

Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

Archángeli, Chérubim quaque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

COMMUNION (Ps. 33. 9)

TASTE and see that the Lord is sweet: blessed is the man that hopeth in Him.

GUSTÁTE et vidéte quóniam suávis est Dóminus: beátus vir qui sperat in eo.

POSTCOMMUNION

MAY this heavenly Mystery avail us, O Lord, for renewal of mind and body: that we may enjoy the fruits of that which we celebrate. Through our Lord ...

SIT nobis, Dómine, reparátio mentis et córporis cólesté mystérium: ut, cujus exséqui-mur cultum, sentiámus effectum. Per Dóminum ...

* * *

OUR LORD in the unjust steward has placed before us an example of the manner in which the children of the world act, and in it has shown their wisdom “in their generation,” that is to say, in their mutual intercourse. The steward wisely sought to employ the time which yet remained of his stewardship in making rapid use of his authority to further his own interests. And so, in general, the children of this world are wiser in their worldly affairs and more astute in the advancement of their own interests than are the children of light in what they have before all things to do and to provide for, namely, the things of the kingdom of God, the things that refer to God’s honor and their own eternal salvation. The wicked provide in a wiser and more far-seeing manner for the temporal than do the good for the eternal.... In this general proposition there was at the same time included an appeal for the exercise of prudence. For all the disciples could easily understand that the good should not allow themselves to be outdone by the wicked in providing for their true interests.



Christ then added a second admonition, one which should explain more distinctly the application of that prudence with regard to the example which had been related: “And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.” The exhortation was addressed especially to those amongst the disciples who had control of the riches of this world. Many commentators are of the opinion that the words were spoken to the converted publicans in particular, although the general instruction is not to be limited to these exclusively. Everyone should employ his wealth in making friends for eternity, and thus make better provision for one’s future than this steward did. In what way this is to be done our Lord does not state more explicitly. The majority of commentators, however, rightly understand the words as applying to the employment of earthly riches for purposes good and pleasing to God, whether in almsgiving, or by helping to maintain and to propagate the Faith, or by supporting other religious works.

Commentary from The Parables of the Gospel by Leopold Fonck, S.J. (1865-1930).

Proper Prayers of the Mass in the Extraordinary Form Eighth Sunday after Pentecost



*Give an account of thy stewardship,
for now thou canst be steward no longer.*

INTROIT (Ps. 47. 10-11)

SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est dextera tua. *Psalm.* Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Suscépimus, Deus ...

WE have received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps. ibid.* 2. Great is the Lord, and exceedingly to be praised, in the city of God, in his holy mountain. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — We have received Thy mercy ...

COLLECT

LARGÍRE nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non pòssumus, secúndum te vivere valeámus. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

GRACIOUSLY grant to us, we beseech Thee, O Lord, the spirit to think and do always such things as are rightful: that we, who cannot exist without Thee, may be enabled to live according to Thy will. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Romans, 8. 12-17.

BRETHREN: we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

GRADUAL (Ps. 30. 3)

BE Thou unto me a God, a protector, and a place of refuge, to save me. (*Ps. 70. 1.*) In Thee, O God, have I hoped: O Lord, let me never be confounded.

Alleluia, alleluia. (*Ps. 47. 2.*) Great is the Lord, and exceedingly to be praised, in the city of our God in His holy mountain. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 16. 1-9.

AT THAT TIME, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels

FRATRES: Debitores sumus non carni, ut secundum carnem vivamus. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis. Quicumque enim spiritu Dei aguntur, ii sunt filii Dei. Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum in quo clamamus: Abba (Pater). Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei. Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi.

ESTO mihi in Deum protectorem, et in locum refugii, ut salvum me facias. *V.* Deus, in te speravi: Domine, non confundar in aeternum.

Alleluia, alleluia. *V.* Magnus Dominus et laudabilis valde, in civitate Dei nostri, in monte sancto ejus. Alleluia.

IN ILLO TEMPORE: Dixit Jesus discipulis suis parabolas hanc: Homo quidam erat dives, qui habebat villicum: et hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et vocavit illum et ait illi: Quid hoc audio de te? redde rationem villicationis tuae: jam enim non poteris villicare. Ait autem villicus intra se: Quid faciam, quia Dominus meus aufert a me villicationem? Fodere non valeo, mendicare erubescio. Scio quid faciam, ut, cum amotus fuero a villicatione, recipiant me in domos suas. Convocatis itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo?

At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deinde alii dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta. Et laudavit dominus villicum iniquitatis, quia prudenter fecisset: quia filii hujus saeculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in aeterna tabernacula. — *Credo.*

OFFERTORY (Ps. 17. 28, 32)

POPULUM humilem salvum facies, Domine, et oculos superborum humiliabis: quoniam quis Deus praeter te, Domine?

of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. — *Creed.*

THOU will save the humble people, O Lord, and wilt bring down the eyes of the proud; for who is God but Thou, O Lord?

SECRET

SUSCIPE, quaesumus, Domine, munera, quae tibi de tua largitate deferimus: ut haec sacrosancta mysteria, gratiae tuae operante virtute, et praesentis vitae nos conversatione sanctificent, et ad gaudia sempiterna perducant. Per Dominum ...

ACCEPT, we beseech Thee, O Lord, the gifts of Thine own bounty, which we bring Thee: that these holy and sacred Mysteries may by the working of the power of Thy grace, sanctify us in our conduct of this present life and bring us to everlasting joys. Through our Lord ...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietatis, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli, atque

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and