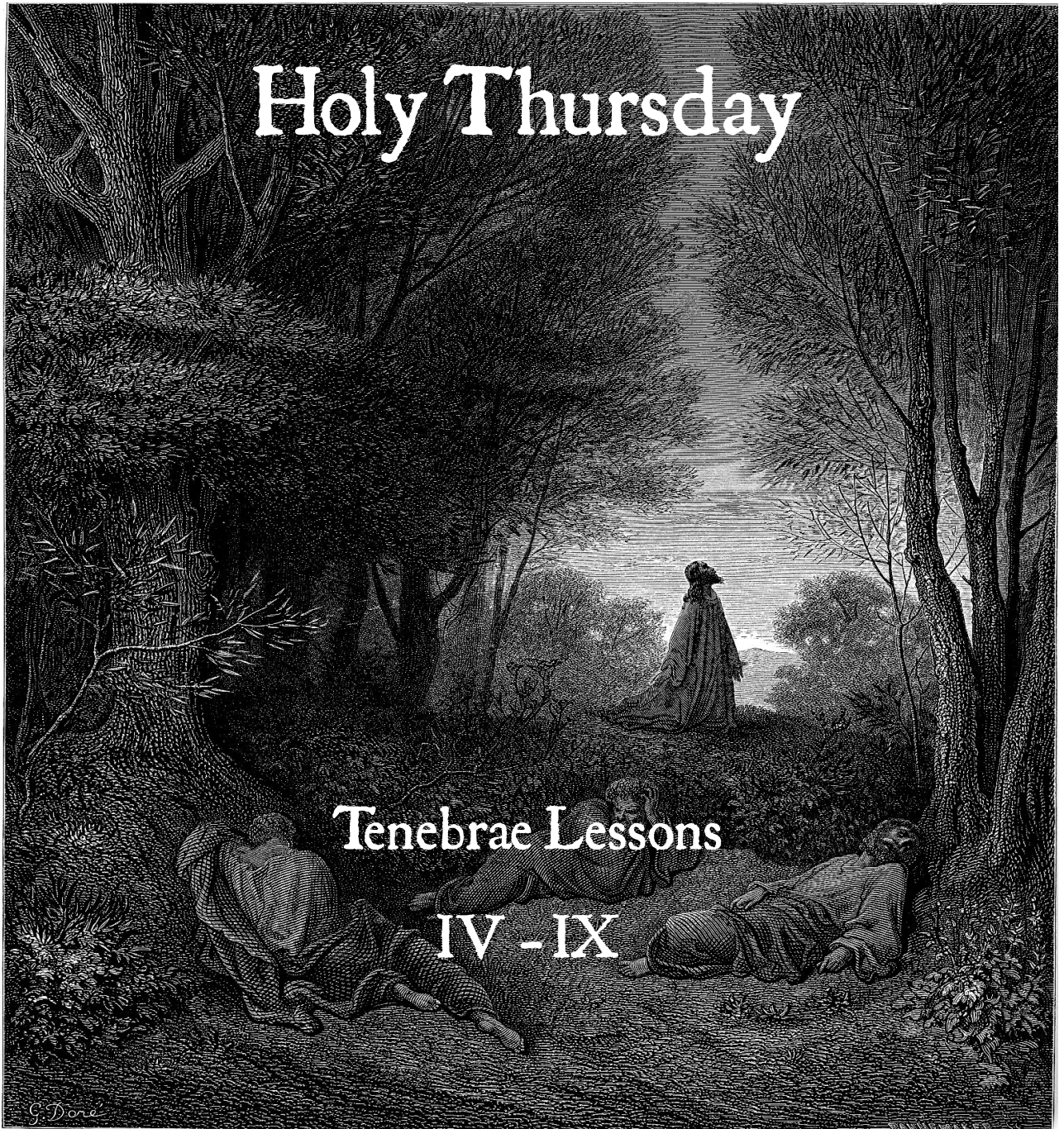


Holy Thursday

Tenebrae Lessons

IV-IX

G. Dore



E-x Tractá-tu sancti Augustí-ni Epí-sco-pi super

Psalmos. Exáudi, De-us, o-ra-ti-ó-nem me-am, et ne de-

spéxe-ris de-pre-ca-ti-ó-nem me-am: inténde mi-hi, et

exáudi me. Sa-tagéntis, sol-lí-ci-ti, in tribu-la-ti-ó-ne

pó-si-ti, ver-ba sunt i-sta. Orat multa pá-ti-ens, de

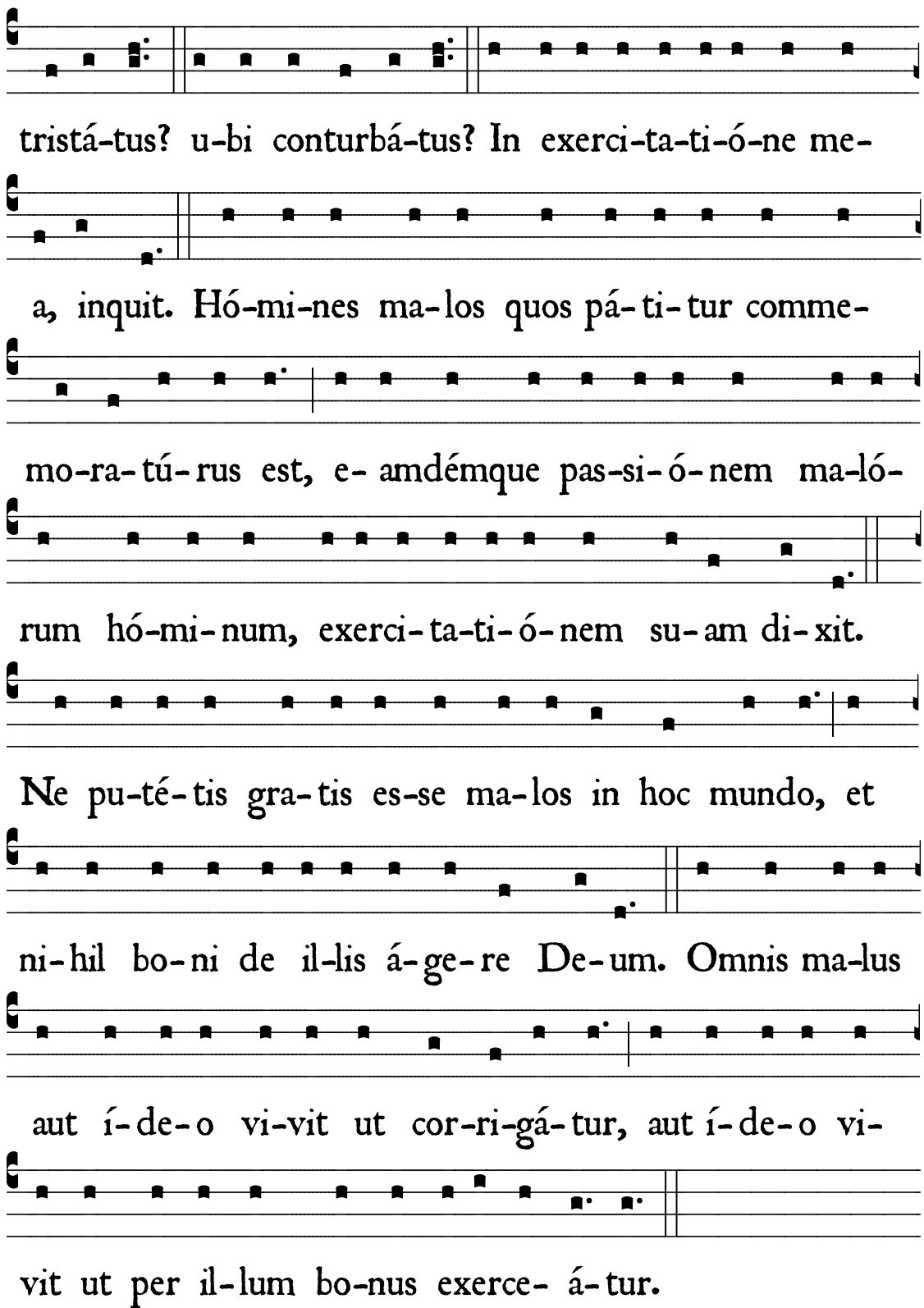
ma-lo li-be-rá-ri de-sí-de-rans. Súperest ut vi-de-á-mus

in quo ma-lo sit: et cum dí-ce-re coé-pe-rit, a-gno-scá-

mus i-bi nos esse: ut commu-ni-cá-ta tri-bu-la-ti-ó-ne,

con-iun-gá-mus o-ra-ti-ó-nem. Contristá-tus sum in ex-

erci-ta-ti-ó-ne me-a, et conturbá-tus sum. U-bi con-



tristá-tus? u-bi conturbá-tus? In exerci-ta-ti-ó-ne me-

a, inquit. Hó-mi-nes ma-los quos pá-ti-tur comme-

mo-ra-tú-rus est, e- amdémque pas-si-ó-nem ma-ló-

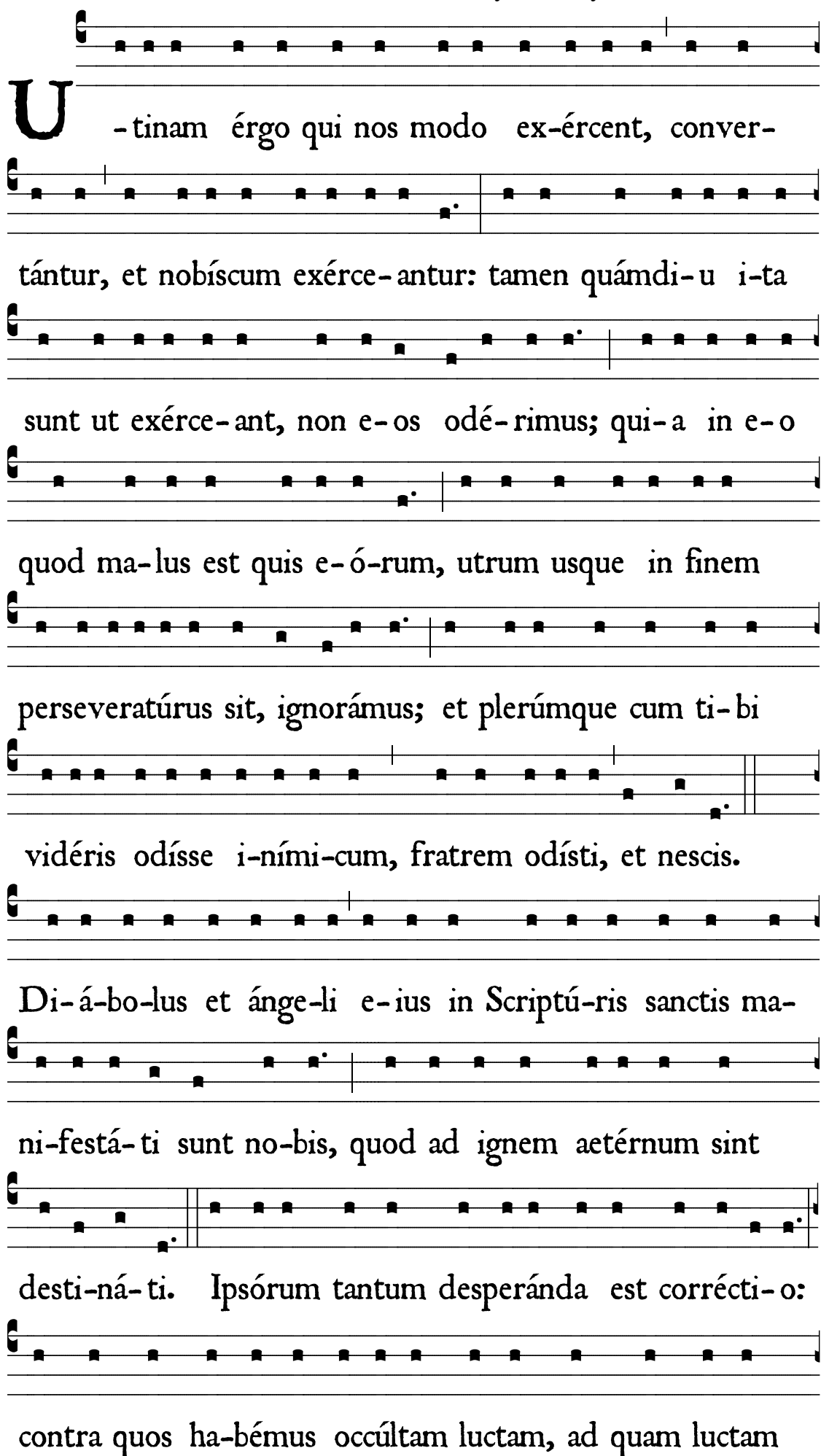
rum hó-mi-num, exerci-ta-ti-ó-nem su-am di-xit.

Ne pu-té-tis gra-tis es-se ma-los in hoc mundo, et

ni-hil bo-ni de il-lis á-ge-re De-um. Omnis ma-lus

aut í-de-o vi-vit ut cor-ri-gá-tur, aut í-de-o vi-

vit ut per il-lum bo-nus exerce- á-tur.



-tinam érgo qui nos modo ex-ércent, conver-

tántur, et nobíscum exérce-antur: tamen quámdi-u i-ta

sunt ut exérce-ant, non e-os odé-rimus; qui-a in e-o

quod ma-lus est quis e-ó-rum, utrum usque in finem

perseveratúrus sit, ignorámus; et plerúmque cum ti-bi

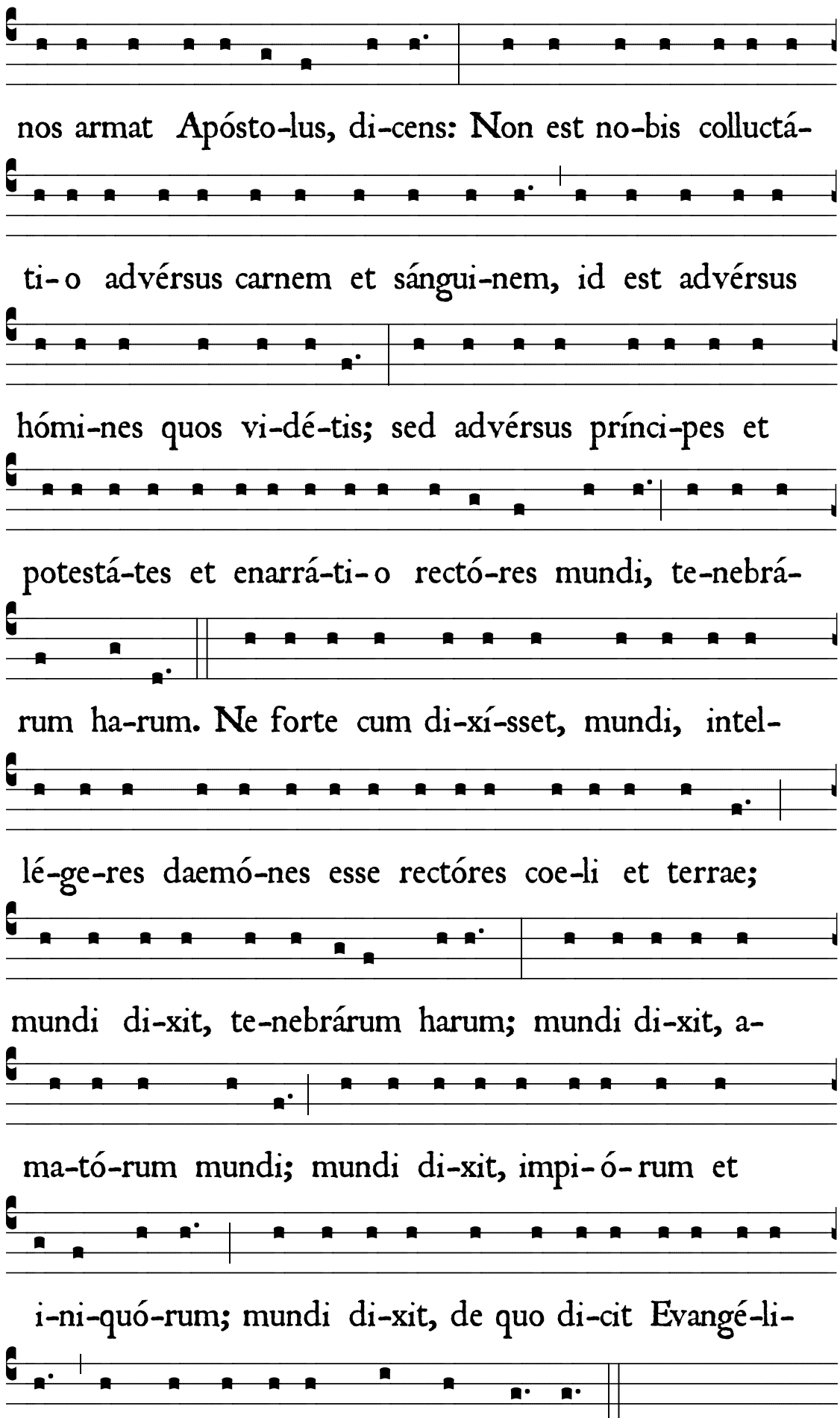
vidéris odísse i-ními-cum, fratrem odísti, et nescis.

Di-á-bo-lus et ánge-li e-ius in Scriptú-ris sanctis ma-


ni-festá-ti sunt no-bis, quod ad ignem aetérnum sint

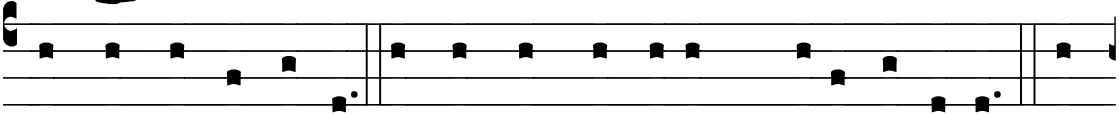
desti-ná-ti. Ipsórum tantum desperánda est corrécti-o:

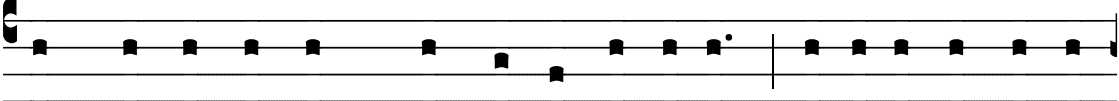
contra quos ha-bémus occúltam luctam, ad quam luctam

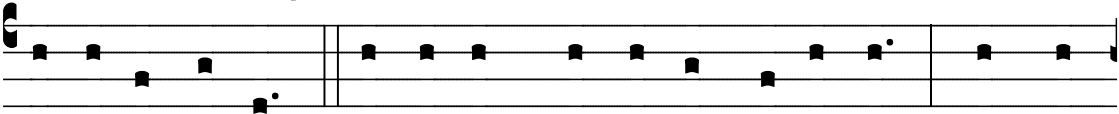



nos armat Apósto-lus, di-cens: Non est no-bis colluctá-
ti-o advérsus carnem et sán-gui-nem, id est advérsus
hómi-nes quos vi-dé-tis; sed advérsus prínci-pes et
potestá-tes et enarrá-ti-o rectó-res mundi, te-nebrá-
rum ha-rum. Ne forte cum di-xí-sset, mundi, intel-
lé-ge-res daemó-nes esse rectó-res coe-li et terrae;
mundi di-xit, te-nebrárum harum; mundi di-xit, a-
ma-tó-rum mundi; mundi di-xit, impi-ó-rum et
i-ni-quó-rum; mundi di-xit, de quo di-cit Evangé-li-
um: Et mundus e-um non co-gnó-vit.

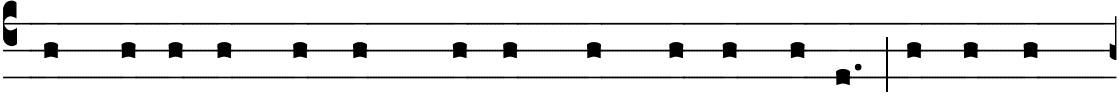


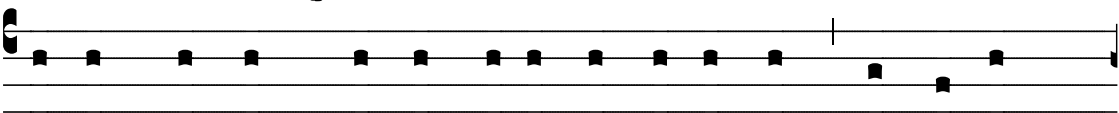
Quóni-am vi-di i-ni-qui-tá-tem et contradicti-ó-
 

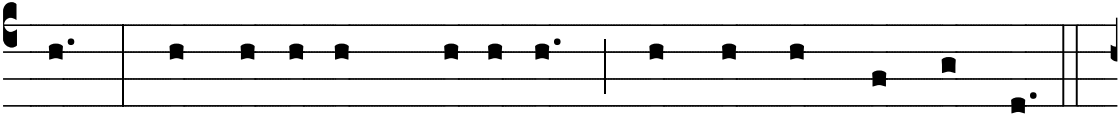
 nem in ci-vi-tá-te. Attén-de gló-ri-am crucis ípsi-us. Iam
 

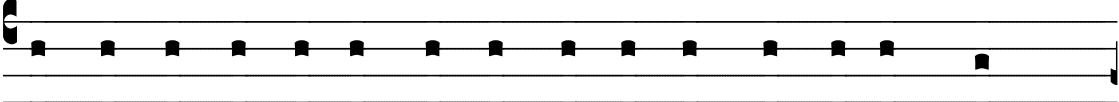
 in fronte re-gum crux il-la fi-xa est, cu-i i-ni-mí-ci
 


 insulta-vé-runt. Efféctus pro-bá-vit virtú-tem: dó-mu-
 

 it orbem, non ferro, sed ligno. Lignum cru-cis con-
 

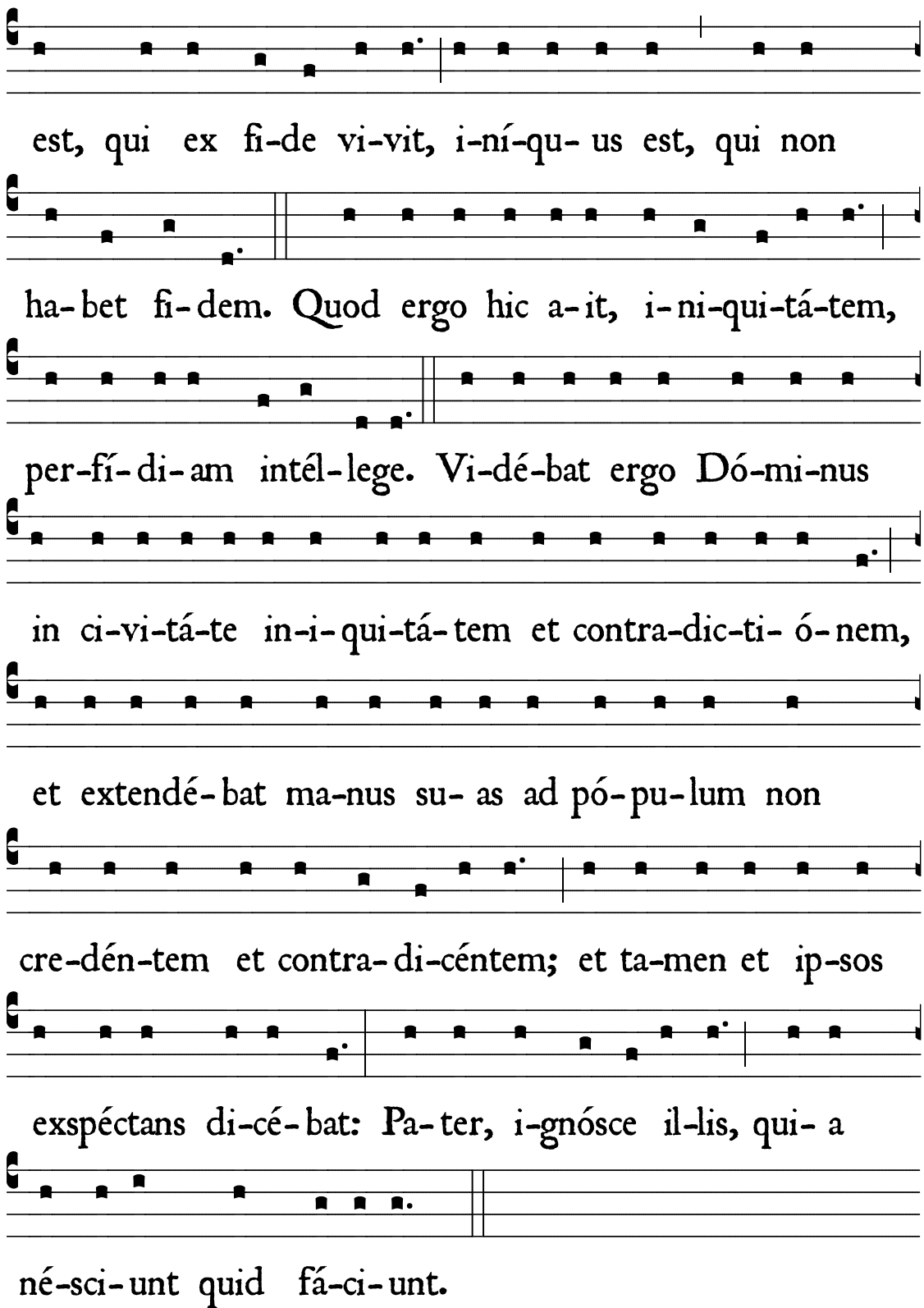
 tu-mé-li-is dignum vi-sum est i-ni-mí-cis, et ante
 

 ipsum lignum stantes caput a-gi-tá-bant, et di-cé-
 

 bant: Si Fí-li-us De-i est, de-scéndat de cru-ce.
 

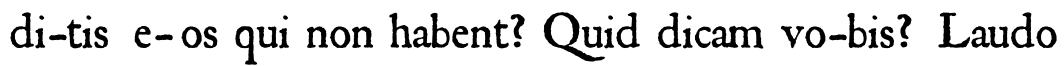
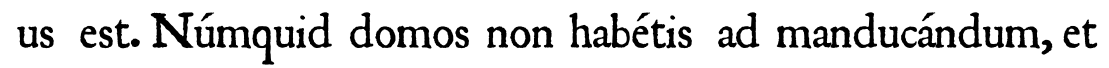
 Extendé-bat il-le ma-nus su-as ad pó-pu-lum non
 

 cre-déntem, et contra-di-céntem. Si e-nim iu-stus

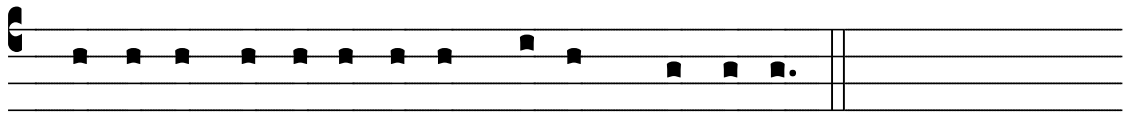


est, qui ex fi-de vi-vit, i-ní-qu- us est, qui non
ha-bet fi-dem. Quod ergo hic a-it, i-ni-qui-tá-tem,
per-fí-di-am intél-lege. Vi-dé-bat ergo Dó-mi-nus
in ci-vi-tá-te in-i-qui-tá-tem et contra-dic-ti- ó-nem,
et extendé-bat ma-nus su- as ad pó-pu-lum non
cre-dén-tem et contra-di-céntem; et ta-men et ip-sos
exspéctans di-cé-bat: Pa-ter, i-gnósce il-lis, qui- a
né-sci-unt quid fá-ci-unt.

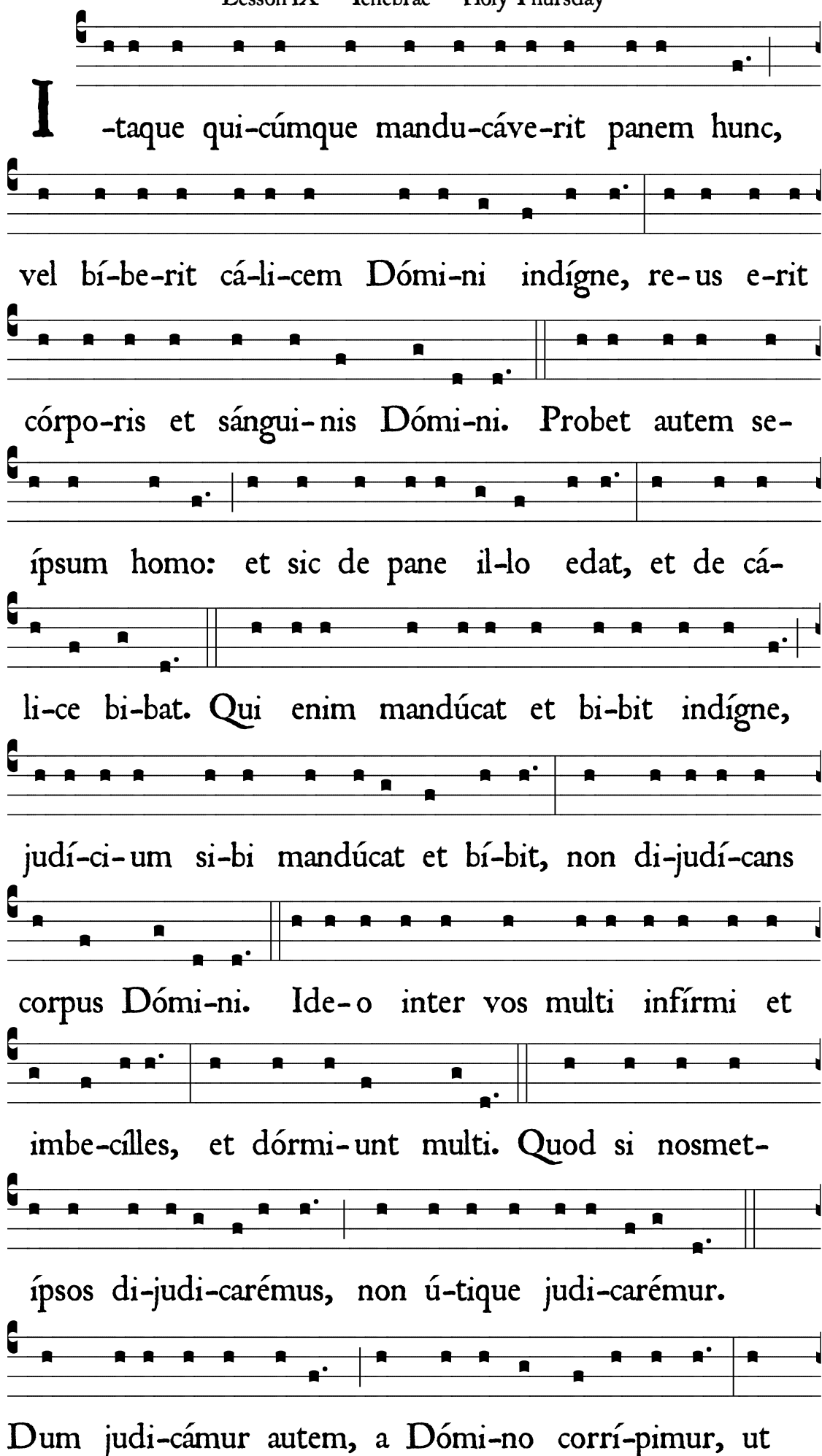
DE Epísto-la príma be-á-ti Pau-li apósto-li ad
 Corínthi-os. Hoc autem prae-cí-pi-o: non laudans quod
 non in mé-li-us, sed in de-té-ri-us conve-ní-tis. Pri-
 mum qui-dem conve-ni-énti-bus vobis in ecclé-si-am,
 áudi-o scissúras esse inter vos, et ex parte cre-do.
 Nam o-pór-tet et hæréses esse, ut et qui pro-bá-ti sunt,
 mani-fésti fí-ant in vo-bis. Conve-ni-énti-bus ergo vobis
 in unum, jam non est Domí-ni-cam coenam mandu-cá-
 re. Unusquísque enim su-am coenam præsúmit ad man-
 ducándum. Et á-li-us quidem esúrit, á-li-us autem ébri-



E -go e-nim accépi a Dómino quod et tradídi vo-
bis, quóni-am Dóminus Jesus in qua nocte tradebátur,
accépit panem, et grá-ti-as agens fregit, et dixit: Accí-
pite, et manducáte: hoc est corpus me-um, quod pro vo-
bis tradétur: hoc fá-ci-te in me-am commemora-ti-ó-
nem. Simí-li-ter et cá-li-cem, postquam coená-vit, dicens:
Hic ca-lix novum testaméntum est in me-o sánguine:
hoc fá-ci-te quo-ti-escúmque bi-bé-tis, in me-am
commemora-ti-ónem. Quo-ti-escúmque enim mandu-
cá-bi-tis panem hunc, et cá-li-cem bibé-tis, mortem Dó-



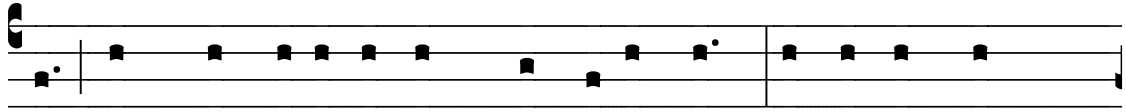
mi-ni annunti-á-bi-tis donec vé-ni-at.



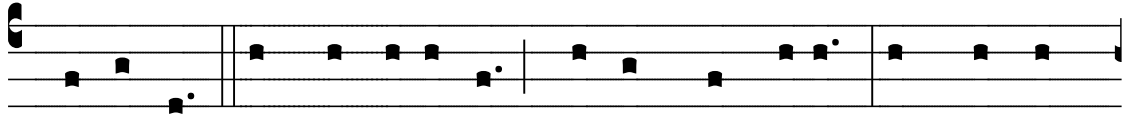
I -taque qui-cúmque mandu-cáve-rit panem hunc,
 vel bí-be-rit cá-li-cem Dómi-ni indígne, re-us e-rit
 córpo-ris et sán-gui-nis Dómi-ni. Probet autem se-
 ípsum homo: et sic de pane il-lo edat, et de cá-
 li-ce bi-bat. Qui enim mandúcat et bi-bit indígne,
 judí-ci-um si-bi mandúcat et bí-bit, non di-judí-cans
 corpus Dómi-ni. Ide-o inter vos multi infírmi et
 imbe-cílles, et dórmi-unt multi. Quod si nosmet-
 ípsos di-judi-carémus, non ú-tique judi-carémur.
 Dum judi-cámur autem, a Dómi-no corri-pimur, ut



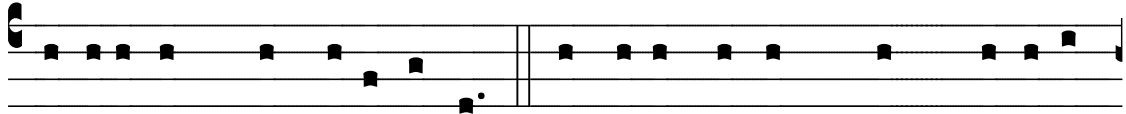
non cum hoc mundo damnémur. I-taque fratres me-



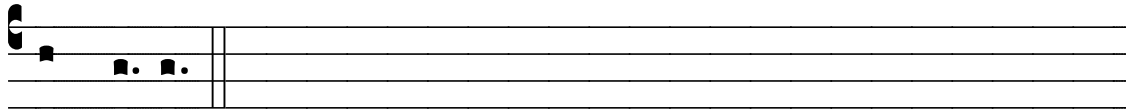
i, cum convení-tis ad manducándum, ínvi-cem ex-



specta-te. Si quis esú-rit, domi mandúcet, ut non in



judíci-um conveni-á-tis. Cé-tera autem, cum vénero,



di-spónam.