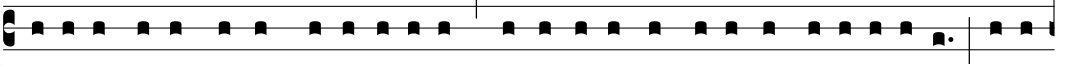


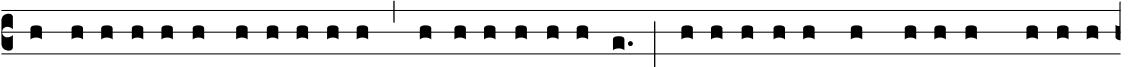
LECTIO 4

Ex tractá-tu sancti Augus-tí-ni E-pís-co-pi su-per Psalmos. Exáu-di, De-us, o-ra-ti-ó-nem me-am, et ne despé-xe-ris depre-ca-ti-ó-nem me-am: in-tén-de mi-hi, et ex-áu-di me. Sat-a-gén-tis, sol-lí-ci-ti, in tri-bu-la-ti-ó-ne pó-si-ti, verba sunt is-ta. O-rat mul-ta pá-ti-ens, de-ma-lo li-be-rá-ri de-sí-de-rans. Sú-per-est ut vi-de-á-mus in quo ma-lo sit: et cum dí-ce-re cóe-pe-rit, agnoscá-mus i-bi nos es-se: ut commu-ni-cá-ta tri-bu-la-ti-ó-ne, conjungá-mus o-ra-ti-ó-nem. Contris-tá-tus sum, inquit, in ex-er-ci-ta-ti-ó-ne me-a, et conturbá-tus sum. U-bi contris-tá-tus? u-bi conturbá-tus? In ex-er-ci-ta-ti-ó-ne me-a, inquit. Hó-mi-nes ma-lós, quos pá-ti-tur, commemo-rá-tus est: e-andém-que pas-si-ó-nem ma-ló-rum hó-mi-num ex-er-ci-ta-ti-ó-nem su-am dí-xit. Ne pu-té-tis gra-tis es-se ma-lós 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 cor-ri-gá-tur; aut íd-e-o vi-vit, ut per il-lum bo-nus ex-erce-á-tur.

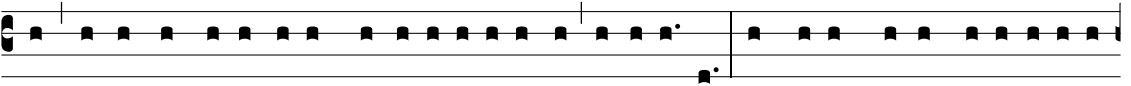
LECTIO 5



U - ti-nam ergo qui nos mo-do ex-ércent, conver-tántur, et no-bís-cum ex-erce- ántur : tamen



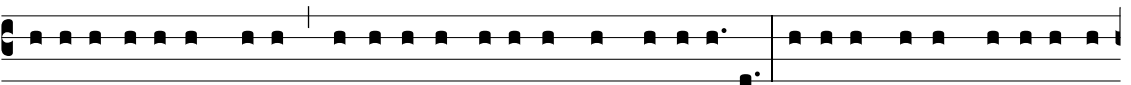
quámdi- u i- ta sunt ut ex-érce- ant, non e- os o-dé-ri-mus : qui- a in e- o quod ma-lus est quis e- ó-



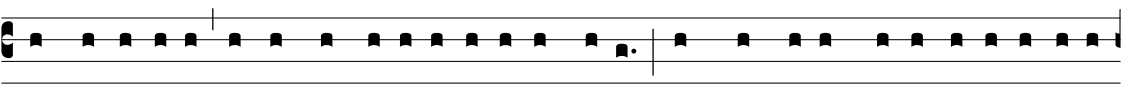
rum, u-trum usque in fi-nem per-se-ve-ra-tú-rus sit, igno-rá-mus. Et ple-rúmque cum ti-bi vi-dé-ris



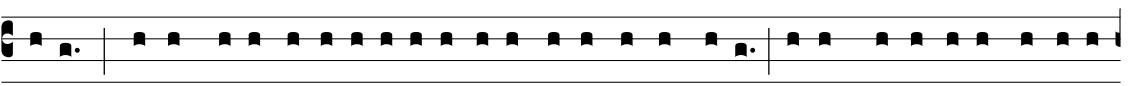
o-dís-se in-i-mí-cum, fra-trem o-dís-ti, et ne-scis. Di- á-bo-lus, et ánge-li e-jus in Scriptú-ris sanctis



ma-ni-fes-tá-ti sunt no-bis, quod ad ignem æ-térnum sint de-sti-ná-ti. Ipsó-rum tantum despe-ránda



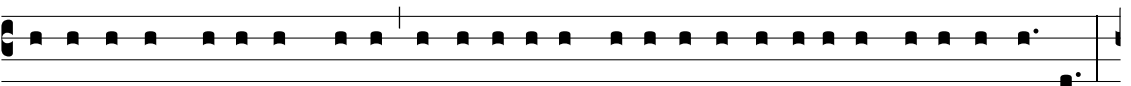
est cor-réc-ti-o, contra quos ha-bémus occúl-tam luctam : ad quam luctam nos armat A-pós-to-lus,



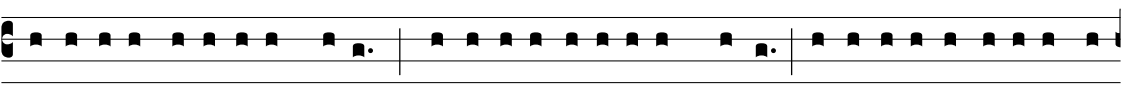
di-cens : Non est no-bis col-luctá-ti-o advérsus carnem et sánguinem : id est, non advérsus hó-mi-nes,



quos vi-dé-tis, sed advérsus prínci-pes, et pot-es-tá-tes, et rectó-res mundi, te-nebrá-rum ha-rum.



Ne for-te cum di-xís-set, mundi, in-tel-lé-ge-res dámo-nes es-se rectó-res cæ-li et ter-ræ.



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 6



uón-i- am vi-di in-iqui- tá-tem, et contra-dic-ti- ó-nem in ci-vi- tá- te. At-tén-de gló-ri- am

cru- cis ip-sí- us. Jam in fronte re-gum crux il-la fi-xa est, cu- i in-i-mí- ci insul-ta-vé- runt.

Ef-féctus pro-bá- vit vir- tú- tem : dómu- it orbem non fer-ro, sed ligno. Lignum cru- cis contu-

mé- li- is dignum vi- sum est in-i-mí- cis, et ante ipsum lignum stantes ca- put a- gi- tá- bant, et

di- cé- bant : Si Fí- li- us De- i est, descéndat de cru- ce. Extendé- bat il- le ma- nus su- as ad

pó- pu- lum non cre- déntem, et contra- di- cén- tem. Si e- nim jus- tus 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 : per-ff- di- am in- tél- le- ge.

Vi- dé- bat ergo Dó- mi- nus in ci- vi- tá- te in-iqui- tá- tem et contra- dic- ti- ó- nem, et extendé- bat ma- nus

su- as ad pó- pu- lum non cre- déntem et contra- di- cén- tem : et tamen et ipsos exspéc- tans di- cé- bat :

Pa- ter, ignósce il- lis, qui- a né- sci- unt quid fá- ci- unt.

LECTIO 7

De E-pís-to-la pri-ma be- á-ti Pau-li A-pós-to-li ad Co-rínthi- os. Hoc au-tem præ-cí-pi o :

non laudans quod non in mé-li- us, sed in de-té-ri- us conve-ní- tis. Pri-mum qui-dem conve-ni- én-

ti-bus vo-bis in Ecclé-si- am, áu-di- o scis-sú-ras es-se in-ter vos, et ex par-te cre-do. Nam o-pór-tet

et hæ-re-ses es-se, ut et qui pro-bá-ti sunt, ma-ni- fés-ti fi- ant in vo-bis. Conve-ni- én-ti-bus

ergo vo-bis in u-num, jam non est Do-mí-ni-cam ce-nam mandu-cá-re. U-nusquísque e-nim su- am

ce-nam præ-sú-mit ad mandu-cándum; Et á-li- us qui-dem é-su-rit, á-li- us au-tem 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 lau-do.

LECTIO 8

E-go e-nim accé-pi a Dó-mi-no quod et trá-di-di vo-bis, quón-i-am Dó-mi-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. Si-mí-li-ter et cá-li-cem, postquam coe-ná-vit, di-cens: Hic ca-lix no-vum tes-taméntum 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, mor-tem Dó-mi-ni annunti-á-bi-tis do-nec vé-ni-at.

LECTIO 9

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

re- us e-rit córpo-ris et sángu-i-nis Dó-mi-ni. Pro-bet au-tem 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 Dó-mi-ni. Id-e- o in-ter vos mul-ti in-fírm-i et imbe-cíl-les,

et dórmi- unt mul-ti. Quod, si nosmet- ípsos di- ju-di-ca-rémus, non ú-tique ju-di-ca-ré-mur.

Dum ju-di-cámur au-tem, a Dó-mi-no cor-rí-pi-mur, ut non cum hoc mundo damné-mur. I- taque,

fra-tres me- i, cum conve-ní-tis ad mandu-cándum, ínvi-cem exspec-tá-te. Si quis é-su-rit, do-mi

mandú-cet : ut non in ju-dí-ci- um conve-ni- á-tis. Cé-te-ra au-tem, cum vé-ne-ro, dis-pó-nam.