

PROCESSIONAL HYMN:

Gather, Lord, Your people,
called to be Your Bride
formed by Blood and Water
flowing from Your side,
joined with You in baptism,
washed to give rebirth,
she, filled with Your Spirit,
shall renew the earth.

You the one true Shepherd,
searching for the lost,
You the Lamb of offering,
counting not the cost,
You have called each on by name,
each Your precious choice,
May we enter by Your gate,
listening to your voice.

At Your mother's pleading,
You gave finest wine,
Now Your Church implores You,
Jesus fruitful vine.
Heed the thirsting of her heart,
and bring forth a flood,
Open wide the fountain
of Your Precious Blood.

Send Your Holy Spirit,
by that Blood outpoured,
making us one Body, Temple of the Lord.
With Your sev'nfold gifts descend,
font of Charity, that we may cry "Abba",
and true children be.

GLORY TO GOD:

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.

OFFERTORY HYMN:

Most Holy Trinity,
You have created me,
and redeemed me;
You have made Your home
within me and graced me;
Now You call me from within, to love me.

What then can I give You?
I have but two small coins to live on;
They are nothing yet I see
they please You;
My body and my soul, I give You.

O Jesus, grace my gift,
just as You graced the gift of Mary,
when You gave to her
Your Blood and Your Body,
You who give Yourself to me,
receive me.

MYSTERY OF FAITH:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

COMMUNION HYMN:

Crown Him with many crowns,
the Lamb upon His throne.
Hark! How the heavenly anthem drowns
all music but its own.
Awake, my soul, and sing of Him who died
for thee, And hail Him as thy matchless
King through all eternity.

Crown Him the Lord of love,
behold His hands and side,
Those wounds,
yet visible above in beauty glorified.
No angel in the sky can fully
bear that sight,
But downward bends his burning
eye at mysteries so bright.

Crown Him the Lord of Heaven,
enthroned in worlds above,
Crown Him the King to Whom
is given the wondrous name of Love.
Crown Him with many crowns,
as thrones before Him fall;
Crown Him, ye kings, with many crowns,
for He is King of all.

**RECESSIONAL HYMN:**

Hail to you through whom all joy will
shine forth, Alleluia!

Hail to you, whom the curse will
disappear, Alleluia!

Hail to you O restoration of the fallen
Adam.

Hail to you, O full redemption of the tears
of Eve.

Hail to you, O mountain peak, far beyond
all reach of human thought,

Hail to you, O Depth profound,
e'en beyond the gaze of angels.

Hail to you who have become a kingly
throne, Alleluia!

Hail to you who carry Him who carries all,
Alleluia.

Hail to you, O brilliant Star who manifests
the Sun.

Hail to you, O womb sublime of the
Incarnation.

Hail to you, through whom creation at
last is made new.

Hail to you, through whom the Creator
becomes a babe.

Hail, O Bride! and maiden undefiled.

St Pius X Stewardship Prayer

Gracious God,
We thank you for the
unique gifts you have given us
to foster your kingdom here on earth.

Inspire us to examine our values,
always placing you
at the center of our lives.

Open our hearts to realize
we are blessed and called
to share our gifts with others.

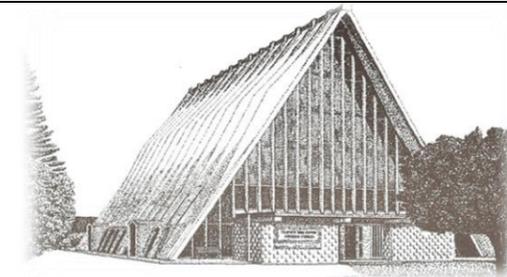
Help us to be good stewards
of the gifts entrusted to us,
to share our time, our talent
and our treasure,
to connect, serve
and impact the world.

AMEN

HOLY FAMILY PARISH

33rd Sunday in Ordinary Time

19th November 2017

**First Reading. Proverbs 31:10-13,19-20,30-31;**

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.

Responsorial Psalm. Psalm 127(128):1-5;

℟. *Happy are those who fear the Lord.*

Second Reading. 1 Thessalonians 5:1-6;

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.

Gospel. Matthew 25:14-30;

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.

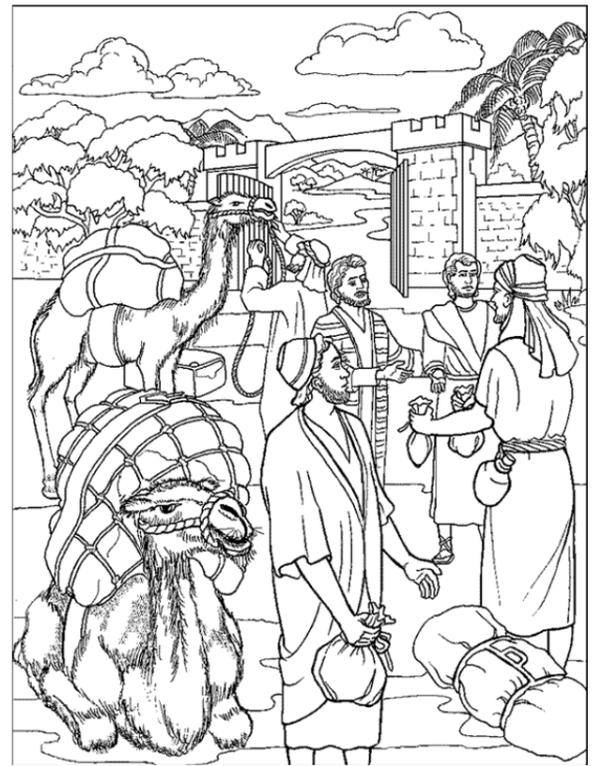
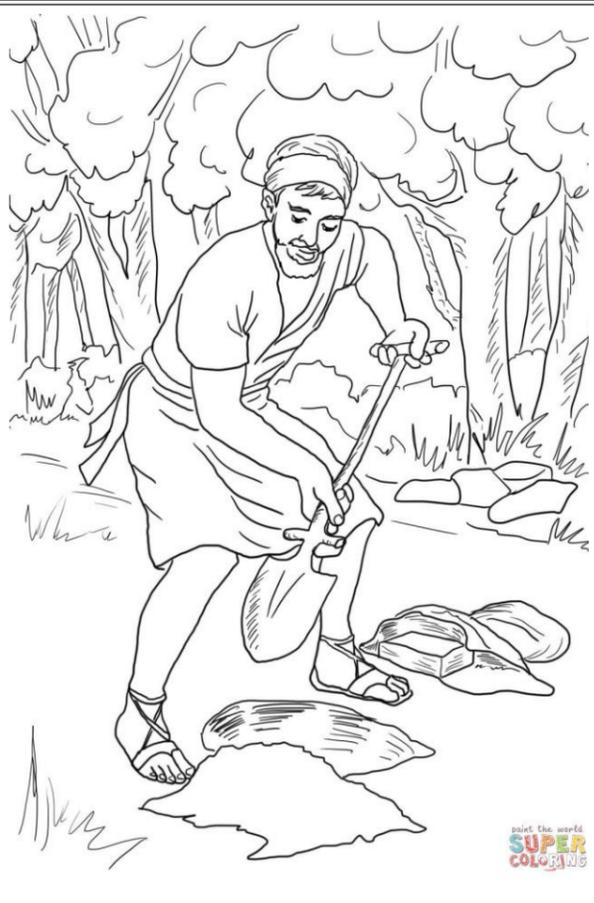
"The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money.

"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."



**YOUR TALENT IS
GOD'S GIFT TO YOU.
WHAT YOU DO
WITH IT IS YOUR
GIFT BACK TO GOD.**

The deeper meaning of the Parable of Talents

by Bishop Robert Barron
 The parable in question is the one concerning the rich man who gives talents to three of his servants and then sets out on a journey. Upon his return, he assesses the situation and discovers that the servant to whom he had given five talents had invested them fruitfully and that the servant to whom he had given three talents had done the same. But he finds, to his annoyance, that the slave to whom he had entrusted one talent had simply buried the wealth and had garnered neither gain nor interest. Angered, he orders that the one talent be taken from the timid servant and given to the servant who had invested most boldly. And then comes the devastating moral lesson: "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." The standard reading of this story—on display in thousands of sermons and fervoros—is that the talents symbolize gifts and abilities that God has given to us and that he expects us to "spend" generously or "invest" wisely. This interpretation is supported by the fairly accidental relationship that obtains between "talent" in the ancient Biblical sense of the term and "talent" in ordinary English today. Fr. Schoenstene specified that a talent in ancient times was a measure of something particularly weighty, usually silver or gold. A single talent might represent as much as 50 pounds of precious metal and, as such, was not something that one carried around in one's pocket. We might make a comparison between a talent and a unit of gold kept at Fort Knox, or an ingot of silver preserved in a safe deposit box. What the contemporary reader will likely miss, and what the ancient Jewish reader would have caught immediately, is the connection to heaviness: a talent was weighty, and five talents was massively heavy. Heaviness would have brought to mind the heaviest weight of all, which was the *kabod* of Yahweh. That term was rendered in Greek as *doxa* and in Latin as *gloria*, both of which carry the connotation of luminosity, but the basic sense of the Hebrew word is heaviness, *gravitas*. And this *kabod Yahweh* was to be found in the Jerusalem Temple, resting upon the mercy seat within the Holy of Holies. Therefore, what was heaviest (most glorious) of all was the mercy of God, which abided in infinite, inexhaustible abundance in the Holy Temple. In light of these clarifications, we can read Jesus' parable with fresh eyes. The talents given to the three servants are not so much monetary gifts or personal capacities; they are a share in the mercy of God, a participation in the weightiness of the divine love. But since mercy is always directed to the other, these "talents" are designed to be shared. In point of fact, they will increase precisely in the measure that they are given away. The problem with the timid servant who buried his talent is not that he was an ineffective venture capitalist but that he fundamentally misunderstood the nature of what he had been given. The divine mercy—received as a pure gift—is meant to be given to others as a pure gift. Buried in the ground, that is to say, hugged tightly to oneself as one's own possession, such a talent necessarily evanesces. And this is why the master's seemingly harsh words should not be read as the punishment of an angry God but as an expression of spiritual physics: the divine mercy will grow in you only inasmuch as you give it to others. To "have" the *kabod Yahweh* is precisely not to have it in the ordinary sense of the term. What comes to mind here is the most famous of all of Jesus' parables, namely, the story of the Prodigal Son. Using a term that also carried a monetary sense in ancient times, the younger son says, "Father give me my share of the *ousia* (substance or wealth) that is coming to me. Notice how in one sentence, he manages to mention himself three times! The father gives away his *ousia*, for that is all he knows how to do, but the foolish son squanders the money in short order. The spiritual lesson is the same: the divine *ousia* is a gift and it can be "had" only inasmuch as it becomes a gift for others. When we try to cling to it as a possession, it disappears. How wonderful that these ancient stories, once we unpack their spiritual significance, still sing to us today.

NOTICES FROM AROUND THE DIOCESE:

First World Day of the Poor: Pope Francis announced the first World Day of the Poor on 19 November 2017, you can access Pope Francis' message, please use this link:
http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20170613_messaggio-i-giornatamondiale-poveri-2017.html

CDC Graduation: Saturday 25th November, 1:30pm Graduation Mass, 3:00pm Graduation Ceremony, St Joseph's, 10 Dominion Street, Takapuna.

St John the Evangelist Otara, Parish Gala:
8.30AM - 1.00PM, SATURDAY 2ND DECEMBER 2017

St John the Evangelist Parish, Otara warmly invites you to their parish Gala on Saturday 2nd December from 8.30am to 1.00pm at 14 Otara Road, Otara. We have stalls selling food, plants, homewares, books, clothing and more. There will be raffles, prizes and a kids-zone as well. There's something for everyone! All funds raised will go towards the extension of our parish church. For more information call 09 274 8214.

National March for Life NZ: Parishes, groups, families and all people of goodwill are invited to March for Life Saturday 9th December. Be a beacon of light for Kiwi families, mothers and the unborn! Gather at 2pm in Civic Square (101 Wakefield St) ready to walk to Parliament grounds. The spirit of the march is one of celebrating the gift of life and protecting the vulnerable at all of life's stages from conception to natural death. The march also seeks to highlight to abortion vulnerable women in our community that we are here to support them and do whatever it takes to help them choose life for their precious babies. We are mindful that many in our communities are suffering the effects of abortion in their families. Our message to our community is, you are not alone, there is support, there is healing, there is hope! www.marchforlifenz.org.nz or phone Michael on 021 825 955

Mass for Life - Opening Mass of the National March for Life and Feast of the Immaculate Conception: You and your family are invited to this very special Mass for Life and Holy Hour on the feast of the Immaculate Conception of the Blessed Virgin Mary to pray for a culture of life, for a new appreciation of life at all of its stages from conception to natural death and for all pregnant mothers especially those who are abortion vulnerable. This beautiful Mass will be celebrated by Monsignor Burns at St Anne's Catholic Church, Emmett Street Newtown on Friday 8th December at 7:30pm. For further information on this Mass, please contact Clare on 03 237 8343 or Michael on 021 825 955.

Marcellin College's 60th Jubilee: is coming up next year - 23-25 March 2018. Registrations now open at www.marcellin.school.nz.

CHRISTMAS CRIB OR NATIVITY



This tradition began in 1223, in the Italian town of Greccio, where Saint Francis of Assisi, with the help of a local landowner, brought into the hearts and minds of the people, that first Christmas night. He did this in order to help them better understand the poor surroundings in which Jesus was born and to make the wondrous event of the Incarnation more real to them. The people came with candles and torches to attend Holy Mass by the crib and seeing the scene were reminded of God's love for us in sending His only son to be born in the poverty of a manger. 794 years later, the tradition continues and each Christmas we see again the Child born to save mankind. We would like to help you keep this age-old tradition alive by offering a selection of beautiful nativities that will bring Christ to your mind, hearts and homes this Christmas.

Visit us online at catholicgifts.co.nz
 or call us on (09) 629 0820
 or come visit us at 569 Richardson Road, Mt Roskill.

NEXT SUNDAY : 26 November 2017

Christ the King
 Ezek 34:11-12, 15-17; 1 Cor 15:20-26,28;
 Mt 25:31-46;

LITURGY ROSTER

Readers: M. D'Souza, C. Tagiilima
Prayers of the Faithful: M. Tagiilima
Offertory: Murrell Family
Special Ministers: S. Molloy

CUP OF TEA ROSTER

Nixon/Binu Families

CHURCH CLEANING ROSTER

Leaumoana Family

ANNIVERSARIES THIS WEEK

- 19 Nov:** Fr Rory Price, Lavinia Kenny
- 21 Nov:** Louisa Meredith, Ihapera Richardson.
- 22 Nov:** Ella Drummond
- 23 Nov:** John Cavanagh, John Sole
- 24 Nov:** Desmond Sharkey, Elizabeth Pirini
- 25 Nov:** Ivan Yurlina, Margaret Cotton

PARISH FINANCES

Parish	\$ 990.20
Priests	\$ 495.10
Total Cash	\$ 1,455.30

SUNDAY CUP OF TEA

Cup of tea in the Hall
 After the 9:30am Mass

**COLUMBAN CALENDARS
 and ST VINCENT DE PAUL CARDS
 On Sale NOW and CHURCH FLOWERS**

Columban Calendars are \$12 each
 St Vincent de Paul Cards are \$3 per packet. **Church Flowers** - we are looking for plants for the Church gardens, if you have that we can use for the gardens. Please contact Dianne on 8343933

ADVENT RECONCILIATIONS

at Holy Family
Friday 15th December
7pm

**END OF YEAR PARISH CELEBRATION
 and Quiz Night !**

Saturday evening 25th of November.
7:30pm

Please bring a plate for supper.
**Please register either individually
 or your team with Ellen on 8346677**

When I stand before God
 At the end of my life,
 I would hope that I would not have
 a single bit of talent left and I could say
 "I used everything you gave me."
 Erma Bombeck