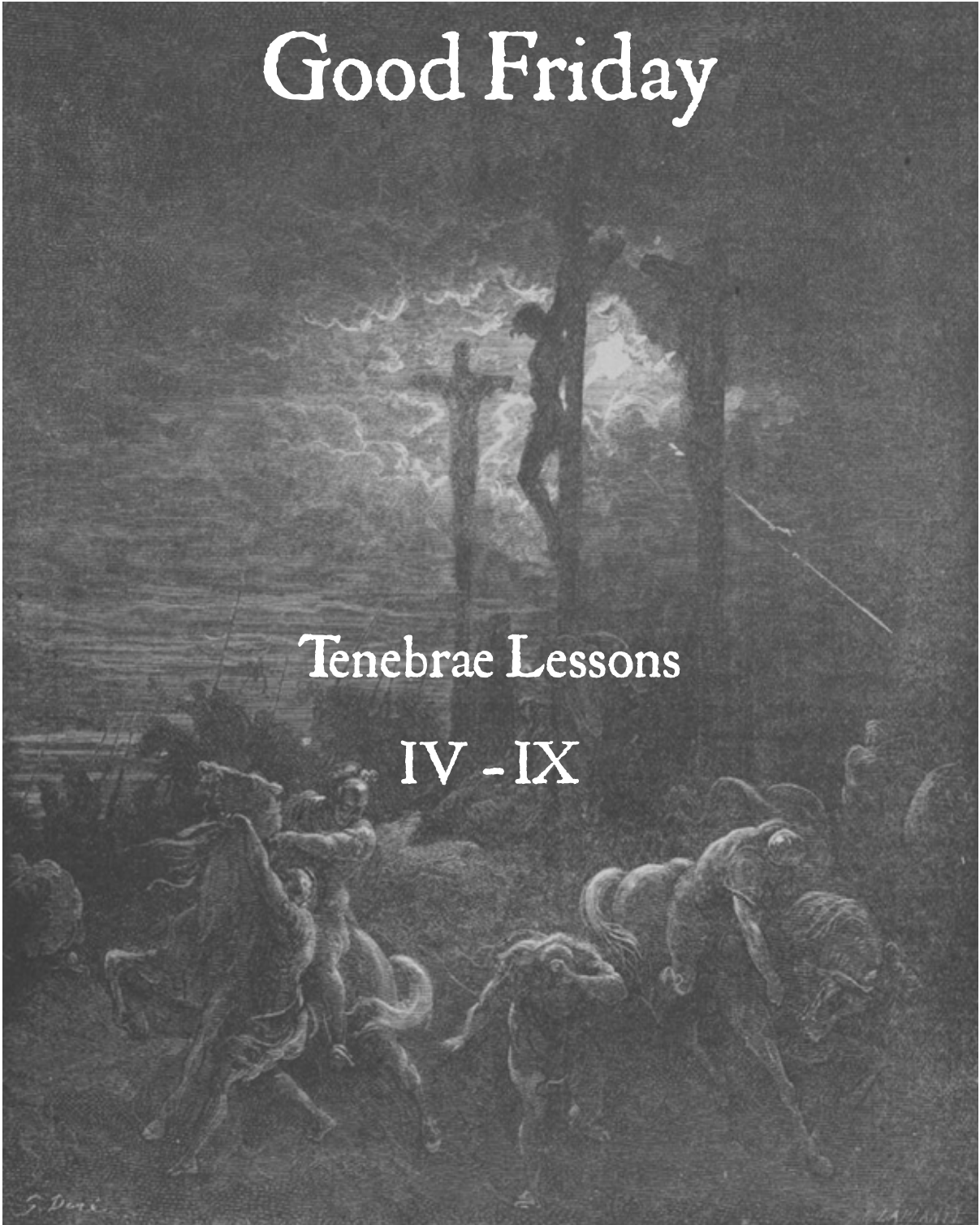


Good Friday

Tenebrae Lessons

IV - IX



Ex Tractá-tu sancti Augustí-ni Epí-sco-pi super

Psalmos. Pro-te-xísti me, De-us, a convéntu ma-li-

gnánti-um, a multi-túdi-ne ope-ránti-um i-niqui-tá-

tem. Jam ipsum caput nostrum intu-e-ámur. Multi

Mártyres tá-li-a passi sunt, sed ni-hil sic e-lúcet,

quó-modo ca-put Mártyrum: i-bi mé-li-us intu-é-

mur, quod il-li expérti sunt. Protéctus est a multi-

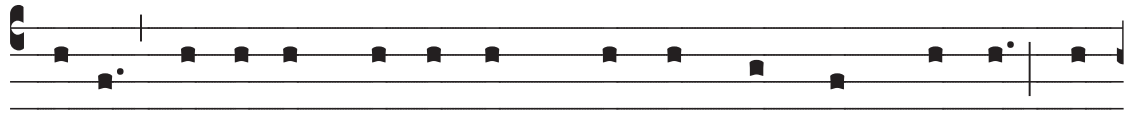
túdi-ne ma-lignánti-um, pro-te-génte se De-o,

pro-te-génte carnem su-am ipso Fí-li-o, et hómine,

quem ge-ré-bat: qui-a fí-li-us hómi-nis est, et



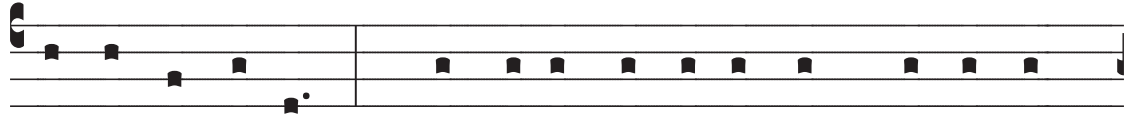
Fí-li-us De-i est. Fí-li-us De-i, propter formam



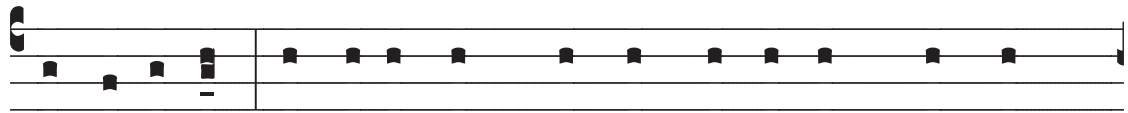
De-i: Fí-li-us hómi-nis, propter formam servi, ha-



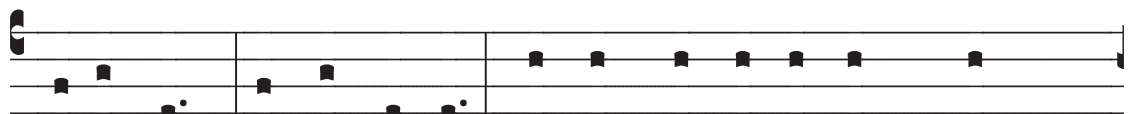
bens in po-testá-te pó-ne-re ánimam su-am, et re-



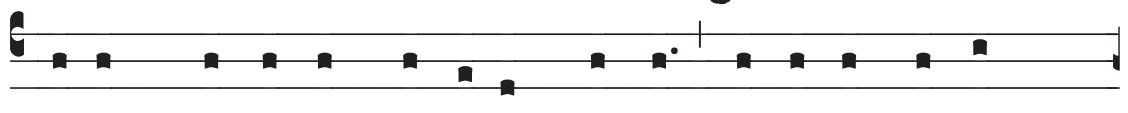
cí-pe-re e-am. Quid e-i po-tu-é-runt fá-ce-re



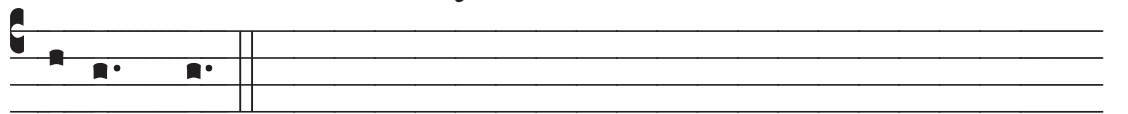
i-nimí-ci? Occidé-runt corpus, á-nimam non oc-



cidé-runt. Inté-di-te. Pa-rum ergo e-rat, Dó-



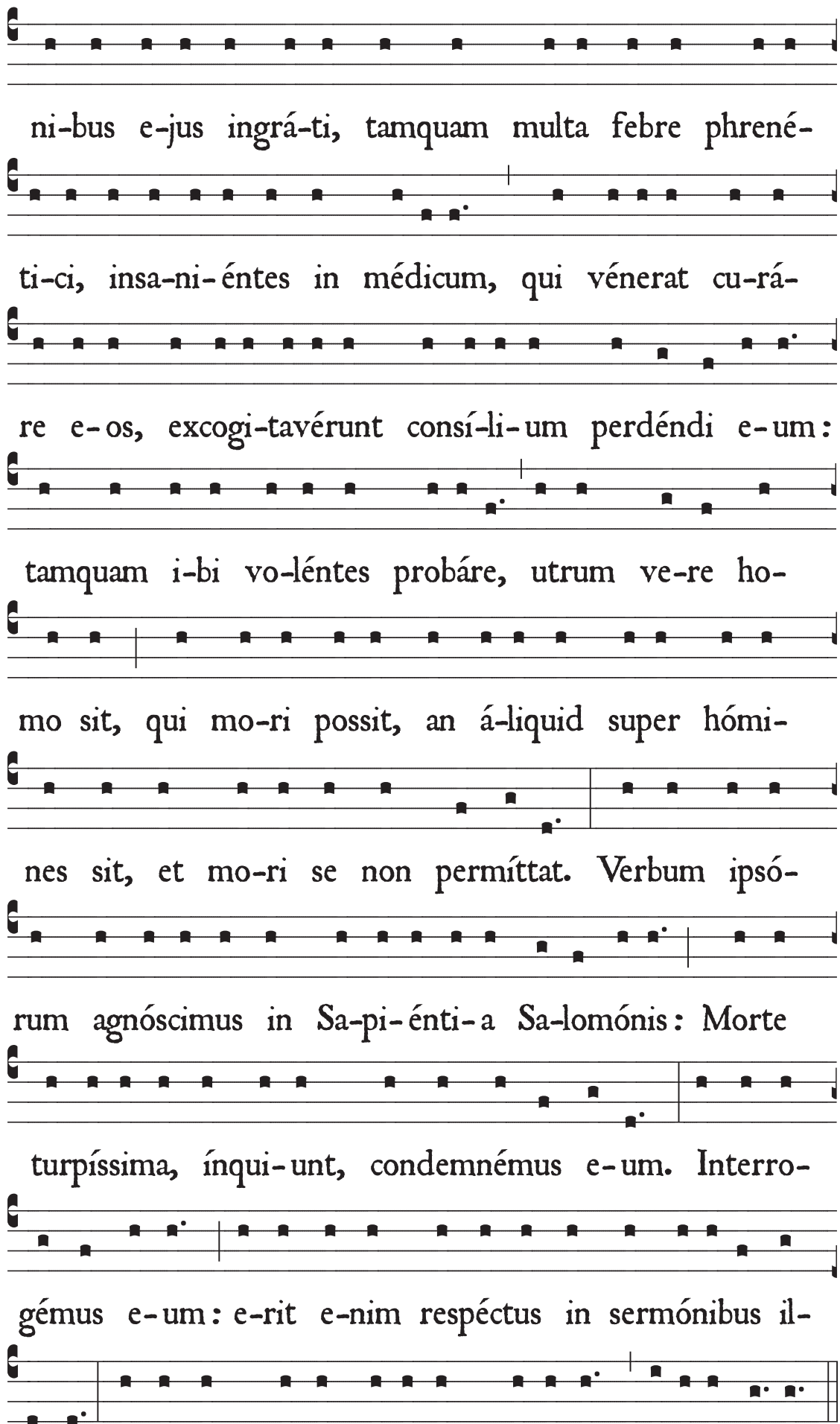
minum hortá-ri Má-rtyres verbo, ni-si firma-ret



exemplo.

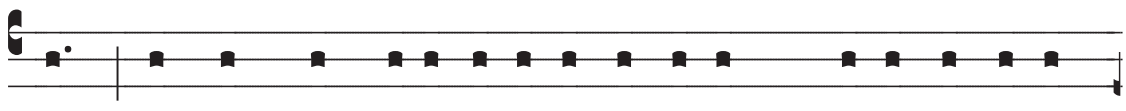


N-ostis qui convéntus e-rat ma-lignánti-um
 Ju-dæ-órum, et quæ multi-tú-do erat operánti-um
 i-niqui-tá-tem. Quam i-niqui-tá-tem? Qui-a vo-lu-
 é-runt occíde-re Dóminum Je-sum Christum. Tanta
 ó-pe-ra bo-na, inquit, osténdi vo-bis: propter quod
 ho-rum me vultis occíde-re? Pértu-lit omnes in-fír-
 mos e-ó-rum, curávit omnes lánguidos e-órum,
 præ-dicávit regnum cæló-rum, non tácu-it ví-ti-a e-
 ó-rum, ut ipsa pó-ti-us e-is displí-ce-rent, non
 mé-di-cus, a quo sanabántur. His ómnibus cura-ti-ó-

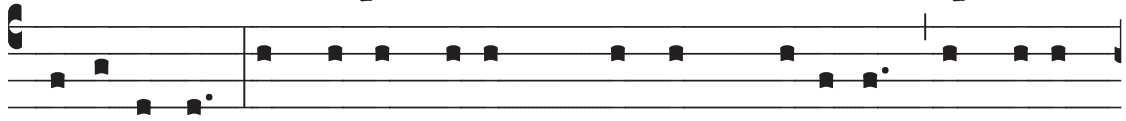


ni-bus e-jus ingrát-i, tamquam multa febre phrené-
ti-ci, insa-ni-éntes in médicum, qui vénerat cu-rá-
re e-os, excogi-tavérunt consí-li-um perdéndi e-um:
tamquam i-bi vo-léntes probáre, utrum ve-re ho-
mo sit, qui mo-ri possit, an á-liquid super hómi-
nes sit, et mo-ri se non permíttat. Verbum ipsó-
rum agnóscimus in Sa-pi-énti-a Sa-lomónis: Morte
turpíssima, ínqui-unt, condemnémus e-um. Interro-
gémus e-um: e-rit e-nim respéctus in sermónibus il-
lí-us. Si e-nim ve-re Fí-li-us De-i est, líberet e-um.

E-x-a-cu-é-runt tamquam glá-di-um linguas su-
 as. Non di-cant Judæ-i: Non occí-dimus Christum.
 E-te-nim proptére-a e-um dedérunt júdi-ci Pi-lá-
 to, ut qua-si ipsi a morte e-jus vi-deréntur im-
 múnes. Nam cum di-xísset e-is Pi-lá-tus: Vos e-
 um occí-di-te: respondérunt, Nobis non li-cet occí-
 dere quemquam. I-niqui-tá-tem fa-cíno-ris su-i in
 júdi-cem hómi-nem refúndere vo-lébant: sed num-
 quid De-um júdicem fallébant? Quod fe-cit Pi-látus,
 in e-o ipso quod fe-cit, a-liquántum párticeps fu-



it: sed in compara-ti-óne il-lórum multo ipse in-



nocénti-or. Insti-tit enim quantum pótu-it, ut illum



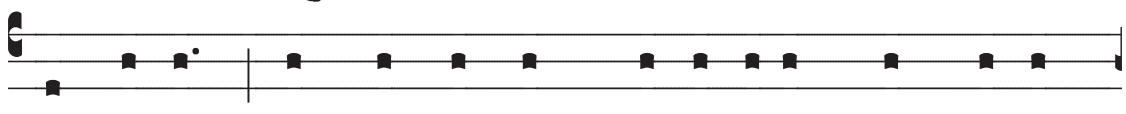
ex e-órum máni-bus li-be-rá-ret: nam proptére-a



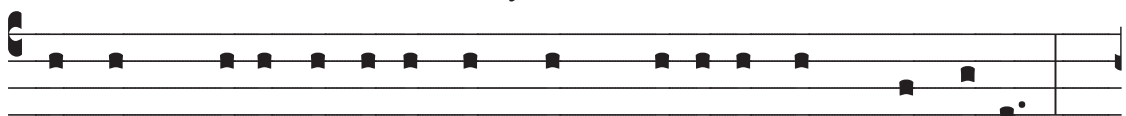
flagellá-tum pro-dúxit ad e-os. Non persecúendo



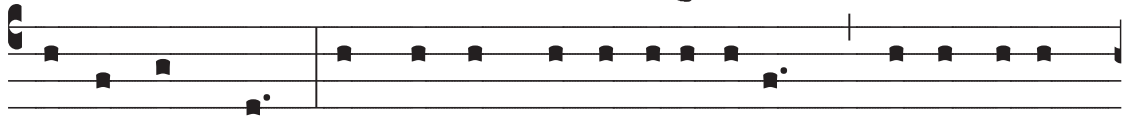
Dómi-num flagellávit, sed e-órum furó-ri sa-tisfáce-



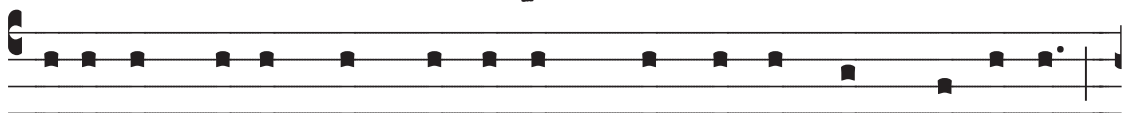
re vo-lens: ut vel sic jam mi-téscerent, et de-sí-



ne-rent velle occíde-re, cum flagellá-tum ví-derent.



Fe-cit et hoc. At u-bi perseveravérunt, nostis illum



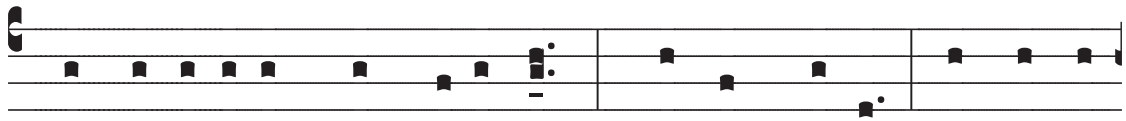
lavísse manus, et di-xísse, quod ipse non fe-císset,



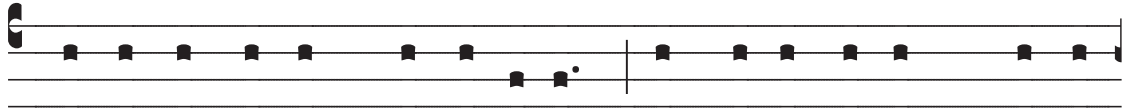
mundum se esse a morte illí-us. Fecit tamen. Sed



si re-us, qui-a fe-cit vel inví-tus: il-li innocéntes,



qui co-ëgérunt ut fáce-ret? Nul-lo modo. Sed il-le



di-xit in e-um senténti-am, et jussit e-um cru-ci-



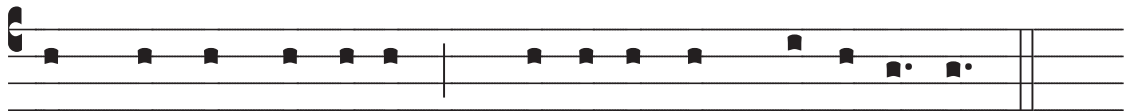
fí-gi, et qua-si ipse occí-dit: et vos, o Judæ-i,



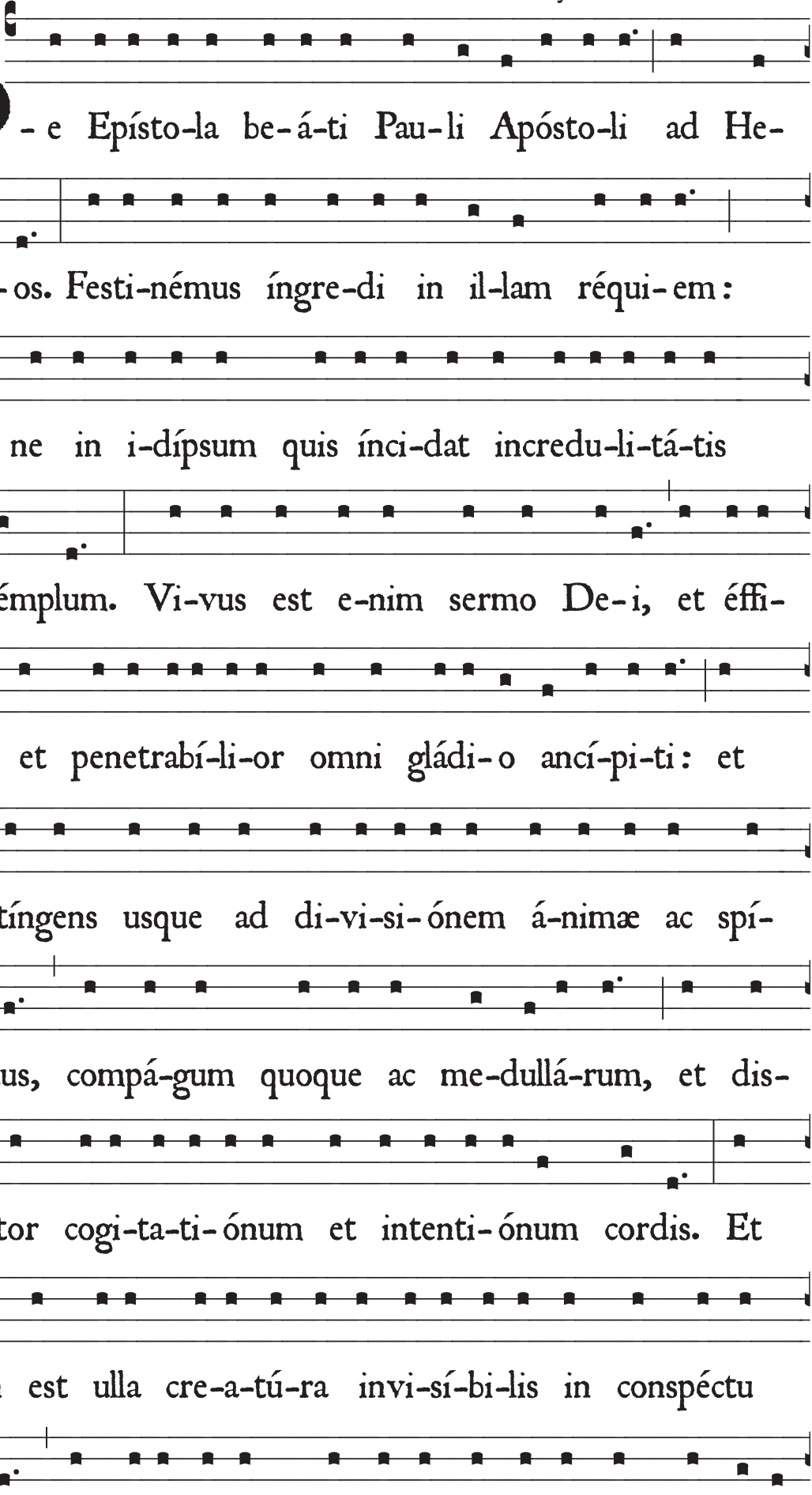
occi-dístis. Unde occidístis? Glá-di-o linguæ: acu-í-



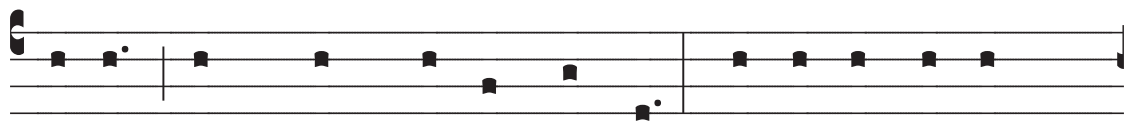
stis enim linguas vestras. Et quando percussístis, ni-



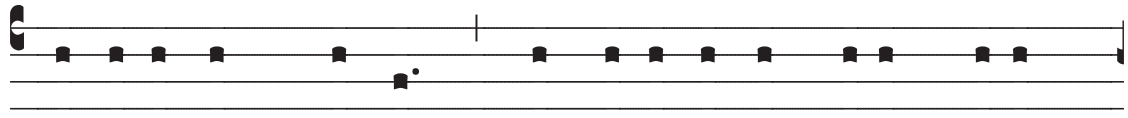
si quando clamástis: Cru-ci-fí-ge, cru-ci-fí-ge?



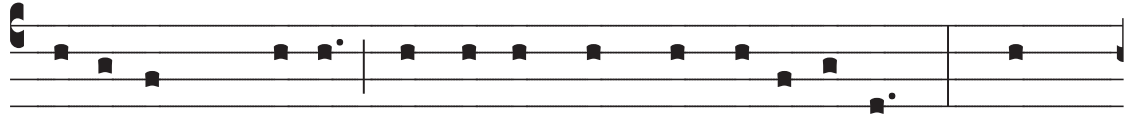
D-e Epístola be-á-ti Pau-li Apóstoli ad He-
braeos. Festinémus íngre-di in il-lam réqui-em:
ut ne in i-dípsum quis ínci-dat increduli-tá-tis
exémplum. Vi-vus est e-nim sermo De-i, et éffi-
cax et penetrabí-li-or omni gládi-o ancí-pi-ti: et
pertíngens usque ad di-vi-si-ónem á-nimæ ac spí-
ri-tus, compágum quoque ac me-dullá-rum, et dis-
cré-tor cogi-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 nu-da et a-pérta sunt ó-cu-lis



e-jus, ad quem no-bis sermo. Ha-béntes ergo



Pontí-fi-cem magnum, qui penetrá-vit cælos, Jesum



Fí-li-um De-i: te-ne-á-mus confessi-ónem. Non



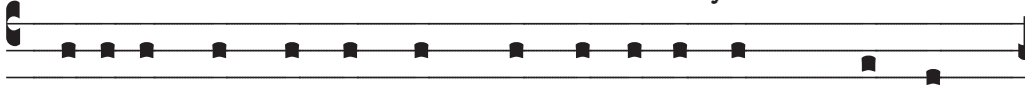
e-nim ha-bé-mus Pontí-fi-cem, qui non possit cóm-



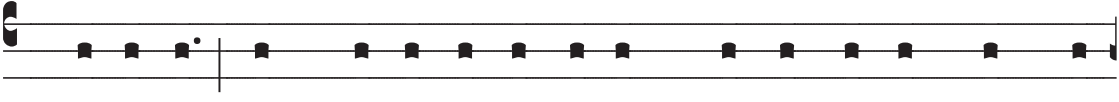
pa-ti infirmi-tá-ti-bus nostris: tentá-tum autem per



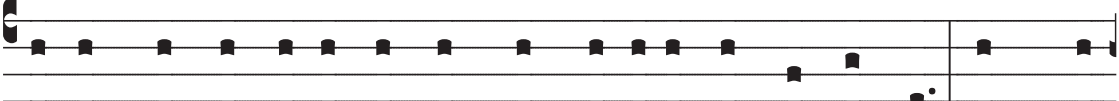
ómni-a pro simi-li-túdi-ne absque peccá-to.



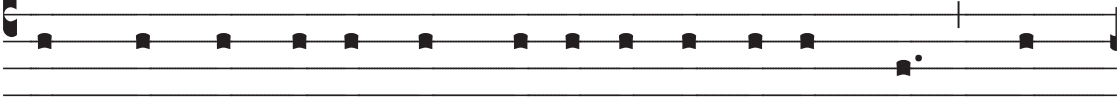
A-d-e-á-mus ergo cum fi-dú-ci-a ad thro-num



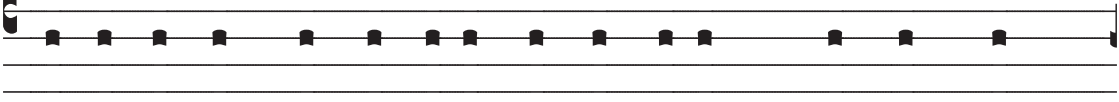
grá-ti-æ: ut mi-se-ri-córdi-am consequámur, et grá-



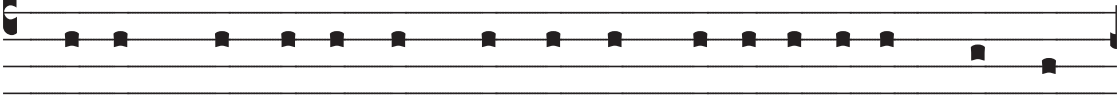
ti-am inve-ni-ámus in aux-í-li-o oportú-no. Om-nis




namque Pón-ti-fex ex homí-ni-bus assúptus, pro




homí-ni-bus consti-tú-i-tur in i-is, quæ sunt ad



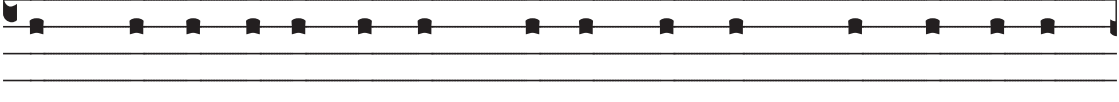
De-um, ut óffe-rat do-na, et sacri-fí-ci-a pro pec-




cá-tis: qui condo-lé-re possit i-is, qui ignó-rant et er-



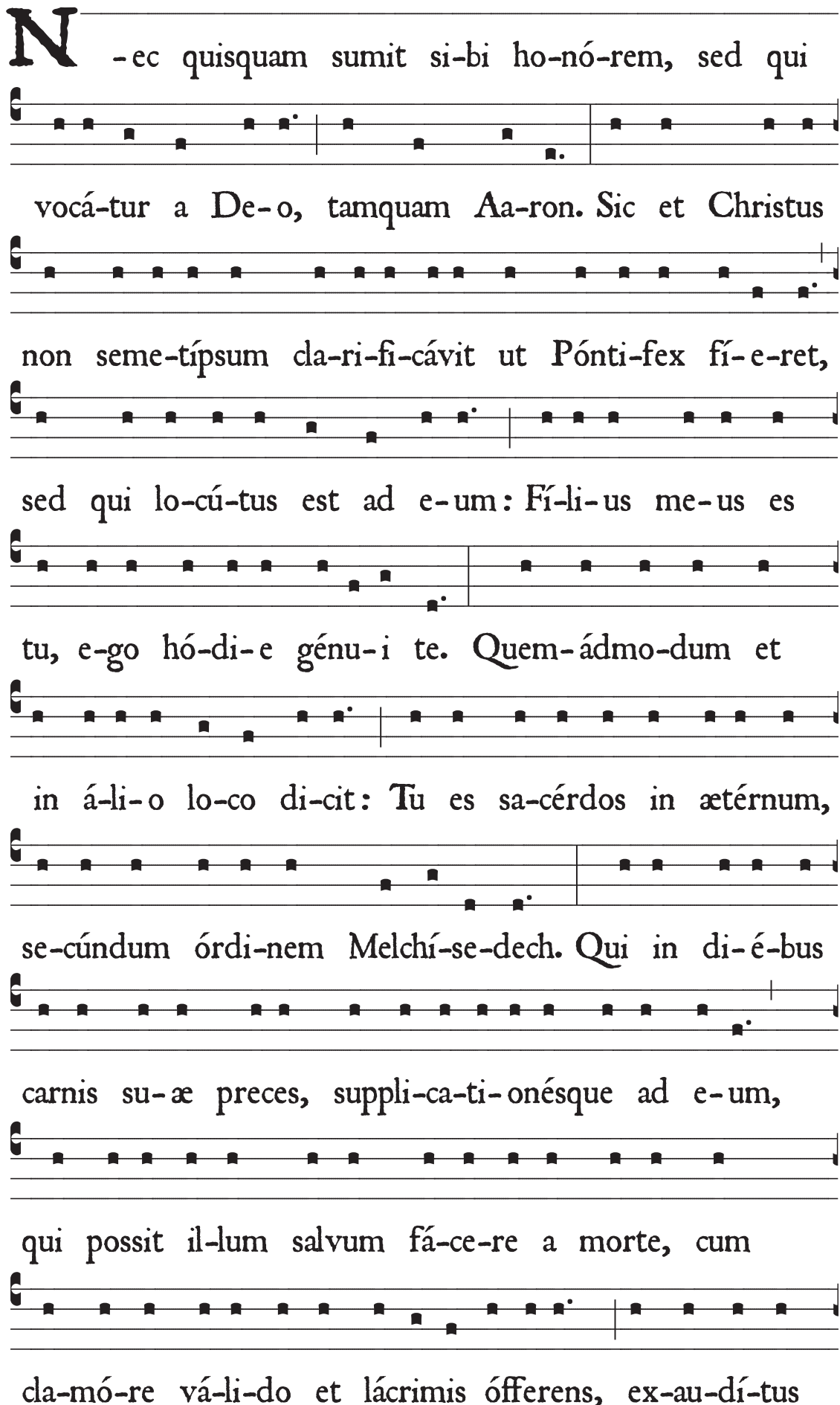
rant: quóni-am et ipse circúm-da-tus est infirmi-tá-te:



et proptér-e-a de-bet quemádm-o-dum pro pó-pu-lo,



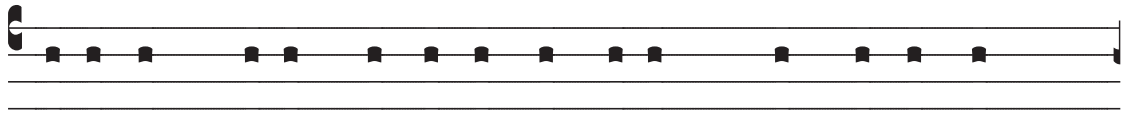
i-ta éti-am pro semetípso offérre pro peccá-tis.



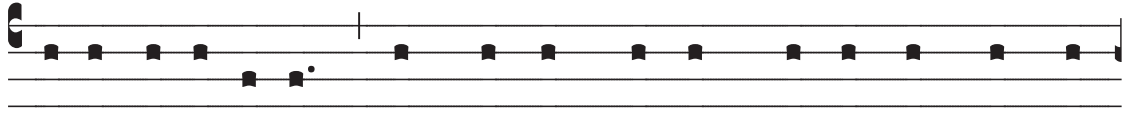
N-ec quisquam sumit si-bi ho-nó-rem, sed qui
 vocá-tur a De-o, tamquam Aa-ron. Sic et Christus
 non seme-típsum cla-ri-fi-cávit ut Pónti-fex fí-e-ret,
 sed qui lo-cú-tus est ad e-um: Fí-li-us me-us es
 tu, e-go hó-di-e génu-i te. Quem-ádmu-dum et
 in á-li-o lo-co di-cit: Tu es sa-cérdos in ætérnum,
 se-cúndum ór-di-nem Melchí-se-dech. Qui in di-é-bus
 carnis su-æ preces, suppli-ca-ti-onésque ad e-um,
 qui possit il-lum salvum fá-ce-re a morte, cum
 cla-mó-re vá-li-do et lá-crims ófferens, ex-au-dí-tus



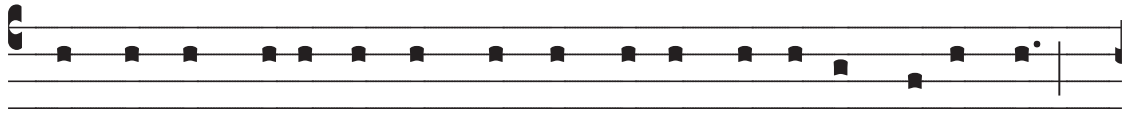
est pro su-a reveréti-a. Et quidem cum esset



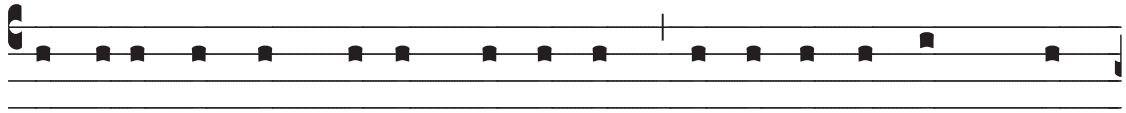
Fí-li-us De-i, dí-di-cit ex i-is, quæ passus est,



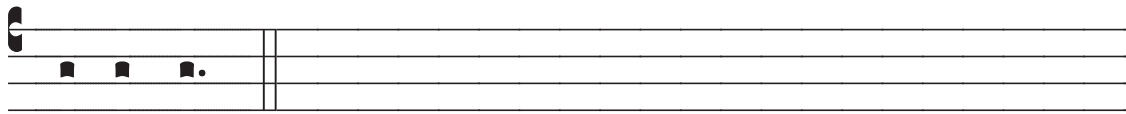
obe-di-énti-am: et consummá-tus, factus est ómni-



bus obtemperánti-bus si-bi causa sa-lú-tis ætérnæ,



appellá-tus a De-o Pónti-fex, juxta ór-di-nem Mel-



chí-se-dech.