:21

Saint Rose Philippine Duchesne (1769-1852)

November 18

Pope Benedict once declared himself struck by how remarkably diverse our American saints are—some native born: Mother Seton, Katherine Drexel, Kateri Tekakwitha; most, like many Catholics today, immigrants: Padre Serra, Bishop Neumann, Mother Cabrini, Rose Philippine Duchesne. When the French Revolution that dispersed her convent ended, Rose joined the Religious of the Sacred Heart, volunteering for their United States mission, opening the first free school west of the Mississippi. Only after lengthy service as Superior did Rose—now seventy-one—realize her life's dream, undertaking a mission among the Potawatomi Indians. When some worried about her advanced age and failing health, the Jesuit mission leader overruled them: "She must come! She may not be able to do much work, but she'll bring the mission success by praying for us!" Frustrated by her inability to learn their languages, Rose nevertheless "spoke" to the Native Americans by her prayerful presence before the tabernacle. "Quah-kah-kanum-ad," they named her, "Woman-Who-Prays-Always"—their way of bestowing the title the Church would later make official: saint!

—Peter Scagnelli, Copyright © J. S. Paluch Co.



Change Our Lives

The letters of Paul to the Thessalonians are among his earliest writings, and are driven by his belief and the belief of the entire early Christian community that the return of Christ was imminent, and that devoting time or attention to anything else was foolish.

As time progressed, this fervor subsided a bit. Today we may wonder, when we hear these readings about the coming end-times, if we should take them to heart, if we really believe that Christ still may come upon us as a "thief at night" (1 Thessalonians 5:2). Does this mean that we are to stop our long-range goal-setting, get rid of our yearly calendars and planners, or stop putting money in the college education fund? Of course not. What it does mean is that we need to change our lives, living like children of the light and illuminating the world around us with the light of the gospel. Then, on that day, when the details of our daily living become unimportant, we will be ready to find our peace and security in Christ Jesus.

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Readings for the Week

Monday:	Rv 1:1-4; 2:1-5; Ps 1:1-4, 6; Lk 18:35-43
Tuesday:	Rv 3:1-6, 14-22; Ps 15:2-5; Lk 19:1-10
Wednesday:	Rv 4:1-11; Ps 150:1b-6; Lk 19:11-28, or (for the memorial of the Dedication) Acts 28:11-16, 30-31; Ps 98:1-6; Mt 14:22-33
Thursday:	Rv 5:1-10; Ps 149:1b-6a, 9b; Lk 19:41-44
Friday:	Rv 10:8-11; Ps 119:14, 24, 72, 103, 111, 131; Lk 19:45-48
Saturday:	Rv 11:4-12; Ps 144:1b, 2, 9-10; Lk 20:27-40
Sunday:	Ez 34:11-12, 15-17; Ps 23:1-3, 5-6; 1 Cor 15:20-26, 28; Mt 25:31-46



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Saints and Special Observances

Sunday:	Thirty-third Sunday in Ordinary Time
Monday:	St. Margaret of Scotland; St. Gertrude
Tuesday:	St. Elizabeth of Hungary
Wednesday:	Dedication of the Basilicas of Ss. Peter and Paul; St. Rose Philippine Duchesne
Saturday:	The Presentation of the Blessed Virgin Mary

saint snippets

Charity has transformed the world.

St. Giuseppe Moscati
20th-century Italian doctor, researcher, and professor known for his deep faith, miraculous cures, and concern for the poor.

November 16

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Thirty-third Sunday in Ordinary Time November 15, 2020

Blessed are you who fear the LORD.

— Psalm 128:1a

Treasures from Our Tradition

New religious faith gives fresh lenses for viewing human customs, and the wisdom to transform them. In the ancient world, the Romans feared the dead. Funeral customs were designed to hasten the departure of souls to the next world. Cremation was the rule, although burial increased in popularity in the second century. Procession from the place of death to the place of cremation or burial was the most important part of the funeral. Those who carried the funeral bier carried it low, close to the ground, to promote the soul's departure to the nether world.

Christians, on the other hand, did not fear the dead, but cherished them as they consigned them to Christ's love and protection. Gradually, they began to reject customs rooted in fear. Christians carried their dead to their resting places singing, with the bier carried high, away from the ground and toward the heavens. For the Christian, the grave was a sign of hope and a place of remembrance. Superstitious Romans feared burial places, and so the Christians cherished them as places of remembrance and prayer, and in time, even celebrated the Eucharist there. In November, many of us visit the cemetery for prayer and the autumn clean-up. By cherishing our dead, we are responding in faith to a vital part of our Christian tradition.

—James Field, Copyright © J. S. Paluch Co.

Paul Harvey was a popular radio broadcaster with a daily program during which he would relate a historical anecdote, but it would have a twist at the end, and then he would intone "and now you know the rest of the story." Our scriptures today are like that. We await the coming Christ as the readings describe for us how to be good servants, but they give us a limited picture. The famous Proverbs passage, "The Valiant Wife" is edited down from the full selection (31:10–31) to just a few verses. Take a couple moments to explore the fuller selection. Psalm 128 proclaims, "Blessed are those who fear the Lord," but in this context "fear" doesn't mean dread and trepidation. Rather, this kind of fear means "to show awe," and there are wonderful promises made to those who do. The letter to the Thessalonians continues the call to be alert, and Matthew shows us various ways that people might respond to God in the parable of the talents. The Gospel is presented in long and shortened versions; be sure to read the whole thing so you can get "the rest of the story."

REMAIN IN ME

In the story of the talents, the head of the household leaves the servants "talents" or money, which they are expected to foster and develop during the leader's absence. Today we think of talent as an innate ability or a skill. It is interesting that they were distributed "according to ability," which would express a certain intimacy as we realize that the

master knew each one, and already had an idea of their capabilities. They were not given explicit instructions like "put this in the bank" or "invest this in your portfolio" or "take piano lessons." Rather, we are told that the goods were divided unequally. One received five, one received two, and the last received one.

BEAR MUCH FRUIT

When the head of the household returned, the outcomes were just as varied as we and our responses might be. Some people are multitalented, and capable of accomplishing many great things, like the servant who turned five into ten.

Others may be more inclined to do one or two things very well and may excel in them. Still, there are some who may struggle in life, and their accomplishments are very small. But those who made use of their gifts were praised

and told, "Well done, good and faithful servant." When it came to the second coming, the return of their master, they both made some effort. The only one in whom the head of household showed any disappointment was the one who made absolutely no effort, the one who was frozen by fear or indifference. As we journey toward the kingdom, there are not always clear instructions. We are simply asked to try, to give it our best effort. There is nothing in the passage to say that these servants didn't make mistakes along the way, but their master saw them and loved and praised them for their actions, their attempts, as God will do with us. And now you know the rest of the story.



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Sunday Readings
November 15, 2020
Thirty-third Sunday in Ordinary Time

Reading 1

Prv 31:10–13, 19–20, 30–31

When one finds a worthy wife,
her value is far beyond pearls.
Her husband, entrusting his heart to her,
has an unfailing prize.
She brings him good, and not evil,
all the days of her life.
She obtains wool and flax
and works with loving hands.
She puts her hands to the distaff,
and her fingers ply the spindle.
She reaches out her hands to the poor,
and extends her arms to the needy.
Charm is deceptive and beauty fleeting;
the woman who fears the LORD is to be praised.
Give her a reward for her labors,
and let her works praise her at the city gates.

Responsorial Psalm

Ps 128:1–2, 3, 4–5

R. (cf. 1a) Blessed are those who fear the Lord.
Blessed are you who fear the LORD,
who walk in his ways!
For you shall eat the fruit of your handiwork;
blessed shall you be, and favored.
R. Blessed are those who fear the Lord.
Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants
around your table.
R. Blessed are those who fear the Lord.
Behold, thus is the man blessed
who fears the LORD.
The LORD bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life.
R. Blessed are those who fear the Lord.

Reading 2

1 Thes 5:1–6

Concerning times and seasons, brothers and sisters, you have no need for anything to be written to you. For you yourselves know very well that the day of the Lord will come like a thief at night. When people are saying, “Peace and security,” then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape.

But you, brothers and sisters, are not in darkness, for that day to overtake you like a thief. For all of you are children of the light and children of the day. We are not of the night or of darkness. Therefore, let us not sleep as the rest do, but let us stay alert and sober.

Gospel

Mt 25:14–30 or 25:14–15, 19–21

In the shorter form of the reading, the passages in brackets are omitted.

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.’ ”]

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1 Thessalonians 5:5-6

THE REST OF THE STORY

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TODAY’S READINGS

Proverbs 31:10–13, 19–20, 30–31
Psalm 128:1–2, 3, 4–5
1 Thessalonians 5:1–6
Matthew 25:14–30 [14–15, 19–21]

Prayer of the Faithful

We come before the Lord bearing the responsibility given us in our baptism, lifting our voices in prayer for the needs of the world.

For Pope Francis and all Church leaders to keep us alert to the signs of the coming of the Lord, let us pray to the Lord.

For peoples of every nation to learn to use their gifts, talents, and treasures for the benefit of all, especially for those who are poor and without hope, let us pray to the Lord.

For our parish community, that we may be productive stewards of the gifts given to us, let us pray to the Lord.

For faithful women who share their talents so generously in this community, let us pray to the Lord.

For those who are without shelter, that as the weather turns colder they may find comfort and warmth through the work of our community of faith, let us pray to the Lord.

For all those who are sick, for all who suffer from COVID-19, and for all who have died, especially N., N., and N., let us pray to the Lord.

For the unspoken prayers of our hearts, that they may be united with those of our patron N., and all the saints in light, let us pray to the Lord.

*Hear the prayer of your people,
O gracious and generous God.
May we reach out our hands to the poor,
extend our arms to the needy,
and bring your reign to the whole world,
in the name of Jesus Christ our Lord.*

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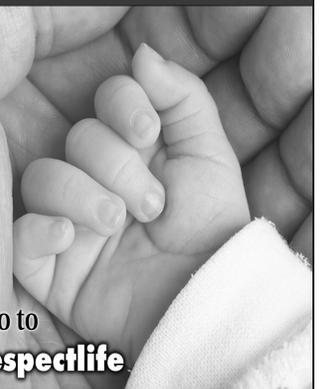
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