

POSTCOMMUNION

SIT nobis, Dómine, reparátio mentis et córporis cæléste mystérium: ut, cujus exséquimur cultum, sentiámus efféctum. Per Dóminum.

May this heavenly mystery, O Lord, heal us both in soul and in body: and may we ever feel within us the power of the sacrament we celebrate. Through our Lord.

PROPER of the MASS

EIGHTH SUNDAY AFTER PENTECOST

Psalm 47. 10, 11

SUSCEPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est dextera tua. *Ps. 47. 2.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. V. Gloria Patri.

LARGÍRE nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vívere valeámus. Per Dóminum.

Romans 8. 12-17

FRATRES: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixeritis, moriémini: si autem spíritu facta carnis mortificaveritis, vivétis. Quicumque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spíritui nostro quod sumus filii Dei. Si autem filii, et herédes: herédes quidem Dei, coherédes autem Christi.

INTROIT

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.* Great is the Lord, and exceedingly to be praised, in the city of God, in His holy mountain. V. Glory be to the Father.

COLLECT

Grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right; that we who cannot exist without Thee, may be able to live according to Thy will. Through our Lord.

EPISTLE

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.

Psalm 30. 3; 70. 1 GRADUAL

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

Be Thou unto me a God, a protector, and a place of refuge, to save me. V. In Thee, O God, have I hoped: O Lord, let me never be confounded.

Psalm 47. 2 ALLELUIA



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

Alleluia, alleluia. V. Great is the Lord, and exceedingly to be praised, in the city of our God, in His holy mountain. Alleluia.

Luke 16. 1-9

GOSPEL

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 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 sæculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis

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 put out of 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. 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

dico: facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in æterna tabernacula.

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.

Psalm 17. 28, 32

OFFERTORY

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

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

SECRET

SUSCIPE, quaesumus, Domine, munera, quæ tibi de tua largitate defermus: ut hæc sacrosancta mysteria, gratiæ tuæ operante virtute, et præsentis vitæ nos conversatione sanctificent, et ad gaudia sempiterna perducant. Per Dominum.

Receive, we beseech Thee, O Lord, the gifts of Thy bounty which we bring to Thee, and by the power of Thy grace, may these holy mysteries sanctify our lives in this world and bring us to the joys of eternity. Through our Lord.

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretiõnis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes:

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 Seraphim day and night exclaim, without end and with one voice saying:

Psalm 33. 9

COMMUNION

GUSTATE et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.

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