**SATURDAY AUGUST 28 – XXI WEEK O.T. [B]**

**It will be as when a man who was 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.**

**This parable of Jesus reveals in a solemn way what the true life we must give to our faith is: putting the possessions of the master to use. The possessions of the master are truth, grace, light, the Gospel, the Word, every particular gift of grace, every mission and vocation, every special sacramental conformation to Christ. If the Gospel, truth, light, the Word are the same for everyone, the personal gifts and the sacramental gifts are not the same for everyone. A bishop must produce works as bishop. A Pope as Pope. A confirmed as confirmed. Each of us must produce according to his nature conformed to Christ. This conformation differs from sacrament to sacrament. But also everyone must produce according to his particular charisma conferred to him by the Holy Spirit. The Lord does not ask the Christian to do the good. He asks him to put his possessions to use. This truth that distinguishes possession from possession might never be forgotten, otherwise it is the confusion. Every tree produces according to nature. The possessions are of the master. The possessions of the master are the ones to be put to use, not other ones. The possessions of the master cannot be substituted. If the Christians believed this truth, every confusion would vanish within the Church. Every autarchy will be over. Everyone would begin to seriously question about the received possessions since they alone must be put to use. One would depend on no human will, because one would know what is the purpose of each sacrament, every grace, every ministry, every charisma, every vocation, every mission.**

**Essential detail of the parable: the master does not give everyone the same quantity of possessions to put on use. To one he gives five talents. To another one he gives two. To another one, one. The gift is made according to the abilities of each one. In this, one attests the perfect justice of God. He does not give beyond our abilities. He does not ask beyond our strengths. He does not demands except what is right. Here is what happens: The one who had received one only talent does not even try to use it. He goes off and digs a hole in the ground and buries his master’s money. He receives it. He hides it. He does not use it, disobeying the will of the master. The will of the master is not that of keeping his possessions. Instead, it is that of putting them to use. This third servant completely disregards the will of the master. He might not even say: “I tried, but I did not succeed.”**

**The day of the presentation of accounts comes, though. The first two are praised and awarded by the master. Where does the one who had hidden the talent in the ground find the justification? In his master. He is the responsible of his non-use. His justifications must be carefully studied, examined: 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter.’ This accusation of hardness is false. One should note the magnanimity of the master. The master has imposed no norm, no rule. Neither has he set a limit. He left them entirely free. His words are unequivocal: Use them until I return. To each of them he gave his abilities. Neither has he forced their nature, giving more than each one could have put to use. Perhaps is it true that he harvests where he does not plant and gathers where he does not scatter? Not even this accusation sticks it out. The master gave his seed to sow and the soil, too. It is a justification based on the falsity. Man is ready to lay the blame on the Lord of each of his disobedience. Do we not say today that his Law is hard? That God is so clement that He does not even see our faults? Either in a negative or in a positive the responsibility of our immorality is always of the Lord our God.**

**Against disobedience, there are no justification. The relation between master and servant is not in mind, in heart, in desires, in thoughts. It is only in the relation of will. He commands, you obey. He orders, you execute. Mind, heart, desires, thoughts, feelings must be put at the service of obedience, never against obedience. Not even the Angels of God have this power. All collaborators of God in the work of salvation have one only ministry: they must help every man to walk in obedience, not only saying the Law of the Lord, but also living it, observing it, showing and teaching how it must be lived.**

**Let us read the text of Mt 25,14-30**

**"It will be as when a man who was 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.'**

**When the Lord makes us a gift, for us it is compulsory to put it to use. Obedience is not only entrusted to will, but also to science, to experience, to knowledge, to advice, to the modalities of time. Obedience is in command. The master did not indicate precise modalities. The modalities are of wisdom, of intelligence, of science. They are of the Holy Spirit to which one must always ask that He indicate them to us moment after moment. The servant is wicked since he thinks badly of his master. He is lazy as he did nothing to put the talent to use. He is so lazy that he did not even think he could have brought money in the bank instead of digging it. The laziness of mind is the worst of all laziness. One is so loafer that one does not even have the mental ability of thinking some goodness.**

**Now the master gives the due punishment to the lazy, slothful and loafer servant. First, he orders that he loses the talent and it is given to the one who has ten talents. The fruit of the talent does not go to the master, it remains to the one who produced it. This means that every gift put to use by us bears its fruits for us, firstly. Bearing for us, it gains souls to God, to Heaven, to Christ Jesus. Another truth says to us that the more we bear and the more the Lord enriches us with new graces, new gifts. The less we work, the less we enrich ourselves. The less we enrich ourselves, the less we bear. The punishment is not only the deprivation of the talent, it is also the loss of the state of servant. Those who worked as servants have been elevated to relatives of the master. They have been welcomed in his joy. Instead, this man is taken away from the presence of his master. He did not obey. There is no place for him in his house. If the Gospel is true, all theories about the eternal life of today are pure lie. We are warned. One is excluded since he made the evil, but also since he did not do the good. May our heavenly Mother help us to live of pure obedience. Amen.**