



# LECTIONARIUM TENEBRALE

— ❧ — ❧ PRO TRIDUI SACRI MATUTINIS ❧ — ❧

**CUM CANTU**

AD TENEBRÆ OFFICIUM  
RITEQUE SOLEMNITER PERAGENDUM  
PRO CAPELLÆ XICATUNENSIS USU



**EDITIO COMPENDIOSA**

EX LIBRO USUALI PARITERQUE  
EX OFFICIO MAJORIS HEBDOMADÆ ❧ OCTAVÆ PASCHÆ  
ADAMUSSIM TRANSCRIPTA

❧ RHYTHMICIS SIGNIS A SOLESMENSIBUS MONACHIS  
DILIGENTER ORNATA

❧ JEREMIÆ LAMENTATIONUM ALIO TONO  
E CODICIBUS SILENSIBUS ATTENTISSIME DESUMPTO  
CIRCUMSPECTISSIME COLLOCUPLETATA



EX LIBRIS

JOSIPHIDIS GONZAGÆ ALDERETE

HUJUS LIBRI CONFECTORIS AC CHORISTÆ EJUSDEM CAPELLÆ XICATUNENSIS  
MM·XIII





LECTIONARIUM  
TENEBRALE  
PRO TRIDUI SACRI MATUTINIS



Pro Capellae Xicatunensis Usu





O vos omnes qui transitis per viam,  
attendite, et videte,  
si est dolor sicut dolor meus !  
quoniam vindemiavit me,  
ut locutus est Dominus,  
in die irae furoris sui.  
*Lamentationes i, xii*



Οὐ πρὸς ὑμᾶς πάντες οἱ παραπορευόμενοι ὁδόν·  
ἐπιστρέψατε καὶ ἴδετε  
εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου,  
ὃ ἐγενήθη· φθελγζάμενος ἐν ἐμοὶ  
ἐταπείνωσέν με κύριος  
ἐν ἡμέρᾳ ὀργῆς θυμοῦ αὐτοῦ.  
*Φρήνοι α', ιβ'*



Dic nigra. **Fac rubra.**



# PRÆNOTANDA

(E Rubricis Officii Hebdomadae Sanctae & Octavae Paschae)

Hoc triduo, post Versiculos Nocturnorum, dicitur secreto Pater noster, nec pronuntiatur Et ne nos, nec dicitur Absolutio, neque dantur Benedictiones ante Lectiones. In fine Lectionum non dicitur Tu autem.





# RUBRICÆ CLASSICÆ TRIDUI SACRI

## ANGLICA LINGUA DESUMPTÆ

## E FRANCOGALLICA LINGUA VERSÆ

Le Vavasseur, Haegy, Stercky, *Manuel de liturgie et Cérémonial romain*, 1935,  
Tome II, livre cinquième ; *Des Offices particuliers à certains jours de l'année*.

### CHAPTER VI

## Concerning the Office of Darkness

*During these three days, only the Office of Darkness (that is, Matins and Lauds) are sung; the remaining Hours are recited.*

### I. Articles to prepare

**335.** — **1. At the altar.** — The crucifix and the six burning candlesticks are placed. The crucifix is covered in violet on Spy Wednesday, in black or in violet (according to usage [20]) on Maundy Thursday, and is uncovered on Good Friday. On Spy Wednesday, the antependium on the altar is violet, and the altar steps are covered with a carpet, by preference violet; on Maundy Thursday and on Good Friday, the altar is completely bare, as well as the altar steps: and the candlesticks are those which have been used on the morning of Good Friday. On the three days, the candles should be of unbleached beeswax [21]. — If the Blessed Sacrament is in the tabernacle, it is brought to another altar before the Office [22].

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[20] Mem. Rit.

[21] Caer. Ep., l. II, c. XXII, n. 4 & 17.

[22] Merati & al.

**2. At the Epistle side.** — At the place where the Subdeacon chants the Epistle, the triangular candlestick holding fifteen candles of unbleached beeswax is placed; these candles are kindled before Matins. Near this candlestick, a snuffer is placed, and, if necessary, a stool for reaching the fifteenth candle which is on the summit. — In churches where the altar is found between the quire and the nave, a wooden lantern is prepared at the Epistle side, wherein a burning candle can be placed and hidden.

**3. In the midst of the choir.** — A bare lectern and a large Breviary for the chant of the lessons are placed.

## II. Ceremonies to observe

**336.** — **1° General rules.** — **1.** The Office of Darkness must begin in a manner that it ends after sunset. The Officiant occupies the foremost place in the choir; he is in choir dress, without the stole, all throughout the Office.

**2.** Choir reverences are omitted on Good Friday, and even in the three days, if it is the custom [23]. It is given in choir as during Matins and Lauds; the ceremonies are almost the same.

**3.** The choir of Cantors intones the Antiphons; two Cantors in surplice intone the Psalms and chant the Versicles in the midst of the quire, as it is said during ordinary Matins and Lauds; they can also intone the Antiphons in their places, if it is the custom.

**NOTE:** The *Caeremoniale Episcoporum* does not presuppose that the Antiphons may be pre-intoned to the most senior in the Choir. However, other ancient authors teach that these are announced as in other Matins and Lauds. In the great basilicas of Rome, the Antiphons are pre-intoned as in the ordinary. The ceremony can be confined to the existing custom.

**4.** At the end of the Psalms, *Glória Patri* is not said, but the Antiphon is immediately repeated [24]; at the end of the final verse, a

[23] S.R.C., *n.* 3059, ad 27 ; 3029, ad 111.

[24] Rub. Brev.

slight inflection of the voice is made, or the chant of the final words is well prolonged a little [25].

**337.** — **2° At Matins.** — **1.** *Pater noster, Ave, Maria, and Credo* are said standing and in a low voice. At the signal of the Master of Ceremonies, the choir of Cantors intone the first Antiphon. When it is finished, two Cantors intone the Psalm; all sit down and cover themselves.

**2.** After the first Psalm, a Cleric, appointed to this task, extinguish the last candle which is found on the Gospel side of the hearse. At the end of the second Psalm, he extinguishes the final candle on the Epistle side, and thus in this order at the end of each Psalm: the middle candle [26] remain burning until the end of the Office.

**3.** When the third Antiphon has been repeated and the Versicle that follow has been sung, all rise and say in silence *Pater noster*, then sit down and cover themselves. This very same order is observed at the end of each nocturn [27].

**4.** The lessons are chanted in front the lectern placed in the midst of the quire. However, is it is the custom, those of the first nocturn, that is, the Lamentations, can be sung by the Cantors, and in the place that they occupy, even if outside the choir.

**NOTE:** No musical instrument, not even the organ or the harmonium, can accompany the Lamentations, the Responsories and the Miserere [28]; the contrary custom is not tolerated [29]. In the gatherings that may be made after the Reposition, on Maundy Thursday, outside liturgical functions, accompaniment of the chants in honour of the Blessed Sacrament may be permitted, if this custom may be existing [30].

**5.** During the repetition of the third Antiphon, the Master of Ceremonies fetches the person who must sing the first Lesson,

[25] Martinucci & al.

[26] Caer. Ep., l. II, c. XXII, n. 7 & 12.

[27] Caer. Ep., *ibid.*, n. 8.

[28] S.R.C., n. 3804, ad 2.

[29] S.R.C., n. 4111 ; 4156.

[30] S.R.C., n. 3804.

places him to his left, and guides him towards the front of the lectern. They make, upon arriving, the fitting reverences to the altar and to the Choir. The Lector, his hands placed upon the book, chants the Lesson, without asking for Benediction, and without saying *Tu autem, Dómine* at the end.

6. The Lesson ended, he makes the reverences to the altar and to the Choir, together with the Master of Ceremonies, and returns to his place. The Master of Ceremonies accompanies him to his place, and awaits those who shall chant the responsory and the verse; when the responsory is repeated, he inform the person who must sing the second Lesson; and all that is prescribed in the first are made. The same is made in the other Lessons.

7. In the chant of the Lessons, the order of dignity is followed, beginning with least senior. — The Officiant, however, does not sing the ninth Lesson.

338. — 3° At Lauds. — *Here omitted.*

# ORDO MATUTINI NOCTURNORUM LECTIONUM DECANTANDARUM

## FERIA V IN CÆNA DOMINI

### IN I NOCTURNO

- LECTIO I. Incipit Lamentatio Jeremiae Prophetæ. *Lam. I, 1–5.*  
1. RESP. *In monte Oliveti.*
- LECTIO II. Sequentia Lamentationis. *Lam. I, 6–9.*  
2. RESP. *Tristis est anima mea.*
- LECTIO III. Sequentia Lamentationis. *Lam. I, 10–14.*  
3. RESP. *Ecce, vidimus eum.*



### IN II NOCTURNO

- LECTIO IV. Ex Tractatu sancti Augustini Episcopi super Psalmos.  
*In Ps. 54, 1.*  
4. RESP. *Amicus meus.*
- LECTIO V. Sequentia Tractatus. *In Ps. 54, 1.*  
5. RESP. *Judas mercator pessimus.*
- LECTIO VI. Sequentia Tractatus. *In Ps. 54, 1.*  
6. RESP. *Unus ex discipulis meis.*



### IN III NOCTURNO

- LECTIO VII. De Epistola prima beati Pauli Apostoli ad Corinthios.  
*I Cor. II, 17–22.*  
7. RESP. *Eram quasi agnus innocens.*
- LECTIO VIII. Sequentia Epistolæ. *I Cor. II, 23–26.*  
8. RESP. *Una hora.*
- LECTIO IX. Sequentia Epistolæ. *I Cor. II, 27–34.*  
9. RESP. *Seniores populi.*





# FERIA V IN CÆNA DOMINI

*Duplex I classis*



## IN I NOCTURNO

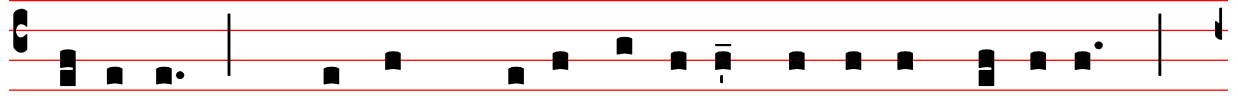
Cantantur tres Lectiones de Lamentationibus Jeremiae ut infra.  
In fine ipsarum non dicitur Tu autem, sed terminantur ut infra.

Lectio I

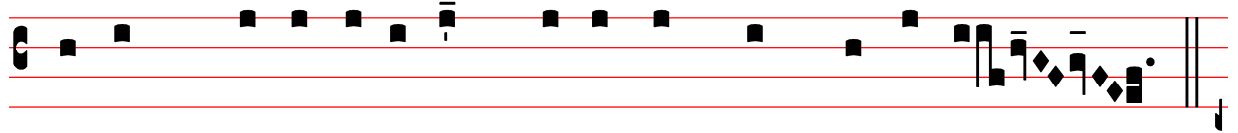
*Lam. I, 1-5*

**N**-ci-pit Lamentá-ti-o Je-remí-ae Prophé-tae.

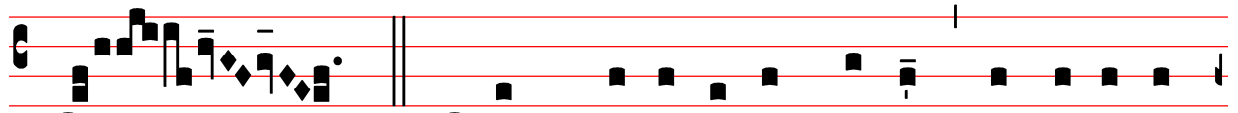
ALEPH. Quómo-do sé-det só-la cí-vi-tas plé-na



pópu-lo : fácta est quá-si ví-du-a dómi-na Génti-um :



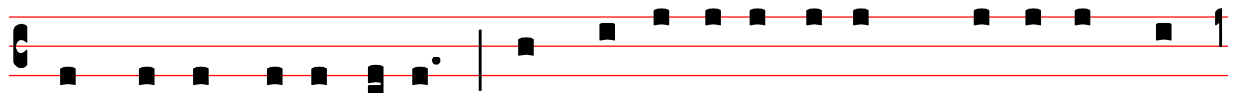
prínceps pro-vinci-á-rum fácta est sub tri-bú-to.



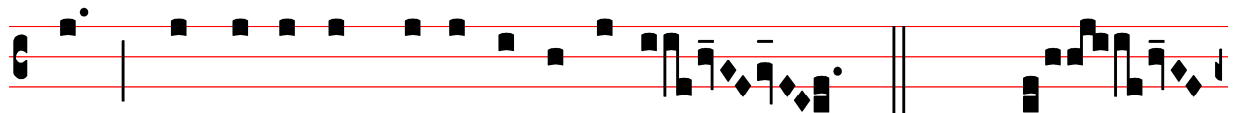
BETH. Pló-rans plo-rá-vit in nócte, et lácrimae



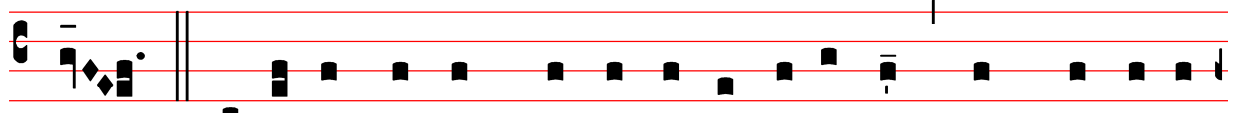
é-jus in ma-xíl-lis é-jus : non est qui conso-lé-tur é-am ex



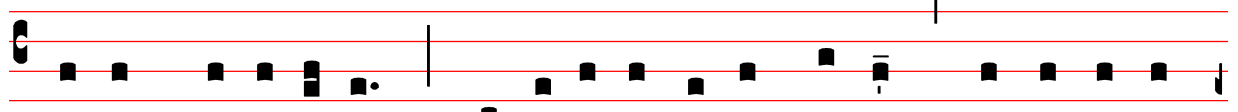
ómni-bus cá-ris é-jus : ómnes amí-ci é-jus spre-vé-runt é-



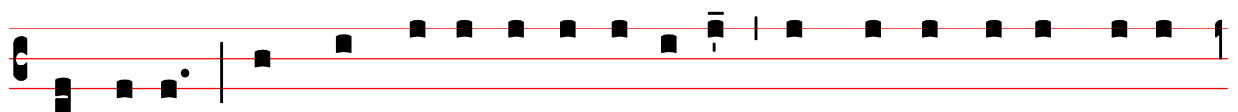
am, et fácti sunt é-i in-imí-ci. GHIMEL.



Migrá-vit Jú-das propter affli-cti-ó-nem, et mul-ti-tú-



di-nem servi-tú-tis : ha-bi-tá-vit inter géntes, nec invé-nit



réqui-em : ómnes perse-cu-tó-res é-jus appre-hendé-runt é-am

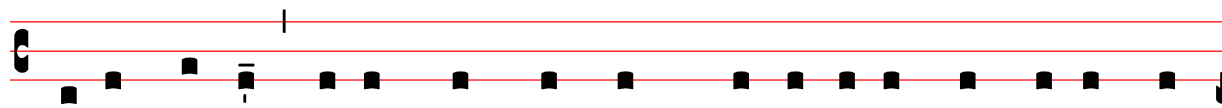




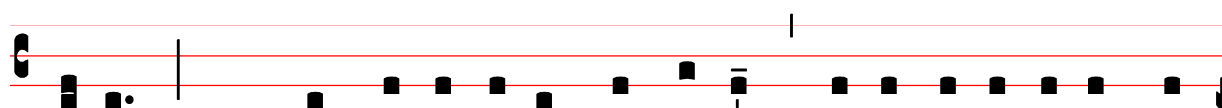
inter angústi- as.

DALETH.

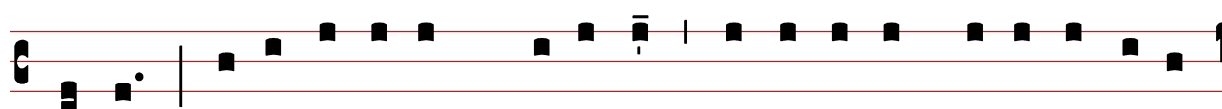
VÍ- ae



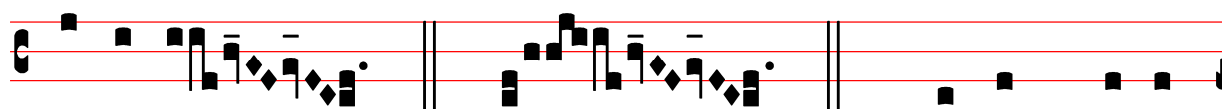
Sí- on lú- gent é- o quod non sint qui vé- ni- ant ad sol- emni-



tá- tem : ómnes pórtae é- jus destrúctae : sa- cerdó- tes é- jus ge-



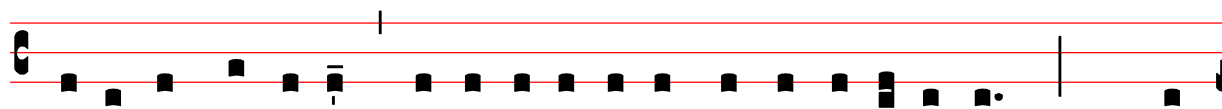
méntes : vírgi- nes é- jus squá- li- dae, et ípsa opprésa ama- ri-



tú- di- ne.

HE.

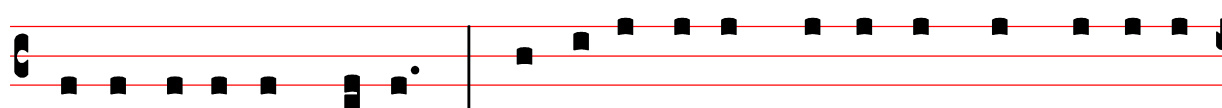
Fácti sunt hóstes



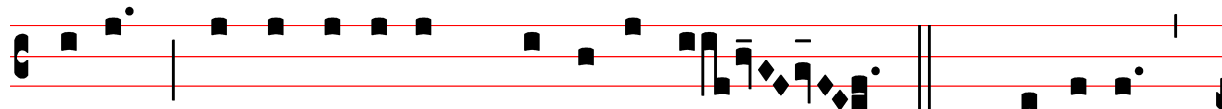
é- jus in cá- pi- te, in- imí- ci é- jus lo- cuple- tá- ti sunt : qui- a



Dómi- nus lo- cú- tus est su- per é- am propter mul- ti- tú- di- nem

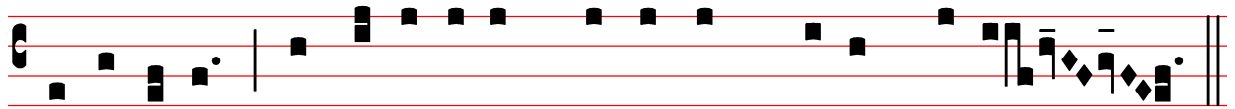


in- iqui- tá- tum é- jus : párvu- li é- jus dúcti sunt in capti- vi-



tá- tem, ante fá- ci- em tri- bu- lántis.

Je- rú- sa- lem,



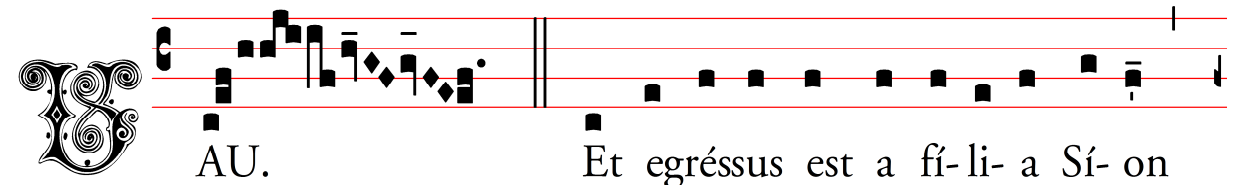
Je-rú-sa-lem, convérte-re ad Dómi-num Dé-um tú-um.

*Sic terminantur Lectiones de Lamentationibus in hoc triduo.*



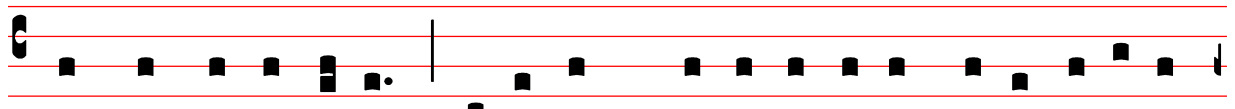
Lectio II

*Lam. I, 6–9*

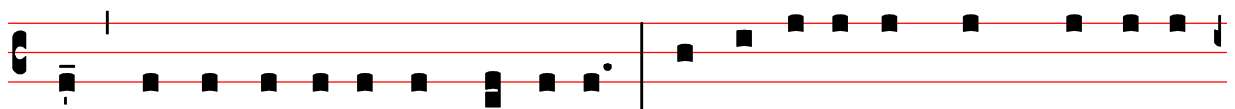


AU.

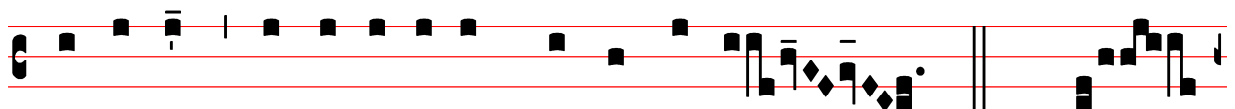
Et egréssus est a fí-li-a Sí-on



ómnis dé-cor é-jus : fácti sunt prínci-pes é-jus vel-ut a-rí-e-

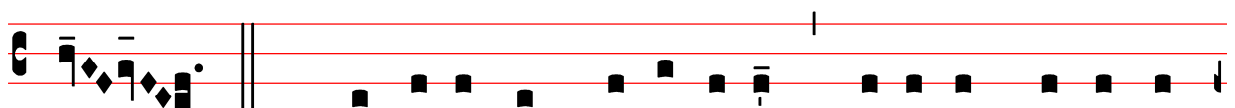


tes non inve-ni-éntes páscu-a : et ab-i-é-runt absque forti-



tú-di-ne ante fá-ci-em subsequéntis.

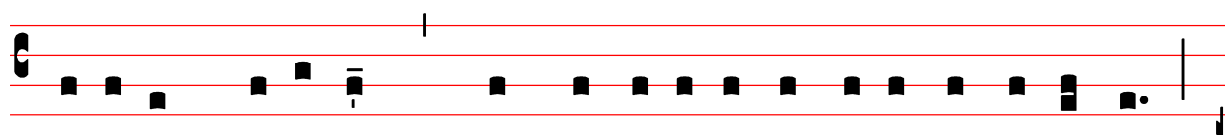
ZÁ-IN.



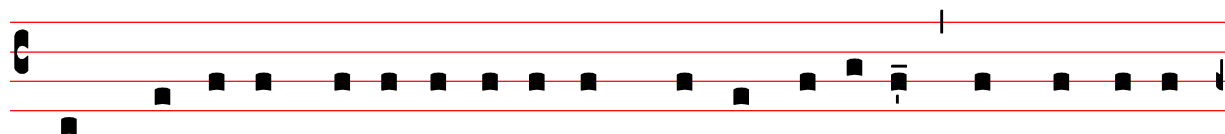
Re-cordá-ta est Je-rú-sa-lem di-é-rum affli-cti-



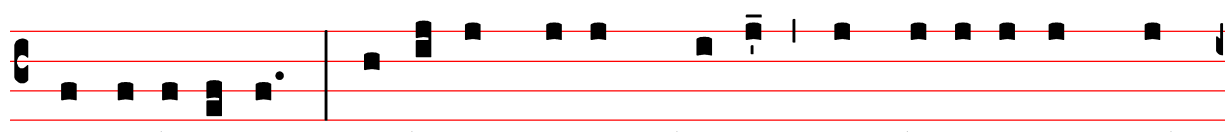
ó-nis sú-ae et praeva-ri-ca-ti-ó-nis, ómni-um de-si-de-ra-



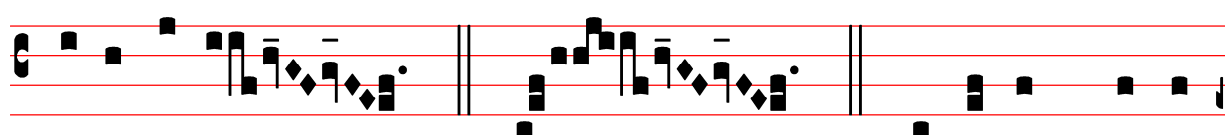
bí-li-um su-ó-rum, quae ha-bú-e-rat a di-é-bus antíquis,



cum cá-de-ret póp-u-lus é-jus in má-nu hostí-li, et non ésset



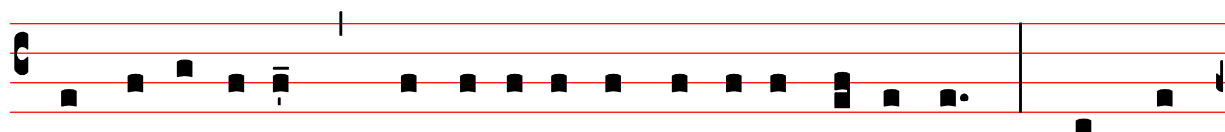
auxi-li-á-tor: vi-dé-runt é-am hóstes, et de-ri-sé-runt sáb-



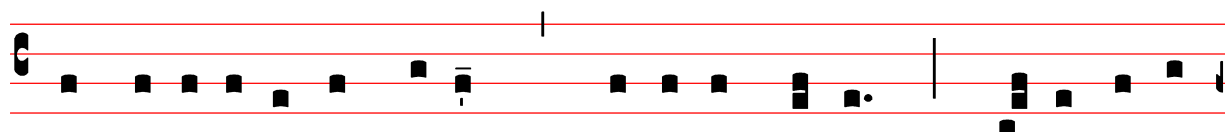
ba-ta é-jus.

HETH.

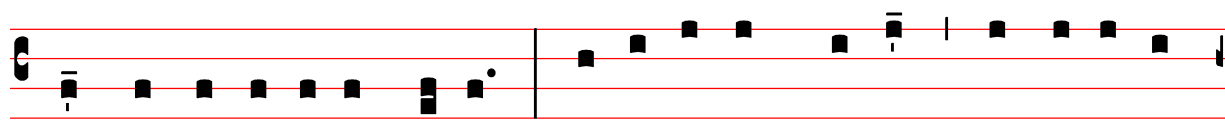
Peccá-tum peccá-



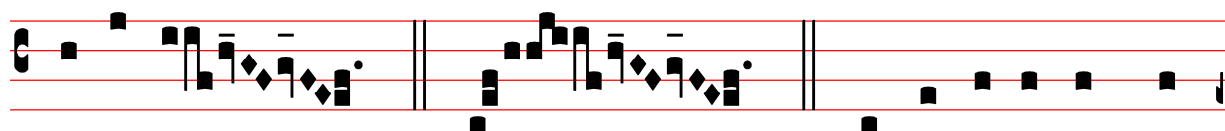
vit Je-rú-sa-lem, propter-é-a instá-bi-lis fácta est: ómnes,



qui glo-ri-fi-cá-bant é-am, spre-vé-runt íl-lam, qui-a vi-dé-



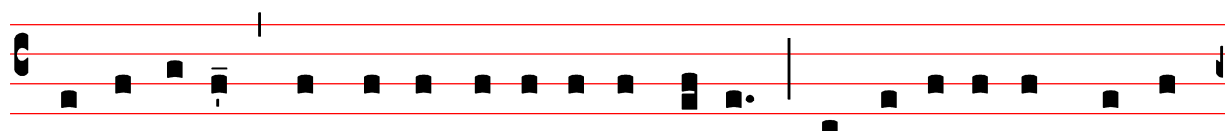
runt ignomí-ni-am é-jus: ípsa autem gémens convérsa est



retrórsum.

TETH.

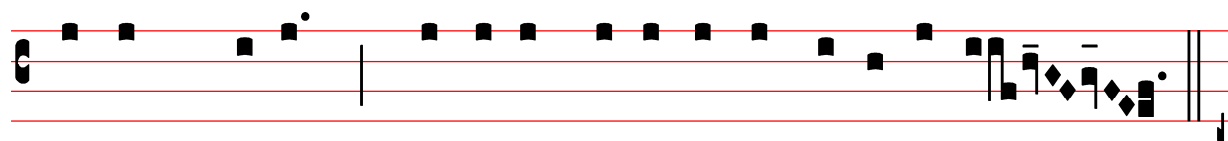
Sórdes é-jus in pé-



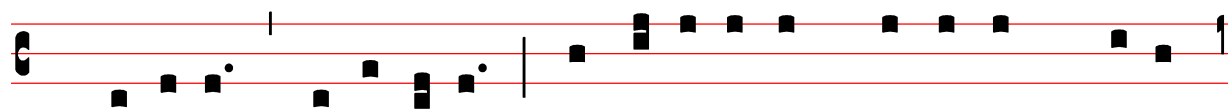
di-bus é-jus, nec re-cordá-ta fí-nis sú-i: de-pó-si-ta est ve-he-



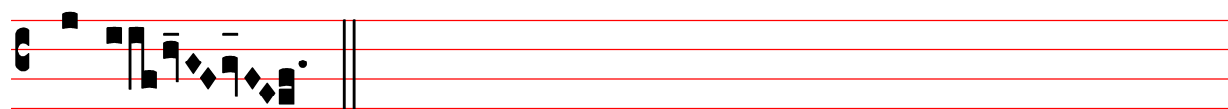
ménter, non há-bens conso-la-tó-rem : ví-de, Dómi-ne, affli-cti-



ó-nem mé-am, quón-i-am e-réctus est in-imí-cus.



Je-rú-sa-lem, Je-rú-sa-lem, convér-te-re ad Dómi-num Dé-um

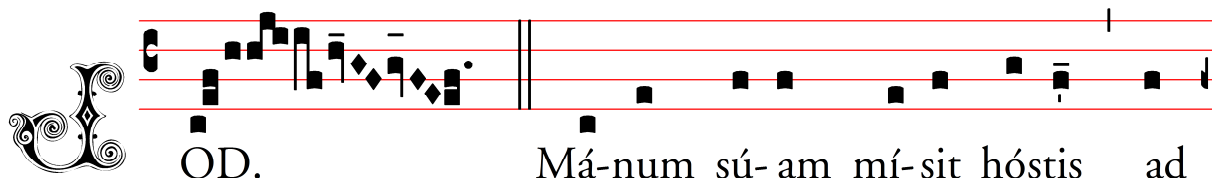


tú-um.



### Leção III

*Lam. I, 10–14*

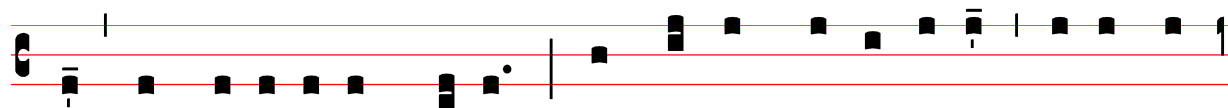


OD.

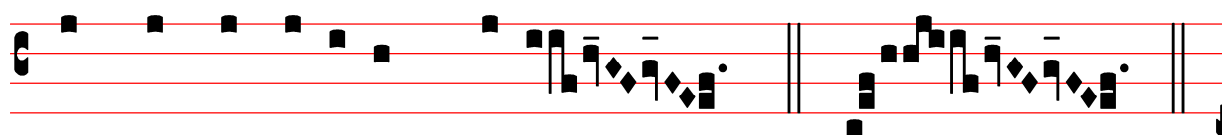
Má-num sú-am mí-sit hóstis ad



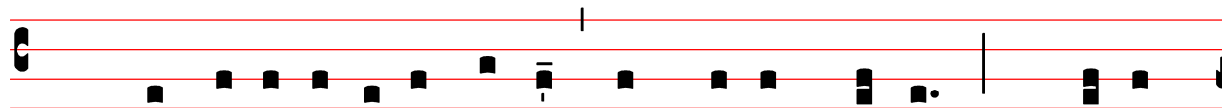
ómni-a de-si-de-ra-bí-li-a é-jus : qui-a ví-dit géntes ingrés-



sas sanctu-á-ri-um sú-um, de qui-bus praecé-pe-ras ne intrá-



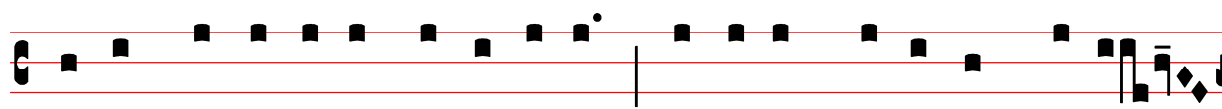
rent in ecclé-si- am tú- am. CAPH.



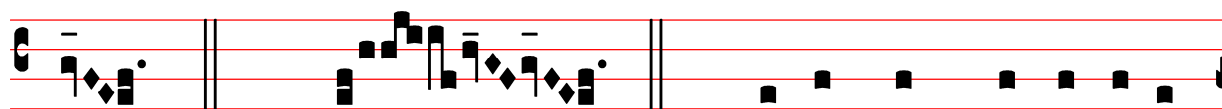
Omnis pópu-lus é-jus gémens, et quaérens pá-nem : de-dé-runt



pre-ti- ó-sa quaéque pro cí-bo ad re-fo-cil-lándum á-nimam.

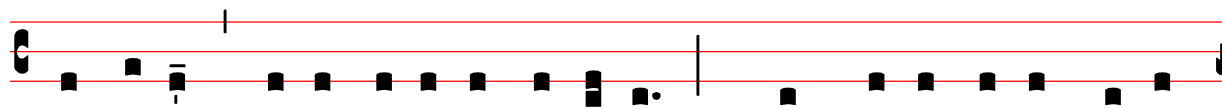


Ví-de, Dómi-ne, et consí-de-ra, quón-i- am fácta sum ví-lis.



LAMED.

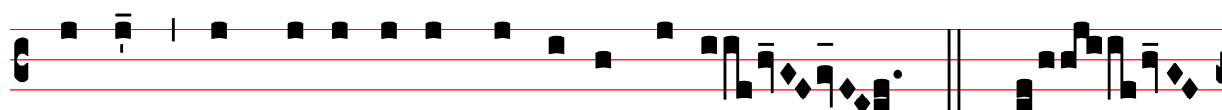
Ó vos ómnes, qui transí-tis



per ví- am, atté-di-te, et vi-dé-te si est dó-lor sic-ut dó-lor

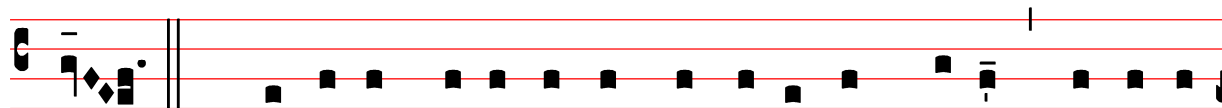


mé- us : quón-i- am vindemi- á-vit me, ut lo-cú-tus est Dó-

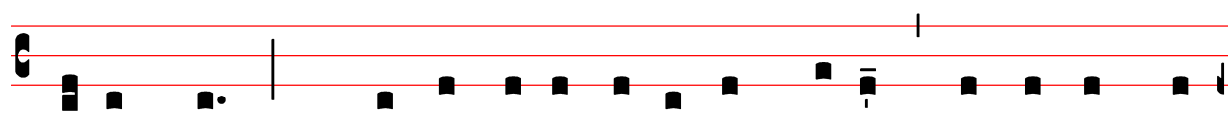


mi-nus in dí- e í-rae fu-ró-ris sú- i.

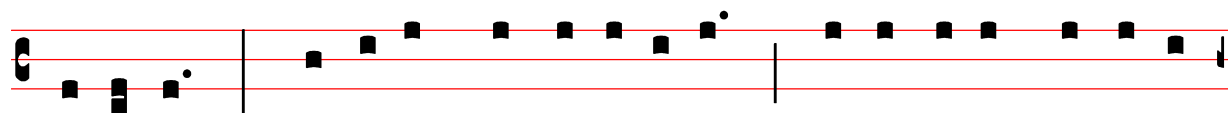
MEM.



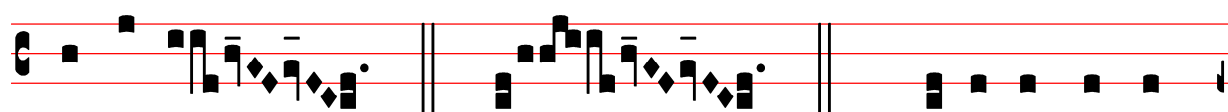
De excélso mí-sit í-gnem in óssi-bus mé- is, et e-ru-



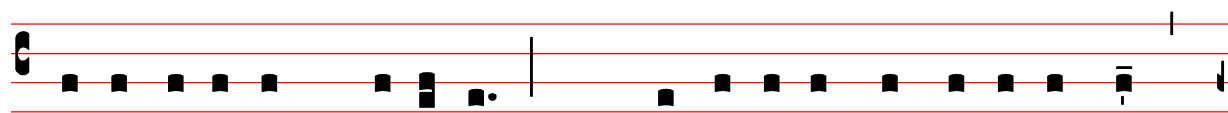
dí-vit me : expándit ré-te pé-di-bus mé- is, convér-tit me



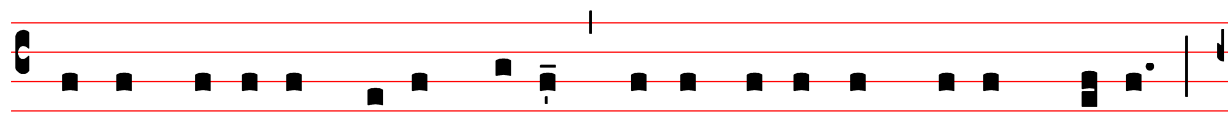
retrórsum : pó-su- it me de-so-lá-tam, tó-ta dí- e moeró-re



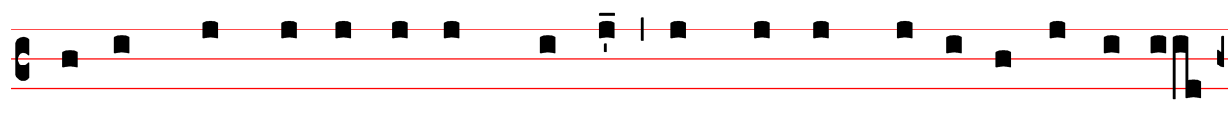
conféctam. NUN. Vi-gi-lá-vit jú-gum



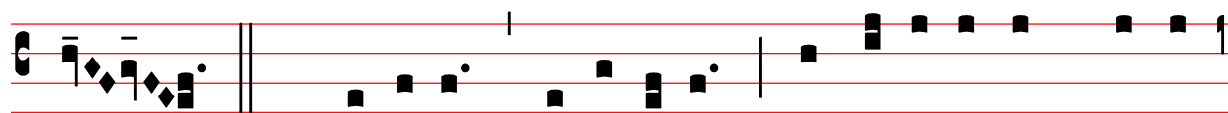
in-iqui-tá-tum me- á-rum : in má-nu é-jus convo-lú-tae sunt,



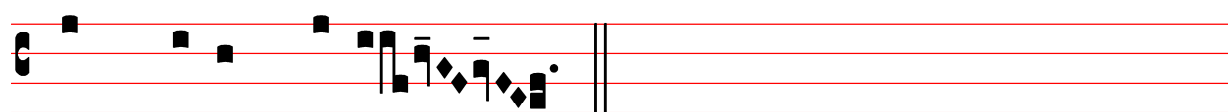
et impó-si-tae cóllo mé- o : infirmá-ta est vírtus mé- a :



dé-dit me Dómi-nus in má-nu, de qua non pót-e-ro súrge-re.



Je-rú-sa-lem, Je-rú-sa-lem, convér-te-re ad Dómi-



num Dé- um tú-um.



## IN II NOCTURNO

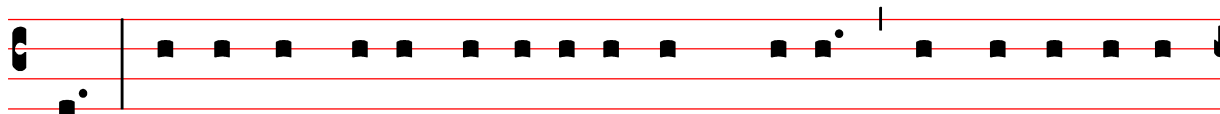
Cantantur tres Lectiones ex Tractatu sancti Augustini Episcopi super Psalmos ad tonum Prophetiae ut infra. In fine ipsarum non dicitur Tu autem, sed terminantur sine conclusione ut infra.

Lectio IV

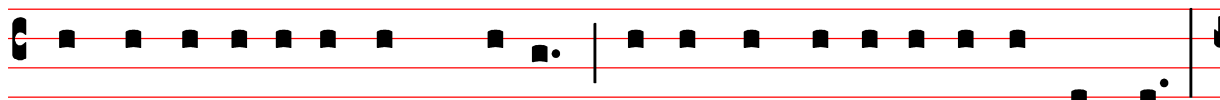
*In Ps. 54, I*



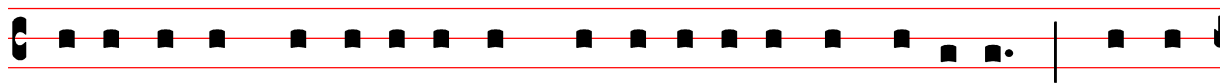
X Tractá-tu sáncti Augustí-ni E-pí-sco-pi su-per Psál-



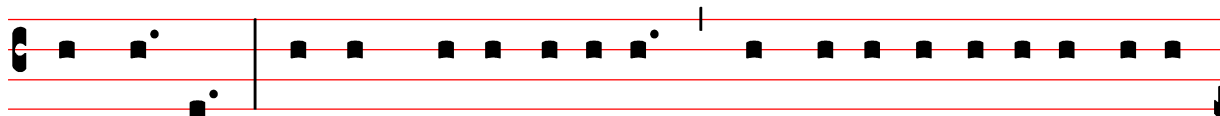
mos. Ex-áudi, Dé-us, o-ra-ti-ó-nem mé-am, et ne despé-xe-



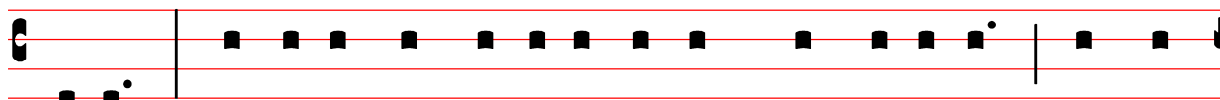
ris depre-ca-ti-ó-nem mé-am, inténde mí-hi, et ex-áudi me.



Sa-ta-géntis, sol-lí-ci-ti, in tri-bu-la-ti-ó-ne pó-si-ti, vérba



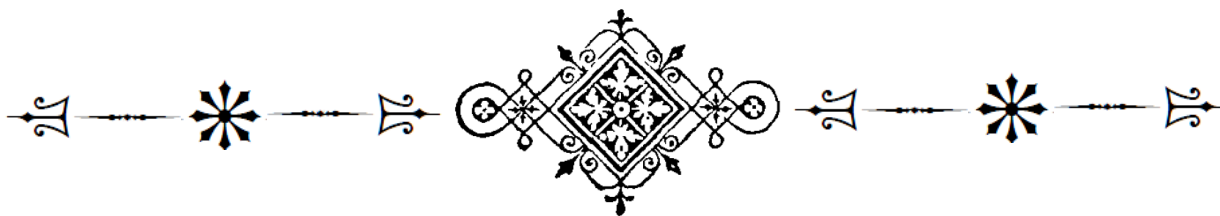
sunt í-sta. O-rat múlta pá-ti-ens, de má-lo li-be-rá-ri de-sí-



de-rans. Sú-per-est ut vi-de-á-mus in quo má-lo sit: et cum

dí-ce-re coépe-rit, agnoscámus i-bi nos ésse : ut commu-ni-cá-  
 ta tri-bu-la-ti-ó-ne, conjungámus o-ra-ti-ó-nem. Contri-stá-  
 tus sum, ínquit, in ex-erci-ta-ti-ó-ne mé-a, et conturbá-  
 tus sum. Ubi contri-stá-tus? u-bi conturbá-tus? In ex-erci-  
 ta-ti-ó-ne mé-a, ínquit. Hó-mi-nes má-los, quos pá-ti-tur,  
 commemo-rá-tus est : e-amdémque pas-si-ó-nem ma-ló-rum  
 hó-mi-num, ex-erci-ta-ti-ó-nem sú-am dí-xit. Ne pu-té-tis  
 gra-tis ésse má-los in hoc mún-do, et ní-hil bó-ni de íl-lis  
 á-ge-re Dé-um. Omnis má-lus aut íd-e-o ví-vit, ut corri-gá-  
 tur ; aut íd-e-o ví-vit, ut per íl-lum bó-nus ex-erce-á-tur.





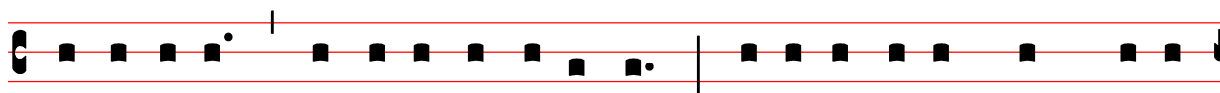
## Lectio IV

*In Ps. 54, I*

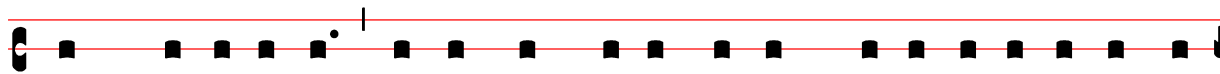
- ti-nam ergo qui nos módo ex-ércent, convertántur,



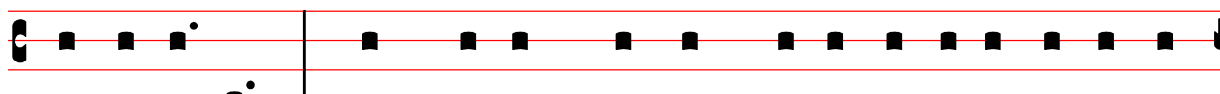
et no-bíscum ex-erce-ántur : tamen quám-di-u í-ta sunt ut



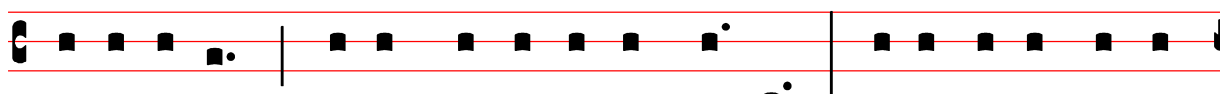
ex-érce-ant, non é-os o-dé-rimus : qui-a in é-o quod má-lus



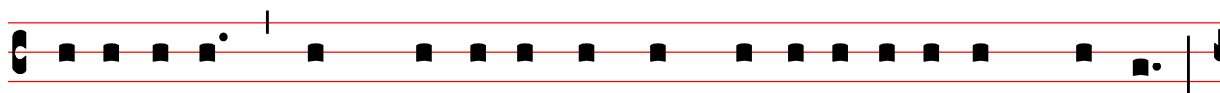
est quis e-ó-rum, utrum usque in fí-nem perse-ve-ra-tú-rus sit,



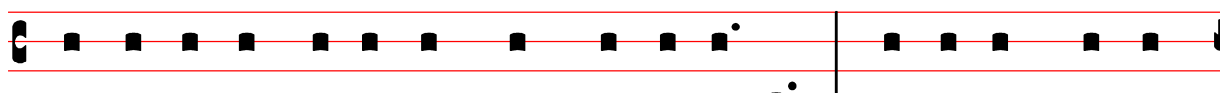
igno-rámus. Et ple-rúm-que cum tí-bi vi-dé-ris o-dís-se



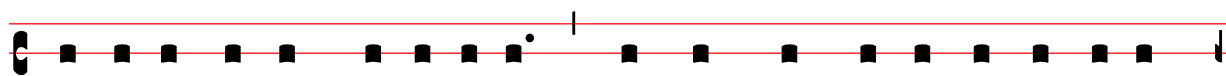
in-imí-cum, frátrem o-dí-sti, et né-scis. Di-á-bo-lus, et án-



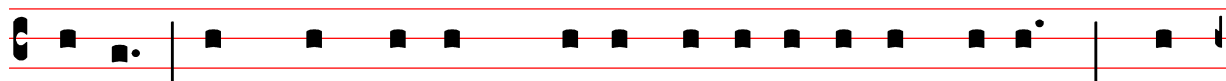
ge-li é-jus in Scriptú-ris sánctis ma-ni-festá-ti sunt nó-bis,



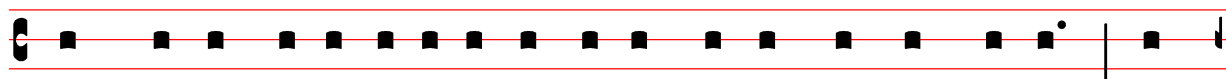
quod ad í-gnem aetérnum sint de-sti-ná-ti. Ipsó-rum tantum



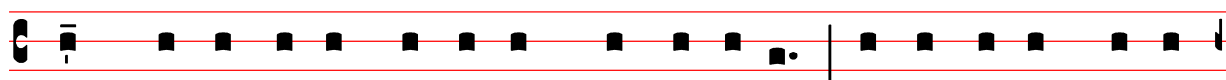
despe-ránda est corrécti- o, contra quos ha-bémus occúltam



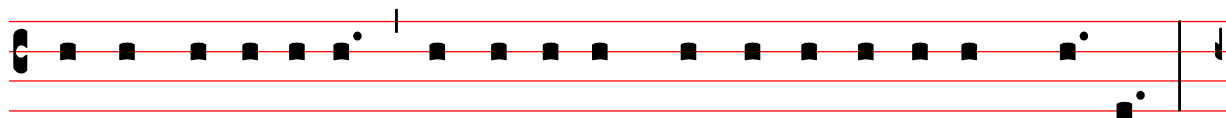
lúctam : ad quam lúctam : nos ármat Apósto-lus, dí-cens : Non



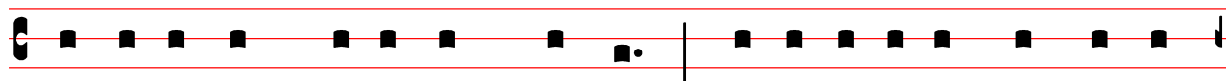
est nó-bis colluctá-ti- o advérsus cárnem et sángu-i-nem : id



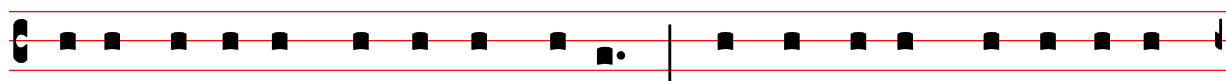
est, non advérsus hó-mi-nes quos vi-dé-tis, sed advérsus prínci-



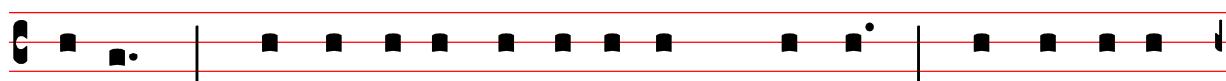
pes, et pot-está-tes, et rectó-res mún-di, te-nebrá-rum há-rum.



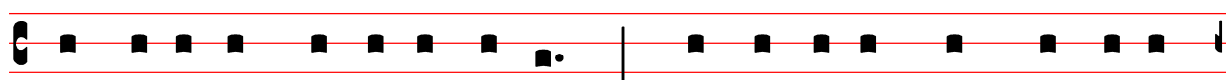
Ne forte cum di-xís-set, mún-di, intel-lí-ge-res daémo-nes



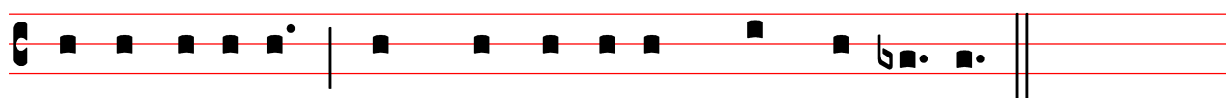
ésse rectó-res caé-li et térrae, mún-di dí-xit, te-nebrá-rum



há-rum : mún-di dí-xit, ama-tó-rum mún-di : mún-di dí-xit,



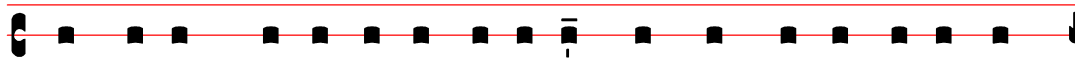
impi-ó-rum et in-iquó-rum : mún-di dí-xit, de quo dí-cit



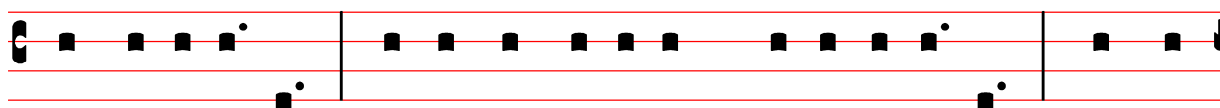
E-vangé-li- um : Et mún-dus é-um non cognó-vit.



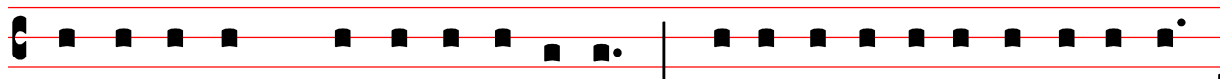
## Lectio V

*In Ps. 54, 1*

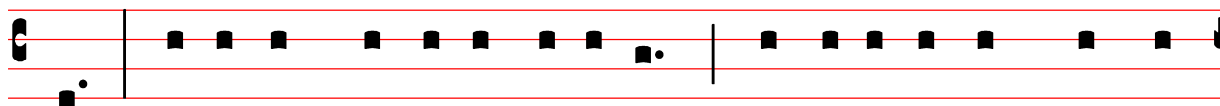
Uóni- am ví-di in-iqui-tá-tem et contra-di-cti-ó-nem



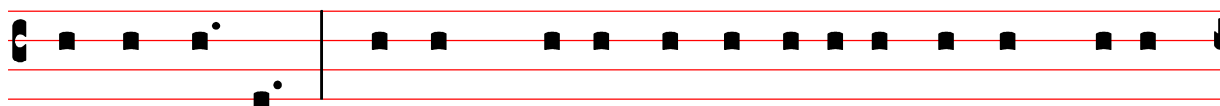
in ci-vi-tá-te. Atténde gló-ri-am crú-cis ipsí-us. Jam in



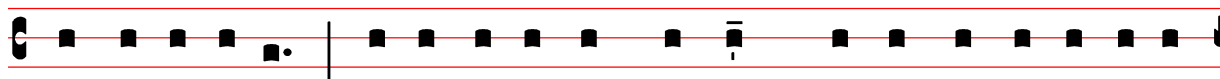
frónte ré-gum crux íl-la fí-xa est, cú-i in-imí-ci insulta-vé-



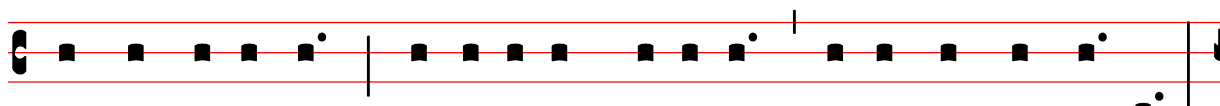
runt. Efféctus pro-bá-vit virtú-tem : dó-mu-it órbem non fér-



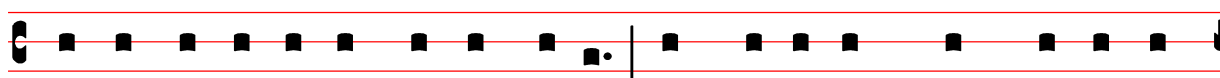
ro, sed lígno. Lígnum crú-cis contumé-li-is dígnum ví-sum



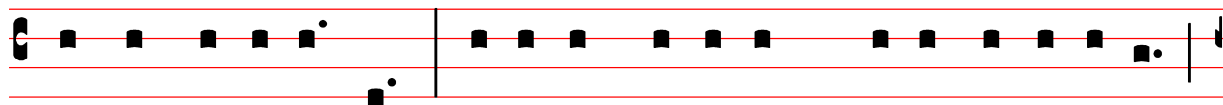
est in-imí-cis, et ante ípsum lígnum stántes cá-put a-gi-tá-



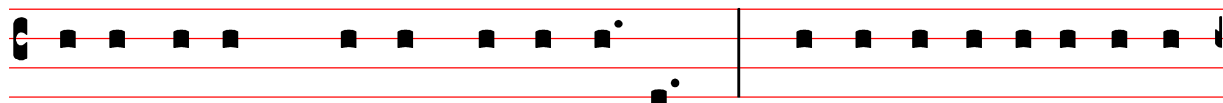
bant et di-cé-bant : Si Fí-li-us Dé-i est, descéndat de crú-ce.



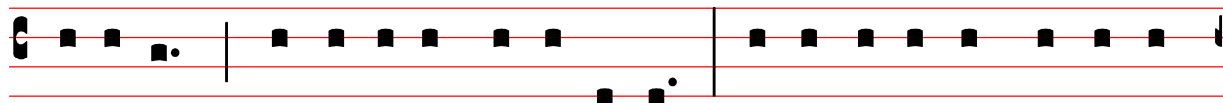
Extendé-bat íl-le má-nus sú-as ad pó-pu-lum non cre-déntem,



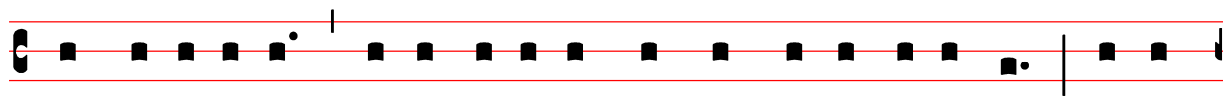
et contra-di-cén-tem. Si e-nim jústus est, qui ex fí-de ví-vit ;



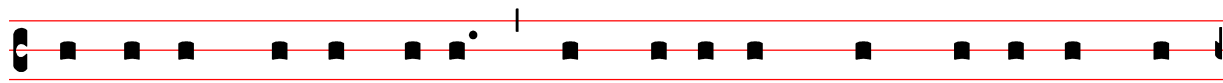
in-íquus est, qui non há-bet fí-dem. Quod ergo hic á-it, in-i-



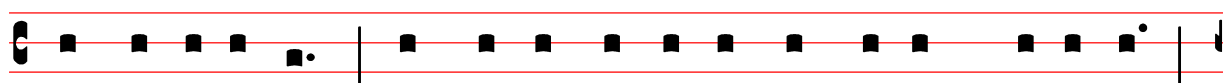
qui-tá-tem : per-fí-di- am intél-li-ge. Vi-dé-bat ergo Dómi-nus



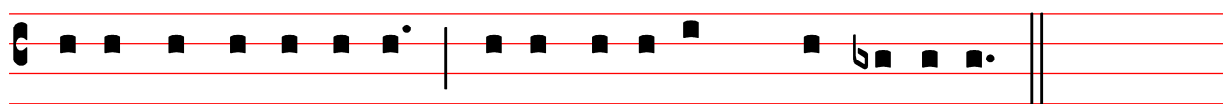
in ci-vi-tá-te in-iqui-tá-tem et contra-di-cti- ó-nem, et ex-



tendé-bat má-nus sú-as ad pópu-lum non cre-déntem, et



contra-di-céntem : et tamen et ípsos exspéctans di-cé-bat :



Pá-ter, ignósce íl-lis, qui- a nésci- unt quid fá-ci- unt.



## IN III NOCTURNO

Cantantur tres Lectiones de Epistola prima beati Pauli Apostoli ad Corinthios ad tonum Prophetiae ut infra. In fine ipsarum non dicitur Tu autem, sed terminantur sine conclusione ut infra.

Lectio VII

*I Cor. II, 17–22*

**E** E-písto-la p-ríma be-á-ti Páuli Apósto-li ad Co-  
rínthi-os. Hoc autem praecí-pi-o : non láudans quod non in-  
mé-li-us, sed in de-té-ri-us conve-ní-tis. Prímum qui-dem  
conve-ni-énti-bus vó-bis in Ecclé-si-am, áudi-o scissú-ras esse  
inter vos, et ex p-árte cré-do. Nam opórtet et haére-ses esse  
ut et qui pro-bá-ti sunt, ma-ni-fé-sti fí-ant in vó-bis. Conve-

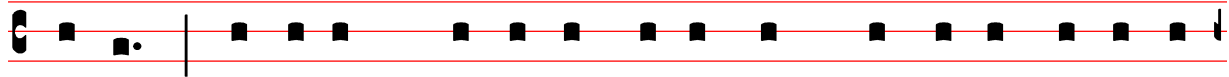
ni- énti-bus ergo vó-bis in únum, jam non est Domí-ni-cam  
 coénam mandu-cá-re. Unusquísque e-nim sú-am coénam  
 praesúmit ad mandu-cándum. Et á-li-us qui-dem é-su-rit,  
 á-li-us autem ébri-us est. Numquid dómos non ha-bé-tis  
 ad mandu-cándum et bi-béndum? aut Ecclé-si-am Dé-i  
 contémni-tis, et confúndi-tis é-os, qui non há-bent? Quid  
 dí-cam vó-bis? Láudo vos? In hoc non láudo.



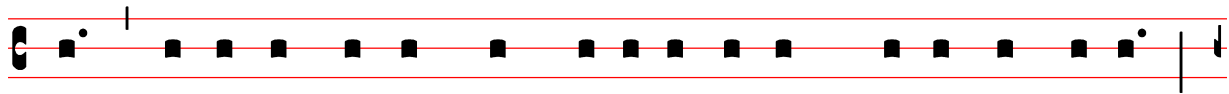
## Lectio VIII

*I Cor. II, 23–26*

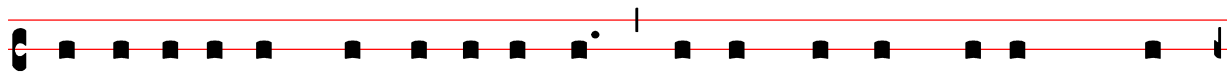
**E**rgo e-nim accé-pi a Dómi-no quod et trá-di-di



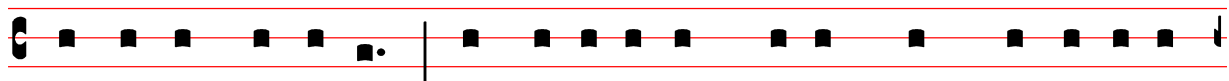
vó-bis, quón-i- am Dómi-nus Jé-sus, in qua nócte tra-de-bá-



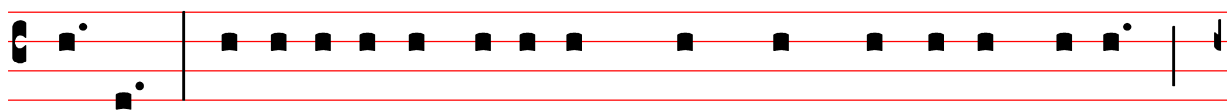
tur, accé-pit pá-nem, et grá-ti- as á-gens fré-git, et dí-xit :



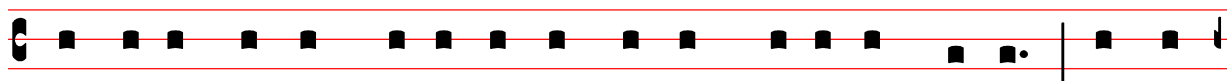
Accí-pi-te et mandu-cá-te hoc : hoc est córpus mé- um, quod



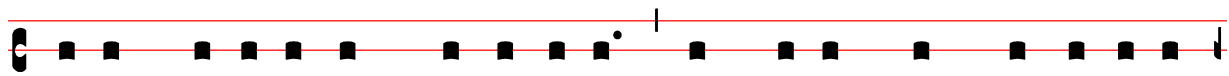
pro vó-bis tra-dé-tur : hoc fá-ci-te in mé- am commemo-ra-ti-



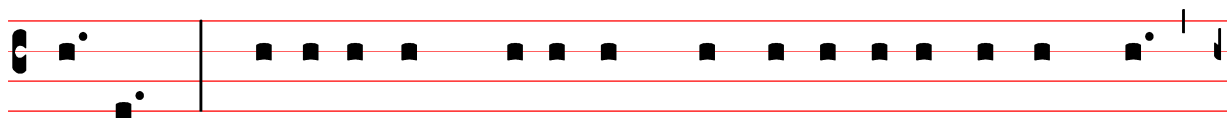
ó-nem. Simí-li-ter et cá-li-cem, postquam coená-vit, dí-cens :



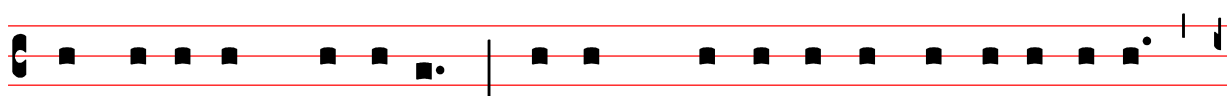
Hic cá-lix nó-vum testaméntum est in mé- o sán-gui-ne : hoc fá-



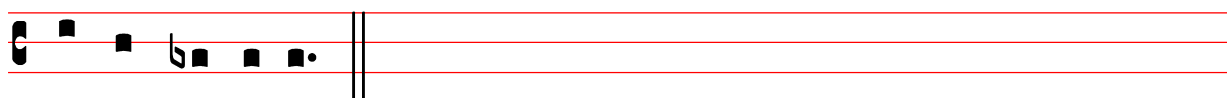
ci-te, quo-ti- escúm-que bi-bé-tis, in mé- am commemo-ra-ti-



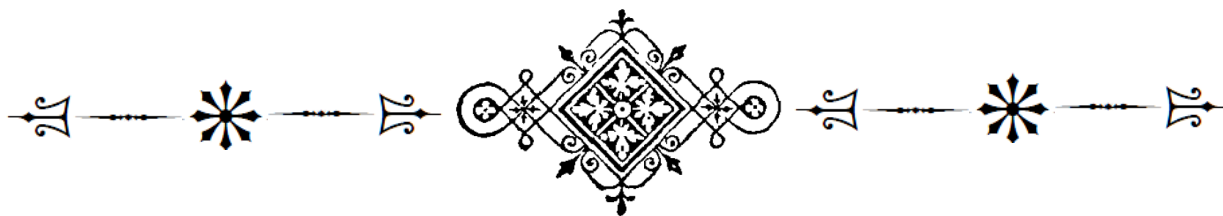
ó-nem. Quo-ti- escúm-que e-nim mandu-cá-bi-tis pá-nem hunc,



et cá-li-cem bi-bé-tis : mórtem Dómi-ni annunti- á-bi-tis,

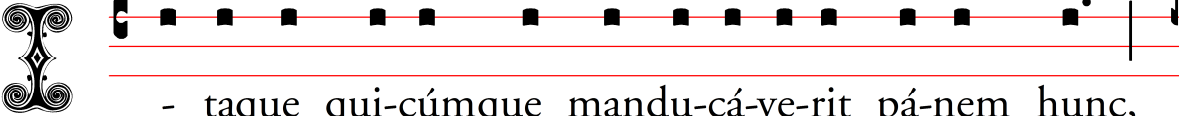


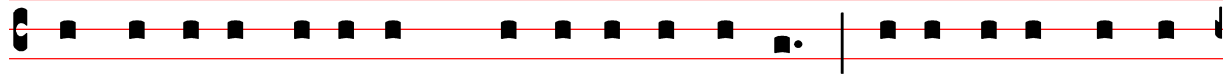
do-nec vé-ni- at.

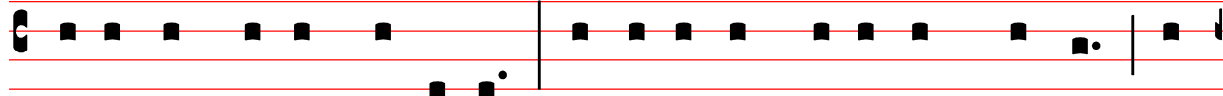


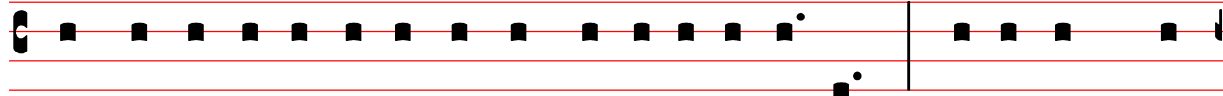
## Lectio IX

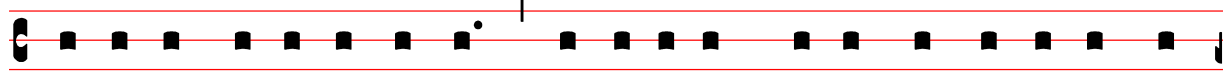
*I Cor. II, 27–34*

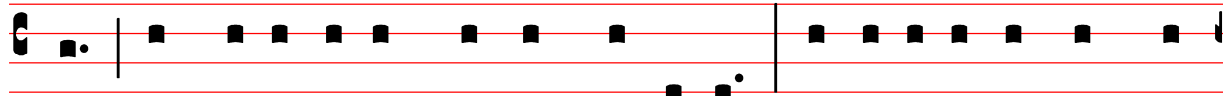

  
 - taque qui-cúmque mandu-cá-ve-rit pá-nem hunc,

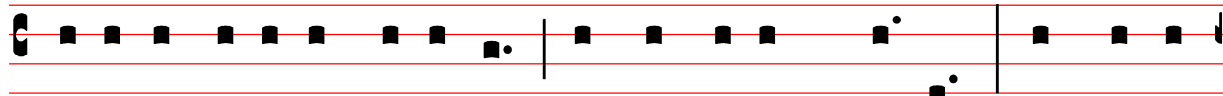

  
 vel bí-be-rit cá-li-cem Dómi-ni indígne, ré-us é-rit córpo-

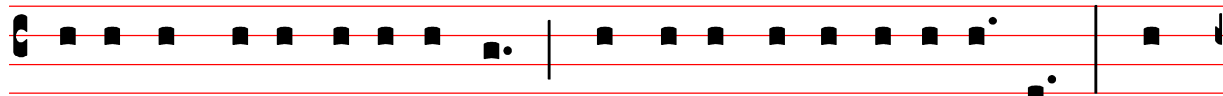

  
 ris et sán-gui-nis Dómi-ni. Pró-bet autem se- ípsum hómo : et


  
 sic de pá-ne íl-lo é-dat, et de cá-li-ce bí-bat. Qui e-nim man-

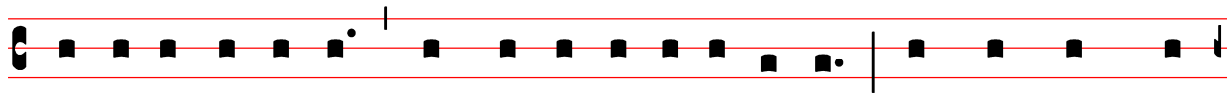

  
 dú-cat et bí-bit indígne, ju-dí-ci-um sí-bi mandú-cat et bí-


  
 bit non di-jú-di-cans córpus Dómi-ni. Id-e-o inter vos múl-

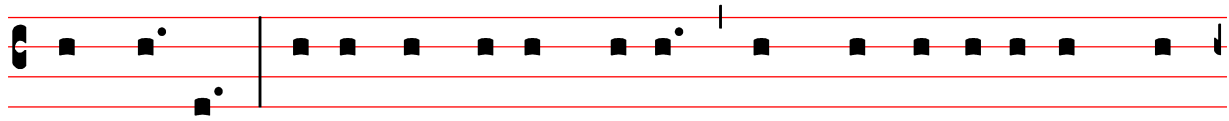

  
 ti infírmi et imbe-cíl-les, et dórmi-unt múl-ti. Quod, si nos-


  
 met-ípsos di-ju-di-ca-rémus, non ú-tique ju-di-ca-rémur. Dum

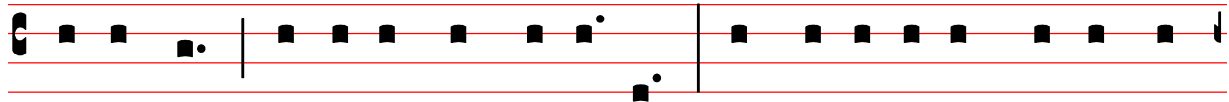




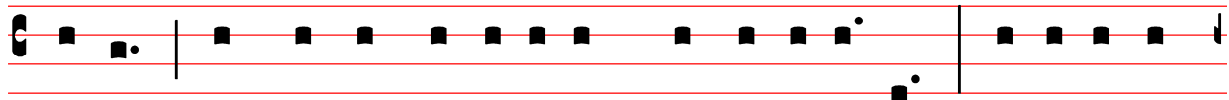
ju-di-cámur autem, a Dómi-no corrí-pimur, ut non cum hoc



damnémur. I-taque, frátres mé-i, cum conve-ní-tis ad man-



du-cándum, ínvi-cem exspectá-te. Si quis é-su-rit, dómi man-



dú-cet : ut non in ju-dí-ci-um conve-ni-á-tis. Caéte-ra au-



tem, cum vé-ne-ro dispó-nam.



# ORDO MATUTINI NOCTURNORUM LECTIONUM DECANTANDARUM

FERIA VI IN PARASCEVE

## IN I NOCTURNO

- LECTIO I. De Lamentatione Jeremiae Prophetae. *Lam. 2, 8–11.*  
1. RESP. *Omnes amici mei.*
- LECTIO II. Sequentia Lamentationis. *Lam. 2, 12–15.*  
2. RESP. *Velum templi.*
- LECTIO III. Sequentia Lamentationis. *Lam. 3, 1–9.*  
3. RESP. *Vinea mea electa.*



## IN II NOCTURNO

- LECTIO IV. Ex Tractatu sancti Augustini Episcopi super Psalmos.  
*In Ps. 63, 2.*  
4. RESP. *Tamquam ad latronem.*
- LECTIO V. Sequentia Tractatus. *In Ps. 63, 2.*  
5. RESP. *Tenebrae facti sunt.*
- LECTIO VI. Sequentia Tractatus. *In Ps. 63, 2.*  
6. RESP. *Animam meam dilectam.*



## IN III NOCTURNO

- LECTIO VII. De Epistola prima beati Pauli Apostoli ad Hebraeos.  
*Heb. 4, 11–15.*  
7. RESP. *Tradiderunt me.*
- LECTIO VIII. Sequentia Epistolae. *Heb. 4, 11–15.*  
8. RESP. *Jesum tradidit impius.*
- LECTIO IX. Sequentia Epistolae. *Heb. 4, 11–15.*  
9. RESP. *Caligaverunt oculi mei.*

