

## Communion (Psalm 118:81,84,86)

MY SOUL is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

### Postcommunion

WE HAVE been seeking the food of immortality and implore Thee, O Lord, that with its savor still on our tongues, we may with pure hearts continue to pursue it. Through our Lord Jesus Christ ...

IN SALUTÁRI tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecúentibus me iudícium? iniqui persecúti sunt me, ádjuva me, Dómine Deus meus.

IMMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépimus, pura mente sectémur. Per Dóminum nostrum Jesum Christum Filium tuum ...

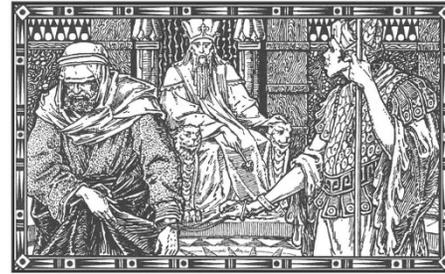
THE WICKED SERVANT was soon brought before the king, who reminded him that he had been forgiven all the debt because he had asked, so he should have had like mercy upon his neighbor. The parable does not have the servant responding to the king, indicating that the wicked servant had finished life upon earth and was making a reckoning of his actions at his particular judgment. For at this time, we will not be able to respond in our defense or make excuse for our sins or plead for forgiveness, as the time of mercy is completed. The king brings forth the ungrateful servant and delivers him to the torturers. St. John Chrysostom says that the torturers represent the devils who torment the lost souls until payment is made; that is, for eternity, since one can never make adequate payment in that forsaken place...

It can be hard to forgive from the heart—mostly because we are proud and pride makes an offense feel like it is done against our very being. And when pride is mixed with a lack of forgiveness, it thirsts for revenge. The anger in the heart pursues retaliation

and infliction of punishment on the offender. If the wound is brooded over in the mind, it wedges itself inside the soul and blackens the soul with bitterness and rancor. And it is easy to know if we haven't forgiven a person from our heart, for we will have the tendency to see only the bad in our neighbor, to be critical of him, to pounce upon his words and defects, and to think he has ulterior or hidden motives in his actions.

On the other hand, if we make an act of forgiveness from our will, we then decide to treat others as God has done to us. Such forgiveness does not mean that there will not be some pain remaining from the wound of the other person on an emotional level. But the soul—with its intellect and will—knows that it ought to forgive and then chooses to do so. And instead of throttling the other person and demanding from him the debt owed us, we train ourselves to recognize that all persons are made in the image and likeness of God, and we decide to do unto others—who are made in God's image—as God has done to us.

Commentary by Fr. Eric Flood, F.S.S.P.



*Should not you also have had compassion, then?*

## Proper Prayers of the Mass in the Extraordinary Form

### The Twenty-First Sunday after Pentecost

#### Introit (Esther 13:9,10,11)

IN VOLUNTÁTE TUA, Dómine, univérsa sunt pósito, et non est qui possit resistere voluntáti tuæ: tu enim fecísti ómnia, cœlum et terram et univérsa quæ cœli ámbitu continéntur: Dóminus univérsoꝝ tu es. *Ps. 118:1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ÿ.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — In voluntáte tua ...

ALL THINGS are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all. *Psalm.* Blessed are the undefiled in the way; who walk in the law of the Lord. *Ÿ.* 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. — All things ...

#### Collect

FAMÍLIAM TUAM, quæsumus, Dómine, continúa pietáte custódi: ut a cunctis adversitátibus, te protegente, sit líbera; et in bonis áctibus tuo nómini sit devóta. Per Dóminum nostrum Jesum Christum, Filium tuum ...

O LORD, we beseech Thee, with steady kindness keep Thy household safe: that, through Thy protection, it may be free from all adversities, and devoutly given to good works for the glory of Thy name. Through our Lord Jesus Christ, Thy Son ...

#### Epistle (Ephesians 6:10–17)

FRATRES: Confortámini in Dómino et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possitis stare advérsus insídias diaboli. Quóniam non est nobis colluctatio advérsus carnem et sánguinem: sed advérsus príncipes et potestátes, advérsus mundi rectóres tene-

BRETHREN: Be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness

in the high places. Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

### Gradual (Psalm 89:1–2)

LORD, Thou hast been our refuge from generation to generation. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God. **Alleluia, alleluia.** (Ps. 113:1.) When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

### Gospel (Matthew 18:23–35)

AT THAT TIME: Jesus spoke to His disciples this parable: The Kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents; and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But the servant falling down, besought Him saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that

brárum harum, contra spirítuália nequítiae, in cœlestibus. Propterea accípite armaturam Dei, ut possítis resistere in die malo et in ómnibus perfécti stare. State ergo succincti lumbos vestros in veritate, et indúti lorícam justítiae, et calcéati pedes in præparatióne Evangélii pacis: in ómnibus suméntes scutum fidei, in quo possítis ómnia tela nequíssimi ígnea exstinguere: et gáleam salutis assúmite: et gládium spirítus, quod est verbum Dei.

DÓMINE, refúgium factus es nobis, a generatióne et progenie. V̄. Priúsqvam montes fierent aut formarétur terra et orbis: a sœculo et usque in sœculum tu es Deus. **Allelúia, allelúia.** V̄. In éxitu Israël de Ægypto, domus Jacob de pópulo bárbaro. Allelúia.

IN ILLO TÉMPORE: Dixit Jesus discíplis suis parabolam hanc: Assimilátum est regnum cœlórúm hómíni regi, qui vóluit ratióne pónere cum servis suis. Et cum cœpisset ratióne pónere, oblátus est ei unus, qui debébat ei decem millia talénta. Cum autem non habéret unde rédderet, jussit eum Dóminus ejus venúmdari et uxórem ejus et filios et ómnia quæ habébat, et reddi. Prócídens autem servus ille, orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum et débitum dimísit ei. Egréssus autem servus ille,

invénit unum de consérvis suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócídens consérvus ejus, rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quæ fiébant, contristáti sunt valde: et venérunt et narravérunt dómíno suo ómnia quæ facta fúerant. Tunc vocávit illum dóminus suus: et ait illi: Serve nequam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus ejus, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus cœléstis fáciat vobis, si non remisérítis unusquísque fratri suo de córdibus vestris. — *Credo.*

VIR ERAT in terra Hus, nómine Job: simplex et rectus ac timens Deum: quem Satan pétiit ut tentáret: et data est ei potéstas a Dómíno in facultates et in carnem ejus: perdiditque omnem substántiam ipsius et filios: carnem quoque ejus gravi úlcere vulnerávit.

SÚSCÍPE, Dómine, propítius hóstias: quibus et te placári volúisti, et nobis salutem poténti pietáte restítui. Per Dóminum nostrum ...

servant was gone out, he found one of his fellow servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him: Thou wicked servant, I forgave thee all the debt because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? And his lord being angry delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. — *Creed.*

### Offertory (Job 1)

THERE WAS a man in the land of Hus, whose name was Job, simple and upright and fearing God; whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

### Secret

IN THY readiness to forgive, O Lord, accept this sacrifice: for it is Thy will that through it Thyself art appeased and we restored and saved. Through our Lord ...

### Preface of the Most Holy Trinity

☞ See red Missal, pp. 28-29.