

EPISTLE: EPHESIANS 5. 1-9

Fratres: Estóte imitatóres Dei, sicut filii caríssimi: et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádedit semetípsum pro nobis oblatiónem et hóstiám Deo in odórem suavitátis. Fornicátio autem et omnis immundítia aut avarítia nec nominétur in vobis, sicut decet sanctos: aut turpitúdo aut stultilóquium aut scurrilitas quae ad rem non pértinet: sed magis gratiárum áctio. Hoc enim scitóte intelligétes, quod omnis fornicátor aut immúndus aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi et Dei. Nemo vos sedúcat inánibus verbis: propter hæc enim venit ira Dei in filios diffidéntiæ. Nolíte ergo éffici partícipes eórum. Erátis enim aliquándo ténebræ: nunc autem lux in Dómino. Ut filii lucis ambuláte: fructus enim lucis est in omni bonitáte et justítia et veritáte.

GRADUAL: PS. 9. 20, 4

Exsúrge, Dómine, non præváleat homo: judicéntur gentes in conspéctu tuo. *℣.* In converténdo inimicum meum retrórsum, infirmabúntur, et períbunt a fácie tua.

TRACT: PS. 122. 1-3

Ad te levávi óculos meos, qui hábitas in cælis. *V.* Ecce sicut óculi servórum in mánibus dominórum suórum. *℣.* Et sicut óculi ancillæ in mánibus dómínæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri. *℣.* Mi-

Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

Arise, O Lord, let no man be strengthened; let the nations be judged in Thy sight. *℣.* When my enemy shall be turned back, they shall be weakened and perish before Thy face.

To Thee have I lifted up my eyes, who dwellest in heaven. *℣.* Behold as the eyes of servants are on the hands of their masters. *℣.* And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. *℣.*

serére nobis, Dómine, miserére nobis.

Have mercy on us, O Lord, have mercy on us.

GOSPEL: LUKE 11. 14-28

In illo témpore: Erat Jesus eji-ciens dæmónium, et illud erat mutum. Et cum eiecísset dæmónium, locúsus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniorum éjicit dæmónia. Et álii tentántes, signum de cælo quærébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divisum desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum divisus est, quómodo stabit regnum ejus? quia dicitis in Beélzebub me eji-cere dæmónia. Si autem ego in Beélzebub eji-cio dæmónia, filii vestri in quo eji-ciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei eji-cio dæmónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus distribuet. Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exierit de hómine, ámbulat per loca inaquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam unde exívi. Et cum vénerit, invenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios

At that time Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he go-