

Eighth Sunday After Pentecost

Dominica Octava Post Pentecosten

TLM propers: mercy before account, debt assumed by Christ, filial stewardship, and whole-person restoration

Proper	TLM text / reference	Scriptural axis	Connection
Introit	<i>Suscepimus, Deus, misericordiam tuam in medio templi tui; Magnus Dominus</i> (Ps. 47:10–11, 2)	Mercy and justice received in God's city	The assembly receives mercy in the Temple, confesses God's right hand full of justice, and joins his worldwide praise from the city and holy mountain.
Collect	<i>Largire nobis ... spiritum cogitandi quae recta sunt ... et agendi</i>	Right thought, right action, dependent life	The Church asks God for the constant spirit to think and do what is right because it cannot exist or live according to him without him.
Epistle	Rom. 8:12–17	Debtors not to the flesh; Spirit, adoption, inheritance	Paul begins <i>debitores sumus, non carni</i> : grace frees adopted heirs from the flesh's mastery for Spirit-led life; the printed lesson stops before verse 17's suffering-with-Christ clause.
Gradual	<i>Esto mihi in Deum protectorem; Deus, in te speravi</i> (Ps. 30:3; 70:1)	Refuge and unashamed hope	The heirs remain petitioners who take God as protector and refuge and place their hope in him forever.
Alleluia	<i>Magnus Dominus ... in civitate Dei nostri</i> (Ps. 47:2)	Return to the city and mountain	The Introit's praise of God in his city and holy mountain returns immediately before the Gospel.
Gospel	Luke 16:1–9	Unjust prudence, debts, mammon, and account	Literally, Christ rebukes the children of light through an unjust steward's urgency. Chrysologus reads Christ as the rich Lord who has already paid humanity's former debts—not as the steward.
Offertory	<i>Populum humilem salvum facies; quis Deus praeter te?</i> (Ps. 17:28, 32)	God saves the humble and humbles proud eyes	At the offering, God acts as savior and judge: he lowers pride, saves the humble, and alone is God.
Secret	<i>munera ... de tua largitate; praesentis vitae ... gaudia sempiterna</i>	God's bounty returned; grace active	Gifts from God's own bounty are returned as the Church asks operative grace to sanctify present conduct and lead to everlasting joy.
Communion	<i>Gustate et videte ... suavis est Dominus</i> (Ps. 33:9)	Taste, see, and hope	Sacramental reception appoints the psalm's invitation to taste and see the Lord's sweetness and to hope in him.
Postcommunion	<i>reparatio mentis et corporis; sentiamus effectum</i>	Restoration and experienced effect	The heavenly mystery is asked to restore mind and body so that enacted worship bears a perceived and lived effect.
Sense	Synthesis		
Literal	Mercy and justice are confessed in the sanctuary; Romans addresses debtors freed from the flesh for Spirit-given life; Luke's unjust steward acts decisively under an account; the orations ask for right action, sanctified conduct, and restoration.		
Allegorical	Chrysologus reads Christ as the rich Lord and Judge who assumes humanity and its former debts; humanity is the steward called to repentance. Origen joins the rewritten bills to sin's handwriting fastened to the Cross and erased in baptism. Neither makes Christ the unjust steward.		
Moral	Costly mercy precedes rather than licenses conversion: act with the steward's urgency but not his fraud, make restitution, serve the needy, return God's gifts truthfully, and refuse mammon as master.		
Anagogical	Death or life, coheirship through conformity to Christ, the final account, eternal dwellings, everlasting joy, and bodily restoration make present stewardship eschatologically serious.		

Scriptural Date and Location

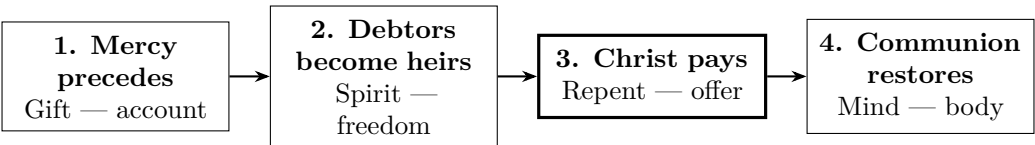
Canonical order governs; proper rows give inherited composition data under Location and Date, the added Gospel row gives the narrated setting, spanning rows distinguish tradition from historical judgment, and Psalm numbers follow the Vulgate with modern numbers in parentheses.

Proper	Citation	Location	Date
Offertory	Ps. 17:28, 32 (modern 18:28, 32)	Kingdom of Israel; exact place unrecorded	c. 1000 BC
The superscription traditionally attributes David's thanksgiving to deliverance from Saul and other enemies, during his mature royal horizon, for Israel's worship. Modern study cannot securely recover author, composition place, or date; the psalm nevertheless carries royal deliverance into the prayer of God's humble people (Ps. 18 and notes, <i>NABRE</i>).			
Gradual	Ps. 30:3 (modern 31:3)	Israel; exact place unrecorded	c. 1000 BC
Tradition attributes the threatened speaker's lament to David but names no episode or writing site; Israel's faithful are its liturgical audience. Modern authorship, date, and location remain unknown. The prayer of refuge later enters Christ's Passion through his committal of the spirit (Ps. 31 and notes, <i>NABRE</i>).			
Communion	Ps. 33:9 (modern 34:9)	Southern Levant; site unrecorded (Gath / Adullam setting)	c. 1010 BC
The title places David after feigned madness before Abimelech, traditionally identified with Achish of Gath, while fleeing Saul before kingship; the narrative next reaches Adullam. He addresses the humble and wisdom learners. Modern author, place, and date cannot be recovered with confidence (Ps. 34; 1 Sam. 21:11–22:2).			
Introit / Alleluia	Ps. 47:2, 10–11 (modern 48:2, 10–11)	Jerusalem sanctuary (traditional association)	Date unknown
The superscription assigns this Zion hymn to the sons of Korah, the sanctuary guild traditionally associated with Israel's worship. Jerusalem is a cultic association rather than a recovered writing site, and modern scholarship cannot securely date or identify the authorial group. Israel sings from Zion, while God's praise reaches earth's ends (Ps. 48, <i>NABRE</i>).			
Gradual	Ps. 70:1 (modern 71:1)	Israel; exact place unrecorded	Date unknown; inherited title is composite
The Greek and Vulgate title joins David, the sons of Jonadab, and the first captives, so even the inherited heading resists one simple biography. Hebrew Psalm 71 has no superscription; its old-age speaker, first audience, composition place, and date remain unknown. Its salvation-historical horizon is lifelong hope amid Israel's trials (Ps. 71, <i>NABRE</i>).			
Gospel	Luke 16:1–9	Achaia (present-day Greece), in ancient tradition	c. AD 60
<i>Narrated event</i>	Luke 9:51; 15:1–16:13	Journey toward Jerusalem; exact town unrecorded	Final ministry, c. AD 29
Tradition identifies St. Luke, the Antiochene physician and Pauline companion, writing in Achaia. Modern Catholic orientation infers a predominantly Gentile Christian audience outside Palestine, dates the final Gospel about AD 80–90, and cannot securely name its city. In the story Jesus addresses disciples after the parables of the lost; Pharisees react after his immediate fidelity-and-mammon application (Luke introduction and 16, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , <i>Gospel of Saint Luke</i>).			
Epistle	Rom. 8:12–17	Corinth, Achaia (present-day Greece)	c. AD 57
Tradition and modern scholarship identify St. Paul writing to mixed Jewish and Gentile house churches at Rome, which he had not yet visited. Near the completion of his eastern mission, he prepared for Jerusalem and hoped to travel through Rome toward Spain; arrest would carry him west in chains. The passage places adopted heirs within that Spirit-led mission (Romans introduction, <i>NABRE</i>).			

The Propers: Themes and Movement

Governing thesis: the Lord assumes the debt before the steward answers

Mercy does not evade justice by manipulating the account. St. Peter Chrysologus reads Christ as the rich Lord and Judge who assumes and pays the human steward's former debt; released by that costly mercy, Spirit-led heirs are summoned to repentance, truthful administration, humble offering, and embodied restoration.



Reading order. The four stages follow the appointed liturgical sequence. Their architecture is this guide's source-grounded synthesis; no cited Father is presented as the designer of the complete Roman formulary.

Mercy precedes the account (*Int., Coll., Gosp.*)

The entrance says *Suscepimus*: mercy has been received before any human account is rendered. Yet the same antiphon confesses God's right hand full of justice, and the Collect asks him for the spirit to think and do what is *recta*. Chrysologus hears the same order within the Gospel. The master requests the account now so that repentance may occur before final judgment; Christ, the rich Lord, has already assumed the steward and his former debts.

The decisive role distinction

In Chrysologus, Christ is the rich man, master, and Judge; the steward is first humanity and then, in Sermon 126, the converted Gentile people. Christ says that he assumed and paid the prior debts, entered judgment though Judge, endured penalties though innocent, accepted death, and entered the underworld to raise humanity to his dignity (*Sermons* 125.3–8). He is never identified with the steward's injustice.

Debtors to the flesh become Spirit-led heirs (*Ep., Grad., All., Gosp.*)

Paul begins *debitores sumus, non carni*; Luke speaks of the master's *debitores*. The obligations are not identical: Romans denies the flesh's mastery, while the parable narrates liabilities within an estate. Their liturgical juxtaposition nevertheless clarifies what mercy does. It does not abolish creaturely answerability; it frees persons from slavery so that the Spirit may lead them as adopted children and coheirs.

Relation	Decisive witness	Essential limit
Death and life	Chrysostom treats <i>moriemini</i> as a real present and final warning, while mortification concerns evil deeds, not bodily substance.	The body remains God's good work and is ordered to restoration.
Adoption and refuge	Augustine and Thomas distinguish servile terror from filial fear; the Gradual directs confidence away from self to God.	Adoption preserves reverence and judgment; Romans 9:4 also names Israel's adoption.
Inheritance and suffering	The missal stops at <i>coheredes autem Christi</i> ; canonical verse 17 continues with suffering with Christ unto shared glory.	Suffering does not earn adoption or become good in itself; filial conformity remains cruciform.

Christ pays; the steward repents and offers (*Gosp., Off., Sec.*)

The literal parable still rebukes the children of light through an unjust steward's resolve; Augustine warns that not everything in a comparison is proposed for imitation. Chrysologus supplies a distinct figural reading. Because Christ's payment is prior, the rewritten bills do not enact the atonement. They signify the steward's repentance, Christ's Jubilee mercy, and grace enabling payment of what nature could not render (*Sermons* 125.8–126.9).

Movement	Christ's initiative	The steward's answer
Account	The Lord has assumed the former debt and summons the account before the last judgment.	Humanity returns to itself, confesses, and repents.
Rewritten bonds	Mercy in Christ makes possible what fallen nature cannot pay.	The reductions signify grace-enabled salvation, not a fraud attributed to Christ.
Offering	God saves the humble, humbles proud eyes, and first gives the gifts brought from his bounty.	The Church offers in thanksgiving; neither alms nor sacrifice bribes the Judge.

Communion restores the whole person (*Sec., Comm., Postcomm.*)

The Secret's *Suscipe* answers the Introit's *Suscepimus*: the redeemed return gifts that remain God's by origin. Origen directly reuses Luke's bills as an image of sin's handwriting, fastened to the Cross and blotted out in baptism. Irenaeus likewise joins the incarnate Mediator's forgiveness to destruction of the bond and then joins Eucharistic nourishment to bodily resurrection. Communion and the Postcommunion complete the movement in received gift, restored mind and body, and everlasting joy.

Proper	Decisive witness	Guardrail
Secret — gift returned	Irenaeus says the Church offers what is already God's gift and that outward sacrifice cannot conceal injustice.	Stewardship neither originates the gift nor permits worship to launder sin.
Communion — gift received	Augustine reads Psalm 33:9 of Christ's Flesh and Blood; Irenaeus says the Eucharist nourishes flesh destined for resurrection.	Sensory language neither reduces faith to bodily taste nor promises present cure.
Postcommunion — whole restored	Sacramental effect is objective, while fruitful reception calls for conversion and disposition (CCC 1127–1129).	Emotion is not the measure of grace, and reception is not mechanical.

Limits governing the complete movement

Christological: the rich Lord's prior payment is not the steward's rewriting. **Moral:** mercy enables repentance; it never licenses fraud. **Anthropological:** mortification opposes disordered deeds, not the body. **Historical:** the four stages analyze the appointed order; they do not recover its composition.

The Propers: Detailed Commentary

Mercy before the account: the Judge enters judgment (*Int.*, *Coll.*, *Gosp.*)

Luke's literal roles remain morally asymmetric: a rich master calls an unjust steward to account. Chrysologus does not erase that level. He moves figural interpretation to a different plane: the rich man is Christ, while the wasteful steward is humanity, like the prodigal son. The account is demanded before death so that there may still be time for confession, satisfaction, and mercy before the final judgment (*Sermon* 125.3–7).

Role	Chrysologus's identification	Action	Doctrinal force
Rich man and master	Christ, human in the Incarnation and rich in divinity	Assumes the steward and the steward's prior debts	The creditor is also the rescuing Lord.
Judge	Christ	Enters judgment, undergoes penalties, accepts death, and penetrates the underworld	The innocent Judge acts for the accused at his own cost.
Steward	Humanity in <i>Sermon</i> 125; the converted Gentile people in <i>Sermon</i> 126	Squanders, is summoned, returns to itself, and seeks repentance	Redeemed humanity remains the accountable administrator.
Reduced bonds	The steward's post-redemption action	Urges repentance, Jubilee mercy, and payment through grace	The rewriting answers Christ's prior payment; it does not constitute it.

The central sentence is startlingly compact: *Priora debita suscepi ego, cum te suscepi; solui ego, cum te absolui*—Christ took up the former debts when he took humanity up and paid when he absolved it. Chrysologus then intensifies the exchange: though Judge, Christ stands in judgment; though free from penalty, he bears penalties; the destroyer of death accepts death and the destroyer of hell enters the underworld, not merely to remove punishment but to lead humanity to his dignity (125.8).

Critical textual and doctrinal control

The critical Latin reads *rei mei reus factus sum*, immediately followed by *a poena liber suscepi poenas*. It describes the Judge taking the accused person's place in judgment: a vicarious pattern that does not make Christ morally sinful or personally liable through guilt. Irenaeus supplies a complementary control: the incarnate Word, the very one against whom humanity sinned, mediates reconciliation, forgives the debt, and destroys its handwriting on the Cross (*Against Heresies* V.17.1–3). Father and Son are not opposing creditor and deceiver.

Debtors made heirs: grace changes the obligation (*Ep.*, *Grad.*, *All.*, *Gosp.*)

The strongest verbal bridge comes before the more familiar contrast of children. Romans begins, *debitores sumus, non carni*—we are debtors, but not to the flesh; Luke later names the estate's *debitores domini sui*. Paul is not calling sin a negotiable loan, and Luke is not defining adoption as a contract. Heard together, however, the passages distinguish liberation from irresponsibility: grace breaks the flesh's false mastery so that persons may live under the Spirit as answerable sons and daughters.

Appointed movement	Direct reception	Necessary distinction
Debtors, but not to flesh	Chrysostom treats <i>moriemini</i> as a real warning and mortification as death to evil deeds.	The body is God's good work; its substance and ordinary care are not the debt Paul denies.

Appointed movement	Direct reception	Necessary distinction
Led, yet acting	Augustine says the Spirit acts in the person who also truly acts; grace is needed for the struggle itself.	Divine agency neither abolishes the will nor excuses passivity.
Children and heirs	The Spirit gives filial prayer and witness; Thomas identifies God himself as the inheritance.	Christ is Son by nature; Christians are adopted by grace; Romans 9:4 also names Israel's adoption.
Children of light	Luke's rebuke asks whether those who know the final good act with purposeful foresight.	Filial urgency must be purified of the steward's injustice.

The chants give this freedom its ecclesial posture. The Gradual directs confidence from self to God as refuge; the Alleluia returns the heirs to God's city and holy mountain. Augustine's Psalm 70 exposition makes this transfer from self-confidence to Christ explicit. Thus heirs remain petitioners: costly release creates dependent freedom, not autonomous possession.

A hard liturgical boundary — Romans 8:17a and 17b

The missal stops after *coheredes autem Christi*. The biblical verse continues *si tamen compatimur, ut et conglorificemur*. Augustine's *Sermon 156* ends at the appointed boundary; Thomas treats the continuation separately. The heir's conformity is therefore cruciform, but suffering neither earns adoption nor becomes a good sought for itself.

The rewritten bonds: genuinely different inherited readings (*Gosp.*)

Debt imagery by itself cannot determine the steward's identity. The inherited witnesses differ sharply, and that disagreement is a theological control rather than a defect to conceal.

Witness	Steward	Debts or reductions	Governing limit
Chrysologus 125–126	Humanity; then the converted Gentile people	Christ pays the former debts; rewriting urges repentance, Jubilee mercy, and grace	Christ is rich master and prior payer, not steward.
Gaudentius 18	The devil	Sinners are debtors; reductions are a counterfeit promise that sin will not be charged	Debt allegory here identifies Christ's adversary, not Christ.
Cyril 108	No exhaustive assignment	Entrusted wealth is to serve the poor before death and account	Forcing every person, quantity, and commodity obscures the parable.
Augustine, <i>Questions II.34</i>	The unjust human actor in a contrary comparison	Christian almsgiving should exceed the legal tithe	Not every act is imitable; one must not defraud the Lord in order to give.
Anthony of Padua	Every human person	Christ's Passion reconciles humanity before its stewardship is judged	This later saint also makes Christ the rich man, never the steward.

Chrysologus's Sermon 126 reclassifies the reductions within its figural reading. The steward, once Gentile and now Christian, returns to the true Lord; the fifty signifies mercy and Jubilee, while the eighty joins the law's ten to grace's octave. His conclusion is explicit: grace pays what nature could not, and the steward sought salvation rather than fraud (126.6–9).

Gaudentius demonstrates why role discipline matters. He calls the devil the unjust steward and treats the reduced debts as a lying assurance that sinners will escape liability. Cyril moves in the other direction and refuses the

whole-detail decoding project. Augustine’s contrary comparison preserves the literal scandal while extracting moral urgency. No Father or saint checked for this revision identifies Christ as the unjust steward; Chrysologus and Anthony instead give strong support to the adjacent but more precise claim that Christ is the rich Lord whose costly reconciliation precedes humanity’s rewritten account.

What may and may not be synthesized

The patristic witnesses support a rich Lord–human steward–sinful debt–costly remission complex. They do not support transferring the steward’s injustice to Christ. Nor may Chrysologus’s two moments be collapsed: Christ’s assumption and payment are prior; repentance, mercy, and grace are figured by the later rewriting.

The unbribable Judge and truthful return (*Int., Ep., Gosp., Off., Sec.*)

Augustine gives the indispensable moral control. The parable is a contrary or a-fortiori comparison, so its every circumstance is not proposed for imitation (*Questions on the Gospels* II.34). Where wealth was acquired by theft or usury, sin must cease and restitution must precede beneficence, as with Zacchaeus; almsgiving cannot bribe Christ the Judge (*Sermon* 113.1–4). Chrysologus produces the deeper paradox: this Judge cannot be bought with stolen gifts, yet freely enters judgment for the accused.

The Offertory sings that God saves the humble and brings proud eyes low. It therefore moves the offering away from the steward’s self-protective control. The Secret completes the correction: worshippers truly bring gifts, but the gifts come *de tua largitate*; grace’s operative power sanctifies conduct and leads it toward everlasting joy. Irenaeus likewise says that the Church offers what is already God’s, while an outward sacrifice cannot conceal injustice within (*Against Heresies* IV.18.5–6).

Verbal bond	One use	Other use	Theological work
<i>debitores</i>	The master’s debtors owe within the parable	Christians owe nothing to the flesh’s mastery	Redemption changes servitude without abolishing answerability.
<i>redde / reddit</i>	The steward must render an account	The Spirit renders witness to filial identity	Judgment exposes administration; grace attests adoption.
<i>Suscepimus / Suscipe</i>	The Church has received mercy	The Church asks God to receive his own gifts	Prior gift becomes thankful return, never barter.
<i>cautio / chirographum</i>	Luke’s written bond is reduced	Patristic reception evokes sin’s canceled handwriting	A documentary image serves repentance and the Cross without making salvation a falsified ledger.

Luke’s canonical continuation keeps the poor and final judgment in view. Mammon can become a rival master; the rich man ignores Lazarus at his gate. Yet the needy are not independent brokers selling heaven. Mercy toward Christ in them is the graced fruit of reconciliation and truthful stewardship, not its purchase price.

From canceled handwriting to the restored body (*Ep., Gosp., Comm., Postcomm.*)

Origen’s *Homily on Genesis* 13.4 directly invokes Luke’s rewritten bills as an image of a wider mystery. The documents of sin are ours; at the Cross the handwriting is fastened to Christ’s Cross, and in baptism it is blotted out in the font. Origen does not identify the steward with Christ. He takes the documentary image beyond the steward’s act to the Paschal and sacramental destruction of sin’s bond.

Irenaeus supplies the canonical-doctrinal depth. The incarnate Mediator cancels disobedience by obedience, forgives the debt because humanity sinned against him, and destroys the handwriting by fastening it to the Cross (*Against Heresies* V.17.1–3). Later he argues that Christ’s Eucharistic cup and bread nourish flesh that, though buried and dissolved, will be raised by the Word to incorruption (V.2.2–3). Cancellation is therefore ordered not merely to a cleared account but to communion and resurrection.

This clarifies the Epistle’s anthropology. Paul commands death to the *deeds* of the flesh, not hatred of bodily substance. The Communion then commands *Gustate et videte*; Augustine reads the verse of Christ’s Flesh and Blood. Finally

the Postcommunion asks *reparatio mentis et corporis*. The body whose disordered deeds are mortified is the body Christ nourishes and promises to restore.

Sacramental claim	What follows	What does not follow
Christ acts	The sacramental effect is objective before it is emotionally perceived (CCC 1127–1129).	Reception is not mechanical or independent of conversion.
The communicant receives	Worthy reception nourishes charity and orders embodied life toward glory.	Felt sweetness is not the sole measure of fruit, and grave sin is not bypassed.
Mind and body are restored	Present grace reaches conduct; resurrection is bodily consummation.	The prayer promises neither instant cure nor glory detached from conformity to Christ.

The appointed chants now disclose one response rather than a separate theme: mercy is received within God’s just city; heirs seek refuge rather than self-possession; proud eyes are humbled at the offering; and Eucharistic tasting returns the redeemed steward to hope in the Lord. The sequence ends neither with a manipulated account nor with autonomous solvency, but with forgiven persons receiving the Lord who first received them.

The Propers: Notable and Quotable

- **Gospel, Luke 16:2–4** — Bill Nye, “The Parable of the Unjust Steward,” in *Bill Nye and Boomerang* (1883). “Give an account of thy stewardship” is addressed to Keno-El-Pharo, a corrupt hotel clerk whose debtors rewrite bar and lodging bills in dollars, replacing Luke’s oil and wheat accounts. He cannot obtain a “position as mining expert” and finally lands in Kansas City. The mock-biblical Western relocates the entire parable into hotel, gambling, and mining culture while preserving its self-saving fraud.
- **Gospel, Luke 16:3** — Oliver Wendell Holmes, *The Poet at the Breakfast-Table*, sec. II (1872). Holmes applies “I cannot dig, to beg I am ashamed” to a genteel woman trained to be ornamental rather than useful and stranded when fortune recedes. The steward’s panicked excuse becomes a social diagnosis: economic helplessness can be manufactured by class education, so the irony falls partly on the culture that prepared her for display.
- **Gospel, Luke 16:9** — E. F. Benson, *Mammon and Co.*, book I, ch. I, “The City Dinner” (1899). Benson calls fashionable insiders “the mammon of unrighteousness” and coins their comic opposite, “the unmammon of righteousness.” Both groups sustain Lord Conybeare’s profitable duplicity—one knowingly, the other through pious credulity—so suspect wealth becomes a social caste and the invented antonym sharpens the satire.

The Propers: Interpretive Possibilities

The following exploratory proposals were developed in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each states its anchors and limits.

Mercy arrives before the books open. (*Int.*, *Coll.*, *Gosp.*) The Introit receives mercy in the Temple and names God’s justice; the Collect asks right thought and action; only then does the Gospel demand an account. This order joins prior mercy, enabled agency, and accountability. Alone, mercy can become indulgence, dependence passivity, and judgment panic; together, the audit occurs inside mercy’s power for change. Its fruit is urgency without presumption or despair. Liturgical sequence is not Luke’s chronology, and prior mercy removes neither restitution, conversion, nor judgment.

Christ is the steward's costly inverse. (*Gosp., Sec., Comm.*) The steward reduces claims to purchase reception; Chrysologus makes Christ rich Lord and prior payer. The Secret returns gifts from bounty; Communion gives the Lord, not a manipulated asset. Reversed ownership, cost, and hospitality answer self-preservation with truthful return and self-gift—a relation the Gospel alone cannot supply. Its fruit is transformed stewardship without making fraud an image of the Cross. No checked Father calls Christ the unjust steward; the inverse is editorial, not the parable's key.

The canceled bond grows a restored body. (*Gosp., Comm., Postcomm.*) Luke supplies rewritten bills; Origen and Irenaeus redirect handwritten debt to the Cross; Communion moves from paper to tasting; the Postcommunion asks embodied restoration. The mechanism passes from inscription through reception to repair. Alone, forgiveness can remain external and Eucharistic restoration unrelated; together they order acquittal to action and resurrection. Its fruit refuses opposition between forensic and participatory salvation. Luke's steward falsifies accounts whereas Christ truthfully destroys sin's bond; the analogy guarantees no immediate felt or moral change.

An heir can remain a steward. (*Ep., Gosp., Sec.*) Romans denies the flesh's claim while naming heirs; Luke's steward must account; the Secret returns gifts from God's bounty. Transformed possession ends servile mastery without creating autonomous ownership. Alone, heirship becomes entitlement and stewardship insecurity; together, belonging sharpens answerability. Its fruit is a grammar for authority and wealth: receive without servility, act without possessiveness, account without manipulation. Paul's debt, Luke's liabilities, and the Secret's bounty differ; adoption is neither earned by management nor humanly revocable.

Eternal dwellings turn assets into hospitality. (*Int., All., Gosp., Sec.*) The Introit receives mercy in the Temple and praises God's city; the Alleluia returns there before Luke's eternal dwellings; the Secret points toward everlasting joy. Space enlarges from sanctuary through city to eschatological reception, turning entrusted goods into communion. Alone, city praise, almsgiving, and joy remain inert; together, salvation's "where" is receiving and being received. Its fruit is hospitality without leverage. Alms cannot purchase heaven, "friends" do not replace God, and the liturgical city is not proved Luke's referent.

Appendix: Scope and Qualifications

Text. All ten propers were collated with the 1962 typical-edition facsimile, pp. 387–388; the Romans 8:17a boundary was separately checked. **Historical orientation.** Seven direct passages appear in canonical order, with inherited metadata and modern judgments distinguished. **Direct reception.** All five appointed psalms, Luke 16, and Romans 8, including Greek, Latin, medieval, and Antonian witnesses; conflicting steward identifications remain visible. **Related illumination.** Origen directly reuses Luke’s bills outside a Luke homily; Irenaeus illuminates mediation, debt cancellation, offering, Eucharist, and resurrection. **Negative result.** No Father or saint checked identifies Christ as the unjust steward; the strongest support identifies him as rich Lord, Judge, and prior payer. **Material limits.** No exhaustive search of manuscripts, untranslated corpora, subscription databases, music, film, or literature is claimed. **Full records.** [propers/verified.md](#); [research/scope.md](#).

References

Liturgical, scriptural, patristic, and doctrinal sources

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- St. John Chrysostom, *Homily 14 on Romans*, on 8:12–17, text.
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- St. Peter Chrysologus, *Sermons 125–126*, in Alexander Olivar, ed., *Sancti Petri Chrysologi Collectio sermonum*, CCSL 24B (Turnhout: Brepols, 1982), pp. 766–779, especially 767–769 and 776–779; William B. Palardy, trans., *St. Peter Chrysologus: Selected Sermons*, vol. 3, FOTC 110 (Washington, DC: Catholic University of America Press, 2005), pp. 174–187; public Latin text, checked against the critical edition.
- St. Cyril of Alexandria, *Commentary on Luke*, Sermons 108–109, Payne Smith translation, especially pp. 506–513.
- St. Augustine, *Questions on the Gospels* II.34.1–2, Latin text; the contrary comparison, non-imitation of every circumstance, almsgiving, and the prohibition on defrauding the Lord.
- St. Augustine, *Sermon 113*, 1–4 (New Advent’s older numbering: Sermon 63 on the New Testament), text.
- St. Gaudentius of Brescia, *Tractate 18, Response to Serminius on the Unjust Steward*, in Ambrosius Glück, ed., *S. Gaudentii episcopi Brixiensis Tractatus*, CSEL 68 (Vienna–Leipzig, 1936), especially pp. 159–163; public Latin text.
- Origen, *Homilies on Genesis* 13.4, in Ronald E. Heine, trans., *Homilies on Genesis and Exodus*, FOTC 71 (Washington, DC: Catholic University of America Press, 1982), pp. 193–194; Latin in W. A. Baehrens, ed., *Origenes Werke*, vol. 6, GCS 29 (Leipzig: Hinrichs, 1920), pp. 120–121, critical Latin scan; Luke’s bills applied to sin’s handwriting, the Cross, and baptism.
- St. Anthony of Padua, *Sermon for the Ninth Sunday after Pentecost* I.3, in Beniamino Costa et al., eds., *Sermones dominicales et festivi*, vol. 2 (Padua: Centro Studi Antoniani / Edizioni Messaggero, 1979), pp. 3–4; official Latin and Italian text. The collection’s older numbering appoints the same Gospel and identifies Christ as rich man and every human person as steward.
- St. Augustine, *Expositions*: Psalm 17, 28, 32, text; Psalm 30 I, 3, and II, sermon 1, 7–8, text; Psalm 33, sermon 2, 12–13, text; Psalm 47, 2, 8, 10, text; Psalm 70, sermon 1, 3, text. English page headings use modern psalm numbers; full Latin loci and textual differences are recorded in [research/scope.md](#).
- St. Irenaeus, *Against Heresies* IV.18.5–6, gift, conscience, and Eucharistic offering; V.17.1–3, mediation, forgiveness, debt, and the Cross; V.2.2–3, Eucharist and bodily resurrection.
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- *Catechism of the Catholic Church* 1127–1129, sacramental efficacy and disposition; 1385, 1391–1395, and 1402–1405, worthy reception, Communion’s fruits, and the pledge of glory.

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