

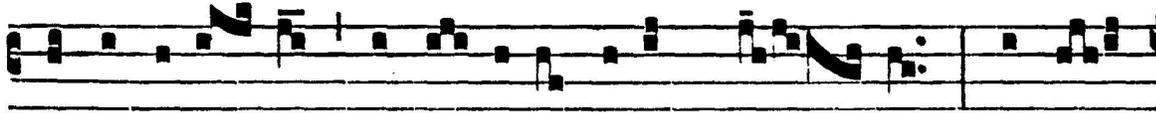
3rd Sunday of Lent

Intr.

7.  
O



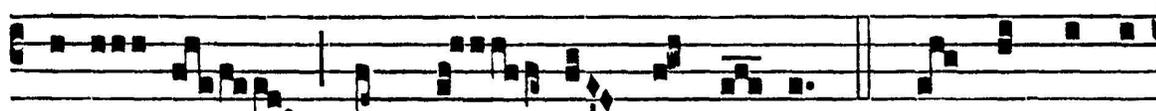
-cu-li mé-i \* sem- per ad Dó-mi-num, qui-a



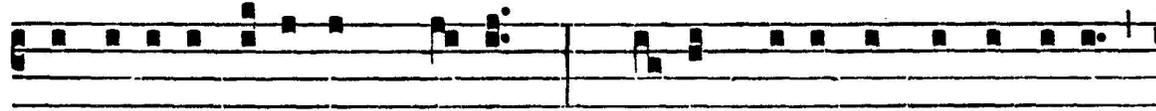
ipse evél- let de láque-o pédes mé- os : réspi-



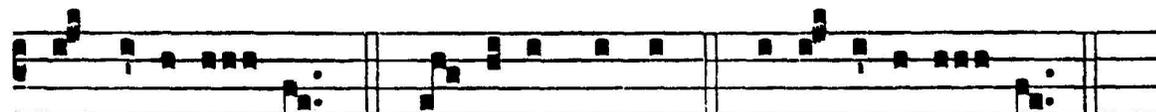
ce in me, et mi-seré-re mé- i, quóni- am



úni- cus et páu- per sum é-go. *Ps.* Ad te Dómi-



ne levávi ánimam mé- am : \* Dé- us mé-us, in te confído,



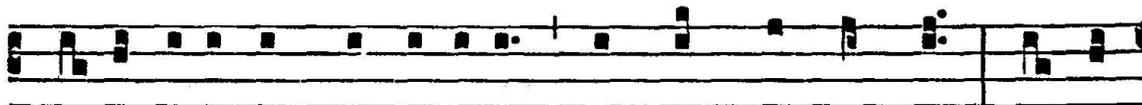
non e-rubé-scám. Gló- ri-a Pátri. E u o u a e.

7.

G



Ló- ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. \*



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in



saécu-la saecu-ló-rum. A-men.

My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. -- (*Ps.* 24. 1, 2). To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me be not ashamed. V.: Glory to the Father . . . -- My eyes are ever towards the Lord

At the Orations:

Priest: *¶. Dó-mi-nus vo-bis-cum. R. Et cum spi-ri-tu tu-o.*

*¶. Orémus... per ómnia  
saecula saeculórum. R. Amen.*

Bishop: *¶. Pax vo-bis.*

At the Gosnel:

*¶. Evangelia de*

Collect.

**Q**uaesumus omnipotens Deus, vo-ram tuae majestatis extende. Per  
ta humilium respice : † atque Dóminum.  
ad defensionem nostram, \* dexete-

2. A cunctis. p. 498. — 3. Omnipotens. p. 526.

COLLECT.--We beseech Thee, O almighty God, look upon the desires of Thy humble servants: and stretch forth the right hand of Thy Majesty to be our defense. Through our Lord Jesus Christ, Thy Son, who liveth . . .

Lectio Epistolae beati Pauli Apostoli ad Ephesios. *Ephes. 5.*

<p><b>F</b>Ratres : Estóte imitatores Dei, sicut filii carissimi : et ambuláte in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et hóstiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, aut avaritia, nec nominétur in vobis, sicut decet sanctos : aut turpítudo, aut stultilóquium, aut scurrilitas, quae ad rem non pertinet ; sed magis gratiarum áctio. Hoc enim sci-</p>	<p>tóte intelligéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet haereditatem in regno Christi et Dei. Nemo vos sedúcat inánibus verbis : propter haec enim venit ira Dei in filios diffidéntiae. Nolíte ergo éffici partícipes eórum. Erátis enim aliquándo ténebrae ; nunc autem lux in Dómino. Ut filii lucis ambuláte : fructus enim lucis est in omni bonitate, et justítia, et veritate.</p>
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EPISTLE ☐ Ephesians 5. 1-9

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

*[Let us live as children of the light, performing actions good, just and true.]*

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 odor 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 undersatnd, 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.

Grad.  
3.

**E**Xsúrge \* Dómi- ne, non praevá- le- at hó-mo  
 ju-di-céntur géntes in conspéctu tú-o. V. In converténdo  
 in-imí-cum mé- um retrór-sum, infirmabún- tur, et p-í-  
 bunt a fá-ci- e tú- a.

The image shows a musical score for a Gradual. It consists of four systems of music. Each system has a vocal line (soprano) and a piano accompaniment line (piano). The music is written in a square-note style, characteristic of early printed music. The lyrics are printed below the vocal line, with some words in italics. The first system starts with a large initial 'E'. The second system has a 'V.' marking, indicating the beginning of the Versicle. The third system has a 'p-í-' marking, indicating the beginning of the Pericope. The fourth system ends with a double bar line.

Exsurge, Domine, non praevaleat homo: judicenter gentes in conspectu tuo. V.: In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

Arise, O Lord, and let not man be strengthened; let the Gentiles be judged in Thy sight. V.: When the enemy shall be turned back, they shall be weakened and perish before Thy face.

Trait.  
8.

**A** D te le-vá-vi \* ó-cu-los mé- os, qui há-bi-tas in  
 caé-lis. V. Ecce sic-ut ó-cu-li servó-rum in má-ni-bus domi-  
 nó-rum su- ó-rum. V. Et sic-ut ó-cu-li ancíllae in má-ni-  
 bus dóminae sú-ae. V. I-ta ó-cu-li nóstri ad Dómi-num  
 Dé-um nóstrum, do-nec mi-se-re- á-tur nóstri. V. Mi-se-ré-re  
 nó-bis Dómi-ne, mi-se-ré-re nó-bis.

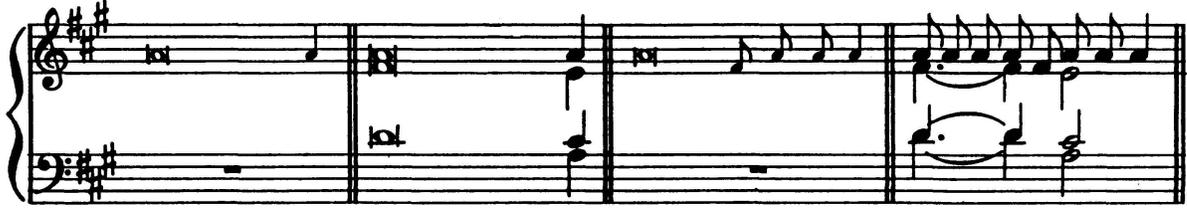
To Thee have I lifted up my eyes, who dwellest in heaven. V.: Behold as the eyes of servants are on the hands of their masters. V.: And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. V.: Have mercy on us, O Lord, have mercy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

At the Gospel:

† *Dóminus vobiscum. R. Et cum spíritu tu-o.*

† *Sequéntia etc...*

*secúndum Lucam. R. Glóri-a ti-bi Dómi-ne.*



✠ *Sequentia sancti Evangelii secundum Lucam. Luc. II. 6.*

**I**N illo témpore : Erat Jesus eji-  
ciens daemónium, et illud erat  
mutum. Et cum eiecisset daemóni-  
um, locútus est mutus, et admira-  
táe sunt turbae. Quidam autem  
ex eis dixerunt : In Beélzebub prin-  
cipe daemoniórum éjicit daemónia.  
Et álii tentántes, signum de caelo  
quaerébant 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 se-  
ípsum divisus est, quómo do stabit  
regnum ejus? quia dicitis in Beél-  
zebub me eícere daemónia. Si au-  
tem ego in Beélzebub eício daemóni-  
a : filii vestri in quo ejiunt?  
Ideo ipsi júdices vestri erunt. Porro  
si in dígito Dei eício daemónia :  
profécto pervénit in vos regnum  
Dei. Cum fortis armátus custódit  
átrium suum, in pace sunt ea quae

póssidet. Si autem fórtior eo super-  
véniens vicerit 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 hómi-  
ne, ámbulat per loca inaquósa,  
quaerens 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  
spíritus secum nequióres se, et in-  
gréssi hábitant ibi. Et fiunt novís-  
sima hóminis illíus pejóra prióribus.  
Factum est autem, cum haec díce-  
ret : extóllens vocem quaedam mú-  
lier de turba, dixit illi : Beátus ven-  
ter, qui te portávit, et úbera, quae  
suxísti. At ille dixit : Quinímmo  
beáti, qui áudiunt verbum Dei, et  
custódiunt illud. Credo.

GOSPEL □ Luke 11. 14-28

† *Continuation of the holy Gospel according to St. Luke.*

*[Our Lord is in open conflict with Satan. He disarms him and expels him from the body of one possessed.]*

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 by 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? 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 is come upon him and overcome him, he will take away all his armor 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 goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they that hear the word of God and keep it.

Dominus Vobiscum  
Et Cum Spiritu tuo  
Oremus:

Offert.  
4.



**J** Ustí-ti- ae Dómi- ni \* ré- ctae, lae-  
ti- ficántes cór- da, et dolci- ó- ra super  
mel et fá- vum : nam et sérvus tú- us custó-  
di- et é- a.

The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb: for Thy servant keepeth them.

Comm. 1. **P**

Asser \* invénit sí-bi dómum, et túrtur nídum, ubi  
 repó- nat púl-los sú- os : altá- ri- a tú- a Dómine vir-  
 tú- tum, Rex mé- us, et Dé- us mé- us : be- á-ti  
 qui hábi- tant in dómo tú- a, in saé- cu- lum saé- cu-  
 li lau- dábunt te.

After the Communion:

*F. Dominus vobis - cum. R. Et cum spíri- tu tu - o.*

*F. Orémus... per ómnia saecula saeculorum. R. A - men.*

Postcommunion.

**A** cunctis nos, quaesumus Dómi- | tus absolve : quos tanti mystérii trí-  
 ne, reátibus et pérículis propitiá- | buis esse partícipes. Per Dóminum.

2. Mundet et múniat. *p.* 502. — 3. Puríficent nos. *p.* 530.

POSTCOMMUNION.--In Thy mercy, we beseech Thee, O Lord, do Thou from all guilt and peril absolve us, whom Thou grantest to be sharers in so great a mystery. Through our Lord Jesus Christ, Thy Son, who . . .

4. **I**

- te, mís- sa est. *Ry.* Dé- o grá- ti- as.

