

praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

Communion (Psalm 33:9)

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

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 ...

adorétur æqualitas. Quam laudant Àngeli, atque Arch-àngeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

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

SIT NOBIS, Dómine, reparátio mentis et córporis cœléste mystérium: ut, cujus exsequimur 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 among 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).



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

Proper Prayers of the Mass in the Extraordinary Form

The Eighth Sunday after Pentecost

Introit (Psalm 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. *Ps. ibid. 2.* Magnus Dóminus, et laudábilis nimis: in civitatē Dei nostri, in monte sancto ejus. *℟.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *℞.* Amen. — Suscépimus ...

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. *Psalm.* Great is the Lord, and exceedingly to be praised, in the city of God, in his holy mountain. *℣.* 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 ...

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 ...

Epistle (Romans 8:12–17)

FRATRES: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in

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 Sprit 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 (Psalm 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 (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 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.

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

IN ILLO TEMPORE: Dixit Jesus discipulis suis parabolam 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 tuæ: jam enim non poteris villicare. Ait autem villicus intra se: Quid faciam, quia Dominus meus aufert a me villicationem? Fodere non valeo, mendicare erubesco. 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 huius sæculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in æterna tabernacula. — *Credo.*

Offertory (Psalm 17:28,32)

PÓPULUM húmilem salvum facies, Domine, et oculos superbórum humiliabis: quoniam quis Deus præter te, Domine?

SÚSCIPE, quæsumus, Domine, múnera, quæ tibi de tua largitate deférimus: ut hæc sacrosáncta mystéria, grátiae tuæ operante virtúte, et præsentis vitæ nos conversatione sanctificent, et ad gáudia sempitærna perdúcant. Per Dóminum ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutäre, nos tibi semper, et ubique grátias ágere: Domine sancte, Pater omnipotens, æternæ Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua glória, revelante te, credimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestáte

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

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 ...

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