# LIVING THE GOSPEL

**33rd Sunday in Ordinary Time**
**15th November, 2026**

---

## Theme: "You have been faithful in small things: come and join in your master's happiness."

## Gathering Prayer

**Facilitator:** 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, one God, for ever and ever.

**All:** Amen.

## Exploring the Word

### Gospel Reading: Matthew 25: 14-30

**14** 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. **15** To one
he gave five talents, to another two, to a third one; each in proportion to his ability.
Then he set out.
**16** 'The man who had received the five talents promptly went and traded with them and
made five more. **17** The man who had received two made two more in the same way. **18**
But the man who had received one went off and dug a hole in the ground and hid his
master's money.
**19** 'Now a long time after, the master of these servants came back and went through his
accounts with them. **20** The man who had received the five talents came forward
bringing five more. "Sir," he said "you have entrusted me with five talents; here are the
five more that I have made."
**21** '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 your master's
happiness."
**22** 'Next the man with two talents came forward. 'Sir," he said 'you entrusted me with
two talents; here are two more that I have made." **23** His master said to him, "well
done, good and faithful servant; I will trust you with greater; come and join in your
master's happiness.
**24** 'Last came forward the man who had one talent. "Sir," said he 'I heard you were a
hard man, reaping where you have sown and gathering where you have not scattered;
**25** 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." **26** 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? **27** Well then, you should have deposited my money with the bankers, and on

my return I would have recovered my capital with interest. **28** So now, take the talent from him and give it to man who has five talents. **29** 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. **30** As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth.'"

## Gospel Focus

While the parable in today's gospel is, on the surface, about the right use of time and treasure (*talent* here does not carry the idea of skill, as it is often said), it is also about our image of God and its consequences. The first two servants recognize the freedom that their master has given them and double their original sums. Capitalism and investments are modern creations; there would have been some necessary creativity on the part of the servants to make such a return. The last servant, however, buries the money he receives in the ground, explaining to his master upon his return that he viewed him as a demanding man. This servant lives in fear, returning the just minimum of what is owed rather than trusting in the generosity of his master, who rightly points out that the servant's action does not correspond with his estimation of him. In an unexpected twist, the third servant's talent is given to the servant who already has ten-it was the master's intention to gift the money to the servants all along. God is generous with us, desiring for us to respond in freedom, especially in view of our own judgment.

## Gospel Reflection

Today's parable involves a very rich man who entrusts his possessions to his servants before going away on a journey. One receives five talents, another two and the last receives one. A talent (*talenton* in Greek) is a monetary unit or a weight measurement. It is a very large sum of money. Unlike the master in Luke's version of this parable, who instructs the servants to invest the money, the master in Matthew presumes his servants know how to increase his holding in his absence. While he is away, two of his servants invest and double the money. For this they earn the master's praise and they are given increased responsibilities. The third buries the money, which does not increase the yield but was a good way to safeguard money and possessions in antiquity. For this he receives harsh words and severe punishments.

An important key to understanding the parable is to keep in mind that Jesus did not live in a capitalist system in which it is thought that wealth can be increased by investments. Instead, people have a notion of limited goods, there is only so much wealth and any increase to the person takes away from another. A typical peasant would aim only to have enough to take care of his family. One who amassed large amounts for himself would be seen as greedy and wicked. In the parable, then, the third servant is the honorable one-only he has refused to cooperate in the system by which his master continues to accrue huge amounts of money while others go wanting.

The parable, then, can be a warning about the ease with which people can be co-opted by an unjust system, while also giving encouragement to disciples to take courageous measures to expose unfettered greed for the sin that it is. The last verse is sobering, depicting what can happen to those who blow the whistle on the rich and powerful. The parable also encourages disciples to find ways to stand together as they confront unjust systems.

Reading the parable from this perspective, one can see that the man going on a journey is not a figure for God, and the parable is not an exhortation for the people to use their God-given talents to the full. While the latter is an important thing for Christians to do, it was not likely to be the way Jesus' first hearers understood the parable, since *talenton* does not have this metaphorical connotations in Greek. Moreover, there is an eschatological dimension to the parable that such interpretation misses.

In the literary context of Matthew's Gospel, this is the third of three parables that

stress the need for disciples to be faithful in the time between Jesus' departure and his coming again. In contrast to slaves, who live in servile fear of a greedy master who metes out cruel punishment to those who will not go along with his program for self-aggrandizement, Jesus' disciples live with trust in God, whose equitable love emboldens them to work for justice here and now while awaiting ultimate fulfillment.

## Old/New Testament and CCC links

### First Reading — Proverbs 31:10-13, 19-20, 30-31

**10** Q perfect wife - who can find her?
She is far beyond the price of pearls.
**11** Her husband heart has confidence in her,
from her he will derive no profit.
**12** Advantage and not hurt she brings him
all the days of her life.
**13** She is always busy with wool and flax
she does her work with eager hands.
**19** She set her hands to the distaff
her fingers grasp the spindle.
**20** She holds out her hand to the poor
she opens her arms to the needy.
**30** Charm is deceitful, and beauty empty;
the woman who is wise is the one to be praise.
**31** Give her a share in what her hands have worked for,
and let her works tell her praises at the city gates.

### Responsorial Psalm — Ps 127(128):1-2, 3, 4-5

***R***: ***O Blessed are those who fear the Lord.***

O blessed are you who fear the Lord, and walk in his ways!
By the labor of your hands you shall eat. You will be happy and prosper. (***R***)

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

Indeed, thus shall be blessed the man who fears the Lord.
May the Lord bless you from Zion: all the days of your life. (***R***)

### Second Reading — 1 Thessalonians 5:1-6

**1**You will not be expecting us to write anything to you, brothers, about 'times and season', **2** since you know very well that the Day of the Lord is going to come like a thief in the night. **3** It is when people are saying, "How quiet and peaceful it is' that the worst suddenly happens, as suddenly as labor pains come on a pregnant woman; and there will be no way for anybody to evade it.
**4** But it is not as if you live in the dark my brothers, for that Day to overtake you like a thief. **5** No, you are all sons of the light and sons of the day: we do not belong to the night or to darkness, **6** so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

## Catechism of The Catholic Church

**546.** Jesus' invitation to enter his kingdom comes in the form of *parables*, a characteristic feature of his teaching.(Cf. Mk 4:33-34) Through his parables he invites people to the feast of the kingdom, but he also asks for a radical choice: to gain the kingdom, one must give everything.(Cf. Mt 13:44-45; 22:1-14) Words are not enough, deeds are required.(Cf. Mt 21:28-32) The parables are like mirrors for man: will he be hard soil or good earth for the word?(Cf. Mt 13:3-9) What use has he made of the talents he has received?(Cf. Mt 25:14-30) Jesus and the presence of the kingdom in this world are secretly at the heart of the parables. One must enter the kingdom, that is, become a disciple of Christ, in order to "know the secrets of the kingdom of heaven".(Mt 13:11) For those who stay "outside", everything remains enigmatic.(Mk 4:11; cf. Mt 13:10-15)

**1029.** In the glory of heaven the blessed continue joyfully to fulfill God's will in relation to other men and to all creation. Already they reign with Christ; with him "they shall reign for ever and ever."(Rev 22:5; cf. Mt 25:21, 23)

**1036.** The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."(Mt 7:13-14)

> Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the single course of our earthly life is completed, we may merit to enter with him into the marriage feast and be numbered among the blessed, and not, like the wicked and slothful servants, be ordered to depart into the eternal fire, into the outer darkness where "men will weep and gnash their teeth."(LG 48 # 3; Mt 22:13; cf. Heb 9:27; Mt 25:13, 26, 30, 31 46)

**1936.** On coming into the world, man is not equipped with everything he needs for developing his bodily and spiritual life. He needs others. Differences appear tied to age, physical abilities, intellectual or moral aptitudes, the benefits derived from social commerce, and the distribution of wealth.(Cf. GS 29 # 2) The "talents" are not distributed equally.(Cf. Mt 25:14-30; Lk 19:27)

## Sharing and Discussion

1. In the parable of the talents, each servant is entrusted with gifts and held responsible for using them. How might abilities developed in a secular career serve God and others, without assuming that career success alone proves suitability for a particular mission?

2. The third servant says fear led him to bury his talent. When has fear—of failure, criticism, or not being good enough—kept you from doing something good, and what was the cost of holding back, for you or for others?

3. When you consider the master in the parable, what image of God comes to mind? How might that image affect your willingness to act faithfully, and what might help you trust God more deeply?

## Closing Prayer

**Facilitator:** Lord God, hear the prayers we offer today and give us the fortitude and humility to work for justice and an equitable sharing of resources in our community and world. We ask this through that same Christ our Lord.

**All:** Amen**.**

**Facilitator:** May the Lord bless us, protect us from all evil and bring us to everlasting life.

**All:** Amen

**Looking to deepen your faith and connect with fellow parishioners? Join us for our "Living the Gospel" Bible study and sharing session at the parish. Together, we will reflect on God's Word, grow in faith, and journey together in fellowship.**

**Every Saturday**

**Time**: 9.30 – 11.00 am

**Venue**: Level 3, Rm 03-06
All are welcome! For more information, please contact;

**Mary Chua** - 96965049 (marybay2468@gmail.com)
**George Chee** – 97399216 (georgejc@gmail.com)

**Reflection material available on Parish Website** under – (Weekly Bible Sharing - Living the Gospel)

**References for the Living the Gospel Reflection:**
1) Gospel notes taken from the Navarre Bible
2) Gospel reflection and Living Liturgy are taken from "Living Liturgy for Sunday and Solemnities" by Order of St Benedict. Published by Liturgical Press, Collegeville, Minnesota. Reprinted with permission.
3) CCC references are taken from Catechism of the Catholic Church