

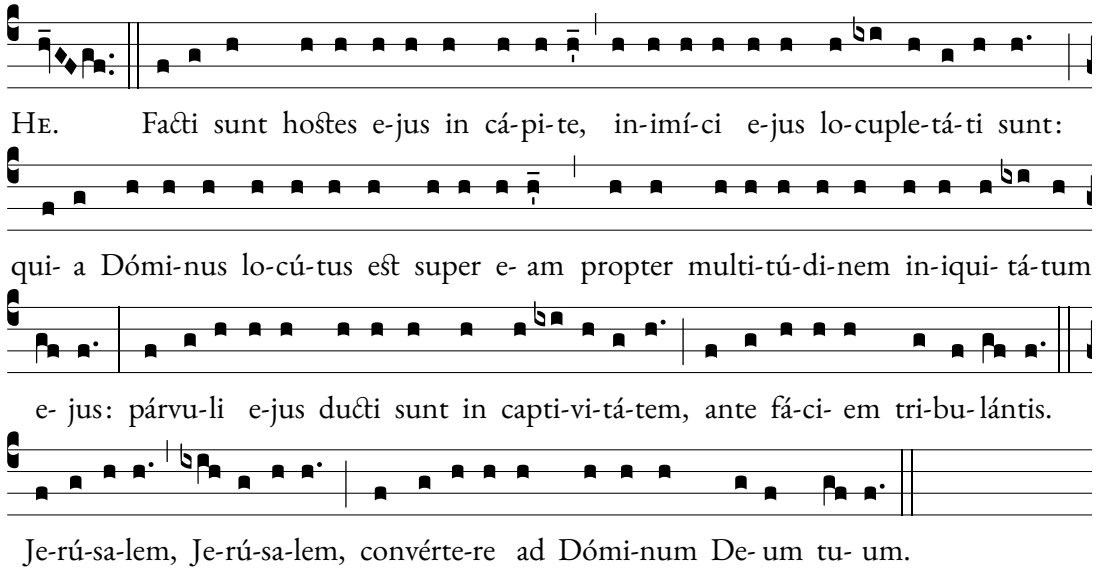
LECTIONES
AD MATUTINUM ULTIMI
TRIDUI
MAJORIS
HEBDOMADÆ

FERIA V IN CÆNA DOMINI.

Leçtio I.

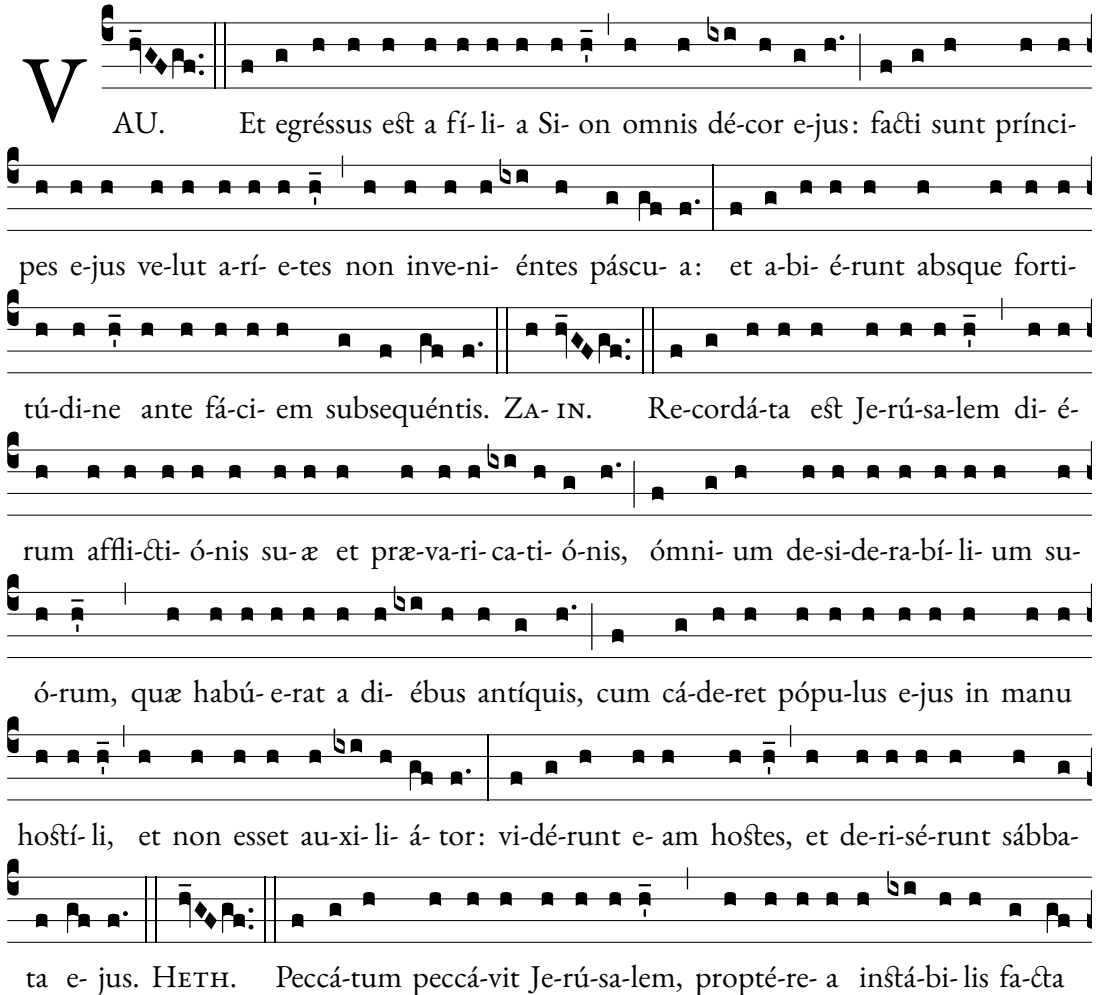
Cap. I, 1-14.

I N-ci-pit Lamentá-ti- o Je-remí- æ Prophé-tæ. ALEPH. Quómodo seádet
so-la cí-vi-tas ple-na pópu-lo: facta est qua-si ví-du-a dó-mi-na Génti-um: princeps
pro-vinci- á-rum facta est sub tri-bú-to. BETH. Plo-rans plo-rá-vit in nocte,
et lácrimæ e-jus in ma-xíl-lis e-jus: non est qui conso-lé-tur e- am ex ómni-bus
ca-ris e- jus: ómnes amí-ci e-jus spre-vé-runt e- am, et facti sunt e- i in-i-mí-ci.
GHIMEL. Migrá-vit Judas propter affli-çti- ónem, et multi-tú-di-nem servi-tú-tis:
ha-bi-tá-vit inter Gentes, nec invé-nit réqui- em: omnes perse-cu-tó-res e-jus
appre-hendé-runt e- am inter angú-şti- as. DALETH. Vi- æ Si- on lu-gent e- o quod
non sint qui vé-ni- ant ad so-lemni- tá-tem: omnes portæ e-jus destrúctæ: sa-cerdó-
tes e-jus geméntes: vírgi-nes e-jus squá-li-dæ, et ipsa opprésa ama-ri-tú-di-ne.



HE. Facti sunt hostes e-jus in cá-pi-te, in-imí-ci e-jus lo-cuple-tá-ti sunt:
 qui- a Dómi-nus lo-cú-tus est super e- am propter multi-tú-di-nem in-iqui- tá-tum
 e- jus: párvu-li e-jus ducti sunt in capti-vi-tá-tem, ante fá-ci- em tri-bu-lántis.
 Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Lectio II.



V AU. Et egréssus est a fí-li- a Si- on omnis dé-cor e-jus: facti sunt princi-
 pes e-jus ve-lut a-rí- e-tes non inve-ni- éntes páscu- a: et a-bi- é-runt absque forti-
 tú-di-ne ante fá-ci- em subsequéntis. ZA- IN. Re-cordá-ta est Je-rú-sa-lem di- é-
 rum affli-cti- ó-nis su-æ et præ-va-ri-ca-ti- ó-nis, ómni- um de-si-de-ra-bí- li- um su-
 ó-rum, quæ habú-e-rat a di- ébus antíquis, cum cá-de-ret pópu-lus e-jus in manu
 hostí-li, et non esset au-xi-li- á- tor: vi-dé-runt e- am hostes, et de-ri-sé-runt sábba-
 ta e- jus. HETH. Peccá-tum peccá-vit Je-rú-sa-lem, propté-re- a in-stá-bi- lis fá-cta

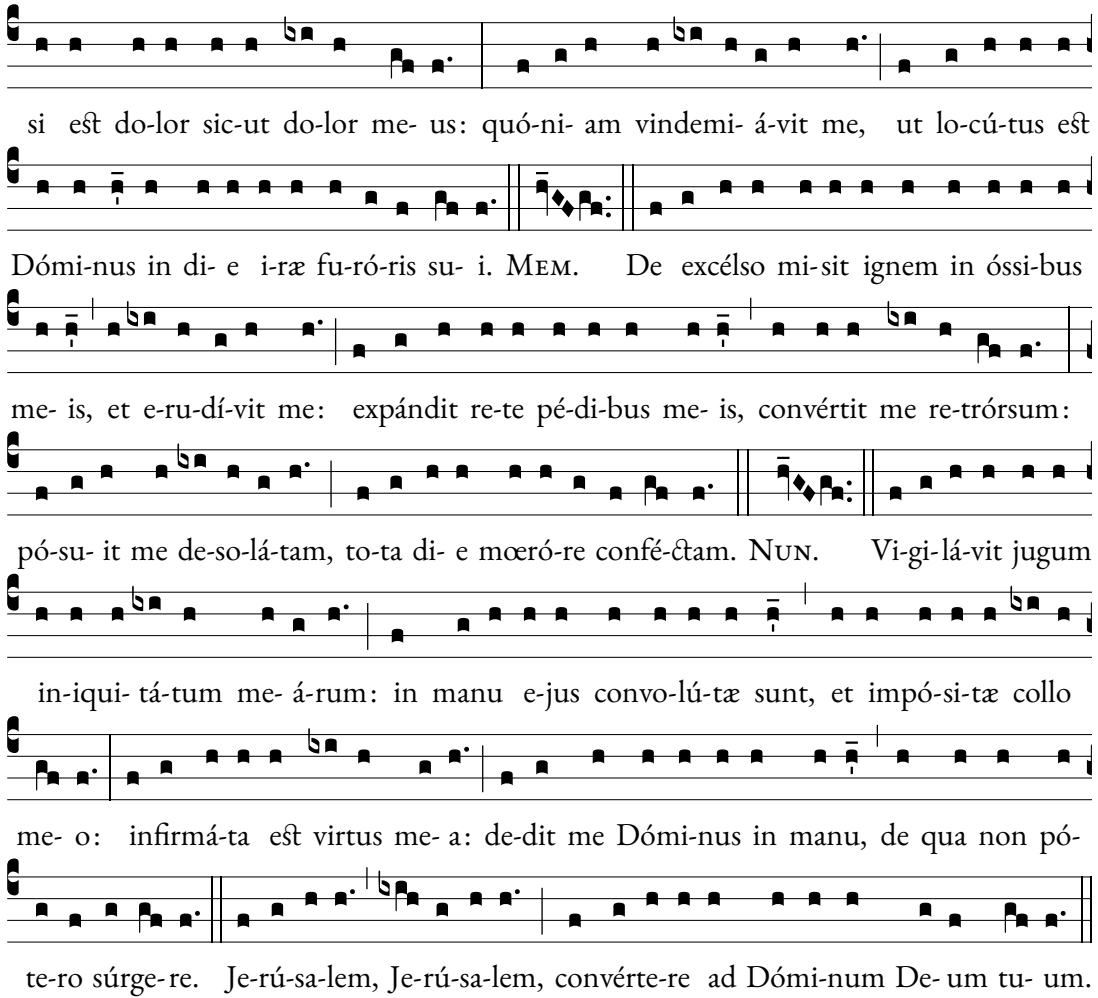


est: omnes, qui glo-ri-fi-cá-bant é- am, spre-vé-runt il-lam, qui- a vi-dé-runt ignomí-
 ni- am e- jus: ipsa autem gemens convér- sa est re-trórsum. TETH. Sordes e-jus in
 pé-di-bus e-jus, nec re-cordá-ta est fi-nis su- i: depó-si-ta est ve-hemén-ter, non há-
 bens conso-la-tó-rem: vi-de, Dómi-ne, affli-cti- ónem me- am, quó-ni- am e-ré-ctus est
 in-i-mí-cus. Je-rú-sa-lem, Je-rú-sa-lem, convér-te-re ad Dómi-num De- um tu- um.

Lectio III.

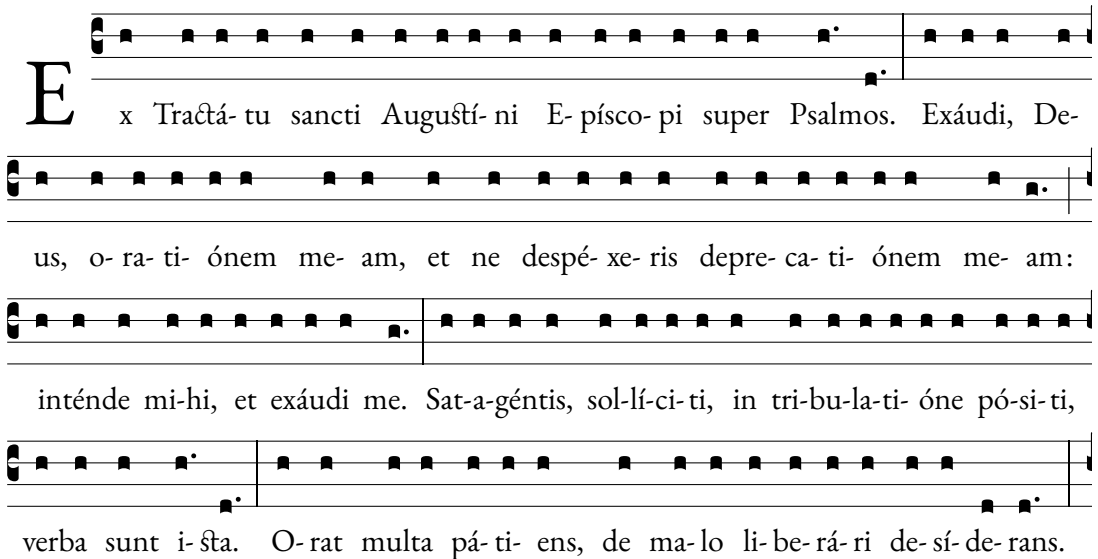


JOD. Manum su- am mi-sit hoštis ad ómni- a de-si-de-ra-bí-li- a e-jus:
 qui- a ví-dit gentes ingréd- sas sanctu- á-ri- um su- um, de qui-bus præ-cé-pe-ras
 ne intrá-rent in ecclé-si- am tu- am. CAPH. Omnis pópu-lus e-jus gemens,
 et quæ-rens pa-nem: de-dé-runt pre-ti- ó-sa quæque pro ci-bo ad re-fo-cil-lándam
 á-ni-mam. Vi-de, Dómi-ne, et consí-de-ra, quó-ni- am fá-cta sum vi- lis.
 LAMED. O vos omnes, qui transí- tis per vi- am, atténdi-te, et vi-dé-te

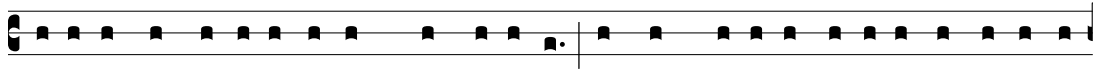


si est do-lor sic-ut do-lor me- us: quó-ni- am vindemi- á-vit me, ut lo-cú-tus est
Dómi-nus in di- e i-ræ fu-ró-ris su- i. MEM. De excélso mi-sit ignem in óssi-bus
me- is, et e-ru-dí-vit me: expándit re-te pé-di-bus me- is, convértit me re-trórsum:
pó-su- it me de-so-lá-tam, to-ta di- e moeró-re confé-ctam. NUN. Vi-gi-lá-vit jugum
in-inqui- tá-tum me- á-rum: in manu e-jus convo-lú-tæ sunt, et impó-si-tæ collo
me- o: infirmá-ta est virtus me- a: de-dit me Dómi-nus in manu, de qua non pó-
te-ro súrge-re. Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

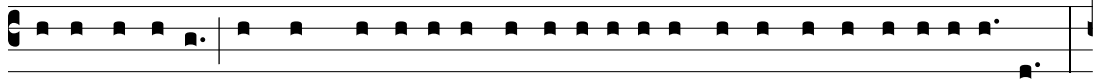
Leção IV.



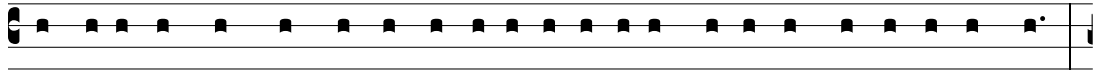
Ex Tractá-tu sancti Augústí-ni E-pí-sco-pi super Psalmos. Exáudi, De-
us, o-ra-ti-ónem me- am, et ne despé-xe-ris depre-ca-ti-ónem me- am:
inténde mi-hi, et exáudi me. Sat-a-géntis, sol-lí-ci-ti, in tri-bu-la-ti-óne pó-si-ti,
verba sunt i-šta. O-rat multa pá-ti-ens, de ma-lo li-be-rá-ri de-sí-de-rans.



Súper-est ut vi-de- ámus in quo ma-lo sit: et cum dí-ce-re coépe-rit, agnoscámus



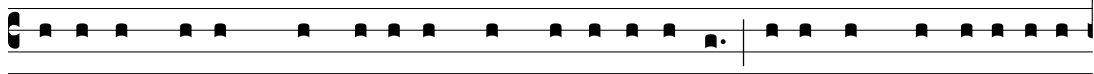
i-bi nos esse: ut commu-ni-cá-ta tri-bu-la-ti- óne, conjungámus o-ra-ti- ó-nem.



Contri-stá-tus sum, inquit, in ex-erci-ta-ti- óne me- a, et conturbá-tus sum.



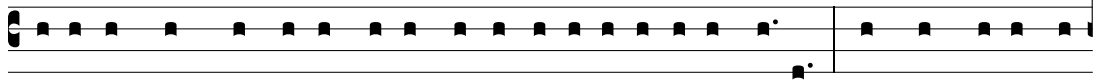
Ubi contri-stá-tus? Ubi conturbá-tus? In ex-erci-ta-ti- óne me- a, inquit.



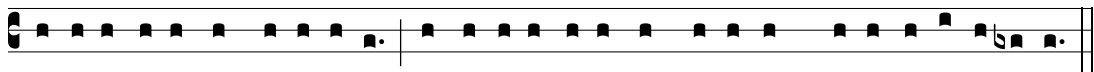
Hómi-nes ma-los, quos pá-ti-tur, commemo-rá-tus est: e- andémque passi- ónem



ma-ló-rum hómi-num ex-erci-ta-ti- ónem su- am di-xit. Ne pu-té-tis gra-tis esse

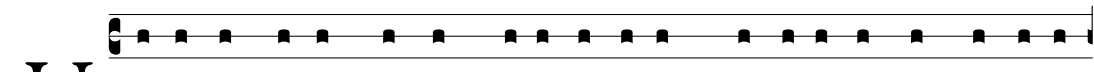


ma-los in hoc mundo, et ni-hil bo-ni de il-lis á-ge-re De- um. Omnis ma-lus aut



íd-e- o vi-vit, ut corri-gá-tur; aut íd-e- o vi-vit, ut per il-lum bonus ex-erce- á-tur.

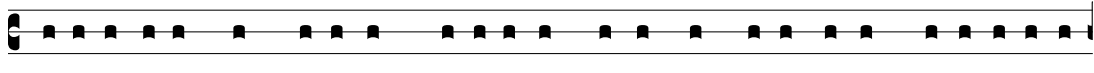
Leñtio V.



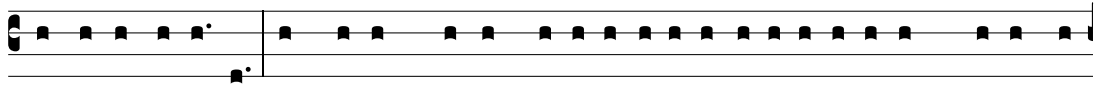
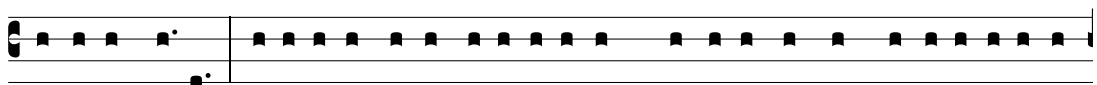
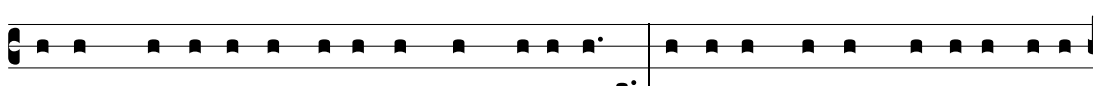
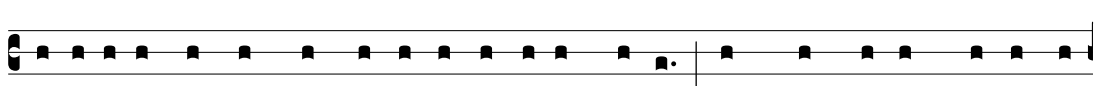
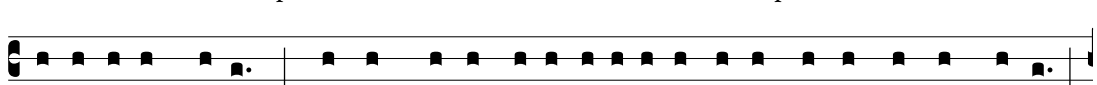
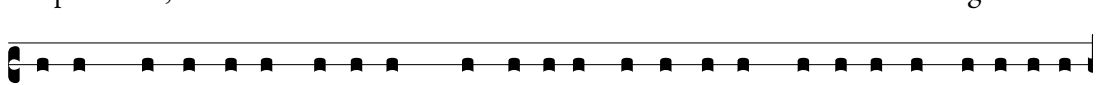
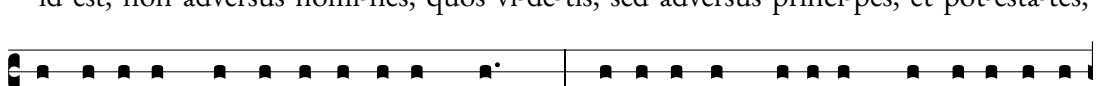
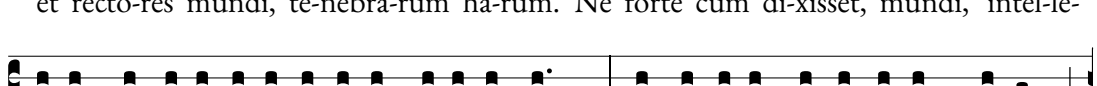
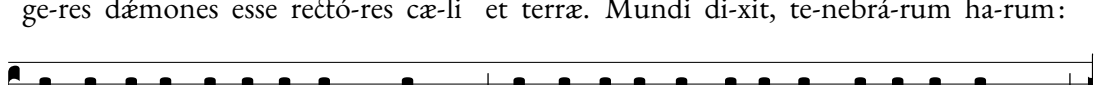
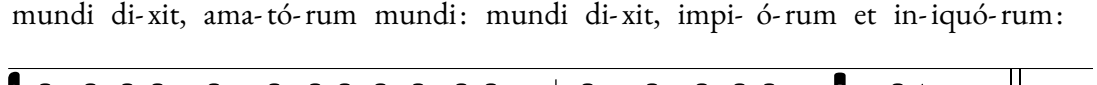
U - ti- nam ergo qui nos modo ex- ércent, convertántur, et no- bíscum



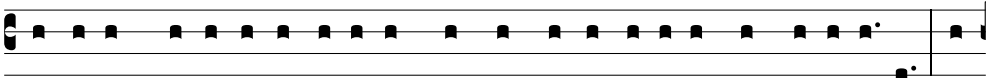
ex-erce- ántur: tamen quám-di- u i-ta sunt ut ex-érce- ant, non e- os odé-rimus:

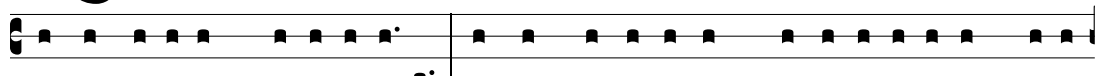


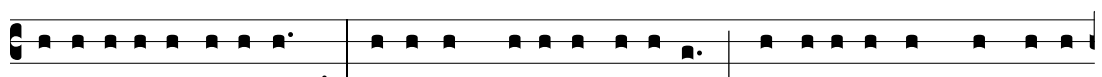
qui- a in e- o quod ma-lus est quis e- ó-rum, utrum usque in fi-nem perse-ve-ra-tú-

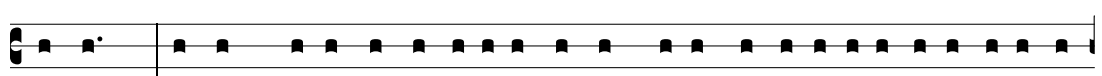

 rus sit, igno-rá-mus. Et ple-rúmque cum ti-bi vi-dé-ris o-dísse in-imí-cum, fratrem o-

 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 sángu-i-nem:

 id eſt, non advérſus hó-mi-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-xísset, mundi, intel-lé-

 ge-res dá-mones 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.

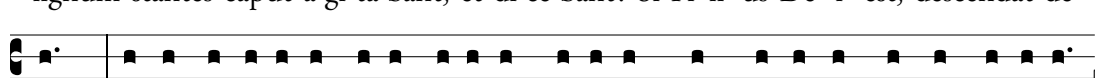

Quón-i- am vi-di in-iqui-tá-tem, et contra-di-cti-ónem in ci-vi-tá-te. At-

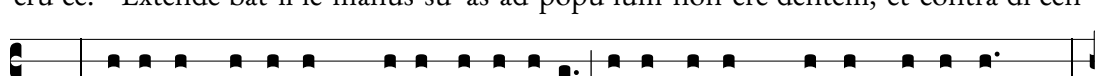

 ténde gló-ri- am cru-cis ipsí- us. Jam in fronte re-gum crux il-la fi-xa est, cu- i

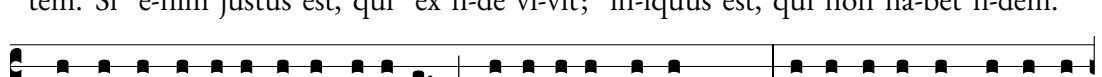

 in-imí-ci insulta-vé-runt. Efféctus probá-vit virtú-tem: dómu- it orbem non ferro,

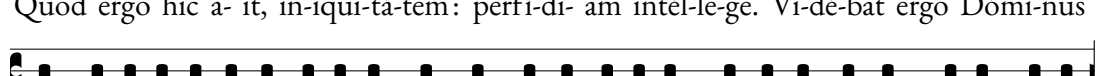

 sed ligno. Lignum cru-cis contumé-li- is dignum vi-sum est in-imí-cis, et ante ipsum

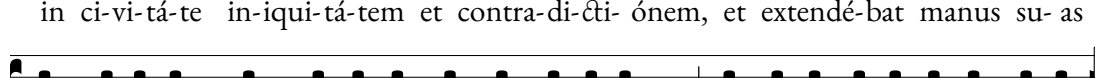

 lignum stantes caput a-gi-tá-bant, et di-cé-bant: Si Fí-li- us De- i est, descéndat de

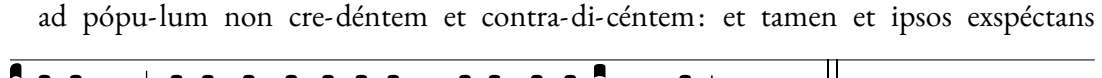

 cru-ce. Extendé-bat il-le manus su- as ad pópu-lum non cre-déntem, et contra-di-cén-


 tem. Si e-nim justus 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 expéctans


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

Lectio VII.

De E-písto-la prima be-á-ti Pau-li Apósto-li 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,

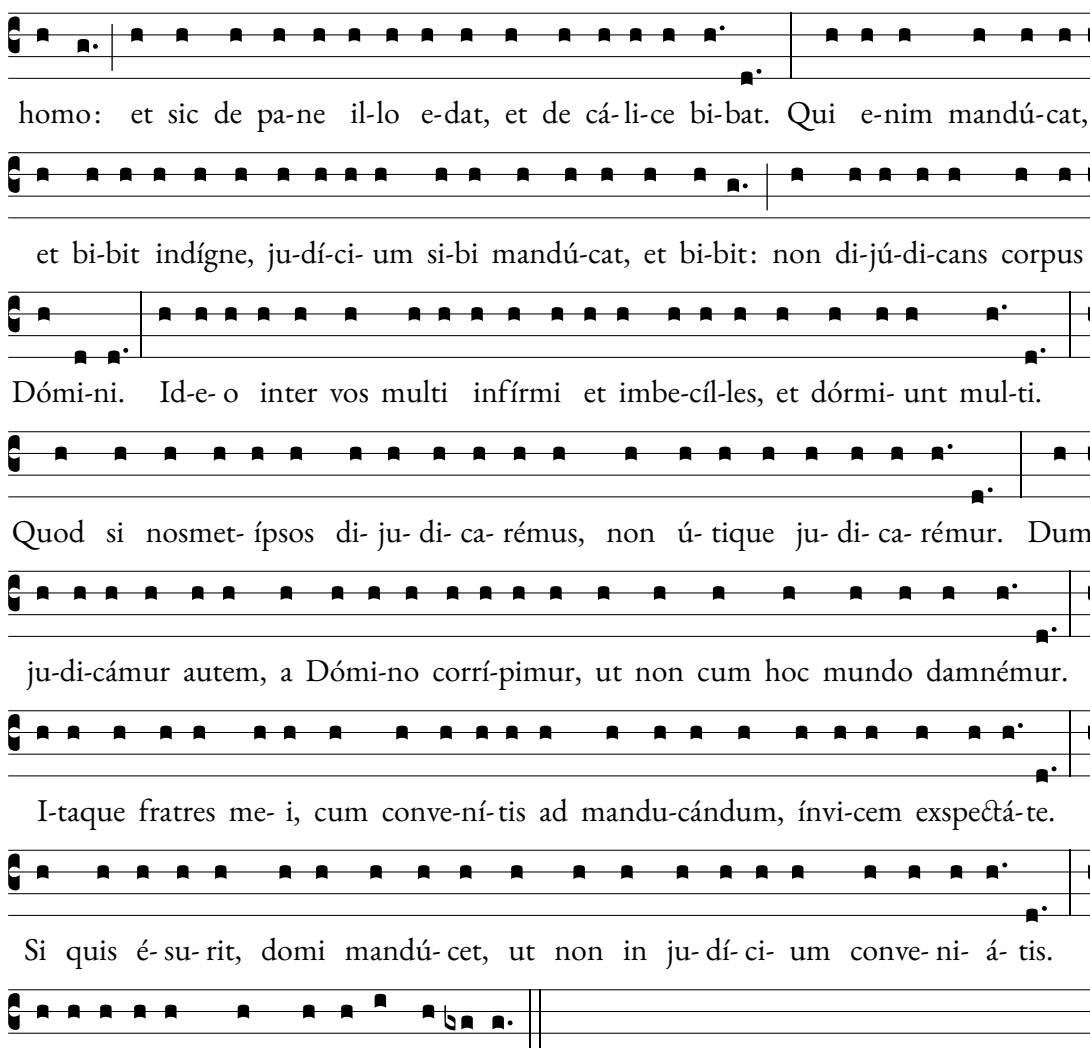
mortem Dómi-ni annunti- á-bi-tis donec vé-ni- at.

Lectio IX.

I

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

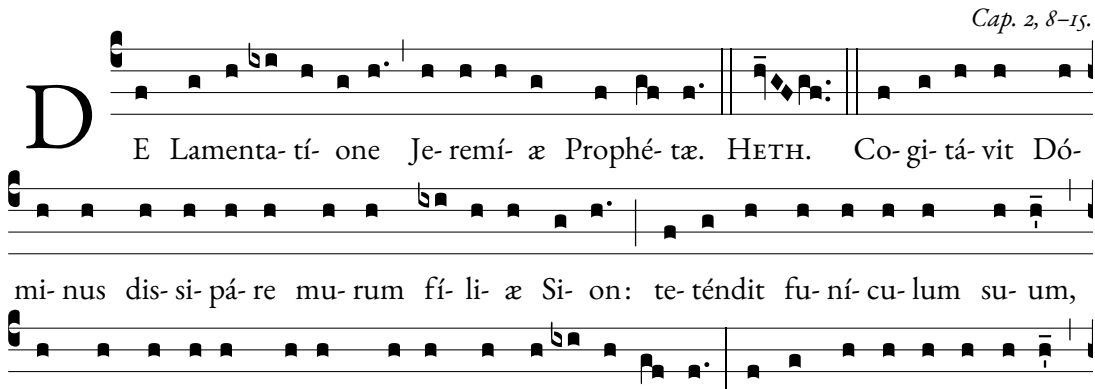
Dómi-ni indígne, re- us e-rit córpo-ris et sángui-nis Dómi-ni. Probet autem se- ípſum



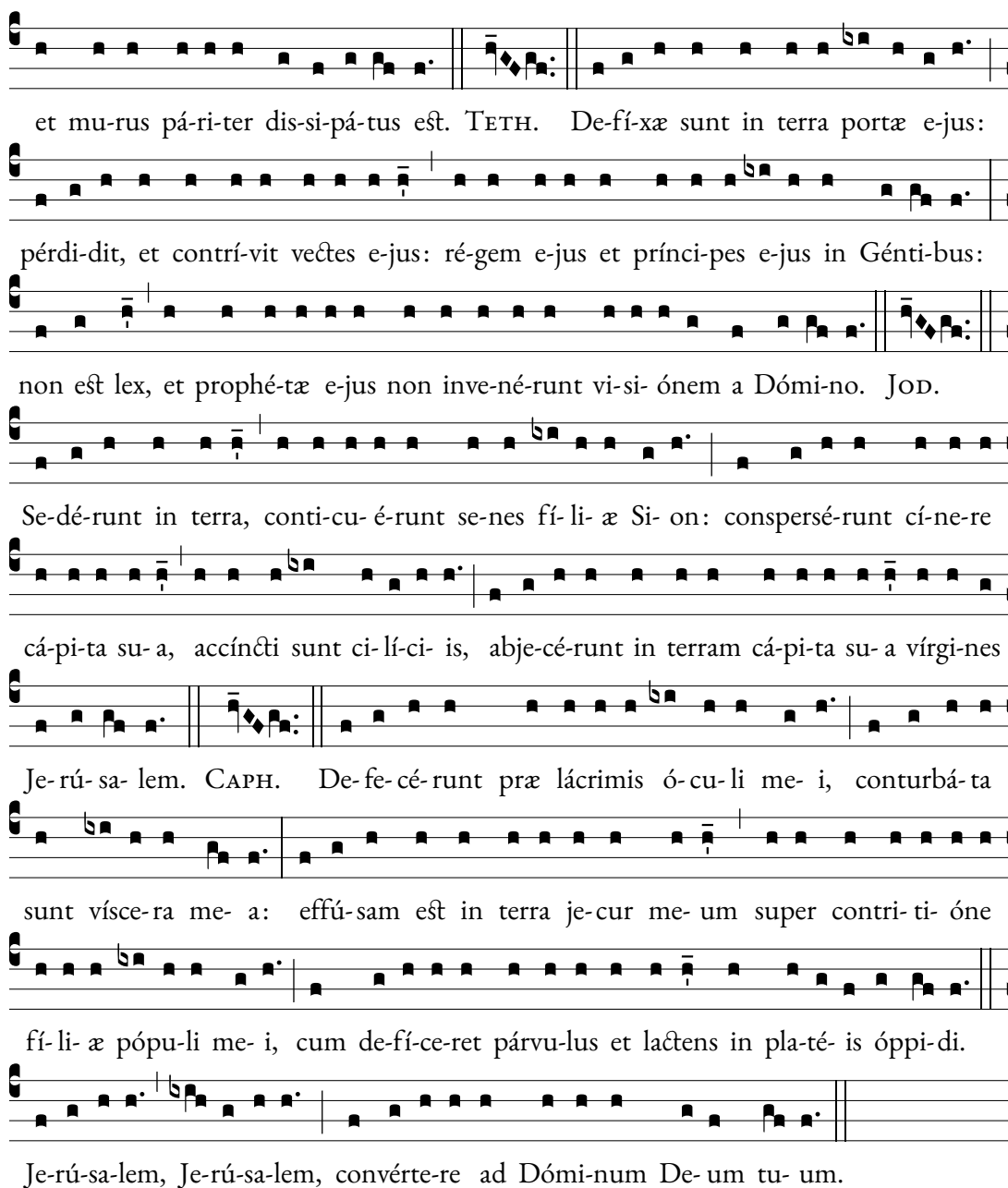
homo: et sic de pa-ne il-lo e-dat, et de cá-li-ce bi-bat. Qui e-nim mandú-cat,
et bi-bit indígne, ju-dí-ci-um si-bi mandú-cat, et bi-bit: non di-jú-di-cans corpus
Dómi-ni. Id-e-o inter vos multi infírmi et imbe-cíl-les, et dórmi-unt mul-ti.
Quod si nosmet-ípsos di-ju-di-ca-rémus, non ú-tique ju-di-ca-rémur. 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.

Cap. 2, 8-15.

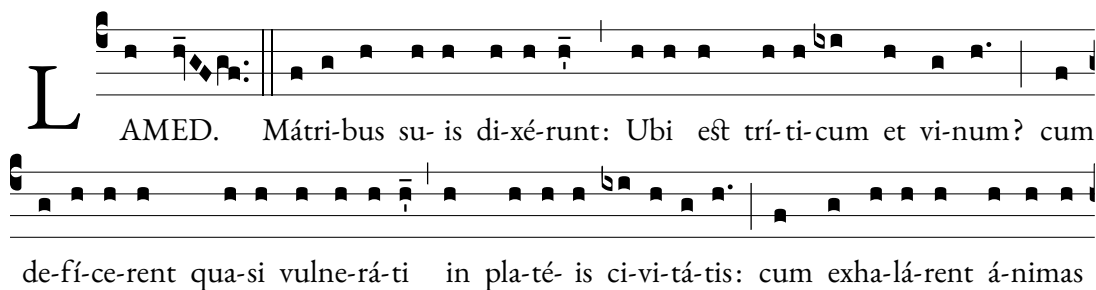


DE Lamenta-tí-one Je-remí-æ Prophé-tæ. HETH. Co-gi-tá-vit Dó-
mi-nus dis-si-pá-re mu-rum fí-li-æ Si-on: te-téndit fu-ní-cu-lum su-um,
et non a-vértit manum su-am a perdi-ti-ó-ne: lu-xítque antemu-rá-le,

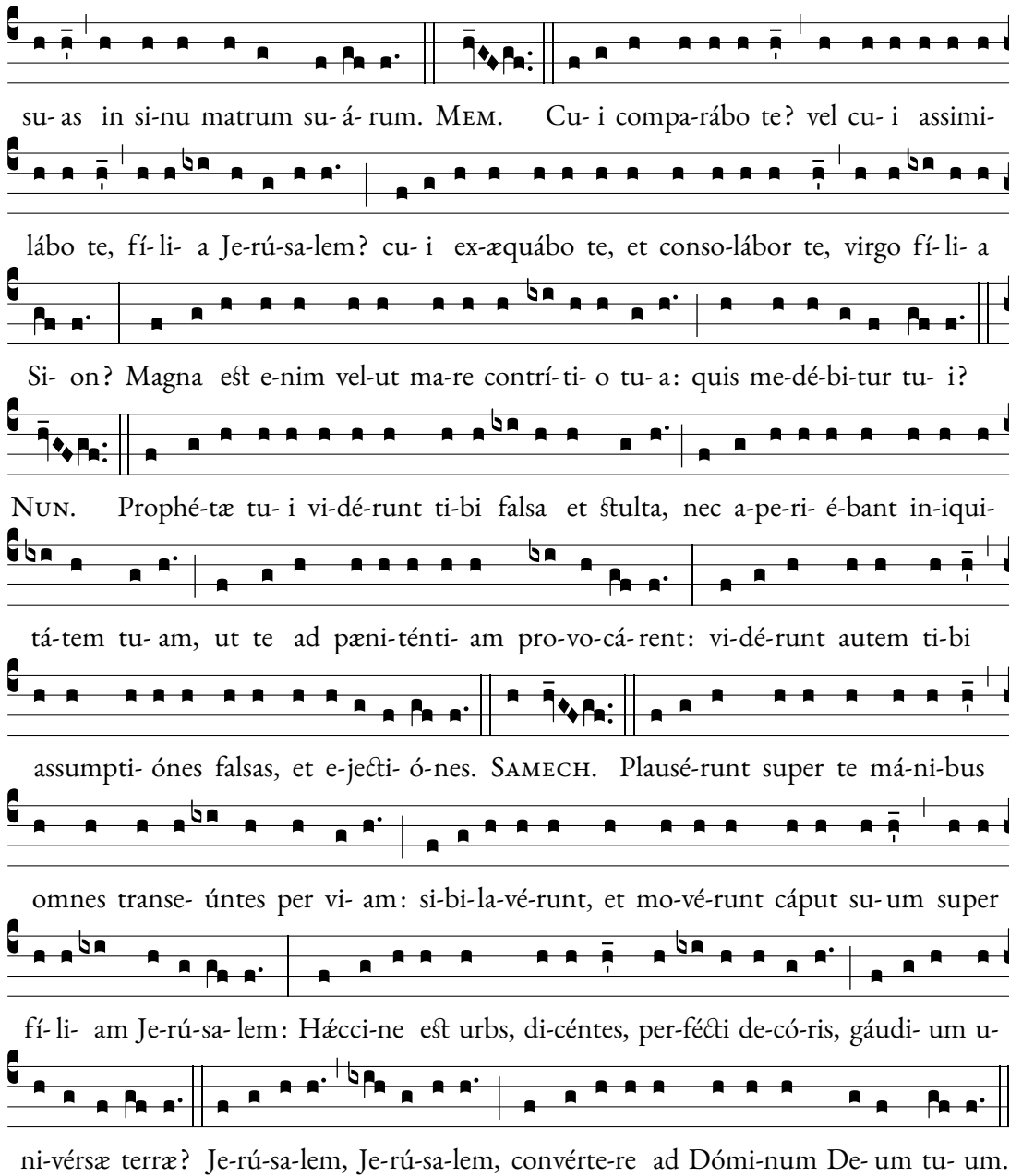


et mu-rus pá-ri-ter dis-si-pá-tus est. TETH. De-fí-xæ sunt in terra portæ e-jus:
 pér-di-dit, et contrí-vit ve-ctes e-jus: ré-gem e-jus et prínci-pes e-jus in Génti-bus:
 non est lex, et prophé-tæ e-jus non inve-né-runt vi-si-ónem a Dómi-no. JOD.
 Se-dé-runt in terra, conti-cu-é-runt se-nes fí-li-æ Si-on: conspersé-runt cí-ne-re
 cá-pi-ta su-a, accíncti sunt ci-lí-ci-is, abje-cé-runt in terram cá-pi-ta su-a vírgi-nes
 Je-rú-sa-lem. CAPH. De-fe-cé-runt præ lácrimis ó-cu-li me-i, conturbá-ta
 sunt vísce-ra me-a: effú-sam est in terra je-cur me-um super contri-ti-óne
 fí-li-æ pópu-li me-i, cum de-fí-ce-ret párvu-lus et lactens in pla-té-is óppi-di.
 Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu-um.

Lectio II.



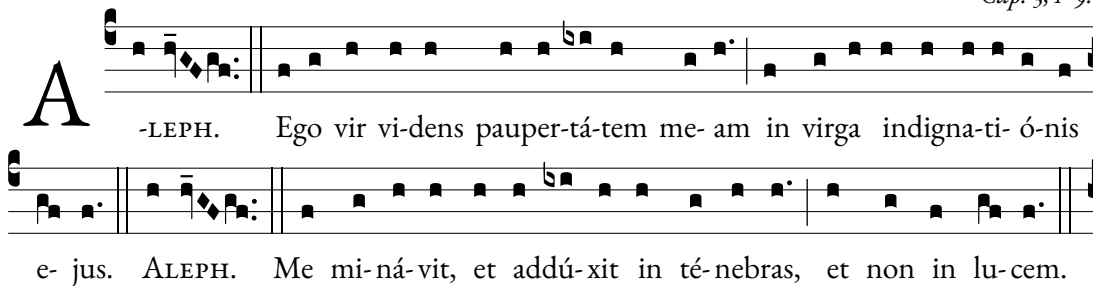
LAMED. Mátri-bus su-is di-xé-runt: Ubi est trí-ti-cum et vi-num? cum
 de-fí-ce-rent qua-si vulne-rá-ti in pla-té-is ci-vi-tá-tis: cum exha-lá-rent á-nimas



su-as in si-nu matrum su-á-rum. MEM. Cu-i compa-rábo te? vel cu-i assimi-
lábo te, fí-li- a Je-rú-sa-lem? cu-i ex-æquábo te, et conso-lábor te, virgo fí-li- a
Si- on? Magna est e-nim vel-ut ma-re contrí-ti- o tu-a: quis me-dé-bi-tur tu- i?
NUN. Prophé-tæ tu- i vi-dé-runt ti-bi falsa et stulta, nec a-pe-ri- é-bant in-iqui-
tá-tem tu- am, ut te ad pæni-ténti- am pro-vo-cá-rent: vi-dé-runt autem ti-bi
assumpti- ónes falsas, et e-jeçti- ó-nes. SAMECH. Plausé-runt super te má-ni-bus
omnes transe- úntes per vi- am: si-bi-la-vé-runt, et mo-vé-runt cáput su-um super
fí-li- am Je-rú-sa-lem: Hácci-ne est urbs, di-céntes, per-féçti de-có-ris, gáudi- um u-
ni-vérsæ terræ? Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Lectio III.

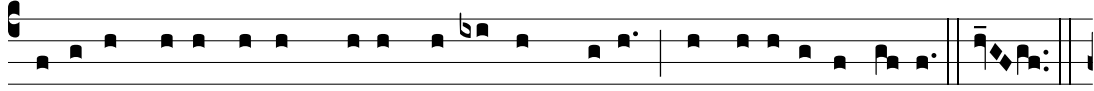
Cap. 3, 1-9.



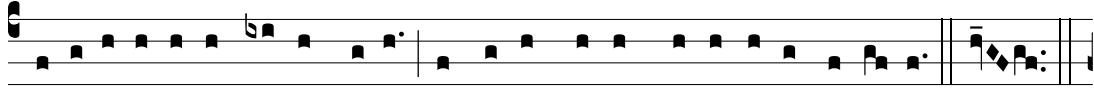
A-LEPH. Ego vir vi-dens pauper-tá-tem me- am in virga indigna-ti- ó-nis
e- jus. ALEPH. Me mi-ná-vit, et addú-xit in té-nebras, et non in lu-cem.



ALEPH. Tantum in me vertit, et convértit manum su-am to-ta di- e. BETH.



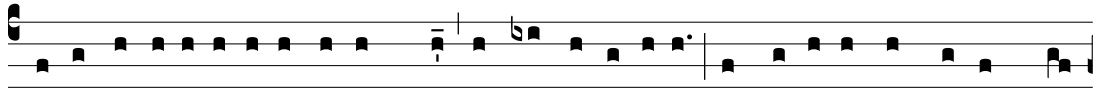
Ve-tústam fe-cit pél-lem me- am, et carnem me- am, contrí-vit ossa me- a. BETH.



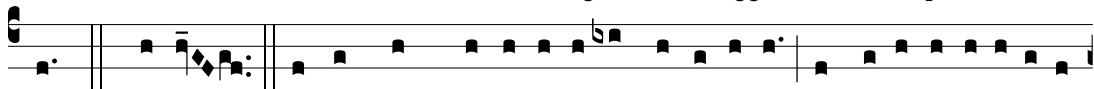
Ædi-fi-cá-vit in gy-ro me- o, et circúmde-dit me fel-le et la-bó-re. BETH.



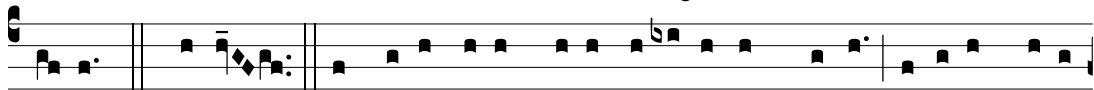
In te-nebró-sis collo-cá-vit me, qua-si mórtu-os sempi-térnos. GHIMEL.



Circumæ-di-fi-cá-vit advérsum me, ut non egré-di ar: aggra-vá-vit cómpe-dem me-



um. GHIMEL. Sed et, cum clamá-ve-ro et ro-gá-ve-ro, exclú-sit o-ra-ti-ónem

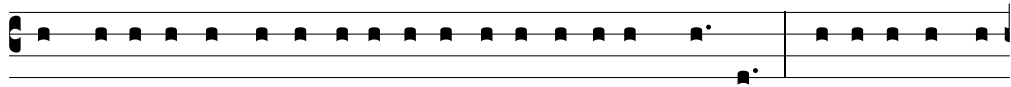


me- am. GHIMEL. Conclú-sit vi- as me- as la-pí-di-bus quadris, sémi-tas me- as



subvér-tit. Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Leçtio IV.



Ex Traçtá-tu sancti Auguští-ni E-písco-pi super Psalmos. Pro-te-xí-ſti 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 Márty-res tá-li- a passi sunt, sed

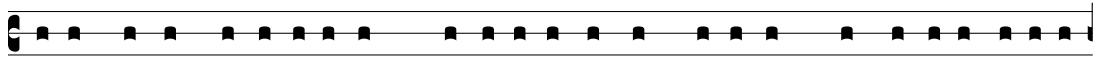
ni-hil sic e-lú-cet, quómodo caput Márty-rum: i-bi mé-li-us intu-émur, quod
il-li expérti sunt. Pro-téctus est a multi-tú-di-ne ma-lignánti-um, pro-te-gén-te
se De-o, pro-te-gén-te carnem su-am ipso Fí-li-o, et hó-mi-ne, quem ge-ré-bat:
qui-a fí-li-us hó-mi-nis est, et Fí-li-us De-i est. Fí-li-us De-i, 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-di-te. Pa-rum ergo e-rat,
Dó-mi-num hortá-ri Márty-res verbo, ni-si firmá-ret ex-ém-plo.

Lectio V.

Nostis qui convéntus e-rat ma-lignánti-um Judæ-ó-rum, et quæ multi-túdo
e-rat ope-ránti-um in-i-qui-tá-tem. Quam in-i-qui-tá-tem? Qui-a vo-lu-é-runt occi-
de-re Dó-mi-num Je-sum Chri-stum. Tanta ó-pe-ra bona, inquit, osté-di vo-bis:



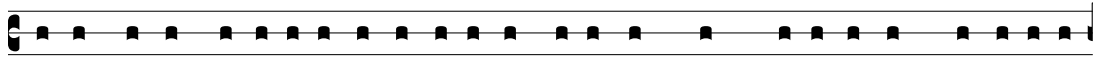
propter quod ho-rum me vultis occí-de-re? Pértu-lit omnes infírmos e- ó-rum, cu-rá-



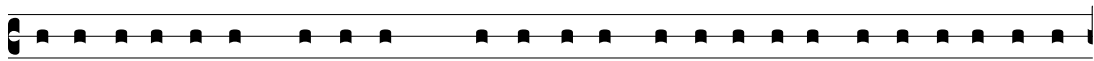
vit omnes lángui-dos e- ó-rum, præ-di-cá-vit regnum cæ-ló-rum, non tá-cu- it ví-ti a



e- ó-rum, ut ipsa pó-ti- us e- is displi-cé-rent, non mé-di-cus, a quo sa-na-bántur.



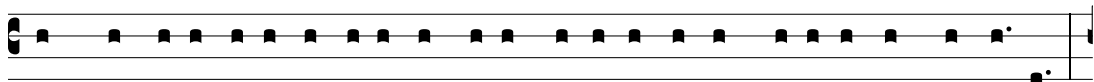
His ómni-bus cu-ra-ti- ó-ni-bus e-jus ingrá-ti, tamquam multa febre phre-né-ti-ci,



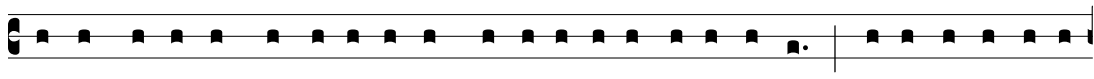
insa-ni- éntes in mé-di-cum, qui vé-ne-rat cu-rá-re e- os, exco-gi-ta- vé-runt



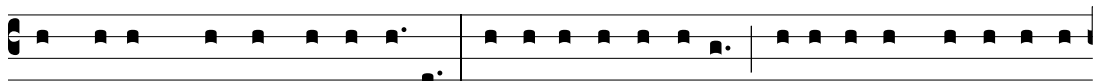
consí-li- um perdéndi e- um: tamquam i-bi vo-léntes probá-re, utrum ve-re homo



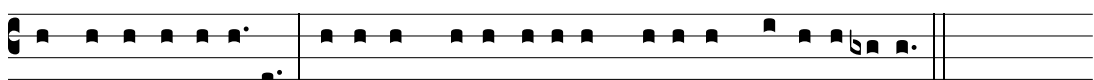
sit, qui mo-ri possit, an á-liquid super hó-mi-nes sit, et mo-ri se non permít-tat.



Verbum ipsó-rum agnóscimus in Sa-pi- énti- a Sa-lomó-nis: Morte turpís-sima,



ínqui- unt, condemnémus e- um. Interro-gémus e- um: e-rit e-nim respéctus in



sermó-ni-bus il-lí- us. Si e-nim ve-re Fí-li- us De- i est, lí-be-ret e- um.

Leçtio 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 li-be-rá-

ret: nam proptér-e-a fla-gel-lá-tum prodú-xit ad e-os. Non persequéndo Dó-mi-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
Judæ- 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?

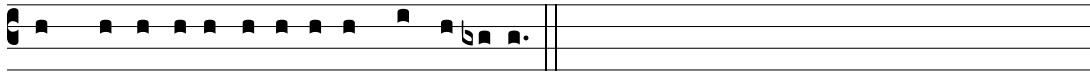
Lectio VII.

De E-písto-la be- á-ti Pau-li Apósto-li ad Hebræ- os. Festi-némus ergo
íngre-di in il-lam réqui- em: ut ne in id-ípsum quis ínci-dat incredu-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- ó-nem.
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.

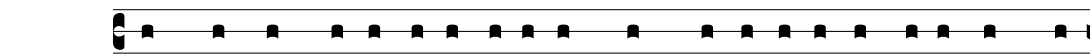
Leçtio VIII.

Ad-e- ámus ergo cum fi-dú-ci- a ad thronum grá-ti- æ: ut mi-se-ri-cór-
di- 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 circúmda-tus
est infirmi-tá-te: et proptér-e- a de-bet, quemádmódum pro pópu-lo, i-ta ét-i- am



et pro semet-ípso offérre pro peccá-tis.

Lectio IX.



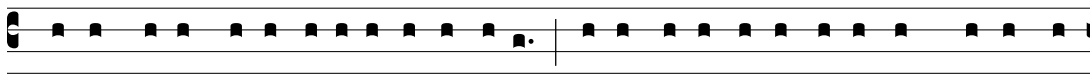
Nec quisquam sumit si-bi honó-rem, sed qui vo-cá-tur a De-o, tamquam



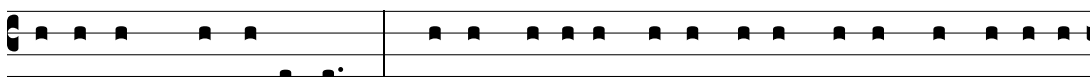
A-a-ron. Sic et Christi non semet-ípsum cla-ri-fi-cá-vit ut pónti-fex fí-e-ret:



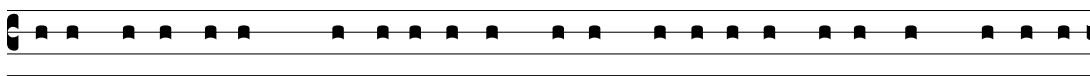
sed qui lo-cú-tus est ad e-um: Fí-li-us me-us es tu, e-go hó-di-e génu-i te.



Quemádmódum et in á-li-o lo-co di-cit: Tu es sa-cérdos in æ-térnum, se-cúndum



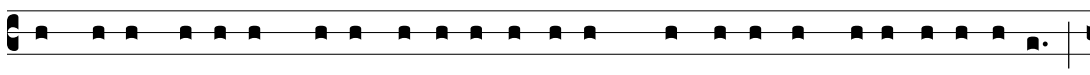
órdi-nem Melchí-se-dech. Qui in di-ébus carnis su-æ pre-ces, suppli-ca-ti-



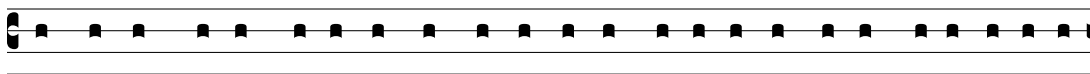
onésque ad e-um, qui possit il-lum sal-vum fá-ce-re a morte, cum clamó-re



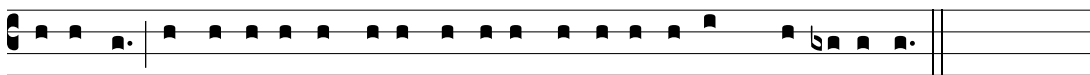
vá-li-do, et lácrymis óffe-rens, exaudí-tus est pro su-a re-ve-rénti-a. Et qui-dem



cum esset Fí-li-us De-i, dí-di-cit ex-i-is, quæ passus est, obe-di-énti-am:



et consummá-tus, factus est ómni-bus obtempe-ránti-bus si-bi, causa sa-lú-tis



æ-térnæ, appel-lá-tus a De-o pónti-fex juxta órdi-nem Melchí-se-dech.

SABBATO SANCTO.

Cap. 3, 22-30.

D E Lamenta-ti- óne Je-remí- æ Prophé-tæ. HETH. Mi-se-ri-córdi- æ Dómi-
 ni qui- a non sumus consúmpti: qui- a non de-fe-cé-runt mi-se-ra-ti- ónes e- jus.
 HETH. No-vi di-lúcu-lo, multa est fi-des tu- a. HETH. Pars me- a Dómi-nus,
 dí-xit á-nima me- a: propté-re- a exspectábo e- um. TETH. Bonus est Dómi-nus
 spe-ránti-bus in e- um, á-nimæ quæ-rénti il-lum. TETH. Bonum est præsto-lá-ri cum
 si-lénti- o sa-lu-tá-re De- i. TETH. Bonum est vi-ro, cum por-tá-ve-rit jugum
 ab ado-lescénti- a su- a. JOD. Se-dé-bit so-li-tá-ri- us, et ta-cé-bit:
 qui- a le-vá-vit su-per se. JOD. Ponet in púlve-re os su-um, si forte sit spes.
 JOD. Da-bit percu-ti- énti se ma-xíl-lam, sa-tu-rá-bi-tur oppróbri- is.
 Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Leŕtio II.

Cap. 4, 1-6.

A -LEPH. Quómodo obscu-rá-tum eŕt aurum, mu-tá-tus eŕt co-lor óptimus,
dispérsi sunt lá-pi-des sanĉtu-á-ri- i in cá-pi-te ómni- um pla-te- á- rum? BETH.

Fí-li- i Si- on ínclý-ti, et amí-ĉti áuro primo: quómodo repu-tá-ti sunt in va-sa
téŕte- a, opus mánu-um fí-gu-li? GHIMEL. Sed et lámi- æ nuda-vé-runt mám-
mam, laĉta-vé-runt cá-tu-los su-os: fí-li- a pópu-li me- i crudé-lis, qua-si ſtrúthi- o
in de-sér-to. DALETH. Adhæſit lingua lacténtis ad pa-lá-tum e-ſus in ſi-ti:
párvu-li pe-ti- é-runt pa-nem, et non e-rat qui fránge-ret e- is. HE. Qui ve-
ſce-bántur vo-luptu-ó-se, inte-ri- é-runt in ví- is: qui nutri- e-bántur in cró-ce- is,
ample-xá-ti sunt ſtércó-ra. VAU. Et ma-jor effécta eŕt in-íqui-tas fí-li- æ pópu-
li me- i peccá-to Sodomó-rum, quæ ſubvérsa eŕt in moménto, et non ce-pé-runt in
e- a ma-nus. Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Lectio III.

Cap. 5, I-II.

I N-ci-pit O-rá-ti- o Je-remí- æ Prophé-tæ. Re-cordá-re, Dómi-ne, quid accí-de-rit
no-bis: intu- é-re, et réspi-ce oppróbri- um nóstrum. He-ré-di-tas nóstra versa est
ad a-li- énos: dómus nóstræ ad extrá-ne- os. Pu-píl-li facti sumus absque matre,
matres nóstræ qua-si ví-du- æ. Aquam nóstram pe-cú-ni- a bí-bimus: ligna nóstra
pré-ti- o compa-rá- vimus. Cerví-ci-bus nóstris mi-na-bámur, lassis non da-bá-tur
réqui- es. Ægýpto dé-dimus manum, et Assý-ri- is, ut sa-tu-ra-rémur ma-ne.
Patres nóstri pecca-vé-runt, et non sunt: et nos in-iqui-tá-tes e- ó-rum portá- vimus.
Servi domi-ná-ti sunt nóstri: non fu- it qui red-íme-ret de manu e- ó- rum. In
a-nimábus nóstris affe-re-bámus pa-nem no-bis, a fá-ci- e glá-di- i in de-sér-to.
Pel-lis nóstra, qua-si clí-ba-nus ex-ústa est a fá-ci- e tempestá-tum fa- mis.
Mu-lí- e-res in Si- on humi- li- a-vé-runt, et vírgi-nes in ci-vi-tá-ti-bus Ju-da.



Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu-um.

Alter tonus, ad libitum.



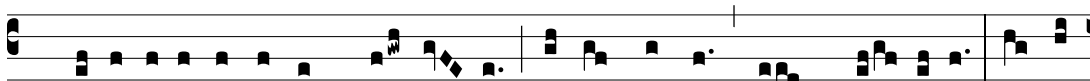
N-ci-pit O-rá-ti-o Je-re-mí-æ Prophé-tæ. Re-cordá-re, Dómi-ne,



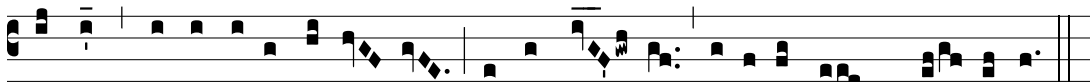
quid accí-de-rit no-bis: intu-é-re, et réspi-ce oppró-bri-um nostrum.



He-ré-di-tas nostra versa est ad a-li-é-nos: domus no-stræ ad extrá-ne-os.



Pu-píl-li facti sumus absque pa-tre, ma-tres nostræ qua-si ví-du-æ. Aquam



nostram pe-cú-ni-a bí-bi-mus: ligna no-stra pré-ti-o com-pa-rá-vimus.



Cerví-ci-bus nostris mi-na-bá-mur, las-sis non da-bá-tur ré-qui-es. Æ-gýpto



dé-dimus ma-num, et Assý-ri-is, ut sa-tu-ra-rémur pa-ne. Patres nostri



pecca-vé-runt, et non sunt: et nos i-niqui-tá-tes e-ó-rum portá-vimus. Ser-vi do-



mi-ná-ti sunt no-stri: non fu-it qui re-dí-me-ret de ma-nu e-ó-rum. In a-ni-



mábus nostris affe-re-bá-mus pa-nem no-bis, a fá-ci-e glá-di-i in de-sérto.



Pel-lis nostra qua-si cli-banus e-xústa est a fá-ci-e tempe-stá-tum famis.

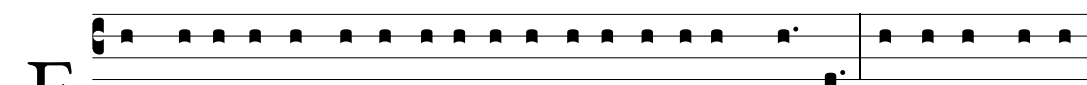


Mu-lí-e-res in Si-on humi-li-a-vé-runt, et vír-gi-nes in ci-vi-tá-ti-bus Juda.



Je-rú-sa-lem, Je-rú-sa-lem, convér-te-re ad Dó-mi-num De-um tu-um.

Leŕtio IV.



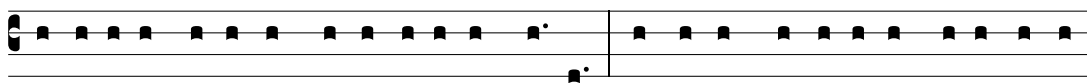
Ex Tractá-tu sancti Augustí-ni E-pí-sco-pi super Psalmos. Accé-det homo



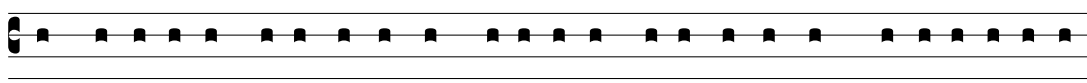
ad cor altum, et ex-altá-bi-tur De-us. Il-li di-xé-runt: Quis nos vi-dé-bit?



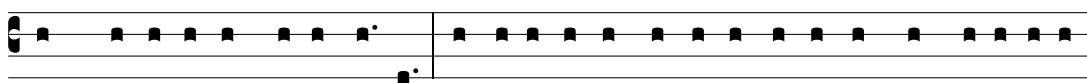
De-fe-cé-runt scru-tántes scru-ta-ti-ónes, consí-li-a ma-la. Accéssit homo ad ipsa



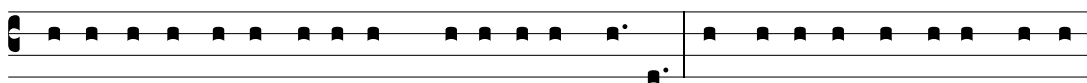
consí-li-a, passus est se te-né-ri ut homo. Non e-nim te-ne-ré-tur ni-si homo,



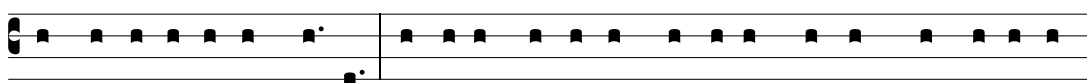
aut vi-de-ré-tur ni-si homo, aut cæ-de-ré-tur ni-si homo, aut cru-ci-fi-ge-ré-tur,



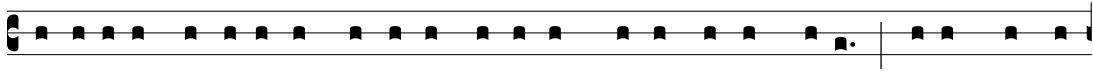
aut mo-re-ré-tur ni-si homo. Accéssit ergo homo ad il-las omnes passi-ónes,



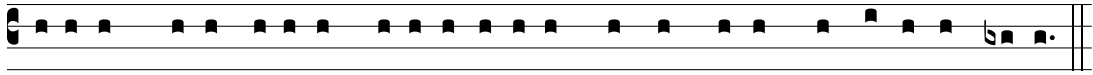
quæ in il-lo ni-hil va-lé-rent, ni-si esset homo. Sed si il-le non esset homo,



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 hó-mi-nem, servans intus De-um: ce-lans formam

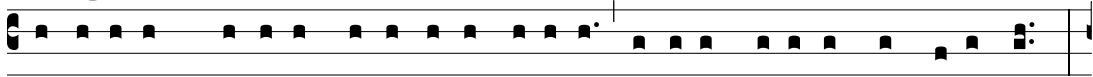


De-i, in qua æquá-lis est Patri, et óffe-rens formam servi, qua mi-nor est Patre.

Leção V.

Q

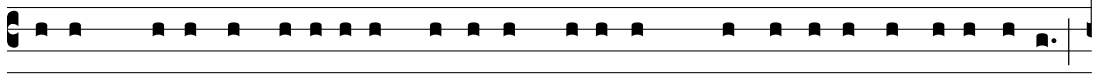
uo perdu-xé-runt il-las scru-ta-ti-ões su-as, quas perscru-tántes de-fe-cé-runt,



ut ét-i-am mórtu-o Dó-mi-no et sepúlto, custódes pó-ne-rent ad sepúlcrum?



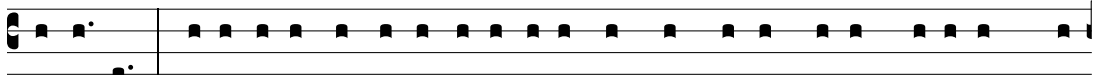
Di-xé-runt e-nim Pi-lá-to: Sedúctor il-le: hoc appel-la-bá-tur nó-mi-ne Dó-mi-nus



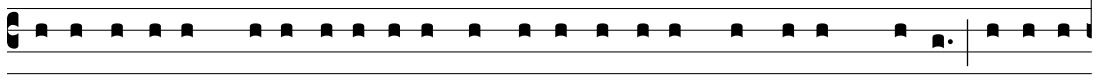
Je-sus Chri-stus, ad so-lá-ti-um servó-rum su-ó-rum, quando di-cúntur seductó-res:



ergo il-li Pi-lá-to: Sedúctor il-le, ínqui-unt, di-xit adhuc vi-vens: Pós-tres di-es



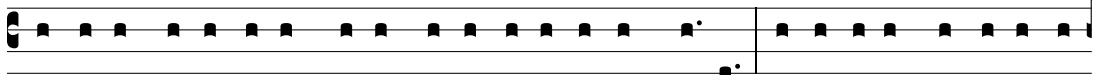
re-súrgam. Jube í-taque custo-dí-ri sepúlcrum usque in di-em térti-um, ne



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 custó-di-am, i-te, custo-dí-te sic-ut sci-tis. Il-li autem ab-e-úntes,

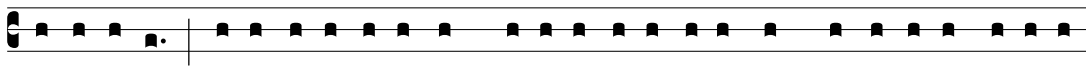


mu-ni- é-runt sepúlcrum, signántes lá-pi-dem cum custó-di-bus.

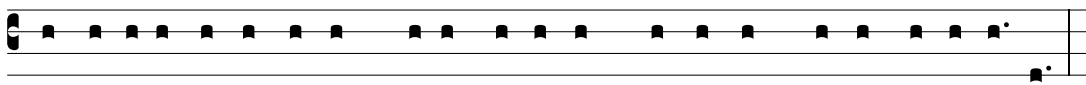
Leção VI.



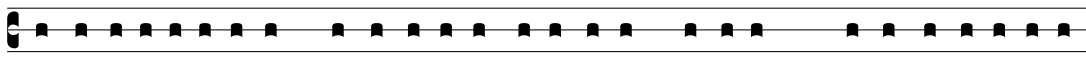
Po-su- é-runt custódes mí-li-tes ad sepúlcrum. Concússa terra Dómi-nus



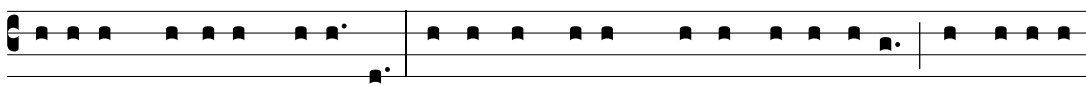
re-surré-xit: mi-rá-cu-la facta sunt tá-li-a circa sepúlcrum, ut et ipsi mí-li-tes,



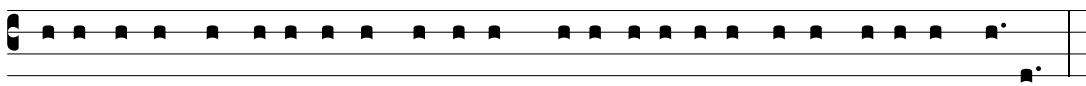
qui custódes advé-ne-rant, testes fí-e-re-nt, si vel-lent ve-ra nunti-á-re.



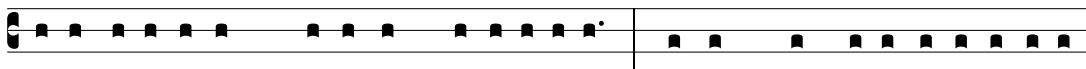
Sed a-va-rí-ti-a il-la, quæ capti-vá-vit discí-pu-lum có-mi-tem Chri-sti, capti-vá-vit et



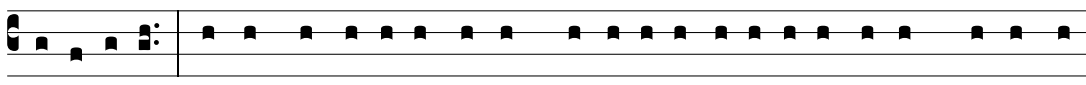
mí-li-tem custódem sepúlcri. Damus, ínqui-unt, vo-bis pe-cú-ni-am: et dí-ci-te,



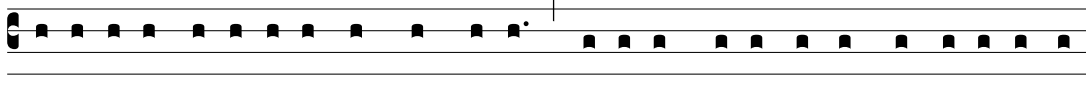
qui-a vo-bis dormi-énti-bus ve-né-runt discí-pu-li e-jus, et abstu-lé-runt e-um.



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

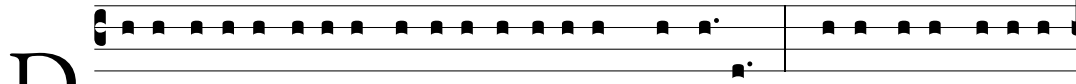


ve-né-runt discí-pu-li e-jus, et abstu-lé-runt e-um? Dormi-éntes testes ádhi-bes:

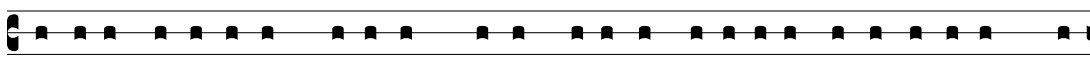


ve-re tu ipse obdormí-ſti, qui ſcru-tándo tá-li- a de-fe-cís-ti.

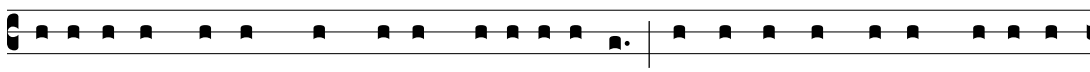
Leſtio VII.



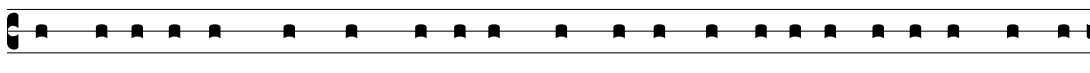
De E-píſto-la be- á-ti Pau-li Apóſto-li ad Hebræ- os. Chriſtus autem aſſíſtens



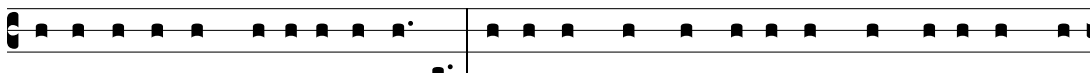
pónti-fex fu-tu-ró-rum bonó-rum, per ámpli- us et perfécti- us ta-berná-cu-lum, non



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



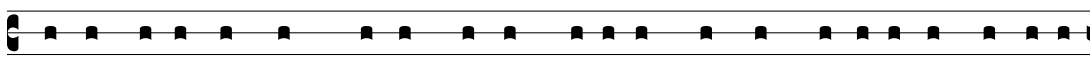
aut vi-tu-ló-rum, ſed per próp-ri- um sángu-i-nem intro- í-vit ſemel in Sanſta,



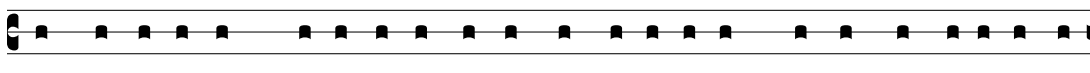
æ-térna red-empti- óne invénta. Si e-nim ſanguis hircó-rum, et tauró-rum, et



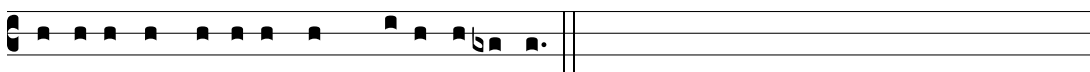
ci-nis ví-tu-læ aspérsus inſui-ná-tos ſanctí- fí-cat ad emunda-ti- ónem carnis:



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



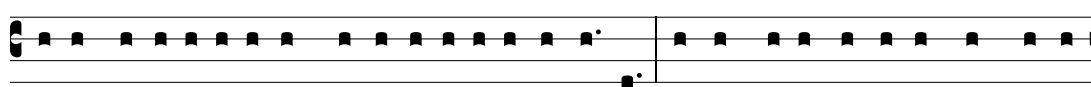
mórtu- is, ad ſervi- éndum De- o vi-vénti?

Leñtio VIII.

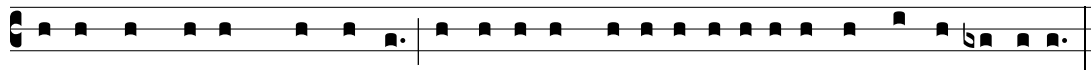
Et íd-e- o no-vi testaménti me-di- á-tor est: ut morte interce-dénte,
in red-empti- ónem e- á-rum præ-va-ri-ca-ti- ónum, quæ e-rant sub pri- ó-ri
testaménto, repromis-si- ónem accí-pi- ant qui vo-cá-ti sunt æ-térnæ he-re-di-tá-tis.
Ubi e- nim testaméntum est, mors ne- césse est intercé- dat testa- tó- 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 sángu-ine de-di- cá-tum est.

Leñtio IX.

Leñto e-nim omni mandá-to le-gis a Mó-y-se u-ni-vérso pópu-lo: accí-pi- ens
sángu-inem vi-tu-ló-rum, et hircó-rum cum aqua, et la-na coccí-ne- a, et hyssópo:
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.

Index

Feria V in Coena Domini.	I
Feria VI in Parasceve.	IO
Sabbato Sancto.	20