

LECTIONES
AD MATUTINUM ULTIMI
TRIDUI
MAJORIS
HEBDOMADÆ

In II et in III Nocturnis.

FERIA V IN CÆNA DOMINI.

Leçtio IV.

Ex Tractá- tu sancti Auguſtí- ni E- píſco- pi ſuper Psalmos. Exáudi,
De- us, o- ra- ti- ónem me- am, et ne deſpé- xe- ris depre- ca- ti- ónem me- am:
inténde mi- hi, et exáudi me. Sat- a- géntis, ſol- lí- ci- ti, in tri- bu- la- ti- óne pó- ſi- ti,
verba ſunt i- ſta. O- rat multa pá- ti- ens, de ma- lo li- be- rá- ri de- ſí- de- rans.
Súper- eſt ut vi- de- ámus in quo ma- lo ſit: et cum dí- ce- re cóe- pe- rit, agnoſcámus
i- bi nos eſſe: ut commu- ni- cá- ta tri- bu- la- ti- óne, conjungámus o- ra- ti- ó- nem.
Contriſtá- tus ſum, inquit, in ex- erci- ta- ti- óne me- a, et conturbá- tus ſum.
Ubi contriſtá- tus? Ubi conturbá- tus? In ex- erci- ta- ti- óne me- a, inquit.
Hómi- nes ma- los, quos pá- ti- tur, commemo- rá- tus eſt: e- andémque paſſi- ónem
ma- ló- rum hómi- num ex- erci- ta- ti- ónem ſu- am dí- xit. Ne pu- té- tis gra- tis eſſe

ma-los in hoc mundo, et ni-hil bo-ni de il-lis á-ge-re De-um. Omnis ma-lus aut
 íd-e-o vi-vit, ut corri-gá-tur; aut íd-e-o vi-vit, ut per il-lum bonus ex-erce- á-tur.

Lectio V.

U - ti- nam ergo qui nos modo ex-ércent, convertántur, et no- bíscum
 ex-erce- ántur: tamen quámdi- u i-ta sunt ut ex-érce- ant, non e- os odé-rimus:
 qui- a in e-o quod ma-lus est quis e- ó-rum, utrum usque in fi-nem perse-ve-ra-tú-
 rus sit, igno-rá-mus. Et ple-rúmque cum ti-bi vi-dé-ris o-dísse in-imí-cum, fratrem o-
 dí-ſti, et nescis. Di- ábo-lus, et ánge-li e-jus in Scriptú-ris sanctis ma-ni-festá-ti sunt
 no-bis, quod ad ignem æ-térnum sint desti-ná-ti. Ipsó-rum tantum despe-ránda est
 corrécti- o, contra quos ha-bémus occúltam luctam: ad quam luctam nos armat
 Apóſto-lus, di-cens: Non est no-bis colluctá-ti- o advérsus carnem et sánguinem:
 id est, non advérsus hómi-nes, quos vi-dé-tis, sed advérsus prínci-pes, et pot-está-tes,



et rectó-res mundi, te-nebrá-rum ha-rum. Ne forte cum di-xisset, mundi, intel-lé-
ge-res dá-mo-nes esse rectó-res cæ-li et terræ. Mundi di-xit, te-nebrá-rum ha-rum:
mundi di-xit, ama-tó-rum mundi: mundi di-xit, impi-ó-rum et in-iquó-rum:
mundi di-xit, de quo di-cit E-vangé-li-um: Et mundus e-um non cognó-vit.

Lectio VI.



Quón-i-am vi-di in-iqui-tá-tem, et contra-di-cti-ónem in ci-vi-tá-te. At-
tén-de gló-ri-am cru-cis ipsí-us. Jam in fronte re-gum crux il-la fi-xa est, cu-i
in-imí-ci insul-ta-vé-runt. Efféctus probá-vit virtú-tem: dómu-it orbem non ferro,
sed ligno. Lignum cru-cis contumé-li-is dignum vi-sum est in-imí-cis, et ante ipsum
lignum stantes caput a-gi-tá-bant, et di-cé-bant: Si Fí-li-us De-i est, descéndat de
cru-ce. Extendé-bat il-le manus su-as ad pópu-lum non cre-déntem, et contra-di-cén-
tem. Si e-nim iústus est, qui ex fi-de vi-vit; in-íquus est, qui non ha-bet fi-dem.

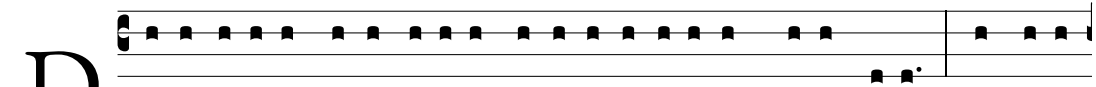
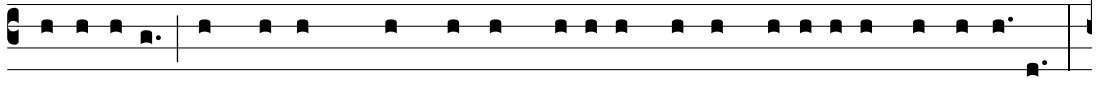
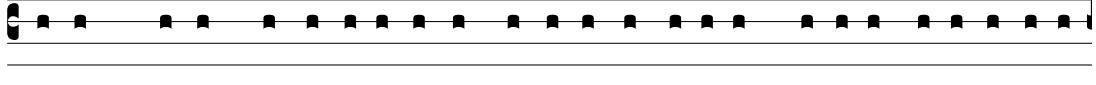
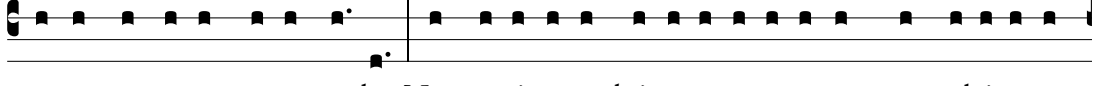
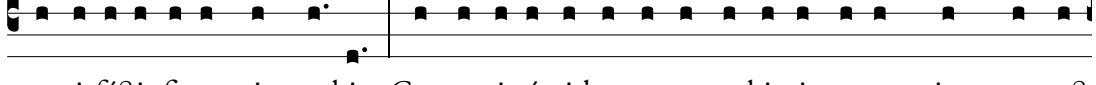
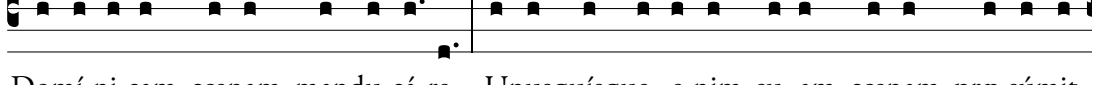
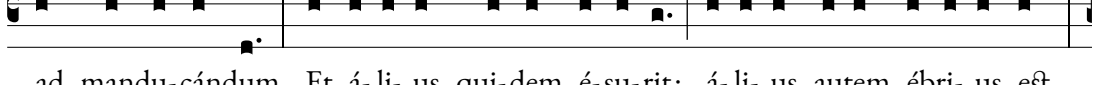

 Quod ergo hic a- it, in-iqui-tá-tem: perfí-di- am intél-le-ge. Vi-dé-bat ergo Dómi-nus

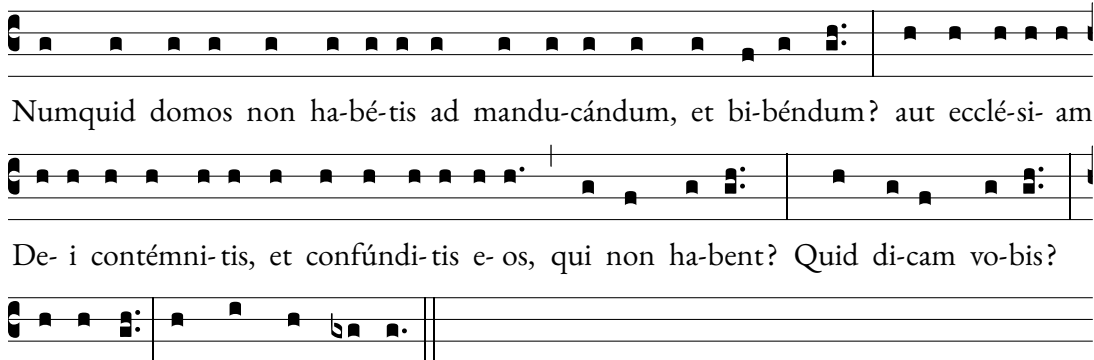
 in ci-vi-tá-te in-iqui-tá-tem et contra-di-cti-ónem, et extendé-bat manus su- as

 ad pópu-lum non cre-déntem et contra-di-céntem: et tamen et ipsos exspéctans

 di-cé-bat: Pa-ter, ignósce il-lis, qui- a nésci-unt quid fá-ci-unt.

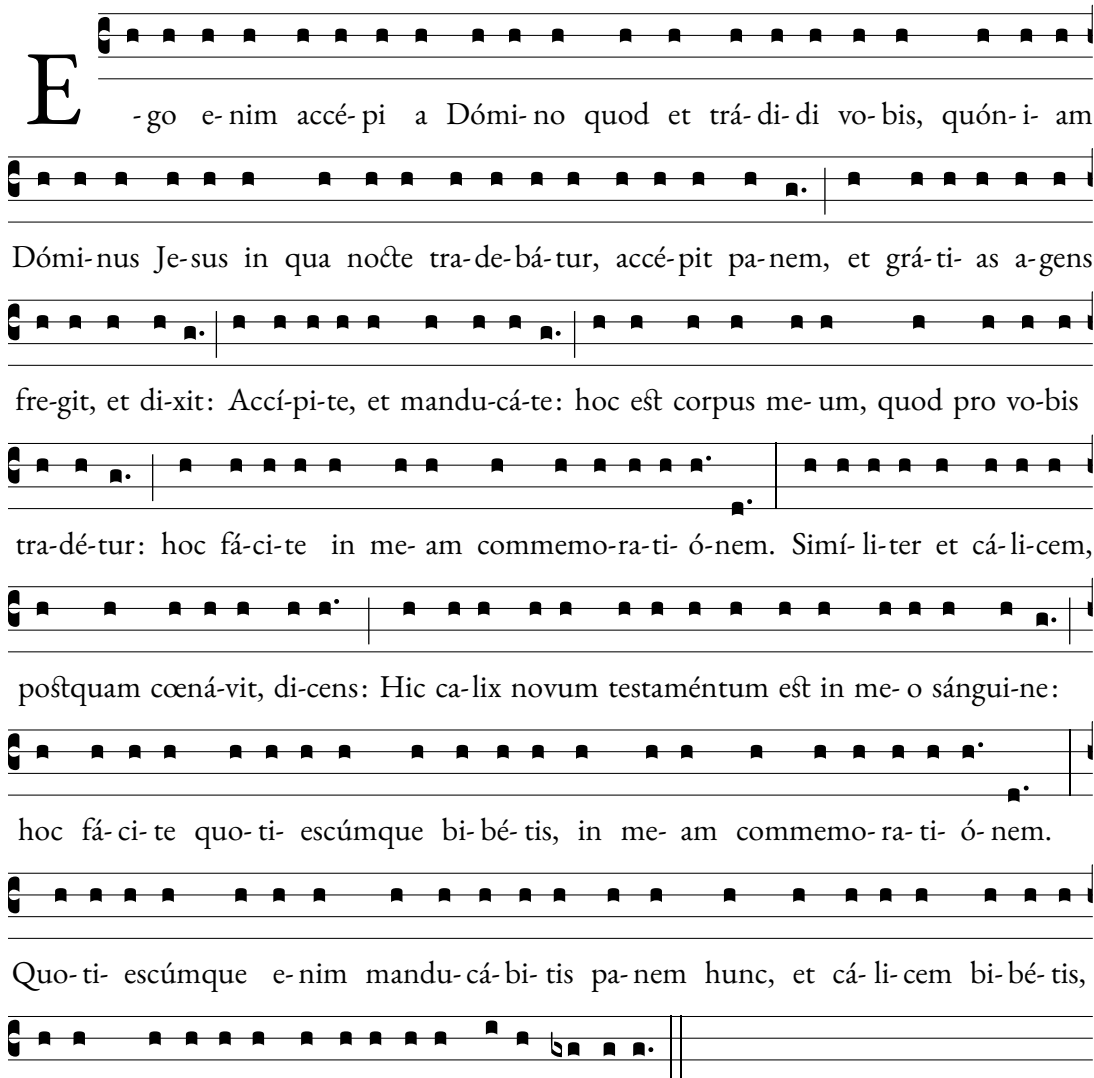
Lectio VII.


De E-pístola prima be-á-ti Pau-li Apóstoli ad Co-rínthi-os. Hoc autem

 præ-cí-pi-o: non laudans quod non in mé-li-us, sed in de-té-ri-us conve-ní-tis.

 Primum qui-dem conve-ni-énti-bus vo-bis in ecclé-si-am, áudi-o scissú-ras esse

 inter vos, et ex parte cre-do. Nam opórtet et há-re-ses esse, ut et qui probá-ti sunt,

 ma-ni-fésti fi-ant in vo-bis. Conve-ni-énti-bus ergo vo-bis in unum, jam non est

 Domí-ni-cam coenam mandu-cá-re. Unusquísque e-nim su-am coenam præ-súmit

 ad mandu-cándum. Et á-li-us qui-dem é-su-rit: á-li-us autem ébri-us est.



Numquid domos non ha-bé-tis ad mandu-cándum, et bi-béndum? aut ecclé-si-am
De-i contémni-tis, et confúndi-tis e-os, qui non ha-bent? Quid di-cam vo-bis?
Laudo vos? in hoc non laudo.

Lectio VIII.



E-go e-nim accé-pi a Dómi-no quod et trá-di-di vo-bis, quón-i-am
Dómi-nus Je-sus in qua nocte tra-de-bá-tur, accé-pit pa-nem, et grá-ti-as a-gens
fre-git, et di-xit: Accí-pi-te, et mandu-cá-te: hoc est corpus me-um, quod pro vo-bis
tra-dé-tur: hoc fá-ci-te in me-am commemo-ra-ti-ó-nem. Simí-li-ter et cá-li-cem,
postquam coená-vit, di-cens: Hic ca-lix novum testaméntum est in me-o sángui-ne:
hoc fá-ci-te quo-ti-escúmque bi-bé-tis, in me-am commemo-ra-ti-ó-nem.
Quo-ti-escúmque e-nim mandu-cá-bi-tis pa-nem hunc, et cá-li-cem bi-bé-tis,
mortem Dómi-ni annunti-á-bi-tis donec vé-ni-at.

Lectio IX.

I - taque qui-cúmque mandu-cá-ve-rit pa-nem hunc, vel bí-be-rit cá-li-cem

Dómi-ni indígne, re-us e-rit córpo-ris et sángui-nis Dómi-ni. Probet autem se- ípsum

homo: et sic de pa-ne il-lo e-dat, et de cá-li-ce bi-bat. Qui e-nim mandú-cat,

et bi-bit indígne, ju-dí-ci-um si-bi mandú-cat, et bi-bit: non di-jú-di-cans corpus

Dómi-ni. Id-e-o inter vos multi infírmi et imbe-cíl-les, et dórmi-unt mul-ti.

Quod si nosmet-ípsos di-ju-di-ca-rémus, non ú-tique ju-di-ca-rémur. Dum

ju-di-cámur autem, a Dómi-no corrí-pimur, ut non cum hoc mundo damnémur.

I-taque fratres me-i, cum conve-ní-tis ad mandu-cándum, ínvi-cem exspectá-te.

Si quis é-su-rit, domi mandú-cet, ut non in ju-dí-ci-um conve-ni-á-tis.

Cé-te-ra autem, cum vé-ne-ro, dispónam.

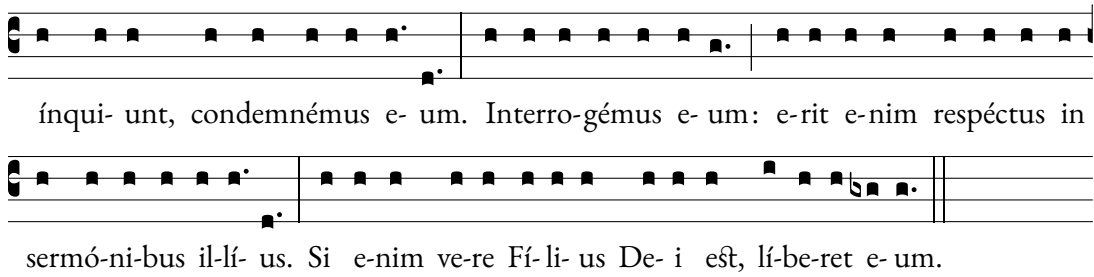
FERIA VI IN PARASCEVE.

Leŕtio IV.

Ex Tractá-tu sancti Auguŕtí-ni E-píŕco-pi super Psalmos. Pro-te-xís-ti me,
 De-us, a convéntu ma-lignánti-um, a multi-tú-di-ne ope-ránti-um in-iqui-tá-tem.
 Jam ipsum caput nostrum intu-e-ámur. Multi Mártý-res tá-li-a passi sunt, sed
 ni-hil sic e-lú-cet, quómo-do caput Mártý-rum: i-bi mé-li-us intu-émur, quod
 il-li expérti sunt. Pro-téctus eŕt a multi-tú-di-ne ma-lignánti-um, pro-te-gén-te
 se De-o, pro-te-gén-te carnem su-am ipso Fí-li-o, et hó-mi-ne, quem ge-ré-bat:
 qui-a fí-li-us hó-mi-nis eŕt, et Fí-li-us De-i eŕt. Fí-li-us De-i, propter formam
 De-i: fí-li-us hó-mi-nis, propter formam servi, ha-bens in pot-está-te pó-ne-re
 á-nimam su-am, et re-cí-pe-re e-am. Quid e-i pot-u-é-runt fá-ce-re in-imí-ci?
 Occi-dé-runt corpus, á-nimam non occi-dé-runt. Inté-ndi-te. Pa-rum ergo e-rat,
 Dó-mi-num hortá-ri Mártý-res verbo, ni-si firmá-ret ex-émplo.

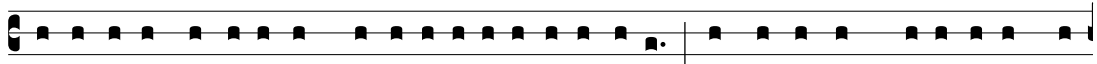
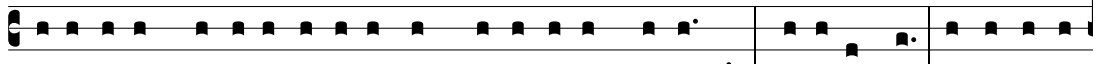
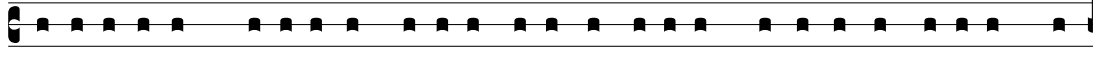
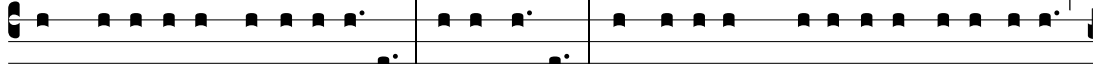
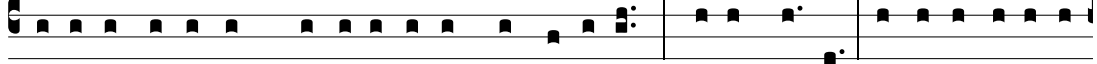
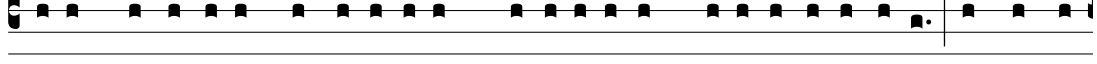
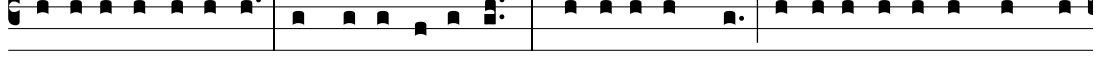

Lectio V.

Nostis qui convéntus e-rat ma-lignánti- um Judæ-ó-rum, et quæ multi-túdo e-rat ope-ránti- um in-iqui-tá-tem. Quam in-iqui-tá-tem? Qui- a vo-lu-é-runt occí-de-re Dómi-num Je-sum Chri-stum. Tanta ó-pe-ra bona, inquit, osté-ndi vo-bis: propter quod ho-rum me vultis occí-de-re? Pértu-lit omnes infírmos e-ó-rum, cu-rá-vit omnes lán-gui-dos e-ó-rum, præ-di-cá-vit regnum cæ-ló-rum, non tá-cu-it ví-ti-a e-ó-rum, ut ipsa pó-ti-us e-is displi-cé-rent, non mé-di-cus, a quo sa-na-bántur. His ó-mni-bus cu-ra-ti-ó-ni-bus e-jus ingrá-ti, tamquam multa febre phre-né-ti-ci, insa-ni-éntes in mé-di-cum, qui vé-ne-rat cu-rá-re e-os, exco-gi-ta-vé-runt consí-li-um perdé-ndi e-um: tamquam i-bi vo-léntes probá-re, utrum ve-re homo sit, qui mo-ri possit, an á-liquid super hó-mi-nes sit, et mo-ri se non permít-tat. Verbum ipsó-rum agnó-scimus in Sa-pi-énti-a Sa-lomó-nis: Morte turpís-sima,

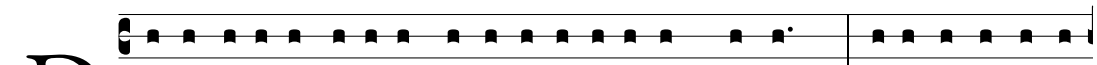
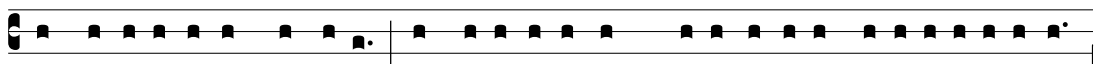
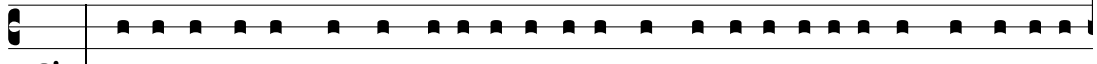


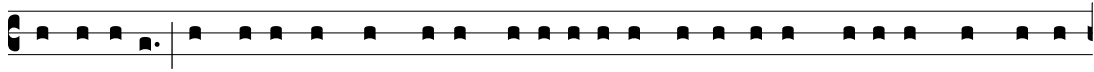
Lectio VI.

Ex- a-cu- é-runt tamquam glá-di- um linguas su- as. Non di-cant Judæ- i:
Non occí-dimus Chri-ſtum. Et-e-nim proptér-e- a e- um de-dé-runt jú-di-ci Pi-lá-to,
ut qua-si ipsi a morte e-jus vi-de-réntur immú-nes. Nam cum di-xísset e- is Pi-lá-
tus: Vos e- um occí-di-te: respondé-runt, No-bis non li-cet occí-de-re quemquam.
In-iqui-tá-tem fa-cí-no-ris su- i in jú-di-cem hó-mi-nem re-fúnde-re vo-lé-bant: sed
numquid De- um jú-di-cem fal-lé-bant? Quod fe-cit Pi-lá-tus, in e- o ipso quod fe-cit,
a-liquántum párti-ceps fu- it: sed in compa-ra-ti- óne il-ló-rum multo ipse inno-
cénti- or. Inſti-tit e-nim quantum pót-u- it, ut il-lum ex e- ó-rum má-ni-bus lí-be-rá-
ret: nam proptér-e- a fla-gel-lá-tum prodú-xit ad e- os. Non persequéndo Dómi-num


 fla-gel-lá-vit, sed e-ó-rum fu-ró-ri sa-tisfá-ce-re vo-lens: ut vel sic jam mi-tésce-rent, et

 de-sí-ne-rent vel-le occí-de-re, cum fla-gel-lá-tum vi-dé-rent. Fe-cit et hoc. At u-bi per-

 se-ve-ra-vé-runt, nóstis il-lum la-vísse manus, et di-xísse, quod ipse non fe-císset, mun-

 dum se esse a morte il-lí-us. Fe-cit tamen. Sed si re-us, qui- a fe-cit vel inví-tus:

 il-li inno-céntes, qui co-ë-gé-runt ut fá-ce-ret? Nullo mo-do. Sed il-le di-xit in

 e-um senténti-am, et jussit e-um cru-ci-fí-gi, et qua-si ipse occí-dit: et vos, o

 Judá-i, occi-dí-ſtis. Unde occi-dí-ſtis? Glá-di-o linguæ: a-cu-í-ſtis e-nim linguas

 vestras. Et quando percussí-ſtis, ni-si quando clamástis: Cru-ci-fí-ge, cru-ci-fí-ge?

Lectio VII.

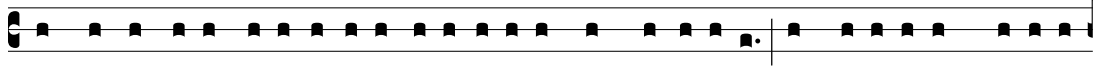

De E-píſto-la be-á-ti Pau-li Apóſto-li ad Hebræ-os. Feſti-némus ergo

 ín-gre-di in il-lam réqui-em: ut ne in id-ípsum quis ín-ci-dat in-cedu-li-tá-tis ex-ém-

 plum. Vi-vus eſt e-nim ſermo De-i, et éf-fi-cax, et pe-netra-bí-li-or omni glá-di-o



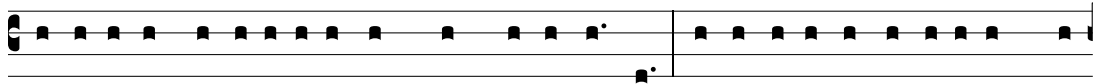
ancí-pi-ti: et pertíngens usque ad di-vi-si- ónem á-nimæ ac spí-ri-tus, compá-gum



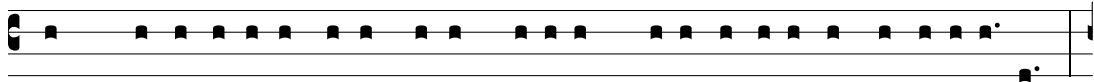
quoque ac medullá-rum, et discrétor co-gi-ta-ti- ónum et intenti- ónum cordis.



Et non est ulla cre- a-tú-ra invi-sí-bi-lis in conspéctu e-jus: ómni- a autem nuda et



a-pérta sunt ó-cu-lis e-jus, ad quem no-bis sermo. Ha-béntes ergo pontí-fi-cem ma-



gnum, qui pe-netrá-vit cæ-los, Je-sum Fí-li- um De- i, te-ne- ámus confessi- ónem.



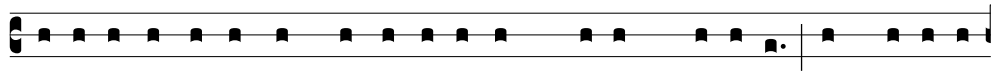
Non e-nim ha-bémus pontí-fi-cem, qui non possit cómpa-ti infirmi- tá-ti-bus



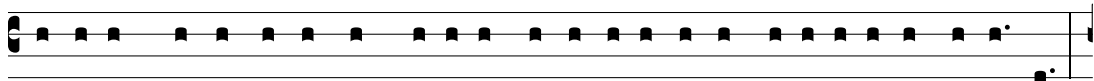
nostris: tentá-tum autem per ómni- a pro simi-li-tú-di-ne absque peccá-to.

Leçtio VIII.

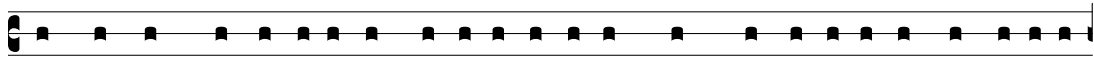
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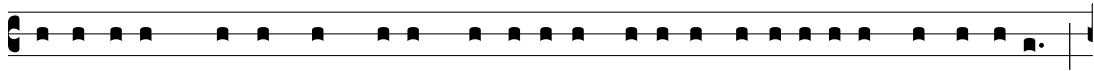
d- e- ámus ergo cum fi-dú-ci- a ad thronum grá-ti- æ: ut mi-se-ri-



córdi- am consequámur, et grá-ti- am inve-ni- ámus in auxí-li- o oportú-no.



Omnis namque pónti-fex ex homí-ni-bus assúptus, pro homí-ni-bus consti-tú- i-

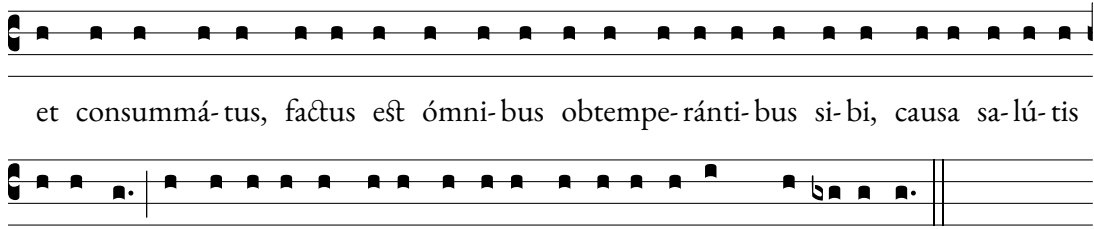


tur in i- is, quæ sunt ad De- um, ut óffe-rat dona, et sacri-fí-ci- a pro peccá-tis:

qui condo-lé-re possit i- is, qui ignó-rant, et errant: quón-i- am et ipse circúm-da-tus
 est infirmi-tá-te: et proptér-e- a de-bet, quemádm-odum pro pópu-lo, i-ta ét-i- am
 et pro semet-ípso offérre pro peccá-tis.

Lectio IX.

Nec quisquam sumit si-bi honó-rem, sed qui vo-cá-tur a De-o, tamquam
 A-a-ron. Sic et Christi-us non semet-ípsum cla-ri-fi-cá-vit ut pónti-fex fí- e-ret:
 sed qui lo-cú-tus est ad e-um: Fí-li- us me- us es tu, e-go hó-di- e génu- i te.
 Quemádm-odum et in á-li- o lo-co di-cit: Tu es sa-cérdos in æ-térnum, se-cúndum
 ór-di-nem Melchí-se-dech. Qui in di- ébus carnis su- æ pre-ces, suppli-ca-ti-
 onésque ad e-um, qui possit il-lum sal-vum fá-ce-re a morte, cum clamó-re
 vá-li-do, et lácrymis óffe-rens, exaudí-tus est pro su- a re-ve-rénti- a. Et qui-dem
 cum esset Fí-li- us De- i, dí-di-cit ex i- is, quæ passus est, obe-di- énti- am:



æ-térnæ, appel-lá-tus a De-o pónti-fex iuxta ór-di-nem Melchí-se-dech.

SABBATO SANCTO.

Leŕtio IV.

Ex Tractá-tu sancti Auguŕtí-ni E-pí-sco-pi super Psalmos. Accé-det homo

ad cor altum, et ex-altá-bi-tur De-us. Il-li di-xé-runt: Quis nos vi-dé-bit?

De-fe-cé-runt scru-tántes scru-ta-ti-ónes, consí-li-a ma-la. Accéssit homo ad ipsa

consí-li-a, passus est se te-né-ri ut homo. Non e-nim te-ne-ré-tur ni-si homo,

aut vi-de-ré-tur ni-si homo, aut cæ-de-ré-tur ni-si homo, aut cru-ci-fi-ge-ré-tur, aut

mo-re-ré-tur ni-si homo. Accéssit ergo homo ad il-las omnes passi-ónes, quæ

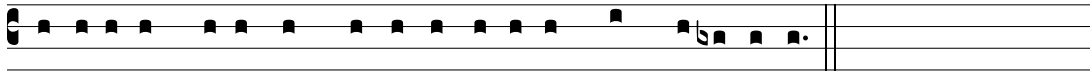
in il-lo ni-hil va-lé-rent, ni-si esset homo. Sed si il-le non esset homo, non

li-be-ra-ré-tur homo. Accéssit homo ad cor altum, id est, cor secré-tum, ob-í-ci-ens

aspécti-bus humá-nis hómi-nem, servans intus De-um: ce-lans formam De-i, in
qua æquá-lis est Patri, et óffe-rens formam servi, qua mi-nor est Patre.

Lectio V.

Quo perdu-xé-runt il-las scru-ta-ti-ónes su-as, quas perscru-tántes de-fe-cé-
runt, ut ét-i-am mórtu-o Dómi-no et sepúlto, custódes póne-rent ad sepúlcrum?
Di-xé-runt e-nim Pi-lá-to: Sedúctor il-le: hoc appel-la-bá-tur nómi-ne Dómi-nus
Je-sus Christus, ad so-lá-ti-um servó-rum su-ó-rum, quando di-cúntur seductorés:
ergo il-li Pi-lá-to: Sedúctor il-le, ínqui-unt, di-xit adhuc vi-vens: Post tres di-es
re-súrgam. Jube í-taque custo-dí-ri sepúlcrum usque in di-em térti-um, ne
forte vé-ni-ant discí-pu-li e-jus, et fu-réntur e-um, et di-cant ple-bi: Surré-xit
a mórtu-is: et e-rit no-vís-simus error pe-jor pri-ó-re. A-it il-lis Pi-lá-tus:
Ha-bé-tis custo-di-am, i-te, custo-dí-te sic-ut sci-tis. Il-li autem ab-e-úntes,



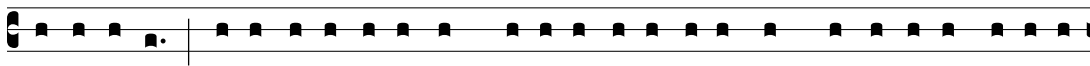
mu-ni- é-runt sepúlcrum, signántes lá-pi-dem cum custó-di-bus.

Leção VI.

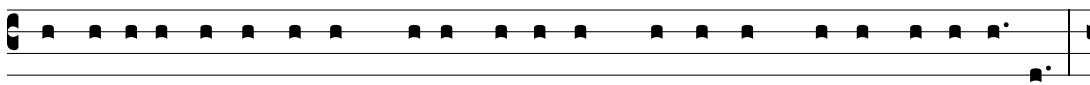
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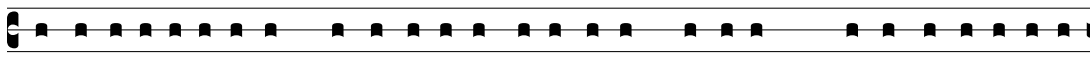
o-su- é-runt custódes mí-li-tes ad sepúlcrum. Concússa terra Dómi-nus



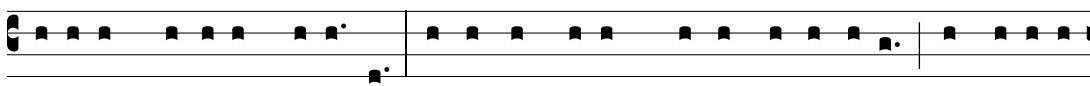
re-surré-xit: mi-rá-cu-la facta sunt tá-li-a circa sepúlcrum, ut et ipsi mí-li-tes,



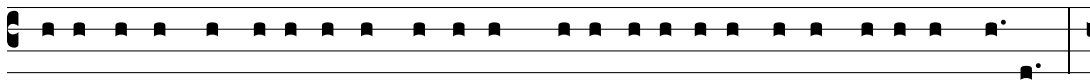
qui custódes advé-ne-rant, testes fí-e-re-nt, si vel-lent ve-ra nunti-á-re.



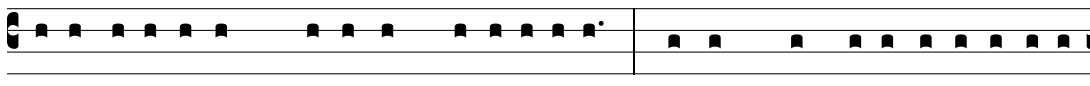
Sed a-va-rí-ti-a il-la, quæ capti-vá-vit discí-pu-lum có-mi-tem Chri-sti, capti-vá-vit et



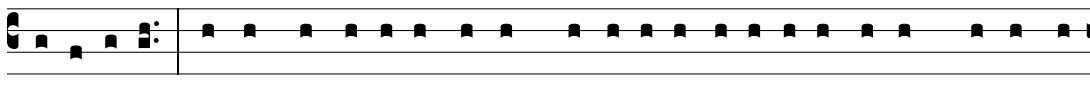
mí-li-tem custódem sepúlcri. Damus, ínqui-unt, vo-bis pe-cú-ni-am: et dí-ci-te,



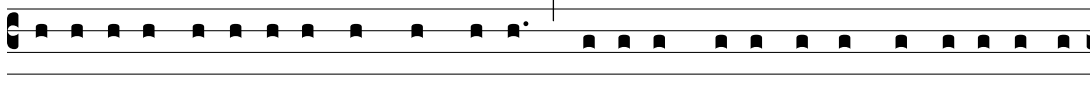
qui-a vo-bis dormi-énti-bus ve-né-runt discí-pu-li e-jus, et abstu-lé-runt e-um.



Ve-re de-fe-cé-runt scru-tántes scru-ta-ti-ónes. Quid est quod di-xís-ti, o infé-lix



a-stú-ti-a? Tantúmne dé-se-ris lu-cem consí-li-i pi-e-tá-tis, et in pro-fúnda



versú-ti-æ demérge-ris, ut hoc di-cas: Dí-ci-te qui-a vo-bis dormi-énti-bus



ve-né-runt discí-pu-li e-jus, et abstu-lé-runt e-um? Dormi-éntes testes ádhi-bes:



ve-re tu ipse obdormí-ſti, qui ſcru-tándo tá-li- a de-fe-cís-ti.

Lectio VII.

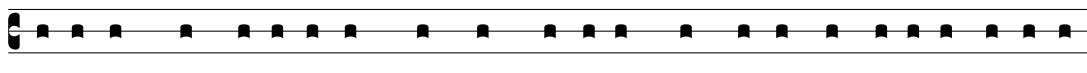
De E-píſto-la be- á-ti Pau-li Apóſto-li ad Hebræ- os. Chriſtus autem



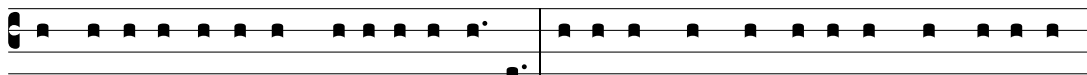
asſiſtens pón-ti-fex fu-tu-ró-rum bonó-rum, per ámpli- us et perfécti- us ta-berná-



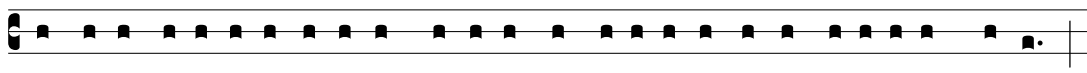
cu-lum, non manu-fáctum, id eſt, non hu-jus cre- a-ti- ó-nis: neque per sángu-i-nem



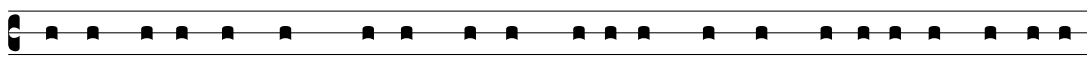
hircó-rum, aut vi-tu-ló-rum, ſed per próp-ri- um sángu-i-nem intro- í-vit ſemel in



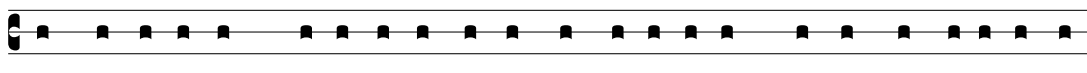
Sancta, æ-térna red-empti- óne invénta. Si e-nim ſanguis hircó-rum, et tauró-rum,



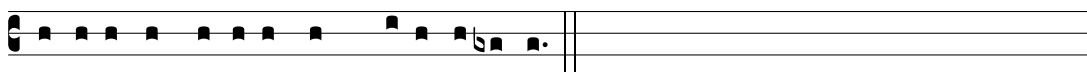
et ci-nis ví-tu-læ aspérſus inqui-ná-tos ſanctí-fi-cat ad emunda-ti- ónem carnis:



quanto ma-gis ſanguis Chri-ſti, qui per Spí-ri-tum ſanctum ſemet-ípſum óbtu-lit



imma-cu-lá-tum De- o, emundá-bit conſci- énti- am noſtram ab opé-ri- bus



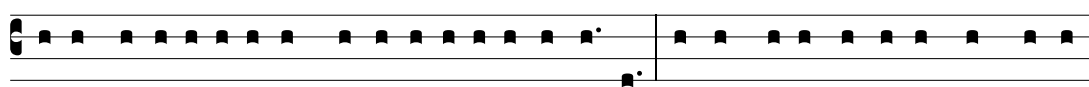
mórtu- is, ad ſervi- éndum De- o vi-vénti?

Lectio VIII.

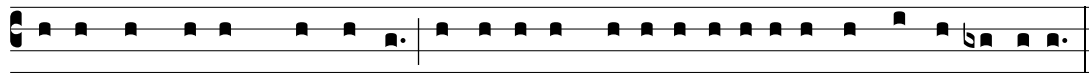
Et íd-e-o no-vi testaménti me-di-á-tor est: ut morte interce-dénte,
in red-empti-ónem e-á-rum præ-va-ri-ca-ti-ónum, quæ e-rant sub pri-ó-ri
testaménto, repromis-si-ónem accí-pi-ant qui vo-cá-ti sunt æ-térnæ he-re-di-tá-tis.
Ubi e-nim testaméntum est, mors ne-cesse est intercéd-at testa-tó-ris.
Testaméntum e-nim in mórtu-is confirmá-tum est: a-li-óquin nondum va-let, dum
vi-vit qui testá-tus est. Unde nec primum qui-dem si-ne sán-gui-ne de-di-cá-tum est.

Lectio IX.

Lectó e-nim omni mandá-to le-gis a Mó-y-se u-ni-vérso pópu-lo: accí-pi-ens
sán-gui-nem vi-tu-ló-rum, et hircó-rum cum aqua, et la-na coccí-ne-a, et hyssó-po:
ipsum quoque librum, et omnem pópu-lum aspérsit, di-cens: Hic sanguis
testaménti, quod mandá-vit ad vos De-us. Et-i-am ta-berná-cu-lum, et ómni-a



va-sa mi-nisté-ri- i sángui-ne simí-li-ter aspér-sit. Et ómni- a pe-ne in sángui-ne



se-cúndum le-gem mundántur: et si-ne sángui-nis effu-si- óne non fit re-mís-si- o.

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