PSALMODIA,

HOC EST,

CANTICA SACRA VETERIS ECCLESIÆ SELECTA.

QVO ORDINE ET MELODIIS

PER TOTIVS ANNI CVRRICVLVM
cantari usitatè solent in Templis de Deo, & de Filio eius IESV CHRISTO, de regno ipsius, doctrina, uita, Passione, Resurrectione, & Ascensione, & de SPIRITV SANCTO.

Item, de Sanctis, & eorum in Christum fide & cruce.

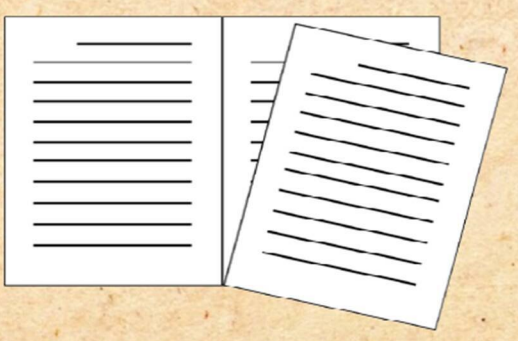


AD ECCLESIARVM ET SCHOLARVM usum diligenter olim collecta, & breuibus ac pijs Scholijs illustrata. Nunc autem recens accurata diligentia & fide recognita, & multis utilibus ac pijs cantionibus aucta per

LVCAM LOSSIVM LVNEBVRGENSEM.

Cum Præfatione Philippi Melanthonis.

VVitebergæ Ioh. Schwertelius excudebat, 1569.



W woluminie kolejno współoprawne sygnatury:

Inc. 426 Fragm.

SD 37759 I

Inc. 426 Fragm.

(Inc. użyty do budowy okładki)

C H

1570

dia

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mouarei in cba
rā ait illi Exi de terra tua
& cognatione tua & de domo patris tui & veni in terrā quā
monstrabo tibi. Et egressus est de terra
Chaldeorum & habitauit in charan. Et
inde postquam mortuus est pater eius transtulit eum in terrā istam in qua nunc habitatis. Et non dedit ei hereditatem
in ea nec passum pedis sed promisit ei
se daturum eam in possessionem semini
ipsius cum nondum haberet filium.
Locutus est autem deus sic quia erit
semen eius accola in terra aliena & seruient ei & affligent eam quadringentis annis. Sed & gentem cui serviturus est ego iudicabo dixit deus & post hæc egredientur & seruient mihi in loco isto. Et dedit ei testamentum circumcisionis & sic genuit isaac & circumcidit eum octauo die. Similiter & isaac genuit iacob & iacob duodecim patriarchas. Patriarchæ autem inuidentes ioseph vendiderunt in egyptum & erat deus cum eo & eripiens eum de omnibus tribulationibus eius dedit ei gratiam & sapientiam coram pharaone regi egypti & constituit eum prepositum super egyptum & super uniuersam domum suam. Venit autem fames super uniuersam egyptum & chanaan & tribulatio magna & non inueniebant escas patres nostri. Cum autem audisset iacob esse frumenta in egypto misit patres nostros primum. Et in secundo agnitus est ioseph a fratribus suis & manifestum factum est pharaoni genus ioseph. Et mittens ioseph accersiuit patrem suum iacob & omnem cognationem suam in animabus lxxv. Et descendit iacob in egyptum & defunctus est ipse & patres nostri & translati sunt in sychem & positi sunt in monumento quod emit abraham pretio argenti a filiis emor filii sychem. Quemadmodum autem appropinquabat tempus promissionis quam confessus est deus abrahæ crevit populus & multiplicatus est in egypto donec alius rex exurgeret qui non nouerat ioseph. Hic circumuentus cognationem nostram malignatus est patribus ut exponerent infantes suos ne viuificarentur. In illo tempore natus est moyses & fuit gratus deo qui nutritus est tribus mensibus in domo patris. Exposito autem illo sustulit eum filia pharaonis & nutriuit eum sibi in filium. Et eruditus est moyses omni sapientia egyptiorum erat autem potens in verbis & operibus suis. Cum autem impleretur ei quadraginta annorum tempus ascendit in cor eius ut uisitaret fratres suos filios israel. Et cum uidisset iniuriam patiebatur defendit & fecit ultionem eius qui calumniam patiebatur percutiens egyptium. Existimabat autem intelligere fratres suos quod deus per manum ipsius daret illis salutem. Illi autem non intellexerunt. Et sequenti die apparuit illis litigantibus & reconciliare eos in pace volebat dicens viri fratres estis ut quid nocetis alter alteri. Qui autem proximum iniuriabat repulit eum dicens quis te constituit principem & iudicem super nos. Nunquid me vis occidere quemadmodum heri occidisti egyptium. Fugit autem moyses in verbo hoc & factus est accola in terra madian ubi genuit filios duos. Et impletis annis quadraginta apparuit illi in deserto montis sinai angelus in flamma ignis rubi. Moyses autem videns admirabatur visum. Accedentique ad considerandum facta est uox domini. Ego sum deus patrum tuorum deus abraham & isaac & iacob. Tremefactus autem moyses non audebat considerare. Dixit autem illi dominus solue corrigiam calceamenti pedum tuorum. Locus enim in quo stas terra sancta est. Videns uidi afflictionem populi mei qui est in egypto & ingemuit audiui eos & descendi liberare eos. Et nunc uenite mittam te in egyptum. Hunc moysen quem negauerunt dicentes quis te constituit principem & iudicem hunc deus principem & redemptorem misit cum manu angeli qui apparuit illi in rubo in terra madian & educens illos fecit prodigia & signa in terra egypti & in mari rubro & in deserto annis quadraginta. Hic est moyses qui dixit filiis israel prophetam suscitabit uobis deus de fratribus uestris tanquam me ipsum hunc audietis. Hic est qui fuit in ecclesia in deserto cum angelo qui loquebatur ei in monte sina & qui suscepit eloquia uiua dare nobis. Quem non uoluerunt obedire patres nostri sed repulerunt & auersi sunt cordibus suis in egyptum dicentes aaron fac nobis deos qui præcedant nos. Moyses enim hic qui eduxit nos de terra egypti nescimus quid factum sit ei. Et uitulum fecerunt in diebus illis & hostiam obtulerunt idolo & lætabantur in operibus manuum suarum. Auertit autem deus & tradidit eos seruire militiæ cæli sicut scriptum est in libro prophetarum. Numquid uictimas & hostias obtulistis mihi domus israel quadraginta annis in deserto. Et suscepistis tabernaculum moloch & sidus dei uestri remphan figuras quas fecistis adorare eas & transferam uos trans babylonem. Tabernaculum testimonii erat patribus nostris in deserto sicut disposuit ei qui locutus est moysi ut faceret illud secundum formam quam uiderat. Quod & introducentes patres nostri cum iesu in possessionem gentium quas expulit deus a facie patrum nostrorum usque in dies dauid qui inuenit gratiam coram deo & petiit habitaculum inuenire deo iacob. Salomon autem ædificauit ei domum. Sed non altissimus in manufactis habitat sicut propheta dicit. Cælum mihi sedes est terra autem scabellum pedum meorum. Quam domum ædificabitis mihi dicit dominus aut quis locus requietionis meæ nonne manus mea fecit hæc omnia. Dura ceruice & incircumcisis cordibus & auribus uos semper spiritui sancto resistitis sicut patres uestri ita & uos. Quem prophetarum non persecuti sunt patres uestri & occiderunt eos qui prænuntiabant de aduentu iusti cuius nunc uos proditores fuistis & homicidæ. Qui accepistis legem in dispositione angelorum & non custodistis. Audientes autem hæc dissecabantur cordibus suis & stridebant dentibus in eum. Cum autem esset plenus spiritu sancto intuens in cælum uidit gloriam dei & iesum stantem a dextris dei & ait ecce uideo cælos apertos & filium hominis stantem a dextris dei. Exclamantes autem uoce magna continuerunt aures suas & impetum fecerunt unanimiter in eum & eiecerunt extra ciuitatem & lapidabant. Et testes deposuerunt uestimenta sua secus pedes adolescentis qui uocabatur saulus. Et lapidabant stephanum inuocantem & dicentem domine iesu suscipe spiritum meum. Positis autem genibus clamauit uoce magna dicens domine ne statuas illis hoc peccatum. Et cum hoc dixisset obdormiuit in domino. Saulus autem erat consentiens neci eius.

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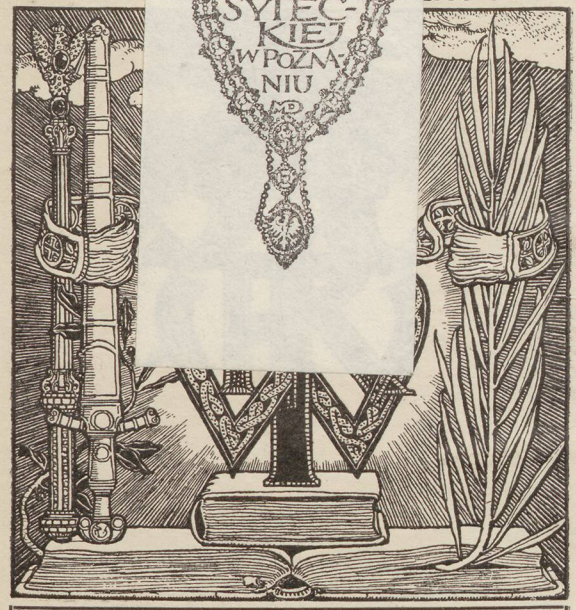

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zu Berlin. 1898. 1899.

E. D. d. j. 1898

Wer Gott recht, Und ist nicht todt,
Wem sie gestorben ist in Gott.

Ouidius lib: 2 de arte amādj

Non minor est virtus q̄ quærere parta tuerj
Casus inest illic, hæc recte artis opus.

Ludolphus par: 1 cap: 68

Cūm sacer rerum primāut simia cherum
Ad Bathaniæ Vitulum sūrrexit turba nepotum.

Jdem par: 1 cap: 23.

Ecce agnus dei q̄ tollit pec Joh: 1

Glossa Ordi: 343 a.

Agnus dr ab agnōscendo, sine ab agno sancto, q̄z agnoscit primi, sacrificij ritū dei vsq ad mortē obtinens, z agnovit mysticam rōnem victimæ dispensāde remittens. Agnus dr vltro à pastore, q̄ tollit pōna mūndi, sine sentētia, sed z quōdām. Ondi z Prosperus: Non dixit q̄ tollet, sed q̄ tollit, quōd sine hoc faciendi ipse. Non n. tūm solūm tulit, cūm passus est, sed ex illo tempore vsq ad passionē tollit, nō semp recipiendo Quam n. q̄ peccāta obtulit oblatūr, sed semp purgans q̄ illa suscipit Prosperus. Et rectē mūnd, vbi Leui: 10 de vitulo vacce sacrificij vsq̄ ad Exod: 13 de mundatōne agni à primogenito.

Jdem

Tollit n. pōna satisfaciendo z lauando nos à peccatis in sanguine suo, z pter hoc gratiam gratis q̄ fundit sūt, z ad imitandū nos fiant, z dño hilariores. Q̄ pōna mūdi ad vitam, vsq vsq dño sūt nō sunt

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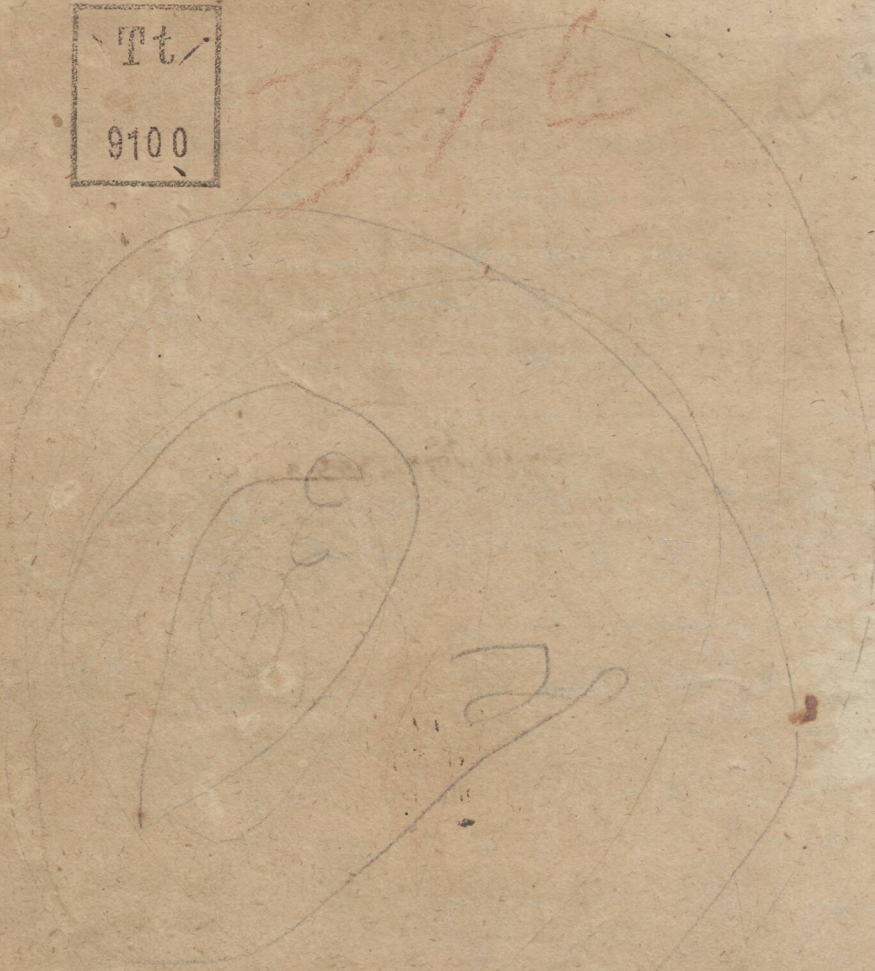

Inc. 426 Fragm.
Oblaczenie: Breviarium Missnense,
Meissen [Typ. Breviarii
Missnensis = Mark. Brandis]
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Gli 5390.

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LECTORI CHRISTIANO SALVTEM.

GRæco Prouerbio dicitur, optime Lector, νόμος καὶ χώρα, hoc est, lex & Regio. Hoc verum quoq; in cantilenis Ecclesiæ esse videmus. Nam vnaquæq; non solùm διοίκησις, sed etiam ciuitas, oppidum, pagus, suos sequitur ferè canendi modulos. Et arbitror veteres gubernatores Ecclesiarum, qui cantica sacra composuerunt, voluisse significare hac varietate, similitudinem & consensum cæremoniarum ac rituum, quam nunc plerique tantopere requirunt, in Ecclesia non esse necessarium. Ideo suam cuiq; Diœcesi & Ecclesiæ psallendi, vel præscripserunt, vel reliquerunt rationem. Etsi igitur non ignorem has melodias nonnihil variare à Musica aliarum Ecclesiarum, & quenq; modulos, quibus assueuit, iudicare suauissimos, iuxta Prouerbium: Suum cuiq; pulchrum & iucundum: tamen spero candidum & pium Lectorem contentum fore hac nostræ Ecclesiæ qualicunq; melodia, præsertim cùm nihil admodum ad salutis rationem attineat, quibus modulis canendi vtantur Ecclesiæ, modò Psalmodia, vt Paulus monet, fiat in Spiritu. Vna omnino in tanta varietate ratio sequenda fuit. Retinuimus igitur nostram, quam ad manum habuimus, Nec valdè, vt audio, à vicinis Ecclesijs dissentit. Quicquid igitur est, quo Cantoribus molestiam prænotandi quotannis cantica, & describendi Scholasticis leuare voluimus, rogo vt grato & candido animo suscipias.

Bene vale.

AD EVNDEM.

DVO in omni deliberatione præstanda sunt: Primum, ne à vero & recto discedatur. Alterum, vt modus & ordo seruetur in vitæ actionibus & artium præceptis. De priore monet Paræmia sumpta ab harmonijs Musicis: μὴ παρὰ τὸ μέλος. *Nihil extra cantionem: Quæ originem habere traditur à Themistocle, qui Simonidi Poetæ quippiam parum æquum petenti, respondit: Neq; tu bonus esses Poeta, si præter cantum caneres, neq; ego bonus princeps, si præter leges iudicarem. Ita dicitur,* μὴ κατόργανα τῶν μουσικῶν. *Ne vities Musicen. De altero monet versiculus Græcus,* μέτρα φυλάσσεσθε κάιρος δ' ἐπὶ πᾶσιν ἄριστος. *Vtrunq; vt in vita nihil vsitatius est ac facilius, quàm aberrare, decipi & labi, desiderabatur in Psalmodia nostra veteri Ecclesiastica. Nam passim in applicatione, vt vocant, textus ad Musicam, aberratum fuit. Deinde, multæ vtiles & piæ cantiones omissæ erant. Quæ duo nunc, recognitione hac accurata & fideli præstitimus. Nam verba textus magna vbiq; diligentia Musicis notulis accommodauimus, & quæ desideratæ sunt cantiones, addidimus. Quam nostram operam, & voluntatem gratificandi Ecclesijs & scholis Filij Dei, perpetuam, vt æqui boniq; consulas, rogo. Benè vale. Data Luneburgi.*

Anno ab incarnatione Filij Dei 1560.

Calendas Aprilis.

Lucas Lossius.

Philippus

PHILIPPVS MELANTHON LVCÆ LOSSIO MAGNA fide erudienti adoleſcentiam in inclyta Luneburga amico ſuo S. D.



Lena eſt illuſtrium miraculorum vniuerſæ naturæ fabricatio, in qua ideò tantum artis oſtendit ſapientiſſimus conditor, vt his teſtimonijs conuicti fateri cogamur, hunc mundum non extitiſſe caſu, & vt reuerenter agnoſcamus & celebremus conditorem, Ac, vt de alijs partibus naturæ iam non dicam: Mirandum opus Dei eſt, tenebrarum & lucis diſtinctio, & in oculis hominum vis cognata luci: Hic quæ cauſæ monſtrari poſſunt, cur hæ pelliculæ, nerui, humores, domicilia ſint lucis, & velut Sol in humano corpore? Foris vtcunq; mirandum aſpicimus, & eius beneficio fruimur: Sed cauſas penitus non videmus, quas tamen in illa cœleſti Academia diſcemus, cùm Ideam totius opificij mente diuina iutuebimur. Et quidem ideò vult nos Deus in hac mortali vita, & tanquàm in vmbra, quædam initia huius ſapientiæ diſcere, vt admiratio noſtros animos exuſcitet ad expetendam illam melioris ſcholæ doctrinam. Eſt & ſingulare Dei opus ſenſus Muſices in homine & dijudicatio ſonorum.

Sic condita est natura, vt certos vocum gradus, metas, interualla sentiat, suauiter adficiatur concinnis vocibus, offendatur contrarijs: Imò quantum miraculum est alijs harmonijs alios seu cordis, seu spirituum motus excitari? Alexandrum certi cantus accendebant, vt arderet pugnandi cupiditate: flectebant alij rursus ad lenitatem & quietem. Quomodo intelligemus feriri animos his in aëre motibus? Agnoscamus hæc opera Dei, etiamsi causas non penitus perspicimus, ac Deum celebremus, qui magni vsus causa naturæ hominum hunc sensum Musices indidit. Aristoteles causas tres narrat: Primam, quia cùm labor remissionibus indigeat, sint in natura honestæ quædam voluptates ordinatæ, quibus defatigatæ vires reficiantur: Secundam esse inquit disciplinam, vt hac suauitate mores quasi ad concinnitatem flectantur, & fiant mitiores: Tertiam medicationem, vt mœsticia, ira, & alij vehementiores motus leniantur. Hæc verè & sapienter dicta sunt: Sed non dubium est, præcipuam causam esse, vt doctrina de Deo carminibus comprehensa propagari latius possit & diutius conseruari. Citius enim arripiunt aures carmina, & harmoniæ gratæ penetrant altius in animos, & hærent in memoria tenacius. Et, vt suo quodam consilio Deus dissimilia genera adfectuum condidit, ita voluit signa diuersorum adfectuum in sonis esse. Hanc congruentiam sapientissimè ordinatam esse agnoscamus, & ipsam Musicen, vt Dei opus ac donum

num veneremur, & ,vt semper eius in sacris congressibus vsus fuit,ita sciamus studiosè hunc eius vsum tuendum esse. Nec profectò quidquam dulcius est homini non monstroso, quàm doctrina verbis rectè illustrata, quæ bonis harmonijs ad aures atq; animos profertur. Et sensus testatur,tali Musica flecti animos tùm ad dolores,cùm audiunt querelas de nostris delictis,vel lugubres cantilenas de pœnis, tùm verò etiam leniri, cùm audiunt dulciores Melodias de Dei Misericordia, & accendi ad inuocationem. Hæc cùm ita sint,laudanda est voluntas artificum, qui tales Melodias vtiles docendis & flectendis animis edunt, & conseruari ac transmitti ad posteros curant. Sit autem delectus tùm in veteribus tùm nouis, vt tales cantilenas discat iuuentus, quæ veram & salutarem doctrinam continent. Cùm igitur prudenter & piè ex veteribus cantilenis puras & incontaminatas superstitiosis sententijs elegeris, laborem tuum vtilem fore spero ad inuitandum iuuentutem simul ad Musices amorem, & ad exercitia pietatis atq; inuocationis. Benè vale. Calend. Ianuarij, 1550. Qui cùm sit annus Quinquagesimus,vtinam verè sit Iubilæus,& mitigationem aliquam calamitatum Ecclesijs adferat.

Elegia

ELEGIA
IOHANNIS BERTRAMI
Cell: Cantoris Luneburgenſis
ad Lectorem.

SPreta iacet virtus, ſunt & ſine laude Camœnæ,
Debitus & ſtudijs nullus habetur honos.
Conſtat & abiecti qua conditione fruantur,
Qui tribuunt ſtudijs tempora iuſta bonis.
Sed licet ingenuæ ſpernantur ab omnibus artes,
Debitus & Muſis non tribuatur honos:
Loſsius abiectas tamen ornat, & aſſerit artes,
Ingenij mira dexteritate ſui.
Id quod teſtantur clarè monumenta librorum,
Quæ vigili ſtudio ſcripſit, & arte pari.
In templis iacuit pſallendi debitus ordo,
Cantica quo veteres concinuêre Deo.
Cantica diuini placant pia numinis iram,
Quæ ſunt munificum nata ſonare Deum,
Loſsius hæc Lucas noſter templisq́, ſcholisq́,
Reſtituit ſumma ſedulitate, pijs.
Abſterſit fœdæ quod & impietatis habebant,
Vt reſonent verum nil niſi vera Deum.
Et, ne ſit labijs vanum Pſalmodia murmur,
Nec ſine mente Deo carmina lingua ſonet:
Carmina, quæ Paulus diuini præco fauoris,
Et mentem & linguam promere certa iubet.

Vnde

Vnde sit & promptum carmen, quis & autor, & vnde
Mens sit Psallentis vera petenda, monet.
Hac sine, quæ domino cantantur millia verba,
Non poterunt dominum promeruisse Deum.
Hæc igitur, Lector, studio conscripta fideli,
Qua decet ingenua cantica mente proba.
Nam, sua magna viris debentur præmia laudis,
Auxilio Musas qui meliore iuuant.
Prominet vnde salus humanis maxima rebus,
Ipsius ac surgunt viuida templa Dei.
Non labor est tenuis, tenuis non gloria, Musas
Officijs rectis excoluisse pias.
Hinc igitur Luca meritò tibi gloria Lossi
Debetur, doctos inter amande viros.
Sed quid ego Lucæ conor celebrare laborem,
Munitum elogio sancte Philippe tuo?
Huic placuisse viro certè non vltima laus est,
Posteritas cui vix est habitura parem.

ILLVSTRISSIMIS ET GENEROSISSIMIS PRINCIPIBVS ET DOMINIS, D. FRIDERICO, ET D. Ioanni fratribus, Christianissimi & potentissimi Regis Daniæ filijs, hæredibus Norvegiæ, ac Ducibus Slesuig: & Holsatiæ &c. Dominis & Mecænatibus suis clementissimis,

LVCAS LOSSIVS

S. D.

CVM plurimis testimonijs sacræ Scripturæ, tùm exemplis sanctissimorum Principum ac Regum constat, Illustrissimi & Christianissimi Principes & Domini, Psalmodiam semper vsitatam fuisse in Ecclesia seu populo veri Dei. Quia vult Deus extare testimonia confessionis varia & publica suæ doctrinæ, qua se generi humano ex immensa bonitate patefecit, & fidei nostræ. Ita Regius Propheta Dauid non modò Psalmos multos composuit, quibus omnipotentia Dei, veritas & misericordia, beneficiaq; publica & priuata exhibita populo Dei, celebrarentur in publicis conuentibus, & promissio Dei de venturo Messia, Filio Dei & Redemptore Ecclesiæ proponeretur quotidie decantanda in templo, vt fieret ea quàm notissima omnibus, conseruaretur & propagaretur in populo Dei, cui patefacta & commendata fuit: sed ipse etiam tantus, inquam, Rex & Propheta inter cæteros principes Iuda lusit & saltauit ante Arcam fœderis, cùm relictam à Saule in ciuitatem cum iubilo & clangore tubæ deducerent. Nam ita scribitur 2. Reg. 6. Dauid autem, & omnis Israel ludebant coram Domino, in omnibus lignis fabrefactis, &

tis, & cytharis, & lyris, & tympanis, & sistris, & cymbalis: Et paulò post: Et Dauid percutiebat in Organis armigatis, & saltabat totis viribus ante Dominum: Cumq; à Michol derideretur tanquàm histrio seu vnus de scurris subsiliens atq; saltans, ad illam dixit: Viuit Dominus, quia ludam ante Dominum, qui elegit me potius, quàm patrem tuum, & quàm omnem domum eius, & præcepit mihi, vt essem Dux super populum Domini Israel, & Iudam. Non solùm autem in veteri Testamento, sed etiam in Ecclesia collecta per Filium Dei, & Apostolos eius, Psalmodia in vsu fuit in publicis congressibus. Nam hoc, præter Ecclesiasticæ historiæ monumenta, testatur & Ethnicus ille Plinius iunior, in libro 10. Epistolarum scribit: Christianos, stato tempore, ante lucem conuenire solitos, carmenq; Christo suo, quasi Deo dicere secum inuicem. Et qui nostra ætate ex immensa Dei misericordia, cœlestem doctrinam renouarunt, ritus Ecclesiasticos pios & vtiles, ad commonefactionem rudium in suis Ecclesijs inuiolatos incorruptosq; retinuerunt. Et monent cæteros, vt ex Papisticis libellis, qui in hoc genere canticorum & Musices excellunt, exempla prudenter sumant, atq; traducant ad vsum, & instaurationem suæ Ecclesiæ. Nam composita sunt à gubernatoribus veteris purioris Ecclesiæ multa spiritualia cantica, quæ doctrinas salutares & admonitiones continent, de Deo, de regno Christi, de Natiuitate eius, Vita, Passione, Resurrectione & Ascensione in cœlum, de missione Spiritus sancti, de persecutione siue cruce Ecclesiæ, & consolatione, de inuocatione Filij Dei, & alijs doctrinis & articulis nostræ Christianæ religionis. Etsi quædam idololatrica sunt, quæ de Sanctis, vt vocant, leguntur, tamen piæ & vtilia sunt, quæ de Festis Iesu Christi, canuntur vsitatè, quædam etiã de Sanctis. Quare delectu hic opus fuit & iudicio, ne bonos interpellationis, qui soli Filio Dei vnico seruatori

& Mediatori Domino nostro Iesu Christo debetur, creaturæ tribuatur. Hunc nos delectum pro mediocritate iudicij nostri, diligenter adhibuimus in hoc libro Ecclesiasticarum cantionum, quem in gratiam & vsum publicum scholarum & Ecclesiarum, in quibus syncera vox Euangelij Iesu Christi sonat, collegimus. Nam ea tantum conscripsimus, quæ mentes Psallentium, iuuentutis, & astantis Ecclesiæ erudire, & in cordibus spirituales motus excitare possunt, & de æternis beneficijs Filij Dei Ecclesiam commonefaciunt. Nam vult Deus, vt vox Euangelij sui Filij in publicis cœtibus multipliciter sonet, rudiores exemplo inuitentur ad gratiarum actionem, ad reuerentiam publici Ministerij, & ad inuocationem. Et quemadmodum Spiritus sanctus efficax est per externam vocem prædicati Euangelij, ita per piam & eruditam Psalmodiam accenduntur corda ad agnitionem Dei, & timorem eius, ad fidem, ad inuocationem, & cæteros diuinos & spirituales motus. Nam debet Psalmodia Ecclesiæ, sicut & inuocatio, fieri in spiritu & veritate, ne sit tantùm Ethnicum & prophanum murmur, aut Stentoreus quidam boatus, vel, vt Pauli verbis vtar, æs tinniens & absq; mente sonans. Ideo disertè inquit diuus Paulus ad Ephesios capite 5. Impleamini Spiritu, loquentes vobismetipsis, per Psalmos, & Hymnos, & cantilenas spirituales, canentes & psallentes in corde vestro, Domino gratias agentes semper de omnibus in nomine Domini nostri Iesu Christi, Deo & Patri. Et ad Coloss. 3. ait: Verbum Christi habitet in vobis abundanter in omni sapientia, docentes & commonentes vosmetipsos, in Psalmis, & Hymnis, & canticis spiritualibus in gratia canentes, in cordibus vestris Domino. Hæc dicta Apostoli tria monent psallentes: Primùm, gratam esse Deo psalmodiam Ecclesiæ, quæ fit in Spiritu & veritate, hoc est, in vera agnitione Dei,

& fidu-

& fiducia Mediatoris, Deinde, vt hoc consilio & fine instituantur cæremoniæ & cantiones in Ecclesia, vt illis doceantur & assuefiant rudiores ad pietatem, atq; vt beneficia Dei in publicis conuentibus familiariter fiant nota omnibus, hac quotidiana & multiplici tractatione, & vsu psallendi: Postremo, tùm demum Psalmodiam, sicut cetera bona opera, esse cultum Dei, hoc est, opus quo glorificatur Deus, cùm peragitur in nomine Christi. Vnde addit Paulus: Et, quicquid egeritis sermone aut facto, in nomine Domini Iesu Christi facite, gratias agentes Deo, & Patri, per illum. Nam Ethnicam illam recitationem verborum hactenus vsitatam in Ecclesia, Christus taxat & improbat, cùm inquit Matth. 15: Hic populus labijs me honorat, cæterùm cor eorum procul abest à me. Et Diuus Paulus 1. Corinth. 14. ait: In Ecclesia volo quinq; verba mente mea loqui potius, quàm decem millia verborum lingua, hoc est, sine intellectu & pia meditatione. Hanc quoq;, vt aliquo modo in Adolescentibus & pueris iuuaremus, passim scholia breuia adscripsimus. Nos quidem nihil malumus, quàm hunc nostrum laborem exarandi & redigendi in hanc formam Ecclesiasticas cantilenas, gratum & vtilem esse Ecclesijs & Scholis Christianis. Neq; verò hoc nostrum exemplum Papisticam εἰδωλομανίαν & errores confirmabit, quasi approbemus nos, aut iterum in Ecclesias inuehere velimus horas, vt vocant, canonicas, Missas, Vigilias, Agendas, & id genus reliquas idololatricas & blasphemas in Deum cantiones, Papisticæ Ecclesiæ. Nam propterea nos hæc Cantica puriora veteris Ecclesiæ selegimus, vt Ecclesiæ & Scholæ rectè instauratæ haberent Librum continentem incorruptas & vtiles cantiones, quibus iuuentus & Ecclesiæ sine aliqua offensione pietatis vti possent. Ideo nostram voluntatem & conatum Ecclesijs cupio esse & gratum & vti-

lem, Et precor æternum Patrem Domini nostri Iesu Christi, vt sponsam Filij sui, hoc est, Ecclesiam, pro qua semetipsum Filius Dei exposuit, sanctificans eam lauacro aquæ per verbum, sanctam & irreprehensibilem conseruet, vt Deus ab ea rectè agnoscatur, & celebretur veris & æternis laudibus, sicut monet Psalmus, cùm inquit:

Cantate Domino canticum nouum, laus eius in Ecclesia sanctorum.
Lætetur Israel in eo, qui fecit eum, & filiæ Sion exultent in Rege suo.
Laudent nomen eius in Choro, in tympano & Psalterio psallent ei.
Quia beneplacitum est Domino in populo suo, & exaltabit mansuetos in salutem.

Item,

Laudate Dominum in sono tubæ, laudate eum in Psalterio & cythara.
Laudate eum in tympano & choro, laudate eum in chordis & organo.
Laudate eum in cymbalis benè sonantibus, laudate eum in cymbalis iubilationis.
Omnis spiritus laudet Dominum, Haleluia.

Celsitudini autem vestræ, illustrissimi Principes, Ecclesiasticum hunc librum nostrum nuncupare volui, Ecclesijs & scholis Iesu Christi, haud dubiè gratum & vtilem futurum, vt ex vestro etiam laudatissimo nomine aliquid illi gratiæ & autoritatis accederet. Nam, vt Ecclesia & scholæ nostræ nutritores, præsides, & defensores habent vestri generis heroas, sic etiam decet non nisi illorum autoritate, approbatione, & iudicio huiusmodi libros, qui in publicis cœtibus legendi & decantandi proponuntur iuuentuti, exire in publicum. Et hunc laborem nostrum, quo iuuentutem inuitare voluimus ad celebrandos publicos congressus, C. V. approbaturam spero, cùm ipsa quoq; Ecclesiasticos cœtus haud dubiè, pro eximia

pietate

pietate veneretur et amet, frequenter illis interſit, celebret, & decantet vnà cum Eccleſijs ſuis immenſa & æterna beneficia, quæ miſericors Deus per Filium ſuum natum hominem, crucifixum, & reſuſcitatum in nos perditos homines ex ineffabili bonitate contulit. Sicut iubet Propheta Dauid, Pſal. 68. inquiens: In Eccleſijs, hoc eſt, publicis cœtibus, benedicite Deo, Domino, de fontibus Iſrael. Item: Reges terræ cantate, cantate Deo, pſallite Domino, Sela. Neq; hoc etiam dubito, Clementiſſimi Domini, quin noſtri animi ſtudium, ſuſpiria & preces, quas pro veſtra illuſtriſsima, antiqua & verè heroicà ac Regia familia, pro regno florentiſsimo illuſtriſsimi patris veſtri & Chriſtianiſsimi Regis, pro Ducatu veſtro, pro Eccleſijs & ſcholis in ijs quotidie ardenti pectore fundo, eſſe gratas vobis. Eſt ſanè celebranda omnibus ſæculis & commendanda æterno Patri, ſereniſsimi & Chriſtianiſsimi patris veſtri clementia, pietas & conſtantia in profitenda vera doctrina, & ſolicitudo ſingularis pro Eccleſia Chriſti & Scholis. Et mei quotidiani ſuſpirij, cùm pro omnibus honeſtis politijs, quæ afflicta hoc tempore Eccleſiæ Ieſu Chriſti præbent hoſpitia, tùm pro regno paterno & ducatu veſtro, hæc vltima vox eſt: Te quoq; æterne, omnipotens & miſericors Pater Domini noſtri Ieſu Chriſti, qui dixiſti: Per me reges regnant, ardenti pectore rogo, vt florentiſsimum regnum Danicum, in quo vox Euangelij vnigeniti & dilecti Filij tui ſincerè & clariſsimè ſonat, ab hoſtibus defendas, in vera cognitione & inuocatione tua & Filij tui conſerues, & à corruptelis ſalutaris & vera doctrinæ vindices, vt noticia tui & Filij tui in illo propagetur ad poſteros. Conſerua etiam illuſtriſsimum Regem & Reginam patritios Eccleſiæ tui Filij in vera doctrina, & illuſtriſs: principes filios illorũ ducas & gubernes Spiritu tuo ſancto, vt in cognitione Filij tui, in pietate & virtutib. heroicis creſcant quotidie, & rebus geſtis ſemper euadant & ſint illuſtriſsimi.

Hanc

Hanc vocem mearum precum, quam publicè hic recito, & adiungo ſuſpiriis omnium piorum, in veſtro regno & ducatu, haud dubiè exauditur ab æterno Patre, cuius coæternus Filius Dominus & Seruator noſter Ieſus Chriſtus dixit: Quicquid petieritis Patrem in nomine meo, dabit vobis, Amen. Benè & fœliciter valete. Data Luneburgæ Anno 1552. Pridie Idus Auguſti, hoc eſt, die duodecimo, quo pater veſter ſereniſſimus & Chriſtianiſſimus Rex Daniæ, Norvegiæ &c. Anno 1503. fœlici auſpicio natus eſt, quod vt regno florentiſſimo, & Eccleſiæ in illo Ieſu Chriſti, vt hactenus, perpetuò fauſtum atq; fœlix ſit, ex animo precor & opto.

LIBER

LIBER PRIMVS, CONTINENS ANTIPHONAS, RESPONSORIA, HYMNOS ET SEQVENTIAS, QVÆ LEGVNTVR DIEBVS DOMINICIS ET FESTIS CHRISTI.

ORDINARIVM, HOC EST, COMMONEFACTIO generalis de ordine solenni ceremoniarum, vsitato in Ecclesia Luneburgensi per totum annum.

I. IN VESPERTINIS precibus, diebus Dominicis, & Festis.

1. Initio canunt pueri ad hoc selecti & edocti, Antiphonam super Psalmum, usq; ad uirgulam transuersè tractam.
2. Post Psalmum, repetita à Choro Antiphona, canit puer lectionem Euangelij sequentis proximæ Dominicæ, seu diei festi.
3. Postea canitur Responsorium.
4. Deinde Hymnus.
5. Hinc Antiphona super Magnificat à pueris, usq; ad uirgulam.
6. Magnificat, quo absoluto, Antiphona repetitur à Choro, uel organo.

7. Canunt pueri selecti Benedicamus feriale, uel, quod diei festi est proprium.

IN SVMMIS FESTIVITATIBVS addítur Completorium, ut uocant, hoc ordine, & Psalmis quatuor.

8. Cùm inuocarem exaudiuit me Dominus, Psal. 4.
In te Domine speraui, Psal. 31.
Qui habitat in adiutorio altissimi, Psal. 91.
Ecce nunc benedicite Domino, Psal. 133.
9. Nunc dimittis seruum tuum Domine, Canticum Simeonis, Luc. 2.
10. Benedicamus.

II. IN MATVTINIS *Precibus.*

1. In summis festiuitatibus canitur Venite, quod sui est festi proprium.
2. Antiphona Dominicalis, uel, quæ est festi propria.
3. Psalmus Beatus uir, 1.
Quare fremuerunt, 2.
Domine quid multiplicati sunt, 3. In festiuitatibus, quæ sunt suo loco adscriptæ.
4. Repetitur Antiphona.
5. Textus Euangelij latinè in Choro, & germanicè ante Chorum à puero. In summis festis canit ipse Cantor latine.
6. Responsorium.
7. Te Deum latinè, Benedictus in Quadragesima.
8. Benedicamus.

In

1. Introitus suus cuiusq; Dominicæ,& festi.
2. Kyrie, suæ Dominicæ & festi proprium.
3. Et in terra, pro quo interdum canitur, Allein Gott in der Höge.
4. Lectio Epistolæ.
5. Alleluia, & Sequentia in Festiuita tib. Dominicis & alijs diebus festis,Psalmus aliquis, germanicè.
6. Concio sacra.
7. Litania, nisi certa de causa omittatur aliquando.
8. Symbolum Nicenum,uel Lutheri germanicè, Wi gelöuen etc.
9. Exhortatio ad Communicaturos, à ministro ad altare.
10. Præfatio Dominicalis: In festis, quæ cuiusq; est propria.
11. Sanctus, uel, Hillich is Godt de HEre Sebaoth.
12. Oratio Dominica ad altare, à ministro.
13. Verba Cœnæ, ad altare, à ministro.
14. Jesus Christus vnse Heilant / &, si multi sunt communicaturi, Godt si gelauet.
15. Agnus Dei, uel, O Lamm Gades vnschüldich etc.
16. Gratiarum actio, à ministro, pro illis qui communicarunt.
17. Precatio seu uotum ad Ecclesiam, à ministro, De HEre beware di etc.
18. Erholt vns HEre bi dinem Wordt.

DOMINICA PRIMA
Aduentus Domini.

Ecclesia triplicem Christi aduentum celebrat. Primus est contemptus ac humilis coram mundo in carnem, de quo Zacha. 9. Ecce Rex tuus venit tibi mansuetus, ac pauper, sedens super asinam, & pullum filiæ subiugalis, Matth. 21. Secundus est aduentus spiritualis & quotidianus in mentes piorum, cùm adest assiduè Ecclesiæ, eam exaudit, iuuat & consolatur, de quo inquit Christus Iohan. 14. Non relinquam vos orphanos, sed veniam ad vos. Item: Si quis diligit me, ad eum veniemus, & mansionem apud eum faciemus. Tertius aduentus Christi, est glorioſus eius reditus ad iudicium, de quo Esa. 3. Dominus ad iudicium veniet. Et Matth. 24. Et videbunt Filium hominis venientem in nubibus cœli, cum virtute multa, & maiestate. Hos tres aduentus Filij Dei in carnem, mentes piorum, & ad extremum iudicium, vtile est semper considerari & proponi in Ecclesia, ad exuscitandam in animis fidem, inuocationem, & timorem Dei seu pœnitentiam. D. Augustinus ita inquit super Lucam: Hoc tempus non sine causa Domini Aduentus vocatur. Ideo enim sancti Patres celebrare cœperunt Aduentum, vt se vnusquisq; præparet fidelis & emendet, vt dignè Dei sui Natiuitatem valeat celebrare.

ANTIPHONA IN
Vespertinis precibus,
Habac. 2.

PRecatio piorum veteris Ecclesiæ, vt Messias seu Filius Dei in carnem secundum datam promissionem veniat, & Ecclesiam, vastato regno Satanæ, liberet. Sumpta est ex Habacuc capite secundo, vbi inquit Propheta: Veniens veniet, & non tardabit. Similis est precatio Esa. 64. Vtinam dirumperes cœlos, & descenderes.

Veni



PVERI.



Eni Domine, & noli tarda-

re: rela xa facinora plebis tuæ Isra ël.

Hæc Antipho-na canitur ſuper Pſalmum ferialem ſequentibus Dominicis uſque ad Natalem Domini.

Benedictus Dominus Deus meus, Pſal. 143.

Relaxa, id eſt, ſolue, libera Eccleſiam à peccatis, quibus ceu uinculis quibuſdam Satan humanum genus tenet in ſuo regno captiuum. Hæc eſt captiuitas ſpiritualis, quam Chriſtus in cœlum aſcendens, ſecum triumphans auexit, Philip. 4. Iſrael uocatur Eccleſia omnium temporum, à Patriarcha Iacob, qui ab Angelo primum dictus eſt Iſrael, hoc eſt, prævalens Deo, uel dominans cum Deo, Gene. 35.

A Respon-

DOMINICA PRIMA
RESPONSORIVM.
Hiere. 23.

MAgnificum teſtimonium de aduentu Chriſti in carnem, atque ſpirituali & æterno eius regno, contra peccatum, mortem & tyrannidem Diaboli, in quod per fidem traducimur. Continet autem tria. Primo, promiſſionem de venturo Meſſia. Secundo, quis ſit Chriſtus. Tertio, quale eius regnum, & quæ ſint eius regni beneficia cœleſtia & æterna



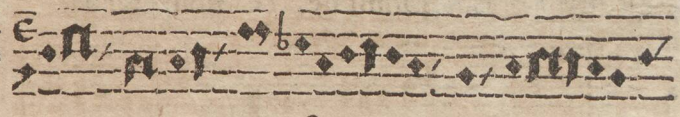
Promiſsio. Veniet certo Meſſias, Quia Dominus hoc dixit, hoc eſt, promiſit, Pſal. 132. Iurauit Dominus Dauid ueritatem, & non fruſtrabitur eũ: De fructu uentris tui ponam ſuper ſedem tuam.

ECce dies ue ni ent, di cit Do=



mínus: & ſuſci ta bo Dauíd

Chriſtus Filius Dei, & Dauidis ſecundum carnem, Rom. 1.



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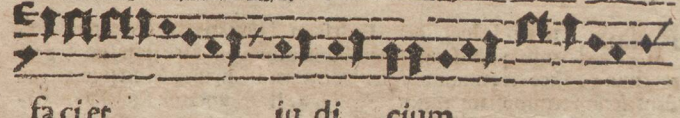
Chriſtus rex ſpiritualis, & æternus ſuper peccatum, mortem, & infernum.



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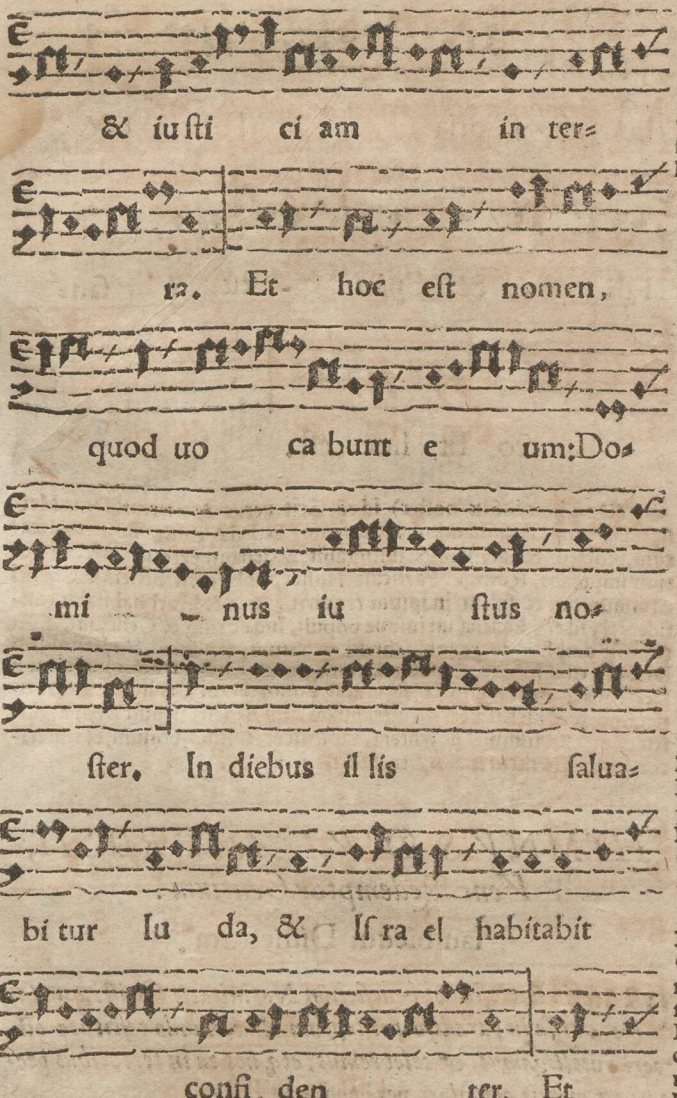
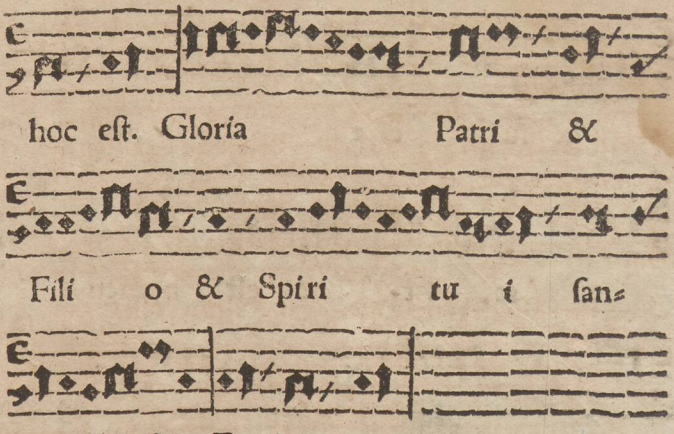


Officium Messiæ, damnare hypocritas, & patefacere uerã & æternam iustitiam, quæ est fides in Christum.

Id est, Regno Messiæ, & tempore reuelati Euangelij per Christum & Apostolos.

Effectus regni Christi, & agnitionis eius, fiducia erga Deum, pax conscientiæ, & uita æterna, Rom. 5. Iohan. 14. & 20.



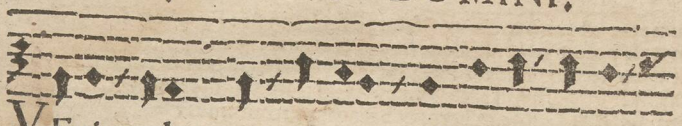
(Dominus iuſtus noſter) id eſt, Erit uerus & æternus Deus Meſſias, Dominus dominantium, & defenſor Eccleſiæ contra hoſtes, peccatum, mortem, & Satanam, & iuſtificabit Eccleſiam, peccata credentibus non imputans, Rom. 4. Particula Noſter, nobiſcum beneficia Chriſti communicat, & fidem in ipſum requirit. Iuda & Iſrael habitabit confidenter, id eſt, Eccleſia utriuſque populi, Iudæorum & Gentium, non timebit amplius in regno Chriſti peccatum, mortem, & tyrannidem Diaboli, cum habeat placatum Deum, propter hunc Dominum Filium Dei, Mediatorem. Gloria ſignificat honorificam de alio exiſtimationem, propter uirtutes excellentes, quam cum Eccleſia tribuit Deo, agnoſcit eum eſſe ſummè potentem, ſapientem, iuſtum, bonum, & miſericordem, punientem malos, benefacientem bonis.

HYMNVS DIVI AMBROSII,
Veni Redemptor Gentium.

Iambicum Dimetrum.

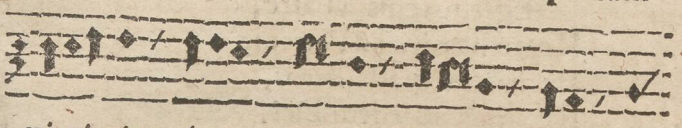
PREcatio Eccleſiæ, vt beneficium Natiuitatis Chriſti, qua ſalus amiſſa in paradiſo per lapſum Adæ, mundo reſtituta eſt, verè intelligamus, & celebremus, atq; nos ea in terroribus peccati, & mortis, conſolari verè poſſimus.

Veni



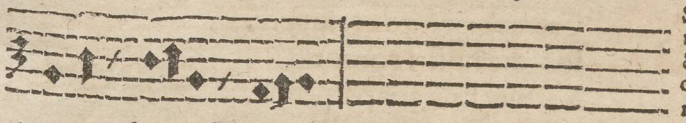
Propositio, Veni in carnem, Fili Dei, & indue humanam naturam, libera Ecclesiam tuam secundum datam promissionem patribus.

VEni redemptor gentium, ostende partum



uirginis, miretur omne seculum, talis

(Talis partus) Scilicet uirgineus, sanctus, & nullius peccati labe contaminatus.



partus decet Deum.

Deum) Filium Dei, qui peccatum nō nouit, neq; dolus inuentus est in ore eius. Esa.53. 1.Pet.2.

Narratio, de modo conceptionis Filij Dei, quæ opus fuit Spiritus sancti, non hominis, Luc.1.

Non ex uirili semine,
Sed mystico spiramine,
Verbum Dei factum est caro,
Fructusq; uentris floruit.

(Sed mystico) id est, & occulta operatione Spiritus sancti.

Verbum, id est, Filius Dei, Iohan.1. Caro, id est, uerus homo, humanæ imbecillitati & affectibus subiectus & obnoxius, excepto peccato, Philip.2.

Fructusq;, id est, Filius Dei induit nostram humanam naturam ex semine Dauid, iuxta promissionem Psal.132. De fructu uentris tui ponam super sedem tuam.

Incrementum Filij Dei concepti in utero Mariæ, ut constet, eum uerè esse hominem: Virginitas Mariæ & uirtutum eius præconiū. Natiuitas humana Filij Dei. Thalamus uterus Mariæ fuit, & nunc est Ecclesia.

Aluus tumescit uirginis,
Claustra pudoris permanent,
Vexilla uirtutum micant,
Versatur in templo Deus.

Id est, in utero Mariæ, & in Ecclesia.

Procedens de thalamo suo,
Pudoris aula regia,
Geminæ gigas substantiæ,
Alacris ut currat uiam.

Id est, Deus & homo.

Vt currat, id est, ut redeat ad Patrem, absoluto ministerio redimendi humani generis, & reuelandæ uoluntatis sui Patris.

Sumptus est totus locus ex Psalmo 18. ubi inquit Propheta de Christo, In sole posuit tabernaculum suum, & ipse tanquam sponsus procedens de thalamo suo. Exultauit ut Gigas ad currendam uiam. Vocatur autem Christus gigas, quòd Ecclesiam potenter contra hostes defendat, aduersarios fuget, & spoliet, ut heros & bellator potentissimus.

Psal. 18. A summo cœlo egressus eius, & occursus eius usq; ad summum eius. Mich. 5. Egressus eius ab initio à diebus æternitatis.

Natiuitas Christi, diuina & æterna. Complectitur autem hic uersus tria, Natiuitatem ei⁹ unam Christi, descensum ad inferos, & ascensionem.

Egressus eius à Patre,
Regressus eius ad Patrem,
Excursus usq; ad inferos,
Recursus ad sedem Dei.
Aequalis æterno Patri,
Carnis trophæo accingere,
Infirma nostri corporis,
Virtute firmans perpetim.

Id est, infirmitates naturæ nostræ debilitatæ uitio originis.

Precatio, ut Christus sedens ad dexteram Patris, suo nos Spiritu sancto consoletur, confirmet & saluet.

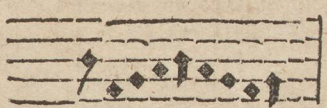
Præsepe Christi est sacra scriptura seu promissiones diuinę de Christo.

Præsepe iam fulget tuum,
Luménq; nox spirat nouum,
Quod nulla nox interpolet,
Fidéq; iugi luceat.

Hic uersus docet, ministerio Euangelij proponi ubiq; beneficia nati Filij Dei in Ecclesia, & lucere doctrinam de remissione peccatorum, iustitia & uita ętterna, quæ ingentia bona fide accipienda sunt.

Deo Patri sit gloria, Gratiarum actio.
Eiúsq; soli Filio,
Cum Spiritu Paraclito,
Et nunc & in perpetuum,

Lumen est Euangelium, 1. Ioh. 2. Tenebræ transierũt, & uerũ lumen iam lucet. Item, Christus ipse, Ioh. 1. & Luc. 2. (Interpolet) id est, obscuret. Latinis interpolare significat renouare, nouã formam induere, ut fullones uestes & similia polien-do innouant, ut pro nouis uendantur.



A men.

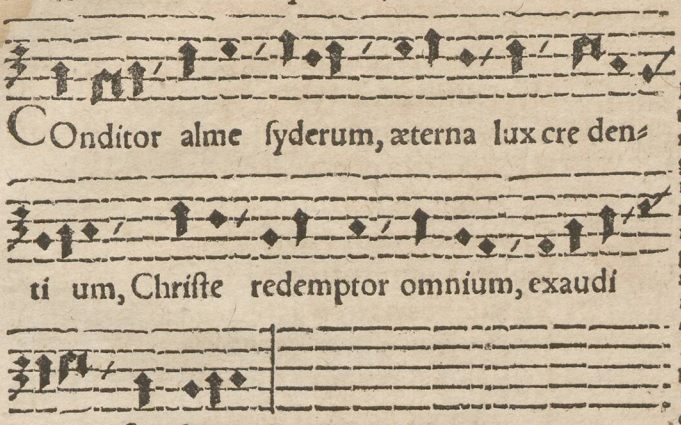
Amen, id est, fiat, efficiatur uel firmum sit. Additur in fine precationum, ut moneamur, requiri fidem in inuocatione, qua statuamus petita nobis certò dari à Deo gratis, propter Mediatorem, per quem omnes promissiões Dei sunt Amen, id est, certæ ac firmæ, 2. Corinth. 1.

ALIVS EIVSDEM.

Iambicum Archilochicum.

Petit

PEtit Ecclesia, vt beneficij natiuitatis Filij Dei reddatur particeps, & iuuetur aduersus potentiam & multiplices dolos Satanæ, & membrorum eius, qui Ecclesiam delere conantur.



COnditor alme syderum, æterna lux cre den-

ti um, Christe redemptor omnium, exaudi

preces suppli cum.

Propositio, quæ tria summa beneficia Dei erga genus humanum continet, conditionem, redemptionem & renouationem in mentibus, quæ est vera notitia Dei excitata per Spiritum sanctum, & inchoata obedientia.

Cur missus Filius Dei.

Qui condolens interitu
Mortis perire seculum,
Saluasti mundum languidum,
Donans reis remedium.
Vrgente mundi vespere,
Vti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula.
Cuius forti potentiæ,
Genu curuantur omnia,
Cœlestia, terrestria,
Fatentur nutu subdita.

Hic versus docet de causis missi Filij Dei. Et sunt tres præcipuæ. Prima est magnitudo iræ Dei aduersus peccatum, quam nulla creatura placare potuit. Ideo decretum de redemptione per Filium Dei factum est. Secunda est immensa misericordia æterni Patris, qui genus humanum perire vniuersum noluit. Tertia est ipsius Filij Dei erga nos amor, qui magnæ & horrendæ iræ Dei intercessit, & postea subijt pœnam pro nobis, & perpetuo est propiciator.

Zacha. 14. de tempore venturi Messiæ, & reuelandæ doctrinæ Euangelij. In tempore vesperi erit lux.

Ezech 44. Porta hæc clausa erit, non aperietur, & vir non transiet per eam Quoniam Dominus Deus Israel ingressus est per eam, eritq; clausa principi.

Maiestas & omnipotentia Messiæ, de qua Philip. 2. Quapropter & Deus illum (Christum) in summam extulit sublimitatem, ac donauit illi nomen, quod est supra omne nomen, ut in nomine Iesu omne genu se flectat, cœlestium ac terrestrium, & inferorum, omnisq; lingua confiteatur, quod Dominus sit Iesus Christus, ad gloriam Dei Patris.

DOMINICA PRIMA

Occasum Sol custodiens,
Luna pallorem retinens,
Candor in astris relucens, aliter renitens,
Certos obseruat limites.

Te deprecamur Hagie, id est, sancte.
Venture Iudex seculi,
Conserua nos in tempore,
Hostis à telo perfidi.

Laus, honor, uirtus, gloria,
Deo Patri cum Filio,
Sancto simul paraclito,
In sempiterna secula, Amen,

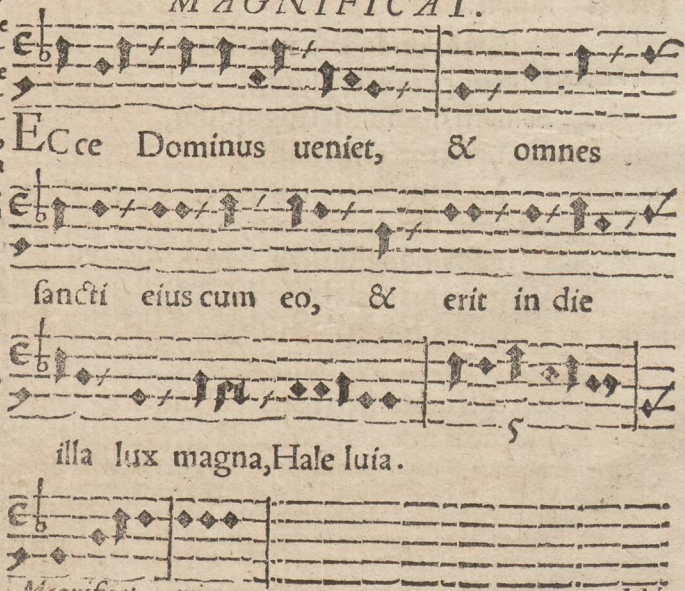
Corporum cœlestium certus & perpetuus motus, de duobus admonet Ecclesiam. Primum de omnipotentia & sapientia Dei, Rom. 1 Secundo de æterno fœdere, quòd Deus per Filium humanum genus sibi copulauit, Ieremiæ 31. Fœdus meum cum ipsis inuiolabile erit, sicut cœlum est sempiternum.

Gratiarum actio, in qua cum Deo tribuantur uirtutum præconia, agnoscit Deum Ecclesia misericordem, bonum, iustum, exaudire & iuuare inuocantes ipsum propter Mediatorem. Nam gloria est uirtutum præmium.

Precatio, ut Deus Ecclesiam colligat, conseruet & defendat aduersus hostes.

ANTIPHONA SVPER *MAGNIFICAT.*

Prophetia Zachariæ ca. 14. de aduentu Christi, & tempore reuelandi Euãgelij, quod lucem uocat ab effectu, quia lucem, hoc est, uerã noticiam Dei, & nostri, in mentibus accendit. Vocat magnã lucem, Quia prædicatio Euangelij est uniuersalis, propaganda per totum mundum, & ingentia beneficia offert omnibus.



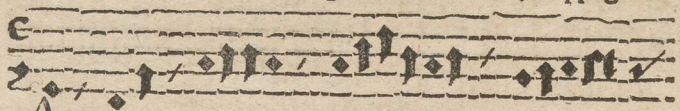
IN-

ADVENTVS DOMINI.

INTROITVS,

Psal. 25.

PRecatio Ecclesiæ, vt defendatur aduersus hostes spirituales, peccatum, mortem, Satanam: & corporales, Tyrannos & hæreticos, quorum illi armis, hi impia doctrina Ecclesiã oppugnant.

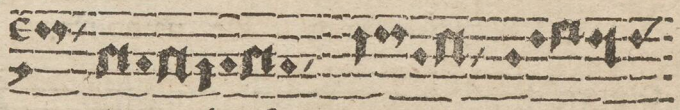


AD te le uaui a nimam me am,

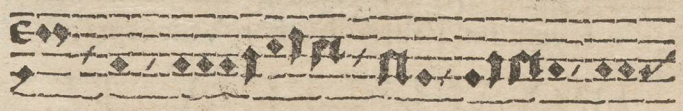
Propositio, adiuuame. Ratio, Quia à te solo peto & expecto defensionem, quã promisisti omnibus expectantib. eam propter mediatorem.



Deus me us: in te confi do,

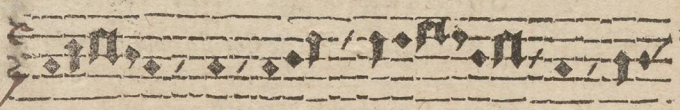


non e ru be scam, nec irri de-



ant me inimi ci me i. Et enim uni-

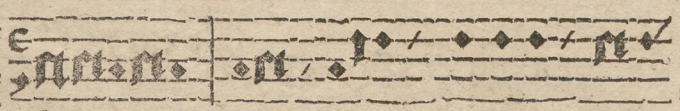
Ratio à promissa defensione.



uer si, qui te expe ctant, non con-

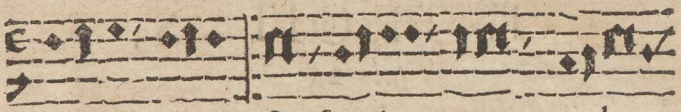
PVERI, Repetitur Introitus post Gloria à Choro usq; ad Versum, Postea incipitur Kyrie: hoc est perpetuum & solenne.

Petit Ecclesia, ut donetur salutari agnitione uoluntatis Dei, quam ratio humana ignorat, sed tantum precatione Euangelij reuelatur.

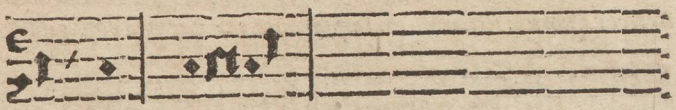


fun den tur. Vias tuas Domine de-

monstra

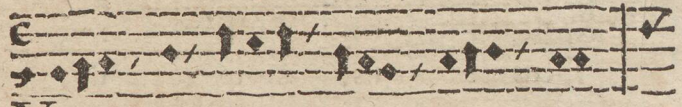


monſtra mí hí, & ſe mitas tuas e do-



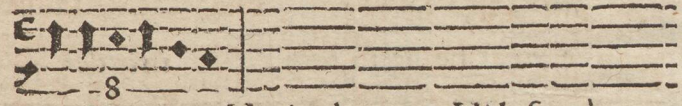
ce me. Glori a.

FERIALIS ANTIPHONA, ſuper Magnificat.



VEní & líbera nos De us noſter.

Petitio, Es Deus noſter, & promiſiſti liberationem. Ergo libera nos, defende Eccleſiam tuam aduerſus hoſtes ſpirituales & corporales.

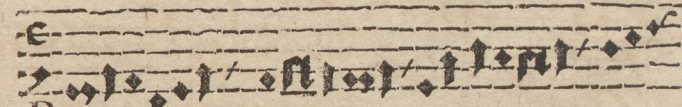


Hymnum, Veni redemptor, Víde ſuprà.

DOMINICA II.

RESPONSORIVM. Ioh. 1.

TEſtimonium Iohannis Baptiſtæ de Chriſto, eum eſſe Agnum Dei, tollentem peccata noſtra, hoc eſt, victimam ordinatam à Deo, quæ ſola iram Dei aduerſus peccatum placauit. Iohan.

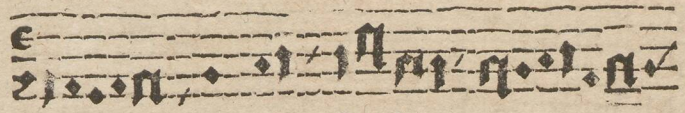


REx no ſter adueniet Chri- ſtus,

Prophetia de aduentu Chriſti, eiuſq; regno ſpirituali & æterno.

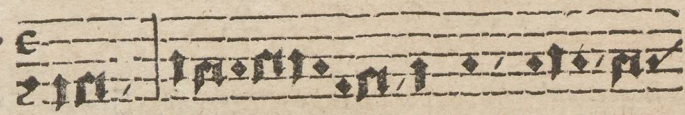


ſtus, Quem lo han nes prædi ca-

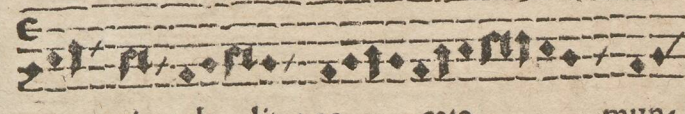


bat Agnum eſ ſe uen tu-

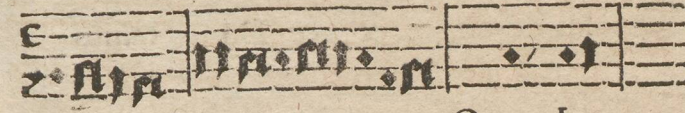
PVERI.



rum. Ecce Agnus De i, ec-



ce qui tol lit pec cata mun-

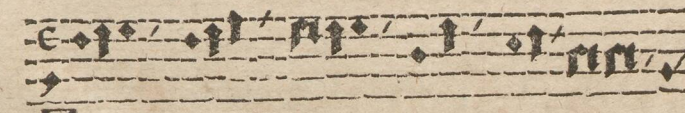


di, Gloria. Quem lo.

Agnus, id eſt, victima, pœnã ſuſtinens pro nobis peccati, mortis & inferni, & placãs iram Dei aduerſus peccatum, Ephe. 5. Chriſtus dilexit nos, & tradidit ſemetipſum pro nobis oblatiõem & hoſtiã Deo, in odorem ſuauitatis.

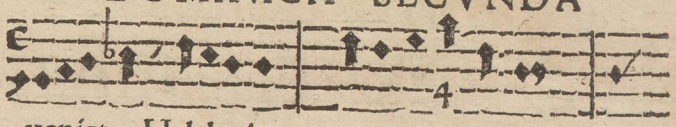
ANTIPHONA.

CONſolatio, fore, vt defendatur & conſeruetur Zion, hoc eſt, Eccleſia quæ habet Deum defenſorem.



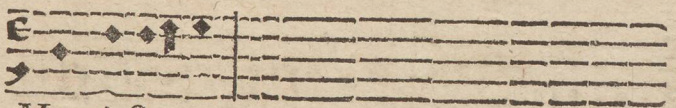
Zi on no li time re, ecce Deus tuus ueniet,

Zion eſt mons in Hieruſalem, in quo templũ collocatũ erat, unde ſæpe pro Eccleſia accipitur.



ueníet, Halelu ía.

Haleluia, id eſt, Laudate Deũ. Hebraica uox eſt, quæ adhortationem ad gratiarũ actionem continet.



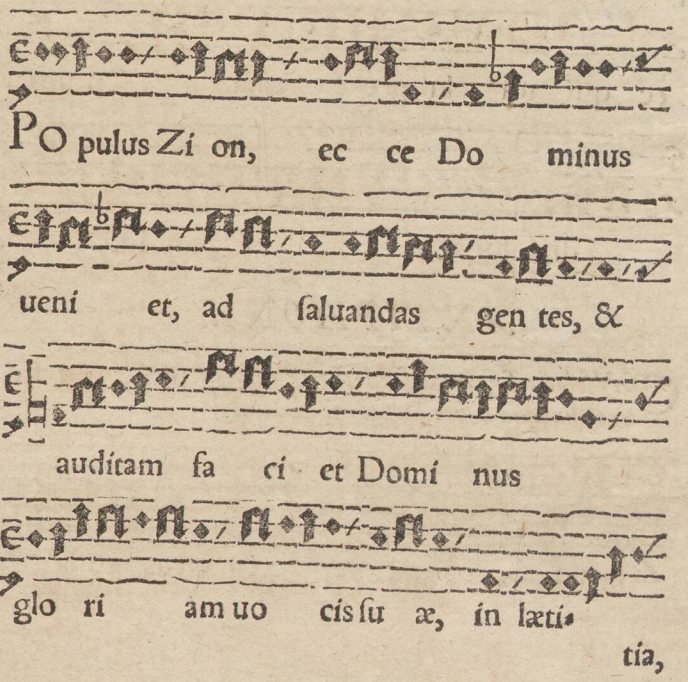
Magni fi cat.

INTROITVS,

Eſa. 3.

Petitio, ut Deus Eccleſiam ſuam iuuet & liberet, quemadmodum Iſrael Patriarchã in fame pauit, Gene. 42. & Ioſeph tãquam ouem perditam & infirmam mirabiliter liberauit, abiectum in foueam à fratribus, & in carcerẽ à Pharaone, Gen. 39. Monet hic Propheta Dauid, quis ſit uſus commemorationis ſanctorum in Eccleſia, uidelicet, ut ſint exempla miſericordiæ Dei, Item, fidei & ceterarum uirtutum, quas in uocatione ſua quiſq; imitabitur, pro mediocritate ſui doni.

Prophetia de aduentu Chriſti, cuius præcipuè duo officia traduntur, Saluare Eccleſiam, & tradere ei doctrinam de gratuita remiſſione peccatorum, quam lætitia æterna comitatur, Roma. 5.



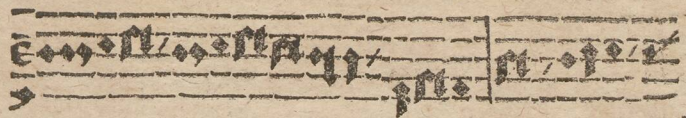
PO pulus Zí on, ec ce Do mínus

ueni et, ad ſaluandas gen tes, &

auditam fa cí et Domí nus

glo ri am uo cís ſu æ, ín læti-

tía,



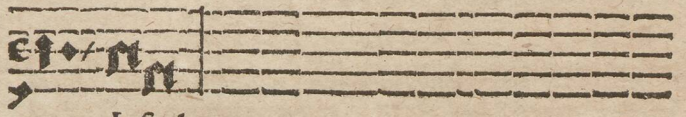
cia cor dís ue ſtri, Qui regis

Effectus Euangelij, gaudium & lætitia cordis, de remiſſis peccatis & placato Deo, Rom. 5.



idest, paſcis.

Iſra el intende, Qui deducis uelut



ouem Ioſeph.

DOMINICA III.

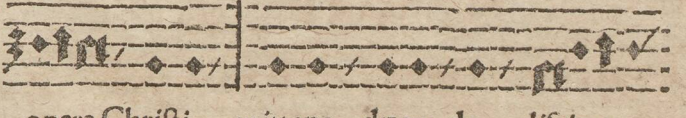
ANTIPHONA.

Matth: 11.

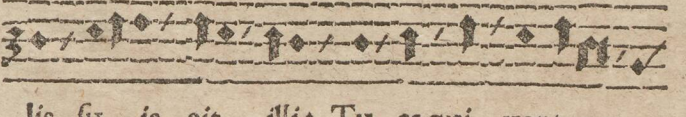


IOhannes autem cùm audiſſet in uinculís

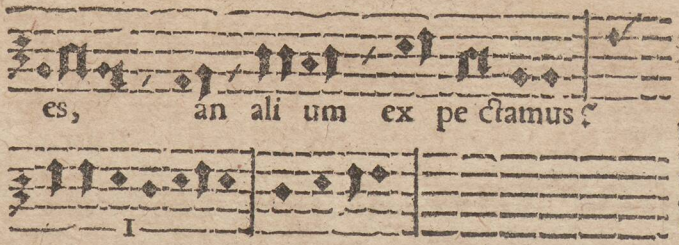
Officium Iohannis, monſtrare Chriſtũ, ut ipſe agnoſcatur & celebretur promiſſus redemptor.



opera Chriſti, mittens duos de diſcipu-



lís ſu ís, ait illi: Tu es qui uenturus



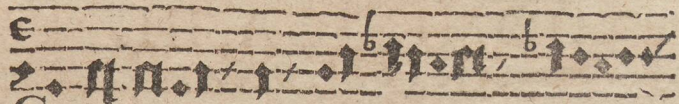
Interrogat, nō quia ipſe dubitet, Chriſtum eſſe uerū Meſſiam, ſed ut fides ſuorum diſcipulorum accendatur, & confirmetur ipſius Chriſti uoce & miraculis, Matth. 11.

Magni ficat.

INTROITVS.

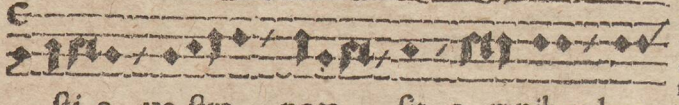
Philip: 4.

EXhortatio ad veram pietatem, timorem Dei, fidem, inuocationem, modeſtiam, & id genus virtutes, ex quibus bonæ conſcientiæ exiſtit teſtimonium, & pax, ſeu tranquillitas mentis.



Propoſitio, Gaudium, ad quod Apoſtolus adhortatur Eccleſiam, eſt tranquillitas conſcientiæ, quæ oritur ex notitia Euangelij, quod æterna bona offert, remiſſionem peccatorū, iuſtitiam & uitam æternam, gratis, propter Chriſtum.

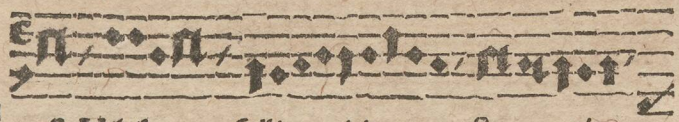




Ratio exhortationis, quia Deus adeſt ſuæ Eccleſiæ, eam exaudit, & iuuat inuocantem propter Mediatorem.

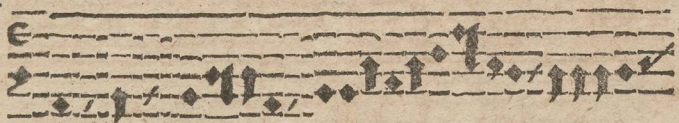


eſt,

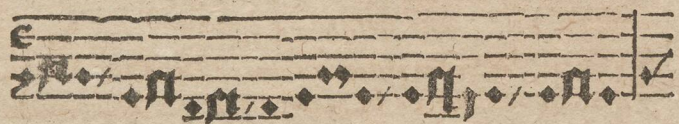


Adhortatio ad inuocationem, quę unicum est refugium in omnibus periculis, corporis & animæ, Ecclesiæ.

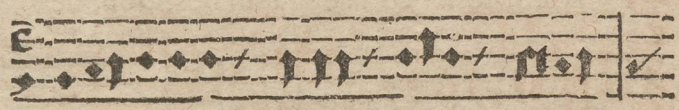
est, Nihil ſolli citi ſi tis,



ſed in o mni ora ti o ne petitio-

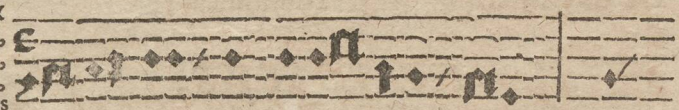


nes ue ſtræ, innoteſcant a pud De um.

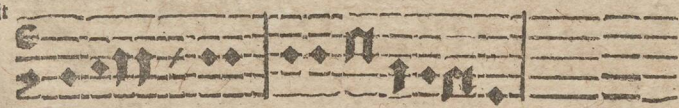


Commendatio misericordię & bonitatis Dei, erga Ecclesiam, quã benedixit, id est, omnibus bonis, temporalibus & æternis, cumulauit per Filium.

Bene dixi ſti Domine terram tu am,



a uer tiſti ca pti ui ta tem Iacob.



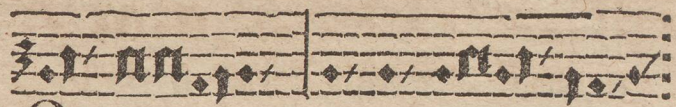
Glori a Patri, E uo u a e.

Captiuitatem Iacob, uocat tyrannidem Diaboli, cui genus humanũ propter peccatum subiectum est, & in primis Ecclesia, in quã Diabolus crudelius, quàm in cæteros, sæuit. Hanc captiuitatem auertit Filius Dei, hoc est, liberauit genus humanũ à regno Diaboli.

DOMINICA IIII.

DOMINICA QVARTA

ANTIPHONA.



Petitio, ut ueniat Messias promissus, ac liberet Ecclesiã ab ęternis malis, peccato, morte, & imperio Diaboli. Vocatio gentium, quarum ipse Christus etiam est expectatio, & redemptor, Esa. 51.

O Emanu el, Rex & Legiser noster,



expecta tio gentium, & Saluator



e arum, ueni ad saluandum nos, Domine



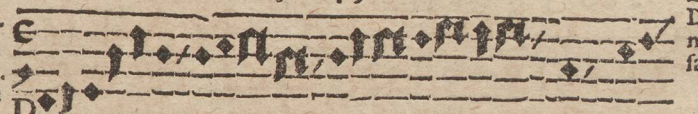
De us noster. Magnificat.

Emanuel, interpretatur nobiscũ Deus. Sic uocatur Christus Mat. 1. Esa. 7. Quia uerus & æternus est Deus, & est nobiscum, hoc est, induit humanam naturam, adest Ecclesiæ suæ, exaudit eam, & iuuat inuocantem in omni periculo, suãq; diuinitatem cũ ea cõmunicat. Rex, Zacha. 9. Ecce Rex tuus uenit tibi mansuetus Legiser, Esa. 33. Dominus Iudex noster, Dominus Legiser noster, Dominus Rex noster, ipse saluabit nos.

INTROITVS,

Esa: 45.

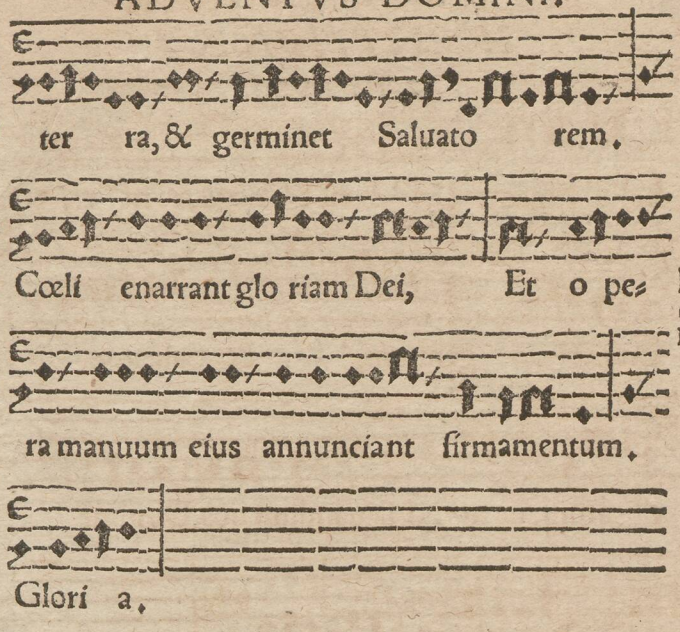
Est locus desumptus ex Esaiæ capi. 45. Et sunt uerba μιμητικὰ populi Iudaici, in captiuitate Babylonica, quibus petit fauorem Dei, remissionem peccatorum, & li-



ROra te cœ li de su per, & nu-



bes plu ant iu stum, aperia tur terra,



PVERI. CHORVS. Psal 18.

liberatiõem ex ea captiuitate, in quã propter peccata abductus fuit. Quasi dicat: Quia nemo est, qui nos eripere posset, (omnes enim peccauerũt) Vos, o cœli, rorate, & depluite iustitiã, contingat nobis remissio peccatorum, & Spiritus sanctus, qui nos gratia sua perfundat. Ecclesia ad Mariam & incarnationem Filij Dei accommodauit, quasi sit petitio, ut mittatur promissus Messias in carnem.

Bifariam exponitur hic locus Psalmi 18. Primo de creatione cœlestium corporum, quæ testatur de omnipotentia & sapientia creatoris, Rom. 1. Secundo de Apostolis, qui cœli uocantur, quòd cœlestem doctrinam Euangelij annunciant mundo, & gloriam Dei, hoc est, misericordiam & bonitatem Dei enarrant, exhibitam generi humano per Christum, Sicut eodem Psalmo dicitur: In omnem terram exiuit sonus eorum. Eodem modo interpretatur Psal. Paulus Rom. 10.

IN VIGILIA NATIVITATIS FILII DEI IESV

Christi, Seruatoris nostri, qui natus est homo, Luc. 2.

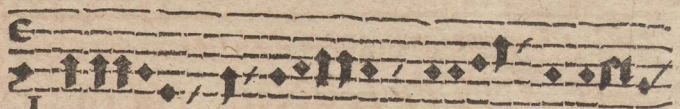
Anno à mundo condito 3962. Imperij Augusti 42. Quarta Monarchia, quæ est Romanorum regnum, ætate mundi tertia, iuxta Prophetiam Eliæ.

IN VIGILIA

I. ANTIPHONA.

2. Paral: 20.

CONsolatio seu promissio de futura liberatione Ecclesiæ per Christum è regno Satanæ, peccati, mortis & inferni. Verba sumpta sunt ex libro 2. Paral. 20. quibus inter alia Propheta Iahasiel regem Iosaphat & populum Iudaicum consolatur, & eis victoriam promittit diuinitus aduersus Moab & Ammon: hæc victoria seu liberatio, typus fuit spiritualis redemptionis Ecclesiæ. Ideo locus non incommodè ad natiuitatem Filij Dei in hunc mundum accommodatus est à gubernatoribus & doctoribus veteris Ecclesiæ.

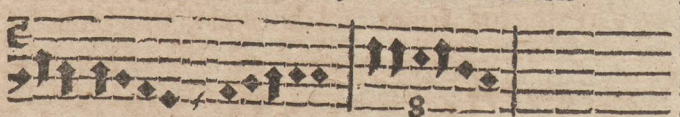


Propositio: Noli timere.

IVdæa & Hieru salem, nolite time-



re. Cras egredi e mi ni, & Dominus erit



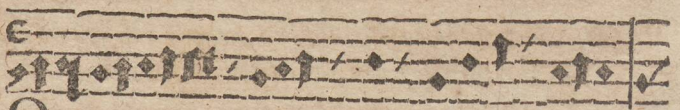
uobiscum, Hale luia, *Laudate pueri Domi. Psal. 113.*

Ratio. Quia Dominus liberabit & defendet te contra hostes tuos. Hæc est consolatio Ecclesiæ in omnibus periculis, quòd Deum habet adiutorem & defensorem.

II. ANTIPHONA.

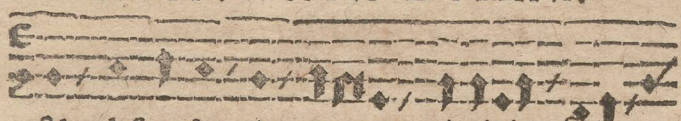
Malach: 4.

Promissio de mittendo Messia, Malach. 4. Et orietur uobis timentibus nomen meum, sol iusticiæ, & sanitas in pennis eius.



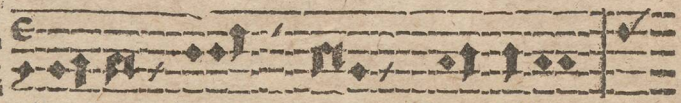
ORie tur sicut Sol saluator mundi,

&

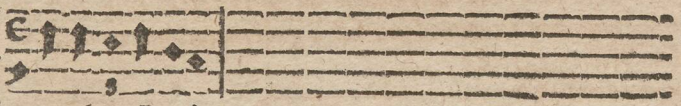


& deſcendet in ute rum uirginis, ſicut

Modus incarnationis Filij Dei, quæ hymbri cœleſti ſeu rori comparatur. Quia totũ gratię diuinæ opus eſt, captũ humanum excedens, Reſpexit ad hiſtoriam Gedeonis, de uellere, hymbri, ſeu pluuia madefacto, Iud. 7.



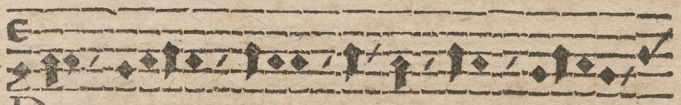
hymber ſuper gramen, Ha le luia.



Laudate Dominum omnes gentes. Pſal. 114.

III. ANTIPHONA. Pſal: 19.

Quis Chriſtus? æternus Deus, & uerus homo, ſponſus Eccleſiæ.

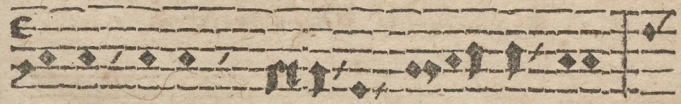


DVm or tus fuerit ſol de cœlo, uidebitis

Locus Pſal. 19. ſic habet: In ſole poſuit tabernaculũ ſuum, & ipſe tãquam ſponſus procedens de thalamo ſuo.

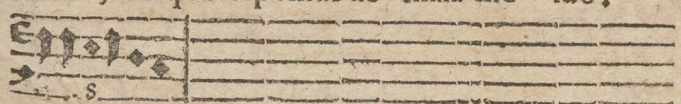


regem re gũ, proce dentem à



Pa tre, tanquam ſponſus de thala mo ſuo.

Sponſus eſt ipſe Filius Deſ, copulans ſibi æterno fœdere Eccleſiam, aſſumpta eius natura ex uirgine, docens, conſolans & redimens eam, Sicut inquit Ioh. 3. Qui habet ſponſam, ſponſus eſt &c.

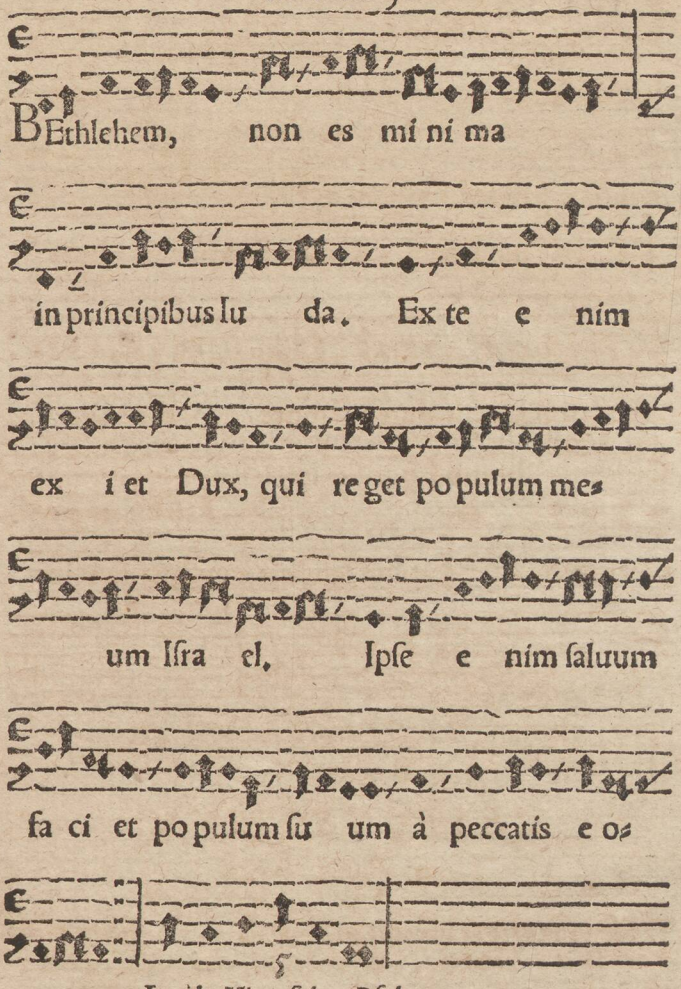


Lauda anima mea Dominum, Pſal. 146. IIII. AN-

IN VIGILIA

IIII. ANTIPHONA.

Micheæ 5.



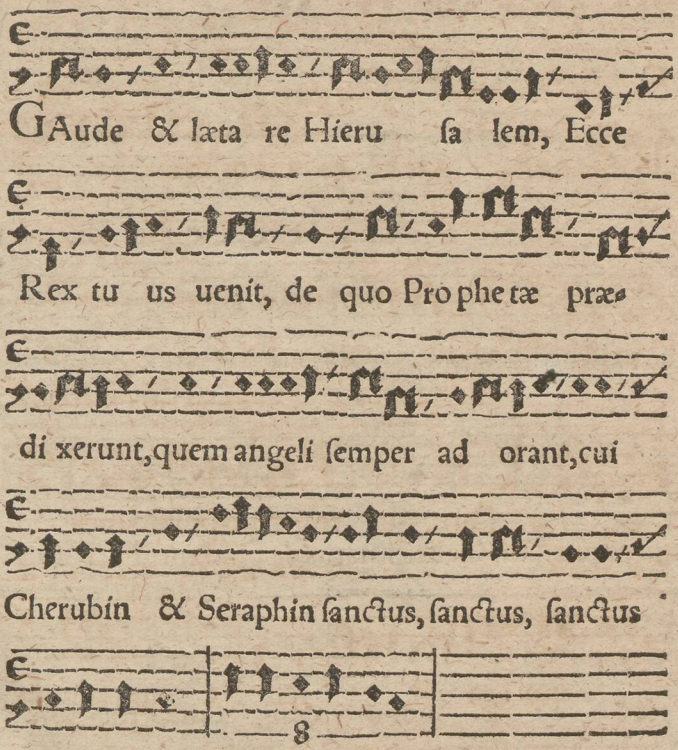
Quis Christus? Dux & gubernator Ecclesiæ spiritualis, non politicus.

Officium Christi. Matth. 1.

Laudа Hierusalem, Psal. 148.

V. An-

V. ANTIPHONA.



Adhortatio ad Eccleſiam, ut de præſentia Meſſiæ, & eius æternis beneficijs lætetur, & Deo gratias agat.

Eſa. 6. Apocal. 4.

RESPONSORIVM.

2. Paral. 20.

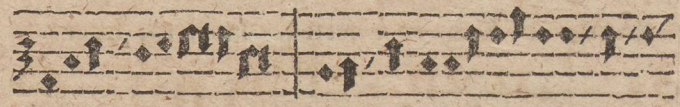
PROmiſſio æternæ liberationis per promiſſum Meſſiam, quam victoria Ioſaphat 2. Parl. 20. præfiguravit, ſicut & liberatio populi ex Aegypto, Exod. 14.



Autor melodię Rupertus Rex Franciæ, Anno Christi 980.

IVdæa & Ieruſalem, no li te

CHORVS.

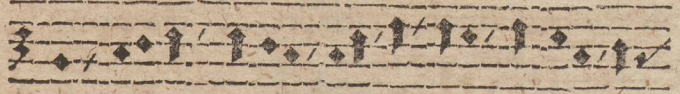


time re. Cras egredi emini, &

Promiſsio diuini auxilij & defenſionis contra hoſtes Eccleſiæ.

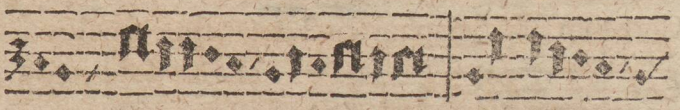


Do mi nus erit uobiſcũ Emanuel,



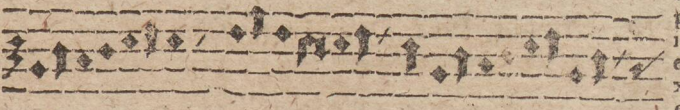
quem prædixit Gabriel, natus de pura uirgine Ma-

PVERI.



ria e rit uobiſ cum, Conſtantes

Adhortatio ad conſtantiam præſtandam in inuocatione, & expectando auxilio, etiamſi differatur liberatio aliquandiu, quod ideo ſit, ut fides exerceatur, & ardentior reddatur inuocatio.



eſto te, ui debitis auxili um



Do mi ni ſuper uos. Cras, Glor

ria



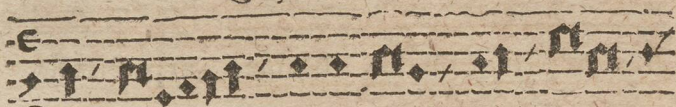
ria Pa tri, & Fi li o, & Spi-



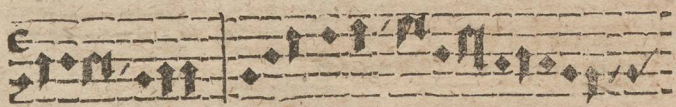
ri tu i san cto.

Hymnus, Veni redemptor, suprà.

ANTIPHONA SVPER Magnificat, Matth. 1.

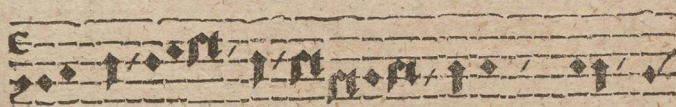


CVm es set desponsata mater Ie su



Maria Io seph, antequàm conue ni rent,

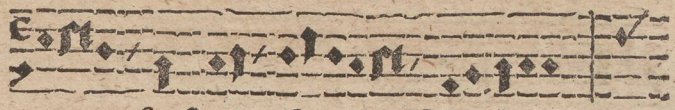
Narratio de conceptione Filij Dei in utero Mariæ per Spiritum a ianctum, Matth. 1.



inuenta est in ute ro habens: quod e-



nim in e a na tum est, de Spíritu

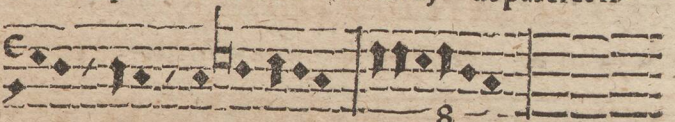




Benedicamus ſummum infrà.

ANTIPHONA SVPER Nunc dimittis, Luc. 2.





Chriſtus eſt primogenitus, & unicus filius Mariæ, Matth. 1. Luc. 2. Vocatur autem Chriſtus primogenitus in ſcriptura, κατ' ἐξοχήν, Quia omnibus primogenitis, quæ dicari Deo ſolebant in lege, excellit. Nam eſt hæres, propter quem cæteri redimuntur, Rom. 8. Coloſſ. 1.

IN DIE NATIVITATIS. INVITATORIVM.



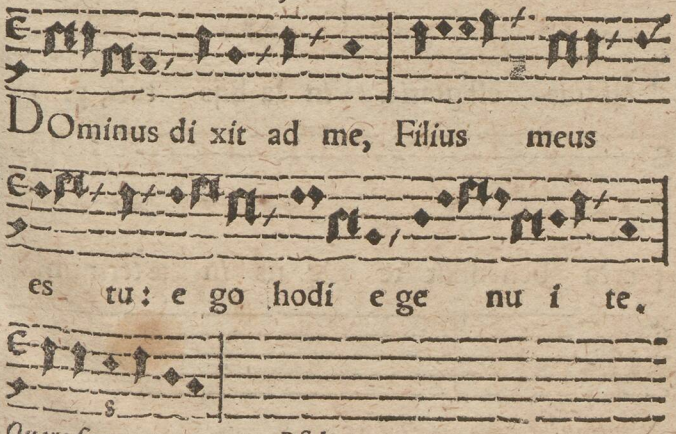


Exhortatio ad celebrandum beneficium natiuitatis Chriſti.



I. ANTIPHONA.

Psal. 2.



Duplex est intellectus huius uersus Psal. 2. Augustinus intelligit de ęterna generatione Filij Dei à Patre. Aliùde tempore resurrectionis, qua Christus declaratus est Filius Dei. Rom. 1. Sicut & Paulus interpretatur Acto. 13.

IN DIE NATIVITATIS

II. ANTIPHONA.

Psal. 18.



Sponsus est Christus, sponsa Ecclesia, annulus copulationis fides, Sicut Oseæ 2. dicitur: Sponsabo te mihi in fide. & scies, quia ego DOminus.

TAnquam sponsus Dominus procedens de tha-

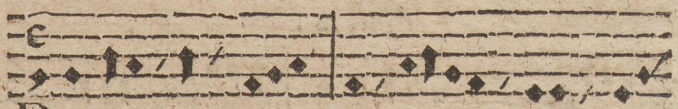


lamo suo. *Cœli enarrant gloriam, Psal.*18.

III. ANTIPHONA.

DIFFVSA EST.

Psal. 45.



Quis Christus? doctor Ecclesiæ, & redemptor, afferens Ecclesiæ gratiam & benedictionem. Gene. 3. & 22.

DIffusa est gratia in labijs tuis, pro-



pterea benedixit te Deus in æternum.



*Eructauit cor meum, Psal.*45.

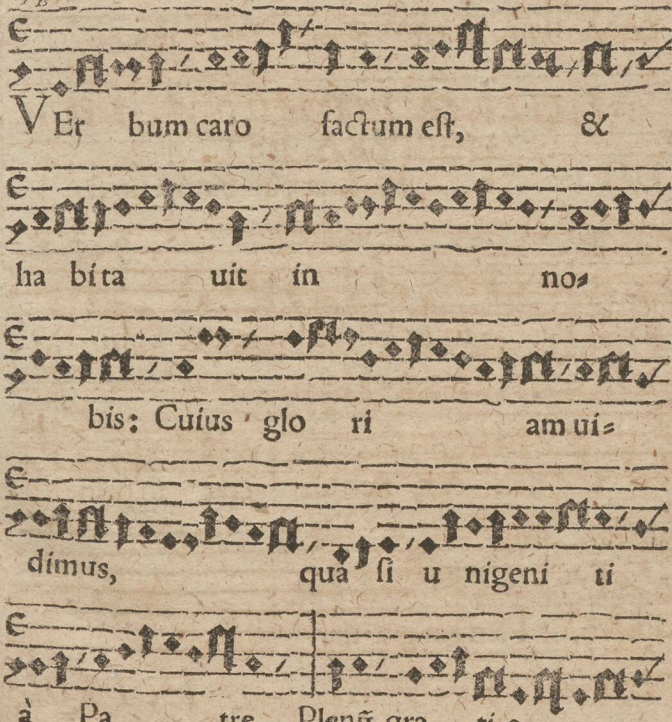
RESPON.

RESPONSORIVM,

Iohan. 1.

TEstatur his verbis Iohannes Euangelista, Filium Dei assumpsisse humanam naturam integram, hoc est, verum corpus & veram animam, in qua victima pro peccatis nostris factus est, & iram Dei aduersus peccata, solus placauit. Vsus est autem Iohannes appellatione carnis, vt significaret infirmitatem naturæ assumptæ, quæ fuit in Christo, sine peccato, sed tamen subiecta morti, & cæteris calamitatibus. Sicut dicitur ad Philippenses 2. Habitu inuentus, vt homo, humiliauit se ipsum, factus obediens vsq; ad mortem.

Habitauit in nobis, id est, palam conuersatus est cũ hominibus, & humano more uixit sine peccato, & affectibus naturalibus omnibus præditus fuit, esuriit, sitiit, defatigatus est, metuit, sperauit, iratus est, sed ordinatè.



Quis sit Christus, uerus Deus ex substantia Patris ab æterno genitus, & uerus homo ex Maria in tempore natus.

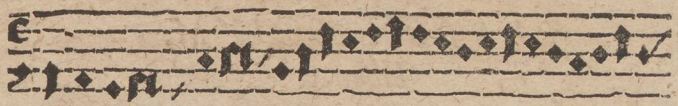
Hoc est, Filius Dei induit humanam naturam, & omnibus infirmitatibus humanæ naturæ, excepto peccato, sese subiecit nostra causa.

Vocat unigenitum Patris, ut discernat à filijs adoptionis. Quia est uerus Deus ex substantia æterni Patris genitus ab æterno.

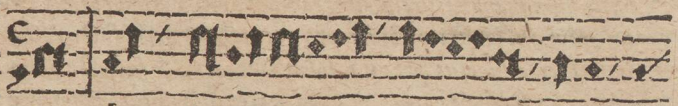
Gloriam uocat miranda opera Christi, ut resuscitationem mortuorum, & cætera miracula, quibus diuinam suam potentiam patefecit & declarauit coram mundo.

Descriptio donorum & officij Christi.

Plenum gratia, id est, Patri placens præ omnibus, & propter quem alij placent Patri, sicut ait Paulus Ephe. 1. Dilexit nos in dilecto.



Plenum ueritatis, id est, ueræ noticiæ, & ueræ iusticiæ. Nam gratia significat fauorem, ueritas ueram noticiã Dei, quam uera iusticia & ardens Dei dilectio comitatur.



PVERI.

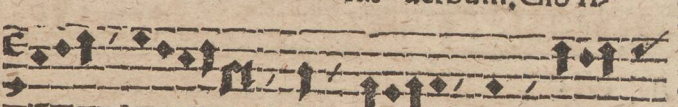
Id est, Christus est uerus Deus, cum Patre, ante conditionem mundi ab æterno genitus à Patre.

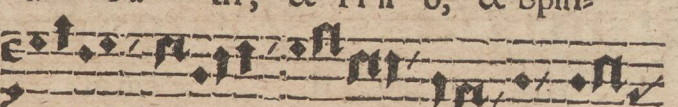


PVERI.

In principio, id est, antequã res conderentur. Ergo Christus non est creatura, quia ante creationem rerum fuit ab æterno apud Deum, contra Arium.





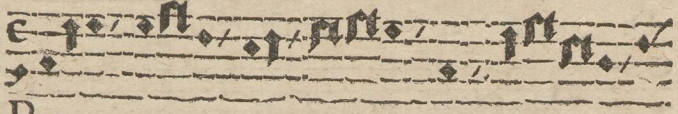




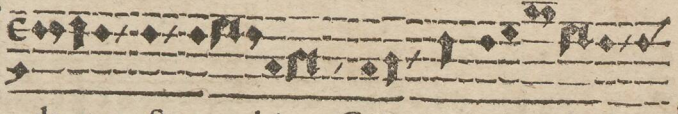
INTROITVS.

Esa. 9.

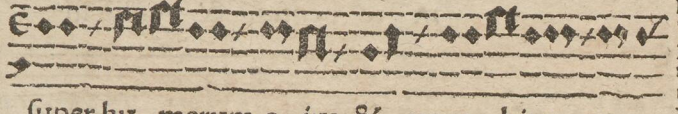
INitium Prophetiæ de Christo, & eius regno æterno, & spirituali, Esa. capite 9. In quo hæc nomina, quibus regnum Messiæ describitur, adduntur: Et vocabitur nomen eius Admirabilis, Consiliarius, Deus, (siue Gigas) Fortis, Pater futuri seculi, Princeps pacis, &c.



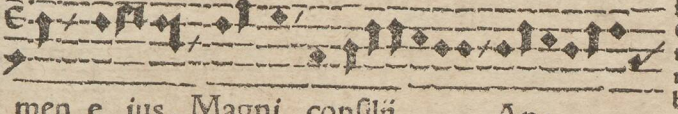
PVer na tus est no bis, & Fi li us



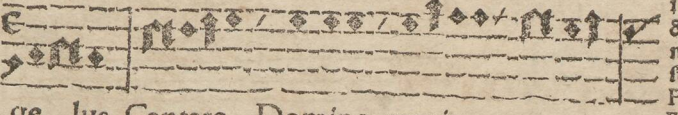
da tus est no bis, Cuius impe rium



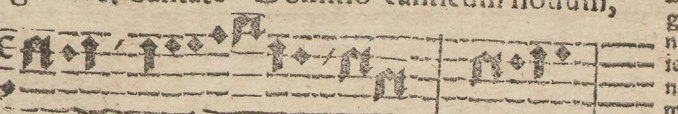
super hu merum e ius, & uoca bitur no-



men e ius, Magni consilij An-



ge lus. Cantate Domino canticum nouum,



Quia mirabi lia fecit. Glo ri a.

E HALE-

Duplicem naturam duplici nomine signat, humanitatem in puero, diuinitatem in Filio. Vocat autem puerum, quia est rex pacificus, & regnũ eius regnum pacis, & spirituale. Quod ait datum esse, significat, gratuitũ esse munus æterni Patris, non meritum nostrum. Pronomen nobis, significat beneficia Christi nostra esse, & fide apprehendenda. Angelum magni consilij appellat, quia consulit nobis per uerbum suum, & admirãdum consilium Dei, de redimendo humano genere, patefecit, & executus est.

(Imperium) seu principatũ, alij accipiunt pro cruce, quã Christus ipse portauit ad montem Caluariæ, Ioh. 19. Lutherus exponit pro Ecclesia, quam Christus portat in humeris, sicut parabola Lucæ 15. docet, hoc est, inseruit nobis, & tolerat infirmitatem nostram.

PVERI. Exhortatur ad gratiarũ actionem, Psal. 67. id est, celebrate nouum & admirandum consilium Dei, de redimendo humano genere per Filium.

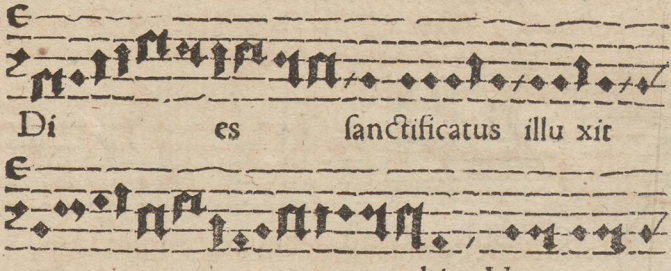
PVERI.



CHORVS.

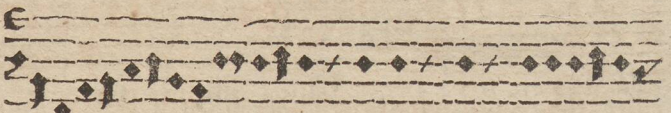
HAlleluia. ij. ij. ij.

PVERI.

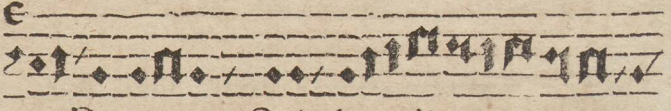


Di es sanctificatus illu xit

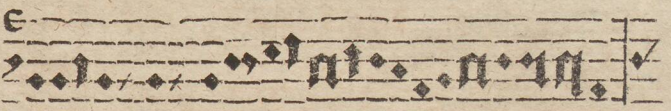
no bis: Ve-



ni te gentes, & adorate



Domi num, Quia ho di e



descendit lux ma gna

CHORVS. PVERI.



super ter ram, Haleluia.

Lucem uocat ipsum Christũ Iohan. 1. & 3. Item, Euangelium, per quod uera lux, id est, noticia Dei illucescit mentibus, ut homines, & seipsos, & Deum uerè agnoscant.

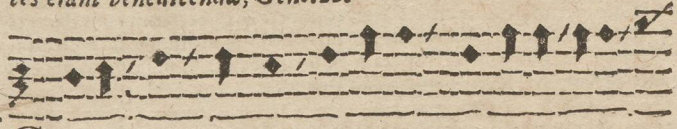
Adhortatio est ad Ecclesiam ex gentibus collectam, ut gratiam Dei in misso Filio agnoscant, & grata mente celebrent, sumpta est ex Esaia capite 9. Inuitatur gentes ad communem gratiarũ actionem, pro m sso Filio Dei. Ergo etiam ad gentes pertinet Christus, & eius regnum. Addit magnã, per collationem Euangelii legi Mosi præferens. Nã Euangelium ingentia & æterna beneficia Dei offert sine conditione implete legis. Lex tantum promittit bona temporalia, idq; cum conditione. Item, Euangelium ad omnes pertinet, lex tantum data fuit Iudæis.

CAN-

CANTICVM DIVI GREGORII,

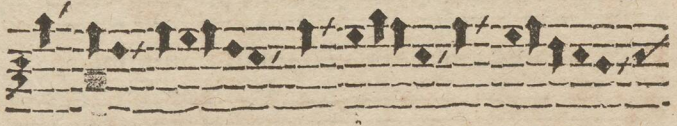
quod loco Sequentiæ seu Prosæ canitur.

GRatiarum actio pro natiuitate Filij Dei, qua liberati sumus è regno Diaboli, hoc est, à peccato, morte & æterna maledictione. Est enim Christus benedictum illud semen, quod caput serpentis contriturum erat, Gene. 3. Et in quo omnes gentes erant benedicendæ, Gene. 22.



Canitur ter flexis genibus.

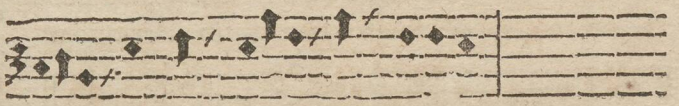
Propositio. GRates nunc omnes reddamus Domino Deo,



qui sua natiuitate nos liberauit de diabolica Ratio.



potestate. Huic oportet ut canamus cum an- CHORVS.

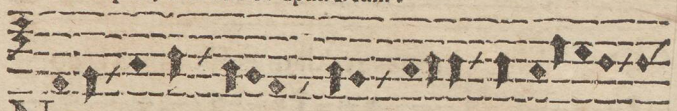


ge lis semper, Gloria in excelsis.

AB exemplo Angelorum, qui hunc Hymnum concinunt Deo, Luc. 2. Horum cœtui omnes se pij adiungere debent, celebrantes ineffabile beneficium Dei, quòd Filium misit nobis redemptorem & mediatorem, quod beneficium conditionis opere maius est.

IN DIE NATIVITATIS
SEQVENTIA SEV PROSA
eiusdem.

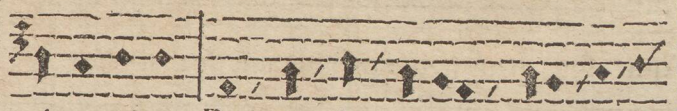
(Sequentia) Vocabulum est latinis inusitatum substantiuum. Ideo quidam malunt uocare Prosas huiusmodi Cantica, quibus cõtinetur uel prȩconium Dei, uel commemoratio beneficiorum eius, uel pro illis gratiarum actio. Prosæ ideo dictæ sunt, quod constent oratione non alligata certis numeris metricis. Etsi quædam etiam metrica ratione sint compositæ. Nos Sequentiæ nomen, quod frequentiore usu est, retinuimus. Est autem hęc Narratio de duplici natiuitate Christi, seu natura: diuina, qua ab æterno genitus est à Patre, conditor & gubernator cum Patre & Spiritu sancto omnium rerum: & humana, quam assumpsit in plenitudine temporis ueram & integram ex uirgine Maria, ut humani generis esset redemptor, & mediator apud Deum.



Narratio: Filius Dei, per quem sunt res conditæ, induit humanam naturam, ut in ea genus humanũ liberaret.

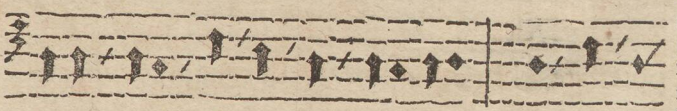
NAtus ante secula Dei Filius inuisibilis,

Diuinitas Christi, id est, habens neq; principium, neq; finem, hoc est, coæternus Patri.

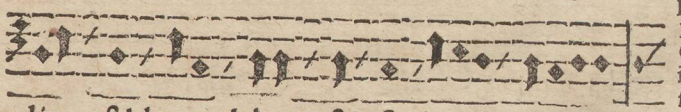


interminus. Per quem fit machina cœli &

Colos. 1. Omnia per illum (Christum) & in illum creata sunt, & ipse est ante omnia, & omnia per illum consistunt. Et Iohan. 1. Omnia per ipsum facta sunt.



terræ, maris, & in his degentium. Per quem

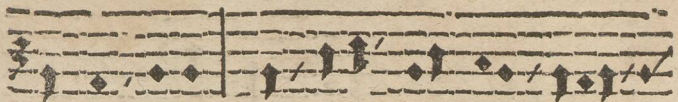


dies & horæ labant, & se iterum reciprocãt.



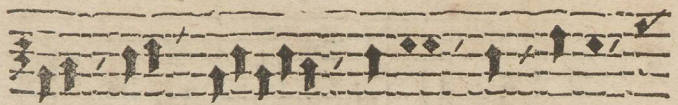
Apocal 4. Quem angeli in arce poli, uoce consona,

semper

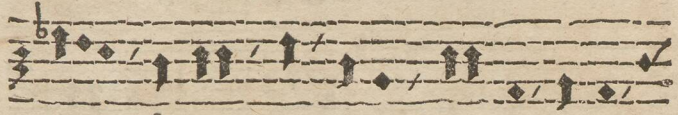


semper canunt. Hic corpus assumpserat fragile,

Natiuitas humana Christi, Luc. 2. sine peccato.



sine labe originalis criminis, de carne



Mariæ uirginis, quo primi parentis culpam

Quare Filius Dei factus homo.



Gene. 3. Heuæcꝫ lasciuiam tergeret. Hoc præsens diecu-

Testimonia & patefactiones natiuitatis Christi.



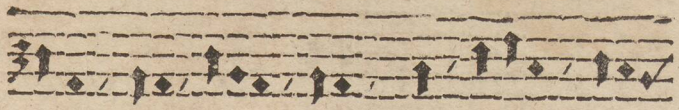
la loquitur prælucida, adaucta longitudine,



quòd sol uerus radio sui luminis uetustas



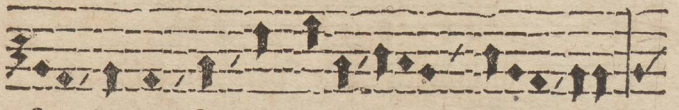
mundi depulerit penitus tenebras. Nec nox



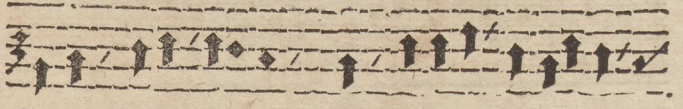
uacat noui Syderis luce, quod Magorum ocu- Magi, Matth 2.



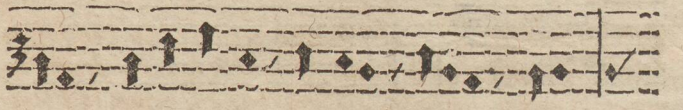
los ter ruit pi os. Nec gregum magistris de- Pastores, Luc 2.



fuit lumen, ꝙs perstrinxit claritas militũ Dei.



Apostrophe ad Mariam, quæ imago est Ecclesiæ, cuius Angeli sunt custodes, Matth. 18. Gaude Dei genitrix, quam circũstãt obstetricum



uice concinen tes angeli gloriam Deo.

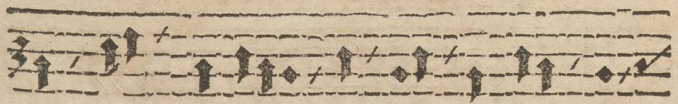


Precatio ad Filium Dei, ut Ecclesiam exaudiat, iuuet & consoletur, ut beneficij natiuitatis eius uere fiat particeps. Christe Patris unice, qui humanam nostri cau- Hæc pueri canunt flexis genibus, & repetit Chorus.



sa formam assumpsisti, refoue supplices tuos.

Et

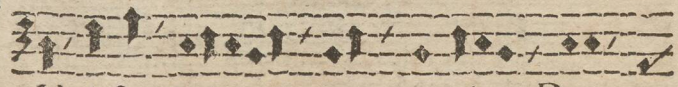


Et quorum participem te fore dignatus es

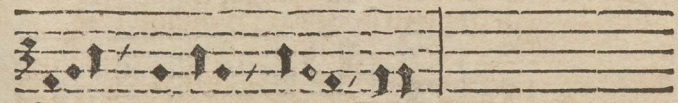
Christus assumens humanã naturam, non Angeli, Ad Hebræos 2 cap. æterno sibi cœdere genus humanum contociauit, ut suæ diuinitatis esset particeps.



IESV, dignanter eorum suscipe preces.



Vt ipsos diuinitatis tuæ participes Deus



facere digneris, unice Dei.

ALIA SEQVENTIA.

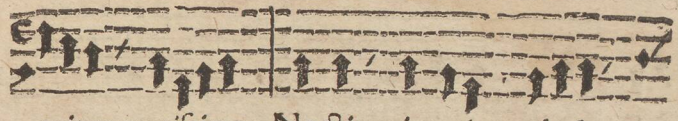
EXhortatio est ad agnoscendum & celebrandum beneficium Dei immensum & ineffabile, quòd Filium iuxta promissionem misit in mundum, & is, assumpta humana natura ex Virgine, nos redemit à peccato, morte æterna, regno Diaboli, & infernalibus pœnis.



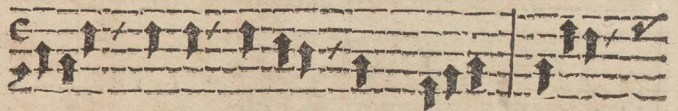
Propositio exhortationis. EIA recolamus laudibus pijs, digna



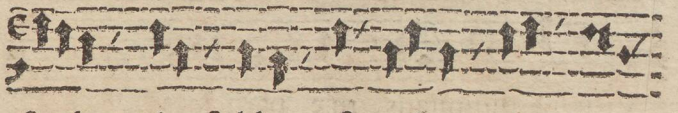
huius diei carmina, in qua nobis lux oritur



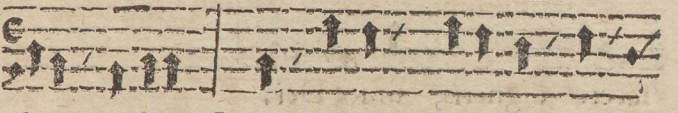
oritur gratiſsima. Noctis interit nebula,



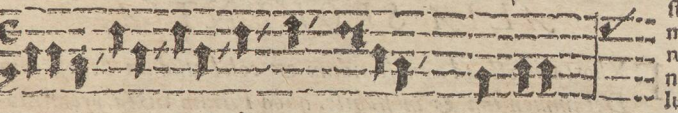
pereunt noſtri criminis umbracula. Hodie



ſeculo maris ſtel la eſt enixa, nouæ ſa-



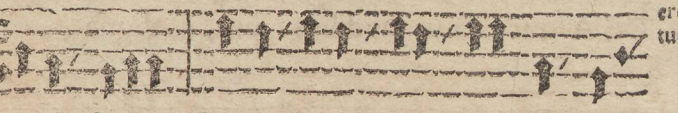
lutis gaudia. Quem tremunt barathra, mors



cruenta pauet ipſa, à quo peribit mortua.



Gemit capta peſtis antiqua, coluber liuidus



perdit ſpolia. Homo lapſus, ouis abducta re-

uocatur,

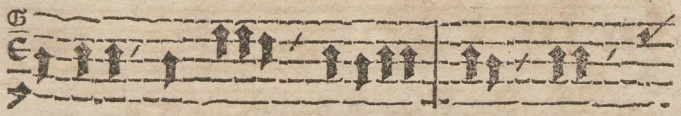
Ratio à beneficio duplici: Priore, reſtituta uera luce ſeu notitia Dei per Filium Dei natũ hominem, qui uoluntatem Patris ſui patefecit, iuxta illud Iohan. 1. Deum nemo uidit unquam, ſed Filius unigenitus, qui eſt in ſinu Patris, reuelauit nobis. Altero remiſsione peccatorũ, & placata ira Dei aduerſus peccata, per Chriſtum, qui eſt quaſi umbraculum, quo tegimur, ne ab ardore horrendæ iræ Dei abſumamur. Reſpexit ad hiſtoriam Exo. 13. de nube, qua Iſraelitæ tecti ſunt die, cum exirent ex Aegypto.

Victoria Chriſti aduerſus mortem, Satanam & infernum, iuxta illud Gene. 3. Semen mulieris conteret caput ſerpentis. Item, Oſee 13. De manu mortis liberabo eos, de morte redimã eos. Ero mors tua ô mors, ero morſus tuus inferne.



ad æterna gaudia. Gaudent in hac die

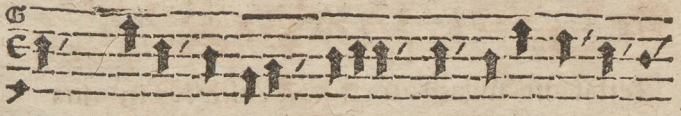
Parabola de oue & drachma perditis, qua lapsus & restitutio humani generis adumbrata est, Luc. 15.



agmina Angelorum cœlestia. Quia erat



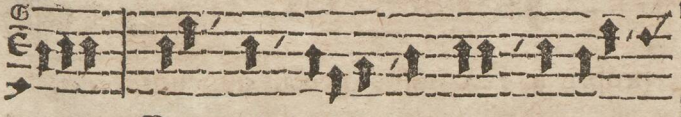
drachma decima perdita: & est inuenta.



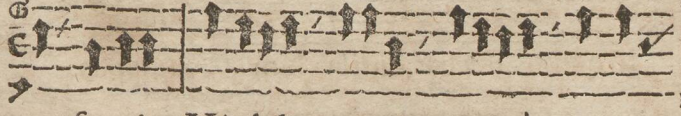
O)(culpa nimium beata, qua redempta est

In Syrach: 207. b.

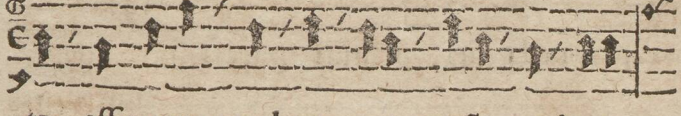
Expositio modi redemptionis humanę, per Filiũ Dei, qui humanam naturam admirando decreto diuinitatis, adsumpsit inseparabiliter, ita, ut Christus sit & uerus Deus & uerus homo, in tota persona.



natura. Deus qui creauit omnia, nascitur



ex fœmina. Mirabilis natura, mirificè indu-



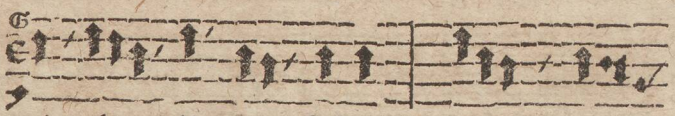
ta, assumens quod non erat, manẽs quod erat.

)(Culpam uocat ipsum Filium Dei, ut Paulus peccatũ & maledictum, Quia factus est culpa, hoc est, res rea & damnata, coram Patre, cum uictima factus est pro nobis, placans iram Patris aduersus peccata nostra, eorum pœnas sustinens, nostro nomine, & iusticiæ Dei satisfaciens. Beatam culpam uocat, primũ, quia peccatum iple nullum fecit. Deinde, quia per eam culpam, hoc est, uictimam, placata est ira Dei, & gratum fuit Patri sacrificium mortis Filij Dei, iuxta illud Ephe. 5. Christus dilexit nos, & tradidit semetipsum pro nobis oblationem ac uictimã Deo in odorem bonæ fragrantię.



induitur natura diuinitas humana, quis audi-

Fides Ecclesiæ de admiranda copulatiõe humanæ naturæ & diuinæ, seu λόγου, in Christo, manente in eo utraq; natura, diuina & humana, quæ copulatio sapientiam humanam superat.



uit talia, dic rogo, facta? Quærere uene-

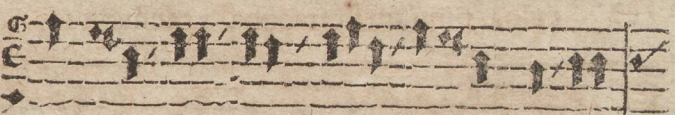


rat Pastor pius quod perierat. Induit gale am,

Expositio uictoriæ Christi contra Diabolum.

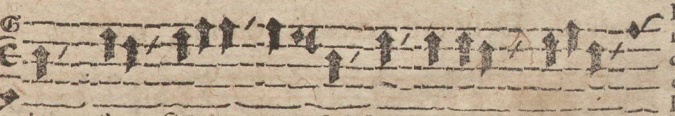


certat ut miles armatura. Prostratus in sua



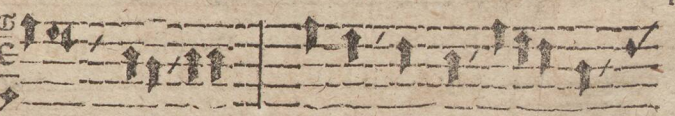
propri a ruit hostis spicula, auferuntur tela.

Quia Diabolus Filium Dei innocentem occidit, omne ius, quod habuit in humanum genus per peccatum, perdidit.



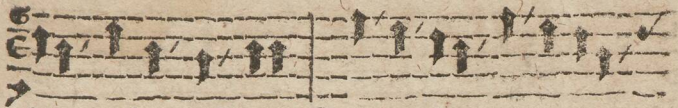
In quibus fidebat, diuisa sunt illius spolia,

Respexit ad parabolam de forti armato, Luc. 11. qua uictoria Christi aduersus Diabolum proponitur.

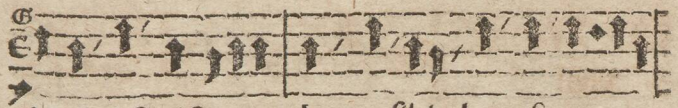


capta præda sua. Christi pugna fortissima,

salus



salus nostra est uera. Qui nos suam ad patriam



duxit post uictoriam, In qua sibi laus est æterna.

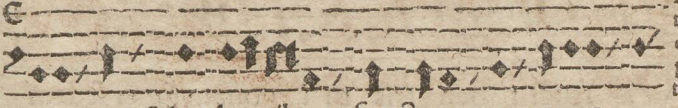
IN SECVNDIS VESPERIS,

I. ANTIPHONA.

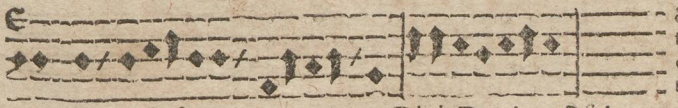
Psal. 109.



TEcum princi pium in die uirtu tis



tuæ, in splendo ribus sanctorum, ex utero



ante luci ferum genui te. *Dixit Dominus, Psal.* 109.

Sumpta est ex Psal. 109. qui de rege Christo agit, & eius regno spirituali & æterno. Hic uersus docet de subditis seu populo Christi regis, quis sit, scilicet, qui spõtaneam regi suo præstat obedientiã.

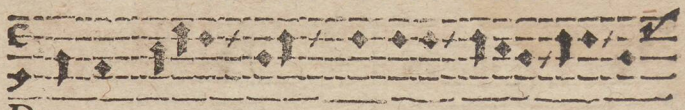
Vtero) Alij intelligunt Christum natum ex Maria uirgine, sine labe peccati. Alij Ecclesiam, quæ ex uerbo & uirtute Spiritus sancti generatur supernè, Iohan. 3.

(Principium) id est, principatus, hoc est, Ecclesia, seu populus tuus est tecum, id est, tu exaudis & iuuas Ecclesiam, & ipsa uicissim tibi præstat obedientiam uoluntariam.

Splendorem sanctorum, uocat ornatum Ecclesiæ, Spiritum sanctum & eius dona.

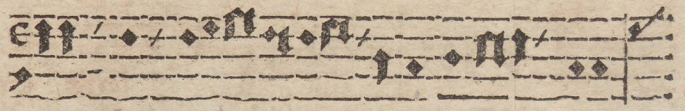
II. ANTIPHONA.

Redemptionem sequitur.

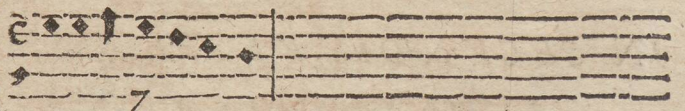


Liberatio Ecclesiæ æterna, per Filium Dei missum in hunc mũdum, & hæc liberatio patefit per uocem Euangelij. Item, est certa & perpetua propter reconciliatorem, Rom. 4. Ideo ex fide, ut certa sit promissio.

REdemptionem misit Dominus populo suo, man-



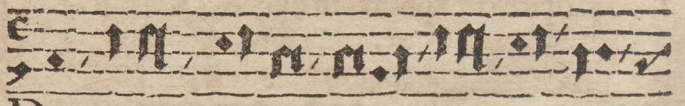
dauit in æter num testamentum suum.



Confitebor, Psal. 111.

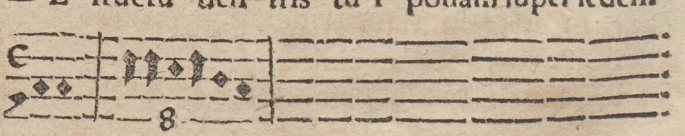
III. ANTIPHONA.

Psal 132.



Illustris Prophetia de Christo, ex semine Dauid nascituro, 2. Reg. 7.

DE fructu uen tris tu i ponam super sedem



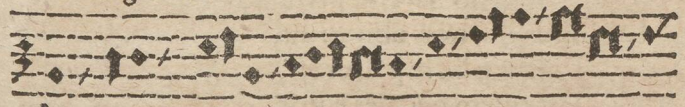
tuam, *Memento, Psal. 142.*

HYMNVS SEDVLII, A SOLIS ORTVS.

Carmen Iambicum, Archilochicum.

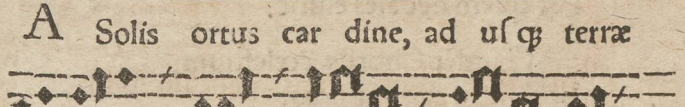
Exhortatio

EXhortatio *ad gratiarum actionem, quòd Meßias promiſſus, Filius æterni Patris, humanam naturam aſſumpſit, Eccleſiæ redimendæ gratia.*

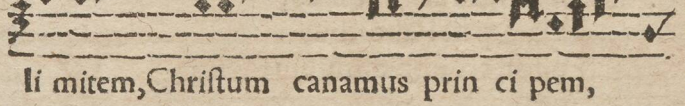


A Solis ortus car dine, ad uſq; terræ

Propoſitio, Celebremus grata mente inenarrabile beneficium Dei, quòd Filium miſit nobis redemptorem.



li mitem, Chriſtum canamus prin ci pem,



natum Maria uirgine.

Narratio de conceptione ac natiuitate Chriſti, modum & cauſam utriuſque continens.

Filius Dei, conditor mũdi, cũ Deo Patre & Spiritu ſancto, Luc. 1. & 2. Philip. 2. Chriſtus Ieſus, cum in forma Dei eſſet, non rapinã arbitratus eſt, ut eſſet æqualis Deo, ſed ſemetipſum inaniuit, forma ſerui ſumpta, in ſimilitudine hominum conſtitutus, & figura repertus ut homo &c.

Beatus autor ſeculi,
Seruile corpus induit,
Cauſa finalis. Vt carne carnem liberans,
Non perderet quos condidit.

Modus conceptiõis Filij Dei in utero Mariæ uirginis, Luc. 1.

Caſta parentis uiſcera,
Cœleſtis intrat gratia,
Venter puellæ baiulat,
Secreta quæ non nouerat.

Commendatio uirginitatis Mariæ, Luc. 1.

Domus pudici pectoris,
Templum repente fit Dei,
Intacta neſciens uirum,
Verbo concepit Filium.

Natiuitas Chriſti, eiuſq; modus, per expoſitionem.

Enixa eſt puerpera,
Quem Gabriel prædixerat,

IN DIE NATIVITATIS

Quem Matris aluo gestiens
Clausus Iohannes senserat.

Testis Iohannes præsentiæ Christi in utero matris gestiens, Luc. 1.

Fœno iacere pertulit,
Præsepe non abhorruit,
Paruóq; lacte pastus est,
Per quem nec ales esurit.

Inopia Filij Dei in hoc mundo, qui ideo pauper factus est, cum esset diues, ut nos inopia eius diuescere-mus, 2. Cor. 8.

Gaudet Chorus cœlestium,
Et Angeli canunt Deo,
Palámq; fit Pastoribus
Pastor, creator omnium.

Testimonium Angelorum & Pastorum de nato Messia, Luc. 2.

Summo Parenti gloria,
Natóq; laus quàm maxima,
Cum sancto Spiritu,
Nunc & per omne seculum.

Id est, Qui omnia pascit & sustentat suo uerbo. Amplificatio est humiliatis Christi, per Antithesin.

Gloria tibi Domine,
Qui natus es de uirgine,
Cum Patre & sancto Spiritu,
In sempiterna secula.

Aliter:

Ezech. 34. Suscitabo super eos Pastorem unũ, qui pascat eas, & ipse erit eis in Pastorem. Egregia promissio de Christo, & eius officio, 1. Pet. 2. Conuersi estis ad Pastorem, & Episcopum animarum uestrarum.

Gratiarum actio, quæ ueram Dei Ecclesiam ab Ethnicis & Iudæis discernit, qui non agnoscunt uerum & unũ Deum Patrem Domini nostri Iesu Christi, Filium eius, & Spiritum sanctum. Ideo Deum non uerè inuocant, non exaudiuntur, nec placet eorum gratiarum actio &c.

ALIVS PRVDENTII,
CORDE NATVS &c.

Trochaicum, Alcmanio, & Euripidio alternatim currens.

EXhortatio ad totam Ecclesiam, tùm hominum, tùm Angelorum, ad celebrandum Deum, ipsiq; gratias agendum pro misso Filio, iuxta promissionem datam Patribus.

Corde



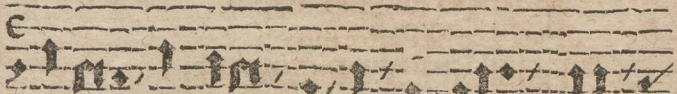
Narratio, Christus Filius Dei, æternus conditor cum Patre & Spiritu sancto omnium rerum, (Coloss.1 Christus à Patre ante omnem creaturam genitus est) humanam naturam induit.

COrde natus ex parentis ante mundi exordi-



um, alpha & ω cognomina tus, ipse fons &

Apoc. 22. Ego sum Alpha & ω, primus & nouissimus, Principium & finis.



clausula, omnium quæ sunt fue runt, quæq;

Alpha & ω, id est, principium & finis omnis creaturæ, per quem & in quo omnia facta sunt, gubernantur & consistunt, Ioh.1. Coloss.1. Phrasis sumpta est ab ordine Græci Alphabeti, in quo α est prima litera, ω ultima, quę ut suo ambitu omnes alias literas continet, sic quoq; Deus omnia in se comprehendit, sustentat & conseruat.



pòst futura sunt, seculorum seculis.

Epiphonema, de admirando decreto & opere Trinitatis, quòd Filius Dei humanam naturam induit.

O beatus partus ille,
Virgo cùm puerpera,
Edidit nostram salutem,
Fœta sancto Spiritu,
Et puer redemptor orbis, Filius Dei, Esa. 9.
Os sacratum protulit,
Seculorum seculis.

Propositio adhortationis distributione constans.

Psallat altitudo cœli,
Psallant omnes Angeli,
Quicquid est uirtus usquam,
Psallat in laudem Dei,
Nulla linguarum silescat,
Vox sed omnis consonet,
Seculorum seculis.

Ecce

Ratio Propositionis. Quia datus est Messias promissus redemptor humani generis.

Ecce quem uates uetustis
Concinebant seculis,
Quem Prophetarum fideles
Paginæ spoponderant,
Emicat, promissus olim,
Cuncta collaudent eum,
Seculorum seculis.

Promissus est Christus Adæ Gene 3. Abrahæ Gene. 12. 18. 22. Isaac Gene. 26. Iacob Gene. 28. Iudæis omnib. Deu. 18. Dauidi 2. Reg. 7. Nasciturus ex uirgine, Esa. 7. & 9. Item, aliis locis multis, Nam hoc fuit proprium munus Prophetarum, uaticinari de uenturo Messia, eiusq; regni beneficijs, & uocare populum ad pœnitentiam.

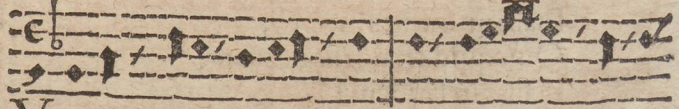
Repetitio Propositionis. Estq; Apostrophe ad Christum.

Te senes, & te iuuentus,
Paruulorum & chorus,
Turba matrum uirginumq;,
Simplices puellulæ,
Voce concordes, pudicis
Perstrepant concentibus,
Seculorum seculis.

Gratiarum actio pro liberatione Ecclesiæ & beneficijs temporalibus & æternis.

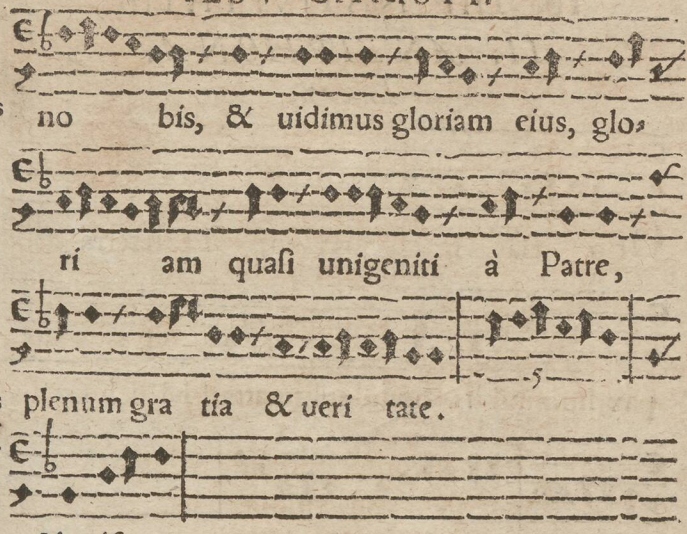
Tibi Christe, sit cum Patre,
Hagioq; Spiritu,
Hymnus, melos, laus perennis,
Gratiarum actio,
Honor, uirtus, uictoria,
Regnum æternaliter,
Seculorum seculis.

ANTIPHONA SVPER Magnificat, Ioh. 1.



Id est, Filius Dei assumpsit humanam natu-

VErbum caro factum est, & habitauit in nobis,



Christus Deus est & homo.

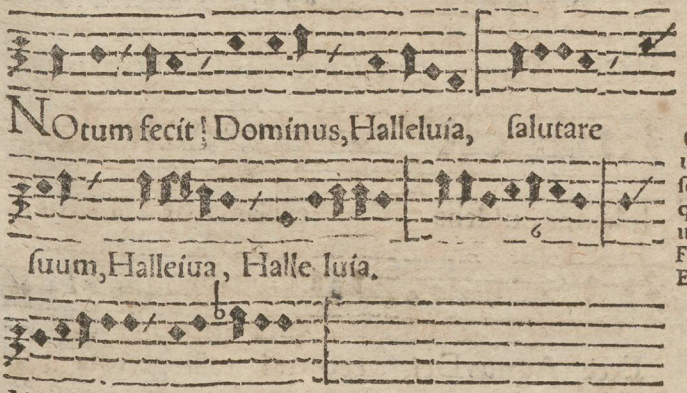
turam, & conuersans inter homines, gloriosa edidit opera coram mundo, quibus suam diuinitatem declarauit, propter quem recipimur in gratiam, & diligimur à Deo, Ephe. 1.

Sic Christus gratiæ & ueritatis fons dicitur, Zacha. 13. In die illa erit fons patens Dauid & habitantibus Ierusalem, in ablutionem peccatoris & menstruatæ.

Magnificat.

Die secundo & tertio seruantur omnia, vt in die sancto.

ANTIPHONA FERIALIS
super Magnificat & Benedictus.
I. ANTIPHONA, Psal. 97.



Commendatio ueritatis & misericordiæ Dei, quòd se dato uerbo, & misso Filio, patefecit Ecclesiæ.

IN DIE NATIVITATIS

II. ANTIPHONA.

Luc. 2.

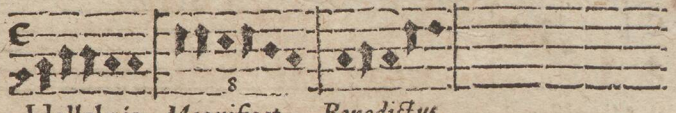


GLo ria in excelsis Deo, Et in terra

Hymnus Angelorũ, Luc. 2. præcipua regni Christi beneficia describens, quæ sunt uera noticia Dei, liberatio à malis æternis, peccato & morte, quam pax & lætitia æterna comitantur.



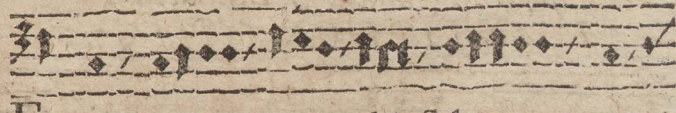
pax homínibus bonæ uoluntatis, Hal leluia,



Halleluia, *Magnificat*. *Benedictus*.

III. ANTIPHONA.

Luc. 2. Iohan. 1.



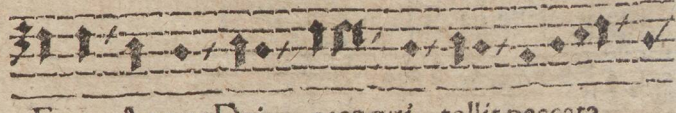
Monetur Ecclesia, ut beneficiũ Filij Dei diligenter cognoscat, meditetur & celebret grata mente.

ECce Ma ria genuit nobis Saluatorem, quem



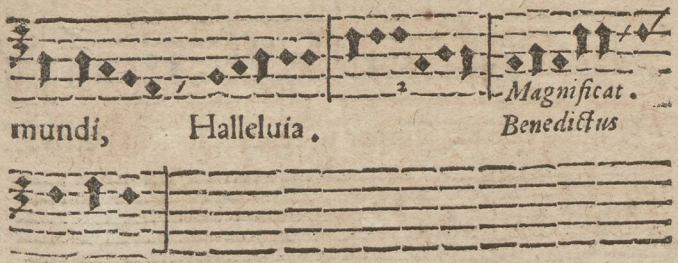
Iohannes uidens exclamabat dicens:

Testimonium Iohannis Baptistæ de Christo, & præcipuo eius beneficio, quod est, tollere peccata mundi. Ioh. 1.



Ecce Agnus Dei, ecce qui tollit peccata mundi,

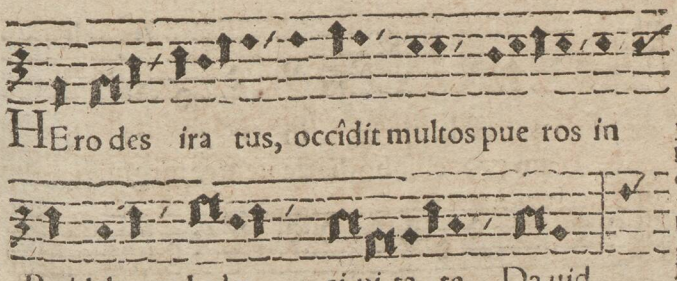
Agnus, id est, uictima, pœnã peccati pro nobis sustinens.



IN DIE PVERORVM INNOCENTIVM.

ANTIPHONA.

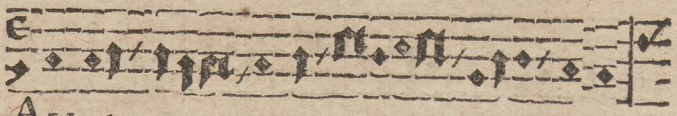
Matth. 2.



De impietate Herodis, qui omnium tyrannorum & hostium Euangelii & Ecclesiæ Dei imago est.

ANTIPHONA Super Benedictus,

Matth. 18.



Testimonium de paterna solicitudine & cura Dei, erga pueros, quod eis Angelos custodes dedit, qui ob eã causam spiritus administratorij dicuntur, Heb 1.

ANgeli eorum semper uident faciem Patris.

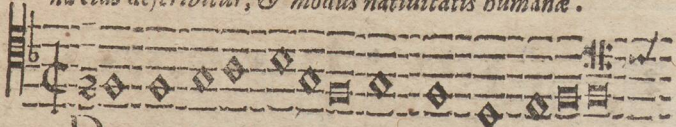


Benedictus.

CANTICVM.

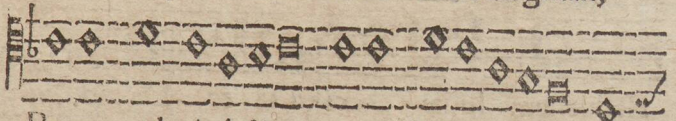
DIES EST LÆTICIÆ.

CAnticum veteris Ecclesiæ de Natiuitate Christi, quo persona eius describitur, & modus natiuitatis humanæ.



DIes est læ ti tiæ, in or tu regali,
Nam processit hodie de uentre uirginali,

Id est, in Natiuitate Christi regis æterni spiritualis.

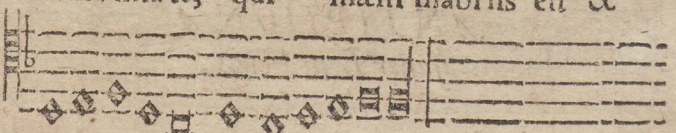


Quis puer? Deus & homo.

Puer admirabilis, totus delecta bilis, in



huma nita te, qui inæsti mabilis est &



in effa bilis, in diuinita te. Orto

Orto Dei Filio, uirgine de pura,
Vt rosa de lilio, stupescit natura,
Quem parit iuuencula, natum ante secula,
Creatorem rerum,
Quòd uber mundiciæ, dat lac pudicitiæ,
Antiquo dierum.

Iuuencula, id est, adolescentula, & uirgo, & idonea partui, Hebraicè alma, Esa. 7. Ecce uirgo concipiet, & pariet Filium.

Modus natiuitatis, seu assumptę humanæ naturæ ex uirgine, naturalem cursum excedens.

Vt uitrum non læditur, sole penetrante,
Sic illæsa creditur post partum & ante,
Fœlix hæc puerpera, cuius casta uiscera
Deum genuerunt,
Et beata ubera, in ætate tenera,
Christum lactauerunt.

Similitudo de uirginitate Marię illæsa, de qua tamen Filius Dei uerè humanam naturam seu carnem assumpsit, contra Nestorium.

Per quos & quibus primũ reuelatus Messias.

Angelus Pastoribus, iuxta suum gregẽ,
Nocte uigilantibus, natum cœli regem
Nunciat cum gaudio, iacentẽ in præsepio,
Infantem pannosum,
Angelorũ Dominũ, & præ natis hominum
Forma speciosum.

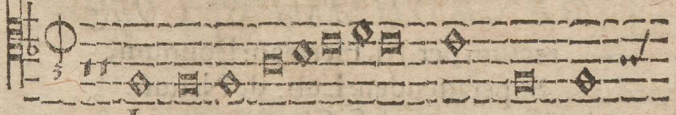
Luc. 11. Beatus uenter qui te portauit, & ubera, quæ tu suxisti.

Psal. 44. Speciosus forma præ filijs hominũ, quod tum de forma Christi corporali, tum de ministerio Euangelij rectè intelligitur.

ALIVD.

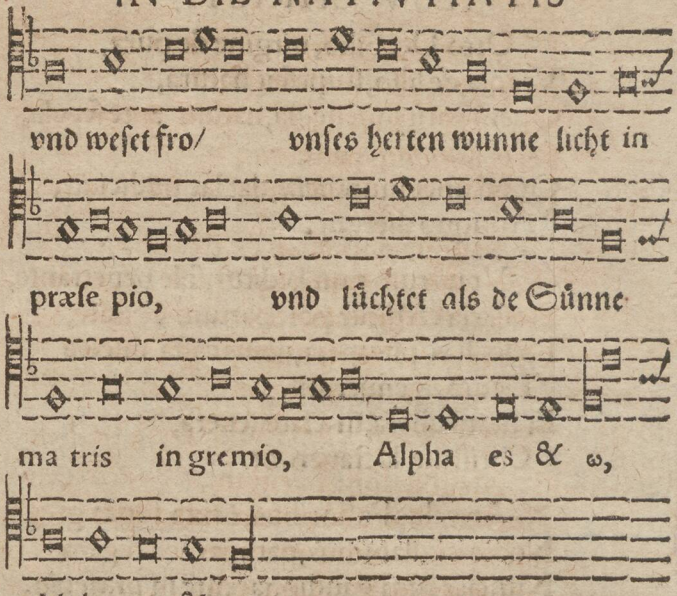
IN DVLCI IVBILO.

ADhortatio Ecclesiæ ad spirituale gaudium de misso Filio Dei in hunc mundum, & eius beneficijs æternis.



IN dulci iubilo, nu sin get

Propositio: Lętemur, & gratanter Deum celebremus.



Ratio, Quia natus eſt nobis promiſſus redemptor, Luce.

Apoc. 22. α & ω, id eſt, principium & finis omnium, autor & fons, in quem tendunt & referenda ſunt uniuerſa.

O Ieſu paruule, Na dy ys my ſo wee/ Tröſt myn gemöte/ ô Puer optime, Dörch alle dyne güde/ ô Princeps gloriæ, trahe me poſt te, trahe me poſt te,

Precatio ad puerum Ieſum, ut gloriæ ſuæ nos reddat participes. Lætitia uitæ æternæ & conſcientiæ, quæ Chriſtum uerè agnoſcit, ineffabilis, 1. Corin 2. Neq; oculus uidit, neq; auris audiuit, quæ præparauit Deus diligentib. ipſum. Prouerb 15. Secura mens quaſi iuge conuiuiũ.

Vbi ſunt gaudia, Nergen mehr denn dar/ Dar de Engel ſingen/ noua cantica, vnde de Schellen klingen/ in regis curia, Eia wern wy da/ Eia wern wy da.

Trahe me, id eſt, accende in me ueram tui noticiam ac fidem, ut nihil niſi te ſolum deſiderem.

BENEDICAMVS CORrectum per M. Herman: Bonnum, Superattenden: Lub. de Natiuitate Ieſu Chriſti,

Hermannus Bonnus obijt Lubeci Anno 1548.

Puer

Luc. 2. Hierusalem est Ecclesia, ex Iudæis & gentibus collecta.

Luc. 1.

PVer natus in Bethlehem,
Vnde gaudet Hierusalem,
Assumpsit carnem hominis,
Verbum Patris altissimi, id est, Filius æterni Patris factus est homo, Iohan. 1.
Per Gabrielem nuncium,
Virgo concepit filium.

Narratio de Natiuitate Christi, continens descriptionem personę nati Pueri, & modũ ac testimonia natiuitatis eius, & fructum, quæ est pax & lætitia æterna Ecclesiæ.

Psal. 18.

Modus.

Tanquam sponsus de thalamo,
Processit matris utero,
Et iacet in præsepio,
Qui regnat sine termino,
Et Angelus pastoribus
Reuelat, quòd sit Dominus.

Inopia Christi in hac uita, consolatur & docet Ecclesiam afflictam. Luc. 2.

Angeli, Pastores.

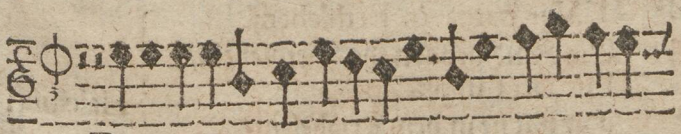
Angelus ait ad Pastores, Lu. 2. Natus est uobis hodie saluator, quĩ est Christus, in ciuitate Dauid.

Magi de longè ueniunt,
Aurum, Thus, Myrrham offerunt,
Intrantes domum inuicem,
Natum salutant Hominem.
Vni trino sempiterno,
Benedicamus Domino.

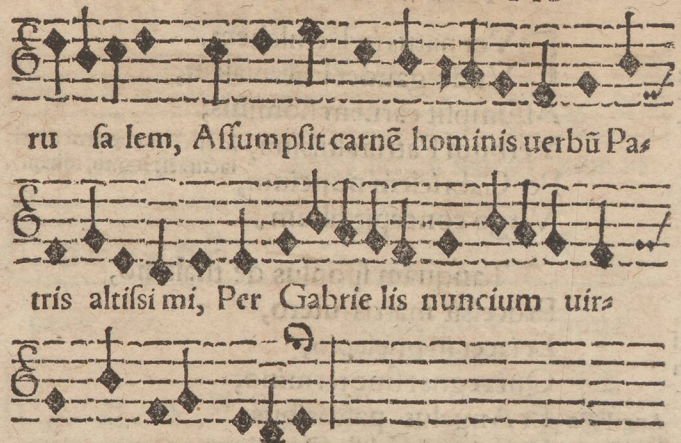
Exemplum piorum principũ, ut iuuent & alant ministros Ecclesiæ. Item, uocationis gentium, quarum primitiæ fuerunt Magi.

BENEDICAMVS IDEM.

Alia Melodia.



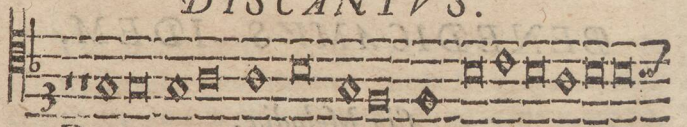
PVer natus in Bethlehem, unde gaudet Hierusalem,



ALIVD DVARVM VOCVM.

NArratio de puero Iesu, seu Messia, nato in Bethlehem, iuxta promissionem Micheæ 5. In qua exponitur, quis sit puer, Deus & homo, & quis effectus natiuitatis eius, Videlicet gaudium Hierusalem, id est, Ecclesiæ.

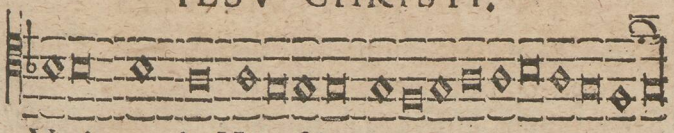
DISCANTVS.



Vbi natus Messias, & quis natiuitatis eius effectus seu fructus, lætitia & gaudium.

PVer natus in Bethlehem,
Ein Kind gebarn tho Bethlehem/
Hic iacet in præsepio,
Hir ligt he in dem Kribbelein/
Vni trino sempiterno,
Vor sölcke gnadenrike tydt/
} Haleluia.

Vnde

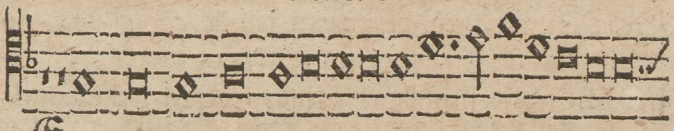


Vnde gau det Hieruſalem,
Des frǒuwet ſick Jeruſalem/
Qui regnat ſine termino,
Allene ys de Herrſchafft ſyn/
Benedicamus Domino,
Sy Godt gelauet yn ewicheit. } Halleluia.

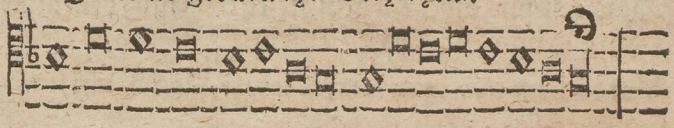
Regnum pueri æternum.

Gratiarum actio.

Tenor.



EJn Kind gebarn tho Bethlehem.



Pueri præcinunt Choro:

Puer natus in Bethlehem.

Chorus totus repetit Germanicè, vtraq; voce:

Ein Kind gebarn tho Bethlehem.

Reliquus textus:

Cognouit bos & aſinus, Alleluia, quòd Puer erat Dominus, Alleluia.

Dat Ochſlyn vnde dat Eſelyn/Alleluia, Erkandten Godt den HEren ſyn/Alleluia.

Reges de Saba ueniunt, Alleluia, Aurum, Thus, Myrrham offerunt, Alleluia.

De Kónning vth Saba quemen dar/Alleluia, Gold/ Wyrach/Myrrhen brachten se dar/ Alleluia.

De matre natus uirgine, Alleluia, sine uirili semine, Alleluia.

Syn Moder is de reine Magd/Alleluia, De en ane Man gebaren hefft/Alleluia.

Sine serpentis uulnere, Alleluia, de nostro uenit sanguine, Alleluia.

De Slang en nicht vergifften kunde / Alleluia, Js worden vnse Blodt ane sünd/Alleluia.

In carne nobis similis, Alleluia, peccato sed dissimilis, Alleluia.

He is gar vns glyck na dem fleisch/Alleluia, der sünde na is vns nicht glyck / Alleluia.

Vt redderet nos homines, Alleluia, Deo & sibi similes, Alleluia.

Dar mede he em vns maket glyck Alleluia, vnde wedder bringt tho Gades ryck/Alleluia.

In hoc natali gaudio, Alleluia, benedicamus Domino, Alleluia.

Laudetur sancta Trinitas, Alleluia, Deo dicamus gratias, Alleluia.

Vor sólcke gnadenrike tydt/Alleluia, sy Godt gelauet yn ewicheit/Alleluia.

ALIVD.

Resonet



REſo net in laudíbus,cum íucundís plau=
Chriſtus natus hodí e, ex Ma ri a uír=
Pu e ri con cí ní te, na to Regí pſal=
Si on lauda Dominum,Sal uato rem ho=

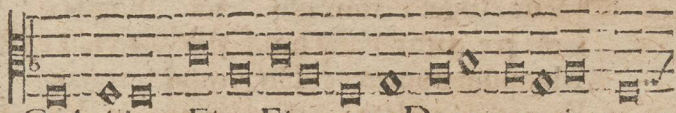


ſibus, Sí on cum ſí de líbus,
gí ne,ſine uí rí lí ſemí ne,
lí te,uo ce pí a dí cí te,
minum,purgato rem críminum,

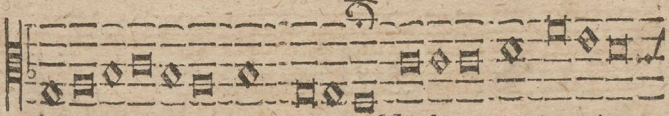
Apparuit,quem



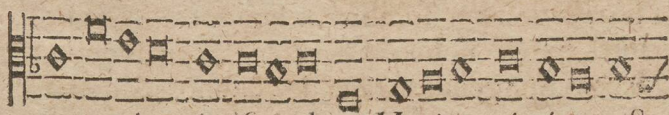
genuit Ma rí a. Sunt ímpleta quæ præ díxit



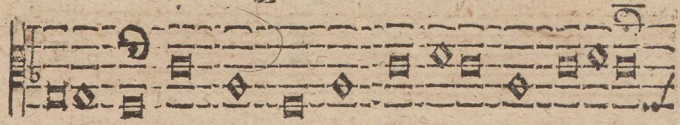
Ga bríel, Eía, Eía, uírgo Deum genuit,quem



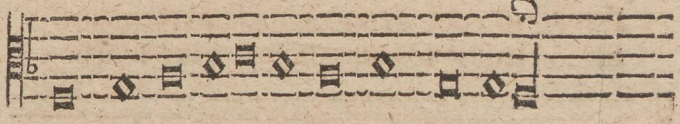
díuína uoluit cle mentía. Hodíe apparuit,



apparuit ín Iſra el, ex María uírgíne eſt

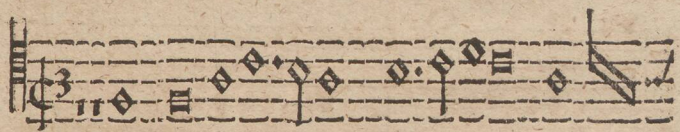


natus rex, Magnũ nomen Domini Ema nuel,

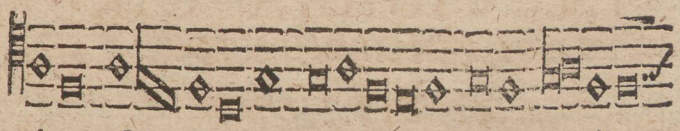


quod annunciatum eſt per Gabriel.

ALIVD.



NVnc Angelo rum glo ria homi=
Cul pæ datur ho die remiſ=
Magnum nomen Do mini Ema=
Pa ſtores pa làm di cite in Beth=

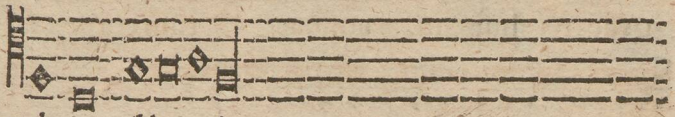


nibus reſplenduit in mũdo, noui partus gaudia,
ſi o, læ te tur homo reus, lux de cœlo claruit,
nuel, q̃d eſt nobiſcũ Deus: Redẽptori Domino
lehem, quẽ genuit Maria, laus honor & gloria

Virgo



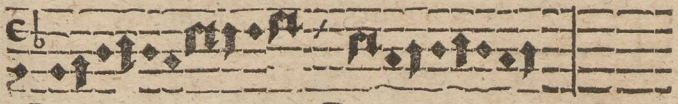
Virgo mater produxit, & soluerus in te-
pa ce iam re pa ra ta, & genitrix perman-
re dempti iu bi lemus, Hic est dies & an-
sit De o in ex celsis, hominibus pax &



nebris il lu xit.
sit il liba ta.
nus iubilæus.
bonæ uoluntatis.

Huic sit memoria nostra indulgentia.

ALIVD.

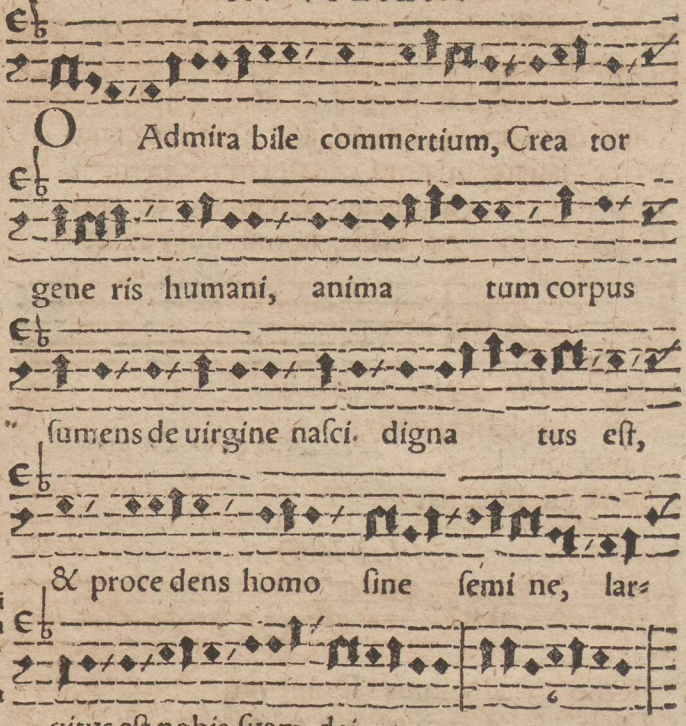


Be ne di camus Domi no,
De o di camus gra ti as.

IN VIGILIA CIRCVMCISIONIS.

ANTIPHONA.

PRædicat grata mente Ecclesia inenarrabile beneficium Dei Patris, quòd Filium misit, & is humanam naturam assumpsit, in qua æterno fœdere sibi genus humanum copulauit, & particeps fecit suæ diuinitatis, quod omnium operum Dei est longè maximum, & ineffabile.



Exclamatio Ecclesiæ de admirando opere, quòd Deus factus est homo.

2. Pet. 1. Deus per Christum maxima & preciosa donauit nobis promissa, ut per hæc efficiamur diuinæ consortes naturæ.

Cætera omnia, ut in die sancto.

IN VIGILIA EPIPHANIORVM,

HOC EST, FESTI APPARITIONVM DOMINI, quo die hæc tria insignia miracula edita traduntur.

I. Aduentus Magorum in Bethlehem, qui primitiæ sunt Ecclesiæ Gentium, Matth. 2. II. Patefactio diuinitatis in Baptismo Christi, tribus distinctæ personis; Patris, ut inquit Augustinus, uoce cla-

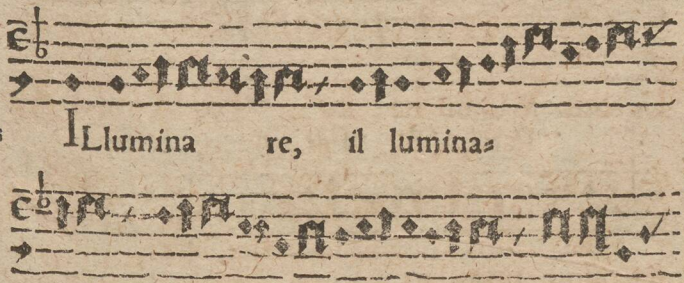
ce clamantis: Hic est Filius meus dilectus, in quo mihi complacitum est: Filij, in carne humana assumpta, stantis in ripa Iordanis, baptizati, & Spiritus sancti in columba, Matth. 3. III. Mutatio aquæ in uinum, in nuptijs celebratis in Cana Galilææ, Iohan. 2.

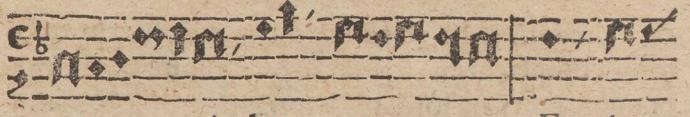
Antiphona: O admirabile.

RESPONSORIVM, *Esa. 60.*

EXhortatio ad cœlestem Hierusalem, hoc est, Ecclesiam, vt Euangelium de promisso Christo, redemptore exhibito iam mundo, crucifixo & resuscitato, diligenter & cum summo studio amplectatur. Lucem appellat Christum & eius Euangelium, Quia Christus illuminat omnem hominem venientem in hunc mundum, tam Iudæos quàm Gentes. Et sine Euangelio nulla est vera & salutaris cognitio, neq; peccati neq; misericordiæ Dei. Vnde diuus Petrus lucem admirabilem appellat: Qui à tenebris nos vocauit in admirabilem suam lucem, 1. Pet. 2.

(Illuminare) Apostrophe ad Ecclesiam ex Iudæis colligendam per prædicationem Euangelij. Textus Prophetæ habet: Surge, illuminare, uel fulgida esto. Surge, tanquam libera & læta ad nouum nuncium, quæ sedisti in mœrore, & tenebris peccati & mortis. Esto fulgida, sis clara & celebris in toto mũdo, uel accipe uerã lucem, id est, noticiam Dei, uerã iusticiam & gloriam, quę æterna bona per Christum Ecclesia consequitur fide.





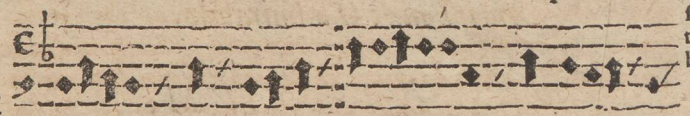
nit lux tu a, Et glo=

Emphasis est in pronomine Tua, quasi dicat: Quam lucem tu sola sequeris, & agnoscis, iuxta illud: Oues meę uocem meam audiunt, Iohan. 10.

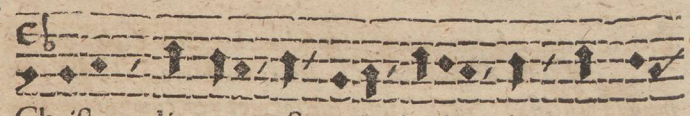
Ratio, Quia adest Christus salus tua, qui irā Patris placauit sua morte, & resurrectione sua iusticiam & uitam restituit tibi æternam.



ri a Do mi ni super te

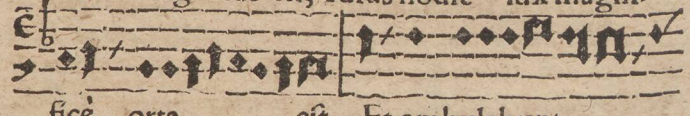


Hierusalem, Rex æternæ misericordiæ descendere



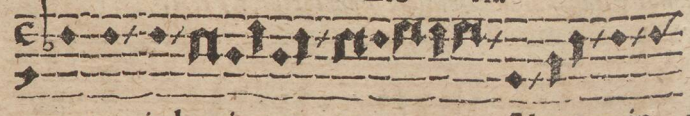
Gloria Domini, id est, res & opes æternæ, æterna iusticia & sapientia, quæ Christus Ecclesiæ suæ promeruit & donat per fidem.

Christus dignatus est, cuius hodie lux magni=



ficè orta est. Et ambulabunt

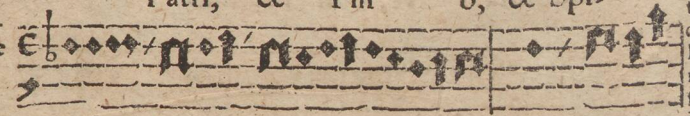
Glo ria



De uocatione Gentium ad cognitionem Euangelij, quarum primitiæ sunt Magi, Matth. 2.

gentes in lumi ne tu o, & reges in

Patri, & Fili o, & Spi=



Lumen nō quidem est Gentium, sed Iudæorum, Quia Iudæis promissus est Christus, sed tamen in eo ambuiāt Gentes ex misericordia Dei, Rom. 15. Psal. 116. Iudæi ex promissionibus.

splendore ortus tu i. Et glo.

ri tu i san cto,

HYMNVS

DOMINI.

HYMNVS,

HOSTIS HERODES IMPIE.

Iambicus Archilochicus, Dimeter.

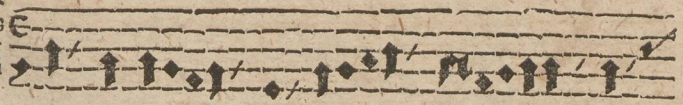
Autor Sedulius.

NArratio de immani crudelitate Herodis regis aduersus Christum, in trucidandis infantibus Bethlehemiticis, de aduentu Magorum, de Baptismo Christi, & miraculo aquæ in vinum à Christo in Cana Galilææ commutatæ. Hæc opera diuina ἐπιφανεία *Domini vocantur, id est, apparitiones seu patefactiones, quibus se Christus, et suam gloriam mundo reuelauit: & facta esse eodem die piè credimus cum veteri Ecclesia.*

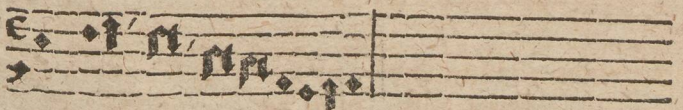


Apostrophe ad Herodem hostem Christi & Ecclesiæ. Item & ad omnes Tyrannos, quorũ imago Herodes fuit.

HOstis He rodes impie, Christum ueni re



quid times? non arripit mortali a, qui



regna dat cœle sti a.

Propositio: Non est quod Christum uenientem metuas.

Ratio: Qu'a Rex est spiritualis, & regnum eius non est de hoc mundo, Ioh. 18.

Ibant Magi, quam uiderant
Stellam sequentes præuiam,
Lumen requirunt lumine,
Deum fatentur munere.

Christus lumen ad reuelandum Gentes, Luc. 2.

Aduentus Magorum, qui typum gerũt Ecclesiæ colligendæ ex Gentibus, Matth. 2.

Lauacra puri gurgitis,
Cœlestis Agnus attigit,
Peccata quæ non detulit,
Nos abluendo sustulit.

Baptismus Christi, & eius fructus seu efficacia, purgatio peccatorum nostrorum, Matth. 3.

Psal. 68. Quæ non rapui, tunc exoluebam.

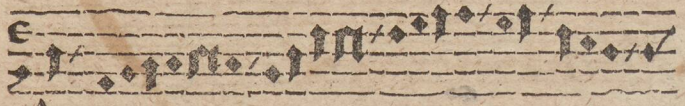
Nouum genus potentiæ,
Aquæ rubescunt hydriæ,
Vinumq; iussa fundere,
Mutauit unda originem.

Cõuersio aquæ in uinum, quæ Christi diuinã potentiam testata est, Ioh. 2.

Id est, aqua in hydrijs in uinum rubrũ cõuertitur.
Id est, aqua factum est uinum per potentiam uerbi Christi iubentis.

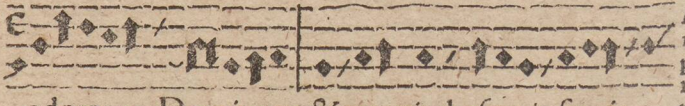
Gloria tibi Domine,
Qui apparuisti hodie,
Cum Patre & sancto Spiritu,
In sempiterna secula, Amen.

ANTIPHONA SVPER Magnificat, Matth. 2.



Christum reuelatum adorãt Magi, Gentium primitiæ, offerentes munera, Matth 2.

ABOri en te ue nerunt Ma gi in Bethlehem,

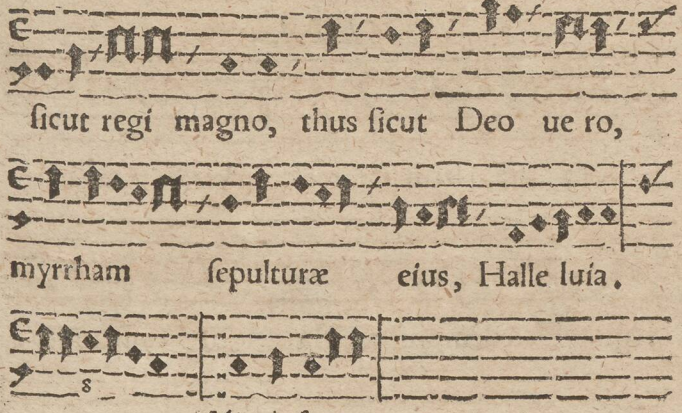


adorare Dominum, & apertis thesauris su is,



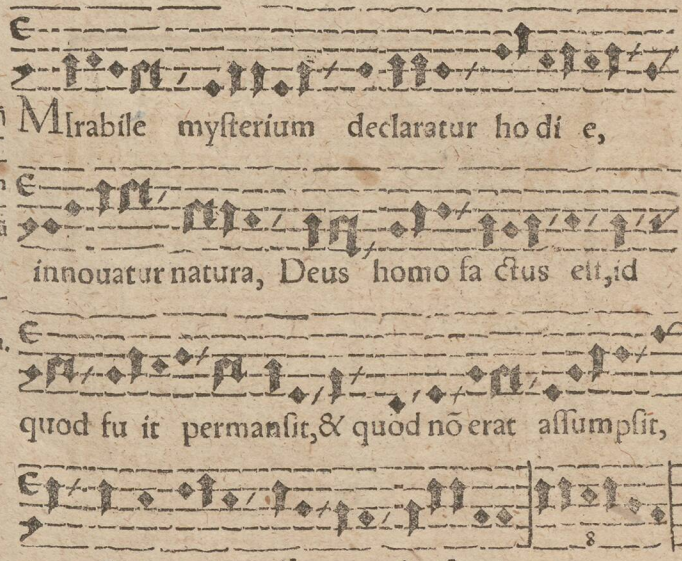
precioſa munera obtulerunt, aurum

Allegoria seu mystica interpretatio munerum. Alij generaliter accipiũt pro facultatibus, quas pij Magistratus & alij conferunt ad iuuandum Ecclesiam, cuius nutricij uocantur reges, sicut Esa. 49.



ALIA.

Incarnatio Filij Dei ignota humanæ sapientiæ. Nã omnem captum rationis excedit, Deũ nasci hominem, utraque natura manente in una eademq; persona.



Videlicet, hominem seu humanam naturã, quæ tamen neq; commutata est in naturam diuinã, ut aqua in uinum, cera in ignem, neq; diuina natura separata adsistit humanæ, ut amicus amico. Sicut impiè finxit Nestorius, sed hæ duę naturæ unã constituunt personam, quæ est Christus Iesus, ut corpus & anima hominem constituunt.

IN EPIPHANIE

ALIA.

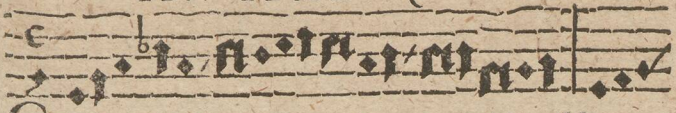
Stella est doctrina Euangelij, Christum eiusq; beneficia monstrans, Pro quibus grati esse debemus, & iuuare nostris facultatibus Ecclesiam & pauperes scholasticos, eorumq; doctores.

STella ista, sicut flamma coruscat, & Regem regum Deũ demonstrat. Magi eam uiderunt, & Christo regi munera obtulerunt.

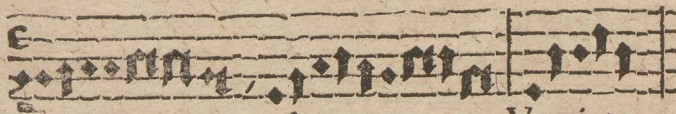


INVI.

INVITATORIVM.



CHri stus appa ruit no bis. Ve



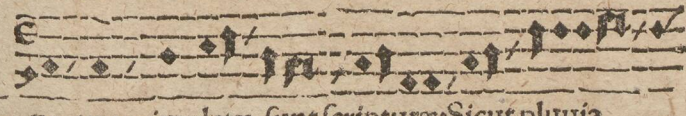
nite ad ore mus, Ve ni te.

Inuitatio inter se mutua piorum seu Ecclesiæ, ad agnoscendum & celebrandum immensum beneficium incarnationis Filij seu promissi Messiæ.

ANTIPHONA.

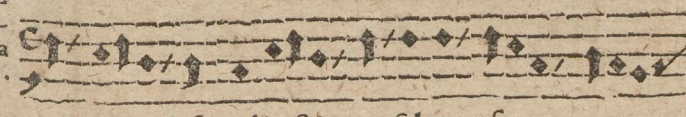


QVando natus est ineffa bi liter de uir gi



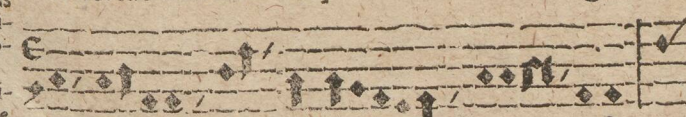
ne, tunc impletæ sunt scripturæ: Sicut pluuia

Psal. 72. Descendit sicut pluuia in uellus, & sicut stillicidia stillãtia super terram. Allusit Propheta ad historiam Gedeonis Iud. 7. ostenditur hic, quomodo & cur natus sit Christus ex uirgine. Gratiarum actio.



in uel lus descendi sti, ut saluum faceres ge

Per uellus, quod prius à pluuia seu rore madefactũ est, intelligitur Synagoga seu populus Iudaicus, quę postea madefacta est, Ecclesia Gentium. Vtraq; & Iudæorũ & Gentium Ecclesia, per rorem Christum ita tanguntur & recreantur, ut uincere possint peccatũ, mortem, & legem accusantem &c.



nus humanũ, te lauda mus Deus noster.



Magnificat. Benedictus. Deus iudicium tuũ regi da. Psal. 71.

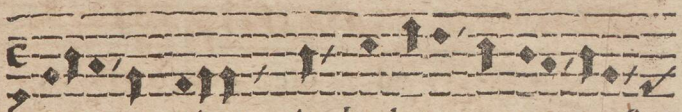
IN EPIPHANIE

ALIA ANTIPHONA.

De Baptismo Christi, Matth 3.



MAgnũ mysterium declaratur hodi e, quia



creator omnium in Iordane expurgat nostra

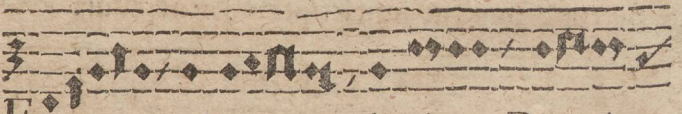
Vsus seu fructus Baptismi Christi, expurgatio peccatorum nostrorum.



facinora, *Magnificat. Benedictus.* Vel *Magnificat. Benedictus.*

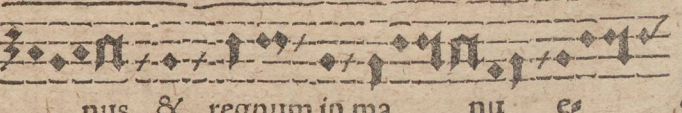
INTROITVS.

Malach. 3. Psal. 71.



EC ce adue nit dominator Do mi-

Quis Christus? Rex æternus & spiritualis, victor hostium suorum & Ecclesiæ.



nus, & regnum in ma nu e-

Promissio de aduentu & regno Messiæ, quod est imperium ac potestas supra peccatum, mortem & Diabolum.



ius, & pote stas & impe ri-

um.

Id est, victoria aduersus peccatum, mortem & infernum.

PVERI.

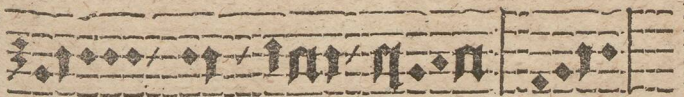
Deus Pater est rex, et filius regis est Christus Dominus Dauidis. Quia Deus æternus, & promissus Messias, & filius Dauidis, iuxta carnem, Matt. 22. Quia ex Dauidis semine natus, Rom. 1.



CHORVS.

um. Deus iudicium tu um re gi da, Et

Iudiciũ, id est, pœna, qua iudicat & damnat hostes Ecclesiæ, peccatum, mortem, Diabolũ: Iustitia, qua iustificat credentes, Rom. 5.



iustitiam tuam fili o re gis. Glori a,

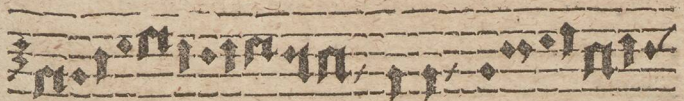
KYRIE SVMMVM.

HALLELVIA.

PVERI.



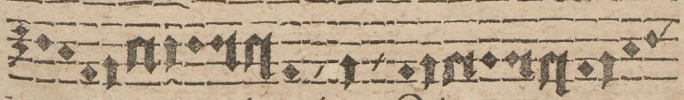
HAlleluia.



CHORVS.

Vi di mus stellam e-

Stella est uerbũ Dei, lucens in tenebris, quod ad Christũ ducit, iuxta illud: Lucerna pedibus meis uerbum tuum, Psal. 118.



ius in Orien-



te, & ue ni mus

Monet exemplum Magorũ, ut nostris facultatibus iuuemus Ecclesiam & pios doctores.

cum



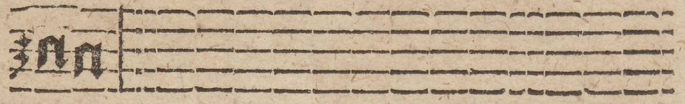
Confessio: Credidi, propter quod locutus sum, Psal. 115. Et corde creditur ad iusticiam, Ore autem fit confessio ad salutem, Rom. 10.

cum mune ribus,



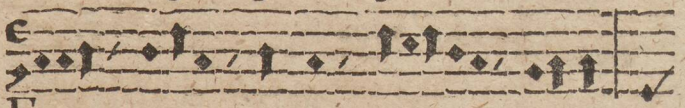
CHORVS.

Adorare Do minum. Halleluia.



SEQVENTIA.

NArratio, quomodo se Filius Dei primùm Magis, qui primitiæ sunt Ecclesiæ, Matth. 2. collectæ ex Gentibus, Deinde in Baptismo toti mundo, per descensum Spiritus sancti in specie columbæ, & vocem Patris sonantem de cœlis, patefecit. Hoc beneficium de misso & patefacto Filio Dei inenarrabile, monetur Ecclesia, vt diligenter agnoscat, & grata mente celebret.



Propositio: Celebret Ecclesia beneficium missi & patefacti Filij Dei.

FEsta Chri sti omnis Christianitas celebret.



Quæ miris sunt modis ornata, cunctisq; uene=



randa populis. Per omni tenentis aduentũ atq; uocationem



uocationẽ gentium. Vt natus est Christus, stella

De testimoniis seu miraculis, quibus reuelatus est Filius Dei mundo.

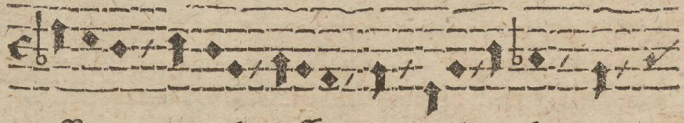


est Magis uisa lucida. At illi non cassam pu-

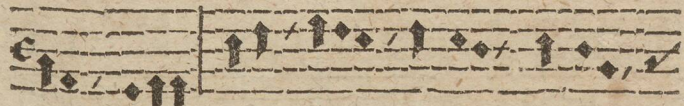
Narratio de aduentu Magorum. Matth. 2.



tantes tanti signi gloriam: Secum munera



afferunt, paruulo offerũt ut regi cœli, quem



sydus prædicat. Atq; aureo tu midi principis



lectulo transito, Christi præsepe quæritant. Hic

De crudelitate Herodis, qui omnium Hypocritarum & hostium Ecclesiæ typum gerit. Matth. 2.



ira sæui Herodis feruida, inuidi recens rectori

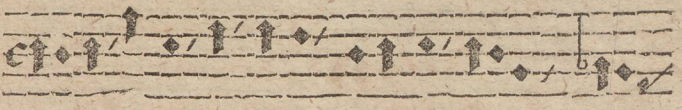


genito, Bethlehem paruulos præcipit enſe cru-



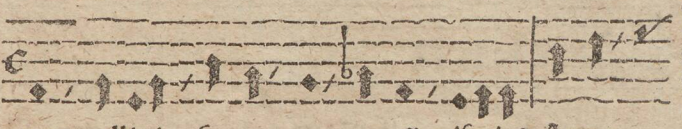
deli perdere. O Chriſte quantũ Patri exercitum,

Apoſtrophe ad Chriſtum. Argumentatur Autor à minori ad maius, de efficacia miniſterij ſeu prædicationis Chriſti, in ætate adulta, cum in ipſa infantia multa puerorum millia, quos Herodes occidit, ad Patrem miſerit.



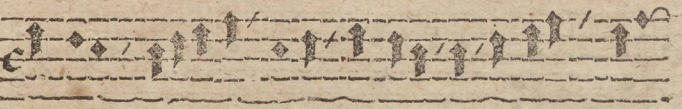
iuuenis doctus ad bella maxi ma populos prædi-

Eccleſia collecta per prædicationem Euangelij, ex Iudæis & Gentibus.



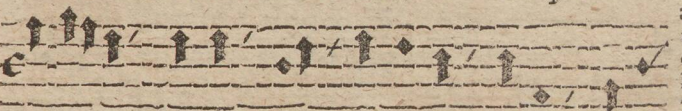
cans colligis, ſugens cum tantũ miſeris? Anno

Matth. & Luc. 3.

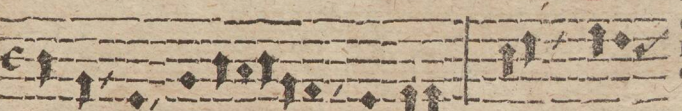


hominis triceſimo ſubtus famuli ſe inclyti in-

Hominis, id eſt, aſſumptæ humanæ naturæ ex uirgine, Nã Filius Dei, ſeu λόγος, ſecundum diuinam naturam σύνιδιος eſt Patri, hoc eſt, coæternus.



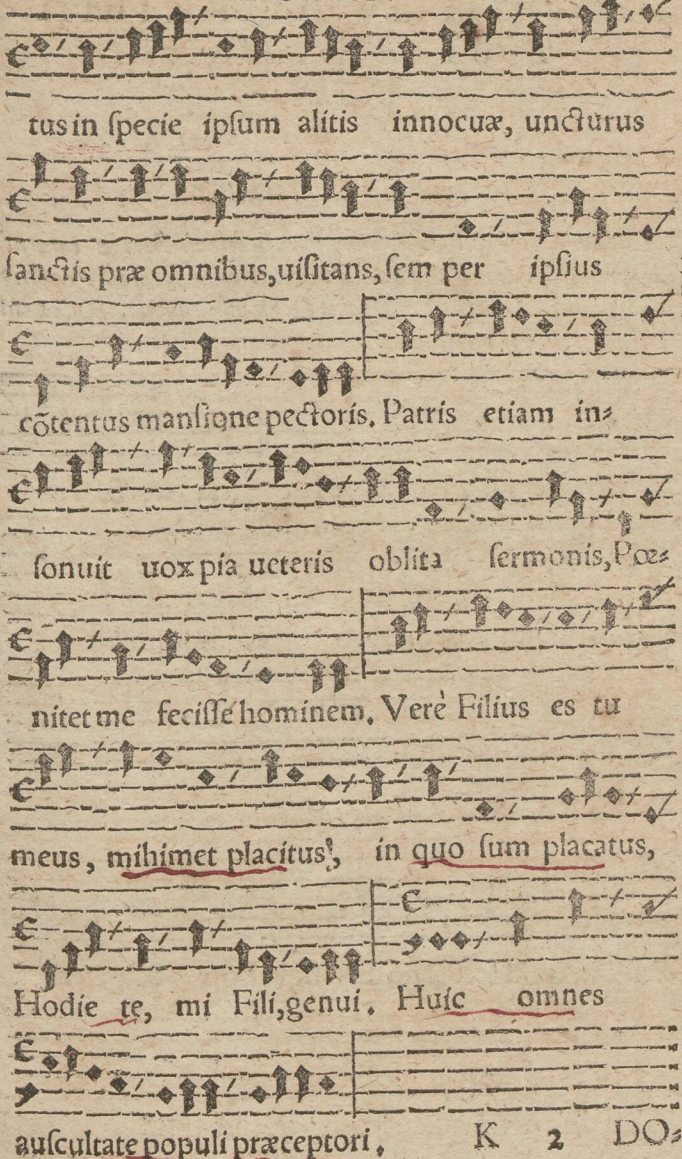
clinauerat manus Deus, conſecrans nobis Ba-



ptiſma, in abſolutionẽ criminum. Ecce Spíri-

Baptiſmus Chriſti, eiusq; fructus, abſolutio peccatorũ noſtrorum. Matth. 3.

tus



Teſtimonium Dei Patris, & Spiritus ſancti, de Chriſto, Matth. 3. Item, de tribus perſonis diſtinctis in diuinitate, Patre, Filio, & Spiritu ſancto, qui omnes in baptiſmo Chriſti apparent, audiuntur & conſpiciuntur.

Id eſt, ſemper adfuit Chriſto Spiritus ſanctus, non diſceſſit, ut ſæpe ab alijs ſanctis, ut a Dauide propter peccatum diceſſit. Vnde petit eum ſibi reſtitui, Pſal. 50.

Vox Patris ſonans de Chriſto cœlitus, Matth. 3. & 17.

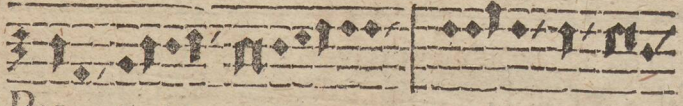
Matth. 17. Hic eſt Filius meus, dilectus, hunc audite. Et Deut. 28. Prophetam ſuſcitabit tibi Dominus Deus tuus, ipſum audies.

Pſal. 2.

DOMINICA PRIMA
POST EPIPHANIA
Domini.

ANTIPHONA, Luc. 2.
super Psalmum ferialem.

IN Missis vsq; ad festum Purificationis Mariæ canitur Kyrie Angelicum. Sequentia: Natus ante secula. Præfatio quotidiana. Sanctus, & Agnus Dei minus summa. Postea ad festum Paschatis canuntur omnia dominicaliter.

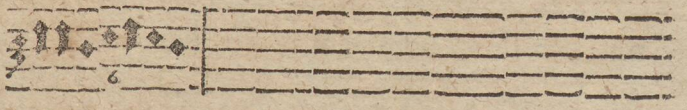


1. Augentur dona in Christo, ergo est uerus homo.
2. Exemplum pietatis & diligentiæ in discendo proponitur omnibus, præcipuè pueris.

PVer Ie sus pro fici e bat æta te, & sa-



pien tia, coram Deo & homínibus.

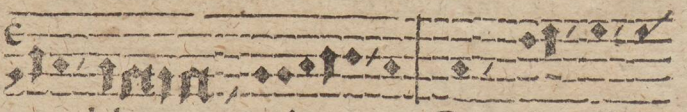


ALIA, ibidem.



Doctrina: Mandatum Dei præferendũ est uoluntati parentum, si parentes prohibent studium ueræ doctrinæ, & confessionem, sicut in-

FIli, quid feciſti no bis ſic? Ego & pater



tuus dolen tes quærebamus te. Et quid eſt, quòd

inquit Christus: Si quis patrem aut matrem plus diligit, quàm me, non est me dignus, Matth. 10.



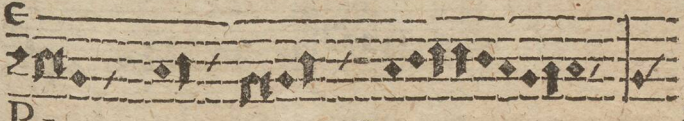
quòd me quæ re ba tis, nescie batis, quia in his

Consolatio & doctrina: In Maria est securitas & negligentia in curando filio, Ergo peccatum & naturalis infirmitas sunt in sanctis, quibus Deus tamen ignoscit propter mediatorem, fide apprehensum.



quæ Patris mei sunt oportet me esse?

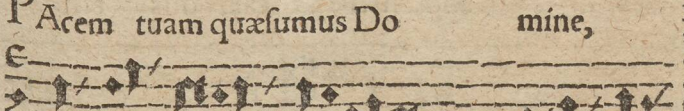
ANTIPHONA ferialis.



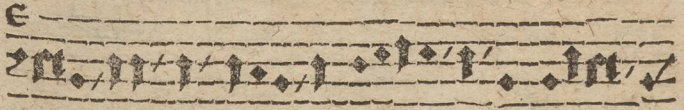
Ioh. 14. Pacem meam do uobis.

PAcem tuam quæsumus Do mine,

Petitio, ut Deus Ecclesię largiatur pacem suã, quæ est tranquillitas conscientię, & gaudium in Spiritu sancto, Rom 5. Gal. 5.

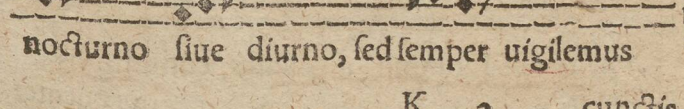


& pax tua Chri ste, maneat in mens



tibus nostris, ut non timea mus à timo re

Respexit ad locum Psal. 90. Scuto circumdabit te ueritas eius, non timebis à timore nocturno.



nocturno siue diurno, sed semper uigilemus



2

VI gi la ſuper nos æ ter ne Sal=

Precatio, defende nos ab inſidijs Diaboli, qui ſicut leo rugiens circuit nos, quærens quem deuoret, 1. Pet. 5.

uator, ne nos apprehen dat calli dus ten=

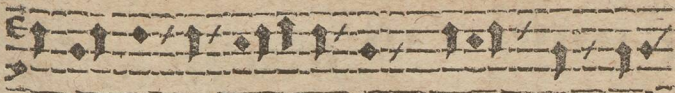
ta tor, quia tu no bis fa ctus es ſem=

Ratio, 1. à promiſſa liberatione, Promiſiſti nobis defenſionem, Ergo adiuua. 2. Es ſempiternus auxiliator, iuxta promiſſionem, Eccleſiæ omnium temporum, Ergo & nunc iuua & exaudi nos inuocantes.

piter nus adiutor.

3

SAlua nos Domine uigilantes, cuſtodi nos dormientes,



dormientes, ut uigilemus cum Christo, & re-



quiescamus in pace.

Petitio auxilij & defensionis diuinę in omni loco, & tempore. Requiritur autem in his petitionibus fides, quæ statuit Deum exaudire nos certò propter Filiũ. Sicut dicitur ad Hebræos 5. Oportet accedentem ad Deũ credere. Item: Accedamus cũ fiducia ad thronum gratiæ, Heb. 5.

RESPONSORIVM.

Psal. 9.

PRecatio Ecclesiæ contemptæ coram mundo, ac desertæ ab omnibus præsidijs humanis in hac vita, vt aduersus hostes à Deo defendatur, & iuuetur in periculis. Sumpta ex Psalmo 9. qui descriptionem Ecclesiæ continet, & docet, quòd sit profugium eius in persecutionibus, videlicet inuocatio, sicut dicitur: Inuoca me in die tribulationis, & ego eripiam te &c. Psal. 49.



Propositio: A diuina nos afflictos & contemptos.

DEus, qui se des super thro num, &

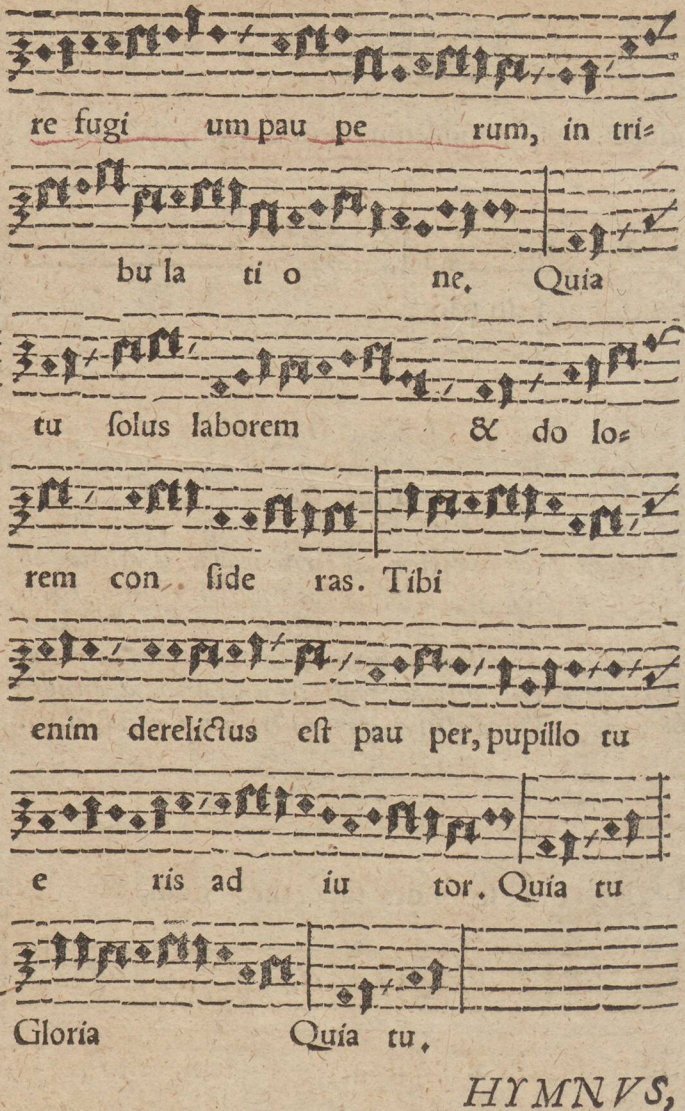
Sedes super thronum, id est, qui es iustus iudex constitutus à Patre, benefaciens bonis, puniens malos.



Psal. 59. Iudicabit populos in æquitate, hoc est, iustitia

iu dicas æ qui ta tem, esto

refu-



Ratio à persona Dei, Quia intelligis miserias nostras, & pericula, & misereris te calamitosorum.

PVERI.

Pupillo, id est, deserto ab omnibus, & contempto, Psalm. 146. Pupillum & uiduã suscipiet.

Ratio à persona Ecclesiæ, Quia ad te confugimus, qui solus iuuare afflictos potes.

Per pauperem intelligit spiritum cõtritum et humiliatum, de quo Psal. 50. & Matth. 5. Beati pauperes spiritu, quoniam ipsorum est regnũ cœlorum.

HYMNVS,

HYMNVS.

DEVS, CREATOR OMNIVM.

Iambicum Dimetrum, Autoris incerti.

ORatio vespertina euntis cubitum, qua primùm mens pia agit gratias Deo pro conseruatione diurna. Deinde precatur, vt tempore quoq; nocturno conseruetur incolumis, & aduersus insidias Diaboli defendatur, ne vel corpus, vel animus polluatur aliqua labe peccati.



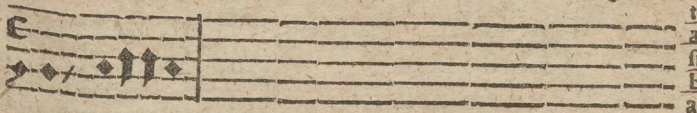
DEus cre a tor omnium, Polic̃ rector, ue-

Deus conditor & gubernator rerum bonarum, Gene. 3.



stiens Diem decoro lumine, Noctem so po-

Nox ad quietem constituta animantibus, singulari Dei beneficio, dies ad laborem.



ris gra tia.

Artus solutos ut quies
Reddat laboris usui,
Mentesq̃ fessas alleuet,
Luctusq̃ soluat anxiõs.

Vtilitas seu causa finalis conditæ noctis & somni, quies, qua uires corporis & animæ reficiuntur.

Grates, peracto iam die,
Et noctis exortu, preces,
Votis (reos ut adiuues)
Hymnum canentes soluimus.

Propositio: Gratias agimus, quod exacto die, nos custodieris, & rogamus, ut & iam nocte nos conserues ad tuam laudem.

Te cordis ima concinant,
Te uox canora concrepet,
Te diligat castus amor,
Te mens adoret sobria.

Causa finalis, cur seruari cupiamus, uidelicet, ut omnia nostra celebrent Deum, iuxta illud Psalmi 103. Benedic anima mea Dominum, & omnia quæ intra me sunt, nomini sancto eius.

Vt cùm profunda clauserit,
Diem caligo noctium,
*Fides tenebras nesciat,
Et nox fidei luceat.

Periphrasis noctis.
Id est, precamur, ut uere te agnoscamus, & tibi fidamus, atq; in uitæ moribus luceat obedientia, quæ placet præeunte fide.

⊙ Dormire mentem ne sinas,
Dormire culpa nouerit,
Castos fides refrigerans,
Somni uaporem temperet.

Id est, ne sinas extingui in mente ueram noticiam seu lucem, & impediri obedientiam in uoluntate, & motus consentientes legi Dei in corde.

☾ Exuta sensu lubrico,
Te cordis alta somniet,
Ne hostis inuidi dolo,
Pauor quietos suscitet.

Id est, ut depositis carnalibus desideriis, bona cœlestia & æterna expetamus, Phil. 3.

Causa finalis, ne Diaboli insidijs impellamur ad flagitia, & interturbetur conscientiæ tranquillitas.

Christum rogemus & Patrem,
Christi Patrisq; Spiritum,
Vnum potens per omnia,
Foue precantes Trinitas,
Amen.

Precatio ad Trinitatem, quam soli Christiani agnoscunt, & uenerantur in unitate essentiæ, Deũ æternum Patrem, Filiũ eius, & Spiritũ sanctũ, & inuocãt fiducia mediatoris Filij.

*Aliter: Et nox fidei luceat, hoc est, Nox, quæ natura sua obscura est & tenebrosa, luceat fidei, hoc est, sit homini fide prædito tanquam lucida & clara, ne quid turpiter in ea perpetret. Nam ut inquit Christus Iohan. 3. Omnis qui mala agit, odit lucem. Et respexit autor ad illud Apostoli Pauli 1. Thess. 5. Omnes nos filij lucis estis, ac filij diei, non simus noctis neq; tenebrarum. Proinde non dormiamus sicut & cæteri, sed uigilemus & sobrij simus &c.

⊙ Precatio, ut bona mentis conseruet, augeat & confirmet, quę sunt uera Dei cognitio, fides & uera inuocatio. Hæc petit, ne somni tempore impediantur aut extinguantur.

☾ Expositio seu precatio, ut amor rerum æternarum excitetur in nobis.

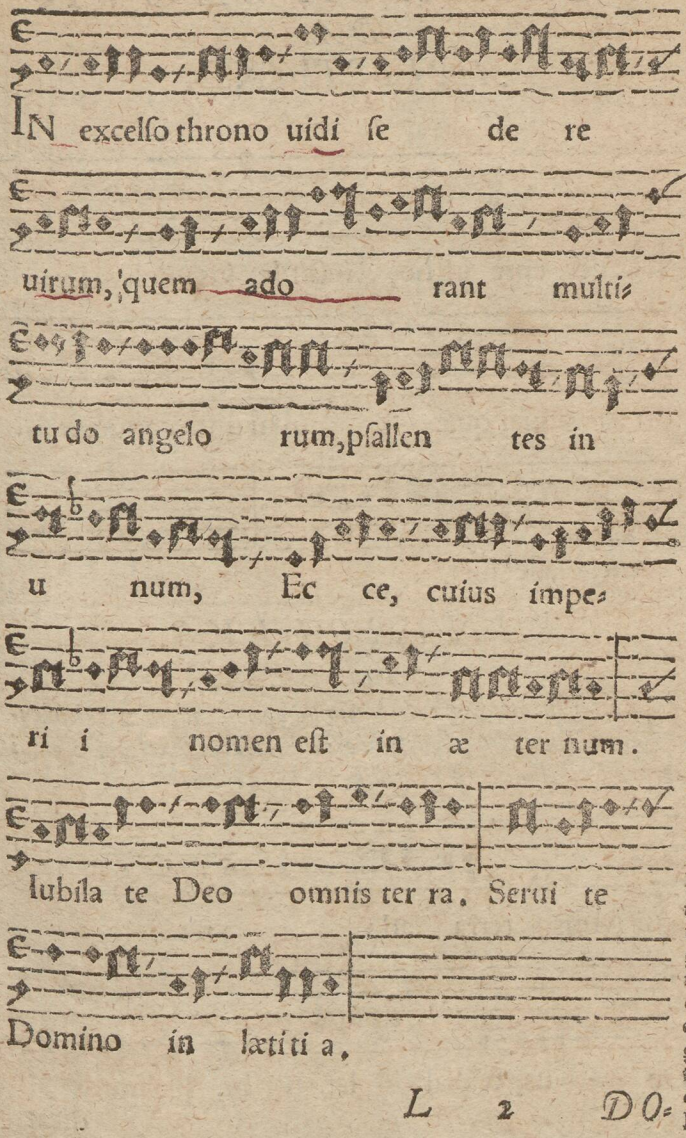
Exhoratio ad inuocationem, quæ proprium solius est Ecclesiæ opus, seu cultus.

INTROITVS.

Esa. 6. Apocal. 4.

CHristi eiusq; regni descriptio. Nam sedet super thronum, id est, iudex est constitutus à Deo, & vindex Ecclesiæ, quæ eum assiduè celebrat, & agnoscit liberatorem. Et regnum eius est æternum & spirituale, in quo suis donat æterna bona, remissionem peccatorum, veram iustitiam, & vitam æternam.

IN



Canticum Angelorum, & Ecclesiæ, agnoscentium, & celebrantium Christum Regem dominantem, supra peccatum, mortem & Diabolum.

Id est, Christū, Deum & hominem, Act. 2. IESVM Nazarenum, uirum approbatum à Deo in uobis, interemistis.

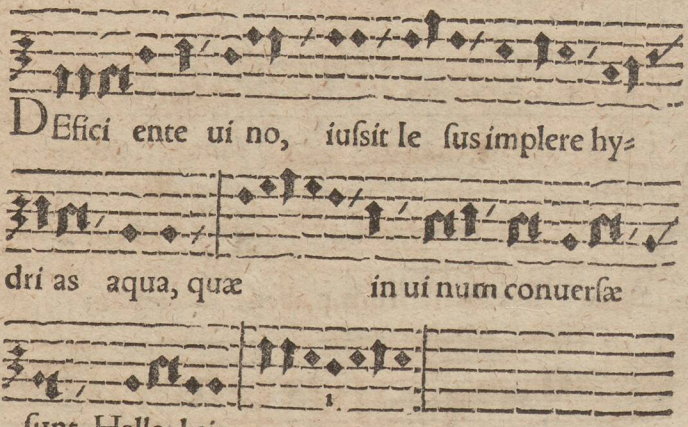
Exhortatio ad totā Ecclesiam, ut Christum Regem omnes agnoscant, celebrent, & ei obediant.

Vera lætitia, in qua seruiendū est Deo, est tranquillitas conscientiæ de placato Deo, de remissis peccatis, & donanda uita æterna gratis propter mediatorem, quæ ex prædicatione Euangelij per Spiritum sanctum concipitur, Rom. 10.

DOMINICA SECVNDA.

ANTIPHONA.

Iohan. 2.

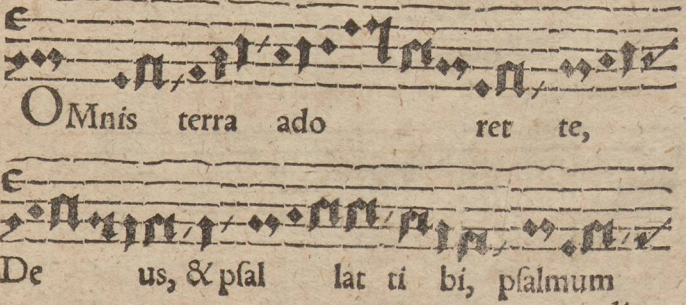


Deus iuuat pios coniuges, alit, & crumnas eorum mitigat & lenit.

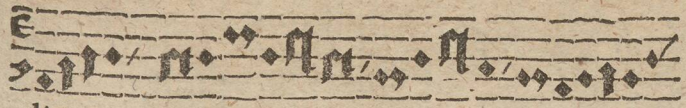
INTROITVS.

Pſal. 65.

GRatiarum actio, & exhortatio ad agnoſcendum & celebrandum Deum, eiuſq; beneficia erga Eccleſiam collectam ex omni terra, id eſt, Iudæis & gentibus, Pſal. 65.



Gratiarum actio, Aequum eſt, ut omnes te tuaq; beneficia agnoſcant & celebrent grata mente.



di cat no mini tu o altíſ ſi=

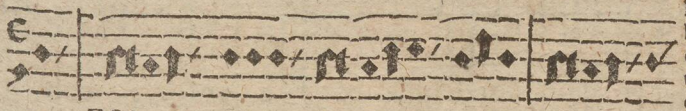
Id eſt, celebret tuum nomen, id eſt, beneficia & mirãda opera receptæ & liberatę Eccleſiæ.



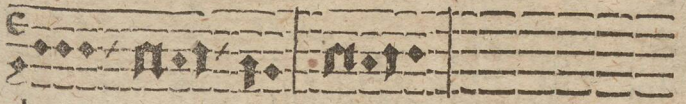
me, Iubi late Deo omnis ter=

(Iubilate) Scilicet corde, hoc eſt, ex fide agnoſcente, & celebrante beneficia Dei. Pſallite, ſcilicet ore, iuxta illud: Corde creditur ad iuſtitiã, ore autem fit confeſsio ad ſalutem, Rom. 10. Omnis terra, id eſt, omnes omnium hominum nationes, non ſolum Iudæi, ſed etiã Gentes. Nam reſpexit Propheta ad tempora reuelati Euangelij in toto mundo per Apoſtolos.

Exhortatio: Prædicate Dei beneficia ſeu opera, tũ creationis, tum redemptionis humani generis per Filium.



ra, Pſalmum dicite no mi ni e ius, Date

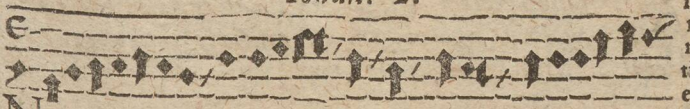


gloriam laudi eius, Glo ri a.

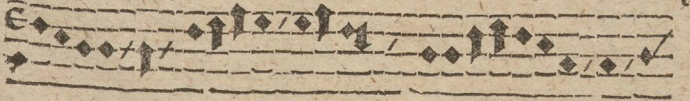
Laudi eius, pro in laude eius, id eſt, cum laudatis Deum, celebrate eius gloriam, id eſt, glorioſas liberationes Eccleſiæ, et alia beneficia erga totum ganus humanum exhibita.

ALIA ANTIPHONA.

Iohan. 2.



NVpti æ factæ ſunt in Cana Galilæ-



æ, & e rat i bi Ieſus, cum

Commendatio coniugij à preſentia in nuptijs Filij Dei, Matris ipſius, & diſcipulorum &c.

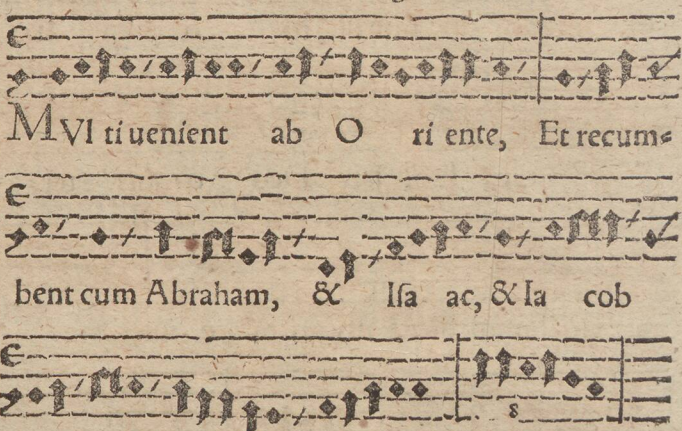


Maria matre eius.

DOMINICA TERTIA.

ANTIPHONA.

Matth. 8.

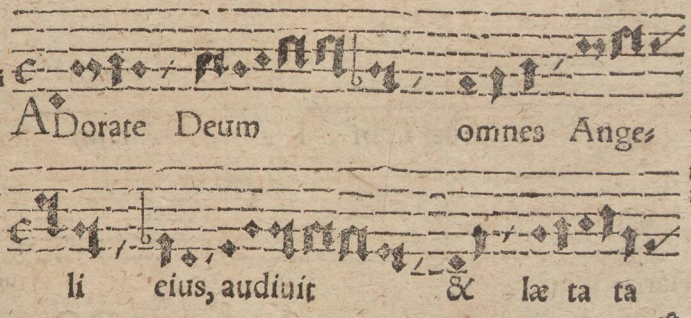


Prophetia Christi de uocatione gentium ad cognitionem Euangelij, & regnũ Christi, Matt. 8

INTROITVS.

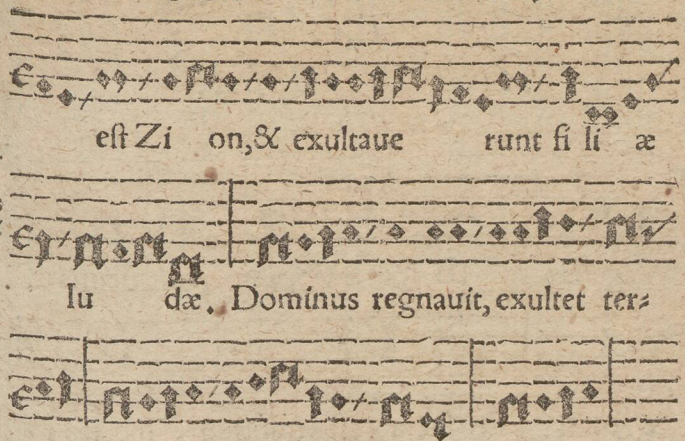
Psal. 9.

ADhortatio ad totam Ecclesiam, ex Iudæis & Gentibus collectam, vt Deum, eiusq; ingentia beneficia cognoscat & celebret. Nam vtrumq; adhortatio seu inuocatio quam Propheta hic præcipit, requirit, videlicet cognitionem doctrinæ Dei, & prædicationem beneficiorum eius.



Propositio: Agnoscite Deũ ex uerbo, & inuocate. Angeli sunt fideles. (Audiuit) Doctrinam Euangelij de beneficijs Filij Dei.

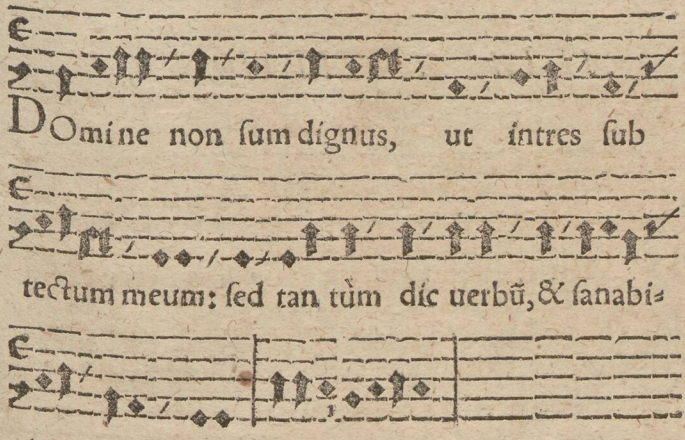
Effectus Euangelij, gaudium seu pax conscientiæ, Ro. 5



Zion & filias Iudæ uocat Ecclesiam, collectam ex Iudæis & Gentibus, & insulis Gentium.

Exhortatio ad spirituale gaudium Ecclesiæ de regno Christi,& eius æternis beneficijs, quorum cognitio æternam lætitiam parit pijs mentibus, quæ iram Dei aduersus peccatum sentiunt ex lege.

ALIA ANTIPHONA, Matth. 8.



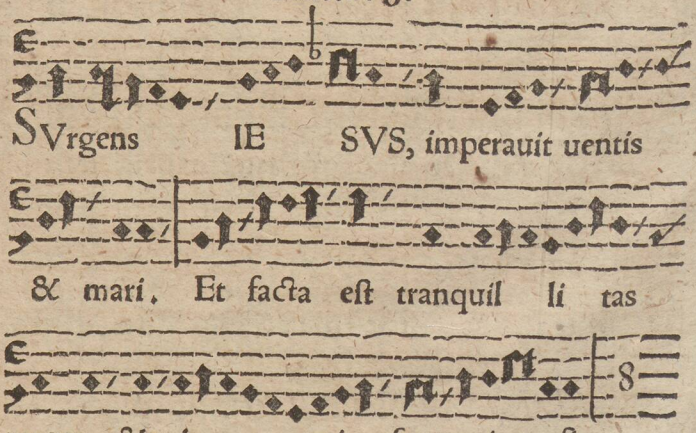
Exemplum ueræ humiliationis coram Deo, agnoscentis & deploran is suam infirmitatem & peccata, & confugientis solum ad Mediatorem.

DOMI.

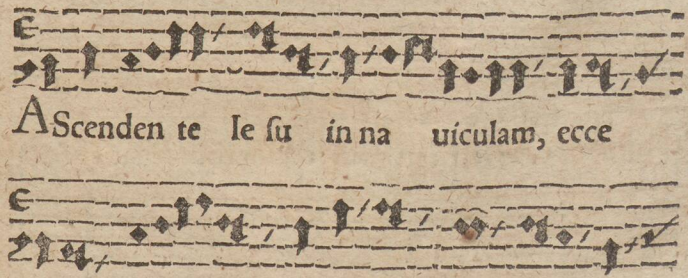
DOMINICA QVARTA.

ANTIPHONA.

Matth. 8.



ALIA ANTIPHONA, *ibidem.*



Imago periculorum & motuum in mundo, cum Christus ascendit in nauiculam, hoc est, Ecclesiam.

suscita-

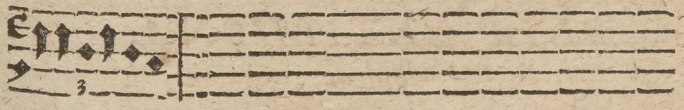


Exemplum inuocationis in periculis, qua præluceute fide, quasi excitatur Christus ad ferendum auxilium, & mitigandum ærumnas Ecclesiæ.

suscitauerunt eum discipuli eius, di-



cen tes: Do mi ne salua nos, pe rimus.



Videtur dormire Deus, cũ ad tempus affligi nos sinit, & differt auxilium. Ita precãtur filij Chore Psal 43. Exurge, quare obdormis Domine? Expergiscere, & ne repellas nos in perpetuum. Quare faciem tuam abscondis? Obliuisceris adflictionis nostræ, & tribulationis nostræ?

Introitus: Adorate.

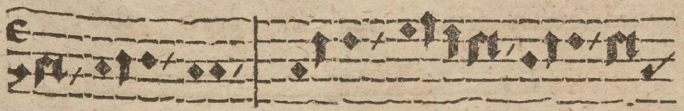
DOMINICA *QVINTA.*

ANTIPHONA.

Matth. 13.



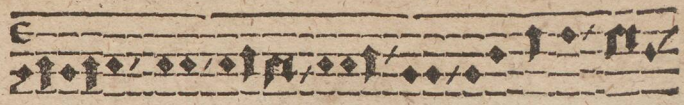
DOmi ne, nonne bonum semen semi nâ ras



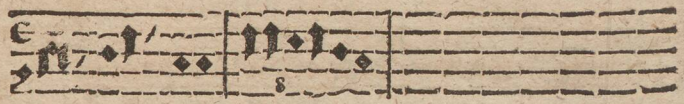
Deus non est autor peccati et scandalorum in humano genere, sed Diabolus.

in agro tuo? Vn de i gitur habet Zi-

M zania?

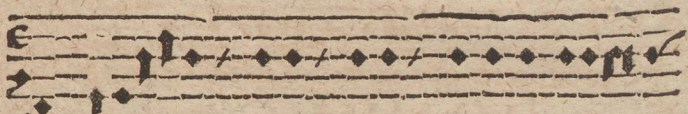


zani a: Ille ue rò dixit illis: Ini micus ho=

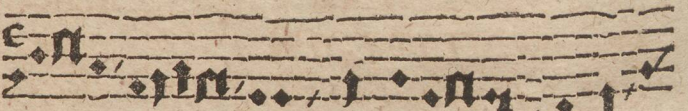


mo hoc fecit.

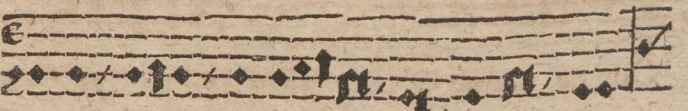
ALIA ANTIPHONA,
ibidem.



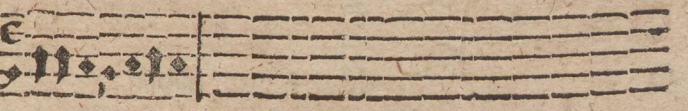
ACceden tes autem serui patrisfa miliâs,



di xerunt ei: Do mine, nonne



bonum semen semináras in agro tuo:

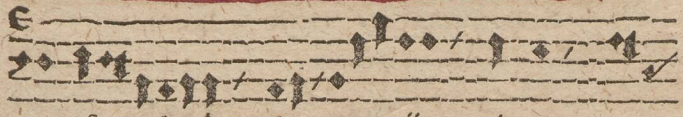


DOMINICA SEPTVAGESIMA.

ANTIPHONA. Matth. 20.



SImile est re gnum cœlorum homi ni



patrisfami li âs, qui ex íjt primo ma-



nè conducere ope ra rí os in ui ne am su-



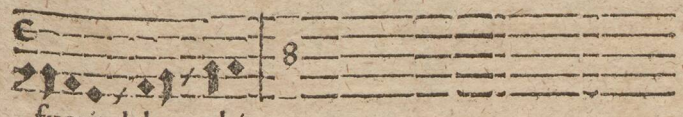
am, di cit Domi nus.

Agnoscenda & gratis mentib? celebranda immensa Dei misericordia & bonitas, quòd per uocem Euangelij uocat & colligit sibi Ecclesiam omnibus temporibus, in humano genere, quam suæ naturæ & beatitudinis efficiat participem.

ALIA ANTIPHONA, ibidem.



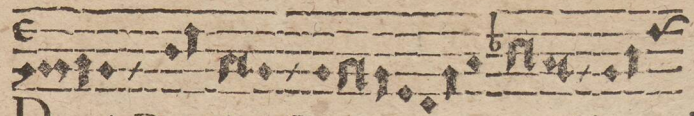
ITe & uos in uine am meam. Et quod iustum



fuerit dabo uobis,

Mandatum amplectendi Euangelium, & promissio præmiorum obedientiæ.

RESPONSORIVM, Gene 2.



Dixit Dominus Deus: Non

Laus coniugij, quòd ipse Deus eius autor est, & schola est exercendæ fidei, inuocationis, dilectionis & patientiæ. Est autem omnibus mandatum, qui continere se non possunt, 1. Corinth 7. Vitandæ scortationis causa unusquisq; habeat uxorem suam.



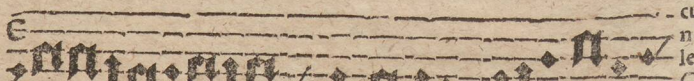
est bonum esse homi=

Ne corpus polluat prohibitis libidinibus, & in miseriis habeat adiutorem. Item, ut propagetur Ecclesia, à qua agnoscatur & celebretur Deus.



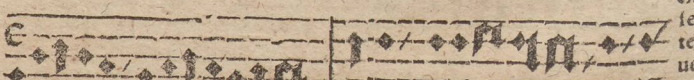
nem so lum, Faciamus ei ad iu=

Ecclesiast. ca. 4. Væ soli, quia cum ceciderit, non habet subleuantem se. Causa finalis, ut mutuis officijs charitatem exerceant inter se coniuges, alter alterum iuuet, & consoletur in quotidianis ærumnijs & miseriis.

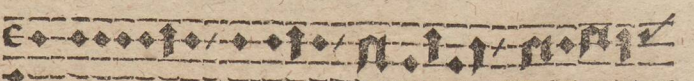


to ri um, simi le

Consolatio, quòd adest Deus suæ ordinationi, & mitigat ærumnas coniugales.



si bi. Adæ uerò non



inueniebatur adiutor similis e=

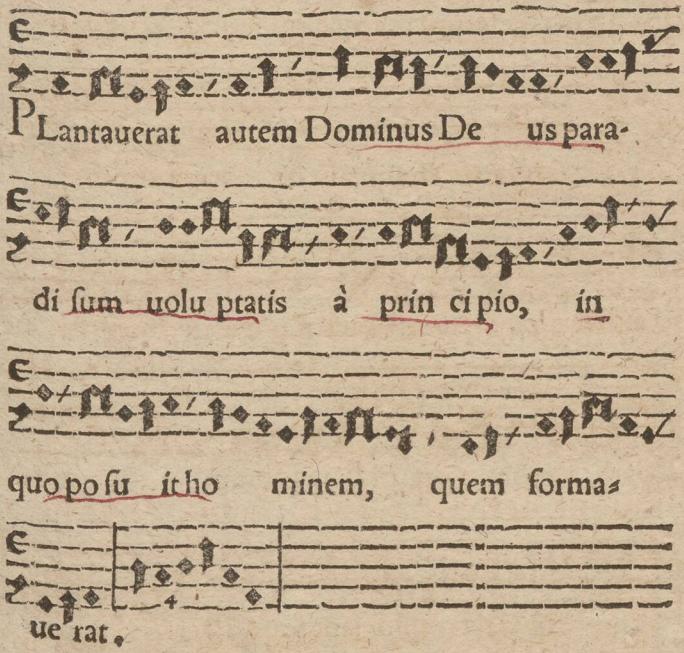


ius. Dixit quoq; Deus: Faciamus.

AN=

ANTIPHONA.

Gene. 2.

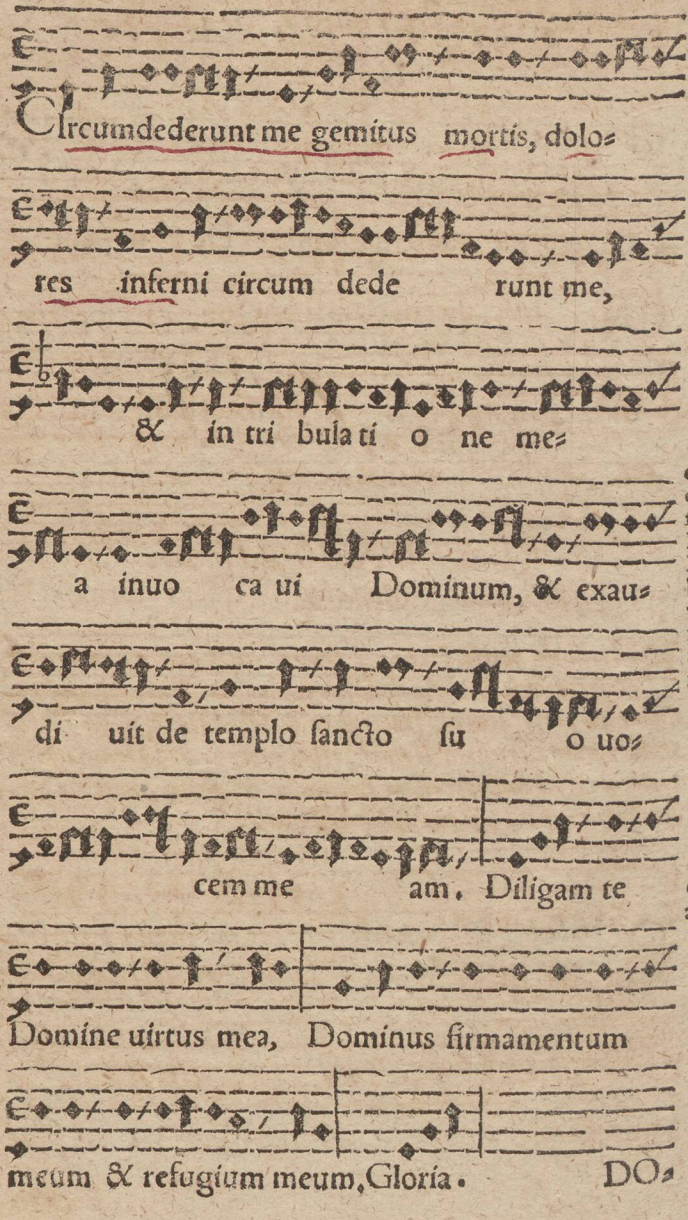


Homo custos et dominus paradisi constitutus à Deo, ex quo propter peccatum expulsus est in hanc uallem miseriarum plenam, spoliatus omnibus dotibus, quibus ornatus ante lapsum erat.

INTROITVS.

Psal. 17.

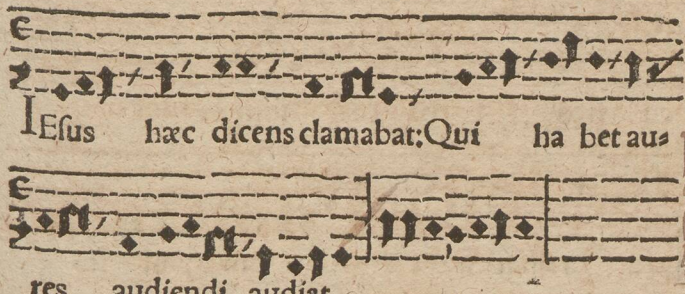
QVerela de grauissimis tentationibus conscientiæ perterrefactæ cognitione iræ Dei aduersus peccata, propter quæ æternam mortem, & cruciatus inferni exhorrescit, sed tamen ex his terroribus eluctatur, petens remissionem peccatorum à Deo, eamq; accipiens gratis propter Mediatorem,


Querela: Timeo mortem æternam, & infernum, propter peccata.
Circumdederunt me gemitus mortis, dolores inferni circumdederunt me,
& in tribulatione me
Crux officina exercendæ fidei, & inuocationis, iuxta illud Esaiæ 26. Domine, in tribulatione uisitant te, angustia, in qua clamant, disciplina est eis.
Inuocatio, Sed peto remissionem peccatorũ fide, propter Mediatorem, & certò exaudior à Deo, iuxta promissionem.
a inuocaui Dominum, & exaudiuit de templo sancto suo uocem me
Liberatus à terroribus peccati & mortis, gratias Deo pro beneficio ago, & confugio ad Mediatorem, quoties reliquias peccati in carne sentio.
Gratiarum actio.
am. Diligam te Domine uirtus mea, Dominus firmamentum
meum & refugium meum, Gloria. DO-

DOMINICA SEXAGESIMA.

ANTIPHONA.

Luc. 8.

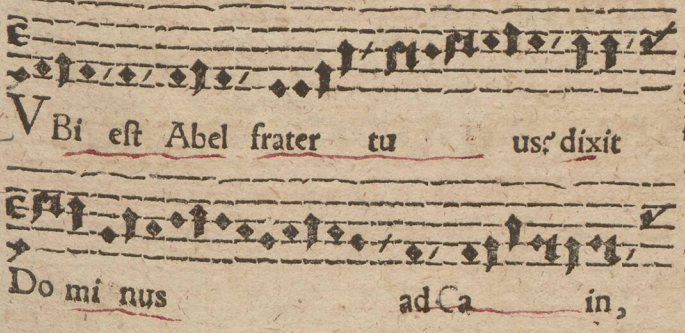


Exhortatio ad studium uerbi Dei, ne audiendi occasionem, quæ non semper datur, prætermittamus, Luc. 8.

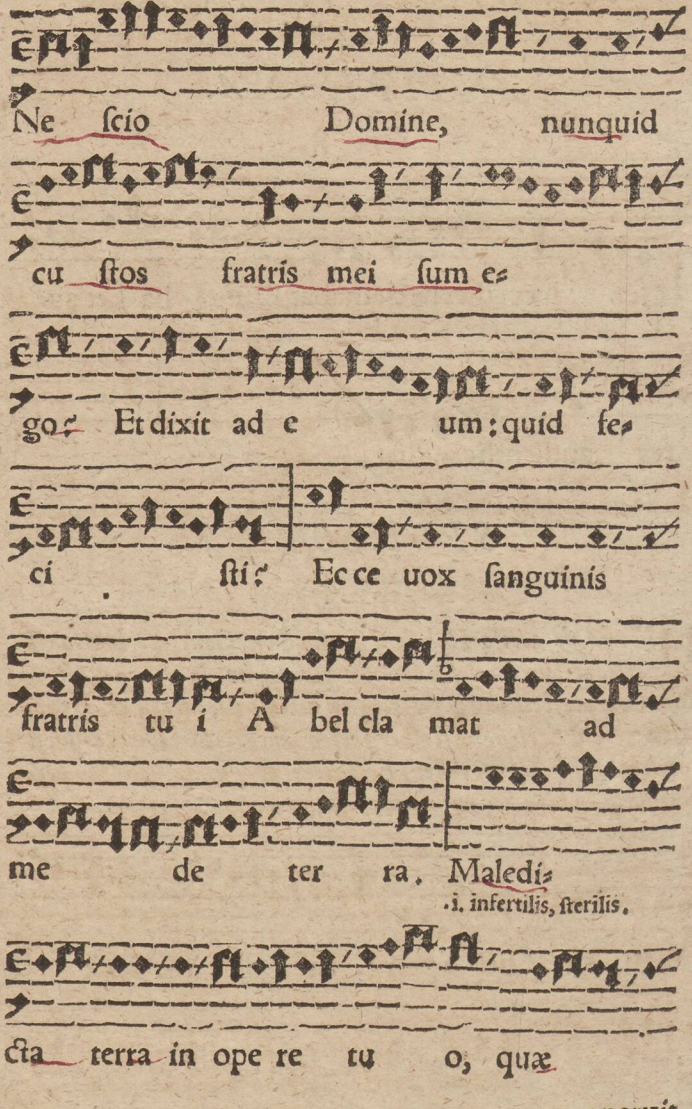
RESPONSORIVM.

Gene. 4.

Historia de occiso Habele à fratre Cain, Gene. 4. imago est persecutionis Ecclesiæ omnium temporum. Nam quemadmodum Cain persecutus est fratrem, & occidit: Ita impij & Hypocritæ veram Ecclesiam semper persequuntur. Sed Deus respicit tandem & liberat oppressam Ecclesiam, & pœnas sumit de persecutoribus, sicut hoc exemplum testatur.



Deus curat, exaudit & iuuat Ecclesiam suam subiectam persecutionibus in hoc mundo, sanguinem innocentem requirens à manibus tyrannorum.

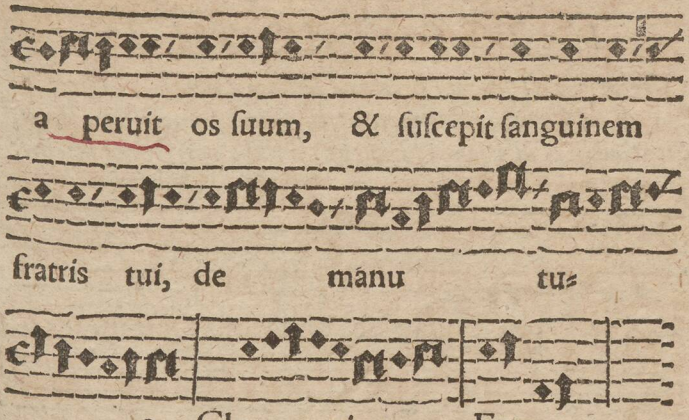


Hypocriſis, & impietas Cain, typus eſt hoſtium Eccleſiæ. Similis hiſtoria eſt Gen. 25. de Eſau & Iacob.

Maledictio Cain, temporalis & æterna.

·i. infertilis, ſterilis.

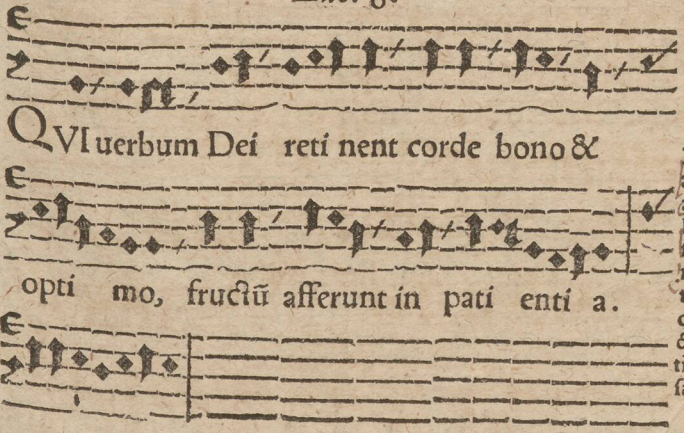
aperuit



DOMINICA SEXAGE=SIMA.

ANTIPHONA.

Luc. 8.

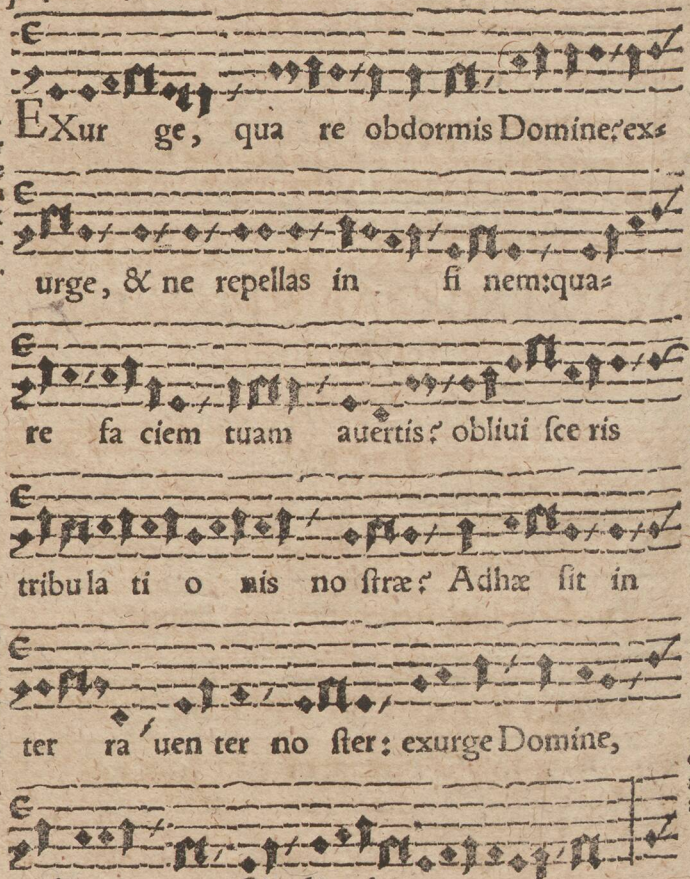


Effectus ueri et ardentis ſtudij audiendi uerbum Dei, conſolatio in terroribus peccati & mortis, & conſtans expectatio liberationis promiſſæ ſub cruce.

DOMINICA

INTROITVS. Psal. 43.

PRecatio Ecclesiæ, vt liberetur à sæuitia Diaboli & Tyrannorum, idq; non propter merita, sed promissam misericordiam. Sicut additur in Psalmo: Exurge, adiuua nos, & redime nos, propter misericordiam tuam.



Quare obdormis?) Videtur nobis dormire Deus, dum non adiuuat nos, & differt liberationem, Matt. 8.

Id est, in perpetuum.

Propositio: Adiuua nos, nec diutius propter peccata nostra, & indignationem tuam reijce afflictos.

Ratio 1. Quia deserti sumus.

Petitio auxilij. Ratio 2. Quia promisisti liberationem, & semper præsto adfuisti Ecclesiæ tuæ, id quod multæ mirandæ liberationes Patrum testantur.

i. dejecti & conculcati sumus in terram ab hostibus.

Deus



Deus auribus noſtris audiuimus, patres no- PVERI.



ſtri annunci a uerunt nobis. Glori a.

Annunciauerunt) Id eſt, narrauerunt nobis, iuxta præceptum Deut. 6. mirandas tuas liberationes, quibus teſtatus es, te omnibus temporibus adfuturum Eccleſiæ tuæ inuocanti te, propter mediatorem. Ergo nos iam exaudi etiam, & eripe ab hoſtibus.

DOMINICA QVINQVAGESIMA.

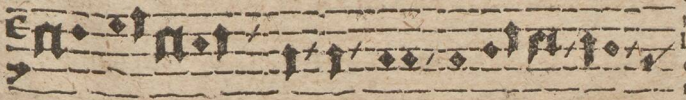
ANTIPHONA,

Luc. 18.



CVm appropinquaſſet Iericho, cæcus quidam

Exemplum petentis & implorantis auxilium à Deo, fiducia promiſſæ miſericordiæ, propter Chriſtum Mediatorem.



interroga bat, quid hoc eſſet? dixe runt autem



ei, quòd Ieſus Na zarenus tranſi ret,



Constantia in inuocatione, cum differtur auxilium, aut reclamat nostra indignitas.

& cla mabat, dicens: IE SV fi li Da-



uid, miſe rere mei.

RESPONSORIVM.

Luc. 18.

DOcet exemplum de cæco, vt in calamitatibus noſtris ſimiliter & nos confugiamus ad Deum, expetentes ab eo liberationem propter Mediatorem, etiamſi repugnet indignitatis tentatio, quæ promiſſionibus diuinis, & hoc exemplo, & ſimilibus ſuperanda eſt.



Transit Dominus, cum uera doctrina de inuocatione Dei traditur in Eccleſia, cui obtemperare debemus, exemplo huius cæci, petentes & expectantes ab ipſo auxilium.

CÆcus ſedebat ſecus uiam, tranſe un-



te Domi no, & exclama-



uit ad e um.



Promptitudo Chriſti in iuuandis afflictis.

A it il li Do mi nus: Quid



Rabboni, Syriacũ nomen, idem quod præceptor, Legitur & Iohan. 20.

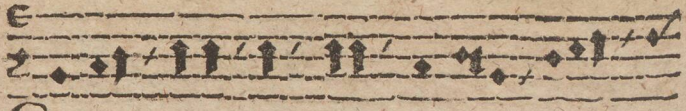
Interrogat, ut omnibus miseria cęci innotescat, et fiat mĩraculum illustrius.

Ver;

Increpantes cæcum, typum gerunt eorum, quæ nos ab inuocatione deterrent, ut indignitas nostra. Item, dubitatio, an Deus curet res humanas: Hic præcepta de inuocatione, & exempla eorum, qui exauditi sunt, opponantur.

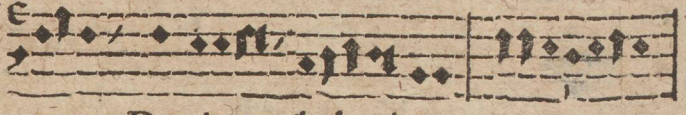
DOMINICA QVIN= QVAGESIMA.

ANTIPHONA, Luc. 18.



Ardor inuocationis, quã accendit promissio liberationis, & necessitas, iuxta illud Esa. 26. In angustia requisierunt te Domine.

CÆcus magis ac magis clamabat, ut



eum Dominus illuminaret.

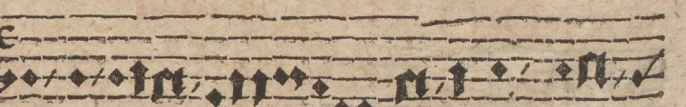
INTROITVS,
Psal. 30.

PRecatio Ecclesiæ, vt contra hostes seruetur, & defendatur propter misericordiam promissam, non propter iustitiã propriam, seu merita.

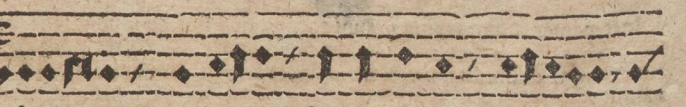


Propositio: Protege, ac salua me, o Deus.

ESto mihi in Deum protectorem,



& in locum refugii, ut saluum me



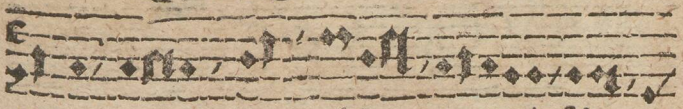
1. Ratio: Quia promisisti defensionem Ecclesiæ, ut nomen tuum innotescat & celebretur.

faci as, Quoniam firmamentũ meum



& refugium meum es tu, & propter

nomen



nomen tu um, dux mihi e ris, &

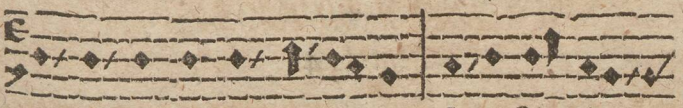
Gloria tui nominis, id est, ut tua potentia & misericordia innotescat & celebretur apud omnes.



e nu tri es me. In te Domine spera-

Glo ri a.

2. Ratio, Quia spero in te, Ergo certò liberabis. Quia spes non confundit.



ui: non confundar in æternum. In iusti cia

Iusticia tua, Qua iustos reputas, fide apprehendentes misericordiã, & exaudis etiã indignos propter Mediatorem Filium.



tua li bera me.

DOMINICA
INVOCAVIT.
ANTIPHONA.
Deut. 8. Matth. 4.



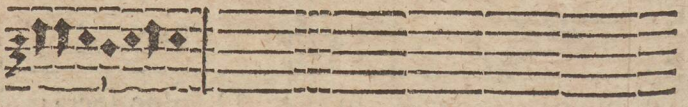
NOn in solo pane uiuit ho-

Vis uerbi Dei, per quod condita sunt uniuersa, uiuificantur & sustentantur, Gene. 1. Item, eodem pascimur etiam sine corporali cibo, ut his Christus, & Moises Exod. 24. Elias 3. Reg. 17.

mo



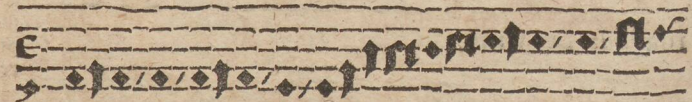
mo, ſed in omni uerbo Dei.



RESPONSORIVM.

Matth. 4.

VIctoria Chriſti aduerſus Diabolum, quem vicit potentia verbi Dei, quo & ipſa Eccleſia ſubiecta varijs tentationibus Diaboli, mundi & carnis, hoſtibus his omnibus eſt ſuperior.



DVctus eſt Ieſus in de ſer tum, à ſpi-

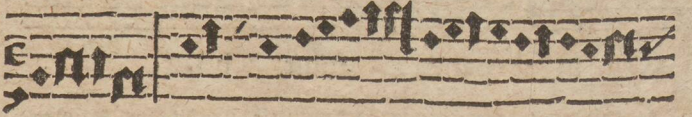
Scilicet ſancto.

Tentatur Filius Dei, ut his, qui tentantur, poſſit ſuccurrere, & ſenſu infirmitatum eorum affici, Heb. 4.

Bellum inter Chriſtum & Diabolum ἀσυνδρομον, id eſt, irreconciliabile. Gen. 3. 1. Ioh. 3.

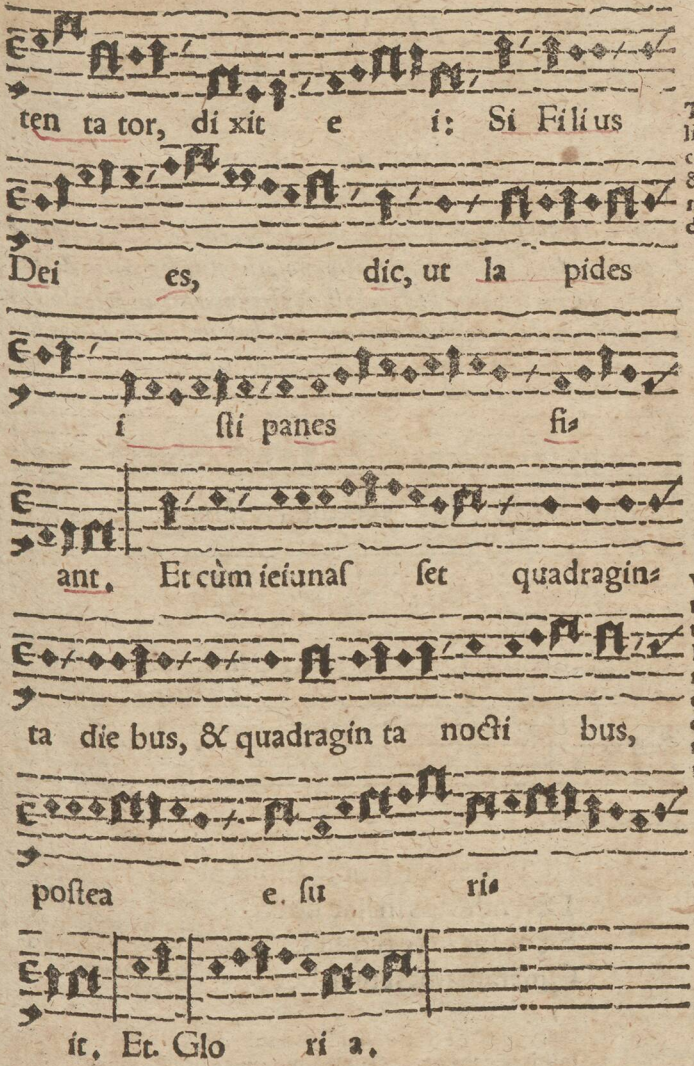


ri tu, ut tentare tur à Di abo-



lo. Et acce dens

tenta-



Tentatio similis est Ecclesiæ, cum in fame & in alijs ærumnis deseri uidetur à Deo.

Vtriusq; naturæ in Christo testimonium: Diuinæ, quia nihil edit totis quadraginta diebus: humanæ, quia esurit.

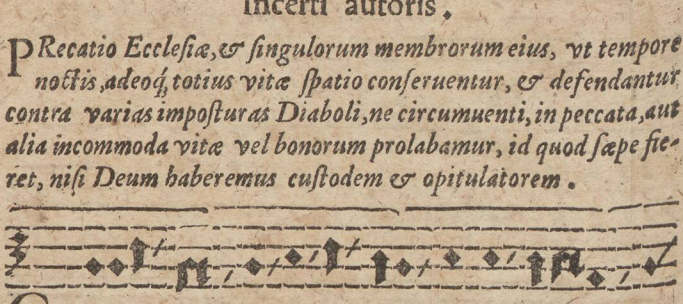
DOMINICA

HYMNVS.

CHRISTE, QVI LVX ES & dies.

Iambicum Dimetrum, Incerti autoris.

PRecatio Ecclesiæ, & singulorum membrorum eius, vt tempore noctis, adeoq; totius vitæ spatio conseruentur, & defendantur contra varias impostur as Diaboli, ne circumuenti, in peccata, aut alia incommoda vitæ vel bonorum prolabamur, id quod sæpe fieret, nisi Deum haberemus custodem & opitulatorem.



Exordium ab officio Christi, quod inter cætera est, illuminare mentes uera noticia Dei, unde ipse lumen se uocat, Iohan. 3. Et Simeon appellat eum lumen ad reuelãdas Gentes, Luc. 2.

Lux duplex est, Altera creata, ut, Et dixit Deus, fiat lux, & facta est lux, Gene. 1. Altera increata, Filius Dei, ut Iohan. 1. Vita erat lux hominum, & lux in tenebris lucet. Item, erat uera lux, quæ illuminat omnem hominem uenientem in hunc mũdum.

Propositio: Doce, iuua, & defende nos. Beatum lumen uocat Euangeliũ ab effectu, quia noticia eius uerè beatos reddit. Ad hoc annũciandum missus est Christus, Esa. 61. Matt. 4.

Precamur sancte Domine,
Defende nos in hac nocte,
Sit nobis in te requies,
Quietam noctem tribue,

Tota uita nox est, plena tenebrarũ, id est, ignorationis Dei, & permanentium bonorum.

Requies) id est, tranquillitas animi de placata ira Dei, & remissis peccatis, quæ ex consolatione fidei oritur. Paulus pacem Dei uocat Philip. 4. quæ omnem sensum superat.

Ne

Ne grauis somnus irruat,
Nec hostis nos surripiat,
Nec caro illi consentiens,
Nos tibi reos statuat.

Causa, cur petit se defendi. Grauem somnum uocat, uel peccatũ enorme, uel peccandi assoetudinem, uel mortem subitaneam.

Petit se defendi in somno, & conseruari ueram lucem & noticiam in mente, obedientiam in corde.

Oculi somnum capiant,
Cor ad te semper uigilet,
Dextera tua protegat
Famulos qui te diligunt.

Id est, misericordia & potentia tua.

Defensor noster aspice,
Insidiantes reprime,
Guberna tuos famulos,
Quos sanguine mercatus es.

Repetitur precatio, & additur ratio, Quia tuus sumus populus, tuum peculium, sanguine tuo redempti.

Diabolum & eius membra, qui nos uariis modis student abducere à ueritatis confessione, & uitæ innocentiã deformare scandalis, ut interturbetur mentis tranquillitas, & inuocatio impediatur.

Rom. 3. Interueniente ipsius sanguine. Est igitur mors & sanguis Dei ἀντίλυτρον nostræ redemptionis.

Memento nostri Domine,
In graui isto corpore,
Qui es defensor animæ,
Adesto nobis Domine.

Alia ratio, Quia sumus infirmi, & natura humana est oppressa multis calamitatibus, & subiecta tyrannidi Diaboli.

Id est, natura corrupta, & onerata multis calamitatibus propter peccatum.

Deo Patri sit gloria,
Eiusq; soli Filio,
Cum Spiritu paracleto,
Nunc & per omne seculum,
Amen.

Gratiarum actio, quæ præcipuum sacrificiũ est Ecclesiæ, & Deo gratissimus cultus, iuxtà illud Psal 49. Sacrificium laudis, honorificabit me.

INTROITVS.

Psal. 90.

PRomittit Deus auxilium omnibus speruntibus & credentibus in ipsum, propter Mediatorem, & gloriosam liberationem,

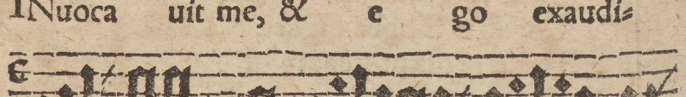
tionem, ex omnibus periculis. Hanc promissionem fide accipi oportet, & agi gratias pro accepto beneficio.



Promissio auxilij & defensionis.

INuoca uit me, & e go exaudi-

Inuocãtes propter Mediatorem exaudiuntur & iuuantur à Deo.



am e um, e ri pi am e-



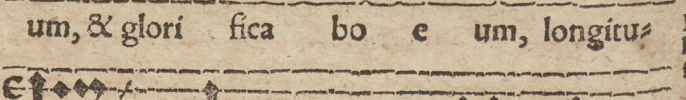
Promissio uitę longioris. Exod. 23. Si seruieritis mihi, numerum dierum tuorum implebo. Et 3. Reg. 3. Si custodieris præcepta mea, longos faciam dies tuos. Exempium est Ezechiæ, cui à Domino quindecim anni additi sunt, 4. Re. 20. Idem testatur quartum præceptum Decalogi.

um, & glori fica bo e um, longitu-

Id est, gloriosè liberabo Ecclesiam.



dine die rum ad imple-

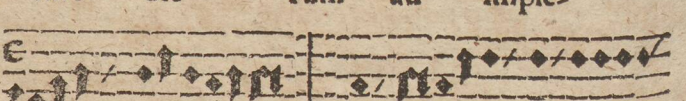


bo e um, Qui habi tat in adiuto-

(Qui habitat) Id est, Quem Deus seruat & iuuat, & mihi aduersi accidere potest, sed omnia cedunt ei in bonum. Rom. 8.



ri o altis simi, in pro tectione Dei cœli



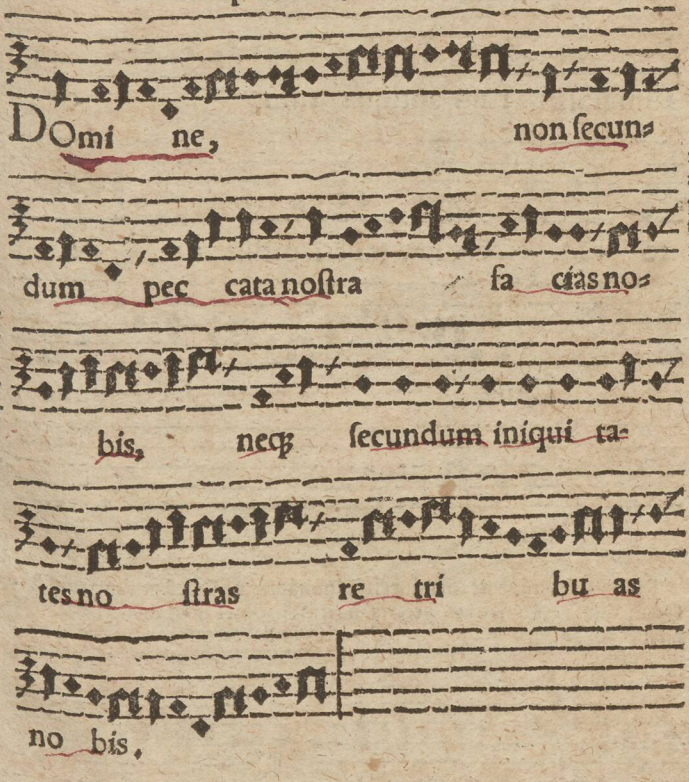
commorabitur, Glori a, Inuoca,

TRA-

TRACTVS.

Psal. 102.

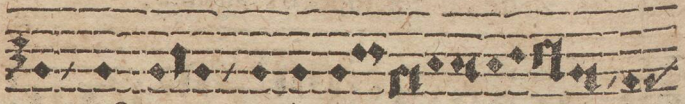
Duo pueri canunt post lectam à Ministro ad altare Epistolam, loco Halleluia.



Psal. 102. Precatio, in qua primùm Ecclesia petit remissionem peccatorum, per misericordiam propter Mediatorem. Deinde defensionem & auxilium in corporalibus periculis.

Id est, Etiamsi meriti sumus æternas pœnas peccatis nostris tamen petimus nobis ignosci & mitigari calamitates propter Mediatorem promissum.



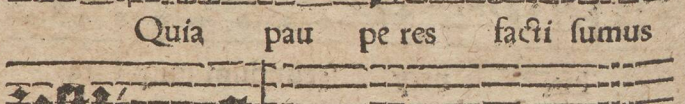


Anticipent, id eſt, noli differre auxilium, ſed libera nos, priuſquam hoſtes totos nos opprimant. Recipe nos in gratiam, quia es miſericors.





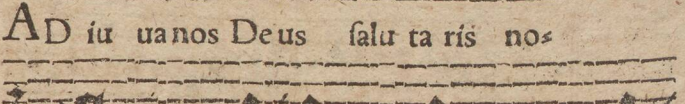
2. cauſa, Quia pauperes facti ſumus, id eſt, diminuti & afflicti.



Pſal. 78. Domine ne memineris iniquitatum noſtrarũ antiquarum &c. Quaſi dicat: Agnoſcimus peccata noſtra, propter quæ merito patimur pœnas corporales & æternas, ſed confugimus ad miſericordiam tuam. Ideo obliuiſcere peccatorum noſtrorum, & recipe nos in gratiam propter Mediatorem, ſicut dixiſti: Peccati eorum non recordabor amplius. Pſal. 31.

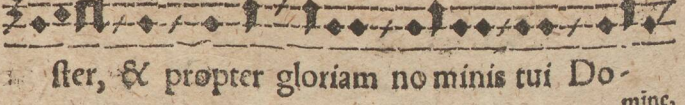


(Salutaris noſter) Qui ſolus ſaluare ſeu liberare nos potes, non ulla potentia aut iuſtitia humana.



CHORVS.

3. cauſa, Cur liberari cupiamus, Gloria ſeu celebratio nominis Dei, q. d ideo iuua nos, & libera ab



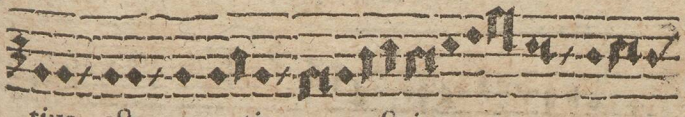
mine,

ab hostibus, ut tuum nomen celebretur, id est, misericordia & potentia tua patefiant, & innotescant omnibus.



mine libe ra nos, & propi-

Propitius) Non merita allegat Ecclesia, tanquã causam exauditionis, sed ad misericordiam confugit propter Christum promissum gratuitò.



tius esto pecca tis no stris, pro-



pter no men tu um.

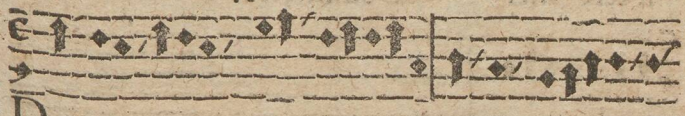
(Propter nomen, id est, ut nomen tuum glorificetur, prædiceris Saluator omniũ, qui in te confidunt. In Psalmo additur quarta causa, Blasphemia impiorum. Libera nos, ne aduersarij blasphement nomen tuum, si nos deseruerís inuocantes te, ac dicant: Vbi est nunc Deus eorum?



Collecta, post quam canitur: Vth deper nodt.

ANTIPHONA, Psal. 50.

In precibus matutinis.



Psal. 50. Promittit se mens pia gratam fore pro remissione peccatorum, idq; in conseruanda & propagãda doctrina Euangelij, & simul in docendo, & in confessione se adiuuari petit.

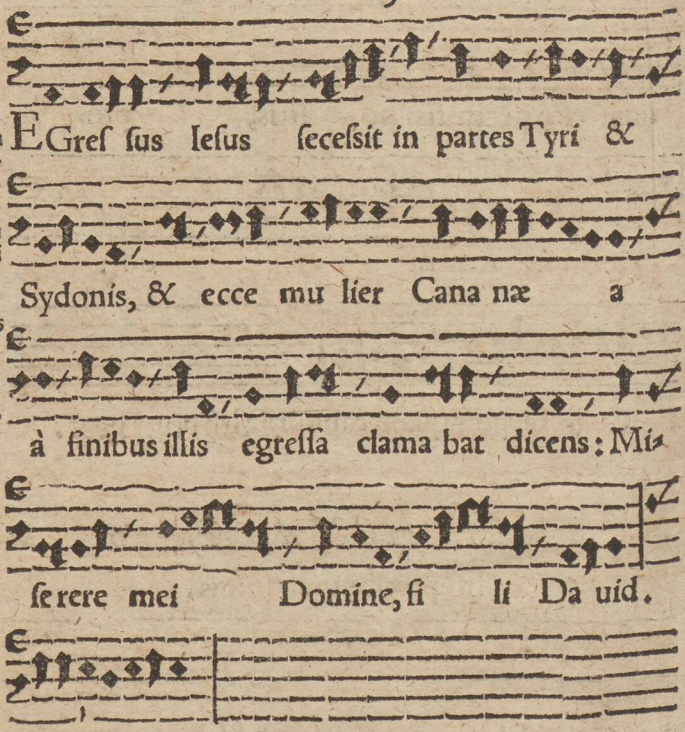
DOmine labia mea aperi es, & os me um



annunciabit laudem tuam. *Miserere mei. Psal. 50.*

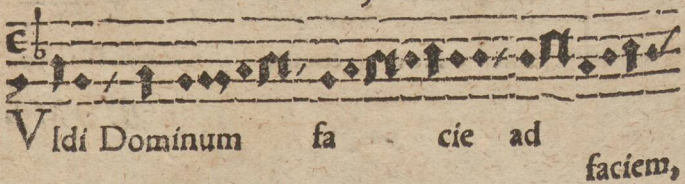
DOMI.

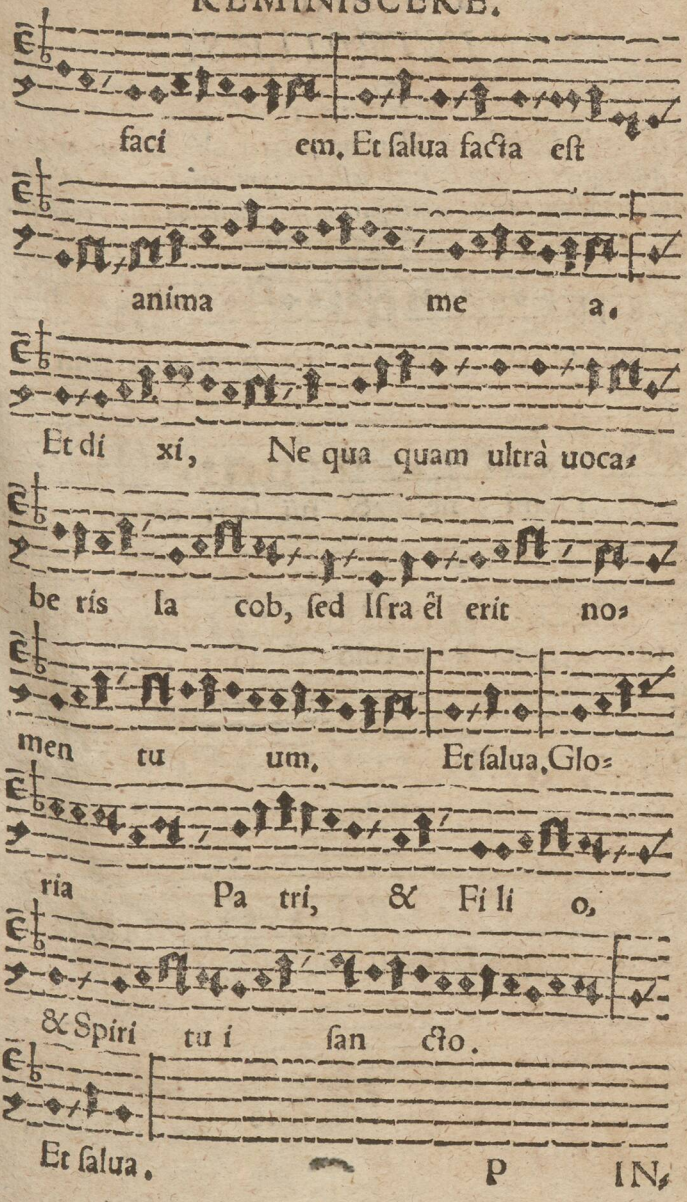
DOMINICA
REMINISCERE.
ANTIPHONA.
Luc. 15.



Exemplum in Muliere Cananea, uerę & ardentis inuocationis, quę non lāgueſcit, etiāſi differatur exauditio ſeu liberatio, nitens non propria dignitate, ſed miſericordia Dei & promiſſionibus.

RESPONSORIVM.
Gene. 32.

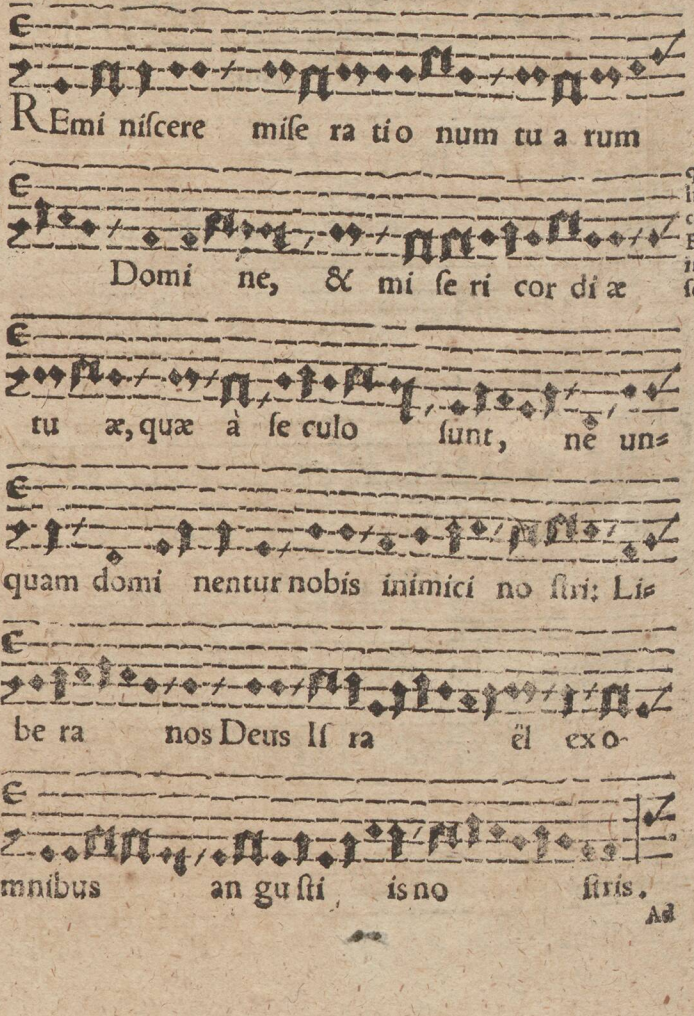




Docet hiſtoria de Iacob luctãte cum Deo, & vincente, Gene. 32. hominem pium, hoc eſt, credentem conſtantia fidei in promiſſiones diuinas, aduería omnia ſuperare, terrores peccati, mortis & Diaboli.

DOMINICA
INTROITVS.
Psal. 24.

PRecatio Ecclesiæ, vt liberetur propter Mediatorem & opitulatorem Filium Dei, ab hostibus, tyrannis, Diabolo, & alijs, qui Ecclesiam partim armis, partim falsa doctrina delere conãtur.



Propositio: Libera nos secundum promissionem tuam, sicuti ab initio mundi semper exaudiuisti inuocantes te.

Recordare, quòd semper liberasti in te confidentes. Ergo nec nos inuocantes de sere.

1. Ratio, Quia promisisti liberationem Ecclesiæ. Deus Israel, id est, protector & auxiliator omnium in te sperantiũ.

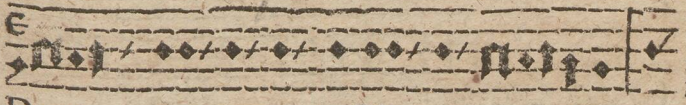
Ad



Ad te Domine leuaui ani mam me am.

2. Ratio, Quia te inuoco, & certò credo defensionem, etiamsi differatur aliquandiu.

Leuaui pro leuo, dixit, more Hebraico. Vsus præterito pro præsenti, ut sæpe alias.



De us meus in te confido, non e ru bescam.

Deus meus) qui me respicis, iuxta promissionem, quem unum colo & inuoco, cui me totũ dedo &c.



Glori a Pa tri.

Confido) Fiduciam omnem in te colloco. Hic animaduertendum, fidem significare non solum noticiam historię, sed etiam fiduciam expectantem à Deo consolationem & auxilium. Hæc fides certò impetrat, quæ petit, propter Mediatorem. Sicut dicitur 2. Paral. 20. Credite in Domino Deo uestro, & securi eritis. Et Marc. 11. Quæcunq; perieritis, credite, & accipietis. Item Esa. 28. Qui credit, non confundetur.

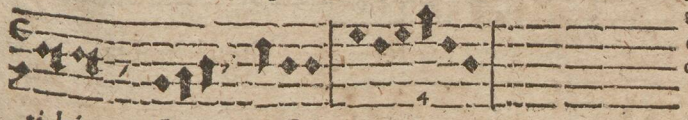
Erubescam) Id est, non patiar repulsam, sed certò exaudiar & liberabor oportuno tempore. Erubescit, qui petit, & non exauditur.

ALIA ANTIPHONA
super Magnificat, Matth. 15.



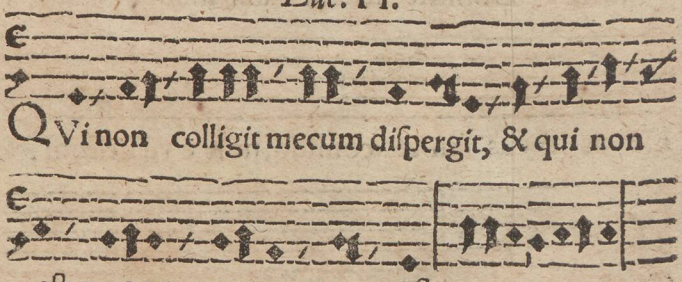
O Muli er, magna est fides tua, fi at

Effectus seu uis fidei, impetratio rei petitæ etiamsi diu differatur.



ti bi sicut petisti.

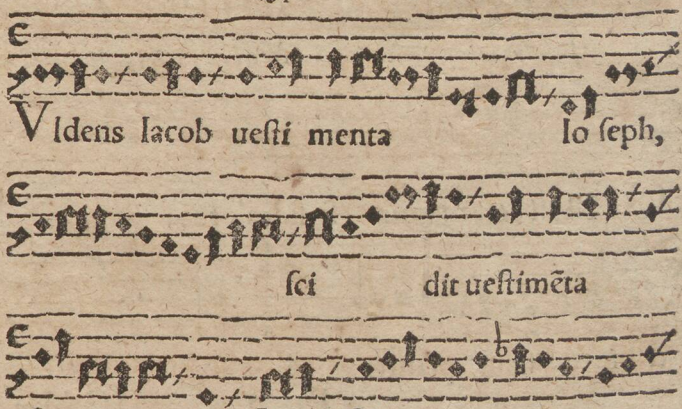
DOMINICA
OCVLI.
ANTIPHONA,
Luc. 11.



Perpetuum & irreconciliabile bellum & odium inter Filium Dei & Diabolũ, etuſq; membra, omnibus temporibus, de quo Gene. 3. dicitur: Inimicitias ponam inter te (ſerpentem, hoc eſt, Diabolum) & mulierem, & ſemen tuũ, & Semen illius. Ipſum conteret caput tuũ, (regnum peccati & mortis deuaſtabit) & tu inſidiaberis calcaneo eius.

RESPONSORIVM.
Gene. 37.

HIſtoria de Ioſeph Gene. 37. typus eſt Chriſti reiecti à Iudæis, & paſſi pro nobis. Item Eccleſiæ, quæ in mundo, vt Ioſeph, ſubiecta eſt varijs afflictionibus, ſed tandem glorioſè & mirabiliter liberatur, ſicut Ioſeph liberatus eſt, & in ſummam gloriam ſubuectus in Ægypto.





it: Fe ra pesi ma deuora-

Fera sunt Diaboli, Tyranni, Hæretici, depopulatores Ecclesiæ. Item, impij Pontifices, qui Christum Filium æterni Patris crucifixerunt, atq; etiam nunc Christum & eius Ecclesiam persequuntur.



uit fi li um meum lo seph.

Peccatũ & hypocrisis fratrũ Ioseph, testatur etiam in sanctis hęrere peccata, digna æterna morte, nisi condonentur fide, per misericordiam propter Mediatorem.



Vi de, si tunica fi-



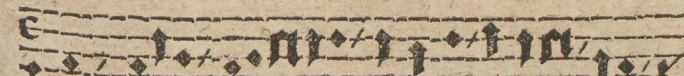
li i tu i sit, an non: & cũ uidisset



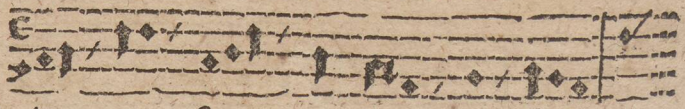
pater, a it: Fe ra.

ANTIPHONA.

Luc. 11.



DVm fortis ar matus custodit atrium suum,



Regnante Diabolo, omnia sunt tranquilla in mũdo, sed ueniente Christo, per prædicationem Euangelij, omnia implentur tumultibus, quorum autor est ipse Diabolus, qui odio Filij Dei tyrannos excitat cõtra Euangelium & pios doctores.

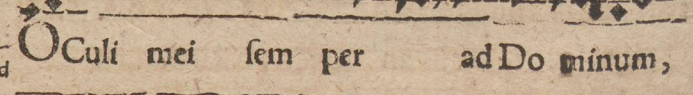


INTROITVS.
Psal. 24.

PRecatio Christi in cruce, & Ecclesiæ, vt ab hostium furoribus & insidijs liberentur: hostes sunt, peccatum, mors, Diabolus, mundus, caro, tyranni, hæretici.

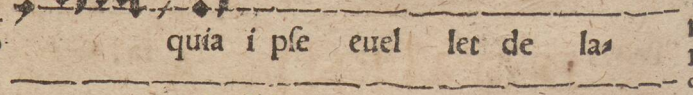


Semper, i. assiduè, iuxta illud Pauli: Indesinenter orate. Phrasis sumpta à gestu orantiũ, qui respicere sursum solent, & eò oculos dirigere, unde auxilium expectant.





Petitio, Iuua & libera me.



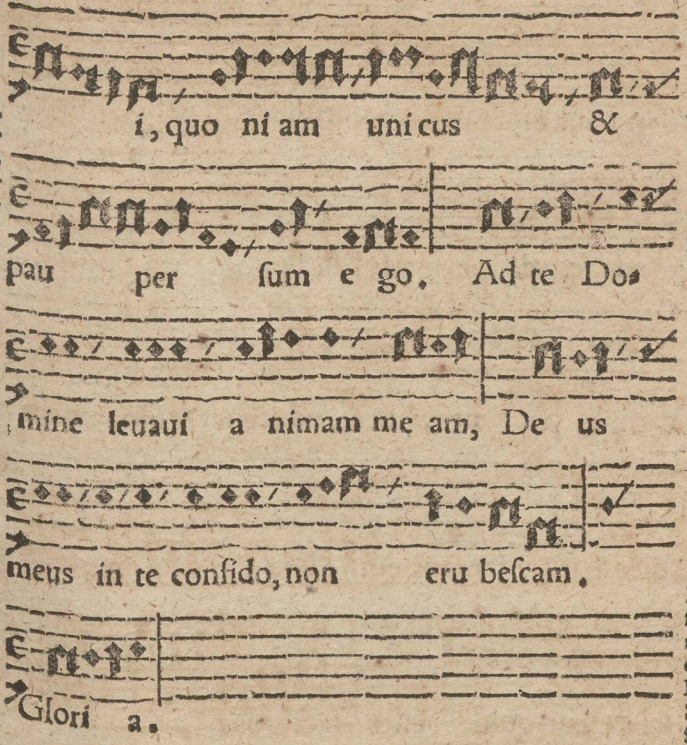
Ratio, Quia derelictus sum ab omnibus, nec habeo, quo confidere possum.



Narratio: A Domino & peto & expecto defensiõem & auxiliũ, quia ipse solus me eripere & iuuare uult & potest.

i, quo-

De laqueo) Laqueum uocat multiplices errores & impedimenta, quibus Diabolus irretire nos conatur, ut euertat, & ad desperationem adigat, quod Dauid expertus est, & experiuntur quotidie omnes sancti.



Vnicus, id eſt, ſolitarius, deſertus. Pauper, id eſt, non habens, quo confidam, niſi te ſolo.

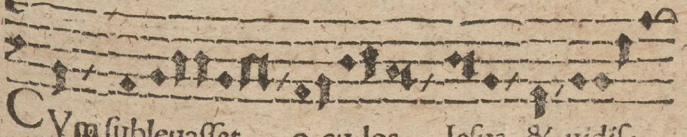
Vnde expectanda ſalus, & quomodo ea à ſolo Deo, & per fidem propter Chriſtum.

Iuxta illud Pſal. 24. Qui ſuſtinent Dominum, non confundentur. Item Rom. 5. Spes non confundit.

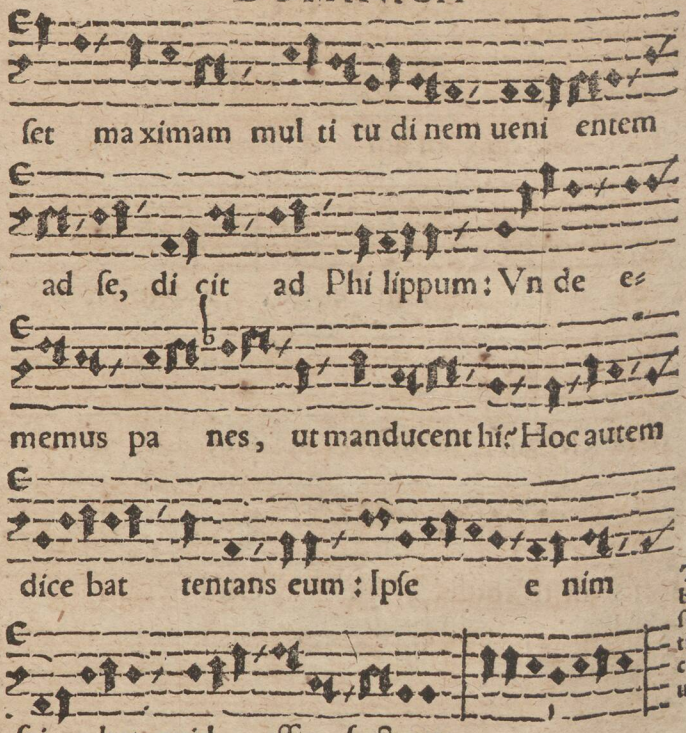
DOMINICA LÆTARE.

ANTIPHONA,

Iohan. 6.



ſet



Prouidentia & solicitudo Dei, pro Ecclesia, quæ uerbum ipsius audit, amplectitur & confitetur.

Tentat Deus a bonum, fide scilicet proba tionem, & ex citandam in uocationem.

RESPONSORIVM,
Psal. 80.

EXhortatio ad seruanda præcepta Domini, eaq; diligenter discenda, meditanda & retinenda corde, atq; ad cultum inuocationis præstandum, vni, vero & æterno Deo, reiectis idolis Gentium, Deut. 10. 11. Psal. 80.

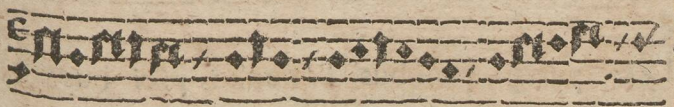
Propositio: Disce, meditare, & retine præcepta Domini.

AVdi Isra el præce pta Domí-
ni, &



mi ni, & ea in cor de

Lex ſpiritualis eſt, ideo cordis obedientiã requirit, Rom. 7.



tu o, qua ſi in libro



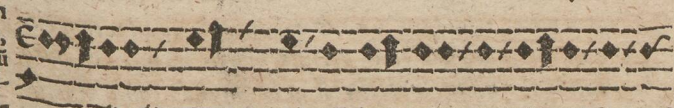
ſcri be. Et dabo tibi ter-

A promiſsione bonorum corporalium, quæ æternam promiſsionem in ſe cõplectitur. Ideo enim promittuntur & dantur corporalia bona, ut fides cœleſtium per ea in nobis accendatur, & exerceatur.



ram fluentem lac & mel. Iſ-

Exod. 3. Educam te in terram fluentem lacte & melle, hoc eſt, omnũ terrarum fertiliſsimam & optimam.



raël ſi me audi eris, non erit in



te Deus re cens, neq; adora bis

Deus recens uel alienus dicitur, quicquid præter unum uerum & æternum Deũ, conditorem rerſi, colitur & inuocatur.



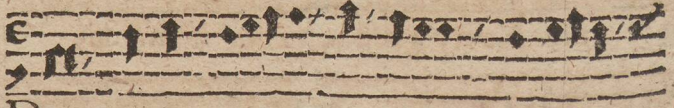
De um ali e num. Et dabo.

Cultus adorationis ſoli uni ac uero Deo debetur, qui eſt conditor & gubernator rerum omnium, Pater Domini noſtri Ieſu Chriſti, Filius eius & Spiritus ſanctus.

DOMINICA

ANTIPHONA,

Ioban.6.



Deus curat, pascit & seruat Ecclesiam suam mirabiliter, contra humanę rationis captũ.

DE quinq; panibus & duobus piscibus



satiauit Dominus quinq; millia homi-



num.

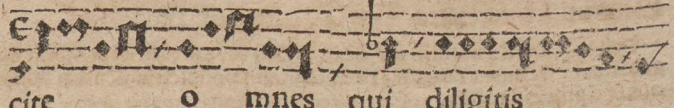
INTROITVS, Esa. 66.

SVmptus est ex Esa. capi. 66. & est exhortatio ad totam Ecclesiam, vt se in pauoribus peccati, mortis & inferni, aliisq; calamitatibus, quibus subiecta est in hoc mundo, consoletur, & sustentet se beneficijs Filij Dei, seu promissi liberatoris, quæ sunt remissio peccatorum, iusticia & vita æterna, vtq; ad agnoscendum & celebrandum hæc ingentia & æterna dona Filij Dei conueniat.

Propositio: Conuenite ad cognoscenda & celebranda beneficia Dei, uobis in Filio promisso liberatore exhibita, & uos ijs consolamini in pauoribus peccati, mortis & inferni.

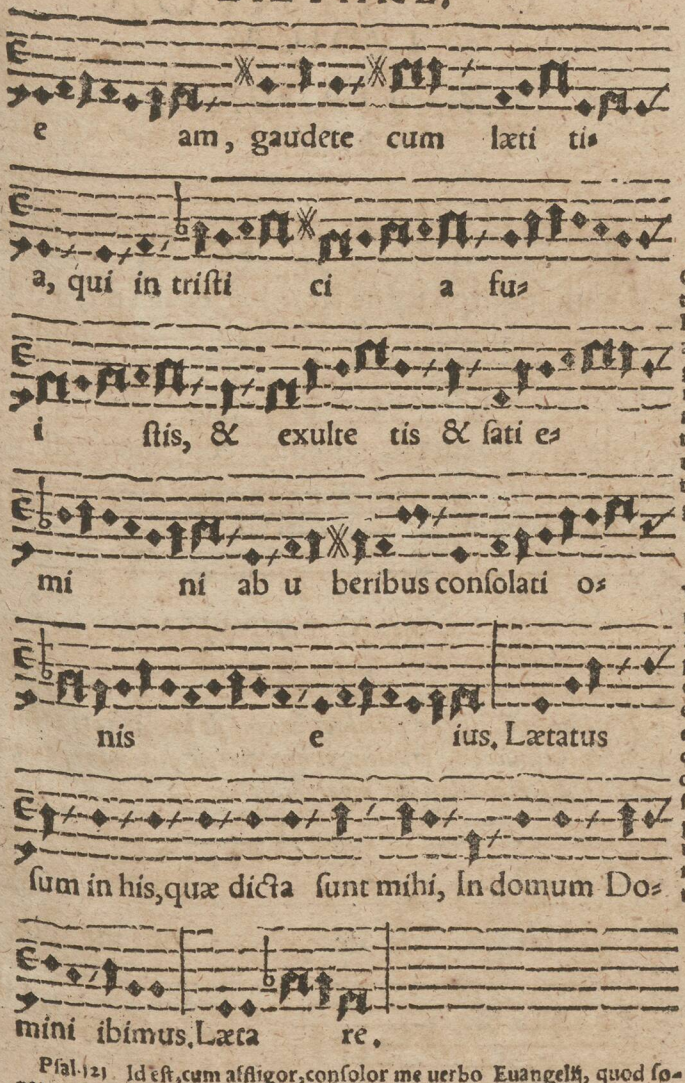


LÆta re Ieru salem, & conuentum fa-



cite o mnes qui diligitis eam,

Ierusalem uocat Ecclesiam collectam ex Iudæis, quibus facta est promissio de Messia. Huic hortatur ut se Gentes cõiungant, & ijsdem beneficijs cum ea perfruantur, & Deum concelebrent.



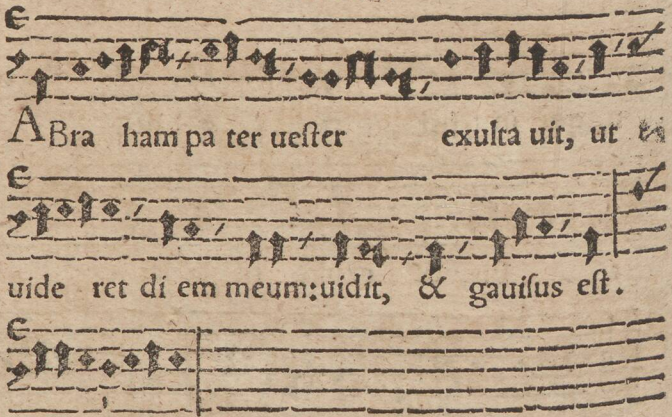
Qualis ſit cœtus Eccleſia in hoc mundo, afflictus & lugubris, quæ tamenſummo in mœrore lætetur, & poſt hãc uitam perfruitura ſit ęternis gaudijs.

Vbera Eccleſiæ uocat uerbum Euangelij, ſeu promiſſiones de Meſsia, & eius beneficijs, ex quibus tanquam infantes conſolationem ſugere & accipere debemus uarijs tentationibus exercitati.

Pſal. 121. Id eſt, cum affligor, conſolor me uerbo Euangelij, quod ſonat in Eccleſia, quam domum Domini uocat Propheta, & in illam ſe iturum dicit, ut diſcat uerbum Dei, precetur, & gratias agat Deo.

DOMINICA IVDICA.

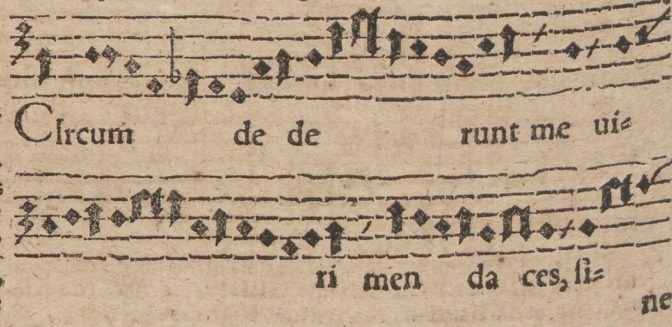
ANTIPHONA, Iohan. 8.



Fides Abrahæ & cæterorum omnium ueteris Testamenti, in Christum promissum, qua uerâ consolationem & gaudium conceperũt in terroribus peccati & mortis, & saluati sunt, quemadmodũ nos fide in eũ Deum iam exhibitum, crucifixum & resuscitatum iustificamur & saluamur.

RESPONSORIVM. Psal. 21.

QVerela Christi & membrorum eius, de immanitate & furore hostium: & precatio, vt liberetur, & sumantur pœnæ de hostibus pertinacibus & ingratis.



Tristis querela seu θρῆνος, quòd immeritò affligatur ab hostibus, quos non læsit, sed summis beneficijs affecit, sine causa, Psal. 64. & Iohan. 15. Odio habuerunt me gratis.

Mendaces, id est, falsa & impia docentes. Item, falsi testes, Marc. 14. Multi falsum testimonium dicebant aduersus ipsum (Christum.

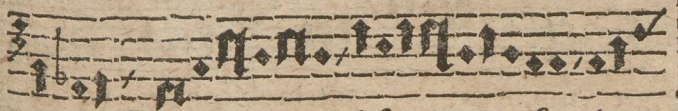
Marc. 15. Tradidit Iesum flagellis cæsum ut crucifigeretur.



(Sine causa) Causa odij Iudæorū aduersus Christum erat, quòd ipsorum mala opera & hypocrisin taxauit. Sicut inquit Iohan. 7. Mundus me odit, quia ego testimonium perhibeo de illo, quòd opera eius mala sunt.

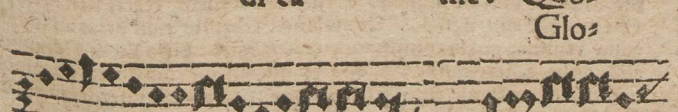


Non desperat Christus in summa tentatione, sed confugit ad Patrem, petens liberationem, quod exemplū & nos in nostra cruce imitari debemus.

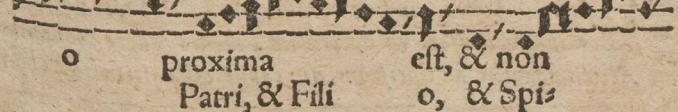




Ratio à præsentaneo periculo, & destitutione omnis præsidij, q. d. Versor in extremo periculo, & destituor omnium præsidio, igitur tu me adiuua, o Pater.



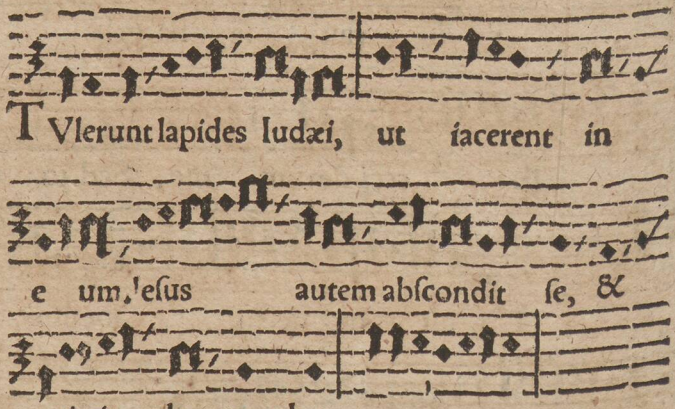




DOMINICA

ANTIPHONA,

Iohan. 8.



Doctrina: 1. Victi impij magis insaniunt, Psal. 64. Obscurentur oculi eorum, ne uideant. 2. Impiorum furijs cedere licet exemplo Christi & Pauli Act. 9. Consolatio: Christus non prius ad supplicium rapitur, quàm constitutum erat à Patre. Ergo Ecclesia diuinitus custoditur, & seruabitur, & oportet quemq; piorum doctorum absoluere suum cursum, inuitis etiam omnibus impijs, & inferorum portis, Matth. 16.

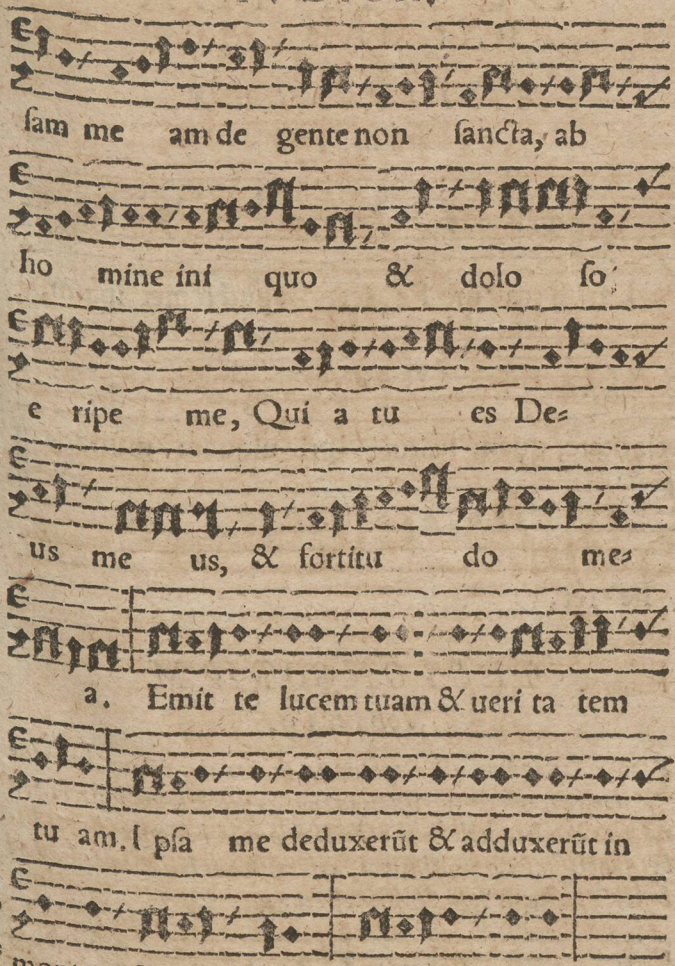
INTROITVS,

Psal. 42.

Aliter: Age causam meam contra gentem non sanctam, id est, incredulam & impiã, quæ Deum negat, & defendit impios cultus & impiam doctrinam.

PRecatio, vt Deus sit Iudex, hoc est, defendat causam iustam, aduersus hostes, qui non tantùm professores veræ doctrinæ, sed & ipsam causam & doctrinam è medio tollere conantur. Accommodatur ad Christum, qui caput est patientis Ecclesiæ.





Ratio, Quia tu solus me defendere potes, & te adiutore ero inuictus hostibus.

(Homine iniquo) Hominem iniquum uocat tyrannos, qui ui iniusta opprimunt Ecclesiam.

(Dolosum) Hypocritas, qui bonis uerbis seu subdolis persuasionibus imperitiores à uera doctrina & ueris cultibus abducunt.

Precatio, ut reducatur ad sanctitatem Ecclesiæ, quo donetur Spiritu sancto, per uerbũ, Dei accendatur in mente uera lux seu noticia Dei, consolatio & cæteræ uirtutes, Spiritus lux est, uerbum ueritas.

Tuã, Emphasin habet, id est, per lucem tuã & ueritatem sanctum membrum Ecclesiæ, & traductus in regnum lucis, & hæreditatem uitæ æternæ

Montem sanctum Domini uocat Ecclesiam seu consortium electorum. Nam respexit ad montem Ziona, in quo templum fuit Domini.

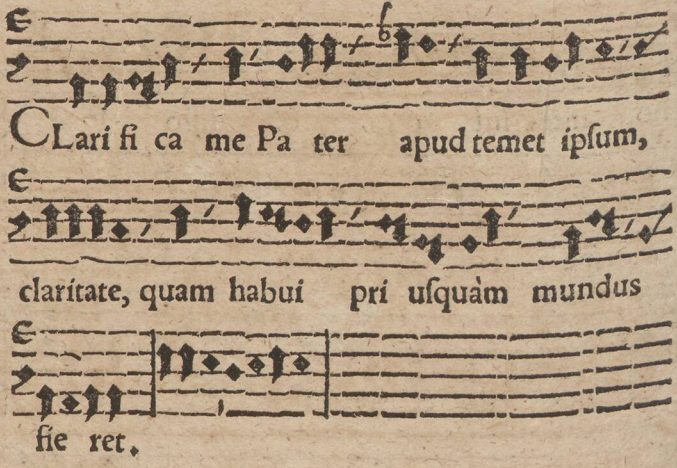
Deduxerunt & adduxerunt, id est, adduxerunt me ad Ecclesiam, & consolata sunt me in tentationibus peccati, mortis & inferni. Alij legunt: Ipsa me deducant & adducant, ut sit precatio.

DOMI=

DOMINICA PALMARVM.

ANTIPHONA,

Iohan. 17.

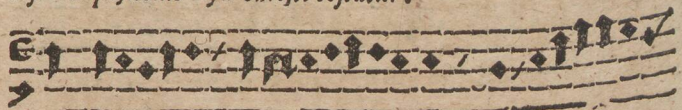


Teſtimonium, λόγον ſeu Filium Dei fuiſſe ab æterno apud Patrem ante rerum conditionem. Ita Ioh. 1. dicitur: In mundo erat, & mundus per ipſum factus eſt, & mundus eũ non cognouit.

RESPONSORIVM.

Iohan. 19.

CHriſti regnum eſt æternum & ſpirituale, in quo donantur dona æterna & ſpiritualia, remiſſio peccatorum, iuſticia, pax & vita æterna, ſubiectum afflictionibus in hac vita, hoſtes habet ſanctiſſimos, potentiſſimos, ſapientiſſimos huius mundi, quod hiſtoria paſſionis Ieſu Chriſti teſtatur.



in



in prętori um, tunc a it il li:



Tu es Rex Iudæo rum: Respon-

Christus Rex, non mũdanus, sed ſpiritualis, colligens, ſanctificans, regens & reſuſcitans Eccleſiam ad uitam & gloriam æternam.

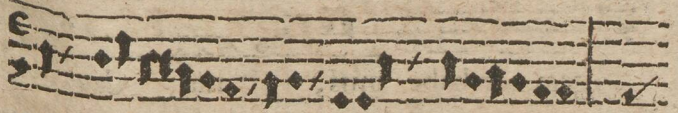


dit: Tu di cis, Quia Rex ſum. Exi-

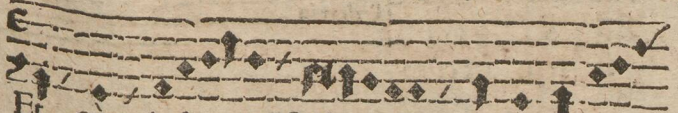


uit ergo Ieſus de præ tori o, por-

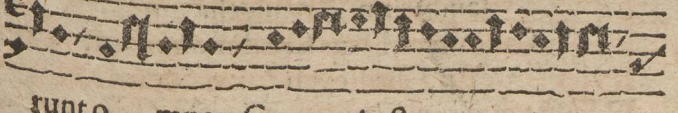
Producũt Chriſtum, purpura indutũ, & ſpinis coronatũ, qui regnũ eius ſpirituale in politicum ſtatum transformant.



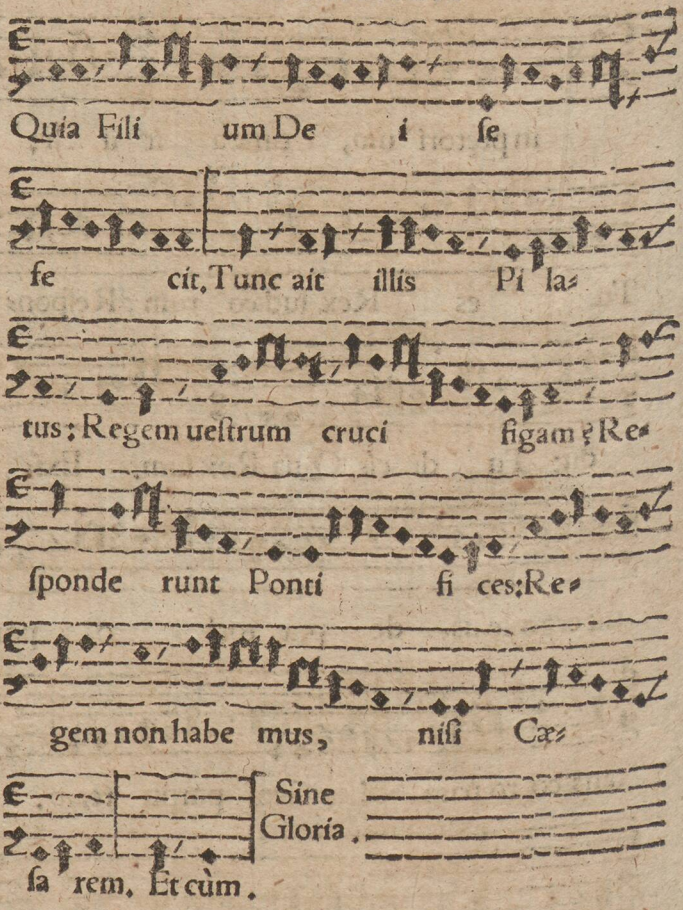
tans co ro nam & ueſtem purpu ream.



Et cùm indu tus fuiſ ſet, exclamaue-



runt o mnes: Cru ci fi ga tur,



HYMNVS.

Iambicum Archilochicum.

Canitur, ut, Deus Creator omnium,

Vel, ut, Christe qui lux es & dies.

EXhortatio ad mentis lætitiam, ex beneficijs Christi concipiendam fide, Rom. 4.

Magno

Propositio.

MAgno salutis gaudio,
Lætetur omne seculum,
IESVS redemptor omnium
Sanauit orbem languidum.

Ratio.

Sex ante Paschæ ferias,
Aduenit in Bethaniam,
Vbi piè post triduum
Resuscitauit Lazarum.

Narratio historiæ de aduentu Christi in Bethaniam, ubi ei Maria soror Lazari pedes unxit, Ioh. 12.

Iohan. 10.

Iohan. 11.

Nardi Maria pistici
Sumpsit libram mox optimi,
Vnxit beatos Domini
Pedes, rigando lachrymis.

Hoc opere testata est Maria, se credere huic Doctori, & eū esse Messiam promissum, & placet hoc opus Christo propter confessionem, quæ maior est omniū operum, quæ Deo exhibentur.

Post hæc iugalis asinæ,
IESVS supernus arbiter,
Pullo sedebat, inclytam
Pergebat Hierosolymam.

Alia narratio de ingressu Christi in Ierusalem, Matth. 21. Zacha. 9.

O quàm stupenda pietas,
Mira Dei clementia,
Sessor asselli fieri,
Dignatus autor seculi.

Epiphonema de admiranda humiliatione Christi, & clementia.

Ramos uirentes sumpserat,
Palma recisos tenera,
Turba processit obuiam,
Regi perenni plurima.

Gratiarum actio.

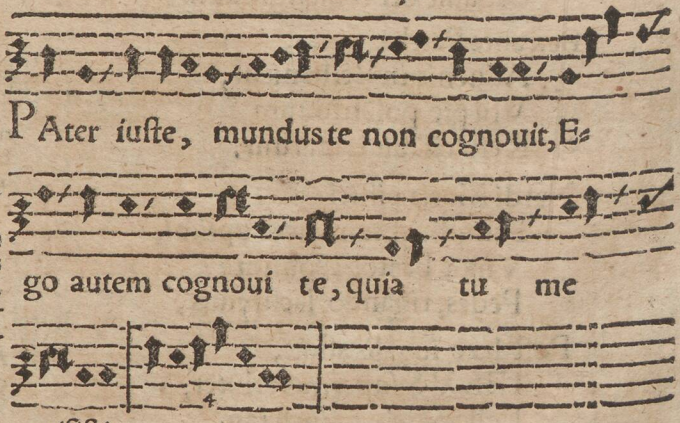
Honor, decus, imperium,
Sit Trinitati unicæ,
Patri, Nato, Paracleto,
Per infinita secula,
Amen.

DOMINICA

ANTIPHONA,

super Magnificat,

Iohan. 17.



Mundus, id eſt, homines mundani & carnales, non illuminati Spiritu Dei, ignorant Chriſtum, quis ſit, cur miſſus, & quæ beneficia Eccleſiæ attulerit.

HYMNVS,

GLORIA LAVS.

Elegiacum.

Autor Theodolphus Epiſcopus Aurelianenſis.

Canitur in precibus Matutinis, poſt Benedicamus, ante Introitum Miſſæ.

GRatiarum actio, in qua Eccleſia coniungit ſe piorum cœtui, qui Chriſtum, vt Regem in die Palmarum, gratis officijs, & acclamatione congratulatoria exceperant, ingredientem Ieruſalem, Matth. 21. Celebrat autem Eccleſia primùm hic beneficium Filij Dei, quòd aſſumpta humana natura ex ſemine Dauid in hunc mundum venit, vt victima fieret pro peccatis noſtris. Deinde precatur, vt hæc celebratio beneficij, & confeſſio ſint cultus grati Deo, quemadmodum precationes fauſtæ piorum in die Palmarum gratæ fuerunt.

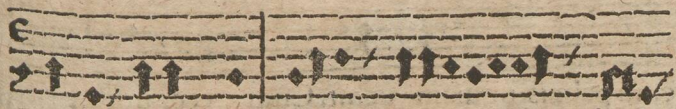
Gloria

PVERI.



GLori a laus & honor tibi sit Rex

Propositio: Agimus tibi gratias, exemplo turbæ excipientis te ingredientem in Hierusalem.



Christe redemptor, Cu i pue rile de-



cus prompsit Hosanna piũ. Glori. Isra-

Chorus repetit, Gloria laus.

Israelis, hoc est, omnium credentium Deo, sicut Israel credidit Deo. Gene. 32.

Hosiãna, id est, salua, obsecro, da salutem, prosperitatem, successus. Matt. 21. Psal. 112.



ël es tu Rex, Dauidis & inclyta proles, No-

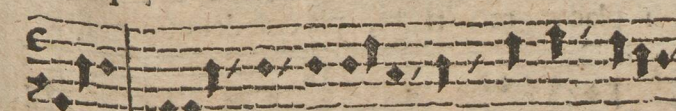
Dauidis inclyta proles, id est, natus ex semine seu genere Dauidis. Psal. 131. 2. Reg. 7. Rom. 1.



mine qui, in Domini Rex benedicte uenis.

Benedicte, id est, qui à Deo diligeris, & adiuuaris, ut res magnas geras, liberes populum tuum ab æternis malis. Psal. 117.

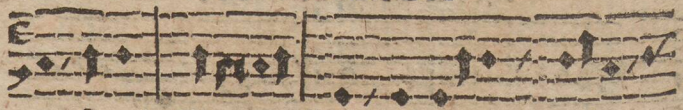
Luc. 13.



Cu i. Cœtus in excel sis, te laudat cœli-



cus omnis, Et mortalis homo cuncta crea-



ta ſimul. Glori a. Plebs hebræ a ti bi



cum palmis obuiam uenit. Cum prece, uoto,



Antitheſis.

hymnis adſumus ecce tibi. Cui. Hi ti bi



Matth. 21.

paſſu ro ſoluebãt munia laudis: Nos tibi regnan-

Precatio, ut gratia ſit benedicti celebratio & confeſsio.

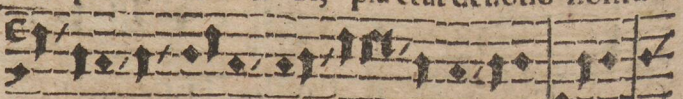


Melos, id eſt, concentus, melodia ſuauis.

ti pangimus ecce melos. Glori a, laus.

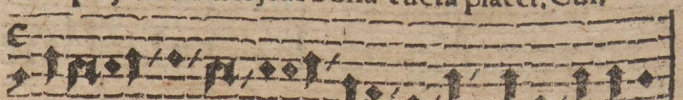


Hi placue re ti bi, pla ceat deuotio noſtra



Ab exemplo & perſona Chriſti, quia eſt clemens, benignus.

Rex pie, rex clemẽs, cui bona cũcta placẽt. Cui.

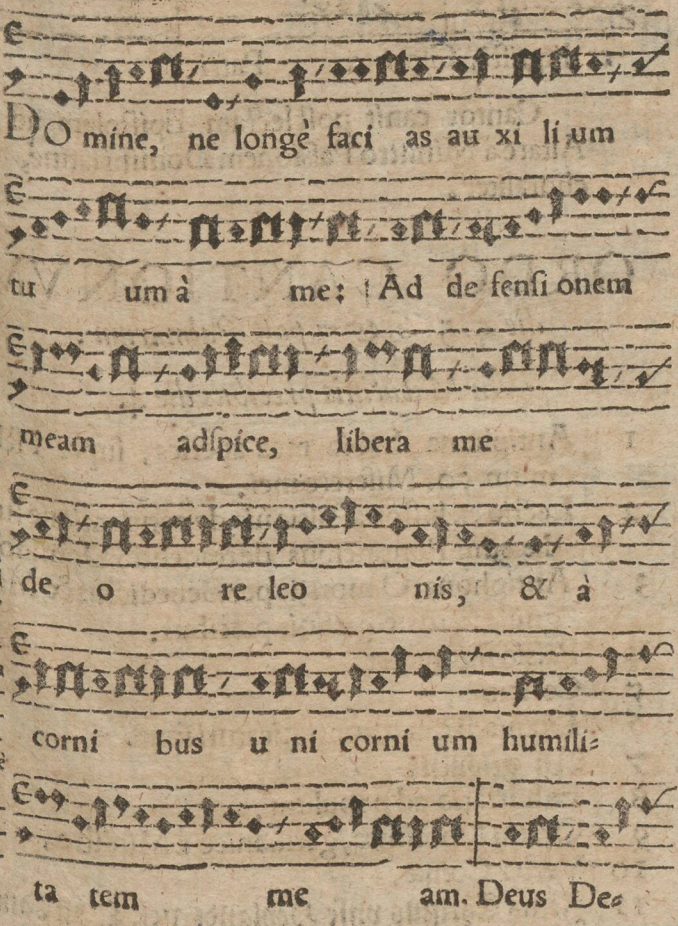


Glori a, laus & honor tibi ſit rex Chriſte redem:

INTROITVS,

Psal. 21.

ORatio Christi ad Patrem, vt in passione, qua pro nobis victima factus est, contra hostium furores adiuuetur, & defendatur.



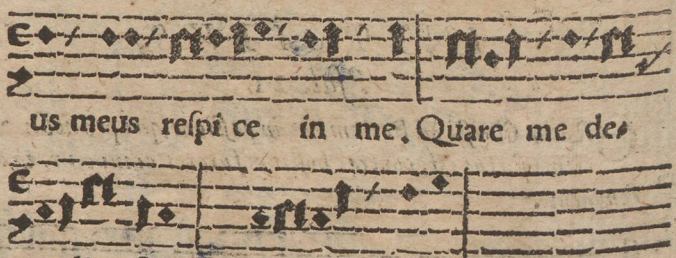
Tria in uera inuocatione requiruntur: 1. Sentire periculum, 2. Inuocare auxilij Dei, 3. Expectare patienter, si differtur aliquandiu liberatio à Deo, quia fotus nouit tempus opportunæ liberationis: Psalmo 39. Festina in adiutorium meum, Domine salutis meæ.

Per unicornes intelligit aduersarios indomitos, qui nulla ratione, nullis beneficijs domari & flecti potuerunt, sed tanquam indomitæ & furiosæ bestiæ Christum impugnarunt pertinaciter, & odio insatiabili. Vnicornis (Græcè Monoceros) animal est indomitum & ferum. Lege Plinium.

Propositio: Libera me citò, noli diutius differre auxilium, ne tanto hostium furore totus inteream.

Psal. 21. Aperuerunt super me os suũ (clamantes: Crucifige, Iohan. 19.) sicut leo rapiens & rugiens.

Id est, abiectionem & contemptum, in quem coniectus sum, hoc est, me abiectum & contemptum, Esa. 53.



us meus respi ce in me. Quare me de-

re liquisti. Glori a Patri.

Cantor canit post lectam Epistolam ad Altare à Ministro Passionem Domini latinè, choraliter.

ORDO CANTIONVM

die 4. 5. 6. & 7. post Palmarum.

In Matutinis precibus die 4.

1 Antiphona, Labia mea aperies, super Psalmum 50. Miserere mei.
2 Lectio ex historia Passionis, de conuentione Iudæ cum Pontificibus de tradendo Domino.
3 Antiphona, O mors, super Benedictus & Magnificat, in uespertinis precibus.
4 Passio figuraliter.
5 Concio.
6 Litania, si qui communicaturi sunt.
7 Wi gelöuen.
8 Exhortatio ad populum.
9 Oratio Dominica, germanicè à Ministro.
10 Verba Cœnæ.
11 Jesus Christus vnse Heylandt. uel, O du Lam Gades. Er-

12 Erholt vns HErre by dynem &c. Hic ordo ſeruatur & alijs diebus feſtis, cùm non integra Miſſa peragitur, ut ſequentib9 dieb. 5. 6. & 7.

Die 5. in Matutinis precibus.

1 Antiphona, Traditor, ſuper Pſalmum 3. Domine quid multiplicati ſunt.
2 Lectio ex hiſtoria Paſsionis.
3 Antiphona, Cœnantibus, ſuper Benedictus, & in Veſpertinis precibus ſuper Magnificat. Lectio in ijſdem, textus de inſtitutione Domini.

Die 6. in Matutinis precibus.

1 Antiphona, Oblatus eſt, ſuper Pſalmum 22. Deus meus.
2 Lectio ex hiſtoria Paſsionis, de crucifixione Domini.
3 Antiphona, O mors, ſuper Benedictus.
4 Benedicamus.
5 Crux fidelis.
6 Textus Paſsionis, choraliter à Cantore.

Die 7. in Matutinis precibus.

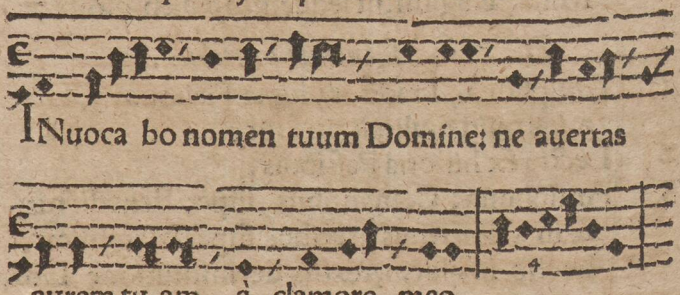
1 Antiphona, Oblatus eſt, ſuper Pſalmum 16. Conſerua me Domine.
2 Lectio de ſepultura Domini, Iohan. 16. Poſt hæc rogauit & Nicodemus.
3 Antiphona, O mors, ſuper Benedictus.
4 Lamentationes Ieremiæ, à Cantore.
5 In Veſpertinis precibus Reſponſorium, Sepulto Domino.
6 Lectio de mulieribus ementibus aromata.

FERIA QVARTA.

I. ANTIPHONA,

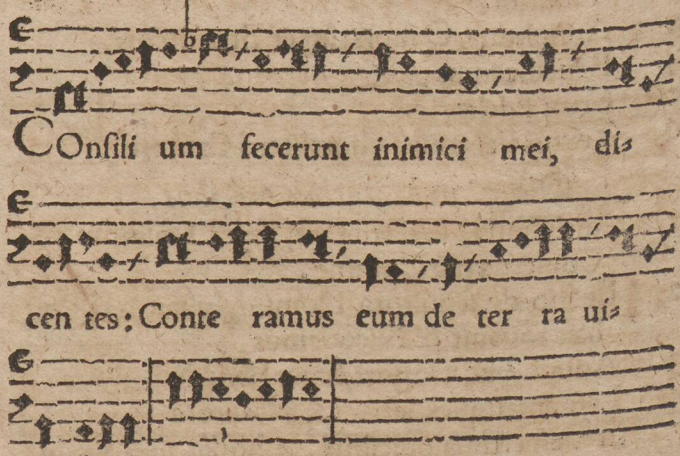
Super Psal. 4. Cum inuocarem.

Exemplum inuocationis diuini auxilij, & liberationis in morte & omnibus periculis.



II. ANTIPHONA,

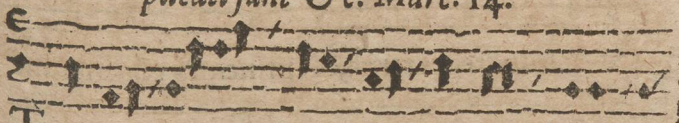
Super Benedictus & Magnificat. Psal. 22. & Matth. 21.



FERIA

I. ANTIPHONA,

Super Psal. 3. Domine quid multiplicati sunt &c. Marc. 14.

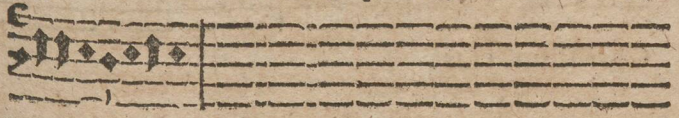


TRaditor autem dedit eis signum, dicens:

Iudas imago omnium hypocritarũ persequentiũ Ecclesiã sub prætextu pietatis.



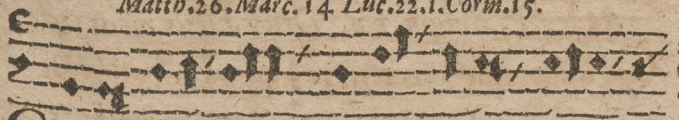
Quem osculatus fu ero, ipse est, tenete eum.



II. ANTIPHONA,

Super Benedictus & Magnificat,

Matth. 26. Marc. 14. Luc. 22. 1. Corin. 15.

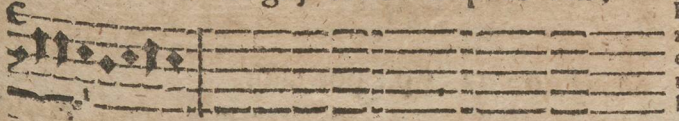


COEnantibus autem accepit IESVS panem,

In Cœna Domini uerè & substantialiter adest, porrigitur & accipitur corpus & sanguis Christi, ad confirmationem fidei nostræ de remissione peccatorum, sicut inquit Filius Dei, qui & uerax est et omnipotens: Hoc est corpus meum, &: Hic est sanguis meus. Edite & bibite ad mei cõmemorationem &c.



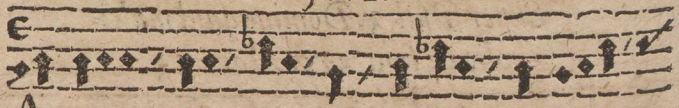
benedixit ac fregit, dedit Discipulis suis,



FERIA 5. POST PALM.

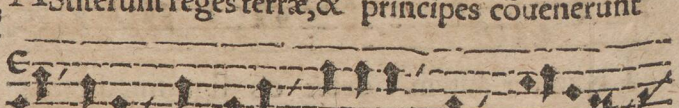
ALIA ANTIPHONA.

Psal. 2.



Qui hostes Christi eius & Ecclesię, potentes reges & principes huius mundi.

ASTiterunt reges terræ, & principes cõuenerunt



in unum, aduersus Dominum, & aduersus



Christum eius.

IN DIE PARASCEVES.

ANTIPHONA,

Super Psalmum 22. Deus Deus meus &c.

Esa. 53.



Mors Christi satisfactio pro peccatis nostris.

OBlatus est, quia ipse uoluit, & pec-



Christus sua bona uoluntate dedit animam pro ouibus. Ioan. 10.

ca ta nostra ipse portauit.

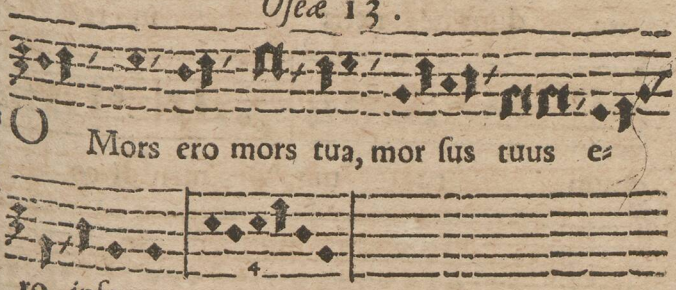
ALIA

ALIA.

Super Benedictus & Magnificat.

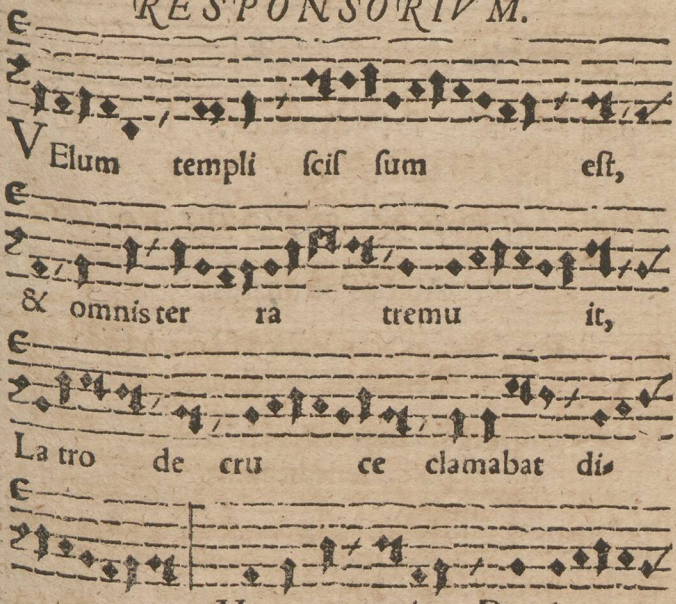
Oseæ 13.

Insultatio Christi aduersus mortem & infernũ, Oseæ 13. 1. Cornith. 15.



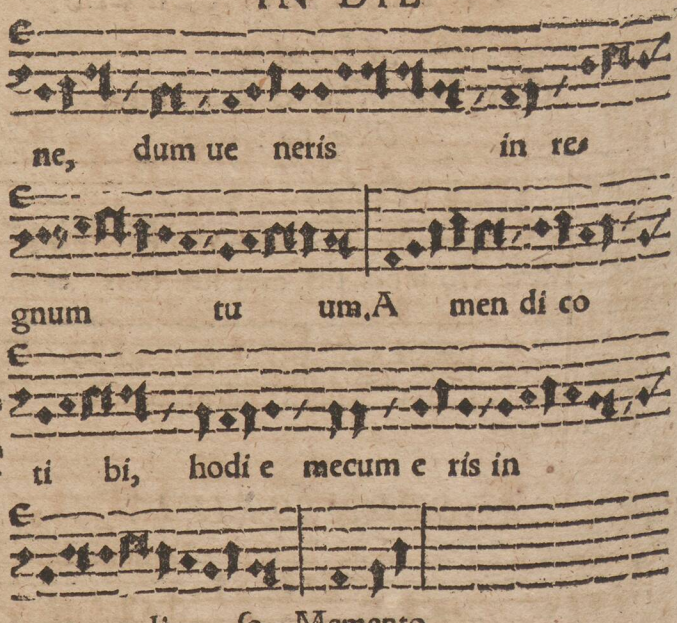
Ero mors tua) Id est, delebo mortem & inferos, & reddã uitam ac iustitiam perpetuã credentibus in me.

RESPONSORIVM.



1. Aditus patefactus ad Sancta sanctorum.

2. Latro imago cõuersionis ad Deum, agnoscens Christum Filiũ Dei, eiusq; regnum spirituale & æternum.



3. Promissio Christi, pertinens ad omnes uerè conuersos ad Deum omnibus temporibus.

CRVX FIDELIS.

Autor Fortunatus.

Trochaicum, acatalectico & catalectico alternatim incedens.

Canitur in precibus Matutinis, post Benedicamus.

PRecatio, vt Christus Ecclesiam beneficijs suæ mortis participem faciat, recipiat & exaudiat in omnibus malis. Alloquitur autem Crucem poetica Prosopopœia, ipsum Christum pendentem

dentem in cruce per Metonymiam intelligens, ne creaturæ aliquam vim saluandi attribuas.

Duo pueri canunt

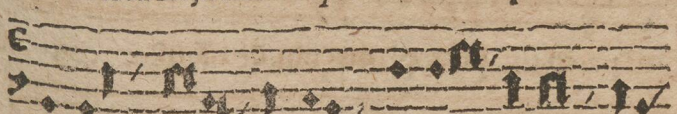


CRux fidelis, inter omnes arbor

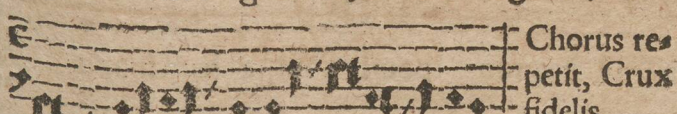
Apostrophe ad arborem Crucis, continens eius commendationem, collatione amplificatam.



una nobilis, nulla sylua talem profert

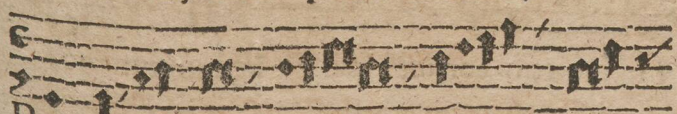


fronde flore germine, Dulce lignum, dul-



Chorus repetit, Crux fidelis.

ces cla uos, dulce põdus sustinens.



Exhortatio ad celebrandũ beneficium missi Filii Dei, passionis & mortis eius. Et describitur ordo & modus totius negocij redemptionis humani generis per Filiũ Dei.

PAnge lin gua glorio si præli um certa-

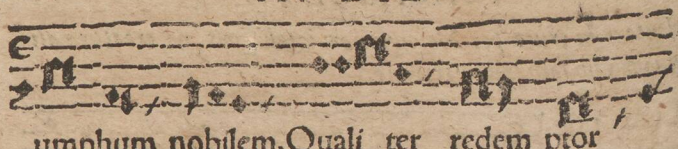
Propositio: Gratias agite Christo, pro morte et resurrectione, quibus peccata nostra expiauit, & factus est uictor mortis & inferorum.



minis, & su per crucis trophæ o, dic tri-

umphum

Trophæum, τρόπαιον, signum uictoriæ, in eo loco erectum, ubi hostes in fugam uersi sunt, ἀπὸ τῦ τρέπειν, quod est uertere.



umphum nobilem, Quali ter redem ptor



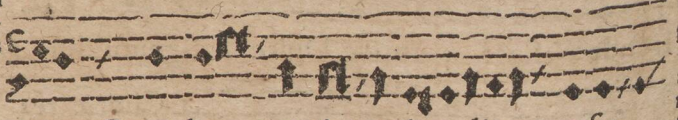
or bis immo la tus uicerit. Dulce lignum.



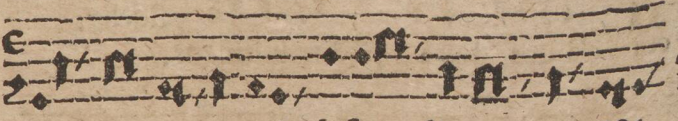
Narratio de lapsu humani generis, & restitutione eius per mortem Filij Dei.

De parentis protoplasti fraude factor con-

Aliter, facta. (Condolens) Causa redemptionis, misericordia Dei, & amor Filij, qui noluerũt profus interire genus humanũ, conditum ad agnoscendum et celebrandum Deum. Gen. 3.

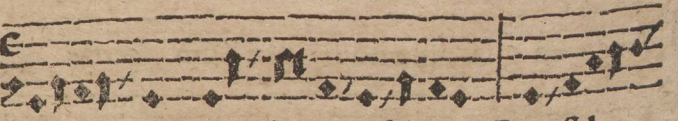


dolens, Quando pomi noxi a lis morsu



Aliter, morte morsu corruit.

in mortem corruit. Ipse lignum tunc no-

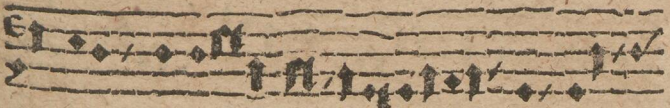


ta uit, damna ligni ut solueret. Crux fide-



lis. Hoc opus nostræ salutis ordo de po-

poscerat,

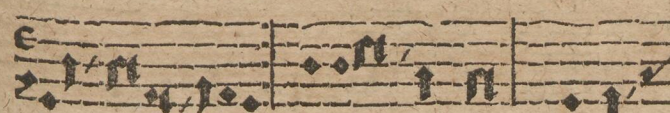


Aliter, arte ut artem uincere. poſcerat, Multi formis prodito ris, ars ut

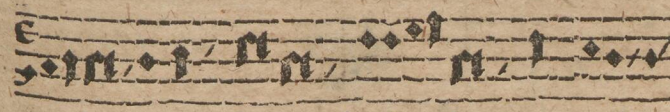
Consilium Dei admirandum in redimendo humano genere per mortem Filii, ut simul et iustitiæ Dei satisfieret, & ius, quod in genus humanum habuit Satan, amitteret, innocentem interficiendo.



artem falleret, Et me delam ferret inde, ho=

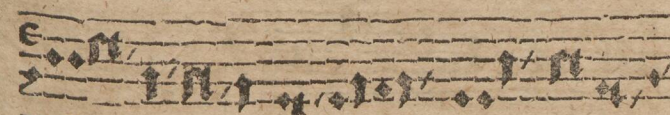


ſtis unde læſerat. Dulce lignum, Quando

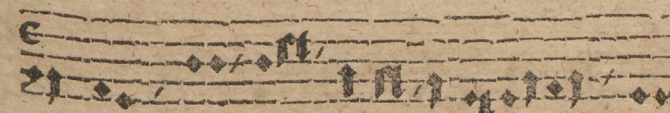


uenit ergo ſacri plenitu do temporis,

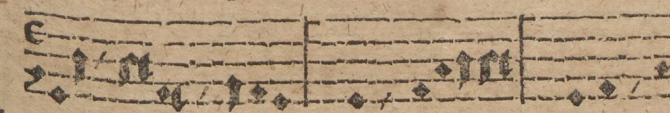
Narratio, de misso Filio Dei, & nato homine ex Virgine, tempore ad id à Patre constituto, de quo Galat. 4.



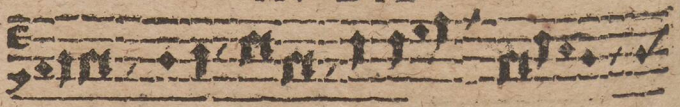
Miſſus eſt ab arce Pa tris Natus orbis



Luc. 2. conditor, Atq; de uentre uirgina li, ca=

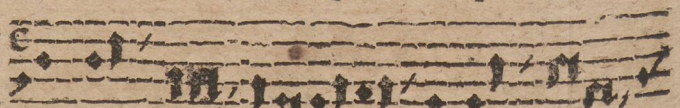


CHORVS. ro factus pro dijt. Crux fide lis. Va git

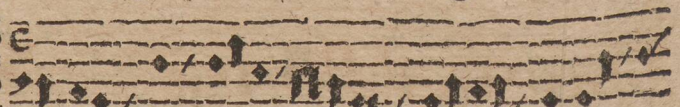


De'l infantia Christi. Estq; hypotyposis officiorũ, quibus mater infantulum curauit uagientem in cunis, more aliorum puerorũ. Item, in omnibus nobis factus est similis, excepto peccato, ut fidelis esset Pontifex noster, Heb. 4.

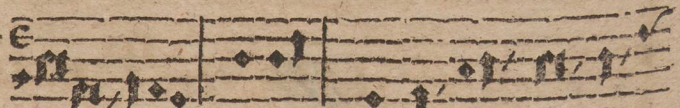
infans inter arcta po si tus præ se pia,



Membra pannis inuoluta uirgo mater

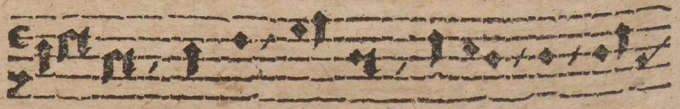


allígat. Et pe des manusq; cru ra stricta

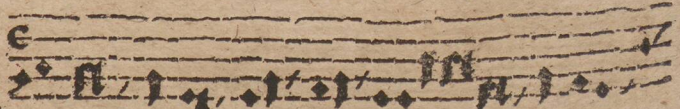


Habitu inuentus ut homo, Philip. 2.

cingit fascia. Dulce. Lustra sex qui iam CHORVS

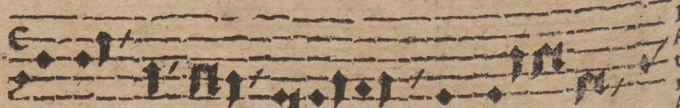


peracta tempus implens corporis, Se uo=



De passione Christi, quæ est peccatorum nostrorum expiatio, seu redemptionis ἀντίλυτρον, hoc est, precium, 1. ad Tim. 2.

lente, natus ad hoc passi o ni de ditus.

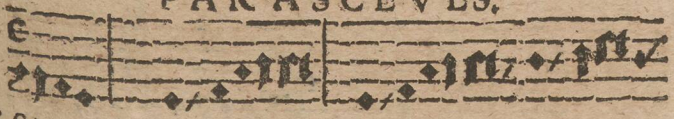


Agnus paschalis figura Christi, Exod. 12.

Agnus in cruce leua tur immo landus

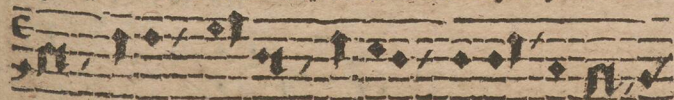
Iohan. 1. Ecce Agnus Dei, qui tollit peccata mundi, item Apocal. 5. Qui redemisti nos per sanguinem tuum ex omni tribu &c.

stipite,

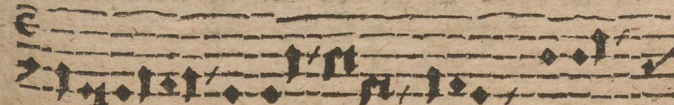


CHORVS. ſtipite. Crux fide lis. Hic acetum, fel, arun-

Inſtrumenta, quæ in paſſione adhibita leguntur apud Euangeliſtas, & à Prophetis partim prædicta ſunt.



do, ſputa, clauí, lancea, mite corpus

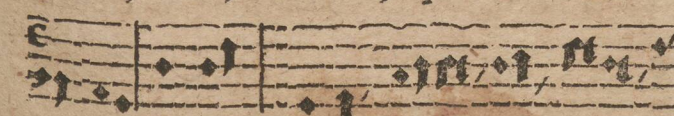


perfora tur, ſanguis, unda profluit. Terra,

Ephe. 1. Propoſuit Deus in diſpoſitione plenitudinis temporum, inſtaurare omnia in Chriſto, quę in cœlis, & quæ in terrâ ſunt.

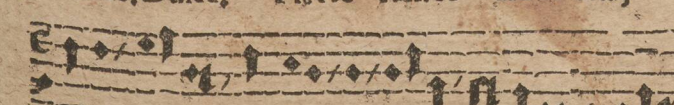


pontus, aſtra, mun dus, quo la uan tur

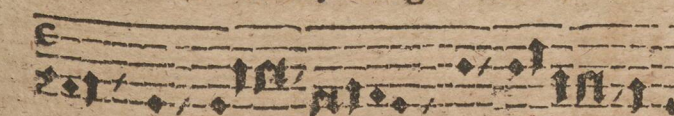


CHORVS. flumine. Dulce. Flecte ramos arbor alta,

Proſopopœia poetica, qua Eccleſia alloquitur crucis arborem, petens, ut beneficiorũ Dei particeps reddatur.



tenſa la xa uiſcera, Et ri gor lenteſcat íl-

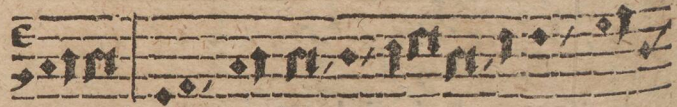


le, quem dedit na tiuí tas, Quò ſuperni mem-

Aliter, ut.

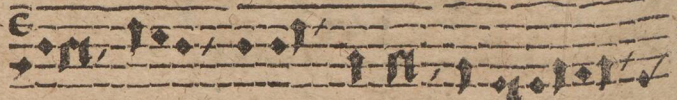


bra Re gis miti tendas ſtipite. Crux fi- CHORVS.



Laus Crucis amplificata collatione.

de lis. Sola digna tu fui ſti ferre pre- Quo redempturus eſt humanum genus à tyrannide Diaboli.

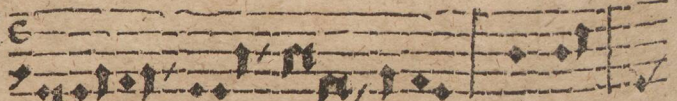


cium ſeculi, Atq; portum prepara re

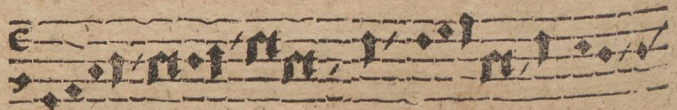


Iuxta illud: Sanguis Chriſti emũdat nos ab omni peccato, 1. Iohan. 1. Apocal. 1.

nauta mundo naufrago, Quem ſacer cruor

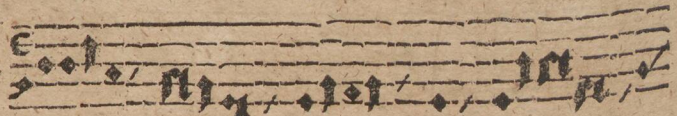


perunxit, fuſus Agni corpore. Dulce. CHORVS.



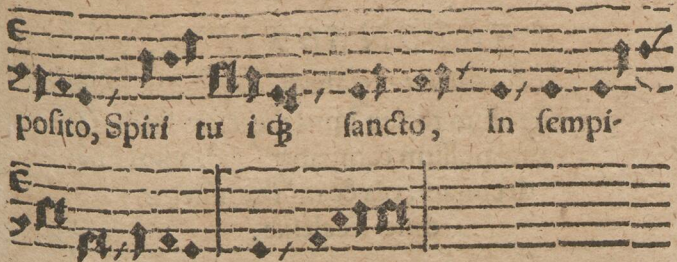
Gratiarũ actio pro redemptione ſeu reparata ſalute per Filium Dei.

Gloria æterno Patri, Qui crea uit omnia,



Glori a Vnico e ius, pro ſa lu te

poſito,



CHORVS.

Hoc Cantico finito, iterum Cantor, ut in die Palmarum, Passionem Domini solus, latinè canit choraliter.

Additur ex Prudentij Hymno.

VIdit anguis immolatam
Corporis sacri hostiam,
Vidit, & fellis perusti
Mox uenenum perdidit, Vires nocendi.
Gen. 3. Saucius dolore multo,
Colla fractus sibilat.

Id est, Diabolus, cum innocentem Filium Dei per impios Iudæos interfeciſſet, ignorans diuinam latere potentiam in Chriſto, perdidit ius, quod in humanum genus habuit propter peccatum.

Id est, terret quidem, pauoribus peccati & inferni incussis, sed nocere nihil potest, quia à terroribus his liberantur conscientiæ beneficio mortis & resurrectionis Filij Dei, amisit aculeum, & est tanquam canis alligatus, cui mordendi adempta est potestas & occasio.

Sarcasmos.

Quid tibi prophane serpens,
Gen. 3. Profuit rebus nouis,
Plasma primum perculisse,
Versipelli uersutia?
Diluit culpam, recepta
Forma mortali, Deus.

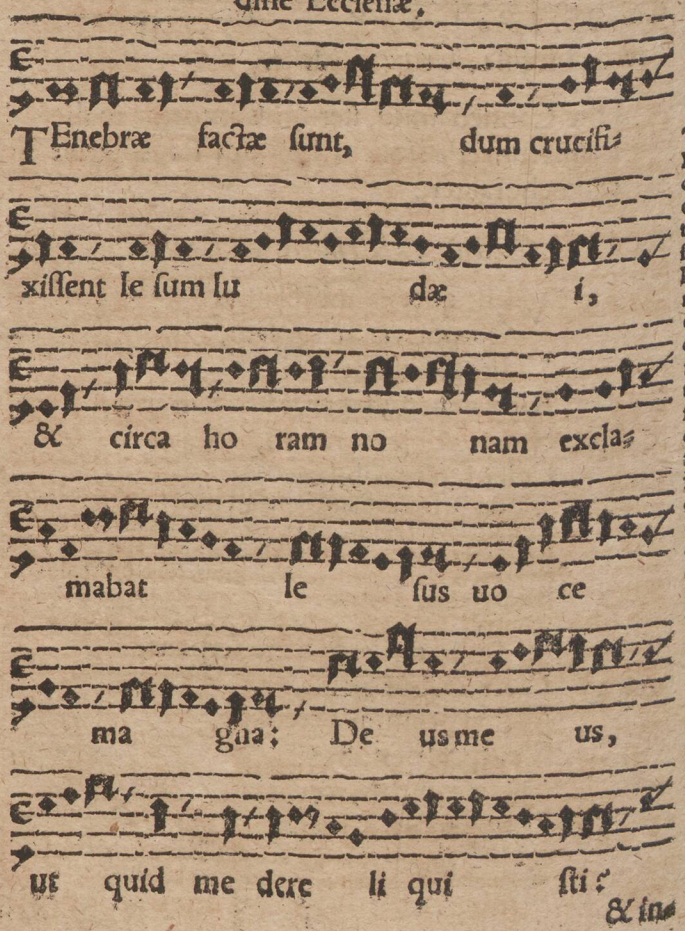
Autor peccati seu lapsus primorum parentum Diabolus.

Id est, Filius Dei assumpta humana natura satisfecit pro peccatis mundi, & restituit uitam æternam Ecclesiæ.

IN DIE

RESPONSORIVM,

Quod in commemorationem Paſſionis Domini per circulum totius anni die ſexto ſolebat cani ante pulſum campanæ, ſub horam undecimam, pia & utili conſuetudine Eccleſiæ.



Matth. 27. Marc. 15. Luc. 23. Ioh. 19.

Pſal. 21.

Tenebræ ſeu Eclipſis Solis, contra naturæ ordinem facta tempore oppoſitionis ſolis & Iunæ, in medio menſe lunari, quo Iudæi celebrant Paſcha, primum teſtatur Deum ſpectatorem eſſe necis Filii ſui, & fore eius iudicem. Deinde de hoſtibus Chriſti eripi Iudicem, & futuros eos in horrendis & æternis tenebris & pœnis.

Senſus horrendæ iræ Dei aduerſus noſtra peccata, quem Chriſtus triſtis clamore ſe experiri teſtatus noſtra cauſa.

& in



Imago Tyrannorum, & eorum ſatellitum perforantium Chriſto latus, hoc eſt, Eccleſiæ.

Velum ſciſſum ſignificat patefactum Legis ſeu Scripturæ ſenſum morte Chriſti, 2. Corinth. 3. & aditum ad Sanctum Sanctorum, hoc eſt, uitam æternã, Heb. 10.

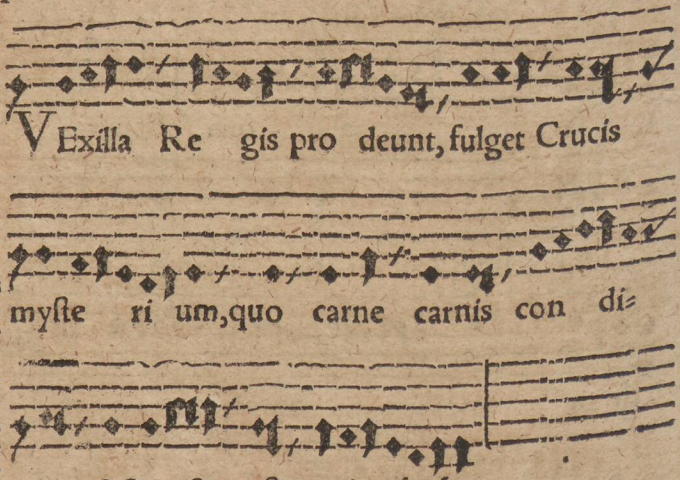
In

IN DIE

In vespertinis precibus super Psalmum Antiphona, Oblatus est, quia ipse voluit, suprà.

HYMNVS,
VEXILLA REGIS.

AGnitio & celebratio admirandi & arcani consilij diuinitatis, quòd ex immensa misericordia decreuit redimere humanum genus, per mortem Filij, in quo admirando opere duo consideranda veniunt. Primùm horrenda ira Dei aduersus peccata, quæ nulla alia hostia, quàm morte Filij Dei, placari potuit. Deinde ineffabilis Dei Patris bonitas, & ardentissimus amor Filij eius erga humanum genus, quod, ne totum interiret, Pater ab æterno constituit mittere Filium redemptorem, & Filius ad pœnam se pro nobis volens & vltrò obtulit, vt iusticiæ Dei satisfieret.



Mysterij Crucis arcanum & prorsus ignotum mundo, adeoq; omnibus creaturis, fuit, quòd Deus non alia hostia, quàm obedientia, passione & morte Filij, redimi voluit humanum genus à peccato, morte & regno Diaboli.

Confixa

Confixa clauis uiscera,
Tendens manus uestigia,
Redemptionis gratia,
Hinc immolata est hostia.

Quo uulneratus insuper
Mucrone diro lanceæ,
Vt nos lauaret crimine,
Manauit unda sanguine.

Iuxta illud 1. Iohan. 1. Sanguis Christi emundat nos ab omni iniquitate.

Impleta sunt quæ cecinit,
Dauid fideli carmine,
Dicens, in nationibus
Regnauit à ligno Deus.

Psal. 95. Dicite in nationibus, quia Dominus regnauit à ligno. Et translatio utraque, uetus & noua, aliter habent.

Arbor decora & fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Prosopopœia poetica, purpuram regis uocat purpureum Christi sanguinem, quem copiosum in crucifixione & tota passione pro nobis effudit, qua, ut inquit Iohannes, ab omni iniquitate emundati sumus.

Beata cuius brachijs
Precium pependit seculi,
Statera facta est corporis,
Prædam tulitq; Tartaris.

Precium seculi uocatur ipse Filius Dei, qui pendens in Cruce factus est ἀντίλυτρον, hoc est, precium, quo redempti sumus à potestate Diaboli, & placata est ira Dei aduersus peccata humani generis, & satisfactum iusticiæ eius, quæ compensationem pro peccato postulabat, iuxta regulam immotam & æternam: Creatura rationalis obligatur, uel ad pœnam uel ad obedientiam Creatoris.

Christe nostra spes unica,
Hoc passionis tempore,
Auge pijs iusticiam,
Reisq; dona ueniam.

Precatio ad Christum, ut meriti & efficaciæ suæ passionis & mortis nos participes efficiat, conferens

V Te

UNIWERSYTECKA BIBLIOTEKA w Poznaniu

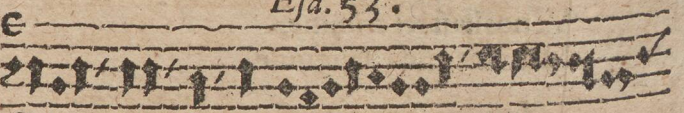
Te summa Deus Trinitas,
Collaudat omnis spiritus,
Quos per Crucis mysterium
Saluas, rege per secula.

Precatio ad totam Trinitatem, ut redemptos per Filij mortem assidue regat, & defendat.

RESPONSORIVM,

Esa. 53.

ferens nobis suam iusticiã, & peccata remittens, iuxta illud Rom. 4. Christus traditus est in mortem propter peccata nostra, & resurrexit propter iustificationem nostri.



Sicut ouis ad occisionem ductus

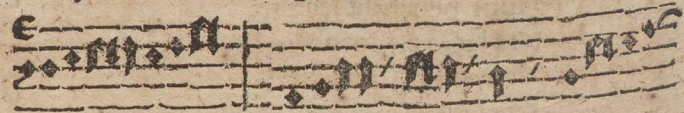
1. Commendatio patientiæ Filij Dei, in tota passione, amplificata collatione seu imagine ouiculæ.



est, & cùm malè tracta re-



tur, non aperuit os su-

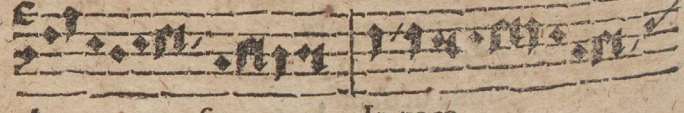


um. Tradi tus est ad mor-

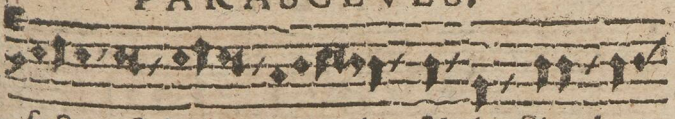
2. Causa finalis seu fructus passionis & mortis Christi.



tem, ut uiuificaret po pu-



lum su um. In pace



3. Sepultura & resurrectio Christi à morte, quæ nostra est iustitia, Rom. 4.

factus est lo cus e ius, & in Sion ha-

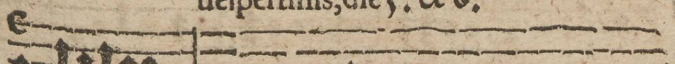
4. Inhabitatio diuinitatis, seu præsentiæ in Zion, hoc est, Ecclesia, iuxta illud Ioh. 14. Si quis diligit me, sermõem meũ seruabit, & Pater meus diliget eum, & ueniemus ad eũ, & mansionem faciemus apud eũ. Et Leuit. 26. Inhabitabo in illis, inambulabo, & ero illorum Deus, & ipsi erunt mihi populus.



bita tio e ius. Tradi tus.

ANTIPHONA SVPER Magnificat, O mors, ero mors, suprà.

Cantari consuevit finitis precibus uespertinis, die 5. & 6.



Canunt pueri ter, sicut & sequentia, Christe & Kyrie.

KYrieley son. Qui pas surus adue ni sti pro-

Precatio.

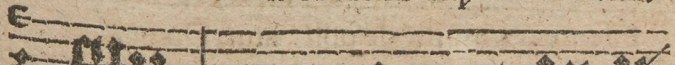


pter nos. Domine, miserere. Christus



Dominus factus est obediens usq; ad mortem.

Obedientia Filij Dei, in passione & t mors Philip. 4.

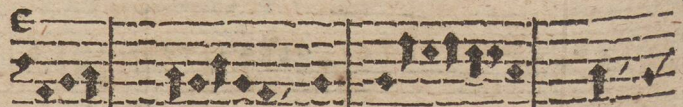


Christeley son. Qui propheti cè prompsisti: E-

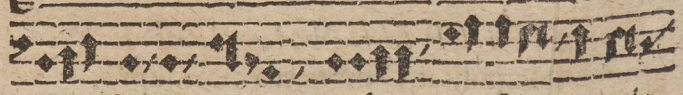


ro mors tu a ô mors. Domine, mi- Oseæ 13. 1. Corinth. 15.

Hoc est, destruã et abolebo mea morte æternam mortem, cui humanum genus propter peccatum subiectum est.



serere. Christus Do. Kyrie leyson. Qui

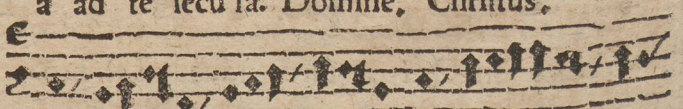


Iohan. 12. Ego si exaltatus fuero à terra, omnes traham ad meipsum.

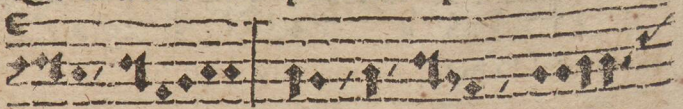
ex passis in cru ce manibus, tra xisti omni-



a ad te secu la. Domine. Christus.

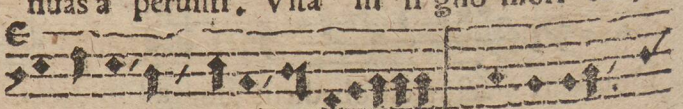


Qui la troni serò pœnitenti para disti ia-



1. Pet. 2. Qui peccata nostra ipse pertulit, corpore suo super lignum, quò peccatis mortui iustitiæ viueremus. Et Oseę 13. De manu mortis liberabo eos, de morte redimam eos. Ero mors tua o mors, ero morsus tuus inferne.

nuas a peruisti. Vita in li gno mori tur,



infernus ex morsu despoli atur. Domine,



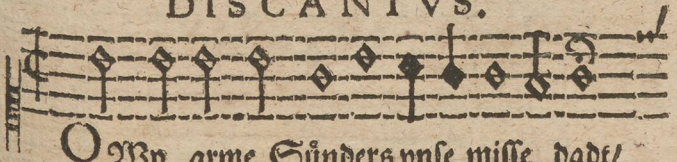
mi serere. Ky rieleyson, Iesu Christe audi nos.

Canti-

CANTICVM DE PECCATO

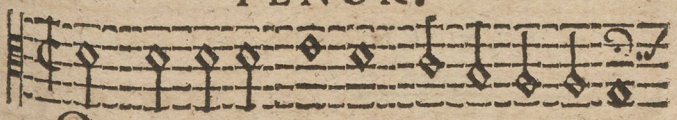
& Paßione Chriſti, germanicum,
Autore Hermanno Bonno, ad melodiam cantici ueteris: O du arme Judas/ Quatuor uocibus compoſitum per Io. Bert. C.

DISCANTVS.



O Wy arme Sünders vnſe miſſe dadt/

TENOR.



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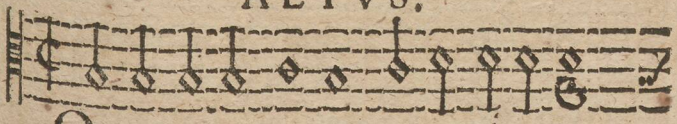

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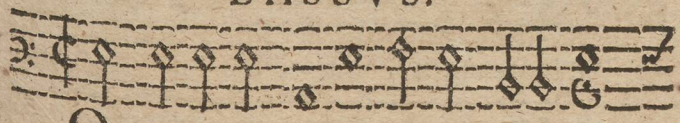
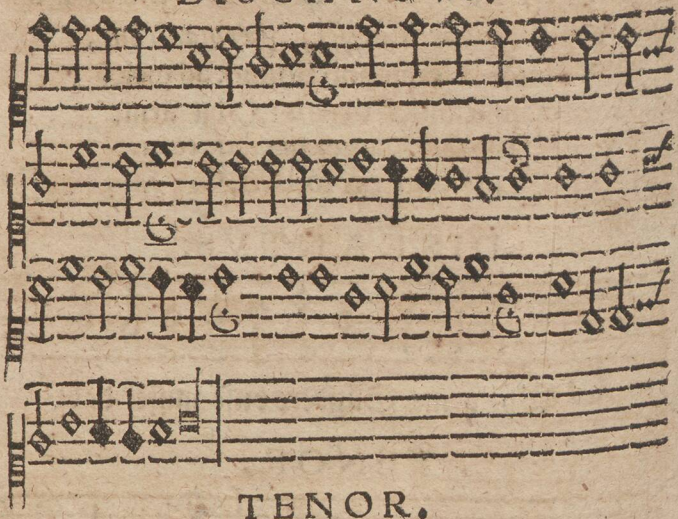
BASSVS.



O Wy arme Sünders vn ſe miſſedadt/

IN DIE

DISCANTVS.



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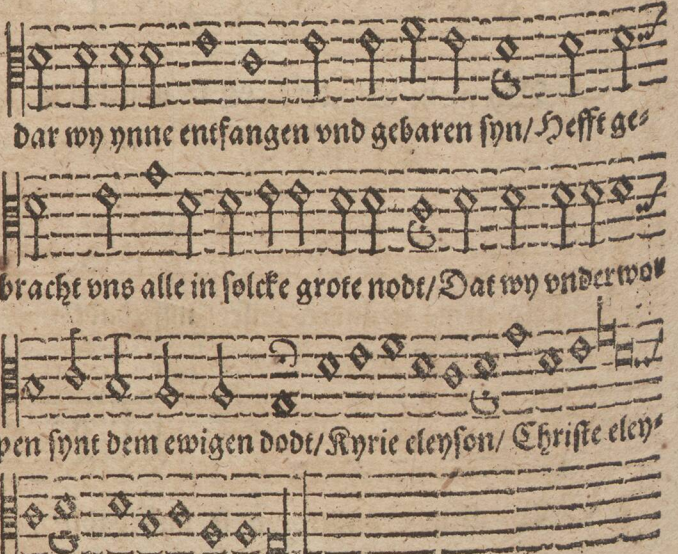

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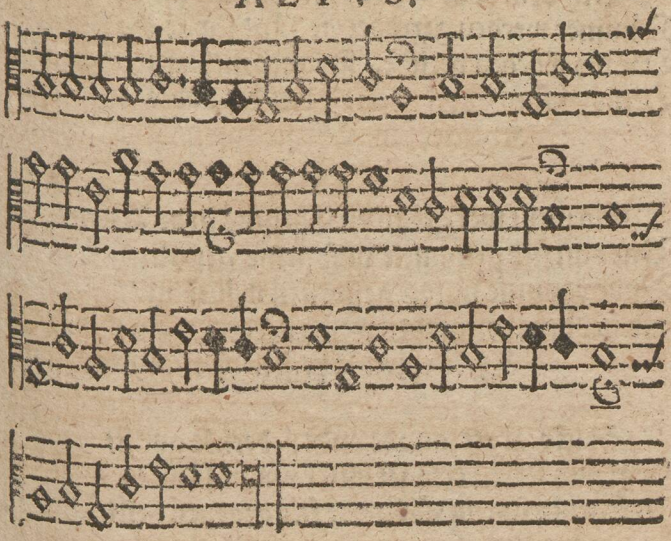
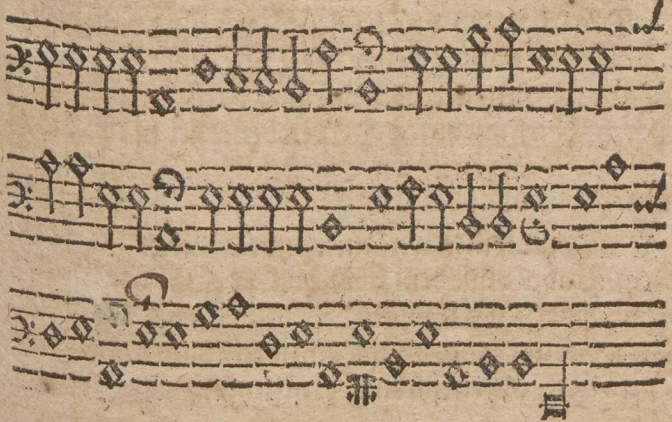


BASSVS.



Vth dem dode wy konden dorch vnse egen werck
Nümmer werden gereddet/de sünde was tho starck/
Dat wy wörden verlöset/ so kundt nicht anders syn/
Denn Gades Sön moste lyden des dodes bitter pyn/
Kyrieleyson/ Christeleyson/ Kyrieleyson.

So nicht wer gekamen Christus in de Werlt/
Vnde an sick genamen vnse arme gestalt/
Vnde vor vnse sünde gestoruen willichlick/
So hedden wy möthen wesen verdomet ewichlick/
Kyrieleyson/Christeleyson/Kyrieleyson.

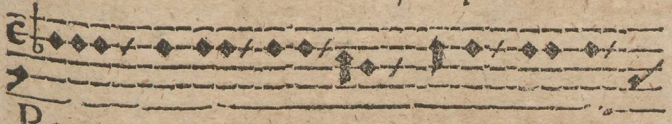
Solcke grote gnade vnde vederlike gunst/
Hefft vns Godt ertöget lutter vmme sünst/
In Christo synem Söne/de sick gegeuen hefft/
In den dodt des Crützes tho vnser salicheit/
Kyrieleyson/Christeleyson/ Kyrieleyson.

Des schöle wy vns trösten/wegen sünd vnde dodt/
Vnde nicht vortagen vor der Helle glodt/
Wente wy sint gereddet vth aller varlicheit/
Dorch Christum vnsen HErren benedyet in ewicheit/
Kyrieleyson/Christeleyson/Kyrieleyson.

Darümme willen wy lauen vnde dancken alle tydt/
Dem Vader vnde dem Söne vnde dem hilgen Geist/
Vnde bidden/dat se willen behöden vns vor quadt/
Vnde dat wy stedes bliuen by synem hilgen Wordt/
Kyrieleyson/Christeleyson/Kyrieleyson.

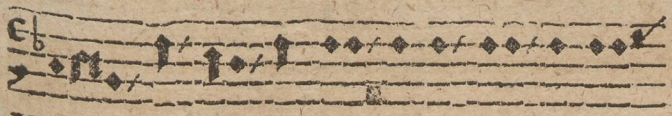
HISTO-

HISTORIA PASSIONIS, Domini nostri IESV CHRISTI, Matth. 26. & 27. Cap.

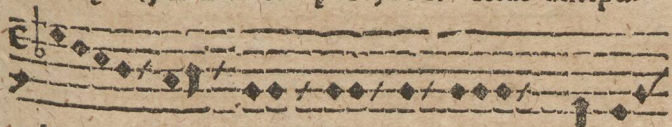


PAssio Domini nostri Iesu Christi, secundum

Passio Christi est satisfactio seu pretiũ pro peccatis nostris Esa. 53. 1. Tim. 2.



Matthęum, In illo tempore, dixit Iesus discipu-



lis suis: Scitis, quia post biduum Pascha

Prædicit passionem, ne offendantur ea discipuli, & ut intelligatur, se uolentem pati, Heb. 10.



fiet, & filius hominis tradetur ut crucifi-



ga tur. Tunc congregati sunt prin cipes sa-

Hostes Christi & Ecclesiæ.

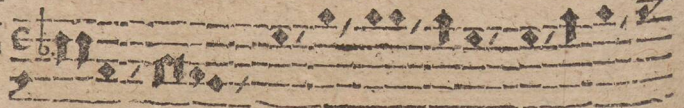


cerdotum & seniores populi, & consilium



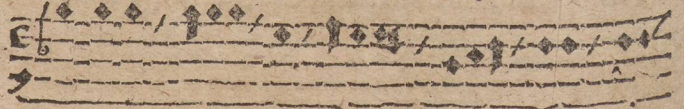
Arma Diaboli contra Christum & Ecclesiam, uiolentia & insidiæ.

fecerunt, ut Iesum dolo tenerent & occiderent.



Hypocrisis meticulosa.

Dicebant autem: Non in die festo, ne forte



Iudas proditor.

tumultus fieret in populo. Abiit autem Iu-



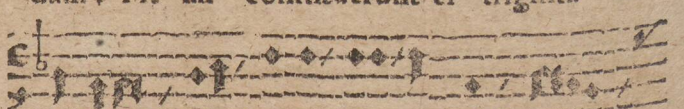
das ad principes sacerdotum, & ait illis:



Quid uultis mihi dare, & ego uobis eum tra-

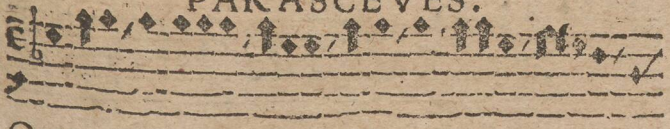


dam? At illi constituerunt ei triginta ar-



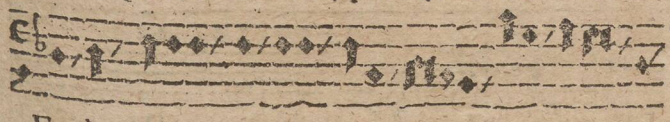
gen teos. Dedit ergo eis signum, dicens:

Quemcũq;

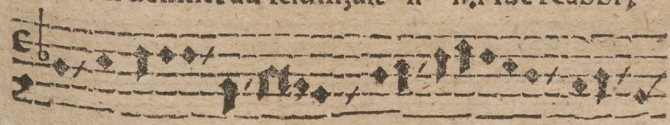


Quẽcunq; oſculatus fuero, ipſe eſt, tenete e um.

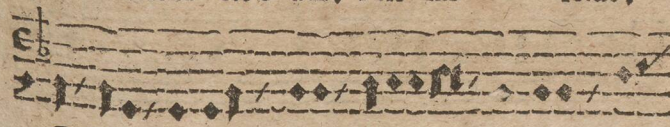
Species pietatis et benecoulentię in hypocrita.



Et cùm ueniſſet ad Ieſum, ait illi: Aue Rabbi,

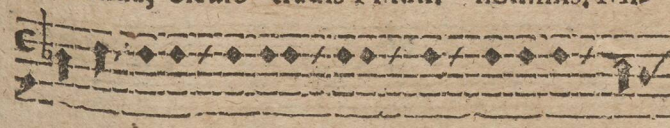


Et oſculatus eſt e um. Ait illi Ieſus:

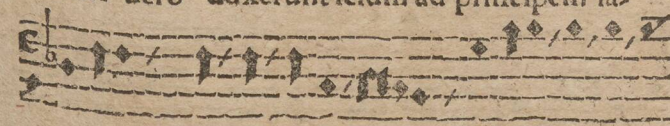


O Iuda, oſculo tradis Filium hominis. Mi-

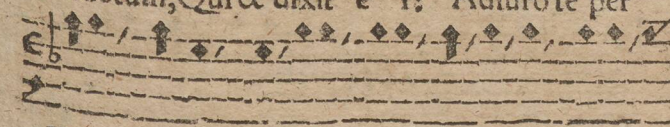
Impius cum in profundum peccatorum uenerit, contemnit, Prouer. 18.



niſtri uerò duxerunt Ieſum ad principem ſa-

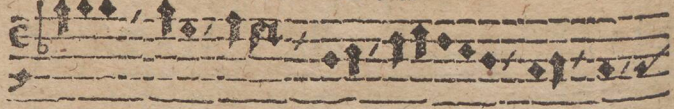


cerdotum, Qui & dixit e i: Adiuro te per



Deum uiuum, ut dicas nobis, ſi tu es Chriſtus

Caiphas & Annas.



Cõfessio Christi quòd sit Filius Dei, & promissus Messias.

filius Dei uiui. Ait illi Iesus: Tu

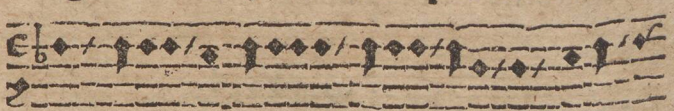


dixisti. Apprehendit ergo eum Pilatus, &

Pilatus minister impiorum Pontificum.



flagellauit eum, & milites plectentes coro-

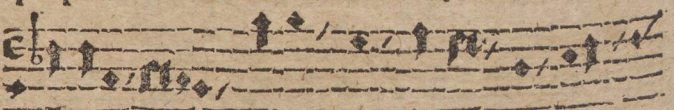


Coronatur, id est, illuditur Christus, ut rex personatus.

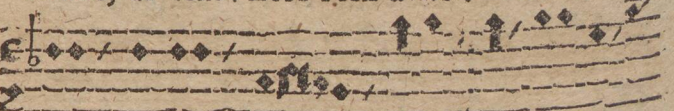
nam spineam imposuerũt capiti eius, & ueste



purpurea circundederunt e um. Ait Pilatus



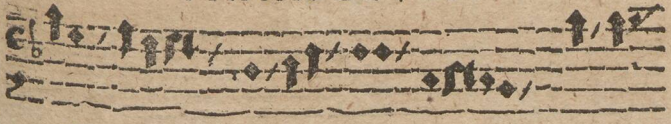
Iudæis, dicens: Ecce Rex uester. At illi



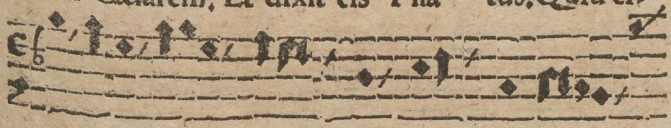
Cæcitas Iudæorum.

magis clamabant, dicentes; Regẽ nõ habemus,

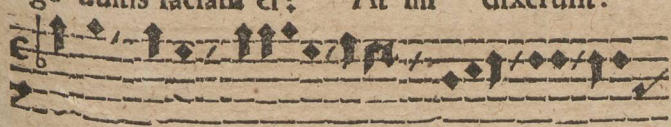
nisi



niſi Cæſarem. Et dixit eis Pila tus: Quid er-

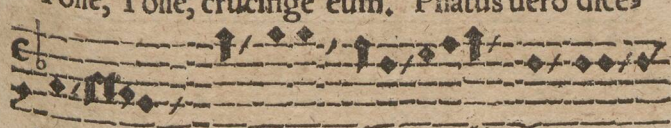


go uultis faciam ei? At illi dixerunt:



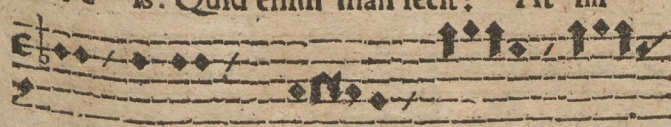
Tolle, Tolle, crucifige eum. Pilatus uerò dice-

Infatiabile odium Iudæorum contra Chriſtum.

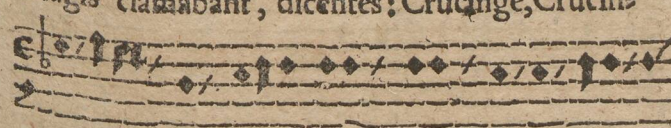


bat e is: Quid enim mali fecit? At illi

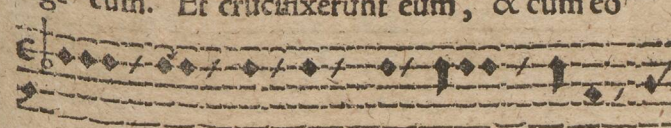
Peccatum Pilati, quòd innocentem condemnat.



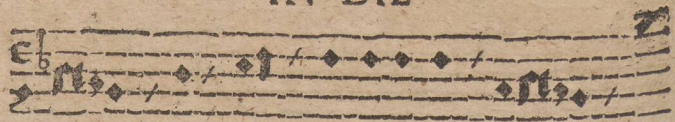
magis clamabant, dicentes: Crucifige, Crucifi-



ge eum. Et crucifixerunt eum, & cum eo



alios duos hinc & hinc, medium autem

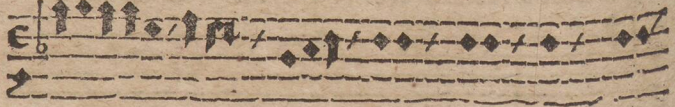


Pendet medius, Quia unicus mediator inter Deum & homines, 1. Timoth. 2.

Iesum: & quidam transeun tes dicebant:



Vah, qui destruis templum Dei, & in triduo

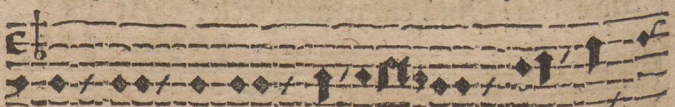


Oratio Christi pro ipsum crucifigentibus, Esa 53.

reædificas illud. Orabat autem Iesus pro cru-

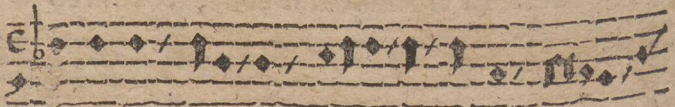


cifigentibus se, di cens: Pater, dimitte illis, quia nesciunt quid fa ciunt. Ait ad



Latronis conversio, & confessio de Christi innocentia, & regno eius æterno & spirituali.

eum latro ad dexteram pendens: Domine,

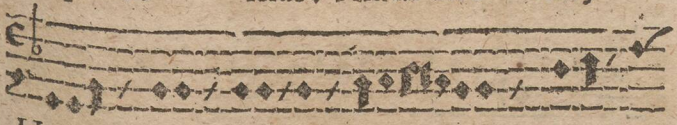


memento mei, dum veneris in regnum tu um.

Respon-



Respondit Iesus: Amen dico tibi,



Hodie mecum eris in para diso. Dixit

Alia uita post hanc caducam, immortalis.



autem matri suæ: Mulier, Ecce



filius tuus. Deinde dicit Discipulo: Ec-

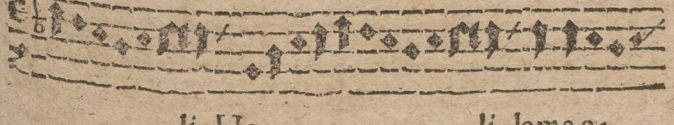


ce mater tua. Et circa horam nonam cla-

Clamor signũ est sensus horrendæ iræ Dei, aduersus peccata totius mundi, quam in se Filius Dei deriuauit, & uerè pro nobis sensit.

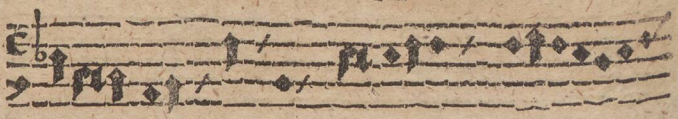


mabat Iesus uoce magna, dicens: He-

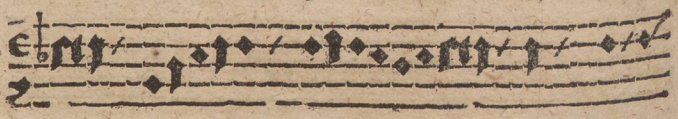


li, He li, lama a-

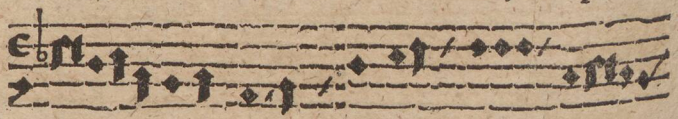
zaba-



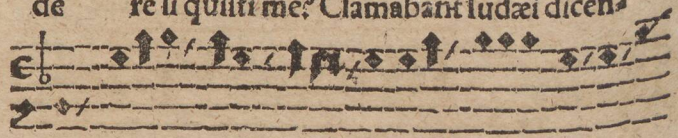
zabathani, hoc eſt, De us me-



us, De us me us, ut quid



de re li quiſti me? Clamabant Iudæi dicen-

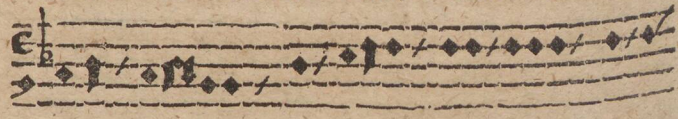


Voces blaſphemæ, quæ ipſis cruciatibus & laceratione corporis magis intollerabiles ſunt.

tes: Heliam uocat iſte. Sinite, uideamus, an

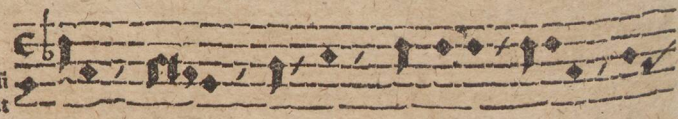


ueniat Helias liberans eum. Dixit IE-



Sitit noſtram ſalutem.

SVS: Si tio. Et dederunt ei acetum cum



Fortuna piorũ in hac uita, ut acetum & fel bibant.

felle mixtum. Et cùm guſtaſſet, noluit bi-

bere.



Mors Christi, uita nostra.

ΘPHNOI,

HOC EST, LAMENTATIONES aliquot Ieremiæ Prophetæ, quæ canuntur die Sabbati in matutinis precibus ante Concionem, & in veſpertinis precibus.

DEſlet Propheta magno cum affectu, & commiſeratione, deſtructionem Hieruſalem, quam Nabuchodonozor rex Babyloniæ deuaſtauit, & populum abduxit. Hoc exemplum primùm admonet, vt & deuaſtationibus Eccleſiæ noſtri temporis afficiamur, & petamus à Deo pœnarum mitigationem: ſecundò adhortatur ad pœnitentiam. Nam ſi Deus ſuo populo non peperſit, multò minus nobis parcet, Rom. 11.

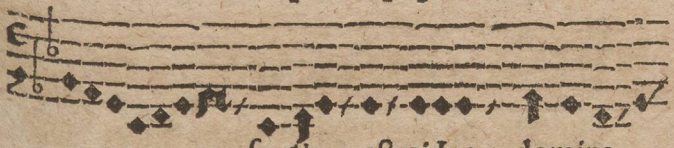
Argumentum libri.





sedet sola ciuitas plena populo,

Admiratio, quòd ciuitas à Deo tantopere dilecta & ornata, tam miserabiliter deuastata sit. Proponit autem querelam sub imagine mulieris lugentis & tristis.

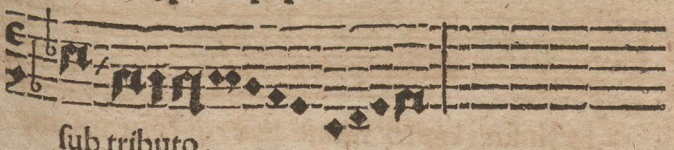


facta est uidua domina

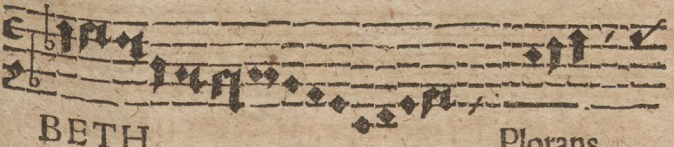


gentium, princeps prouinciarum facta est

Antitheſis, quæ gentibus & populis antea dominata est, iam aliis seruit & est subiecta.

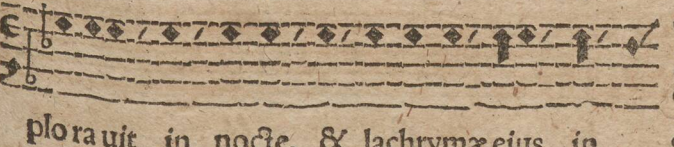


sub tributo,

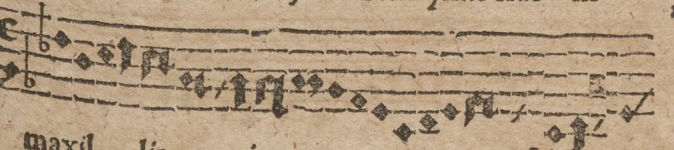


BETH. Plorans

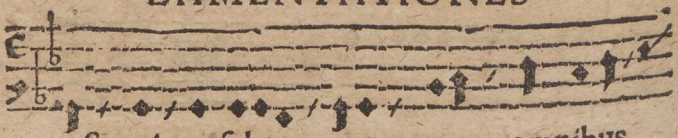
Expositio calamitatum, & amplificatio à circumstantia temporis, quòd etiam nocte, qua cunctis requies datur, à querimonia non cessauit.



plorauit in nocte, & lachrymæ eius in

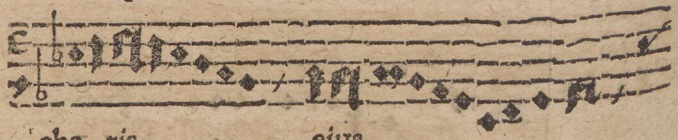


maxillis eius. Non

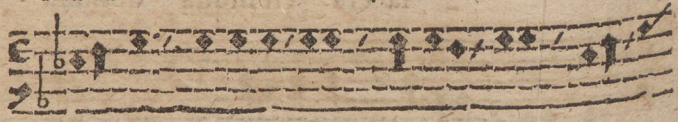


Amplificatio à destitutione omnis præsidij & consolationis.

est, qui consoletur eam ex omnibus



charis eius.



omnes amici eius spreuerunt eam, &



facti sunt ei inimici.

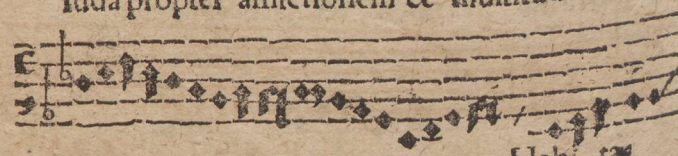
Amplificatio à grauitate seruitutis & persecutionis.



GYMEL. Migrauit



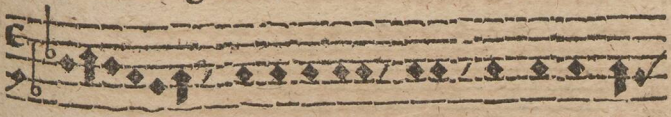
Iuda propter afflictionem & multitudinem



seruitutis. Habitauit



uit inter gentes, nec inuenit requiem:

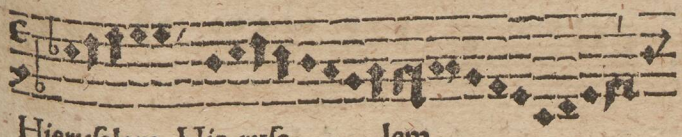


O mnes persecutores eius apprehende-



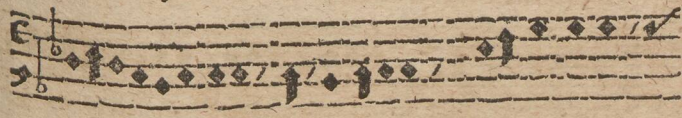
runt eam inter angu stias.

Id est, post multas & grauissimas oppugnationes & diutinam famem, tamen migrare in Babyloniam coacta est.

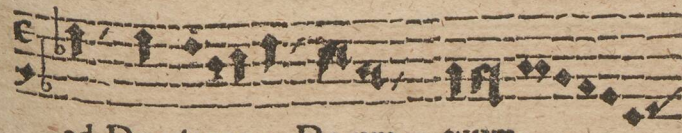


Hieruſalem, Hie ruſa lem,

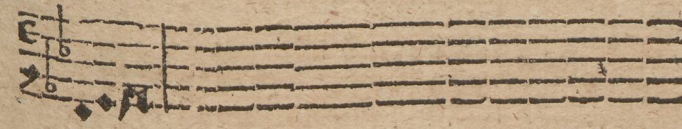
Adhortatio ad Hieruſalem, ut agat pœnitentiam.

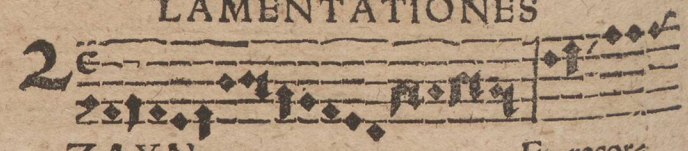


Con uertere & reuertere, con uer te re



ad Dominum De um tuum.





ZAYN. Et recor-

Exemplum feræ pœnitentiæ, qua impij in pœnis amissa bona tãdem intelligunt, quę tempore fœlicitatis securè contempserũt.



data est Hierusalem dierum afflictionis suæ,



& præuaricationis omnium desiderabilium

Desiderabilia uocat omnia dona & beneficia, quibus Deus hunc populum prę alijs ornauerat, benedictiones corporales & spirituales.



suorum, quæ habuerat à diebus an ti quis,

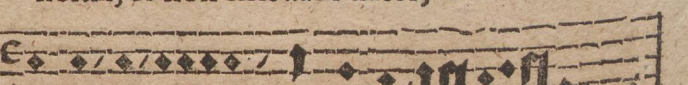


cùm caderet populus eius in manu

Per Sabbata intelligit totũ cultum diuinũ, sacrificia, oblationes, cantica, inuocationem ueri Dei. Hæc omnia deriserũt hostes, sicut dicitur in Psal. Cantate nobis canticũ de canticis Zion.



hostili, & non esset auxi liator, ui derunt eam



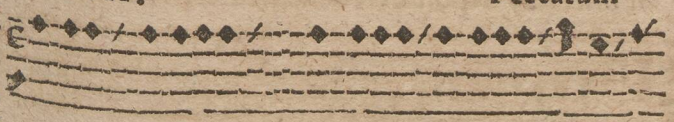
hostes, & deriserunt sabbata eius.

HETH.



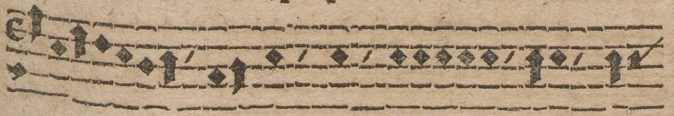
Causa destructionis & calamitatum, contemptus uerbi Dei, & cætera peccata quę contemptum uerbi comitantur, Matth. 23. Luc. 19.

HETH. Peccatum



peccauit Hierusalem, propterea instabilis facta

Id est, uagabunda & exul inter gentes, quæ eam ludibrio habent, distorquentes labia, & mouentes capita.



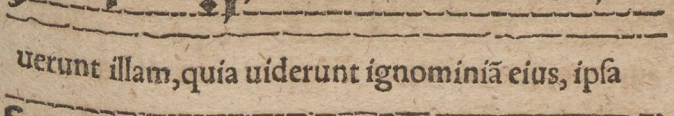
est, omnes qui glorificabãt eam, spreuerunt illam, quia uiderunt ignominiã eius, ipsa



Amplificatio peccati, quòd tam impudenter peccat, ut omnibus peccata eius sint manifesta, nec de pœnis futuris cogitet, iuxta illud Prouerb. 18. Impius, cum in profundum peccatorum uenerit, contemnit.

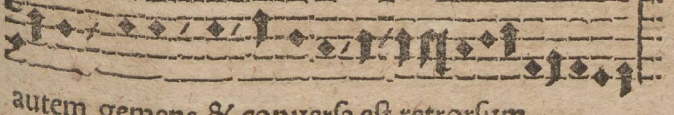
autem gemens, & conuersa est retrorsum.

Id est, non egit pœnitentiam, sed peior est facta, & longius aberrauit à uia ueritatis, ut solent qui retrò labuntur.



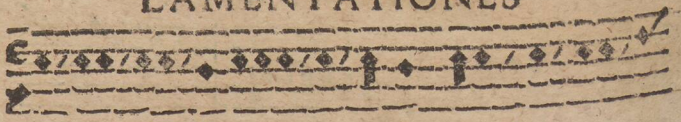
THETH. Sordes eius

Sordes uocat peccata omnibus nota. Aliter, immundicia in fimbriis, id est, sanguis menstruus.

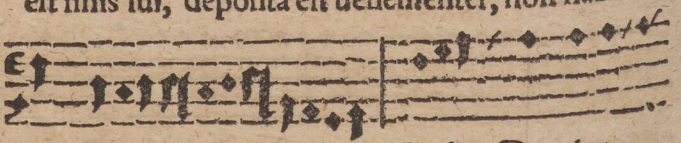


in pedibus eius, nec recordata est

Nec recordata est finis sui, id est, excidij & pœnarum impendentium.

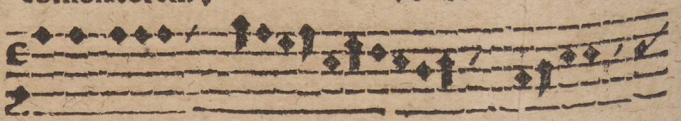


est finis sui, depositа est uehementer, non habens

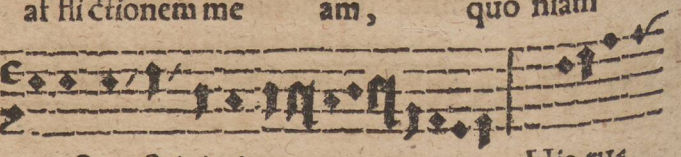


Petitio, ut mitigentur pœnę, & liberetur ab hostibus.

consolatorem. Vi de Domine

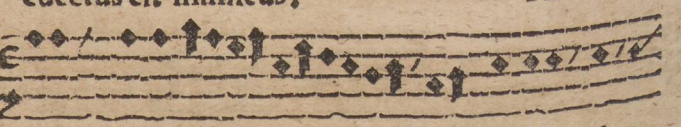


af flictionem me am, quo niam



Id est, Insolenter omnia agit pro sua libidine.

euectus est inimicus. Hie rusa

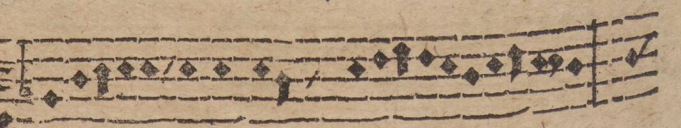


Repetitio exhortationis.

salem, Hieruſa lem, conuertere ad



Dominum Deum tuum.

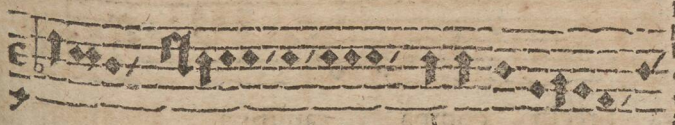


ORa tio Ieremiæ Prophe tæ. Recordare



Recordare Domine, quid acciderit nos

Oratio Prophetæ, qua deplorat miserabilem statum captæ & uastatę Hierusalem, & petit mitigationem, afflictionum, quarum pleraſque ordine recenſet.



bis, intuere & reſpice opprobrium



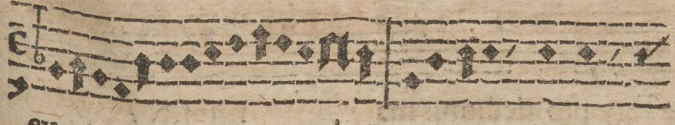
Enumerat amiſſa bona, & calamitates, quibus ſunt oppreſsi.

noſtrum. Hæreditas noſtra uerſa

Hæreditatem uocat terram promiſſam Abrahæ, & datam poſteris eius, urbem, regnum, ſacerdotium, templum & cultum diuinum.



eſt ad alie nos, domus noſtræ ad



ex traneos. Pupilli facti

Id eſt, ſumus deſtituti ab omni humano præſidio & conſolatione amitorum.



ſumus abſq; pa tre, matres noſtræ

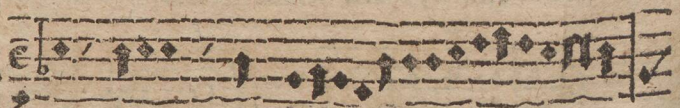


quaſi uiduæ. Aquam no-

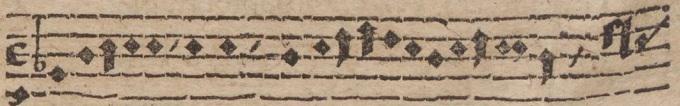


Amplificatio, quod etiam res parabiles & communes pecunia emere cogantur, ut aquã & ligna.

ſtram pecunía bi bímus, ligna no-

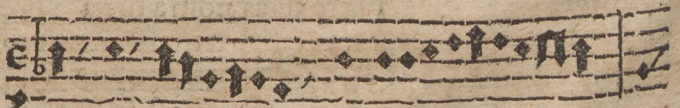


ſtra precio compa rauimus.

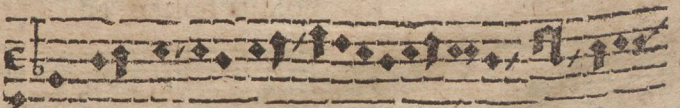


A grauitate ſeruitutis, quòd inſtar pecorũ, ad laborem cogũtur, nec unquam requies & refocillatio aliqua concedatur.

Cerui cíbus noſtris minaban tur, laſ-

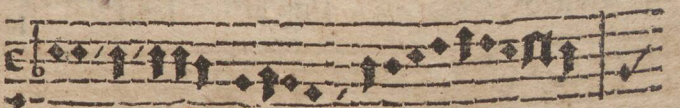


ſis non dabatur requíes.



Querela, quòd ſe cum gentib⁹ coniunxerunt ſpe exiguę conſolationis, relicto Domino, nec tamen ſunt adiuti, ſed magis oppreſſi.

Ægy pto dedímus ma num, & Aſsy-



rĳs, ut ſaturemur pane.



Conuerte nos Domine ad te, & conuerte-

mur,



mur, Innoua dies noſtros ſicut a

Petit conuerti, id eſt, ueros motus pœnitentiæ in ſe accendi, Videlicet agnitionem peccatorum, fidem & obedientiã. Et teſtatur hic locus, ut conuertamur, & ſaluemur, ſolius diuinæ gratiæ eſſe opus, non humanæ uoluntatis, ſeu liberi arbitrij.

Exhortatio ad agendam pœnitentiã, in qua etiam uoluntatis humanæ conſenſus requiritur, hoc eſt, ut aſſentiamur uerbo Dei, non repugnemus Spiritui ſancto pertinaciter.



principio, Hieruſalem, Hieruſa



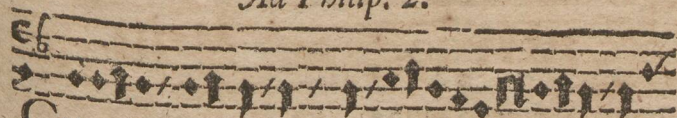
lem, conuertere ad Dominum



Deum tuum.

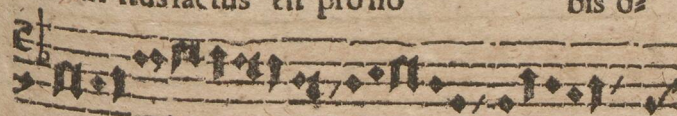
HOC GRADVALE CANI tur loco Sequentiæ, in die Cœnæ Domini, & in vigilia Paſchæ.

Ad Philip. 2.

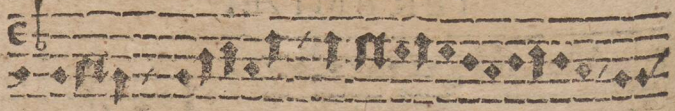


CHriſtus factus eſt pro no bis o

1. Humiliatio.

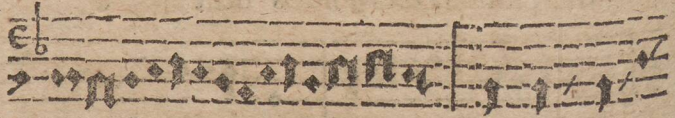


be diens uſque ad

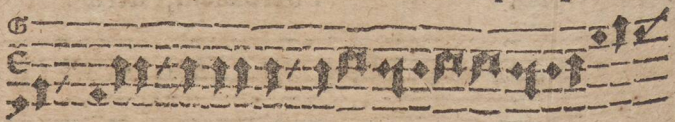


Docet locus 1. de humiliatione Filij Dei, passione & morte, quibus persolutum est λύτρον nostræ redemptionis, & satisfactum iustitiæ Dei, quæ compensationem pro peccatis postulabat, iuxta illud Gene. 3. In quocunq; die comederis, morte morieris. 2. De exaltatione & glorificatione, item regno sedentis ad dextrã æterni Patris, æquali cũ ipso maiestate & gloria, colligentis, conseruantis, et defendentis Ecclesiam in humano genere, per vocem Euangelij, dato Spiritu sancto.

mortem, mor tem autem crus



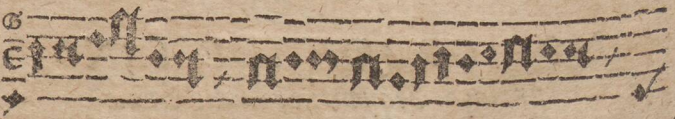
cis. Propter quod



& Deus exaltauit illum, 2. Exaltatio

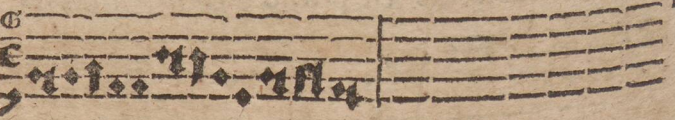


& de dit



il li no men,

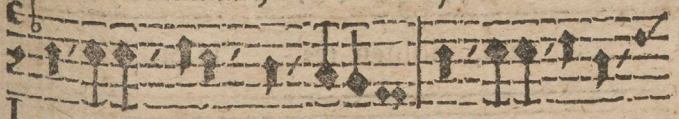
Regnum & potentiam diuinam, etiam secundum humanam naturam, quam secum in cœlum euexit, collocãs ad dexteram Patris &c.



quod est supero mne no men.

HOc

cinitur Hymno, Rex Christe factor omnium, in die Paraſceues.

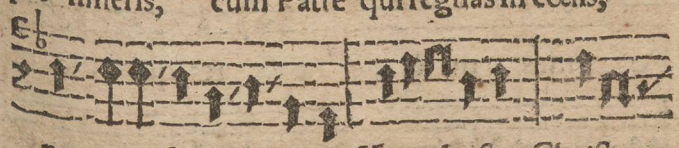


LAus tibi Christe, qui pateris, in cruce pendens

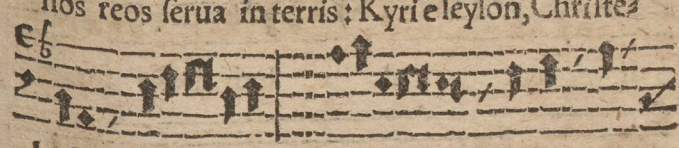
Gratiarũ actio pro beneficio humanæ redemptionis per paſsionem & mortem Chriſti. Item, petitio, defenſionis & conſeruationis Eccleſiæ.



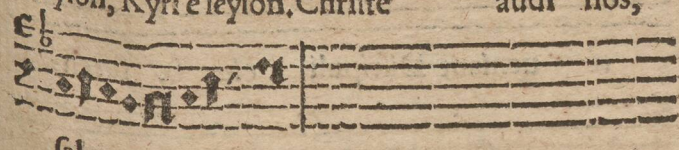
pro miſeris, cum Patre qui regnas in cœlis,



nos reos ſerua in terris: Kyrie leyſon, Chriſte



leyſon, Kyrie leyſon. Chriſte audi nos,



ſal ua nos.

RESPONSORIVM DIE *Sabbati, de ſepultura Chriſti.*

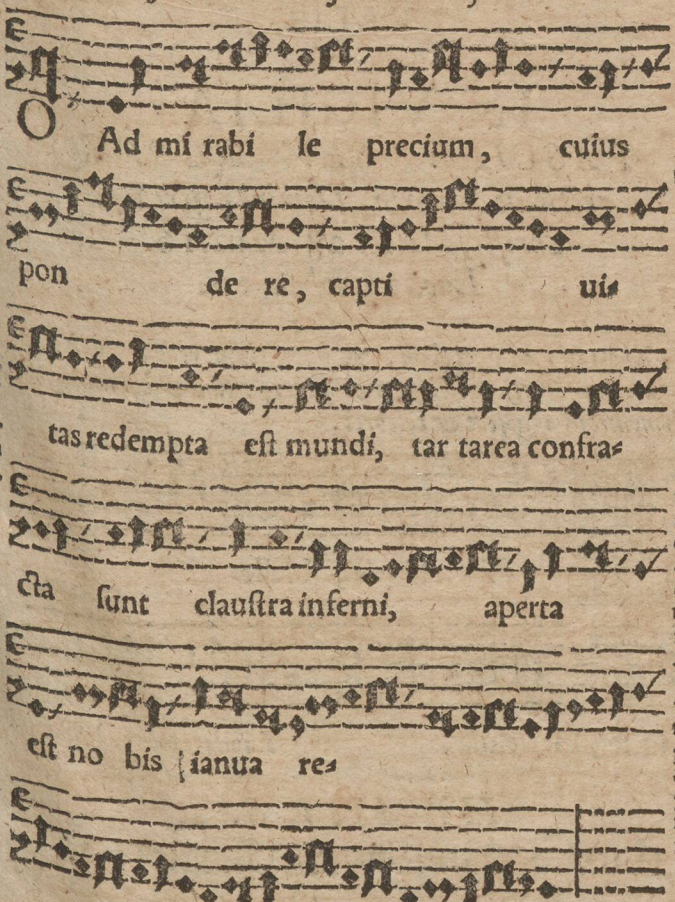


SEpul to Do mino, ſignatum eſt monumen-


tum, uoluen tes la pi-
dem, ad o ſti um monumen ti.
Po nentes mi li tes, qui cuſto-
di rent il lud. Ne for-
tè ueniant Diſcipuli eius, & furen-
tur e um, & dicant ple bi: Surrexit
a mor tu is. Ponen:

ALIVD.

De fructibus Passionis Filij Dei.



Admiratio & celebratio Ecclesiæ agnoscentis magnitudinem precij nostræ redemptionis, mortis scilicet Filij Dei, quæ sola λύτρον, id est, satisfactio est, pro peccatis nostris, reconcilians iram Patris horrendã.

Effectus mortis Filij Dei.

Confracta, hoc est, per mortem Filij Dei abolitũ est peccatum & mors, & restituta Ecclesiæ iustitia et uita æterna, sicut inquit Apostolus: Christus traditus est (in mortem) propter peccata nostra, & resurrexit propter iustificationem nostri. Rom. 4.

FINIS PARTIS HYEMALIS.

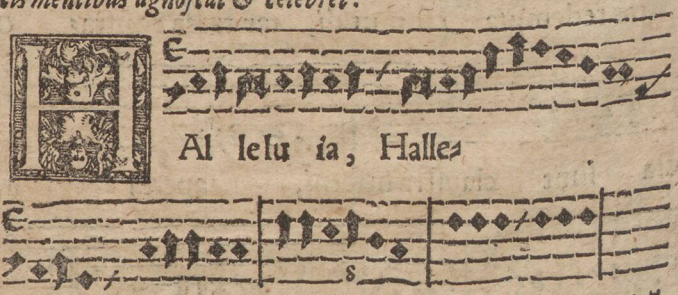
PARS

PARS ÆSTIVALIS.

IN VIGILIA PASCHÆ SEV RESVRrectionis à morte Domini nostri Iesu Christi, Matth. 28. Marc. 16. Luc. 24. Iohan. 20.

EXhortatio ad Ecclesiam, vt beneficium redemptionis per mortem & resurrectionem Filij Dei partum & oblatum, gratis mentibus agnoscat & celebret.

Halleluia, Interpretatur, Laudate Dominum. Canitur autem ter, propter triadem, vt æqualis gloria diuinitatis, tribus personis tribuatur, æterno Patri, Filio eius Iesu Christo, & Spiritui sancto, qui unus est uerus & æternus Deus, laudandus in secula.



Laudate pueri Dominũ, Psal. 112.

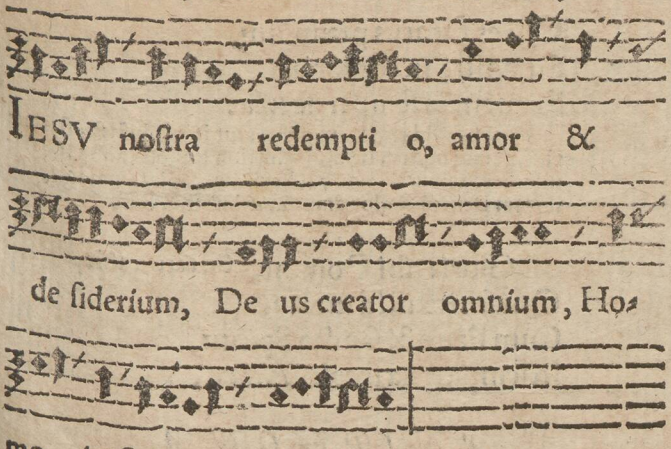
HYMNVS.

IESV NOSTRA REDEMPTIO.

Dimetrum, specie Iambici.

PRecatio ad Christum, vt peccata Ecclesiæ condonet, eamq; exaudiat, iuuet in periculis, & hæredem æternæ gloriæ reddat, propter meritum suæ passionis, resurrectionis, et ascensionis in cœlum, quibus victor constitutus est peccati, mortis & Satanæ.

IESV



IESV nostra redempti o, amor & de siderium, De us creator omnium, Homo in fi ne tempo rum.

Christus uerus Deus & uerus homo, promissis redemptor humani generis.

Quæ te uicit clementia
Vt nostra ferres crimina,
Crudelem mortem patiens,
Vt nos à morte tolleres.

Quæ te uicit) Causa redemptionis immensa misericordia Dei Patris, & ingens amor Filij Dei erga perditum genushumanum, nõ merita nostra, seu bona opera, Ephe. 1.

Inferni claustra penetrans,
Tuos captiuos redimens,
Victor triumpho nobili,
Ad dextram Patris residens.

Descensus ad inferos.

Resurrectio.

Ascensio & regnum Christi spirituale & æternum.

Ipsa te cogat pietas,
Vt mala nostra superes,
Parcendo, & uoti compotes,
Nos tuo uultu saties.

Ipsa te) Precatio, ut ignoscat Ecclesiæ, & condonet peccati reliquias.

Saties) Respexit ad illud Psal. 13. Satiabor cum apparuerit gloria tua.

Tu esto nostrum gaudium,

Tu esto) Id est, da, ut uerè agnoscamus beneficia tuæ mortis, & ijs nos consolemur in terroribus peccati, mortis & inferni. 2. Item da, ut patienter & cũ gaudio perferamus afflictiones, exemplo discipulorum, Act. 5. Paulus Coloss. 1. 3. Item da, ut te unum amplectamur & expectemus, Philip. 3.

Qui es futurus præmium,
Sit nostra in te gloria,
Per cuncta semper secula.

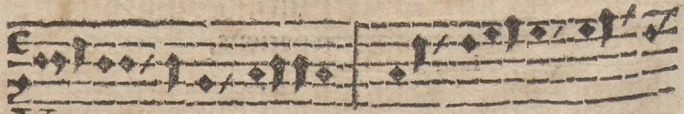
Qui es futurus præmium) Sic inquit Deus ad Abraham (Gene. 15. Ego protector tuus sum, & merces tua magna nimis.

Sit nostra) Id est, fac, ut gloriemur in tua iusticia, seu meritis, non in nostris. Item, in afflictionibus, quę nobis tuo nomine irrogantur, Rom. 5. Gloriamur non solum in spe filiorum Dei, sed & gloriamur in tribulationibus.

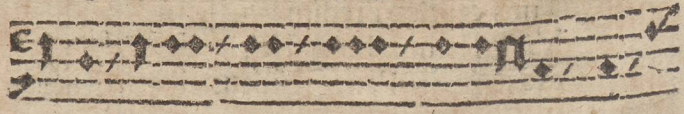
Expositio precationis. Da, ut post hanc vitam æternam tecum gloria perfruamur in cœlo.

Gloria tibi Domine, Gratiarum actio.
Qui surrexisti à mortuis,
Cum Patre & sancto Spiritu,
In sempiterna secula, Amen.

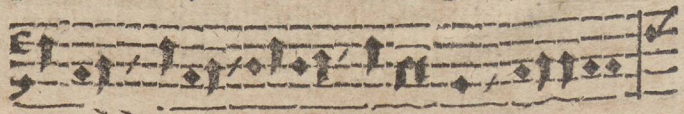
ANIPHONA
Super Magnificat,
Matth. 28.



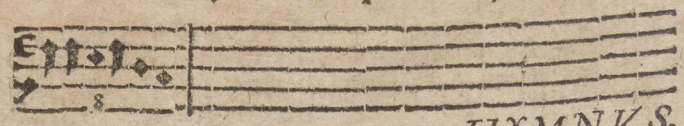
VEspere autem sabbati, Quæ lucescit in



prima sabbati, uenit Maria Magdalena, &



altera Maria, uidere sepulchrum Halleluia.



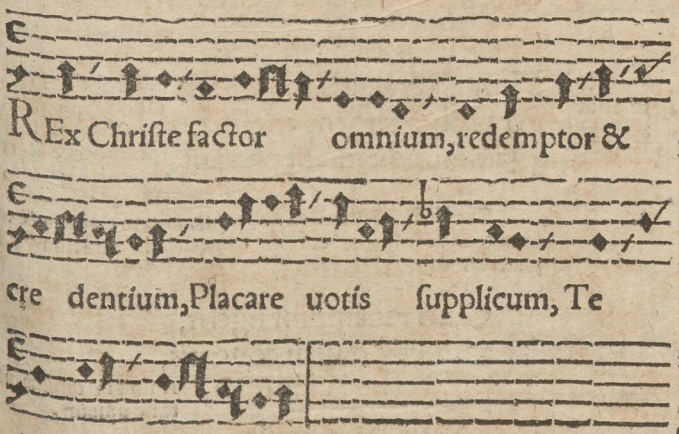
HYMNVS.

HYMNVS.

REX CHRISTE FACTOR

omnium, Iambicum Dimetrum.

PRecatio, vt Christus, qui hostiam se Deo acceptam obtulit pro peccatis mundi, & iram Dei aduersus peccatum immensam placauit, Ecclesiam suam recipiat, clementer exaudiat, iuuet & defendat contra hostes, Diabolum & alios.



Christus, Deus & homo, Quia Deus, potest, Quia homo, uult nos saluare.

Propositio: Cum pro nobis mortem subieris ex ingenti amore, sine nũc quoq; te placari, & ignosce delinquentib⁹, iuxta illud Rom. 5. Si cum inimici essemus, reconciliati sumus Deo per mortem Filij eius, multò magis reconciliati, salui erimus in uita ipsius.

Cuius benigna gratia,
Crucis per alma uulnera,
Virtute soluit ardua
Primi parentis uincula.

Gratia) Causa liberationis humani generis, de qua Ephe. 2. Gratia estis saluati per fidem, & hoc non ex uobis, Dei enim donum est, non ex operibus, ne quis glorietur. Et ad Titum 3. Non ex operibus iustitiæ, quæ faciebamus nos, sed secundum suam misericordiam saluos nos fecit.

Soluit) λύτρον, hoc est, precium redemptionis humanæ, mortis Filij Dei, & sanguinis eius effusio, Rom. 3.

Primi) 1. Iohan. 3. Ad hoc apparuit Filius Dei, ut opera Diaboli dissolueret.

Qui es creator syderum, Id est, Deus omnipotens, naturę uniuersæ conditor, Iohan. 1.
Tegmen subisti carneum, Id est, factus es caro, seu induisti humanam naturam. Iohan. 1. Verbum caro factum est.
Dignatus hanc uilissimam
Pati doloris formulam.

Philip. 2. Humiliauit semetipsum, factus obediens usque ad mortem, mortem autem crucis, quod genus mortis erat omnium ignominiosissimum, iuxta illud: Maledictus omnis, qui pendet in ligno, Deut. 21. Galat. 3.

Ligatus es ut solueres
* Mundi * ruentis complices, Id est, socios in peccando, ipsi Adæ, a quo omnes sumus peccatores, & rei æternæ mortis, Rom. 5.
In petus seu ad flagicia.
Per probra tergens crimina,
Quæ mundus auxit plurima.

Cur ligatus Filius Dei, Iohan. 18. Cohors autem & tribunus, & ministri Iudæorum comprehenderunt Iesum, & ligauerunt eum.

Crucí redemptor figeris,
Terram sed omnem concutis,
Tradis potentem spiritum, Animam diuinæ naturæ unitam.
Nigrescit atq; seculum.

Miracula edita in crucifixione: Terræmotus, emissio Spiritus, & solis obscuratio.

Mox in paternæ gloriæ
Victor resplendens culmine,
Tu Spiritus munimine,
Defende nos rex optime. Repetitio propositionis.
Amen.

Ascensio in cœlum, quo Christus etiam secundum humanam naturam constitutus est Dominus omnium, Matt. 28. Et interpellator pro Ecclesia, æternus Pontifex & Mediator, ut Epistola ad Hebræos docet.

IN

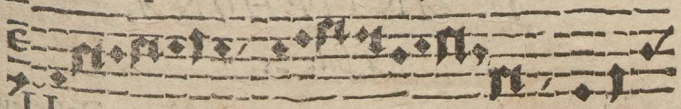


IN MATVTINIS precibus.

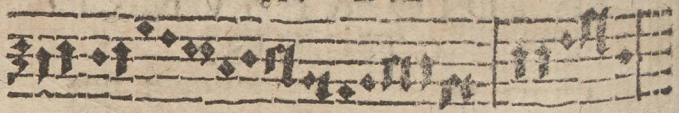
CHristus mortuus est, resurrexit, ascendit ad cœlos, & misit Spiritum sanctum, Anno mundi 3996. Tiberij Cæsaris 18. Aetatis suæ 34. qui fuit primus annus vltimæ 70. hebdomadum, de quibus Daniel Cap. 9.

Vide L. in Dan: 9.

INVITATORIVM SEV EXhortatio ad laudandum Deum, quòd Christum à mortuis excitauit, victorem peccati, mortis & inferni.



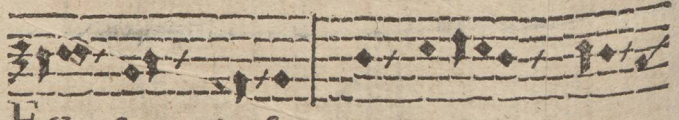
HAllelu ia, Hal lelu ia, Hal-
a 3 leluia.



le lu ia. Veni te.

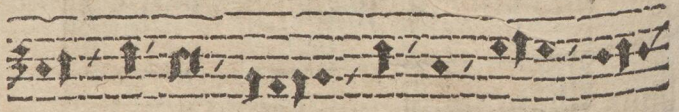
I. ANTIPHONA,

Exod. 3. Psal. 1.

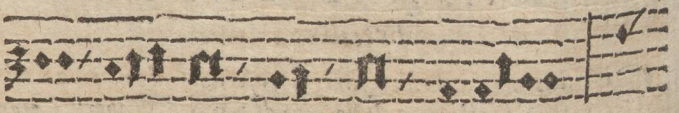


Christus natura Deus, quod resurrectio eius teñatur, Rom. 1.

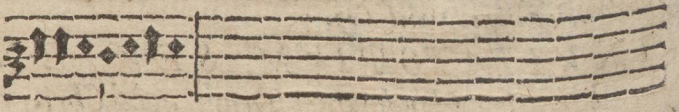
EGo sum qui sum, Et consilium meum



non est cum impi is, sed in lege Do-



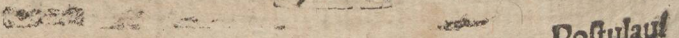
mini uo luntas mea est, Halle luia.



Beatus vir, Psal. 1.

II. ANTIPHONA.

Psal. 2.

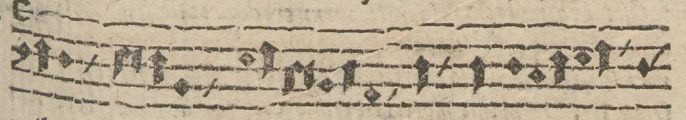


Postulaui

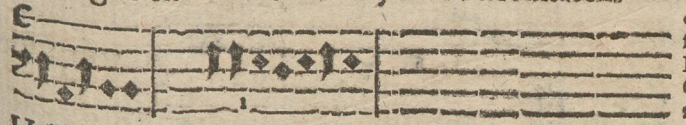


Verba Christi de uocatione gentium ad suum regnum.

Postulaui Patrem meum, Hal lelu ia, Dedit



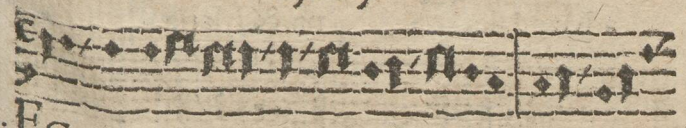
mihi gen tes Halle lu ia, in hæreditatem



Gentes hæreditas seu possessio Christi, Ergo ad regnũ Christi pertinent, & nemo eas ex manibus Christi rapiet, Iohan. 10.

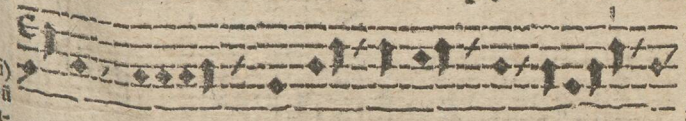
Halleluia. *Quare fremuerunt, Psal. 2.*

III. ANTIPHONA.
Psal. 3.



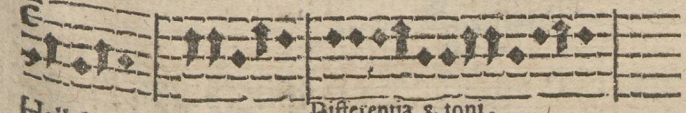
Verba Christi Psal. 3. de sua morte & resurrectione.

EGo dormiui & somnum ce pi, Et exur-



(Somnũ cepi) id est, in somnũ inductus, suauiter ac placidè quieui.

rexi, quoniam Dominus suscepit me, Halleluia,



(Exurrexi) In Hebræo significat, Feci iurgere, Nã Christus seipsum à morte excitauit sua diuina potentia, Ioh. 2. Soluite templũ hoc (corpus meum) & in tribus diebus excitabo illud.

Differentia 8. toni.

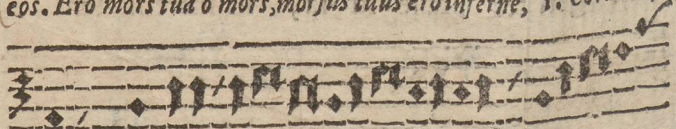
Halleluia. *Domine quid. Psal. 3. sustentauit me.*

RESPON-

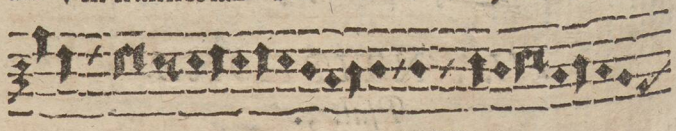
IN DIE
RESPONSORIVM,
Marc. 16. Luc. 8. 24. Ioh. 20.

DOcet hoc exemplum mulierum, humanam rationem neq; Christi neq; nostram resurrectionem crèdere posse, sed vtriusq; fidem opus esse Spiritus sancti. Est autem beneficium resurrectionis Christi, destructio mortis, & restitutio vitæ, sicut ipse inquit Oseæ 13. De manu mortis liberabo eos, & de morte redimam eos. Ero mors tua ò mors, morsus tuus ero inferne, 1. Corin. 15.

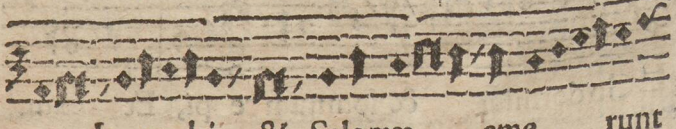
2. Tim. 1.



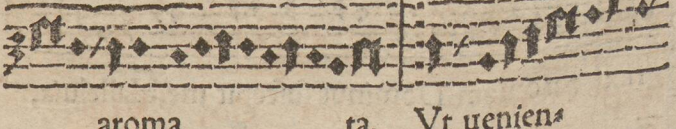
DVm trãsisset sab ba tum, Ma ri-



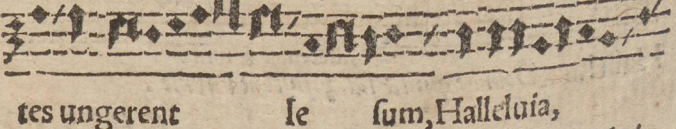
a Magdale na, & Maria



Ia co bi, & Salomæ, eme runt

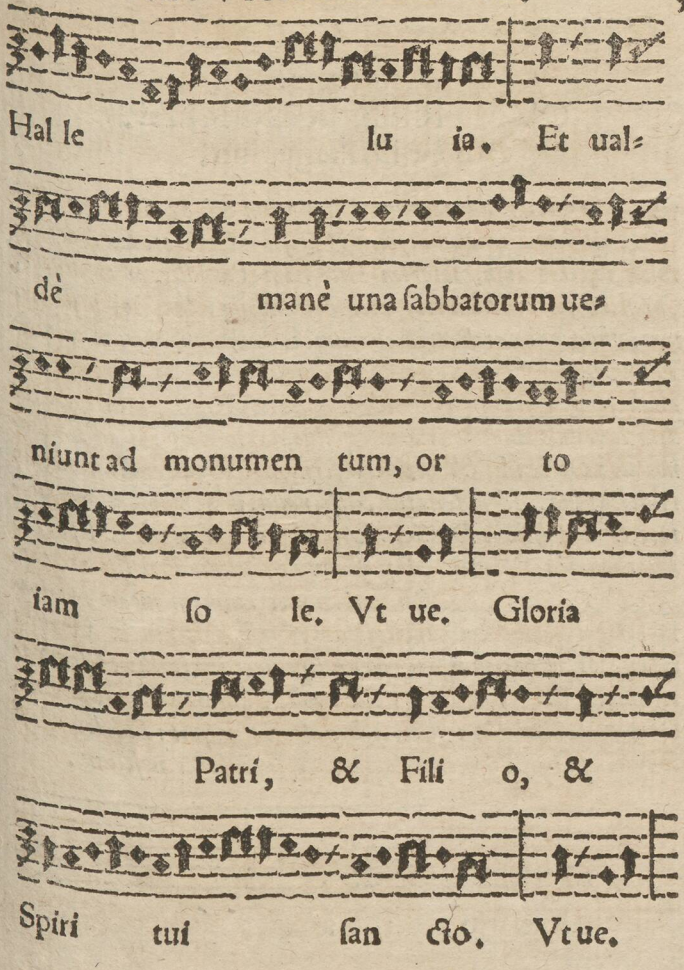


aroma ta, Vt uenien-



tes ungerent Ie sum, Halleluia,

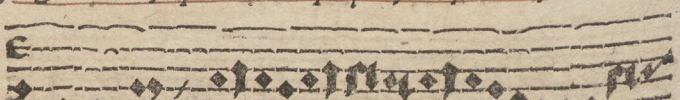
Halleluia.



Benedicamus, uide infrà.

IN DIE
HYMNVS SEV CANTICVM
triumphale.
CVM REX GLORIÆ.
Autore D. Augustino.

HOc Canticum ad verbum desumptum est ex Sermone diui Augustini 137. de descensu Christi ad inferos. Est q̃ persp̃icuum testimonium, veterem Ecclesiam Catholicam credidisse, Christum seu animam eius verè descendisse ad inferos post mortem, vnde animas Patriarcharum, & omnium piorum veteris Testamenti, regno Satanæ deuastato, liberauit, & secum triumphali pompa in cœlum ascendens auexit. Sicut testatur Ignatius diui Iohannis Euangelistæ discipulus, qui in Epistola ad Trallianos ait: Descendit Christus in infernum solus, ascendit verò cum multitudine. Idem testatur Athanasius in Symbolo, de virginitate, & de passione Domini. Ambrosius 1. Timoth. 2. Ephe. 4. Hieronymus Ephe. 4. Augustinus de ciuitate Dei lib. 10. cap. 15. Et Psalmus 16. Non derelinques animam meam in inferno. Item Symbolum Apostolicum. Descendit autem Christus ad inferos, vt nos ab inferni pœnis liberaret, iuxta illud Oseæ vaticinium: O mors, ero mors tua, & excidium tuum ero inferne, Oseæ 3. 1. Corinth. 15. Et Augustinus inquit: Fideles effusi sanguinis Christi precio redempti prorsus inferos nesciunt.



Christus uocatur Rex gloriæ, Psalm. 24. Quia est æternus Deus, dominantiũ Dominus, & uictor peccati, mortis & inferni, sedens ad dexteram Patris.

CVm Rex glo ri æ Chri-

Christus fortior ille armatus seu heros uincens & expolians Diabolum, Luc. 11.

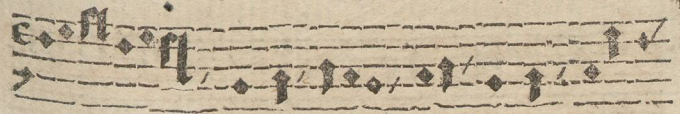
stus infernum debellaturus in-

traret.

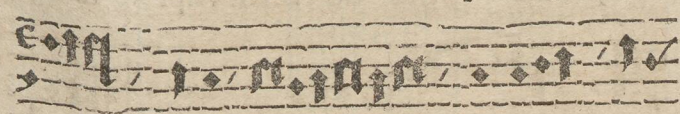


tra ret, & cho rus an=

Angeli adfuerunt Christo, tanquam satellites & ministri, Matth. 4. Luc. 2. Act. 1.

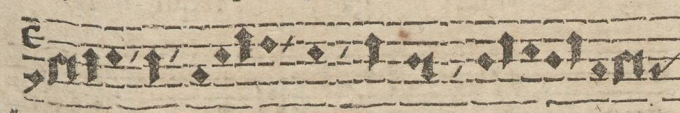


ge li cus ante faciem eius portas prin=



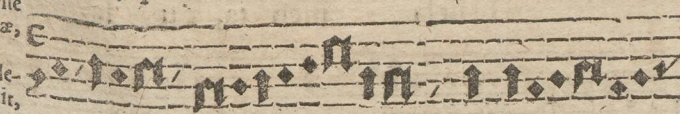
In ueteri Testamento erant populus Dei, qui credebant in uenturum Messiam, ut Adam, Abraham, Noe, & alij. In nouo Testamento, qui credunt in exhibitum. Daniel. 7.

cipum tolli præcipe ret, sanctorum po=

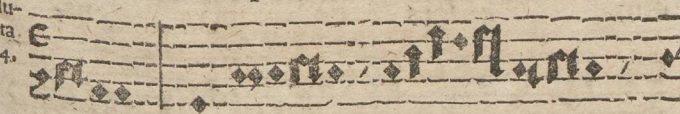


Teneri captiuũ in morte, est subiectum esse regno Satanæ, unde solus Christus Ecclesiam liberauit, Psal. 84. Ascendisti in altum, & captiuã duxisti captiuitatem, Ephe. 4.

pulus, qui tenebatur in morte ca pti=



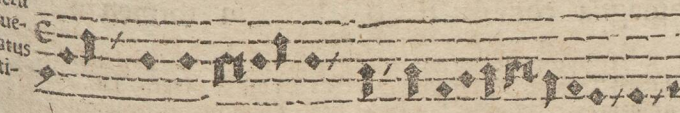
uus, uoce lachryma bili clamaue=



* Tenebræ uocãtur, ubicunq; Christus uera lux non adest præsens, etiamsi promissus sit, & expectetur. Ideo patres etiamsi fide in uenturum Messiam saluati sunt, tamen præsentiã eius ardentibus uotis desiderarũt, Luc. 10. Et tempus

Aduenisti) Respexit ad dictũ Aggei 2. Et uenit desideratus cunctis gentibus.

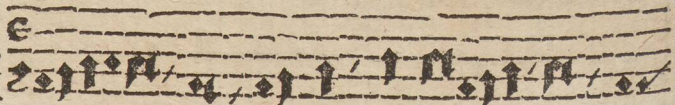
rat. Aduenisti desidera bilis,



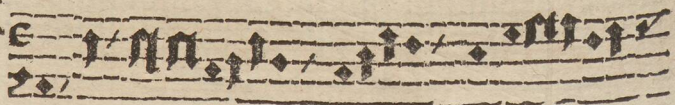
quem expectaba mus in* tenebris, ut

 educeres

pus ante Christum exhibitis, tenebras iudicarunt, sicut Simeon fatetur Luc. 2. Christū præsentem lumen appellant.

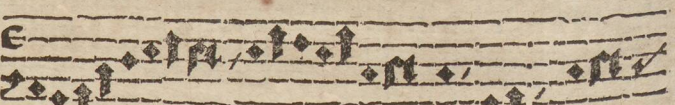


Agnoscunt propter peccatum subiectos tyrannidi Diaboli, & tantum per Christum liberandos, Tribuunt igitur ei diuinam potentiam.





(Factus spes) Spes ac redemptio nostra Christus. Desperatos se uocant, non quòd de promissa misericordia in Christo, in quem uenturum crediderunt, dubitant, sed quòd agnoscunt Christum esse unicū redemptorem Ecclesiæ, sine quo & sibi & alijs de liberatione desperandum fuisset.

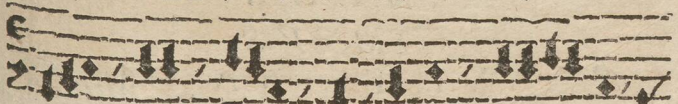






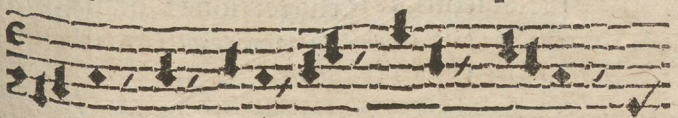
Tormenta uocant non cruciatus infernales, quos non sensisse pios ueteris Testamenti, historia docet de Diuite & Lazaro, Luc. 16. Sed anxiam expectationem aduentus Christi promissi, uel sensum iræ Dei propter peccatum intolerabilem, sine cognitione & fide promissi liberatoris.

Haller

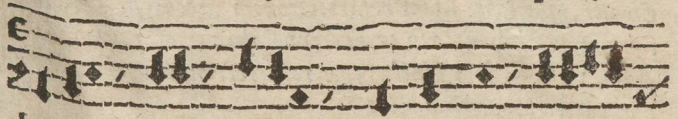


Halle, Dei Filius ab hoste superbissimo

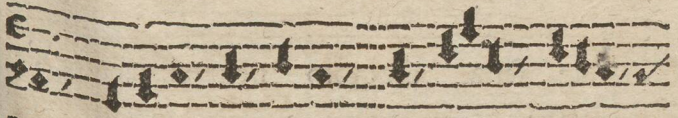
Christus uictor peccati, mortis & inferni, Oseæ 3.



resurgens à morte, delens Heuæ culpam,

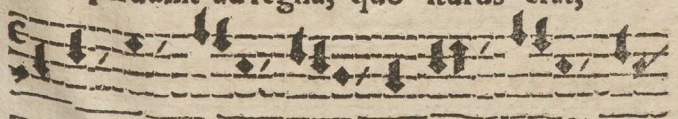


latronem serò flebilem coniunctum beatissi-

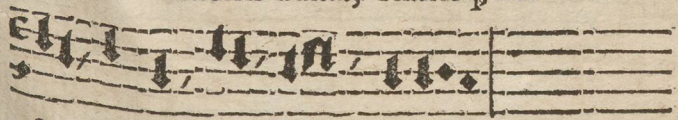


mum perduxit ad regna, quò iturus erat,

(Perduxit) Luc. 23. Latroni agnoscenti peccata & confitenti Christũ, promittitur Paradisus.



Petrum cum cæteris uisitat, omnesq; flebiles so-



solatur semper uoce pia, Halleluia.

Consolatio, quod Christus pro omnibus in ipsum credentibus, non solum Patriarchis, mortuus est, descendit ad inferos, & resurrexit, Heb. 2.

(Solatur semper) Dominus ad Mariam Magdalenam, Iohan. 20. Vade ad fratres meos, & dic eis, Ascendo ad Patrem meum, & Patrem uestrum, Deum meum, & Deum uestrum. Et Matth. 11. Venite ad me omnes, qui laboratis & onerati estis, & ego reficiam uos. Et Iohan. 11. Ego sum resurrectio & uita, qui credit in me, non morietur.

IN DIE

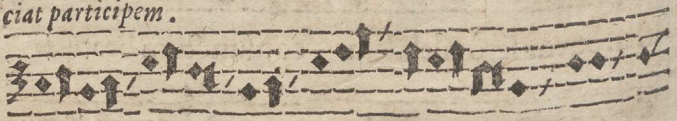
HYMNVS,

SALVE FESTA DIES,

Sumptus ex Elegiaco Fortunati Episcopi Pictauiensis, de Resurrectione Domini.

Falsò hactenus inscriptum est Lactantio, ut scribit Georgius Cassander, qui compleuit, & multis in locis restituit.

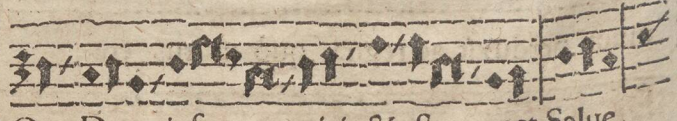
NArratio, qua primum poëtico more exponit lætitiam diei Resurrectionis Christi, à totius naturæ statu, quæ hoc tempore, cunctis reuirescentibus, quasi congratulari videtur Christo resurgenti à mortuis, eumq; celebrare. Deinde describit regnum Christi, quòd per suam resurrectionem factus sit Dominus omnium, quæ sunt in cœlo & in terra. Postremò est petitio ad Christum, vt Ecclesiam fructus suæ resurrectionis & ascensionis faciat participem.



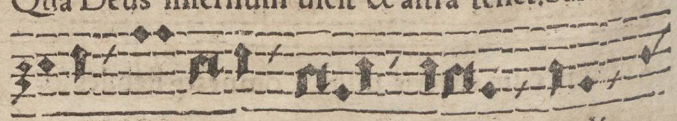
SAlue festa dies, toto uenerabilis æuo,

Propositio. Dies Resurrectionis habendus est celeber ab omnibus.

Non est hoc initium Carminis, sed Epiphonema additũ post multos uersus. Initium est: Tempora florigero rutilant distincta sereno, Et maiore poli lumine porta patet, hoc est, Oriens. Namduæ sunt portæ seu ianuæ cœli, teste Isidoro lib. 3. Etymolog: Oriens & Occidens.

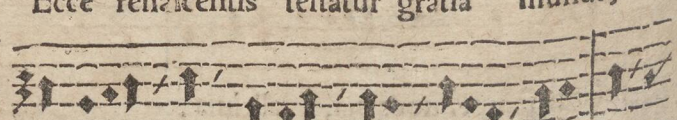


Qua Deus infernum uicit & astra tenet. Salue.

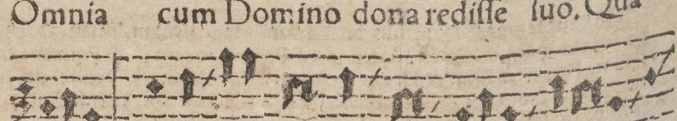


Ecce renascentis testatur gratia mundi,

Ratio ab exemplo totius naturæ, quæ suo uigore congratulari Christo reuiuiuo uidetur.

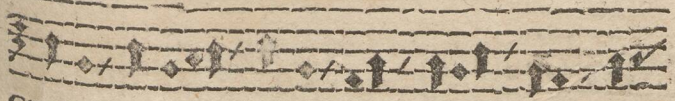


Omnia cum Domino dona rediisse suo. Qua

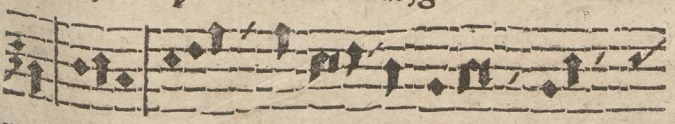


Deus. Namq; triũphanti post tristia tartara Christo,

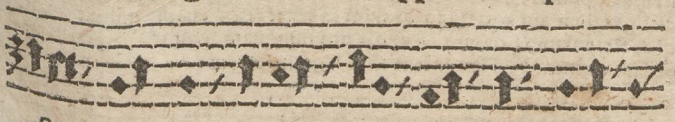
Expositio per enumerationem.



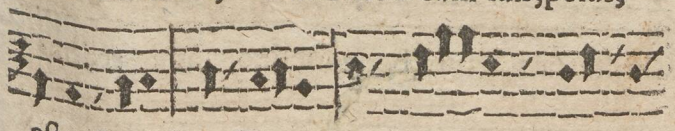
Christo, undiq; fronde nemus, gramina flore fa-



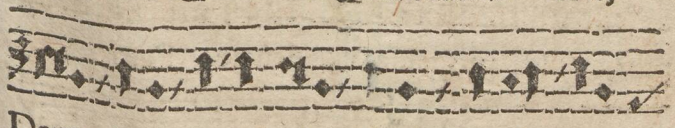
uent. Salue, Legibus inferni oppressis super



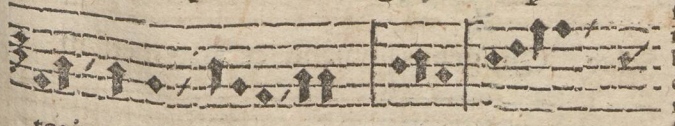
astra meantem, Laudant ritè Deum lux, polus,



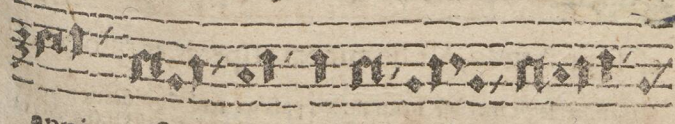
astra, fretũ. Qua Deus Qui crucifixus erat,



Deus ecce per omnia regnat, Dantq; crea-



tori cuncta creata precem. Salue. Mollitas

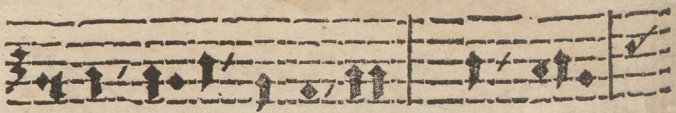


anni, mensis, lux alma die rum, Horarum

splendor

Christo omnia subiecta, & per ipsum data nobis à Deo victoria peccati, mortis & inferni.

Aliter, Aura dierum.



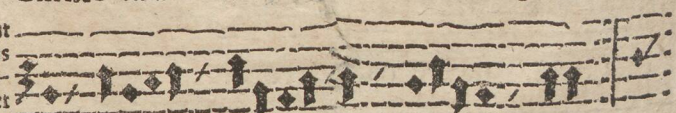
splendor, stridula cuncta fauent, Qua Deus.

Stridula cuncta fauent) Hoc hemistichium Fortunatus quatuor uersibus explicat hoc modo: Hinc tibi sylua comis, plaudit quoq; campus aristis, Hinc grates tacito palmite uitis agit. Hinc tibi nunc auium resonant uirgulta susurro, Has inter nimio passer amore canit. Cassander ita legit: Nobilitas anni, mensum decus, alma dierum, Horarum splendor, scripula, puncta, fauent. Et addit in scholio, amplificare autorem huius diei præstantiam partiendo annum in partes eius etiam minutissimas, quas scripulam (pro quo scrupula nonnunquam legitur) & puncta appellare uidetur. Pro scripula melius legitur scrypula.



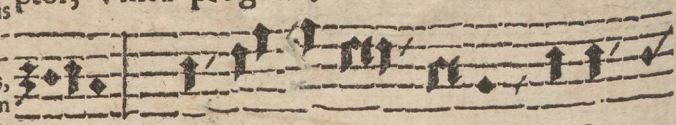
Christe salus rerum bon- conditor atq; redem-

Precatio ad Christum, ut fidem in nobis excitet & confirmet, liberet nos è regno Diaboli, creet in nobis motus spirituales, carnalibus affectibus oppressis, & lumen Euangelij accendat in mundo, ut multi per eum saluentur.



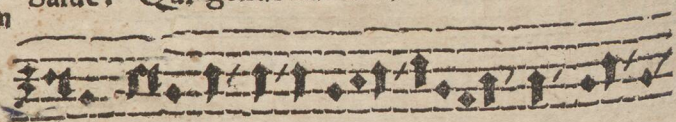
ptor, Vnica progenie, ex deitate Patris.

Christi diuinitas æterna.



Salue. Qui genus humanũ cernens mersum

Causa redemptionis, misericordia Dei, amor Filij Dei erga humanum genus.

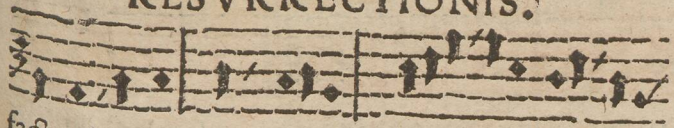


es se profundo, Vt hominem eriperes, es quoq;

Humilitas Christi.

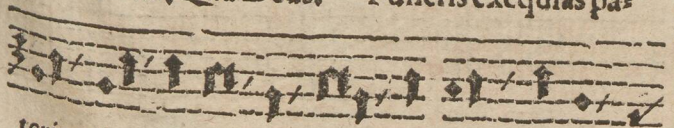
Cassander legit mersisse neutraliter, passiua ferè significatione, pro mersum esse, quomodo & Ambrosius hoc uerbo aliquoties usus est, ut lib. 2. de Sacra: cap. 3. Cum enim mergis, mortis suscipis & sepulturæ similitudinem, id est, baptizaris.

factus

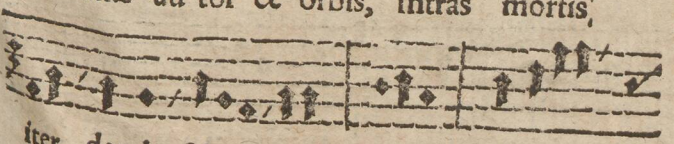


factus homo, Qua Deus. Funeris exequias pa-

Act. 3. Autorem uitæ interfecistis, quem Deus suscitauit à mortuis, 2. Timoth. 1. Mortem destruxit, & uitam in lucem produxit.

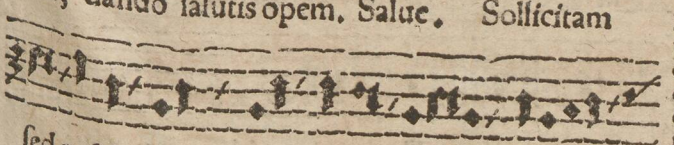


teris uitæ au tor & orbis, Intras mortis

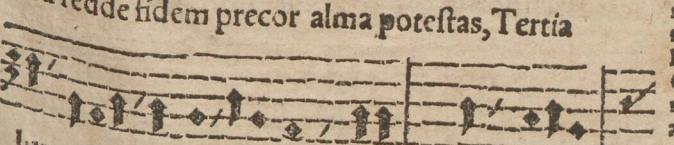


iter, dando salutis opem. Salue. Sollicitam

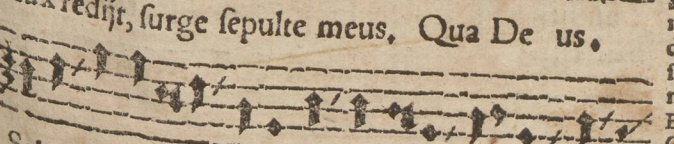
Fidem solicitã uocat anxiam expectationem discipulorum de ueritate futuræ resurrectionis Christi, Vel respexit ad illud Apostoli: Qui stat, uideat ne cadat. Item ad illud Col. 1. Si tamen permanetis in fide fundati, & stabiles, & immobiles in spe Euangelij. Cassander legit, Pollicitam.



sed redde fidem precor alma potestas, Tertia



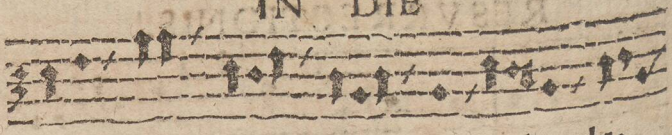
lux redijt, surge sepulte meus. Qua De us.



Solue cathenatas inferni carceris umbras, Et

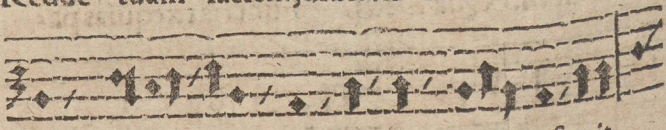


reuoca sursum, quicquid ad ima ruit. Salue.



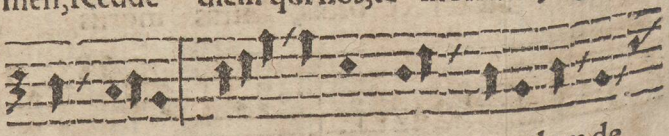
Consolatur afflictos, per prædicationem Euangelij.

Redde tuam faciem, uideant ut secula lu-



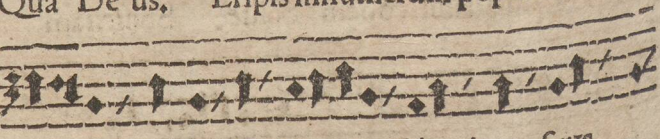
Tenebræ per totam terram in morte Christi, Matth. 27.

men, Redde diem qui nos, te moriente, fugit.

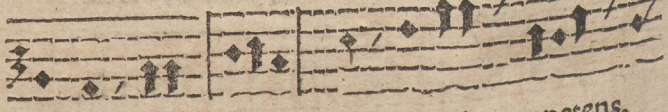


Liberatio Patrum ex inferno, Zacha. 9. In sanguine testamenti tui educes uinctos de lacu, id est, mortuos liberabis à captiuitate mortis & peccati.

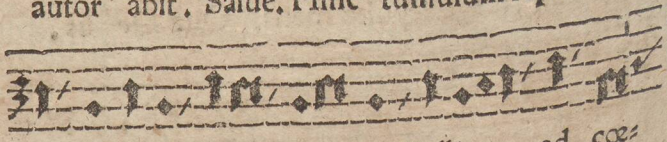
Qua De us. Eripis innumerum populum de



carcere mortis, Et sequitur liber, quo suus

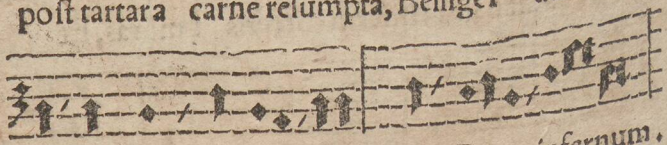


autor abit. Salue. Hinc tumulum repetens,



Triumphus Christi & eius comitatus triumphalis.

post tartara carne resumpta, Belliger ad cœ-



los ampla trophœa refers, Qua Deus infernum.

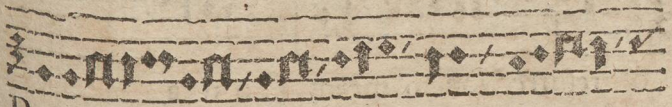
INTROI

INTROITVS,

In die Paschatis.

Psal. 138.

VErba sunt Christi vel ad Patrem, à quo ex hostium manibus, & à morte liberatus est, vel ad ipsos Apostolos, & Ecclesiã, promittens eis auxilium & liberationem è malis. In Psalmo verba sunt cuiusq; pij, qui agnoscens prouidentiam Dei, sperat & expectat præsentiam & defensionem Dei in tota vita.



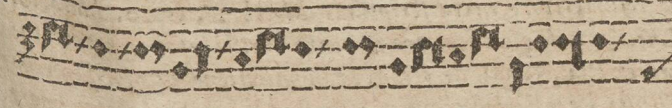
REsurrexi, & adhuc tecum sum,

(Resurrexi) Ereptus sum à morte, & cæteris periculis seu lapsibus. Et adhuc tecum sum) Id est, cõfido in te, etiãsi uarijs modis impetor ab hostibus, & tu me exaudis, suscitas & liberas è periculis, subleuas cadentem & eripis.



(Posuisti) Ratio, Quia mei curam geris, & me protegis tua potentia mirabiliter.

Hal le lu ia, po sui sti super



me manum tu am, Halle lu ia,



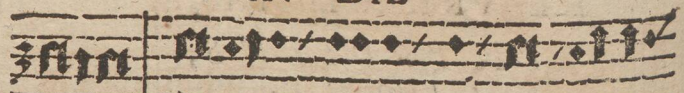
Mira bilis fa cta est sci en-



tia tu a, Halleluia, Hal le lu-

ia.

Id est, mirabiliter seruas & protegis tuos, adeoq; uniuersam naturã rerum, quã tuam ineffabilem iusticiam, omnipotentiam & bonitatem meritò omnes celebrant, & agũt tibi gratias.



Locus de prouidentia Dei erga Ecclesiam, de qua & Matthæi 10. cap. Capilli uestri omnes numerati sunt.

ia. Domi ne probasti me, & cogno-

Id est, priusq formarer in utero matris meæ, tu elegisti me, & præuidisti omnes meas cogitationes, opera & acta, pericula, liberationes opportunas.



ui sti me. Tu cognouisti sessi onem me am,

Aliter sic: Tu nouisti sedere meum, & resurgere meũ, id est, pericula totius uitæ, & liberationes admirandas.



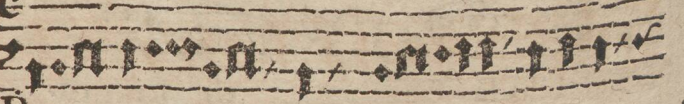
& resurrectionem meam. Glo ri a.

ALIVS INTROITVS,

In die Paschæ.

Luc. 24.

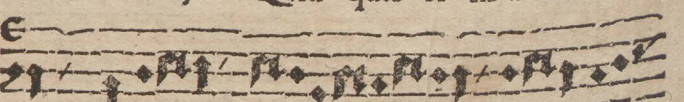
ASseueratio Angeli, Luc. 24. de resurrectione Christi à morte, confirmata à prædicatione ipsius Christi, 1. de morte sua & resurrectione, iuxta scripturas, Matth. 16. & 20. Marc. 10. Luc. 18. 2. de glorificatione & regno Christi super omnes creaturas, ex Psal. 8. qui de vtraq; & humiliatione & glorificatione Christi, item Ecclesiæ concionatur. Siuisti eum paulisper indigere Deo, Sed gloria & honore coronasti eum. Constitues eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius.



1. Assecuratio

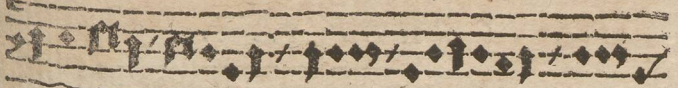
Reprehensio incredulitatis mulierculari.

REsu rexit, Quid quæ ri tis uluentem

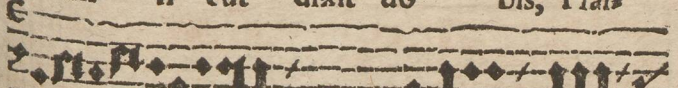


cum mortu is? Hal le lu ia. Recorda-

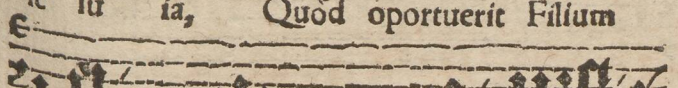
mini



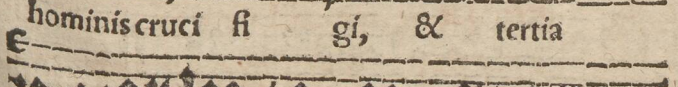
mini si cut dixit uo bis, Hal-



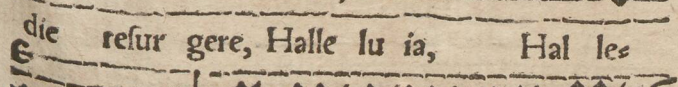
le lu ia, Quod oportuerit Filium



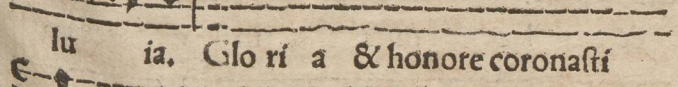
hominis crucifi gi, & tertia



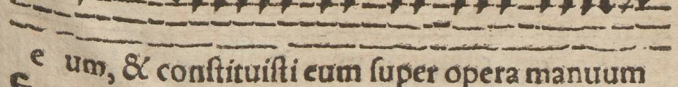
die resur gere, Halle lu ia, Hal le-



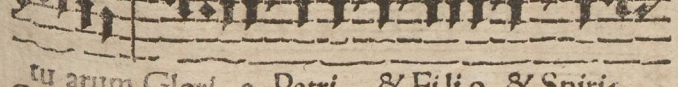
lu ia. Glori a & honore coronasti 2. Glorificatio.



e um, & constituisti eum super opera manuum



tu arum. Glori a Patri, & Fili o, & Spiri-



tu i sancto &c. Kyrie Paschale infrà.

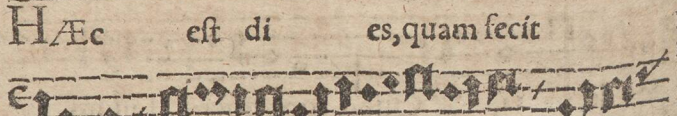
IN DIE
GRADVALE.

Exhortatio ad spirituale gaudium seu lætitiam de æternis beneficijs Dei nobis per Filiũ collatis, de donata remissione peccatorũ, Spiritu sancto, & uita æterna.

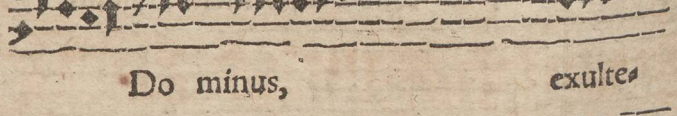


HÆc est di es, quam fecit

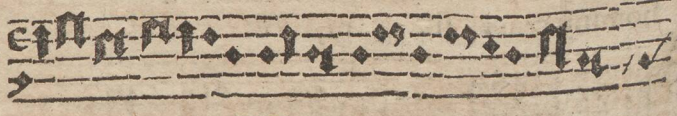
Intellige tempus noui Testamenti, quo reuelatum est Euangelium, quod mentibus affert nouam lætitiam & uitam æternam.



Do minus, exulte

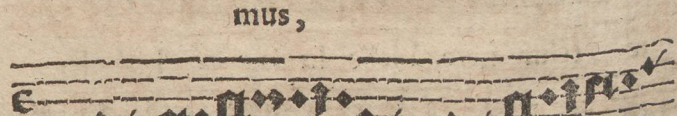


mus,

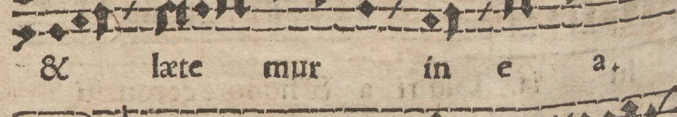


& læte mur in e a.

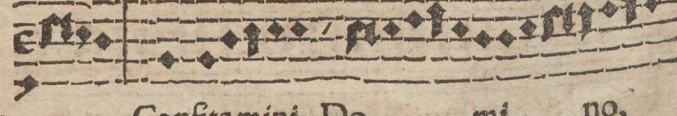
Gratiarũ actio, Agite gratias Deo, pro omnibus ueris & perpetuis eius beneficijs.



Confite mini Do mi no,

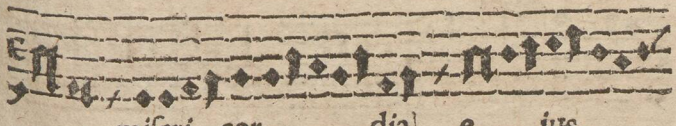


quo

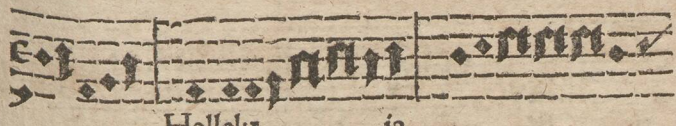


ni am bo nus, quo ni am in



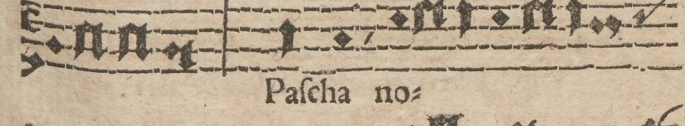


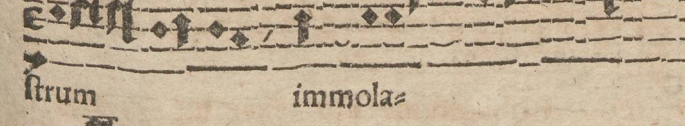
Id est, perpetuo Deus benefecit omnibus, & iuuat omnes, qui ipsum inuocãt fiducia promissæ misericordiæ in Filio Mediatore.





1. Corinth. 5. Collatio Christi & agni paschalis, qui Christum præfigurauit, quòd per eum mortuum, & resuscitatum, uita & æterna liberatio donanda erat Ecclesiæ, Exod. 12.





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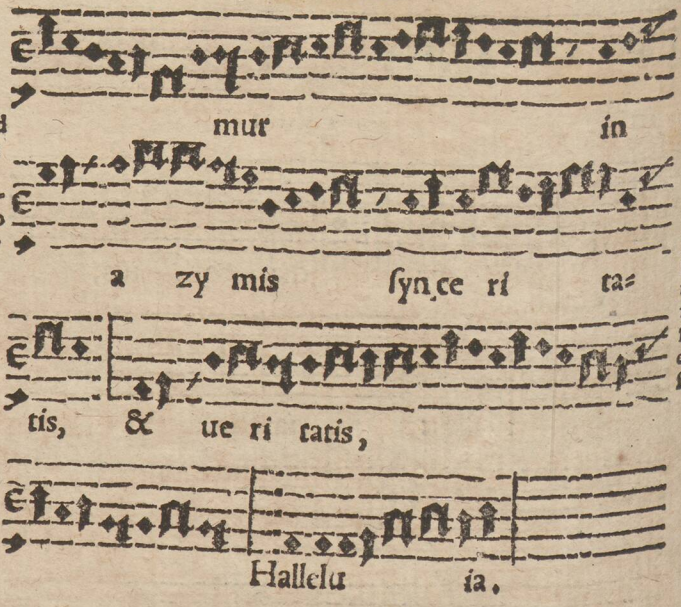


Exhortatio ad amplectendam & retinendam puritatem doctrinæ de Filio Dei, de inuocatione, & ueris cultibus Dei, quam panes azymi, id est, non fermentati significabant. Deinde etiam puritatem & innocentiam morũ seu totius uitę.

Id est, consolemur nos meritis Christi, morte eius, & resurrectione in tentationibus peccati, mortis & inferni, hæc est spiritualis manducatio Christi, Iohan. 6.

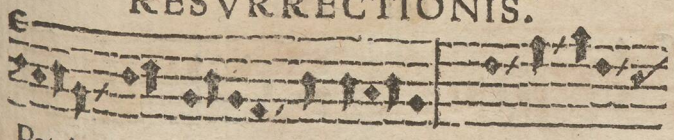
SEQVENTIA, PRIMA, VICTIMÆ PASCHALI.

GRatiarum actio pro beneficio mortis & resurrectionis Christi, quibus abolita sunt peccatum & mors, & restituta iustitia & vita æterna Ecclesiæ.

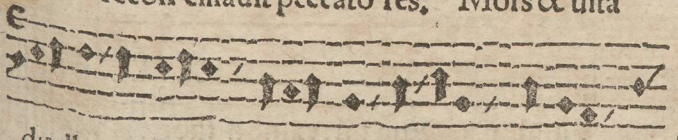


1. Propositio. Ecclesia agat gratias Christo, qui obtulit se unctimã Deo pro peccatis mundi, Ioh. 1.

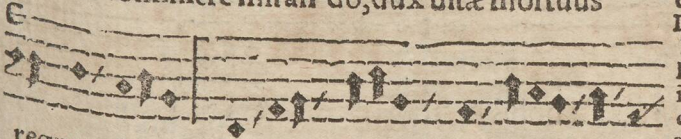
2. Ratio, Quia Christus sua morte redemit oues, hoc est, Ecclesiam suã, Ioh. 10. Et ego do uitã meam pro ouibus.



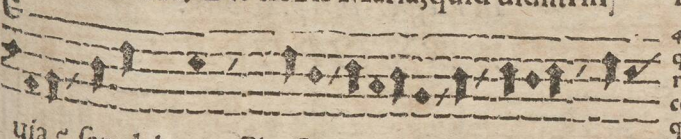
Patri recon ciliauit peccato res. Mors & uita



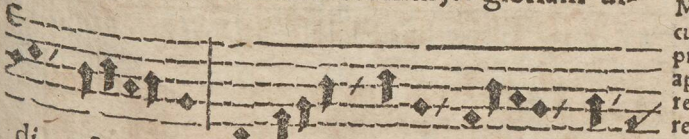
duello conflixêre miran do, dux uitæ mortuus



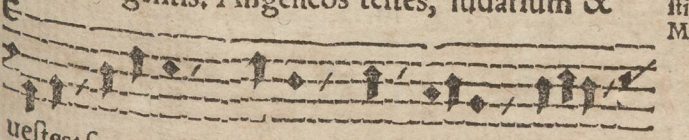
regnat ui uus. Dic nobis Maria, quid uidisti in



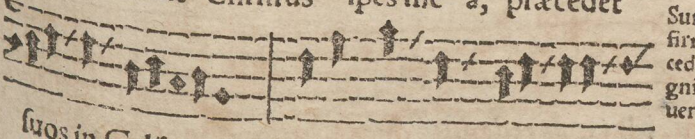
uia? sepulchrum Christi uiuentis, & gloriam ui-



di resurgentis: Angelicos testes, sudarium &



uestes: surrexit Christus spes me a, præcedet



suos in Galilæ am. Credendum est magis soli

d Mariæ

3. Modus redemptionis. Mors, Diabolus, mortis autor.

Vita, id est, Christus uitæ dator.

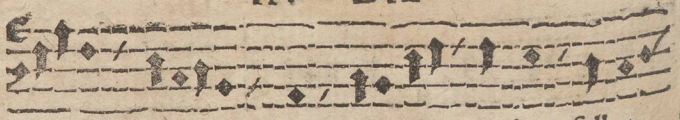
Duello, est bellū inter duos

Regnat uiuus, id est, moriendo mortem abolet, et uitam restituit, Ose. 13

4. Dialogismus, qui testimoniū resurrectionis continet. Alloquitur autem Ecclesia Mariā Magdalenam, cui Christus primū omniū apparuit. Hæc respondit, & recenset signa resuscitati Christi, Matt. 28. Mar. 16. Lu. 24.

Surrexit) Confirmatio et præcedentibus signis, Christum uere surrexisse.

Conclusio seu assecuratio.



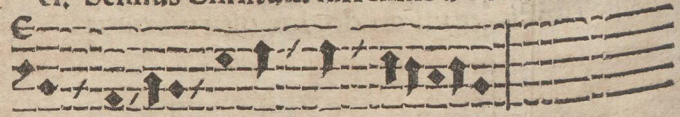
(Turbæ fallaci) Confictis mendacijs negantium resurrectionem Christi, Matth. 28. Vbi corrũpũt pecunia custodes sepulchri, ut dicant Christum à discipulis clam surreptum, se dormientibus, quod geminũ est mendacium planè impudens & ridiculũ. Quid enim uidissent dormientes? aut si uiderint, cur non impedierunt armati?

Mariæ ueraci, quàm Iudæorum turbæ falla-

(Mariæ uera… Asseueranti r… surrectionem… Christi, cert… & illustribus… testimonijs, … signis pat… ctam.



ci. Scimus Christum surrexisse à mortuis ue-



rè. Tu nobis uictor Rex misere re.

In Vespertinis precibus.

I. ANTIPHONA.

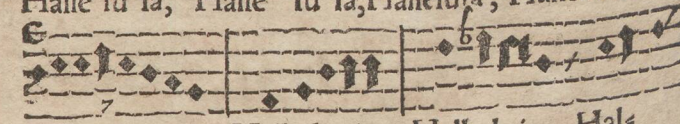


Gratiarum actio.

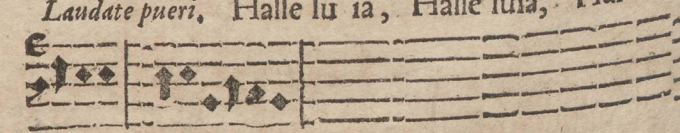
Hallelu ia, Hal le luia, Hal leluía, *Dixit Dñs, Psal.* 109. Id est, Laudate Dominum.



Halle lu ia, Halle lu ia, Halleluía, Halleluía.



Laudate pueri, Halle lu ia, Halle luía, Hal-



leluía. *In exitu Israël.*

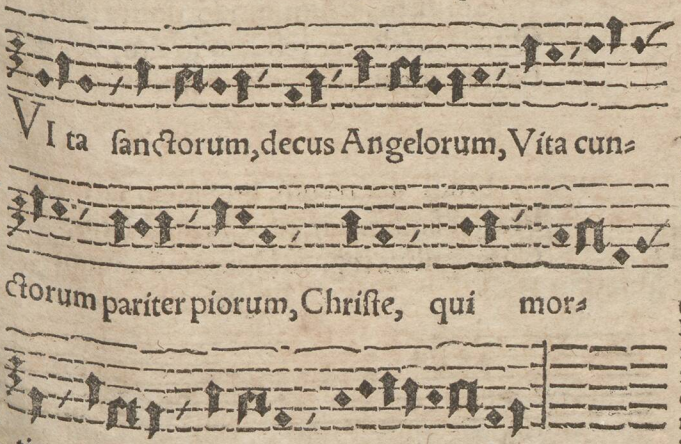
Responsorium, Dum transisset, uide suprà.

HYM.

HYMNVS,
VITA SANCTORVM.

Sapphicum.

PRecatio, vt Christus Ecclesiam subiectam in hac vita plurimis ærumnis, seruet, exaudiat & defendat contra hostes: veros & spirituales motus in cordibus piorum excuscitet, veram noticiam Dei, fidem, inuocationem, desiderium rerum æternarum, & hæredem æternæ beatitudinis seu consuetudinis cum Deo efficiat post hanc vitam caducam, & vallem miseriarum plenam.



Vita sanctorū) Exordium, in quo tribuuntur Christo appellationes, quæ eius præcipua beneficia continent, uidelicet uiuificare, abolere peccatum & mortem, uincere Diabolum.

Decus angelorum) 1. Pet. 1. In quem desiderant angeli prospicere.

Christus uita nostra. Ioh. 11. & 14.

(Qui mortis) Heb. 2. Vt per mortem destrueret eum qui habebat mortis imperium, id est, Diabolum.

Ministrū mortis) Hoc est, Diabolum, autorem mortis, & omnium calamitatum, quibus humanum genus oppressum est, Gen. 4. Sap. 2.

Tu tuo lætos famulos trophæo
Nunc in his serua placidis diebus,
In quibus sanctum celebratur omnem
Pascha per orbem.

Tu tuo) Propositio, Trophęo, id est, triumpho, seu uictoria contra Diabolum, de quo tanquam Dux triumphans, uictis hostibus in cœlum profectus est, auferens secum spolia, Colloss. 2. Luc. 11.

Pascha quo uictor) Expositio præcipuorum operũ Christi, & eius regni. Pascha, id est, transitus, uidelicet Christi, à morte ad uitã.

Pascha quo uictor rediens ab imo,
Atq; cum multis alijs resurgens,
Ipse susceptam, super alta, carnem,
Astra leuasti.

(Carnem) est, humanã natură, quã assumpserat ram & im gram ex uir ne.

Inde uenturus) Iudicium extremum, Act. 1. Sic uenier, quẽ admodum uidistis eum euntem in cœlum. Constitutus à Patre iudex uiuorum & mortuorũ, Act. 10. Rom. 14. Heb. 12.

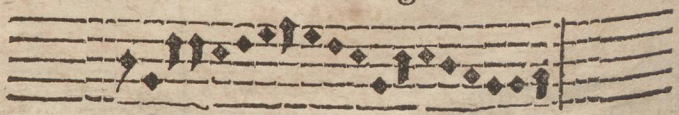
Nunc in excelsis Dominus refulgens,
Et supra cœlos Deus eleuatus,
Inde uenturus homo iudicatus,
Denuò Iudex.

Corda tu sursum) Alia Prepositio, seu pitio, ut Chr stus Spiritu sancto acce dat corda nostra, ut qu sursum sunt, sapiamus, & queramus, no quæ supra ter ram, Phil. 3.

Corda tu sursum modò nostra tolle,
Quo Patri dexter residens in alto,
Ne resurgentes facias in ima
Præcipitari.

Votum seu inuocatio ad Trinitatem, qua à cæteris gentibꝰ Ecclesia discernitur.

Hoc Pater tecum, hoc idem sacratus
Præstet amborum, pie Christe, Flatus,
Cum quibus regnas Deus unus, omni
Iugiter æuo.

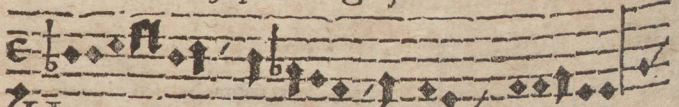


A men.

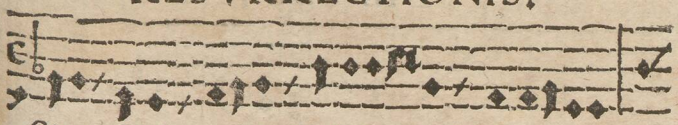
ANTIPHONA, super Magnificat.

Matth. 17. & Marc. & Luc.

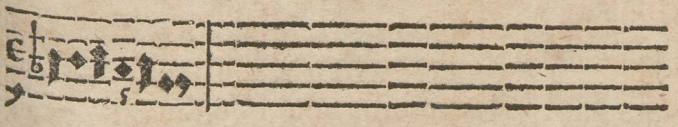
Halleluia) Exhortatio ad gratiarum actionem. Laudate Dominũ, quia secundum promissiõem surrexit à mortuis ad nostri iustificationem, Rom. 4.



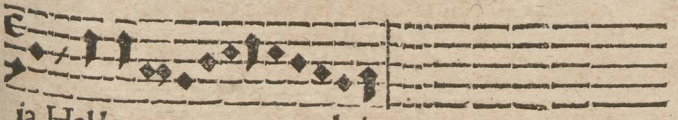
HAllelu ia, Resurrexit Dominus Halle luia, Sicut



Sicut dixit uo bis, Hallelu ia, Halle luia.



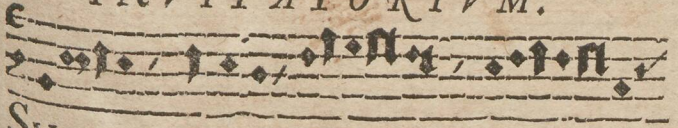
Bene dicamus Domino, Halle luia, Hallelu-



ia, Halle luia.

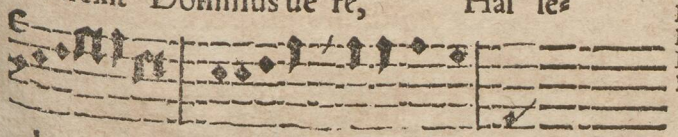
DIE SECVNDO
Paschatis.

INVITATORIVM.



Gratiarum actio.

SVrrexit Dominus ue rè, Hal le-



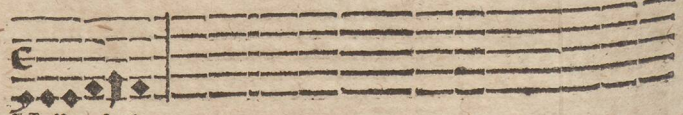
Matth. 28. Marc. 13. Luc. 24. Iohan. 20.

Inuitatio ad gratiarum actionem.

lu ia. Veni te exultemus.



Benedícamus Domino, Halleluía, Halle luía,

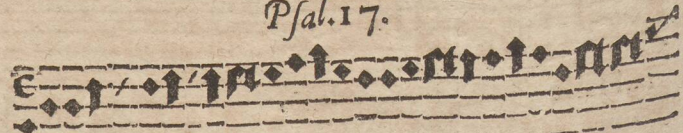


Halle luía.

Ad Míſſam: Introítus, Reſurrexi, & Kyríe, ut ſuprà Paſch. Graduale, Hæc eſt dies.

VERSVS.

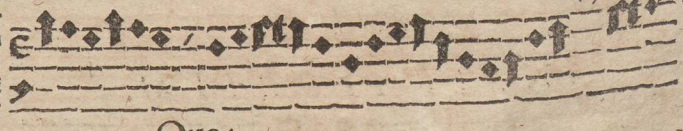
Pſal. 17.



Dícat nunc Iſra él,

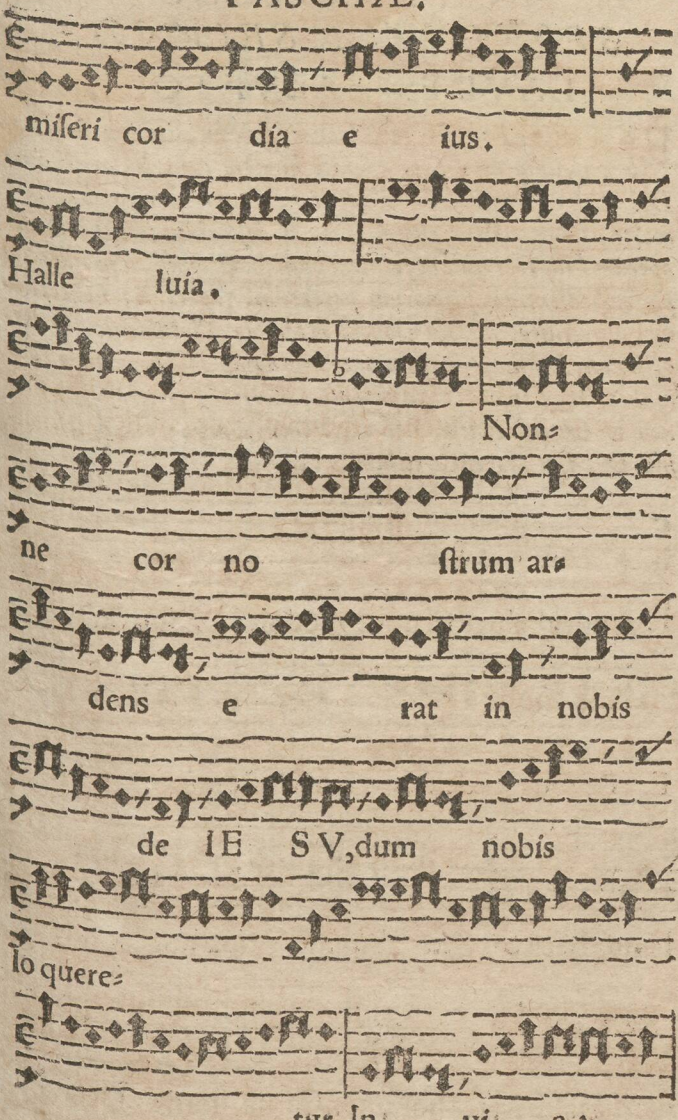
Gratiarũ actio pro exhibita miſericordia.

Dicat nunc Iſrael) Iſrael eſt Eccleſia liberata per mortem & reſurrectionem Chriſti à peccato & morte.



Quoníam bo nus, quoníam in ſe culum miſeri-

Dicat, id eſt, agnoſcat & celebret grata mente tantum beneficium Dei.



Luc. 24.

Colloquentibus de se adest Christus, iuxta illud: Vbicunq; duo uel tres cõgregati sunt in nomine meo, ibi sum in medio eorum, Matth. 18. Fructus piorũ colloquiorum, præsentia Christi.

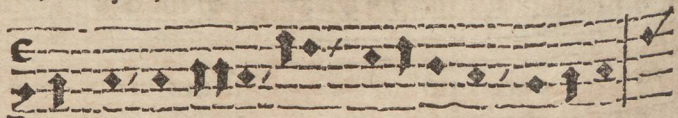
Spiritus sanctus efficax est per uerbum Dei, accendens cor, ut Deũ uerè agnoscat, & ei obediat.

Vis uerbi externi.

SE=

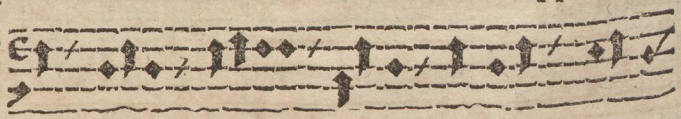
IN DIE SECVNDO
SEQVENTIA SECVNDA,
LAVDES SALVATORI.

EXhortatio ad gratiarum actionem, & concipiendum spirituale gaudium de reparata salute humani generis, per Filium Dei, natum pro nobis hominem, crucifixum & resuscitatum à morte. Complectitur autem breuiter historiam totius vitæ & operum Filij Dei, quibus salutem humanam amissam in Paradiso per inobedientiam primorum parentum, reparauit: Conceptionem, Natiuitatem, Oblationem in templo, Circumcisionem, Baptismum, Ieiunium, Tentationes cum Diabolo, Aerumnas communes, Obedientiam erga parentes, Miracula præcipua, Passionem & Crucifixionem, Resurrectionem à morte, eius q; testimonia, & Ascensionem in cœlum &c.



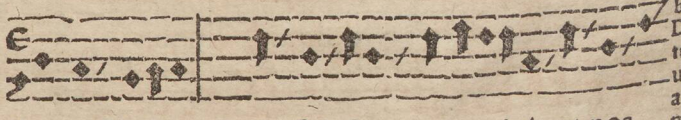
Laudes saluatori) Propositio: Agamus gratias Deo, & celebremus eius beneficia gratis mentibus.

LAudes Saluatori uoce modulemur supplici.



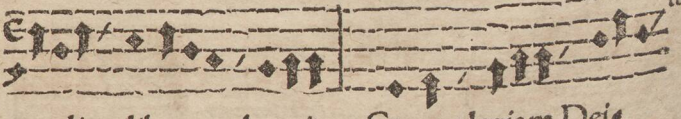
Et deuotis melodijs cœlesti Domino iubi-

(Qui seipsum) Aetiologia, qua beneficia Filij Dei recensentur, & tota eius uita, actiones q; admirandę, seu miracula ordine pertexuntur.



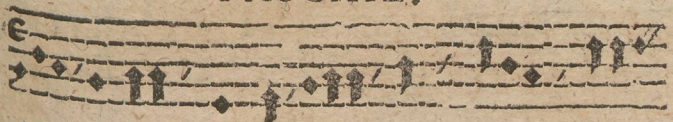
lemus Messiæ. Qui seipsum exinaniuit, ut nos

Incarnatio. Philip. 2. Christus Iesus cum esset in forma Dei, non rapinam arbitratus est, ut esset æqualis Deo, sed semetipsum exinaniuit, forma serui sumpta.



perditos liberaret homines, Carne gloriam Dei-

tatis

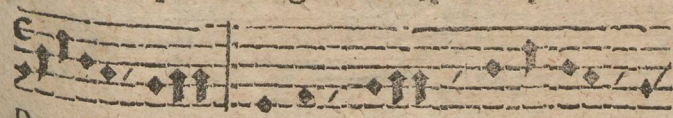


tatis occulens, pannis tegitur in præsepi, mise-



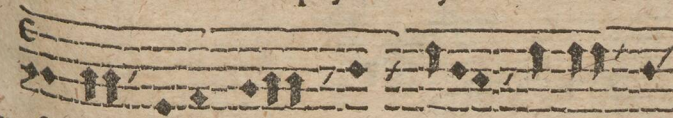
rans præcepti transgressorem, pulsum patria

(Transgressorem) Id est, Adam & uniuersum genus humanum, Gene. 3.



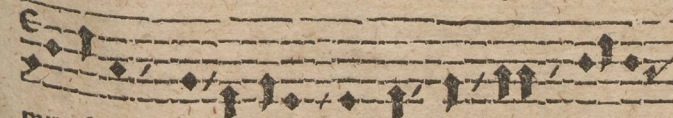
Paradisi nudulum. Ioseph, Mariæ, Simeoni

(Nudulum) Id est, spoliatum originali iustitia, & cæteris donis, quibus ornatus erat Adam ante lapsum.



1. Infantia Christi, Luc. 2. 2. Puerita, Luc. 2.

subditur, circumciditur, & legali hostia



Cur circumcisus atq; oblatus in templum. Luc. 2.

mundatur ut peccator, nostra qui solet relaxa-



3. Baptismus, Matth. 3.

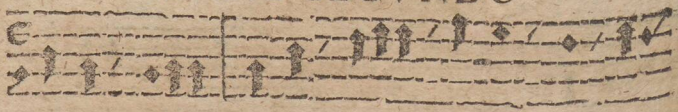
(Peccator) 2. Corin. 5. Eum qui non nouit peccatum, pro nobis fecit peccatum, ut nos fieremus iustitia Dei in eo. Iohan. 8. & 10.

re crimina. Serui subijt manus baptizan-



Tentatio, Matth. 4. Luc. 4. Marc. 1.

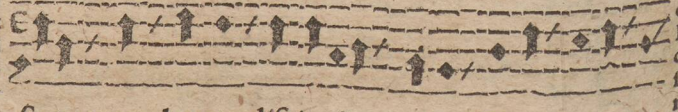
dus, & perfert fraudes tentatoris, fugit perse-



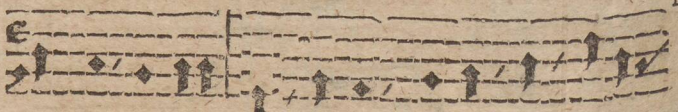
(Famem patitur) Affectus, & appetitiones naturales fuerunt in Christo, sed ordinatæ, quales Deus condidit, sine peccato, Phil. 2.

quẽtum lapides. Famem patitur, dormit ac tri-

Tristatur Christus propter cæcitatem cordis Iudæorũ, Marci 3. Item, Tristis est anima mea usque ad mortem, ait Matt. 26.



statur, ac lauat discipulis pedes, Deus homo,



Summus) Quia Deus. Humilis) Quia homo.

summus, humilis. Sed tamen inter hęc abie-

Humilis) Quia lauat discipulis pedes, & infra omnes abiit, Despectissimus uirorum, Esa. 53. Exinaniuit seipsum, Philip. 2.



cta corporis, eius Deitas nequaquam quiuit



(Signis uarijs) 5. Miracula Christi, & doctrina, quibus suam diuinitatem declarauit coram mundo.

latere, signis uarijs & doctrinis prodita.



Johan. 2. In Cana Galilææ.

Aquam nuptijs dat saporis uinei. Cæco ocu-

(Aquam) Enumeratio miraculorũ præclarorum, quæ edidit Christus ad declarãdam suam diuinam naturam, & ad confirmandam doctrinæ ueritatem & fidem Ecclesiæ.



Matth. 9. Duobus cæcis: Vni, Ioh. 9. Matth. 8.

los claro lumine uestiuit, lepram luridam ta-

Cta

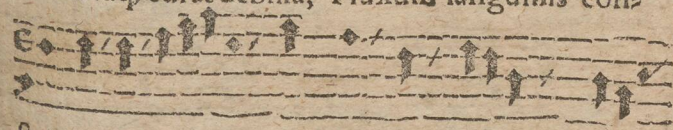


ctu fugat placido, Pu tres ſuſcitat mortuos,

(Suſcitat) Iohan. 11. Suſcitatur Lazarus, qui triduo iam in monumento iacuerat.

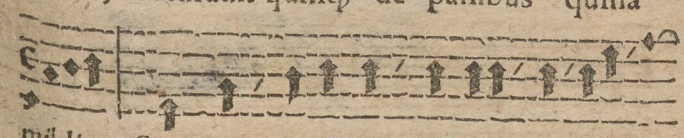


membraq; curat debilia, Fluxum ſanguinis con-



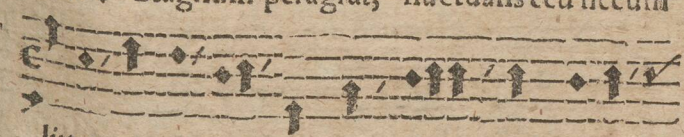
ſtrinxit, & ſaturauit quinq; de panibus quina

Matth. 9. Marc. 5. Iohan. 6.



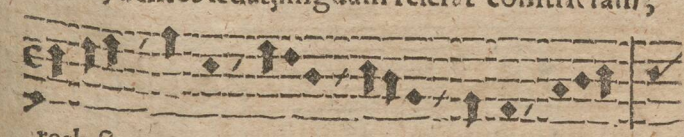
mil lia. Stagnum peragrat, fluctuans ceu ſiccum

Marc. 6.



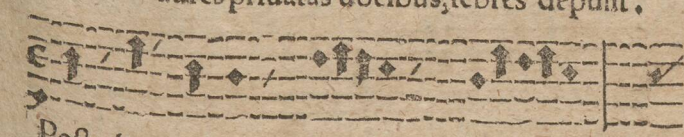
littus, uentos ſedat, linguam reſerat conſtrictam,

Marc. 4. ſedat uentos. Matth. 9. Marci 7. ſanatur mutus, qui & ſurdus erat.



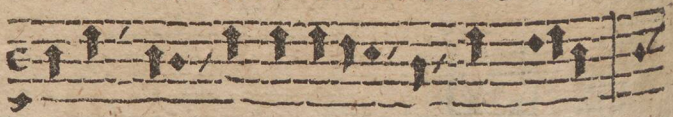
recluſit aures priuatas uocibus, febres depulit.

Febres depulit) A febri liberat ſocrum Petri, Matth 8. & filium reguli, Iohan. 4.

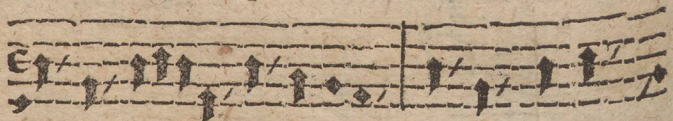


Poſt hæc mi ra miracula ta liáque.

Id eſt, Et ſimilia multa.



Sponte sua comprehenditur & damna tur.



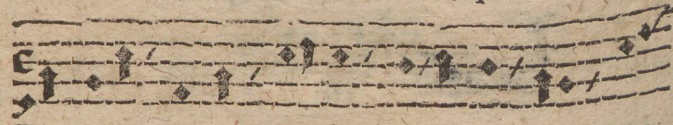
6. Passio & mors Christi.

Et se crucifigi non despexit. Sed sol mortem

Sed sol) Mar. 15 Tenebræ factæ sunt per totam terram usq; in horam nonã.

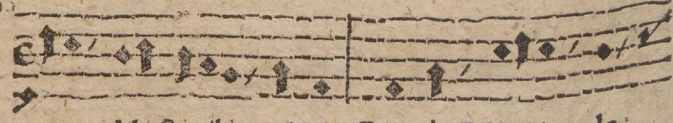


eius non aspexit. Illuxit dies, quam fecit



6. Resurrectio seu glorificatio

Dominus, mortem deuastans, & uictor suis ap-



parens dilectoribus nimis. Primò Mariæ, de

Matth. 28. Marc. 16. Luc. 24. Iohan. 20. Apparet discipulis redintus. Luc. 24. Duob discipulis eun tibus Emaum

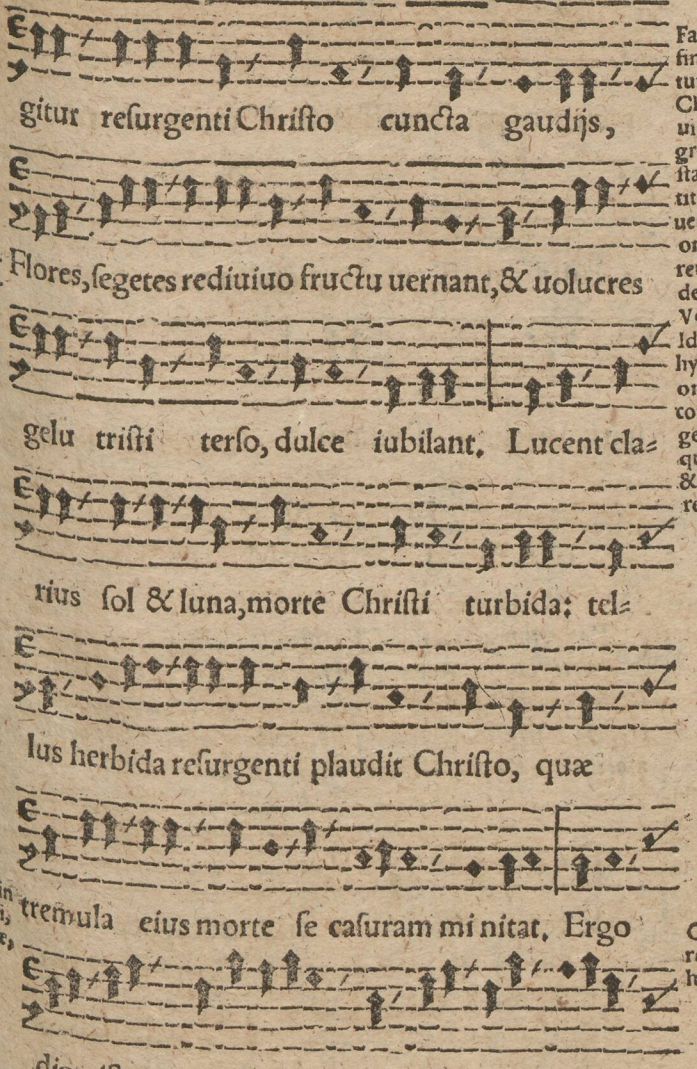


hinc Apostolis, docens Scripturas, cor ape-



riens, ut clausa de ipso reseraret. Fauent i-

gitur



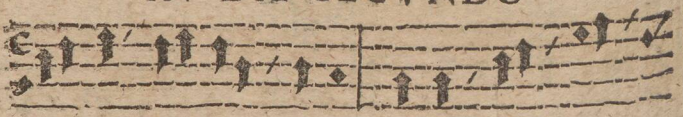
Fauent) Poeticè fingit totã naturam rerum Christo rediuiuo, quasi congratulari, et testari suam lætitiam tempore uerno, quo omnia ueluti reuiuiscere uidentur.

Rediuiuo fructu) id est, nouo.

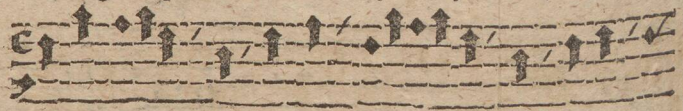
Volucres gelu) Id est, exacta hyeme, in qua omnia frigore constricta sunt, gelu tristi, quod tristiores & segniores reddit.

Terræmotus in morte Christi, & petræ scissæ, Matth. 27.

Conclusio seu repetitio exhortationis.



resurgens patefecit IESVS. Astra, solum, mare



iucundetur, & cuncti gratulentur in cœlis,

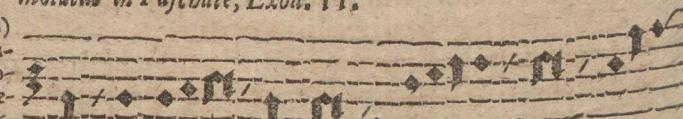


spiritales chori, Trinitati,

HYMNVS.
AD COENAM AGNI.
Incerti Autoris.

GRatiarum actio, quòd Christus se hostiam obtulit pro nobis, Patri suo, qua reconciliati sumus Deo, & è regno Diaboli liberati, quemadmodum olim Iudæi ex Pharaonis tyrannide sunt erepti. Vtriusq; admirandæ liberationis signum fuit agnus immolatus in Paschate, Exod. 11.

(Et stolis albis) Apocal. 7. Stantes ante thronum et conspectum agni, accinctis stolis albis. Sunt qui uenerunt de tribulatione magna, lauerunt stolas suas, & dealbauerunt eas in sanguine agni.



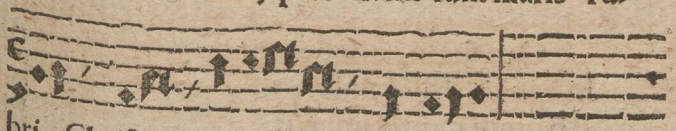
AD cœnam agni prouidi & sto- Propositio.

Ad cœnam agni) De cœna agni Apocal. 19. Beati qui ad cœnam nuptiarum agni uocati sunt. Item Matth. 22. Luc. 14. Est autem hæc cœna, prædicatio Euangelij, in quo beneficia Filij Dei offeruntur omnibus. Item, cœna Domini. Edunt autem, & reficiuntur, qui credunt post transitum, id est, post liberationem à peccato, & morte, seu è regno Diaboli. Respexit ad liberationem populi Israel ex Aegypto per mare rubrum, Exod. 14.

lis



lis albis candidi, post transi tum maris ru-



bri Christo cana mus princi pi.

Christus agnus oblatus in cruce pro redemptione nostra.

Cuius corpus sanctissimum,
In ara crucis torridum
Cruore eius rosido,
Gustando uiuimus Deo.

Cuius corpus) Aetiologia. Agamus gratias Christo, quia obtulit se pro nobis uictimam Deo.

Gustando uiuimus Deo) Id est, habemus placatum Deum, & consequimur remissionem peccatorum, iusticiam, & uitam æternam.

Gustando) Id est, fide apprehendendo beneficiũ redemptionis.

Protecti Paschę uesperi,
A deuastante angelo,
Erepti de durissimo
Pharaonis imperio.

Protecti) Expositio, à quibus hostibus per Christũ liberati sumus, uidelicet à Diabolo & eius regno. Sicut Israelitæ per sanguinem agni Paschalis, postibus aspersum, seruati sunt.

Vesperi) Vesperi mactabatur agnus, & sanguine eius conspergebantur limina, quo significabatur, Christum uesperi, circa mundi finem, uenturum, & sanguine eius conspergendam Ecclesiam, id est, sanguine Christi abluendum peccatum.

Iam Pascha nostrum Christus,
Qui immolatus agnus est,
Syncerítatis azyma,
Caro eius oblata est.

Iam Pascha) Collatio agni paschalis, & Christi, 1. Corinth. 5.

Syncerítatis azyma) Azymus panis, id est, infermentatus, quo in paschate uescebantur, significat primò puritatem doctrinæ & cultum, deinde uitę sanctimoniam.

O uerè digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captiuata,
Redit ad uitæ præmia.

O uerè digna hostia) Epiphonema de immensis beneficijs mortis & resurrectionis Christi, quæ sunt deuastatio regni Diaboli, liberatio nostra, & restauratio uitæ æternæ.

Cùm

Cùm surgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens uinculo.
Et referans Paradisum.

Victor redit de barathro) Barathrum, βάραθρον, locus profundior erat Athenis, in quem malefícos ac noxios detrudebant, hinc accipitur pro inferorum sede.

Quæsumus autor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

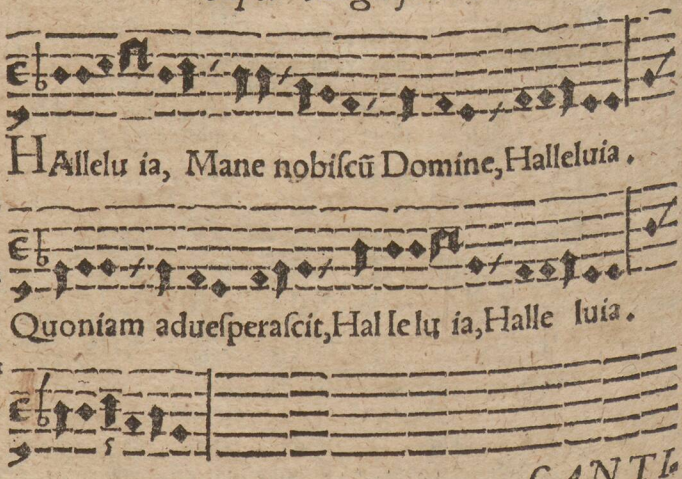
Quæsumus autor) Petitio, ut cõtra mortem & alia pericula seu mala defendatur Ecclesia.

Gloria tibi Domine,
Qui surrexisti à mortuis,
Cum Patre, & sancto Spiritu,
In sempiterna secula, Amen.

Gratiarum actio.

ANTIPHONA,

Super Magnificat.

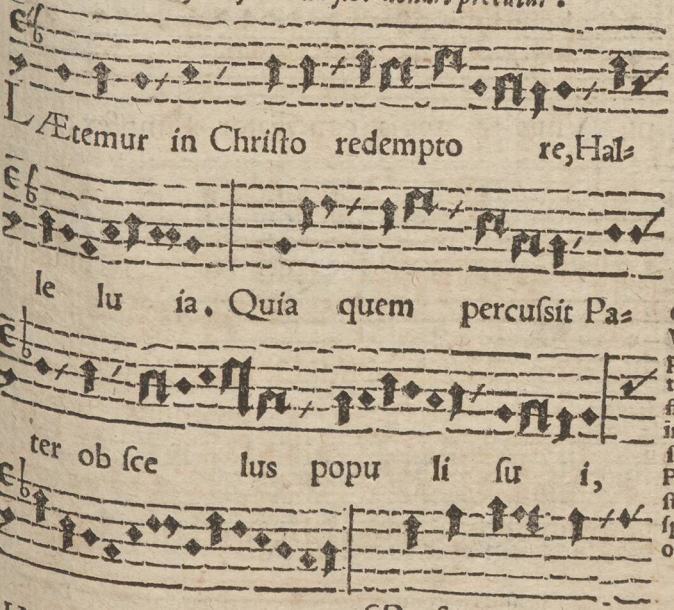


Petitio Ecclesiæ, ne Filius Dei deserat nos ingruentibus tenebris, hoc est, ignorantia & corruptelis ueræ doctrinę, Item, tentationibus peccati et mortis &c.

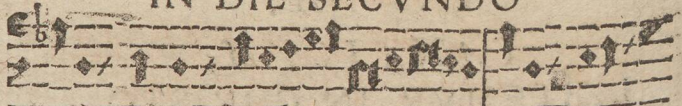
CANTI-

CANTICVM, LÆTEMVR IN CHRISTO, D. Vrbani Regij.

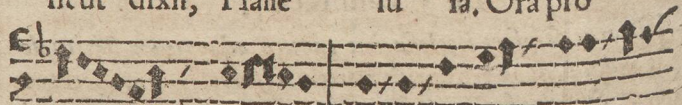
HOrtatur seipsam Ecclesia hoc cantico ad mutuum spirituale gaudium, quòd per Christi mortem, resurrectionem, ascensionem, & Spiritus sancti missionem, consecuta sit liberationem à peccato, morte æterna, & regno Diaboli, quòdq; ipse iam Christus residens ad dexteram Dei, victor hostium suorum, reconciliet nobis Patrem, defendat nos contra hostes, & interpellet pro nobis, mittatq; nobis Spiritum sanctum, qui accendat in mentibus veram notitiam Dei, & in corde motus consentientes voluntati diuinæ, atq; hæc simul beneficia seu bona sibi donari precatur.



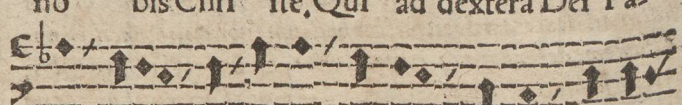
Quia) Esa. 53. Vulneratus est propter peccata nostra, & afflictus propter iniquitates nostras. Zacha 13. Percutiam Pastorem, & dispergentur oues.



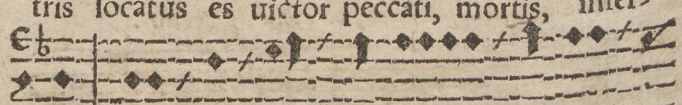
sicut dixit, Halle lu ia. Ora pro



no bis Chri ste, Qui ad dexterã Dei Pa=



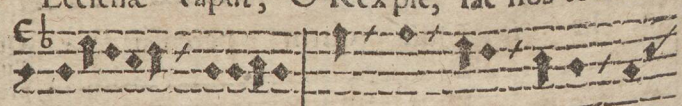
tris locatus es uictor peccati, mortis, infer=



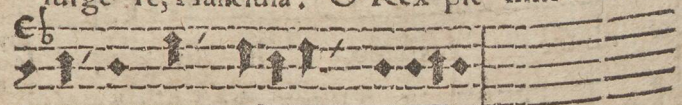
ni. Vnus es nobis conciliator, Pontifex,



Ecclesiæ caput, O Rex pie, fac nos tecum



surge re, Halleluia. O Rex pie mitte no=



bis sanctum Spiritum, Halleluia.

Victor peccati) Victoria Christi contra peccatum, mortem & infernum.

Vnus es) Officia Christi residentis ad dexteram Patris, Placare irã Patris, orare pro Ecclesia, & eam regere & defendere contra hostes.

Ecclesiæ caput) Eph. 1. Et ipsum dedit caput super omnem Ecclesiam, quæ est corpus ipsius. Coll. 1. Et ipse est caput corporis Ecclesiæ, qui est principium & primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens.

(Conciliator) Ephe. 2. ut reconciliet ambos in uno corpore, Deo per crucem, Colos. 1. Reconciliauit nos in corpore carnis eius per mortem.

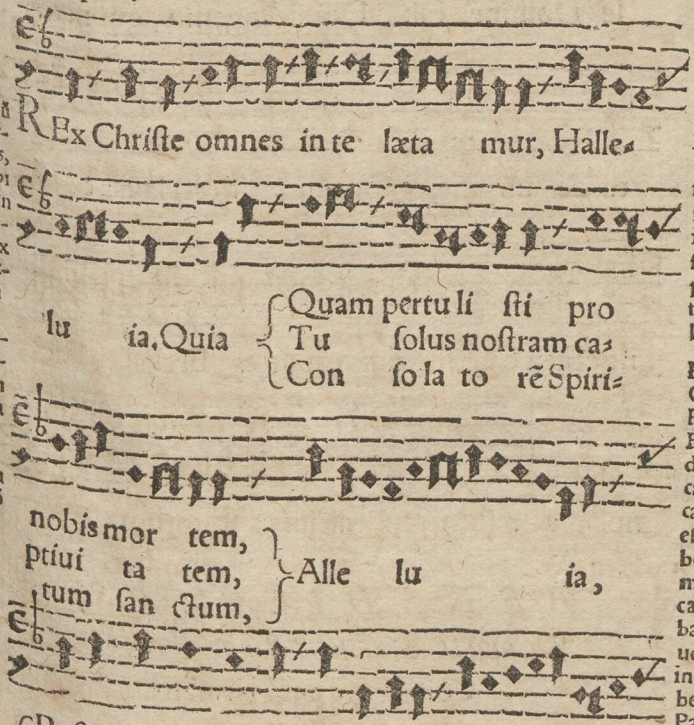
Fac nos tecum) Surgere à peccatis in hac uita, & à morte in nouissimo die. Est enim duplex resurrectio Ecclesiæ, spiritualis & corporalis.

Pontifex) Christus est Pontifex Ecclesiæ, quia est mediator inter Deum & homines, docet nos uoluntatem Dei, obtulit seipsum hostiam pro nobis, & compatitur infirmitatibus nostris, tentatus per omnia absq; peccato, Heb. 2. 3. 4. 5. 6. & 8.

ALIVD, REGINA COELI,

Correctum per M. Iohan: Bonnum.

DVæ sunt partes. Prior est commendatio præcipuorum operum Christi, quibus salutem humanam reparauit, videlicet, mortis, ascensionis in cœlum, & missionis Spiritus sancti. Altera est precatio ad Christum, vt colligat sibi & seruet inter nos Ecclesiam æternam, eamq; suæ resurrectionis & beatitudinis reddat participem.

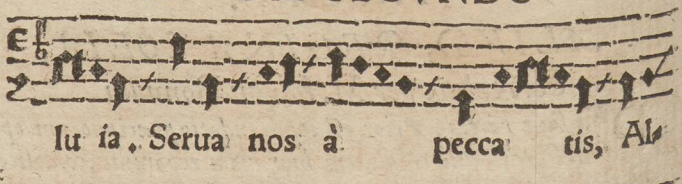


Effectus operũ Christi, mortis, ascensionis, & missionis Spiritus sancti, in credentibus, lętitia seu pax conscientiæ acquiescentiũ in Deo placato, iuxta illud Roma. 5. Iustificati fide, pacem habemus erga Deum &c.

In te, id est, in meritis tuis, nõ in nostra iustitia.

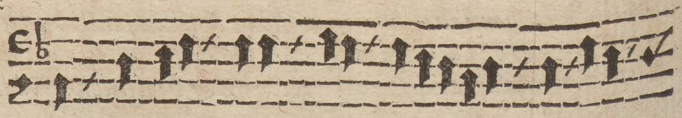
Propositio. Gaudendum semper in Domino, propter ingentia beneficia, quę in nos per Filium contulit, Rom. 12. Phil. 3. & alibi.

Ratio. Captiuitatem) Psalm. 67. & Ephe. 4. Ascendit in altum, & captiuam duxit captiuitatem, id est, deuicit Diabolum, qui humanum genus captiuum tenebat, item secum uexit tanquam in triumpho, liberatos Patres, Patriarchas, Reges, Prophetas, in cœlũ, & dona dedit hominibus. Spiritum sanctum, Doctores & gubernatores Ecclesiæ &c.

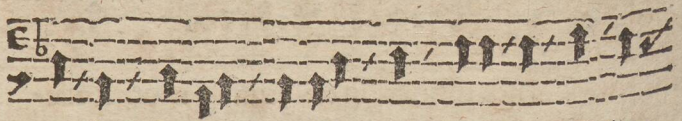


lu ia, Serua nos à pecca tis, Al-

1. Petitio condonationis peccatorum.

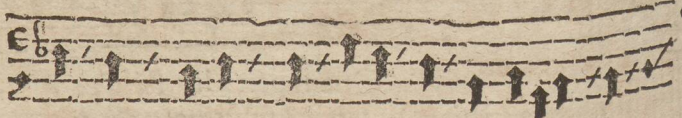


le Domine, Fili Dei Vnigenite, qui natus



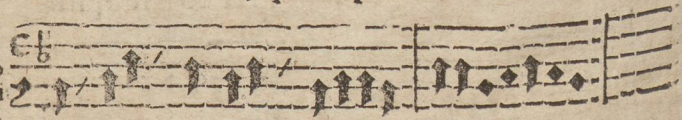
es de uirgine, Quoniam te decet laus & ho-

Apoc. 5. Gloria & honor agno occiso.



nor Rex Christe, qui caput es Ecclesiæ, Fac

2. Refurrectionis & glorificationis Ecclesiæ, cum ipso Christo, qui caput est Ecclesiæ, hoc est, unicus redemptor, mediator & saluator.



nos tecum surgere, Alleluia. Euorum.

BENEDICAMVS,

De morte & resurrectione Christi.

Correctum per Herman: Bonnum.

NArratio, de æternis beneficijs, quæ Christus sua morte & resurrectione promeruit Ecclesiæ.

Christus



Christus) Narratio, Christi mors satisfactio pro peccatis nostris.

De effectibus seu fructibus passionis & mortis Christi, item, resurrectionis & ascensionis eius in cœlum.

Immolatus agnus) Esa. 53. Sicut ouis ad occisionem ductus est, Ioh. 1. Ecce agnus Dei, qui tollit peccata mundi. Figura fuit agnus paschalis, Exod. 14.

Deuicit Diabolicum) Gene. 3. Semen mulieris conteret caput Serpentis, hoc est, Christus deuastabit regnũ Diaboli.

Nam resurgens ex mortuis,
Victor redit ex inferis,
Deleuit & Chirographum,
Nobis quod est contrarium,
Expoliato Satana,
Recluſa cœli ianua.

Resurgens ex mortuis) Resurrectio Christi, victoria & uita nostra.

(Chirographũ Conscientiam accusantem nos propter peccatum, seu noticiam, lege arguentem peccata, condẽnantem naturam humanã, ream iræ Dei, & oppressam peccato.

Coloss. 2. Et uos, cum essetis mortui per delicta, & per præputium carnis uestræ, simul cum illo uiuificauit, condonans nobis omnia delicta, deleto, quod aduersus nos erat, Chirographo, quod erat contrarium nobis per decreta, & illud sustulit è medio, affixum cruci, expoliatos q; principatus ac potestates ostentauit palam, triumphans de illis per semetipsum

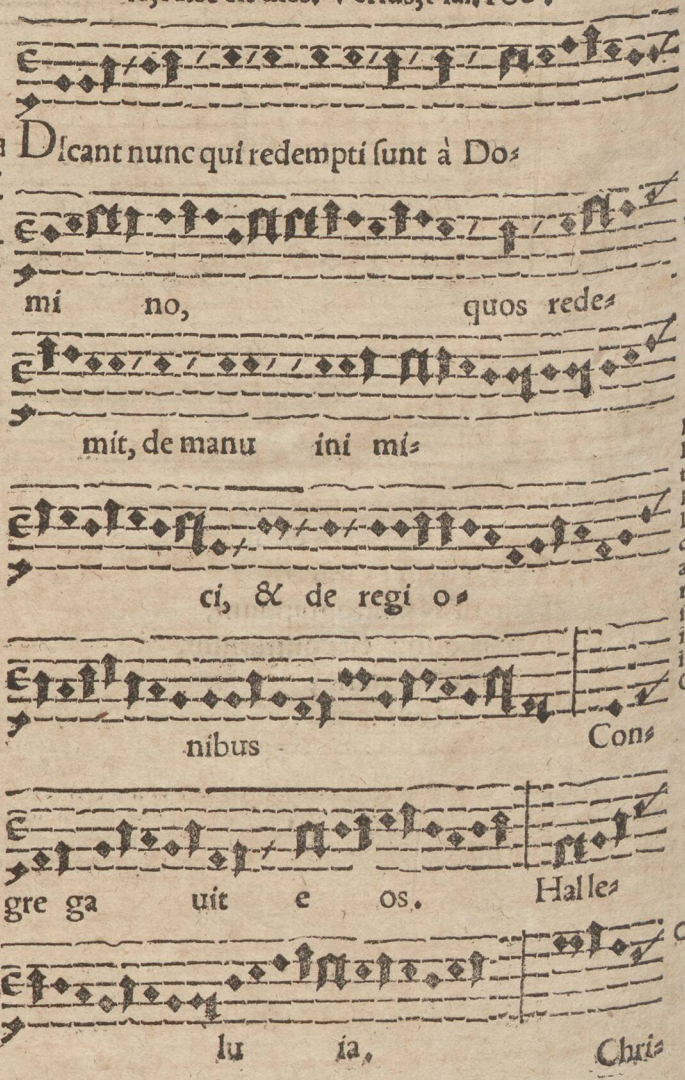
Habemus ergo liberum
Iam nos ad Patrem aditum,
Per Christum Dei Filium,
Pro nobis morti traditum,
Alleluia, Alleluia,
Benedicamus Domino.

Habemus ergo liberum) Conclusio, Quia Christus propter peccata nostra traditus est in mortem, resurrexit propter iustificationem nostri, Rom. 4. Habemus iam placatum Deum, & accessum ad ipsum fide, Rom. 5. Ephes. 2. & 3.

Expositio effectuum seu beneficiorũ, mortis, resurrectionis & ascensionis Christi.

FERIA TERTIA,

Omnia vt suprà: In Missa Gradu-
le, Hæc est dies. Versus, Psal. 106.



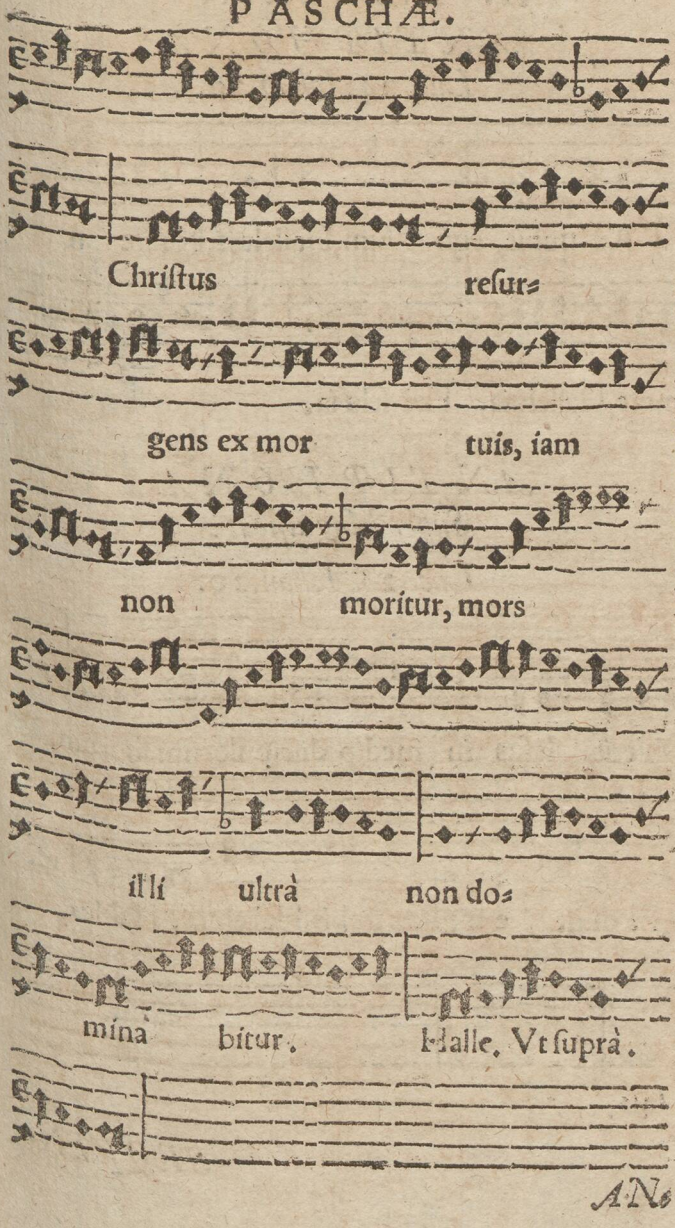
Exhortatio ad gratiarũ actionem pro redemptione, parta per mortem & resurrectionem Filij Dei Ecclesiæ.

Congregauit) Vocatio gentium ex omnibus regionibus terræ, ad cognitionem Euangelij congregandarum.

Id est, Cogn
scant immen
sum benefic
& agant g
tias Deo.

Hoc est, Diab
li, peccati, mo
tis & inferni
Redemit, uic
licet, non reb
caducis, uel
argento & a
ro, sed precio
sanguine ag
immaculati
incontamina
Christi, 1. Pet.

CHORVS



Christus) Exhortatio ad pœnitentiam, seu nouitatem uitæ, ab exemplo Christi, ut quemadmodũ Christus mortuus resurrexit, & perpetuò iã uiuit, ita & nos moriamur peccatis, & nouam uitam inchoemus, Rom. 6.

IN DIE TERTIO

ANTIPHONA

Luc. 24. Iohan. 20.



PAx uobis, ego ſum, Halleluia, Nolite ti-

Pax uobis) Pax uobis, ſalutantium uox eſt, Hebræis familiaris, Gene. 14. 1. Reg 25. Iud. 25. uotum ſeu imprecatiõem omnium bonorum, tum corporalium, tum ſpiritualium, continens.

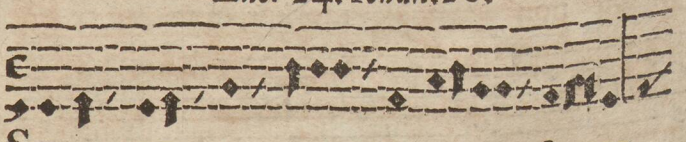


mere, Halleluia, Hal lelu ia.

ANTIPHONA

Super Magnificat.

Luc. 24. Iohan. 20.

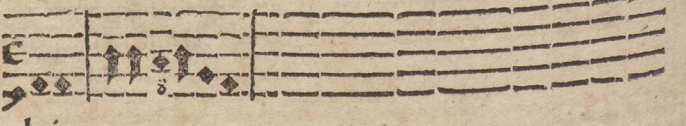


STetit Ieſus in medio diſcipulorum ſuorum,

(Stetit Ieſus) Pax Chriſti eſt trãquillitas conſcientiæ ſtatuentis ſibi placatum eſſe Deũ, omnem ſenſum ſuperans, Philip. 4.



Et dixit eis; Pax uobis, Halleluia, Hal le-



luia.

SEQVEN.

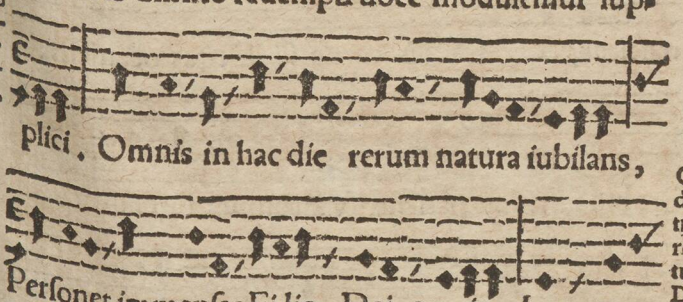
SEQVENTIA TERTIA.

DVæ sunt partes. Prior est exhortatio, vt omnes creaturæ, tum terrestres, tum cœlestes, gratias agant Deo, & celebrent inenarrabile illud beneficium, quòd redemit humanum genus per Filium. Altera continet expositionem operum Christi, quibus humanum genus à peccato, morte & regno Diaboli liberauit, quæ scilicet opera præcipua sunt, incarnatio seu assumptio humanæ naturæ, mors & resurrectio à morte, quibus tanquam hamo piscis, captus est Diabolus. Sicut inquit Beda: In hamo incarnationis Christi iste (serpens Diabolus) captus est, Qui dum in illo appetit cibum corporis, transfixus est aculeo diuinitatis.



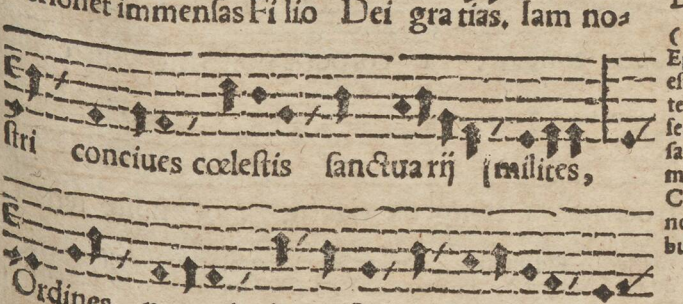
Laudes Christo) Exhortatio generalis: Omnes agãt gratias Deo, & celebrent Deum.

LAudes Christo redempti uoce modulemur supplici. Omnis in hac die rerum natura iubilans,



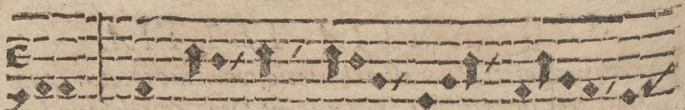
Omnis in hac die) Distributio. Naturę terrestres & spirituales laudent Deum.

Personet immensas Filio Dei gratias. Iam nostri concíues cœlestis sanctuarij milites,

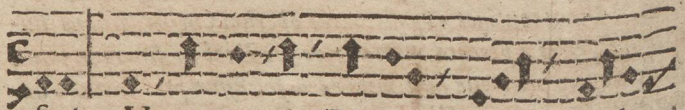


(Iam nostri) Ephe. 2. Non estis iam hospites & aduenæ, sed estis ciues sanctorũ, & domestici Dei &c. Considere fecit nos in cœlestibus.

Ordines nouem in nostra nos adiuuate gaudia.



dia. Hymnite nunc ſuperi pariter reſonate in-



feri. Vt omnis in Domini ſpiritus gratule-



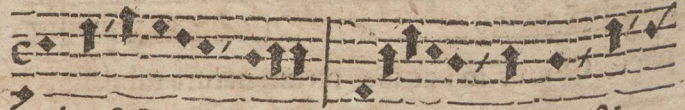
tur eneſi. Qui hominis cauſa Deus homo

Eneſi) Id eſt, laudatione, ab αἰνέω, quod eſt laudo.

1. Natiuitas humana, Luc. 2.

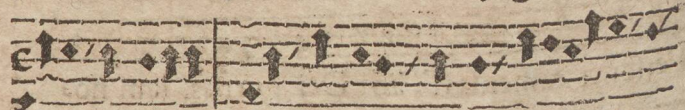


naſcitur, & fragilis carne ſe Deitas occulens,

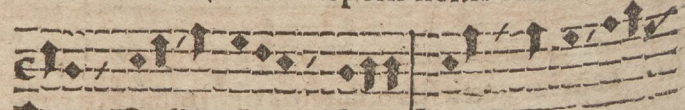


probra ſuſtinuit patiens. Vir tutibus, ſignis &

Qui hominis) Narratio, quæ beneficia Filij Dei proponit, natiuitatem humanam, miracula, paſsionem & reſurrectionem, quibus amiſſam ſalutem nobis reparauit.



Deus emicuit. Et corporis noſtri neceſsitate



fruens, uerus terrigena claruit. Ab hoſte ten-

Terrigena) id eſt, uerus homo conuerſatus inter homines.

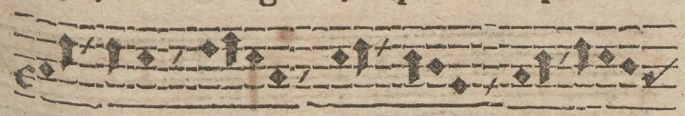
Fruens) Eſurijt, ſitijt, dormiuit, & omnibus alijs appetitionibus præditus fuit ordinatis abſq; peccato, Philip 2. Habitu inuentus eſt ut homo. Heb. 2. Tentatus per omnia ut fidelis eſſet Pontifex.

tatus,



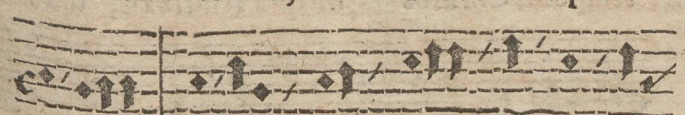
tatus, non est agnitus, neq; diuinitas patuit.

2. Tentatio. Matth. 4. sub qua cætera pericula & ærumnæ totius uitæ comprehenduntur.



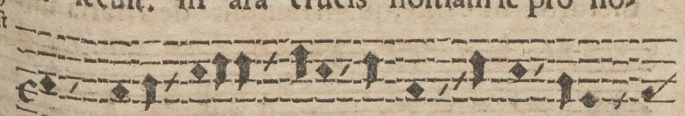
Ars artem de lusit, donec ueteris nodũ piacu-

Ars artem delusit) Id est, morte aboleuit peccatũ & mortem, quibꝫ tanquam captiui tenebamur in regno Diaboli, propter lapsum primorum parentum, Gene. 3.

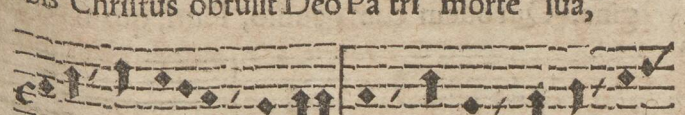


(In ara crucis) ἱλαστήριον. Mors, quę est ἀντίλυτρον seu precium reconciliationis nostræ, Rom. 3. & 4.

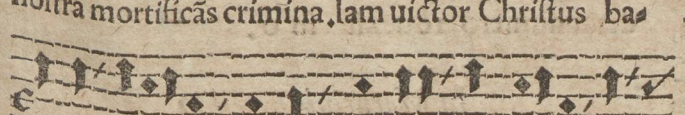
li secuit. In ara crucis hostiam se pro no-



bis Christus obtulit Deo Patri morte sua,

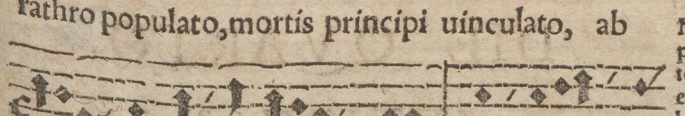


nostra mortificãs crimina, Iam uictor Christus ba- 4. Resurrectio.

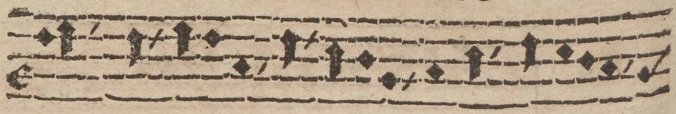


rathro populato, mortis principi uinculato, ab

Mortis principi) Vt per mortem destrueret eum, qui habebat mortis imperium, id est, Diabolum, Heb. 2.



inferis pompa ingreditur nobili. Hæc est

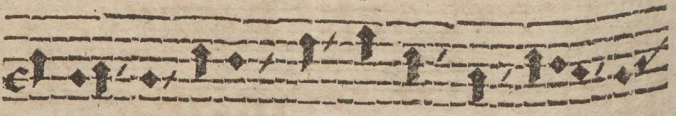


dies, quæ illuxit post turbida regni Æthiopum



(Resurrexit ultrà) Roman. 6. Christus resurgens ultrà non moritur.

tempora, Christus in qua resurrexit, ultrà

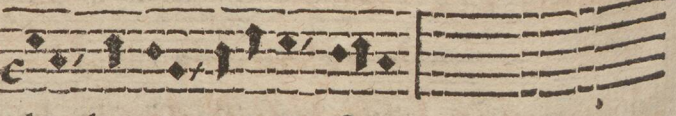


uicturus in carne, quam sumpsit de Maria uir-



(Qui ouem) Ouis perdita est genus humanum, Esa. 3. Omnes sicut oues errauimus, unusquisque in uiã suã, sed cõuersi sumus ad Christum pastorem & Episcopum animarum nostrarum.

gine. Qui ouem cum gaudio, Patri, quam perdi-



derat humero reuexit suo.

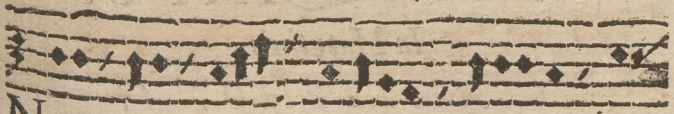
In Matutinis precibus.

DIE QVARTO.

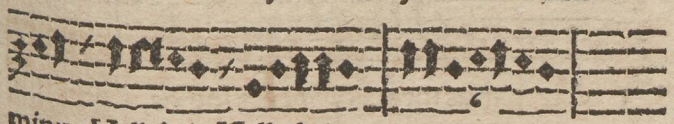
ANTIPHONA,

Iohan. 20.

NOLI



NOli fiere Maria, Halleluia, Resurrexit Do-



minus, Halleluia, Halleluia. *Dixit insipiens, Psal. 14.*

Noli fiere Maria) Effectus resurrectionis Christi, restitutio iustitiæ & uitæ æternæ, quæ fide apprehensa efficaciter consolatur, & omnes lachrymas pauidis conscientijs abstergit.

SVPER BENEDICTVS.



MIt tite in dexteram nauigi i rete,

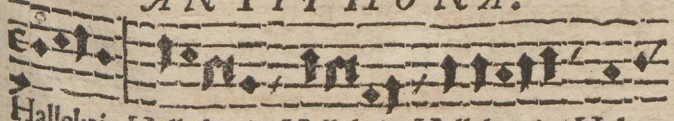


& inueni e tis, Halleluia.

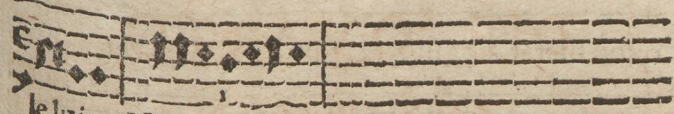
(Et inuenietis) Benedicente & adiuuante Domino, successum fœlicem habent conatus, aliàs prorsus irriti futuri, ut hæc Apostolorũ piscatio nocturna.

In Vesperis.

ANTIPHONA.



Halleluia, Halle lu ia, Halleluia, Halleluia, Hal-



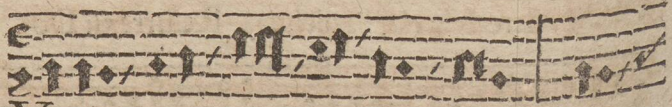
le luia, *Nisi Dominus ædificauerit.*

Super Mag; Noli flere.

DIE QVINTO.

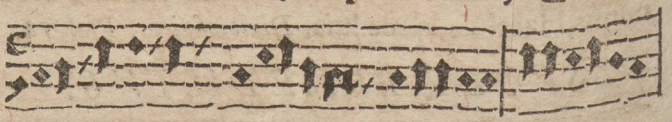
In Matutinis.

ANTIPHONA.



VIdete manus meas, & pedes me os, Quia

(Videte manus meas) Non dubitandum de resurrectione Christi, ideo suas manus & pedes ostendit, ut confirmentur animi discipulorum & Ecclesiæ.



ego ipse sum, Halleluia, Halleluia. *Deus in adiutor:*

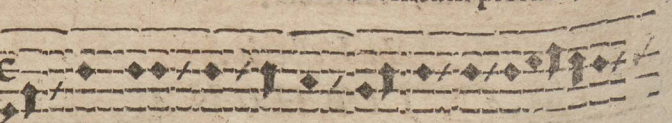
SVPER MAGNIFICAT.



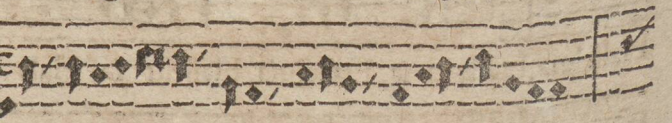
MAria stabat ad monumentum plorans, Vi-

Testimonia resurrectionis,

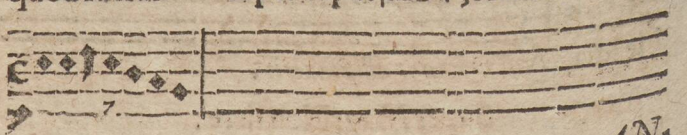
(Maria stabat) Ostendit se primum Christus mulieribꝰ, quia per mulierem primum mors in genus humanum inuasit. Deinde, ut sciamus, Deum humilia & debilia uerè diligere.



dit angelos in albis sedentes, & sudarium,

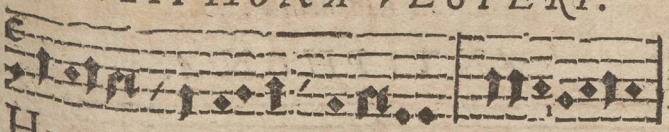


quod fuerat super caput IESV, Halleluia.



AN.

ANTIPHONA VESPERI.



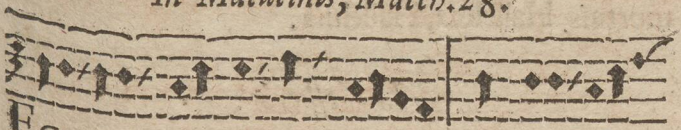
HAlleluia, Halle luia, Halleluia. *Ecce quàm bonum.*

Super Magnificat: Videte manus meas.

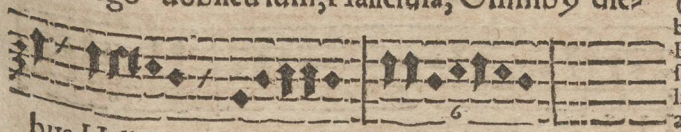
DIE SEXTO.

ANTIPHONA.

In Matutinis, Matth. 28.



ECce ego uobiſcũ ſum, Halleluia, Omnib9 die-

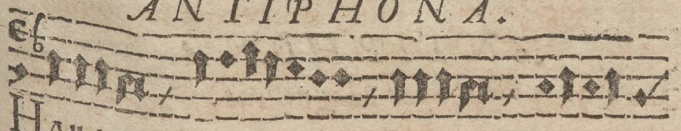


bus, Halleluia, Halleluia. *Exultate Deo.*

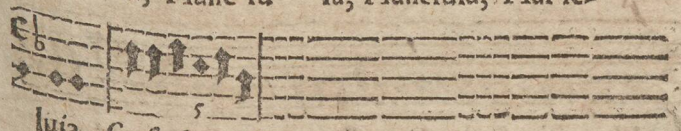
(Ecce ego uobiſcum ſum) Promiſsio præſentiæ & auxiliĩ Chriſti uſq; ad finem mundi, Matth. 28.

In Veſperis.

ANTIPHONA.



HAlleluia, Halle lu ia, Halleluia, Hal le-



luia. *Confitebor tibi Domine.*

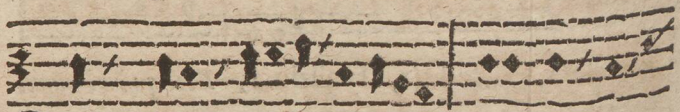
Super Mag: Ecce ego.

SAB-

SABBATO.

In Matutinis.

ANTIPHONA.



Quem quæris) Viuit Christus resuscitatus, hoc est, regnat ad dexterã Patris, est efficax, dat Spiritum sanctum, intercedit pro nobis, defendit & seruat Ecclesiam cõtra hostes, dat credentibus uitam æternam.

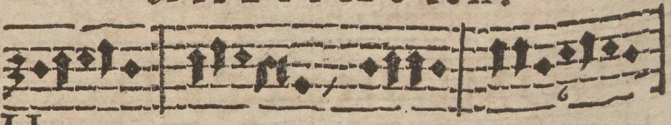
QVẽ quæris mulier? Halleluia. Viuentem cum



mortuis, Halleluia, Halleluia.

In Vesperis.

ANTIPHONA.

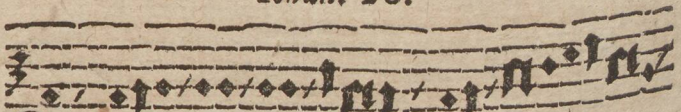


HAlleluia, Halleluia, Halleluia.

Responso: Dum transisset Sabbatum.

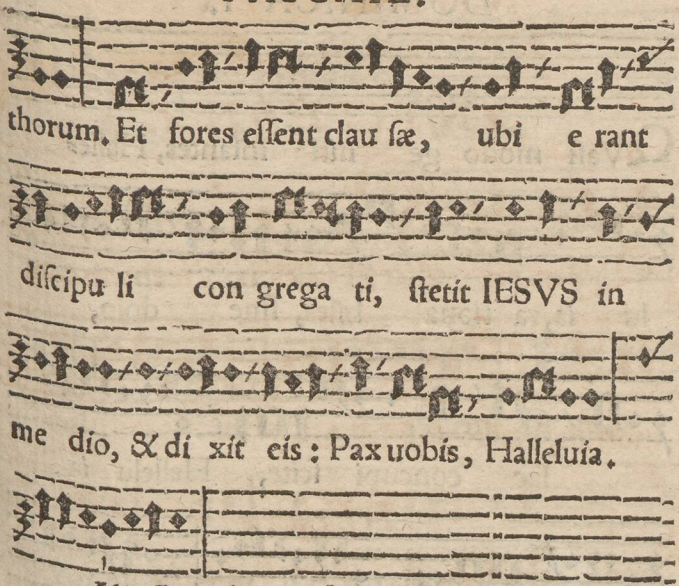
ANTIPHONA
Super Magnificat.

Iohan. 20.



CVm esset serò die illa una sab ba-

torum,



(Pax uobis) Christus stat in medio, quia est mediator inter Deũ & homines, placans irã Dei solus, 1. Timoh. 2.

Alia Antiphona: Alleluia, sup. fol. 107.

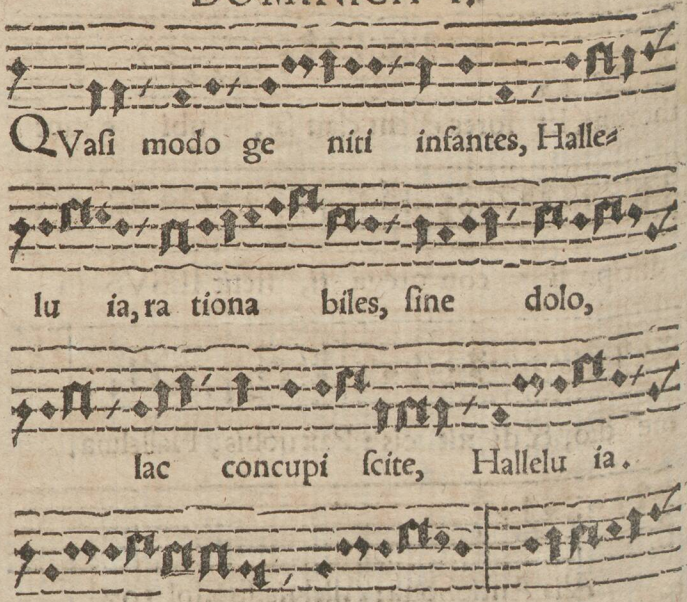
DOMINICA PRIMA POST PASCHA.

Antiphona & Responsorium suprà.

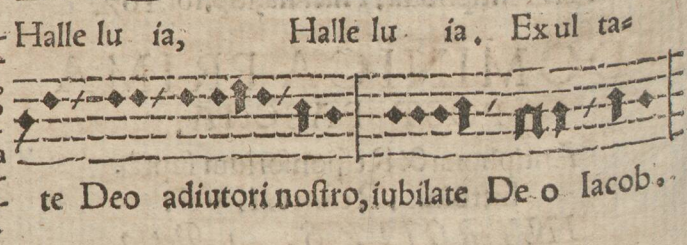
Introitus: Resurrexi. Vel:

INTROITVS, 1. *Pet.* 2.

SVmptus est ex 1. Pet. 2. vbi ita inquit Apostolus: Proinde depositâ omni malicia, & omni dolo, & simulationibus, & inuidentijs, & omnibus obtrectationibus, vt modò nati infantes, lac illud non corporis, sed animi, quod dolum nescit, appetite, vt per illud suboleſcatis. Siquidem gustastis, quòd benignus sit Dominus &c. Exhortatio est ad studium & amorem doctrinæ Euangelij, qua tanquam semine cœlesti, regeneramur, alimur & sustentamur, & in sensu iræ Dei & terroribus peccati ac mortis, nouam ac spiritualem obedientiam erga legem Dei, inchoamus.

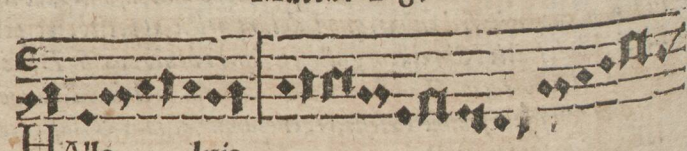


Psal 80. Exhortatio est ad spirituale gaudiũ, de reconciliato Deo per Christum, & ad gratiarum actionem pro acceptis beneficijs.



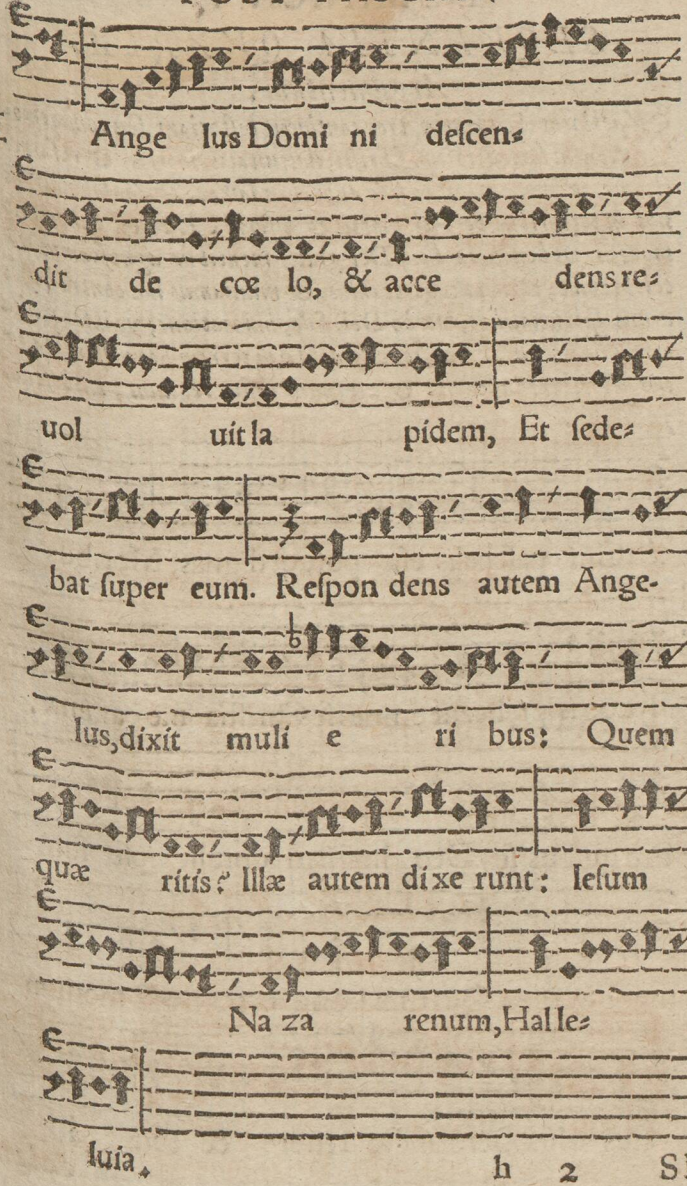
HALLELVIA.

Matth. 28.



Ange-

Angeli ministratorii spiritus, Heb. 1.



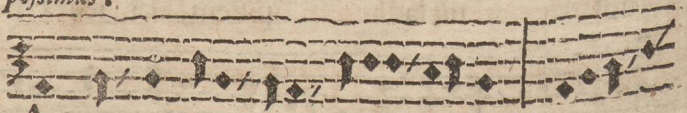
(Angelus Domini) Dialogiſmus Angeli & mulierũ, de reſurrectione Chriſti, Matth. 28. Hic conſiderentur quatuor. 1. Hiſtoria reſurrectionis Chriſti. 2. Effectus, qui eſt reſtitutio iuſtitiæ & uitæ ęternæ. 3. Applicatio, quæ fit per fidem. 4. Teſtimonium eorum, qui Chriſtum uiderunt & alios reſuſcitatos, item, angelorum & Prophetarum.

DOMINICA I.

SEQVENTIA QVARTA.

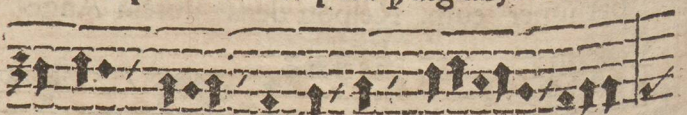
Argumentum.

SVperiores Sequentiæ tres continent historiam seu commemorationem beneficiorum Christi, natiuitatis, mortis & resurrectionis, & monent, vt ea fide apprehendamus, & consolemur ijs nos in terroribus peccati, mortis & inferni. Hæc est exhortatio monens, vt beneficia Filij Dei gratis mentibus agnoscamus, & celebremus, carnem coherceamus, & muniamus nos contra hostes armis spiritualibus, verbo Dei, fide, inuocatione, vt inter multa certamina & ærumnas, sicut Israëlitæ in terram promissam, ita & nos Christum in cœleste & æternum ipsius regnum, tutò sequi possimus.

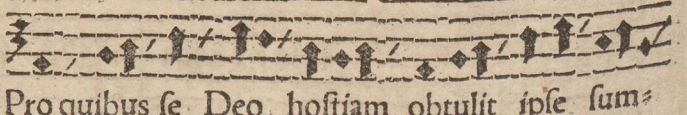


(Agni paschalis) Propositio exhortationis, uitã honestam & piam agant, quos Christus sua morte & effuso sanguine redemit.

AGni paschalis esu potuq; dignas, Moribus

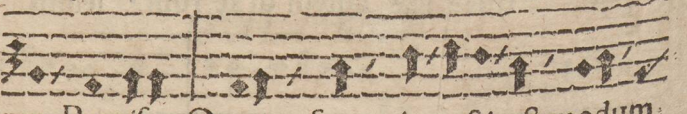


synceris prębeant omnes se Christia næ animæ.



Quarum frõs) Sicut Deus pepercit in Aegypto familijs Israelitarũ, quarũ limen fuit aspersum sanguine agni paschalis, Exodi 2. Ita Deus parcit quoque Ecclesiæ suæ conspersæ sanguine Filij sui, cęteri omnes in æternos cruciatus abiicientur.

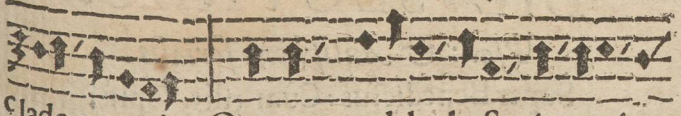
Pro quibus se Deo hostiam obtulit ipse sum-



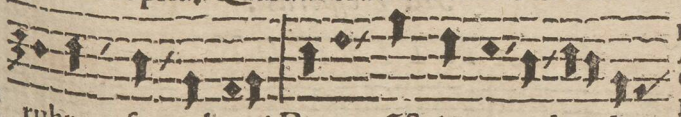
mus Pontifex, Quarum frons, in postis est modum



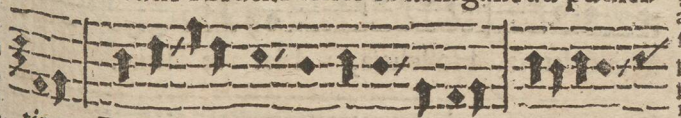
eius il lita sacrosancto cruore & tuta à clade:



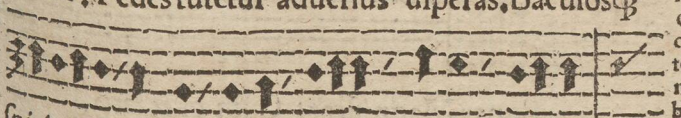
clade canopica. Quarum crudeles hostes in mari



rubro sunt obruti. Renes cōstringant ad pudicí-



tiam. Pedes tutētur aduersus uíperas. Baculosq;



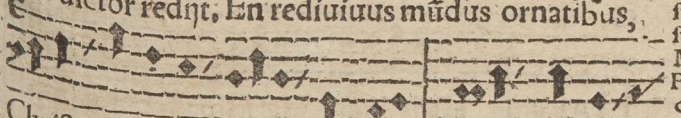
spíritales contra canes iugiter manu baiu lent.



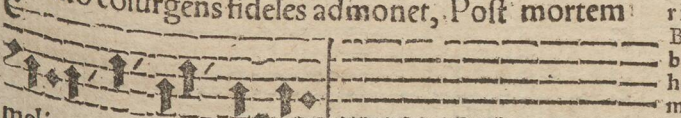
Vt pascha Iesu mereantur sequí, quo dc bara-



thro uictor rediit. En rediuiuus mūdus ornatibus,



Christo cōsurgens fideles admonet, Post mortem



melius cum eo uicturos.

Reliqua omnia ut in die sancto.

Canopica) Canopus penult. lōga, oppidum Aegypti, hinc Canopicus.

Renes cōstringant) Respexit ad ritum uescentium agno paschali, in apparatu uiatoris. Nam uescebantur accincti renes & calceati, habentes baculum in manibus. Hic baculus admonebat Israelitas de peregrinatione, & ærumnis huius uitę, & expectanda alia liberatione, quæ perficienda esset in uita æterna.

Víperas) Víperas & canes uocat doctores pestiferos, & hostes Euangelii, Matth. 3. & 23. Philip. 3. Videte canes, uidete malos operarios.

Baculus est uerbum Dei, quo hostes abigimus, Psal. 22. Virga tua & baculus tuus ipsa me consolata sunt.

Renes constringere) Est erranter motus, & libidinem reprimere, temperantia & exercitijs, iuxta illud 1. Corin. 9. Castiuo corpus meum, & in seruitutem redigo. Vel esse paratum ad certamina, & exercitia. Item, expectare aduentum Domini. Sic Luc. 12. Sint lumbi uestri præcincti.

Vt pascha Iesu) Id est, trāsitum ex hac uita per mortem, resurrectionē, ascensionem ad Patrem, Iohan. 13.

En rediuiuus) Id est, tota rerū natura hoc tempore quasi renouiscens relaxatur uitam meliorem restare credentibus in Christum post ærumnas præsentis uitæ.

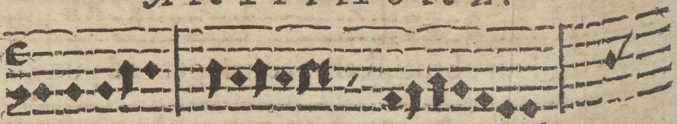
DIE SECVNDO.

Psal: & Antiphona ferialis.

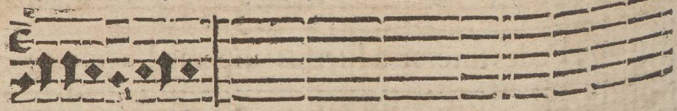
Super Benedictus: Cùm esset, suprà.

Ad Vesperas.

ANTIPHONA.



Halle lu ia, Halleluia, Hal le luia.



Dilexi quoniam.

Super Magnificat: Cùm esset serò.

DIE TERTIO.

Psalm: & Antiphona ferialis.

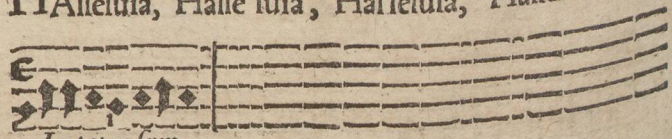
Super Nunc: Cùm esset serò.

Ad Vesperas.

ANTIPHONA.



HAlleluia, Halle luia, Halleluia, Halleluia.

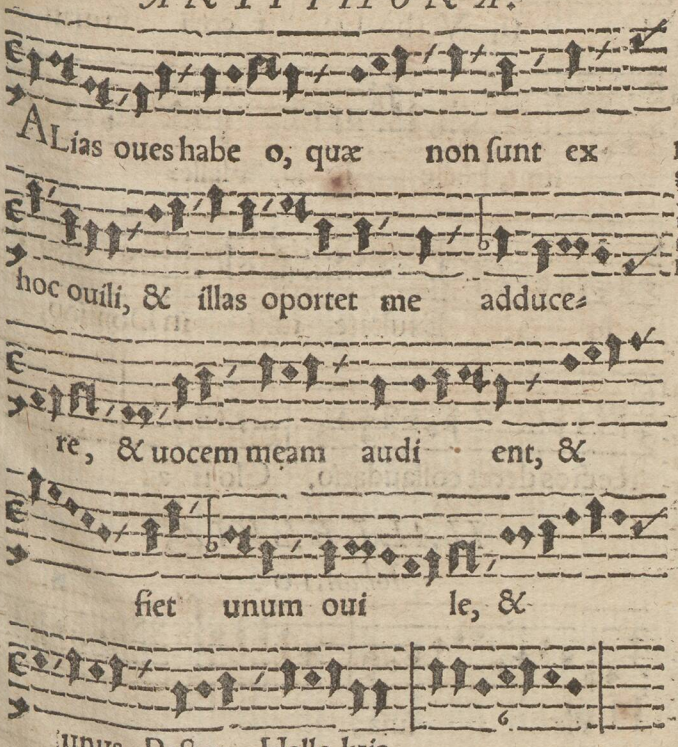


Lætatus sum.

Antiphonæ feriales sequentium dierum, super *Psalmos minores. Vide suprà in Dominica proxima.* Do-

DOMINICA SECVNDA.

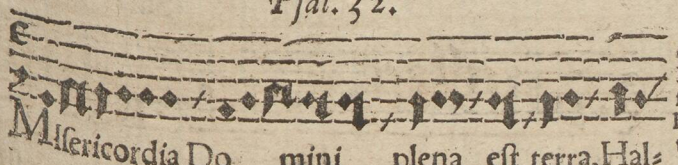
ANTIPHONA.



De uocatione gentium ad Ecclesiam seu regnum Messiæ per uocem Euangelij.

INTROITVS.

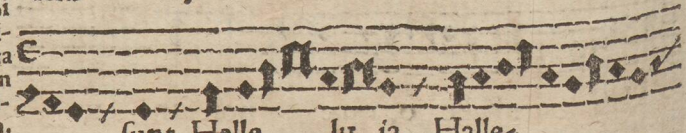
Psal. 32.



(Misericordia) Encomion misericordiæ Dei, hoc est, bonitatis, omnia replentis beneficijs, tum corporalibus, tum spiritualibus.

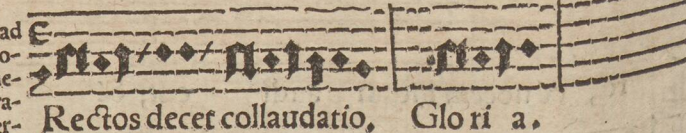


(Verbo Dei) Potentia uerbi Dei, quo uniuersa condita sunt, gubernantur, & consistunt, Gen. 1. Psal. 32.



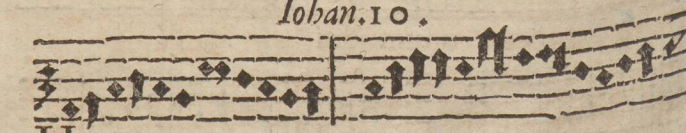


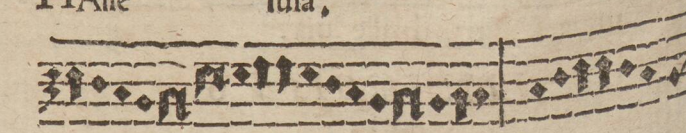
Exultate iusti in Domino) Exhortatio ad gratiarũ actionem, pro beneficijs, corporalibus & æternis.

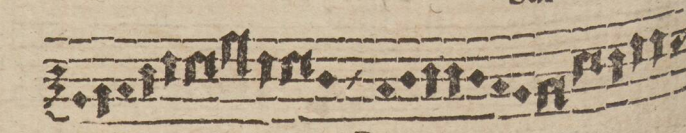


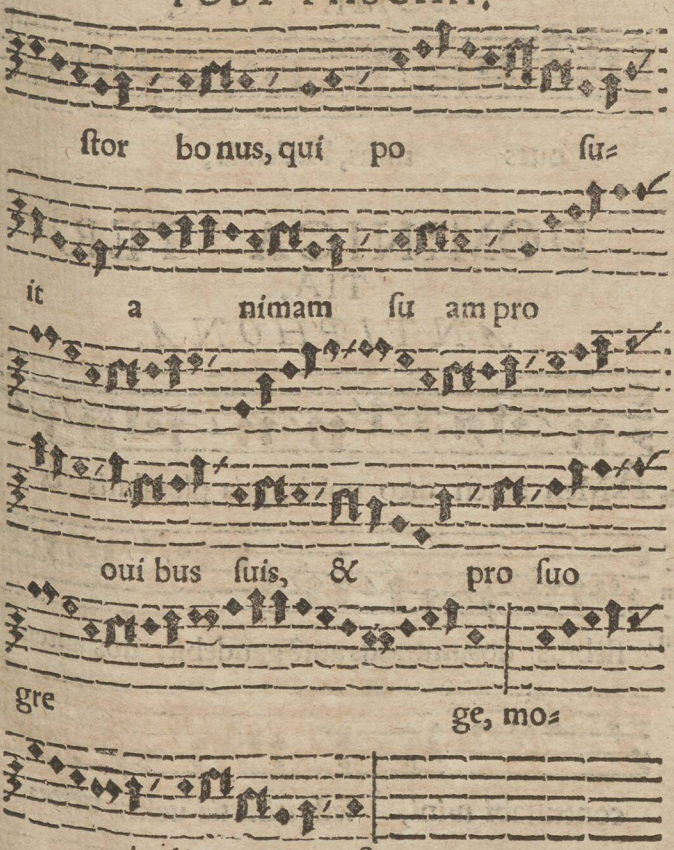
HALLELVIA,

Iohan. 10.





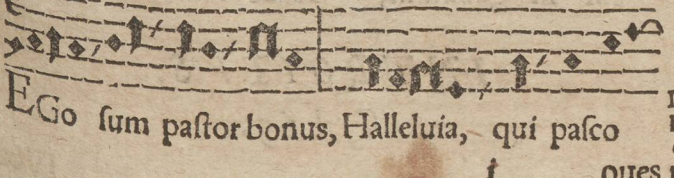




Paſtor bonus) Chriſtus, per ἐξοχὴν dicitur paſtor bonus, qui non ſolũ docet oues, ut Prophetæ, Apoſtoli & alii, ſed etiam uiuificat eas ſua potentia, dat eis Spiritum ſanctum, fit uictima pro nobis, placans iram Dei, eſt dator iuſticiæ & uitæ æternæ. Hic honos ſoli Chriſto tribuendus eſt.

ANTIPHONA.

Iohan. 10.



(Bonus) Benignus, mitis, uitam afferens omnibus, hoc eſt, Eccleſiæ.

Id eſt, paſco pabulo uitæ, hoc eſt, uerbo Dei, paſco, cõſolor, & erigo pauidas mentes.



oues meas, Halleluia.

DOMINICA TERTIA.

ANTIPHONA.

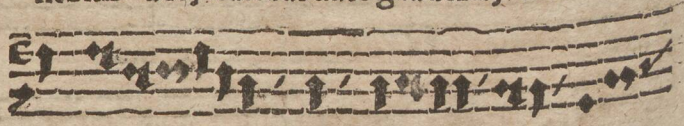


Doctrina, Ecclesiam subiectam esse cruci, et cõsolatio de liberatione, & consummata gloria & lætitia in uita æterna.

AMen amen dico uobis, quia plorabitis &



flebitis uos, mundus autẽ gaudebit, uos autem



contristabi mini, sed tristi tia uestra uerte-



tur in gaudium, Halle luia.

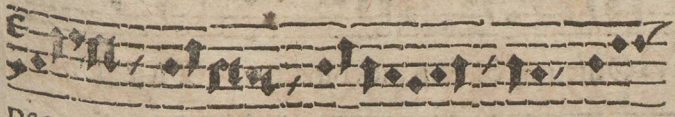
INTROITVS.

Psal. 65.



IVbila te De o omnis terra, Hallelu ia,

(Iubilate Deo) Exhortatio ad gratiarũ actionem. Omnis terra, id est, omnes nationes terræ, iubilate corde, Psallite ore, ut in omnibus glorificetur nomen Domini, id est, potentia, misericordia & ueritas.

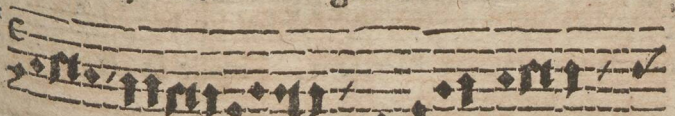


Psalmum di ci te nomini eius, Halle-

(Psalmum dicite) Celebrate admirãda opera Dei, quod misit Filium, & is factus est uictima pro nobis, quod mirabiliter colligit & seruat Ecclesiam inter tot hostes.



lu ia, date gloriam lau di

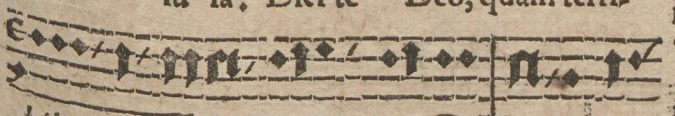


eius, Hallelu ia, Hal le lu ia,



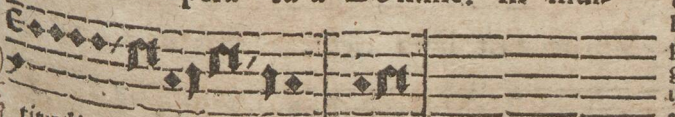
Hal le lu ia. Dici te Deo, quàm terri-

Quàm terribilia, Id est, incomprehensa, & magis admiranda, quàm inuestiganda ratione. Quid enim admirabilius, & stupendum magis, quàm solo uerbo omnia efficere? In multitudine, id est, secundum multitudinem potentiæ.



bília sunt opera tu a Domine. In mul-

(Sunt opera tua Domine) Duplicia sunt opera Dei, creationis & recreationis, quæ Dei potentiam & misericordiam erga genus humanum testatur.



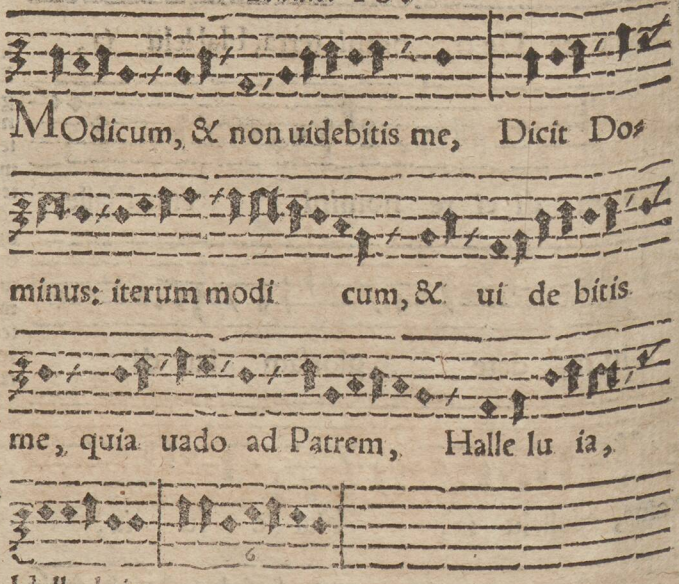
titudine uir tu tis tuæ. Glori.

Halleluia, Christus resurgens, suprà.

DOMINICA III.

ANTIPHONA.

Iohan. 16.



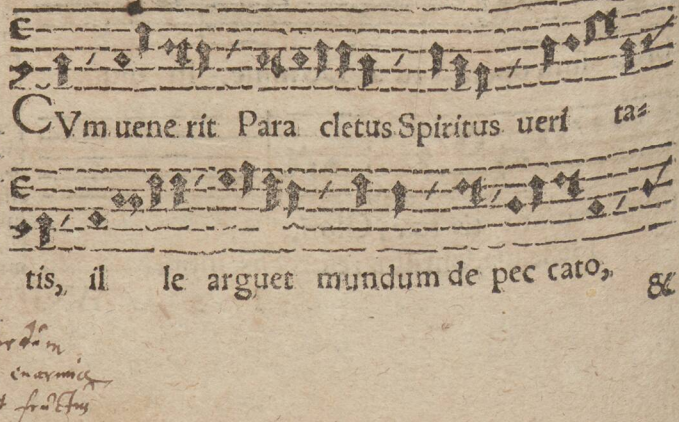
Modicum) Modicum est tempus passionis Christi & Ecclesiæ, quod breue est, gloria uerò sempiterna.

Videre Christum, id est, sentire consolationem Christi. Non uidere Christum, est uidere derelictum in cruce à Deo.

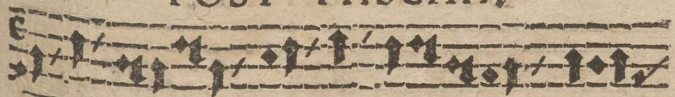
(Vado ad Patrem) Transierat in cœlestem gloriã, & æternum regnum inchoabo.

DOMINICA QVARTA.

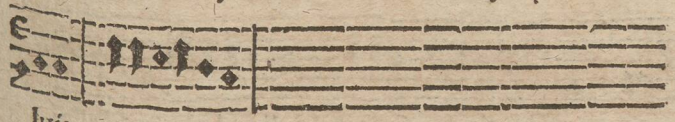
ANTIPHONA.



De officio Spiritus sancti, accusandi per uocem Euangelij, interna & uera peccata, incredulitatem & falsam opinionem de iustitia operum.



& de iuſtici a, & de iudici o, Halle-

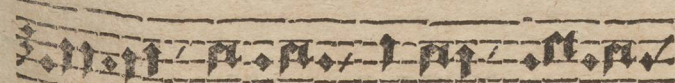


luia.

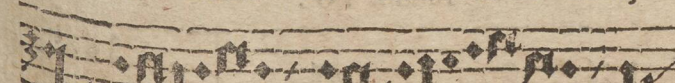
INTROITVS.

Pſal. 97.

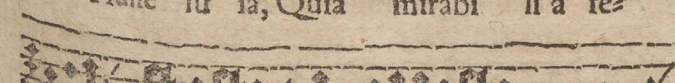
GRatiarum actio, quòd Deus verax miſerit Chriſtum ſaluatorem promiſſum, liberet Eccleſiam, det ipſi Spiritum ſanctum, & verbum Euangelij reuelet. Hæc vocat admiranda opera Dei agnoſcenda, & celebranda grata mente ab Eccleſia omnibus temporibus.



CAntate Domi no canticum no uum,



Halle lu ia, Quia mirabi li a fe-



cit Domi nus, Halle lu ia, An-

Cantate) Celebrate ubiq; nouam hanc gratiam Dei, quòd miſit Filiũ, reſuſcitauit eum à mortuis, dedit Spiritum ſanctum Eccleſiæ, iuſsit propagari Euangelium in toto mundo.

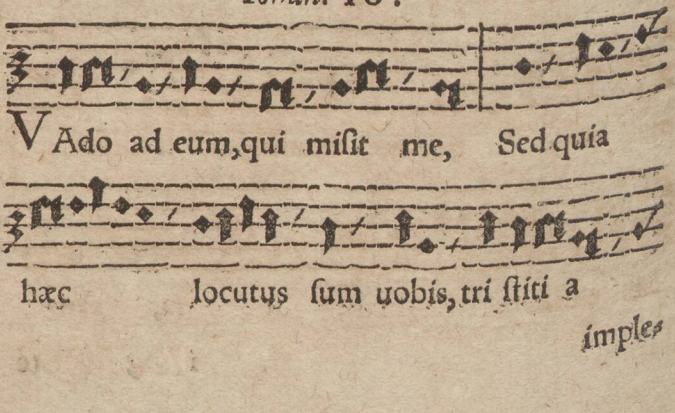


Iuſticiã ſuam) Iuſticiam Dei uocat, qua Deus peccatores reſipiſcentes iuſtificat, propter Mediatorem. Hæc iuſtitia reuelatur per Euangelium, Rom. 1. Quia ignota eſt mũdo, qui carnis iuſtitiam tantum intelligit & admiratur.

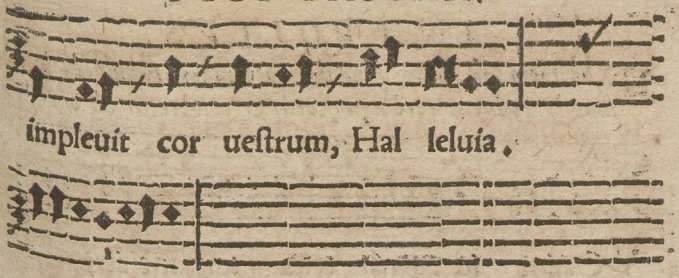
Dextera eius) Dextera et brachium Dei uocatur eius potẽtia, qua Chriſtum ſuſcitauit à mortuis, regno peccati & mortis uaſtato.

ANTIPHONA.

Iohan. 16.



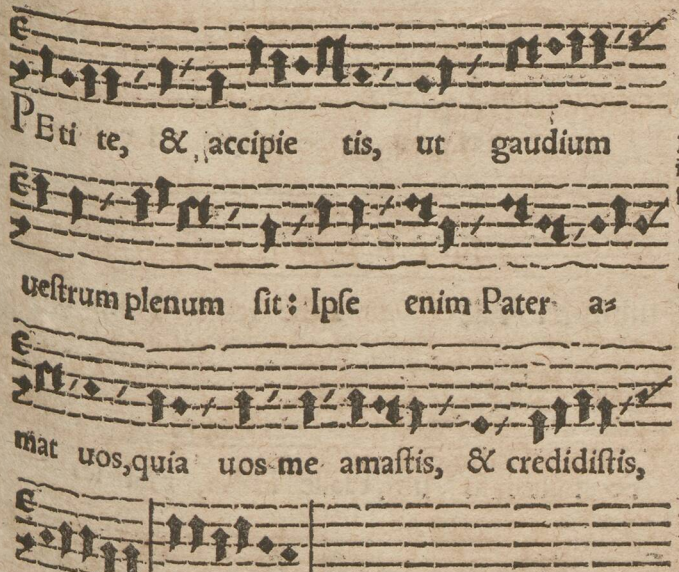
Locutus ſum uobis) Abſente Chriſto nulla eſt mentium territarum uera conſolatio, Abeſt autem, cum non conſolatur.



impleuit cor ueſtrum, Hal leluía.

DOMINICA QVINTA.

ANTIPHONA.



PEti te, & accipie tis, ut gaudium ueſtrum plenum ſit: Ipſe enim Pater amat uos, quía uos me amaſtis, & credidiſtis, Hal leluía.

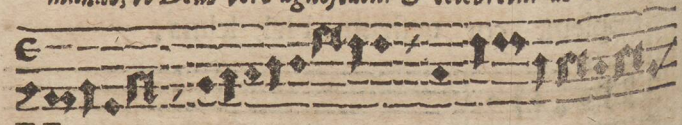
Mandatum de inuocatione, & promiſsio de exauditiõe per & propter meritum & intercesſionèm Mediatoris Filij Dei.

INTROI.

DOMINICA V.

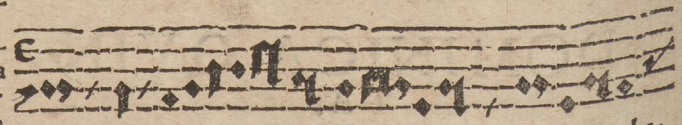
INTROITVS.

EXhortatio ad propagandam doctrinam Euangelij in toto mundo, vt Deus verè agnoscatur & celebretur ab omnibus.

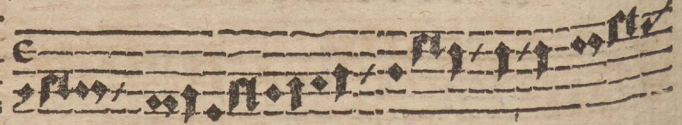


VOcem iu cun di ta tis annunciate,

Vocem iucunditatis) Vox iucunditatis est prædicatio Euangelij de gratuita remissione peccatorum, de abolita morte, & uastato regno Diaboli. Hæc uox seu prædicatio credita, reddit pacatas & lætas conscientias, Rom. 5.



& au di a tur, Halle lu=



ia, nun ci a te usque ad extre=

Nunciate) Prædicatio Euangelij uniuersalis, omnibus offerens liberationem, ac salutem per Christum, fide, gratis.



mum ter ræ; Libe rauit Domi nus

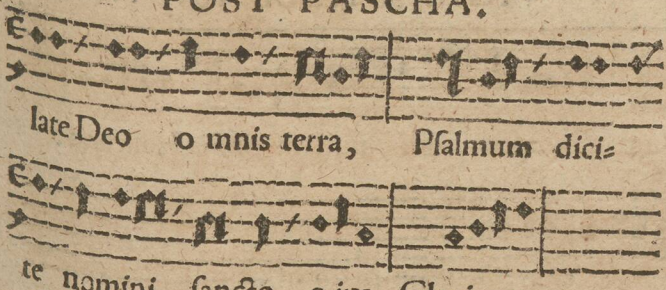


po pulum su um, Halle lu ia, Hal le=

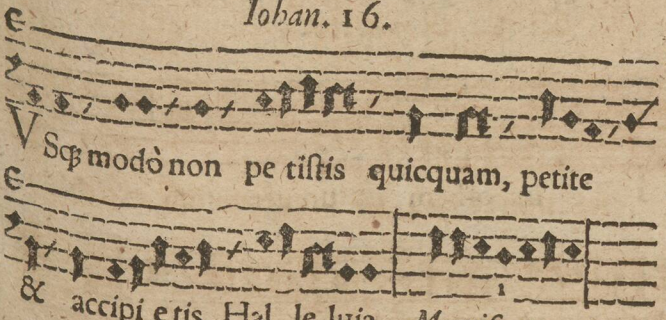


lu ia. Iubi=

late



ANTIPHONA
Super Magnificat.
Iohan. 16.



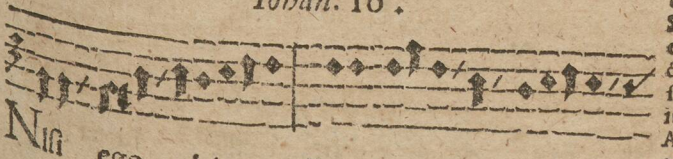
Reprehensio negligentiæ in orando: mandatum & promissio de inuocatione, qui præcipuus cultus est Ecclesiæ.

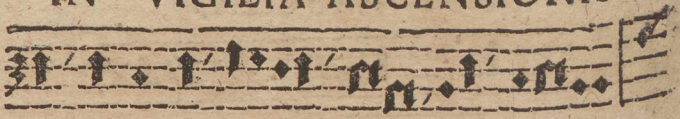
Nihil petierunt Discipuli in nomine Christi, quia in nullis ærumnis uersati sunt præsente hoc Domino, cuius defensiõe tuti fuerunt, & nulla re indiguerũt.

Paracletus) Id est, Spiritus sanctus, qui est cõsolator, aduocatus, adhortator seu incitator, scilicet ad facienda bona opera & crucem tolerandã. Spiritus sanctus eiusq; dona fructus sunt ascensionis Christi, iuxta illud: Ascendit in altum, & dona dedit hominibus. Psal 67. Ephe. 4.

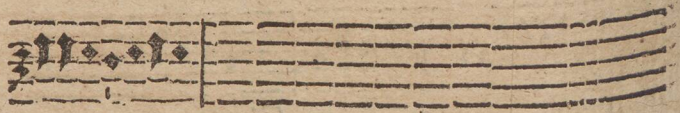
IN VIGILIA ASCENSIONIS DOMINI.

ANTIPHONA.
Iohan. 16.





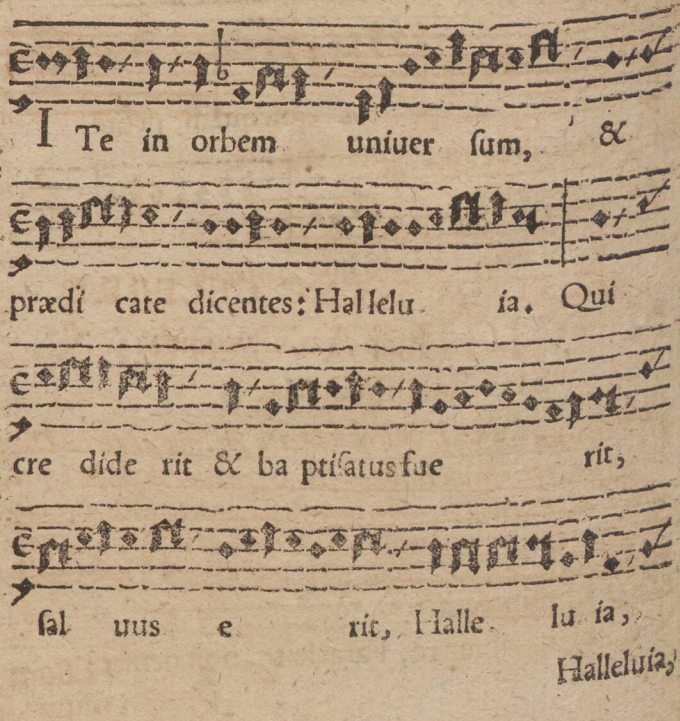
dum assumptus fuero, mittam uobis, Halleluia.



Nisi Dominus ædifi.

RESPONSORIVM.

Marc. 16.



I Te in orbem uniuersum, &

prædi cate dicentes: Hallelu ia. Qui

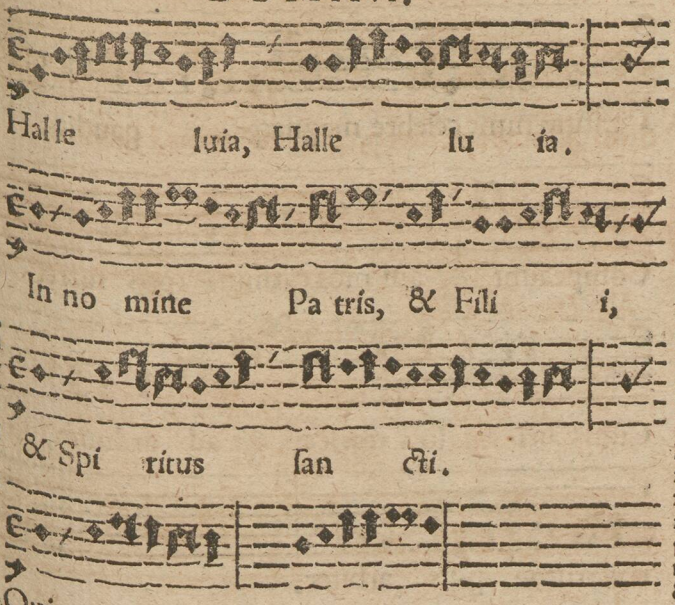
cre dide rit & ba ptisatus fue rit,

sal uus e rit, Halle lu ia,

Halleluia.

(Ite in orbem) Mandatum de propagando Euangelio in uniuerso mundo, & administrando baptismate, ad confirmandam fidem, item q̃ de baptismi & fidei effectu, in his, qui Euangelio & Christo credunt, qui effectus est remissio peccatorum, iustitia, donatio Spiritus sancti & uitæ æternæ.

Qui crediderit. Promissio, et fectus fidei & baptismatis, u ta æterna.



(In nomine) Baptismi impertiendi forma, quę summam Euangelij complectitur, docens, quid sit Deus, & quid nobis donet, & quomodo sit agnoscendus & inuocandus.

In nomine Patris) In inuocatione & mandato Patris, & Filij, & Spiritus sancti, qui baptizatum simul recipiunt in gratiam, sua misericordia et potentia liberant a peccato & morte æterna, & donant ipsi iustitiam & vitam æternam.

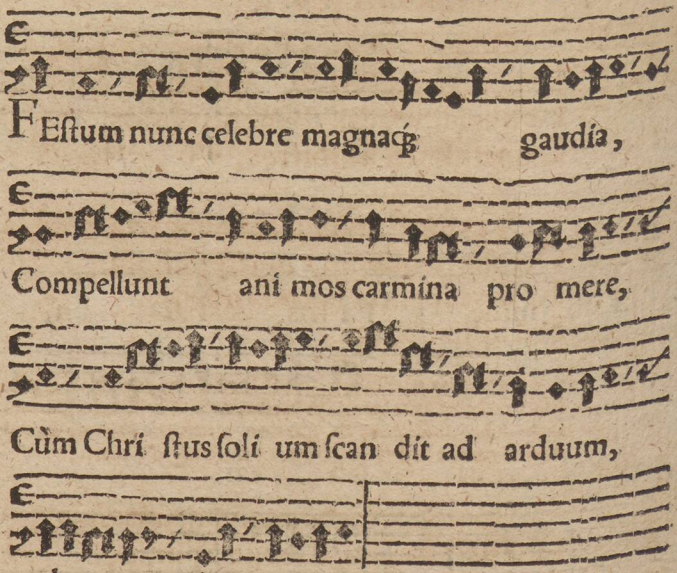
HYMNVS.

FESTVM NVNC CELEBRE.

Asclepiadeum cum Glyconico.

Incerti autoris.

GRatiarum actio pro donata victoria Ecclesiæ aduersus Diabolum, per ascensionem Christi, & petitio, vt contra hostes, Diabolos, & omnia pericula, tum animæ, tum corporis, defendamur, dato Spiritu sancto, efficiamurq; post hanc vitam hæredes æternæ gloriæ, in nouissimo die, cùm Christus redibit iudex viuorum & mortuorum, Act. 1.



Festum nunc) Propositio, Gaudete de parta victoria, & agite gratias Deo.

Id est, iudex qui sumet pœnas de impijs, pijs autem dabit præmia æterna.

Psal. 46. Ascendit Deus in iubilo, & Dominus in uoce tubæ.

Conscendit iubilans lætus ad æthera,
Sanctorum populus prædicat inclytum,
Concinit pariter angelicus Chorus,
Victoris boni gloriam.

Conscendit iubilans) Narratio, quo comitatu Christus ascenderit in cœlum, triumphator, uidelicet Patriarcharum & angelorum, quorum exemplum laudantium Christum, Ecclesiæ imitandum proponitur.

Iudex horrendus contemptoribus Euangelij, desideratus redemptor his, qui illud amplexi sunt, Matth. 24.

Qui scandens superos, uincula uinxerat,
Donans terrigenis munera plurima,
Districtus rediet arbiter omnium,
Qui mitis modò transijt.

Qui scandens superos) Fructus ascensionis, victoria aduersus Diabolum, & donatio Spiritus sancti, ac munerum eius, Ephe. 4. Psal. 67. Christus ascendens in altum, captiuam duxit captiuitatem, & dedit dona hominibus, id est, uicit Diabolum, & dedit Ecclesiæ Spiritum sanctum.

Oramus

Oramus Domine, conditor inclyte,
Deuotos famulos respice, protege,
Ne nos liuor edax dæmonis obruat,
Demergat uel ad inferos.

(Oramus Domine) Precatio ad Christum, ut defendat Ecclesiam contra hostes, Diabolos, & cætera pericula.

De reditu Christi ad iudicium in extremo die gloriosio, horribili impijs, expectato pijs.

Vt cùm flammiuoma nube reuerteris,
Occulta hominum pandere iudicans,
Ne des supplicia horrida noxijs,
Sed iustis bona præmia.

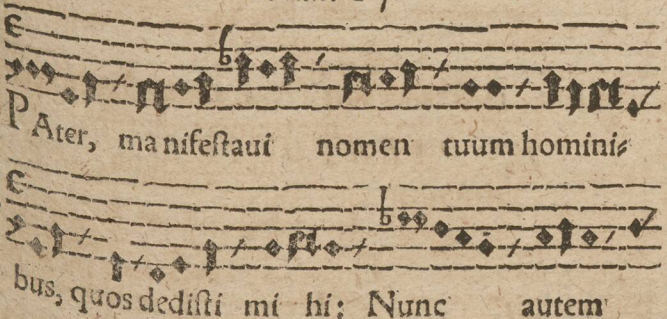
Rom. 2. In die, in qua Deus iudicabit occulta hominum.

Flammiuoma) Psal. 49. In conspectu eius exardescit ignis. Psal. 96. Ignis ante ipsum præcedet. Et 2. Thess. 1. In flamma ignis dabit uindictam iijs, qui non nouerunt Deum, & qui non obediunt Euangelio Domini nostri Iesu Christi.

Præsta hoc Genitor optime, maxime,
Hoc tu Nate Dei, & bone Spiritus,
Regnans perpetuò fulgida Trinitas,
Per cuncta pia secula, Amen.

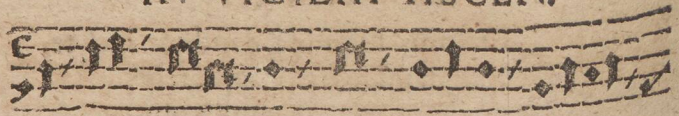
Petitio ad Trinitatem, quam soli Christiani agnoscunt, inuocant & colunt.

ANTIPHONA
Super Magnificat.
Iohan. 17.



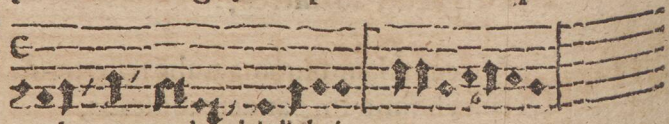
Pater manifestaui) Tribus manifestauit Deus nomen Patris, Euangelio, quod ex sinu Patris protulit, institutoministerio Euangelij, & miraculis.

Nomen Patris, id est, gloriam misericordiæ, consilium admirandum, seu ordinationem diuinam de redimendo humano genere per mortem Filij.



(Pro eis rogo) Precatio Christi pro Apostolis, & pro tota Ecclesia, à qua deprecatione excluduntur omnes, qui pertinaciter aduersantur Euangelio, quos mundum appellat.

pro eis rogo, non pro mundo: qui a



ad te ua do, Halleluia.

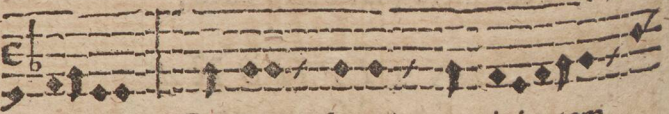
Ad Completorium.

Hymnus, Iesu nostra Redemptio.

SVPER NVNC DIMITTIS &c.



HAllelu ia, Ascendens Christus in altũ, Hal- Psal. 67. Ephe. 4.



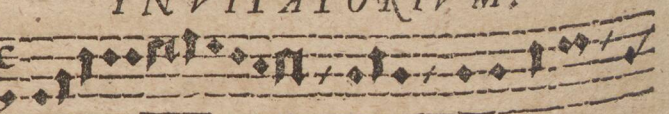
Duxit captiuitatem) Fructus ascensiõis Christi, liberatio Ecclesiæ à morte, peccato & Diabolo, qui totum genus humanum captiuũ tenebat, propter peccatũ, seu lapsum primorum parentum, Gen. 3.

le luia, Captiuam du xit ca ptiuita tem,



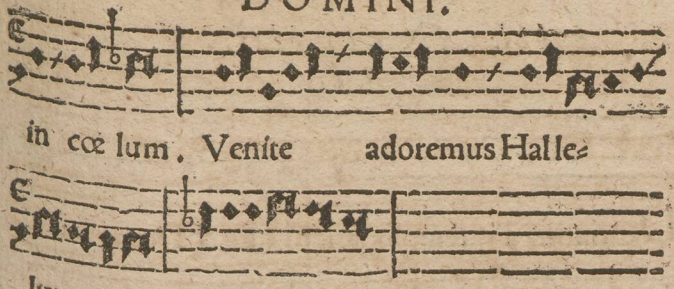
Hallelu ia, Halle luia. *Nunc dimittis, Luc. 2.*

INVITATORIVM.



Exhortatio ad gratiarũ actionem.

HAl leluia, Re gem ascendentem in

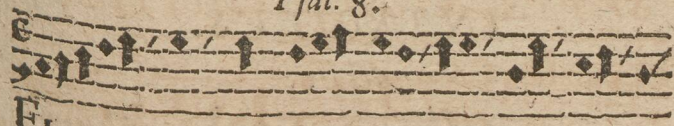


in cœ lum. Venite adoremus Hal le-

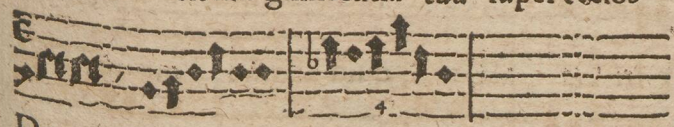
lu ia. Venite.

ANTIPHONA.

Psal. 8.



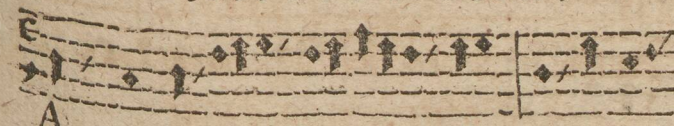
ELeuata est ma gnificentia tua super cœlos



De us, Hal le luia, *Domine Dominus noster, Psal.* 8.

(Eleuata est) Magnificentia Christi sunt eius resurrectio & ascensio in cœlum, per quę constitutus est Rex super omnia, quę sunt in cœlo & in terra, Psal. 2. sedens ad dexteram Dei, Psal. 109.

II. ANTIPHONA.



A Summo cœlo egressio eius, & occur-



sus eius, Hal le lu ia, *Cœli enarrant, Psal* 18.

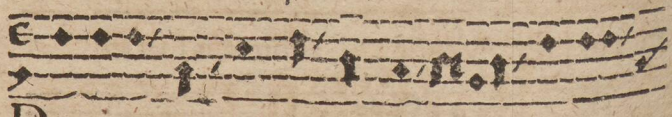
A summo cœlo) Diuinitas Christi æterna, humiliatio & glorificatio, Psal. 18.

III. AN-

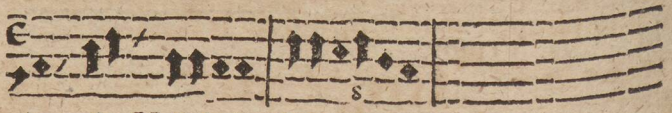
IN DIE ASCENSIONIS

III. ANTIPHONA.

Psal. 10.



DOminus à templo sancto suo, Dominus



in cœlo, Halleluia. *In Domino confido, Psal.* 10.

Dominus) Aliter, in templo, id est, in Ecclesia, uel in sanctis suis, habitat Deus. Habitat, id est, exaudit, iuuat, tuetur Ecclesiam Dominus in cœlo, id est, Deus ubiq; est, æquus iudex omnium, defensor Ecclesiæ in omnibus periculis.

INTROITVS.

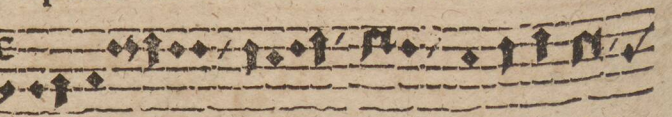
Actor. 1.



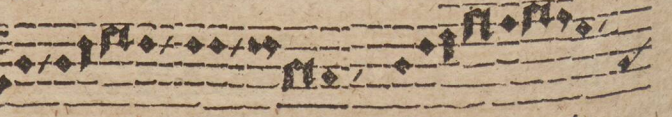
VIri Ga lilæ i, quid admira mini,



aspicientes in cœ lum? Halle lu ia,



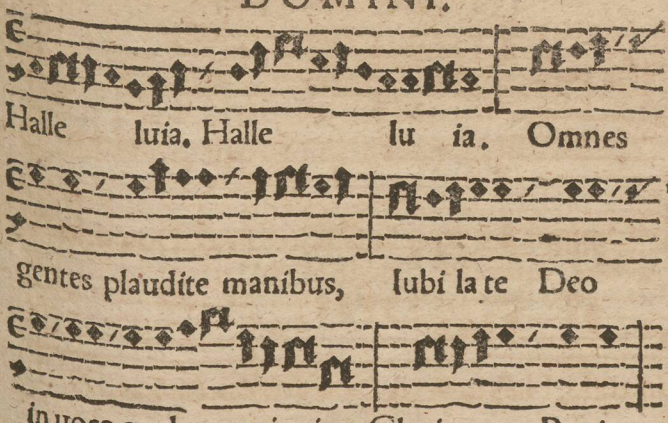
Quemadmodum uidistis eum ascendentem



in cœ lum, ita ueni et, Halle lu ia, Halleluia,

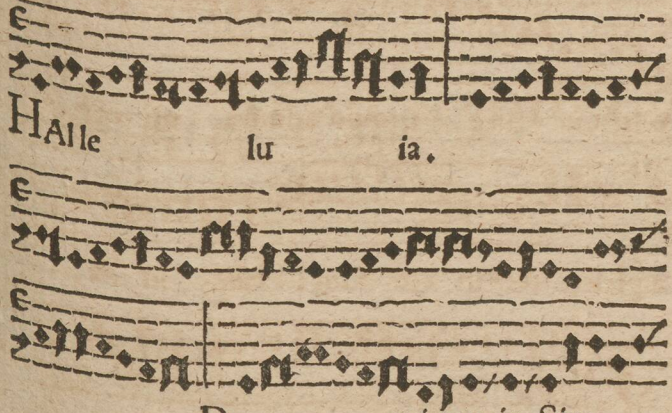
Concio angelorum de secundo aduentu Christi ad iudicium, qua consolatur Ecclesiam oppressam in hac uita calamitatibus, & hortantur, ut liberationem & glorificationem expectet.

Psal. 46.

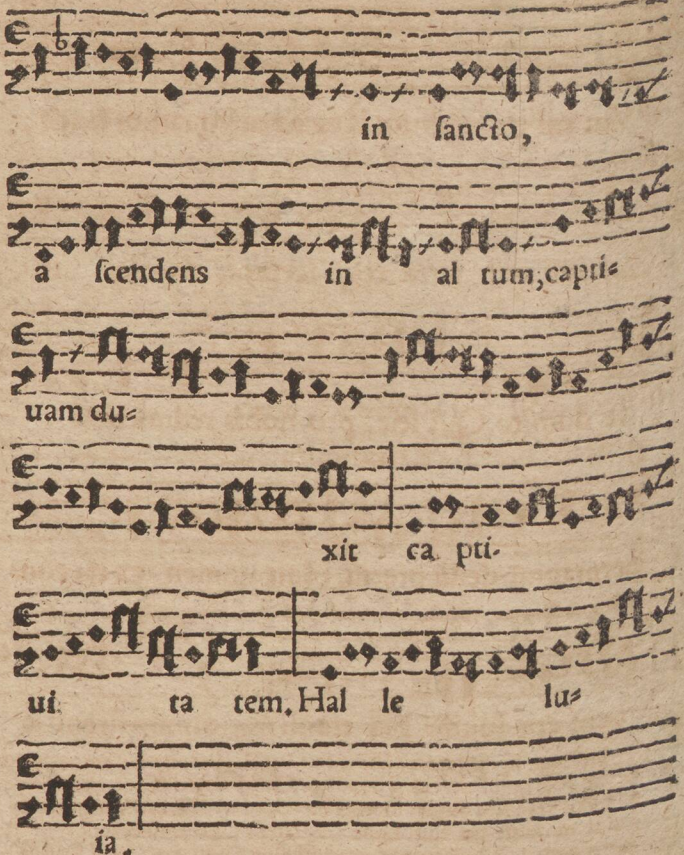


Exhortatio ad spiritualem lætitiam Ecclesię, de beneficijs Dei immensis, & futura liberatione, de qua 1. Pet. 1. Credentes, exultatis gaudio ineffabili, & glorificata, reportantes finem fidei uestræ, salutem animarum.

HALLELVIA.



Dominus in Sinai) Dominus in Sinai, id est, qui in monte Sinai dedit legem Israelitis. Locus Psal. sic habet: Dominus in eis, in Sina in sancto, id est, Deus uerus, æternus, qui populum Israeliticum eduxit ex Aegypto, & patefecit eis uoluntatem suam in monte Sinai, promulganda lege, etiam adest Ecclesiæ suæ, non solum Iudæorum, sed etiam gentium, in Sancto, id est, in sanctitate, quæ est iusticia cordis, non ex lege, sed ex fide Iesu Christi, Rom. 3.



SEQVENTIA, SVMMI TRIVMPHVM REGIS.

EXhortatio ad gratiarum actionem, & inuocationem, in qua beneficia Filij Dei exponuntur, quòd ex ingenti amore erga genus humanum, iuxta promissionem, humanam naturam induit, mortuus est pro peccatis nostris, ad inferos descendit, vastans regnum Diaboli, resurrexit à morte, & ascendit in cœlum, victor peccati, mortis & inferni, vndè rediturus est in extremo die, iudex SI Ma- viuorum & mortuorum, Actor. 1.



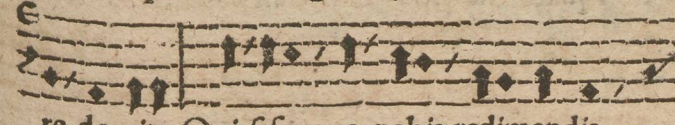
Sum mi triumphum) Propositio exhortationis, quæ diuinitatē & potentiam Christi proponit.

SVm mi triumphum Regis prosequamur laude.

Quis Christus? Deus & homo. Christo omnia subiecta, Ephe. 1. Heb. 2. Ergo uerus est Deus.

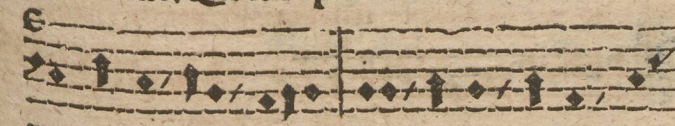


Qui cœli qui terræ regit sceptra, inferni iu-

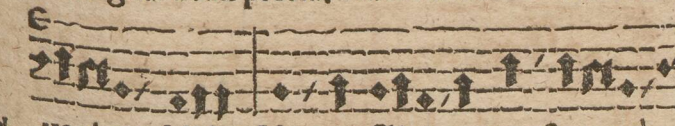


re domito. Qui sese pro nobis redimendis

Qui sese) Quid fecit? Induit naturam humanam, & redemit nos sua morte. Preciū scilicet redemptionis, ἀντίλυτρον. 1. Timoth. 2. Qui dedit semetipsum precium redemptionis pro omnibus.



permagnū dedit preciū. Huic nomen ex tat con-

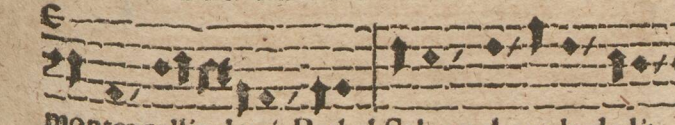


Ratio appellationis.

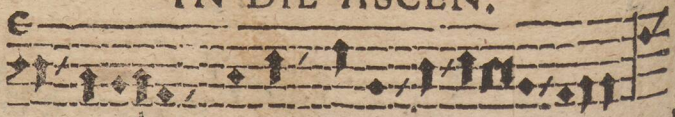
ueni ens Idithū. Nā transiliuit omnes strenuè

Idithum significat transiliens, siue (ut D. Hieronymus interpretatur) saliens, uel transiliens eos. Hic autem Christo attribuitur, quia ascendens ad cœlos transiliit omnes montes Bethel, id est, Hierosolymæ, quæ in regione montosa sita fuit, Ephe. 4. Ascendit super omnes cœlos, ut adimpleret omnia. Alluſit autor forsan ad illud Cantico. 2. quod Ecclesia sponsa de sponso Christo ait: Ecce iste uenit saliens in montibus, transiliens colles. Item: Reuertere, similis esto, dilecte mi, capræ hinnuloq; ceruorum, super montes Bethel. 1. Paral. 25. accipitur hoc nomen pro cantoribus, siue laudantibus & confitentibus Deum.

Bethel) Id est, Hierosolymæ. Interpretatur domus Dei, quo nomine Iacob appellauit locum, ubi scalam attingentem cœlum uiderat in somno, Gene. 28. Hic postea ædificatum est templum Hierosolymorum.



montes colliculosq; Bethel, Saltum de cœlo dedit



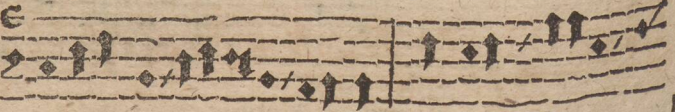
Saltũ de cœlo) Narratio seu expositio rationis, cõmemorans varios saltus Christi, hoc est, humiliationem eius & exaltationem.

in virginalem uentrem, inde in pelagus seculi.

1. Descensus seu saltus de cœlo in corpus virginis.



Postquam illud suo mitigauit potentatu, tetras



Diuus Gregorius in Homilia de ascensione Domini: Christus de cœlo uenit in uterum virginis, De utero uenit in præsepe, de præsepi uenit in crucẽ, de cruce uenit in sepulchrum & ad inferos, de sepulchro & inferis rediit in cœlum.

Phlegetontis assilijt tenebras. Principis illius

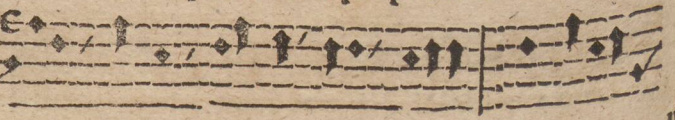
Phlegetontis, id est, inferni.

2. Descensus seu saltus ad inferos.



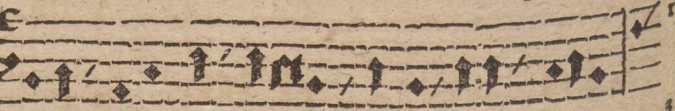
disturbato imperio. Manipli s plurimis inde e-

Id est, magna præda, Luc. 11.



rutis, mundum illustrat suo iubare. Captiuita-

Illustrat splendore suæ resurrectionis.



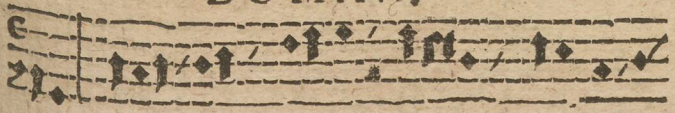
3. Resurrectio.

temq; detentam inibi, victor duxit secum.

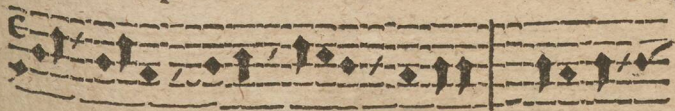


Et rediuiuum iam suis se præbuit seruis & amicis.

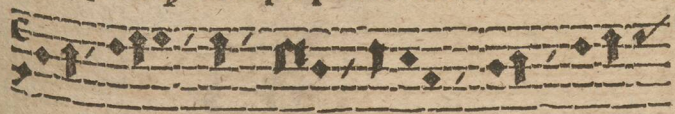
Seruis, id est, discipulis.



cis. Denicꝙ ſaltum dederat hodi e maximum, 4. Aſcenſio ſeu ſaltus ad cœlos.



nubes poloſcꝙ curſu præpeti tranſiens. Celebret Repetitio propoſitionis.



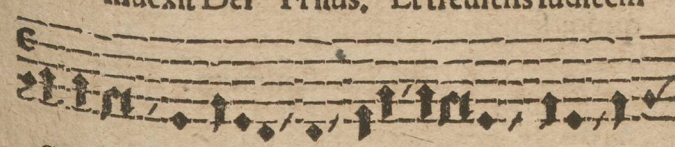
ergò populus hunc diem credulus, cuius morbi- (Hunc diem) Cauſa aſcenſionis Chriſti, ut humanam naturam ſuæ diuinitatis reddat participem.



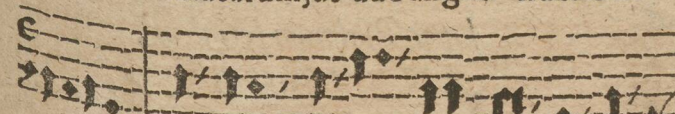
da, Idithum, copora in ſemetipſo altis ſedibus



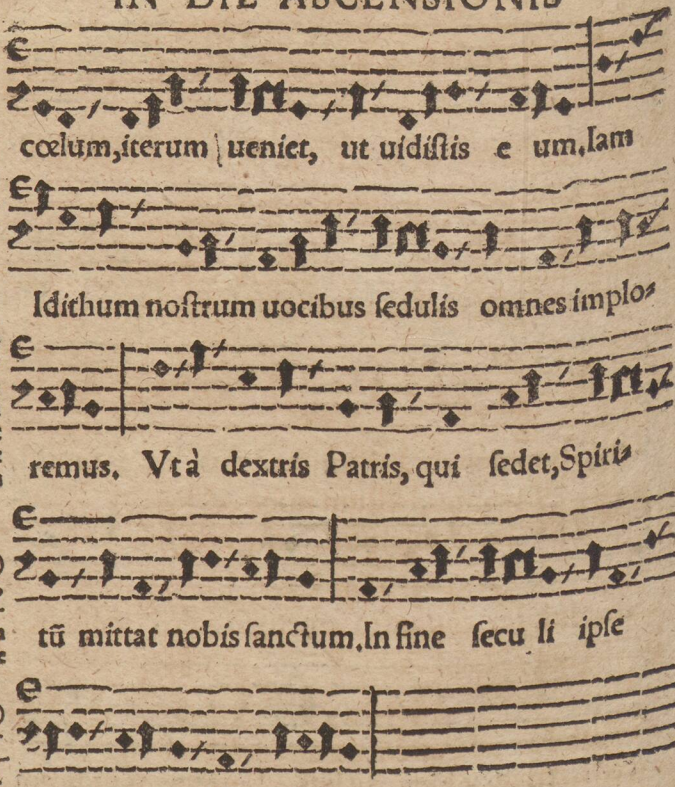
cœli inuexit Dei Filius. Et tremens iudicem 5. Reditus ad iudicium.



expectat adfuturum, ut duo angeli fratres do-



cue runt; Qui Ieſus à uobis aſſumptus eſt in



(Iam Idithum) Exhortatio ad petitionem, ut nobis mittatur Spiritus sanctus, qui accendat in mente nouam lucem, & in uoluntate seu corde nouos motus consentientes legi Dei, gubernet nos, & inchoet in nobis uitam æternam.

(Vt à dextris) Psal. 109. id est, æqualis est Patri omnipotentia, & maiestate seu gloria.

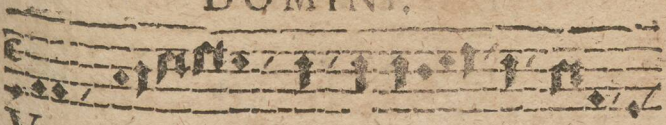
(In fine seculi) Petitio, ut colligatur & conseruetur Ecclesia.

Iuxta prophetionem, Matth. 28. Ecce ego vobiscum sum omnibus diebus usq; ad consummationem seculi.

Sanctus summum.

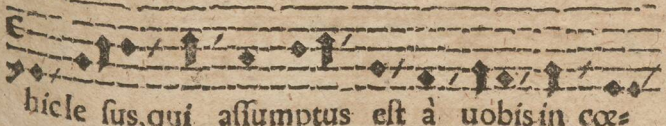
IN SECVNDIS VESPERIS
super Psalmum ferialem,
ANTIPHONA.
Actor. 1.

Viri

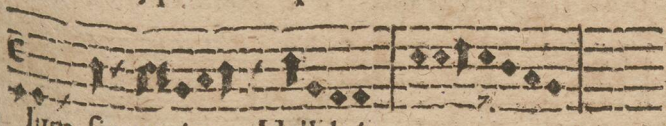


Viri Galilæi, quid aspicitis in cœlum?

Quid aspicitis) Consolatio, Christum rediturum, ut liberet Ecclesiam, Matth. 24. Subduxit autem se è conspectu hominum uisibili Ecclesiæ, ut fide eius præsentiam & auxilium experiamur.



hicle sus, qui assumptus est à uobis in cœ-



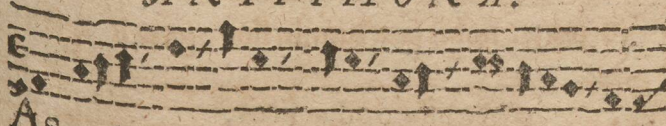
lum, sic ueniet, Halleluia.

Christus secundò apparebit, & nos cum illo in gloria. Coloss. 3.

Hymnus, Festum nunc celebre.

Responsorium, Ite in orbem.

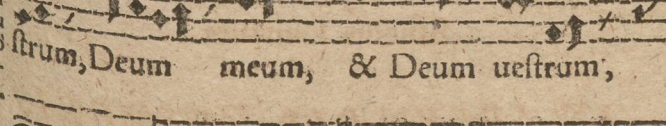
ANTIPHONA.



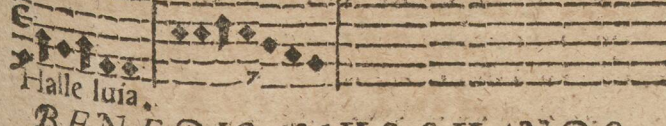
Ascendo ad Patrem meum, & Patrem ue-

Ascendo) Ingens cõsolatio, Deus Pater noster est propter Christum, qui Filius Dei natura est, nos uerò gratia & adoptione, Gal. 4. Rom. 8.

Ascendo) Id est, Ascendo, ut sedeã ad dexteram Patris, etiã secundum humanitatem, à qua nunquam discessi, secundum diuinitatem, Iohan. 3.



strum, Deum meum, & Deum uestrum,



Halle luia.

BENEDICAMVS, QVANDO Christus ascenderat, M. Herman. Bonnus.

QVando



1. Confessio ac fides Ecclesiæ de effuso Spiritu sancto in Apostolos & Ecclesiam, in die Pentecostes.

2. Narratio effectuum, ac donorum Spiritus sancti, Apostolis & credentibus Euangelio omnibus temporibus, quæ sunt consolatio, donum linguarum, & edendi mirac'cula, item, collectio, conseruatio & defensio Ecclesiæ, & publici ministerij, item, confirmatio in terroribꝰ mortis & supplicíorum.

2. Hic subitò adueniens,
Metum incussit omnibus,
Et consolator pauidos
Apostolorum animos,
Qui statim linguis uarijs
Docent Dei magnalia.

3. Fœcundat hicꝙ Ecclesiam
Diuersis donis sterilem,
Consolatur, illuminat,
Et seruat conscientias,
Aduersus mundum, Satanam,
Et diræ mortis impetum.

Patrem

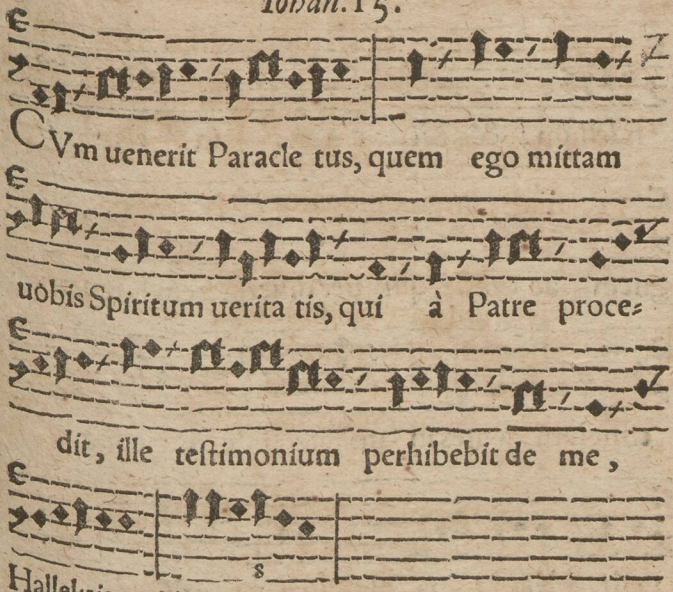
4. Patrem oramus igitur
Cœleſtem, ſanctus Spiritus,
Vt nos in fide Filij
Pura ſemper retineat,
Alleluia, Alleluia,
Benedicamus Domino.

3. Petitio ſeu inuocatio Dei Patris, ut donet nobis Spiritum ſanctũ, iſq; nos in uera fide retineat & confirmet.

DOMINICA PRIMA POST ASCENSIONEM.

ANTIPHONA.

Iohan. 15.



Spiritum ueritatis) Quis Spiritus ſanctus, & quæ eius officia? Eſt æternus Deus, à Patre et Filio procedens ab æterno. Officia, reddere ueraces in agnitione Dei, & in inuocatione. Item, teſtari de Chriſto, & de eius perſona, & officio, quòd ſit Deus & homo, Redemptor humani generis promiſſus Eccleſiæ.

Introitus, Viri Galilæi, Kyrie Paſchale, uel minus ſummum, Sanctus minus, uel ſummum.

IN VIGILIA PEN
TECOSTES.

ANTIPHONA.

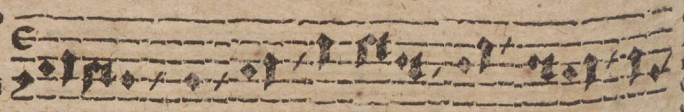
INuocatio ad Spiritum sanctum, vt veram cognitionem Dei, fidem, amorem, inuocationem, & veram obedientiam accendat in cordibus nostris, quæ cùm Ecclesia à Spiritu sancto petit, simul agnoscit eum esse verum & æternum Deum cum Patre & Filio, personam viuificantem & sanctificantem Ecclesiam, distinctam à Patre & Filio.



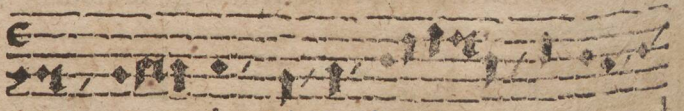
VEni sancte Spi ritus, reple tuorum corda

(Veni sancte Spiritus) Propositio, seu petitio donorum Spiritus sancti, quibus spoliati sumus in Paradiso.

Autor Rupertus rex Franciæ, qui uixit Anno Domini 980 sub Ottone II. Imperatore.



fidelium, & tui amoris in eis i-

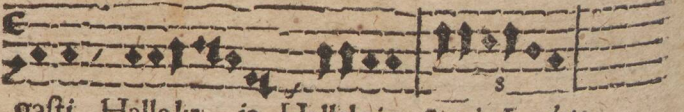


gnem ac cende, qui per diuersitatem linguarum

(Linguarum) Cognitio linguarum & bonarum artium, & doctrinę concordia, donum Spiritus sancti in Ecclesia.



cunctarũ gentes in unitate fide congre-

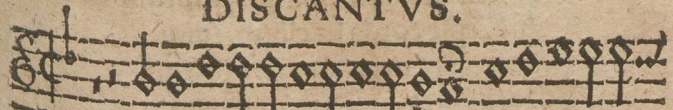


gasti, Halle lu ia, Halleluia. *Omnia Laudate.*

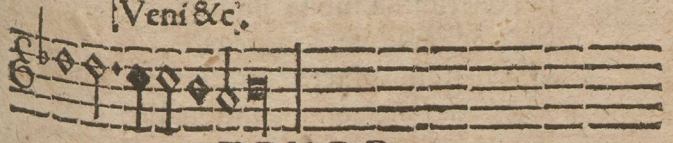
EOBANVS HESSVS
sic uertit Phalecio.

DISCAN-

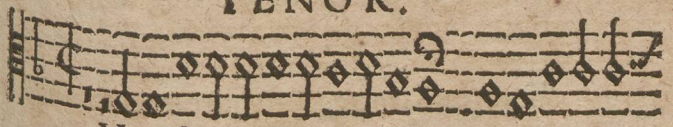
DISCANTVS.



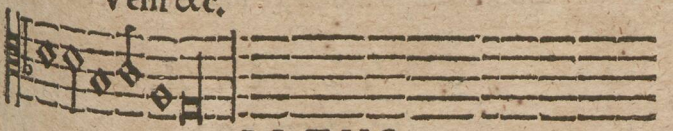
Veni &c.



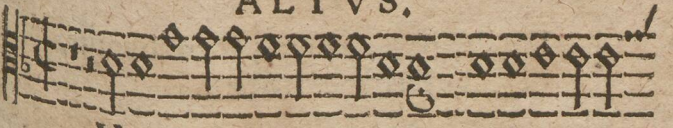
TENOR.



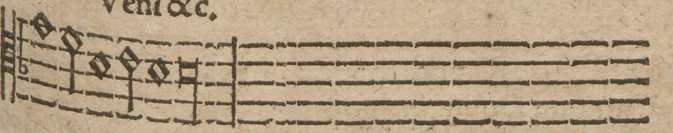
Veni &c.



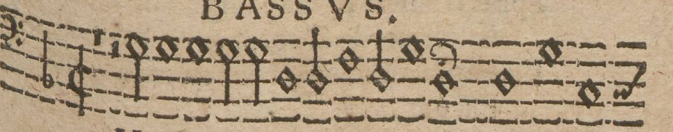
ALTVS.



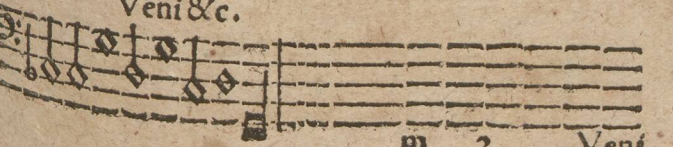
Veni &c.



BASSVS.



Veni &c.



IN VIGILIA

Prodosítio.

VEni maxime Spíritus, tuorum
Reple corda fidelium, tuíq;
Accendas in eis amoris ígnem,
Qui gentes fidei ſub unitatem
Per diſcrímina multa línguarum,
Solator Paraclete, congregaſti,
Quem nunc mittere Spíritum per orbem,
Digneris Pater, omnia innouabis,
Tum, qui corda fidelium benigni
Flatus numine doctiora reddis,
Da nobis, age, Spíritu ex eodem,
Et rectum ſapere, & frequenter eius
Conſolamine uiuere, & ualere.

(Qui gentes) Officia, ſeu effectus Spiritus ſancti, impetrare corda, ut aſſentiantur Euangelio, & conſolari.

(Quem nunc) Oratio ad Deũ Patrem, ut mittat Spíritum ſanctum, iſq; in nobis ſit efficax docendo & conſolando.

COLLECTA,

Ex Pſalmo 103.

Emitte Spíritum tuum, & creabuntur,
Et renouabis faciem terræ.

Emitte Spíritũ) Petitio, ut donemur Spíritu ſancto, qui nouam uitam in nobis inchoet & creet, conſoletur, & iuuet nos in uarijs periculis & grumnis huius uitæ.

DEus, qui corda fidelium ſancti Spíritus illuſtratione docuiſti, da nobis in eodem Spíritu recta ſapere, & de eius ſemper conſolatione gaudere, Per Ieſum Chriſtum Dominum noſtrum, Amen.

Spíritus ſancti gratia, Dignetur illuminare ſenſus, corda & corpora noſtra.
Diuinum auxilium, Maneat ſemper nobiſcum.

ALIA.

Ad te leuaui oculos meos,
Qui habitas in cœlis.

INfunde

INfunde, quæsumus Domine, famulis tuis Spiritum uerítatis & pacis, ut quæ tibi placita sunt, toto corde cognoscant, & agnita, tota uirtute sectentur, Per Dominum nostrum Iesum Christum, Amen.

RESPONSORIVM.

Acto. 1.



APPAru erunt Apo sto lis di spertitæ



linguæ tanquam i gnis, Halle/

Linguæ igneæ significarunt fore prædicatores Apostolos, & doctrinam Euangelij esse efficacem, Spiritu sancto mouente & accendente corda.



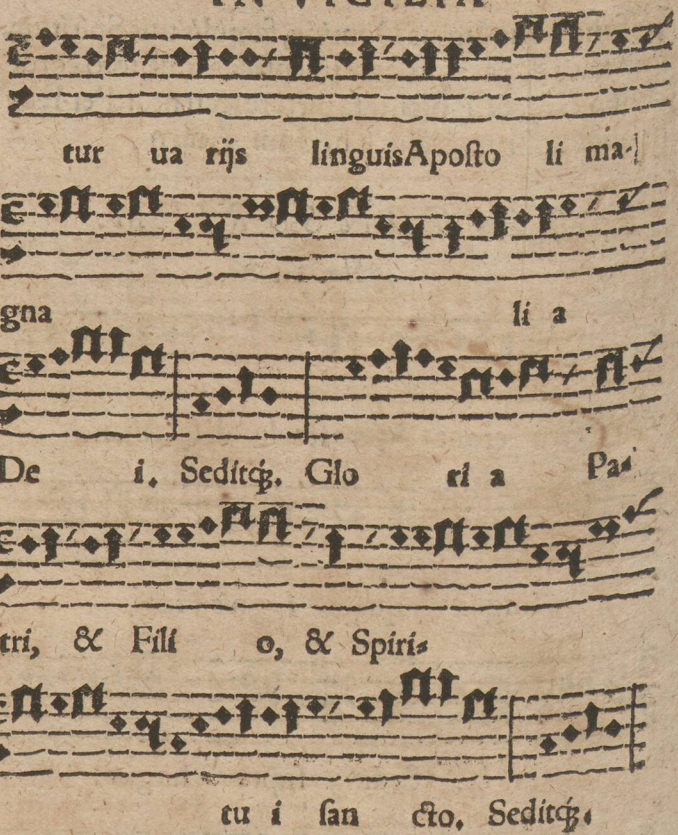
lu ia. Seditq; supra singu-



los eo rum Spiritus san-



ctus, Hallelu ia, Halle lu ia. Loquebam-

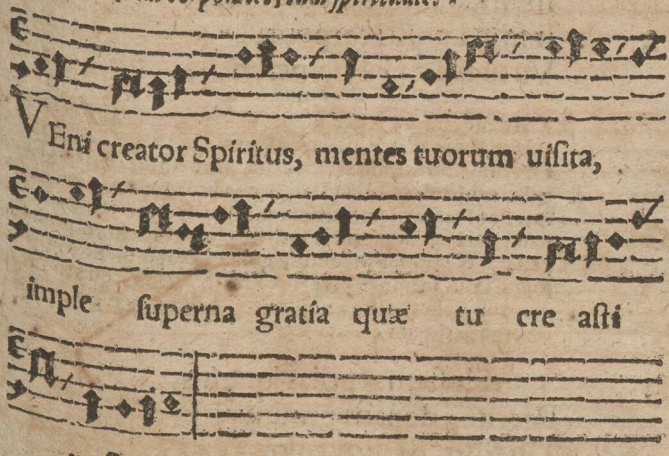


HYMNVS,
VENI CREATOR SPIRITVS.

Iambicum Dimetrum.

ORatio ad Spiritum sanctum, vt mentibus nostris illabatur, motusq; nouos ac sanctos in nobis creet, consoletur nos, nouam lucem, noticiam Dei, eiusq; amorem & inuocationem in nobis

bis accendat, gubernet nos, & defendat contra hostes, Diabolos, & alios omnes, tùm corporales, tùm spirituales.



VEni creator Spiritus, mentes tuorum uisita,

imple superna gratia quæ tu creasti pectora.

(Veni creator) Generalis Propositio, seu petitio, ut Spiritus sanctus exornet Ecclesiam suis donis, & præsentia defendat contra hostes.

Qui Paraclitus diceris,
Donum Dei altissimi,
Fons uiuus, ignis, charitas,
Et spiritalis unctio,

Actor. 3. Accipietis donum Spiritus sancti.

Qui Paraclitus) Variæ appellationes seu nomina Spiritus sancti, sumpta à donis seu officijs eius, quibus in Ecclesia est efficax, per uerbum Dei, Sacramenta, & inuocationem. Significat autem παράκλητος, Paracletus, aduocatum & consolatorem, à uerbo παρακαλέω. Ita uocat Christus Spiritum sanctum, ab officio, Iohan. 15. inquiens: Cum autem uenerit Paracletus, quem ego mittam uobis à Patre, Spiritum ueritatis, qui à Patre procedit, ille testimonium perhibebit de me. Autor recepta consuetudine Ecclesiæ, dixit, Paraclitus, penultima breui.

Tu septiformis munere,
Dextræ Dei tu digitus,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende

1 Accende lumen sensibus,
Infunde amorem cordibus,
2 Infirma nostri corporis,
Virtute firmans perpetim.

Accende lumen) Specialis petitio donorum Spiritus sancti. 1. Accendit in mente lucem, seu ueram noticiam Dei, & beneficiorum Christi, mouet corda, ut assentiantur doctrinę Euangeliī, excusitat amorem Dei, & obedientiam. 2. Adest Ecclesiæ, ne in terroribus succumbat, seu desperet. 3. Impedit conatus Satanæ, ac hostium Ecclesiæ, retinet pacem, & prohibet peccata, & multiplices lapsus, quibus Diabolus Ecclesiam & singula eius membra perdere conatur. 4. Docet, quis sit Deus, quæ eius uoluntas erga nos, quis Christus, quæ eius beneficia erga Ecclesiam.

3 Hostem repellas longius,
Pacemq; donans protinus,
Ductore sic te prævio,
Vitemus omne noxium.

Votum seu petitio. 4 Per te sciamus da Patrem,
Noscamus atq; Filium,
Te utriusq; Spiritum
Credamus omni tempore.

Gratiarum actio. Sit laus Patri cum Filio,
Sancto simul Paracleto,
Nobisq; mittat Filius
Charisma sancti Spiritus.

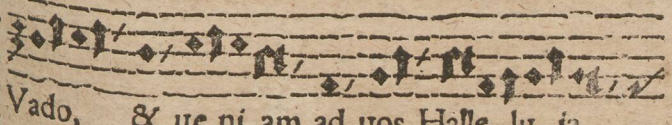
Charisma, id est, donum, 1. Corinth. 12. Aemulamini charismata, id est, donum Spiritus sancti expetite.

ANTIPHONA
Super Magnificat.
Iohan. 14.

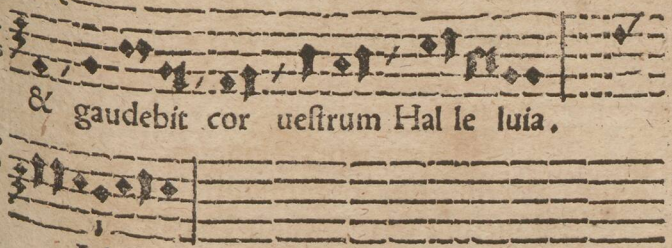
NOn



Non uos relinquam) Consolatio, seu promissio præsentiæ Christi, protegentis & seruantis Ecclesiam, quæ in hac uita est orphana, hoc est, omnibus præsidijs humanis destituta.



Vado & uenio) Id est, discedam à uobis paulisper per mortem, sed mox reuiuiscar ex morte, & ad uos redibo, & semper uobiscum ero, Matth. 28.



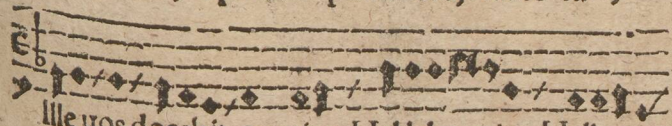
Effectus præsentiæ Christi, lætitia mentis.

Ad Completorium, Hymnus, Accende.

ANTIPHONA,
Super Nunc dimittis,
Iohan. 14.



Spiritus paracletus) Promissio Spiritus sancti, & eius officij, quod inter cætera est docere & illustrare, quæ in Euangelio per Christum sunt tradita de rebus necessarijs ad uitam æternam.

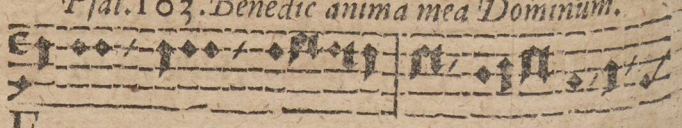




IN VIGILIA

ANTIPHONA SVPER

Psal.103. Benedic anima mea Dominum.



EMitte Spiritum tu um, Et creabuntur, &

renouabis faciem terræ, Halleluia, Halleluia.

Differẽtia 8. toni. Intonatio huius differentiæ.

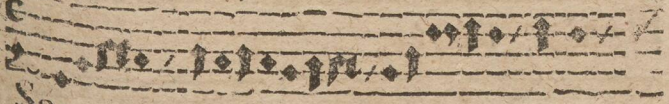
Emitte Spiritum) Petitio Spiritus sancti, ut omnia in nobis recreet, & innouet, hoc est, motus nouos & cõgruentes legi Dei, in cordibus nostris excuscitet, ut Deum uerè agnoscamus, inuocemus & ei obediamus.



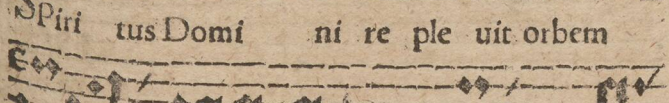
INTROITVS, Sapien. 1.

PRædicatio beneficiorum Spiritus sancti replentis orbem terrarum multiplicibus suis donis, quæ præcipua sunt, quòd sanctificat & viuificat Ecclesiam, gubernat & defendit aduersus hostes,

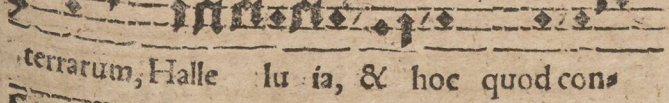
ſſes, verum doctrinam de Deo tradit, & retinet in Eccleſia, vt Deus verè agnoſcatur, inuocetur & celebretur. Hanc agnitionem, ſcientiam vocis nominat, quia per externam prædicationem Euangelij mundo innoteſcit.



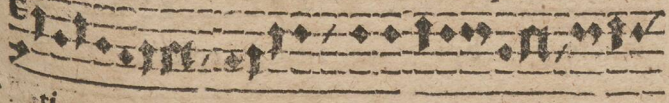
Spíri tus Domí ni re ple uit orbem



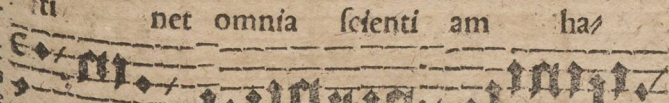
terrarum, Halle lu ía, & hoc quod con-



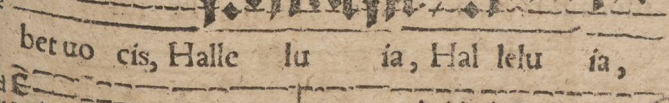
ti net omnía ſcienti am ha-



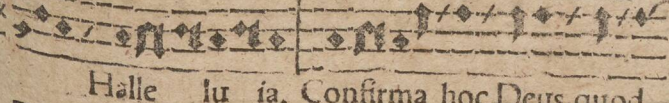
bet uo cis, Halle lu ía, Hal lelu ía,



Halle lu ía. Confirma hoc Deus, quod



operatus es in nobís, à templo ſancto tuo,



quod eſt in Hie ru ſalem. Glorí a,

Kyrie ſummum.

(Spiritus Domini) Id eſt, Spiritus ſanctus, Gene. 1. Spiritus Domini ferebatur ſuper aquas.

(Et hoc quod continet) Id eſt, tota hæc rerum natura ſeu machina mundi, quæ gubernatur & exornatur à Spiritu ſancto, teſtatur eſſe Deũ omnipotentem, ſapientem, bonum, miſericordem, Rom. 1.

(Omnia) Id eſt, hæc tota machina ſeu opificium cœli & terræ, quo res omnes conditæ à Deo continentur.

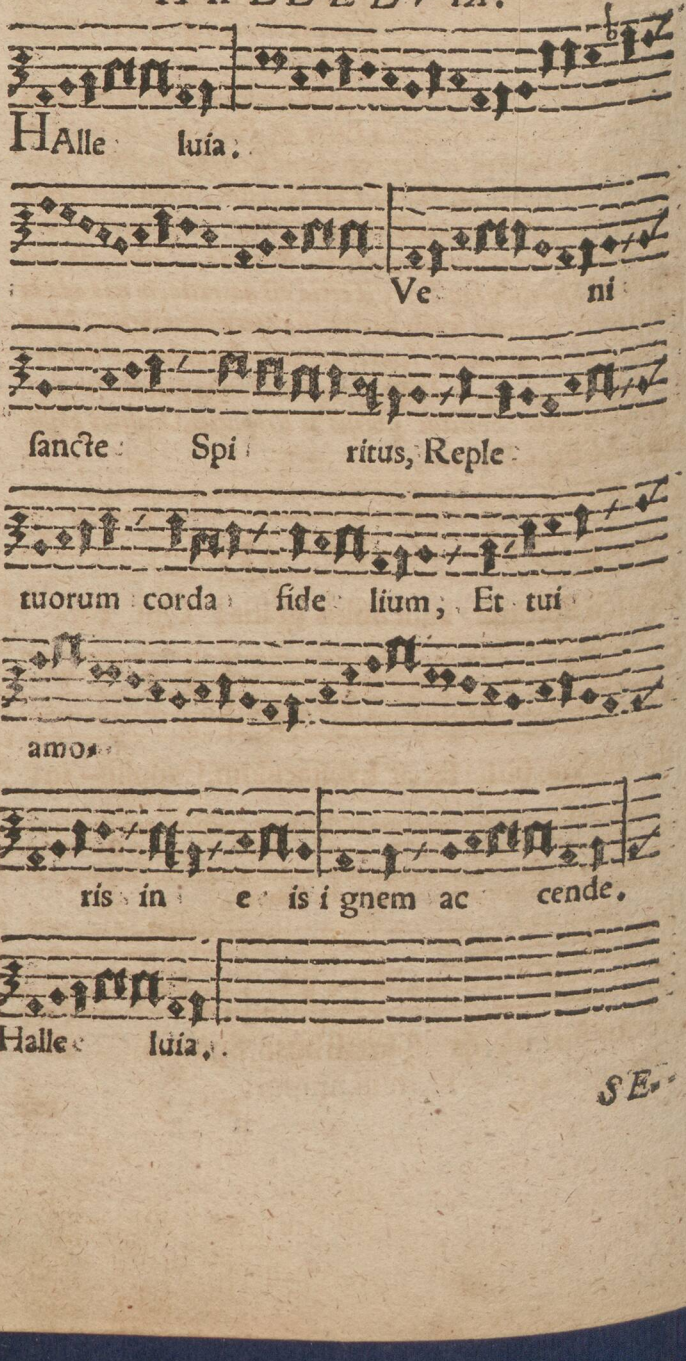
Habet uocis) Id eſt, loquitur & prædicat ſcientiam Dei, Rom. 1.

Cõfirma) Orat Propheta, ut Deus cõfirmet, gubernet et cõſeruet pios, ut propagare doctrinã poſsint, idq; orat fieri, propter templum ſuum, id eſt, ut Euangelium ubiq; illuceſcat, ut gloria Dei ornetur, & uera Eccleſia creſcat.

A templo) Id eſt, propter templũ tuum, quod eſt Eccleſia.

IN DIE

HALLELVIA.

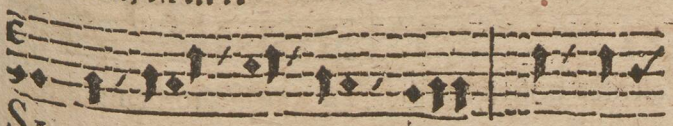


Veni sancte Spiritus) Oratio ad Spiritũ sanctum, ut nouos motus in cordibus fidelium excuſciet.

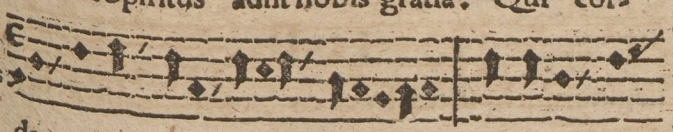
SE-

SEQVENTIA PRIMA, SANCTI SPIRITVS.

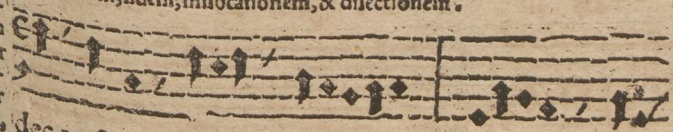
ORatio ad Spiritum sanctum, quem Ecclesia agnoscit æternum esse Deum, procedentem à Patre & Filio, qui effusus est in Apostolos in die Pentecostes, & datur Ecclesiæ propter Christum, vt sanctificet & viuificet corda nostra. Sunt autem tres partes. Prima est votum Ecclesiæ, vt detur nobis Spiritus sanctus, sanctificans & mundans corda. Secunda est inuocatio, seu petitio ad Spiritum sanctum. Tertia est narratio, in qua admiranda opera Spiritus sancti in Ecclesia commemorantur. Nam Ecclesiæ ab initio mundi semper adfuit gubernator, & doctor. Sicut inquit Esa. 63. de Moise: Spiritus Domini fuit doctor eius. Et diuus Petrus: Spiritus Christi in Prophetis, Christum passurum prædixit, 1. Pet. 1.



SAncti Spíritus adsit nobís grátia: Qui cor-



da nostra sibi faciat habitaculum. Expulsis in-

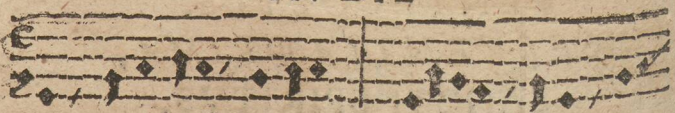


decentiis uitijs spiritalibus, Spiritus al-

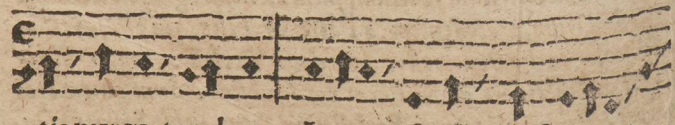
Sancti Spiritus) Propositio uoti. Gratia, id est, beneuolentia, seu fauor. Sunt duo officia Spiritus sancti, certificare corda de beneuolentia Dei, & inchoare in eis nouam & sanctam uitam seu obedientiam erga legem Dei.

Habitaculum) id est, certos nos reddat, Deum nobis esse propicium. Habitaculum, 1. Corint. 6. An nescitis, quod corpus uestrum templum sit habitantis in uobis Spiritus sancti? Item, Per Spiritum sanctum efficimur habitaculum Dei, Ephes. 2.

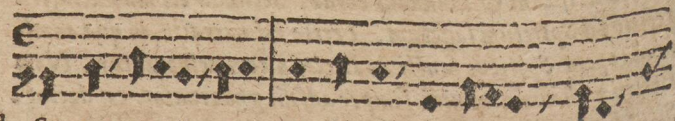
Expulsis) Oratio seu inuocatio ad Spiritum sanctum, qua ordine petitur, ut tenebris & uitijs exclusis, accendat in nobis Spiritus sanctus nouam lucem, sanctas & pias cogitationes seu motus consentientes legi Dei, innocentiam, fidem, inuocationem, & dilectionem.



me illustrator hominum. Horridas nostræ men-

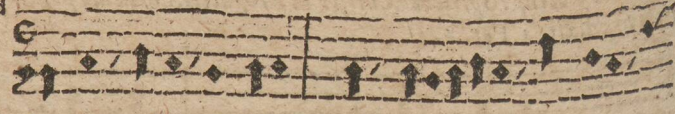


tis purga tenebras. Amator sancte sensatorum,



Vnctionem) Id est, gratiã, qua obsignamur ad uitam æternam, 1. Ioh. 2.

semper cogita tuum. Infunde unctionem tuam



clemẽs nostris sensibus. Tu purificator omnium



Oculũ) Id est, mentem seu intellectum, qui sine Spiritu sancto, non percipit ea, quæ Dei sunt, 1. Corinth. 2.

flagitiorum Spiritus. Purifica nostri oculum in-



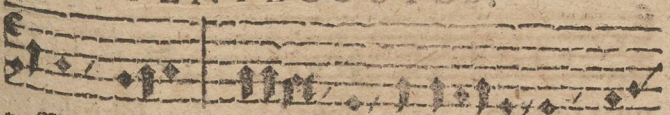
terioris hominis. Vt uideri supremus genitor



Mũdi) Matth. 6. Beati mundi corde, quoniã ipsi Deum uidebunt, id est, casto. Cæcitas pœna est libidinũ. Rom. 1. Ephe. 4.

posit à nobis. Mundi cordis quem soli cernere

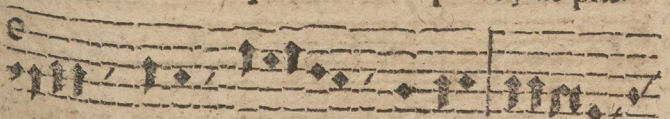
possunt



possunt oculi, Prophetas tu inspirasti, ut præ-

(Prophetas) Spiritus sanctus ante incarnatum Christum in Prophetis fuit, prædicens de Christo uenturo, de eius passione & glorificatione, 1. Pet. 1.

(Inspirasti) Opera Spiritus sancti. 1. Vaticinia seu Prophetiæ de Christo. 2. Prædicatio & confessio Euangelij, in Apostolis & alijs omnibus. 3. Creatio mundi, & uiuificatio creaturæ, Gene. 1.

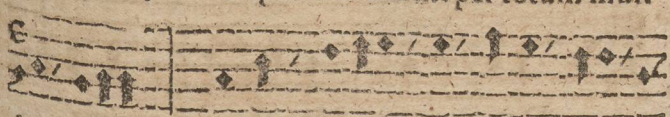


conia Christi præcinuissent inclyta. Apostolos



confortasti, uti trophæum Christi per totum mun-

In die Pentecostes, cum corporali specie effusus est Spiritus sanctus in Apostolos, Actor. 2.

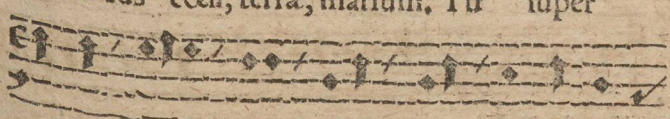


dum ueherẽt. Quãdo machinam per uerbum suum

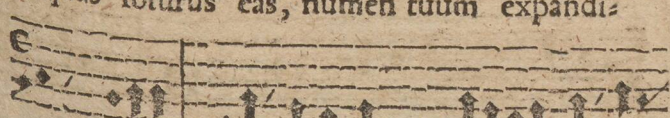


fecit Deus cœli, terræ, marium. Tu super

Tu super) Gene. 1. Spiritus Domini ferebatur super aquas, id est, mouebat aquas, imperitiens eis uigorem, sicut auis incubans fouet ouaua uitali calore.



aquas foturus eas, numen tuum expandi-



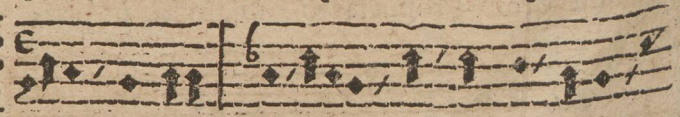
sti Spiritus. Tu animabus uiuificandis a-

quas

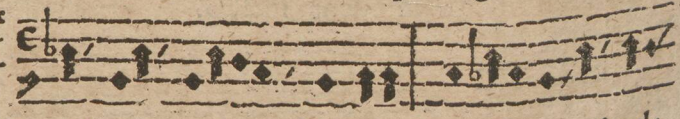


quas fœcũdas. Tu aſpirando das ſpiritales

Aquas fœcundas) Id eſt, Baptiſmum, quo fit regeneratio ſeu uiuificatio, & corda conſolationem concipiunt de remiſsis peccatis, & propitio Deo, propter Chriſtũ.



eſſe homines. Tu diuiſum per línguas mundum



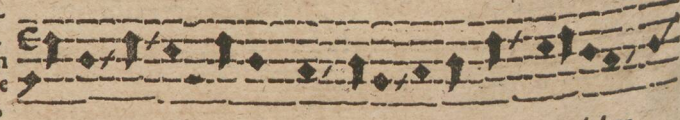
& ritus aduniſti Domine. I dolatras ad cul-

Idolatras) Abolitio cultuum idolatricorum, & gentium ad fidem Chriſti conuerſio.

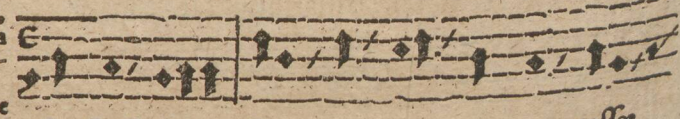


tum Dei reuocas Magiſtrorum optime.

Preces) Ioh. 4. Veri adoratores Deum in ueritate & Spiritu adorabũt. Non exaudiuntur preces ſine Spiritu ſancto, qui ideo Spiritus gratiæ & precũ dicitur, Zacha. 12. Quia teſtatur nos eſſe in gratia Dei, & placere Deo preces noſtras, propter Mediatorem.



Ergo nos ſupplicantes tibi exaudi propitius

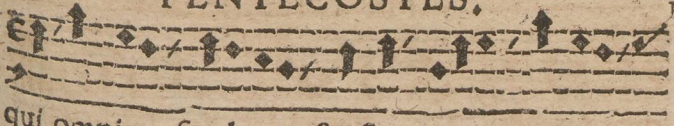


ſancte Spiritus. Sine quo preces omnes caſſæ

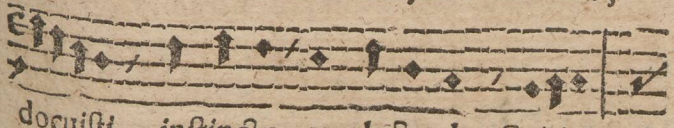


creduntur & indignæ Dei auribus. Tu

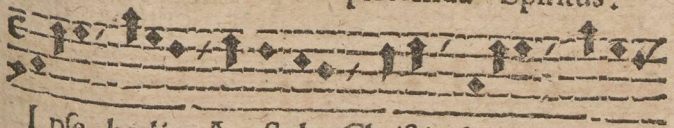
qui



qui omnium seculorum sanctos, tu i numinis,



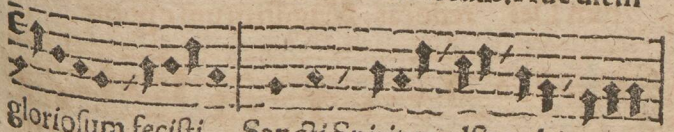
docuisti instinctu amplectenda Spiritus.



Ipse hodie Apostolos Christi donans mune-

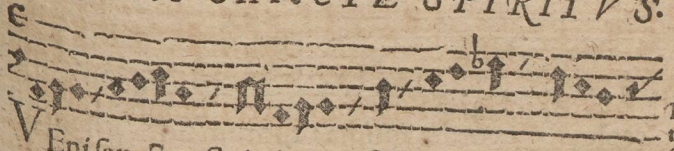


re insolito & cunctis inaudito seculis. Hũc diem

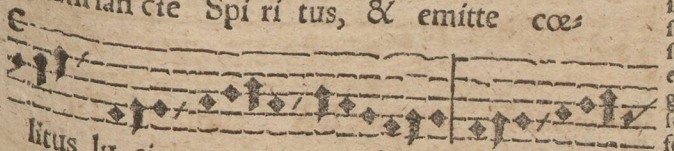


glorioſum feciſti. Sancti Spiritus adſit nobis gratia.

II. VENI SANCTE SPIRITVS.



VEni san cte Spi ri tus, & emitte cœ-

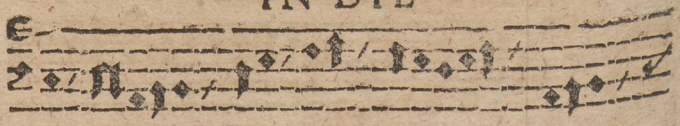


litus lu cis tu æ ra di um. Veni Pa-

ter

Emitte) Id est, accende in mentè uerâ lucem, ut Deum uerè agnoscamus in Filio.

Est & hæc oratio ad Spiritũ sanctũ, ut Ecclesiam sua præsentia & donis exornet, regat, iuuet, consoletur & defendat, quę eius officia uarijs appellationibus describuntur.



Appellationes, quæ naturam & officia Spiritus sancti describunt.

ter pauperum, ueni dator mu nerum, Veni

Id est, sustentatio & tuua afflictos.

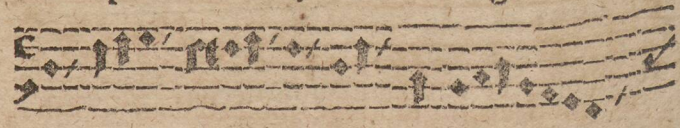


lu men cor dium. Consolator optime, dul-

Id est, consolare & rege contritos corde, & pauidas conscientias.

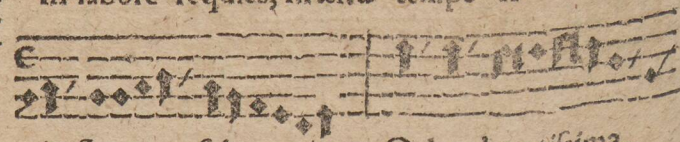


cis hospes a ni mæ, dulce re frige rium.



Officia Spiritus sancti, ex antithesi, seu contrariis.

In labore requies, in æstu tempe ri es,



in fletu sola tium. O lux be a tissima,

Repetit per exclamationem petitionem, ut ueram lucem, hoc est, noticiam Dei accendat in mentibus.



reple cordis intima tuorum fide lium.

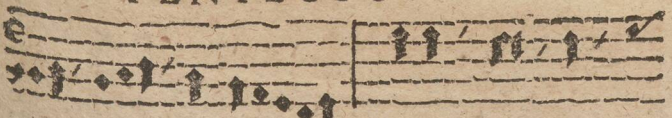
Corruptio humanæ naturæ, quæ caret uera noticia Dei, & plena est uitijs, sine Spiritu sancto.



Sine tuo numine nihil est in homine,

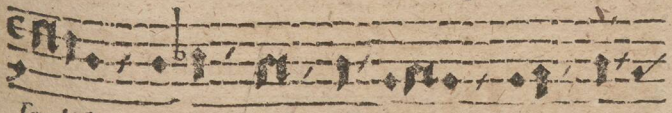
Numine) Aliter, lumine.

nihil



nihil est inno xium. Laua quod est

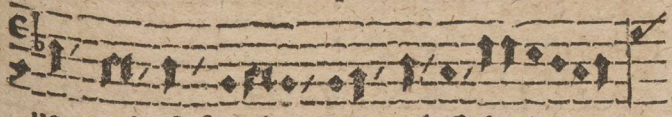
Petitio, ut Spiritus sanctus uiciosos affectus tollat, & accedat nouos congruentes cum lege Dei. Opponuntur autem per antithesin operationes Spiritus sancti, & uiciosi motus in homine nondum renato per Spiritum sanctũ, quorum motuum uiciosorum in natura corrupta, causa sunt uoluntas humana & Diabolus.



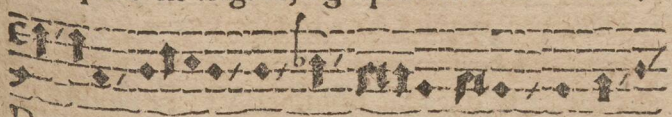
sordidum, riga quod est aridum, sana quod



est sauci um. Flecte quod est ri gidum, fo-

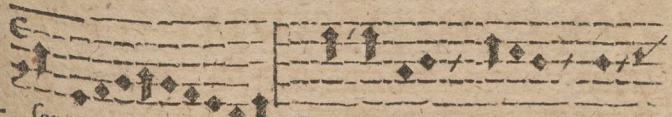


ue quod est frigidũ, rege quod est deui um.



Da tuis fidelibus in te confidentibus sacrum

Petit incrementum uirtutis omnis generis, ut noua obedientia in nobis inchoetur.



septena ri um. Da uirtutis meritum, da

Virtutis meritum) Vita æterna uocatur meritum, quia promissa est credentibus, etiamsi sit imperfecta obedientia.

Per septenariũ intellige septẽ uirtutes Theologicas, ut uocant.

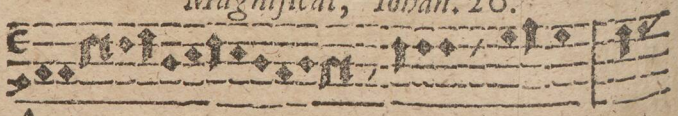


salutis exitum, da perenne gau di um.

Petit donum perseuerantiæ in confessione, & hæreditatem uitæ æternæ.

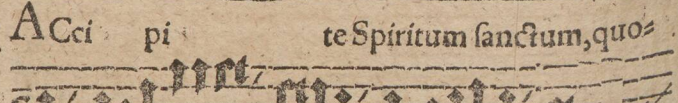
Sanctus summum.

ANTIPHONA SVPER Magnificat, Iohan. 20.



Accipite) Ministerium absolutionis efficax est per Spiritum sanctũ, qui datur Ecclesiæ per fidem.

ACci pi te Spiritum sanctum, quo-



rum re miseritis peccata, remittuntur e is,



Halle luia.

ALIA ANTIPHONA, Ioh. 3.

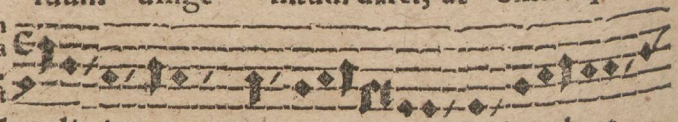


Cogitetur hic primum ingens amor Dei erga nos, quod Filium misit ui ctimam pro nobis. Deinde magnitudo iræ Dei aduersus peccatũ, quam nulla creatura placare potuit. Ideo missus est Filius, ut is pœnam persolueret pro nobis. Hoc qui credit, tam immensi beneficij redditur particeps. Incredulis Christus nihil profuit.

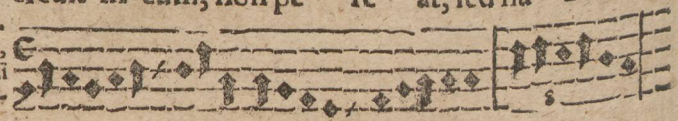
SIc De us dile xit mundũ, Vt Fi lium



suum unige nitum daret, ut omnis qui



credit in eum, non pe re at, sed ha beat



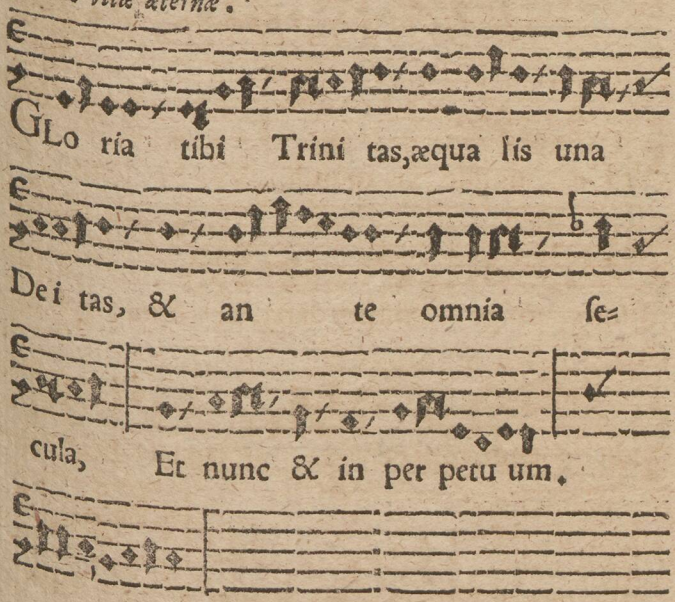
ui tam æ ternam, Halle luia.

Feria Secunda & Tertia, omnia vt suprà, in die sancto.

Benedicamus, suprà fol. 136. b.

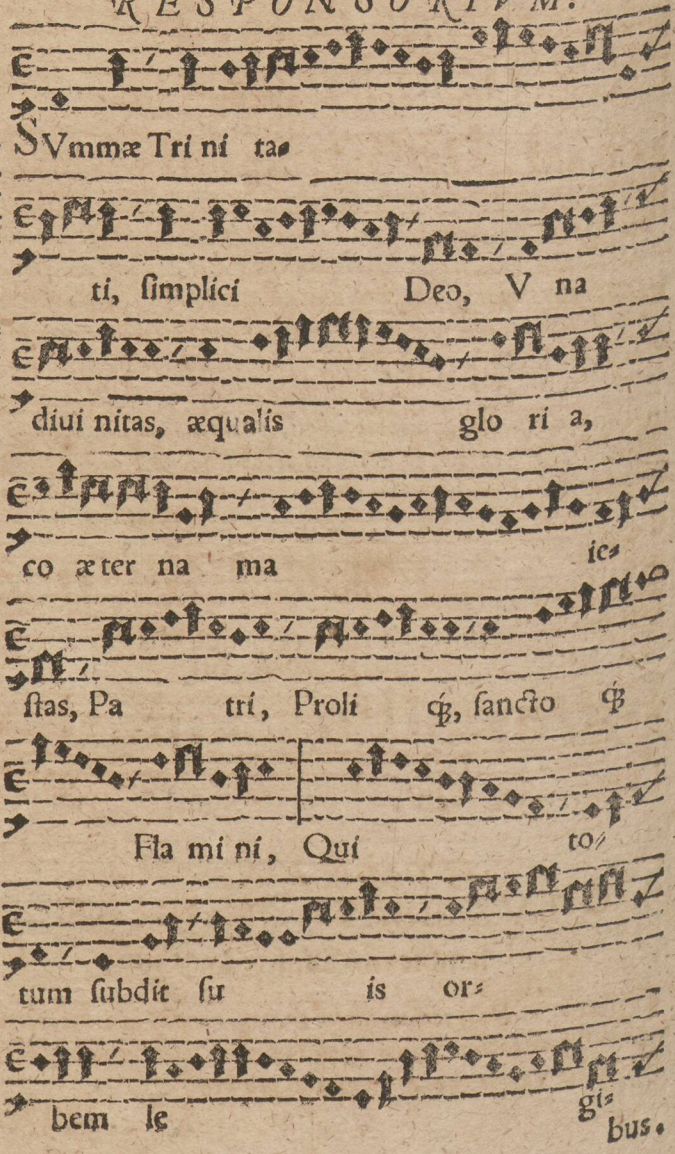
ANTIPHONA.

CElebrat Ecclesia Christiana in hoc festo, docendo & psallendo articulum nostræ fidei, de vna essentia & tribus personis in diuinitate, quo confitemur vnum esse Deum in essentia, trinum in personis, conditorem rerum, Deum Patrem, Filium & Spiritum sanctum. Personæ sic discernuntur: Pater æternus, est æterna persona, non nata, sed qui genuit ab æterno Filium imaginem suam. Filius, est imago Patris, genita ab æterno à Patre, qui postea certo tempore, in vtero Mariæ assumpsit humanam naturam. Spiritus sanctus est agitator procedens à Patre & Filio, qui mittitur ad sanctificandas mentes, id est, nouam lucem, iusticiam & vitam, Deo placentem, & æternam, accendendam in his, qui fiunt hæredes vitæ æternæ.



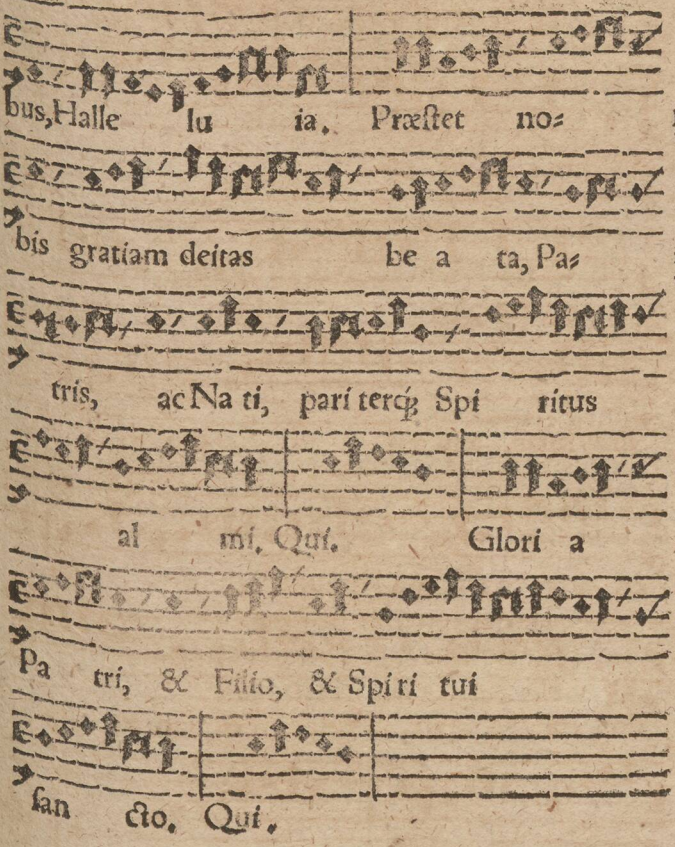
(Gloria tibi) Gratiarum actio, qua agnoscit Ecclesia Deum esse misericordem, exaudire nos, recipere, curare, & in æternum seruaturum propter Filiũ. Nam tribuere Deo gloriam, est tribuere ei potentiam, sapientiam, iustitiam, bonitatem & misericordiam.

IN DIE
RESPONSORIVM.



Summę Trinitati) Confeſsio, ſeu fides Eccleſiæ de diuinitate, in qua agnoſcit unam eſſentiam diuinam, & tres perſonas, çquè immenſas, coæternas & ὁμοσσίους, uidelicet Deũ Patrem, Filium, et Spiritum ſanctum.

Subdit) Id eſt, præfecit ſe ſuo uerbo, & miſſo Filio gubernat & ſuſtentat omnia, uult agnoſci à nobis, & præſtari ſibi obedientiam.



Præſtet nobis) Precatio, ut præſtet Deus nobis ſuã gratiam, id eſt, recipiat nos, & ignoſcat peccatis noſtris. Nã gratia fauorem Dei ſignificat, recipientis & complectentis nos propter Filium, gratis, per miſericordiam.

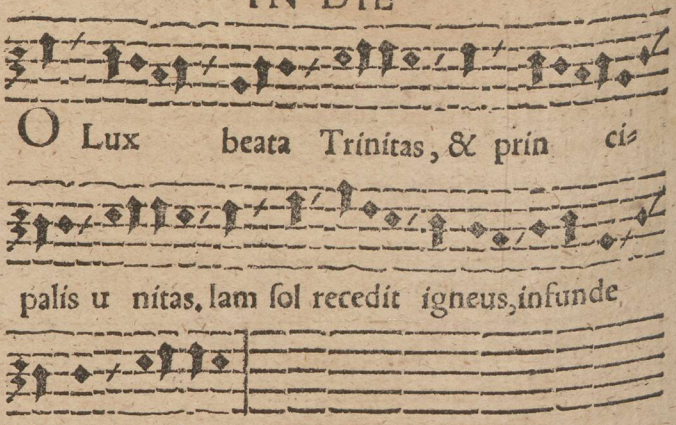
HYMNVS.

O LVX BEATA TRINITAS.

Iambicum Dímetrum.

ORatio, vt Deus nouas lucem & nouos motus in nobis accendat, quibus verè ipſum agnoſcamus, & celebremus, eiq; obediamus, & agamus ex animo gratias pro beneficijs.

O Lux



Principalis) Id est, quę omniũ rerum principatum tenet, & omnium est princeps uel Dominus, seu principalis unitas, id est, arctissima, indissolubilis, & essentiæ, & uoluntatum coniunctio. Sicut inquit Christus: Ego & Pater unum sumus.

(Sol recedit) Quia circiter hoc tempus est solstitium ęstiuale, à quo dies redduntur breuiores.

(infunde lumen) Id est, noticiam Dei, quæ lux noua est mentis.

Oratio ad sanctam Trinitatem, quam lucem appellat ab officio, quia lucem præbet rebus, uel quia lucem inaccessam, ut inquit Paulus, inhabitat. Scholastici doctores duplicem lucem faciunt, increatam, quæ est ipse Deus, & creatam. Hanc lucem uocant lucem in Deum, illam ipsum Deum.

Te manè laudum carmine,
Te deprecemur uespere,
Te nostra supplex gloria
Per cuncta laudet secula.

Id est, assiduè, iuxta illud: Indesinenter orate, in omnibus gratias agite Deo.

Addit causam, cur nouam lucem animis infundi petat, uidelicet, ut Deum uerè inuocare, eique semper gratias agere possimus, quorum neutrum rectè fit sine uera cognitione uoluntatis Dei erga nos, in Christo.

Deo Patri sit gloria,
Eiusq; soli Filio,
Cum Spiritu Paraclito,
Nunc & per omne seculum, Amen.

Gratiarum actio, in qua semper cogitandum est, Ecclesiam hac confessione discerni ab alijs religionibus, quòd eum uerum Deum agnoscit, qui est Pater, Filius & Spiritus sanctus, quemadmodum se in uerbo suo patefecit certis & illustribus testimonijs.

ALIVS

ALIVS DE EADEM.

Confessio Ecclesiæ de vna simplici essentia diuinitatis, & trinitate eius in personis, earumq; proprietate, Patris, gignere ab æterno Filium suam imaginem: Filij, gigni ab æterno à Patre: Spiritus sancti, procedere ab æterno à Patre & Filio, qui vinculum seu nexus est ardentissimi & essentialis amoris inter Patrem & Filium, et horum erga Ecclesiam, quæ Filium agnoscit & amplectitur.

O Lux beata Trinitas,
Tres unum, trium unio,
Imperialis unitas,
In trium contubernio.

Oratio ad Deũ Patrem, qui fons est diuinitatis, res omnes conditas cum Filio & Spiritu sancto gubernans & sustentans.

O Pater innascibilis,
Natura semper pullulans,
Pondus rei uertibilis
Verbo uirtutis baiulans.

Oratio ad Deum Filium, qui λόγος est Patris essentialis, splendor gloriæ, & expressa imago substantiæ Patris, Heb.1.

O Verbum in principio, λόγος, sermo, uerbũ Patris essentiale, qui uoluntatem Patris erga nos reuelat, iuxta illud Ioh.1. Deum nemo uidit unquam, Sed Filius unigenitus, qui est in sinu Patris, reuelauit nobis.
Paternæ splendor gloriæ,
Tu conditor & ratio,
Lux cordium, fons ueniæ.

Lux) Illuminãs mentes hominum, Iohan.1. Erat lux illa lux uera, quæ illuminat omnem hominem uenientem in hunc mundum.

Fons ueniæ) Quia per & propter Filiũ eiusq; intercessione recipimur à Patre in gratiam, iuxta illud Ephe.2. Per hunc habemus aditum utriq; in uno Spiritu ad Patrem: Item, cap.1. Sumus dilecti in dilecto.

Ad Spiritũ sanctum, quem haritũ uocat summi inter Patrem & Filium amoris essentialis. Vnde Christus affatu Discipulis Spiritum sanctum confert, Ioh.20. Et per eundem Pater & Filius diligũt Ecclesiam.

O amor sancte Spiritus,
Concordiæ spiraculum,
Summi dulcoris halitus,
Pax, fœdus, fructus, osculum.

De proprietate personarum, in diuinitate.

Pater gignit imaginem
Æqualem sibi penitus,
Solamq; per originem
Ab ipsis differt spiritus.

Quia Spiritus sanctus ab utroq;, à Patre & Filio, procedit, alioqui ipsis est συναΐτιος καὶ ὁμοούσιος.

Vera & catholica de Deo confessio, quòd sit unus in essentia, & trinus in personis, αὐσίοις καὶ ὁμοουσίοις.

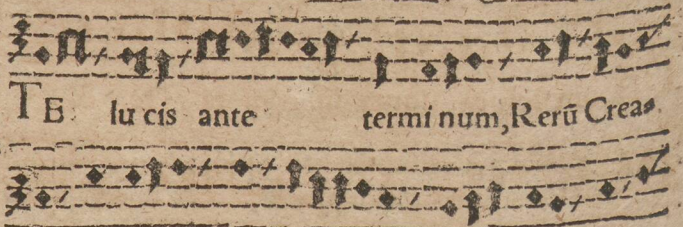
Tres unum Deum colimus,
Vnam trium essentiam,
Tribus unam impendimus
Honoris reuerentiam.
Laus Patri sit ingenito,
Laus eius Vnigenito,
Laus sit sancto Spiritui,
Trino Deo & simplici, Amen.

Gratiarum actio.

ALIVS, TE LVCIS.

Te lucis) Propositio, Recipe et defende nos, non propter merita nostra, sed propter misericordiam promissam in Filio, quæ sola causa est, cur recipiamur & exaudiamur à Deo.

PRecatio vespertina, vt Deus Ecclesiam eripere, iuuare & conseruare velit, contra terriculamenta, insidias, & potentiã Diaboli, ne incautos in peccata aut alia incommoda nos impellat.

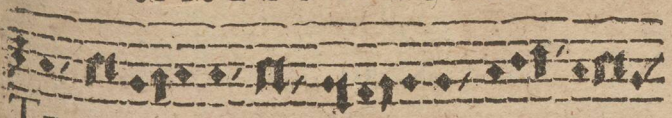


Per Iesum) Nã Deus exaudit nos solum propter Filium, iuxta illud: Si quid petieritis Patrem in nomine meo, dabit uobis, Iohan. 16.

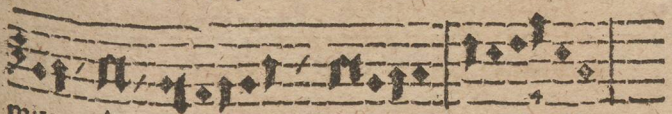
præsul & custodia.
Procul recedant somnia,
Et noctium phantasmata,
Hostemq; nostrum comprime,
Ne polluantur corpora.
Præsta hoc Pater omnipotens,
Per Iesum Christum Dominum,
Qui tecum in perpetuum,
Regnat cum sancto Spiritu, Amen.

AN-

ANTIPHONA.



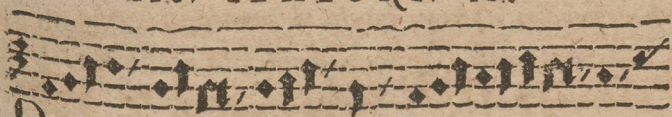
TE inuocamus, te adoramus, te lauda-



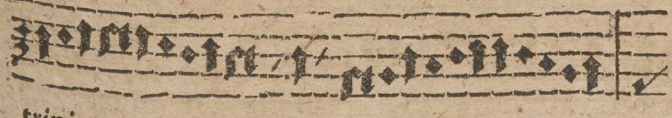
mus, ô be a ta Tri ni tas.

Te inuocamus) Inuocatiõis honos soli debetur Deo, non creaturis, & præcipuus cultus Ecclesię est inuocatio & gratiarum actio.

INVITATORIVM.



DE um uerum unum in trini ta te, &



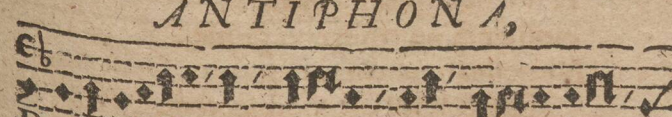
trini ta tem in u ni ta te



Veni te ad o re mus. Venite.

Deum uerum) Exhortatio ad Ecclesiã, ut uerum & ęternũ Deum, unum in essentia, trinum in personis agnoscat, colat & celebret.

ANTIPHONA,



BEnedi cta sit crea trix & gubernatrix

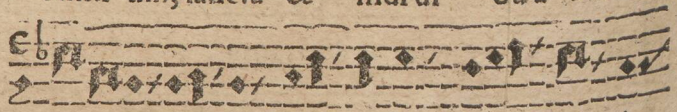
p 2 omnium,

Benedicta) Gratiarũ actio, pro conditione & gubernatione Ecclesiæ, & totius rerum naturæ.

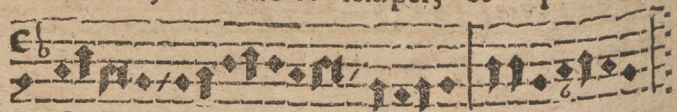


omni um, ſancta & indiui dua Tri=

Indiuidua) Id eſt, ſingularis, cuius una eſt diuina & æterna eſſentia, ſed tribus diſtincta perſonis.



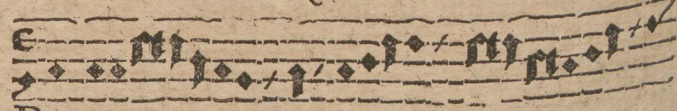
nitas, & nunc & ſemper, & per in=



fi ni ta ſecu lo rum ſecu la.

Domine Deus noſter, Pſal. 8. & Symbolum Athanaſij: Quicunq; uult ſaluus eſſe &c.

INTROITVS.



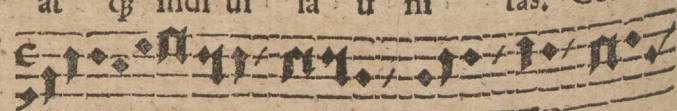
BEnedi cta ſit ſan cta Tri ni tas,

Benedicta) Gratiarum actio, ſeu celebratio beneficiorum Dei omnis generis erga genus humanũ, & maxime Eccleſiam exhibitorum per miſericordiam.

Benedicta) Id eſt, laudanda, celebranda.



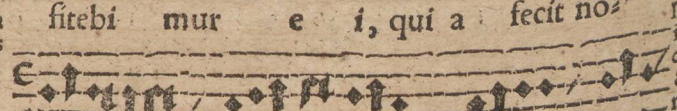
at q̃ indi ui ſa u ni tas. Confi=



ſitebi mur e i, qui a fecit no=

Quia fecit) Ratio à præſtitis beneficijs ex gratia ſine noſtro merito.

Id eſt, contulit in nos beneficia, corporalia & æterna omnis generis.



biſ cum mi ſe ri cor diam ſu=

am,



am. Benedi camus Patrem & Fi-

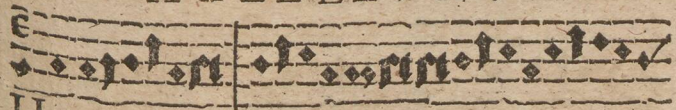


lium, cum ſancto Spiritu. Glori a.

Kyrie ſummum.

Benedicamus) Exhortatio ad communem gratiarũ actionem, quæ eſt beneficiorum Dei uera celebratio.

HALLELVIA.



HAlle lu ia.



Bene dictus es



Domi ne De us Patrum noſtrorum,



& laudabilis, In ſecu-

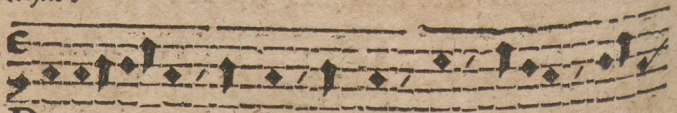


la, Halle lu ia.

Benedictus es Domine) Gratiarum actio, quòd ſe Deus in uerbo ſuo Patribus ſeu Eccleſiæ patefecit, eam exaudit, iuuat & liberat. Initium eſt cantici triũ uirorũ in fornace ardenti, Dan. 3.

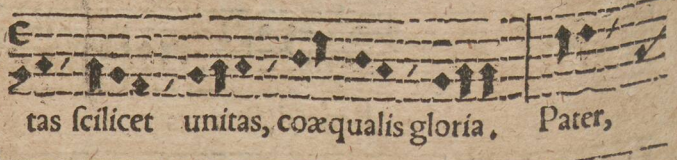
IN DIE
SEQVENTIA.
De sancta & ueneranda Trinitate.

HOc Cantico confitetur Ecclesia Christiana, quis sit Deus, agnoscit & celebrat eius maiestatem diuinam, sapientiam, bonitatem, & omnipotentiam, eiq; æterno & vero Deo agit gratias, pro conditione rerum, & redemptione, & gubernatione Ecclesiæ per mediatorem Filium Dei, quem solum agnoscit cum Deo Patre, & Spiritu sancto, verum & æternum Deum, omnium rerum conditorem, & gubernatorem, quemadmodum se Deus in verbo suo, & misso Filio, certis & illustribus testimonijs patefecit Ecclesiæ.



BEne dicta semper sancta sit Trinitas, dei-

(Benedicta) Propositio, Agnoscamus & celebremus unicum æternum Deum, conditorem & gubernatorem rerũ, qui unus est in diuina essentia, trinus in personis coæternis, & sibi coessentialibus.



tas scilicet unitas, coæqualis gloria. Pater,



Filius, sanctus Spiritus, tria sunt nomina,



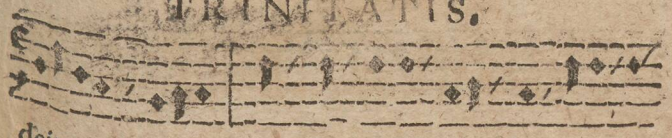
omnia eadem substantia. Deus genitor,

Deus genitor) Vnus Deus, seu una diuina essentia personarum. Deut. 6. Audi Israel, Dominus Deus noster, Dominus unus est.



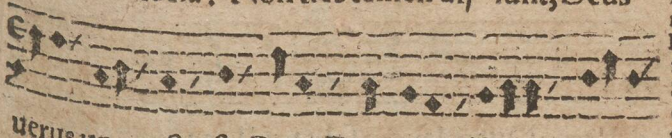
Deus genitus, in utroq; sacer Spiritus, deitate

(Pater Filius) Summa de Trinæ Ecclesiæ de Deo, qui est Pater Domini nostri Iesu Christi, Filius à Patre æterno genitus, qui induit humanam naturam, & Spiritus sanctus à Patre procedens, qui mittitur in corda sanctificator & viuificator.



deitate ſocia. Non tres tamen dij ſunt, Deus

Pater eſt perſona gignens Filiũ, Filius perſona genita, Spiritus ſanctus ab utroq; procedens.



uerus unus eſt, ſic Pater Dominus, Filius, Spiri-

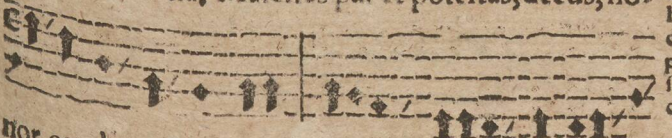


tusq; Dominus. Proprietas in perſonis, unitas eſt



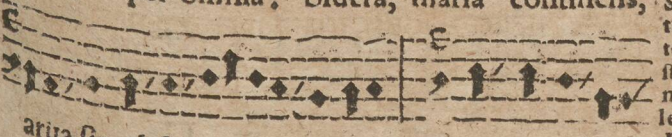
& in eſſen tia. Maieſtas par et poteſtas, decus, ho-

Maieſtas) Par honor tribuendus eſt omnibꝰ perſonis coeſſentialibus & coæternis.



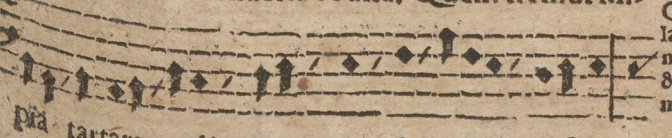
nor, eque per omnia. Sidera, maria continens,

Sidera) Conditio rerum autorem monſtrat, ut agnoſcatur & celebretur, Rom. 1.



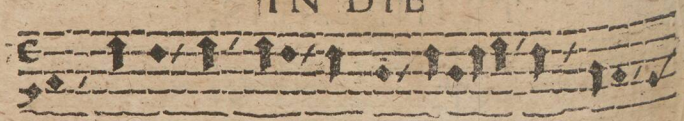
arua ſimul & uniuerſa cõdita. Quem tremũt im-

Quem tremũt) Iacob. 2. Dæmones credunt & contremiſcunt.



pia tartara, colit quoq; quem & abyſſus infima.

Nunc-



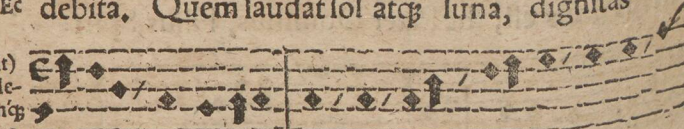
(Nunc omnis) Exhortatio ad agnoscendum & celebrādum Deum, omniū rerum conditorem, & redemptorem Ecclesiæ.

Nunc omnis uox atq; lingua fateatur hunc laude



debita. Quem laudat sol atq; luna, dignitas

Quem laudāt) Corpora cælestia, eorumq; certus & perpetuus motus, itemq; ornatus, monstrant artificem, & testātur, res non extitisse casu, aut ferri temerè, sed conditas esse, gubernari & sustentari à mente æterna architectatrice, Gene. j.



adorat angelica. Et nos uoce præcelsa omnes

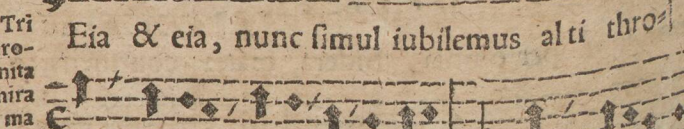


modulemur organica cantica, dulci melodia.

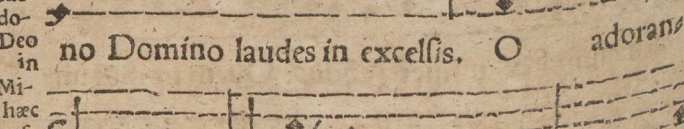


O adorāda Trinitas) Apostrophe ad Trinitatem, & admiratur Ecclesia magis quàm inuestigat hanc doctrinā de Deo patefactam in uerbo Dei. Mira enim hæc sunt de una essentia, & tribus personis in diuinitate, & longè supra omnem creaturarum captum posita.

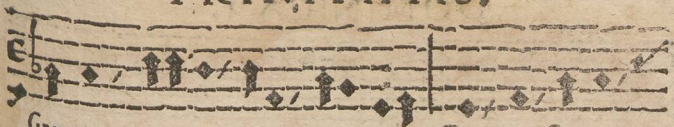
Eia & eia, nunc simul iubilemus alti thro-



no Domino laudes in excelsis. O adoranda



da Trinitas, O ueneranda unitas. Per te sumus



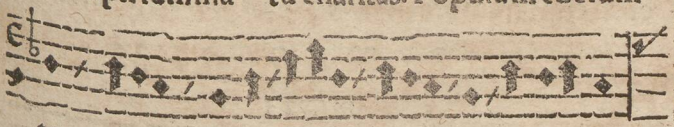
sumus creati uera æternitas. Per te sumus

(Per te sumus) Duo sunt præcipua opera Dei, cõditio rerum, & restauratio humanæ naturæ per Filium. Conditio tribuitur potentiæ, & sapientiæ Dei: restitutio humani generis dilectioni eius, Sicut inquit Christus, Ioh. 3. Sic Deus dilexit mundum &c.



(Populum) Petimus auxilij & defensionis Ecclesiæ.

redempti summa tu charitas. Populum cũctum

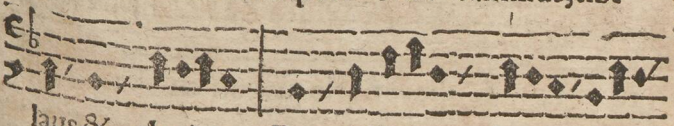


tu protege, salua, libera, eripe, & emunda.

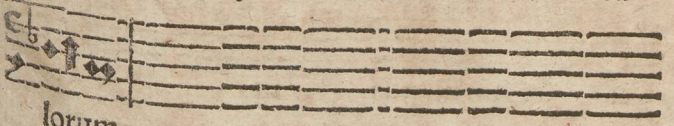


Te adoramus omnipotens, tibi canimus, tibi

Gratiarũ actio & confessio.



laus & glori a, Per infinita secula secu=



lorum.

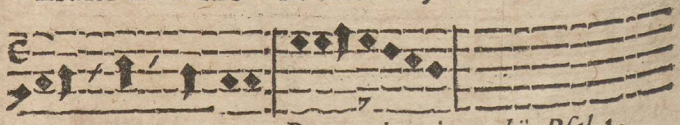
DOMINICA PRIMA POST TRINITATIS.

ANTIPHONA IN *Matutinis precibus, Psal. 2.*



Seruite Domino) Exhortatio ad timorem Dei, fidem & ueram obedientiam.

SEruite Domino in timo re, & exultate



ei cum tremore. *Beatus vir, qui non abijt, Psal. 1.*

RESPONSORIVM.

1. *Paral.* 21.

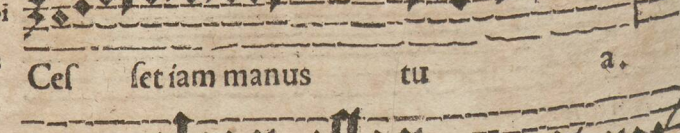


(Recordare) Oratio Ecclesiæ agnoscentis horrendam iram Dei, aduersus peccata, & deprecantis ueniam & mitigationem calamitatum, propter misericordiam promissam. Sumpta est ex historia 1. Paral. 21. Vbi Dauid petit cõdonationem peccati, quod populum numerauerat.

REcordare Do mi ne teſtamenti



tu i, & dic Angelo percuti en ti:

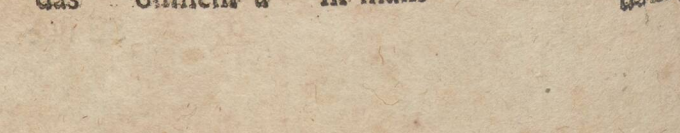


Ceſ ſet iam manus tu a.



Vt non deſoletur) Ratio ſeu cauſa finalis. Mitiga pœnã, ut ſeruentur reliquiæ Eccleſiæ, à quibus ipſe agnoſcaris & celebreris.

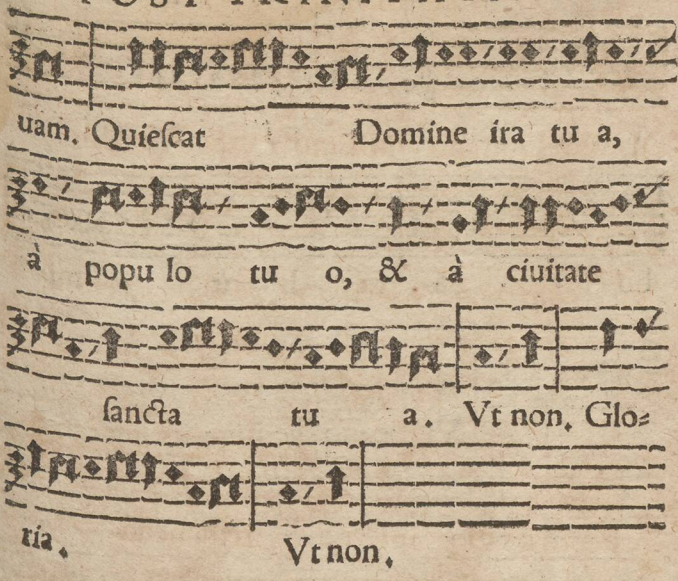
Vt non deſoletur ter ra, & ne per-



das omnem a ni mam ui-

uam.

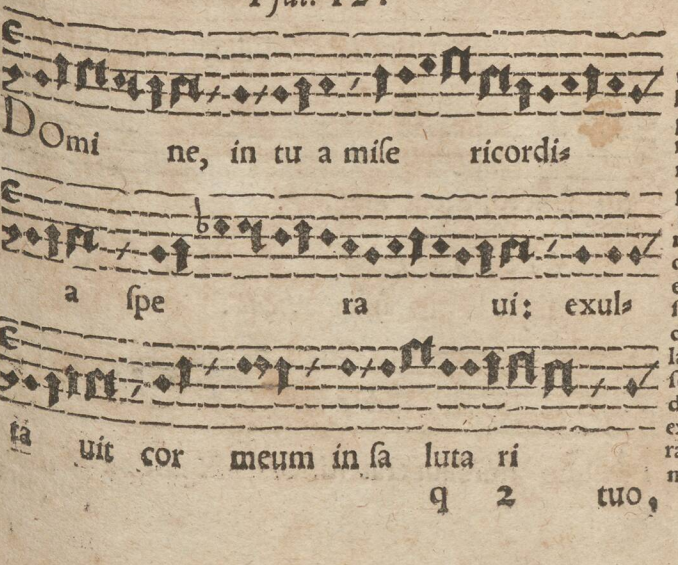
(Recordare) Ignoſci ſibi petit, & mitigari ærumnas, non propter ſua merita, ſed propter teſtamentum ſeu fœdus, quod cum Eccleſia fecit Deus per Filium de gratuita condonatione peccatorum.



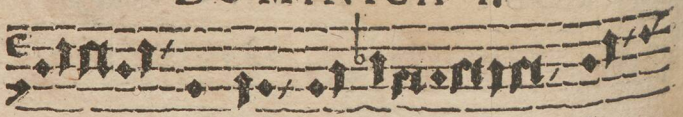
Quiescat) Repetitio deprecationis, ut parcat suo populo, seu Ecclesiæ, quę ciuitas sancta dicitur. Quia Christus eam sanctificauit, mundans lauacro aquæ in uerbo uitæ, Ephe. 5.

INTROITVS.

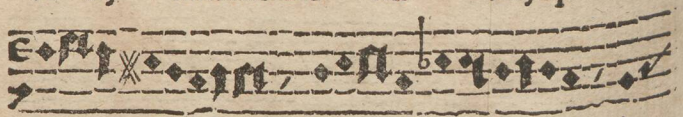
Psal. 12.



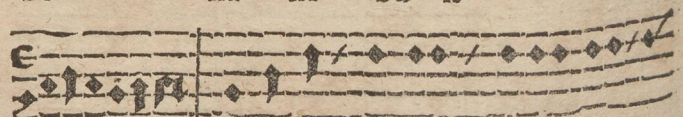
Domine) Petitio auxilij seu liberationis, propter misericordiam promissam, non propriam dignitatem seu merita. Ideo certò sperat se exaudiri ac respici, quam fidem comitatur lætitia seu consolatio in mediis ærumnis, expectans liberationem promissam.



tu o, cantabo Do mi no, qui



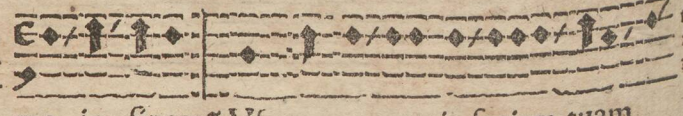
bo na tri bu it mi-



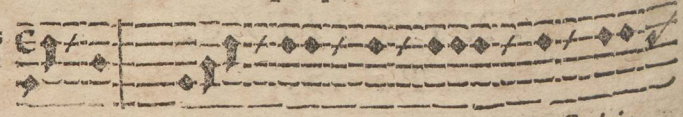
hi. Vsquequo Domine obliuiſceris

Vsquequo Domine) Queritur differri auxiliũ, & ſe deſeri in tentatione. Exprimitur igitur hic omnium tentationum effectus, quibus omnis mora longa eſt.

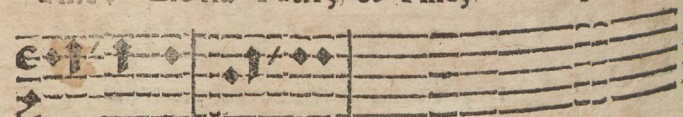
(Obliuiſceris) q.d. non ſum tibi curæ, auer- tis faciem, quam nolens audire inuocantem, & uidere ærũnam meam?



me in finem? Vsquequo auertis faciem tuam



à me? Gloria Patri, & Filio, & Spiri-



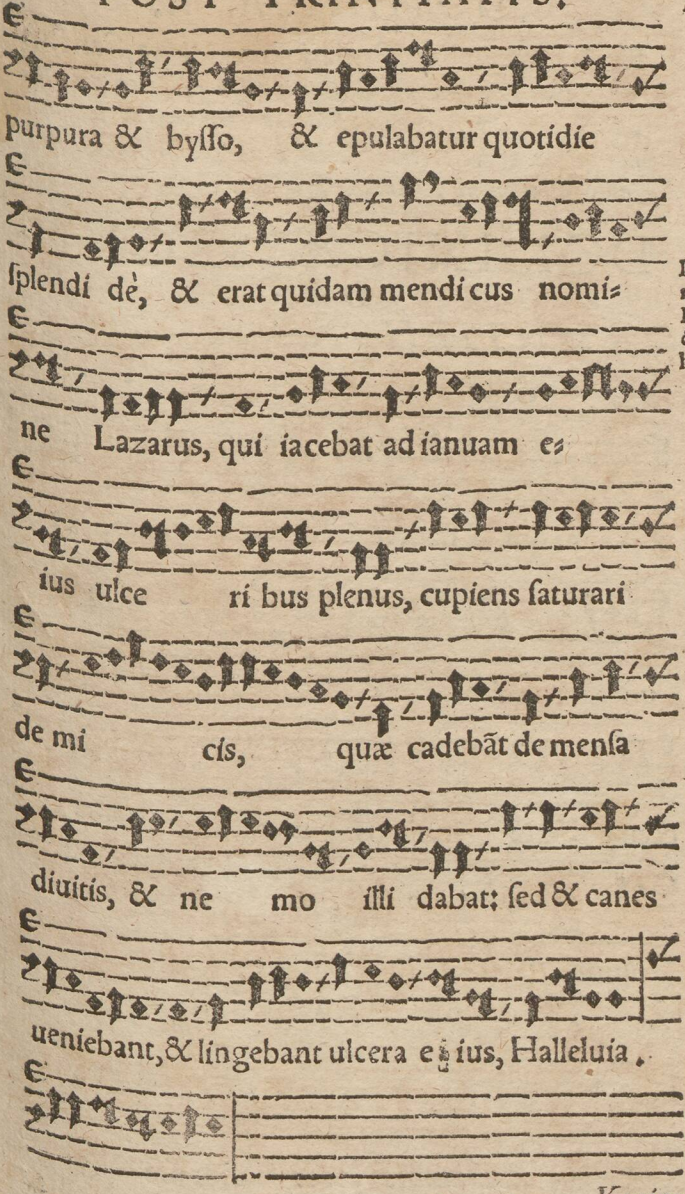
tui ſancto, Sicut erat.

ANTIPHONA SVPER *Magnificat*.

Imago hominis impij, ſecuri, & indulgentis uoluptatibus huius uitę, cum contemptu Dei & proximi.



HOmo quidam erat diues, & indue batur purpura



Imago hominis pij & totius Eccleſiæ ſubiectæ ærumnis in hac uita.

DOMINICA II.

Kyrie Dominicale, Præfatio quotidiana, Sanctus & *Agnus Dei Dominicale, quæ infrà suo loco quærito. Antiphonam vespertinam: Sede à dextris meis, & reliquas matutinas & vespertinas feriales totius anni, quære infrà ante suum quenq; Psalmum ferialem.*

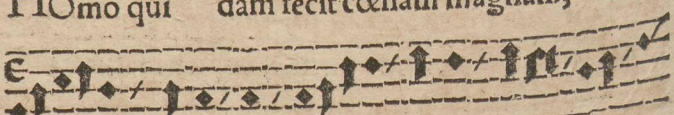
DOMINICA SECUNDA.

ANTIPHONA SUPER Magnificat & Benedictus, Luc. 14.



(Homo quidã) Ingens misericordia Dei, quòd se patefecit Ecclesiæ per prædicationem Euãgelij, quam cœnam uocat. Nam ea esurientes & sitientes mentes pascuntur & refocillantur.

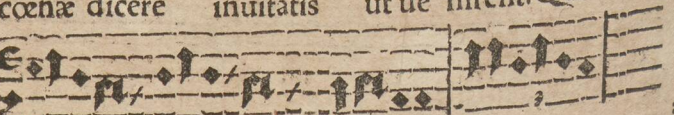
HOmo qui dam fecit cœnam magnam, Et



uoca uit multos, & mi sit seruum suũ hora



cœnæ dicere inuitatis ut ue nirent: Quia

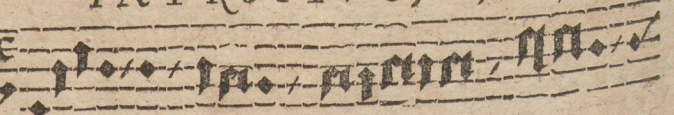


(Quia omnia) Summa prædicationis Euangelij, per Filiũ Dei omnia parata esse, quæ ad salutem sunt necessaria Ecclesiæ.

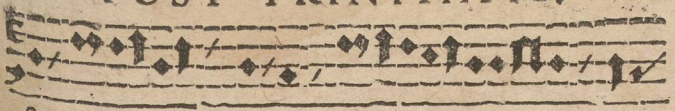
Factus est) Prædicatio liberationis & præsentiæ Dei, & gratiarũ actio, ut suo exemplo alij quoq; expectent liberationem, & gratias agant Deo, liberati è periculis.

omnia parata sunt, Halleluia.

INTROITUS, Psal. 17.

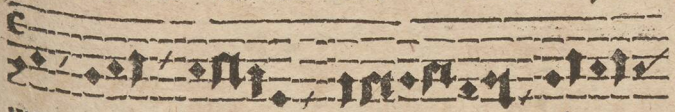


FA ctus est Dominus prote ctor me us, &



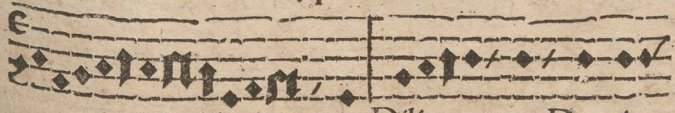
& edu xit me in la ti tudi nem, sal-

(Latitudinem) Id est, in locum seu in campum latè patentem, ubi tum liber ex angustijs, & manibus hostium ereptus.



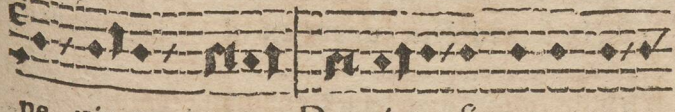
uum me fe cit, quoni am uolu-

Voluit) Id est, Deus dilexit me, fui ei curæ, ut filius.



it me. Dili gam te Domi-

Diligam) Gratiarum actio pro liberatione.



ne uir tus me a. Do mi nus firmamentum

Dominus firmamentum) Quo fugiendum in tribulatione, & à quo petendum & expectãdum auxilium.



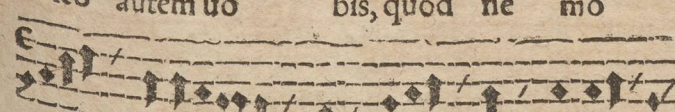
meum & refu gium me um. Glori a.

ANTIPHONA SVPER *Psalmos feriales.*

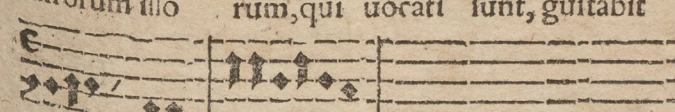


Dico autem uo bis, quòd ne mo

Pœna contemptus cœnæ cœlestis, hoc est, gratiæ Dei, ad quam per uocem Euangelij uocantur omnes.



uirorum illo rum, qui uocati sunt, gustabit



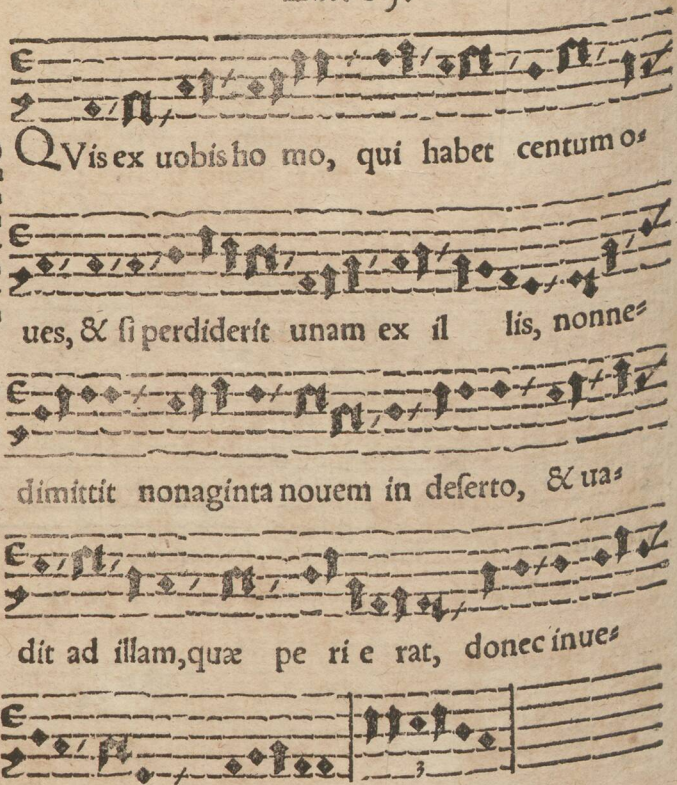
cœnam meam.

DO-

DOMINICA TERTIA.

ANTIPHONA,

Luc. 15.



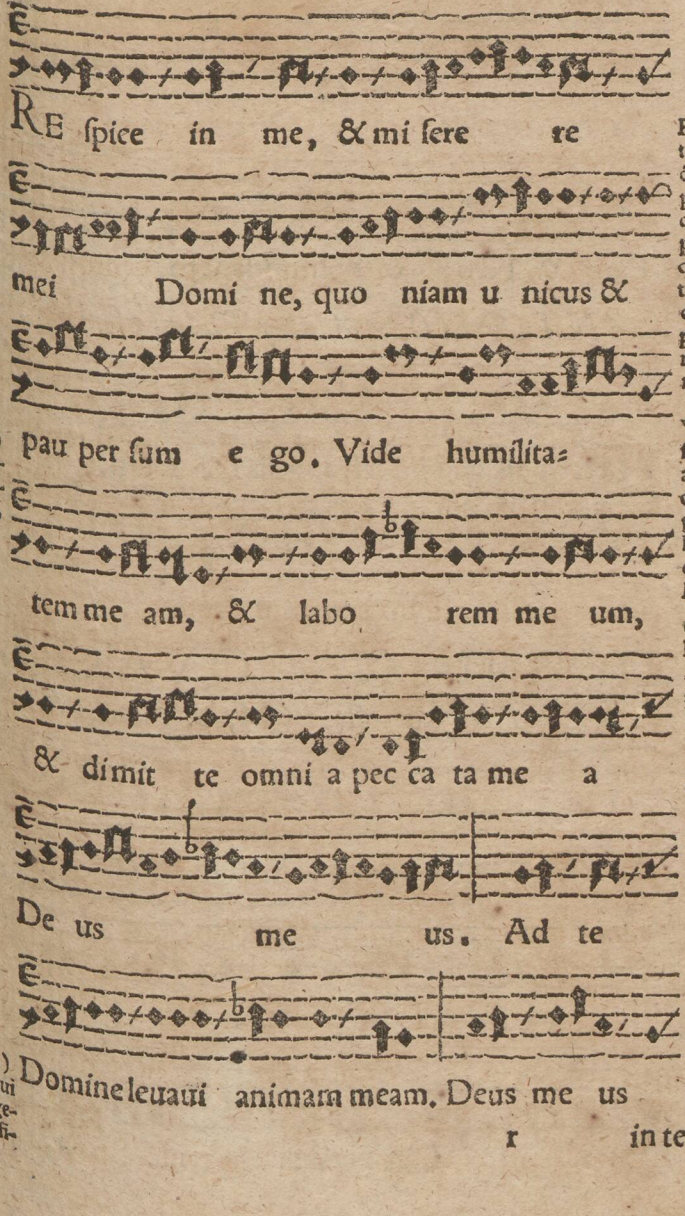
Centum oues) Ouis perdita est humanum genus, lapsu Adæ damnatũ, & reiectum a Deo, Christus Pastor in uiam reducit, condonans peccatum, & offerens se uictimam Deo acceptam pro omnibus, Iohan. 1o.

Magnificat.

INTROITVS.

Psal. 24.

REspice



Reſpice) Precatio perterrefactę conſcientiæ pro impetranda remiſsione peccatorum, quæ eſt gratuita eorum condonatio, propter Chriſtum reconciliatorem.

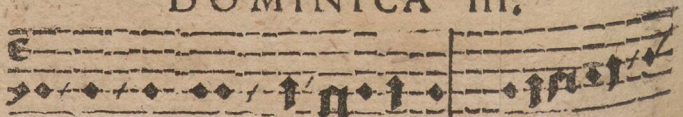
Vnicus) Id eſt, ſolitarius uel ab omnibus derelictus. Pauper, id eſt, nihil habens, quo confidam, Matt. 5. Pſal. 50

(Humilitatem) Propoſitio, Remitte mihi peccata. Ratio, Quia ad te confugio, & agnoſco indignitatem meam, & damnationem.

(Humilitatem) id eſt, contemptum, deiectionem, laborem, angustiam, miſeriam.

(Deus meus) Deus meus, qui mei curam geris, ut pater filii.

Leuaui) Leuare animam ad Dominum, eſt ſpiritu & ueritate inuocare Deum, Ioh. 4.

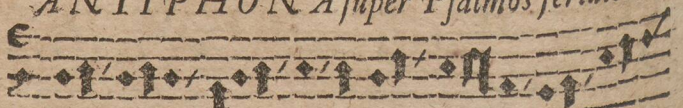


in te confido, non erubescam. Glori a

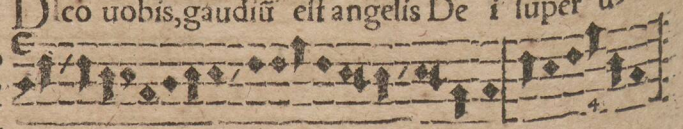


Patri, & Filio, & Spiritui sancto.

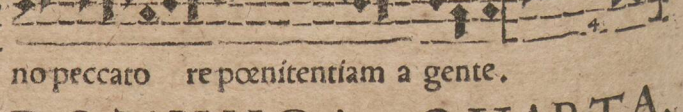
ANTIPHONA super Psalmos feriales.



Confirmatio promissionis Ezech. 18. Nolo mortem impij, sed ut conuertatur ab impietate sua, & uiuat.



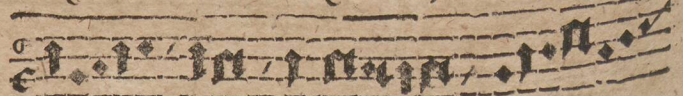
Dico uobis, gaudium est angelis De i super u-



no peccato re pœnitentiam a gente.

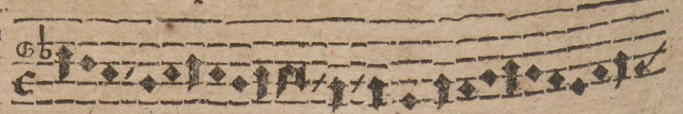
DOMINICA QVARTA.

RESPONSORIVM, 2. Paral. 33.

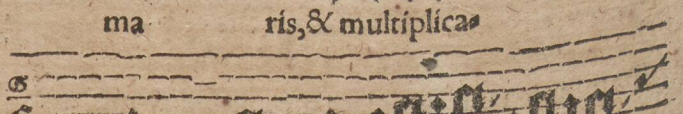


Peccauit Oratio Manasse regis Iuda, qua agnouit peccatorum suorum magnitudinem, & condonationem eorum petit, per misericordiam promittam, 2. Paral. 33.

PEcca ui super nume rum harenæ



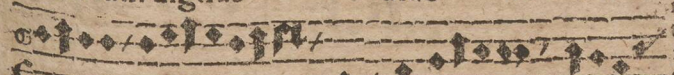
ma ris, & multiplica-



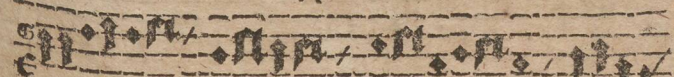
ta sunt peccata me a,



& nõ ſum dignus uíde re alti-



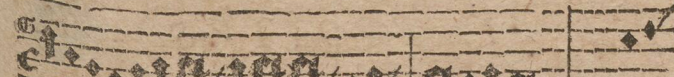
tudínem cœ li, præ multitudíne in-



íquita tis me æ, quo ni am írrita-



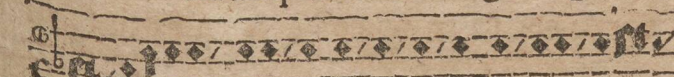
ui íram tu am. Et malum



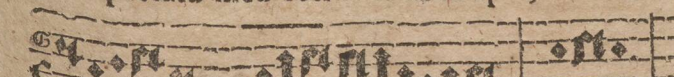
coram te fe ci. Quo-



ni am íniquitatẽ meam ego cognoſco,



& peccatũ meũ cõtra me eſt ſemper, Tibi ſo-



li pec ca ui. Gloria.

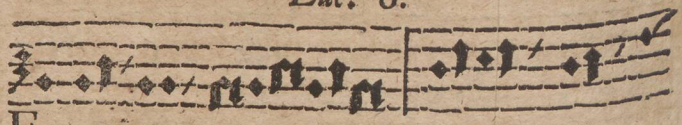
Videre altitudinem) Propoſitio, Agnoſco magnitudinem peccati mei, & fateor me eſſe reum & meritum æternas pœnas, ſed confugio ad miſericordiam tuã promiſſam in Filio. Ergo remitte mihi peccata.

Quoniam) Exemplum ueræ pœnitentiæ, quæ eſt agnoſcere peccatum, eiuſq; pœnas corporales & æternas, & confugere ad Mediatorem promiſſum.

DOMINICA IIII.

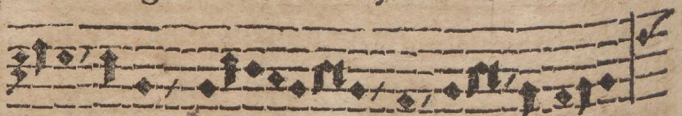
ANTIPHONA,

Luc. 6.

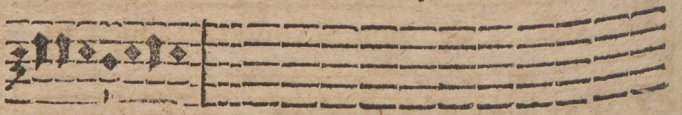


Estote ergo) Exhortatio ad charitatis officia & facilitatem condonandi proximo offensiones, exemplo Dei Patris, qui omnibus benefacit, & facilè ignoscit delinquentibus.

ESTote ergo mi seri cordes, sic ut &.



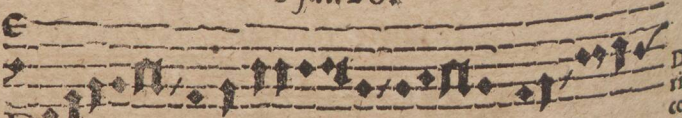
Pater uester mi seri cors est, dícit Dominus.



Magnificat.

INTROITVS.

Psal. 26.

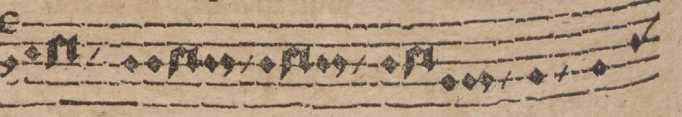


Dominus) Duo maxima beneficia prædicat Ecclesia, illuminationem mentis, seu notiã ueræ doctrinę, & defensionem contra hostes.

DOminus illumi natio me a, & sa

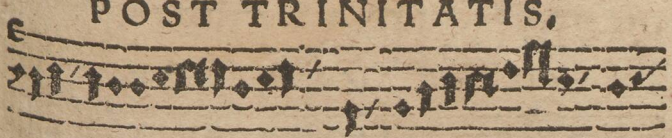


lus me a, quem tí me bo? Domi



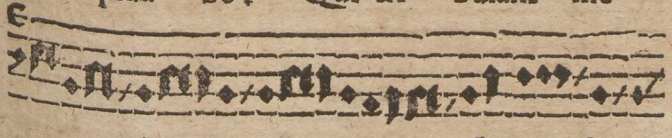
nus defensor ui tæ me æ, à quo trepida

Dominus) Gloriatur Ecclesia contra potentiam, & insidias Diaboli & mũdi, quòd Deum habeat defensorem, Rom. 8. Si Deus pro nobis, quis contra nos?

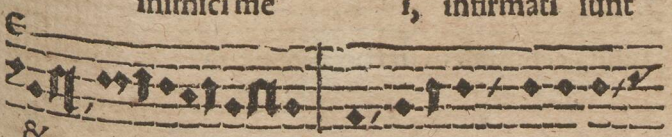


trepida bo: Qui tri bulant me

Qui tribulant) Experientia præcedentis ſuæ liberationis, ſeu exemplo fidem ſuã & aliorum confirmat, fore, ut deinceps liberetur & ipſe, & omnes fidentes Deo.

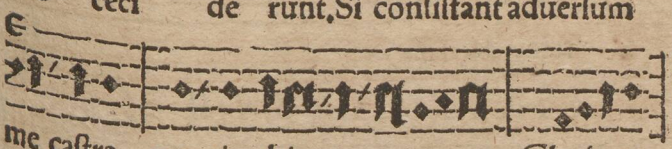


inimici me i, infirmati ſunt



& ceci de runt. Si conſiſtant aduerſum

(Si conſiſtant) Additur: Si exurgat aduerſum me belliũ, in hoc ego ſperabo.



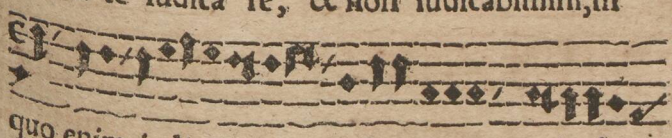
me caſtra, non timebit cor meum. Glori a.

ANTIPHONA SVPER *Pſalmos feriales.*

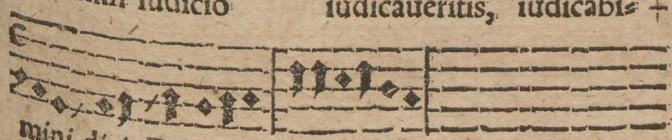


NOli te iudíca re, & non iudícabímini, In

Pœna iudicij temerarij & malcuoli.



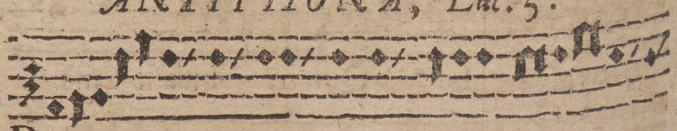
quo enim iudício iudícaueritis, iudícabí-



mini, dícit Dominus.

DOMINICA QVINTA.

ANTIPHONA, Luc. 5.

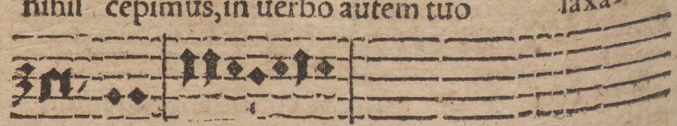


Præceptor) Irriti sunt conatus humani, nisi à Deo iuuentur.

PRæceptor, per totam noctem laborantes

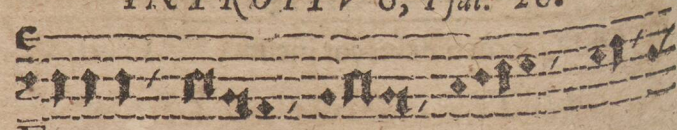


nihil cepimus, in uerbo autem tuo laxa=



bo rete. *Magnificat.*

INTROITVS, Psal. 26.



Exaudi Domine) Petit, ut exaudiatur & liberetur é periculis. Cogitentur autem hic tria. 1. Quê inuocet, ęternũ Deum, conditorem rerum, qui est Pater Domini nostri Iesu Christi. 2. Per quem exaudiat Deus, uidelicet, per Filium. 3. Quomodo exaudiat, scilicet inuocatus fiducia Mediatoris.

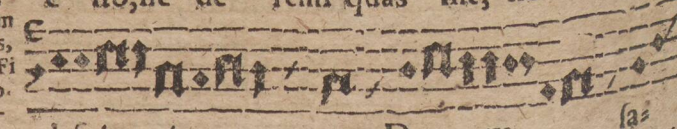
EXaudi Domine uo cem me am, qua



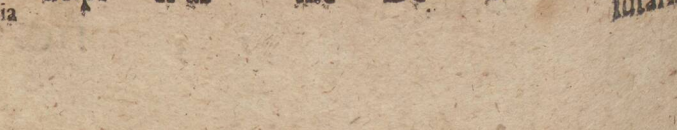
clamaui ad te: Ad iu tor meus



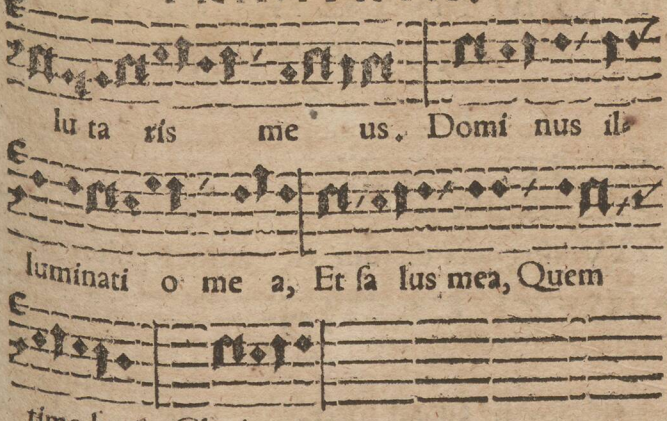
e sto, ne de relin quas me, ne ꝙ



despi ci as me De us sa=

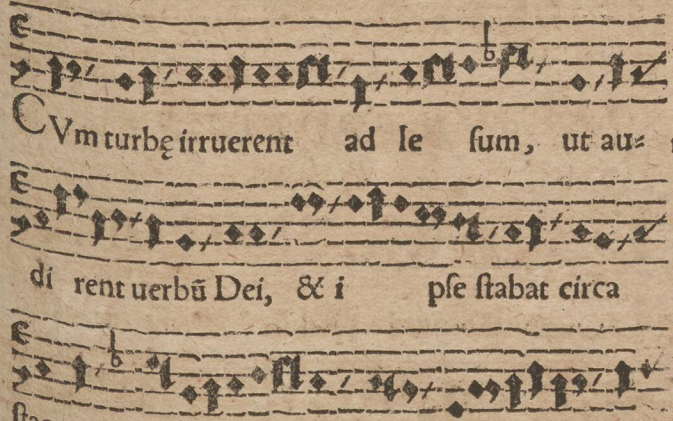


lutaris



Dominus) Id est, Dominus per Spiritum sanctum illuminat & accendit mentem meam uera notitia sui, & defendit me contra hostes, & saluat gratis propter Mediatorem.

ANTIPHONA.

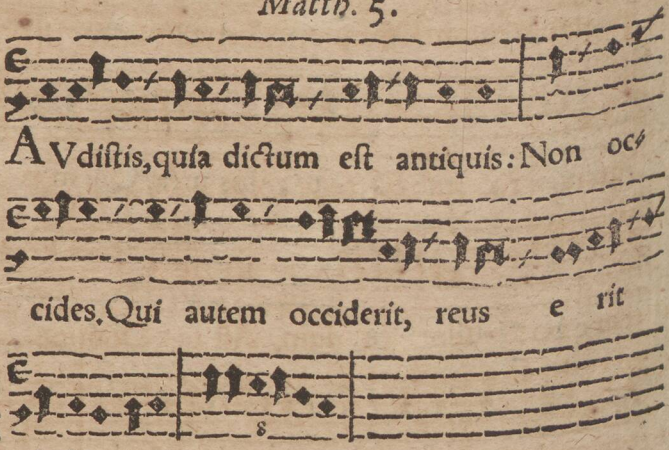


1. Exemplum diligentiæ audiendi uerbum Dei.
2. De priore officio Christi docendi Ecclesiam, communi ipsi cum omnibus ueris doctoribus. Proprium & immediatum est, humanum genus redimere per suam mortem & obedientiam à peccato, morte & potestate Diaboli.

DOMINICA SEXTA.

ANTIPHONA.

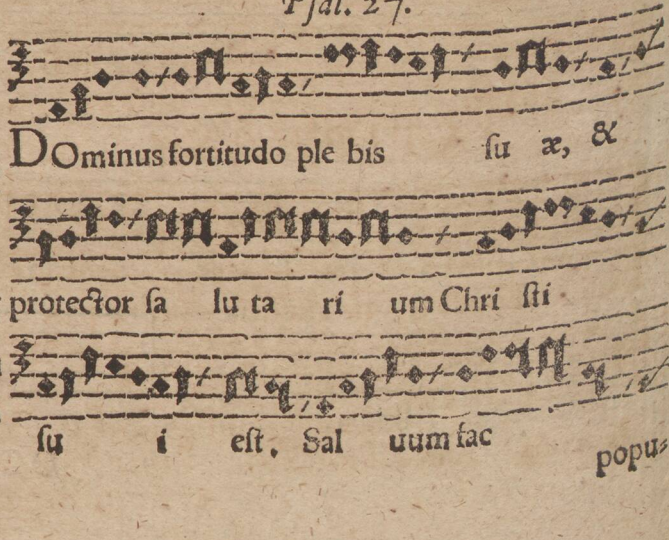
Matth. 5.



Audistis) Lex spiritualis est, requirens perfectã obedientiam omnium uirium humanarum, tam interiorum, quàm exteriorum. Igitur nemo implet legem Dei, sed omnes sunt rei, & egent gloria Dei. Rom. 3.

INTROITVS.

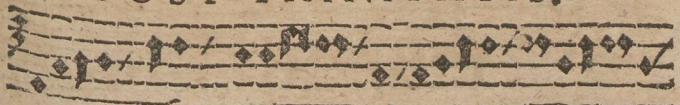
Psal. 27.



Dominus) Cõmendatio solicitudinis Dei erga Ecclesiam, & precatio, ut Deus Ecclesiam liberet, & saluet.

(Salutarium) Aliter: Dominus protector saluationum Christi sui, id est, saluat eos, qui Christum protectorem habent, quorũ Christus est Saluator.

(Dominus) Emphasis est, q. d. Gloriet tur & speret aliũ in creatu ribus, populus seu Ecclesia D in Domino confidit. Salua) Eripe manu hostiu Tuum) Quo elegisti, qui



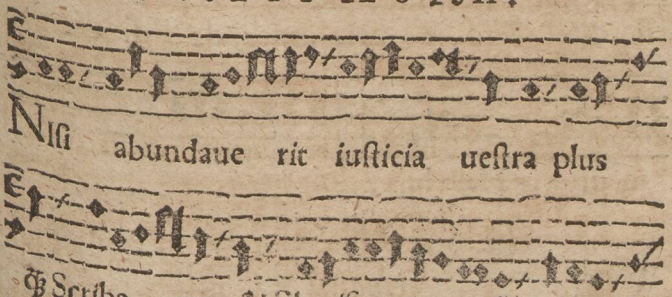
populum tuum Domine, & benedic hæreditati tu æ, & rege eos usque in se culum. Ad te Domine clamabo, Deus meus ne sileas à me. Ne quando taceas à me. Glori a Patri.

Benedic) Fauebenefac, contra impiorum maledictiones, & blasphemias.

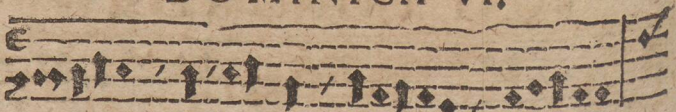
(Hæreditati) Hæreditas Dei est Ecclesia, quã sibi sanguine Filij acquisiuit, Acto. 20.

(Taceas à me) Tacere dicitur Deus, cum non exaudit inuocantes, aut dissimulat, uel contemnit exaudire.

ANTIPHONA.



Nisi abundauerit iustícia uestra plus ℣ Scríba rum & Phariſæo rũ, non s... intrabítis



intrabitis in regnum cœlorum, Halleluia.



DOMINICA SEPTIMA.

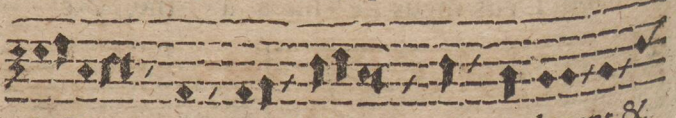
ANTIPHONA.

Marc. 8.

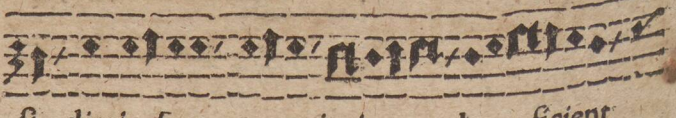


Misereor) Solicitudo Dei Paterna, de uictu et defensiõe Ecclesiæ, Scit Deus quibus opus habeamus, & uult, & potest omnia dare, abundantius, quàm ipsi intelligere possumus.

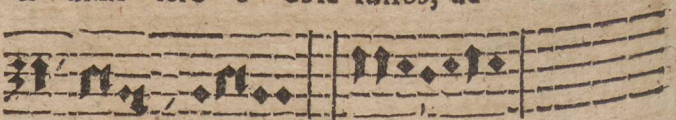
Misereor super turbam, quia iam triduo



sustinent me, nec habent quod manducent, &



si dimisero eos ieiunos, domi ficient

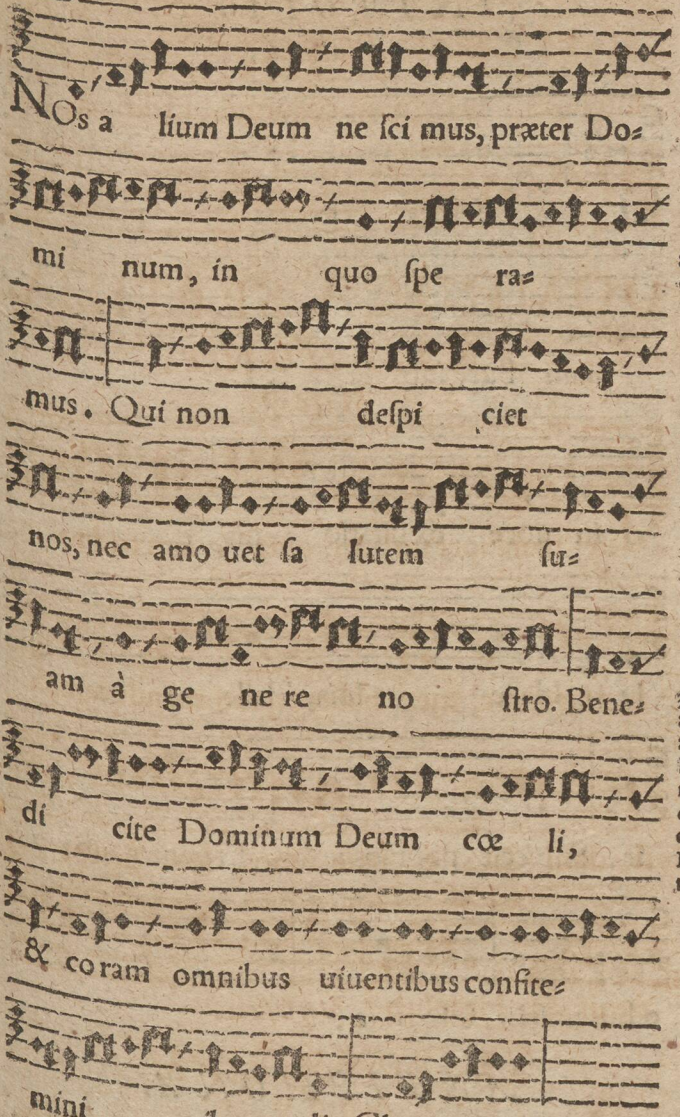


in uia, Halleluia. *Magnificat.*

RESPONSORIVM.

Iudith 8.

NOs



1. Confessio & consolatio Ecclesiæ, contra hostes, quo'd Deum habeat auxiliatorem, quo solo confidit, non humanis præsidijs aut consilijs.

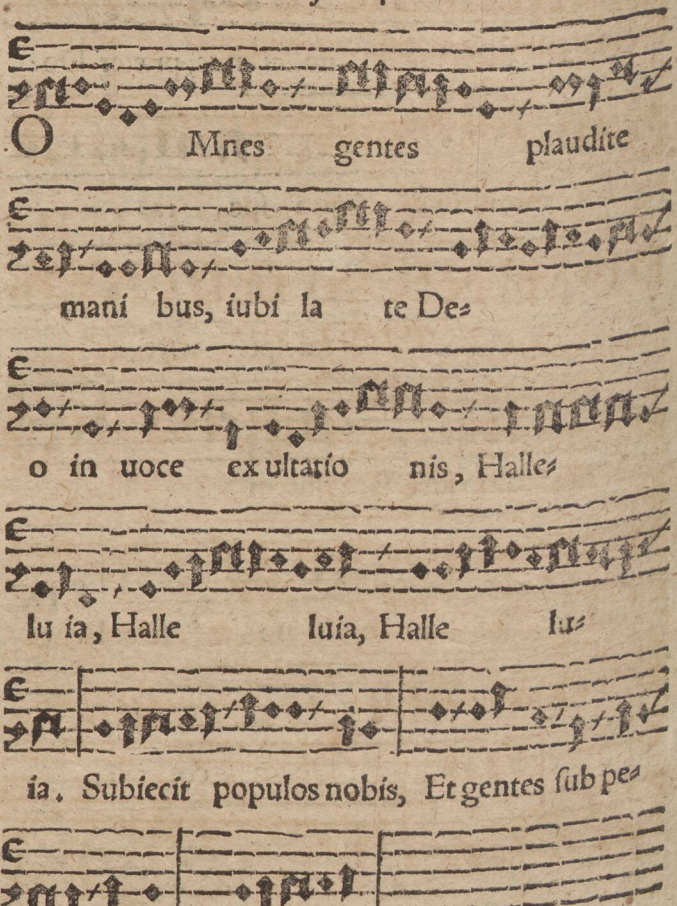
2. Deus non abijcit Ecclesiã propter imbecillitatem & reliquias peccati, cum eas agnoscit & emendare studet.

3. Adhortatio ad gratiarum actionem, celebrationem bonitatis Dei, & confessionem, qui summus Ecclesiæ est cultus.

DOMINICA VII.

INTROITVS.

Psal. 46.

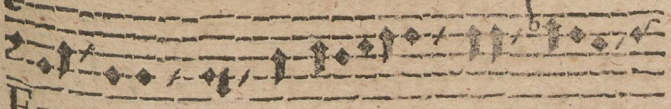


Omnes) Exhortatio ad Ecclesiam, ut beneficium liberationis diuinę agnoscat, & animos ad lætitiam spiritualem excitet, quòd Deũ habeat protectorem, eíq; agat gratias.

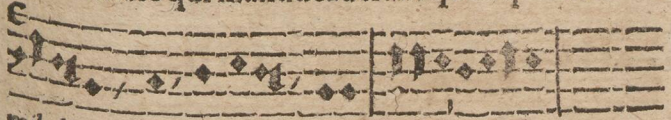
Subiecit) Ratio exhortationis, Deus dedit nobis uictoriam contra hostes nostros, Igitur gratias agite, & celebrate beneficium.

ANTIPHONA.

ERant



ERant autẽ qui manducauerant quasi quatuor



mil li a, & dimisit eos.

De prouidentia & solicitudine Dei erga humanum genus, præcipuè erga Ecclesiam, quam alit & defendit.

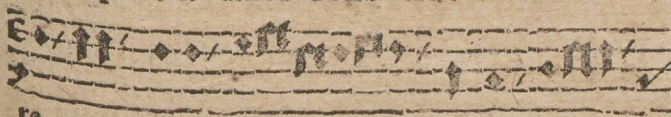
DOMINICA OCTAVA.

ANTIPHONA,

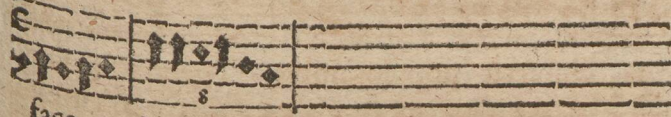
Matth. 7.



NOn po test arbor bona fructus malos face=



re, nec arbor ma la fructus bo nos

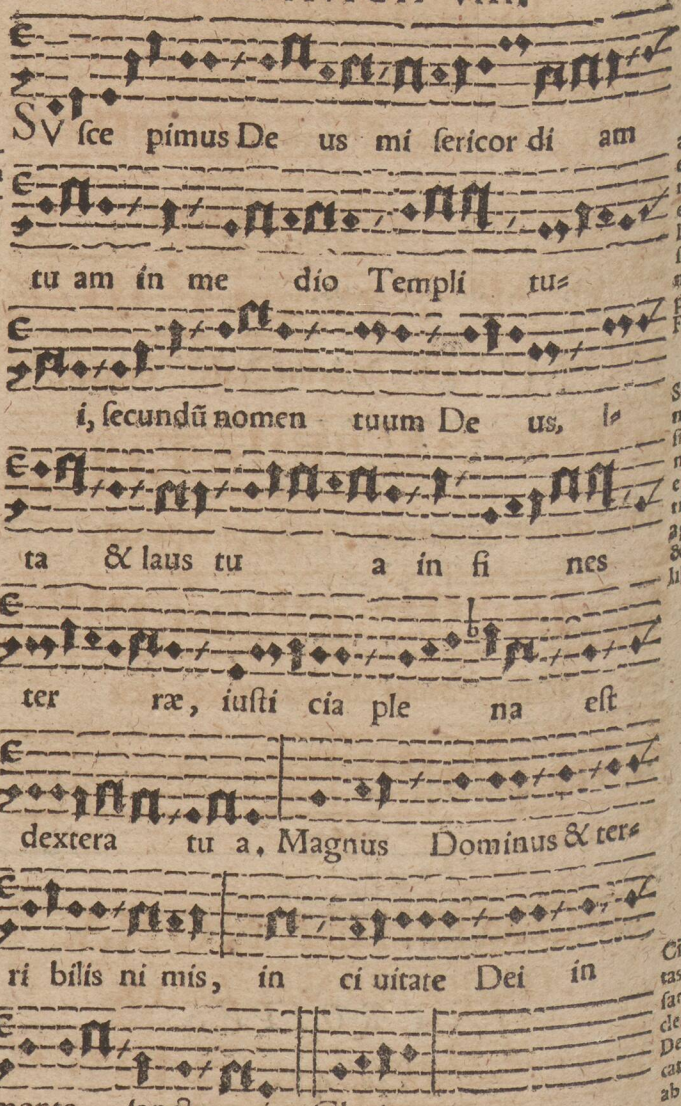


face re, *Magnificat.*

Non potest) Fides, quę est fiducia promissę misericordiæ, arborem bonã reddit: nam per fidem datur Spiritus sanctus, qui in animis nouos motus excitat, congruentes cum lege Dei. Hac fide non præluce nte, quæ misericordiã Dei apprehendit, non existit dilectio in corde, nec sunt bona opera, quæ Deo placent.

INTROITVS.

Psal. 47.



(Suscepimus) Christum promissum, & alia beneficia, corporalia & æterna.

Secundum) Id est, propter tuã gloriã, uel] secundum promissam misericordiã. In medio templi tui, id est, in Christo, quem templum Hierosolymitanũ præfigurauit.

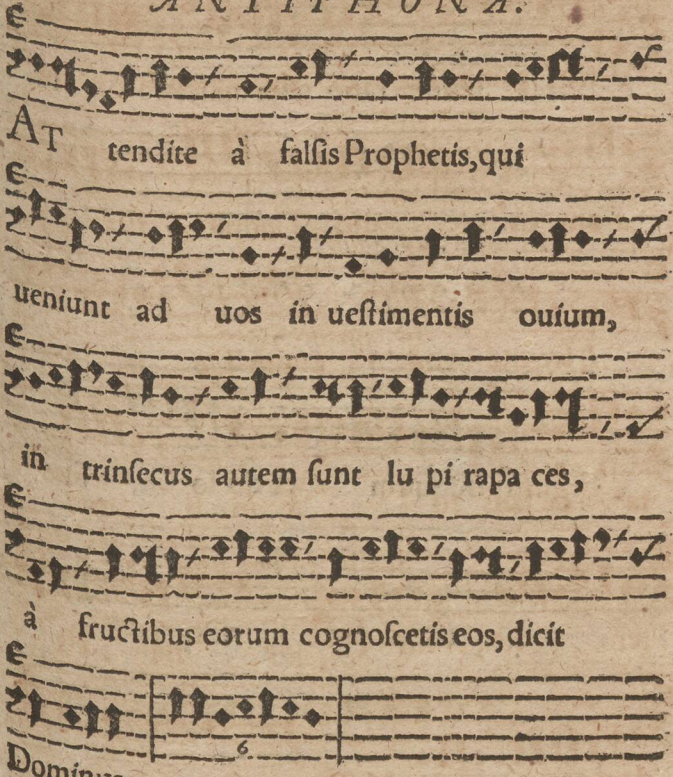
Magnus) Id est, magnifica præstas Ecclesiæ, eã liberans mirabiliter, & puniens hostes horrendis pœnis.

Gratiarum actio, confessio et celebratio beneficiorũ Dei exaudientis & liberantis Ecclesiam propter misericordiam promissam Filio.

Secundum nomen) Propositio, Liberati nos ex gratia, ergo agimus tibi gratias, agnoscimus & celebramus liberationem.

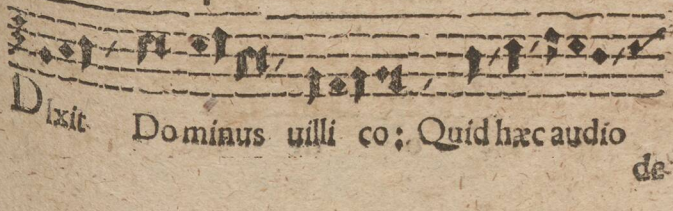
Ciuitate) Ciuitas hæc, & mons sanctus, est Ecclesia, in qua Deus sanctificat credentes, & ab his sanctificatur & celebratur.

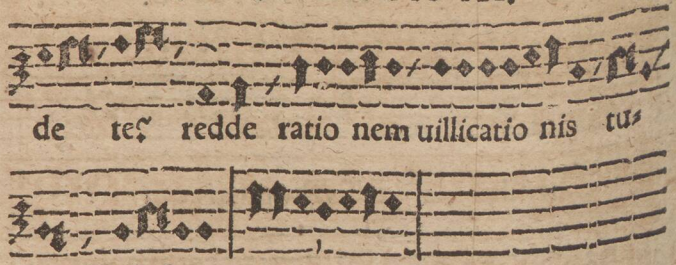
ANTIPHONA.



DOMINICA NONA.

ANTIPHONA, Luc. 16.

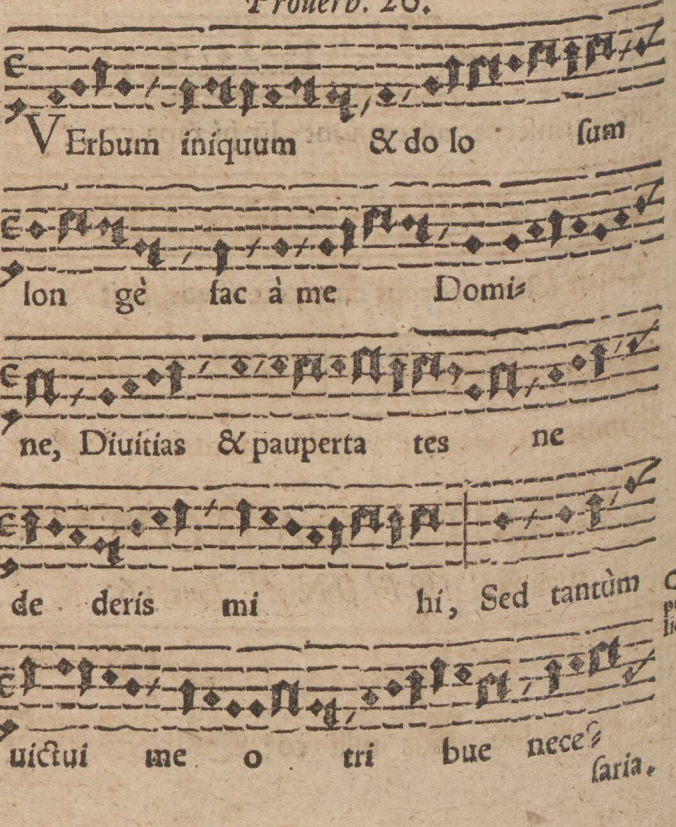




Redde rationem) Reddenda cuiq; ratio de abusu bonorum temporaliũ, quæ nobis tanquam œconomis Deus commendauit, ut ijs piè & reuerenter utamur ad necessitatem nostrã & aliorum, Item, ad conseruationem ministerij Ecclesiæ.

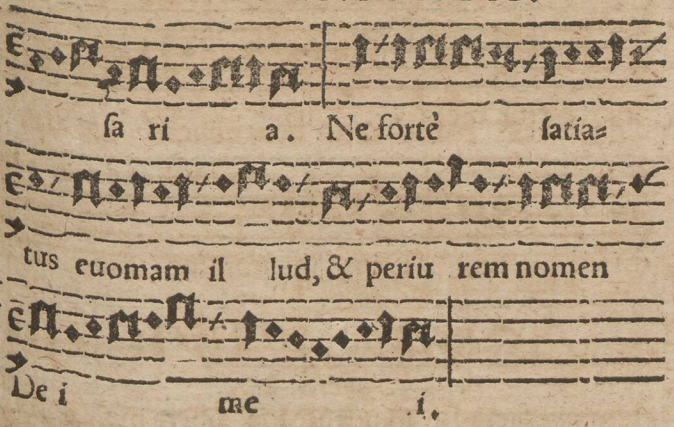
RESPONSORIVM.

Prouerb. 20.



Verbum) Petitio, qua duo rogat, primũ, ne assuescat mendacijs, hoc est, ut in uera doctrina erudiatur & confirmetur, ne dolis seu erroribus seducatur: Deinde, ut mediocrem uictum, seu uitæ sustentationem habeat. Agnoscit igitur Deum esse largitorem bonorum corporaliũ, à quo eadem, simili modo petenda & expectanda docet.

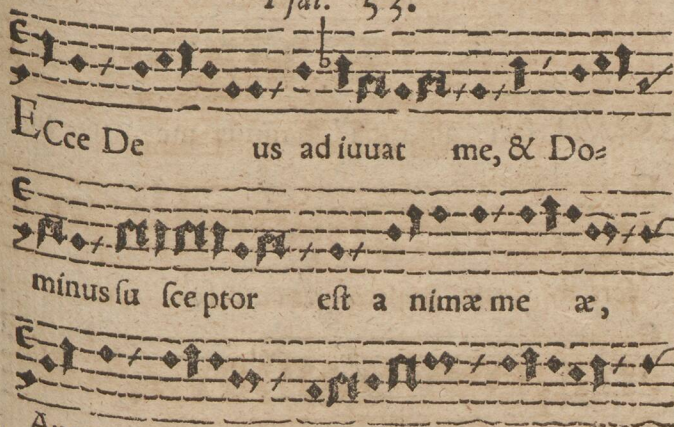
Qualis victus petendus, videlicet mediocris.



Alterius membri ratio additur: Ne egestate compulsus furer.

(Ne fortè) Aetiologia prioris membri, quæ docet, homines plerunq; insolescere, & obliuiſci Dei in fœlicitate, nimia affluentia. Vnde monet Propheta: Diuitiæ ſi affluãt, cor noli apponere, Pſal. 61.

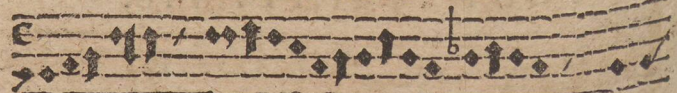
INTROITVS,
Pſal. 53.

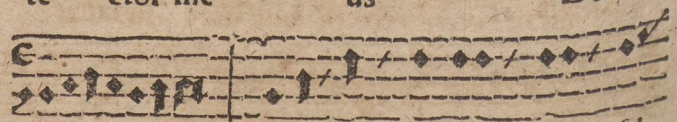


In ueritate tua) Id eſt, ſecũdum ueră promiſſionem tuam, qua promiſiſti auxiliũ omnibus inuocantibus te.

Ecce Deus) Exemplum ſuum proponit Eccleſiæ, & docet, Deum exaudire et iuuare Eccleſiam, et petit, ut defendatur aduerſus hoſtes, & eorum uires debilitentur.

(Auerte mala) Aliter: Redde malum inimicis meis. Auerte ſcilicet à me ad inimicos. Hieronymus legit: Redde malum inſidiatoribus meis.





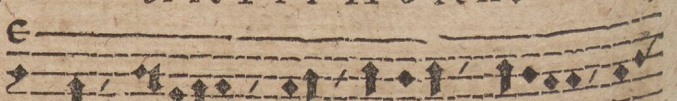
Deus in nomine) Quis inuocandus? Deus omnipotens, idq; fiducia Filij Mediatoris.

In nomine tuo) Id est, propter nomen tuum, hoc est, gloriam tuam, ut tu agnoscaris, inuocetis & celebreris ab omnibus.



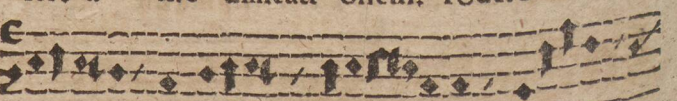
(Et in uirtute) Cur exaudiat Deus inuocantes, scilicet, ut ipsius gloria innotescat. Liberat autem nos in sua uirtute, non nostris uiribus, quæ longè inferiores sunt hostium potentia.

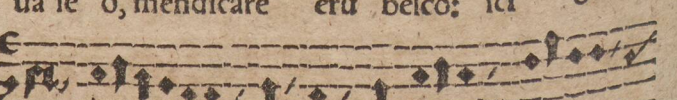
ANTIPHONA.

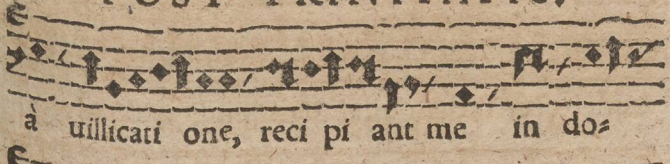


Exemplum humanæ prudentiæ, quæ sibi in tempore consulit, etiam malis rationibus, ne egeat.

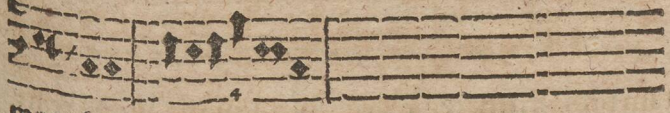








à uillicati one, reci pi ant me in do-

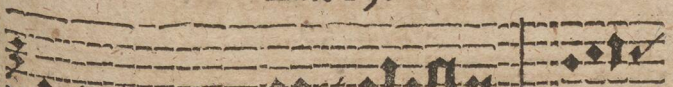


mos suas.

DOMINICA DECIMA.

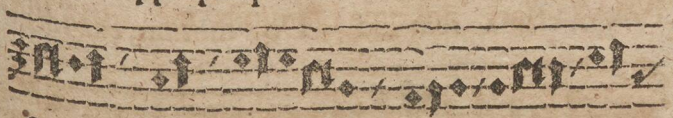
ANTIPHONA.

Luc. 19.

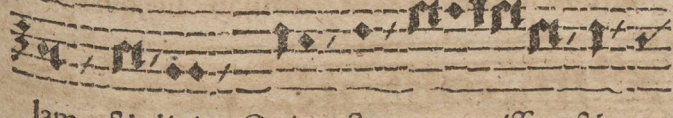


CVm appropinquaret Domi nus Hieru-

Cum appropinquaret) Affectus Christi, dolentis de interitu hostium suorum, cuius causa est ingratitudo, & impœnitentia eorum.

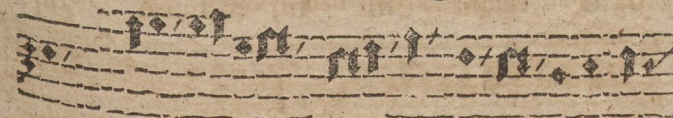


sa lem, uidens ci uitatem, fle uit super il-



lam, & dixit: Quia si cognouisses &

Quia venient) Vastatio Hierosolymæ, horrendum exemplum pœnarū, quæ omnibus hostibus Euangelij impendēt, propter ingratitudinem, & hypocrisin.



tu, Quia ue nient dies in te, & circunda-



bunt te, & coangustabũt te undiq;, & ad ter-



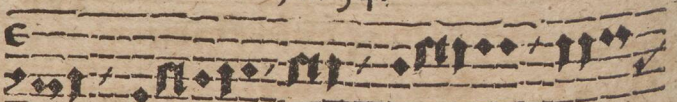
ram prosternent te, e ò, q; non cognouisti tem-



pus uisitatio nis tuæ, Halleluia.

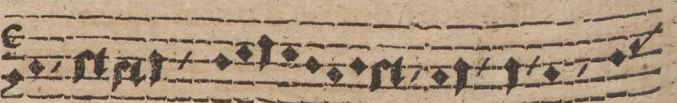
INTROITVS.

Psal. 54.



DVm clama rem ad Do minum, exaudi-

Dũ clamarem) Exhortatio ab exemplo, seu experientia suę liberationis, ad fidem & inuocationem excitandam Ecclesiæ, q. d. Ego liberatus sum petens auxiliũ à Deo. Ergo & cæteros exaudiet inuocantes ipsum fiducia mediatoris.

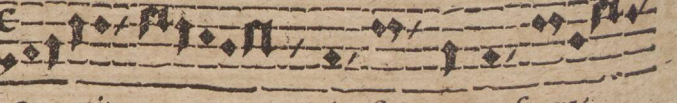


uit uocem me am, ab his, qui ap-



propin quant mi hi, & humi li-

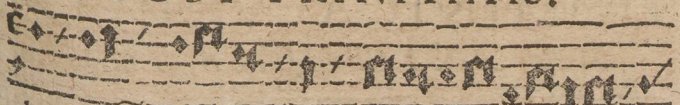
Id est, liberauit me ab inimicis.



a uit e os, qui est ante se cu-

la,

Secula) Id est, æternus, & omnipotens Deus, cuius in manu seu potestate sunt uniuersa.



Cõsolatio contra diffidentiã de uictu, iuxta regulam uitæ: Commenda Deo uiam tuã, & ipse faciet.





Consequens seu exhortatio ad fidem.

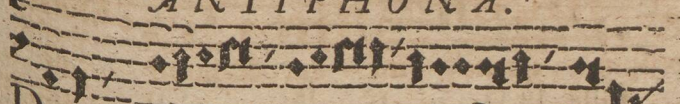


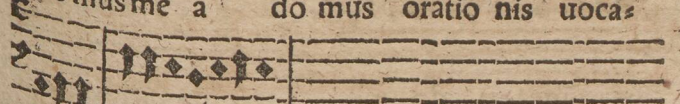
Petitio, ut exaudiatur, etiamsi sit indignus.



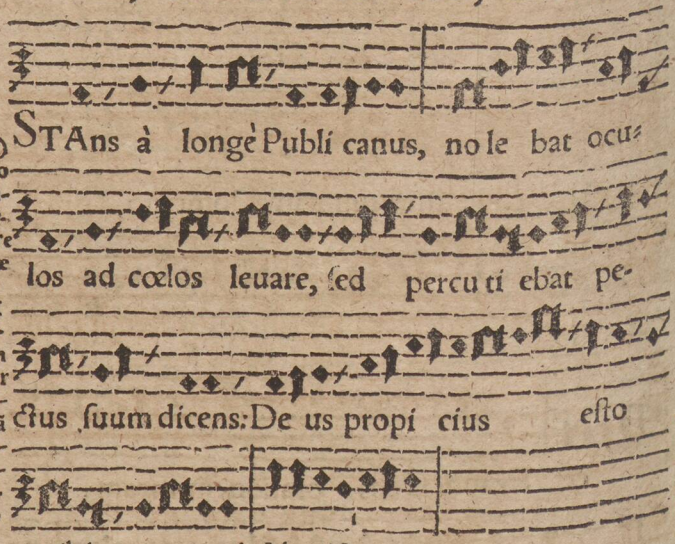


ANTIPHONA.





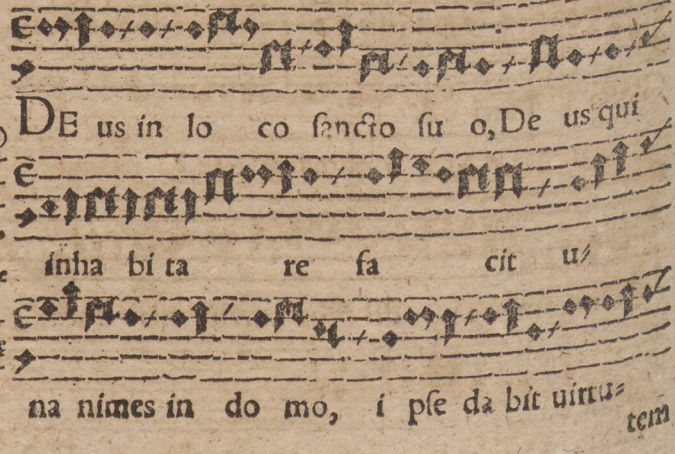
DOMINICA VNDECIMA, ANTIPHONA, Luc. 18.



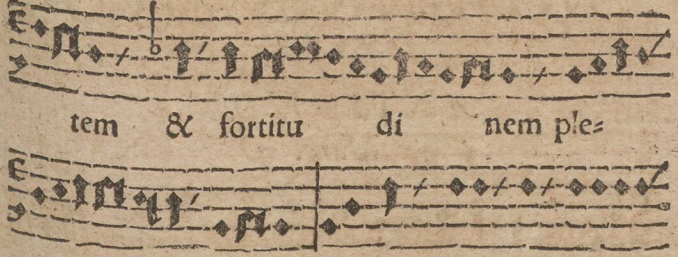
(Stans à longe) Illuſtris imago uerę pœnitentiæ, quæ eſt, uerè expauescere agnitione iræ Dei aduersus peccatum, & credere, nos recipi in gratiam à Deo, i propter Christum mediatorem, quã fidem inchoatio nouæ obedientiæ neceſſario comitatur.

(Deus propi cius) Petitio re missionis pec catorum, qu ſe peccati accu ſat, & damnat & confugit a Christum ſeu miſericordiam Dei promiſſa in hoc Media tore.

INTROITVS. Pſal. 67.

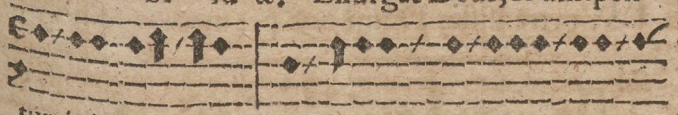


(Deus in loco) Docet conſeruationem Eccleſiæ, œconomiæ & politię, Dei eſſe beneficium. Deinde orat, ut uires hoſtium ſuorum & Eccleſię diſsipet & confringat.

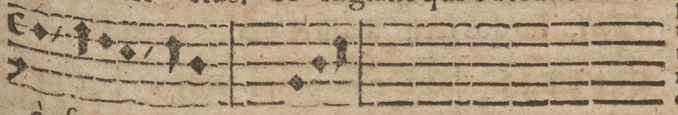


tem & fortitu di nem ple=

bi ſu æ. Exurgat Deus,& diſſipen= Petitio contra hoſtes & hypocritas.

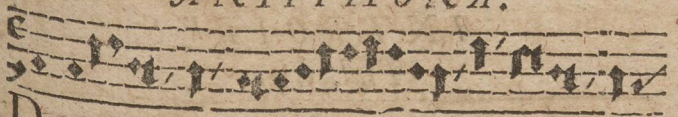


tur inimici eius. & fugiant qui oderunt eum Epicurei & Hypocritæ,uel cõtemnũt Deum, uel fidunt ſua iuſticia, unde certa comitatur deſperatio.

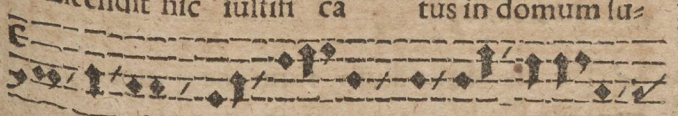


à facie eius, Gloria.

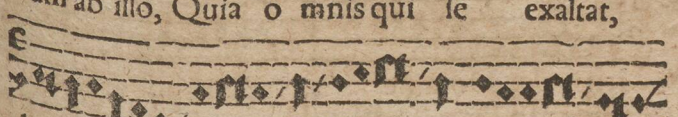
ANTIPHONA.



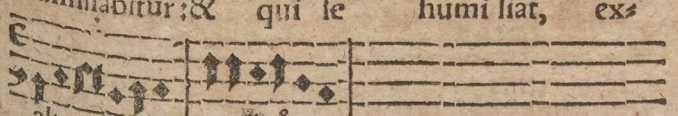
DEſcendit hic iuſtifi ca tus in domum ſu= Pœna ſuperbiæ humilitas, præmium humilitatis exaltatio.



am ab illo, Quia o mnis qui ſe exaltat,



humiliabitur;& qui ſe humi liat, ex=



alta bitur.

DO=

DOMINICA DVO-
DECIMA.

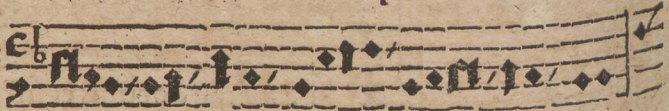
ANTIPHONA.

Marc. 7.

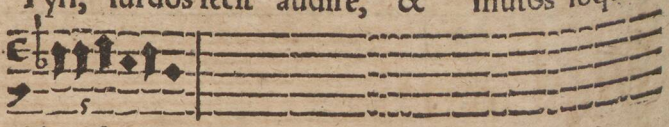


Prędicatio prędentiæ & bonitatis Christi, erga creaturas.

DVm transisset Domi nus per medios fines



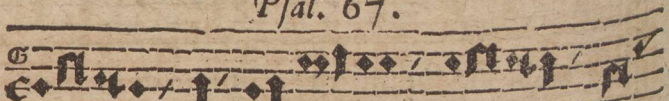
Tyri, surdos fecit audire, & mutos loqui.



Magnificat.

INTROITVS.

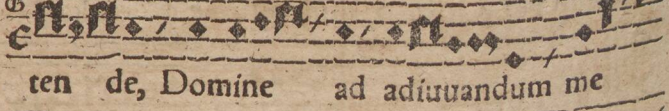
Psal. 67.



Deus in adiutorium) Precatio, ut adiuuetur in ærumnis, & defendatur contra hostes Ecclesiæ, & politiæ.

DE us in adiuto rium me um in-

[intende) Id est adiuua me cito, antequam opprimar ab hostibus, & totus peream.



ten de, Domine ad adiuuandum me



fe stina. Confundantur & reuereantur

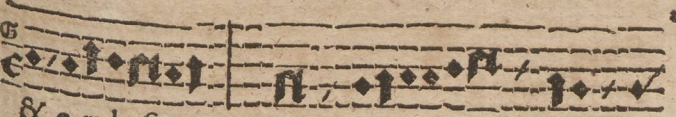


tur ini mi ci me i, qui quæ runt

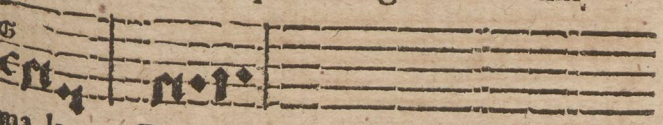


ani mam me am. Auertantur retrorſum

Imprecatio contra hoſtes.



& e rubeſcant, qui co gitant mihi



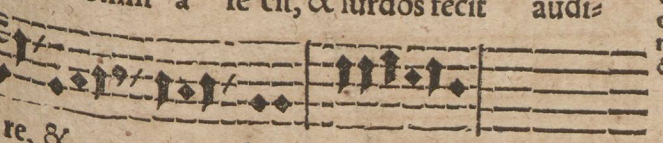
ma la. Glori a.

ANTIPHONA.



BEnè omni a fe cit, & ſurdos fecit audi-

Celebratio operum diuinorum ab effectu.



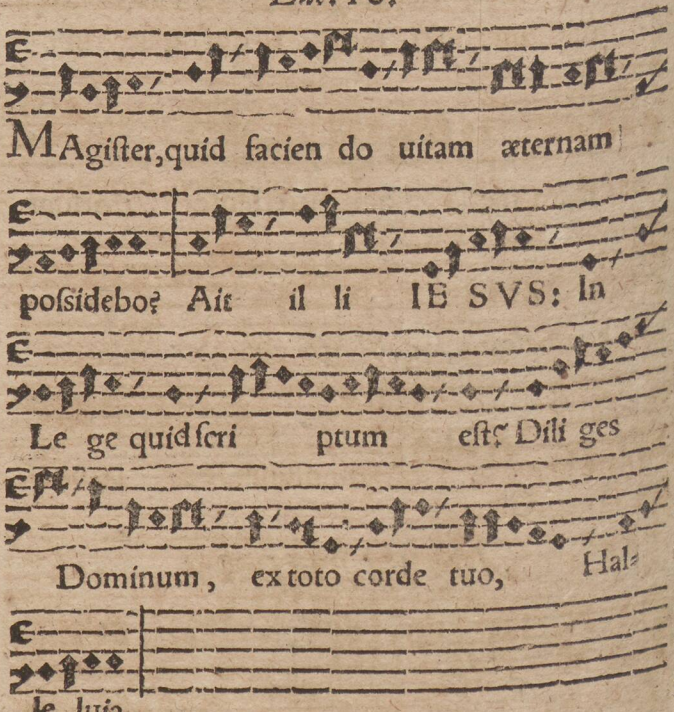
re, & mutos loqui.

DOMINICA DECIMA TERTIA.

DOMINICA XIII.

ANTIPHONA.

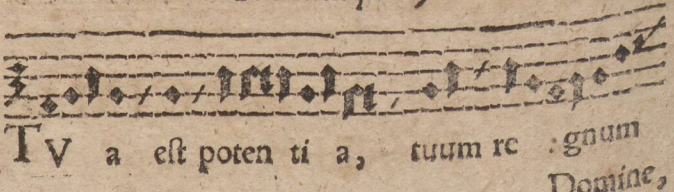
Luc. 10.



In lege) Legis perfectam obedientiã omnium uirium humanarum requirit, hanc nemo præſtat in hac corruptione naturæ, igitur opus eſt condonatione gratuita, ſeu imputatione iuſticiæ alienæ, hoc eſt, Chriſti, quæ confertur nobis per fidem gratuitis, Rom. 3.

RESPONSORIVM.

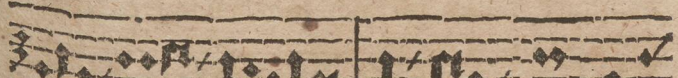
1. *Paralip.* 29.



Tua eſt) Confeſsio, qua tribuitur Deo potentia, miſericordia, & iuſticia.



Domi ne, tu es



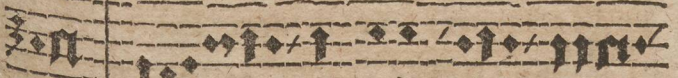
ſuper omnes gen tes: Da pacem Domi=

Da pacem) Petitio pacis publicæ, ut doctrina Dei tradi & conſeruari poſsit.

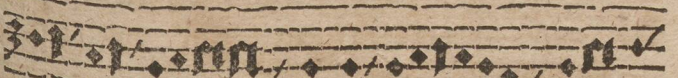


ne in di e bus no=

Quis, & qualis Deus?



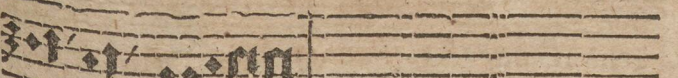
ſtris. Crea tor omnium De us, terribi=



lis & for tis, iuſtus & miſe=



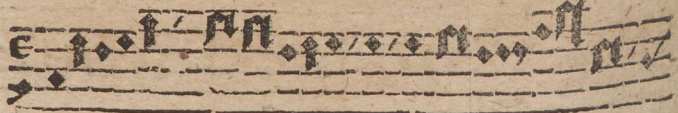
ri cors. Da pacem. Glo ria Pa=



tri & Fili o.

INTROITVS.

Pſal.73.

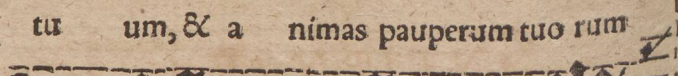


Respice Domine) Petitio Ecclesiæ, ut liberetur à persecutione impiorum, non propter sua merita, sed propter promissam misericordiam, & gloriam nominis diuini conseruãdam.

REspice Do mi ne in Testamen tum



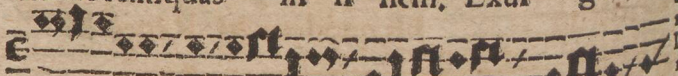
tu um, & a nimas pauperum tuo rum



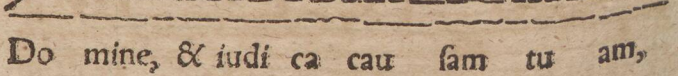
ne de relinquas in fi nem. Exur ge



Do mine, & iudi ca cau sam tu am,



& ne obliuiſca ris uo ces quæ-



(Vt quid Deus) Querela, differri auxilium & cõsolationem.

ren ti um te. Vt quid Deus repu-



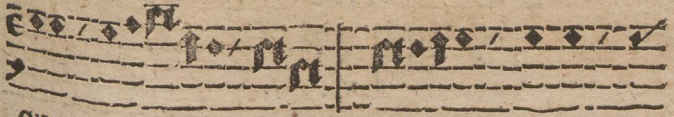
(In finem) Id est, in æternũ.

li ſti in finem? i ratus eſt furor tuus ſuper

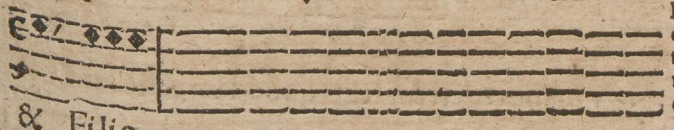
oues

Respice) Id est, Recordare, qui nobiscũ inisti pactum seu testamentum, & liberandi, & liberationem promisisse inuocantibus, liberanos. Propositio. 1. Ratio, Quia promisisti liberationem. 2. Quia tua causa agitur. 3. Quia sumus afflicti, & omnium auxilio destituti, nisi tu adiuueris nos.

(Repulisti) Id est, dereliquisti, uel uideris deserere.



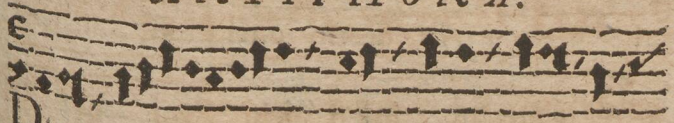
oues pa scuæ tu æ. Glori a Pa tri



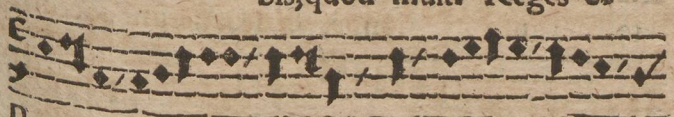
& Filio.

Oues pascuæ) Id est, quas hactenus uerbo tuo pauisti & recreasti, hoc est, Ecclesiam, Iohan. 10.

ANTIPHONA.



Dico uo bis, quòd multi Reges &



Prophetę uoluerunt uidere quæ uide tis, &



non uiderunt, & audi re quæ audi tis, &



non au diue runt.

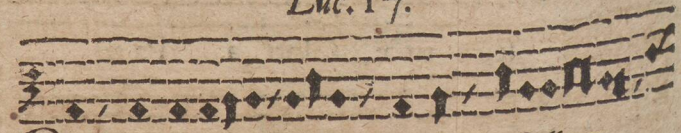
Prærogatiua Discipulorum Christi & Ecclesiæ noui Testamenti.

DOMINICA DECIMA QVARTA.

DOMINICA XIIII.

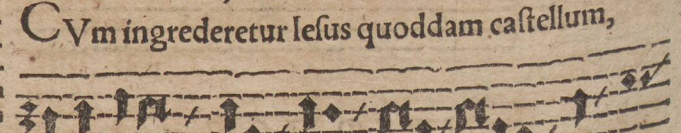
ANTIPHONA.

Luc. 17.

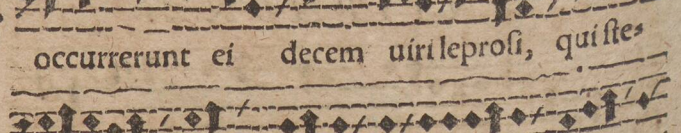


(Cum ingrederetur) Exemplum inuocationis, ut in malis auxilium petamus à Deo, & expectemus fide.

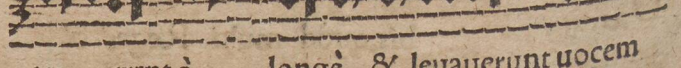
CVm ingrederetur Iesus quoddam castellum, occurrerunt ei decem uiri leprosi, qui ste-



te runt à longè, & leuauerunt uocem



di centes: Iesu præceptor miserere



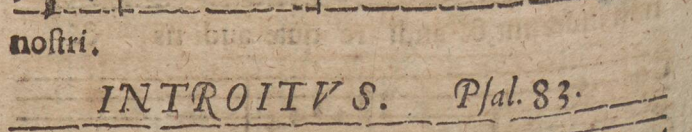
nostri.

INTROITVS. Psal. 83.



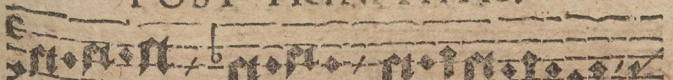
(Protector) Precatio, ut colligatur & exaudiatur Ecclesia propter promissum liberatorem.

PRotector noster aspice De-



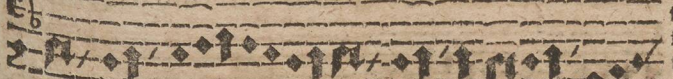
us, & respice in faciem Christi tui:

(Et respice) Id est, exaudi & libera nos, non propter nostrã dignitatem, sed propter Mediatorem promissum.



tu i: Qui a me li or

(Quia melior) Aetiologia, cur seruari Ecclesiam petat, quia tantum in Ecclesia, in qua sonat doctrina Dei, uera est consolatio contra terrores peccati, mortis & inferni.



est dies u na in atri is tu-

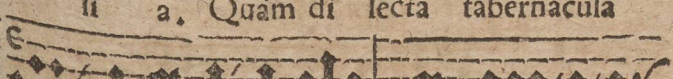


is, su per mil-



li a. Quàm di lecta tabernacula

Dilecta tabernacula) Tabernacula hęc sunt Regnum Christi, seu Ecclesia hic in terris, & futura gloria, quam suspirãt credentes, & expectant fide, gemitibus inenarrabilibus.



tua Domine uirtu tum, Concu piuit & de-

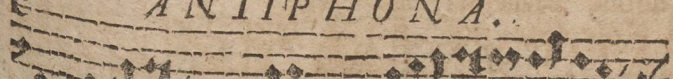


fecit anima mea in atri a Domini.



Glori a Patri & Filio.

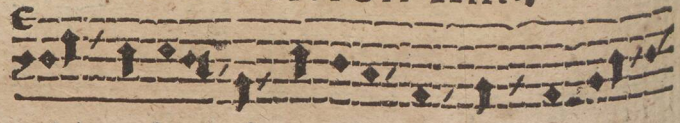
ANTIPHONA.



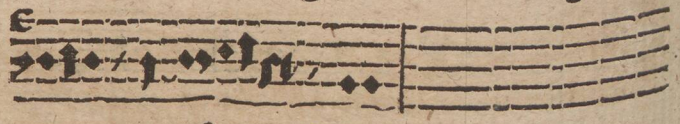
VNus autem ex il lis ut ui dit,

Exemplũ gratitudinis pro acceptis beneficijs.

quia



quia mundatus est, regressus est cum magna

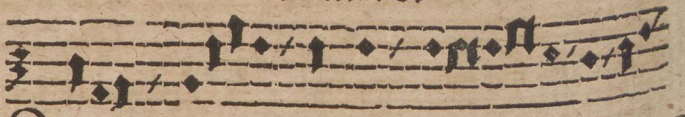


uoce magnifi cans Deum.

DOMINICA DECIMA QVINTA.

ANTIPHONA.

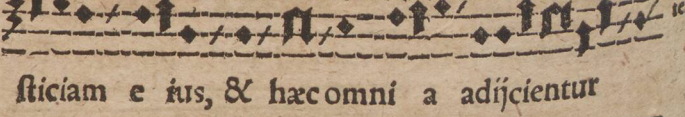
Matth. 6.



QVærite pri mùm regnum Dei & iu-

Qaærite regnũ Dei) Id est, uerbum Dei, eiq; fidem habet. Iusticia regni Dei, fides est in Christũ, propter quem Deus iustos nos reputat, & dat nobis Spiritum sanctum, qui nouam uitam in nobis inchoat.

Promissio uitæ & deiectionis uitæ, si uerbi Dei amãtes fuerimus.



sticiam e ius, & hæc omni a adijcientur

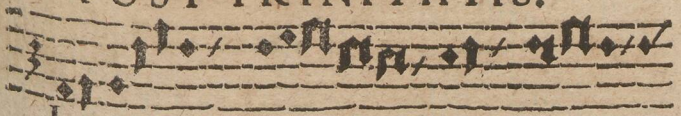


uobis, Halleluia, *Magnificat*.

INTROITVS.

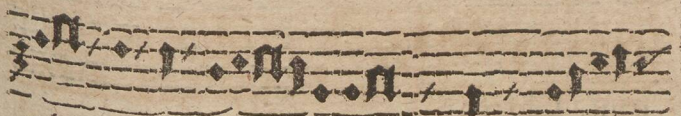
Psal. 85.

INclina

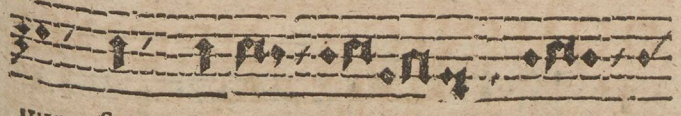


INcli na Do mine aurem tu am

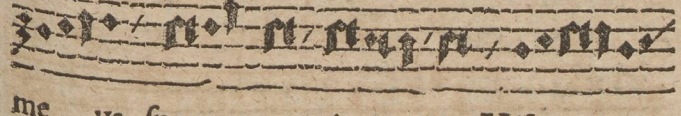
Inclina Domine) Precatur Ecclesia, ut liberetur ex periculis, & hostibus, maximè à terroribus peccati, mortis & inferni.



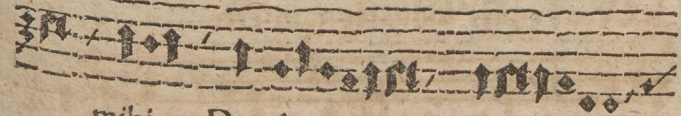
ad me, & ex au di me, sal=



uum fac seruum tu um De us



me us spe ran tem in te: Mise rere

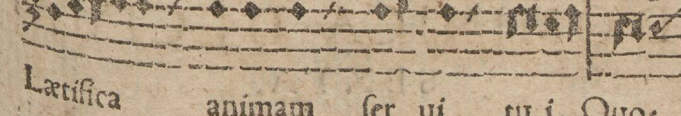


mihi Domi ne, quoni am

(Quoniam) 1. Ratio propositionis, quia in te spero, & te inuoco. 2. Quia es misericors, et promisisti auxilium.

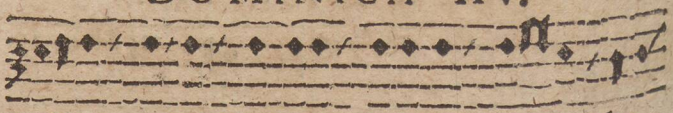


ad te clama ui to ta di e.



Lætifica animam ser ui tu i, Quo=

Lætifica id est, consolare, & erige cor meũ, ut uerè statuat te mihi esse propicium.



Animam meã leuaui) Id est, ex corde, & serió clamo, sentiens necessitatem & miseriam meam.

ni am ad te Domine ani mam me am le-



uaui. Glori a.

ANTIPHONA.

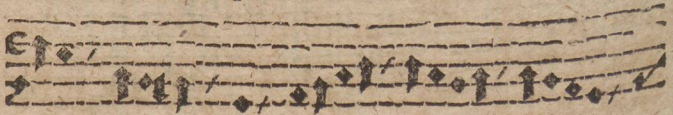


Deploratio ab impia solicitudine in parando uictu, sumpta à cura Dei Patris erga Ecclesiam.

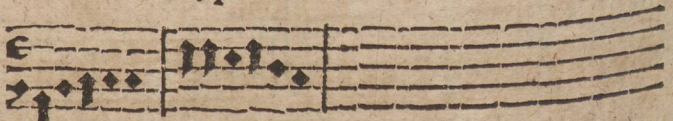
NOli te sollíciti esse, dícentes: Quid man-



ducabimus? aut quid bibemus? Scit enim Pater



uester cœlestis, quid uobis necesse sit,



Halle luía.

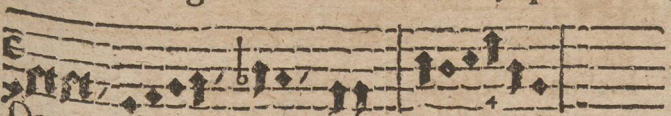
DOMINICA DECIMA SEXTA.

AN

ANTIPHONA, Luc. 7.



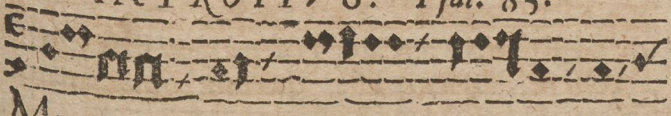
PRopheta magnus surrexit in nobis, quia



Deus uisitauit plebem suam. *Magnificat.*

Propheta) Confessio exhibiti Messiæ, qui tãquam medicus sauciatum humanum genus à Diabolo pristinæ sanitati restituit. Deut. 18.

INTROITVS. Psal. 85.



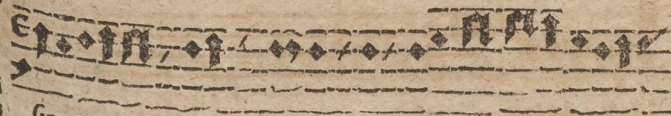
MIserere mihi Domine, quoniam ad



te clamauí tota



die, quia tu Domine



suauis & mitis, & copio-

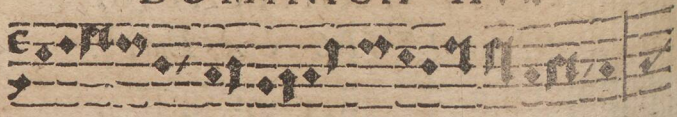


sus in misericordia,

Miserere) Petitio consolationis in terroribus peccati, & aliis ærumnis. Et repetuntur hic causæ exauditionis, promissa misericordia Ecclesiæ, & inuocatio, quę promissionem exauditionis habet: Inuoca me in die tribulationis, & ego exaudiam te, Psal. 49.

Totadie) Id est, assiduè, iugiter, urgente tentatione.

Quia tu Domine) Qualis Deus? scilicet, qui uerè afficitur ærumnis Ecclesiæ, & sæpè iam eam eripuit, unde fides seu spes futuræ liberationis excitatur.



o mnibus inuo can ti bus te.



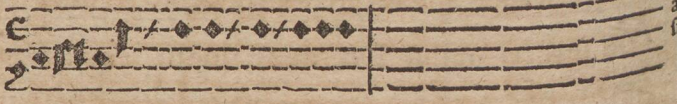
Inclina Domine aurem tuam, & exau=



di me. Quoni am inops & pauper ſum ego.

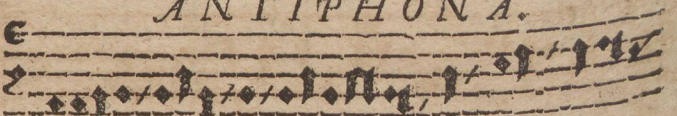
Inops) Id eſt, miſer, & afflictus, deſtitutus omnibus humanis præſidiis.

Quoniam) Ratio à miſeria periclitantis & afflictæ Eccleſiæ.



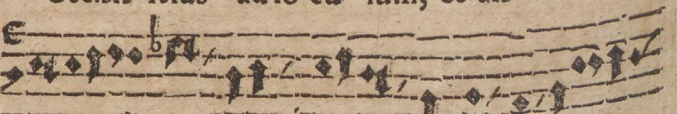
Glori a Patri & Fi li o.

ANTIPHONA.

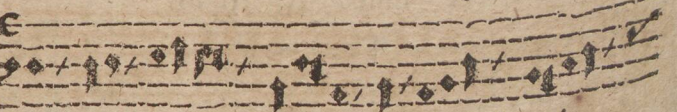


Teſtimonium diuinæ potentiæ Chriſti, & ſpecimen futuræ reſurrectionis & immortalitatis animarum.

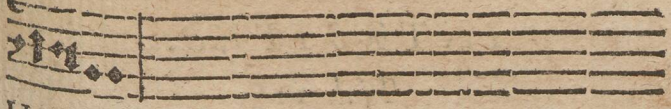
ACceſsit Ieſus ad lo cu lum, & ait ado=



leſcen ti: Tibi dico ſurge, & reſe=



dit qui e rat mortuus, & cœpit loqui. Hal=

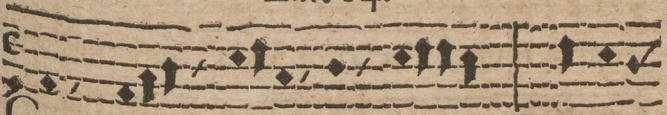


Halleluia.

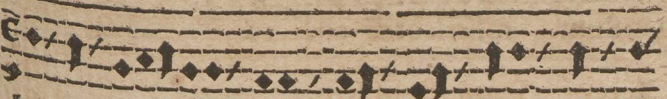
DOMINICA DECIMA SEPTIMA.

ANTIPHONA.

Luc. 14.



CVm uocatus fueris ad nuptías, recum-



be in nouíssimo loco, ut dicat tibi, qui



te inuitauit: Amice, ascende superius:



Tunc erit tibi gloria coram simul



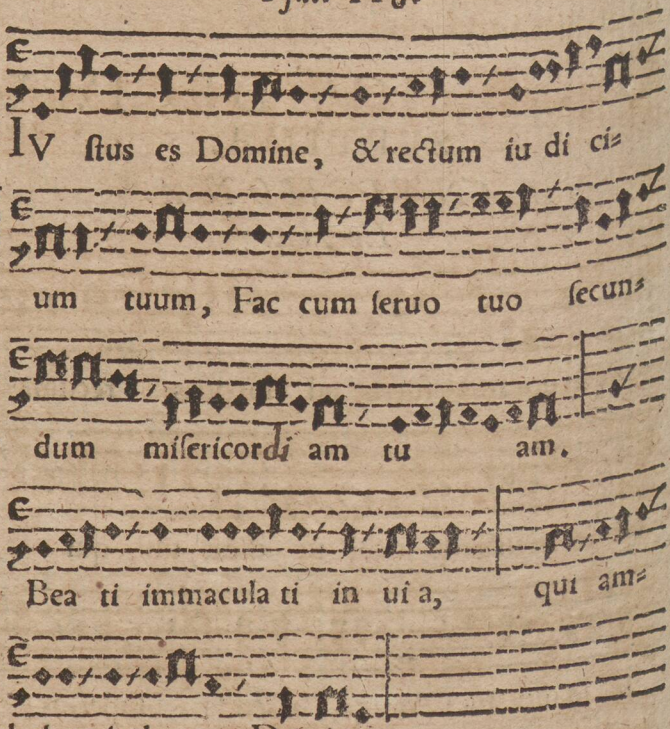
discumbentibus, Halleluia, *Magnificat*.

Cum uocatus) Exhortatio ad humilitatem, qua mens uerè se Deo subiicit in pœnis, agnoscens suam indignitatem, petit & expectat pœnarum mitigationem, item, qua modestè de nostris donis sentientes, alios nobis præferimus.

DOMINICA XVII.

INTROITVS.

Psal. 118.

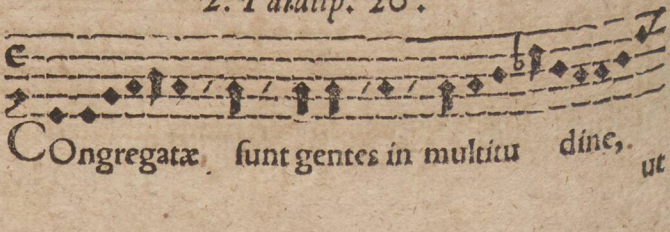


Iustus es Domine) Duæ sunt partes pœnitentiæ, prior est confessio iustitiæ Dei, quòd iustè nos puniat, & uarijs calamitatibus exerceat. Altera est petitio, ut recipiat nos in gratiam, condonet nobis peccata per misericordiam.

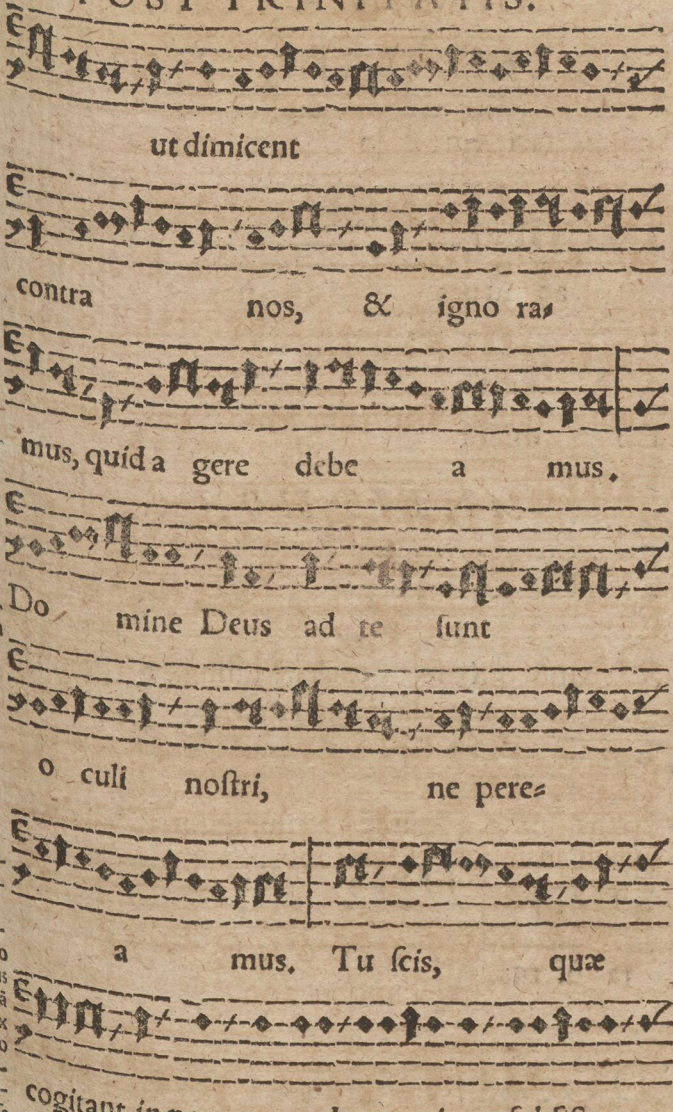
Qui ambulãt) Commendatio studij uerbi Dei, & uitæ innocentiæ, quam uera beatitudo comitatur.

RESPONSORIVM.

2. Paralip. 20.



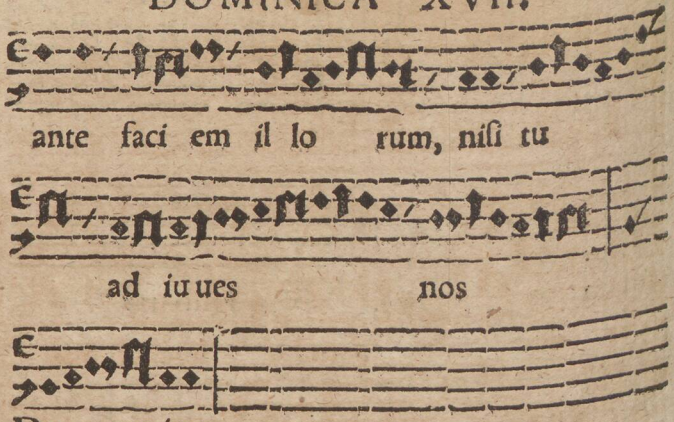
(Congregate) Propositio, Versamur in multis & magnis periculis. In his ad te solum opitulatorem nostrum confugimus, igitur tu nos adiuua.



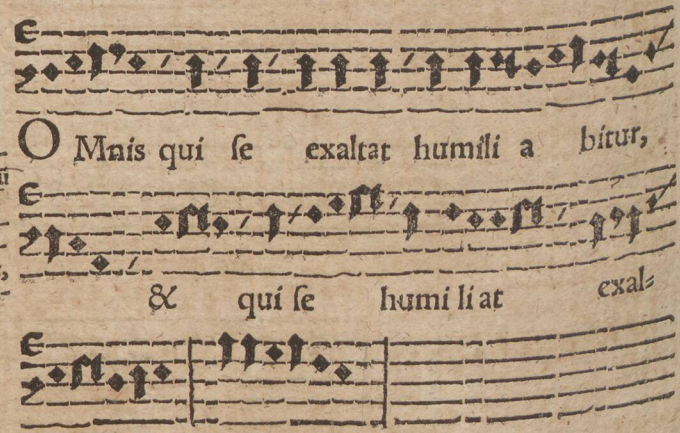
Ad quem confugiendum in periculis.

Tu scis.] Permulta sunt callida consilia, multiplices insidiæ ac doli hostium, quibus delere Ecclesiã conantur, ex quibus, nisi Dominus ea patefaceret, nequaquam pij sese explicare possent.

Oratio, in qua proponit primum Ecclesia Deo potentiam & furores hostium. Deinde petit, ut ex periculis liberetur, cum opitulatorem præter Deum habeat neminem, sed destituta sit omni humano præsidio in hac vita.



ANTIPHONA.

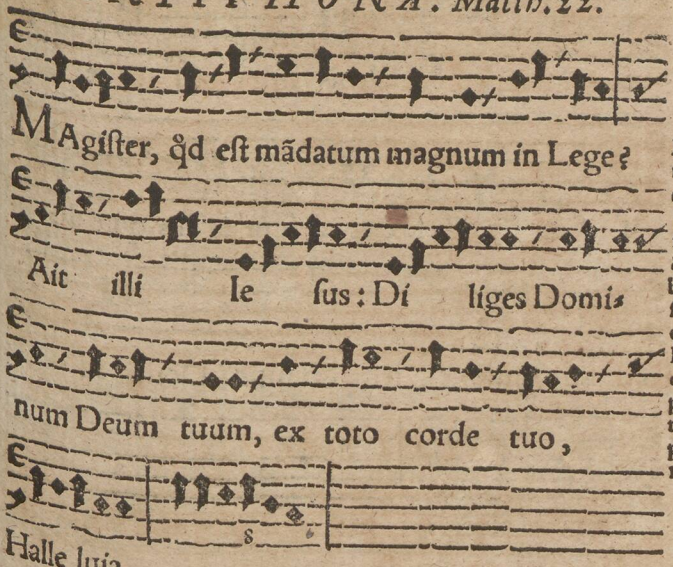


Pœna ſuperbię, & præmiũ humilitatis, iuxta illud Petri: Deus ſuperbis reſiſtit, humilibus autem dat gratiam.

DOMINICA DECIMA OCTAVA.

AN-

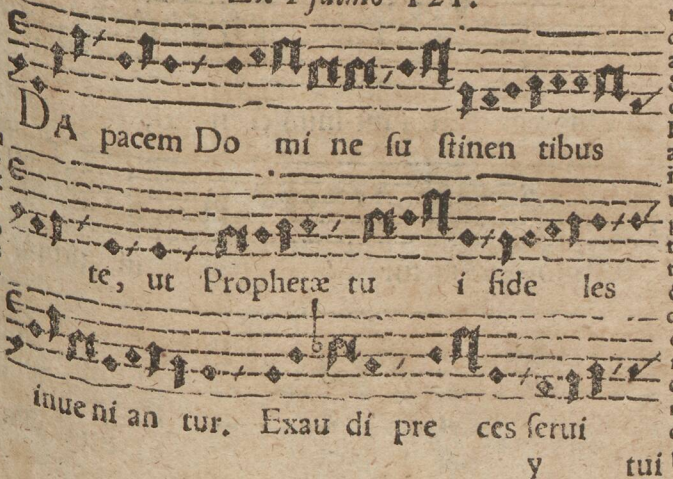
ANTIPHONA. Matth. 22.



Díliges Dominum) Dilectio eſt impletio legis, quæ cum ſit imperfecta, & uitiata in nobis, nemo iuſtus corã Deo eſt lege, ſeu dilectione, ſed fide, quæ non propria dignitate nititur, ſed promiſſa miſericordia.

INTROITVS.

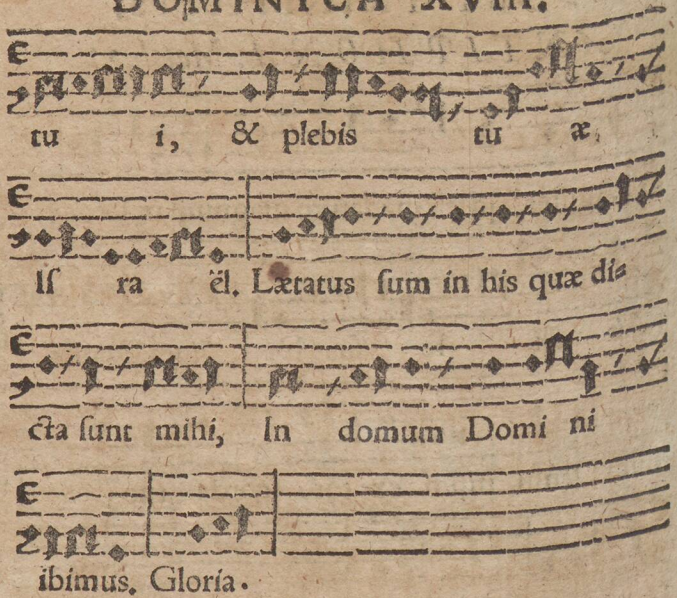
Ex Pſalmo 121.



Da pacem) Petit Eccleſia pacem publicam, ad tradendam & propagandam doctrinã Dei, ut rectè agnoſcatur & inuocetur Deus, ad quod in primis requiri tur, ut Prophetæ, hoc eſt, doctores ſint fideles in docendo, ne ſanam doctrinã corruptelis humanarum traditionum deprauent.

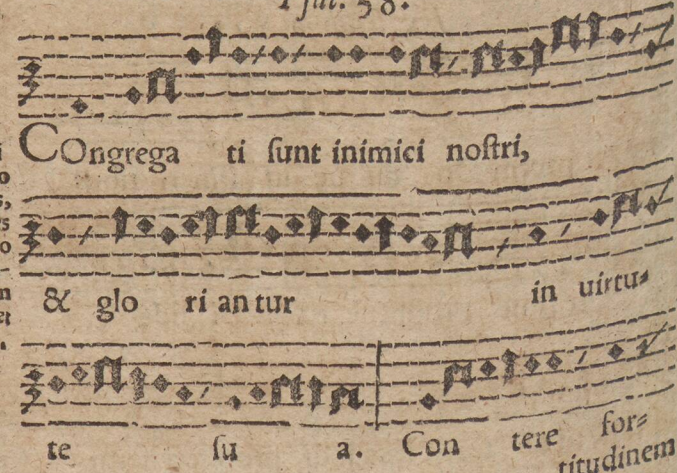
Suſtinentibus) Id eſt, expectantibus liberationem tuam, & cõſolationem, ut opportuno tempore nos liberes & conſoleris.

UNIWERSYTECKA BIBLIOTEKA w Poznaniu



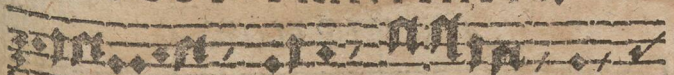
RESPONSORIVM.

Pſal. 58.

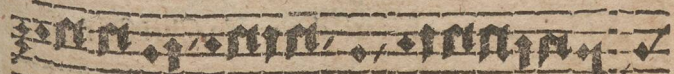


(Congregati ſunt) Precatio contra hoſtes, & deuaſtatores Eccleſię & ſcholarum, ut Dominus illorum uires debilitet & confringat.

(Congregati ſunt) Narratio de multitudine hoſtium potentia & ſuperbia.



ti tudinem illorum Domi ne, &

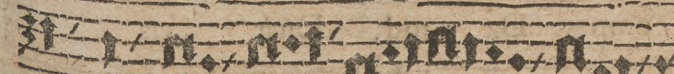


di sper ge il los, ut cogno scant,



qui a non est a li us, qui pu=

Quia non) Petitio, seu causa finalis liberationis, ut Deus rectè cognoscatur, inuocetur & celebretur.



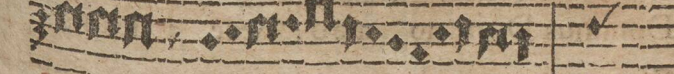
gnet pro nobis, nisi tu Deus



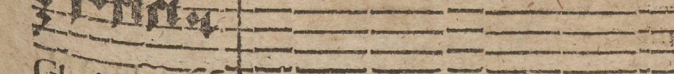
no ster. Dispergе illos in uirtu=



te tu a, & destrue e os protector



no ster Do mi ne.



Gloria.

DOMINICA XVIII.

ANTIPHONA.



Quis Christus? Verus Deus & uerus homo, Dominus & redemptor Dauidis, ex cuius genere humanam naturam ex uirgine assumpsit.

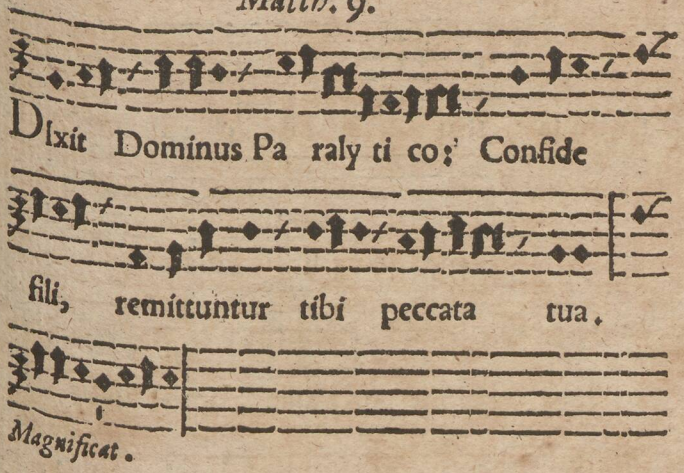
Quid uobis uidetur de Christo? cuius filius est? Dicunt ei omnes: Dauid. Dicit eis Iesus: Quomodo Dauid in spiritu uocat eum Dominum, dicens: Dixit Dominus Domino meo: Sede à dextris meis.

Id est, Sis mihi æqualis diuina maiestate, gloria & potentia, etiam secundum humanitatem.

DOMI-

ANTIPHONA.

Matth. 9.

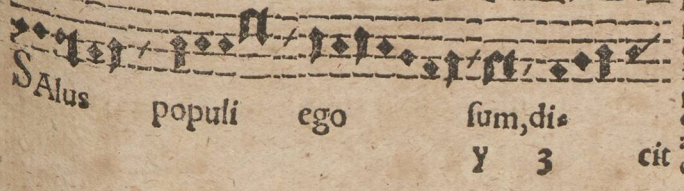


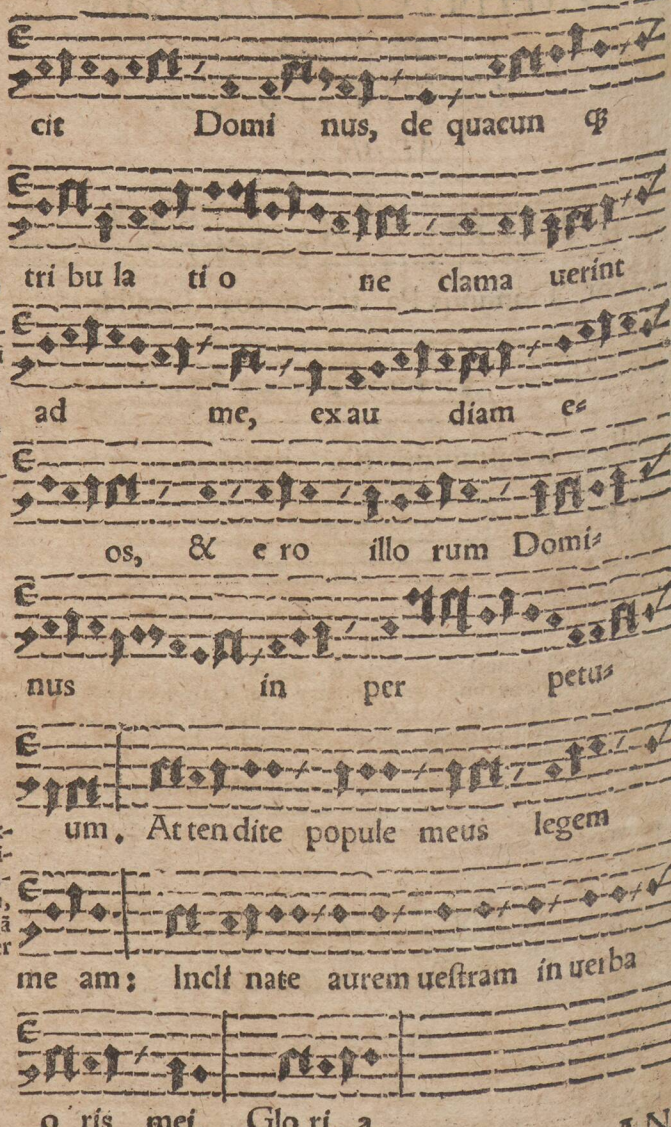
Dixit Dominus) Consolatio & doctrina de remissione peccatorum, quòd peccata condonentur nobis à Deo gratis propter Christum, & quòd condonatio accipiatur fide, hoc est, fiducia promissiæ misericordiæ. Sunt autem miracula Christi, cuiusmodi est hoc, de restituto paralytico: Primum, confirmatio Euangelij, quòd non sit commenticium: Secundò, exempla promissionum corporalium & spiritualium: Tertiò, testimonia de diuinitate Christi, qui ea diuina potentia edidit: Quartò, sunt exempla applicationis, quæ fit fide, sicut hic dicitur: Confide fili, remittuntur tibi peccata tua.

(Salus populi) Egregia promissio, & consolatio, Deum exaudire, recipere & iuuare Ecclesiam inuocantem Deum, per & propter Mediatorem, seu promissam misericordiã. Ego sum salus populi, id est, ego exaudio, iuuo, saluo populum meum, etiamsi uidear aliquandiu deseruisse.

INTROITVS.

Psal. 33. & 34.





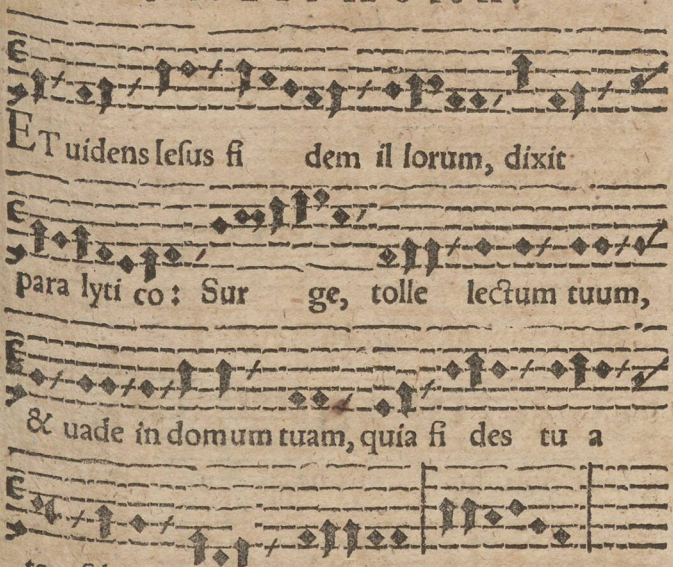
(Tribulatione) Vt iuuemur, opus eſt inuocatione diuini auxilij.

(Exaudiam) Promiſsio auxilij & liberationis æternæ.

Attendite) Exhortatio ad fidem & inuocationem. Item, ad obedientiã ac ſtudium uerbi Dei.

AN-

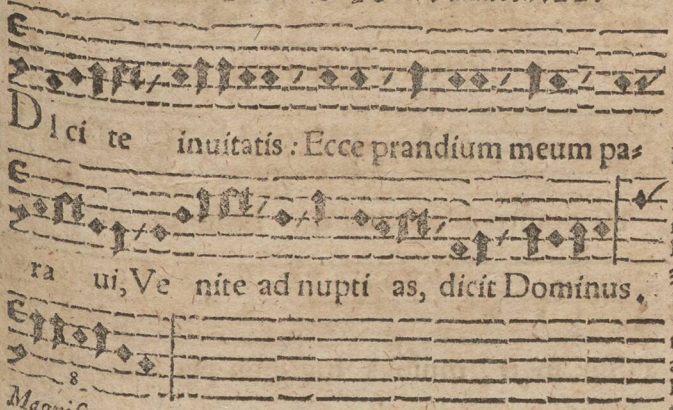
ANTIPHONA.



Potentia & effectus fidei.

DOMINICA VIGESIMA.

ANTIPHONA. Matth. 22.



(Dicite inuitatis) Tria cogitentur. 1. Misericordiam Dei esse, quòd in Filio se nobis patefecit, & nos redemit. 2. Omnes uocari ad hanc gratiam. 3. Officia ministrorum Ecclesiæ esse, ut inuitent homines ad prandium, hoc est, cognitionem Euangelij.

Magnificat.

RE-

DOMINICA XX.

RESPONSORIVM.

Iob 2.



Consolatio seu exhortatio ad patientiam in ferenda cruce, qua Deus Ecclesiam exercet, ut reliquias peccati in ea mortificet, & conformem reddat imagini sui Filij, ut gloriæ quoq; ipsius particeps fiat, Rom. 8.

SI bo na susce pi mus de ma nu



Domi ni, mala au tem

(Mala autem) Doctrina, prospera & aduersa esse à Deo, quæ omnia credentibus cedit ad bonum.



qua re non su sti ne a mus?

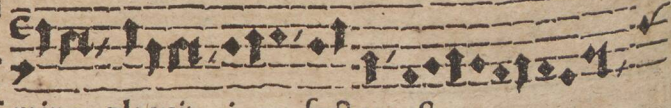
A perceptis iam beneficijs seu bonis.



(Dominus dedit) A Dei voluntate, cui mens pia se subijcere debet, & agnoscere, se iustè Dei iudicio affligi, & tamen expectare liberationem aut mitigationem promissam propter Mediatorem.

Do minus dedit, Dominus abstulit, sicut Do

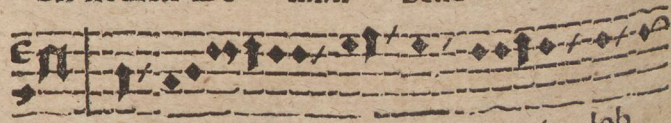
(In omnibus) Ab exemplo Iobi, ut similem patientiam adhibeamus, in terendis nostris ærumnis, & Deo præstemus debitam obedientiam.



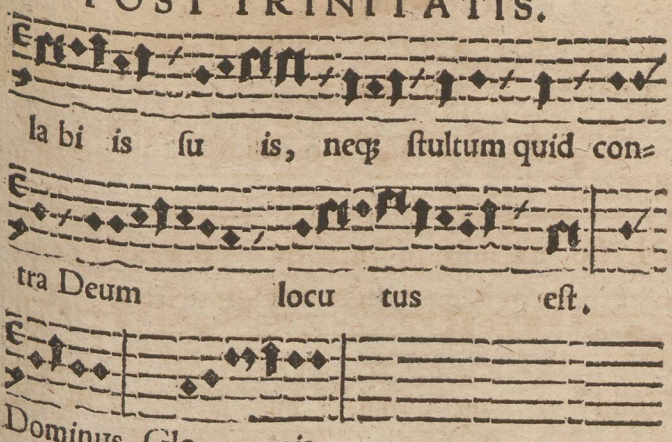
mino placuit, i ta factum est,



Sit nomen Do mini bene di



ctum. In o mnibus his non peccauit Iob labijs



INTROITVS.

Tob. 3.



1. Confeſsio iuſticiæ Dei.

Omnia quę feciſti) Confeſsio iuſticiæ Dei in puniendo humanum genus propter peccatum, agnitio peccati, & uenię deprecatio, per miſericordiam promiſſam.

2. Agnitio peccati.

z gloriam



glo riam no mini tu o,

9. Petitio uenię, ut Deus celebretur.



& fac nobiſcum, ſecundum mul ti tu-

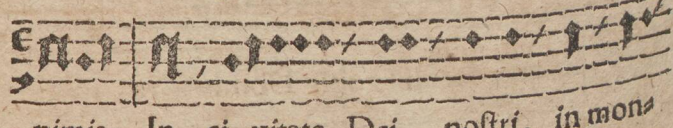
Cur remittat Deus peccata, non quia meriti nos ſumus, ſed quia ipſe eſt miſericors.



di nem mi ſe ri cor di æ

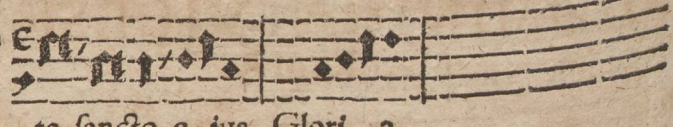


tu æ. Magnus Dominus & lauda bilis



nimis, In ci uitate Dei noſtri, in mon-

In ciuitate Dei) Id eſt, in Eccleſia, cuius figura mons Sion erat.

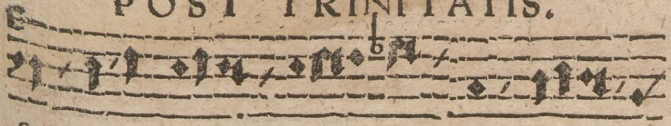


te ſancto e ius. Glori a.

ANTIPHONA.

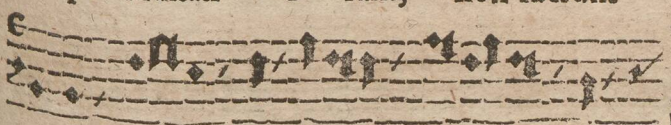


NVpti æ quidem para tæ ſunt, ſed

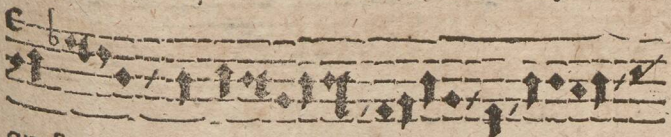


sed qui inuitati e rant, non fuerunt

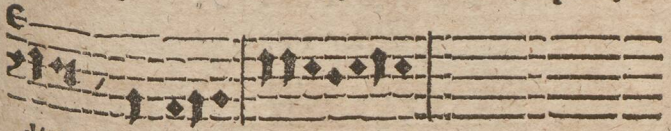
Reiectio præstantioris partis populi Iudaici, propter contemptũ ablatæ gratiæ, & uocatio abiectorũ in utroq; populo, Iudęis & Gentibus.



digni. I te ad exitus uiarum, &



quoscunq; inueneritis, uocate ad nuptias,

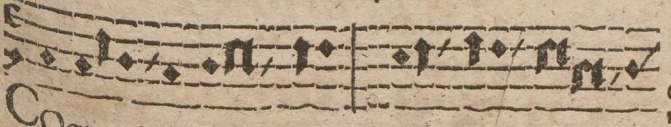


dicit Dominus.

DOMINICA VIGESIMAPRIMA.

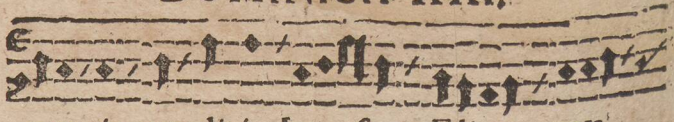
ANTIPHONA.

Iohan. 4.



COgnouit autem pater, quia illa hora

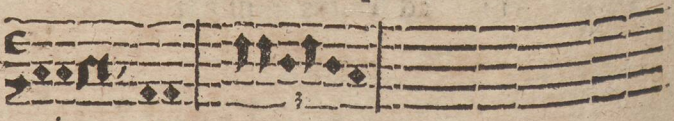
(Cognouit) Christus restaurator uitę, mortis imperium aboleuit, & uitam in lucem produxit, 2. Timoth 1.



erat, in qua dixit Ie sus: Filius tuus



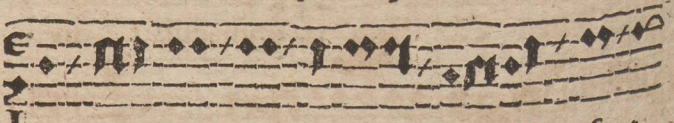
ui uit, & credidit ipse & domus



eius tota.

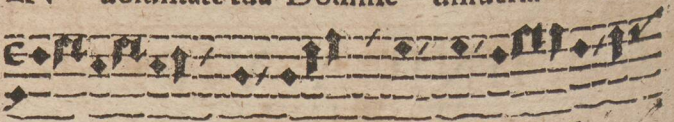
INTROITVS.

Hester 13.



(In uoluntate) Celebratio omnipotentiæ & bonitatis Dei, qui omnia in usum hominum condidit, & moderatur uerbo potentiæ suæ. Potest igitur & uult Ecclesiam liberare, & punire hostes suos. Est enim omnipotens, bonus & iustus.

IN uoluntate tua Domine uniuersa sunt



po si ta, & non est qui pos sit re-



si stere uo lunta ti tu æ, Tu



e nim feci sti omni a, cœlum,



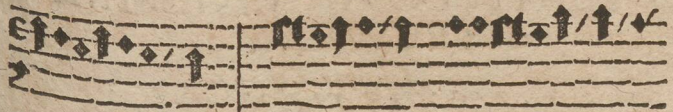
cœlum, & terram,& uniuerſa,quæ cœ li



ambi tu conti nentur;



Do minus u ni uerſo rum tu



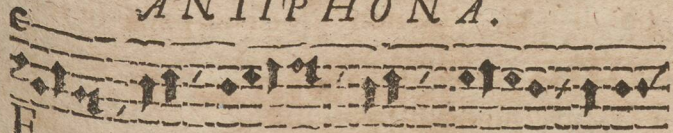
es, Be a ti immaculati in



ui a, qui am bulant in lege Domini, Glo.

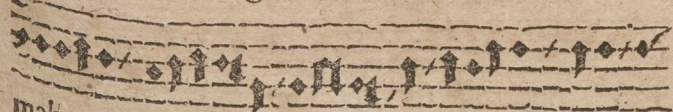
Qui ambulãt) Fructus ſeu utilitas ſtudij uerbi Dei, beatitudo, Pſal. 1.

ANTIPHONA.

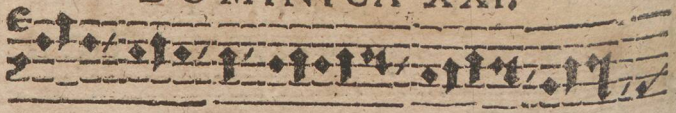


E rat quidam regulus, cuius filius infir-

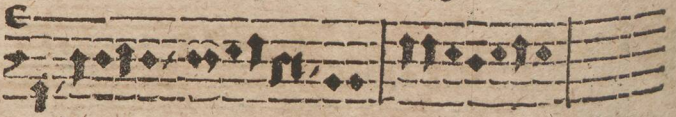
Exemplũ conſtantis fidei & inuocationis, quæ etiam impetrat.



mabatur Capernaum, hic cùm audiſſet, quia



Ieſus ueniret in Galilæam, ro gabat e um,



ut ſanaret fi lium eius.

DOMINICA VIGESIMA SECVNDA.

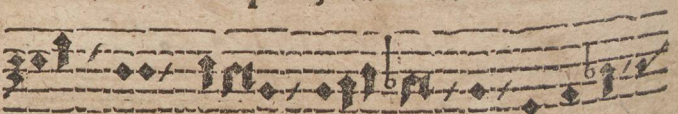
ANTIPHONA.

Matth. 18.

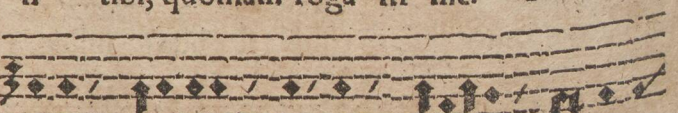


SEr ue ne quam, omne de bitum dimi-

Serue nequam) Doctrina de manſuetudine, ſeu condonatione offenſorum proximi, quia & nos habemus peccata digna pœnis. Quare ſi nobis parci uolumus, aliis etiam ignoſcamus.



ſi tibi, quoniam roga ſti me: Nonne

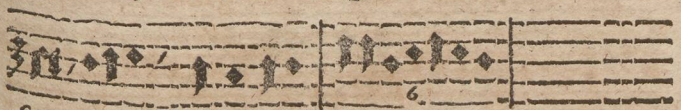


ergo oportuit & te miſereri conſer-

ui



ui tui, ſicut & ego tui miſertus



ſum? dicit Domi nus. *Magnificat.*

RESPONSORIVM.

Tobiæ 4.



OMni tempore benedic Deum,

Omnī tempore) Exhortatio Tobiæ patris ad filium, cum iam moriturū ſe putaret, ut Deū in omnib⁹ actionib⁹ uitæ ſuæ timeat, celebret & inuocet.



& pe te ab e o, ut ui as tuas



diri gat. Et omni tem=

Et omni tempore) Id eſt, Quicquid facies aut inſtitues, omne id ad gloriam Dei propagandam, & celebrandam deſtinabis.

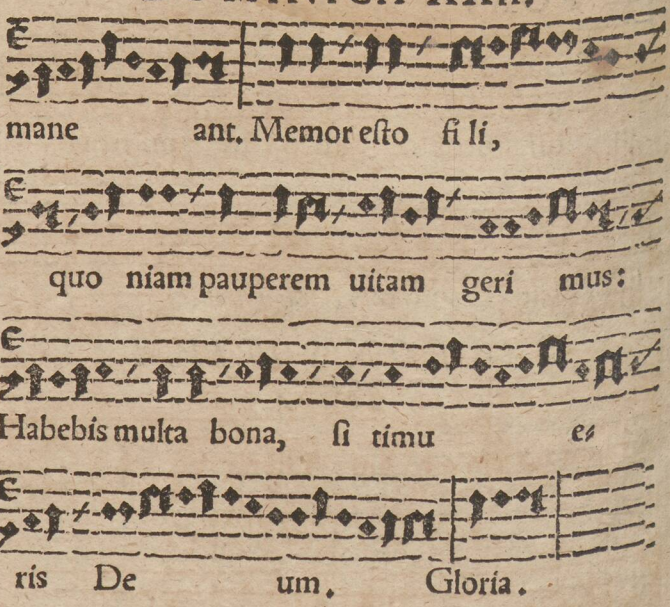


po re conſi lia tu=



a in i pſo per=

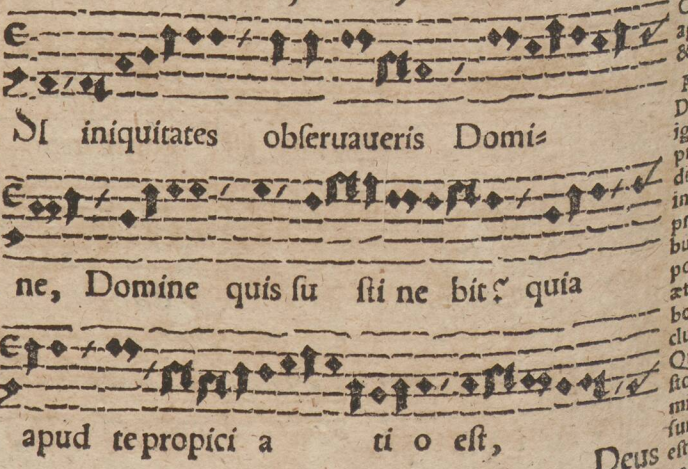
maneant,



(Memor esto) Alia admonitio, ut Deū colat & timeat, à promissione seu ab utilii. Similis promisio est hæc Matth. 6. Primum quærite regnū Dei &c.

INTROITVS.

Psal. 129.



(Si iniquitates) Precatio pro cōsequenda remissione peccatorum, qua agnoscit se reū esse æternæ mortis, nec posse sua iustitia consistere in iudicio Dei. Deinde confugit ad misericordiam, & petit condonationem propter misericordiā promissam.

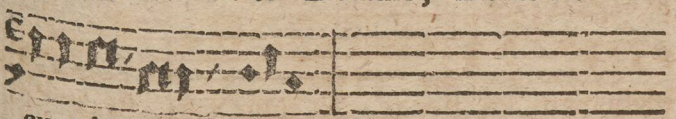
(Si iniquitates) Confessio seu agnitio peccati & indignitatis. Misericordia Dei gratuita ignoscentis propter Mediatorem, qui in omnibus promissionibus, tum corporalibus, tum æternorum bonorum includendus est. Quia in Christo omnes promissiones Dei sunt Amen, id est: firmę & certæ, 2. Cor. 1.



Petitio seu invocatio Ecclesiæ, ut recipiatur & liberetur ex maximis & grauissimis tentationibus, peccati, mortis, & interni.



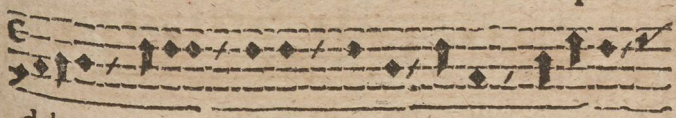
Qui te populo Israelitico patefecisti, uerbo dato, & certis testimoniis.

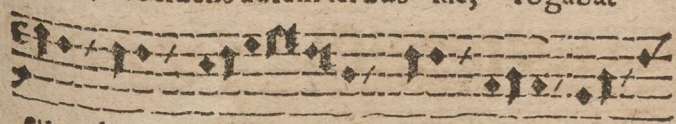


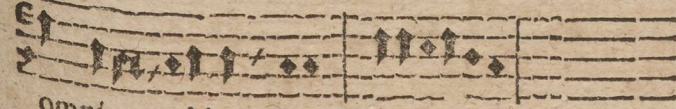
ANTIPHONA.



Exemplũ condonationis diuinæ, pro qua pauci grati sunt.



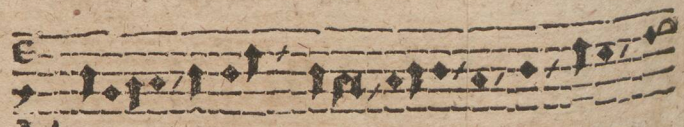




DOMINICA VIGESI-
MATERTIA.

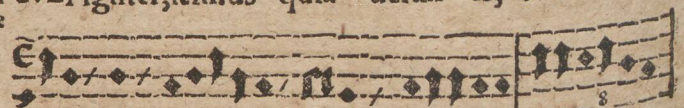
ANTIPHONA.

Matth. 22.



(Magister) Christus Doctor ueritatis, etiam hostium confessione.

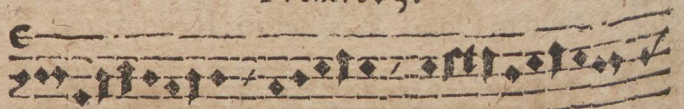
MAgíster, scímus quía uerax es, & uiam



Dei in uerita te doces, Halleluia. *Magnificat.*

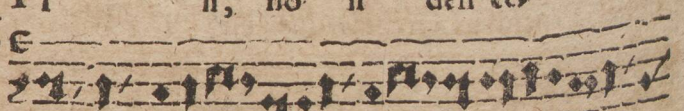
RESPONSORIVM.

Prouerb. 3.



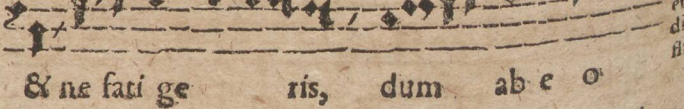
(Fili noli) Exhortatio ad patientiam, seu tolerantiam in afflictionibus præstandam, quòd crux non sit signum iræ Dei erga nos, sed præcipui cuiusdam amoris, & benevolentiæ argumentum.

FI li, no li desi ce-



re à discipli na Do mi ni,

(Ne fatigeris) id est, ne desicas à Deo propter crucem, etiamsi fuerit diuturnior afflictio.



& ne fati ge ris, dum ab e o

arguaris.

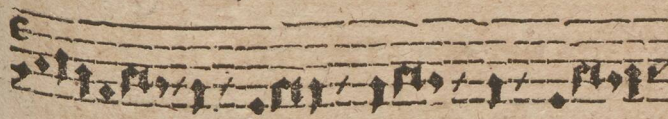


argu e ris.



Qnem enim di ligit Dominus, cor-

(Quem enim) Ratio à uoluntate seu consilio Dei afflitgentis Ecclesiã, qui ideo crucem imponit suis, ut ad pœnitentiam eos reuocet, & ueterem hominem in eis mortificet, ne reddatur ferocior in rebus prosperis.



ripit, & qua si pater in fi-

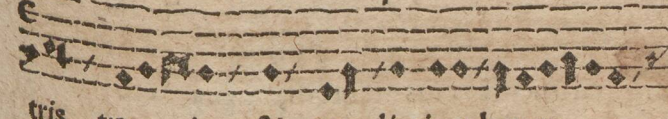


li o, com pla cet si bi.

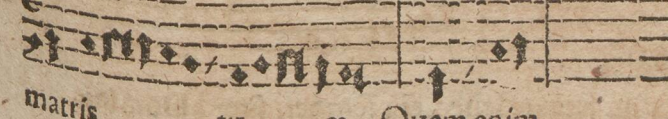


Audi fi li mi disciplinam pa-

Audi fili) Exhortatio ad obedientiam parentibus præstandam, quod & quartũ præceptum Decalogi præcipit.



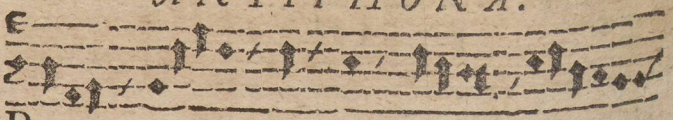
tris tu i, & ne dimittas legem



matris tu æ. Quem enim.

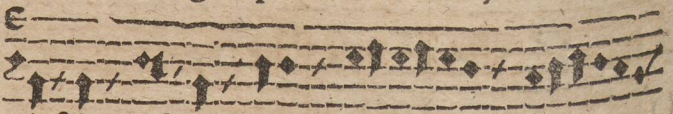
DOMINICA XXIII.

ANTIPHONA.

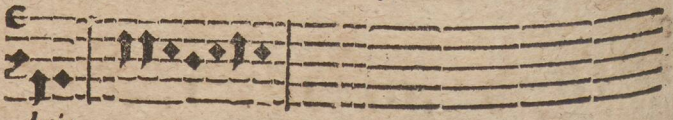


Instítutio & confirmatio utriusq; gubernationis, Ecclesiasticæ & politicæ.

REddite ergo quæ sunt Cæsaris, Cæ sa-



ri, & quæ sunt Dei, Deo, Al le-



luia.

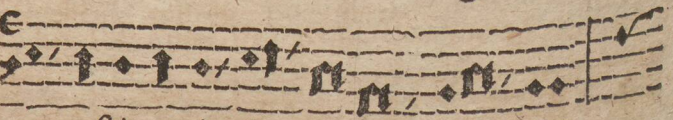
DOMINICA VIGESIMA QVARTA.

ANTIPHONA, Matth.9.

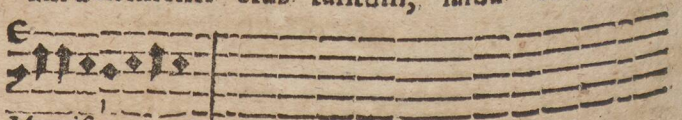


Dicebat enim) Energia fidei, quæ omnia à Deo impetrat. Credenti enim omnia sunt possibilia, Marc. 9.

DIcebat enim intra se: Si tetigero fimbri-



am uestimenti eius tantùm, salua ero.

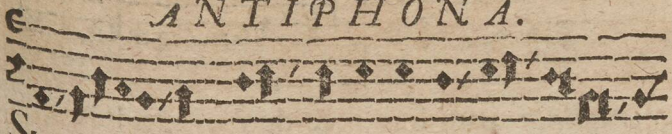


Magnificat.

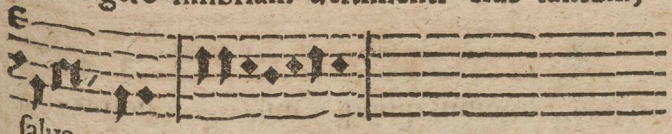
Introitus: Benedicta semper, suprà Dominica prima post Trinitatis.

AN-

ANTIPHONA.



SI tetigero fimbriam ueſtimenti eius tantùm,



ſalua ero.

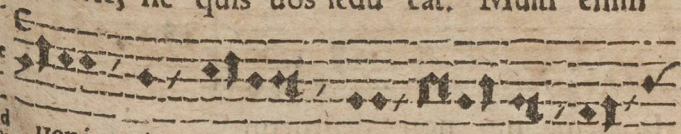
Exemplum uerę fidei, apprehendentis Chriſti fimbriam, id eſt, beneficia, quam effectus, ſanatio ſpiritualis & corporalis certò ſequitur.

DOMINICA VIGESIMA QVINTA.

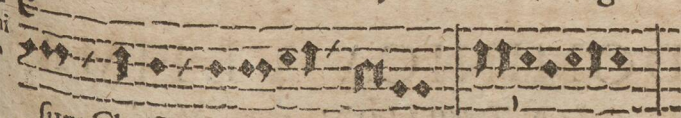
ANTIPHONA SVPER Magnificat, Matth. 24.



VIdete, ne quis uos ſeduc at. Multi enim



uenient in nomine meo, dicentes: Ego



ſum Chriſtus, multosq; ſeducent.

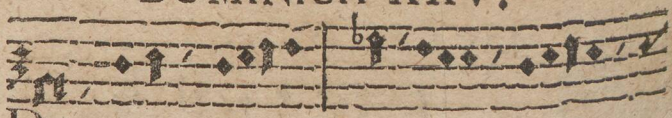
(Multi enim) Ratio, in nomine meo, quaſi ego miſerim, uel uendicantes: ſibi nomen meum, id eſt, officium, & gloriam Meſſiæ, quæ mihi uni debetur.

Videte ne quis) Prænonitio de cauendis Pſeudoprophetis, qui aliam uiam perueniendi ad ſalutem, quàm per ſolã fidem in Chriſtum, monſtrant hominibus.

Introitus: Salus populi, ſuprà Dominica 19.

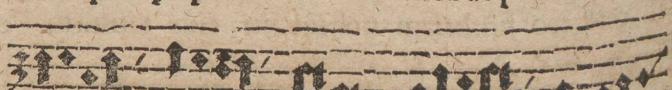
ALIA ANTIPHONA, Iohan. 6.

DOMINICA XXV.

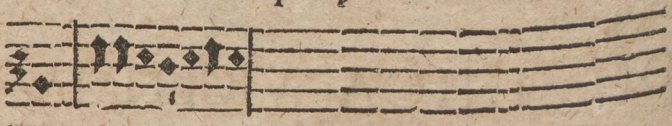


(De quinq; Potentia Dei, exiguo apparatu, ingentem etiam multitudinem pascentis.)

DE quinq; panibus & duobus piscibus

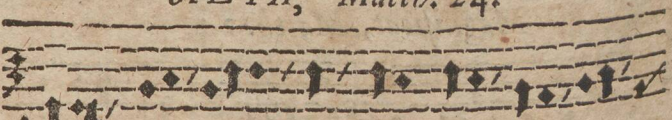


satiauit Dominus quinq; millia homi-



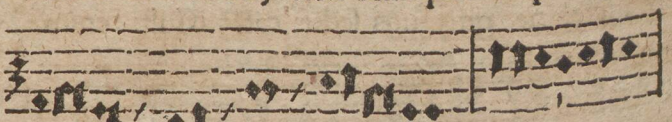
num.

ALIA, Matth. 24.



(Amen dico) Excidium Hierosolymorum, exemplum est horribiliũ pœnarum, quæ impendent ingratis, & hostibus Christi.

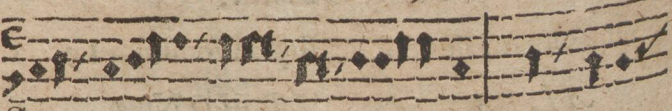
AMen dico uobis, non relinquetur lapis super



lapidem, qui non destruetur.

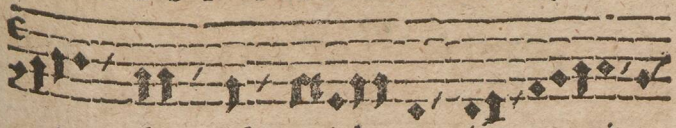
DOMINICA VLTIMA.

ANTIPHONA, Ibidem.

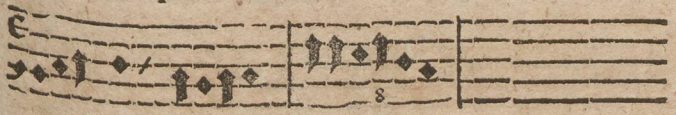


(Sicut fulgur) Aduentus Filij Dei ad iudiciũ repentinus, & inexpectatus impijs.

SIcut ful gur exit ab ori ente, Et appa- ret



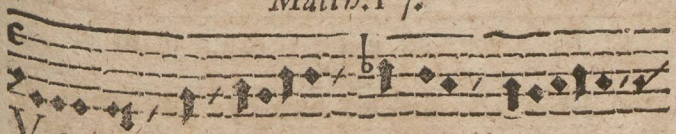
ret usq; ad occi dentem, ita e rit



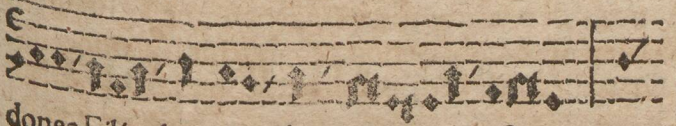
aduentus Domini. *Magnificat.*

ANTIPHONA.

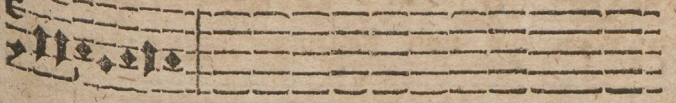
Matth.17.



Vlsionem, quam uidistis, nemini dixeri tis,



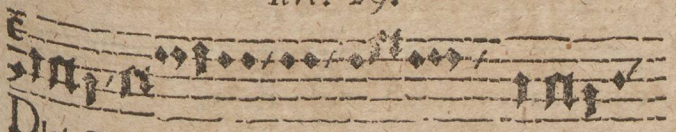
donec Filius hominis à mortu is resurgat.



(Visionem) Transfiguratio Christi, testimonium est alterius uitæ, seu æternæ gloriæ post hanc uitã.

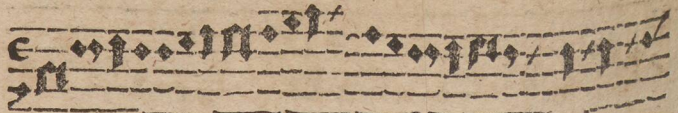
INTROITVS.

Iere. 29.



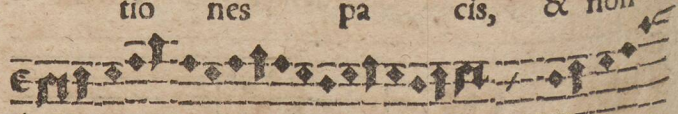
Dicit Do minus, ego co gito cogi tationes

(Dicit Dominus) Promissio de futura liberatione Ecclesiæ, per & propter promissum Semen, quæ in toto mũdo per prędicationem Euangelij offertur omnibus hominibus. Est autem liberatio à peccato, morte, & regno Satanæ.



tio nes pa cis, & non

Et non) Intellige pacem conscientię, de placato Deo, & remissis peccatis, Rom. 5.

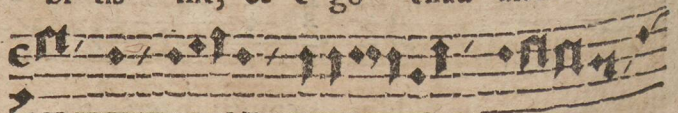


afflicti o nis: inuoca=



(Inuocabitis) Verus cultus Ecclesiæ, inuocatio, quæ fit fiducia Mediatoris.

bi tis me, & e go exau diam



(Et reducam) Prædicatio Euangelij uniuersalis, qua omnibus offertur reconciliatio in Christo per fidem.

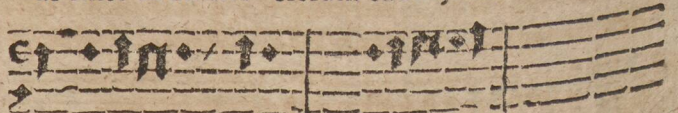
uos, & reducam captiuitatem ue stram



de cun ctis lo cis. Bene=



di xisti Domine terram tuam, Auerti sti



Psal. 84. Captiuitas, & liberatio Israelis, imago fuit captiuitatis, & liberationis Ecclesiæ omnium temporum per Christum.

captí uita tem Iacob. Glo rí a.

FINIS LIBRI PRIMI.

LIBER SECVNDVS, CONTINENS CANTICA VETERIS ECCLESIÆ, selecta de præcipuis festis Sanctorum Iesu Christi.

DE VENERATIONE ET cultu Sanctorum admonitio, ne eis honor Filij Dei tribuatur.

AVGVSTINVS CONTRA Manichæum, lib. 20. cap. 21.

POpulus Christianus memorias Martyrum religiosa solennitate concelebrat, & ad excitandam imitationem, & vt meritis eorum consocietur, ità tamen, vt nulli Martyrum, quamuis in memoria Martyrum, constituamus altaria. Colimus ergo Martyres eo cultu dilectionis, & societatis, quo & in hac vita coluntur sancti homines Dei. At illo cultu, qui græcè dicitur λατρεία, latinè vno verbo dici non potest, cùm sit quædam propriè diuinitati debita seruitus, nec colimus, nec colendum docemus, nisi vnum Deum. Ipsi enim sancti, vel homines, vel angeli exhiberi sibi nolunt, quod vni Deo deberi norunt. Infra 253. a Acto. 14. Apoca. 14.

IDEM.

SAncti omnes, siue ab illo antiquo Abel, vsq; ad Ioannem Baptistam, siue ab ipsis Apostolis, vsq; ad hoc tempus, & deinceps vsq; ad terminum seculi, in Domino sunt laudandi, non in seipsis, quia illorum vox est: Gratia Dei sum, quod sum: & ad omnes pertinet, vt qui gloriatur, in Domino glorietur. 1. Corinth. 15. 1. Corinth. 1. 2. Corinth. 10.

DE FESTIS MARIÆ VIRGINIS ΘΕΟΤΟΚΟΥ, QVÆ ET Festa Christi rectè appellari possunt.

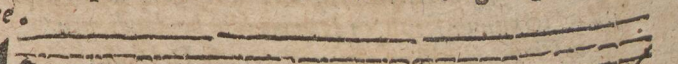
DVplex est vtilitas & causa huius Festi: Prior, vt lectione historiæ excitemur ad gratiarum actionem, quòd Deus, quæ de Messia mittendo promisit, ea per Mariam mundo præstitit. Altera, vt fidem nostram confirmemus de exhibito Messia, & statuamus, quòd Deus, sicut Mariam puellam, in hoc seculo contemptam & abiectam, ex mera gratia ad hoc admirabile opus elegit, vt esset mater Filij Dei vera & naturalis, ita etiam nos in gratiam recepturus sit, etiamsi simus indigni, humiles & contempti coram mundo.

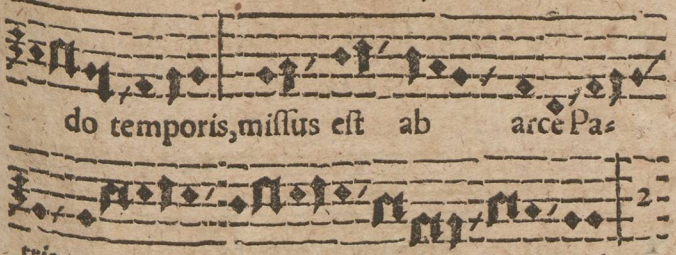
1. IN FESTO ANNVNCIATIONIS MARIÆ, SEV incarnationis Filij Dei, Luc. 1. quæ facta est anno à condito mundo 3962. die 25. Martij, quo die & Filius Dei pro nobis crucifixus est.

ANTIPHONA, Super omnia Laudate.

COnsiderat Ecclesia hoc tempore illud inenarrabile beneficium Dei, quòd Filius coæternus Patri, humanam naturam assumpsit, & eam sibi vinculo indissolubili copulauit. Quod ingens Dei beneficium, longè excellens omnium creaturarum cogitationem & captum, gratis mentibus semper omnes celebrare decet, & pro eo æterno Patri, & Filio eius, dignas gratias agere.

Gala 4. Cum venisset plenitudo temporis, emisit Deus Filium suum, factum sub lege, ut eos, qui legi erant obnoxij, redimeret.

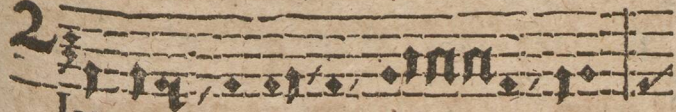




do temporis, missus est ab arce Pa-

tris, na tus or bis conditor in terris. *Laudate pueri.*

2



INgressus Angelus ad Ma ri am, ait:

Angeli humanæ salutis, reparatæ per Filium Dei, ministri, Heb. 1.

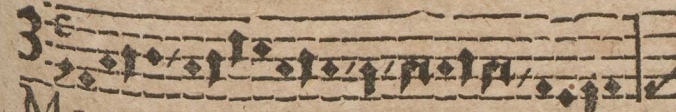


A ue gra ti a plena, Domínus tecum.



Laudate pueri.

3

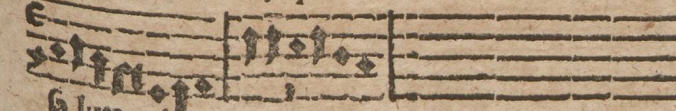


MAri a turbabatur ín sermone Angeli,

Sic in conuersione seu pœnitentia initio existunt pauores, quos statim sequi debet consolatio, quę ex uerbo gratuitæ promissionis concipitur.



Et cogita bat, qua lis esset hæc



sa luta ti o.

IN FESTO
RESPONSORIVM.
Luc. 1.

Angeli salutatio, quæ duo complectitur, Fauorem Dei erga Mariam, & Filij eius descriptionem, quod sit benedictum illud semen, in quo omnes gentes benedicendæ erant, Gen. 22.



(Gratia plena) Id est, gratiosa, cui Deus ex animo bene uult & fauet, præ cæteris omnibus, & multis donis exornauit. Nam gratia fauorem significat, hoc loco, non qui in Maria tũ fuit, sed in Deo erga Mariam.

Annunciat Angelus, Dominũ esse cũ Maria, non tãtum potentia, qua Deus ubique adest, & administrat, & gubernat omnia, sed etiam clementia, gratia, fauore & multis donis suis.

Christus uerus Deus, & uerus homo ex carne, & sanguine Mariæ formatus per Spiritum sanctum.

(Aue) Gre... χαῖρε, H... est, gaude. Optat igit... ei gaudium, ... salutem, ut ... congressibus ... pia consuetu... dine alter alte... rum salutá... mus.

Significat Ma... riam melio... rem fœmina... & rarius; do... num habere ... Deo, quàm o... mnes alię mu... lieres; quod ut... decet ad hu... electa est ip... sola, ut uer... & naturalis ... mater sit Me... się Filij Dei, re... demptoris to... tius mundi. Q. d. Quem ... Maria in ute... ro tuo gesta... is uere ille ip... est redempto... Abrahæ pa... nostro promi... sus, ac ita be... nedictus est, ... per ipsum o... mnes, qui in ... ptum credun... benedicantur; ... hoc est, iustifi... centur, & sa... uentur.

HYMNVS,

HYMNVS, FIT PORTA.

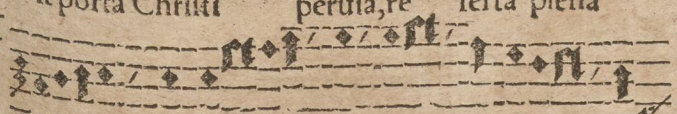
Iambicum Dimetrum.

NArratio, qua primùm commendatur perpetua virginitas Mariæ: Secundo describitur modus conceptionis, & natiuitas Filij Dei humana: Tertio indicatur, quis sit Christus, & quæ eius officia.

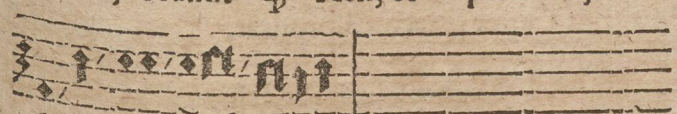


Modus conceptionis & natiuitas ex virgine.

Flt porta Christi peruia, re ferta plena



grati a, Transit ℣ Rex, & perm net, Clau-



sa, ut fuit per secula.

Respexit autor ad locum Ezechiel. 44. Porta hęc clausa erit, nõ aperietur, & uir non transiet per eam. Quoniam Dominus Deus Israel ingressus est per eam, eritq; clausa Principi: princeps ipse sedebit in ea.

Genus superni luminis,
Processit aula uirginis,
Sponsus, redemptor, conditor,
Suæ gigas Ecclesiæ.

Quis Filius? Imago ac splendor substantiæ æterni Patris, conditor rerũ, Col. 1. Heb. 1.

Honor matris, & gaudium,
Immensa spes & credentium,
Per atra mortis pocula,
Resoluit nostra crimina.

Officia, ut perditum humanum genus sua morte redimeret, consoletur Ecclesiam, & reddat ei spem uitæ æternæ consequendæ.

Gratiarũ actio pro beneficio.

Deo Patri sit gloria,
Eiusq; soli Filio,
Cum Spiritu Paraclito,
Et nunc & in perpetuum.

IN FESTO
ALIVS GEORGII FABRICII,

Canendus ad eandem Melodiam.

QVatuor sunt partes: Prima propositio seu asseueratio de concepto Filio Dei, iuxta prophetiam Esa. ca. 7. in vtero virginis Mariæ, per Spiritus sancti operationem, Luc. 1. Secunda expositio modi conceptionis, per legationem seu nuncium Angeli Gabrielis. Tertia descriptio personæ Messiæ, quòd sit non solùm verus homo, sed etiam verus Deus, & regni eius spiritualis & æterni. Quarta precatio ad Christum, de colligenda & conseruanda Ecclesia, quam sua passione & morte redemit, vt ipse cum Patre & Spiritu sancto rectè à nobis agnoscatur, colatur & inuocetur.

1. Asseueratio de concepto Filio Dei, seu assumpta ab ipso humana natura, ex uirgine.

QVod Esaias dixerat,
Intacta uirgo concipit,
Vt Semen illud conterens
Caput Draconis, prodeat.

Esaiæ 7.

Gene. 3.

2. Expositio modi conceptionis.

Lætum salutis Angelus
Profert adeptæ nuncium,
Promissa spes, Emanuel,
Nascetur orbi, psallite.

Lucæ 1.

Id est, nobiscum Deus, i. humana natura, quam uerum & integram assumpsit Filius Dei seu λόγος ex uirgine. 2. Gratia & benedictione.

3. Descriptio personæ & regni Messiæ.

Hic magnus est, & Filius
Altissimi uocabitur,
Patrisq; regnum termino
Carens in æuum, proferet.

4. Inuocatio ad Christum, ut colligat, conseruet & defendat Ecclesiam, quam sanguine suo redemit & sanctificauit.

Hoc Christe regnum plurimo
Quod astruisti uulnere,
Ne dissipari hoc ultimo
Sinas ab hoste, tempore.

Vt tu colaris cum tuo
Patre atq; sancto Spiritu,
Cui cultus & laus, omnibus
Debetur uni seculis.

Ratio petitionis à causa finali, collectionis & defensionis Ecclesiæ, ut Deus rectè agnoscatur, inuocetur & celebretur in humano genere.

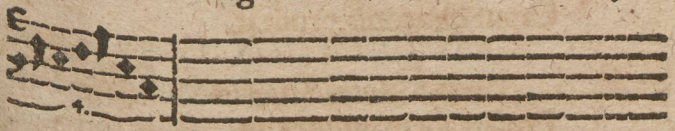


A men.

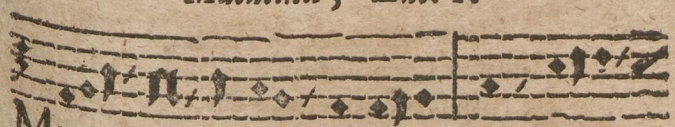
ANTIPHONA SVPER Magnificat, Luc. 1.



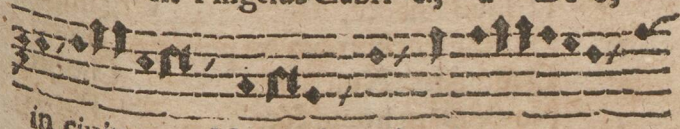
REspondens Angelus dixit ad Ma ri am.



ANTIPHONA IN Matutinis, Luc. 1.

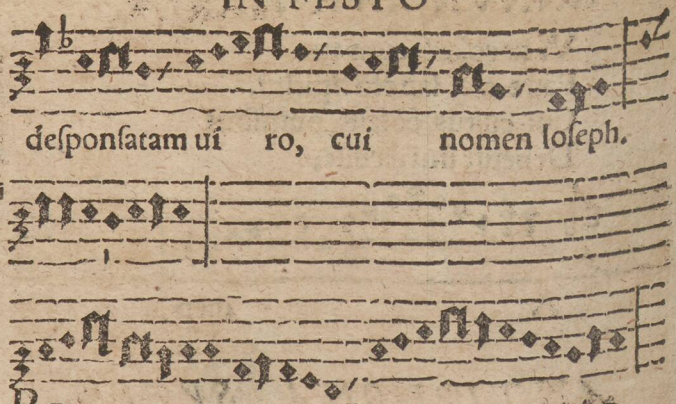


MIssus est Angelus Gabri el, à De o,



in ciuitatem Nazareth, ad uirgi nem

desponsatam



Introitus, Rorate, suprà 4. Dominica Aduentus. Kyrie minus summum, post Epist. Antipho: Hæc est dies. Item, super Magnificat in Vesperis.

ANTIPHONA.

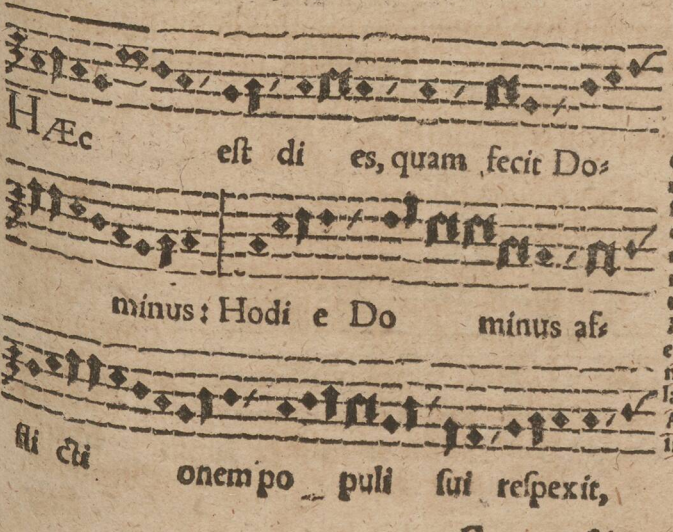
Canitur hæc Antiphona primùm in Missa, lecta Epistola, loco Alleluia: Deinde in uespertinis precibus super Magnificat, quo finito repetitur. Canitur autem, sicut & in Missa, hoc ordine:

Hæc est dies, quam fecit &c. Organum.
Hodie Dominus afflictionem &c. Chorus.
Hodie mortem quam fœmina &c. Organum.
1. Hodie Deus homo factus, Pueri.
Id quod fuit &c. Organum.
2. Hodie Deus homo &c. Pueri.
Id quod fuit &c. Chorus.
3. Hodie Deus homo &c. Pueri.
Id quod fuit &c. Organum.

Ergo

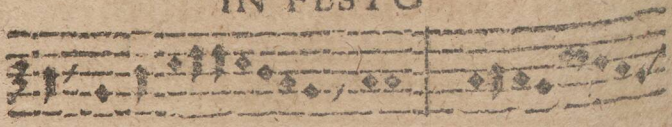
Ergò exordium noſtræ redemptionis, Chorus, uſq; ad finem, Gloria tibi Domine, in octaua.

Canitur, Hodie Deus homo factus, ter, & flexis genibus, ut magis conſideretur ineffabile beneficium Dei, & gloria, quam per incarnationem Filij Dei maiorem, quàm ipſi etiam angeli, conſecuti ſumus, de qua gloria inquit Apoſtolus ad Hebræos 2. Non Angelos aſſumit, ſed ſemen Abrahæ, hoc eſt, Filius Dei, coæternus Patri, & δημιοῦργος, conditor cum Patre & Spiritu ſancto omnium rerum, induit ex uirgine Maria humanam naturam, ueram & integram, cum omnibus infirmitatibus & affectibus ordinatis, excepto peccato, quemadmodum ad Philippenſes 2. dicitur: Chriſtus Ieſus, cum eſſet in forma Dei, non rapinam arbitratus eſt, ut eſſet æqualis Deo, ſed ſemetipſum inaniuit, forma ſerui ſumpta, in ſimilitudine hominum conſtitutus, & figura repertus, ut homo, humilem præbuit ſemetipſum, factus obediens uſq; ad mortem, mortem autem crucis. Et Epheſios 5. Membra ſumus corporis eiuſdem, ex carne eius, & ex oſsibus eius. Et 2. Pet. 2. Diuina uirtus eius (Domini noſtri Ieſu Chriſti) omnia largita eſt nobis, quæ ad uitã & pietatem pertinent, per agnitionem eius, qui uocauit nos per gloriã & uirtutem, per quæ precioſa nobis ac maxima promiſſa donata ſunt, ut per hæc efficeremur diuinæ conſortes naturæ. Quid hac gloria excellentius nobis miſeris & perditis hominibus contingere potuit, quàm quòd ipſe Filius Dei aſſumpſit noſtrã maſſam, in qua factus eſt λύτρον, pro peccatis noſtris, & frater noſter, uerus homo & uerus Deus, ſedens nunc in cœlo ad dextram Dei Patris, Pontifex noſter, intercedens pro nobis, apud æternum Patrem, &c.

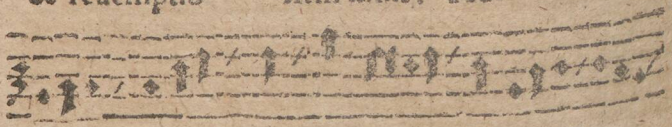


Commendatio ueritatis, & miſericordiæ Dei, quòd Filium miſit redemptorem. Miſſus autem eſt die 25. Martij, quo die et paſſus eſt pro nobis. Eodem lapſus creditu Adam, & Iſaac immolatus.

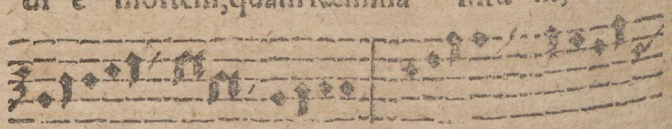
Cc & re-



& redemptio nem misit. Ho-

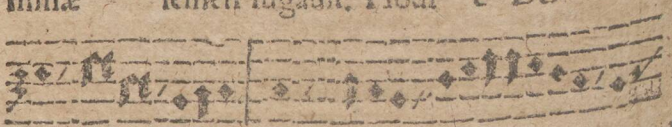


di e mortem, quam fœmina intu lit, fœ-



PVERI.

minæ semen fugauit. Hodi e De-



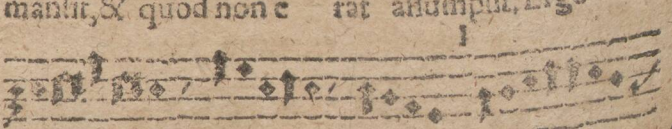
Quod fuit λόγος seu Verus & æternus Deus cum Patre) quod non fuit (Verus & naturalis homo, subiectus humanis affectibus, & ærumnis, excepto peccato) assumpsit (ex Virgine, iuxta illud Iohan. 1. Et uerbum caro factum est &c)

us homo factus, Id quod fu it per-

Modus unitionis diuinæ naturæ cū humana in una persona Christo Iesu.

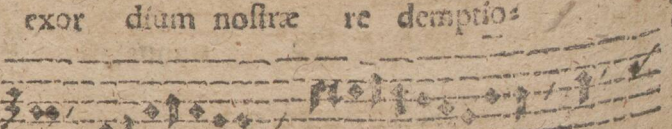


manſit, & quod non e rat aſſumpſit. Ergo



Gratiarum actio, seu adhortatio.

exor dium noſtræ re demptio-

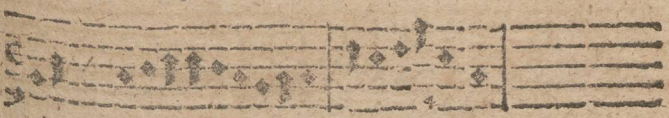


nis deuo te re co lamus, &

exultemus,



ex ultemus, di cen tes: Gloria

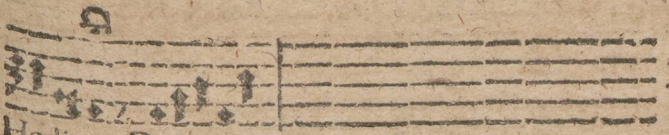


tibi Do mine.



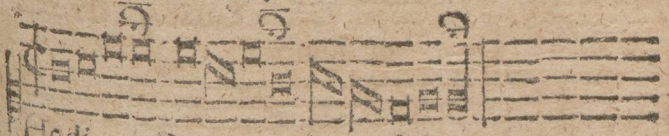
PVERI

HOdie De us homo factus.

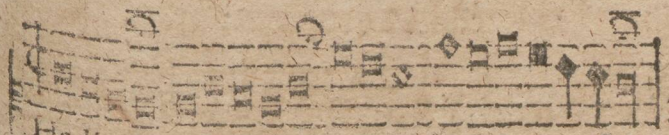


1.
DVARVM VOCVM.

Hodie De us.

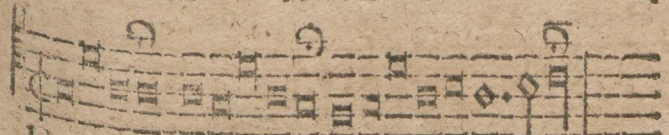


Hodi e De us homo factus.



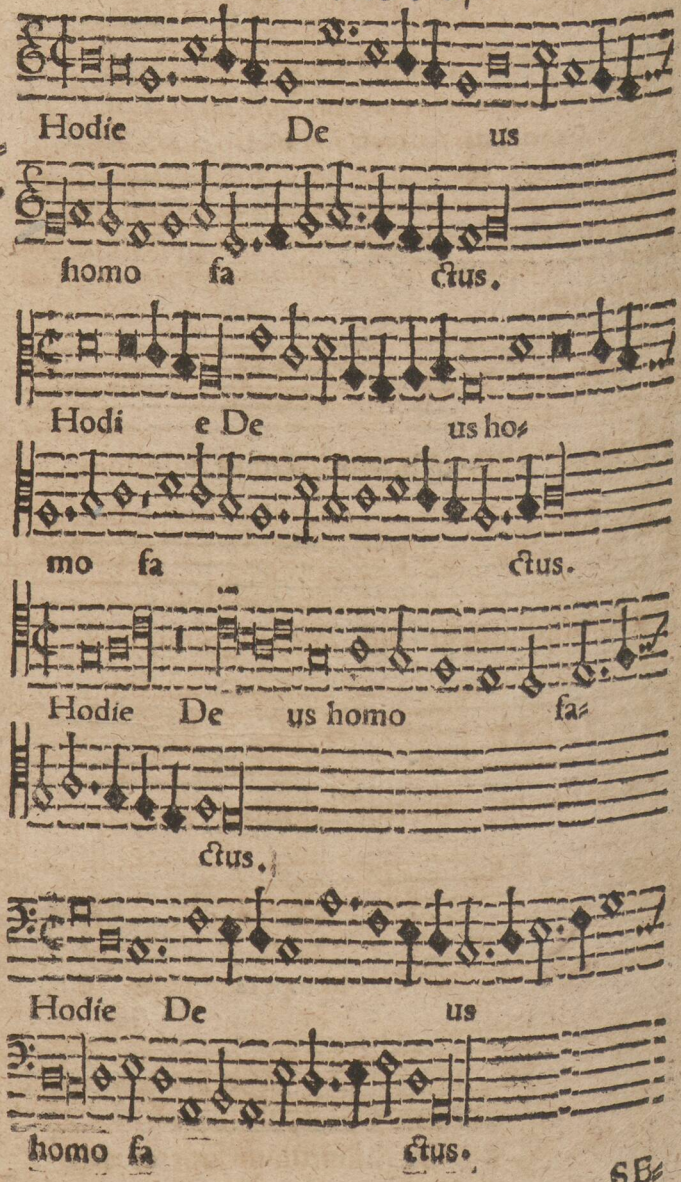
2.
TRIVM.

Hodi e De us homo fa ctus.



Ho di e De us homo fa ctus.

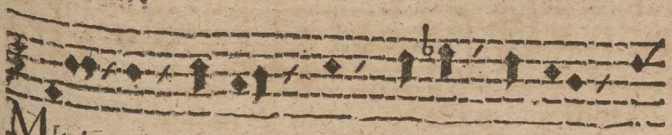
3. QVA-TVOR.


Hodíe De us
homo fa ctus.
Hodi e De us ho-
mo fa ctus.
Hodíe De us homo fa-
ctus.
Hodíe De us
homo fa ctus.

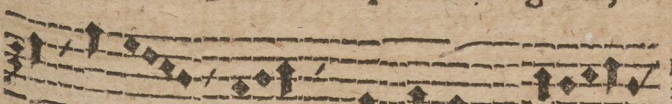
SE-

SEQVENTIA.

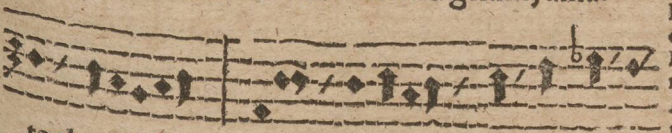
NArratio, qua primùm exponitur causa, cur præ cæteris Angelis Gabriel, qui fortitudo Dei interpretatur, ad legationem hanc delectus sit à Deo. Deinde describitur persona, & officia Filij, quis sit, quod futurum eius regnum, videlicet, spirituale & æternum: officia sunt, tollere peccatum, deuastare regnum Satanæ, & reddere Ecclesiæ suæ iusticiam, gloriam & vitam sempiternam.



Mittit ad Virginem, non quemuis Angelum,

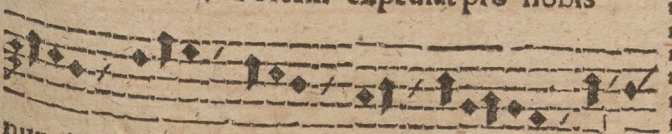


sed fortitudinem su am Archangelum, ama-

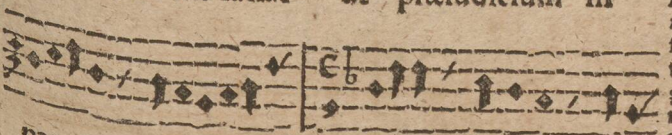


Qui se pro nobis victimam obtulit Deo.

tor ho minis. Fortem expediat pro nobis



nuncium, naturæ faciat ut præiudicium in

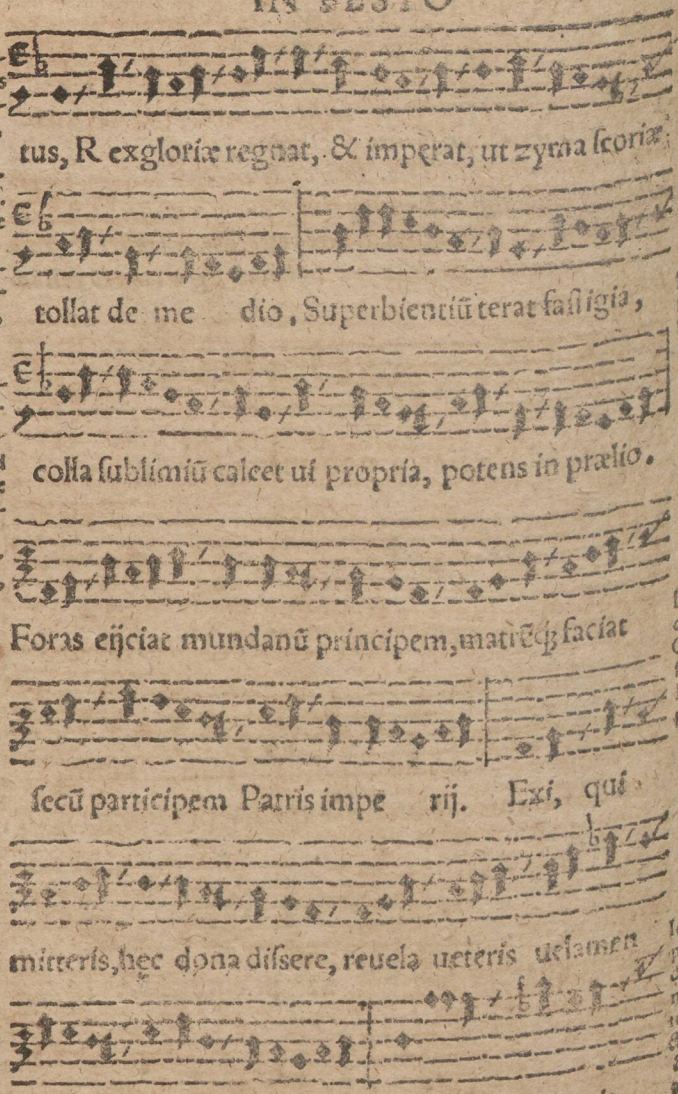


par tu uir ginis. Naturam superat na-

tus,

Narratio. 1°. Cur præcipuè missus sit angelus Gabriel, qui incarnationis Filij Dei internuncius fuit, Matth. & Luc. 1. Fortem nuncium uocat, Filium Dei, qui nuncius seu Angelus Testamenti dicitur Malach. 3. Fortis, Esa. 11. Hic natus ex uirgine, contra usitatum cursum nascendi, facit naturæ præiudicium, hoc est, humanæ rationis iudicium superat, quæ tantum intelligit carnalem nativitatem, ex coniunctione uiri et fœminæ.

Expositio præcedentis uersus.



2. Quis sit Filius, et quę eius officia. Est æternus Deus, conditor, & moderator rerum omnium. Officia, abolere peccatum, & purgare immundi tiem naturæ humanæ, quam Zyma scoriæ uocat. Significat autem Zyma græcè ζυμὴ fermentum, quod pro impuritate doctrinæ & uitæ accipitur. Scoria est purgatio metalli, quam fecem appellat Plinius.

Id est, ut destruat regnum Diaboli. Matth. 7.

Id est, contrahat caput serpentis, Genes. 3. & destruat opera Diaboli. 1. Iohan. 3.

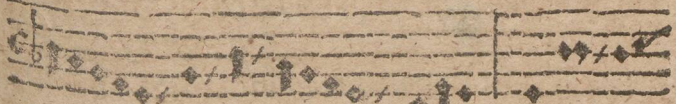
Id est, exponit promissionem de uentura ieiunio, quæ ante id tempus reuelata fuit, sig nata & sacrificiis adumbrata.

Apostrophe ad Gabrielem, ut munus legationis fideliter expediat,

dic



dic aue cominus, dic plena gratia, dic tecum

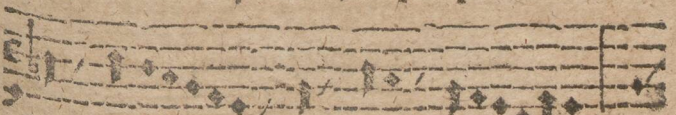


Dominus, & dic ne timeas, Virgo su-

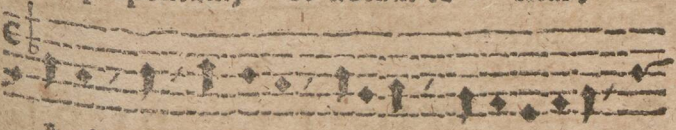
Apostrophe ad Mariam, ut uerbo Angeli fidem habeat.



scipias Dei depositum, in quo perficias ea-



strum propositum, & uotum te neas.

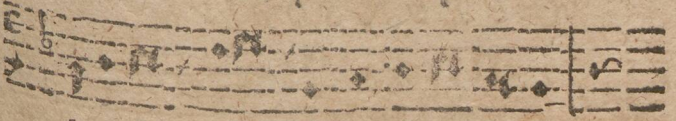


Audit & suscipit puella nun cium,

Luc. 2. Fides Mariæ & eius effectus, conceptio Filij Dei in ipsius utero.

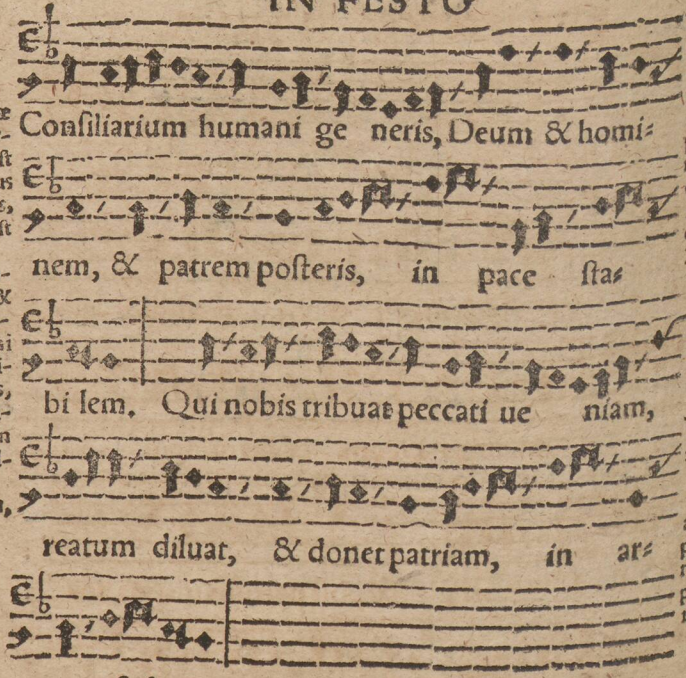


credit, & concipit & parit Fi-



li um, sed admira bi lem.

Consiliarium



Textus Esaiæ ita habet: Paruulus natus est nobis, & filius datus est nobis, & fortis est principatus eius super humerum eius, & uocabitur nomen eius admirabilis, consiliarius, Deus, fortis, pater futuri seculi, princeps pacis. Multiplicabitur eius imperium, & pacis non erit finis.

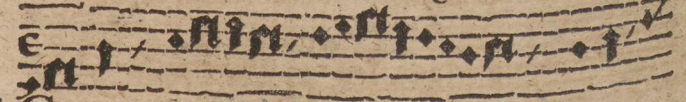
Redit ad defectionem perfidiæ Filij Dei, & officiorū eius. Respexit ad humilitatem Ela. ca. Erit cōsiliarius & pater futuri seculi, id est, æterno & uero amore complectetur Ecclesiā.

Precatio seu uotum, ut donetur nobis remissio peccatorum & uita æterna, propter Filium, natum redemptorem promissum.

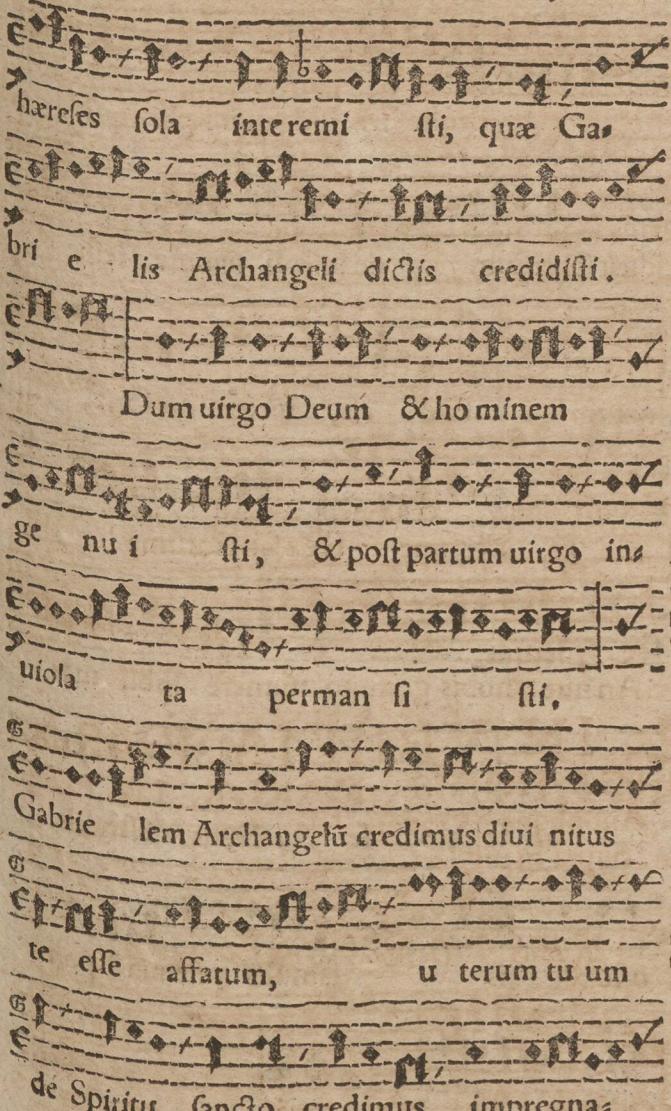
2. IN VIGILIA PURIFICATIONIS MARIÆ, Luc. 2.

Antiphona, O admirabile commercium, Suprà in uigilia Circumcisionis Domini. Psal. Laudate omnia.

RESPONSORIVM.



Laus seu beatitudo Mariæ.



Fides Mariæ. Lucæ 1. Beata quæ credidit, quoniam perficientur in ea, quæ dicta ſunt ei à Domino.

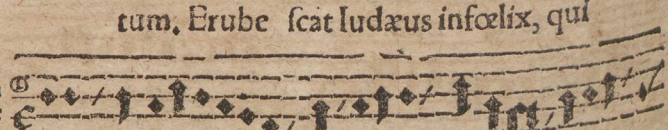
Virginitas inuiolata & perpetua Mariæ &c.

Modus conceptionis Filij Dei in utero Mariæ uirginis per Spiritus ſancti operationem.

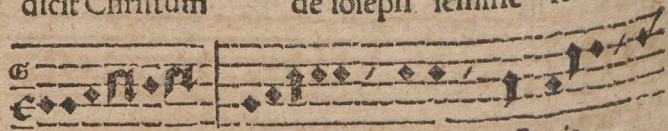


tum. Erube scat Iudæus infœlix, qui

Iudæorum impietas & blasphemia, negantium Christum Filium Dei de uirgine assumpsisse humanã naturam.



dicit Christum de Ioseph semine Iessæ

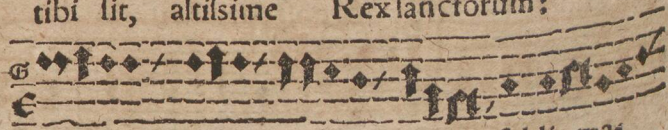


natum. Glo ria, uirtus, uictoria,

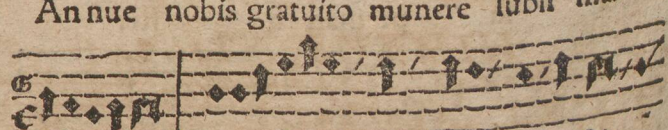
Gratiarum actio & inuocatio, ut donetur Ecclesiæ Spiritus sanctus & uita æterna.



tibi sit, altissime Rex sanctorum:

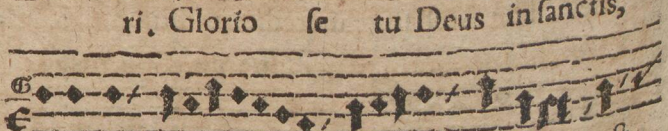


Annue nobis gratuito munere subli ma



ri. Glorio se tu Deus in sanctis,

Precatio.



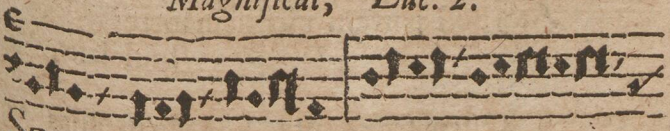
ostende tuis famulis præmia post



laborem. Dum uirgo,

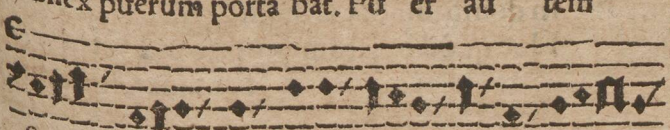
ANTI

ANTIPHONA SVPER Magnificat, Luc. 2.

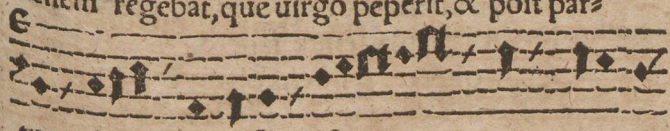


SEnex puerum porta bat. Pu er au tem

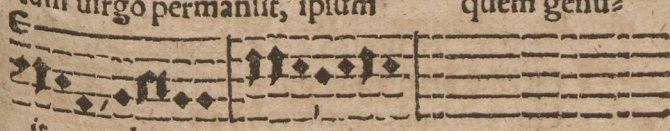
Id est, Christus, quem Simeon ulnis suis est complexus infantem, non solum est homo, sed etiam Deus omnipotens, sustentans & gubernans omnia. Colloss. 1.



senem regebat, quẽ uirgo peperit, & post par=

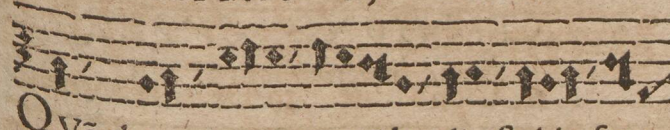


tum uirgo permansit, ipsum quem genu=



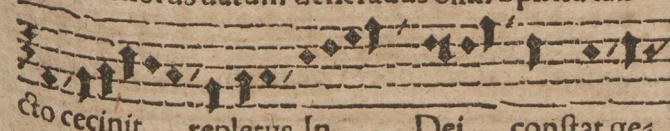
it, adorauit.

HYMNVS, Luc. 2.

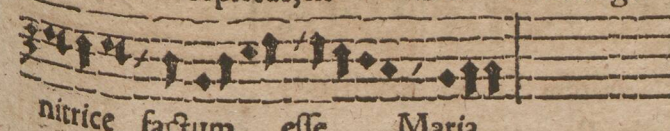


QVẽ chorus uatum uenerãdus olim Spiritu san=

1. Asseueratio seu fides Ecclesiæ, de exhibito Messia, iuxta promissiõem, ex uirgine, Esa. 7.



cto cecinit repletus, In Dei constat ge=



nitrice factum esse Maria.

Hæc Deum cœli, Dominumq; terræ,
Virgo concepit, peperitq; virgo,
Atq; post partum meruit manere
Inuiolata.

Meruit, id est, Consecuta est per Dei gratiam, seu apta & idonea facta est, qua significatione ueteres scriptores sæpe utuntur hoc uerbo.

Quem senex iustus Simeon in ulnas
In domo sumpsit Domini, gauisus
Hoc quòd optatum proprio uideret
Lumine Christum.

2. De Simonis ora fide & lætitia, uiso promisso Messia in carne assumpta.

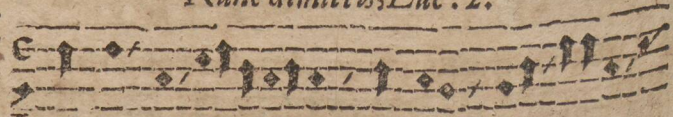
Tu libens uotis (petimus) precantûm
Regis æterni Genite faueto,
Clara qui celsi renitens olympi
Regna petisti.

3. Petitio seu inuocatio ad Christum, ad sedens ad dexteram æterni Patris, uictor peccati, mortis & Satanæ, Ecclesiam suam exaudiat, defendat & illuminet.

Sit Deo nostro decus & potestas,
Sit salus perpes, sit honor perennis,
Qui poli summa residet in arce,
Trinus & unus,
Completorium, infrà. Amen.

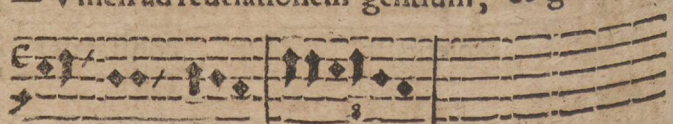
Gratiarū actio seu uotum Ecclesiæ de agnoscendo & celebrando uero & æterno Deo, quem credit & confitetur unum in essentia, & trinum in personis, Patrem, Filium, & Spiritum sanctum.

ANTIPHONA SVPER
Nunc dimittis, Luc. 2.



Christus lux uera, illuminans omnem hominem uenientẽ in hunc mundum, Iohan. 1.

LVmen ad reuelationem gentium, & gloriam

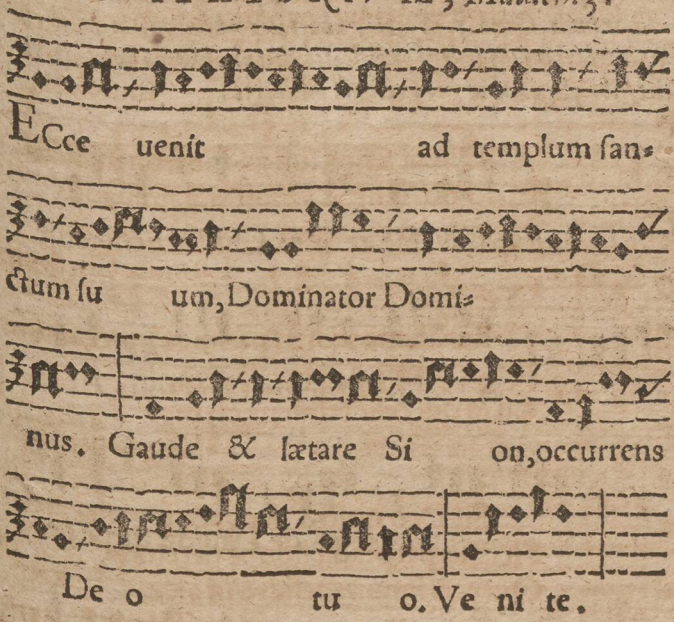


plebis tuæ Israel.

Benedicamus summum uide infrà.

INVI

INVITATORIVM, Malach. 3.



Exhortatio ad excipiendum promissum Messiam, & ad spirituale gaudiũ, quod excitare in animo uera Christi agnitio.

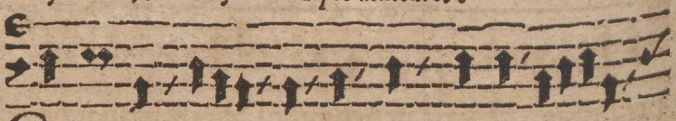
Dominator est promissus liberator Filius Dei. Templum Ecclesia, quam à peccato, morte, & tyrannide Diaboli liberaum.

Antiphona, Senex.
Introitus, Suscepimus, suprà Dominica 8. post Trinitatis.
Kyrie summum, infrà.

SEQVENTIA CORRECTA
à M. Hermanno Bonno.

TRes sunt partes: Prima est descriptio personæ Christi, quòd sit & verus Deus, & verus homo, natus iuxta promissionem, ex semine Abrahæ & stirpe Dauidis, absq; peccato, ex virgine. Secunda, commendatio duplicis eius beneficij: Prius est emundatio sordium peccatorum humani generis, per sanguinem ipsius, iuxta illud 1. Ioh. 1. Sanguis Christi emundat nos ab omni peccato. Alterum restitutio iustitiæ & vitæ æternæ, seu reditus ad

cœlestem patriam, ex qua per peccatum primorum parentum expulsi eramus, Gene. 3. Tertia, exhortatio ad humilitatem, ab exemplo Mariæ, quæ se legi purificationis, cui obnoxia non fuit, volens subiecit, vt alios suo exemplo inuitaret.



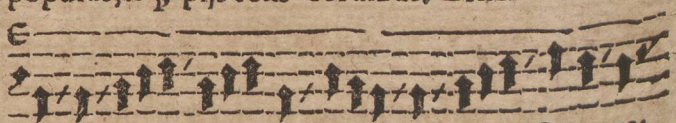
Apostrophe ad Christum.

COncentu parili hic te Rex Christe ueneratur

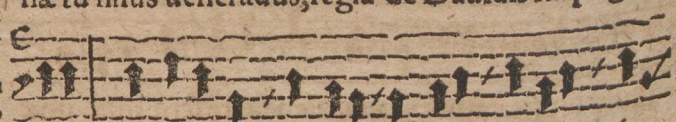


Prima pars de persona Christi uerí Dei, ab æterno geniti a Patre, & ueri hominis, in tempore geniti ex Maria, ex semine Abrahæ, & stirpe Dauidis, iuxta promissionem, abíq; peccato, Gene. 22. Deut. 18. 2. Reg. 7. Psal. 32.

populus, teq; pijs colit cordibus. Generosi Abra-



hæ tu filius uenerãdus, regia de Dauidis stirpe ge-



nitus. Sanctissimus corpore, omníq; peccati uí-

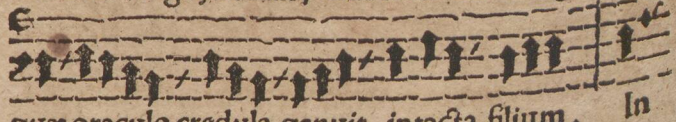


Luc. 1.

cio carẽs, natus de pura matre uirgine. Beata

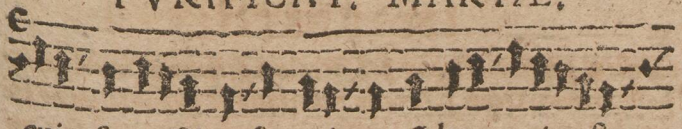


mater & uirgo, nobilis, Gabrielis Archangelico



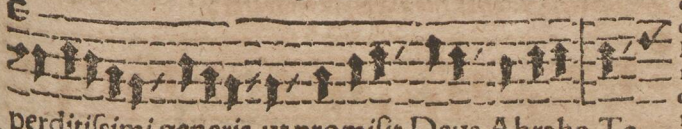
quæ oraculo credula, genuit intacta filium. In

cuius



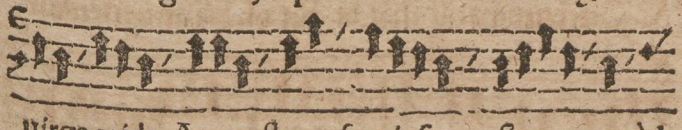
cuius sacratissimo sanguine emũdatur uniuersitas

Secunda pars de beneficio duplici Filij Dei, Prius beneficium emundatio peccatorum nostrorum per sanguinem eius.



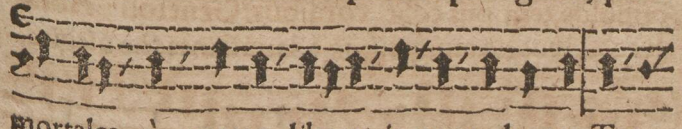
perditissimi generis, ut promisit Deus Abrahę. Te

Gene. 22. In semine tuo benedicentur omnes gentes.



uirga arida Aaron flore speciosa præfigurat, quòd

Num. 17.



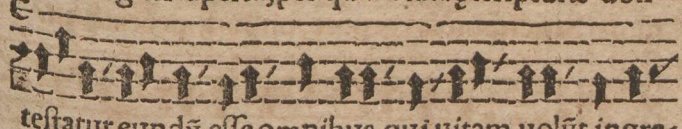
mortales à morte liberas in te credentes. Tu

Alterum beneficium, apertio portæ cœlorũ, seu restitutio uitæ æternæ.

Ita inquit Christus Iohan. 14. Ego sum uia, ueritas & uita, nemo uenit ad Patrẽ, nisi per me. Item Ioh. 3. Nemo ascendet in cœlum, nisi Filius hominis, qui est in cœlis. Est enim scala Iacob, Gene. 28.



porta iugiter aperta, per quam sacrę scripturæ uox



testatur eundũ esse omnibus, qui uitam uolũt ingre-



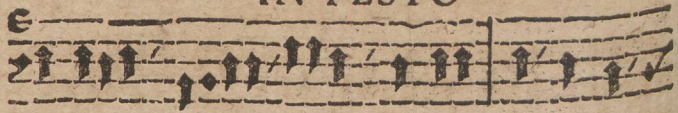
di. Porrò uirgo mater modestiæ, dum nobis

Tertia pars exhortatur ad humilitatem ab exemplo Mariæ.



exemplum uolu it commendare, subiuit

remedium,



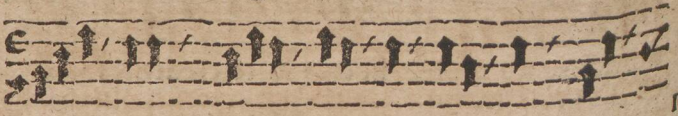
Luc. 2. remediũ, pollutis ſtatutum matribus. Ad templum



nãq; detulit ſecũ mũdandũ, qui omne integritatis



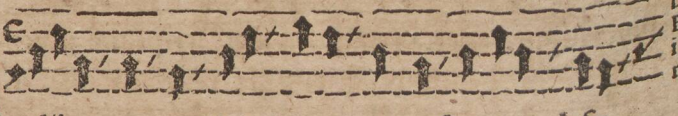
decus Deus homo genitus, adauxit intactæ uirgini.



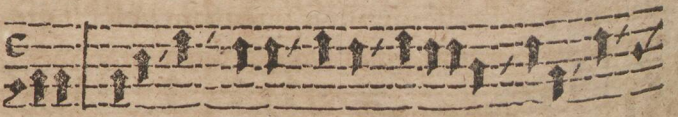
Ita canit ipſa Maria de hoc ſummo Dei erga ſe beneficio, & ſua beatitudine, Luc. 1. Quia reſpexit ad humilitatem ancillæ ſuę: ecce enim ex hoc beatam me dicent omnes generationes.

Ita inquit Angelus Luc. 1. Ave gratioſa, Dominus tecũ, Benedicta tu inter mulieres.

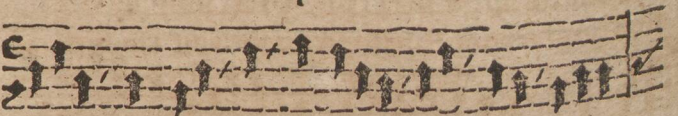
Elegit illam ſcrutator cordis & renũ, præ multis



aliis, ut ex eius carne carnem ſumeres Ieſu



Chriſte. Illi tunc matri paruus arriſiſti Ieſu, qui



lætari omnibus & conſiſtere tuo nutu tribuis.

Ergo

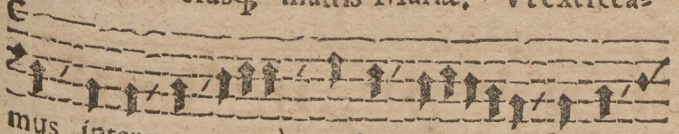


Ergo quiq̃ colimus festa paruuli Christi propter

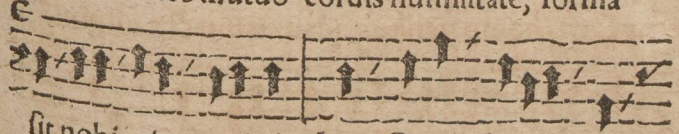
Exhortatio ab exemplo Mariæ ad humilitatem.



nos facti eiusq̃ matris Mariæ, Vt exercea-

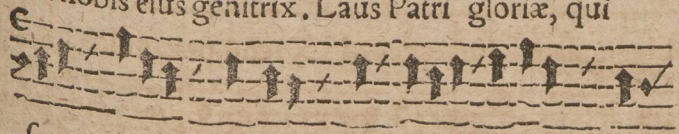


mus inter nos mutuò cordis humilitatẽ, forma

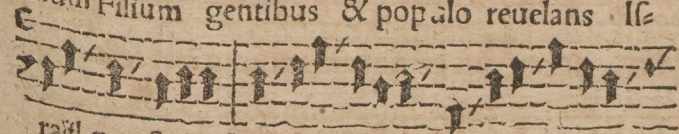


sit nobis eius genitrix. Laus Patri gloriæ, qui

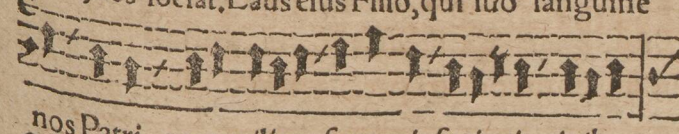
Gratiarum actio utriusq; Ecclesiæ Iudaicæ & gentium, quæ una facta est in Filio, qui utrosq; suo sanguine Patri reconciliauit. Ephe. 5.



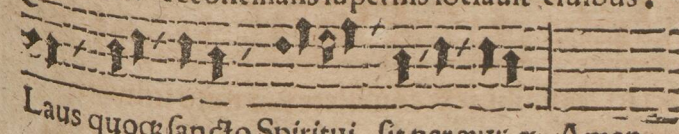
suum Filium gentibus & populo reuelans Is-



rael, nos sociat. Laus eius Filio, qui suo sanguine



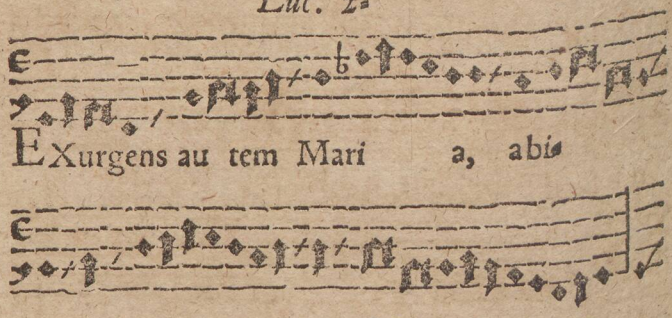
nos Patri reconcilians supernis sociauit ciuibus.



Laus quoq; sancto Spiritui sit per æuum, Amen.

3. IN VIGILIA VISITATIONIS MARIÆ.

Luc. 2.



EXurgens au tem Mari a, abi

Modestia Mariæ ac uerecundia.

it in monta na, cum festina ti one.

In ci ui tatem Iu da, & intro i

Charitatis officium pia salutatio, quæ si cũ uera fide accipitur, efficax est & salutaris.

uit in domum Zacha riæ & salu

ta uit Elizabeth, Halle luia.

RESPONSORIVM, *Luc. 1.*

(Magnificat) Gratias agit celebrans immensum beneficiũ Dei, quod mater Filii Dei facta sit, & exemplum Ecclesiæ proponit imitandum, gratiarum actionis.

MAgni fi cat ani ma me

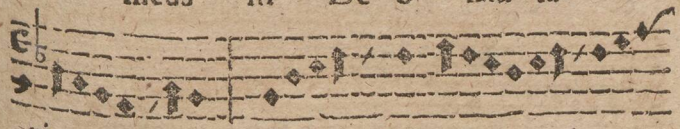
a Domi



a Dominum, Et exultauit ſpiri tus

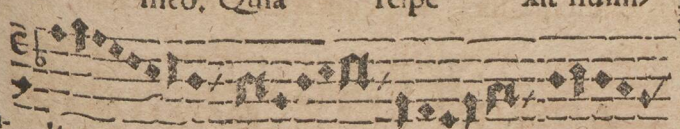


meus in De o ſalu ta-



ri meo. Quia reſpe xit humi-

Id eſt, agnoſcẽs ineffabi em miſericordiam, & gratiam Dei erga me indignam puellã, ex animo lætor, & ago gratias Deo.



Id eſt, Vilitatem, ſeu contemptum coram mundo.

lita tem ancillę ſu æ, Halle-



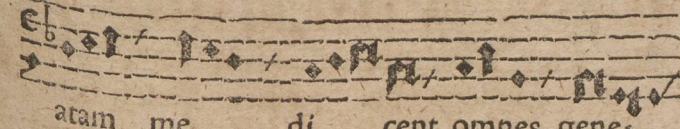
lu ia.

PVERI.

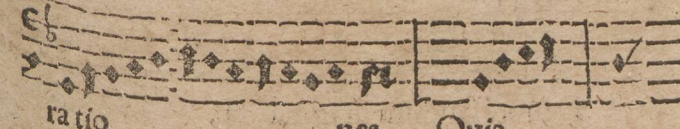


Ecce e nim ex hoc be-

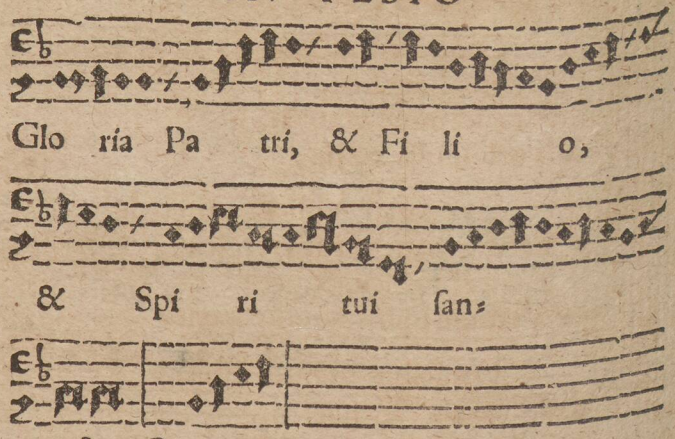
Beatam) Id eſt, fortunatam & fœlicem, præcipuè delectam à Deo.



atam me di cent omnes gene-



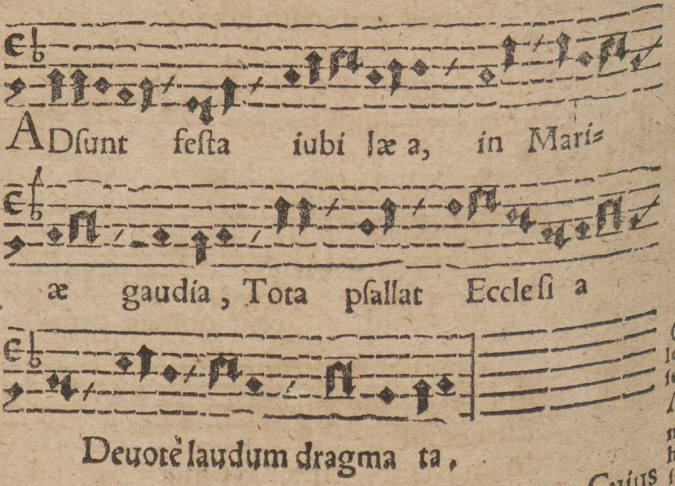
ra tio nes, Quia



HYMNVS.

ADSVNT FESTA IVBILÆA.

EXhortatio ad gratiarum actionem pro exhibito Messia, quæ historiam de congressu Mariæ & Elizabeth breuiter complectitur.



Cuius

Iubilæa) Id est, Quæ excitant animos ad iubilum, considerantes immensa beneficia, quæ Deus contulit in Ecclesiam, per Filiũ. Iubilum seu iubilatio est exultatio cordis uehementior, quæ pro gaudij magnitudine non satis exprimi potest.

(Dragmata) Id est, cumulos seu aceruum. Δράγμα manipulum, hoc est, aceruum spicarum, significat.

Cuius sacra uiscera
Dei inuisit gratia,
Vt esset uirgo grauida,
Tori uirilis nescia.

Hæc paranympho dum credit,
Sacrum hanc Pneuma repleuit,
Aluus tumescit, & gerit
Verbum Patris, quod peperit.

Confestim montes adijt,
Elisabeth salutauit,
Obuijs ea suscepit
Vlnis, stringit, & circuit.

Sacri iunguntur uteri,
Milesq; sui Domini
Præsentiam dum agnoscit,
Tripudiando suscipit.

Clamat anus cum iubilo,
Plena sancto Paraclito,
Beata tu in Filio,
Quæ credidisti Domino.

Exultet cœli regia,
Mundialis machina,
Abyssus atq; maria,
Laudent Deum per secula.

Patri summo cum Filio,
Spiramini quoq; hagyo,
Sit sempiterna gloria,
In unitate solida, Amen.

Narratio historiæ, seu operum admirandorum, quæ in conceptione & natiuitate Filij Dei contigerunt, Lucæ 1. & 2.

Paranymphus dicitur is, qui nuptijs celebrandis præest ex parte Sponsi, latine auspex. Sic uocatur angelus Gabriel, quòd eius quasi internuncio, conceptus est Filius Dei in utero Mariæ. Luc. 1.

Id est, Spiritus sanctus.

Id est, officijs inseruit Elizabeth prægnanti.

Id est, Ioannes Baptista, qui ad præsentiam Messiæ concepti in utero Mariæ exilijt præ gaudio, Luc. 1.

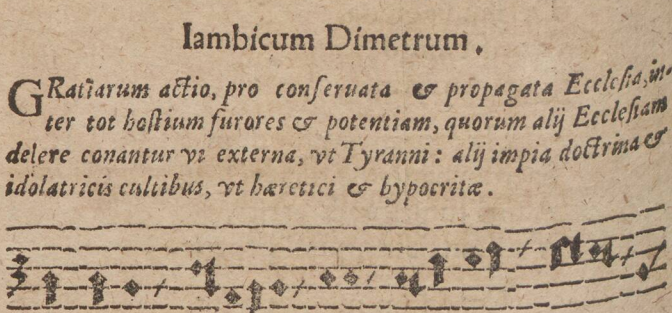
Exhortatio ad communem gratiarũ actionem & lætitiam spiritualem.

Id est, omnes creaturæ terrestres & cœlestes celebrent Deum.

IN FESTO
ALIVS PHILIP. MELAN.

Iambicum Dimetrum.

GRatiarum actio, pro conseruata & propagata Ecclesia, inter tot hostium furores & potentiam, quorum alij Ecclesiam delere conantur vt externa, vt Tyranni: alij impia doctrina & idolatricis cultibus, vt hæretici & hypocritæ.



Vt inter arma gentium,
Herodis, & Satellites,
Interq; tetros dogmatum
Furores & delíria;

Collatio, Sicut Maria & cæteri pij seruati sunt inter hostes Christi, ita adhuc seruatur Ecclesia mirabiliter. Maria imago Ecclesiæ.

Seruas Mariam uirginem,
Domumq; castæ Elisabeth,
Quæ prædicauit munus tuum,
Datumq; Christum nunciat.

Non

VISITAT. MARIÆ.

Non Pontifex, non principes,
Etsi sciunt oracula
Vatum, uenisse nouerant,
Salutis autorem nouæ.

Antitheſis, qua Iudæorum reprehenditur impietas & cæcitas. Prior pars Antitheſeos.

Matth. 2. Monstrant Herodi locum, ubi nasciturus esset Christus, ex Prophetia Michææ cap. 5.

Sed dulcis hæc Elizabeth,
Et uirginis congressio,
Arcana promit cæteris,
Verè Deum colentibus.

Altera pars Antitheseos, Sapientes & potentes huius mundi non norunt præsentem Messiam: Maria, Elisabeth, Ioannes Baptista, & cæteri pij contempti coram mundo, agnoscunt, confitentur & celebrant.

Aluoq; fœtus conditus,
Longo sacerdotum agmini,
Agnoscit, ignotum ducem,
Adorat & gestu suo.

Ioannes Baptista nondum editus in lucem, agnoscit præsentem Christum, exultans præ gaudio, in utero matris, Luc. 1.

Hæc prima Synodus fuit,
Testata de Christo duce,
Postquam statuto tempore,
Verbum Patris factum est caro.

Prima Synodus, quæ omnes alias gubernare debet, ut de Christo, & eius beneficijs tractentur.

Gal. 4. Vbi uenit plenitudo temporis &c. id est, Filius Dei coæternus Patri factus est homo. Iohan. 1.

Accensa testimonijs,
In corde nostro talibus,
Colat fides, & inuocet,
Christum Mariæ filium.

Exhortatio ad fidem & inuocationem, ut Deus propter Filium exaudiat, iuuet, & seruet Ecclesiam.

Opemq; spe firma petat,
Missumq; credat à Patre,
Vt inuocantes adiuuet,
Malisq; cunctis liberet.

ALIVS.

IN FESTO
ALIVS eiusdem generis.

NArratio de dulcissimo congressu Mariæ & Elisabeth, amanter complectentium sese mutuò, & colloquentium de exhibito, & præsente iam in vtero Mariæ promisso & expectato tot seculis Messia, cuius hic officium reconciliandi Deo humanum genus describitur, et imago depingitur Ecclesiæ, oppressæ afflictionibus in hac vita.

Exordium ab admiratione, & magnitudine gaudij Mariæ, & Elisabeth, eò quòd exhibitus sit iam Messias, promissus redemptor humani generis.

QVàm lęta perfert nuncia, Luc. 1.
Dum Galilæis finibus
Relictis cognatam suam
Procul Maria uisitat.

Quanto Mariam gaudio, Luc. 1.
Elisabeth complectitur,
Quam scit, mouente Spiritu,
Gestare promissum Ducem.

Officium Messiæ, ut humanum genus reconciliaret Deo.

Causa peccati Diabolus, et nostras humanas, quæ se liberè à Deo auerit. Gene. 3. Sapientiæ 2.

Qui conciliaturus Deo
Patri sit humanum genus,
Lapsu quod olim se graui, Gene. 2. Luc. 10. Esa. 45.
A conditore auerterat.

Quem flagitauerant Patres,
Multis uenire seculis,
Hunc matris inclusus suæ
Aluo, Ioannes excipit.

Id est, Zacharias pater Ioannis Baptistæ, Luc. 1.

Et prædicare quem pia
Lingua nequit, mutus senex
Hunc mente adorat indicans
Gestu Dei præsentiam.

Hanc

Hanc parua continet casa,
Ecclesiæ turbam nouæ,
Quæ prima declarat ratum
Verbum Dei de Semine.
Dum tentat Herodes suum
Firmare regnum cædibus,
Et helluatur Pontifex,
Pioscꝫ doctores necat.
Perinde nunc Ecclesiam
Arctæ tenent angustiæ,
Quam turbat aut errorib⁹,
Aut cædibus, dirus draco.
Hanc tu carentem robore,
Firmiscꝫ defensoribus,
Tuere Christe quæsumus,
Laudes tuas ut prædicet, Amen.

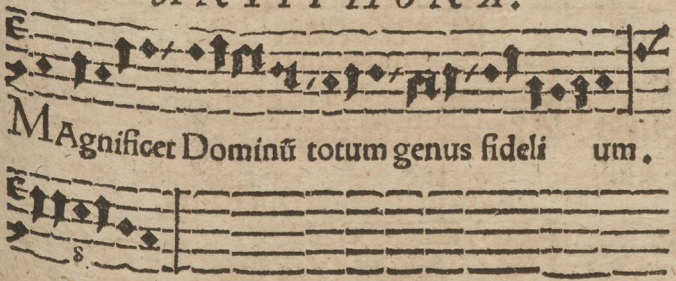
Hostes Christi & Ecclesiæ, Herodes, Caiphas, id est, potentes & sapientes huius mundi.

Precatio, ut Christus seruet & defendat Ecclesiam contra hostes, ut ipse ab ea cognoscatur & celebretur.

Collatio: Ecclesia tempore Christi, cœtus fuit exiguus, & contemptus coram mundo. Talis cœtus & nunc est, & futurus est omnibus temporibus, usqꝫ ad finem mundi.

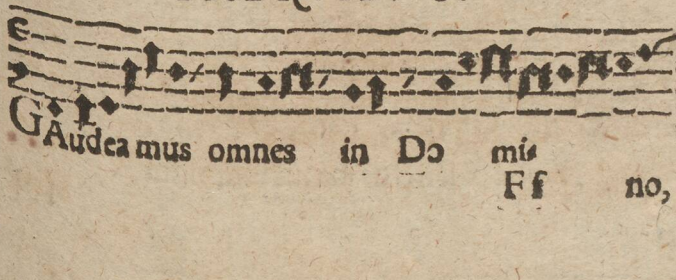
Altera pars collationis, qualis nostro tempore sit Ecclesia, & semper futura sit,

ANTIPHONA.

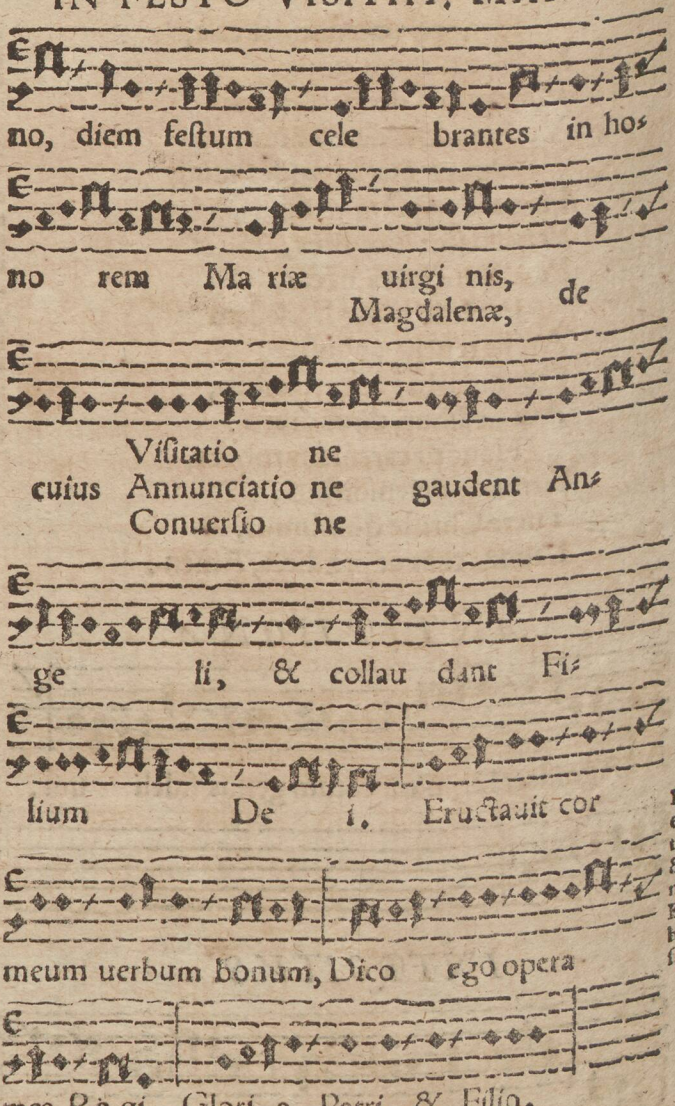


Id est, prædicet & extollat Dei omnipotentiã, sapientiam & misericordiã.

INTROITVS.



Exhortatio ad agnoscendum & celebrãdum beneficiũ missi Filij Dei, qui ex Maria humanam naturam assumpsit, Luc. 1. & 2.



Gratiarum actio seu confessio Ecclesiæ in propaganda seu tradenda aliis doctrina Dei.

Dico opera mea regi) Id est, laudo, & celebro regem Christum meo cantico seu carmine, quod in eius laudem compoſui.

Eructauit) Id est, prorupit tanquam ebria & spirituali musto plena. Bonum uerbum) Id est, suaue carmen.

4. IN FESTO NATIVITATIS MARIÆ.

ANTIPHONA.

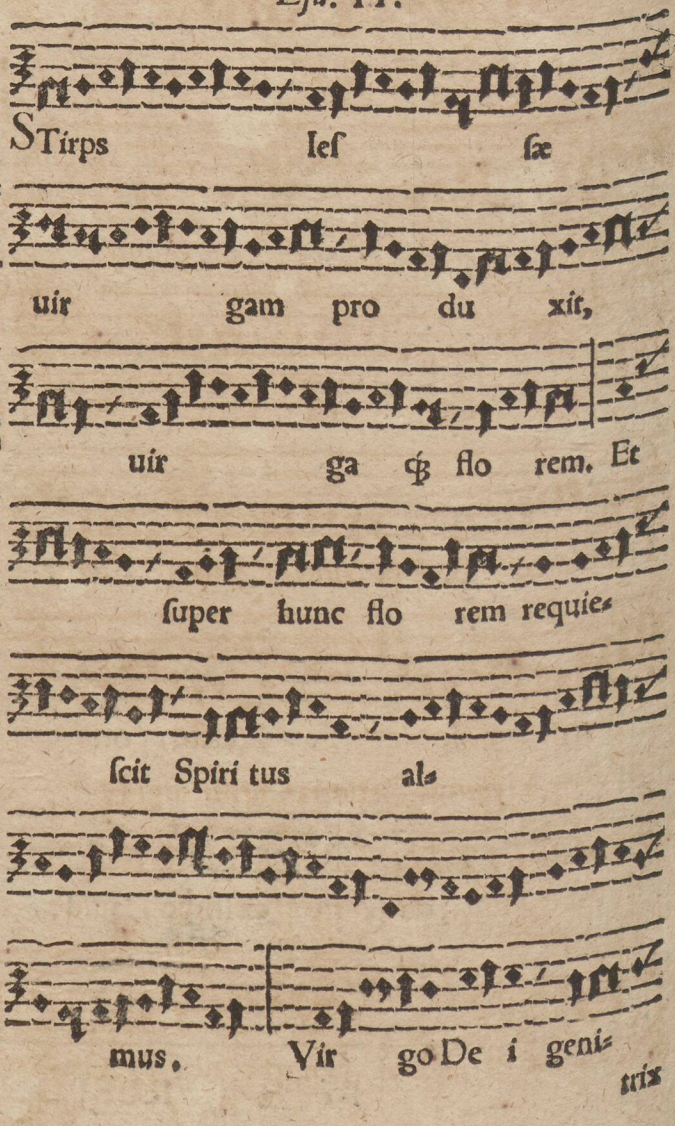
MAriam natam esse ex tribu Iuda & genere Dauidis, duæ sunt firmæ rationes D. Martini Lutheri: Prior, Christus ex tribu Iuda, & genere Dauidis, quod passim Scriptura testatur, Ergo Maria mater Christi, ex eodem genere prognata est, Quia est virgo, & peperit Filium, sine virili semine. Altera est sumpta ex capite 1. Matthæi, qui genus Christi à Dauide vsq; ad Matthes deducit, qui duos filios habuit, Eli, vel Eliakim, cuius filia est Maria, & Iacobum, cuius filius est Ioseph, maritus Mariæ. Sunt igitur ambo ex eodem genere, videlicet Dauidis. Alij probant ideo Mariam ex domo Dauidis prognatam, quia lex iussit ducere vxorem ex eadem tribu. Hæc ratio videtur Luthero infirmior.



Ratio est Quia Christus est ab his natus secundum carnem. Ergo & Maria mater, uirgo pariens, ex eadem prognata est stirpe, ex qua filius eius.

IN FESTO
RESPONSORIVM.
Esa. 11.

Esa. 11. In illa die stabit radix Iessæ, quæ erit signum populis, & gentes eũ deprecabuntur. Stirps, id est, truncus mortuus. Sic uocatur genus Dauidis, quod penè interciderat, cum missus est Christus. Iessæ, aliàs, Isai, pater fuit Dauidis, Ruth 4. 1. Reg. 16. 1. Paralip. 2. Alij ex Esaia per utrunq; uirgam & florẽ, Christũ intelligunt, per stirpem uerò, seu radicem, Mariam. Esa. 11. Et requieſcet super eum Spiritus Domini, Spiritus sapientiæ, & intellectus, Spiritus consilij & fortitudinis, Spiritus scientiæ & pietatis.



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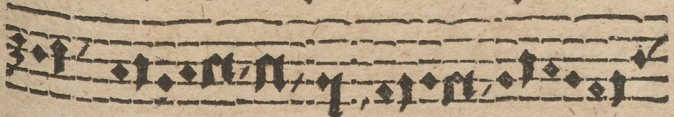
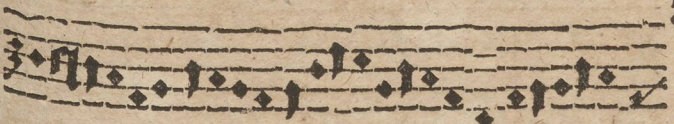


trix uirga eſt, flos ſi lius e=

Expoſitio Prophetiæ Eſaiæ cap. 11.



ius.

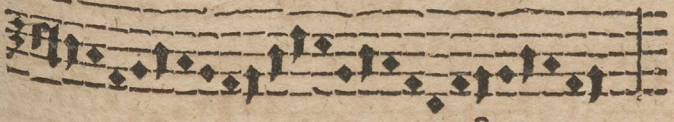


Et, Glo ria Patri, &

Gratiarum actio.



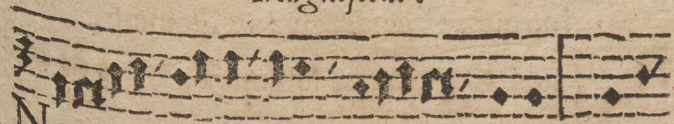
Fili o, & Spi ritui ſan=



cto.

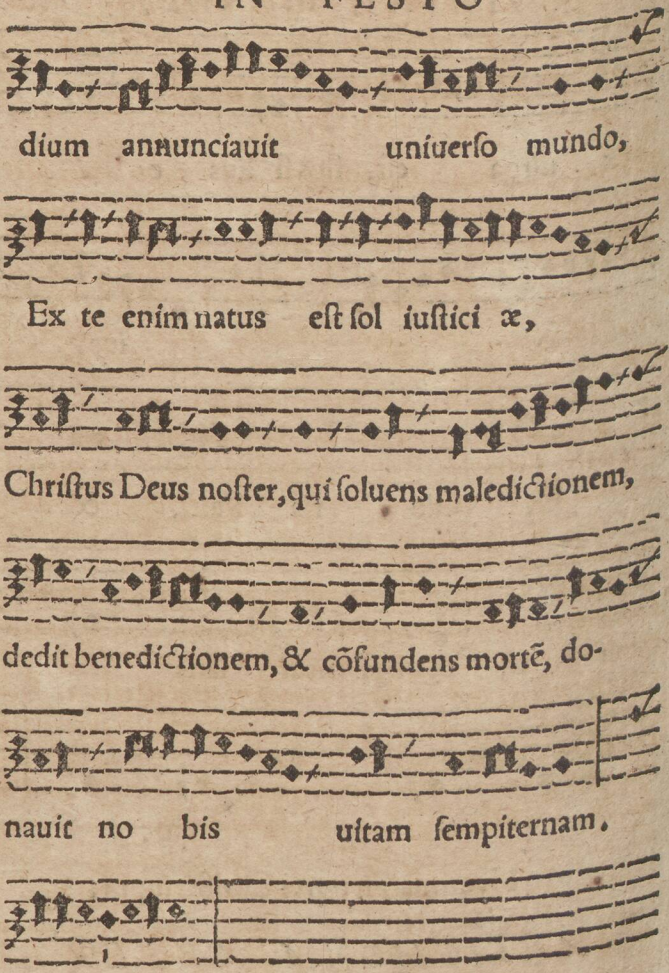
Hymnus, Fit porta Chriſti, ſuprà.

ANTIPHONA SVPER *Magnificat*.



NAtiuitas tu a, Dei genitrix uirgo, Gau=

Laus Mariæ, quòd Deus eam ſolam dignam iudicauit, ſeu potius reddidit, ex qua Filius Dei aſſumeret humanam naturam.



Officia Filij Dei, Gene. 22. In tuo semine benedicentur omnes gentes. Oseæ 13. Ero mors tua, o mors. 1. Ioh. 3. Filius Dei apparuit, ut destrueret opera Diaboli, id est, peccatum & mortem aboleret, & redderet Ecclesiæ uitam & iusticiam æternam, sua morte & resurrectione.

Introitus: Gaudeamus in Domino.

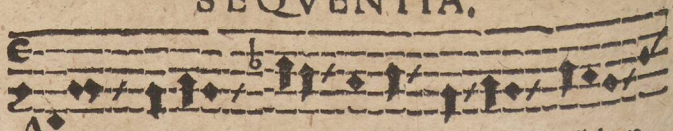
Kyrie minus ſummum.

SE.

Maria, & filio eius, Domino & Seruatore nostro Iesu Christo, Autore D. Ambrosio.

EST hoc canticum generis demonstratiui, continens laudes Mariæ virginis matris Filij Dei, sumptas à summo illo beneficio, quòd ipsa sola ad hoc à Deo præ alijs mulieribus omnibus in toto humano genere electa est, vt sit mater vera et naturalis Filij Dei, quod beneficium ipsa in Cantico suo grata mente agnoscit ac celebrat, affirmans, propter hanc immensam gratiam Dei sibi exhibitam, fore sui memoriam perpetuam & celebrem, in Ecclesia omnium temporum, ita canens: Quia respexit (Dominus) ad humilitatem ancillæ suæ, ecce enim ex hoc beatam me dicent omnes generationes. Retinenda est igitur in Ecclesijs beatissimæ virginis & matris Filij Dei memoria, propter multas causas. 1. Vt misericordia & veritas Dei celebretur in mittendo Filio, quem ex hac virgine, massam nostram assumere voluit. Deinde, vt virtutes Mariæ, fidem, humilitatem, castitatem, constantiam in cruce, inuocationem, & similes imitemur. Tertiò, vt illustre habeamus exemplum persecutionis Ecclesiæ, quæ in hac vita subiecta est cruci, cuius imago est Maria. Taxandus autem est error & impietas Papistica, quòd Mariam mediatricem constituerunt inter Deum & humanum genus, eamq; inuocarunt. Nam hic honos solius est Filij Dei proprius, non Mariæ aut vlli creaturæ tribuendus, sicut inquit Deus in Psalmo 49. Inuoca me in die tribulationis, & ego eripiam te, & tu glorificabis me. Item Christus Matthæi 11. Venite ad me omnes. Quare nos textum, vbi necesse erat, piè correximus, retinentes cætera verba & melodiam ac musicam, quæ suauissima est, et optima in his Canticis. Interdum autem tribuuntur Mariæ epitheta, quæ propriè ad Christum pertinent, per Methonymiam, vt cùm vocatur stella maris, decus mundi, regina & porta cœli, ideo, quòd Deus illa, tanquam organo, vsus sit, in opere humanæ redemptionis, non quòd ipsa sit mediatrix inter Deum & homines, qui solus est filius ipsius, Dominus noster Iesus Christus. Ideo hæc epitheta prudenter & piè intelligenda sunt, ne quid honori Christi derogetur.

AVe



AVe præclara, maris stella, in lucem gẽtium

Maria diuinitus orta, Euge Dei porta,

quæ non aperta, ueritatis lumen ipsum solem iu-

sticiæ, indutum carne ducis in orbem.

Virgo decus mundi, regina cœli, præelecta

ut sol, pulchra lunaris ut fulgor, agnoscant o-

mnes te matrem Dei, Te plenam fide, uirgam al-

Luc. 1. Beata quæ credidit. Et Gregorius ait, Solam Mariam in passione Filij, dubitantibus omnibus Discipulis, in fide stabilem permansisse, & resurrectionem Domini fiducialiter expectasse.

mæ

Salutatio Mariæ, qua ad ipsam utitur Ecclesia, exemplo angeli, Luc. 1. non inuocatione, quæ soli Deo debetur, iuxta illud Psal. 49. Inuoca me in die tribulationis, & ego eripiam te, & tu glorificabis me.

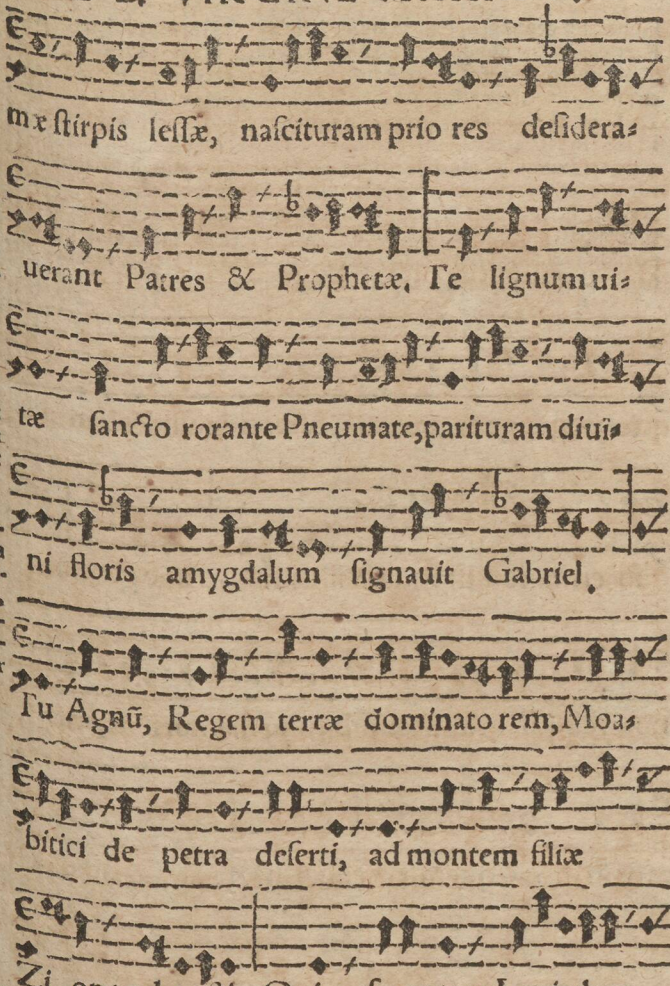
(Aperta) Respexit ad illud Ezech. cap. 44. Porta hæc clausa erit, non aperietur, & uir non transibit per eam, quoniam Deus Israel ingressus est per eam, eritq; clausa principi, Princeps sedebit in ea.

(Cœli) Excellens, omnes alias mulieres gratia & donis cœlestibus, sicut inquit Elizabeth: Benedicta tu inter mulieres. Item ipsa Maria: Beatam me dicent omnes generationes.

(Maris) Respexit ad interpretationem nominis Maria, quod amaritudinem maris significat.

Stella) Respexit ad Prophetiam Bileam, Num. 24. Orietur stella de Iacob, quæ stella propter Christus est.

Sol iusticiæ) Sic uocatur Malachias, Malach. 4. Timentibus nomen meum orietur sol iusticiæ.



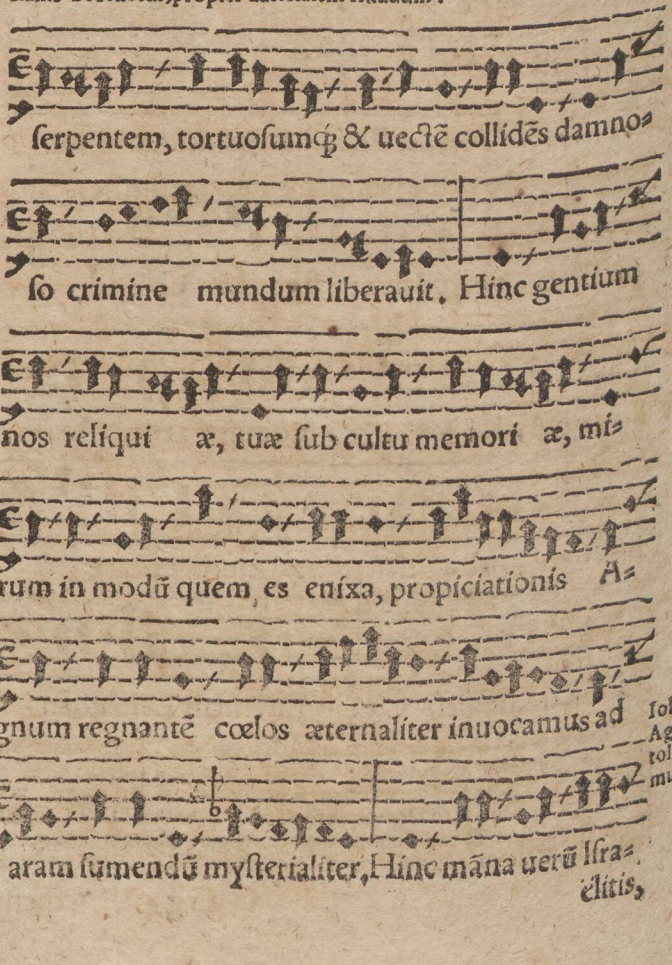
Leuiathan, id eſt, ingens piſcis, apud Iob cap. 40. Vnde ponitur pro Diabolo. Sumptus eſt autem locus ex cap. Eſaiæ 27. In die illa uiſitabit Dominus in gladio ſuo duro & forti ſuper Leuiathan ſerpentem, Vectem, & ſuper Leuiathan ſerpentem tortuoſum, hoc eſt, Filius Dei primum in paſsione & crucifixione uicit & occidit Diabolum antiquum ſerpentem, & draconem, auferens illi poteſtatem & ius, quod habent in

Ieſſæ) Eſaiæ 11. Et egredietur uirga de radice Ieſſæ, & flos de radice eius aſcẽdet. Hic ueteres ſcriptores per uirgam intellexerunt Mariam, per florem Chriſtum filium eius.

Zion) Hoc eſt, nata ex ſemine Abrahæ & familia Dauidis, genuiſti Meſſiam, ducentem genus ſuum ex Ruth muliere Moabitide, quę ab Euangeliſta Matthęo in genea logia Meſſiæ recenſetur, Matth. 1. Significat autem Eccleſiam Meſsię, collectam ex utroq; populo, Iudæis & gentibus, ſicut ipſe Chriſtus inquit Iohan. 10. Alias oues habeo, quæ non ſunt de hoc ouili: illas quoq; oportet me adducere, ut uocem meam audiant, & fiet unum ouile, & unus paſtor. Per petrã deſerti Moabitici, intelligũt gentes peccatrices, qualis fuit Ruth. Per Zion, qui mõs eſt in Hieruſalem Iudæos.

Lignum uitæ) Ita uocat Chriſtum datorem uitæ æternæ, ſicut inquit Iohan. 14. Ego ſum uia, ueritas & uita. Eſt enim ordo: Gabriel ſignauit parituram lignum uitæ. Gloſſa ita interpretatur: Maria lignum uitæ reſuſcitauit, quia ſaluatorem mũdi produxit, à quo orta eſt noſtra ſalus.

humanum genus propter peccatum. Sicut inquit Christus Iohan. 16. Nunc Princeps huius mundi eiectus est foras. Deinde in extremo die prorsus abolebit regnum eius, abiecto ipso in æternas pœnas, ut Apocal. 12. dicitur: Et protectus est Draco serpens ille magnus antiquus, qui uocatur Diabolus & Satanas, qui seducit totum orbem terrarum, & proiectus est in orbem. Leuiathan interpretatur copulatio, quia Diaboli unanimiter regnum suum tuentur. Luc 11. Item luctus, cuius in mundo Diabolus autor est. Serpens dicitur propter astutias. Draco propter crudelitatem. Serpens uectis, id est, oblongus in modum uectis, quia malitia Diaboli prolongata est, inde ab initio mundi, usque ad eius finem, omnibus temporibus seducentis homines, & persequentis Filium Dei & ueram Ecclesiam. Tortuosus, propter uarietatem fraudum.



Manna) Ioh. 6. Ego sum panis ille uitæ. Patres uestri comederunt Manna in deserto, (Nume. 11. Exod. 16. Psal. 77.) & mortui sunt. Hic est panis ille de cœlo descendens, ut ex ipso edat aliquis, & non moriatur.

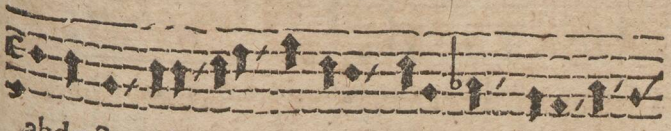
Iohan. 1. Ecce Agnus Dei, qui tollit peccata mundi.



ëli tis, ueris ueri Abrahę filijs, admiran-

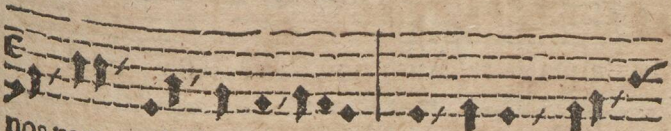


tibus quondã Moisi, quod typus figurabat, tã nunc



abducto uelo datur perspici, Oramus Christe te

De Velo abducto à facie Mosi, 2. Cor. 3.



nos pane cœli dignos effici. Fac fontem dulcem



quẽ in deserto petra prẽmõstrauit degustare cũ syn-

Exo. 17. et 1. Corinth. 10. Bibebant enim de spirituali, quæ illos comitabatur, petra, petra uero fuit Christus.



cera fide, renesq; constringi lotos in mari,



anguem æneum in cru ce specula ri.



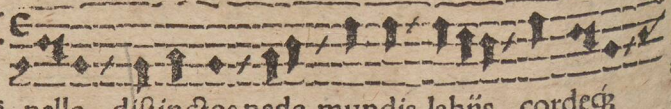
Fac igni ſancto Patriſq; uerbo, quod rubus, ut

Respexit ad ritum comedendi agnum paschalem, accinctis manibus, & pedibus calceatis, Exod. 12.



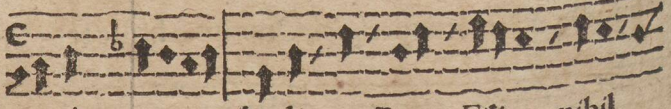
flamma te portauit uirgo mater facta, pecuali

Per mare Baptiſmum intelligit, iuxta illud 1. Cor. 10. Omnes per mare tranſierunt. Et omnes in Moſen baptizati ſunt, in nube & in mari.

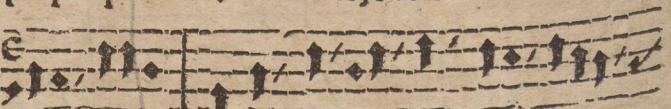


pelle diſtinctos pede mundis labijs cordeq;

Precatio ad Deum Patrem & Filium, quæ impiè ad Mariam & alios ſanctos dirigitur. Ideo textũ hic mutamus.



propinqua re. Audi nos, Pater Filio nihil



tuo deneges. Salua nos Ieſu, pro quibus Filius



Iohan. 17. Non pro eis autem rogo tantum, ſed etiam pro ijs, qui creditur ſunt per ſermonem eorum in me.

patrem oras. Da fontem boni uiſere, da puræ

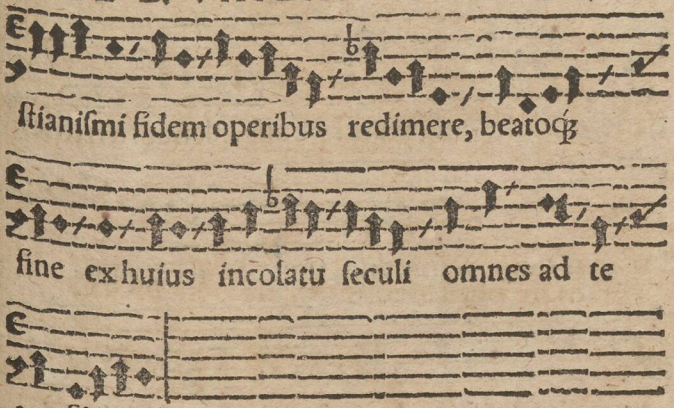


mentis oculos in te defigere. Quo hauſto ſapien-



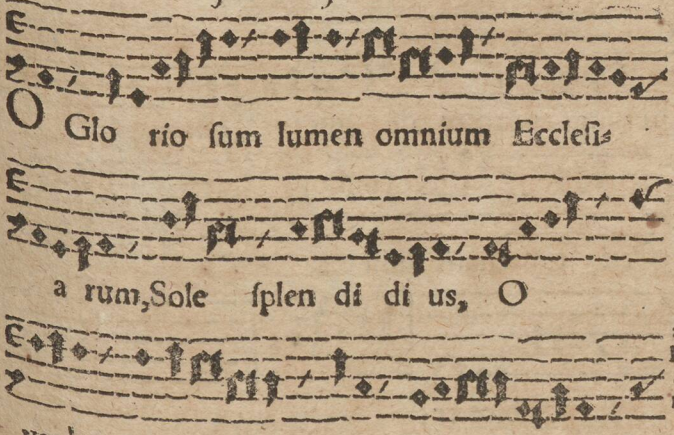
tiæ ſaporem uitæ ualeat mens intelligere, Chriſtia-

Aeneſi anguen
Num. 21. & Io
han. 3. Sicu
Moſes exalta
uit ſerpente
in deſerto, u
exaltari opor
tet Filium ho
minis, ut o
mnis qui cred
in eum, non
pereat, ſed ha
beat uitam
æternam.

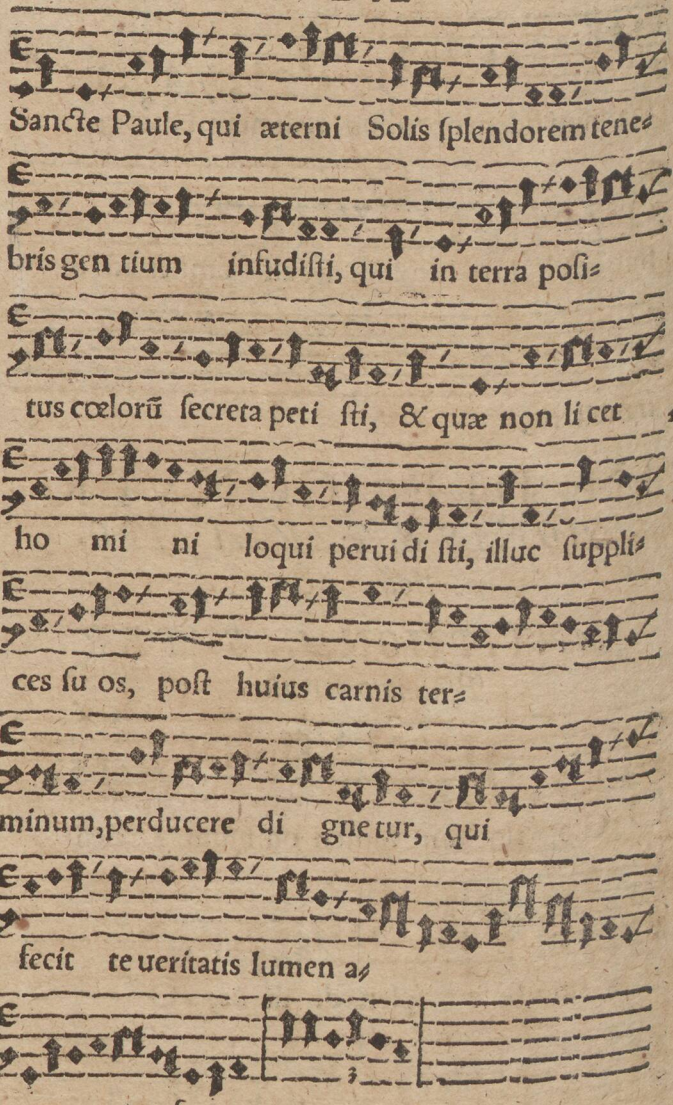


IN DIE CONVERSIONIS S. PAVLI APOstoli, Act. 9.

ANTIPHONA SVPER Psalmum ferialem.



Laus Pauli ab eius officio, seu uocatione, quæ fuit, per prædicationem Euangelij, uocare gentes ad regnum Dei, & abolere idololatricos cultus, & tradere ueros.



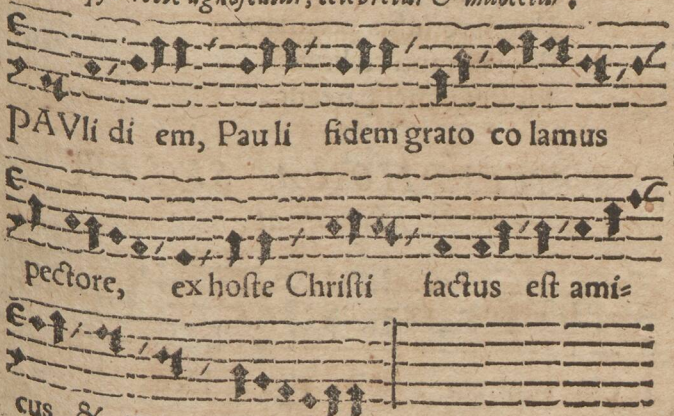
Id eſt, tradidiſti gentibus notitiam ueri Dei, & uerorũ cultuum, cum antea idolis ſeruirent, uiuentes in mundo ſine Deo, Ephe. 2.

2. Corinth. 12.

Petitio ad Chriſtum.

HYMNVS, autore Georgio Fabricio.

QVinq; partes sunt: Prima est inuitatio ad commemorationem conuersionis Apostoli Pauli, quæ exemplum continet veræ pœnitentiæ & misericordiæ Dei, recipientis peccatores absq; vllis præcedentibus vel consequentibus meritis, sicut ipse Paulus de hoc vsu suæ conuersionis inquit 1. ad Timoth. 1. Certus sermo, & dignus, quem omnibus modis amplectamur, quòd Christus Iesus venit in mundum, vt peccatores saluos faceret, quorum primus sum ego: Verum ideo misericordiam sum adeptus, vt in me primò ostenderet Iesus Christus omnem clementiam, ad exprimendum exemplar ijs, qui crediturí essent in ipso, in vitam æternam. Secunda de crudelitate eius persequendi Ecclesiam. Tertia de miraculosa eius & subita conuersione in ipso persecutionis furore. Quarta de constantia eius in profitenda & propaganda doctrina Christi, quem antè crudeliter persequutus fuerat. Quinta precatio ad Christum, vt, quemadmodum Paulum persequutorem suæ Ecclesiæ, ita & reliquos hostes conuertat, omnibus temporibus, vt ipse rectè agnoscatur, celebretur & inuocetur.



Prima pars inuitatio.

Ferus Damascon aduolat,
Christum fatentes ut liget,
Res mira, sanctus fit Dei,
Sanctos minatus perdere.

2. Descriptio furoris Apostoli in persequenda Ecclesia.

Lux

Lux clara, ritu fulguris,
Sternit ſuperbum: ſed Dei
Vocem audienti parcitur,
Vetuſq; culpa ignoſcitur.

3. Narratio de Conuerſione.

Quem perſecutus antea
Plagis, minis, & carcere,
Hunc nouit, & palam docet,
Oratione & literis.

4. Conſtantia in profitenda & propaganda doctrina Euangelij.

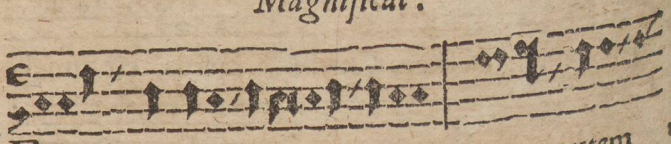
Nec plura quiſquam pro Dei
Tormenta paſſus gloria,
Nec nomen ullum notius,
Cunctis, per orbem, gentibus.

O Chriſte nunc hoſtes quoq;
Lucem tuos fac cernere,
Vt ſancta, quæ tu diligis,
Ament & ipſi nomina.

5. Precatio ad Chriſtum, ut hoſtes exemplo Pauli conuertat, & ipſi uocationi diuinæ obtemperent, nõ repugnent.

Nemo tuis unquam audeat
Pugnare iuſsis pertinax,
Tibi uocanti cœlitus
Hoſtes, amici pareant.

ANTIPHONA SVPER Magnificat.



1. Corinth. 3.

EGo plantaui, Apollo rigauit, Deus autem



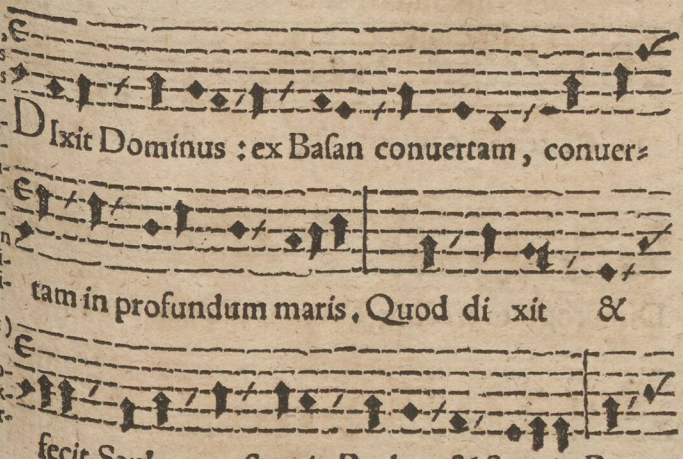
Sine Spiritu ſancto mouente & accendente corda, ut aſſentiantur Euangelio, non eſt efficax externum miniſterium, ſine quo tamen à Spiritu ſancto corda non mouentur.

incremen tum dedit, Halleluia. SE

SEQVENTIA.

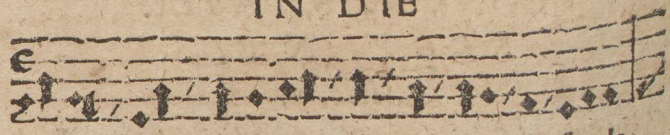
Acto. 9.

SVmptum est Canticum ex Psal. 67. vbi ita legitur: Dixit Dominus, ex Basan conuertam, conuertam in profundum maris, vt intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis ab ipso. Quibus verbis Deus comminatur, se exercitum collecturum ex regione Basan trans Iordanem, & ex insulis, qui Iudæos hostes Messiæ deleturus sit, sicut Iosephus testatur, Romanum exercitum se primùm ex regione Basan fudisse in terras Iudeorum, ita, vt omnia ferè in Galilæa igne & ferro perierint, & sanguine manarint trans Iordanem, donec ad Hierosolymorum vastationem peruentum est. Autor initium loci ad conuersionem Pauli transtulit, de quo pòst inquit Propheta: Ibi Beniamin adolescentior in excessu mentis, hoc est, Paulus, qui fuit de tribu Beniamin paruula, & iam ferè extincta, omnium primùm conuersus est ad fidem, in excessu mentis, cùm scilicet raptus est in tertium vsq; cœlum, in quo vidit & audiuit in Paradiso, quæ non potest homo loqui, 2. Corinth. 12. Fuit autem Basan regio Og regis trans Iordanem, quæ in sortem mediæ tribus Manasse cecidit.

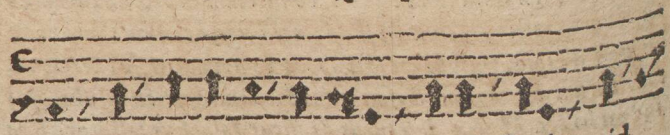


(Basan) Aliter, dixit Dominus de pinguibus aliquot (diuitibus, sapientibus & potentibus inter Iudæos) conuertam, conuertam de profundo maris (aliquot ex gentibus.) (Quod dixit) confirmatio impletæ Prophetiæ, ab exemplo conuersionis Pauli persecutoris Ecclesiæ.

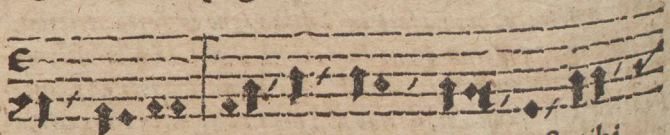
Psal 67. hoc est, Ecclesiam colligam per uocem Euangelij, ex Iudæis & gentibus, inter hos etiam Paulum persecutorem crudelem & potentem Ecclesiæ.



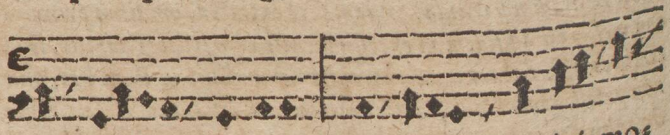
uerbum ſuum incarnatũ, per quod fecit & ſecula.



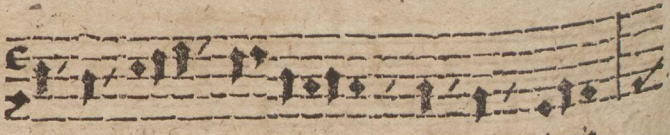
Quod dum impugnat, audíunt: Saule, Saule quid



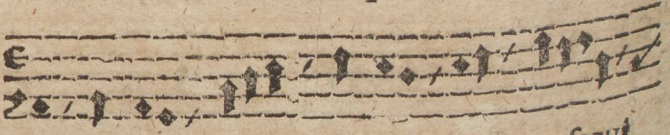
me perſequeris? Ego ſum Ieſus, durum eſt tibi



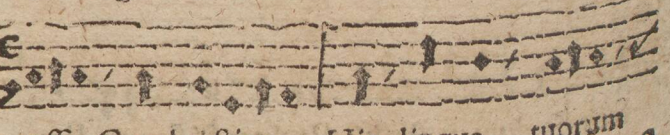
Pſal. 17. ut recalcitres ſtimulo. A facie Domini mo-



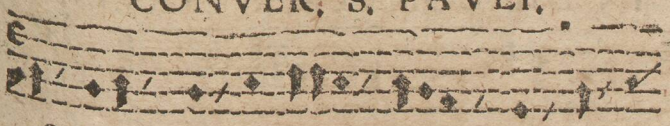
ta eſt terra, contremuitq; mox, & quieuit.



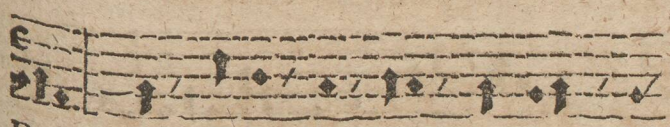
Dum cognito credidit Domino, Paulus perſequi



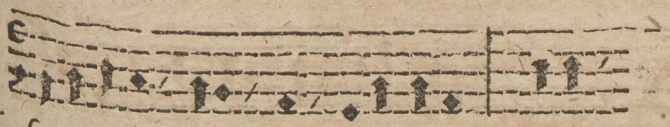
ceſſat Conchri ſtianos, Hic lingua tuorum eſt



est canum ex inimicis rediens ad te



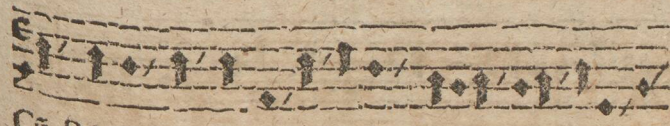
Deus. Dum Paulus in ore omnium



sacerdotum iura dat præceptorum. Do cens



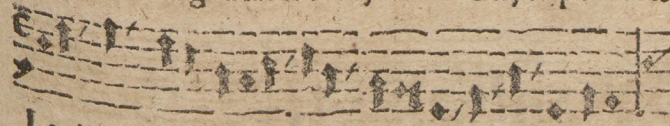
crucifixum, non esse alium prꝛeter Christũ Deum,



Cũ Patre qui regnat, & sancto Spiritu, uius testis



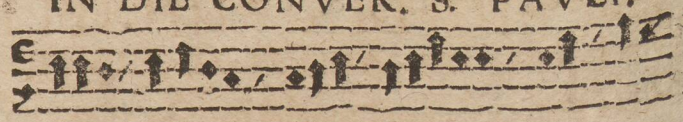
Paulus. Hic lingua sacerdotũ, more canis, dũ perlinxit



Legis & Euangelij duos molares in his cõtriuit.

Canes prædicatores & ministri sunt Ecclesiæ iuxta illud Esa. 56. Canes muti, non ualentes latrare. Sunt autem quatuor uirtutes seu proprietates canum, quas ministros & pastores Ecclesiarum decet imitari, his uersiculis comprehensæ: In canibus laudãda quatuor sunt atq; probanda: Est lingua Medicus, domino q; fidelis amicus, Aedes custodit, furem latrando q; prodit.

Molares duos uocat nouum & uetus Testamentum, in quibus duo tra duntur, lex & Euangelium.



Corrasit, id est, ceu apicula mel ex uarijs floscu lis.

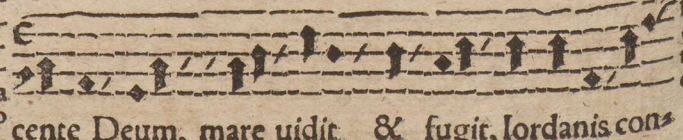
Corrasit uniuersas species medicinarũ, quibus cu-

Intelligit salutiferam & diuinam Pauli doctrinam, de gratuita remissione peccatorum, qua recreantur conscientiæ, & consolationem ac lętitiam ueram concipiunt in terroribus peccati & mortis.

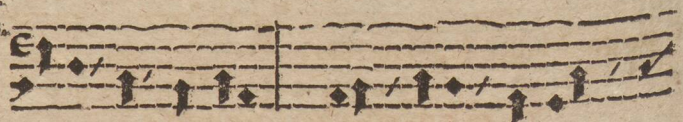


Psal. 114. Allegoricos significat conuersionem Iudæorum per Iordanem, & Ethnicorum, per mare, ad cognitionem Euangelij, ab erroribus & peccatis.

rantur saucij, reficiuntur enutriẽdi. Quo do-



cente Deum, mare uidit & fugit, Iordanis con-



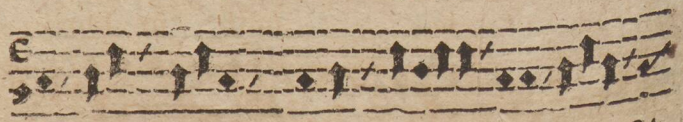
Expositio præcedentis uersiculi de conuersione Iudæorũ & gentium ad fidem.

uersus est retrorsum. Quia turba gentium,

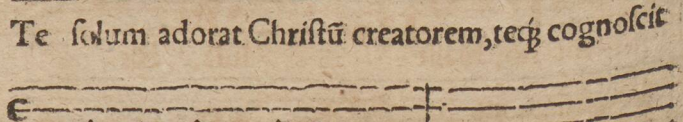


Per Og regem Basan hostes Ecclesiæ Dei, Diabolum & Tyrannos intelligit.

relicto uiciorũ profundo, Og rege Basa cõfuso.



Te solum adorat Christũ creatorem, tecq; cognoscit

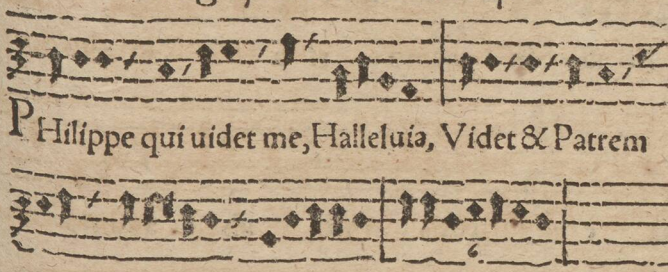


incarne uenisse redemptorem.

IN

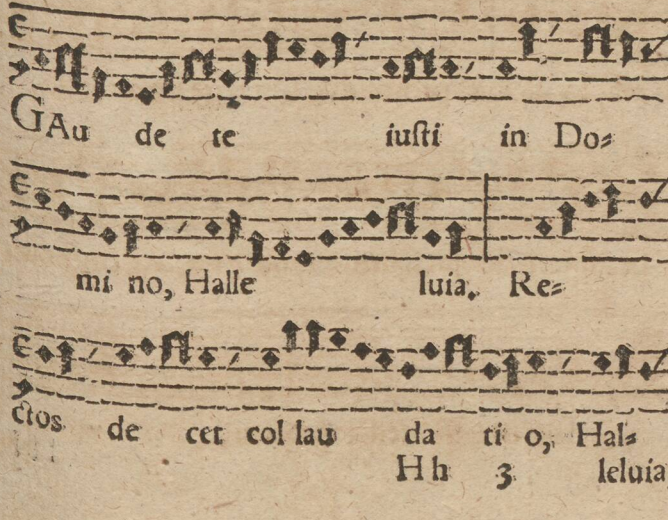
Halleluia super Psalmum ferialem, Vide suprà, Dominica I. post Pascha.

ANTIPHONA SVPER Magnificat. Iohan. 14.



Deus tãtum in Filio uerè agnoscitur. Nã qualis Filius, talis Pater, Matt. 11. Nemo nouit Patrem, nisi Filius. & cui Filius uoluerit reuelare. Videre Patrem, & Christum, est uerè agnoscere, inuocare & celebrare, quod non fit sine cognitione Christi.

RESPONSORIVM. Psal. 32.



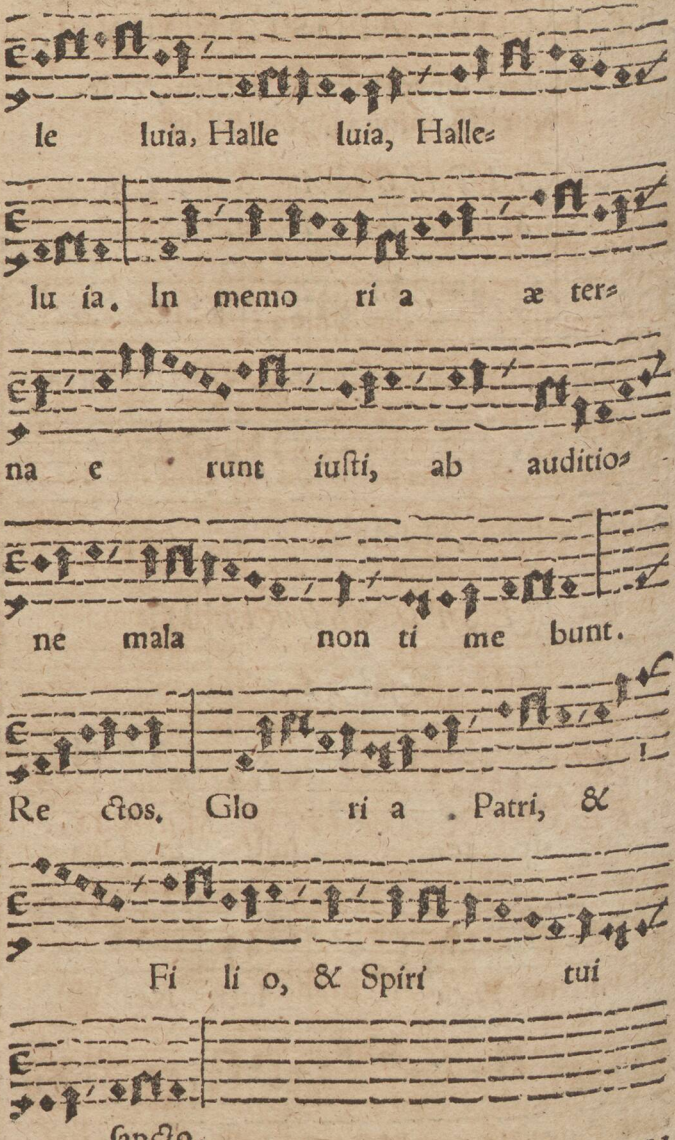
Gaudere in Domino, est confidere, & gloriari in Domino, non in seipso aut propria iusticia.

Iusti sunt credentes fide iustificati, & renouati per Spiritum sanctũ.

Recti, scilicet corde, qui sunt sine dolo, & ueros ac nouos motus concepe runt, per Spiritum sanctum fide.

(Collaudatio) Id est, agnitio, confessio & celebratio misericordiæ Dei.

Exhortatio ad gratiarum actionem, & spirituale gaudium ac lætitiam, quòd à Deo recepti fumus & iustificati, ut possideamus tandem hereditatem uitæ æternæ.



(In memoria æterna) Id est, Deus nunquam obliuiscetur eorum, qui ipsum timent, & colũt uera fide, & inuocatione, etiamsi ad tempus uideantur deserti.

(Ab auditione) Id est, cum audierint sibi intentari mala, & strui insidias.

(Non timebũt) Quia habent Deum protectorem, in quo confidunt.

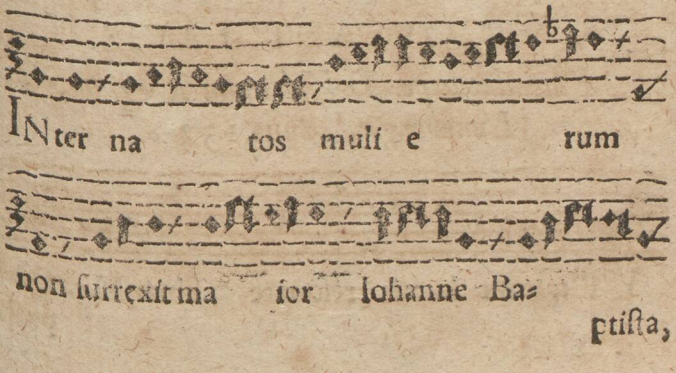
IN VIGILIA NATIVI-
TATIS S. IOHANNIS
Baptiſtæ, Luc. 1.

ANTIPHONA SVPER
Pſalmum ferialem.



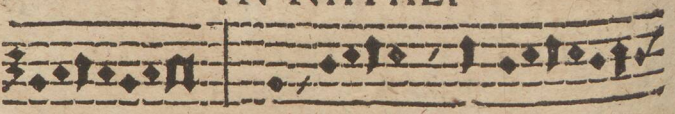
Promiſsio de naſcituro Iohanne Baptiſta, præcurſore Domini, cuius officium fuit, præparare Domino uiam, per prædicationem pœnitentiæ & remiſsionis peccatorũ, donandæ propter liberatorem promiſſum credentibus, Iohan. 1. Ego ſum uox clamantis, parate uiam Domini.

RESPONSORIVM, Matth. 11.



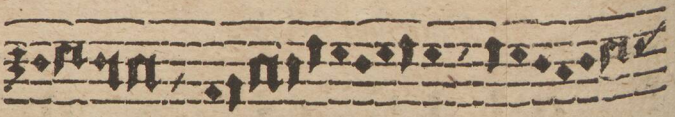
Laus Iohannis Baptiſtæ, conſians collatione.

Maior) Cum uitæ ſanctitate, tum officio, quòd Meſsiam promiſſum, & tot ſeculis expectatum, præſentem iam digito commoſtrat, dicens: Ecce Agnus Dei, qui tollit peccata mundi. Alij Prophetę uenturum tantum prædixerunt.



Officium Iohannis, propter quod natiuitas clara est miraculis.

pti sta. Qui ui am Domi=

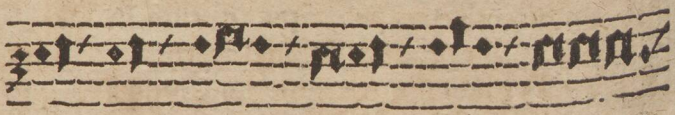


no præpara uit in



Vt testimoniū perhibeat de luce, qui est Christus, Ioh. j.

Here mo. Fuit homo mis=



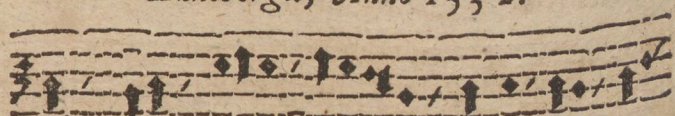
sus à De o, cui nomen Io hans



nes e rat. Qui.

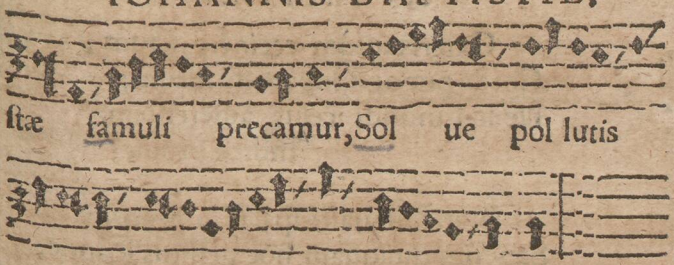
HYMNVS,
VT QVEANT LAXIS.

Emendatus per D. Vrbanum Rhegium, Lunebergæ, Anno 1532.



VT queant la xis resonare fibris, Míra Ba=

ptistæ



stæ famuli precamur, Sol ue pol lutis

labijs rea tum Tu De us alme.

Precatio, ut agnoscere, & dignè celebrare possit Ecclesia ingens beneficium missi Iohannis Baptistæ, tam excellentis doctoris Ecclesiæ, & instauratoris ueræ doctrinæ, cuius natiuitas & uita miraculosa hic recensetur paucis.

Nuncius celso ueniens olympo,
Hunc Patri magnum fore nasciturum,
Nomen & uitæ seriem gerendæ,
Ordine promit.

1 Angelus nuncians natiuitatem Iohannis, Luc. 1.

Ille promissi dubius superni,
Perdidit promptæ modulos loquelæ,
Sed reformasti Deus huic peremptæ
Organa uocis.

2. Vox amissa Zachariæ, propter incredulitatem, & restituta nato iam filio, Luc. 1.

Ventris obstruso filius cubili,
Senserat regem thalamo manentem,
Hinc parens, nati, dubijs utercp,
Abdita pandit.

3. Testimonium Iohannis, de præsentia Messiæ, salientis in utero Elisabeth matris, Luc. 1.

Antra deserti teneris sub annis,
Ciuium turmas fugiens petiuit,
Ne leui saltem maculare uitam,
Famine posset.

4. Vita Iohannis, Matth. 3. Marc. 1. Luc. 3.

Præbuit durum tegimen camelus,
Artubus sacris, stropheum bidentes,
Cui latex haustum, satiata pastum,
Mella locustis.

5. Vestitus. Matth. 3.

6. Victus. Matth. 3.

(Bidentes) est, Oues. Id

Cæteri tantùm cecinêre uatum,
Corde præsago, iubar affuturum,
Ille sed mundi scelus auferentem,
Indice prodit.

Non fuit uasti spacium per orbis
Sanctior quisquam hoc genitus Ioanne,
Qui nephas secli, debuit, lauantem,
Tingere lymphis.

Gloria Patri, genitoq; Proli,
Et tibi compar utriusq; semper,
Spiritus alme, Deus unus omni
Tempore secli.

7. Collatio officij Iohannis Baptistæ, & cæterorum Prophetarum, quibus & Christus eum antepont Matth 11. quòd promissum redemptorem digito monstrauit præsentem, & ministerium Euangelij inter gentes primus instituit Ioh. 1. Ecce, inquiens, Agnus Dei, qui tollit peccata mundi.

(Iubar) Id est Messiam adue nturum.

8. Laus Iohannis Baptistæ, sanctitate, uita & prædicandi uocationis.

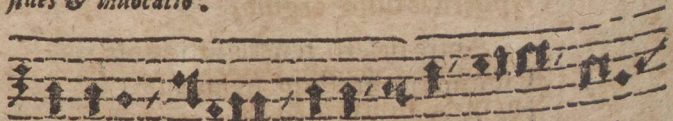
Id est, baptizare Christum, Matth. 3.

Gratiarum actio.

ALIVS PHIL. MELANTH.

Iambicum Dimetrum.

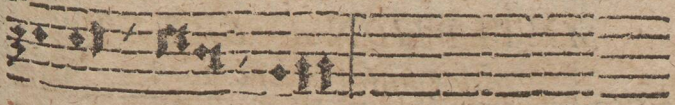
GRatiarum actio, pro dato Iohanne Baptista singulari doctore Ecclesiæ, instauratore & propagatore veræ doctrinæ, verorumq; cultuum Dei, qui sunt agnitio Dei, confessio peccatorum, fides & inuocatio.



Propositio. ÆTerno gratias Patri omnes canant Eccle-



siæ, Quòd nuncium uerbi sui Iohannem



hannem nobis miserit.

Hic mores exui malos
Iussit, metuq; iudicis
Mox adfuturi terruit,
Superbas mentes omnium.

Rursusq; perculsas metu,
In spem uitæ certæ uocat,
Et monstrat agnum digito,
Qui placat unicus Deum.

Hæc ille firmo pectore
Docet, Christumq; prædicat
Venire, ceu solem nouum,
Prodire aurora nunciat.

Nec Pharisæi spiritum
Fregerunt ingentem uiri,
Helias alter hic fuit,
Hypocritas dum arguit.

Te summe rogamus Pater,
Vt corda nostra suscites,
Vt uerè possint credere
Iohannis testimonio.
Amen.

Matt. 3. Marc. 1. Luc. 3. Prior pars concionũ Iohannis legatis, de pœnitentia agenda, perterrefaciens conscientias. Luc. 1. Ioan. 1.

De constantia Iohannis in confessione, Ioh. 1.

Malach. 4. Matth. 11. & 17.

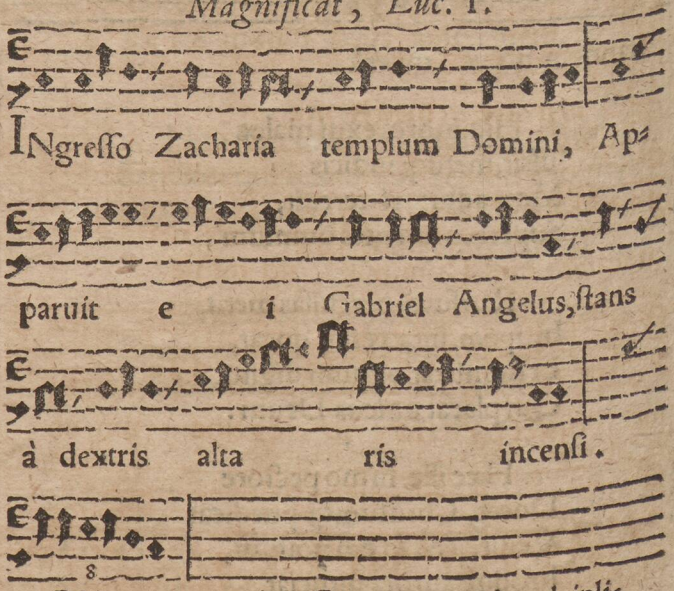
Narratio, de ministerio & doctrina Iohannis Baptistæ, quæ fuit prædicatio pœnitentiæ, & remissionis peccatorũ, fiducia promissi Messiæ, quem coràm præsentem digito commonstrant, Ioh. 1.

Altera pars Euangelica, de remissione peccatorum, seu placato Deo propter Christum, cõsolans & erigens perterrefactas mentes. Ioh. 1.

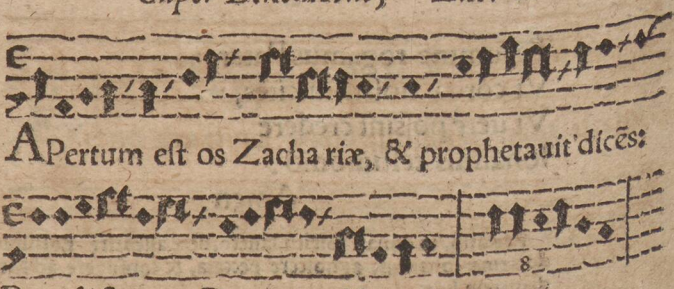
Amplificatio constantiæ Iohannis, de qua Ioan. primo. Vbi oblatũ honorem Messiæ non agnoscit, nec uel minis uel blanditiis ullis mouetur, aut frangitur.

Precatio, ut donati Spiritu sancto, uerè assentiri possimus doctrinæ Iohannis, agnoscere peccata, & confugere ad Mediatorem fide

ANTIPHONA SVPER Magnificat, Luc. 1.

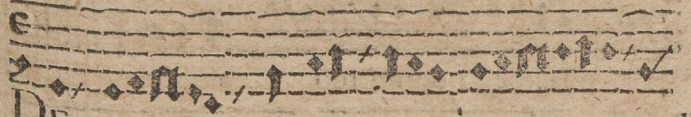


ANTIPHONA IN MATVTI. Super Benedictus, Luc. 1.



INTROI

INTROITVS, Esa.49.

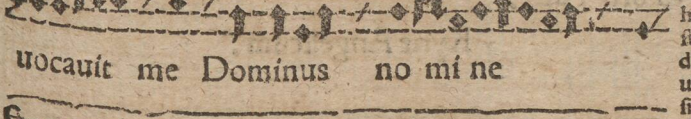


DE uen tre matris me æ

Verba sunt ipsius Christi apud Prophetam, quæ Ecclesia ad Iohannem Baptistam accommodauit, quòd utriusq; idem sit officium, uidelicet, prædicare pœnitentiam, & remissionem peccatorum, & utrique Deus Pater adfuit, protector & adiutor, in tradenda doctrina, & periculis perferendis.

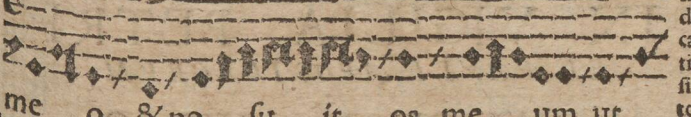


uocauit me Dominus no mi ne

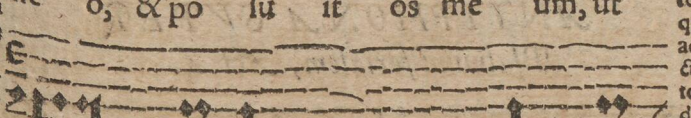


Doctrina Euãgelij, quod gladius est, utrinq; secans corda, notitia peccatorum, & remissionis eorum, Hebr. 4. Ephe. 6.

me o, & po su it os me um, ut

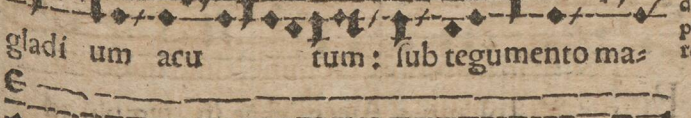


gladi um acu tum: sub tegumento ma=



Defensio Ecclesiæ & piorum doctorũ.

nus su æ pro te xit me, po=



su it me, qua si sagittam e=

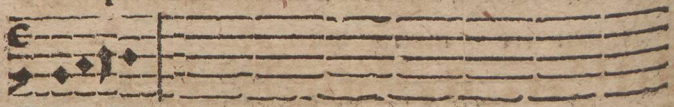


lectam, Bonum est confite ri Domino.

Exhortatio ad gratarum actionem ab utili.



Et psallere nomini tuo altissime.

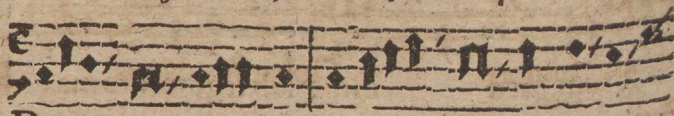


Gloria Patri.

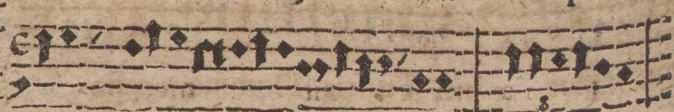
Kyrie Angelicum.

IN VIGILIA PETRI
ET PAVLI APOSTOLORVM.

ANTIPHONA SVPER
Psalmum ferialem, Act. 4.



PEtrus & Iohannes, Ascendebãt in templũ ad



horam oratio nis nonam.

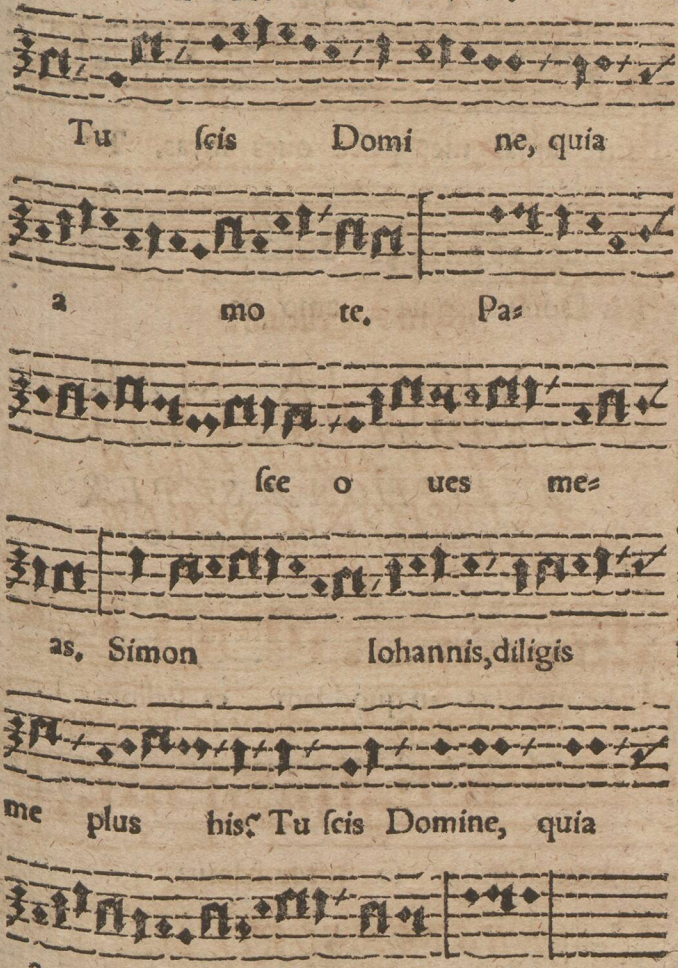
Exemplũ admonet Ecclesiam de præstanda inuocatione, quæ studium & confessionem uerę doctrinæ complectitur. Nam sine ea Deus recte inuocari non potest.

RESPONSORIVM.
Iohan. 21.



PEtre amas me? Tu

Requirit toties dilectionem, quod sine ea non præstatur constantia in profitẽdo Christo, & eius doctrina tradenda iyacere.



Officium Petri & omnium miniſtrorum Eccleſiæ, paſcere oues Chriſti pabulo ueræ & ſalutaris doctrinæ, de remiſsione peccatorum, iuſticia & uita æterna, donādis gratuitò credentibus per & propter Chriſtum.

ANTIPHONA SVPER Magnificat & Benedictus. Iohan. 21.

PEtro

Officium Petri seu Episcopi Ecclesiæ, pascere oues Christi.



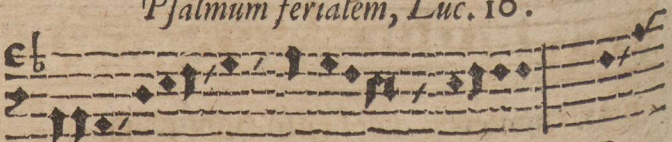
PEtre amas me? pasce oues meas. Tu



scis Domine, quia amo te.

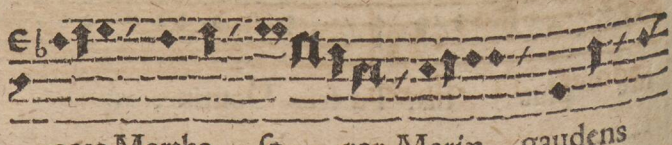
IN VIGILIA MARIÆ MAGDALENÆ. *Luc.7.*

ANTIPHONA SVPER Psalmum ferialem, Luc. 10.

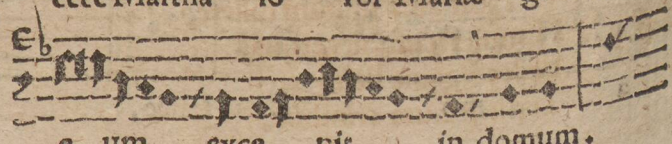


INtrauit Iesus in quoddam ca stellum. Et

Christus excipiendus, qui cum uenit, adfert secũ gaudium, & consolatiõem. Exemplum beneficentiæ, & liberalitatis erga doctores scholarum, & Ecclesiæ. Item, egenos, qui sunt membra Ecclesiæ.



ecce Martha so ror Mariæ gaudens



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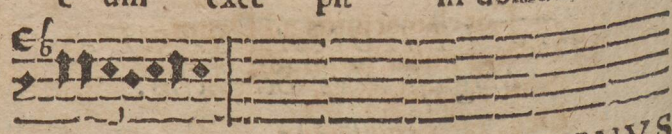
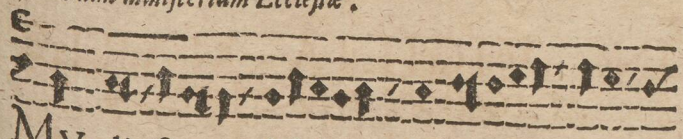


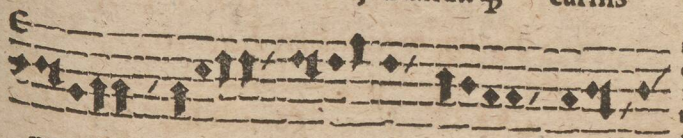
HYMNVS

HYMNVS DE MARIA Magdalena, Authore Georgio Fabricio.

NArratio est de pœnitentia, seu conuersione Mariæ Magdalenæ ad Christum, quæ testatur, recipi similiter omnes à Deo peccatores, quamuis enormiter lapsos, qui exemplo Mariæ Magdalenæ, ad Deum verè conuertuntur, agnoscentes peccata sua, & confugientes vera fide ad Filium Dei Mediatorem, & inchoantes nouam obedientiam, ad declarandam suam fidem & iuuandum ministerium Ecclesiæ.



MVndi secuta lubrica, blandæq; carnis



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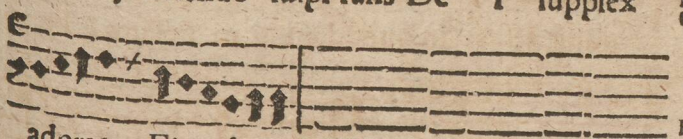


adorat Fi li um.

Qualis fuerit Maria ante cõuersionem absque cognitione suorum peccatorum, & à quo remissionem peccatorum petierit.

(Cor clamat) Exemplum uerę contritionis seu humiliationis spiritualis. Epiphonema consolationem cõtinens, iuxta illud Psal. 33. Iuxta est Dominus his, qui tribulato sunt corde, et humiles spiritu (contritos) saluabit. Item Matth. 5. Beati qui lugent, quoniam ipsi consolationem cõsequentur.

Humilitas Mariæ, quæ ex agnitione peccatorum, & propriæ indignitatis oritur.

Non ausa uultum tollere,
Humíli recumbit cernua,
Pedes rigauit fletibus,
Tersitq; muta crinibus.

Cor clamat íntus ad Deum,
Fidesq; pulsat intimum,
Non abíjcit suspiria,
Deus piè gementium.

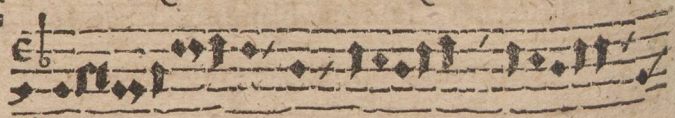
Effectus conuersionis Mariæ, remissio peccatorum gratuita.

Quæ plurimam, in Iesu Deo,
Confisa, spem locauerat,
Iniusta iustum deprecans,
Fit iusta, crimen tollitur.

Inuocatio ad Christum pro remissione peccatorum, argumento sumpto à Christi officio seu inuocatione, saluandi, non perdendi humanum genus, iuxta illud Matth. 18. Venit Filius hominis seruare quod perierat.

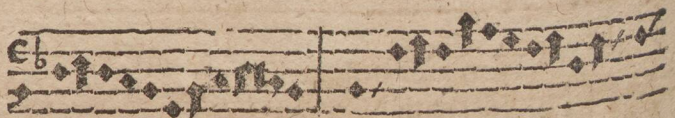
Te, Christe, nostra uox rogat,
Remitte, quod peccauimus,
Seruare nos, non perdere,
Tuo à Parente missus es.

RESPONSORIVM.



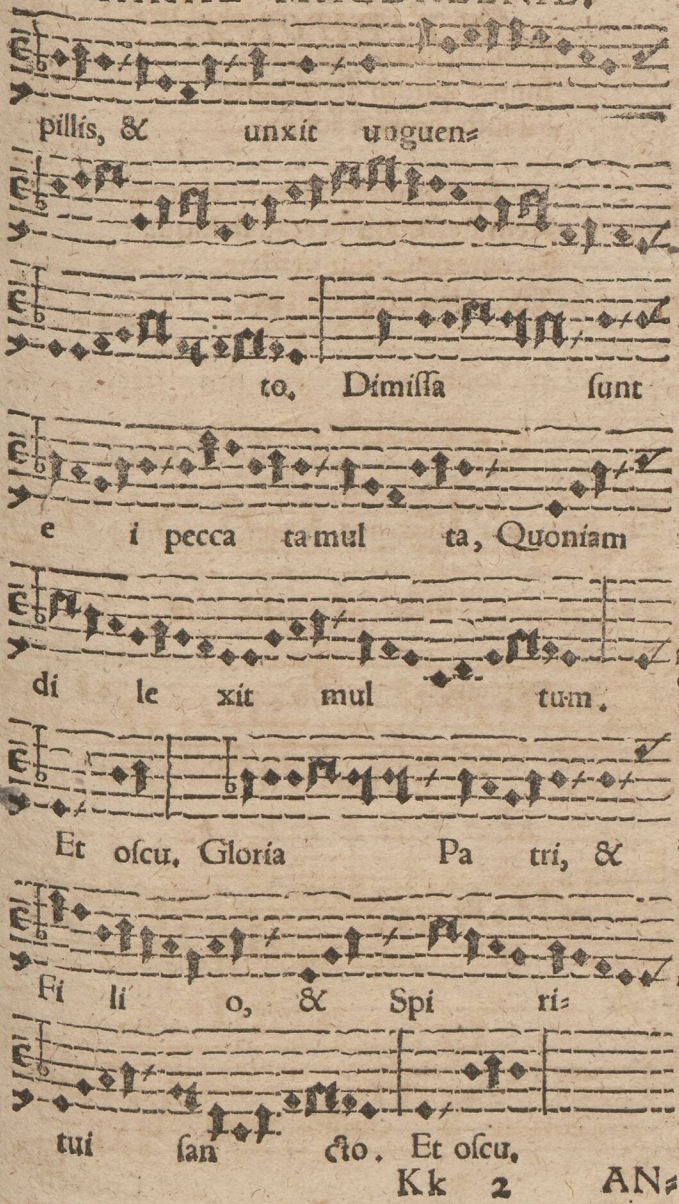
Exemplum docet, ad Christũ thronum gratiæ accedẽdum fide, cum mole peccatorum premimur.





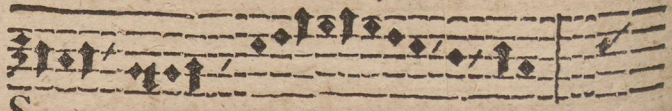
Hæc sunt officia, & effectus Filij Dei, & signa ueræ pœnitentiæ, seu ueri doloris incussi animis propter peccatum, & fidei agnoscentis gratiam Dei in Mediatore Promissam.



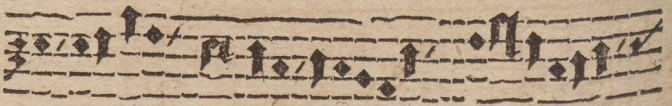


Hoc est, Ideo dilexit multum, quia multa & magna peccata sunt ei remissa. Nam dilectio est effectus, nō causa efficiens remissionis. Sic & Lyra interpretatur hunc locū. Nam ait: Particula, quoniam, hic consecutiuè, nō effectiuè significat, id est, non causam, sed effectum præmissioni. Ita Rom. 5. inquit Apostolus: Iustificati fide, pacem habemus erga Deum &c.

IN DIE
ANTIPHONA,
Luc. 7.

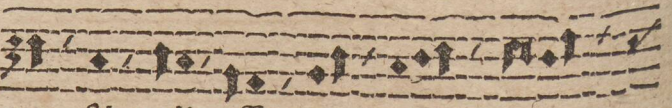


SImon autem in tra se inquit:

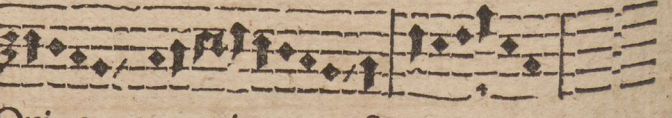


Si es set Propheta, sci ret pro fectò,

Natura hypocrisios, se admirari, & alios præ se contemnere.



quæ & qualis esset, quæ tetigit eum,



Qui a peccatrix est.

Introitus: Gaudeamus. Kyrie Apostolicum.

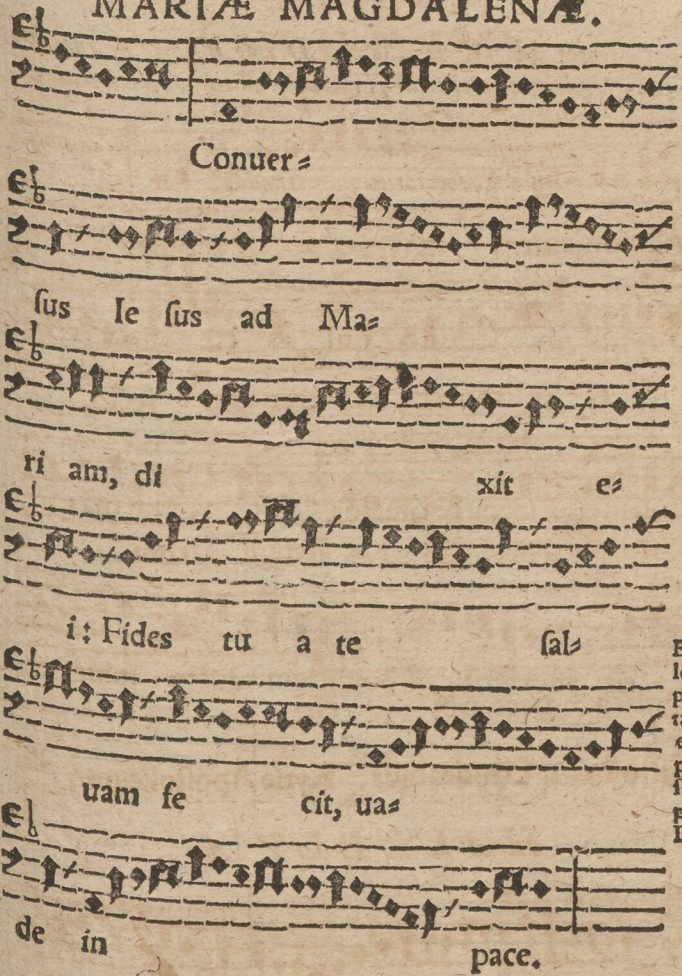
HALLELVIA.



HAlle luia.



Conuer-



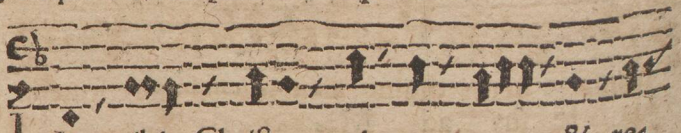
Ergo non dilectione seu propria dignitate consecuta est remissiõem peccatorum, sed fide, nitente promissione Dei.

SEQVENTIA,

Luc. 7. Iohan. 11. & 12.

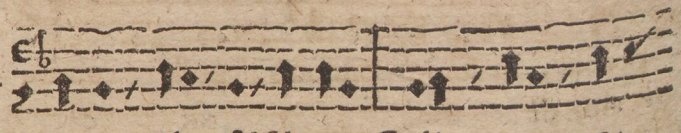
GRatiarum actio, qua primùm commendatur ingens amor Filij Dei erga genus humanum, quòd gratis peccatores recipit, & saluat, sicut Mariam Magdalenam, & similes, recepit, & saluauit, agnoscentes iram Dei aduersus peccata ex Lege, &

confugientes ad misericordiam. Deinde historia de conuersione Magdalenæ pertexitur. Tertiò ostenditur vsus historiæ, seu exempli, quod docet & consolatur Ecclesiam de gratuita acceptatione, seu remissione peccatorum. In fine est precatio ad Christum, pro remissione peccatorum impetranda.

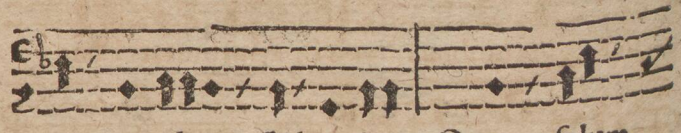


LAus tibi Christe, qui es creator & re-

Propositio, Agimus tibi gratias, quòd gratis recipis peccatores indignos.

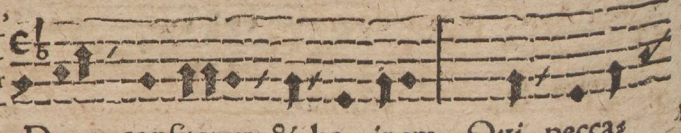


demptor, idem & saluator, Cœli, terræ, ma-

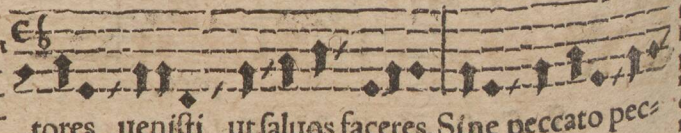


ris, angelorum & hominum. Quem solum

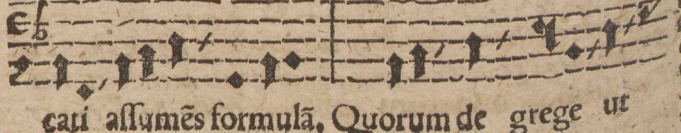
Quis Christus? Deus et homo, omnibus humanis infirmitatibus, præter peccatum, obnoxius, Philip. 2. Heb. 2. 1. Timoth. 1. Christus uenit in hunc mundum, ut peccatores saluos faceret.



Deum confitemur & hominem. Qui pecca-



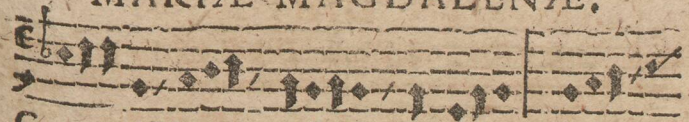
tores ueniſti ut saluos faceres, Sine peccato pec-



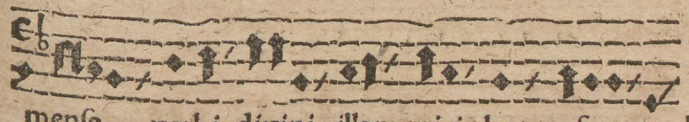
cati assumẽs formulã, Quorum de grege ut

Philip. 2. & meipsum exinaniuit, formam serui accipiens. Psal. 34. Non est pax ossibus meis à facie peccatorum meorum. Vocatur Christus peccatum. Quia hostia & sanctio pro peccatis nostris, Roma. 8. 2. Corinth. 5. 1. Pet. 2.

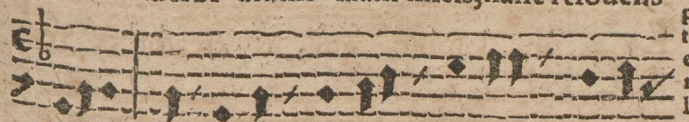
Cananæam,



Cananæã, Mariam uiſitaſti Magdalenã, Eadem Matth. 15.



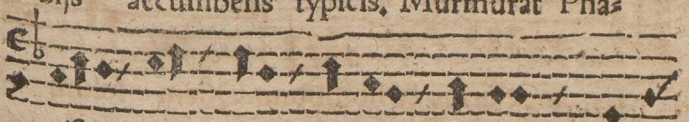
menſa uerbi diuini illam micis, hanc refouens Id eſt, recipis peccatores gratis, id quod exemplis Cananææ, & Magdalenæ teſtaris.



poculis, In domo Simonis leproſi conui-



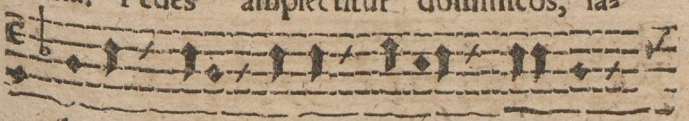
uiſs accumbens typicis. Murmurat Pha-



riſæus, ubi plorat fœmina criminis con-



ſcia. Pedes amplectitur dominicos, la-



chrymis lauat, tergit crinibus, lauando,



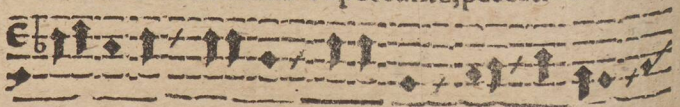
tergendo, unguento unxit, oſculis circuit.

Peccator



Contentio seu Antithesis.

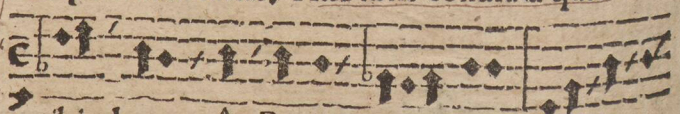
Peccator contemnit cõpeccantẽ, peccati nescius



pœnitentem exaudis: emũdans fœdã adamas,

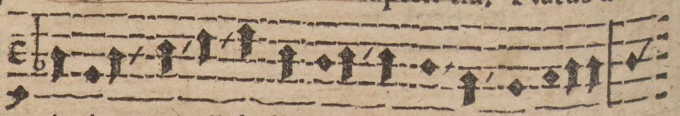


ut pulchram facias. Hæc sunt conuiuia quæ

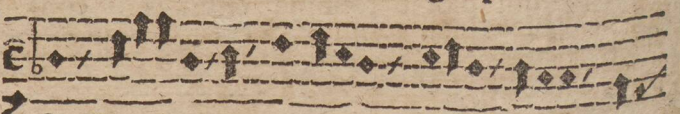


Epiphonema, de cultu cordis humiliati & cõtrisi, quo Deus in primis delectatur, Psalmo 50. Sacrificium Deo spiritus contribulatus &c.

tibi placent, ô Patris sapientia. Natus de



uirgine, qui nõ dedignatus tangi à peccatrice.



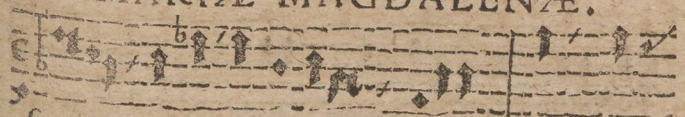
A Pharisæo es inuitatus, Mariæ ferculis saturatus. Multum dimittis multum amanti, nec



Id est, agnoscenti peccata, & petenti condonationem fide. Nouitas uitæ, fructus ueræ pœnitentiæ.

crimen postea repetenti. Dæmonijs eam

septem

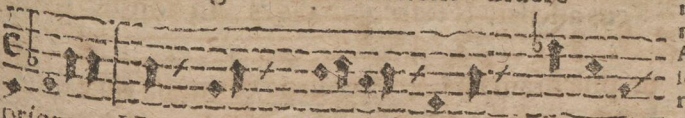


septem mundans septiformi spiritu. Ex mor-

Hoc est, Spiritu sancto, eiusq; uirtutibus seu donis multiplicibus, liberata à septem Dæmoniis, hoc est, multis enormibus uitijs. Aliter legitur septiformis spiritus in nominandi casu, quę lectio minus conuenit, Quia sermo ad Christum dirigitur.



tuis te surgentem das cunctis uidere

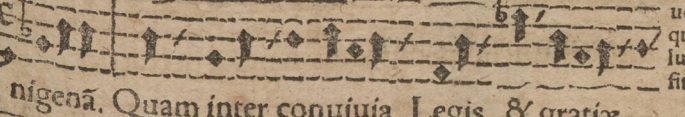


priorem. Hac Christe, proselytam signas Eccle-

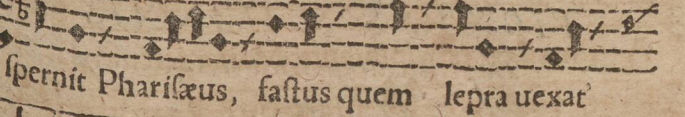


siam, quam ad filiorum mensam uocas alie-

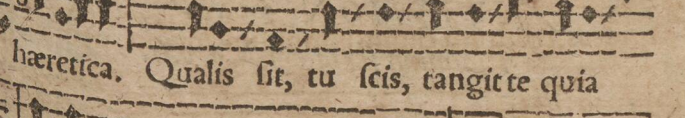
Proselytus, id est, aduena, peregrinus. Sic uocabantur, qui ex gentibus Iudaismũ profitebantur.



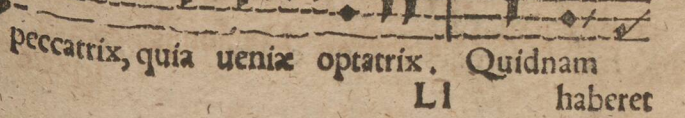
nigenã. Quam inter conuiuia Legis & gratiæ



spernit Pharisæus, fastus quem lepra uexat



hæretica. Qualis sit, tu scis, tangit te quia



peccatrix, quia ueniæ optatrix. Quidnam



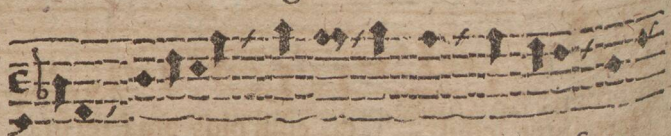
haberet ægra, ſi non accepiſſet, ſi non Medi-

Id eſt, Non propria dignitate, aut dilectione ſua conſecuta eſt remiſsiõem peccatorum, ſed per miſericordiam propter Mediatorem gratis fide.

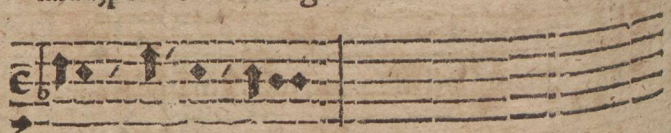


cus adeſſet? Rex regum diues in omnes nos

Precatio.



ſalua, peccatorum tergens cuncta crimina, ſan-



ctorum ſpes & gloria.

Spes gloriæ noſtræ Chriſtus, Coloſſ. 1.

IN DIE DECOLLATIONIS *S. IOHANNIS Baptiſtæ, de qua Matt. 14. & Marc. 6.*

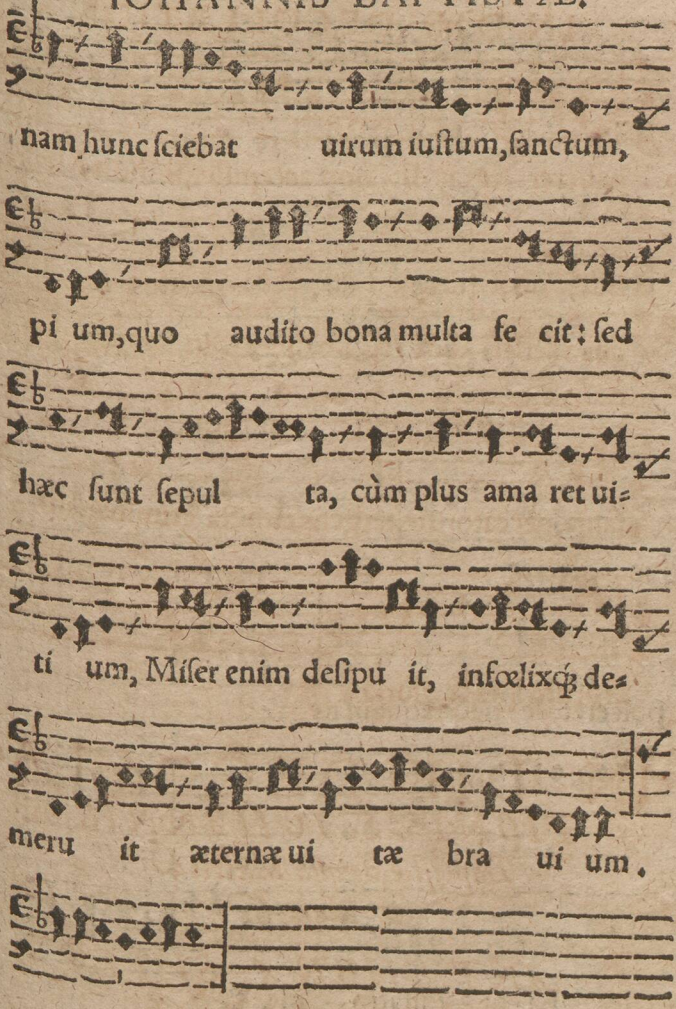
ANTIPHONA SVPER Pſalmum ferialem. Marc. 6.



REx Herodes metu e bat Iohannem:

Hypocriſis Herodis, & inconſtantia in retinenda tradita & accepta doctrina Iohannis.

nam



Id est, peccando amisit seu perdidit.

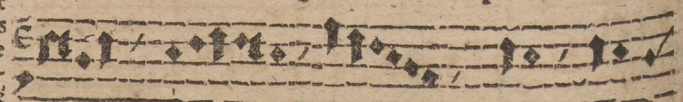
RESPONSORIVM.

Marc. 6.



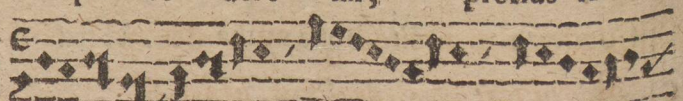
Herodes imago hostium Ecclesiæ, Iohannes imago Ecclesiæ patientis & afflictæ, maximé piorum doctorum.

HE rodes uolens place re pu ellæ,



cœpit uo uere illi, prorsus se

Stultum & impium iuramentum seruãdum non fuit.



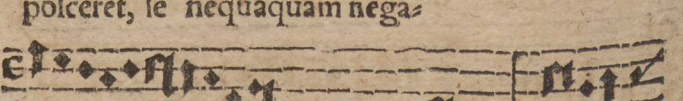
datu rum mu nus, quod cun=



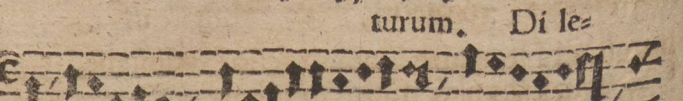
que peteret, Si partem regni



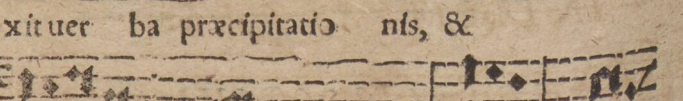
poſceret, ſe nequaquam nega=



turum. Di le=



xit uer ba præcipitatio nis, &

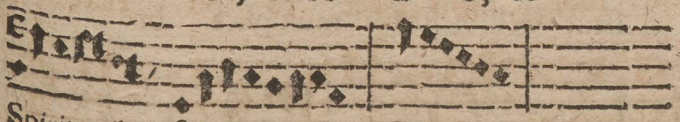


loquebatur in idi pſum, Si, Glo=

ria

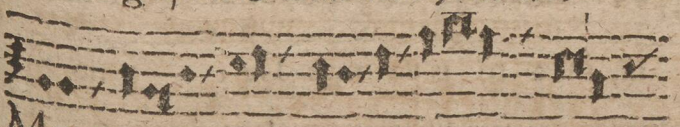


ria Pa tri, & Fi li o, &

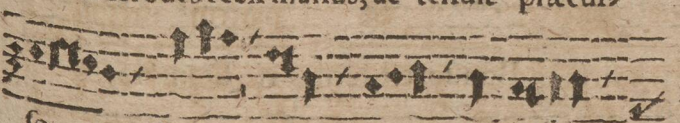


Spiritu i san cto. Si.

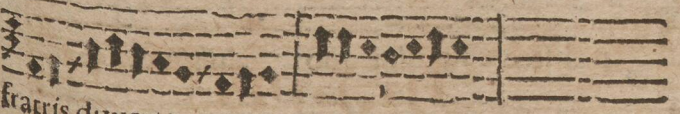
ANTIPHONA SVPER Magnificat & Benedictus, Marc. 6.



Misit Herodes Rex manus, ac tenuit præcur-



so rem, Quia uecors & prophanus



fratris duxerat uxorem.

Iohannes cur occisus? Quia reprehendit impietatem & libidinem Herodis, quod impius homo ferre non potuit.

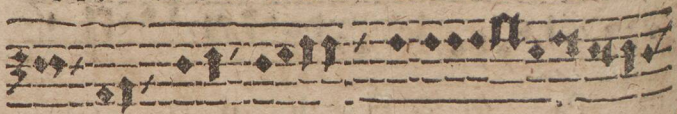
Introitus: De uentre, suprà, in festo Natiuitatis, uel sequens: Iustus ut palma.

INTROITVS, Psal. 91.



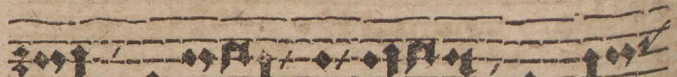
Iv stus ut pal ma flore bit,

(Iustus) Id est, Timens, & diligens Deum, eiq; fidens, qui iustus, hoc est, acceptus est Deo fide propter Filium.



Descriptio fœlicitatis piorũ, qualis est Psalmo 1. Et folium eius non defluet, sed quæcunq; faciet, prosperabuntur.

sicut Cedrus libani multiplica bí-



Multiplicabitur) Primum in seipso auctus fide, & multiplici cognitione Dei. Deinde etiam in alijs, quos ad fidem & cognitionem Dei conuertet uerbo Dei, & suo exemplo.

tur: planta tus ín do mo Domí-



ní, ín a trí ís do mus De í no-

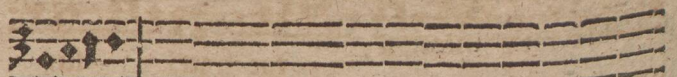


Gratiarum actio, quæ fit confitendo, & celebrando beneficia Dei.

stri. Bonum est confite rí Domíno,

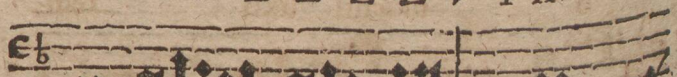


& psal lere nomíni tuo altíssime.



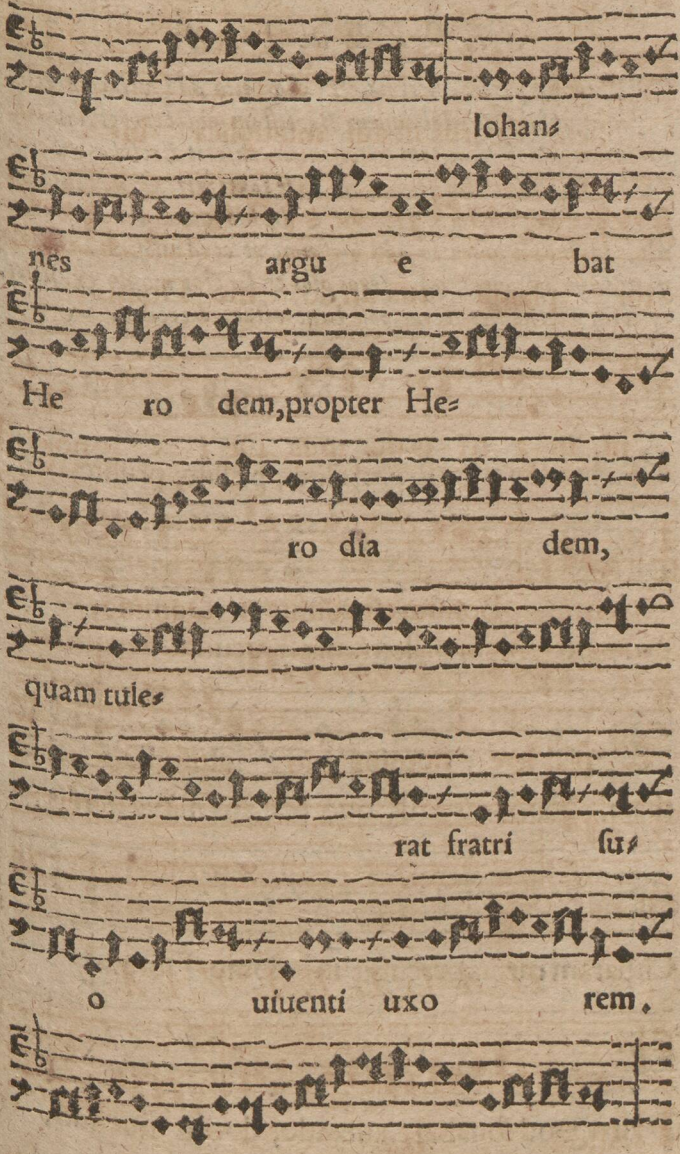
Gloria.

HALLELVIA.



HAllelu ia.

Iohannes

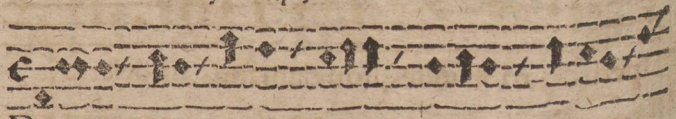


Prædicatio Iohannis, exhortatio ad pœnitentiam, Matth. 3.

SE-

IN DIE DECOLLATIONIS
SEQVENTIA.

TRes sunt partes. Prima, est exhortatio ad gratiarum actionem, quòd Deus Iohannem Baptistam doctorem & instauratorem veræ doctrinæ, tam excellentem miserit Ecclesiæ. Secunda, habet narrationem de immani cæde tanti viri, & de causa eius cædis, quæ fuit impietas Herodis, & libido, quam Iohannes taxauit. In fine est precatio ad Christum, vt corda nostra ad veram gratiarum actionem, & cæteros pios & sanctos motus excuscitet, & vitæ æternæ nos faciat, post hanc vitam, hæredes.



PSallite Regi nostro, psallite, psallite, psallite



prudenter. Nam psalterium est iucundum cum c



thara. Nato uirginis, quo psallans natus sterilis.



Citharam carnis percussit in domo Domini.



Dum quod sonabat clamando, docuit uiuendo.

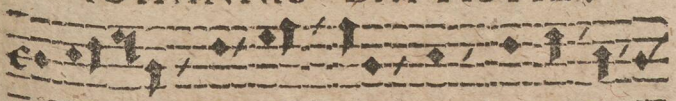
Mortificando

Psal. 46. Propositio. Ratio, quia gratus est cultus Deo gratiarum actio, & beneficiorum; eius prædicatio, quę fit fide præiucente. (Prudenter) Id est, iuxta uerbum Dei ex fide, sine qua nullus cultus Deo placet. Rom. 14. Heb 11. Citharam carnis) Id est, linguam prædicandi pœnitentiam, & remissionem peccatorum. Docuit uiuendo) Id est, quæ docuit alios, moribus uitæ ipse expressit, quod & Christus fecit, Act. 1.

Quo) Scilicet, Psalterio. Natus sterilis) Id est, Iohannes filius Elisabeth sterilis, Luc.

In domo Domini) Id est Ecclesia.

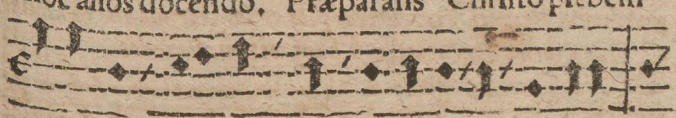
Expositio.



Mortificãdo quæ ſuper terram ſunt membra, & Iuxta illud Coloſſ. 3. Mortificate ergò membra veſtra, quæ ſunt ſuper terram, fornicationem, immunditiam, libidinem.



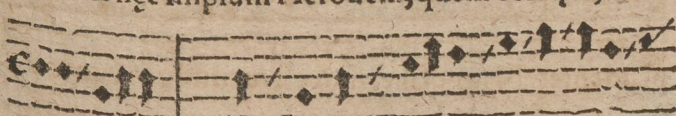
hoc alios docendo. Præparans Chriſto plebem



perfectam Iohannes, uox clamantis in deſerto. Eſa 40. Iohan. 1.



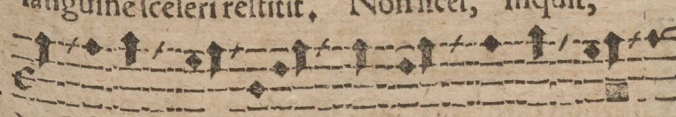
Sed uox hęc impium Herodem, quem corripit, mi- Matth. 14. Marc. 6.



nimo corrigit. Haud tamen tacuit, ſed ad uſq;



ſanguinẽ ſceleri reſtitit. Non licet, inquit,



Peccaſti) Summa contritionis de pœnitentia agenda, diuertere à malo, & facere bonum, Pſal. 33.

te fratris tui habere coniugem, raptam ei: Fratris) Philippi, qui Tetrarcha fuit Italiæ & Trachonitidis. Hunc uiuenti rapuit Herodes uxorem, & pro ſua habuit contra legem,



peccaſti, quieſce; pœnitentibus ſic præcepit Do-



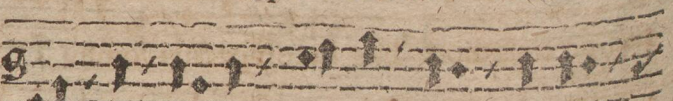
minus. Vocem incantantis sapienter Herodes,



ut aspis surda, spernit: ut iustum, ut sanctum

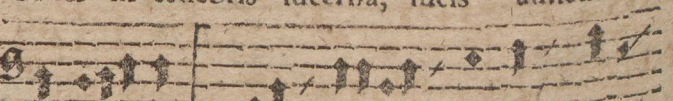


Iohannem timet, quem uinxit in carcere.



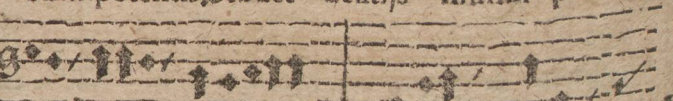
Antithesis.

Sedet in tenebris lucerna, lucis amicus



Mira in narrando brevitas.

omnipotentis, Studet delitijs mundi prin-



cipis, filius perditionis. Meretrix luadet,



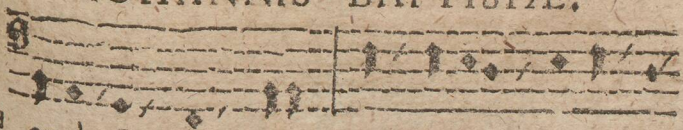
Epiphonema narrationis de immanitate & crudeli cæde Iohannis adulti, quod docet, etiamsi hic negligantur pij, & auferè trucidentur, Deo tamen illos curæ esse, & mortem eorum esse rem pretiosam & gratam Deo.

puella saltat, Rex iubet, sanctus decollatur.



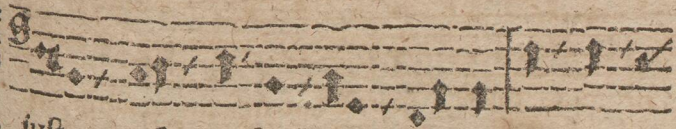
Luc. 1. Matth. 11. Inter natos mulierum non surrexit maior Iohanne Baptista.

Dat Rex saltanti caput Iohannis, qui sanctus ante



antè sit, quàm natus. En quomodo perit

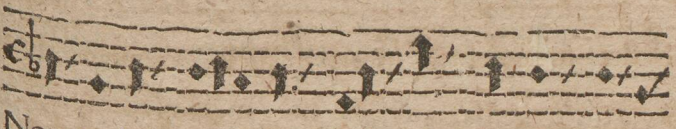
Quomodo) Id est, quàm misè exoluet, et immaturè. Sicut Iohannes intra triennium sui ministerij truncatus est, & Christus intra triennium.



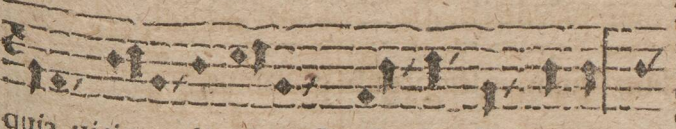
iustus, quasi non sit Deo dilectus, Cùm sit



eius preciosa mors hæc in conspectu Domini.

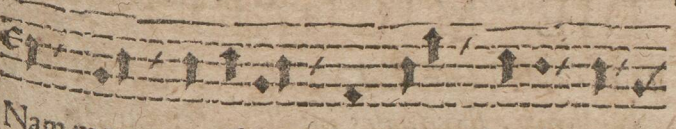


Nos corde percipimus, qualis & quantus est,



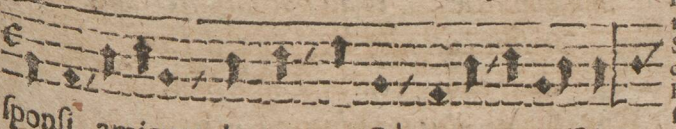
Rom. 6. Oportet nos confortmes fieri imaginis Filij Dei, ut & resurrectionis eius participes efficiamur.

quia uicinus dignitate Christo fit & morte.



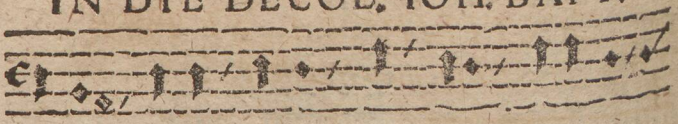
Sponsus Ecclesiæ Christus, Sponsi amicus Iohannes Baptista, Ioh. 3.

Nam morte turpissima damnatur sponsus, &



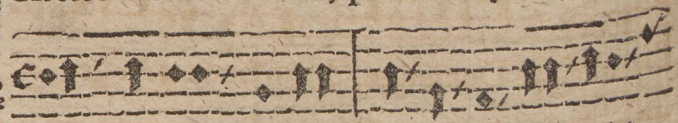
Hos uersus citat Lutherus in Sermone de decollatione Iohannis Baptistæ.

sponsi amicum damnant rectè morte turpissima.



Carcere carnis ductum, quem ferũt psallendo

Hyperbaton est, id est, Quẽ Iohannem amicum Christi eductũ, id est, exutũ ex carcere carnis, hoc est, corpore, Angeli ferunt in cœlum psallendo. Ferunt cœlis, pro, in cœlum: sicut dicitur: It clamor cœlo.



cœlis, Angeli Angelum; Et nos in terris tibi



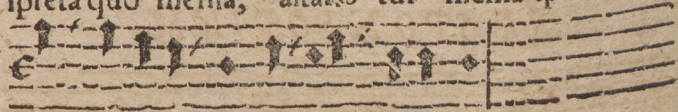
psallere fac Christe, in memoriã Baptistæ. Herodis



spreta quò mensa, altaris tui mensa ipsum te,

Quò, id est, ut Teipsum, id est, corpus & sanguinem tuum. Aliter, Christum re-

Hyperbaton est, id est, Vt spreta Herodis mensa delitijs huius mundi plena, tibi Christo psallamus, dũ teipsum sumimus in mensa tui altaris.



dum sumimus, semper tibi psallamus.

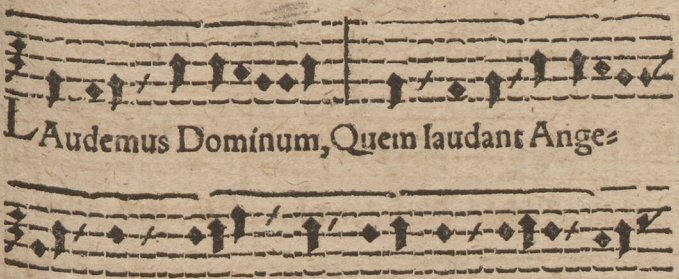
DIE MICHAELIS,

DE ANGELIS, QVI SVNT

Substantiæ spirituales, intelligentes, purissimæ, conditæ à Deo ad hoc ministerium, vt sint custodes Ecclesiæ, defendant eam contra Diabolum, & eius membra, Heb. 1.

AN-

ANTIPHONA SVPER Psalmum ferialem.



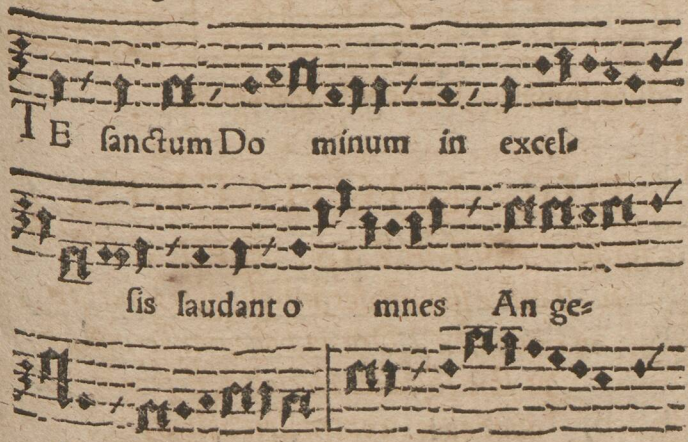
LAudemus Dominum, Quem laudant Ange-

Gratiarum actio. Esa. 6. Apocal. 4.

li, quem Cherubin & Seraphin, Sanctus, san-

ctus, sanctus proclamant.

RESPONSORIVM.

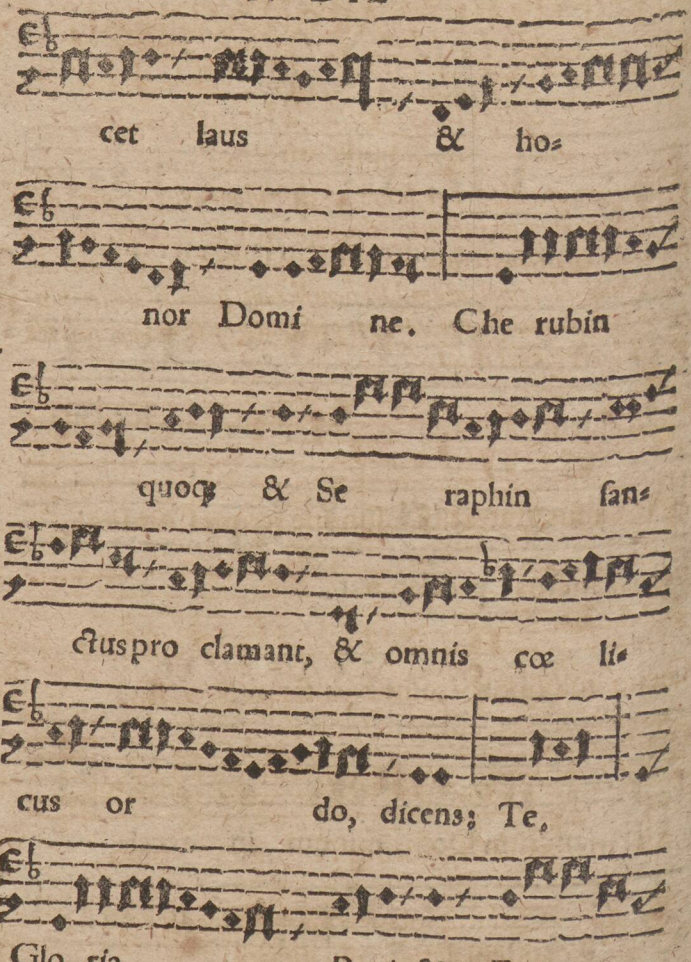


TE sanctum Do minum in excel-

Gratiarum actio, & prædicatio omnipotentiæ & misericordiæ Dei.

sis laudant o mnes An ge-

li, di cen tes; Te de-



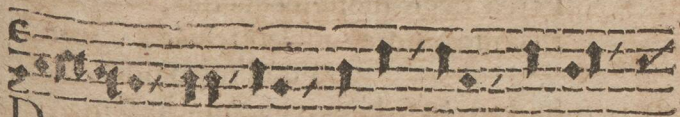
Cherubin & Seraphin, generis neutri, nomina sunt Angelorum, Gene. 3. Exo. 25 Eze. 10. Esa. 6. Cherubin interpretatur scientiæ multitudo. Seraphin, Ardentes siue igniti. Singularia sunt Cherub & Seraph masculina.

HYMNVS

HYMNVS DE SANCTIS Angelis, Philip. Melanth.

Sapphicum.

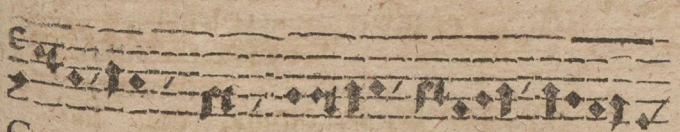
GRatiarum actio pro custodia & defensione Angelorum, qui Ecclesiam & singula eius membra, contra Diabolum, omnium malorum & calamitatum autorem, in mundo, peccati & mortis, defendunt. Hoc immensum Dei beneficium, quòd Ecclesiæ Angelos custodes constituit, inter tot pericula, gratis animis discere & celebrare omnes decet.



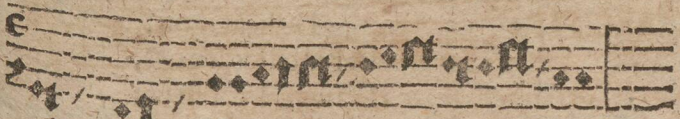
Hebr. 1. Qui facit angelos tuos spiritus, & ministros tuos ignem flammeum.

Di cimus grates tibi, summe rerum Conditor,

Propositio, Agimus tibi gratias, quòd Ecclesiam contra Satanam & hostes defendis per tuos angelos.



Gnato tua quòd ministros flammeos fin-



xit manus Angelorum A gmina pura.

Qui tuæ lucis radijs uibrantes,
Te uident lętis oculis, tuasq́
Hauriunt uoces, sapientiæq́
Fonte fruuntur.

Quid Angeli? Spiritus naturæ igneæ, creati à Deo ad ministerium Dei, & Ecclesiæ, purissimi & sapientissimi. Heb. 1.

Hos nec ignauum finis esse uulgus,
Nec per ingentes uolitare frustrà
Ætheris tractus, temerè nec inter
Ludere uentos.

Sed

Hebr. 1. Quæ sint officia seu operæ Angelorũ; Num sint spiritus ociosi, aut ministerijs suis obsequentes, sed tantùm custodes & defensores Ecclesiæ, & membrorum eius vigilantes & solliciti.

Sed iubes Christo comites adesse,
Et pios cœtus hominum tueri,
Qui tuas leges uenerantur, atq;
Discere curant.
Impijs ardens odijs & ira,
Nam tuis castris Draco semper infert
Bella, qui primus scelus, atq; mortem
Intulit orbi.
Hic domos, urbes, tua templa, gentes,
Et tuæ Legis monumenta tota,
Et bonos mores abolere tentat
Funditus omnes.
Interim sed nos regit Angelorum,
Quæ ducem Christum sequitur, caterua,
Atq; grassantis reprimit cruenta
Arma Draconis.
Angeli Lothon Sodomæ tuentur,
Inter infestos Elisæus hostes,
Angelis cinctus nihil extimescit
Bellica signa.
Tutus est inter medios leones,
Angelis septus Daniel Propheta:
Sic tegit semper Deus his ministris
Omnia nostra.
Hoc tuum munus celebramus una,
Et tibi noster Chorus Angelicq;
Gratias dicunt simul accinentes,
Conditor alme.
Et tuo templo uigiles ut addas
Angelos semper, populoq;, Gnati
Qui tui uerbum colit, obsecramus
Per totum, Amen.

ALIVS

Angeli ministri Christi & Ecclesiæ. Matth. 4. Heb. 1.

Antithesis de malicia & odio Diaboli perpetuo & immutabili aduersus Ecclesiam, politias & œconomias, ut eas funditus deleat, ne in eis agnoscatur & celebretur Deus.

Repetuntur beneficia Angelorum per Antithesin.

Exempla defensionis & custodiæ piorum per Angelos.

Admiranda humilitas sanctissimorum spirituum, quod ad unius operas tam abiectum, nobis interuientes, defendendo nos in omnibus periculis corporis & animæ. Hanc humilitatem Deus quit omnes imitari.

Enumeratio, seu distributio, Diabolum debellare Ecclesias, politias, œconomias, ueram doctrinam, ueros cultus, & bonos mores, seu disciplinam inter homines. Gene. 19. 4. Reg. 6.

Daniel. 14.

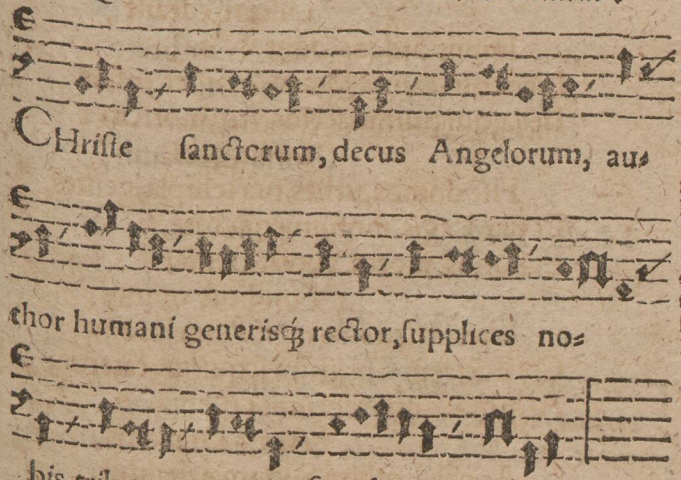
Epiphonema.

Repetitio gratiarum actionis.

Petitio præsentiæ & defensionis angelicæ.

MICHAELIS ARCHANGELI. ALIVS HYMNVS, CHRISTE SANCTORVM.

Quem correxit M. Hermannus Bonnus.



Oratio ad Chriſtum, ut Angelos nobis mittat, uitæ & actionum cuſtodes & duces cõtra Diabolos, hoſtes Eccleſiæ Dei, & ſingulorum piorum.

2 Angelos ſanctos iubeas ubiq;
Eſſe cuſtodes, uigilesq; noſtros,
Impetus contra Satanæ malignos,
Inſidiasq;.

3 Vt tuum uerbum doceatur aptè,
Nulla peruerſi ualeatq; ſecta
Dogmatis noſtros, pietate ficta,
Fallere ſenſus.

1. Cauſa finalis defenſionis, ut uerbum Dei incorruptè inter nos doceatur, & rectè agnoſcatur & celebretur Deus in humano genere.

4 Angelus quondam Michaël triũphum
Regibus Perſis reparauit, idem
Publicam pacem, tueatur omni
Tempore nobis.

2. Vt conſeruentur honeſtæ politiæ. Item, publica pax & diſciplina.

4. Vt fœlices sint labores vocationis nostræ, & utiles Ecclesijs, et multis aliis item, ut grata Deo faciamus.

5 Angelus uitam regat uniuersam,
Adiuuet nostros simul & labores,
Cuncta quòd possint tibi comprobari,
Christe precamur.

Votum seu petitio ad Trinitatem.

6 Præstet hoc nobis Deitas beata
Patris ac Nati, pariterq; sancti
Spiritus, cuius reboat per omnem
Gloria mundum.

ALIVS HYMNVS,

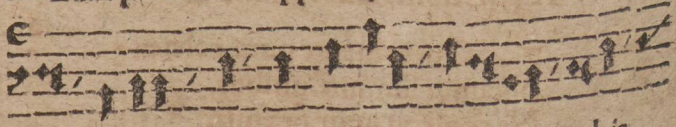
De Angelis.

M. H. VV.

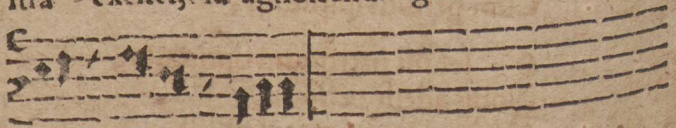
TRes sunt loci. *Primus, commendatio beneficij Dei, quòd verbum suum nobis reuelauit, & Angelos custodes & gubernatores vitæ dedit. Secundus, adhortatio ad vitam piam & sanctam, item gratiarum actionem pro tanto beneficio. Tertius, petitio ad Christum, vt nos suæ beatitudinis participes efficiat.*



DEum precemur supplices, Vt corda nostra



excitet, Ad agnoscendã gratiam nobis



ab ipso præbitam.

Quòd

2 Quòd uerbum sui Filij
Mundo remisit perdito,
Et fluctuanti tenebris,
Quîs iactabamur miseri.

Reuelatio uerbi.

3 Nec intra modum bonitas,
Ista tam ingens constitit,
Sed luce clara micuit,
Fœdosq; errores dispulit.

2. Custodia Angelorum.

4 Et ut credentes firmiter
Tuti uiuant periculis,
Angelico præsidio
Munit pios tutissimo.

5 Hos puros finxit Spiritus
Deus, ut essent comites
Suis semper fidelibus,
Quorum gressus dirigerent.

Quid & quales Angeli, & quæ eorum officia.

6 Quapropter eius maximam
In nos miremur gratiam,
Bonicq; simus filij
Patris nostri tam optimi.

3. Exhortatio ad puritatem uitæ, qua Angeli in primis delectantur.

7 Quem mente pura colere
Nitamur summis uiribus,
Ne consequamur præmia,
Cum perditis spiritibus.

A pœnis.

8 Iesum patronum optimum,
Nobis adesse petimus,
Quò nos pro sua gratia
Perducat ad cœlestia, Amen.

Oratio ad Christum.

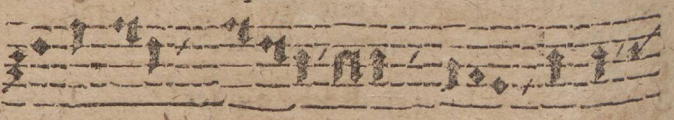
IN DIE

ANTIPHONA SVPER Magnificat. Apocal. 5.

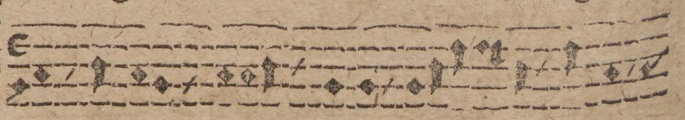


Christus solus aperit librum, hoc est, reuelat uoluntatem Dei, Matt. 11. Nemo nouit Patrem, nisi cui Filius reuelare uoluerit. Et Iohan. 1. Deum nemo uidit unquam, sed qui est in sinu Patris, ipse enarrauit nobis.

DVm sacrum mysterium cerne ret lo hannes,



Archangelus Michaël tuba cecinit: Dignus



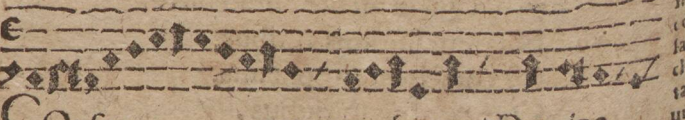
es Domine Deus noster, ac cipere librum,



& aperi re signacula eius, Halle luia.

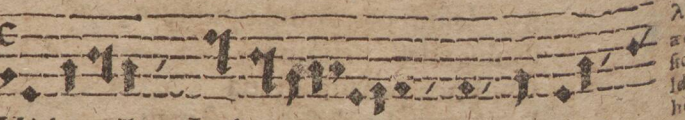
Michael, quem Apocalypsis describit, reuelat cum Diabolo, est ipse filius Dei, qui etiam in Daniele per Michaelem, qui cum populo Dei intelligitur, Et conuenit appellatio, Nam Michael interpretatur, Quis sicut Deus? Est enim Filius λόγος, æqualis Patri, sicut Iohan. cap. 1. Ideo Emanuel, hoc est, nobiscum Deus nominatur.

ALIA super Benedictus.

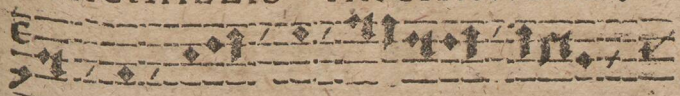


Oratio ad Deū, ut Ecclesiam defendat contra Satanā & eius membra, missis Angelis, qui sunt custodes Ecclesiæ.

COnsur gat, quæ sumus, Domine,



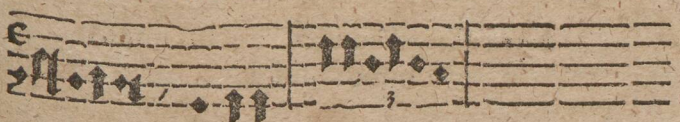
Micha ël Archan ge lus in tempore hoc,



hoc, qui ſtet pro fi li is populi



tu i, contra furorem Drą-



co nis infeſti.

Id eſt, Satanæ, Apocal. 12. Qui homicidio & mendacio delere Eccleſiã conatur. Iohan. 8.

INTROITVS, Pſal. 102.



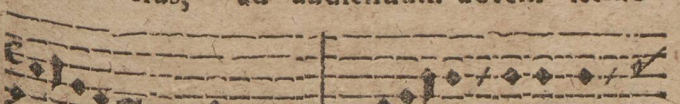
BEnedicite Domino omnes Angeli eius,



potentes uirtu te, qui fa citis

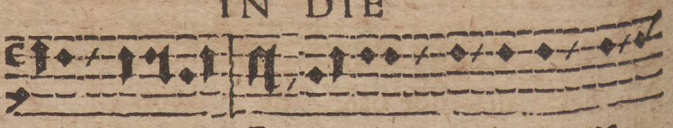


uerbum eius, ad audiendum uocem ſermo-

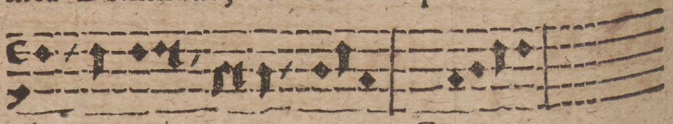


nũm e ius, Benedic anima

Exhortatio ad gratiarũ actionem, Pſal. 102. tum ad Angelos, tum ad homines, maximè ad miniſtros uerbi Dei, quĩ ſæpe in Scriptura Angeli uocantur, hoc eſt, miſsi nuncij.



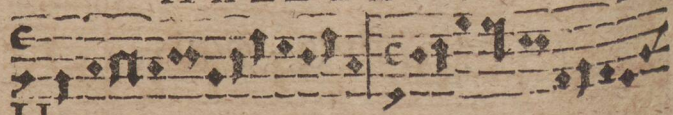
mea Dominum, Et omnia quæ intra me



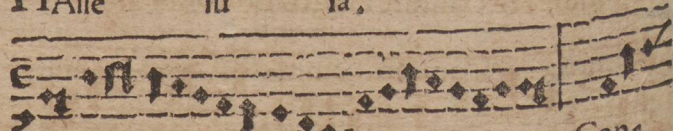
sunt, nomini sancto eius. Gloria.

Kyrie Angelicum, & Sanctus minus summum, infrà.

HALLELVIA.



HAlle lu ia.



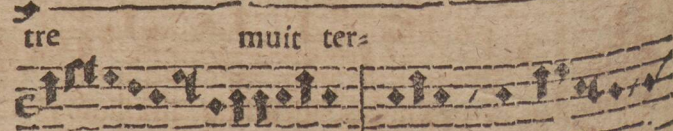
Con-



cus sum est ma re, & con-



tre muit ter-



ra. Vbi Archangelus Michaël



Michaël descende bat, de cœ=



lo. Halle.

SEQVENTIA DE ANGELIS,

Correcta à M. Hermanno Bonno.



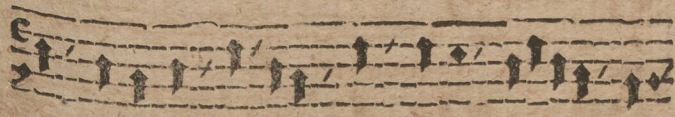
SVmme Rex Christe Angelorum omnium, Inten= Precatio ad Christum pro custodia & defensione angelica.



de quæsumus nostris precibus. Te namq; profite= Propositio

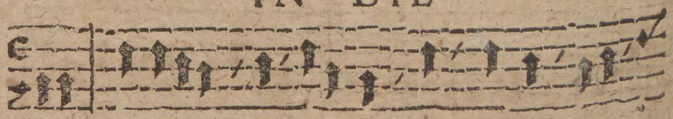


mur esse supernorum ciuium Principem. Tu Pa= Ratio.

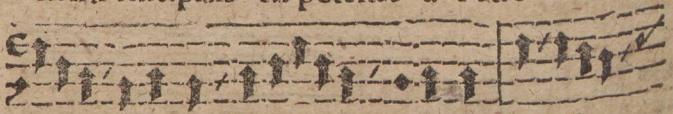


trem obsecra pro nobis, ut mittat auxilium mi=

seris.



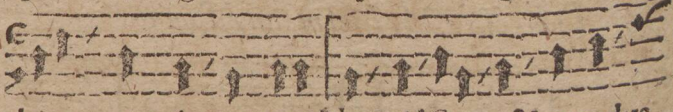
Antitheſis. ſeris. Principalis eſt poteſtas à Patre tibi



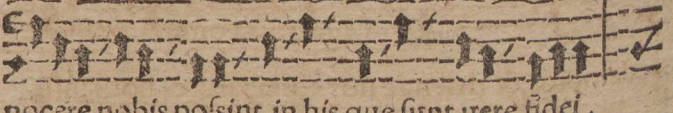
donata, peccãtes ſaluificare animas. Vt iubeas,



petimus, Angelos ſanctos pro nobis agere excu-

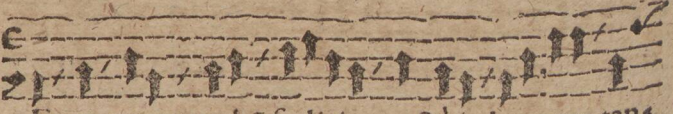


Rationes ſeu cauſæ finales petitionis. bias omni tempore. Ne quid Satan & mundus

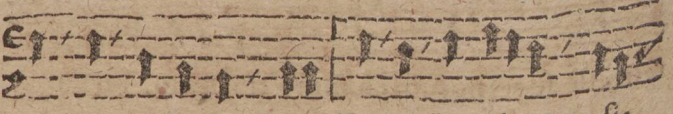


nocere nobis poſsint, in his quę ſunt uerę fidei.

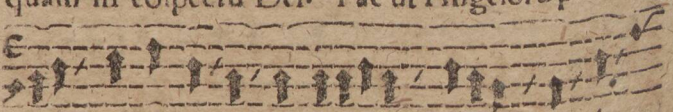
1. Vt uerbum Dei rectè doceatur.



Et ut tuum uerbũ fœliciter rectèq; doceatur, tan-

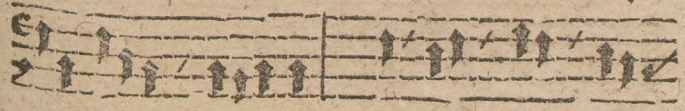


2. Vt ſeruetur humilitas ſpiritus, quæ ex agnitione propriæ indignitatis & infirmitatis ortur. quam in cõſpectu Dei. Fac ut Angelorũ præſi-



dio ſeruemur in humilitate ſpiritus, ne in

præſum-



præſumptionẽ, plabamur. Sic enim prauí ſpíri-

Ab exemplo lapſus Diabolorum ex cœlis, per ſuperbiam, & contemptum Filij Dei.



tus è cœlis olim ceciderunt, ex Angelis bonis

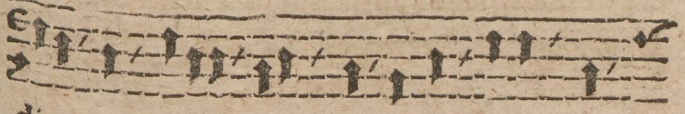


mali facti Dæmones. Audi nos, Chriſte

Inuocatio.



redemptor, & defende nos cõtra fallaces horũ inſi-

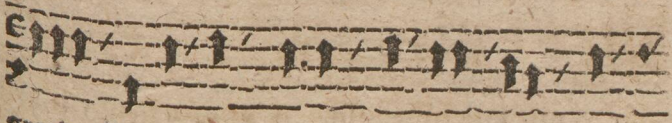


dias, per Angelos pios, qui ſemper canunt, Laus

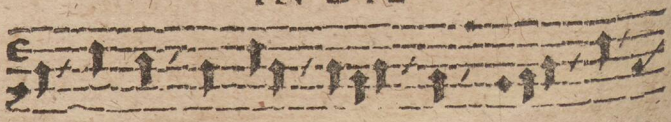


ſit Regi Domino. Agimus ſummas cœleſti

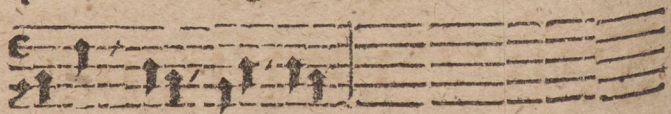
Gratiarum actio pro redemptione per Filium Dei, & cuſtodia Angelorum.



gratias Patri, qui Chriſtũ pro nobis dedit, &

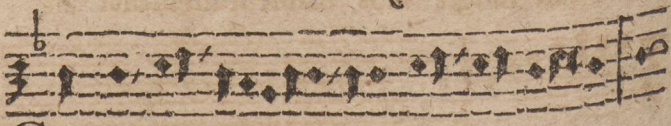


per ſanctos Angelos tuetur nos miſeros in

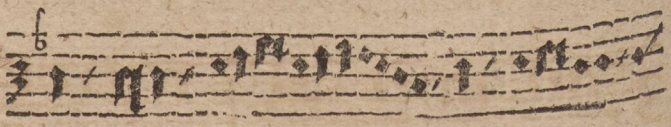


tantis malis huius uitæ.

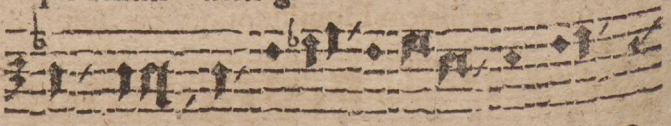
IN VIGILIA OMNIVM SANCTORVM.



GAudent in cœ lis animæ ſancto rum,



qui Chriſti ueſti gi a ſunt ſecuti,



Et quia pro eius amore ſanguinem



fu um fuderunt, Ide o cum Chriſto

regnabunt



regna bunt ſine fine.

Præmia Eccleſiæ pro confeſſione Chriſti, & eius doctrinæ, lætitia æterna, Apocal. 7. 16. & 22.

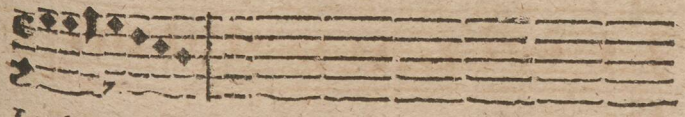


IVſtorũ autem aníma in manu Dei ſunt,

Certa piorum beatitudo & defenſio. Apoc. 7.



Et non tanget illos tormentum malici æ.

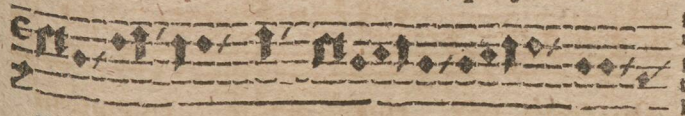


Laudate omnes gentes.

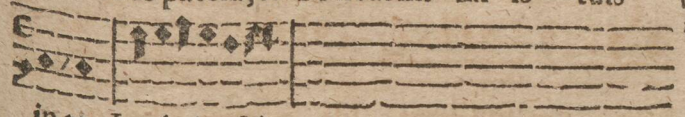


LAuda Ieruſalem Dominum, qui po ſuit

Exhortatio ad gratarũ actionem, pro acceptis beneficijs, tum corporalibus, tum æternis, quæ pietatis ſunt præmia, Pſal. 147.

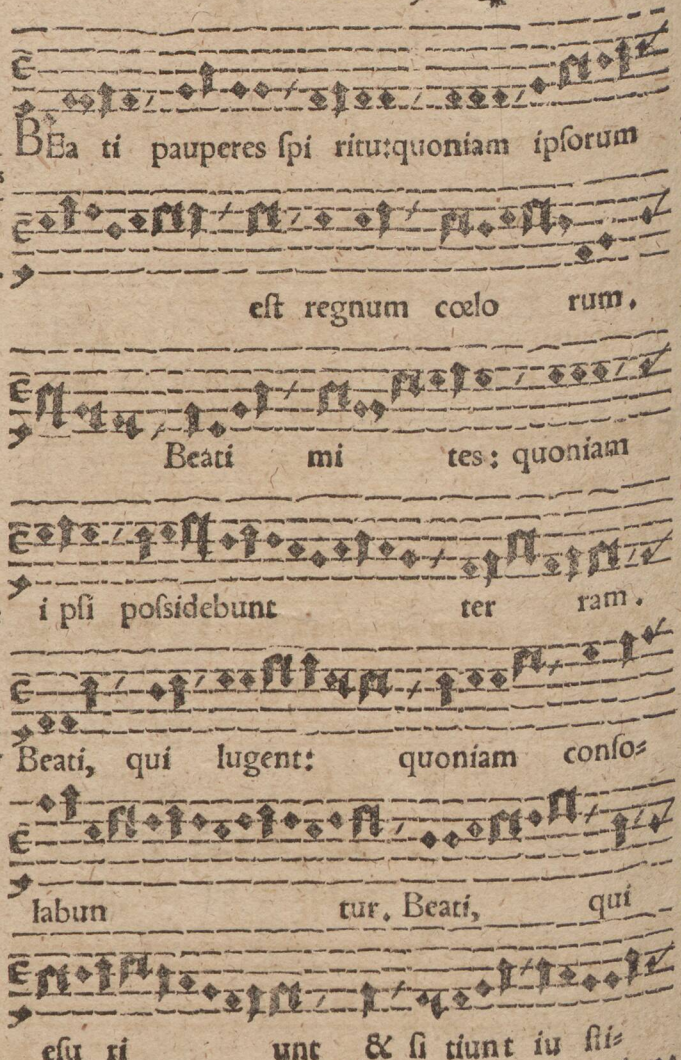


fines tuos pacem, & benedíxit fílí is tuís



in te. *Lauda Ieruſalem.*

IN DIE
RESPONSORIVM.
Matth. 5.



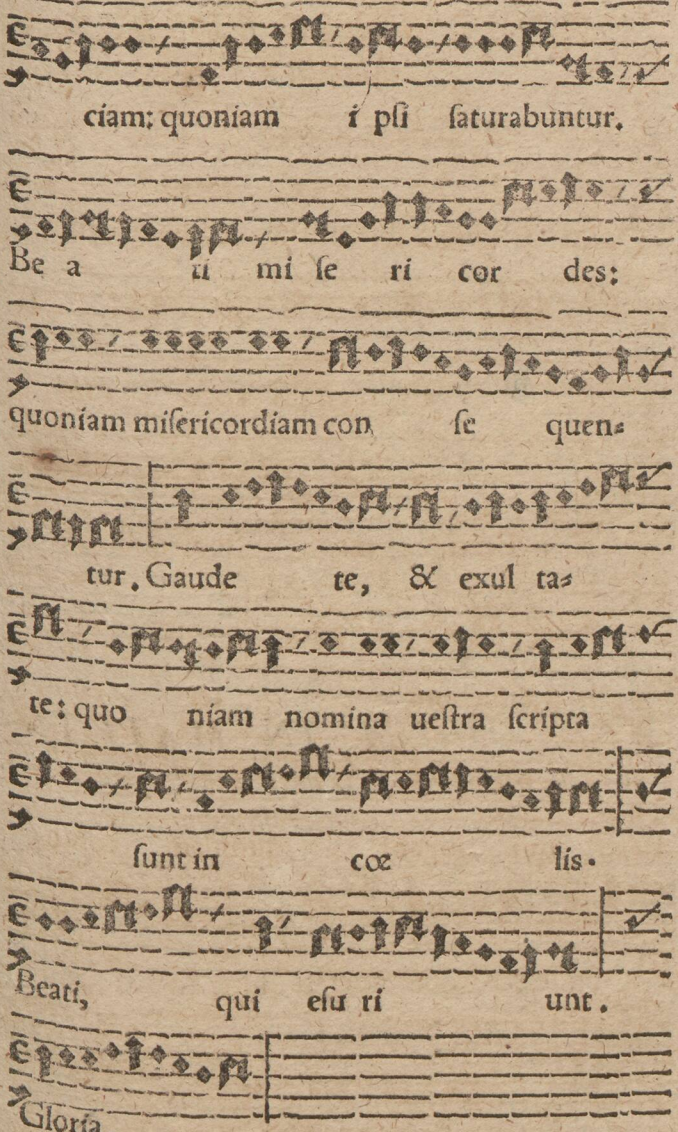
Vera beatitudo, seu pietatis præmia, præsentia & æterna beneficia omnis generis.

Id est, qui spirituali obedientia patienter ferunt paupertatem, siue sit fortuita, siue accidens propter confessionem Euangelij. Alij de spiritu contributato intelligũt, de quo Psal 50.

Id est, oppressi, & carentes iudice, non cupidi vindictæ, sed eam committant Deo, deprecantes opportuno tempore liberationem.

Hi possidebunt terram, & conseruabuntur, iuxta illud Psal. 36. Sustinentes Dominum, hæreditabunt terram.

Id est, qui veros dolores experiuntur, ortos siue à peccati, siue à morbis Diaboli, aut propter confessionem.



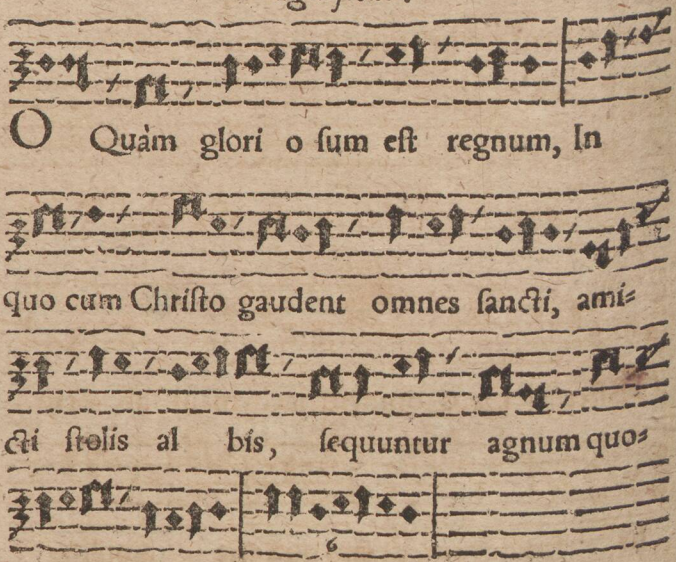
Id eſt, qui uero dolore & zelo afficiuntur, ut propagetur gloria Dei, iuſta ſit gubernatio, & ſcandala & mala exempla tollantur.

Id eſt, Benefici, qui defendunt aut adiuuant afflictos, iuxta illud Pſal. 40. Beatus qui intelligit ſuper egenum & pauperem: in die mala liberabit eum Dominus.

PVERI.

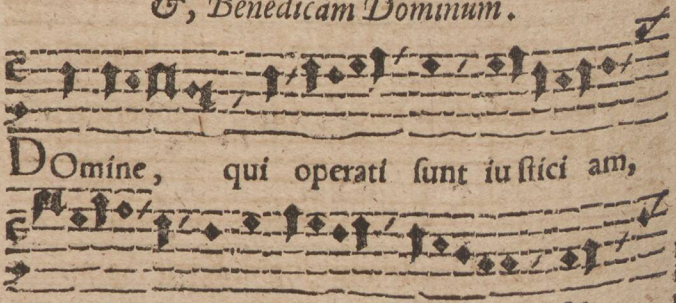
Conſolatio à conſecuturis præmijs, Luc. 10.

IN DIE
ANTIPHONA SVPER Magnificat.



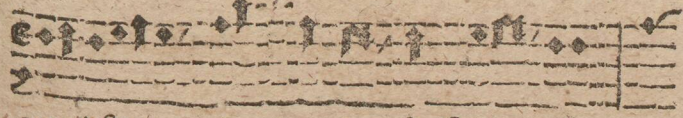
Epiphonema de æterna & inenarrabili lætitia Eccleſiæ poſt hanc uitam, ubi perfecta notitia Dei donabitur, & eius dulciſsima conſuetudine perpetuò fruetur, deletis prorſus hoſtibus.

ANTIPHONA IN MATVTInis, ſuper Pſalmum, Domine quis habitabit. & Benedicam Dominum.

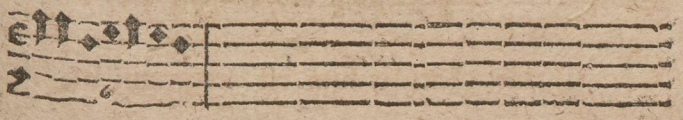


Fructus pietatis æterna uita. Pſal. 14.

(Habitabunt) Hic in Eccleſia, in qua ſonat uox Euangelij, & poſt hanc uitam in regno gloriæ.



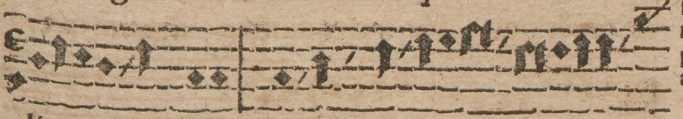
requiescent in monte sancto tuo.



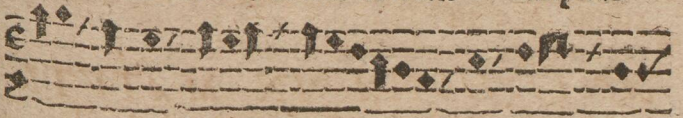
ANTIPHONA SVPER *Benedictus.*



ABsterget Deus omnem lachymam ab ocu= Consolatio à fine ærumnarum, & futuris præmijs in vita æterna.



lis sanctorum. Et iam non erit amplius



neq; luctus, neq; cla mor, sed nec ul=



lus dolor, quoniam prio ra transierunt.



Introitus: Gaudeamus, suprà. Kyrie Apostolicum, infrà.

IN

IN VIGILIA APOSTOLORVM.

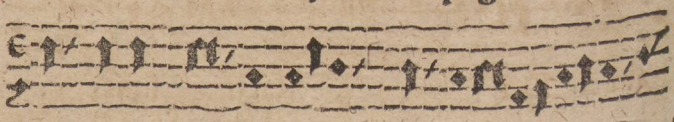
ANTIPHONA SVPER Psalmum ferialem.

Heb. 11.



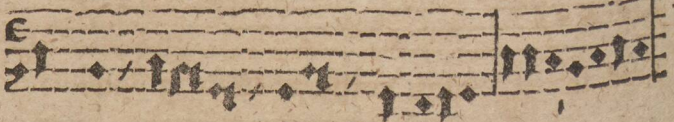
Exhortatio ad præstandã constantiã in confessione, à consecuturis præmijs.

ESTOTE fortes in bello, Et pugnate



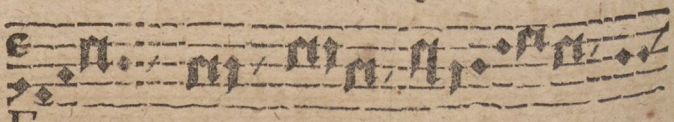
cum antiquo serpente: & accipietis

Id est, Diabolo. Gene. 3. Apoc. 12.



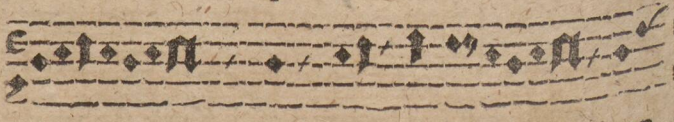
regnum æternum, dicit Dominus.

RESPONSORIVM.



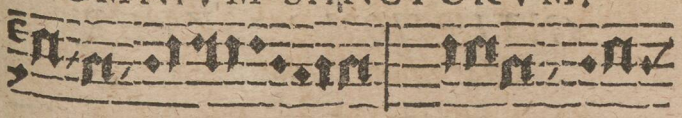
Commendatio constantiæ Martyrum, & omnium piorum, in professendo doctrinam Euangelij.

FVerunt sine querela ante Do-



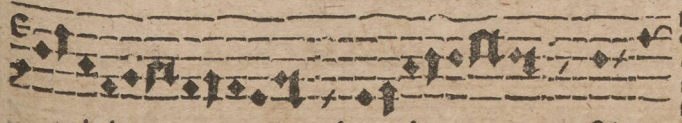
mi num, & ab inui cem non sunt

Id est, obedientia Martyrum placuit Deo, uel non sunt indignam in persecutionibus, sicut Saul, & alij, sed subiecerunt se uolentes uoluntati diuinæ.



Calicem) Id est, pertulerũt crucem propter Christum & doctrinam eius.

sunt sepa rati. Calicem Do-



Separati) id est, non defecerunt ptopter crucem à uera doctrina, sed unanimiter eam sunt confessi coram Tyrannis, animis constantibus.

mini bi berunt, &



amici Dei facti sunt.



Tradide runt corpora su a propter



Deum ad supplici a, Ide o coro-

Præmia confessionis, uita æterna, & cætera beneficia.



nantur, & acci piunt pal-

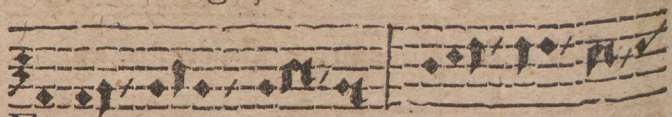
Palma signum fuit uictoriæ.



mam, Calicem, Glo ria Patri &: Cali.

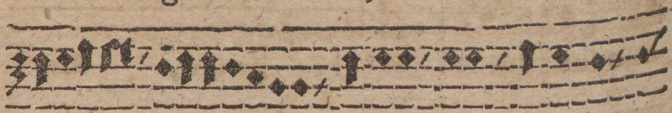
IN DIE

ANTIPHONA SVPER Magnificat. Matth. 10.



Crux comes indiuidua Euãgelij.

ECce ego mitto uos, Sicut oues, in



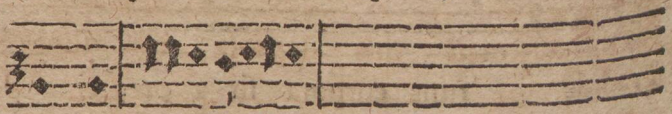
Exhortatio, ne à confessione nos abduci finamus.

medi o lupo rum: Estote ergo prudentes,



Serpentes, qui obturãt aures, ne ab incantantium uocibus decipiantur. Simplices sicut columbæ, ne puram doctrinam Euangelij sinant miceri humanis traditionibus.

sicut serpentes: & simplices, sicut co-



lumbæ.

ANTIPHONA IN MATVTInis, super Psalmum: Cœli enarrant.



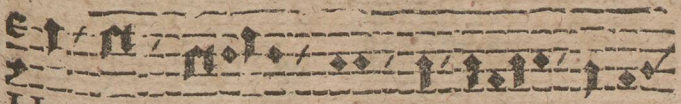
Psal. 19. Prædicatio, & Promissio Euangelij uniuersalis, & mandatum Dei, ut ei assentiamur.

IN omnem terram exiuit sonus eorum, & in



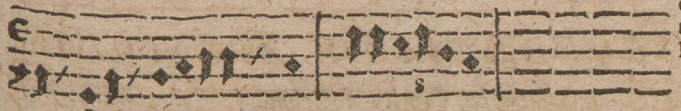
fines orbis terræ uerba eorum.

Hoc



HOc est præceptum meum, ut diligatis inui-

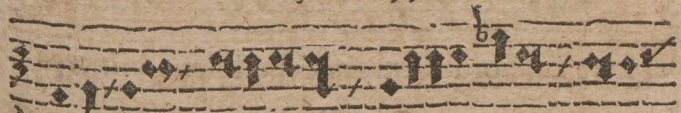
Iohan. 15. Mandatum de dilectione, & mutua beneuolentia Ecclesiæ.



cem, sicut dile xi uos.

INTROITVS.

Psal. 139.



MIhi autem ni mis honora ti sunt

Amici Dei sunt, qui Dei prouidentiam, & beneficia in Filio nobis exhibita agnoscunt, credunt, & celebrant, omnem spem suam in Deū collocant, seq; mutuò diligunt. Hæc est uera Ecclesia, seu cœtus piorum, qui confortantur, id est, Spiritu sancto donati, uincunt peccatum, mortem & Satanam, ita, ut neq; portæ inferorum contra illos quicquam possint, Matth. 16.



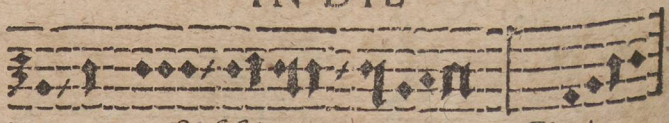
ami ci tui De us, nimis



confortatus est prin cipa tus eo-



rum, Domine probasti me & cognouisti me,



Id est, totũ me nouisti, quòd sim imbecillis contra hostes per meipsum. Ideo ades mihi, et iuuas me, nõ deseris me, ne hostes mihi prævaleant. Cognouisti sessionem meam, id est, subleuas & sustentas labantem.

Tu cognouisti sessio nem meam. Gloria.

Kyrie Apostolicum.

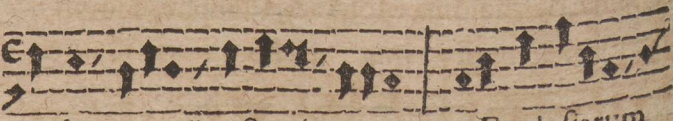
SEQVENTIA DE APOSTOLIS.

COmmendatur hoc Cantico doctrinæ Apostolorum autoritas, quam à Christo acceptam in toto terrarum orbe propagarunt. Et prodest memoriam Apostolorum retinere in Ecclesia, vt intelligatur, à quibus autoribus doctrina Euangelij sit profecta.

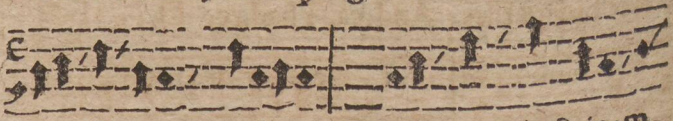


(Princeps) Ita uocantur Apostoli, Psal. 67. Præuenerunt Principes coniũcti psallentibus. Item: Principes Iuda, duces eorũ, Principes Zabulon, & Principes Nephtalim.

CLare sanctorum senatus Apostolorũ, princeps

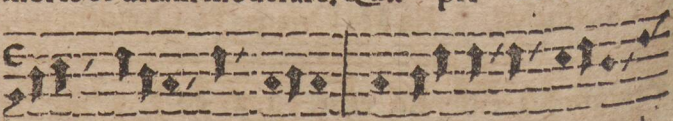


orbis terrarũ, rectorq; regnorum. Ec cle siarum



Doctrina Apostolica, norma est & gubernatrix omniũ doctrinarum & morum uitæ.

mores & uitam moderare. Quæ per doctrinam



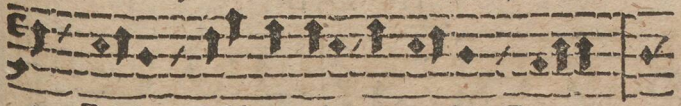
Antiochus) Id est, Antiochia, & Roma, ubi Petrus Christũ docuit.

tuam fideles sunt ubiq; Antiochus & Remus!



concedunt tibi Petre regni solium. Tyrannidem

tu



tu Paule, Alexandrinã inuasisti Græciam.

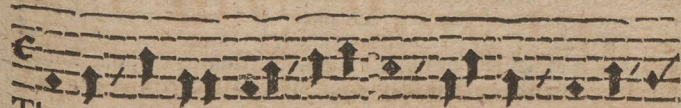


Æthyopes horridos Matthæe agnelli uellere,

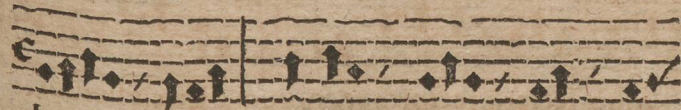
Agnelli, id est, Christi, qui uerus agnus immaculatus est. cuius sanguis nos emundat ab omni iniquitate 1. Ioh. 1. Apocal. 1.



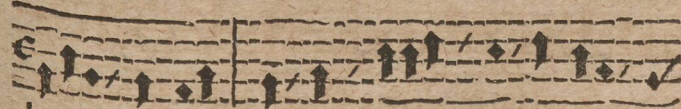
Qui maculas nesciat aliquas uestisti candido,



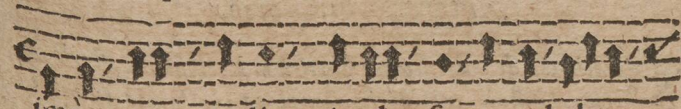
Thoma, Bartholomæe, Iohãnes, Philippe, Simon,



Iacobiq; pariles. Andrea, Thadæe, Dei bel-



latores inclyti. En uos Oriens & Occidens,



Aliter, teres.

imò totus mundi circulus, se patres habere

Regnum Christi extendit se per uniuersum orbem terrarum nullis certis limitibus, ut regna mundi, circumscriptum. Iuxta illud: Ite in uniuersum mundum, & prædicate Euangelium omni creaturæ. Marc. 16. Item: Multi ab Oriente & Occidente uenturi sunt, & accumbent cum Abraham & Isaac & Iacob in regno cælorum.

Patres) Doctores, iuxta illud Matth. 5. Vos estis lux mundi Item: Docete omnes gentes.



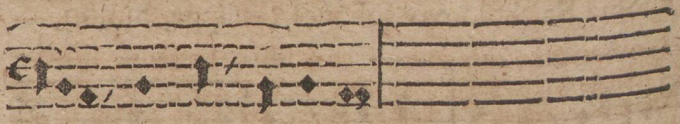
Iudices,) Iuxta illud Matth.18. Amen dico uobis, quod qui secuti estis me in regeneratione, cum sederit Filius hominis in sede maiestatis suæ, sedebitis & uos super sedes duodecim, iudicantes duodecim tribus Israel.

gaudet & expectat iudices. Et idcirco



mundus omnis laudem uobis & honorẽ sanctis

Honorem) Honos immediatè debitus ac proprius Christo, est reconciliatio & intercessio. Quia is solus iram æterni Patris aduersus nostra peccata, placauit sua obedientia, & solus motus cordium intuetur. Ideo solus inuocandus est, iuxta illud Psal.49. Inuoca me in die tribulationis, & ego eripiam te, & tu glorificabis me. Laus autem & honor debitus Apostolis & cæteris sanctis, non est adorationis, intercessionis & inuocationis, sed dilectionis & imitationis uirtutum eorum, fidei, timoris Dei, dilectionis, castitatis, patientiæ, constantiæ, in confessione ueræ doctrinæ &c.



debitum semper impendit.

ALIA SEQVENTIA,

De diuisione Apostolorum.

Autore B. Gregorio.

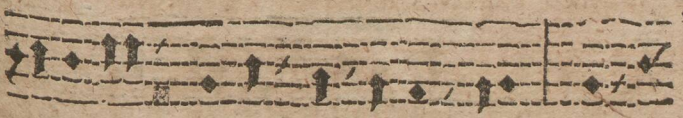
NArratio est de instituto per Christũ in Ecclesia ministerio & officio Apostolorum, ac diligentia & constantia eorum in tradenda & propaganda vbiq; doctrina Euangelij, de admirando & arcano consilio Trinitatis, redimendi humanum genus à peccato, morte æterna, & regno Diaboli, per incarnationem & mortem Filij Dei. Desumpta autem est Sequentia tota ex Psalmo 19. qui de ministerio Euangelij & de Ecclesia concionatur.

COELI

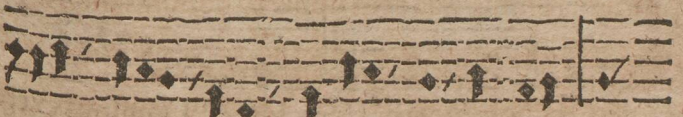


COEli enarrãt gloriam Dei Filij, uerbi

Cœlij' id est, homines cœlestes & spirituales.



incarnati, facti de terra cœli. Hæc

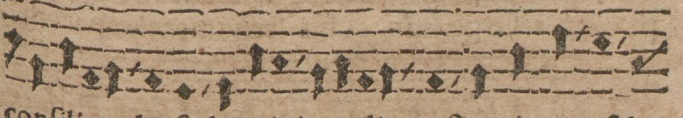


enim gloria soli Domino est congrua.



Nomen est cuius magni con silij Angelus. Istud

Consilij) Esa 9 Consilium uocat arcanum & admirandum decretum Trinitatis, de redimendo humano genere per Filium Dei, seu λόγου, hoc consilium statim in Paradiso, lapso homine, factum est, ignotum humanæ rationi, unde Paulus mysterium uocat. Reuelatum est autem primum per Filium Dei, edita prima promissione, Gene. 3. Semen mulieris conteret caput Serpentis. Deinde Patriarchis & Prophetis repositum & illustratum. Tertiò ipse Filius Dei seu λόγος in assumpta humana natura, prædicatione sua reuelauit Apostolis & Ecclesiæ.

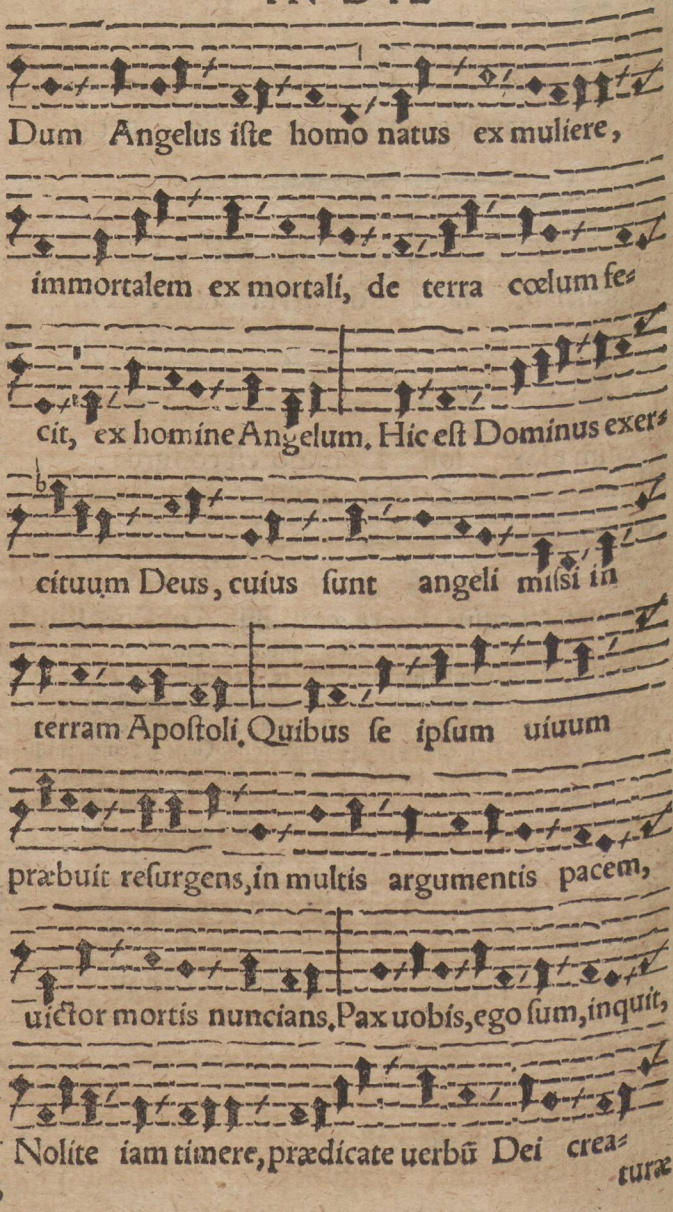


consilium lapso homini auxilium est antiquum &



profundũ, & uerũ factũ solis tantũ sanctis cognito.

Dum



Commendatio Chriſti à potentia & regni eius latitudine.

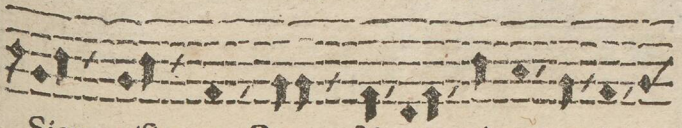
De reſurrectione Chriſti à morte, eiuſq; teſtimoniis.

Prædicate) Inſtitutio miniſterii Euangelii, eiuſq; mandatum, Mar. 16.

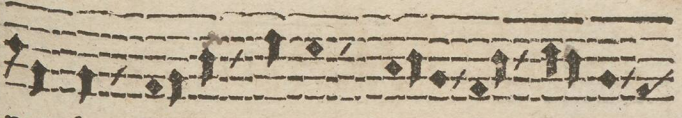
Concio Chriſti ad Apoſtolos, quæ pacem, hoc eſt, reconciliationem cum Deo, & tranquillitatem conſcientię fruſtum ſuę mortis & reſurrectionis ipſius & toti Eccleſiæ precatus fuit.



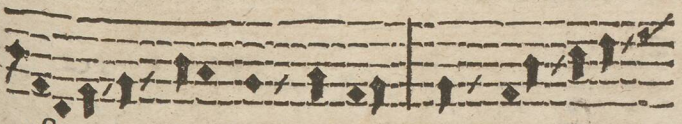
turæ omni coram regibus & principibus.



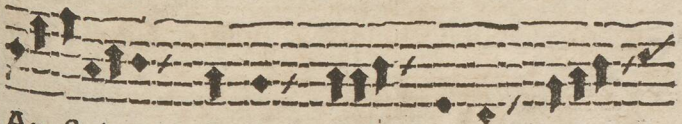
Sicut misit me Pater, & ego mitto uos in Matth.10. Iohan. 20.



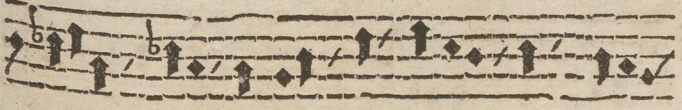
mundum: Estote ergo prudentes, sicut serpentes,



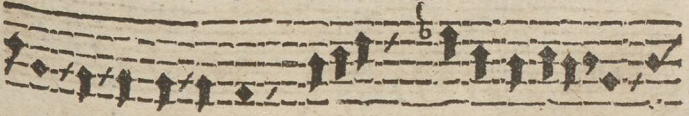
estote, ut columbæ, simplices. Hinc Petrus Romam



Apostolorum princeps adijt, Paulus Græciam,



ubicp docens gratiam, Ter quatuor hi proce-

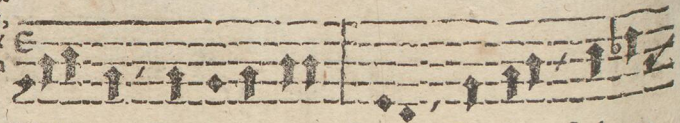


res in plagis terræ, quatuor Euangelizantes

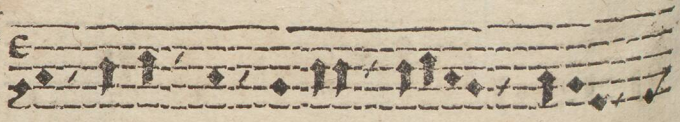


(Trinũ & unũ) Id est, uerum & æternum Deũ, conditorem & conseruatorem rerum, qui unus est in essentia, & trinus in personis, Pater, Filius, & Spiritus sanctus.

trinum & unum, Andreas, Iacobus uterq;



Philippus, Bartholomæus, Simon Thadæus, Iohan-



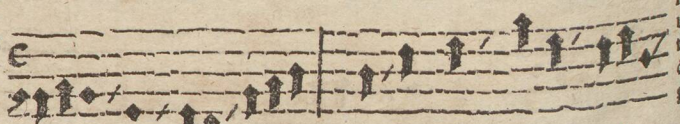
nes, Thomas, & Matthæus, duodecim iudices,



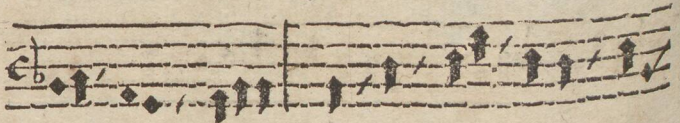
Ab uno) Deo, cum quo unum sunt fideles, sicut orat Christus Iohan. 17. inquiens ad Patrem: Vt omnes unũ sint, sicut tu Pater in me, & ego in te, ut & ipsi in nobis unum sint.

non ab uno, sed in unum diuisi, per orbem

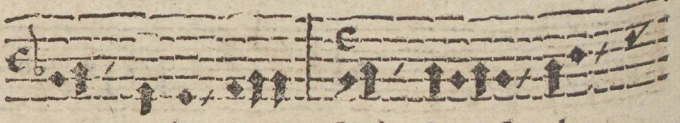
(Sed in unum) Id est, in unam fidem, id est, in unam conuersationem & communionem Euangelij.



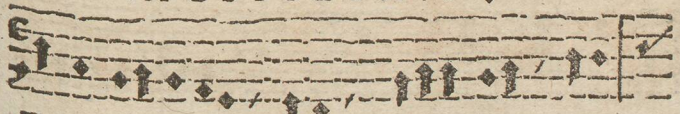
diuisos in unum colligũt. In omnem terram exi-



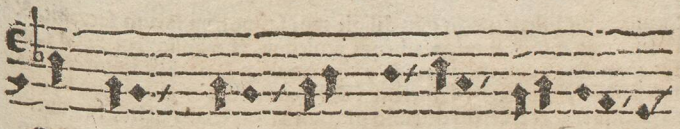
uit sonus eorum, Et in fines orbis ter-



ræ uerba eorum, Quàm speciosi pedes



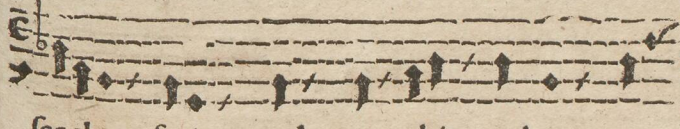
Euangelizantium bonum, prædicantium pacem. Esa. 24.



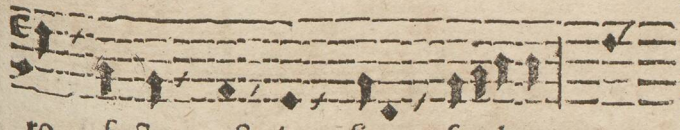
Sanguine Christi redemptis ita dicentium,



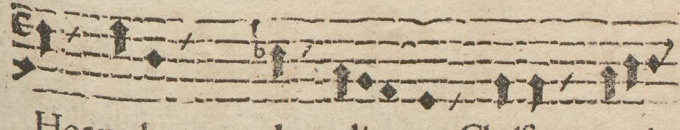
Sion regnabit Deus tuus. Qui uerbo



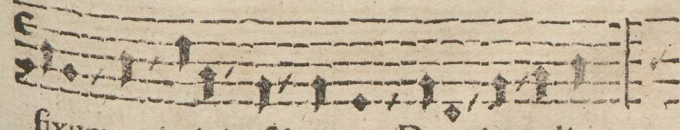
secula fecit, quod pro nobis uerbum ca-



ro factum est in fine seculorum.



Hoc uerbum, quod prædicamus, Christum cruci-



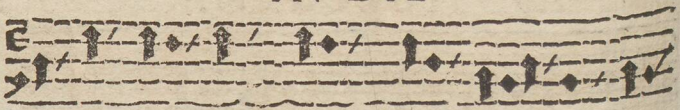
fixum, qui uiuit & regnat Deus in cœlis.

(Sanguine) Summa ac scopus prædicationis Apostolorum, seu totius doctrinæ Euangelij de Christo eiusq; regno æterno & spirituali in Ecclesia, quam per Sion montem Hierosolymorum intelligit.

Qui uerbo) De diuinitate Christi seu λόγου.

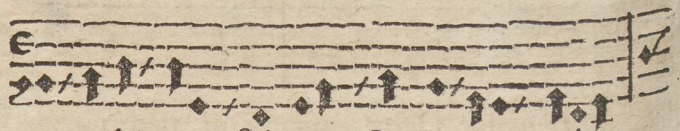
Fecit) Gene. 1. & Heb. 1.

Verbum) Id est, λόγος, seu Filius Dei assumpsit ueram & integram humanam naturam ex Virgine, Iohan. 1. Heb. 4.



Hi ſunt cœli, in quibus, Chriſte, habitas, in quo-

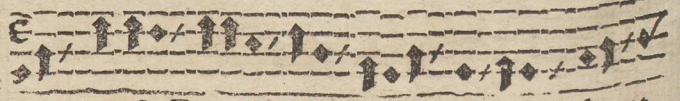
Sicut inquit Iohan. 14. Si quis diligit me, ſermonem meum ſeruabit, & Pater meus diligit eum, & ad eum ueniemus, & manſionem apud eum faciemus. Et Paulus inquit: Vos eſtis templum Dei. Eſt igitur duplex habitatio Dei, uniuerſalis præſentia Dei in omnibus creaturis, quo ad conſeruationem, & ſpecialis defenſio piorum, & ſpecialis actio, & gubernatio Eccleſiæ, de qua gubernatione dicitur Pſal. 48. Hic eſt mons, in quo beneplacitum eſt habitare Deo. Etenim Dominus in eo habitabit in æternum.



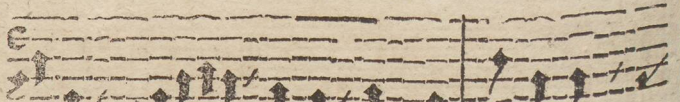
Tonas) Legem, ut, cum inquit Paulus ad Romanos 1. Reuelatur ira Dei de cœlo. Reſpexit autem ad promulgationem Legis, quæ facta eſt tonitru & fulguratione horrenda, Exod. 19.

rum uerbis tonas, fulguras ſignis, roras gratiam.

Gratiam) Euangelium, Eſa. 45. Rorate cœli deſuper, & nubes pluant iuſtum, & germinet ſaluatorem, & iuſtitia oriatur ſimul. Eſa. 40. Petitio ad Chriſtum pro conſeruatione doctrinæ Euangelicæ traditæ Ecclæſiæ Apoſtolos ſpectat, in humano genere.



His dixi ſti, Rorate cœli deſuper, & nubes pluant



Fulguras) Edis miracula, teſtimonia doctrinæ.

iuſtum: aperiatur terra, germinans Germen

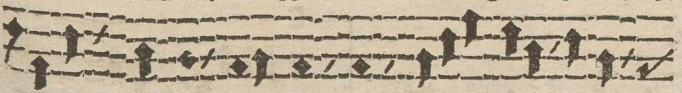


iuſtum: ſuſcita terram noſtram, quam Apoſtolicis

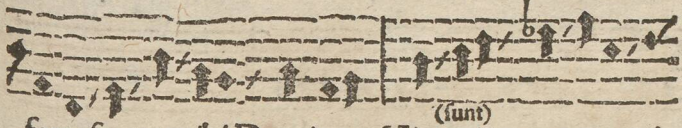


uerbis ſerens germinare facias. Quorum uerbis

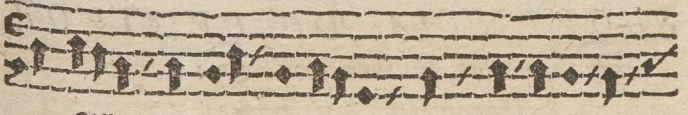
uerbum



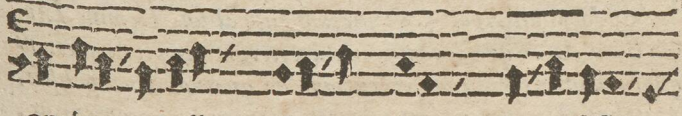
uerbum Patris tenentes, in patientia fructum



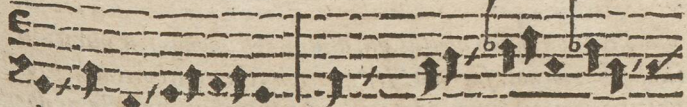
ferre fac nos tibi Domine. Hi cœli, quos magni



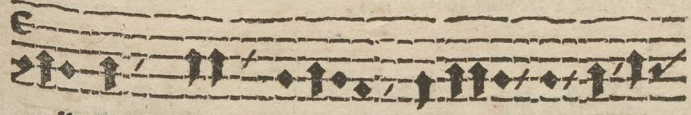
consilij Angelus inhabitas, quos nõ seruos, sed Iohan. 15.



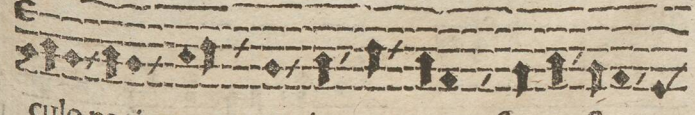
amicos, appellas, quibus omnia, quæ audisti



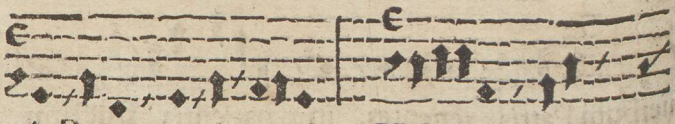
à Patre, notifi cas. In quorum diuisione



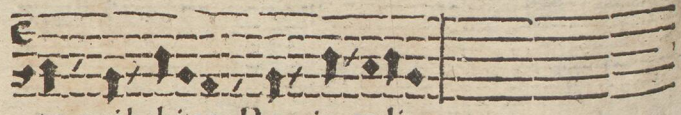
collectum gregem custodias indiuisum, & in uin-



culo pacis unum, ut in te unum simus, sicut



Iohan. 17. in Patre tu es unus, Miserere nobis,



tu qui habitas Rex in cœlis.

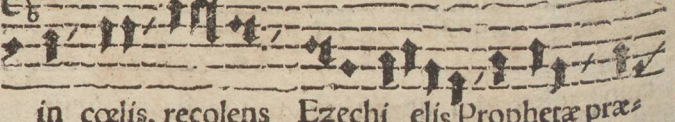
SEQVENTIA DE QVATVOR Euangelistis, sumpta ex 1. & 10. cap. Ezechielis, & Apocal. 4.

COntinet hoc Canticum visionem Ezechielis cap. 1. & 10. & Iohannis Apoc. 4. de quatuor animalibus, Homine, Leone, Boue & Aquila, eamq;, iuxta veterum scriptorum, etiam quorundam recentium sententiam, de quatuor Euangelistis, Matthæo, Marco, Luca & Iohanne, allegoricõs interpretatur. Est autem Euangelistarum memoria conseruanda in Ecclesia, vt cogitetur, à quibus authoribus doctrina Euangelij accepta sit, videlicet non solùm ab illis, qui diuinis testimonijs seu miraculis illustribus ornati fuerunt, sed quorum etiam authoritas in propheticis scriptis commendata est, & visionibus prædicta, ne doctrinam & narrationes eorum de Messia exhibito, crucifixo, & resuscitato, vocemus in dubium.

Orditur ab exhortatione ad lætitiam Ecclesiæ spiritualem de uisionibus Ezechielis & Iohannis, qua Ecclesia de uocatione quatuor Euangelistarũ & certitudine doctrinæ eorũ confirmatur.

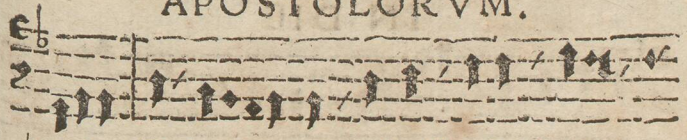


IOcunda re plebs fidelis, cuius Pater est

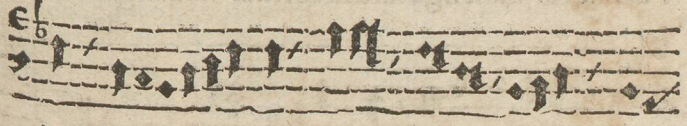


Ezech. 1.

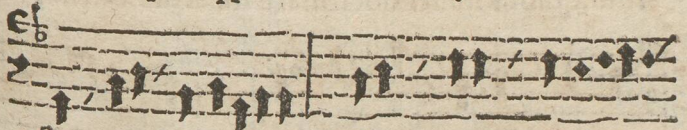
in cœlis, recolens Ezechielis Prophetæ præconia.



conia. Eſt Iohannes teſtis Chriſti, ſcribens



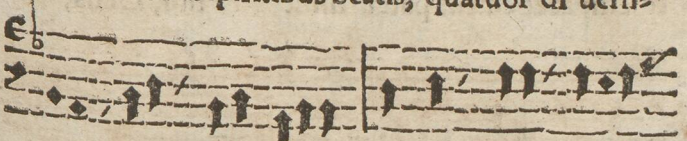
in Apocalypſi, Vere uidi, uere ſcri- Apocal. 4.



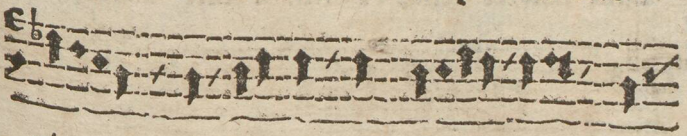
pſi uera teſtimonia, Circa thronum maieſta-



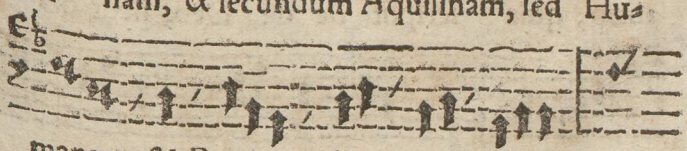
tis cum ſpiritibus beatis, quatuor di uerſi-



tatis, aſtant animalia. Formã primum Leo- Narratio uiſionis.



ni nam, & ſecundum Aquilinam, ſed Hu-



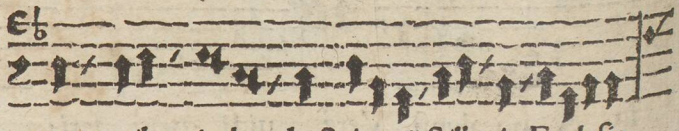
manam & Bouinam, duo gerunt alia.

Formæ



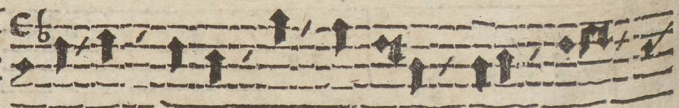
Interpretatio uisionis, seu accomodatio eius ad quatuor Euangelistas, Matthæũ, Marcum, Lucam, & Iohannem.

Formæ formant figurarum formas Euangelista-

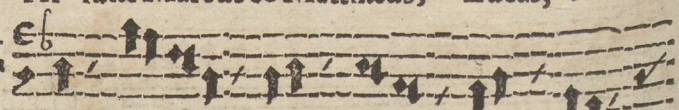


rum, quibus imber doctrinarũ stillat in Ecclesia.

Ratio Appellationum, seu interpretationis, sumpta ab operum argumento seu materia, de qua præcipuè scripserunt: Matthæus de humanitate Christi, Lucas de hostijs seu sacrificijs, & oblatione in templo, Marcus de Iohanne Baptista prædicante in deserto, Iohannes, de diuinitate Christi, de qua orditur, inquiens: In principio erat uerbum &c.



Hi sunt Marcus & Matthæus, Lucas, &



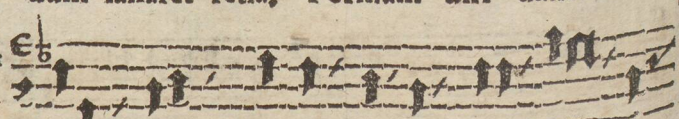
quem Zebedæus pater misit tibi, Deus,

Notatio Iohannis filij Zebedæi, quem Christus uocauit fortitudinem.

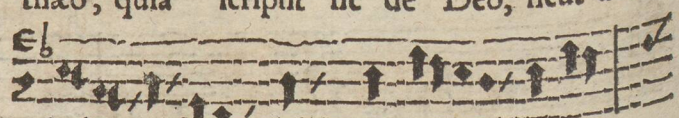


dum laxaret retia. Formam uiri dant Mat-

1. Matthæus homo.

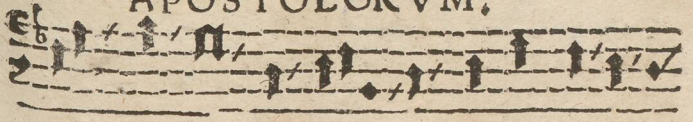


thæo, quia scripsit sic de Deo, sicut de-



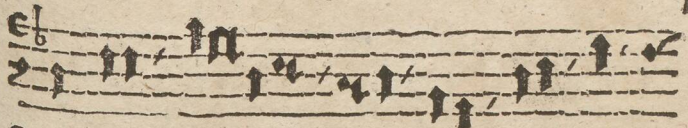
scendit ab eo, quem plasmauit hominem.

Lucas

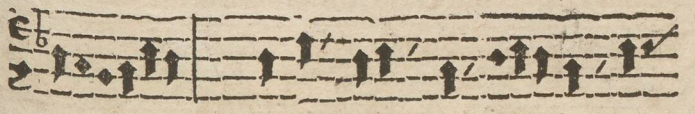


Lucas Bos eſt in figura, ut præmõſtrat in

2 Lucas, bos. Luc. 1. 2.

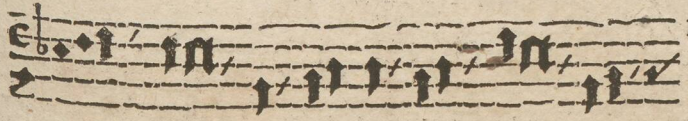


Scriptura, Ho ſtiarum tangens iura, Legis ſub



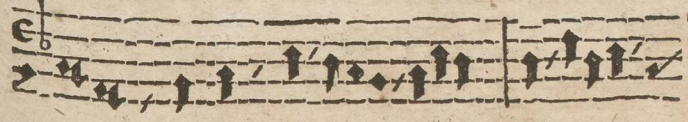
ue lamine. Marcus Leo per de ſertũ cla=

3. Marcus, Leo.



mans rugit in apertũ, Iter fiat Deo

Marc. 1. Vbi ita ſcribit de Iohãne Baptiſta: Vox clamantis in deſerto, Parate uiam Domino, rectas facite ſemitas eius.

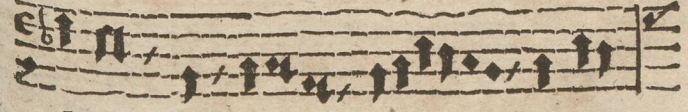


certum, mundum cor à crimine, Sed Iohãnes

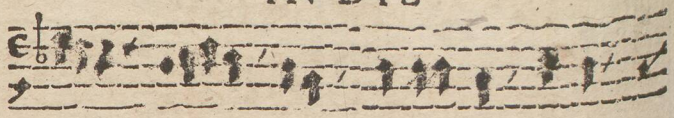
4. Iohannes, Aquila.



ala bina charita tis, aquilina Forma

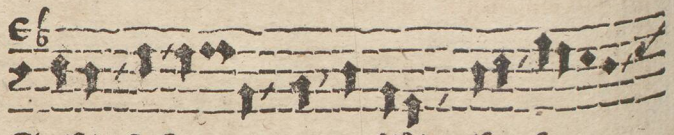


fertur in Diuina puriori lumine.



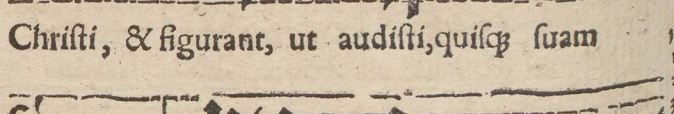
Expositio accommodationis.

Quatuor describunt isti quadriformes actus



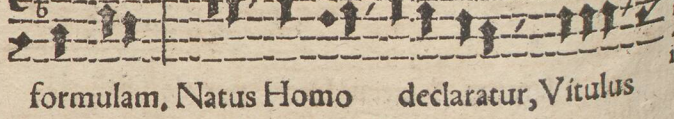
Christi, & figurant, ut audisti, quisq; suam

1. Incarnationem.
2. Mortem.
3. Resurrectionem.
4. Ascensionem in coelum.

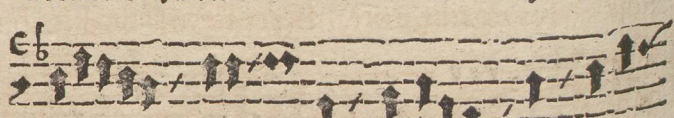


formulam. Natus Homo declaratur, Vitulus

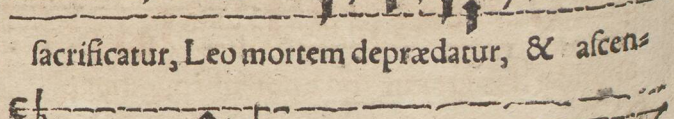
Id est, Matthæus figura hominis repræsentat incarnationem Christi: Lucas sub figura uituli seu bouis mortem seu uictimam: Marcus sub forma Leonis, catulos mortuos rugitu, ut tradunt Physici, excitantis, resurrectionem: Iohannes specie Aquilæ, omnibus auium altissimè uolantis, diuinitatem uel ascensionem in cœlum, quæ diuinitatis eius est testimonium.



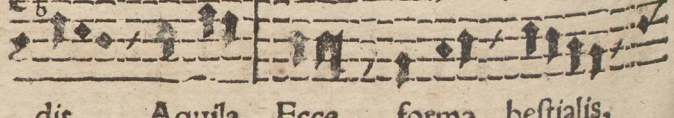
sacrificatur, Leo mortem deprædatur, & ascen-



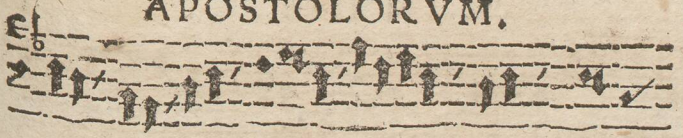
dit Aquila. Ecce forma bestialis,



quam Scriptura Prophetalis notat, sed mate-

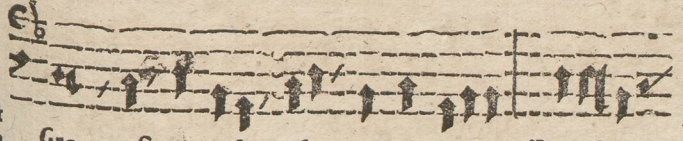


rialis hæc est impositio, Currunt rotis, uolant



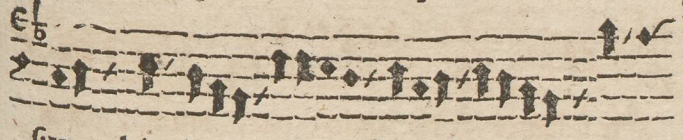
uolant alis, nisus sensu spiritalis, rota gres-

Interpretatio alterius uisionis in Ezechiele, de rotis & alis, capite 1. Significant autem rotæ & alæ celeritatem doctrinę Euangelij, propagatæ per Euangelistas & Apostolos, breui tempore, in quatuor partes mundi &c.



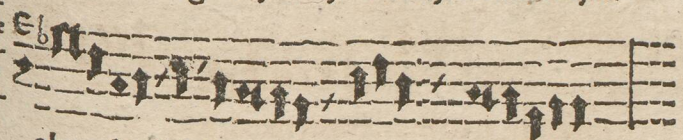
sus est æqualis, ala contẽplatio. Paradi-

Parachysus est Ecclesia, in qua Deus habitat, cuiquam in uno amœnissimo.

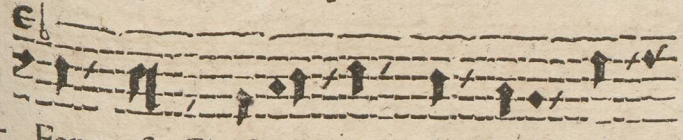


sus his rigatur, uiret, floret, fœcũdatur, his

Fluuius doctrinæ Euangelistarum & Apostolorum de Christo, rigatio (seu coniugatio) conscientiarum, pax, lætitia &c.

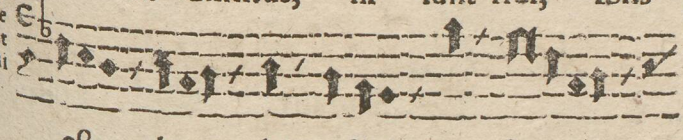


abundat, his lætatur quatuor flu minibus.

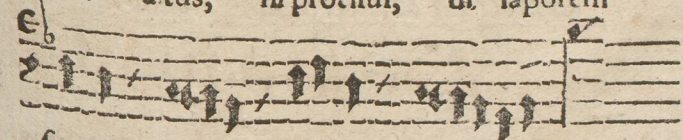


Fons est Christus, hi sunt riui, fons

Sicut igitur Angelus Matth. 11. Venite ad me omnes &c. Et cap. 5. Beati qui esuriunt &c.

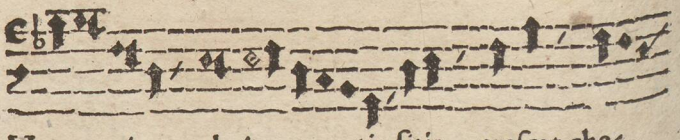


est altus, hi procliui, ut saporem



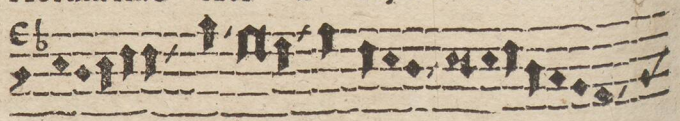
fontis ui ui ministrent si delibus.

Collatio Christi & Euangelistarum & omnium uerorum doctorum Ecclesiæ, Prophetarum & Apostolorum, qui tantũ sunt quasi uituli, id est, ministri Christi, accipientes ab ipso doctrinã. Christus est ipse fons & scaturigo, redemptor & dator Spiritus sancti, & uitæ æternæ.

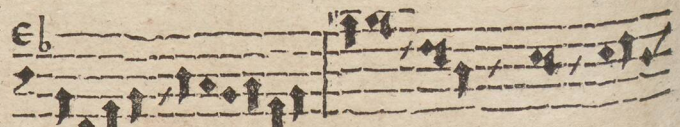


Votum, seu precatio, ut doctrina Euangelistarum & Apostolorum de Christo in nobis sit efficax, in uera pœnitentia, cõsolatione, & inchoatione nouæ obedientiæ erga legem Dei, atq; ut post hãc uitam miseram & çrumnosam in æternam & cœlestem perducamur.

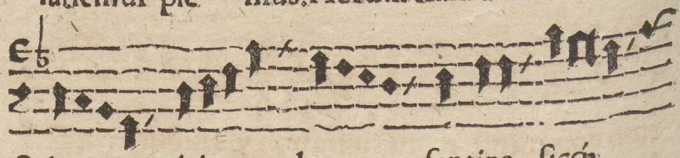
Horum riuo ebri a tis, sitis crescat cha-



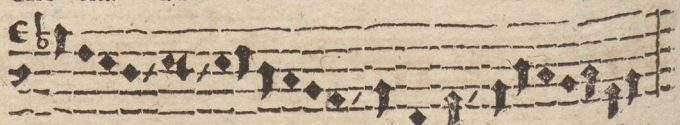
ritatis, ut de fonte pi e ta tis



satiemur ple nius. Horum trahat nos do-



ctri na uiciorum de sentina, sicq;



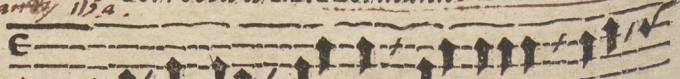
ducat ad di ui na, ab imo sur perius.

ALIA SEQVENTIA,

De Apostolis.

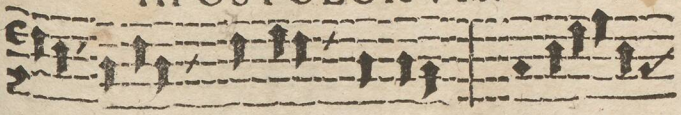
Correcta à M. Hermanno Bonno.

Hg Bonni filius Cur Ludwig qui in Nassaw praeji Ob: Anno Mcccxxij 154



Precatio ad Christum, ut ministeriũ Euãgelij & doctrinam Apostolorum in Ecclesia conseruet & tueatur.

CHriste sanctorũ, Præceptor Apostolorũ, Princeps orbis

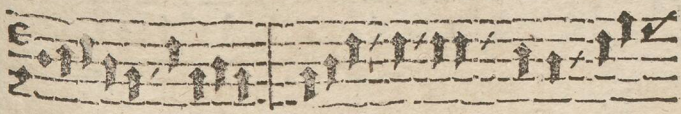


orbis terrarũ, Rectorq; regnorum. Eccleſia-

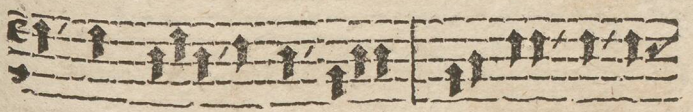
Commendatio inſtituti miniſterij Euãgelij, ſeu uocationis Apoſtolorum, Matth. 4.



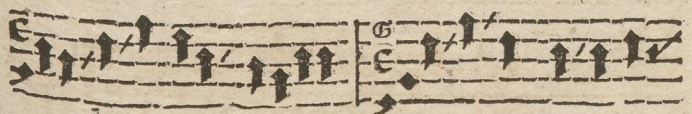
rũ mores & uitam moderare. Tu primùm rudes



piſcatores euocaſti. Illis q; per totum orbẽ terra-

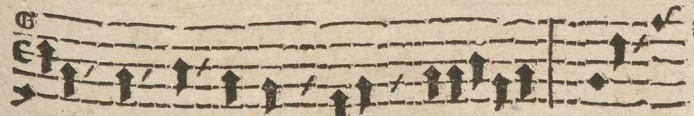


rum commiſiſti regni ſolium. Tyrannidem ut Sa-

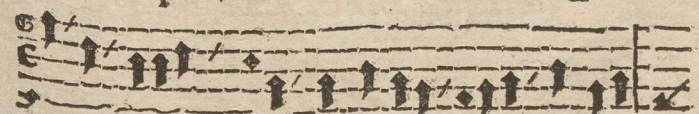


tanæ & peccati debellarent. Non per arma carna-

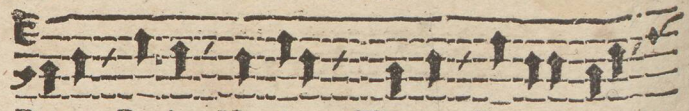
Potentia Verbi Dei, ſeu Euangelij, Rom. 1.



lia: ſed per Verbi tui miniſterium. Quo



non eſt aliud munus ſublimius atq; dignius.

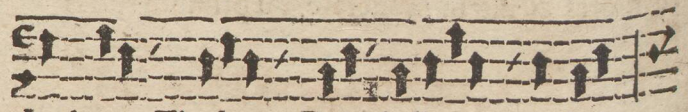


Nomina Apostolorum, Matth. 10. Marc. 3.

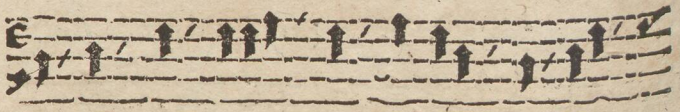
Petrus, Paulus, Matthæus, Thomas, Bartholomæus,



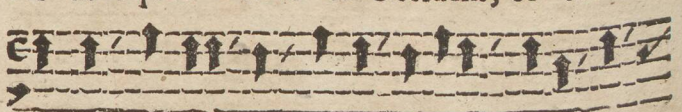
Iohannes, Philippus, Simon, & uterq; Iacobus.



Andreas, Thadæus, Dei bellatores inclyti.

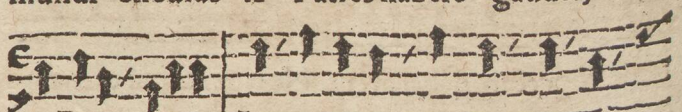


Hi sunt quos Oriens & Occidens, & totus



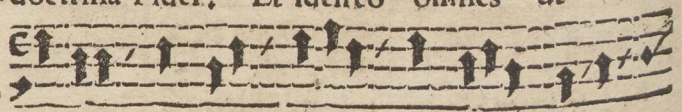
Id est, doctores.

mundi circulus se Patres habere gaudet, in

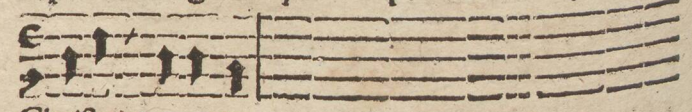


Petitio, ut colligatur & conseruetur Ecclesia, per doctrinam Apostolorum incorruptam & integram.

doctrina Fidei. Et idcirco omnes ut in



ipsorum dogmate synceri permaneamus, te



Christe precamur,

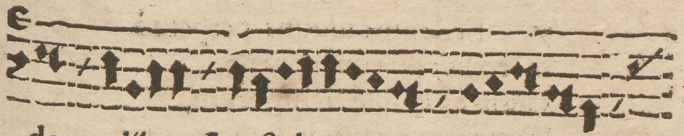
ALIVS HYMNVS,
De Apostolis.

A M. Hermanno Bonno correctus.

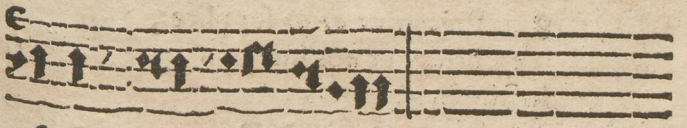
EXhortatio ad gratiarum actionem, pro vocatione Apostolorum, eorumq; doctrina, & diligentia & constantia in confessione fidei. Et precatio ad Christum, vt inter nos puritatem doctrinæ Propheticæ & Apostolicæ conseruet.



EXultet uera Eccle sia magnis in fi-



de gaudijs, Apostolorum quo ties



sacra canit so lenni a.

2. Nam sine ipsorum meritis, Exhortatio.
Christus ex mera gratia,
Vocauit illos simplices,
Ad sui uerbi studium.

3. Vt per ipsos confunderet
Humanam sapientiam,
Et homines pertraheret
Ad fidei iusticiam.

Hos

2. Electio seu uocatio Apostolorum.

4 Hos statuit pro Patribus,
Per totum orbem Princeps,
Ad subiugandum impios,
Virtute Verbi Spiritus.

3. Diligentia & constantia in docendo & cõfitendo Christo.

5 Docebant Christum igitur,
Esse, per quem oporteat
Seruari nos ab inferis,
Vitamq; æternam consequi.

6 Quapropter multa passi sunt,
Tormenta & opprobria,
Ab impijs hominibus,
In hoc præsenti seculo.

4. Beatitudo Apostolorum.

7 Sed nunc uiuunt perpetuò
In cœlis, & cùm uenerit
Christus in fine temporum,
Tunc erunt mundi Iudices.

5. Precatio.

8 Precamur ergo supplices,
Te Christe, ut nos integros
In simplici retineas
Apostolorum dogmate.

9 Ne nostras mentes operum
Falsa doctrina capiat,
Vel scandala absterreant,
A uero Euangelio.

6. Causa finalis, uita & lætitia æterna.

10 Vt cùm Iudex aduenerit,
In fine huius seculi,
Nos sempiterni gaudij
Facias esse compotes.
Amen.

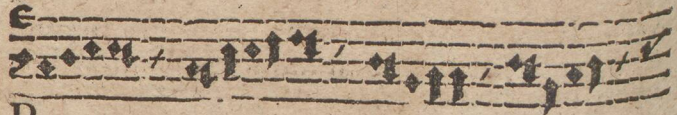
DE

DE Martyrum memoria retinenda in Ecclesia ita inquit D. Augustinus libro 8. de ciuitate Dei capite ultimo: Nos non Martyribus templa, sacerdotia, sacra, & sacrificia constituimus: Quoniam non ipsi, sed Deus eorum, nobis est Deus. Honoramus sanè memorias eorum, tanquam sanctorum hominum Dei, qui usque ad mortem sacrorum suorum corporum, pro ueritate certârunt, ut innotesceret uera religio, falsis religionibus uictis atq; conuictis, quod etiamsi qui antea sentiebant, timendo reprimebant. Quis autem audiuit aliquando fidelium stantem sacerdotem ad altare, etiam super sanctum corpus Martyris, ad Dei honorem cultumq; constructum, dicere in precibus: Offero tibi sacrificium Petre, uel Paule, uel Cypriane, cùm apud eorum memorias offeratur Deo, qui eos homines & Martyres fecit, & sanctis suis angelis cœlesti honore sociauit, ut ea celebritate & Deo uero, de illorum uictoriis, gratias agamus, & nos ad imitationem talium coronarum atq; palmarum, eodem inuocato in auxilium, ex eorum memoriæ renouatione adhortemur. Quæcunq; igitur adhibentur religiosorum obsequia, in Martyrum locis, ad ornamenta sunt memoriarum, non sacra sunt uel sacrificia mortuorum, tanquàm Deorum &c.

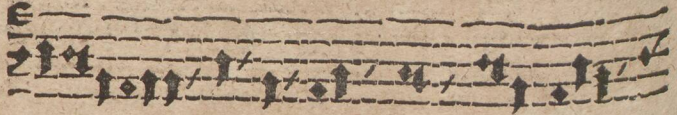
HYMNVS, DE MARTYRIBVS,

Correctus à M. Hermanno Bonno.

PRecatio ad Christum, vt nos in vera confessione veræ fidei & doctrinæ, exemplo Martyrum, conseruet, consoletur, & hæredes vitæ æternæ efficiat.



REx glorio se Martyrum, corona



confitentium, qui es in te credenti um



Via, Vi ta, & Veri tas.

Ioh. 14. Ego sum via, veritas & vita. Nemo venit ad Patrem, nisi per me.

2 Aurem benignam protinus
Appone nostris precibus,
Esto nobis propicius,
Ignosce quod deliquimus.

Luc. 21. Ego dabo vobis os & sapientiam, cui nō potuerimus contradicere.

3 Tu vincis in Martyribus
Mundi furentis impetum,
Et donas illis animum
Constantem in periculis.

2. Corinth. 4. Habemus thesaurum hunc (verbum Dei) in testaceis vasculis, vt virtutum eminentia sit Dei, & non ex nobis &c.

4 Velut infirma vascula,
Ictus inter lapideos,
Videntur sancti Martyres,
Sed fide durant fortiter.

Non

5 Non fidunt suis meritis,
Sed sola tua gratia,
Agnoscunt se persistere,
In tantis cruciatibus.

6 Sic cohæredes gaudij
Sunt passionum socij,
Et membra dolent pariter,
Exemplo sui capitis.

7 Quicunq; uerè pij sunt,
Illos oportet ingredi
Per cruces & molestias,
In uitæ æternæ requiem.

2. Timoth. 3. Omnes qui piè uiuere uolũt in Christo, persecutionem patientur. & Act. 14. Per multas tribulatiões oportet nos intrare in regnũ Dei.

8 Debentur Deo gratiæ,
Quòd Verbum sui Filij,
Confirmat in Martyribus,
Virtute sancti Spiritus.

Agnitio beneficij, & gratiarum actio.

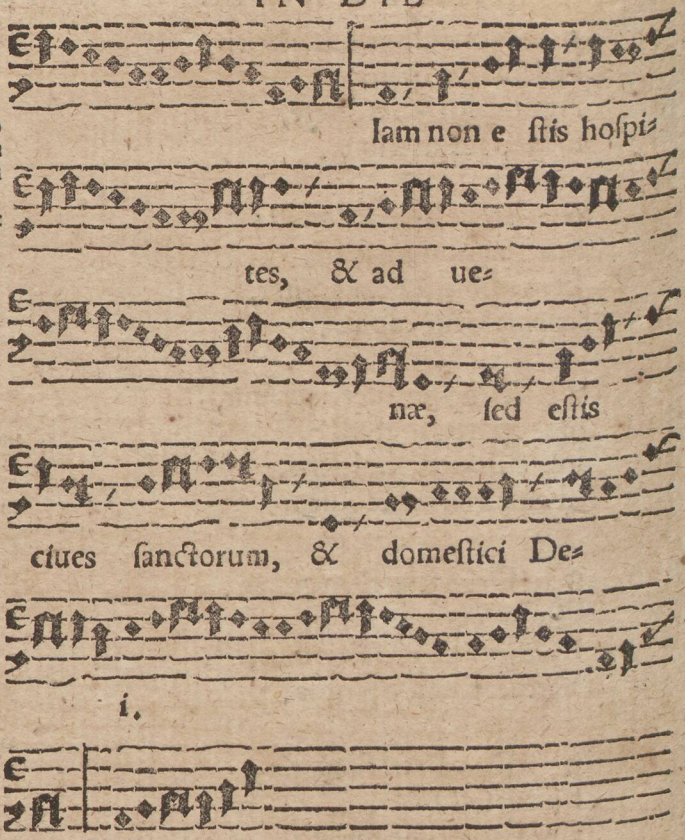
9 Deo Patri sit gloria,
Eiusq; soli Filio,
Cum Spiritu Paracleto,
Et nunc & in perpetuum,
Amen.

HALLELVIA.



HAL leluia,

Dignitas & gloria Ecclesiæ seu piorũ in Christo, per & propter quem sunt omnium bonorum cœlestium participes.



SEQVENTIA CORRECTA.

CAnticum de constantia Martyrum in profitenda incorrupta doctrina Euangelij contra tyrannos & persecutores Ecclesiæ, quod & hoc nostro tempore, quo Diabolus & organa eius tam immaniter sæuiunt contra puros Ecclesiæ doctores, & pios, admonet nos, vt similem constantiam in tradenda & confitenda doctrina præstemus, expectantes, exemplo martyrum, promissam à Deo liberationem & glorificationem post hanc vitam.

AGone



AGone triumphali militum Regis summi



dies ille celebris. Et populus Christo Regi

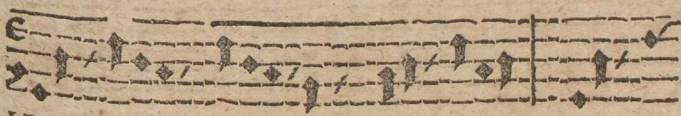


credulus. Hi delectamentum re spuerant munda-



norum. Et crucẽ tũc turpẽ quotidie baiularunt.

Ecclesia eiusq; ueri doctores subiecti persecutionibus.



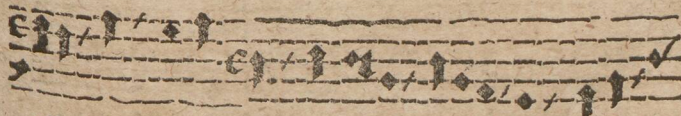
Hos nullius cõmendatio confirmãt martyrum.

Hos nullius feritas à Christo separat. Dum

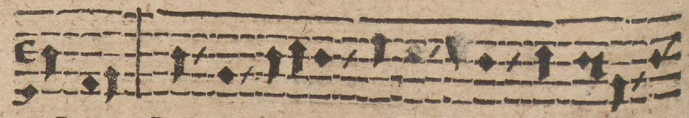
Iuxta illud Roman. 8. Quis nos separabit à dilectiõe Dei: num afflictio? num angustia? num persecutio? nũ fames? num nuditas? num periculũ? num gladius? &c.



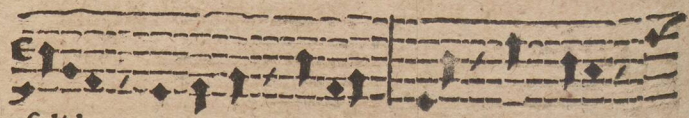
ad eum mortibus nullenis properẽt. Non carcer



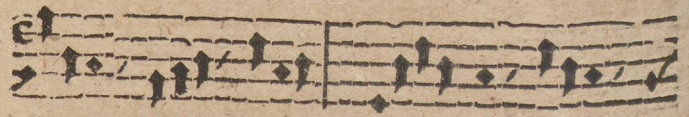
ullus, aut cathena molliunt fortia in Christo



pectora. Sed nec ferarũ morsus diri martyrum



solidum excauant animum, Non imminens,



capiti gladius terreat, Fortissimos milites



optimi Domini, Nunc manu Dei complexi



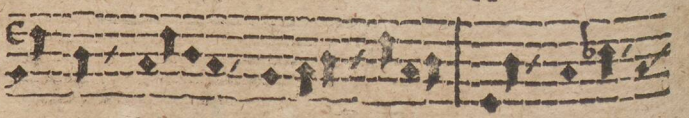
(Insultant) Vt Baptista contra Herodem, Paulus contra Neronem &c.

persequentum insultant furoribus quondã crude-



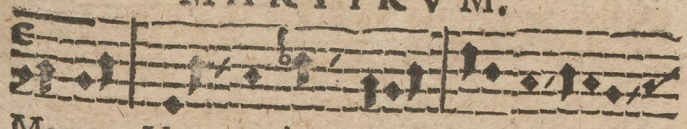
Exempla Martyrum primum prosunt Ecclesiæ ad confirmatiõem in fide. Deinde ad consolationem de consecutura æterna gloria & lætitia.

libus. Et plebi Chrristi solamen suppeditant in

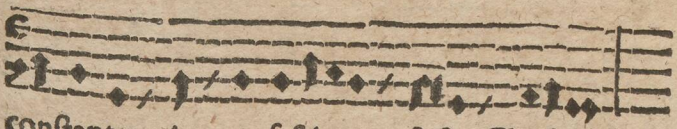


cunctis laboribus lubrici seculi, Nunc Christi

Martyres,



Martyres. Nos ualdè fragiles. Exẽplis faciunt



constantes in confessione Iesu Christi.

ALIA SEQVENTIA,

De Martyribus.

A M. Hermanno Bonno correcta.

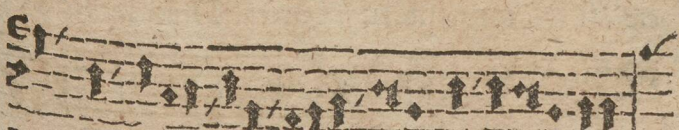


O Bea ta beatorum Martyrum so lennia,



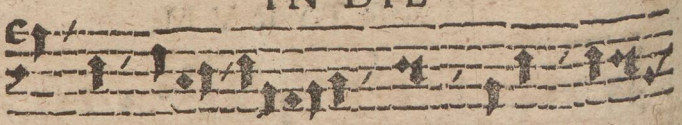
Vsus memoriæ Martyrum, ut eorum constantia exemplum sit nobis, ut simili modo profiteamur doctrinã Euangelij, & constantiam præstemus in cruciatibus, &c.

Stu dioſè recolenda Victorum certamina.

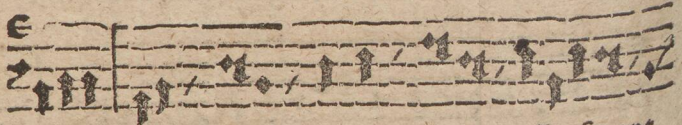


Nam sunt bona ueræ pijs exempla patientiæ.

Vt



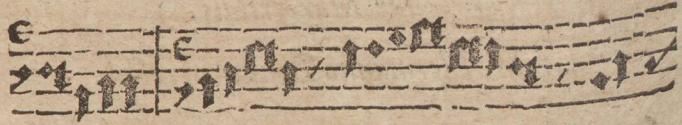
Vt nos quoq; patia mur pro Christi Euan-



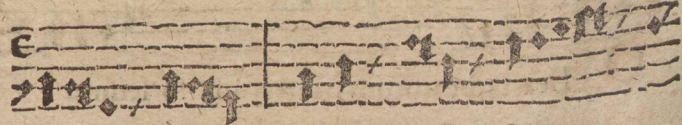
gelio. Fide uera, corde toto adhæserunt



Domino. Et inuicti sunt addicti atroci



martyrio. Carcerati, truci da ti per-

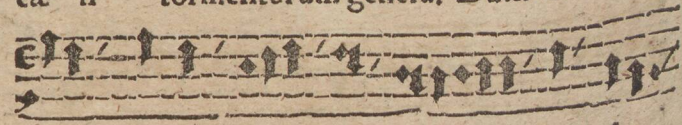


tulerunt plurima. Igne læsi, ferro

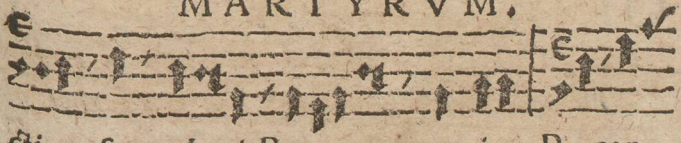
Genera uaria suppliciorum, quibus tyranni sanctos Dei martyres excruciarũt, ut à confessione ueræ fidei deterrerent.



cæ si tormentorum genera. Dum sic torti



cedunt morti carnis per interitum, ut electi

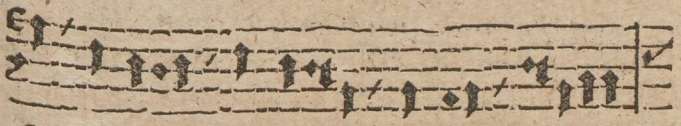


cti sunt adepti Beatorum præmia. Per con-

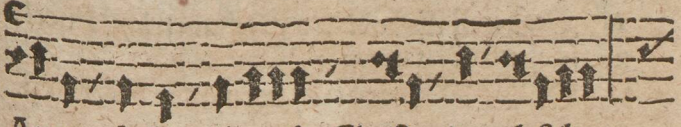
Constãtia martyrum in fide, & contemptus mundi eiusq; uoluptatum & honorum.



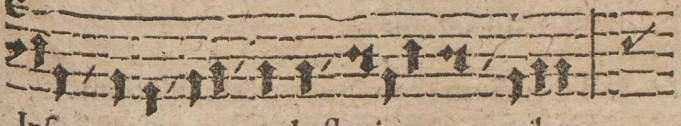
temptũ mundanorũ & per bella forti a,



sunt ingressi Angelorum Victores consortia.



Atq; facti cohæredes Christo in cœlestibus,

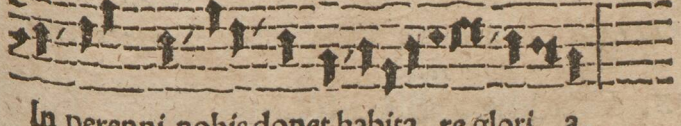


Ipsum ergo toto corde flagitamus precibus.

Precatio, ut Deus nos quoq; ut Martyres & sanctos omnes, hæredes uitæ æternę efficiat, Amen.



Vt post finẽ huius uitæ & post transi tori a,



In perenni nobis donet habita re glori a.

ORDO CANTIONVM
IN DIE VRSVLÆ, SEV Vndecim Virginum, qui in Ecclesia Luneburgensi celebris est, propter victoriam diuinitus Maioribus huius inclytæ vrbis concessam, hoc die, Anno Christi 1371.

I. *MAne sub horam sextam petitur templum,* qua audita, statim incipit Cantor, in Organum, Te Deum, germanicè, O Godt wy lauen dy/ in quo uersus. O HERE wy vormanen dy/ ter canitur à pueris, respondente Choro & Organo, hoc ordine:

1. O HERE Godt wy vormanen dy. Pueri.
2. Repetit Organum.
3. O HERE Godt wy vormanen dy. Pueri.
4. Repetit Organum.
5. O HERE Godt wy vormanen dy. Pueri.
6. Repetit Chorus.

II. Te sanctum Dominum, Responsorium.
III. O HERE/Wo synt der Vyende so vele? Item, Wo Godt de HEre nicht by vns holt.
IIII. Nisi Dominus custodierit ciuitatem. Figuraliter.
V. Allein Godt yn der höge sy ehr.
VI. Nu bidden wy den hilligen Geist.
VII. Concio sacra.
VIII. Litania, in qua uersus, Vnsen Radt/ ter canitur à pueris.
IX. Erholt vns HERE &c.

Cùm.

Cùm Festum hoc in diem Dominicum inciderit, celebratur ceremonijs hoc modo:

1. A sexta usq; ad septimam, canitur, O Godt wy lauen dy.
2. Te sanctum Dominum.
3. Benedicamus Angelicum.

Ad Missam.

4. Introitus, Benedicite, de Angelis.
5. Kyrie, figuraliter.
   Item, Et in terra, quo finito, Allein Godt yn der Höge sy Ehr.
6. Post lectionem Epistolę, Nisi Dominus ædificauerit ciuitatem.
7. Wo Godt nicht mit vns ys.
8. Euangelium.
9. Nu bidden wy den hilligen Geist.
10. Concio sacra.
11. Litania, in qua uersus, Vnsen Radt/ter repetitur à pueris, ut suprà dictum est,

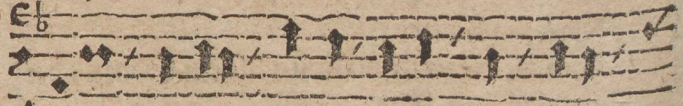
In Vespertinis precibus.

1. Antiphona, super Psalmum, & Magnificat, de Angelis.
2. Post Concionem, O HERE Godt wy lauen dy.
3. Erholt vns HERE.

SEQVENTIA
AD CHRISTVM.
Correcta à M. Hermanno Bonno.

Hæc Sequentia suprà folio 211. collocanda, omissa est, quare ne prorsus hæc editio ea careat, huius libri calci inserendam censuimus.

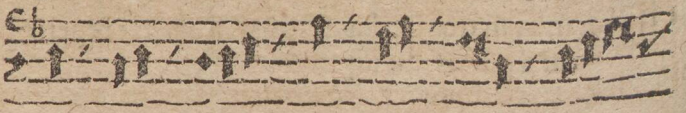
CONtinet primò præcipua beneficia Filij Dei, assumptionem humanæ naturæ ex virgine, iuxta vaticinia Prophetarum, liberationem ex potestate Diaboli, & vocationem gentium ad cognitionem Dei, & veram Ecclesiam &c. Deinde inuocationem ad Filium Dei, vt suorum nos beneficiorum reddat participes, reficiat & consoletur, cœlesti pane doctrinæ, remittat nobis peccata, defendat contra Diabolum, det Spiritum sanctum, accendentem in nobis nouos motus, atq; tandem hæredes vitæ æternæ faciat.



AVe præclarum mundi Lumen in lucem



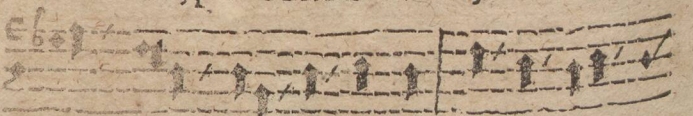
Esa. 49. & Lu. 2. gentium Rex Christe diuinitus orte. Tu



Gene. 28. Ioh. 3. es cœli scala, quam uidit Iacob: ueritatis



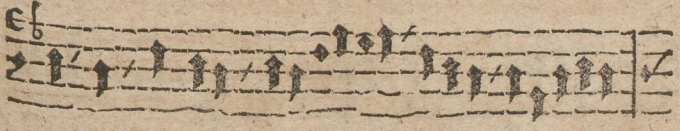
Malach. 4. Timentibus nomen meum orietur sol iustitiæ. lumen, per te Solem iustitiæ, assumpta carne uenit in orbem. Tu es salus



Luc. 1. mundi.



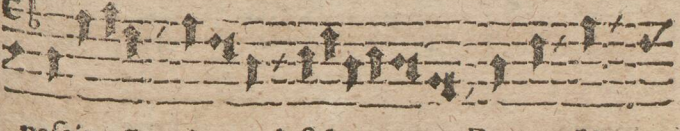
mundi, per quem oportet omnes, qui grauan-



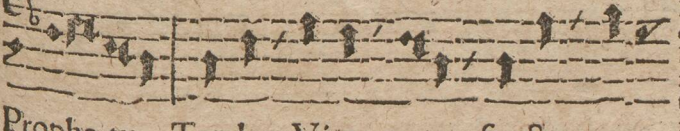
tur, & peccatis onera ti sunt, iustificari. Rom. 3.



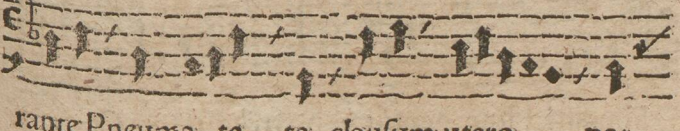
Te olim iuxta promissum ex Dauidis stirpe, 2. Reg. 7.



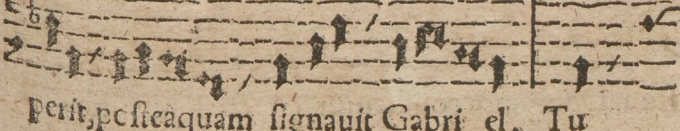
nasciturũ priores desiderauerunt Patres & Qui ita inquiunt Esa. 45. Rorate cœli desuper, & nubes pluant iustum: aperiatur terra, et germinet saluatorem, & iustitia oriatur simul.



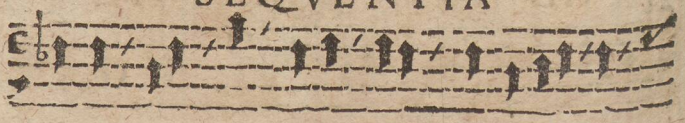
Prophe tæ. Tandem Virgo mater sancto ro-



rante Pneuma te, te clausum utero pe- Luc. 1. & 2.

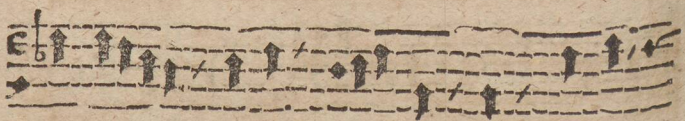


perit, postea quam signauit Gabriel. Tu



Iohan. 1. Ecce agnus Dei, qui tollit peccata mundi.

Agnus Dei, Rex atq; terræ dominatores,



De uocatione gentium.

impietati gentes addictas, ad montem



Ad Ecclesiam agnoscentem & inuocantem uerum Deum agnitione & fiducia Filij Mediatoris & redemptoris.

filiæ Sion perduxisti. Nam tu fu-



Esa. 27.

rentem Leuiathan serpentis tortuosiq;

Hoc est, Diabolum. Gene 3. Semen mulieris conteret caput serpentis.

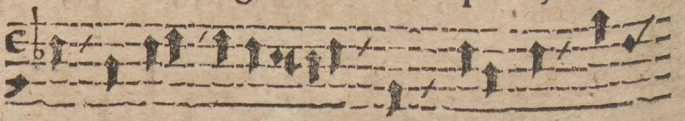


ceruicem collidēs, dānoso crimine mundum



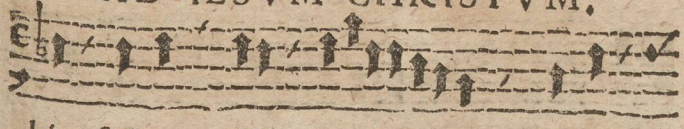
Confessio & fides gentium in Christum.

liberasti. Hinc gentium nos reliquiæ, Chri-

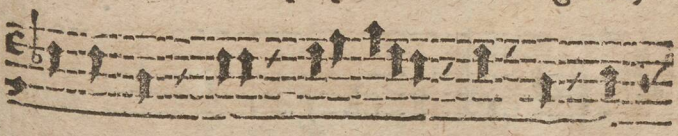


stum Dominum confitemur, & credimus no-

bis



bis factum esse propiciationis Agnum,



regnantem cœlo æternaliter, qui per Ver=

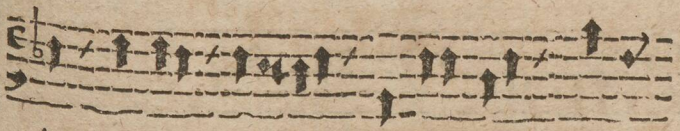


bum exhibetur semper edendus mysterialiter,

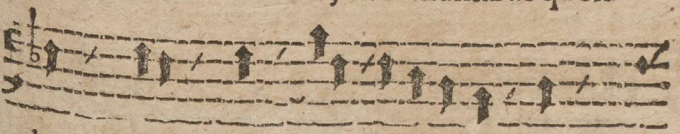
Mysticus & spiritualis esus agni paschalis, hoc est, applicatio beneficiorum Christi, & consolatio per fidem.



Hinc manna uerum Israeli tis, ueris ue=



ri Abrahæ fili is, admirantibus quon=



dam Mosi quod typus figurabat, iam

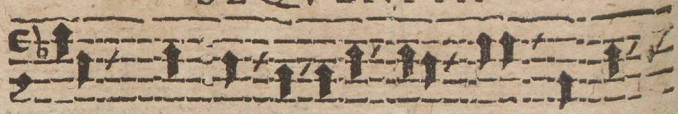
Deut.8. Psal.77.



nunc remoto uelo datur perspici,

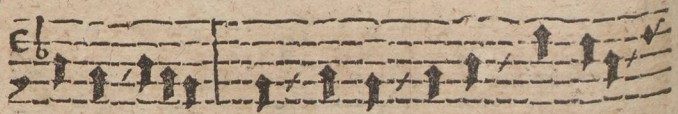
Iohan.6.

Ora

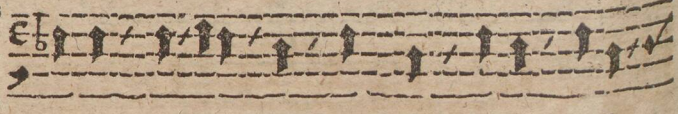


Ora CHRISTE nos illo tuo pane ſemper

1. Precatio de refectione ſeu conſolatione animarum per uerbum Chriſti & uſum Sacramenti ſeu cœnę Domini.
2. Vt donetur nobis Spiritus ſanctus, accendens in mentibus ueram legem ſeu cognitionem Dei, & in corde uerũ amorem, & motus conſentientes cum lege Dei &c.



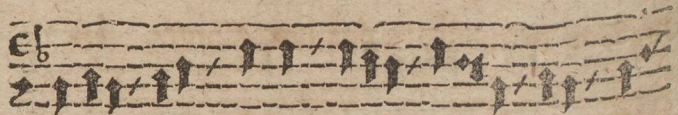
dignos effici. Fac igni ſancto Patriſq;



uerbo, quo luces ut flamma, denſa nocte



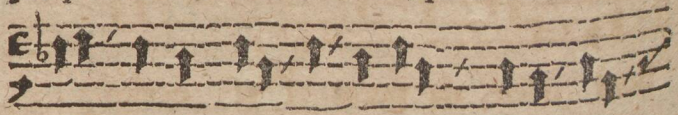
ſeptos ac peccatis, quæ tu procul pellis,



exutos, tibi mundis labijs cordeq; puro pro-



Exod. 17. pinqua re. Fac fontem dulcẽ, quem in deſerto

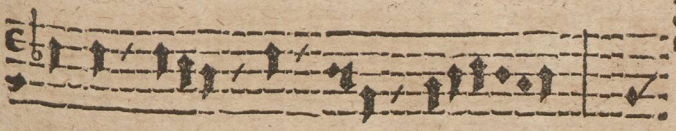


Petra præmonſtrauit, te guſtare Chriſte ſana fide,

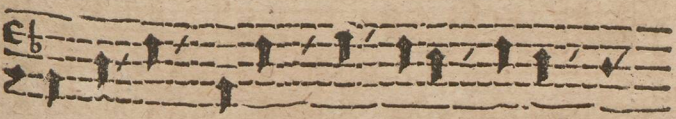


fide, renesq; conſtringi, lotos in mari,

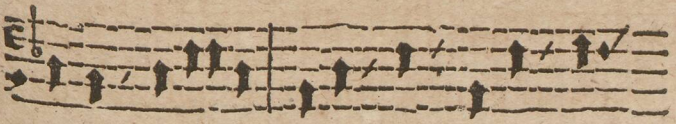
Exod. 15. De ritu edendi agni paſchalis.



Anguem æneum in cruce ſpecula ri,



Audi nos, IESV, pro quibus tetram



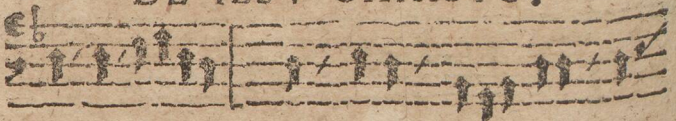
mortem pertuliſti. Salua nos, Chriſte, re-



demptor, & peccati condonator. Da fontem



boni uiſere, da puros fidei oculos

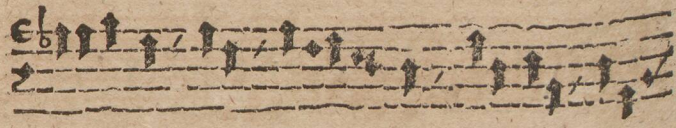


Petitio uerę & ſaluaris notitiæ Dei, conſolationis, lætitiæ & uitæ æternę.

in te deſigere, Quo hauſtu ſapientiæ ſa-



porem uitæ ualeat mens intelligere. Et Chri-



ſtianiſmi fidem ope ribus redimere, bea-



toq; fine ex huius incolatu ſeculi

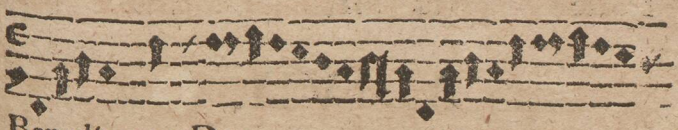


quęa mus ad te ueni re,

BENE

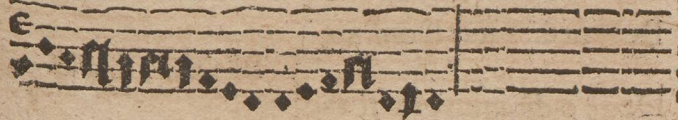
BENEDICAMVS
IN DIVERSIS FESTIS.

SVMMVM.



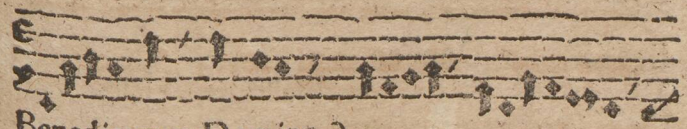
Benedícamus Do-
Deo dícamus gra-

Gratiarum actiões, quę duo complectũtur, agnitionem beneficiorũ Dei, & prædicationem, ut alij quoq; inuitentur.



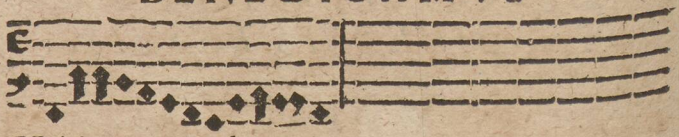
mino.
tí as.

PASCHALE BENE-
DICAMVS.



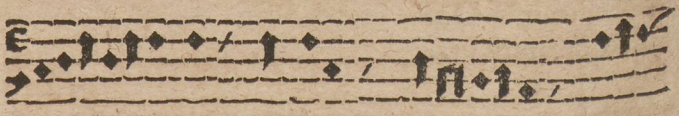
Benedícamus Domíno,
Halleluía, Hallelu ia.
Deo dícamus gra tías

BENEDICAMVS



Hal le lu ia.

ALIVD.

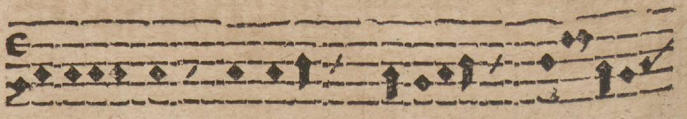


Be nedícamus Domino,
De o dícamus gra ti as, } Hallelu ia, Halle-

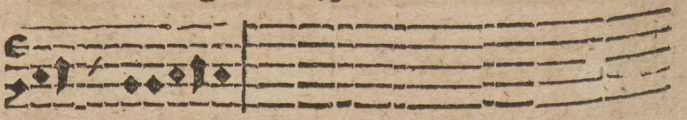


luía, Halle luía.

ALIVD FERIALE.



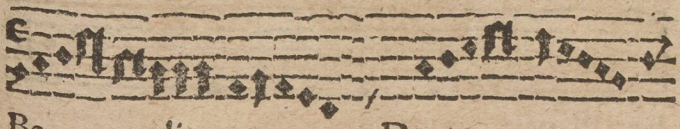
Benedícamus Domino,
De o dícamus gra ti as, } Halleluía, Halle-



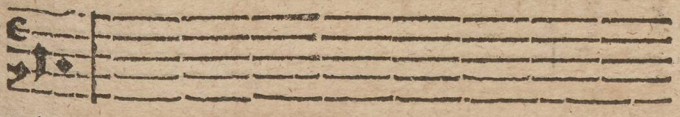
luía, Halle luía.

MI-

MINVS SVMMVM.

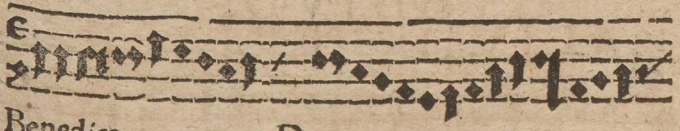


Be nedícamus Do=
De o dícamus gra=

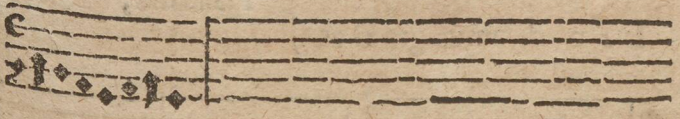


mino.
ti as.

ANGELICVM.

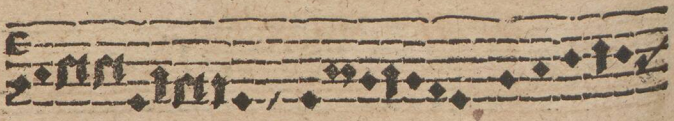


Benedíca mus Do=
Deo díca mus gra=

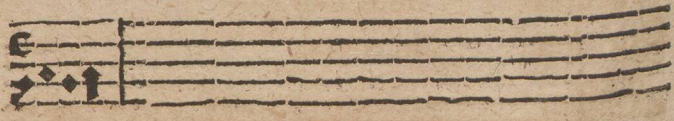


mino.
ti as.

BENEDICAMVS APOSTOLICVM.



Be ne dícamus Do-
De o dícamus gra-

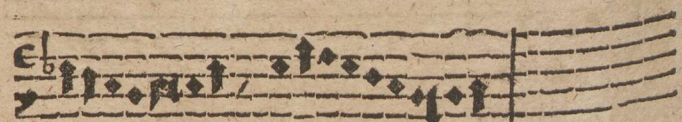


mino.
ti as.

ALIVD.



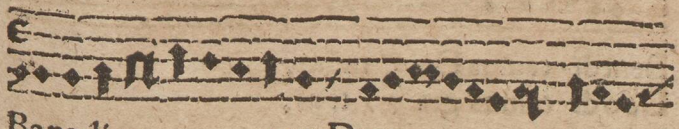
Bene dícamus Domino, } Halleluía,
De o dícamus gra ti as, }



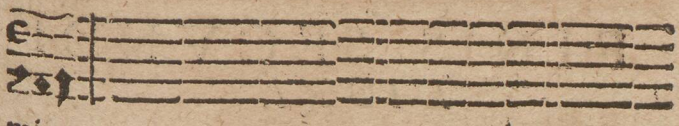
Halle luía, Halle luía.

IN AD

IN ADVENTV
DOMINI.

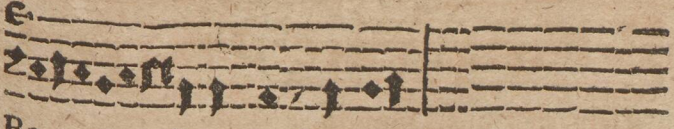


Be ne dí ca mus Do
Deo díca mus gra



míno.
tías.

DOMINICALE.

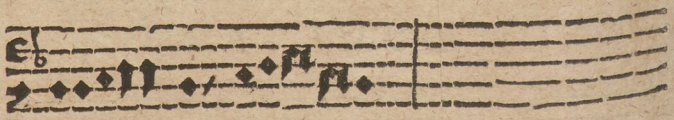


Be ne dícamus Domíno.
De o dícamus gra ti as.

ALIVD.

BENEDIC. IN DIVERS. FESTIS.

ALIVD.



Benedi camus Do mino.
Deo di camus gra ti as.

FINIS SECVNDI *LIBRI.*

LIBER

LIBER TERTIVS, CONTINENS CANTIONES MISSÆ, SEV SACRI, vt vocant, præter Introitus, quos suprà in Dominicis & festis diebus inuenies suo loco.

RATIO CELEBRANDÆ Missæ, seu Eucharistiæ, tempore Iustini Martyris, Anno Christi, 140. sicut ipse Iustinus scribit in Apologia 2. ad Romanum Senatum, & Imperatorem Antonium, his verbis:

ADfertur Præsidi aut Antistiti fratrum panis & poculum aqua dilutum, Quibus ille acceptis, laudem & gloriam offert Patri uniuersorum, per nomen Filij & Spiritus sancti, & gratiarum actionem multam facit. Post preces & Eucharistiam totus cœtus accinit: Amen. Et Diaconi absoluta gratiarum actione Præsulis, & ominatione plebis totius, dant singulis præsentibus partem panis & calicis diluti, super quibus gratiarum actio facta est, atq; etiam absentibus deferre sinunt. Hoc alimentum apud nos uocatur Eucharistia, quo participare nulli alij fas est, quàm credenti uera esse, quæ docentur à nobis, quiq; ablutus est, pro peccatorum remissione, lauacro in regenerationem, & sic inuenti, ut Christus tradidit. Non enim hæc percipimus, ut communem cibum uel uulgarem panem, neq; ut

uulgarem potum: Sed quemadmodum per Dei uerbum, incarnatus Iesus Christus Seruator noster, & sanguinem pro salute nostra habuit, sic & per cibum precationem uerbi, ab ipso gratiarum actione sanctificatum, qui nutrit carnes nostras, & sanguinem, illius incarnati Iesu carnem & sanguinem esse didicimus. Apostoli enim in Commentarijs ab ipsis factis, quæ uocantur Euangelia, tradiderunt in ipsis, mandasse, accepto pane, cùm gratias egisset, dixisse: Hoc facite in mei memoriam, Hoc est *CORPVS MEVM*. Et poculo similiter accepto, cùm egisset gratias, dixisse: Hic est *SANGVIS MEVS*, & ipsis tradidisse. Nos hæc sępius postea reuocamus in memoriam, & ditiores egenis succurrimus, uersamurq; unà continuò. In omnibus autem, quæ adferimus, laudamus & benedicimus factorem omnium, per Filium eius Iesum Christum, perq; Spiritum. Die Solis Vrbanorum & Rusticorum fiunt cœtus ubi Apostolorum Prophetarumq; literæ, quoad fieri potest, leguntur. Deinde, cessante lectore, Præpositus uerba facit adhortatoria, ad imitationem honestarum rerum inuitans. Post hæc surgimus, uniuersi preces offerimus. Quibus finitis, panis, uinum & aqua profertur. Antistes similiter, quantum potest, preces ac gratiarum actiones ibi offert, populusq; accinit: Amen. Deinde, consecrata distribuuntur, & per Diaconos absentibus mittuntur. Cæterum opulenti, qui nolunt, libera uoluntate utuntur, quod quisq; uult, confert. Collectum autem deponitur apud Antistitem, qui suppeditat orphanis & uiduis, & egentibus ob morbum aut aliam ob causam, & uinctis & peregrinis, & hospitibus,

& is omnium curator sit, quicunque ægestate premuntur. Conuentus hos die Solis facimus, quia hoc die primùm Deus depulsis tenebris, formataq; materia, nudum creauit. Et Iesus Christus resurrexit eadem die. Hoc die Apostolis, postquàm resurrexit, se conspiciendum præbuit, eisq; suam doctrinam impartijt, quam & uobis considerandam obtulimus. Dies ☉

Hæc ideo adscripsimus ex Iustino, ut uideatur, Missam eodem planè modo celebrari, quo tempore Apostolorum, & deinceps in nostris Ecclesijs, Eucharistia celebrata est &c.

AVTORES CANTIONVM in Missa.

1. Cælestinus Papa, instituit Introitus.
2. Gregorius, Kyrie eleison.
3. Theleſphorus, Gloria in excelsis Deo.
4. Gelasius Primus, Collectas.
5. Hieronymus, Epistolas & Euangelia.
6. Ecclesia Hierosolymitana, Halleluia.
7. Synodus Nicena, Symbolum Nicenum.
8. Sergius, Sanctus & Agnus Dei.

KYPIE. KYRIE.

ESt hæc Orientalis Ecclesiæ vetus precatio, qua Trinitatem agnoscit & inuocat. Testatur igitur duo: Primò distinctionem personarum in diuinitate Patris, Filij, & Spiritus sancti, ,qui vnus est verus, omnipotens & æternus Deus, qui se Ecclesiæ suæ ,dato verbo & misso Filio, patefecit. Deinde, cùm ad Christum, & Spiritum sanctum inuocationem Ecclesia dirigit, agnoscit vtrumq; esse distinctam personam à Patre, & coæternum, æquèpotentem cum Patre: quia tribuit eis infinitam potentiam, intuendi motus cordiũ, quos creaturæ non intelligunt.

IN SVMMIS FESTI-

uitatibus, & Dominica Trinitatis, cum textu.



Ad Deum Patrem, qui omnium rerum bonarum primus fons est, & autor, qui Filiũ misit ultimam pro nobis, & dat nobis Spiritum sanctum unà cum Filio.

KYrie fons bonitatis Pater ingenite, à



quo bona cuncta proce dunt, e le- son.



Kyri e, qui pati Natum mundi pro crimine,



ipsum ut saluaret, misi sti, e le- son. Ky-

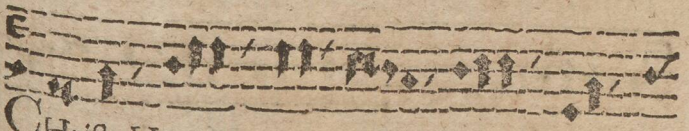
rie



ri e, qui ſeptiformis das dona Pneumatis,

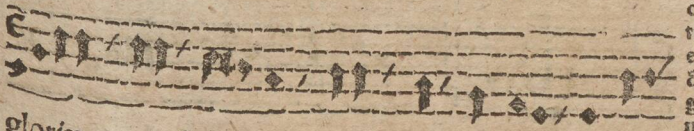


à quo cœlum, terra replen tur, e le ꝛ ſon.

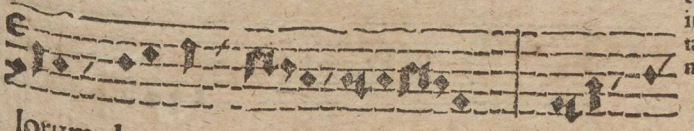


CHriſte Hagie, cœli compos regiæ, melos

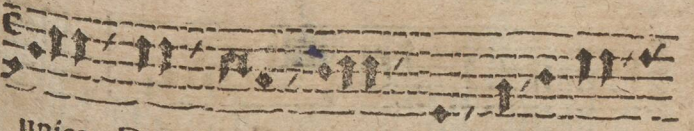
Ad Deũ Filium coæternum Patri, qui miſſus eſt in mũdum, & natus ex uirgine uerus homo, ut fieret uictima pro peccatis noſtris, iuxta Prophetarum uaticinia.



gloriæ, cui ſemper aſtans pro numine ange-



lorum decantat apex, E le ꝛ ſon, Chriſte



unice Dei Patris Genite, quem de uirgine

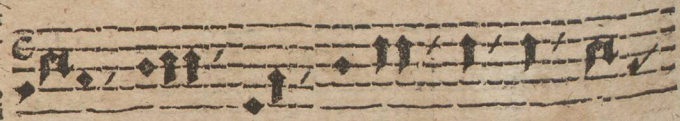


naſciturum mundo miri fice, ſancti prædixerunt

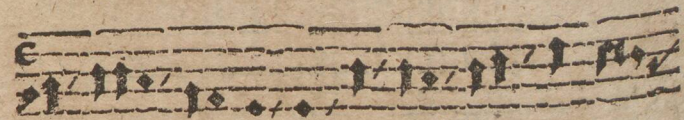


Esa.7. Ecce uirgo (alma) concipiet, & pariet Filium, & uocabit nomen eius Emanuel, id est, nobiscũ Deus. Matth.1.

Prophe tæ, E le ꝛ son. Chri ste cœlitus nostris



adsis precibus, pronis mentibus, quem in ter-

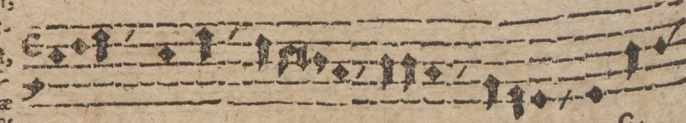


ris deuotè colimus, ad te, pie Iesu, clama-



Ad Deum Spiritum sanctum, qui est ὁμοούσιος, hoc est, unius & eiusdem essentiæ cum Patre & Filio, procedens ab utroq;, & mittitur in corda electorum, quos uera noticia Dei illustrat, & (nouos motus in eis accendit. Hic ignis diuinus appellatur, & in flãma ignea apparuit, & datus est Apostolis, Acto. 2. Iohan. 1. Matth. 3.

mus, E le ꝛ son. Kyri e Spiritus alme,



cohærens Patri Nato q̃ unius usiæ, consi-



stendo flans ab utroq;: E le ꝛ son, Ky-



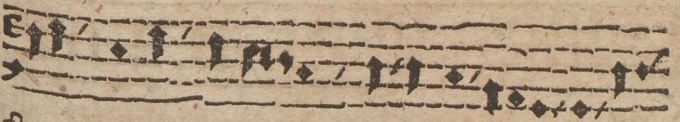
ri e, qui ba pti sato in Iordanis unda Christo,



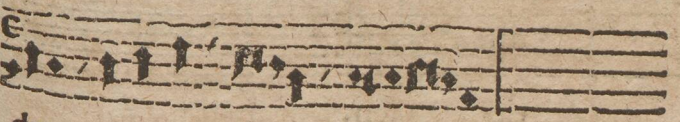
Christo refulgens specie columbina apparui-



sti, E le ꝛ son. Kyri e ignis diuine, pe-

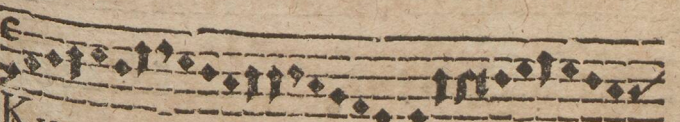


ctora nostra succende, ut digni pariter te lau-



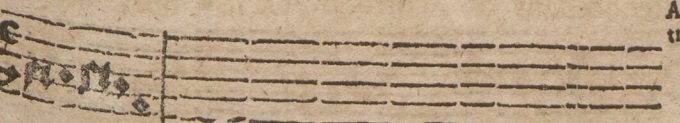
dare possimus semper, E le ꝛ son.

IDEM SINE TEXTV.



KYrie

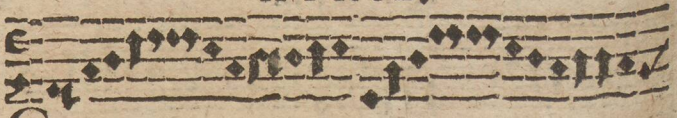
Ad Deum Patrem.



e le ꝛ son.

Christe

KYRIE.



CHriſte

Ad Filium.

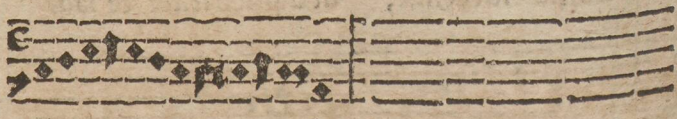


e le ꝛ ſon.



Ad Spiritum ſanctum.

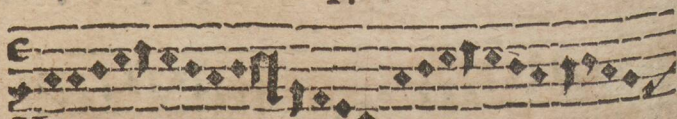
KYri e



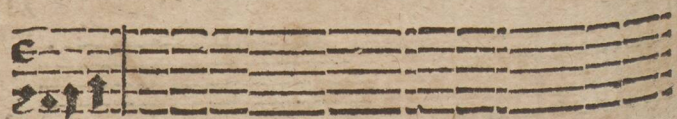
elex ſon.

MINVS SVMMVM.

I.



KYrie



elexſon.

Chriſte



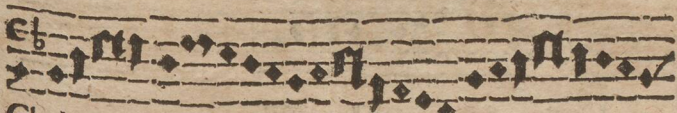
Primum Kyrie repetitur.

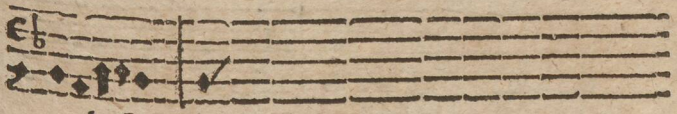
II.

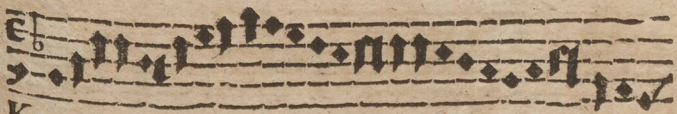
IN FESTIS BEATÆ

Virginis Mariæ.



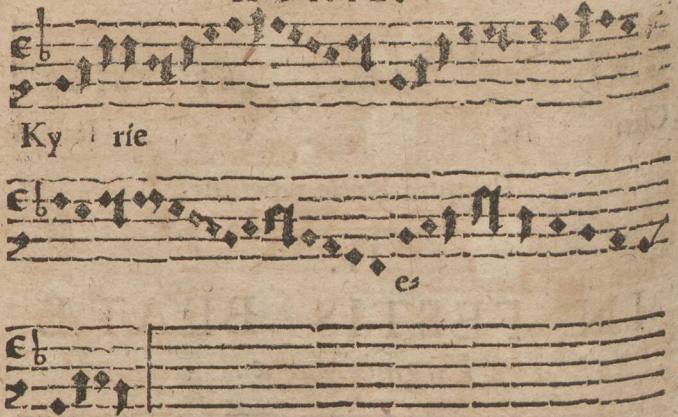




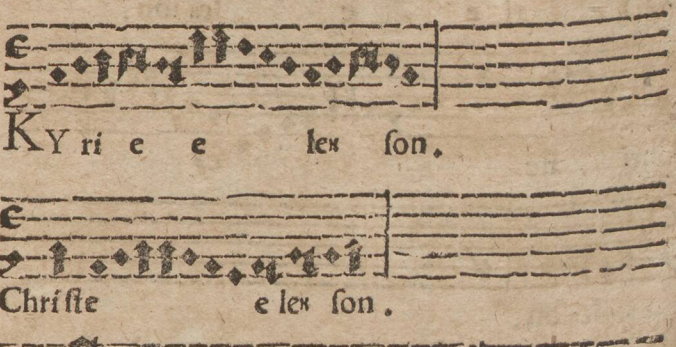




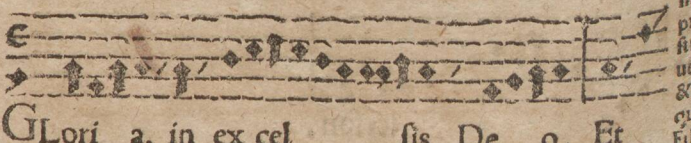
KYRIE.



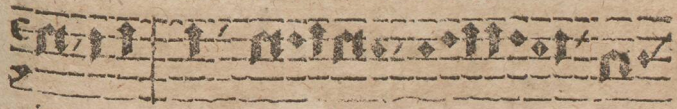
III.



Gloria ſignificat omnipotentiam, & miſericordiam Dei, quæ cum tribuimus Deo, agnoſcimus, quòd uerè nos recipiat, & curet, & reddituras ſit nobis uitam æternã.



Luc. 2. Beneficia regni Chriſti, pax erga Deũ, quod placatus iam ſit nobis per & propter Chriſtũ, & pax aduerſus hoſtes, & eius organa, quorũ rabiem Filius Dei reprimit.



in terra pax hominibus bo næ uo-



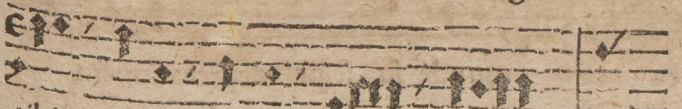
luntatis. Laudamus te. Bene di-



cimus te. Adora mus te. Glori-



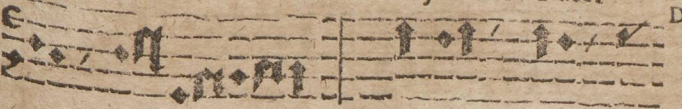
fica mus te. Gra ti as a gi mus



tibi, propter magnam tu am glori am.



Domine De us Rex cœle stis, Deus Pater



o mni po tens. Domine Fili

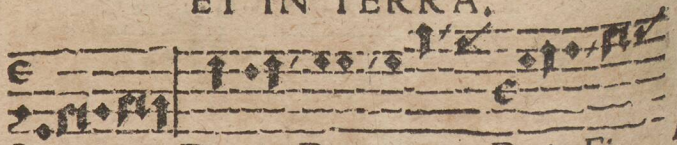


unigenite Iesu Christe, & sancte

(Bona uoluntas) Est beneplacitum seu lætitia animi acquiescentis in Deo, quem scit se iam habere propitium, & custodem uitæ. Hæc lætitia superat omnem metum & mœrorem, quem adferunt pericula corporis, famæ, aut rerum. Item, terrores peccati & mortis.

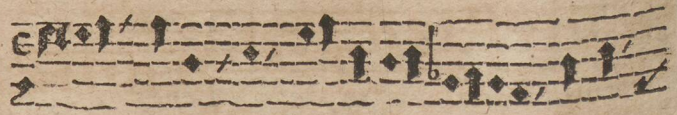
Precatio ad Deum Patrem.

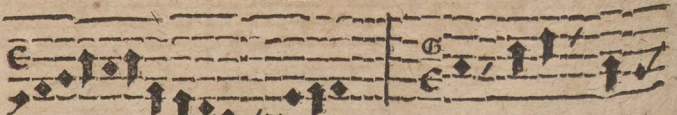
Ad Filium & Spiritum sanctum.

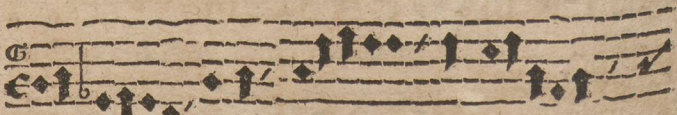


Agnus, id eſt, victima, placatiram Dei.

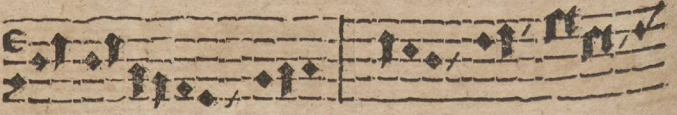
Repetitio precationis ad Filium Dei, placantem Patrem ſua morte, & intercedentem pro nobis apud Patrem, ad Patris dextram ſedet, id eſt, æqualem habet cum Patre potentiam & maieſtatem.

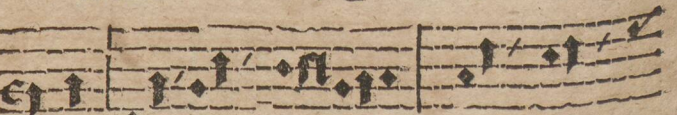


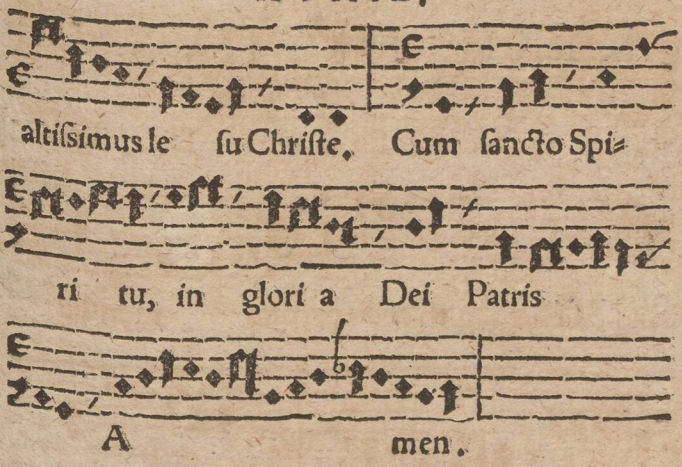






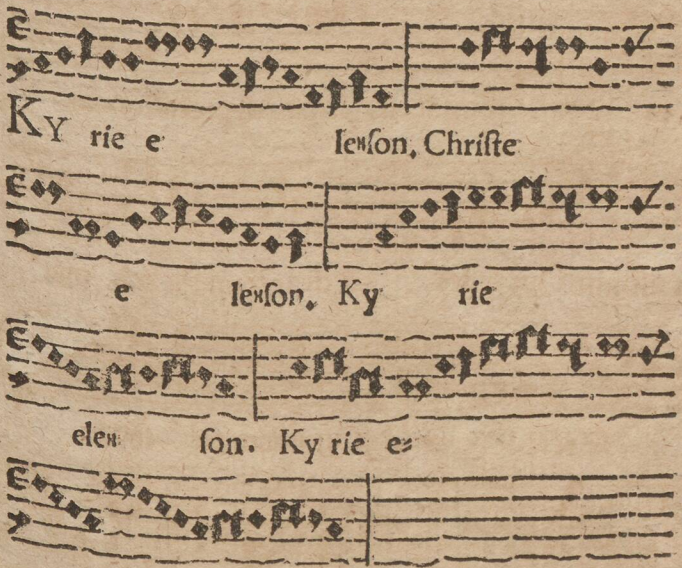






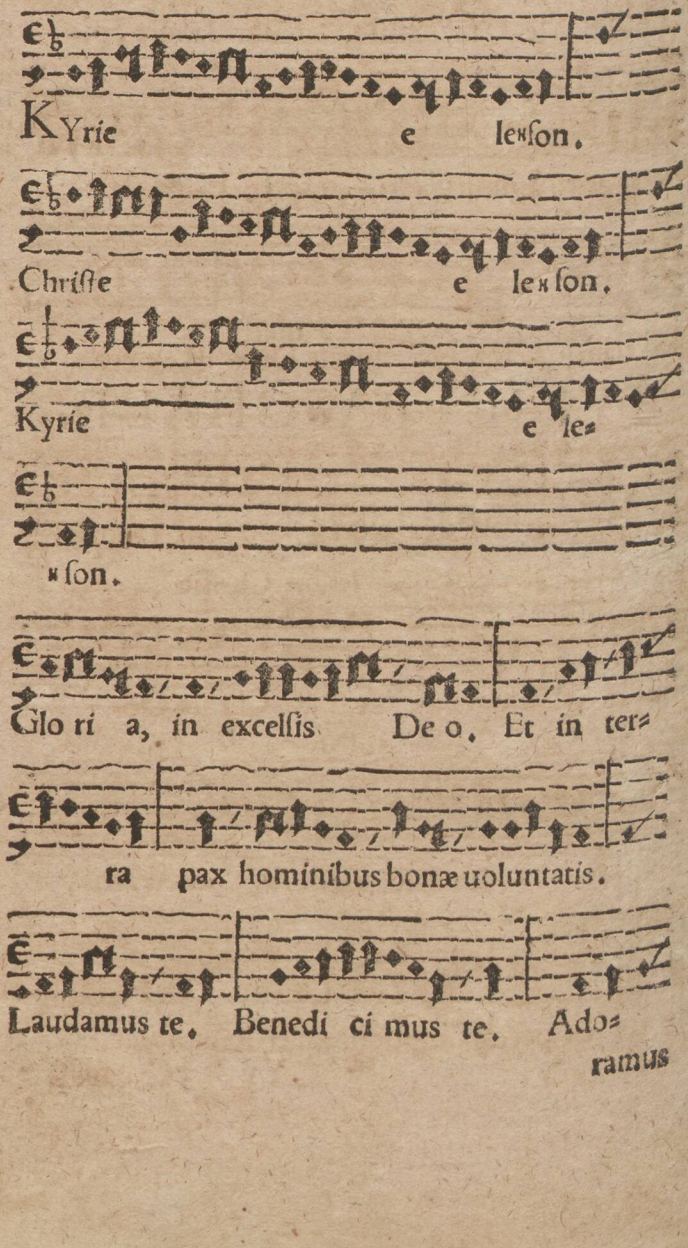
Ratio, quæ monet honorem inuocationis ſoli Chriſto, non creaturis, tribuendum.

KYRIE PASCHALE.



KYRIE IN ADVEN-

tu Domini.





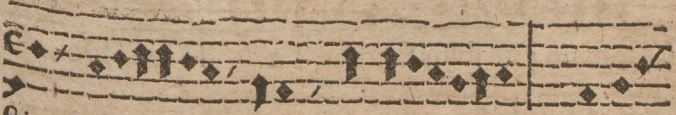
ra mus te. Glorificamus te.



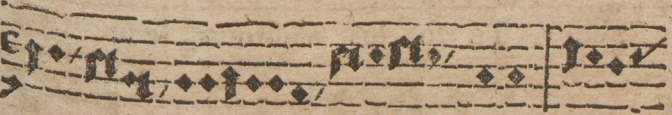
Grati as agimus tibi, propter magnam



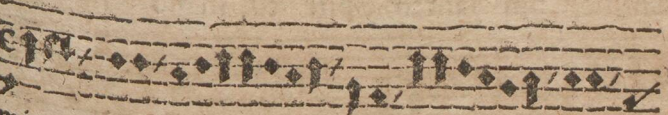
glo riam tuam, Do mine Deus Rex cœle-



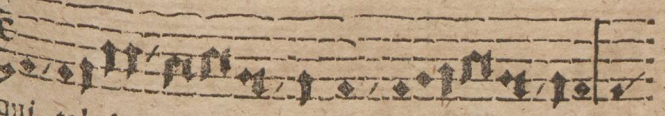
stis, De us Pater omni po tens, Domi-



ne Fi li unigenite Ieſu Chriſte, Do-



mine Deus a gnus Dei Fili us Patris,



qui tol lis peccata mundi, miſe rere nobis.

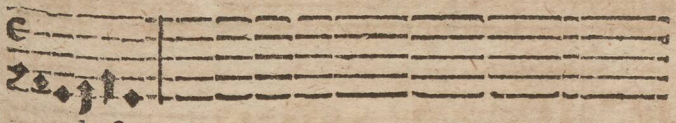
Qui tollis

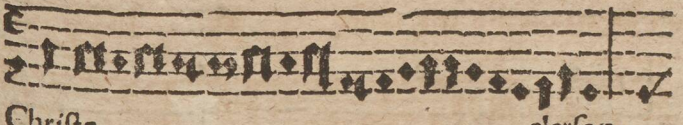

Qui tol lis peccata mundi, ſuſci pe
deprecatio nem noſtram. Qui ſedes ad
dex teram Pa tris, miſere re nobis.
Quoniam tu ſolus ſanctus. Tu ſo lus Do-
minus. Tu ſo lus altiſsimus, Ie ſu
Chriſte. Cum ſancto Spiri tu, in glo ria
De i Patris, A-
men.

Kyrie

KYRIE ANGELICVM.



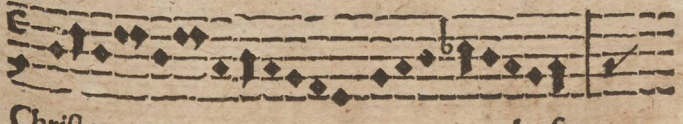






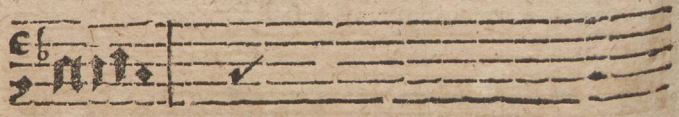
APOSTOLICVM.







KY ri e e=



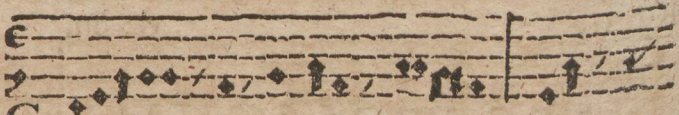
lei ſon.



Ky ri e e=



leiſon ἐλέησον.



GLo ria in excelſis De o. Et



in terra pax homi ni bus, bonæ uolun tatis.

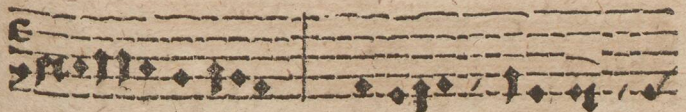


Lauda mus te. Benedici mus te.

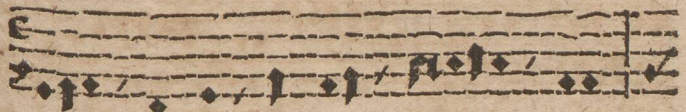
Adoramus



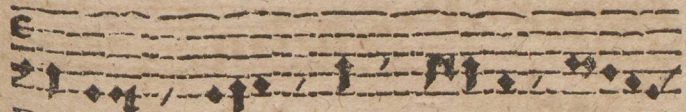
Ado ra mus te. Gloríſi ca mus



te. Gra ti as agímus



ti bi, propter magnam glo ri am tuam.



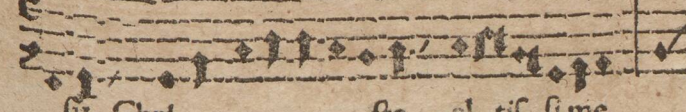
Domine De us, Rex cœleſtis, De-



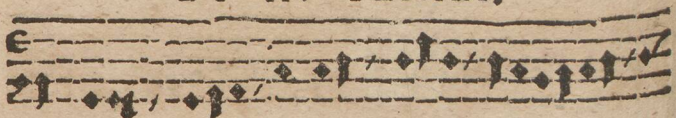
us Pa ter omni po tens,



Domine Fi li unige níte le-



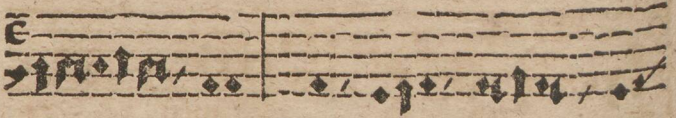
ſu Chri ſte al tiſ ſime.



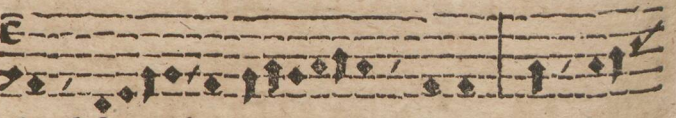
Domine De us, agnus De i, Fi lius



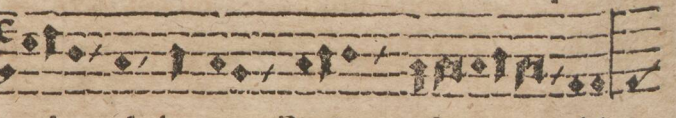
Pa tris, qui tol lis peccata mundi,



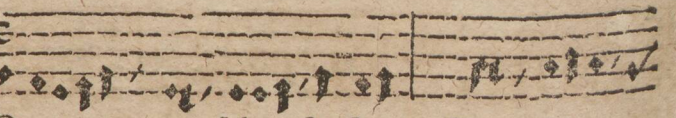
miſe re re nobis. Qui tol lis peccata mun-



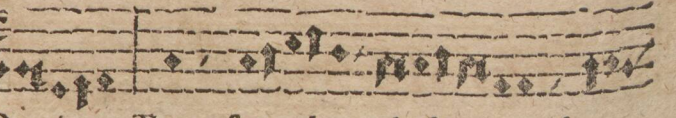
di, ſuſcipe deprecationem noſtram. Qui ſe-



des ad dexteram Patris, miſere re nobis.

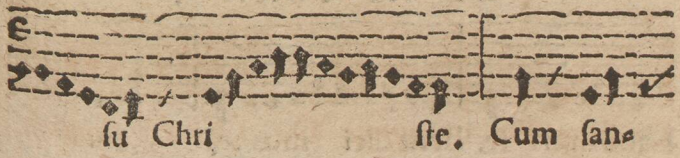


Quoniam tu ſolus ſanctus. Tu ſolus

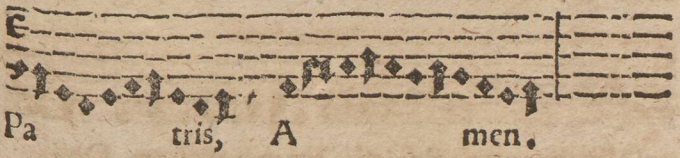


Domi nus, Tu ſo lus al tiſſi mus, Je-

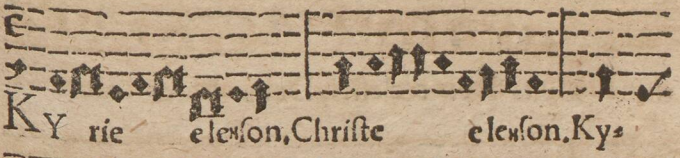
ſu

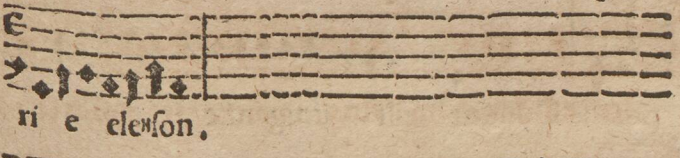

ſu Chri ſte. Cum ſanc

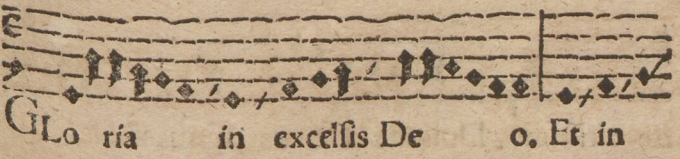

cto Spi ri tu, in glo ria Dei

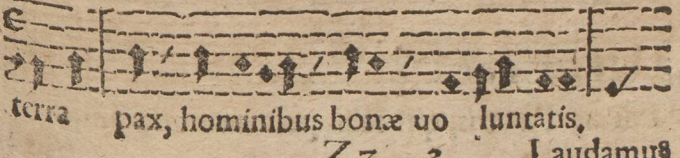

Pa tris, A men.

DOMINICALE.


KY rie e leiſon, Chriſte e leiſon. Ky-

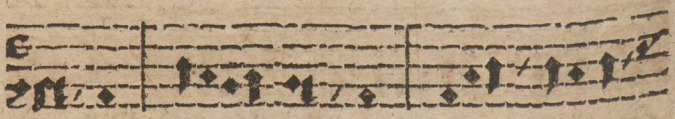

ri e leiſon.


GLo ria in excelſis De o. Et in

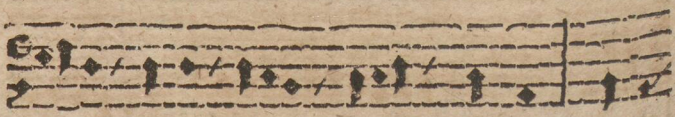

terra pax, hominibus bonæ uo luntatis,



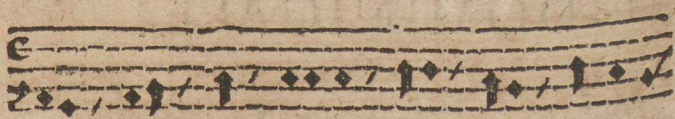
Laudamus te. Benedíci mus te. Adora/



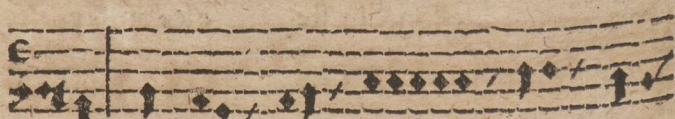
mus te, Glorificamus te. Gratías agimus



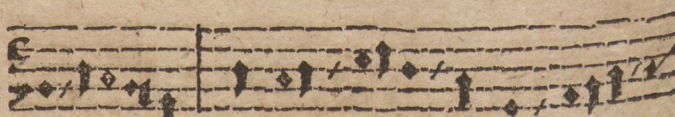
ti bi, propter gloriam tuam magnam. Do/



mine Deus Rex cœleſtis, Deus Pater omni/



potens. Domine Fili unigenite Ieſu Chri/



ſte altiſsime. Domine De us agnus De i,

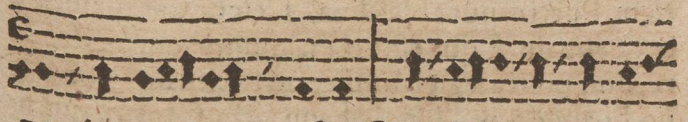


Fili us Pa tris, qui tollis peccata mundi, miſe/

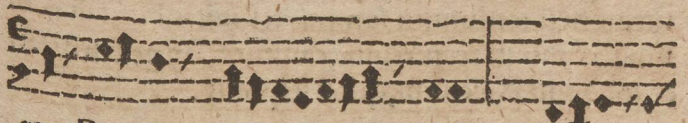
rere



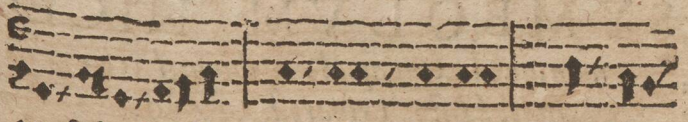
rere nobis. Qui tollis peccata mundi, ſuſci-



pe deprecationem noſtrã. Qui ſedes ad dexte-



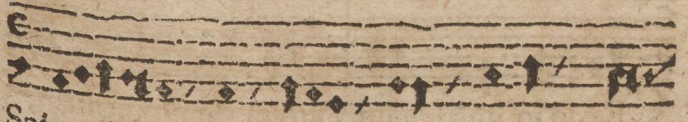
ram Pa tris, miſe re re nobis. Quoniam



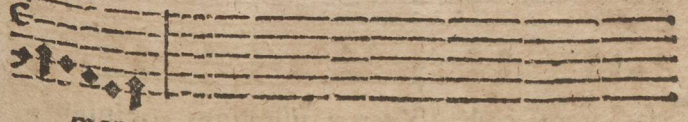
tu ſo lus ſanctus. Tu ſolus Dominus. Tu ſo-



lus altiſsi mus, Ie ſu Chri ſte. Cum ſancto



Spi ri tu, in gloria Dei Patris, A-



men.

ADMO-

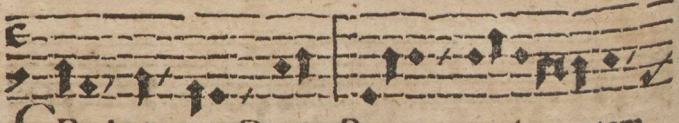
ADMONITIO.

Post cantatum, Et in terra, legit Minister ad Altare uersus, Orationem, quam uocamus, Collectam, & addit Chorus, Amen. Postea legit Epistolam Dominicæ uel diei festi, uersus ad populum. Item, Pueri canunt Haleluia. Deinde Cantor incipit Sequentiam, si qua est, uel Psalmum aliquem germanicum, postea legit Minister ad Ecclesiam conuersus Euangelium, hinc habetur sacra Concio, qua finita legunt duo Pueri Litaniam, Vel hæc si omittitur, ut fit interdum, in summis festiuitatibus, aut cùm multi communicaturi sunt, canitur Wy gelóuen/ uel Symbolum Nicenum, quod sequitur.

Nicenum uocatur, quia in Nicena Synodo, conuocata à Constantino Imperatore, Anno 324. factum est.

SYMBOLVM NICENUM, quod extat apud Eusebium, Eccles. Histo. Tripart. lib. 2. ca. 9.

Summa totius Christianæ doctrinæ de Deo, & eius beneficijs, erga humanum genus, quæ tria sunt præcipua, Creatio, Redemptio & Sanctificatio, quorum primum tribuitur Patri, alterum Filio, tertium Spiritui sancto, Sed creatio & sustentatio rerum, omnium personarum commune opus est.



CRedo in unũ Deum, Patrem omnipotentem,

1. Deus Pater conditor rerũ, cum Filio suo coæterno, & Spiritu sancto. Nam creatio est opus totius diuinitatis. Cõplectitur creatio & conseruationem rerum cõditarũ,



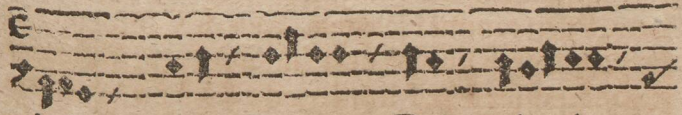
factorem cœli & terræ, uisibilium omnium,

& in



& inuisibilium. Et in unum Dominum

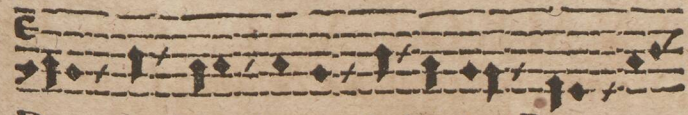
2. Christus unicus & æternus Filius Patris, qui iuxta datam promissionem in plenitudine temporis, humanam naturam assumpsit ex uirgine, Luc. 2. Gal. 4.



Iesum Christum Filium Dei unigenitum,



& ex Patre natum, ante omnia secula,

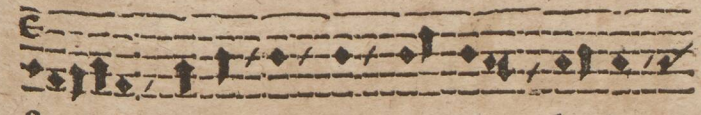


Deum de Deo, lumen de lumine, Deum ue-

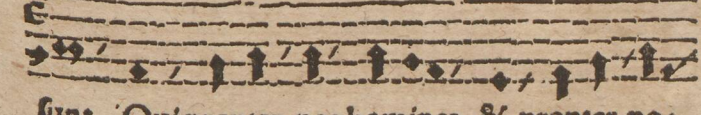


rum de Deo uero, genitũ, non factum, consub-

3. Generatio diuina Filij Dei, ex substantia æterni Patris.



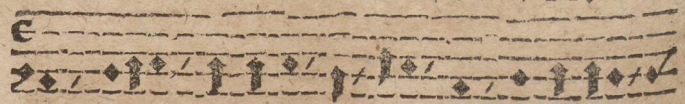
stantialem Patri, per quem omnia fa cta



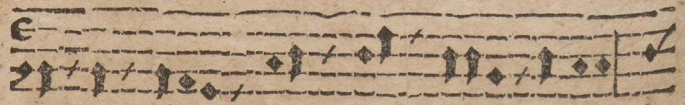
sunt, Qui propter nos homines, & propter no-

4. Incarnatio Filij Dei, seu natiuitas humana ex uirgine.

UNIWERSYTECKA BIBLIOTEKA w Poznaniu



ſtram ſalutem deſcendit de cœlis. Et incarnatus

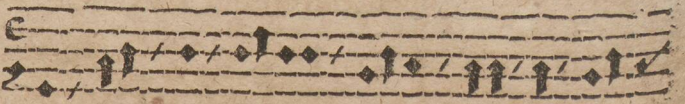


eſt de Spiritu ſancto, ex Maria uirgine,



5. Mors Filij Dei, quæ eſt precium ſeu λύτρον *pro* peccatis noſtris.

Et HOMO factus eſt, Crucifixus etiam

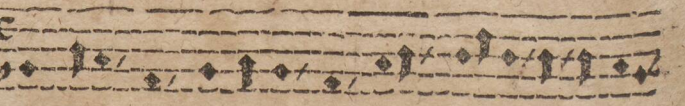


pro nobis, ſub Pontio Pilato, paſſus & ſepul-



6. Reſurrectio. Non fit mentio deſcenſus ad inferos, quia hic articulus in Apoſtolico Symbolo ſatis iam clarè erat expreſſus, nec de hoc illa ætate contentio in Eccleſia fuit.

tus eſt, & reſurrexit tertia die, ſecundum



ſcripturas, & aſcendit in cœlum, ſedet ad dexte-



7. Reditus ad iudicium extremum.

ram Patris, Et iterum uenturus eſt in gloria,

iudicare



iudicare uiuos & mortuos, cuius regni

Regni æternitas.

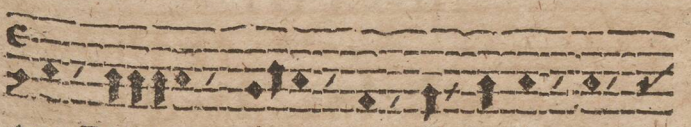


non erit finis. Et in Spiritum sanctum Do-

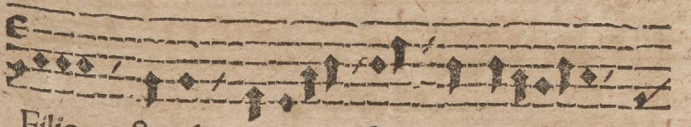
8. Spiritus sanctus, quis sit, & quæ eius officia in Ecclesia, quæ sunt sanctificare, & uiuificare, per uocem Euangelij.



minum & uiuificantem, qui ex Pa-



tre Filioq; procedit, qui cum Patre &



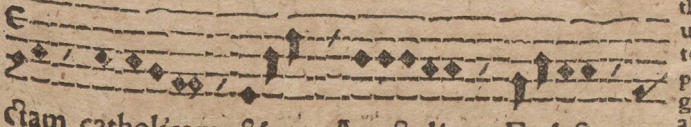
Filio simul adoratur & conglorificatur,



Spiritus sanctus ante Christum incarnatum, doctor & uiuificator Ecclesiæ.

qui locutus est per Prophetas; & unam san-

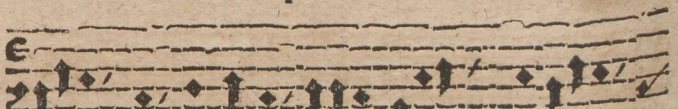
9. Ecclesia Catholica, id est, uniuersalis per totũ mundum piorum congregatio, non alligata certo loco aut certis titulis.



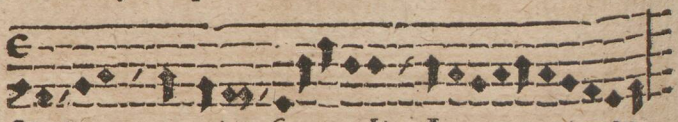
ctam catholicam & Apostolicam Ecclesiam,



10. Sacramenta.
11. Remissio peccatorum.

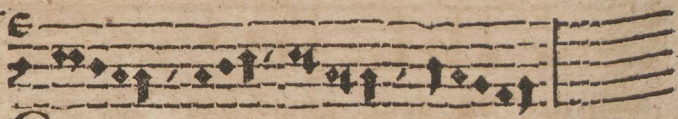


12. Resurrectio mortuorem.

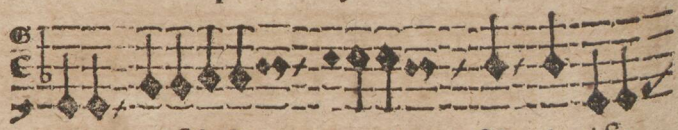


13. Vita æterna, quæ est perfecta Dei notitia, & celebratio, cum adiuncta lætitia inenarrabili.

ALIVD.









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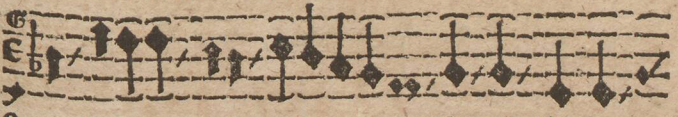


ſtum Filium Dei unigenitum, & ex Pa tre



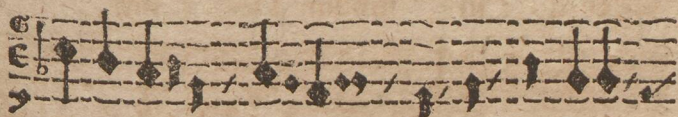
na tum, ante omnia ſe cula, Deum



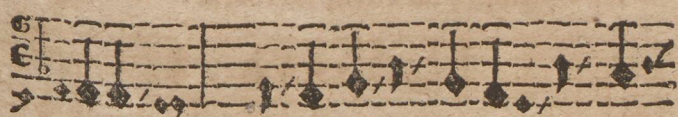
de Deo, lumen de lumine, Deum ue-



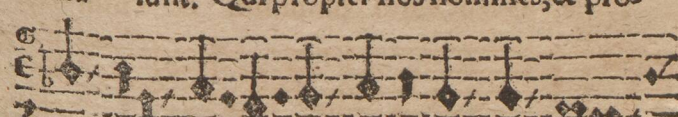
rum de Deo uero, genitũ, non factum, con-



ſubſtantialem Pa tri, per quem omnia



facta ſunt. Qui propter nos homines, & pro-



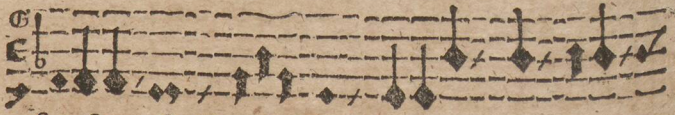
pter noſtram ſalu tem deſcendit de cœlis.



Et in car na tus eſt de Spíritu ſan=



cto, ex María uír gine. Er homo



fa ctus eſt. Crucifixus etiam pro nobís



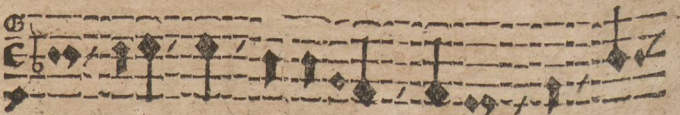
ſub Pontío Pílato, paſſus & ſepultus



eſt, & reſurrexít tertia die, ſecun=

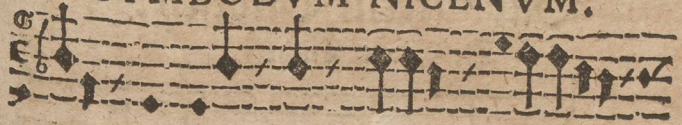


dum Scripturas. Et aſcendít in cœ=



lum, ſedet ad dexteram Patrís, & í=

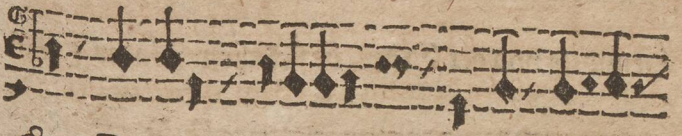
terum



terum uenturus cum glo ria, iudicare



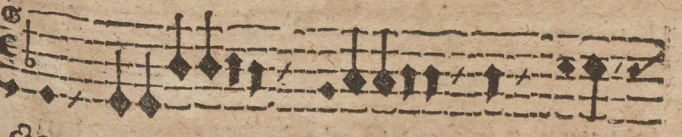
uiuos & mor tuos. Et in Spiritum san=



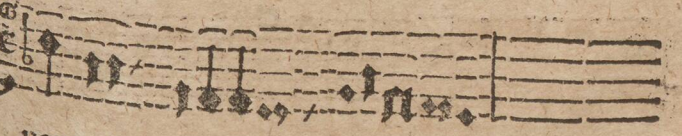
ctum Dominum uiuificantem. Sanctam Eccle=



siam. Remissionem peccatorum. Et expe=



cto resurrectionem mortuorum, & uitam

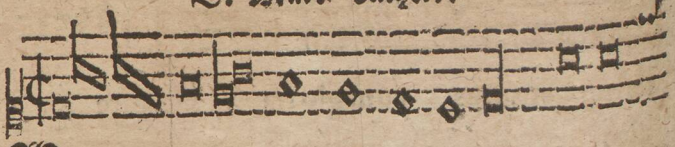


uenturi se culi. A men.

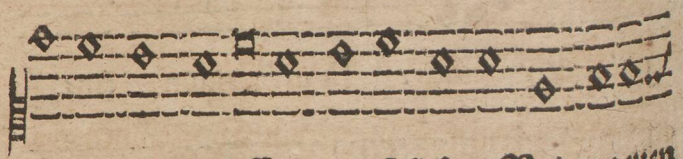
Dat

Dat Patrem Dudesch.

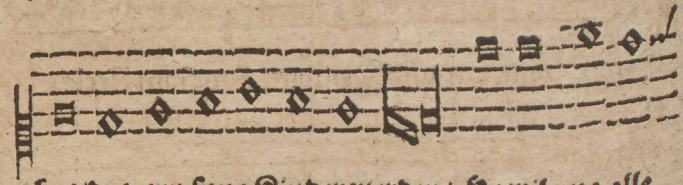
D. Mart. Lutheri.



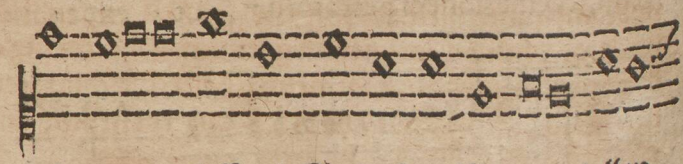
Wy gelöuen ock an einen Godt/Schepper



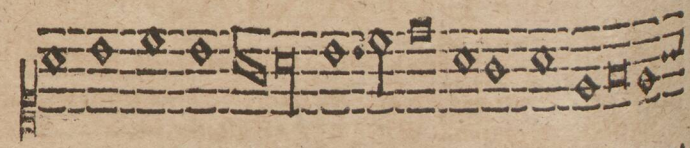
Hemmels vnd der Erden/ de sick thom Vader geuen



hat/dat wy syne Kinder werden/ He wil vns alle

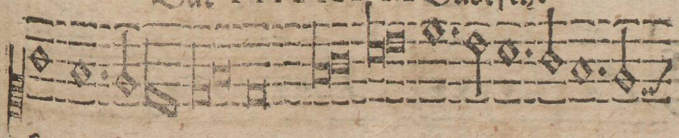


tydt erneren/lyff vnd Seel ock wol bewaren/allen

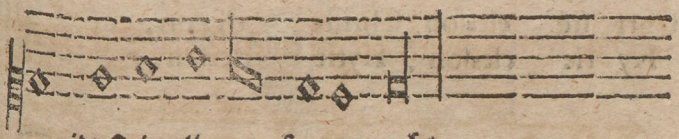


vnfall wil he wehren/kein leid schal vns wedderuaren/

he



He sor get vor vns/hödet vnde wacht/



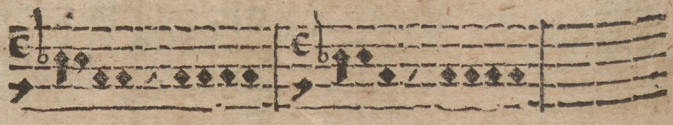
idt steit alles yn syner macht.

Wy gelöuen ock an Jesum Christ/ synen Söne vnde vnsen HEren/de ewich by dem Vader ys/ geliker Godt van macht vnde ehren. Van Maria der Jungfruwen ys he warer Minsch gebaren/dorch den hilligen Geist ym gelouen/ vor vns de wy weren vörlaren/am Crütz gestoruen/vnde van dem dode wedder vpgestanden dorch Godt.

Wy gelöuen an den hilligen Geist/Godt mit dem Vader vnde dem Söne/de aller blöden Tröster heth/ vnde mit gauen tiret schöne. De gantze Christenheit vp Erden/helt yn einem synn gar euen. Hyr alle sünde vorgeuen werden/ Dat flesch schal ock wedder leeuen/ Na dissem elende/ys bereit vns ein leeuent yn ewicheit.

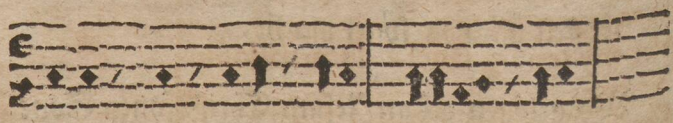
LITANIA.

ORatio Ecclesiæ, quæ quasi explicatio est Orationis Dominicæ. Nam ordine precatur, vt Deus cõseruet Ecclesiam suam, politias & œconomias, vt ipse in ijs agnoscatur, inuocetur & celebretur, & impediat conatus & furores Diaboli, & membrorum eius, qui Ecclesiam delere conantur.



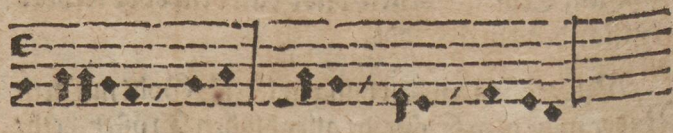
Pueri duo canunt.

KY rie eleíon. KYrie eleíon.
Chri ſte eleíon. Chriſte eleíon.
Ky rie eleíon. Kyrie eleíon.

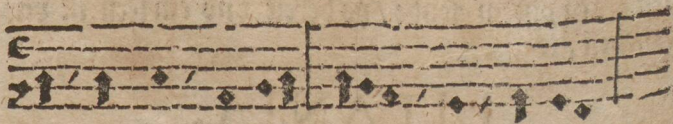


Pa ter de cœlis Deus
Fili redẽptor mundi Deus } Miſerere nobis.
Spiritus ſan cte Deus

CHORVS



Propitius eſto. Parce nobis Domine.
Propitius eſto. Libe ra nos Domine.



Communis deprecatio malorum omnis generis, ſpiritualium & corporalium.

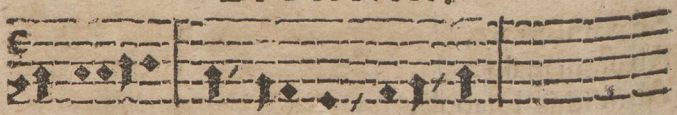
Ab omni peccato, Libera nos Domine.

Ab omni

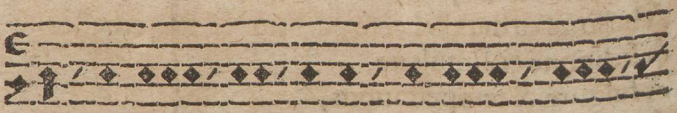
Ab omni errore,
Ab omni malo,
Ab insidijs Diaboli,
A subitanea & improuisa morte,
A peste & fame,
A bello & cæde,
A seditione & simultate,
A fulgure & tempestatibus,
A morte perpetua,
Per mysterium sanctæ incarnationis tuæ,
Per sanctam natiuitatem tuam,
Per Baptismum & ieiunium, & tentationes tuas,
Per agoneam, & sudorem tuum sanguineum,
Per crucem & passionem tuam,
Per mortem & sepulturam tuam,
Per resurrectionem & ascensionem tuam,
Per aduentum Spiritus sancti Paracleti,
In omni tempore tribulationis nostræ,
In hora mortis,
In die iudicij,

Libera nos Domine.

Obtestatio, quæ causam exaudi tionis continet, quæ sunt merita Christi, non nostra dignitas, quę opponi non potest iudicio Dei irascentis, & punientis, cum sit immunda, & imperfecta obedientia.

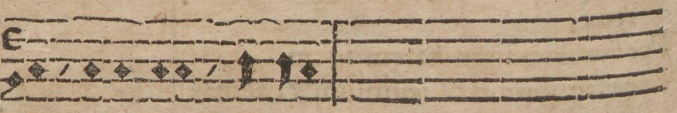


30 Peccatores, Te rogamus audi nos.



1. Pro Ecclesia, & ministerij conseruatione, & ut illud sit efficax in cordibus per Spiritum sanctũ, consolatorem & uiuificatorem.

31 Vt Ecclesiam tuam sanctam catholicam regere



& gubernare digneris.

32 Vt cunctos Episcopos, Pastores & Ministros Ecclesiæ in sano uerbo & sancta uita seruare digneris.

33 Vt errantes & seductos reducere in uiam ueritatis digneris.

34 Vt Satanam sub pedibus nostris conterere digneris.

Flexis genibus, in ordinatione ministrorum Ecclesiæ.

35 Vt operarios fideles in messem tuam mittere digneris.

36 Vt incrementum uerbi & sanctum Spiritum cunctis audientibus donare digneris.

37 Vt lapsos erigere, & stantes confirmare digneris.

38 Vt pusillanimes & tentatos consolari & adiuuare digneris.

2. Pro politis, quæ præbent hospitia Ecclesiæ.

39 Vt Regibus & Principibus cunctis pacem & concordiam dare digneris.

40 Vt Cæsari nostro perpetuam uictoriam contra hostes Ecclesiæ Christianæ donare digneris.

Vt Ma-

41 Vt Magistratum & plebem nostram benedicere & tueri digneris.

42 Vt ab hostium tuorum, Turcæ & Papæ blasphemijs, cæde & libidinibus clementer nos conseruare digneris. 3. Pro pace publica, cõtra hostes Ecclesiæ, & imperiorum.

43 Vt prægnantibus felicem partum & incrementum largiri digneris. 4. Pro œconomijs.

44 Vt infantes & ægros fouere & custodire digneris.

45 Vt captiuos liberare digneris.

46 Vt pupillos & uiduas protegere & prouidere digneris. 5. Pro lapsis & errantibus.

47 Vt cunctis hominibus misereri digneris.

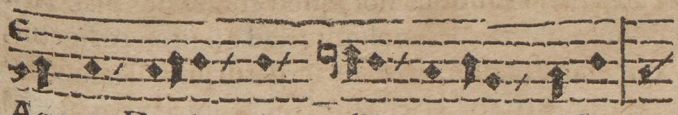
48 Vt hostibus, persecutoribus, & calumniatoribus nostris ignoscere, & eos conuertere digneris.

49 Vt fruges terræ dare & conseruare digneris.

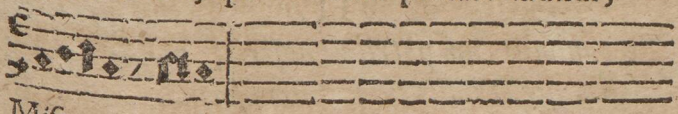
50 Vt nos exaudire digneris. 6. Pro uictu, quo opus habet Ecclesia, ut conseruetur.



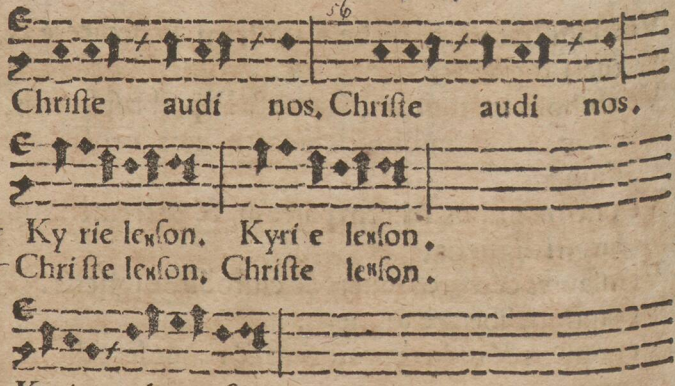
51 Fili De i, Te rogamus audi nos. Repetitio causæ exauditionis, quæ est mors Christi, propter quem Deus Ecclesiæ placatus est, eamq; exaudit, iuuat & saluat.



52 Agnus De i, qui tollis peccata mundi,
53 Agnus De i, qui tollis peccata mundi,
54 Agnus De i, qui tollis peccata mundi,



Miserere nobis.
Miserere nobis.
Dona nobis pacem.



ORATIO I.

MINISTER. Psal. 102. *Domine non secundum peccata nostra facias nobis.* Psal. 56.

CHORVS. *Neq; secundũ iniquitates nostras retribuas nobis.*

MINISTER. Propositio: Exaudi nos. Ratio, Quia es misericors, & nos miseri & afflicti te inuocamus.

DEus misericors Pater, qui contritorum non despicis gemitum, & mœrentium non spernis affectum, adesto precibus nostris, quas in afflictionibus, quę iugiter nos premunt, coram te effundimus, easq; clementer exaudi, ut hoc, quod contra nos diabolicæ & humanę fraudes moliuntur, ad nihilum redigatur, consilioq; tuæ bonitatis dispergatur, ut nullis insectationibus læsi, in Ecclesia tua sancta tibi semper gratias agamus, Per Dominum nostrum Iesum Christum, Amen.

Causa finalis exaudit. ōis, ut Deus in Ecclesia agnoscatur & celebretur.

II.

MINISTER. *Peccauimus cum patribus nostris,* Psal. 105.

CHORVS. *Iniustè egimus, iniquitatem fecimus.*

MINISTER. Precatio pro remissione peccatorum, quæ omnium calamitatum causæ sunt.

DEus, qui delinquentes perire non pateris, donec conuertantur & uiuant, debitam, quęsumus, peccatis nostris suspende uindictam, & præsta propitius, ne dissi-

ne dissimulatio cumulet ultionem, sed tua pro peccatis nostris, misericordia semper abundet, Per Dominum nostrum Iesum Christum, Amen.

III.

MINISTER. OMnipotens Deus, qui nos in tantis periculis constitutos propter humanam fragilitatem scis non posse consistere, da nobis salutem mentis & corporis, ut ea, quæ pro peccatis nostris nos affligunt, te adiuuante uincamus, Per Dominum nostrum Iesum Christum, Amen.

Precatio, ut defendamur contra hostes spirituales, qui sunt, peccatum & mors, & corporales, qui sunt tyranni & & falsi doctores, deuastantes passim Ecclesias.

IIII.

MINISTER. *Inuoca me in die tribulationis,* Psal. 49.
CHORVS. *Et eripiam te, & tu glorificabis me.*

MINISTER. PArce Domine peccatis nostris, & quamuis incessabiliter delinquentibus continua pœna debeatur, præsta tamen, quæsumus, ut, quod ad perpetuum meremur exitium, transeat à nobis ad correctionis auxilium, Per Dominum nostrum Iesum Christum, Amen.

Precatio pœnarum, quas peccatis comparauimus.

Iuxta illud Psal. 118. Bonum mihi, quòd humiliasti me, ut discam iustificationes tuas. Et Esaiæ 26. Angustia, in qua clamant ad te, disciplina tua eis.

V.

MINISTER. *Adiuua nos Deus salutaris noster,* Psal. 79.
CHORVS. *Et propter gloriam nominis tui libera nos, & propitius esto peccatis nostris, propter nomen tuum.*

MINISTER. OMnipotens æterne Deus, cuius spiritu totum corpus sanctificatur, & regitur, exaudi nos pro uniuersis ordinibus supplicantes, ut dono gratiæ tuæ

Precatio pro toto corpore Ecclesiæ, ut omnes agnoscant & celebrent Deum, & in uero timore & fiducia ei obediant.

tuæ, ab his omnibus, pura fide, tibi seruatur, per Dominum nostrum Iesum Christum, Amen.

ALIA.

MINISTER. *Fiat pax in virtute tua,* Psal. 121.

CHORVS. *Et abundantia in turribus tuis.*

Oratio pro pace publica, cuius finis esse debet, non luxus, aut ocium, sed agnitio & celebratio diuini nominis, institutio iuuentutis, & conseruatio disciplinæ. Turres sunt politiæ, quæ hospitia, & uictum præbent piis, & adiuuant ministerium Euangelij.

DEus, à quo sancta desideria, recta consilia, & iusta sunt opera, da seruis tuis illam, quam mundus dare non potest, pacem: ut & corda nostra mandatis tuis sint dedita, & hostium sublata formidine, tempora sint tua protectione tranquilla, per eum, qui uenturus est iudicare uiuos & mortuos, & seculum per ignem, Amen.

Diuinum auxilium,
Maneat semper nobiscum.

ALIA.

MINISTER. *De profundis clamaui ad te Domine,* Psal. 129.

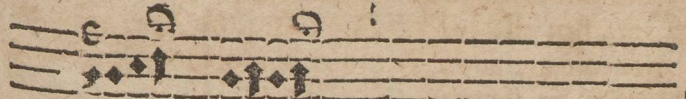
CHORVS. *Domine exaudi uocem meam.*

EXaudi Domine supplicum preces, & confitentium tibi parce peccatis, ut pariter nobis indulgentiam tribuas benignè, & pacem, Per Dominum nostrum Iesum Curistum, Amen.

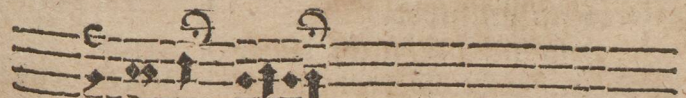
Post Litaniam canit Minister aliquam harum Precationum, ad quam Chorus respondet: Amen. Postea recitat Minister, uersus ad populum, exhortationem de digna participatione sacrosanctæ Cœnæ Domini, qua finita, auertit se ad Altare, & canit Præfationem, hac finita canitur Sanctus, Postea Oratio Dominica, & uerba Cœnæ recitantur à Ministro,

nistro, sub Communione canitur, Jesus Christus vnse Heilandt / hinc Agnus Dei, postremò, dicta à Ministro precatione ad populum, canit Chorus flexis genibus, Erholt vns HErre by dynem Wordt etc.

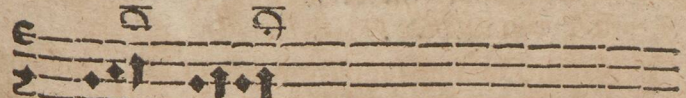
De Düdesche Litanye.



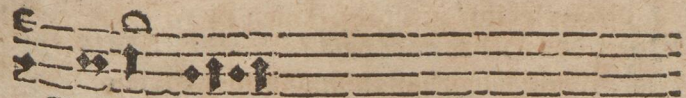
KYrie Eleison.



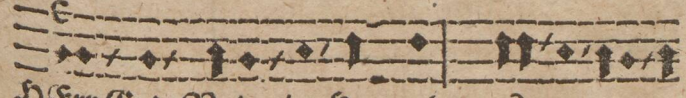
Christe Eleison.



KYrie Eleison.



Christe Eleison.



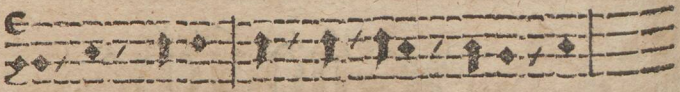
HErr Godt Vader im Hemmel/
HErr Godt Sön der Werlt Heiland/
HErr Godt hil li ger Geist/

} Erbarm dy auer vns.

1. Quis inuocandus, æternus Deus, qui est Pater, Filius, & Spiritus sanctus.



Sy vns gnedich/ Verſehon vnſer leue HErre Godt.



Sy vns gnedich. Help vns leue HErre Godt.

Vor allen ſünden/
Vor allem erdom/
Vor allem öuel/
Vor des Düuels droch vnde liſt/
Vor böſem ſnellen dodt/
Vor Peſtilentz vnde dürer tydt/
Vor Krich vnde blödt vorgetinge/
Vor vpror vnde twedracht/
Vor Hagel vnde vnweder/
Vor dem ewigen dodt.

Behöde vns leue HErre Godt.

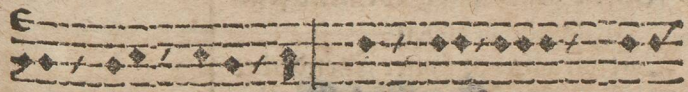
a. A quibus malis Eccleſiam liberet, corporalibus, & ſpiritualibus ſeu æternis.

Dorch dyne hillige Gebort/
Dorch dyne dodtkempinge vnd blödigen ſweeth/
Dorch dyn Crütze vnde dodt/
Dorch dyne hillige vpſtandinge vnd Hemmelfart/
In vnſer leſten ſtundt/
Am Jüngeſten gerichte.

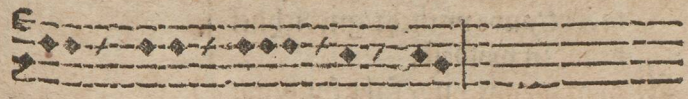
Help vns leue HErre Godt.



Wy armen Sünder bidden/ Du woldst vns hö=



ren leue HEre Godt. Vnd dyne hillige Christ=



like Kercke regeren vnd vören.

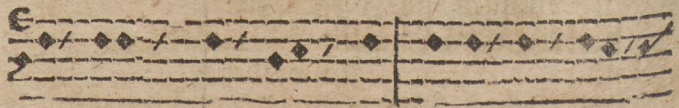
Alle Bischope/Parners/vnde Ker=
kendener im heilsamen wort vn=
de hilligem leeuende beholden/
Allen Rotten vnde ergernissen weh=
ren/
Alle yrrige vnde voruörde wedder
bringen/
Den Satan vnder vnse vöte tredē/
Truwe arbeyder yn dyne arne sen=
den/
Dynen Geist vnde krafft thom
worde geuen/
Allen bedröueden vnde blöden hel=
pen vnde trösten/
Allen Köningen vnde Förſten fre=
de vnde eindracht geuen/
Vnſem Keyſer ſteden ſegen wedder
tyne Vyende günnen.

Erhör vns leue HEre Godt.

Flexis genibus in ordinatione ministrorum Ecclesiæ.

Vnsen Landsherren mith allen synen Gewaldigen leiden vnde schütten.
Vnsen Rath vnde Gemene segenen vnde behöden.
Dat du vns vor dyner Fyende/des Türcken Gadeslesteringe/ vnde gruwsame mordt/vnde vntucht/gnedichlick behöden woldest.
Allen de yn not vnde fahr synd/mit hülp erschynen.
Allen Swangeren vnde Sögenden frölike frucht vnde gedyen geuen.
Aller Kinder vnde Krancken plegen vnde se bewaren.
Alle gefangene fry vnde loss laten.
Alle Wedewen vnde Wisen vortedigen vnde vorsorgen.
Dy aller Minschen erbarmen.
Vnsen Fyenden vnde Vorfolgern vnde Lesterern/ vorgeuen/ vnde se bekeren.
De frücht vp dem Lande geuen vnde bewaren.
Vnde vns gnedichlick behöden.

Erhör vns leue HEre Godt.

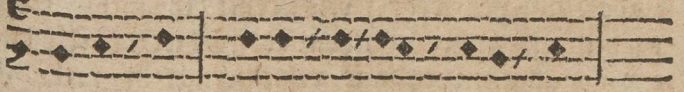


O Jesu Christ Gades Sön/ Erhör vns leue

HEre

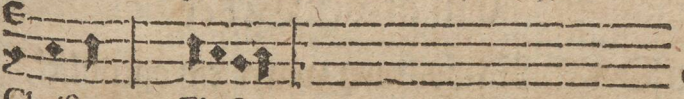


HEre Godt. O du Lam Gades/dat der Werlt
O du Lam Gades/dat der Werlt
O du Lam Gades/dat der Werlt



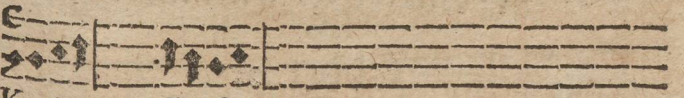
sünde drecht Erhör vns leue HEre Godt.
sünde drecht. Erhör vns leue HEre Godt.
sünde drecht. Vorlene vns dynen frede.

PVERI.

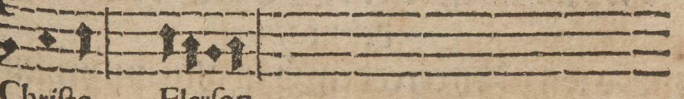


CHORVS.

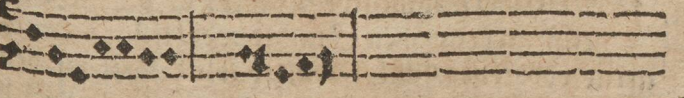
Christe Eleison.



Kyrie Eleison.



Christe Eleison.



Kyrie Eleison, A men.

TOTVS Chorus.

Ein Gebedt vp de Litanye.

HEre handele nicht mit vns na vnsen sündē/ MINISTER.
Vnde vorgelde vns nicht na vnser missedadt. CHORVS.

MINISTER. HEre Allmechtige Godt / de du der elenden süchtent nicht vorschmadest / vnde der bedröueden herten vorlangendt nicht vorachtest / Sü doch an vnse Gebet / welcker wy yn vnser nodt vörbringen / vnde erhöre vns gnedichlick / dat allent / so beide vam Düuel vnde Minschen wedder vns streuet / tho nichte / vnde na dem rade dyner güdicheit / vorstört werde / Vp dat wy vor aller anuechtinge vnuorsoriget / dy yn dyner Gemene danken / vnde alle tydt lauen / Dorch Jesum Christ dynen Söne vnsen HEren / Amen.

Ein ander Gebet.

MINISTER. Des HEREN torn waret ein ogenblick /
CHORVS. Vnde he hefft lust thom leeuende.

Edder.

MINISTER. Rop my an (spreckt de HERE) yn der tydt der not /
CHORVS. So wil ick dy erredden / so schaltu my prysen.

MINISTER. HEre Godt hemmelsche Vader / de du nicht lust hefst an der armen Sünder dode / lest se ock nicht gerne vorderuen / sunder wult / dat se bekeret werden / vnde leeuen / Wy bidden dy van herten / du woldest de wol vordende straffen vnser sünde gnedichlick affwenden / vnde vns vordan tho betern / dyne barmhertcheit mildichlick vorlenen / vmme Jesus Christus vnses HEren willen / Amen.

Ein ander Gebet.

HERE

HERE gha nicht ynt gerichte mit dynem knechte / MINISTER.

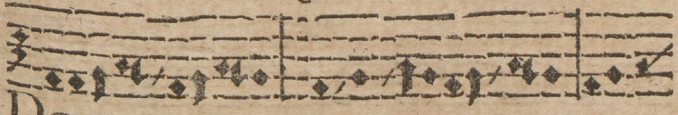
Wente vor dy wert nen leeuendich rechtuerdich syn. CHORVS.

O HEre Godt Hemmelsche Vader / du wetst / dat wy yn so menniger vnde grother vahr / vor minschliker swackheit nicht mögen blyuen / Vorlene vns / beide an liff vnde seele / krafft / dat wy allent / so vns vmme vnser sünde willen quelet / dorch dyne hülpe auerwinnen / Vmme Jesus Christus vnses HEren willen / Amen. MINISTER.

PRÆFATIONES.

PRæfationes (quas sic vocant) sunt gratiarum actiones pro æternis beneficijs, quæ Deus contulit in Ecclesiam per Filium missum in carnem, crucifixum, et resuscitatum à morte, per ascensionem eius in cœlum, & donationem Spiritus sancti &c.

IN DIE NATIVITATIS *CHRISTI.*

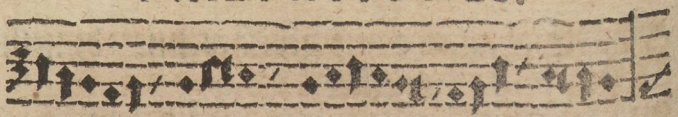


DOminus uobiscum, Et cum spiritu tuo. Sur-



sum cor da, Habe mus ad Do minum. Gratias

Mutua Ecclesiæ & Ministri cõprecatio, ut ad ueram inuocationem, & gratiarum actionem animi excitentur hoc quasi mutuo colloquio.

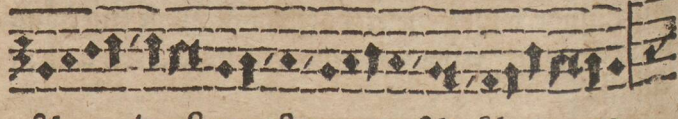


Grati as agamus Do mino De o noſtro.

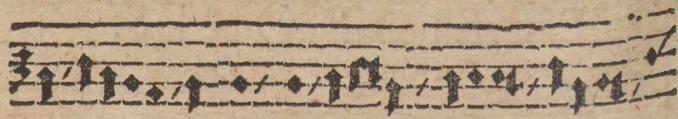
Propoſitio gratiarum actionis.



Di gnum & iu ſtum eſt. Verè dignum

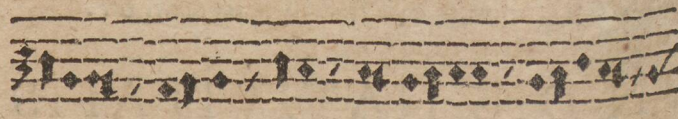


& iu ſtum eſt, æquum & ſaluta re.



Nos tibi ſemper & ubiq; gratias agere,

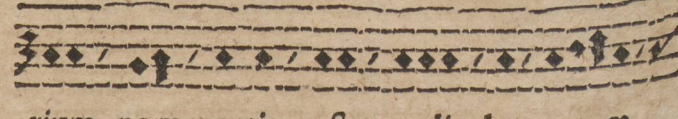
Ratio à beneficio aſſumptæ humanæ naturæ, in qua diuina natura lucet.



Domine ſancte Pater omnipotens, æterne

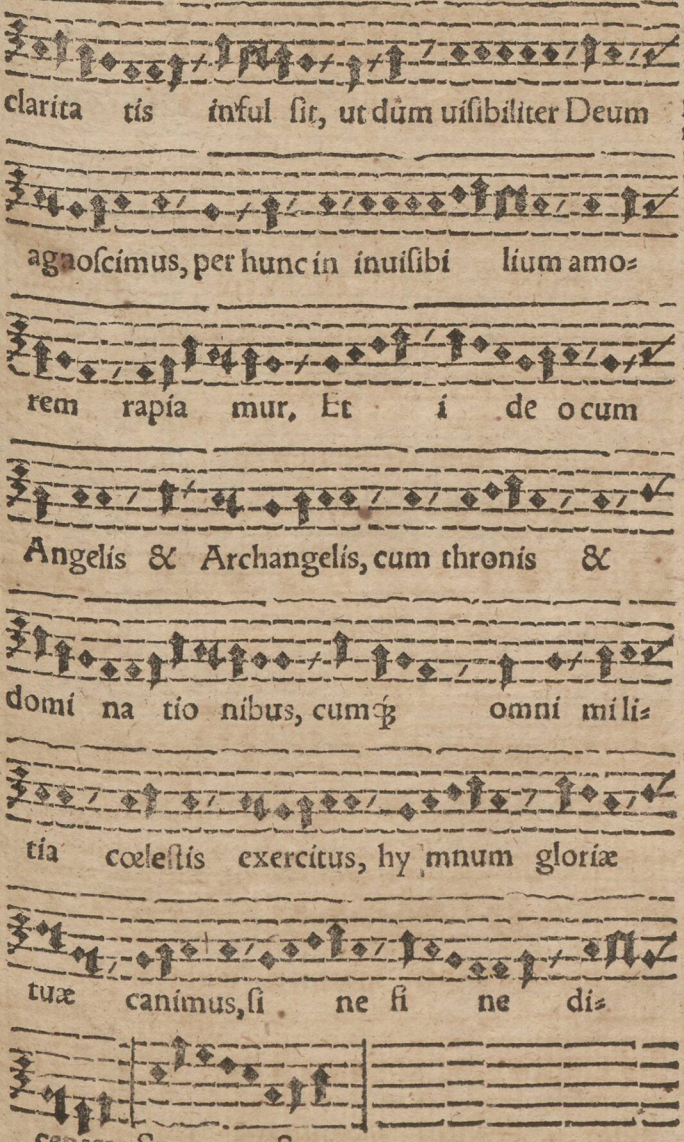


De us. Quia per incarnati uerbi myſte-



rium, noua mentis noſtræ oculis lux tu æ

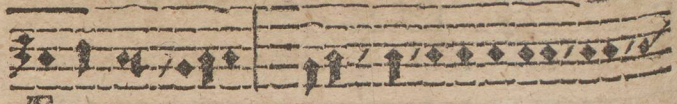
claritatis



Deus Pater per solum Filium uerè agnoscitur, & diligitur, Matth. 11. Iohan. 14.

Id est, per hoc admirandum opus, quòd Filius Dei assumpsit humanam naturã, agnoscimus uoluntatem Dei erga nos, & amorem uerè paternum.

EPIPHANIORVM.



ÆTerne De us, Quía cùm unigenitus tuus



Beneficium incarnationis Filij Dei, quo humana natura æterno fœdere, cum diuina copulata est.

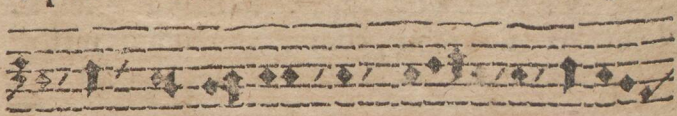
in ſubſtantia noſtræ mortalitatis appa ruit,



noua nos ímmortalitatís ſu æ luce



repa ra uit. Et í de o cum Ange=



lís & Archangelís, cum thro nís & domí=

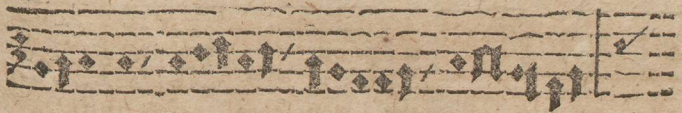


na tí o nibus, cumq; omni milítia

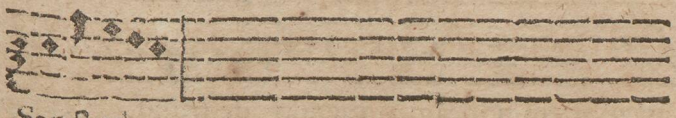


cœleſtís ex ercitus, hy mnum gloríæ tu æ

canimus,

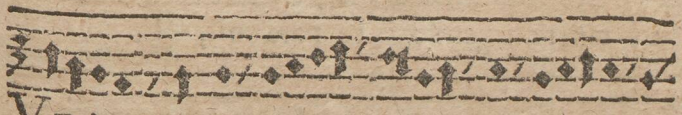


ca nimus, si ne si ne di cen tes,



Sanctus.

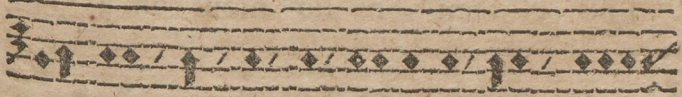
PASCHA.



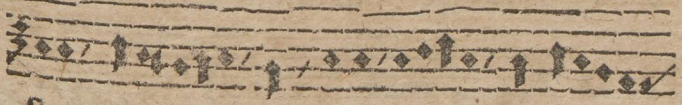
VEre dignum & iustum est, æquum



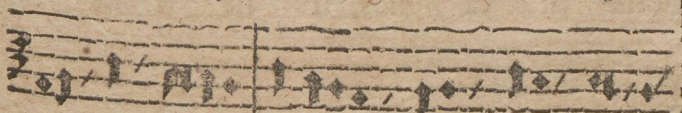
& sa luta re, Te quidem Domine omni



tempore, sed in hac potissimùm die glorio-

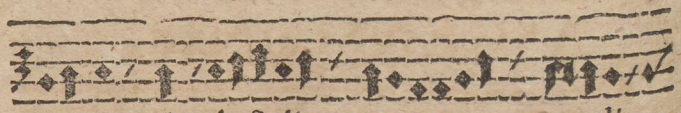


sius prædica re, cùm Pascha nostrum immola-



tus est Christus. Ipse enim uerus est

1. Corin. 5. Pascha) Id est, Transitus noster à morte ad uitam, à peccatis ad iustitiã.



(Agnus) Id est, victima, pro peccatis nostris, Ioh. 1.

agnus, qui ab stulit pec cata mundi,



Fructus mortis Christi, expiatio peccatorum nostrorum: fructus resurrectionis, restitutio uitæ æternæ.

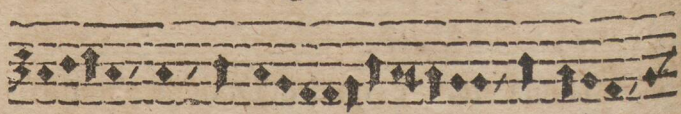
qui mortem nostram moriendo destruxit, &



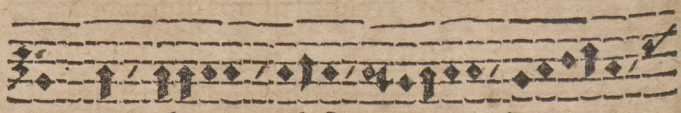
ui tam resurgendo re para uit, Et



i de o cum Angelis & Archangelis, cum



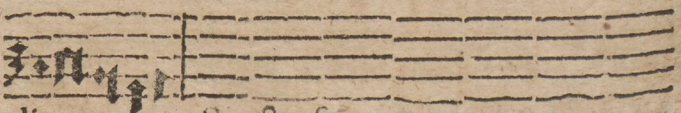
thro nis & domi na tio nibus, cumq;



omni mili tia cœlestis exer citus, hy mnum



gloriæ tuæ ca nimus, si ne fi ne



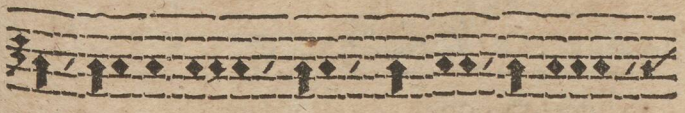
di centes, Sanctus summum,

ASCEN

ASCENSIONIS.



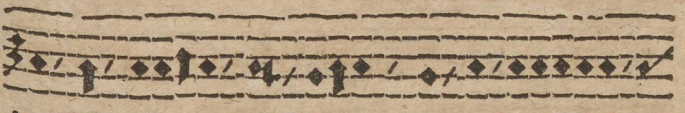
PEr Chri ſtum Domi num no ſtrum, Qui



poſt reſurrectionem ſuam omnibus diſcipulis



ſuis manifeſtus appa ruit, & ipſis cernenti-

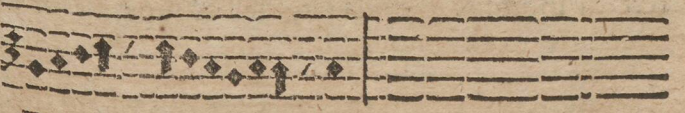


bus eſt eleuatus in cœlum, ut nos diuinitatis

Fructus aſcenſionis Chriſti, per quam naturam humanam inuexit in cœlum, ut eodem fide ſibi coniunctos traduceret.

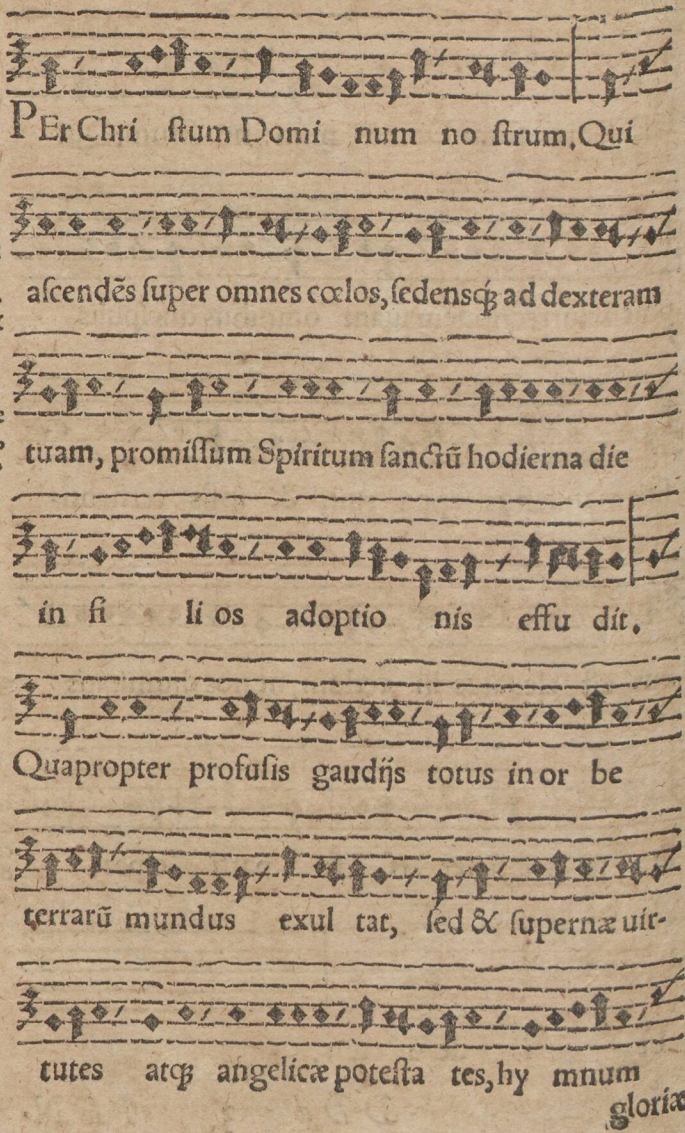


ſu æ tribueret eſ ſe parti cipes.



Et i de o cum.

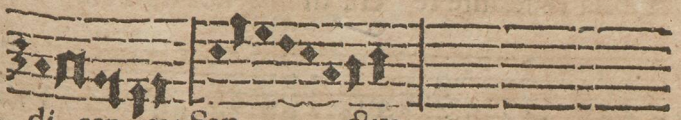
PENTECOSTES.



Cauſa' gratiarum actionis, miſsio Spiritus ſancti, qui adhuc donatur Eccleſię per miniſterũ Euangelíj, fidem, inuocationem, & Sacramenta. Iuxta illud: Aſcendens in altum, dona dedit hominibus, Pſal. 67. Eph. 4.



gloriæ tu æ concinunt, si ne si ne

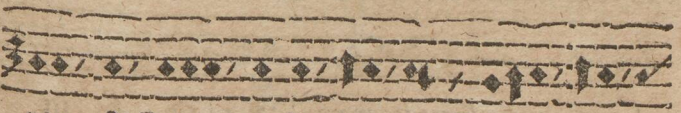


di cen tes; San ctus.

TRINITATIS.

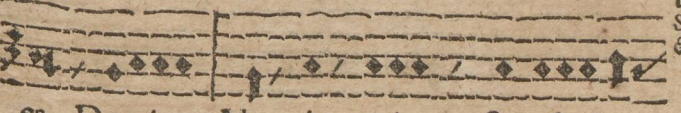


ÆTerne De us, Qui cum unigenito Filio



tuo, & Spiritu sancto unus es De us, unus

Vnus Deus, Pater, Filius, & Spiritus sanctus.

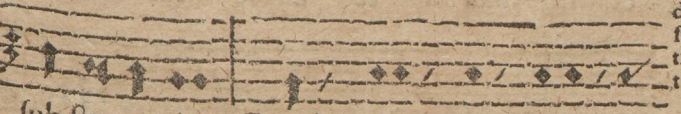


es Dominus, Non in unius singularita-



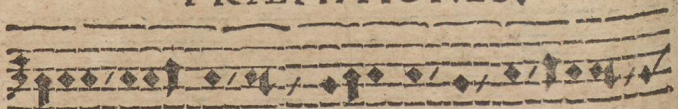
te perso næ, Sed in unius trinitate

Tres personæ diuinitatis distinctæ coessentiales & coæternæ.

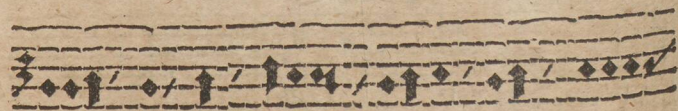


sub stan tiæ. Quod enim de tua

gloria

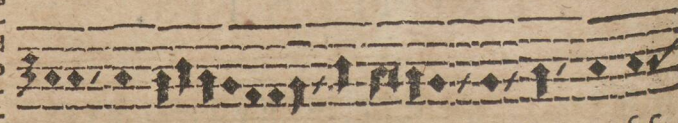


gloria reuelante te cre dimus, hoc de Filio

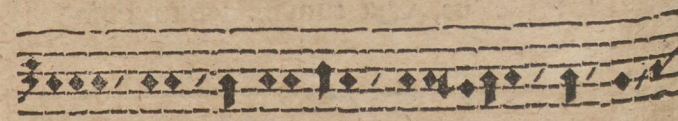


Doctrina de Deo & tribus personis, ignota rationi, sed reuelata uerbo Dei, ut in Baptismo Christi, Matth. 3. & alibi.

tuo, hoc de Spiritu sancto, sine differen-



tia discretio nis senti mus, ut in confes-

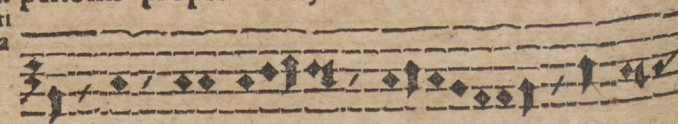


sione ueræ sempiternæq; Deitatis, & in

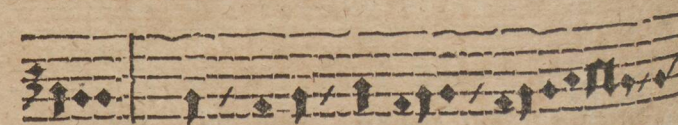
Poprietas Patris est gignere Filium imaginem suam, Filij, gigni à Patre. Spiritus sancti, procedere à Patre & Filio, & mitti in corda, ut ea sanctificet, & uiuificet uera fide.



personis propri etas, & in essentia unitas,



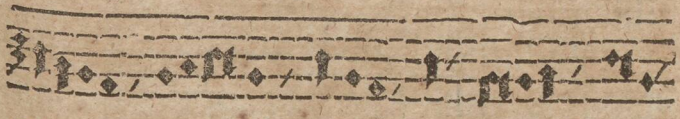
& in maiesta te adore tur æqua-



litas, Quem laudant angeli, ado rant domina-



dominati o nes, tremunt po teſta tes,



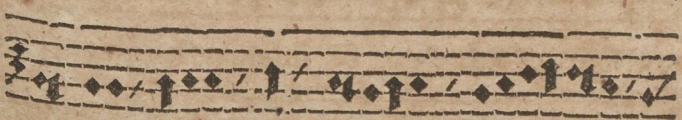
Cœli cœlorumq; uirtutes, & beata Se-



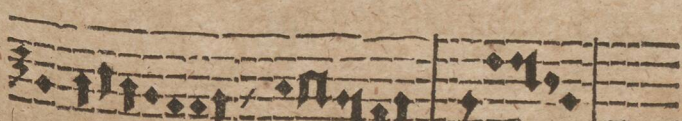
raphin, ſo cia exultatio ne conce-



lebrant. Cum qui bus & noſtras uoces, ut



admitti iubeas, te precamur, ſup plici



confeſsio ne, di centes: Sanctus.

PRÆFATIONES.

QVOTIDIANA.



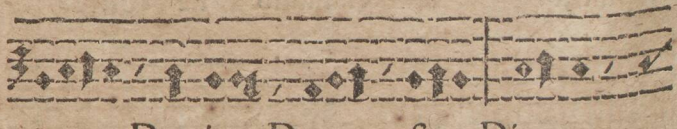
PEr omnia ſecula ſeculorum, Amen. Do-



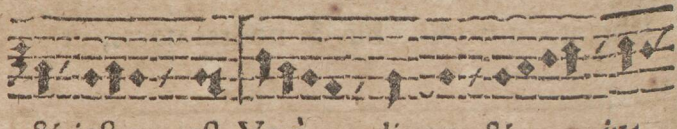
minus uobiſcum. Et cũ ſpiritu tuo. Surſum



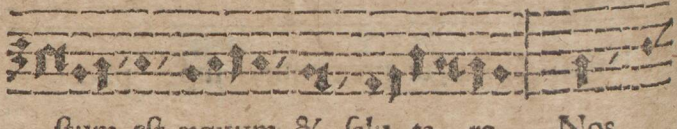
corda. Habemus ad Dominum. Gratiãs a-



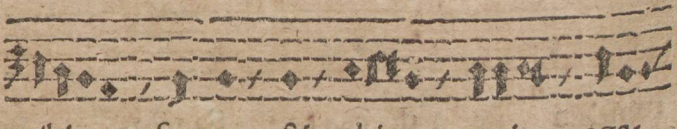
gamus Domino Deo noſtro. Dignum



& iuſtum eſt. Verè dignum & iu-



ſtum eſt, æquum & ſalutare, Nos



tibi ſemper & ubiq; gratias age-

re,



re, Domine ſancte Pater omnipotens,



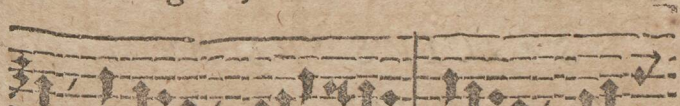
æterne De us, per Chri ſtum Do mi=



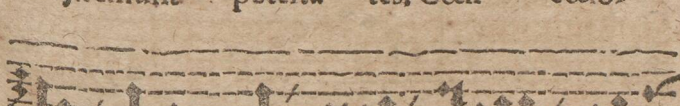
num noſtrum, per quem maieſtatem tuam



laudant ange li, ado rant domina ti o=



nes, tremunt poteſta tes. Cœli cœlo=



rumq; uirtutes ac beata Seraphin, ſo=



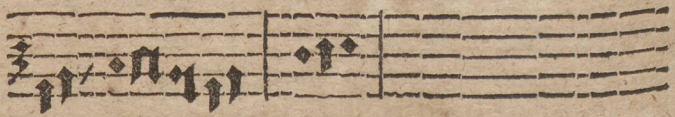
ci a ex ultatio ne concelebrant.



Cum qui bus & noſtras uoces, ut admitti



iubeas, te precamur, ſup plici confeſsio-



ne, di cen tes: Sanctus.

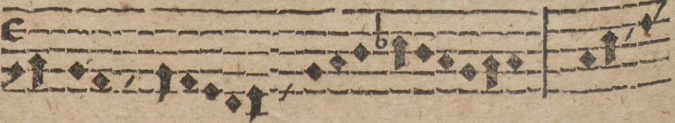
SANCTVS DIVERSA.

SANCTVS SVMMVM.

Eſa. 6.



SAn ctus, San ctus, Sanctus,

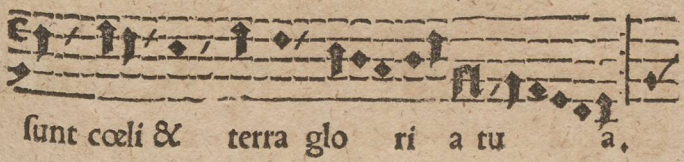


Deus Sabaoth) Id eſt, exercituum, id eſt, omnipotens bellator,

Dominus De us Sa ba oth, Pleni

ſupt

Ter repetitur Sanctus, propter diſtinctas perſonas in diuinitate coæternas & coeſſentiales, Patrem, Filium, & Spiritũ ſanctum, æqualis maieſtatis, potentiæ & gloriæ &c.



ſunt cœli & terra glo ri a tu a.

(Gloria tua) Id eſt, beneficiis admirandis & glorioſis operibus, & liberationibus Eccleſiæ.



O ſanna in ex cel ſis.

(Oſanna) Id eſt, ſalua obſecro. Matth. 21.



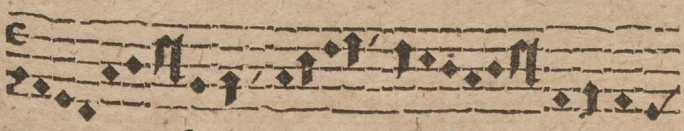
Benedictus { Mariæ fi li us, / Paſchalis a gnus, } qui uenit

(Benedictus) Id eſt, laudandus, celebrandus. Pſal. 117. Matth. 21.

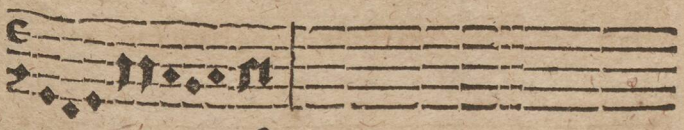


in nomine Do mi ni. O

In nomine) Id eſt, mandato, iuſſu, uocatione.



ſanna in excel-



ſis.

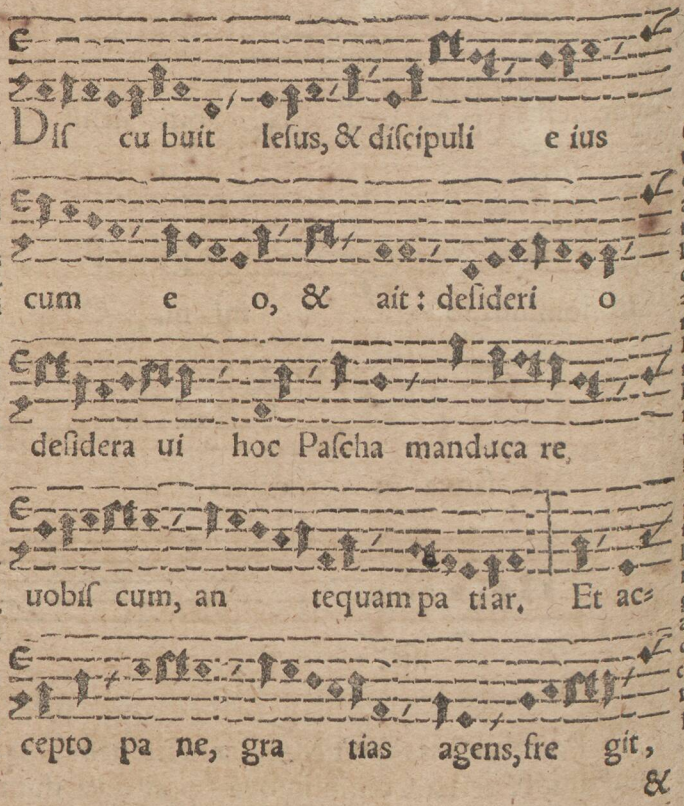
Poſt Sanctus canit Miniſter orationem Dominicam, & uerba Communionis: poſt quæ dum

populus sanctissimam Cœnam sumit, Chorus canit, Iesus Christus, uel, Godt sy gelauet/ uel, Discubuit Iesus, quod sequitur, &c.

RESPONSORIVM,

DISCVBVIT IESVS,

Quod sub sacra Communione canitur,
Matth. 26. Marc. 14. Luc. 22.
1. Corinth. 11.



Institutio Cœnæ Dominicæ, & usus, qui est, ut testetur Christum satisfecisse pro peccatis humani generis, placasse irã Dei aduersus peccata, & restituisse uitã æternam Ecclesiæ suæ, & seipsum nobis communicare.

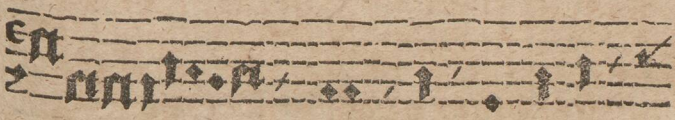
Digné sumunt, qui uerè agunt pœnitentiam, & credunt remitti peccata, propter mortem & merita Christi. Hos ipse Christus in hac Cœna sibi, tanquam membra, adiungit, & est in eis efficax.

Considera hæc tria. 1. Horrendam iram Dei aduersus peccatum, quam nulla creatura placare potuit. 2. Immensam misericordiam Dei Patris, qui misit unicum Filium, ut fieret pro nobis uictima. 3. Ineffabilem amorem Filii, quod pro nobis intercessit, & cum Patris in se deriuauit. Hac cogitatione fides alitur, & accenditur, hæc excitatur gratiarum actio, & peccati fuga.



& dedit illis, dicens: Hoc est cor-

Institutio, ut utraq; pars sumatur, corpus & sanguis.



pus meum. Et accepto



ca lice gra tias agens, dedit il-



lis, & ait: Hic est sanguis me-



us. Edite & bibite ex hoc

Mandatum de utraq; specie sumenda immutabile, & causa finalis institutionis, uidelicet, ut fides excitetur, & confirmetur in nobis. Item, ut memoria passionis & resurrectionis Christi in Ecclesia perpetuò conseruetur & propagetur, hoc publico ritu & congressu.



omnes, & faci te, quotiescunq; fece ri-



tis, in me i com memo ra-

tionem.



ti o nem, Dicens: Hoc eſt cor-



pus me um, & ſan guis meus, Glo-

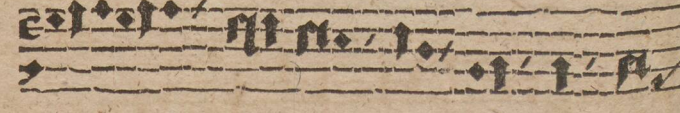


Gratiarum actio, quæ confeſsionem Eccleſiæ de uenerandaTriade continet.

ria Patri potentiſsimo, & Fi lio



e ius unigeni to, & Spiritu i ſan-



ctiſsi mo Paracle to, ſicut erat in prin-



cipio, Dicens,

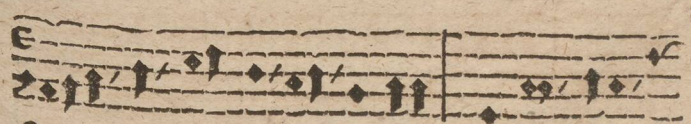
SEQVENTIA,
LAVDA SION,
Correcta.

EXhortatio ad gratiarum actionem, pro illo immenso beneficio Dei, quòd in Cœna sua Christus verum corpus suum & verum sanguinem, sub, in, vel cum pane & vino edendum & bibendum Ecclesiæ instituit, vt nos hoc æterno fœdere, tanquam membra sibi copularet, fidem in nobis confirmaret, memoriamq; beneficiorum suorum conseruaret in Ecclesia, vsq; ad reditum suum in nouissimo die, sicut dicitur 1. Corinth. 11. Quotiescunq; enim comederitis panem hunc, & de poculo hoc biberitis, mortem Domini annunciate, donec venerit. Autor putatur Thomas Aquinas, qui obijt Anno Christi 1274. Hic festum corporis Christi instituit, adorationem scilicet & circumgestationem panis Ethnicam, contra institutionem Christi, qui inquit: Edite, hoc est corpus meum, & bibite sanguinem meum, in mei commemorationem. Adscripsimus autem propter Musicæ suauitatem, & testimonium veteris Ecclesiæ, de sumpta vtraq; specie Sacramenti Altaris, corpore & sanguine Christi, à Laicis, etiam tempore Aquinatis. Nam ita inquit: Caro cibus, sanguis potus &c. Item, de vera & substantiali præsentia, & sumptione corporis & sanguinis Christi, in legitimo vsu Cœnæ Domini.

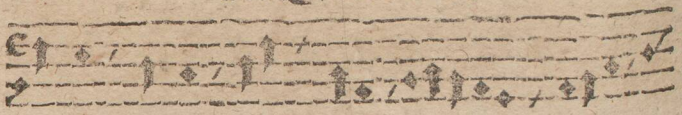


LAuda Sion saluatorem, lauda ducem & pa-

Propositio, Sion est Ecclesia: saluator, dux, pastor, Christus.



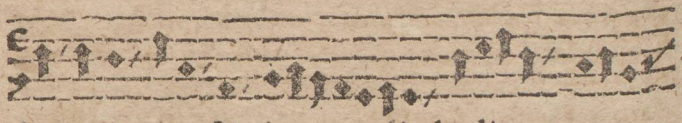
storem, in hymnis & cãticis. Quantum potes,



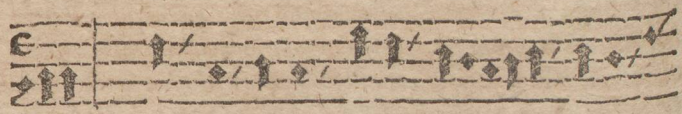
tantum aude, quia maior omni laude,



nec laudare ſufficis. Laudis thema ſpecia-



lis, panis uiuus & uita lis hodi e propo-



Matth. 16. Matt. 14. Luc. 22. 1. Corinth. 11. nitur. Quem in ſacræ menſa cœ næ turbæ



fratrum duode næ datum, non ambigitur.

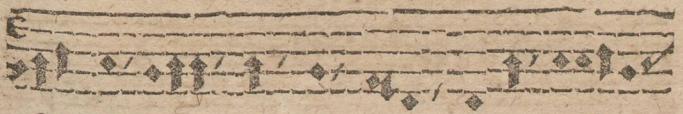
Expoſitio, qualis eſſe debeat gratiarũ actio, uera & ſpiritualis, qua primum agnoſcimus peccata noſtra & iram Dei. Deinde miſericordiã Dei, quod Filium nobis redemptorem miſit, celebramus.



Sit laus plena, ſit ſono ra, ſit iucunda, ſit



deco ra mentis iubila tio. Dies enim ſolennis



solennis agitur, in qua mensæ prima recoli-

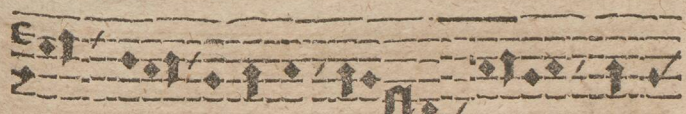


tur huius institutio. In hac mensa no-

Antithesis, seu collatio ueteris Paschatis, & Cœnæ Dominicæ, cuius figura Pascha uetus fuit.



ui Regis, nouum Pascha nouæ le gis Pha-

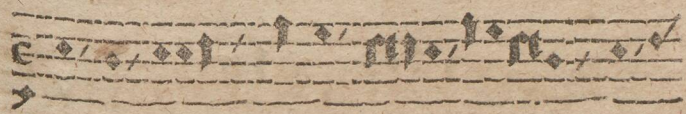


se uetus terminat, uetustatem nouitas, um-

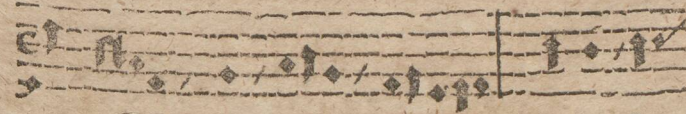


bram fugat ue ritas, noctem lux e liminat.

(Quod in Cœna) Institutio Cœnæ Domini, eiusq; causa finalis, & memoriæ beneficiorum Christi in Ecclesia conseruatio, sicut inquit Christus: Hoc facite in mei commemorationem. Et Paulus: Mortem Domini annunciate donec uenerit. 1. Cor. 11.



Quod in Cœna Christus gest sit, faciendum hoc



expres sit in su i memoriam. Docti sa-



Obedientia Ecclesiæ in peragenda & celebranda Cœna Domini. Sic Paulus loquitur 1. Corin. 10. Poculum benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est?

cris, instí tu tís, panem, uínum, in salu tís con-



secramus hostíam. Dogma sacrũ Christíano,

Hostiam uocat passionem & mortem Christi, qua placata est ira Dei, aduersus nostra, non quæ pro uiuis & mortuis offeratur in Missa. Nam unica oblatione, ut inquit Apostolus, perfectos efficit in perpetuum eos, qui sanctificantur. Heb. 10.



quòd cum pane datur caro, & cum uíno sanguis



Christi. Quod non capis, quod non uides, animo-

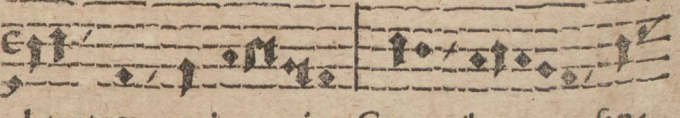
Fides Ecclesiæ, de uera & essentiali præsentia corporis & sanguinis Christi, in Cœna Domini, iuxta uerba Christi: Hoc est corpus meũ. Hic est sanguis meus, etiamsi ratio humana tantum mysterium non intelligat. Est autem Christus uerus & omnipotens Deus, uocans ea quæ non sunt, ut sint, Rom. 4.



sa firmat fides, præter rerum ordínem. Sub di-

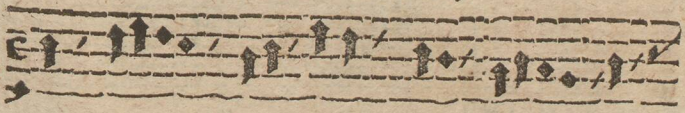


uersis elementis, pane & uíno retentis,



latent res exi miæ. Caro cibus, san-

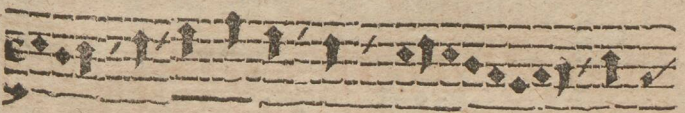
guis



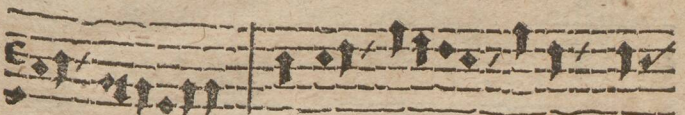
guis potus, manet tamen Christus totus, sub



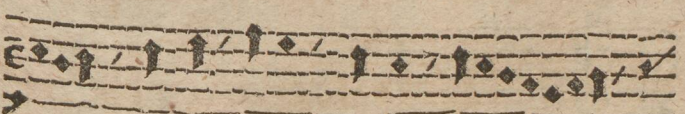
utraq; spe cie. A sumente non conci-



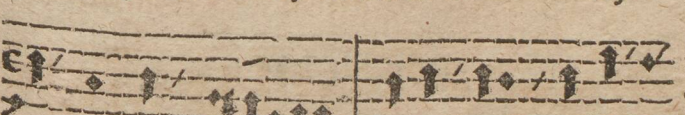
sus, non cõfractus, non diui sus, in-



tegerac cipitur. Sumit unus, sumunt mil-



le, quantum isti, tantum il le,



nec sumptus ab sumitur. Sumunt boni, sumunt



ma li, sorte tamen inæquali, uitæ uel

Legitimus & salutaris usus Cœnæ Dominicæ, ut utraq; specie sumatur, sicut sub diuersis signis externis, pane & uino, corpus & sanguinem suum Christus sumenda instituit, expresse inquit: Edite & bibite.

Sumunt mali) Mali sunt, qui contra conscientiam in peccatis perseuerant, nec credunt, sibi ignosci à Deo propter Mediatorem. Boni sunt, qui agunt pœnitentiam, & credunt sibi remitti peccata propter Christum, et nouam obedientiam erga legem inchoant.

De digna & salutari participatione Cœnæ Domini, seu quibus prosit eius usus.

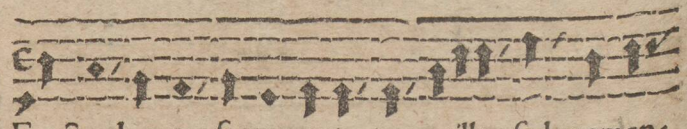


in teritus. Mors est malis, uita bo nis, ui-

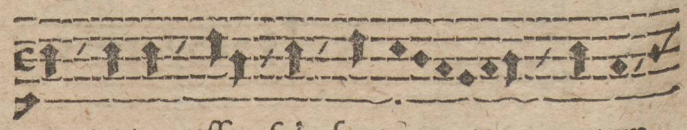
(Mors est malis) Quemadmodum testatur Apostolus, inquiens: Qui edit aut bibit indignè (sine fide & pœnitentia) iudiciũ (id est, damnationem) sibi edit & bibit, non diiudicans corpus Domini, 1. Corin. 11.



de panis sumptionis quàm sit dispar exitus.



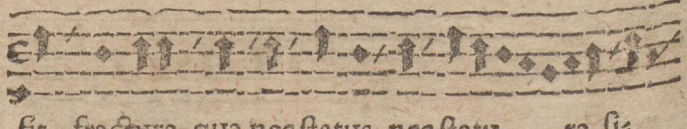
Fracto demum sacramento, ne uacilles, sed memen-



to, tantum esse sub fragmen to, quantum



toto tegitur. Nulla rei fit scissura, signi tantùm

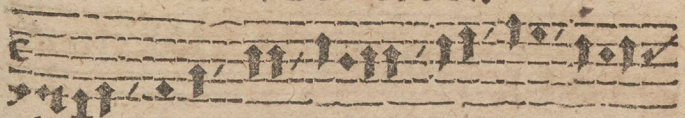


fit fractura, qua nec status, nec statu ra si-



gnati mi nuitur. Ecce panis ange-

lorum,

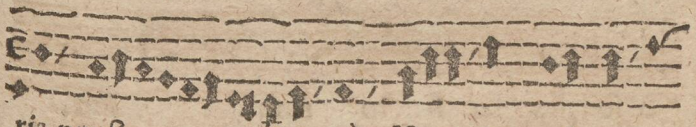


lo rum, factus cibus uiatorũ, uerè panis filio-

Matth. 7.

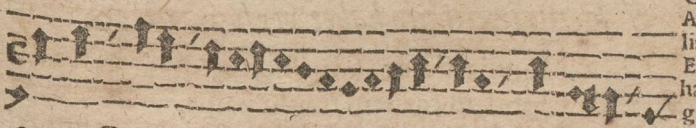


rum, non mittendus canibus. In figu-



ris præsi gnatur, cùm Isaac immolatur,

Isaac figura Christi, Ge. 22. Agnus Paschalis Christus, Exod. 12. Iohan. 1. Ecce agnus Dei, qui tollit peccata mundi, hoc est, uictima, placãs iram Dei aduersus peccata humani generis.

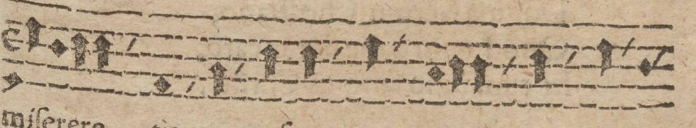


agnus Paschæ deputatur, datur manna

Mãna, Exo. 16. & Iohan. 6. Vbi inquit Christus: Ego sum panis ille uitæ, Patres uestri comederunt Manna in deserto, & mortui sunt. Ego sum panis uiuus, qui de cœlo descendi, si quis ederit ex hoc pane, uiuet in æternum. Et panis, quem ego dabo, caro mea est, quam ego dabo pro mundi uita.



patribus. Bone Pastor panis uere, Iesu Christe

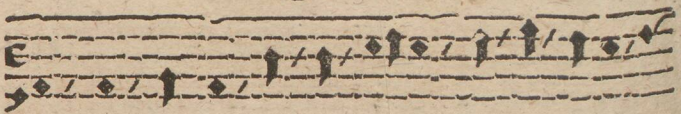


miserere, tu nos pasce, nos tuere, tu nos



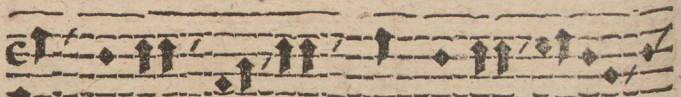
bona facuidere in terra uiuenti um.

Tu



Tu qui cuncta scis & ua les, qui nos pascis

Luc. 22. Ego dispono uobis, ut edatis & bibatis super mensam meam in regno meo. Ephe. 2. Iam igitur nō estis hospites, sed incolæ & conciues ac domestici Dei. Rom. 8. Quod si filij, igitur & hæredes. Hæredes quidem Dei, cohæredes autem Christi.



hic mortales, tuos ibi commensales, cohæredes



& sodales fac sancto rum ciui um.

Vetus textus ita habet versu 9. & 10.

Dogma datur Christianis,
Quòd in carnem transit panis,
Et uinum in sanguinem.

Item:

Sub diuersis speciebus,
Signis tantùm & non rebus,
Latent res eximiæ.

Nos hoc modo mutauimus:

Dogma sacrum Christiano,
Quòd cum pane datur caro,
Et cum uino sanguis Christi.

Autor secutus est Hieronymum, Ambrosium, Theophylactum & quosdam alios ueteres scriptores, de Transsubstantiatione, quam nostræ Ecclesiæ propter Pontificiam circumgestationem & adorationem panis, reiiciunt & damnant. Nam & Paulus corpus Christi panem, & sanguinem uinum appellat, inquiens, 1. Corint. 11. Quotiescunq; comederitis panem hunc, & de poculo hoc biberitis, mortem Domini annunciate, donec uenerit. Sine omni autem dubitatione firmiter credendum est,

dum est, in Cœna Domini, uerè adesse, porrigi, & sumi uerum & substantiale corpus & sanguinem Christi, cum, in, uel sub pane & uino, in integro & legitimo usu Cœnæ Domini, iuxta uerba Christi, qui omnipotens est & uerus: Hoc est corpus meum, &: Hic est sanguis meus &c. Ita & Ambrosius inquit in oratione ad Filium Dei, de Cœna Domini loquens: Vbi caro tua in ueritate sumitur, ubi sanguis tuus in ueritate bibitur. Cæterum est hoc mysterium plane ignotum & ineffabile humanæ rationi. Ideo, sicut inquit Augustinus, de fide Trinitatis, credi debet præsentia, & acceptio in Cœna corporis & sanguinis Christi, non inuestigari. Ideo Ambrosius ita orat: Fac me, Domine Iesu Christe, per gratiam tuam, semper illud de tanto mysterio credere, & intelligere, sentire & firmiter retinere, dicere & cogitare, quod tibi placeat, & expediat animæ meæ, Amen.

Irenæus lib. 4. contra Valent.

Quando ergo est mixtus calix & fractus panis, percipit uerbum Dei, fit Eucharistia sanguinis & corporis Christi, ex quibus augetur & consistit carnis nostræ substantia.

Tertullianus in libro de Resurrectione carnis.

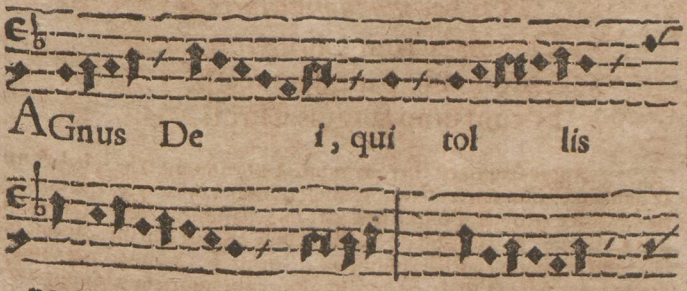
Caro corpore & sanguine Christi uescitur, ut anima de eius corpore sagietur.

AGNVS DEI.

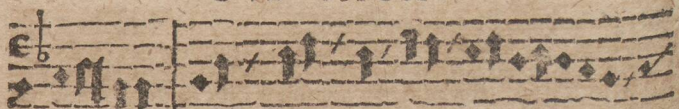
SVMMVM.

Iohan. 1.

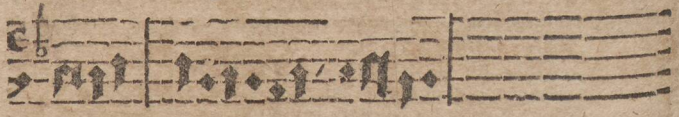
Oratio pro remissione peccatorum, & pace publica.



Repetitur, (Agnus Dei) id est, uictima pro peccatis humani generis, à Deo ad hoc mirandum opus destinata, quæ sola iram Dei horrendam aduersus peccata peccata placare potuit.



no bis. Agnus Dei, qui tollis peccata

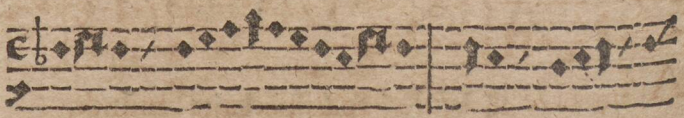


mundi, Miſere re no bis.
Dona nobis pa cem.

MINVS SVMMVM.



SAn ctus, San ctus, San ctus Dominus



De us Sa baoth, Pleni ſunt

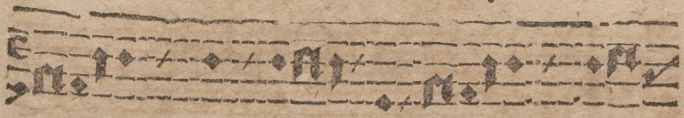


cœ li & ter ra glori a tu a.

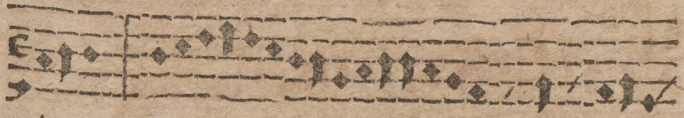


O ſanna in ex cel ſis. Be

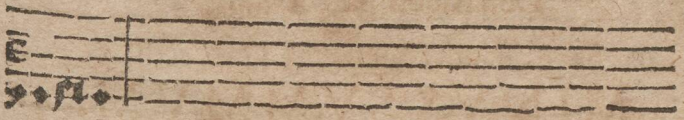
nedictus



nedictus qui ue nit in nomi ne Do=

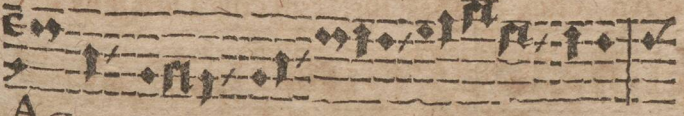


mi ni. O sanna in ex=

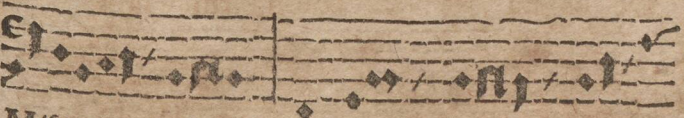


cel sis.

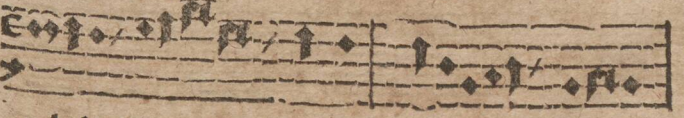
AGNVS.



AGnus De i, qui tollis pecca ta mundi,

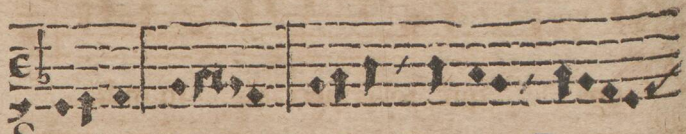


Miserere no bis.
Dona nobis pacem. Agnus De i, qui

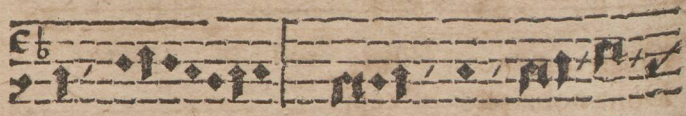


tol lis pec ca ta mundi, Miserere no bis.

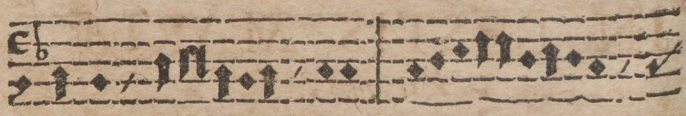
SVB SACRA
DOMINICALE.



SAnctus, Sanctus, Sanctus, Dominus De-



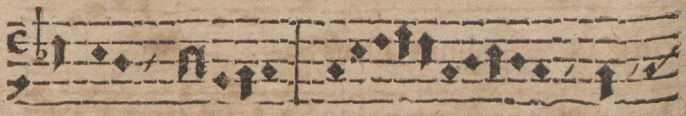
us Sa baoth. Pleni sunt cœli &



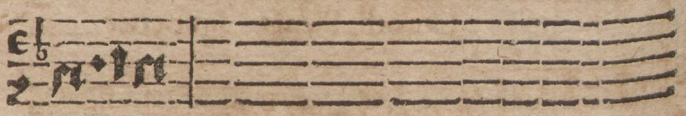
terra gloria tua. O sanna



in excelsis. Be ne dictus, qui uenit in



nomine Domi ni. O sanna in



excelsis.

AGNVS.

AGNVS.

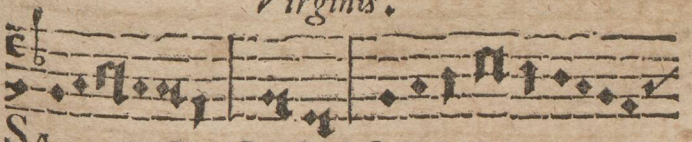


AGnus Dei, qui tollis peccata mundi,

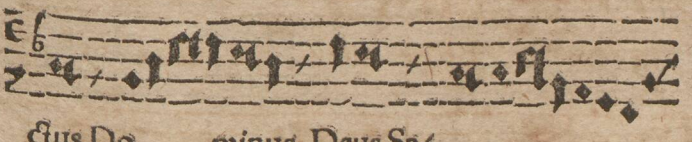
Miserere no bis,
Dona nobis pa cem.

IN FESTIS MARIÆ

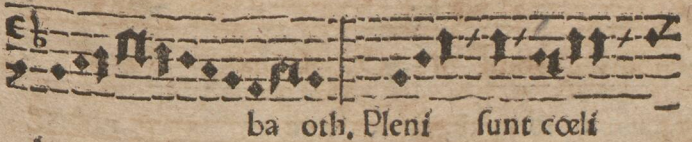
Virginis.



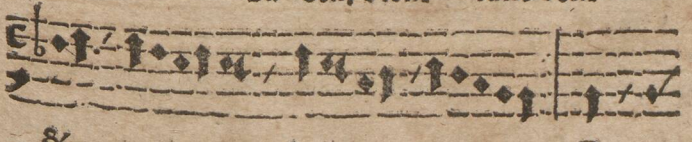
SAn ctus, Sanctus, San-



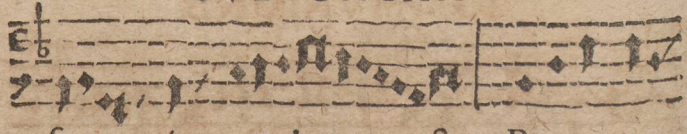
ctus Do minus Deus Sa-



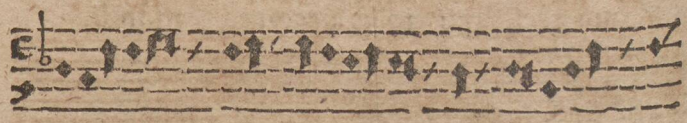
ba oth. Pleni sunt cœli



& ter ra, glori a tu a. O-



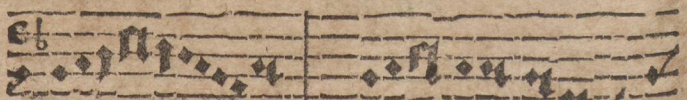
ſanna in excel ſis. Be ne=



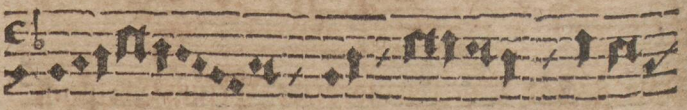
dictus, qui ue nit in nomine



Do mini, Oſan na in excel=



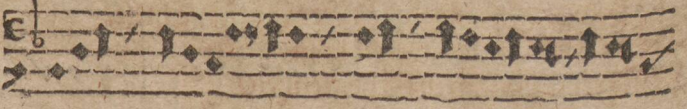
ſis, A gnus



De i, qui tol lis pecca=

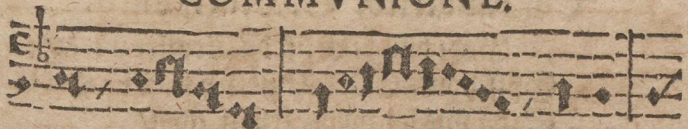


ta mun di, Miſe rere nobis.

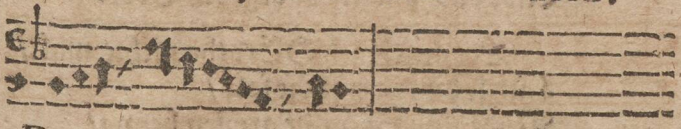


Agnus De i, qui tol lis pecca=

ta



ta mun di, Miſe re re nobis.



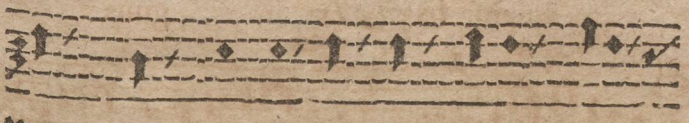
Dona no bis pacem.

Ein Kinderlédt.

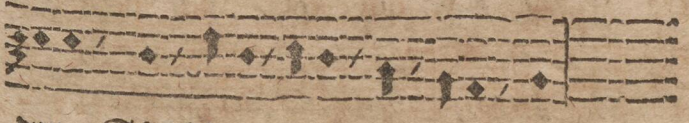
D. Mart. Luth.



ERholt vns HErr by dinem Wordt/vnd ſtüre des



Pawests vnd Törcken mordt/de Jheſum Chriſtum



dynen Sön/ſtörten willen van ſynem Threne.

Bewys dyne macht HEre Jheſu Chriſt/
De du HEre aller Heren byſt/
Beſcherme dyne arme Chriſtenheit/
Dat ſe dy laue yn ewicheit.

Godt

Ein Kinderledt D. Mart. Luth.

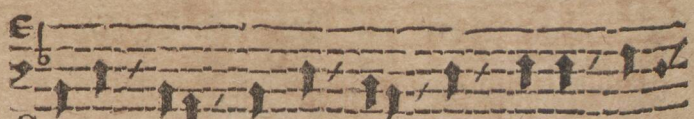
Godt hillige Geist du Tröster werdt/
Gyff dynem Volck einerley sinn vp Erdt/
Stha vns by yn der lesten nodt/
Leide vns ynt leuent vth dem Dodt.

Ere anschlach HErre tho nichte make/
Lath se drepen ere böse sake/
Vnde störte se yn de grouen henyn/
De se maken den Christen dyn.

So werden se erkennen doch/
Dat du vnse Godt leuest noch/
Vnde helpest geweldich dyner schar/
De sick vp dy vorlathen gar.

VORlene vns frede gnedichlick/ HErre Godt tho vnsen tyden/ydt ys doch ya nen ander nicht/de vor vns könde stryden/ Denn du vnse Godt allene.

SPIRITVALIS CANTILENA, CANENDA & oranda aduersus infestissimos hostes Iesu Christi, & sacrosanctæ eius Ecclesiæ.



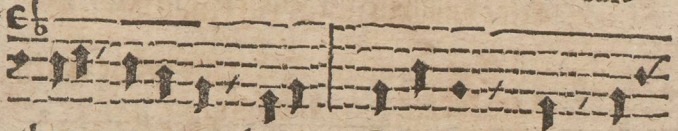
Precatio 1. ad Deum Patrem.

SErua Deus uerbum tuum, Et frange ui-

res



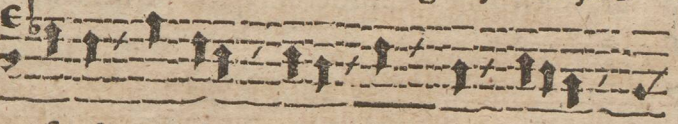
res hostium, Qui Filium tuum suo tur-



bare conantur throno, Ostende nunc po-

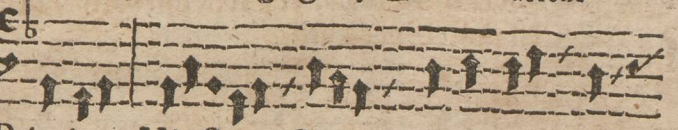


tentiam, O Christe Rex regum, tuam, De-



2. Ad Deum Filium.

fende paruulum gregem, Qui te fatetur

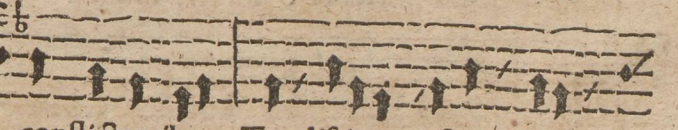


Principem, Viuificator Spiritus, Concordiam da



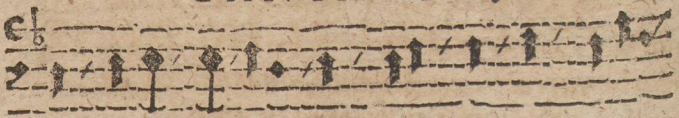
3. Ad Deum Spiritũ sanctum.

cordibus, Adsis periclitantibus, Cum morte

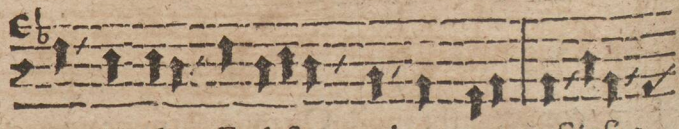


conflictantibus. Tu dissipa uafros dolos,

Ad totam Trinitatem.



Et uerte in illos ô Deus, Fac in fora-



Ratio petitionis, id, causa finali, ut & ipse Deus rectè agnoscatur, inuocetur & colatur ab omnibus.

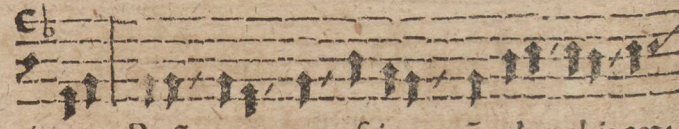
men incidant, Ecclesiæ quod comparant, Sic fiet



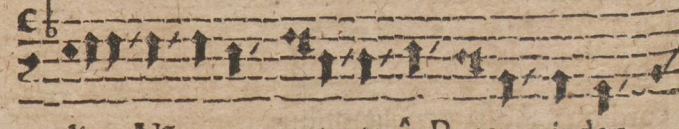
ut & sentiant, Deum uerum quem pernegant,



Qui fortiter nos adiuuas, Regni superni Con-

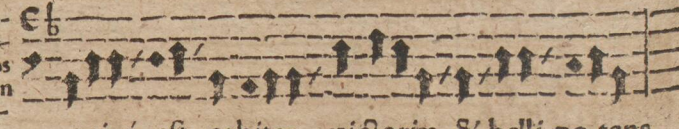


uenas, Pacẽ tuam te poscimus, cõcede nobis cœ-



a. A destitutione auxilij, & Dei omnipotentia, qui solus iuuare nos potest, & defendere contra omnes hostes, spirituales & corporales Ecclesiæ.

litus, Nã nemo præter te ô Pater, uindex



tuisq; est arbiter, uictoriæ & belli potens.

CAN-

CANTICVM D. MARTINI LVTHERI, IN DIE RESurrectionis Domini, duarum vocum.

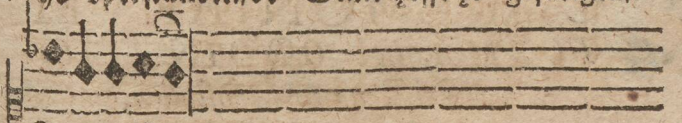
DISCANTVS.



Jesus Christus vnse Heylandt/de den dodt auerwan/



ys vperstanden/de Sünd hefft he gefangen/



Kyrieleiſon.

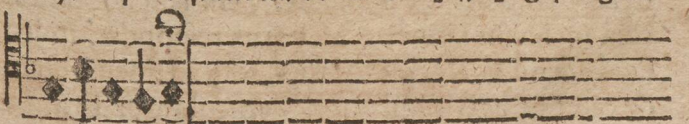
TENOR.



Jesus Christus vnse Heylandt/de den dodt auerwan/



ys vp erstanden/de Sünd hefft he gefangen/



Kyrieleiſon.

De ane sünde was gebaren/ Droch vor vns Gades torn/ Hefft vns vorsönet/ dat vns Godt syne hulde günnet/ Kyrieleyson.

Dodt/ Sünde/ Düuel/ Leuen vnde Genade/ alles in den henden he hefft/ He kan erredden/ alle de tho em treden/ Kyrieleyson.

CÆREMONIARVM
FORMA IN ORDINATIO-
ne Christiana & Apostolica, Ministrorum Ecclesiæ.

1. Finita Concione sacra, in Litania canitur flexis genibus, ter à pueris: Truwe arbeider in dyne erndte senden.

2. Sub finem Litaniæ, cui Collecta usitata iam non additur, Episcopus, seu Superintendens, cum alijs ministris uerbi Dei, & Ordinando, summum, ut uocant, altare, ex adyto seu armario, accedit, ibiq; flexis genibus, Antiphonam: Veni sancte Spiritus, unà inchoant latinè. Et Chorus respondet, itidem flexis genibus: Reple tuorum, usq; ad finem. Deinde canit unus Ministrorum Versiculum ex Psal. 50. Cor mundum crea in me Deus. Respondet Chorus: Et Spiritum rectum innoua in uisceribus meis.

Dein-

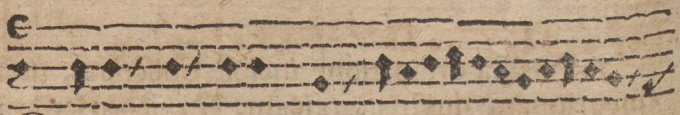
Deinde addit Minister Collectam: Deus qui corda fidelium &c. quæ suprà habetur in Vigilijs Pentecostes. Chorus respondet: Amen. Postea peragit Episcopus actum Ordinationis, forma & uerbis consuetis.

3. Peracta ordinatione incipit Episcopus, unà cum reliquis Ministris, canticum: Nu bidden wy den hilligen Geist/ Germanicè, quod Chorus absoluit.

4. Finito hoc cantico, incipit Cantor, more solito, Symbolum: Wy gelöuen/ quo finito Minister peragit Sacrum, seu Cœnam Dominicam, in qua, ut moris est, in festis Apostolicis, aut alijs diebus, non Dominicis aut summis Festiuitatibus, Cœna Domini celebratur. Postea recitat exhortationem ad populum. Deinde addit Orationem Dominicam, cum uerbis Cœnæ. Postea Episcopus cum alijs Ministris, qui uolunt, & Ordinato, sacram Cœnam sumit. In fine Sacri, recitatur Collecta usitata, & canitur Canticum: Erholt vns HErre by dynem wordt.

CANTIONES SEX
FVNEBRES, EX LIBELlo D. Mart. Luth. desumptæ.

I.



CRedo, ꝙ Redemptor meus

Iob 19. Cõfessio seu fides Iob, adeoq; omnium piorum veteris testamenti, de futura generali resurrectione mortuorum, qua se in omnibus periculis consolati sunt. Sicut addit: Et rursum circũdabor pelle mea, & in carne mea uidebo Deum meum, uisurus sum ego ipse, & oculi mei conspecturi sunt, & non alius, reposita est hæc spes in sinu meo.



uí uit, & in nouissímo die



resurgam, Et renouabuntur de nu ò

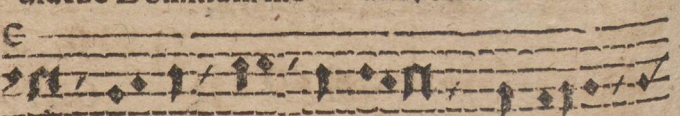


ossa me a, & in carne me a



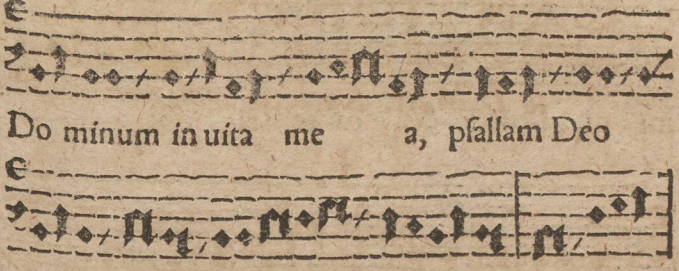
uídebo Domínum me um. Lauda

Gratiarũ actio pro liberatiõe, quæ in prædicatione misericordiæ & ueritatis Dei consistit.



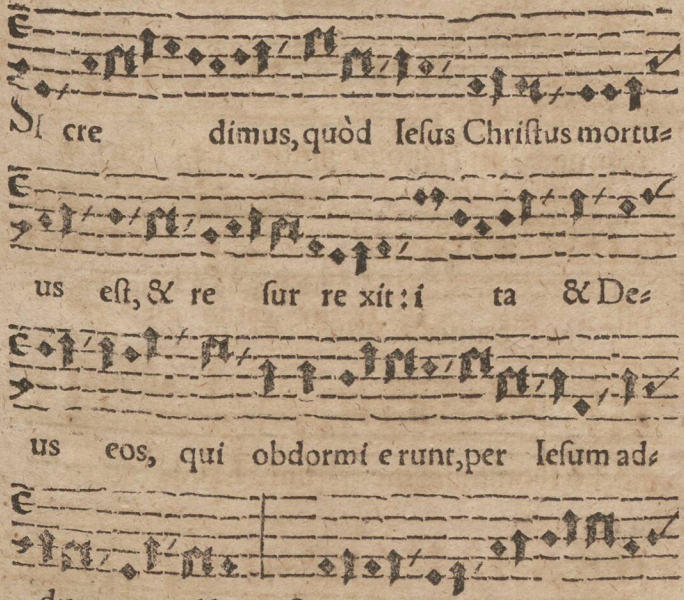
anima mea Domínum, lauda bo

Domínum,



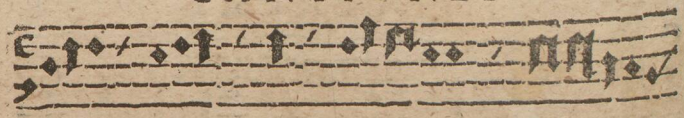
II.

In tono : Surge virgo.



1. Theſſ. 4. Conſolatio Eccleſiæ, quòd alia uita melior poſt hanc calamitoſam reſtat. Chriſtus reſurrexit à morte. Ergo etiam reſurgent, qui in Chriſtum crediderunt. Nam quod in capite accidit, etiam in membris adimplebitur, 1. Corin. 15.

Conſolatio in morte, & omnibus æ rumnis.



mi ni, ſicut & cæ te ri qui



ſpem non



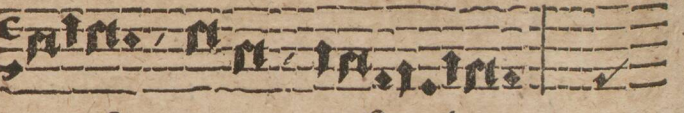
habent. Sicut in A dam o mnes

1. Cor. 15.

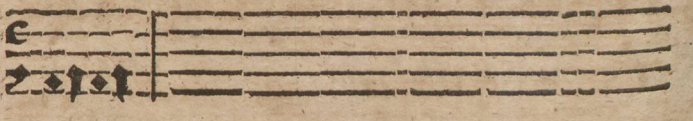
Adã autor peccati & mortis. Chriſtus autor iuſticiæ & uitę.



mo ri untur, i ta & in Chri-

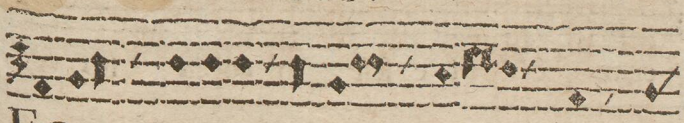


ſto omnes uiuifi ca buntur.



Qua re.

III.



Esa. 57. ECce, quomodo moritur iu ſtus, &

Eccleſia Dei contus exiguus, & contemptus coram mundo.



ne mo percipit cor de: uiri iu-

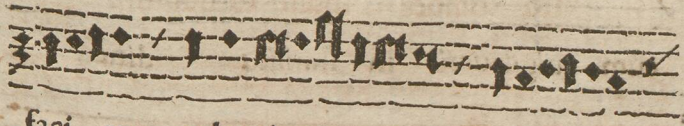


ſti colligun tur, & ne mo

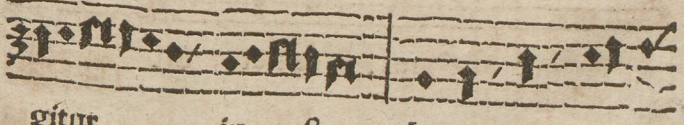


conſi de rat, Ante

Interitus magnorum uirorum, doctrina, & pietate præſtantium, præſagium imminentium calamitatum.

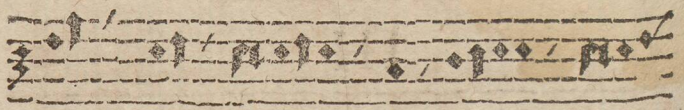


faci em ca la mi ta tis, colli-



gitur iu ſtus, Intrat in pa-

Ili cem

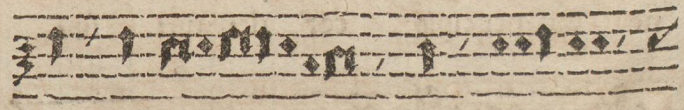


Mors piorum requies ab ęrumnis huius uitæ.

cem, & qui e ſcit in cubili ſu-

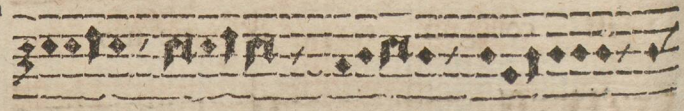


o, qui rectè ambu la uit.



Quid uita ęterna, dulciſsima cõſuetudo cum Deo, & uera eius noticia.

Et ipſe in iuſti cia



uidebit faci em De i: ſati abitur,



1 Joan. 3. Similes ei (Deo) erimus, quoniam uidebimus eũ, ſicuti eſt.

cùm euigilauerit in ſimilitu dine



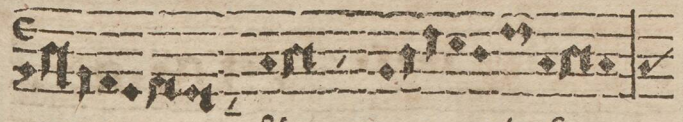
e ius. Intrat in.

IIII.



Psal. 4. IN pa ce in idi psum dormí-

Pax uera, tranquillitas est conscientiæ, quæ certa est de remissis sibi peccatis, & placato Deo, propter Christum mediatorem, In hac pace optat mori Simeon, Luc. 2.



am, & re quie scam:

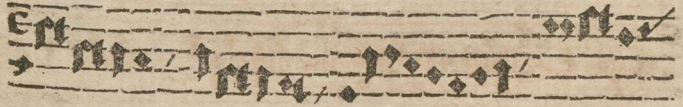


Nemo sibi ui uit, Nemo

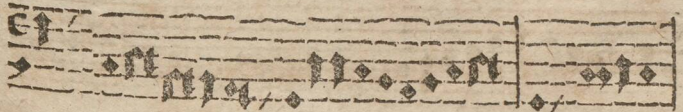


si bi mo ritur; Siue í-

Rom 14. Vita & mors Christianorum ad gloriam Dei cedunt: ergo etiam Deus uiuentes & morientes tuetur & curat.



gitur uiui mus, si ue mo rí-

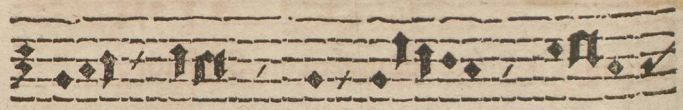


Additur causa. In hoc enim Christus mortuus est, & resurrexit, ut & uiuorum & mortuorum dominaretur.

mur, Do mi ni su mus, In pa ce.

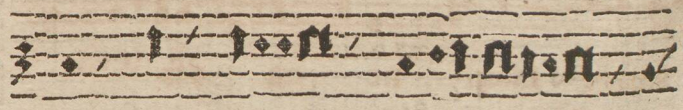
CANTIONES

V.

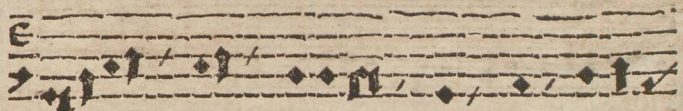


Tria proponit hic uersus: Primum calamitates huius ærumnosæ uitæ: Secundo Deum opitulatorem, & consolatorem in malis: Tertio modum quærendi & placandi Dei, pœnitentiam seu agnitionem peccatorum.

MEdia uita in mor te su-



mus, Quem quærimus adiu to rem,



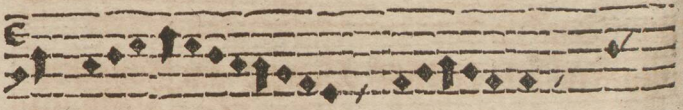
nisi te Domine, qui pro pecca-



tis no stris iu ste i ra sce ris?



Sancte De us.

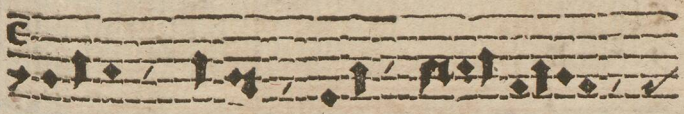


Sancte for tis,

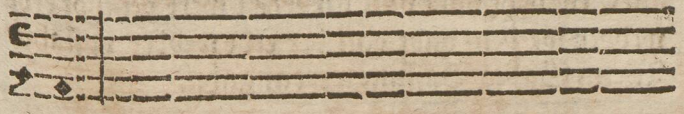
Sancte



Sancte & misericors Saluator,



amaræ morti ne tra das

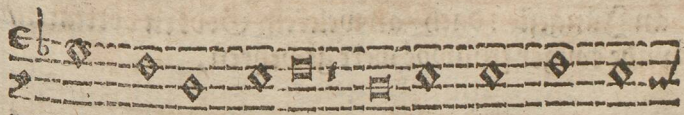


nos.

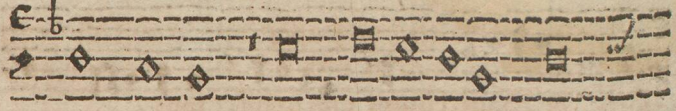
VI.



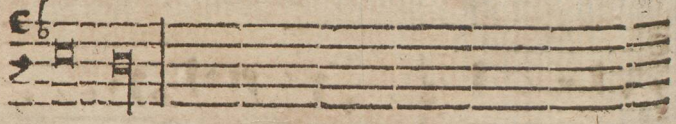
NV lath vns den Lyff begrauen/ Daran gar



nenen twiuel haben/ He werd am Jüngesten



dage vpsthan/ vnde vnuorderfflick her-



uór ghan.

Erde is he vnde van der erden/wert ock thor erde wedder werden/ vnde van der erde wedder vpstahn/ Wenn Gades Bassune wert angahn.

De Seele leeuet ewich in Godt/De se allhyr vth lutter gnade/van aller sünde vnde missedadt/ dorch sinen Són erlóset hat.

Syn Jammer/drófeniss vnde elendt/is kamen tho eim saligen endt/ He hefft gedragen CHRIstus Joch/Is gestoruen vnde leeuet doch noch.

De Seele leeuet ahn alle klag/De Lyff slópt beth an Jüngesten dach/ an welckem Godt en vorklaren/ vnde ewiger fróuwde wert gewehren.

Hyr is he in angst geweseń/ Dort auerst werth he genesen/ In herrliker fróuwde vnde wunne/ Lúchten alse de klare Sünne.

Nu

Nu lathen wi en hyr slapen/vnde gahn all heim vnse straten/ Schicken vns ock mith allem vlyth/ Wenth de Dodt kümpt vns gelyker wys.

Des help vns Christus vnse trost/ De vns dorch syn Blodt hefft erlöst/ van des Vyends gewalt vnde ewiger pein/Em si Loff/ Prys/vnde Ehr allein/

AMEN.

FINIS LIBRI
TERTII.

LIBER

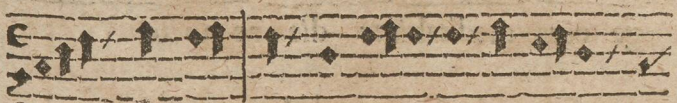


LIBER QVARTVS.

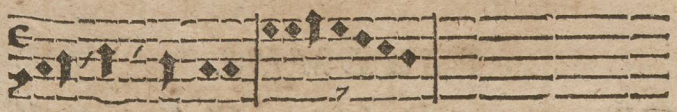
PSALMI CVM EORVM ANTIPHONIS FERIALIBVS, & intonationibus, additis Scholijs & Lectionis varietate. Ex Psalterio D. Georg. Maioris.

DIEBVS DOMINICIS.

IN PRECIBVS MATVTINIS Psalmus primus, Antiphona ferialis.

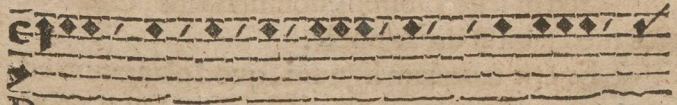


Seruite Domino, in timore, & exultate



ei cum tremore.

INTONATIO.



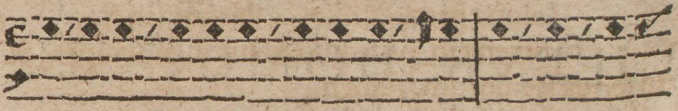
BEatus uir, qui non abijt in consilio



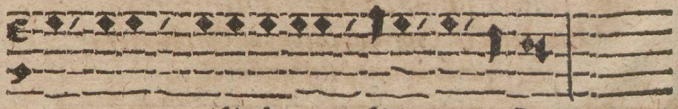
impiorum, & in uia peccatorum nõ ſtetit,



& in cathedra peſtilentiæ non ſedit. Sed



in lege Domini uoluntas eius, & in le-



ge eius meditabitur die ac nocte.

Commendat ſtudium verbi Dei, & diſcernit veram Eccleſiam à falſa.

PSALMVS.

BEatus uir, qui non abijt in conſilio impiorum, & in uia peccatorum non ſtetit, & in cathedra peſtilentiæ non ſedit.

Deſcriptio ueræ Eccleſiæ.

Sed in lege Domini uoluntas eius, & in lege eius meditabitur die ac nocte.

Et erit tanquam lignum, quod plantatum eſt ſecus decurſus aquarum, quod fructum ſuum dabit in tempore ſuo.

Et

Et folium eius non defluet: & omnia, quæcunq; faciet, prosperabuntur.

Non sic impij, non sic: Sed tanquam puluis, quem proijcit uentus à facie terræ. Antithesis falsæ Ecclesiæ.

Ideo non resurgent impij in iudicio: neq; peccatores in consilio iustorum.

Quoniam nouit Dominus uiam iustorum, & iter impiorum peribit. Epiphonema.

Gloria patri, & filio, & spiritui sancto.

Sicut erat in principio & nunc & semper, & in secula seculorum, Amen.

PSAL. II.

Prophetia & Consolatio de regno Christi propagando, inuitis potestatibus aëris.

QVare fremuerunt Gentes, & populi meditati sunt inania? 1. Increpatio hostiũ Christi & Ecclesiæ.

Astiterunt Reges terræ, & principes conuenerunt in unum, aduersus Dominum & aduersus Christum eius.

Dirumpamus uincula eorum, & proijciamus à nobis iugum ipsorum. Mimesis.

Qui habitat in cœlis irridebit eos, & Dominus subsannabit eos. Aliter, ridebit.

Tunc loquetur ad eos in ira sua, & in furore suo conturbabit eos. 2. Christus rex. Vbi.

Ego autem constitutus sum Rex ab eo super Sion montem sanctum eius, prædicans præceptum eius. Qualis Rex.

Aliter. Ego autem constitui regem meum super Sion mõtem sanctũ meum, predicabo de decreto, quod Dominus dixit ad me.

Dominus dixit ad me: Filius meus es tu: ego hodie genui te.

Regnum Christi.

Postula à me & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ.

Aliter, conteres eos uirga ferrea.

Reges eos in uirga ferrea, & tanquam uas figuli confringes eos.

Et nunc reges intellígite, erudimini qui iudicatis terram.

Exhortatio ut hunc regem audiant.

Seruite Domino in timore, & exultate ei cum tremore.

Aliter, Osculamini.

Apprehendite disciplínam, ne quando irascatur Dominus: & pereatis de uia iusta.

Comminatio, Aliter in uia, Quia exardescet in breui ira eius.

Epiphonema & fructus regni huius.

Cùm exarserit in breui ira eius, Beati omnes qui confidunt in eo.

PSALMVS III.

Precatio & consolatio in aduersitatibus.

1. Orditur à querela & tristi gemitu.

DOmine quid multiplicati sunt qui tribulant me? multi insurgunt aduersum me.

Multi dicunt animæ meæ, non est salus ipsi in Deo eius.

2. Antithesis.

Tu autem Domine susceptor meus es, gloria mea, & exaltans caput meum.

3. Precatio & consolatio.

Voce mea ad Dominum clamaui, & exaudiuit me de monte sancto suo.

A suo exemplo

Ego dormiui & soporatus sum, & exurrexi: quia Dominus suscepit me.

Non timebo multa millia populi circundantis me, Exurge Domine, saluum me fac Deus meus.

4. Ἐπινίκιον.

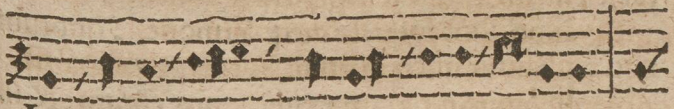
Quoniam tu percussisti omnes aduersantes mihi sine causa; dentes peccatorum contriuisti.

Domini

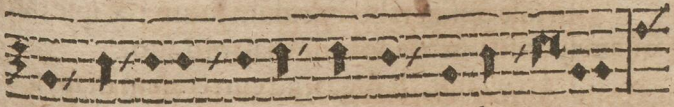
Domini est salus, & super populum tuum benedictio tua. 5. Antithesis contra priores usus.

IN FESTIS APOSTOLICIS, IN MATUTINIS. *Psal. XIX.*

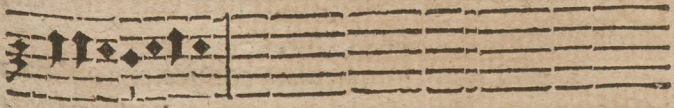
ANTIPHONA.



IN omnem terram exiuit sonus eorum,



Et in fines orbis terræ uerba eorum.



INTONATIO.



Cœli enarrant gloriam Dei, & opera manuum eius annunciat firmamentum.



PSALMI CVM ANTI.

Prophetia de Euangelio propagando per totum orbem terrarum, de aduentu Christi, & glorioſis eius victorijs, de efficatia verbi Dei, quæ Deus patefit & colligitur æterna Eccleſia.

PSALMVS.

Propoſitio. Euangelium ſpargitur per totum terrarũ orbem.

COeli enarrant gloriam Dei: Et opera manuum eius annunciat firmamentum.

Dies diei eructat uerbum: & nox nocti indicat ſcientiam.

Non ſunt loquelæ neq; ſermones: quorum non audiantur uoces eorum.

1. Regula uel amuſsis.

In omnem terram exiuit ſonus eorum: & in fines orbis terræ uerba eorum.

2. De aduentu Chriſti, cui in Eccleſia ponitur tentoriũ, ut ſoli in cœlo.

In ſole poſuit tabernaculum ſuum: & ipſe tanquam ſponſus procedens de thalamo ſuo.

Exultauit, ut gigas, ad currendam uiam: à ſummo cœlo egreſsio eius.

Et occurſus eius uſq; ſummum eius: nec eſt, qui ſe abſcondat à calore eius.

3. De efficacia uerbi Dei & miniſterio Euangelij.

Lex Domini immaculata conuertens animas: teſtimonium Domini fidele ſapientiam præſtans paruulis.

Iuſticiæ Domini rectæ lætificantes corda: præceptum Domini lucidum illuminans oculos.

Timor Domini ſanctus permanens in ſeculũ ſeculi: iudicia Domini uera iuſtificata in ſemetipſa.

Deſiderabília ſuper aurum & lapidem precioſum multum: & dulciora ſuper mel & fauum.

4. Diſcrimen piorum & impiorum.

Etenim ſeruus tuus cuſtodit ea: in cuſtodiendis illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me, & ab alienis parce ſeruo tuo.

Si

Si mei non fuerint dominati, tunc immaculatus ero: & emundabor à delicto maximo.

5. Discrimen peccatorum.

Et erunt, ut complaceant eloquia oris mei: & meditatio cordis mei in conspectu tuo semper.

6. Petit regi à spiritu sancto, ut recte doceat.

Domine adiutor meus: & redemptor meus.

Gloria patri, & filio, &c.

IN PRECIBVS *VESPERTINIS,*

Psal. 110.

ANTIPHONA.



SEde à dextris meis, dixit Dominus Do=

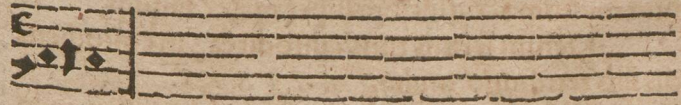


mino meo.

INTONATIO.



DIxit Dominus Domino meo, Sede à dextris



meis. Hic

PSALMI CVM ANTIPH.

Hic Psalmus est ex præcipuis, docet quis sit Christus, Deus & Homo, Rex & Sacerdos æternus: Item vbi sit regnaturus, & quale sit futurum regnum & sacerdotium: regnum spirituale, sacerdotium secundum ordinem Melchisedech, non Aaronis. Deinde concionatur de pœnis impiorum. Postremò addit vaticinium de passione Christi.

PSALMVS.

1. Narratio, Christus est Deus & homo.

DIxit Dominus Domino meo: sede à dextris meis.

2. Locus regni.

Donec ponam inimicos tuos: scabellum pedum tuorum.

3. Populus regni, & eius cultus, & propagatio Ecclesiæ.

Virgam uirtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die uirtutis tuæ in splendoribus sanctorum, ex utero ante luciferum genui te.

4. Christus Sacerdos.

Iurauit Dominus & non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

5. Comminatio de pœnis hostium Christi, & Ecclesiæ consolatio.

Dominus à dextris tuis: confregit in die iræ suæ reges.

Iudicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

6. De passione & glorificatione Christi & Ecclesiæ.

De torrente in uia bibet: propterea exaltabit caput.

Gloria patri, & filio, &c.

Aliter: Sceptrũ regni tui. Aliter ex Hebræo, populus tuus sponaneus (offeret) in die uictoriæ tuę in ornatu sancto: ex utero oritur tibi ros generationis tuæ. Aliter: iudicabit inter gentes, implebit cadaueribus, conteret caput in terris multis. Id est, priusquã glorificabitur in transitu, donec in hac uita ante resurrectionem uersabitur, bibet de torrente, sentiet & sustinebit communes & horribiles affectiones humani generis.

IN SVMMIS FESTIVITATIBVS.

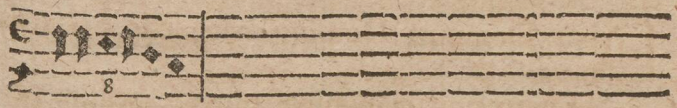
Tria Laudate. Primus

Primus Psalmus. 113.

ANTIPHONA.



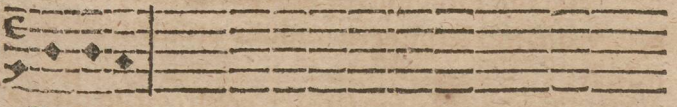
IVdæa & Hierusalem nolite time re.



INTONATIO.



Laudate pueri Dominum, laudate nomen



Domini.

Prophetia de regno Christi & Euangelio diuulgando per totum orbem, quo prædicetur misericordia Dei, quòd verè misereatur, quòd respiciat, adiuuet, & saluet humiles, afflictos & abiectos. Pro his summis beneficijs hortatur Ecclesiam, vt Deo gratias agat.

PSALMVS.

LAVdate pueri Dominum; laudate nomen Domini. 1. Propositio. Gratias agite Deo pro regno Messiæ.

2. Prophetia de Euangelio spargendo in totũ orbem terrarũ, & de Christi regno spirituali in omnes gentes, non solum Iudæos.

Sit nomen Domini benedictum: ex hoc nunc & usq; in seculum.

A Solis ortu usq; ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: & super cœlos gloria eius.

3. Recenset beneficia in Ecclesia, politia & œconomia.

Quis sicut Dominus Deus noster, qui in altis habitat: & humilia respicit in cœlo & in terra.

4. In Ecclesia recipit humiles & afflictos.

Suscitans à terra inopem: & à stercore erigens pauperem.

5. Ad conferuandas politias euehit pauperes, ut Ioseph, Daniel, Mose, Dauid.

Vt collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

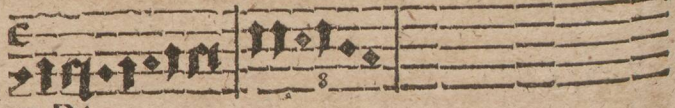
6. In œconomia dat soboletm, uictum, defendit &c.

Gloria patri, &c.

SECVNDVS PSALMVS 118.

Hortatur totam Ecclesiam, vt pro regno Christi spirituali & æterno gratias agat, & addit rationem: Quia in hoc regno confirmata sit, & dominetur misericordia, id est, gratuita remissio peccatorum, propter regem, & pontificem Christum, quia detur petentibus & credentibus Spiritus sanctus & vita æterna. Deinde quia veritas, id est, promissiones sunt veraces, certæ & firmæ.

ANTIPHONA.



ORietur.

Intona-

INTONATIO.



Laudate Dominum omnes gentes.

PSALMVS.

LAudate Dominum omnes gentes: laudate eum omnes populi.

1. Propositio seu exhortatio. 2. Ratio.

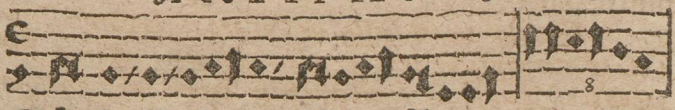
Quoniam confirmata est super nos misericordia eius: & ueritas Domini manet in æternum.

Gloria patri. &c.

TERTIVS PSALMVS 148.

Hortatur Ecclesiam ad gratiarum actionem, & primum pro beneficijs corporalibus. Deinde pro Spiritualibus & æternis.

ANTIPHONA.

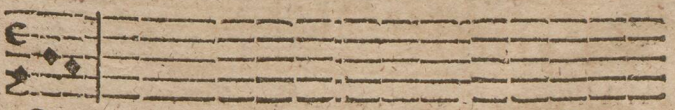


GAude & lætare Hie rusalem.

INTONATIO.



Lauda Hierusalem Dominũ, lauda Deum tuũ



1. Defensio. LAuda Hierusalem Dominum: lauda Deum tuum Sion.

2. Copia hominum & omniũ rerum. Quoniam confortauit seras portarum tuarum: benedixit filijs tuis in te.

3. Pax. Qui posuit fines tuos pacem: & adipe frumenti satiat te.

4. Victus. Qui emittit eloquium suum terræ: uelociter currit sermo eius.

Qui emittit) Hæc omnia solo uerbo efficit. Psalm. 33. Ipse dixit & facta sunt. Qui dat niuem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suum sicut buccellas: ante faciem frigoris eius quis sustinebit?

Emittet uerbum suum & liquefaciet ea: flabit spiritus eius & fluent aquæ.

Qui annunciat uerbum suum Iacob: iustitias & iudicia sua Israel.

Non fecit taliter omni nationi: & iudicia sua non manifestauit eis.

Gloria patri & filio.

Rationes, quia defendit, dat magistratus, leges, arma, munitiones, urbes multitudine hominũ & rerum omniũ copia.

Id est, depellit hyemem, terrores afflictiones, & omnia mala, & restituit æstatem, lætitiam, & omnia bona.

Hic agit gratias pro bonis spiritualibus, & æternis, pro datis promissionibus, pro ministerio, & uero cultu Dei.

IN DIE PASCHATIS, *SEV RESVRRECTIOnis Domini. Psalm.* 113.

ANTIPHONA.



ALleluia, alleluia, alleluia, *Tonus peregrinus.*

Intona

INTONATIO.



IN exitu Israel de Ægypto, domus



Iacob de populo barbaro.

PSALMVS.

IN exitu Israel de Ægypto: domus Iacob de populo barbaro.

(Facta est) Scilicet, data lege, uerbo, cultu, & constituta politia.

Facta est Iudæa sanctificatio eius: Israel potestas eius.

Mare uidit & fugit: Iordanis conuersus est retrorsum.

Montes exultauerunt ut arietes: & colles sicut agni ouium.

Quid est tibi mare quòd fugisti: & tu Iordanis, quia uersus es retrorsum?

Montes exultastis sicut arietes: & colles sicut agni ouium.

A facie Domini mota est terra: à facie Dei Iacob.

(Super) Aliter: propter misericordiam tuam & ueritatem tuã. Item, quare dicent gentes, ubi est Deus eorum?

Qui conuertit petram in stagna aquarum: & rupem in fontes aquarum.

Non nobis Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua & ueritate tua: ne quando dicant Gentes, ubi est Deus eorum?

1. Narratio & exemplum: Vt hic populus seruatus est propter promissiones, ita Ecclesia omnibus temporibus seruabitur, quæ habet uerbum & ueros cultus.

Hæc miracula recitantur ad excitandã & confirmandam fidem & inuocationem, ut credamus Deũ quoq; ita credentes & inuocantes nos exaudire & iuuare.

2. Precatio, peto defendi & saluari populum, quia es misericors & quia promisisti, & ne blasphemeris: non quia nos digni sumus.

3. Antithesis: nos habemus uerum Deum conditorem rerum, loquentem nobiscum, respicientem, exaudientem, saluantem nos, sed uestri dñ sunt hominum opera, muti, cœci, surdi.

Deus autem noster in cœlo, omnia quæcunq; uoluit fecit.

Simulachra gentium argentum & aurum, opera manuum hominum.

Os habent & non loquentur: oculos habent & non uidebunt.

Aures habent & non audient, nares habent & non odorabunt.

4. Docet non idolatras, qui ipsi sibi Deos & cultus sine uerbo & mandato Dei fingunt, esse Ecclesiam, sed eũ populum, qui uerbum & ueros cultus, fidem, inuocationem, spem, timorem habet, & tales habere Deum adiutorem & protectorem.

Manus habent, & non palpabunt: pedes habent & non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea: & omnes qui confidunt in eis.

Domus Israel sperauit in Domino: adiutor eorum & protector eorum est.

Domus Aaron sperauit in Domino: adiutor eorum & protector eorum est.

5. Consolatio. Etiamsi aliquãdiu finit nos affligi & differt auxilium, tamen ideo non deserit nos, nõ obliuiscitur nostri, sed cũ opus est, mirabiliter iuuat & seruat.

Dominus memor fuit nostri, & benedixit nobis.

Benedixit domui Israel, benedixit domui Aaron.

Benedixit omnibus qui timent Dominum, pusillis cum maioribus.

Adijciat Dominus super uos, super uos & super filios uestros.

6. Gratiarum actio, & precatio, ut Deus hęc beneficia conseruet & augeat in Ecclesia et politia.

Benedicti uos Domino, qui fecit cœlum & terram.

Cœlum cœli Domino, terram autem dedit filijs hominum.

Non mortui laudabunt te Domine, neq; omnes qui descendunt in infernum.

7. Gratulatio.

Sed

Sola Ecclesia Christo benedicta. Eph. 2. qui benedixit nos, &c.

Aliter illorum.
Aliter: loquuntur, uident.
Aliter: audiunt, odorant.
Aliter: palpant, ambulant, non meditantur in gutture suo.
Aliter: Similes illorum fiant.
Aliter: domus Israel spera in Domino.
Aliter: domus Aaron sperate in Domino.
Benedixit politiæ Israelis, sacerdotio, fauet, dat successus.
Aliter: cumulet
Aliter: Benedicti à Domino.
Aliter, Cœli cœlorum Domini sunt. Id est, Deus ubiq; adest, gubernat & cõseruat uniuersam naturam rerum ac ita cognosci uult, quòd ubiq; respiciat, exaudiat, seruet pios, deinde, terram dedit filijs hominum, id est, ille ipse Deus etiam dat bona corporalia, regimen politicũ defensiõem &c.

Sed nos, qui uiuímus, benedícimus Dómino: ex hoc nunc & uſq; in ſeculum.

Gloria patri &c.

8. Claudit per precationem, inuocamus te, nõ quærentes nostra merita, ſed confidentes tua miſericordia, quod gratis recipias, exaudias, ſalues iuxta promiſsiones, & ideo petimus nos exaudiri, ut tribuatur tibi laus miſericordiæ, & innoteſcat gloria tua.

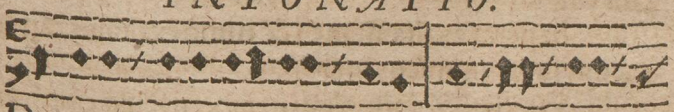
DIE SECVNDO SEPTIMANÆ IN MATVTINIS precibus: Pſal. 27.

ANTIPHONA FERIALIS.

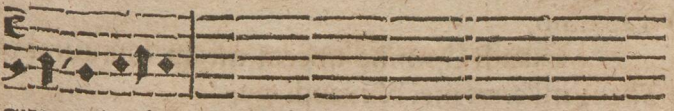


DOminus defenſor uitæ meæ.

INTONATIO.



Dominus illuminatio mea, & ſalus mea,



quem timebo?

Petit, vt ſeruetur vnà cum Eccleſia.

PSALMVS.

DOminus illuminatio & ſalus mea: quem timebo?

1. Orditur à gratiarum actione.

Dominus protector uitæ meæ: à quo trepidabo?

2. Amplificatio ab hoſtium uiribus & rabie.

Dum appropiant ſuper me innocentes, ut edant carnes meas. Aliter malignì

Qui

Qui tribulant me inimici mei: ipsi infirmati sunt & ceciderunt.

3. Fidei ardor.

Si consistant aduersum me castra: non timebit cor meum.

Aliter: ipsi impingent & corruent.

Si exurgat aduersum me prælium: in hoc ego sperabo.

Aliter: Si aduersus me castra metentur.

4. Petit, ut seruetur una cum Ecclesia.

Vnam petij à Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus uitæ meæ.

Vt uideam uoluntatem Domini: & uisitem templum eius.

5. Ratio, quia ibi ero tutus.

Quoniam abscondit me in tabernaculo suo in die malorum: protexit me in abscondito tabernaculi sui.

In petra exaltauit me: & nunc exaltauit caput meum super inimicos meos.

6. Secunda ratio, quia ibi Dominum celebrabo.

Circuiui & immolaui in tabernaculo eius hostiam uociferationis: cantabo & Psalmum dicam Domino.

7. Petit se exaudiri & iuuari.

Exaudi Domine uocem meam qua clamaui ad te: miserere mei & exaudi me.

8. Ratio quia præcepisti & promisisti.

Tibi dixit cor meum, exquisiuit te facies mea, faciem tuam Domine requiram.

Aliter, requirite faciem meã.

Ne auertas faciem tuam à me, ne declines in ira à seruo tuo.

Aliter: neq; abijcias in ira seruum tuum.

Adiutor meus esto, ne derelinquas me, neque despicias me, salutaris meus.

9. Consolatio cum deserti sumus.

Quoniam pater meus & mater mea dereliquerunt me, Dominus autem assumpsit me.

Aliter, neq; deseras.

10. Petit se regi uerbo & seruari à falsis doctoribus.

Legem pone mihi Domine in uia tua: & dirige me in semita recta propter inimicos meos.

Ne

Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

Aliter: locuti sunt mendaciũ.

Credo uidere bona Domini: in terra uiuentium.

Aliter: Attamen credo me uidere bona Domini.

Expecta Dominum, uiriliter age, & confortetur cor tuum, & sustine Dominum.

¶ Promissio & præceptum de fide & patientia in afflictionibus.

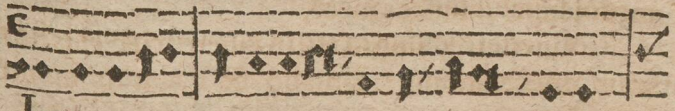
Gloria patri, & filio, & spiritui sancto.

Sicut erat in principio & nunc & semper, & in secula seculorum Amen.

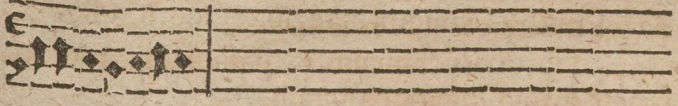
IN VESPERTINIS.

Psalm 115.

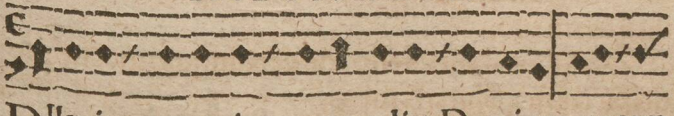
ANTIPHONA.



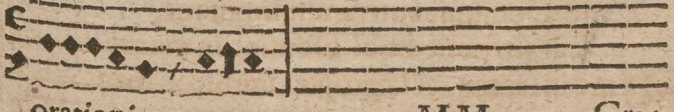
INclinauit Dominus aurem suam mihi.



INTONATIO.



DIlexi, quoniam exaudiet Dominus uocem



orationis meæ. MMm Gra-

PSALMI CVM ANTI.

Gratiarum actio, quòd exauditus, & ex grauissimis terroribus liberatus sit. Altera pars continet querelam de afflictionibus propter confessionem doctrinæ.

PSALMVS.

1. Propositio, Ago gratias quod sum exauditus & liberatus.

DIlexi, quoniam exaudiet Dominus uocem orationis meæ.

Quia inclinauit aurem suam mihi: & in diebus meis inuocabo.

2. Narratio, & ratio ingentiũ terrorum & dolorum.

Circundederunt me dolores mortis, & pericula inferni inuenerunt me. Aliter, fines mortis & anxietates inferni.

Tribulationem & dolorem inueni: & nomen Domini inuocaui.

3. Quomodo sit liberatus: fide inuocans misericordiam.

O Domine libera animam meam: misericors Dominus & iustus, & Deus noster miseretur.

4. Promissio & consolatio.

Custodiens paruulos Dominus; humiliatus sum, & liberauit me.

5. Consolatur & erigit se ex Dei bonitate.

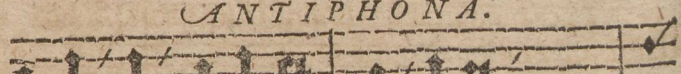
Conuertere anima in requiem tuam: quia Dominus benefecit tibi. Aliter, reuertere.

Quia eripuit animam meam de morte: oculos meos à lachrimis, pedes meos à lapsu.

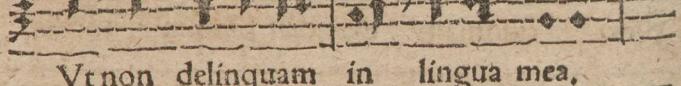
Placebo Domino, in regione uiuorũ. Glo. Aliter: Ambulabo coram Domino in terris uiuentium.

DIE TERTIO IN MATVTINIS, *Psalm.* 29.

ANTIPHONA.



Vt non delinquam in lingua mea.

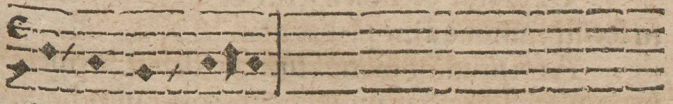


Intona-

INTONATIO.



Dixi, cuſtodiam uias meas, ut non delinquã



in lingua mea.

Conſolatio opponenda ſcandalo fœlicitatis impiorum, & infœlicitatis ac miſeriæ piorum.

PSALMVS.

1. Narratio. Nõ offendar, quod impij florent, & Eccleſia affligitur.

DIxi, cuſtodiam uias meas: ut non delinquam in lingua mea.

Aliter, Cuſtodiam os meũ capiſtro, dum adhuc impius coram me eſt.

Poſui ori meo cuſtodiam: cùm conſiſterent peccata aduerſum me.

Aliter, Obmutui & ſilui & tacui.

2. Fides & ſpes tuncunt indignationem.

Obmutui & humiliatus ſum & ſilui à bonis: & dolor meus renouatus eſt.

Concaluit cor meum contra me: & in meditatione mea exardeſcit ignis.

3. Precatio & cõſolatio, quia uita breuis eſt & afflictiones non durabunt, & gloria erit æterna piorũ. Aliter: quam nihil niſi uanitas omnis homo ſecurus, Sela.

Locutus ſum in lingua mea: notum fac mihi Domine finem meum.

Aliter, ut ſciã, quod ego eſſe deſinam.

Et numerum dierum meorum, quis eſt? ut ſciam quid deſit mihi.

Aliter, Ecce ſic ut menſuram palmi poſuiſti dies meos, & tempora mea, ſicut nihil coram te.

Ecce menſurabiles poſuiſti dies meos: & ſubſtantia mea tanquam nihilum ante te.

Veruntamen uniuerſa uanitas, omnis homo uiuens.

Aliter, Eheu, quam ſicut umbra pertranſit homo, & quam uane ſolliciti ſunt?

Veruntamen in imagine pertranſit homo: ſed & fruſtra conturbatur.

Aliter, Ignorat quis ſit ea congregaturus.

Theſaurizat: & ignorat cui congregabit ea.

4. Altera consolatio: illi opes, ego Deum ipsum habeo.

Et nunc, quæ est expectatio mea: nonne Dominus? & substantia mea apud te est.

Aliter: & nunc, quæ est expectatio mea, Domine in te sperabo.

5. Petit sibi remitti peccata & se defendi.

Ab omnibus iniquitatibus meis erue me: opprobrium insipienti dedisti mihi.

Aliter, In opprobrium insipienti ne ponas me.

Obmutui & non aperui os meum, quoniam tu fecisti: amoue à me plagas tuas.

Aliter, Obmutescam & non aperiam os meum, quoniam tu facies.

A fortitudine manus tuæ ego defeci, in increpationibus: propter iniquitatem corripuisti hominem.

Aliter, à castigatione manus tuæ, Dum castigas hominem propter iniquitatem, facis contabescere, sicut tineam pulchritudinem eius.

Aliter: eheu, quam uanitas omnis homo? Sela.

Et tabescere fecisti sicut araneã animam eius: ueruntamen uane conturbatur omnis homo.

Aliter, Ad lachrimas meas ne sileas.

6. Conclusio in qua repetitur precatio.

Exaudi orationem meam Domine: & deprecationem meam auribus percipe: lachrimas meas.

Ne sileas: quoniam aduena ego sum apud te & peregrinus, sicut omnes patres mei.

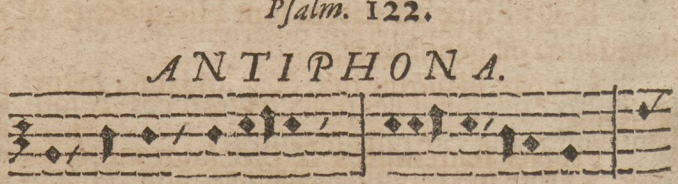
Remitte mihi, ut refrigerer priusquam abeam, & amplius non ero.

Gloria patri &c.

IN VESPERTINIS PRECIBVS.

Psalm. 122.

ANTIPHONA.



Intona-

INTONATIO.



Lætatus sum in his quæ dicta sunt mihi, in



domum Domini ibimus.

Gratiarum actio pro dono verbi Dei.

PSALMVS.

LÆtatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.

Stantes erant pedes nostri: in atrijs tuis Ierusalem.

Aliter, ut sit ciuitas in qua conueniatur.

Hierusalem quæ ædificatur ut ciuitas: cuius participatio eius in idipsum.

Aliter, ut illuc ascendat tribus.

Illuc enim ascenderunt tribus, tribus Domini testimoniũ Israel: ad confitendum nomini Domini.

Aliter, illic & in iudicium.

Quia illic sederunt sedes in iudicio: sedes super domum Dauid.

Aliter, ut prosperentur diligentes te.

Rogate quæ ad pacem sunt Hierusalem: & abundantia diligentibus te.

Aliter, sit pax inter muros tuos, & prosperitas in palatijs tuis.

Fiat pax in uirtute tua: & abundantia in turribus tuis.

Propter fratres meos & proximos meos: loquebar pacem de te.

Propter domum Domini Dei nostri: quæsiuit bona tibi. Gloria

1. Narratio, ago gratias, quod uerbum & uerum cultum docuisti, & quod hæc stabunt & mansura sunt.

2. Causę cur Deus ędificet & seruet Ecclesiam, ut populus ad docendũ & audiendum uerbum Dei, ad preces, & gratiarum actionem cõueniat.

3. Quia sola Ecclesia habet sedem Dei & cœlestis doctrinæ exercentem iudicium, arguentem, & remittentem peccata. Et hæc est sedes domus Dauidis, id est, Christi, & Ecclesiæ.

4. Precatio, ut omnibus bonis floreat Ecclesia, & ut concordia sit in Ecclesia, inter doctores & in Repub. & in œconomia.

5. Consolatio, Multa incommoda sustinenda sunt gubernantibus Ecclesiam, politiam, œconomiam, sed hæc mala propter fratres, Ecclesiam, Deum, ut illis seruiamus, & quæramus bona, ferenda sunt. 2. Timot. 2. Omnia suffero proper electos, ut & ipsi salutem consequantur. &c.

PSALMI CVM ANTIPH.

Gloria patri, & filio, & spiritui sancto.
Sicut erat in principio &c.

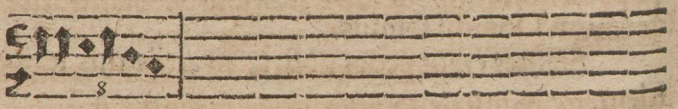
DIE QVARTO IN MATVTINIS PRE-

cibus, Psalm. 13.

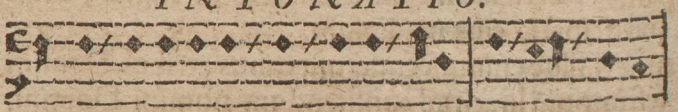
ANTIPHONA.



Auertat Dominus captiuitatem plebis suæ.



INTONATIO.



DIxit insipiens in corde suo: non est Deus.

Concio pœnitentiæ. Arguit omnes homines peccati, & non agnoscentibus naturæ prauitatem, denunciat pœnas: pios & verè petentes remissionem consolatur.

PSALMVS.

1. Narratio impietatis & corruptionis humanæ naturæ.

DIxit insipiens in corde suo: non est Deus.
Corrupti sunt & abominabiles facti sunt in studijs suis: non est qui faciat bonum, non est usq; ad unum.

Dominus

Dominus de cœlo prospexit super filios hominum: ut uideat, si est intelligens aut requirens Deũ.

Omnes declinauerunt, simul inutiles facti sunt: non est qui faciat bonum, non est usq; ad unum. Aliter, Ne unus quidem.

Sepulchrum patens guttur eorum, linguis suis dolose agebant: uenenum aspidum sub labijs eorum.

Quorum os maledictione & amaritudine plenum est: ueloces pedes eorum ad effundendum sanguinem.

Contritio & infœlicitas in uijs eorum, & uiam pacis non cognouerunt: non est timor ante oculos eorum.

2. Discernit impios ab Ecclesia Dei.

Nonne cognoscent omnes, qui operantur iniquitatem; qui deuorant plebem meam sicut escam panis. Aliter, qui deuorant plebem meam, deuorant sicut panem.

3. Consolatio. Deum adesse piis. Altera concio. Prophetia de uenturo Messia & æterno eius regno.

Dominum non inuocarunt: illic trepidauerunt timore, ubi non erat timor.

Quoniam Dominus in generatione iusta est, consilium inopis confudistis: quoniam Dominus spes eius est. Aliter, Dominus in generatione iustorum est.

Quis dabit ex Sion salutare Israel, cùm auerterit Dominus captiuitatem plebis suæ: exaltabit Iacob, & lætabitur Israel. Gloria &c.

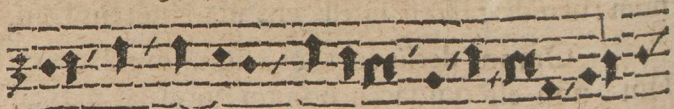
IN VESPERIS,

Psalm. 128.

Antipho-

PSALMI CVM ANTIPH.

ANTIPHONA.



NIsi tu Domine ſeruabis nos, in uanũ ui-

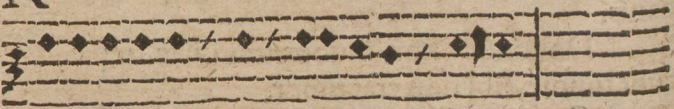


gílant oculi noſtri.

INTONATIO.



NIsi Dominus ædificauerit domũ, in uanum



laborauerunt, qui ædificant eam.

Docet Pſalmus, politias & œconomias non poſſe gubernari, regi, defendi, niſi benedicente Deo.

PSALMVS.

1. Propoſitio, œconomia.

NIsi Dominus ædificauerit domum : in uanum laborauerunt, qui ædificant eam. Aliter, laborãt.

Niſi Dominus cuſtodierit ciuitatem : fruſtra uigílat, qui cuſtodit eam. Politia.

Vanum eſt uobis ante lucem ſurgere : ſurgite poſt-

Aliter: sunt merces.

Aliter: ita filij adolescentes.

Aliter sic: qui impleuit pharetram suam ex ipsis.

postquam sederitis, & manducatis panem doloris.

Qui dederit dilectis suis somnum: ecce hæreditas Domini, filij, merces, fructus uentris.

Sicut sagittæ in manu potentis: ita filij excussorum.

Beatus uir qui impleuit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Gloria patri, & filio, & spiritui sancto,

Sicut erat in principio & nunc & semper, & in secula seculorum, Amen.

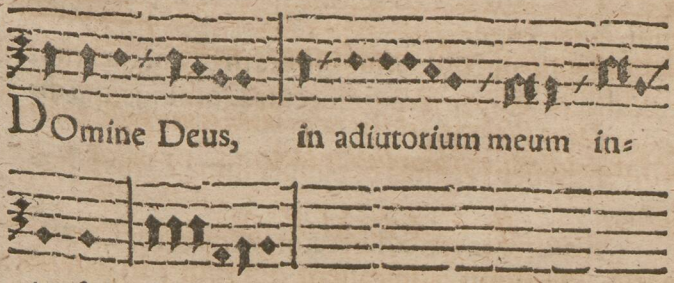
2. Ratio aliter: Frustra est uobis ante lucem surgere, sero cubitum ire, & magno labore parare uictum, cum det dilectis suis etiam dormientibus.

3. Sicut soboles, ita & cætera omnia sunt dona Dei.

Victoria donū Dei est.

DIE QVINTO IN *PRECIBVS MATVtinis Psalm.* 70.

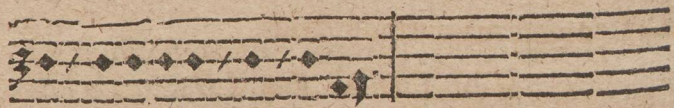
ANTIPHONA.



INTONATIO.



Deus in adiutorium meum intende, Domine



ad adiuuandum me festina.

Petitio pro liberatione contra hostes piorum.

PSALMVS.

1. Precatio. DEus in adiutorium meum intende:
Domine ad adiuuandum me festina.

2. Imprecatio contra hostes. Confundantur & reuereantur; qui quærunt animam meam.

Auertantur retrorsum & erubescant; qui uolunt mihi mala. Aliter: confundantur & pudefiant.

Auertantur statim erubescentes; qui dicunt mihi, euge, euge.

3. Antithesis, sed pia lætentur. Exultent & lætentur omnes in te qui quærunt te, & dicent semper: Magnificetur Dominus, qui diligunt salutare tuum.

4. Repetit precationem. Ego uerò egenus & pauper sum; Deus adiua me.

Adiutor meus & liberator meus es tu; Domine ne moreris.

Gloria patri, & filio, &c.

IN VESPERIS,

Psalm. 133.

Antipho-

ANTIPHONA.



ET omnis mansuetudinis eius.

INTONATIO.



Memento Domine Dauid, & omnis mansuetu-



dinis eius.

Precatio tùm pro veteri populo, vt Deus regnum & sacerdotium propter promissiones Dauidi factas seruare velit, tùm pro nouo Christi regno & sacerdotio, & pro regnis quæ præbent Ecclesiæ hospitia.

PSALMVS.

1. Propositio. Serua regnum Dauidis iuxta promissionem 2. Reg. 7. 2. Votum Dauidis.

MEmento Domine Dauid, & omnis mansuetudinis eius.

Sicut iurauit Domino: uotum uouit Deo Iacob.

Si introiero in tabernaculum domus meæ: si ascendero in lectum strati mei.

Si dedero somnum oculis meis, & palpebris meis dormitationem.

Et requiem temporibus meis: donec inueniam locum Domino, tabernaculum Deo Iacob.

Hierosolyma à Dauide Ephrateo.

Ecce audiuimus eam in Ephrata: inuenimus eam in campis syluæ.

Introibimus in tabernaculum eius: adorabimus in loco ubi steterunt pedes eius.

Aliter: adorabimus ad scabellum pedũ eius.

Surge Domine in requiem tuam: tu & arca sanctificationis tuæ.

3. Precatio, ut uerbum & ministeriũ cõseruetur propter promissionem Dauidi factam. Deinde quoq; petitur.

Sacerdotes tui induantur iustitia: & sancti tui exultent.

Aliter: fortitudinis tuæ.

Propter Dauid seruum tuum; non auertas faciem Christi tui.

4. Promissio de regno corporali Dauidis, addita conditione.

Iurauit Dominus Dauid ueritatem, & non frustrabitur eum: de fructu uentris tui ponam super sedem tuam.

Si custodierint filij tui testamentum meum, & testimonia mea hæc quæ docebo eos.

Et filij eorum usque in seculum: sedebunt super sedem tuam.

5. Promissio, Ecclesiam, quæ uerbum Sionis habet perpetuò mansuram.

Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

Hæc requies mea in seculum seculi: hic habitabo quoniam elegit eam.

6. Promiss Ecclesiam & pios eius ministros habituros uictum & amictum.

Viduam eius benedicens benedicam: pauperes eius saturabo panibus.

Aliter: uictui eius benedicens.

Sacerdotes eius induam salutari: & sancti tui exultatione exultabunt.

7. Promittit etiam spiritualia bona Deus Ecclesiæ, & eius ministris.

Illuc producam cornu Dauid: paraui lucernam Christo meo.

Aliter, Illic crescere faciam cornu Dauid.

8. Claudit cõminatione & promissione.

Inimicos eius induam confusione; super ipsum autem efflorebit sanctificatio mea.

Gloria patri, &c.

Die

DIE SEXTO IN MATVTINIS PRE-cibus, Psalm. 81.

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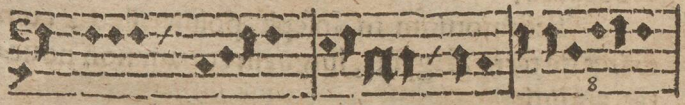
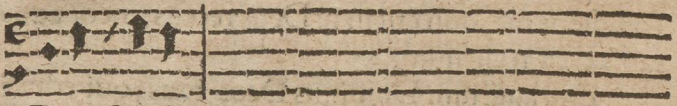


EXultate Deo, adiutori nostro, *Differt. 8. to.*

INTONATIO.



Exultate Deo adiutori nostro, Iubilate



Deo Iacob.

Exhortatio ad totam Ecclesiam, continens doctrinam primi præcepti, illum solum Deum esse colendum, qui certis testimonijs, vt eductione Israelis ex Ægypto, & hoc tempore, misso Filio, & donato Spiritu sancto, & verbo se patefecit, cui exhortationi additur in fine concio de pœnitentia. Est autem Psalmus solitus cantari in festo tabernaculorum.

PSALMVS.

EXultate Deo adiutori nostro: Iubilate Deo Iacob, 1. Propositio, Gratias agite Deo pro liberatione ex Aegypto.

Sumite Psalterium & date tympanum: Psalterium iucundum cum cithara.

Buccinate in Neomenia tuba: in insigni die solennitatis uestræ. Festum tabernaculorum.

Quia præceptum in Israel est: & iudicium Deo Iacob. Ratio. Leuitici 23.

2. Cur institutum, ad retinendam memoriã liberationis. Testimonium in Ioseph posuit illud, cum exiret de terra Ægypti, linguam, quam non nouerat, audiuit.

Diuertit ab oneribus dorsum eius: manus eius in cophino seruierunt.

Aliter, Cum leuarem ab oneribus humerum eius, & manus eius ab ollis recesserunt.

In tribulatione inuocasti me, & liberaui te, exaudiui te in abscondito tempestatis: probaui te apud aquam contradictionis. Exod. 17.

4. Exhortatio doctrinam primi præcepti continens. Audi populus meus & contestabor te, Israel si audieris me, non erit in te Deus recens: nec adorabis Deum alienum.

Ego autẽ sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum & implebo illud.

5. Querela. Et non audiuit populus meus uocem meam: & Israel non intendit mihi.

6. Pœna peccati Et dimisit eos secundum desideria cordis eorum: ibunt in adinuentionibus suis.

7. Causæ calamitatum & cõcio pœnitentię. Si populus meus audisset me: Israel si in uijs meis ambulasset.

Pro nihilo forsitan inimicos eorum humiliassem: & super tribulantes eos misissem manũ meam. Aliter, Breui eorum inimicos humiliassem.

Aliter: odientes Dominum frustra conarentur aduersus eum, & esset tempus eorum in secula. Inimici Domini mentiti sunt ei: & erit tempus eorum in secula.

Et cibauit eos ex adipe frumenti, & de petra melle saturauit eos. Aliter, cibasset eos, Item, saturasset.

Gloria

Gloria patri, & filio, & spiritui sancto.

Sicut erat in principio & nunc & semper, & in secula seculorum. Amen.

IN VESPERIS.

Psalm. 138.

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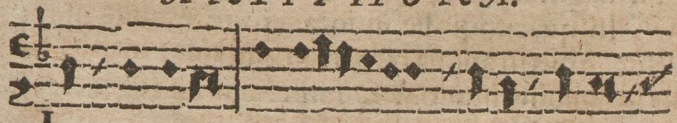
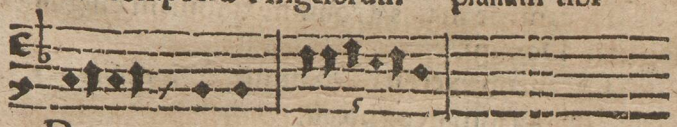


IN conspectu Angelorum psallam tibi



Deus meus.

INTONATIO.



Confitebor tibi Domine in toto corde meo,



quoniam audisti omnia uerba oris mei.

Gratiarum actio pro regno Christi & Euangelio dato, quod in fine conseruari petit.

Psalmus

PSALMI CVM ANTI.

PSALMVS.

1. Propositio: ago tibi gratias pro regno tuo, in quo remittis peccata, donas spiritũ sanctum, & uitam æternam, exaudis inuocantes te.
2. Ratio.
3. Petit exaudiri & confirmari spiritu sancto.
4. Hortatur etiã reges gentium ad gratiarum actionem.
5. Officium regis, deijcit superbos, erigit afflictos.
6. Gratiarum actio, quod per uerbum consolatur afflictos, & punit hostes.
7. Precatio, ut seruetur Ecclesia.

CONfitebor tibi Domine in toto corde meo: quoniam audisti uerba oris mei.

In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, & confitebor nomini tuo.

Aliter, In conspectu deorum psallam tibi.

Super misericordia tua & ueritate tua: quoniam magnificasti super me nomen sanctum tuum.

In quacunq; die inuocauero te exaudi me: multiplicabis in anima mea uirtutem.

Aliter: pro misericordia & ueritate tua, quoniam magnificasti super me nomen tuum & uerbum tuũ.

Confiteantur tibi Domine omnes reges terræ: quia audierunt omnia uerba oris tui.

Et cantent in uijs Domini: quoniam magna est gloria Domini.

Quoniam excelsus Dominus, & humilia respicit: & alta à longe cognoscit.

Si ambulauero in medio tribulationis uiuificabis me: & super iram inimicorum extendisti manum tuam, & saluum me fecit dextera tua.

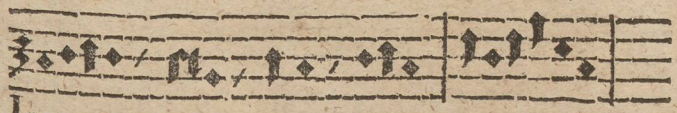
Aliter, Dominus faciet propter me, & opera manuũ tuarum ne despicies.

Dominus retribuet pro me: Domine misericordia tua in seculum, opera manuum tuarum ne despicias.

SABBATO IN MATVTINIS PRECIbus. Psalm. 66.

ANTIPHONA.

Iubila-



IVbilate Deo omnis terra.

INTONATIO.



Iubilate Deo omnis terra, Psalmũ dicite no-



mini eius, date gloriam laudi eius.

Gratiarum actio pro mirandis & plurimis liberationibus Ecclesiæ & singulorum piorum.

PSALMVS.

1. Exordium quo totam Ecclesiam ad gratiarum actionem hortatur.

IVbilate Deo omnis terra: Psalmum dicite nomini eius: date gloriam laudi eius.

Dicite Deo, quàm terribilia sunt opera tua Domine: in multitudine uirtutis tuæ mentientur tibi inimici tui. Aliter: frustrabuntur inimici tui.

Omnis terra adoret te, & psallat tibi: Psalmum dicat nomini tuo.

2. Narratio liberationis in mari rubro, & ad Iordanem, quibus completur & reliquas.

Venite & uidete opera Dei: terribilis in consilijs super filios hominum.

Qui conuertit mare in aridam: in flumine pertransibunt pede: ibi lætabimur in ipso.

Qui dominatur in uirtute sua in æternum,

oculi eius super gentes respiciunt: qui exasperant nō exaltentur in semetipsis. Aliter: Rebelles nō exaltantur per semetipsos, Sela.

3. Repetit gratiarum actionem, & commemorationem beneficiorum Dei.

Benedicite gentes Deum nostrum, & audi-tam facite uocem laudis eius.

Qui posuit animam meam ad uitam: & non dedit in commotionem pedes meos. Aliter: animas nostras, pedes nostros.

Quoniam probasti nos Deus: igne nos examinasti sicut examinatur aurum.

Induxisti nos in laqueum, posuisti tribulationes in dorso nostro: imposuisti homines super capita nostra. Aliter: lumeros nostros.

Transiuimus per ignem & aquam: & induxisti nos in refrigerium.

4. Repetitur gratiarū actio.

Introibo in domum tuam holocaustis: reddam tibi uota mea, quæ distinxerunt labia mea. Aliter, quæ apo ruerunt labia mea.

Et locutum est os meum in tribulatione mea, holocausta medullata offeram tibi cum incenso arietum: offeram tibi boues cum hircis.

5. Hortatur Ecclesiā ad fidem & spem & inuocationem liberationis, à suo exemplo.

Venite, & audite, & narrabo (omnes qui timetis Deum) quanta fecit animæ meæ.

Ad ipsum ore meo clamaui, & exultaui sub lingua mea.

Iniquitatem si aspexi in corde meo, non exaudiet Dominus. Aliter, Si aspexissem, non audisset Dominus.

Propterea exaudiuit Deus, & attendit uoci deprecationis meæ.

Benedictus Deus meus, qui non amouit orationem meam: & misericordiam suam à me. Conclusio.

Gloria patri, & filio, &c.

IN VESPERIS,

Psalm. 144. Anti-

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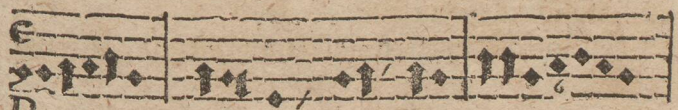
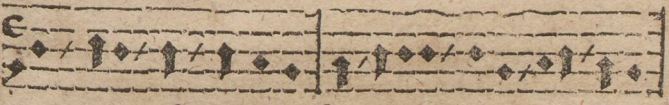


BEnedictus Dominus Deus meus,

INTONATIO.



Benedictus Dominus Deus meus, qui docet ma-



nus meas ad prælium, & digitos meos ad bellum.

Gratiarum actio pro regno & magistratibus: Fatetur autem gerere bella, Victorias, administrare Rempublicam, obedientiam subditorum, & successus in imperijs non esse humanarum virium, sed Dei dona. Ideo regibus & principibus ab eo expectanda. Postrema pars Psalmi est querela de impietate & contumacia populi.

PSALMVS.

BEnedictus Dominus Deus meus, qui docet manus meas ad prælium: & digitos meos ad bellum.

1. Propositio. Ago gratias, quia das successus in bello regenda republica, & quia nos defendis.

Misericordia mea & refugium meum: susceptor meus & liberator meus.

Protector meus, & in ipso speraui; qui subdit populum meum sub me.

2. Admiratio'. Admiror cur tantis beneficijs omnes homines, eũ sint umbræ.

Domine quid est homo quia innotuisti ei, aut filius hominis quia reputas eum.

Aliter, Domine quid est homo, quod agnoscis, quod reputas eum.

Homo uanitati similis factus est: dies eius sicut umbra prætereunt.

3. Precatio Nõ confido meis uiribus, sed in tua potentia, destrue uires hostium Ecclesiæ.

Domine inclina cœlos tuos & descende: tange montes & fumigabunt.

Fulgura coruscationem, & dissipabis eos: emitte sagittas tuas, & conturbabis eos.

Emitte manum tuam de alto, eripe me, & libera me de aquis multis: & de manu filiorum alienorum.

Quorum os locutum est uanitatem: & dextera eorum dextera iniquitatis.

Aliter, Dextera eorũ mendax, id est, quorum & doctrina & opera peruersa sunt.

Deus canticum nouum cantabo tibi: in Psalterio decachordo psallam tibi.

Qui das salutem Regibus: qui redemisti Dauid seruum tuum, de gladio maligno eripe me.

Aliter, De gladio malo.

4. Altera pars Psalmi, querela de impietate, contumacia, auaritia populi, quos filios alienorum uocat, quod à patrum fide & uirtutibus degenerabant.

Et erue me de manu filiorum alienorum, quorum os locutum est uanitatem: & dextera eorum dextera iniquitatis.

Quorum filij sicut nouellæ plantationes: in iuuentute sua.

Aliter, Vt liberi nostri sunt sicut plantulæ crescentes in iuuentute sua, Et sic mimesis est, & uox impiorum, qui opes pluris, quàm Deum & pietatem faciunt.

Filiæ eorum compositæ: circumornatæ ut similitudo templi.

Aliter, Filij nostri sicut anguli ædium, & perpoliti ad similitudinem templi.

Promptuaria eorum plena: eructantia ex hoc in illud.

Aliter, Promptuaria nostra plena, redundantia de uictu in uictum.

Oues eorum fœtosæ, abundantes in egressibus suis: boues eorum crassæ.

Aliter, Oues nostræ fœtosæ abundantes in multis millibus, boues nostri onusti.

Non

Non est ruinæ maceriæ neq; transitus: neque clamor in plateis eorum.

Aliter, Non sit perruptio, neq; migratio, neq; clamor in plateis nostris, id est, ne qua sit iactura in re familiari.

Beatum dixerunt populum, cui hæc sunt: beatus populus cuius Dominus Deus eius.

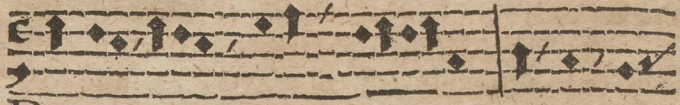
Gloria patri, & filio, & spiritui sancto,

Sicut erat in principio & nunc & semper, & in secula seculorum, Amen.

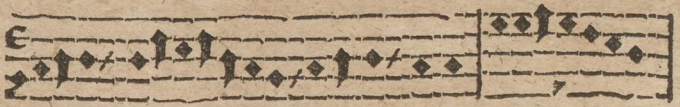
PSALMVS, MISERERE MEI DEVS, QVI SOLET

cantari in quadragesima, in matutinis precibus diebus Dominicis.

ANTIPHONA.



DOmine labia mea aperies, & os me-

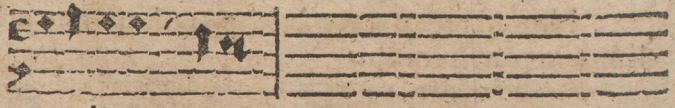


um annunciabit laudem tuam.

INTONATIO.



Miserere mei Deus, secundum magnam miseri-



ricordiam tuam.

Ardentissima oratio pro remissione peccatorum, docens, vnde sit peccatum, quid sit, & quomodo tollatur, quomodo regeneremur, & qui cultus placeant Deo.

PSALMVS.

1. Propositio, Remitte mihi peccata nõ propter meam dignitatem, sed propter tuam misericordiam promissam.

MIserere mei Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Amplius laua me ab iniquitate mea: & à peccato meo munda me.

2. Ratio, quia agnoscentibus peccata sua & confugientibus ad misericordiam tuam promissi remissionem peccatorũ propter mediatorem.

Quoniam iniquitatem meam ego cognosco: & peccatum meum contra me est semper.

Aliter: coram me est.

Tibi soli peccaui & malum coram te feci, ut iustificeris in sermonibus tuis, & uincas, cum iudicaris.

Aliter: tibi soli peccaui, hoc est, tibi tantũ sum peccatũ, id est, res rea & abiecta.

Aliter: ut sis mundus.

3. Tristis querela, fateor me peccasse, atq; ideo fateor, ut cum accusas & punis nos ut peccatores, dicaris rectè facere & iustus esse, & cum ab hypocritis iudicaris & damnaris ut crudelis, qui bonos & innocentes (ut sibi uidentur) punias, ut uincas & inueniaris mundus, qui nemini iniuriam facias, cum omnes sint rei & peccatores, & in peccatis concepti & nati.

4. Vnde peccatũ & quæ eius radix, malũ nempe originis.

Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

6. Quomodo tollatur peccatum: Aspersione sanguinis Messiæ. Alludit autem ad typum uaccæ rufæ. Num. 19.

Ecce enim ueritatem dilexisti: incerta & occulta sapientiæ tuæ manifestasti mihi.

Aliter: Ecce ueritate delectaris, quæ in occulto est, & sapientiã abscondita manifestasti mihi.

5. (Ecce enim ueritatem) id est, Grata tibi est confessio peccati: ueritas in occulto, est peccatum, quod lege reuelatur: Sapientia abscondita, est gratuita remissio peccatorum propter mediatorem, hanc manifestat uox Euangelij. 1. Cor. 2.

Asperges me Hysopo & mundabor: lauabis me, & super niuem dealbabor.

Aliter: expiabis me hysopo.

Audi-

Aliter: Ossa quę contriuisti.

Auditui meo dabis gaudium & lætitiam: & exultabunt ossa humiliata.

Auerte faciem tuam à peccatis meis: & omnes iniquitates meas dele.

Aliter: spiritũ firmum.

Cor mundum crea in me Deus: spiritum rectum innoua in uisceribus meis.

Ne proijcias me à facie tua: & Spiritum sanctum ne auferas à me.

Aliter: & spiritu spontaneo sustenta me.

Redde mihi lætitiam salutaris tui, & spiritu principali confirma me.

Aliter: ut peccatores ad te conuertantur.

Docebo iniquos uias tuas: & impij ad te conuertentur.

Libera me de sanguinibus meis Deus Deus salutis meæ: & exultabit lingua mea iusticiam tuam.

Domine labia mea aperies: & os meum annunciabit laudem tuam.

Aliter, Quoniã non delectaris sacrificio, alioqui dedissem, holocaustis nõ delectaris.

Quoniam si uoluisses sacrificium dedissem utiq; : holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum & humiliatum Deus non despicies.

Benigne fac Domine in bona uoluntate tua Zion, ut ædificentur muri Hierusalem.

Aliter, Boues.

Tunc acceptabis sacrificium iusticiæ oblationes & holocausta: tunc imponent super altare tuum uitulos. Gloria patri &c.

12. Repetit commemorationem de referenda gratitudine simul in docendo, & in confessione se iuuari petit.

13. Quæ sacrificia placeant Deo. 14. Precatio pro tota Ecclesia.

PSALMVS XXII. DE PASSIONE ET GLORIFICATIONE CHRISTI, QVI CANITVR IN DIE PARASCEVES IN MATVTINIS PRECIBVS.

Pro-

7. Effectus fidei. Rom. 5. Iustificati fide pacem habemus.

8. Repetit petitionem.

2. Petitio effectuum generationis, primum petit fidem accendi, per quam cor purificetur, deinde spiritum firmum & certum, non dubitantem de Dei erga se bonitate. Tertiò ne à regenerato auferatur spiritus sanctus, à quo ducatur & regatur, ut obediat Deo. Quartò petit spiritu spontaneo sustentari, id est, ut sponte & placide obtemperet Deo in afflictionibus, non fremat ad uersus Deum.

10 Promittit se gratum fore, & maxime in cõseruanda & propaganda doctrina.

11. Deprecatur reatũ seu ipsam pœnam homicidij ne interficiatur, nec abijciatur in æternas pœnas, ut Saul, Achitophel, & similes.

Prophetia de passione, morte, & resurrectione Christi, & eius regno.

1. Orditur à Christi querela.

DEus Deus meus, quare me dereliquisti? longè à salute mea uerba delictorum meorum.

Aliter longè à salute mea abes, & à uerbis rugitus mei.

Deus meus clamabo per diem, & non exaudies: & nocte, & non ad sapientiam mihi.

Aliter: & non respondes, & etiam nocte non sileo.

Aliter: tu autem sanctus habitas in laudibus Israel.

Tu autem in sancto habitas, laus Israel.

In te sperauerunt patres nostri: sperauerunt & liberasti eos.

2. Collatio qua augetur dolor.

Ad te clamauerunt, & salui facti sunt: in te sperauerunt, & non sunt confusi.

Ego autem sum uermis & non homo, opprobrium hominum & abiectio plebis.

3. Narratio.

Omnes uidentes me, deriserunt me, locuti sunt labijs & mouerunt caput.

Aliter, Aperuerunt labia. Aliter, Conquiratur Domino.

Blasphemæ uoces.

Sperauit in Domino, eripiat eum: saluum faciat eum, quoniam uult eum.

4. Excusitat fidem cogitatione beneficiorũ, contra blasphemias.

Quoniam tu es, qui extraxisti me de uentre, spes mea ab uberibus matris meæ, in te promissus sum ex utero.

De uentre matris meæ Deus meus es tu, ne discesseris à me.

Quoniam tribulatio proxima est, quoniam non est qui adiuuet.

Congeries miseriarum & afflictionum.

Circundederunt me uituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum: sicut leo rugiens & rapiens.

Sicut aqua effusus sum: & dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens: in medio uentris mei.

Aruit

Aruit tanquàm testa uirtus mea, & lingua mea adhæsit faucibus meis: & in puluerem mortis deduxisti me.

Quoniam circumdederunt me canes multi: consilium malignantium obsedit me.

Foderunt manus meas & pedes meos: dinumerauerunt ossa mea.

Ipsi uerò considerauerunt & inspexerunt me: diuiserunt sibi uestimenta mea, & super uestem meam miserunt sortem.

Aliter: Domine, ne, elongeris fortitudo mea.

Tu autem Domine ne elongaueris auxilium tuum à me: ad defensionem meam conspice. 5. Precatio, qua petit liberationem.

Erue à framea, Deus, animam meam, & de manu canis unicam meam.

Salua me ex ore leonis: & à cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: in medio Ecclesiæ laudabo te. 6. Gratiarum actio.

Qui timetis Dominum laudate eum: uniuersum semen Iacob glorificate eum.

Aliter: afflictionem pauperis.

Timeat eum omne semen Israel: quoniam non spreuit neq; despexit deprecationem pauperis.

Nec auertit faciem suam à me, & cùm clamarem ad eum, exaudiuit me.

Apud te laus mea in Ecclesia magna, uota mea reddam in conspectu timentium eum. 7. Prophetia de propagatione Euangelij.

Edent pauperes & saturabuntur, & laudabunt Dominum: qui requirunt eum, uiuent corda eorum in seculum seculi. Aliter: uiuet cor.

Reminiscentur & conuertentur ad Dominum, uniuersi fines terræ. 8. Effectus Euangelij uita æterna.

Et adorabunt in conspectu eius, uniuersæ familiæ gentium. 9. De uocatione gentium.

30. Ecclesia collecta ex diuitibus & paupertibus.

Manducauerunt & adorauerunt omnes pingues terræ, in conspectu eius cadent omnes qui descendunt in terram.

Aliter: Manducabunt: & adorabunt. Item, omnes qui iacent in puluere, & miseram uitam uiuunt.

31. Promissio, Ecclesiam mansuram.

Et anima mea illi uiuet, & semen meum seruiet ipsi.

32. Doctrina Ecclesiæ erit, de Dei, non hominum, iustitia.

Annunciabitur Domino generatio uentura, & annunciabunt cœli iusticiam eius populo qui nascetur, quem fecit Dominus.

Aliter: De Domino annunciabitur de generatione, & in generationem, uenient & annunciabunt iusticiam eius populo, qui nascetur, quoniam fecit.

Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

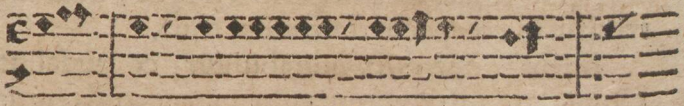
PSALMI QVATVOR, *QVI SVMVNTVR AD* Completorium, ut uocant.

I. Psalmus 4.

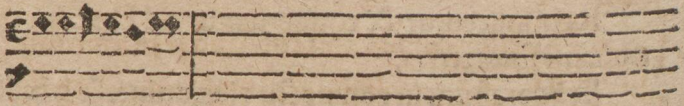
Intonatio sine Antiphona.



CVm inuocarem exaudiuit me Deus iusticiæ



meæ, in tribulatione dilatasti mihi.



Differentia 7. toni.

Precatio

Precatio: etsi Ecclesia affligatur, tamen est cura Deo, & mirabiliter conseruatur & gubernatur.

PSALMVS.

1. Propositio, Cum clamo, exaudi me.

CVm inuocarem exaudiuit me Deus iustitiæ meæ: in tribulatione dilatasti mihi.

Aliter, cum inuoco, exaudi me Deus iustitiæ meæ, in tribulatione qui me consolaris?

Miserere mei: & exaudi orationem meam.

2. Increpatio & Apostrope ad contemptores uerbi.

Filij hominum usque quo graui corde? ut quid diligitis uanitatem, & quæritis mendacium?

Aliter, Vsque quo gloria mea erit opprobrium?

3. Consolatio, affligit ut glorificet.

Et scitote, quoniam mirificauit Dominus sanctum suum: Dominus exaudiet me, cùm clamauero ad eum.

Aliter, Cognoscite, quoniam mirabiliter regit Dominus sanctũ suum.

4. Hortatur infirmos ad patientiam.

Irascimini, & nolite peccare, qui dicitis in cordibus uestris, & in cubilibus uestris compungimini.

Aliter, Si irascimini, loquimini in cordibus uestris, & silete, Sela.

5. Qui uerus cultus Dei.

Sacrificate sacrificium iustitiæ, & sperate in Domino: multi dicunt, quis ostendit nobis bona?

Mimesis.

6. Antithesis, ego te, illi opibus suis lætantur.

Signatum est super nos lumen uultus tui Domine: dedisti lætitiam in corde meo.

Aliter, sed tu leua super nos lumen uultus tui Domine.

A fructu frumenti: uini & olei sui multiplicati sunt.

Aliter, dedisti lætitiam in corde meo, dum illi uino & frumento abundant.

Aliter, In pace simul cubo & dormio.

In pace in idipsum: dormiam & requiescam.

7. Fides parit pacem.

Quoniam tu Domine, singulariter in spe constituisti me.

Aliter, quoniã tu Domine salus in spe constituisti me.

Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

II. Psalmus 31.

Precatio, vt liberemur à varijs malis, affectibus admixtis.

1. Propositio, Spero non in me aut ulla humana potentia, non in mea, sed in tua iustitia libera me.

IN te Domine speraui, non confundar in æternum: in iustitia tua libera me.

Inclina ad me aurem tuam, accelera ut eruas me.

Esto mihi in Deum protectorem, & in domum refugij: ut saluum me facias.

Aliter, Esto mihi in petram fortem, & in domum munitam.

2. Rationes, liberabis, quia spero in te, & ne blasphemetis.

Quoniam fortitudo mea & refugium meum es tu: Et propter nomen tuum deduces me, & enutries me.

Aliter, quoniã petra & munitio mea es tu, & propter nomen tuum duces me, & reges me.

Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me Domine Deus ueritatis.

Aliter, fortitudo mea.

Gloria Patri, & Filio, & Spiritui sancto.

III. Psalmus 91.

Consolatio: qui confidunt Deo, & fide promissionum diuinarum se sustentant & armans, hi iuuantur & defenduntur à Deo in periculis. Docet fidem. Quidam referunt Psalmum ad historiam 2. Reg. 24. de peste grassante in populum.

1. Propositio, qui confidit Deo, habebit Deum protectorem.

QVi habitat in adiutorio altissimi: in protectione Dei cœli commorabitur.

Aliter, Qui habitat in abdito altissimi, & in umbra omnipotentis commoratur.

Dicet Domino: susceptor meus es tu, et refugium meum: Deus meus sperabo in eum.

Aliter, Dicet Domino, spes mea & munitio mea.

2. Ratio et promissio, qui fide promissionum diuinarum se muniunt, tuti sunt ab omnis generis periculis.

Quoniam ipse liberabit me de laqueo uenantium: & à uerbo aspero.

Aliter, liberabit à uerbo extriali.

Scapulis suis obumbrabit tibi: sub pennis eius sperabis.

Aliter, pennis suis teget te, & sub alis eius sperabis.

Scutum piorũ sunt promissiones Dei, fide apprehensæ, 2. Thess. 5. Induite thoracem fidei, Ephe. 6.

Scuto circundabit te ueritas eius: non timebis à timore nocturno.

Aliter, scutum & clypeus est ueritas eius.

A sagitta uolante in die, à negocio perambulante in tenebris: ab incursu & dæmonio meridiano.

Aliter, ne timeas.

Cadent à latere tuo mille, & decem millia à dextris tuis: ad te autem non appropinquabit.

Aliter, à peste grassante in tenebris, & à pestilentia præcidante in tenebris.

3. Consolatio, pios seruari, impios deleri.

Aliter, Etsi cadent, ad te tamen &c.

Verũ-

Aliter, uidebis oculis tuis cernes.

Veruntamen oculis tuis considerabis: & retributionem peccatorum uidebis.

Aliter, habitaculum refugij tui.

Quoniam tu es Domine spes mea: altissimum posuisti refugium tuum.

Aliter, non affliget te malũ. Matth. 4. de ministerio angelorum.

Non accedet ad te malum: & flagellum non appropinquabit tabernaculo tuo.

4. Explicat in genere, quod suprà in specie figuratè de omni malo dixit.

Quoniam angelis tuis mandauit de te, ut custodiant te in omnibus uijs tuis.

Aliter, Super leonem & aspidem ambulabis, & conculcabis catulum leonis & draconis.

In manibus portabunt te: ne quando offendas ad lapidem pedem tuum.

Species pro genere, & omnibus, quæ nocere possunt.

Super aspidem & basiliscum ambulabis: & conculcabis leonem & draconem.

5. Consolatio & promissio, sperantes in Dominum seruari.

Aliter, quoniã desiderat me.

Quoniam in me sperauit, liberabo eum: protegam eum, quoniam cognouit nomen meum.

Clamauit ad me, & ego exaudiam eum: cum ipso sum in tribulatione: eripiam eum, & glorificabo eum.

Longitudine dierum replebo eum: & ostendam illi salutare meum.

Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

IIII. Psalmus 134.

Hortatur ministros verbi, vt sedulò officium suum faciant, & cæteros pios, vt ministerium verbi iuuent & ornent.

ECce nunc benedicite Domino: omnes serui Domini. 1. Docet.

Aliter, qui statis per noctes, extollite manus uestras.

Qui statis in domo Domini: in atrijs domus Dei nostri.

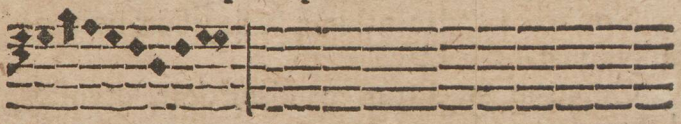
In noctibus extollite manus uestras in sancta: & benedicite Domino. 2. Orare.

PSALMI CVM ANTI.

Benedicat te Dominus ex Sion, qui fecit cœlum & terram.

Gloria Patri, & Filio, & Spiritui sancto.

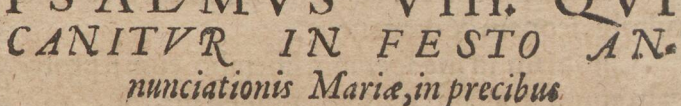
Sicut erat in principio & nunc &c.



Hal le luia.

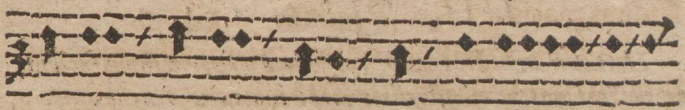
PSALMVS VIII. QVI CANITVR IN FESTO ANnunciationis Mariæ, in precibus Matutinis.

ANTIPHONA. Luc. 1.



Missus est Angelus Gabri el.

INTONATIO.



Domine Dominus noster, quàm admirabile est



nomen tuum in uniuersa terra:

Gratia

Gratiarum actio est, & vaticinium de liberatione & gloria æterna Ecclesiæ.

PSALMVS.

1. Propositio, Ago gratias, quòd patefecisti te generi humano.

DOmine Dominus noster: quàm admirabile est nomen tuum in uniuersa terra?

2. Descriptio Ecclesiæ.

Quoniam eleuata est magnificentia tua, super cœlos.

Aliter, Quę dat laudem tuam super cœlos. Aliter, patefecisti robur.

Ex ore infantium & lactentium perfecisti laudem propter inimicos tuos: ut destruas inimicum & ultorem.

3. Effectus regni Dei, uidere cœlos æternos.

Quoniam uidebo cœlos tuos opera digitorum tuorum: lunam & stellas, quæ tu fundasti.

4. Collatio præsentis miseriæ & futuræ gloriæ.

Quid est homo, quòd memor es eius? aut filius hominis, quoniam reputas eum?

5. Descriptio gloriæ & dominij Christi & Ecclesiæ.

Minuisti eum paulò minus ab Angelis, gloria & honore coronasti eum: & constituisti eum super opera manuum tuarum.

Aliter, Siuisti eum paulisper indigere Deo, sed gloria & honore coronabis eum, constitues eum super opera manuum tuarum.

Omnia subiecisti sub pedibus eius: oues & boues uniuersas, insuper & pecora campi.

Volucres cœli, & pisces maris, qui perambulant semitas maris.

Domine Dominus noster, quàm admirabile est nomen tnum in uniuersa terra?

6. Gratiarum actio.

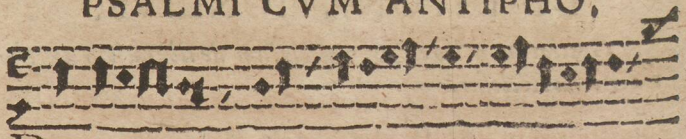
Gloria Patri, & Filio, &c.

PSALMVS XV. QVI CANTATVR IN PRECIBVS Matutinis in die Conuersionis Pauli.

ANTIPHONA.

Domi-

PSALMI CVM ANTIPHO.



DOmi ne, qui operati sunt iustitiam,



habitabunt in tabernaculo tu o, & re-

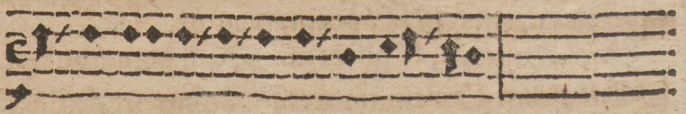


quiescent in monte sancto tuo.

INTONATIO.



Domine quis habitabit in tabernaculo tuo, aut



quis requiescet in monte sancto tuo?

Docet Psalmus, quæ opera placeant Deo, & quæ sint vera & viua membra Ecclesiæ.

PSALMVS.

DOmine quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo?

Qui

2. Verus cultus. Qui ingreditur sine macula, & operatur iustitiam. Id est, Fides.

3. Vera doctrina. Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua. Aliter: qui non defraudauit lingua sua.

Nec fecit proximo suo malum, & opprobrium non accepit aduersus proximos suos. Aliter: & conuitium non fecit proximo suo.

4. Opera secundæ tabulæ. Ad nihilum deductus est in conspectu eius malignus, timentes autem Dominum glorificat. Aliter: in cuius conspectu malignus contemptus est.

Qui iurat proximo suo & non decipit: qui pecuniam suam non dedit ad usuram, & munera super innocentes non accepit.

5. Consolatio. Qui facit hæc, non mouebitur in æternum.

Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

II. Psalmus 34.

Agit gratias Deo pro liberationibus. Deinde exemplum suæ liberationis proponit toti Ecclesiæ, ac hortatur, vt singuli similiter petant, & expectent liberationem.

1. Propositio gratiarũ actionis. BEnedicam Dominum in omni tempore, semper laus eius in ore meo.

In Domino laudabitur anima mea, audiant mansueti & lætentur.

2. Adhortatio ad gratiarum actionem. Magnificate Dominum mecum: & exultemus nomen eius in idipsum.

3. Proponit suum exemplum toti Ecclesiæ. Exquisiui Dominum, & exaudiuit me; & ex omnibus tribulationibus eripuit me.

Promissio.

Accedite ad eum, & illuminamini: & facies uestræ non confundentur.

Aliter: qui aspiciunt eum, & ad eum confugiunt, eorum facies non confundentur.

Repetit exemplum liberationis.

Iste pauper clamauit, & Dominus exaudiuit eum: & de omnibus tribulationibus eius saluauit eum.

6. Consolatio. Gene. 32. 4. Reg. 6.

Immittet angelus Domini in circuitu timentium eum: & eripiet eos.

Aliter: Castrametatur Angelus Domini.

7. Promissiões & doctrina fidei.

Gustate & uidete, quoniam suauis est Dominus: beatus uir, qui sperat in eo.

Timete Dominum omnes sancti eius: quoniam non est inopia timentibus eum.

Diuites eguerunt & esurierunt: inquirentes autem Dominum, non minuentur omni bono.

Præcepta de timore Dei.

Venite filij, audite me: timorem Domini docebo uos.

Quis est homo, qui uult uitam: diligit dies uidere bonos?

Prohibe linguam tuam à malo: & labia tua ne loquantur dolum. 1. Pet. 3.

Diuerte à malo, & fac bonum: inquire pacem & persequere eam.

9. Promissiones & comminationes.

Oculi Domini super iustos, & aures eius in preces eorum.

Vultus autem Domini super facientes mala: ut perdat de terra memoriam eorum.

Clamauerunt iusti, & Dominus exaudiuit eos: & ex omnibus tribulationibus eorum liberauit eos.

Iuxta est Dominus ijs, qui tribulato sunt corde: & humiles spiritu saluabit.

10. Consolatio.

Multæ tribulationes iustorum: & de omnibus his liberabit eos Dominus.

Custodit

Custodit Dominus omnia ossa eorum: unum ex his non conteretur. Matth. 10.

Mors peccatorum pessima: & qui oderunt iustum, delinquent.

Aliter: Impium interficiet malum, & qui oderunt iustum, erunt rei, id est, maledicti, catharmata.

Redimet Dominus animas seruorum suorum: & non delinquet omnes, qui sperant in eo.

Aliter, & non erũt rei, omnes qui sperant in eo.

Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

SYMBOLVM ATHANASII, QVOD CANITVR in die sanctæ Trinitatis, in precibus matutinis.

ANTIPHONA.



BEnedicta sit creatrix & gubernatrix

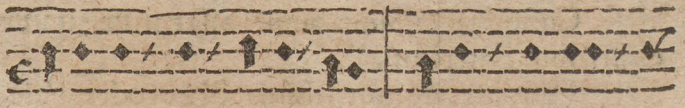


omnium, sancta & indiuidua Tri-



nitas.

INTONATIO.



Quicunq; uult ſaluus eſſe, ante omnia



opus eſt, ut teneat catholicam fidem.

ARGVMENTVM.

SVMma Chriſtianæ doctrinæ ſeu fidei de Deo conditore & gubernatore omnium rerum, qui vnus eſt, æternus, verus & omnipotens Deus: vnus quidem in eſſentia, trinus verò in perſonis, qui eſt Deus Pater, Filius, & Spiritus ſanctus, qui ſe humano generi immenſa bonitate verbo ſuo, & miſſo Filio patefecit, vt ipſe ab eo agnoſceretur, inuocaretur, & celebraretur. Suntq; duæ partes: Prior eſt de vna, ſimplici & æterna diuina eſſentia, & tribus in ea perſonis coæternis & coëſſentialibus. Altera de incarnatione Filij Dei, & eius beneficijs diſtinctis.

Neceſsitas fidei, ad ſalutem conſequendam, quæ non ſolũ eſt noticia hiſtoriæ, ſed etiã fiducia miſericordiæ promiſſæ propter Chriſtum mediatorem.

QVicunq; uult ſaluus eſſe: ante omnia opus eſt ut teneat catholicam fidem.

Quam niſi quiſq; integram inuiolatamq; ſeruauerit: abſq; dubio in æternum peribit.

Fides autem Catholica hæc eſt: ut unum Deum in trinitate, & trinitatem in unitate ueneremur.

Prior pars Symboli, de una & æterna eſſentia diuina, & de tribus in ea

in ea distinctis personis coæternis & ὁμοουσίοις Patre, Filio, & Spiritu sancto, quod arcanum mysterium diuinitatis ante reuelationem prorsus ignotum fuit omnibus creaturis, & incomprehensibile est humanæ sapientiæ. Ideo Augustinus inquit, Trinitas debet credi, & non inuestigari.

Neq; confundentes personas: neq; substantiam separantes.

Samosatenus, Photinus & Seruetus commiscuerunt personas, & finxerunt, λόγον esse cogitationem seu propositum, Patris uolentis saluare humanum genus per Christum hominem, excellentiorem omnibus alijs hominibus, Spiritum sanctũ uerò esse, uel agitationem creatam in hominibus, uel ipsum Patrem agitantem corda. Ita Eutiches finxit, humanam naturam conuersam in diuinam. Ebion, Cerinthus, & Arius detraxerunt in Christo diuinam naturam, seu λόγον ab humana natura.

Alia est enim persona Patris: Alia Filij: alia Spiritus sancti.

Persona hic significat substantiam individuam, intelligentem & incommunicabilem, non habitum aut officij distinctionem, ut Seruetus impie disputauit, Græce ὑπόστασις, πρόσωπον, καὶ ἴδιον ἀμέτοχον.

Sed Patris, & Filij, & spiritus sancti: una est diuinitas, æqualis gloria, coæterna maiestas. Personæ diuinitatis coæternæ, immensæ, et ὁμοούσιοι, id est, coessentiales.

Qualis Pater: talis Filius: talis Spiritus sanctus.

Increatus Pater, increatus Filius, increatus Spiritus sanctus.

Contra illos, qui finxerunt, λόγον creatum esse ex nihilo ante conditionem rerum, & Spiritum sanctum esse creatam agitationem in animis.

Æternus Pater, æternus Filius, æternus Spiritus sanctus. Proprietates communes diuinæ essentiæ.

Immensus Pater, immensus Filius, immensus Spiritus sanctus.

Et tamen non tres æterni: sed unus æternus. Antipophora, qua occurritur obiectioni de pluralitate in essentia diuina.

Sicut non tres increati, nec tres immensi: sed unus increatus, & unus immensus.

Deus omnipotens.

Similiter omnipotens Pater: omnipotens Filius: omnipotens Spiritus sanctus.

Occurritur obiectioni.

Et tamen non tres omnipotentes: sed unus omnipotens.

Conclusio de essentia diuina omnium personarum. Antipophora.

Ita Deus Pater: Deus Filius: Deus Spiritus sanctus.

Et tamen non tres Dij sunt, sed unus est Deus.

Ita Dominus Pater, Dominus Filius, Dominus Spiritus sanctus.

Occurritur obiectioni rationis humanę. Vnus est Deus.

Et tamen non tres Domini: sed unus est Dominus.

Quia sicut singillatim unamquamq; personam Deum ac Dominum confiteri Christiana ueritate compellimur:

Ita tres Deos aut tres Dominos dicere: catholica religione prohibemur.

Pater à nullo est factus: nec creatus: nec genitus.

Discrimen seu proprietas personarum, Pater est persona æterna, gignens Filium ab æterno: Filius est imago Patris, genita ab æterno à Patre, qui humanam naturam assumpsit. Spiritus est persona, quæ mittitur in corda, ea sanctificans, à Patre, & Filio, ab æterno procedens.

Filius à Patre solo est: non factus, nec creatus sed genitus.

Spiritus sanctus à Patre & Filio, non factus, nec creatus, nec genitus: sed procedens.

Vnus ergo Pater, non tres patres: unus Filius, non tres filij: unus Spiritus sanctus, non tres Spiritus sancti.

Conclusio de unitate essentiæ diuinæ, & tribus in ea personis sibi coæternis, & coessentialibus seu ὁμοουσίοις.

Et in hac Trinitate nihil prius: nihil posterius: nihil maius aut minus.

Sed

Sed totæ tres personæ coæternæ sibi sunt, & coæquales.

Ita ut per omnia, sicut iam suprà dictum est, & unitas in trinitate, & trinitas in unitate ueneranda sit.

Qui uult ergo saluus esse, ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem, ut incarnationem Domini nostri Iesu Christi fideliter credat.

Altera pars de incarnatione, seu assumpta natura humana Filij Dei, & liberatione per ipsum humani generis.

Est ergo fides recta, ut credamus & confiteamur, quia Dominus noster Iesus Christus, Dei Filius & homo est.

Deus est ex substantia Patris ante secula genitus: & homo ex substantia matris in secula natus.

Quis Christus? Verus Deus, & uerus homo, in una persona, Contra Arium, qui negabat Filium esse de essentia Patris.

Perfectus Deus, perfectus homo, ex anima rationali, & humana carne subsistens.

Duæ naturæ in Christo, diuina & humana, unã personam constituentes.

Iohan. 14. Æqualis Patri secundum diuinitatem, minor Patre secundum humanitatem.

Qui licet Deus sit & homo, non duo tamen, sed unus est Christus.

Deus & homo in Christo una persona, quomodo.

Vnus autem non conuersione Diuinitatis in carnem, sed assumptione humanitatis in Deum.

Id est, diuina natura non est conuersa in naturam humanam, ut cum dicimus: Aqua est facta uinum, cera est facta ignis, sed diuina natura inseparabiliter est unita humanæ, in qua lucet, sicut ignis in ferro, quod totum penetrauit.

Vnus omnino, non confusione substantiæ: sed unitate personæ.

Nam sicut anima rationalis & caro, unus est homo; ita Deus & homo, unus est Christus.

Qui

Qui passus est pro nobis & salute nostra, descendit ad inferos: tertia die resurrexit à mortuis.

Quid fecerit Christus: uictima est pro nobis factus, & reconciliauit nos Deo per mortem & resurrectionem suam.

Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis.

Quid facturus? iterum redibit, & iudicabit uiuos & mortuos.

Inde uenturus est iudicare uiuos & mortuos. Extremum iudicium.

Ad cuius aduentum omnes resurgere habent cum corporibus suis.

Et reddituri sunt de factis propriis rationem. Rom. 2.

Vita æterna, quæ est uera noticia Dei, & dulcissima eius consuetudo, quæ ex illa noticia oritur.

Et qui bona egerunt, ibunt in uitam æternam, Matth. 25. qui uerò mala, in ignem æternum.

Hæc est fides catholica, quam nisi quisq; fideliter firmiterq; crediderit, saluus esse non poterit.

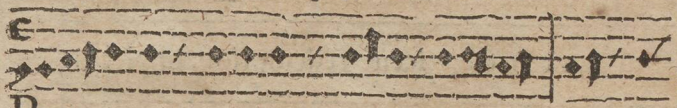
Gloria Patri, & Filio, & Spiritui sancto.

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

Cantica

CANTICA SEV PSALMI, VT VOCANT, MAIORES, cum eorum intonationibus omnium Tonorum integris.

I. ZACHARIÆ, PATRIS Ioannis Baptistæ, Luc. 1.



BEnedictus Dominus Deus Isra el, quia



uisita uit & fecit redemptionem plebis suæ.

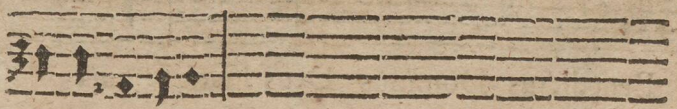




Benedictus Dominus Deus Isrrael,quia



uisita uit & fecit redẽptionem plebis suæ.

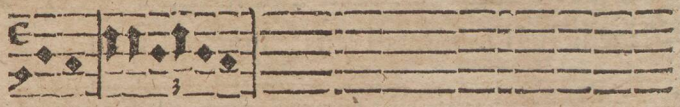




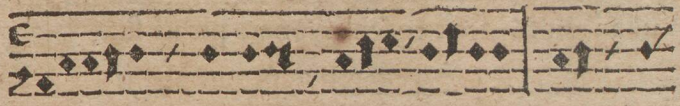
Benedictus Dominus Deus Isra el, quia



uisitauit & fecit redemptionem plebis



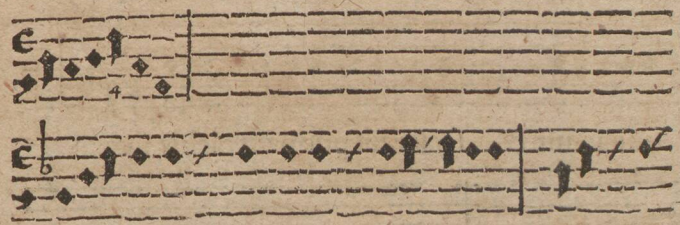
suæ.



Benedictus Dominus Deus Israel, quia



uisitauit & fecit redemptionem plebis suæ.

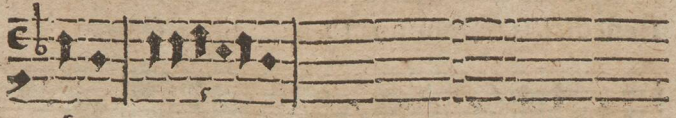


Benedictus Dominus Deus Israel, quia

uisita-



uiſitauit & fecit redemptionem plebis



ſuæ.



Benedictus Dominus De us Iſra el, quia



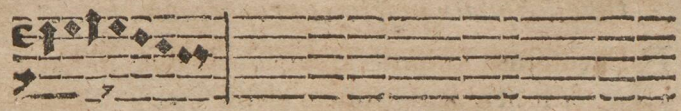
uiſita uit & fecit redemptionẽ plebis ſuæ.



Benedictus Dominus Deus Iſra el, quia

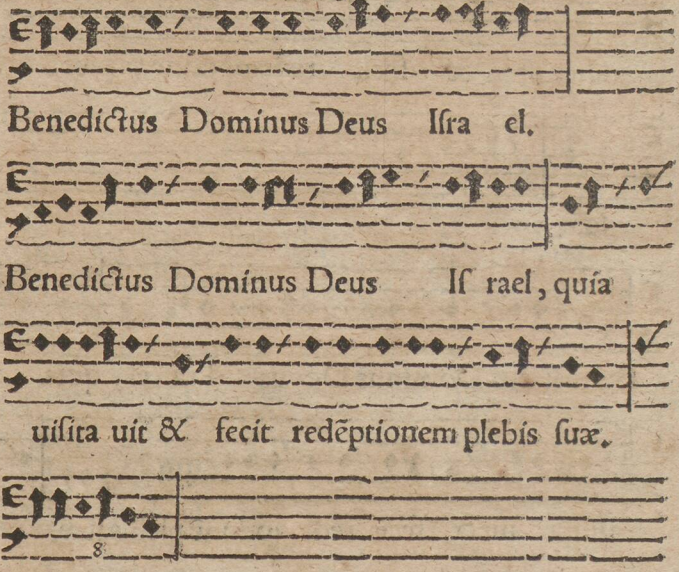


uiſita uit & fecit redemptionem plebis ſuæ.



CANTICVM

Vel sic sumitur.



Argumentum.

GRatiarum actio, qua primùm prædicat Zacharias veritatem Dei in seruanda promissione de mittendo Messia. Deinde describit regnum Messiæ, & beneficia & cultus eius regni commemorat. Tertiò describit officium filij sui Ioannis Baptistæ, quod fuit præparare Messiæ viam prædicatione pœnitentiæ, & remissionis peccatorum donandæ credentibus propter hunc olim promissum patribus, & nunc in plenitudine temporis mundo exhibitum, redemptorem.

Luc. 1. *Et Zacharias pater Ioannis Baptistæ repletus est Spiritu sancto, et prophetauit, dicens:*

1. Propositio, Ago gratias Deo, & eum celebro. BEnedictus Dominus Deus Israel: quia uisitauit & fecit redemptionem plebis suæ.

Et

Et erexit cornu salutis nobis: in domo Dauid pueri sui.

2. Ratio: quia misit promissum liberatorem humani generis.

Sicut locutus est per os sanctorum, qui à seculo sunt, Prophetarum eius.

Salutem ex inimicis nostris: & de manu omnium, qui oderunt nos.

3. Causa beneficij, promissa misericordia & ueritas Dei, nõ merita nostra.

Quod fecit ex gratia cum patribus de mittendo liberatore ex semine Abrahæ & Dauidis.

Ad faciendam misericordiam cum patribus nostris: & memorari testamenti sui sancti.

Iusiurandum quod iurauit ad Abraham patrem nostrum, daturum se nobis.

Vt sine timore de manu inimicorum nostrorum liberati: seruiamus illi.

4. Descriptio beneficij, quæ est liberatio ab hostibus & malis æternis, peccato, morte & regno Diaboli.

In sanctitate & iustitia coram ipso: omnibus diebus nostris.

5. Cultus regni Christi, fides, timor & inchoata obedientia, perficienda in uita æterna.

Apostrophe ad filium.

Et tu puer Propheta altissimi uocaberis: præibis enim ante faciem Domini parare uias eius.

6. Officium Ioannis Baptistæ, tradere doctrinam de pœnitentia & remissione peccatorum, Matthæi & Lucæ 3. Marci & Ioh. 1.

Id est, Quæ offert salutem seu uitam æternã, Efficq; hæc, ut nos ipsos & Deum uere agnoscamus.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per uiscera misericordiæ Dei nostri: in quibus uisitauit nos oriens ex alto.

Id est, filius Dei induens humanam naturam.

7. Causa cur remittat Deus Ecclesiæ peccata, misericordia erga perditum genus humanum, seu φιλανθρωπία, de qua ad Titum 3.

Illuminare his, qui in tenebris & in umbra mortis sedent, ad dirigendos pedes nostros, in uiam pacis.

Id est, ut illuminet nos tradendo ueram notitiam de Deo placato per filium, humano generi.

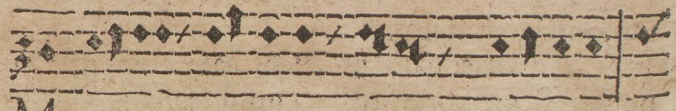
Rom. 5. Iustificati fide pacem habemus. Io. 1.

Gloria patri, & filio, & spiritui sancto.

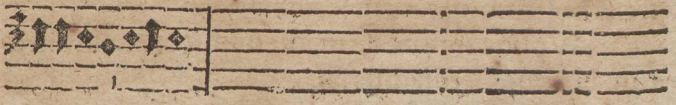
MAGNIFICAT
AD OMNES TONOS.

II. BEATÆ MARIÆ Virginis, Luc. 1.

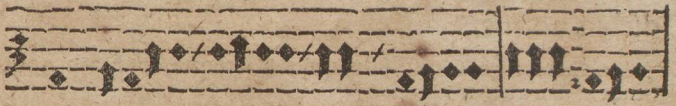
Tonus primus.



MAgnificat a nima mea Domínum.



Secundus.

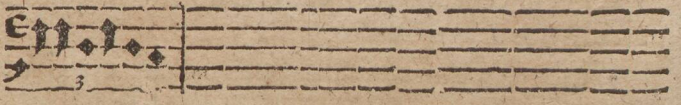


Magnificat anima mea Domínum.

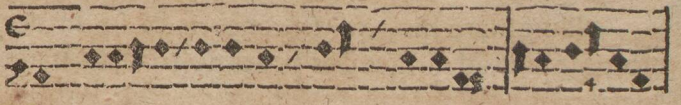
Tertius.



Magnificat anima mea Domínum.



Quartus.



Magnificat anima mea Domínum.

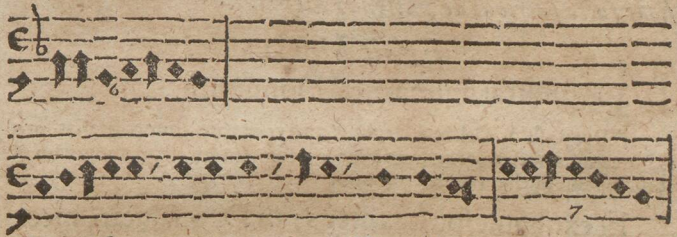
Magnificat



Magnificat anima mea Dominum.



Magnificat a nima mea Dominum.

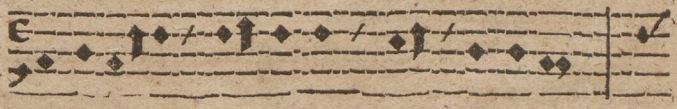


Magnificat anima mea Dominum.

Vel sic:



Magnificat.



Magnificat a nima mea Dominum.



Argu=

CANTICVM

Argumentum.

GRatiarum actio, qua primùm agnoscit & prædicat beneficium sibi indignæ & contemptæ exhibitum à Deo: Secundò testatur, misericordiam promissam exhiberi etiam, propter Filium, toti Ecclesiæ, hoc est, omnibus, qui hunc liberatorẽ agnoscunt, Deum timent & colunt. Tertiò, regnum & potentiam Messiæ describit, quòd abiectos & afflictos iuuat & exaudit, superbos verò & contemptores punit, & abijcit in æternos cruciatus. Quartò prædicat veritatem Dei, in seruanda promissione facta patribus de mittendo Messia.

Et ait Maria:

MAgnificat anima mea Dominum.

1. Propositio, Celebro Deum & ago ei ex toto animo gratias pro exhibita mihi misericordia, quod me filij sui matrem elegit, indignam & contemptam puellam coram mundo.

2. Rationes, A beneficio sibi præstito.

Et exultauit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: & sanctum nomen eius.

Altera ratio à beneficio exhibito toti Ecclesiæ, quam Deus propter filium recipit, exaudit & tuetur contra hostes, quorum uires deprimit, humiles & contemptos eleuat. Est hic obseruanda imago Ecclesiæ, quæ cœtus est exiguus, spretus & imbecillis.

Et misericordia eius à progenie in progeniem: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

i. in filio, qui est potentia, & quasi robur patris.

Deposuit potentes de sede: & exaltauit humiles.

Esuri-

Esurientes impleuit bonis: & diuites dimisit inanes.

Suscepit, scilicet Deus in Filio.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Id est, Israelem populũ tuum, hoc est, Ecclesiam ex Iudæis & gentibus collectã omnium temporum.

3. Causæ missi Messiæ, seu redemptionis, misericordia Dei, & ueritas promissionum, non dignitas nostra.

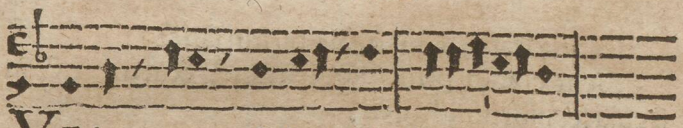
Gene. 3. & 22. 2. Reg. 7.

Sicut locutus est ad patres nostros: Abraham & semini eius in secula.

Gloria Patri, & Filio &c.

III. SIMEONIS,

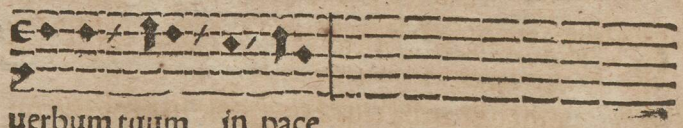
Luc. 2.



VErbum caro factum est.



Nunc dimittis seruum tuum Domine, secundum



uerbum tuum in pace.

Argumentum.

DEscriptio regni Messiæ, & beneficiorum eius, quæ sunt consolari & confirmare pauidas conscientias, ne mortem aut ulla alia pericula in confessione veræ doctrinæ timeant, saluare, & patefacere voluntatem Dei, quòd propter mediatorem Filium sit nobis propicius, remittat nobis peccatum, iustos nos reputet, & donet no-

net nobis Spiritum sanctum, & vitam æternam, credentibus in Christum, quem lumen gentium & gloriam plebis Israelitica vocat.

Luc. 2

Simeon accepit puerum Iesum in vlnas suas, & benedixit Deum, & dixit:

1. Propositio. Mori iam cupio, in hac cognitione Filij Dei, & lætitia animi, seu consolatione.

NVnc dimittis seruum tuum Domine: secundum uerbum tuum in pace.

2. Ratio, quia agnosco præsentem Messiã esse uictorem peccati & mortis, & deuastatorem regni Diaboli.

Quia uiderunt oculi mei: salutare tuum.

3. Officiũ Messiæ, reuelare gentibus uerã Dei & Mediatoris cognitionem, per uocem Euangelij.

Quod parasti ante faciem: omnium populorum.

Lumen ad reuelationem gentium: & gloriam plebis tuæ Israel.

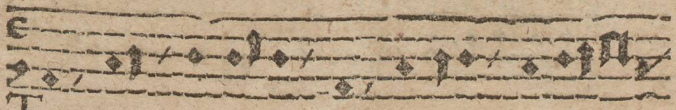
Gloria Patri, & Filio, & Spiritui sancto:

Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

TE DEVM, CANTICVM SEV SYMBOLVM Diui Ambrosij & Augustini.

GRatiarum actio Ecclesiæ, *in qua initio confitetur & agnoscit vnum, verum & æternum Deum, conditorem, gubernatorem & sustentatorem omnium rerum, quem tota Ecclesia, cœlestis & terrestris, adeoq; vniuersæ creaturæ vbiq; agnoscunt, venerantur & colunt. Secundò celebrat beneficium redemptionis humani generis, quòd scilicet Filius Dei induit humanam naturam, et pro peccatis nostris factus est victima, placauit iram Dei aduersus peccata humani generis. Tertiò precatur, vt Deus Ecclesiam reddat participem beneficiorum Filij, tam spiritualium quàm corporalium, hoc est, vt in hac vita exaudiat & defendat in omnibus periculis, & post hanc vitam efficiat hæredem æternæ salutis.*

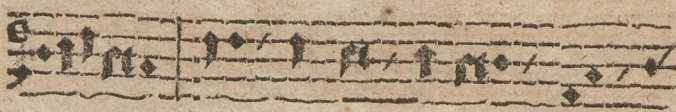
TE



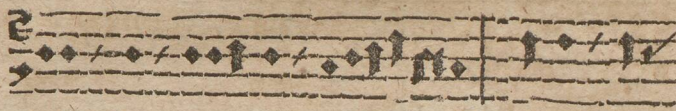
TE Deum laudamus, te Dominum confite-



mur. Te æternum Patrem, omnis terra ue-



nera tur. Tibi omnes ange li, tibi



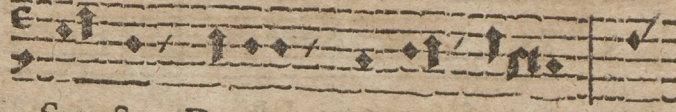
cœli & uniuerſæ pote ſta tes: Tibi Che-



rubin & Seraphin, inceſſabili uoce pro-



cla mant: San ctus, San ctus, Eſa. 6



San ctus Dominus De us Sabaoth.

1. Propoſitio, Agnoſcimus, confitemur & celebramus omnes te unum uerum & æternum Deum, conditorem & gubernatorem rerum. Generalis Propoſitio. Vniuerſa creatura Deum uerum, æternum, juſtum, bonum, & omnipotentem, creatorem cœli & terræ agnoſcit & confitetur. Hanc propoſitionem enumeratione explicat.

1. Eccleſia glorificata, id eſt, Angeli.



Cœlum & terra testantur esse aliquam mentem æternam, cõditricem rerum, & tam admirabilis ordinis in natura.

Pleni sunt cœli & terra Maiestatis gloriæ



tu æ. Te glori osus Apostolorũ cho rus:

2. Apostoli.



3. Prophetæ.

Te Prophetarum laudabilis numerus: Te Mar-

4. Martyres.



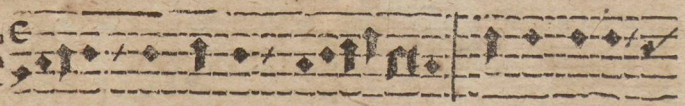
Fides Ecclesiæ, unum esse Deũ æternum conditorem & moderatorem omnium rerũ, Patrem æternum, & Filium eius imaginem, coæternum & coessentialem, qui humanam naturam assumpsit, & Spiritum sanctum, qui à Patre & Filio procedit ab æterno, & mittitur in corda, ut ea sanctificet & uiuificet, Ioan. 15.

tyrum candidatus laudat exercitus. Te per

2. Ecclesia militans, quę est cœtus huc in terra credentiũ Euangelio de Iesu Christo, sparsus per totum orbem terrarũ, cruci subiectus.

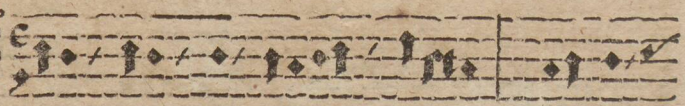


orbem terrarum sancta confitetur Eccles i a.



Patrem immensæ maie sta tis. Venerandum

Deus Pater.



tuum uerum & unicum Fili um, Sanctum

Filius,

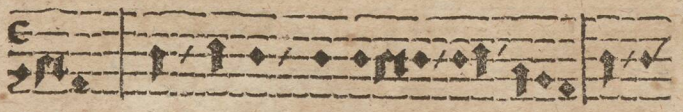
quoq;



Sanctus Spiritus.

quoq; paracletum Spiritum, Tu Rex glo riæ

1. Apostrophe ad Filium Dei, in qua docetur quis sit, & quid fecerit, seu quod sit eius officium.



Christe, Tu Patris sempiternus es Filius, Tu



ad liberandũ suscepturus hominem, non horru-

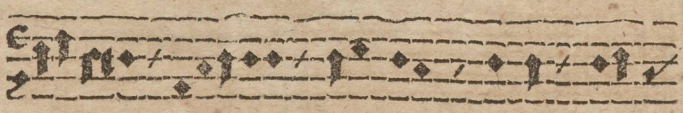
2. In incarnatione Filij Dei Maria uirgine, Luc. 1.



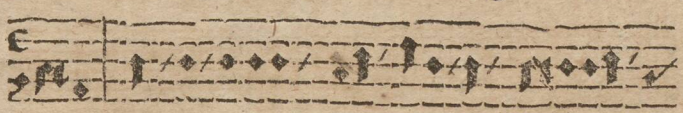
Oseæ 13. 1. Corinth. 15.

isti uirginis uterum, Tu deuicto mortis

3. Mors & resurrectio, & utriusq; fructus, Rom. 4. Mors est precium redemptionis, resurrectio, restitutio uitæ æternę. Mortis aculeus est peccatum, uis peccati lex. Rom. 6. & 7. 1. Corin. 15.

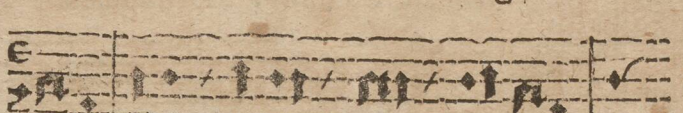


aculeo, aperuisti credentibus regna cœ-



lorum, Tu ad dexterã Dei sedes in glo ria

4. Messias diuina Filij, et intercessio apud Patrem, pro Ecclesia.



Patris, Iudex crederis esse uenturus,

5. Reditus ad iudicium.



℣. Precatio, ut colligat & conseruet Ecclesiã, & uitæ æternæ eam faciat consortem, post hanc uitam.

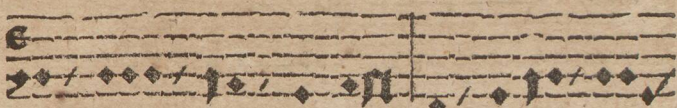
Te ergo quæsumus tuis famulis subueni, quos



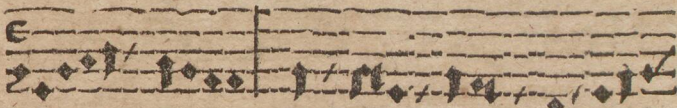
precioso sanguine rede místi, Æterna fac cum



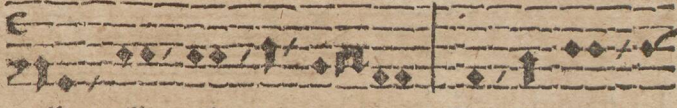
seruis tuis nos gloria munera ri. Saluum



Psal. 27. fac populum tuum Domine, & benedic hære-



ditati tu æ. Et rege eos, & ex-



℣. Gratiarum actio & confessio.

tolle illos usq; in æternum. Per singulos



dies benedicimus te. Et laudamus nomen

tuum

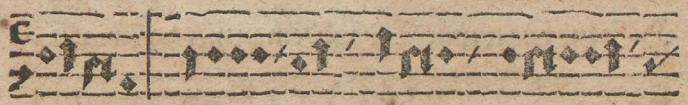


tuum in ſeculum, & in ſeculum ſeculi. Digna-

8. Alia petitio ut reliquias peccati hęrentes in corrupta natura nobis condones, nec propter eas Eccleſiam abiiciat, ſed defendat & conſeruet.



re Domine die iſto, ſine peccato nos cu-



ſtodire. Miſerere noſtri Domine, miſerere



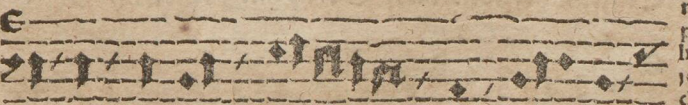
noſtri. Fiat miſericordia tua Domine ſuper

9. Doctrina & conſolatio, Deum iuuare & ſaluare Eccleſiam, inuocantem Deum, & nitentem eius miſericordia promiſſa in Filio.



nos, quemadmodum ſperauimus in te.

10. Cultus Eccleſiæ, ſpes & inuocatio. Pſal. 31.



In te Domine ſpe ra ui, non confundar



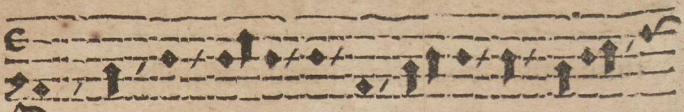
in æter num.

Id eſt, liberabor certò, opportuno tempore, etiamſi differatur auxilium, iuxta illud: Spes non confundit. Rom. 5.

Dat

Dat dudesche Te Deum.

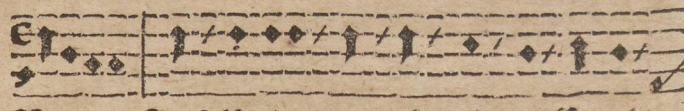
D. Martini Lutheri.



O Godt wy lauen dy/ wy bekennen dy einen



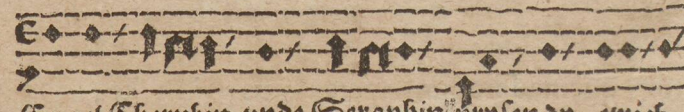
HEren. De gantze Erdboddem pryset dy ewigen



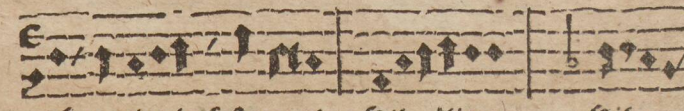
Va der. Dath süluige don ock all dyn Engel/



De Hemmel vnde all geweldigen Engel. De



Engel Cherubin vnde Seraphin pryſen dy ewich



ahn vnderlath seggende: Hil lige/ Hil=



li ge. Hillige HEre Godt Zebaoth.

Hemmel



Hemmel vnd Erde ſind eruüllet/mit der herlicheit



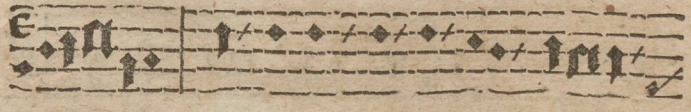
dynes pry ſes. De löfflike vorſamling aller



dyner Baden/ehrwerdiget dy einen waren Godt.



Desgeliken deit alle tydt/de herlike thall dyner



Propheten. De gantze ſchar der hilgen Marterer/



lauen dy mit grothem getüch nis. Alle Godtfrüch-



tigen vtherwelden/bekennen dy im gantzen vm-



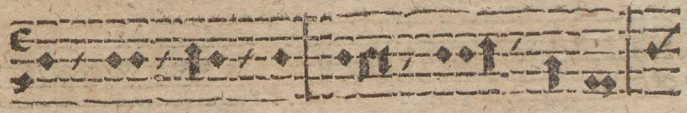
kreis der Werlet. Einen Vader der aller-



höchsten herlicheit. Dinen einigen Sön Jesum Chri-



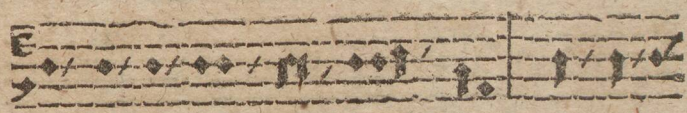
stum/ Holden se mit dy einen waren Godt. Dar-



tho dynen hilgen Geist einen waren Tröster.



O HErr Christe/ du bist ein Köninck des pryses.



Du bist ein ewich Sön dynes Vaders. Du hefft

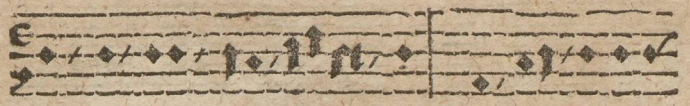


nicht vorachtet dat jungfruwlike fleisch anthonemen/

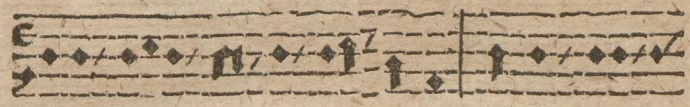
tho



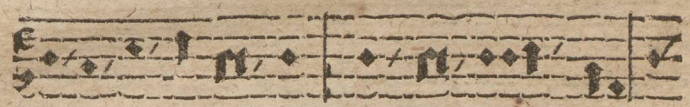
tho erlösen all vtherwelden Minschen. De du den



sieg des bittern dodes beholden hefft/ Is allen vther-



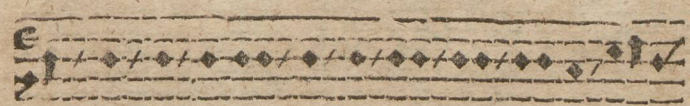
welden geöpnet dat ryke der Hemel. Darum sittstu



nu tho der rechtern Hand/ im pryss dynes Vaders.



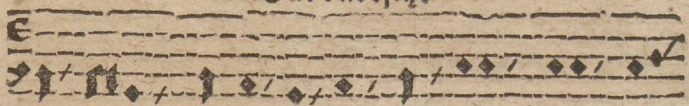
Hyrna werstu thokümpstich syn ein gestrēge Richter.



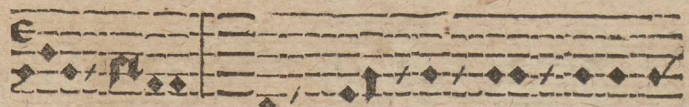
O HErr wi vormank di du wülst dinē getrüwē behülp PVERI.



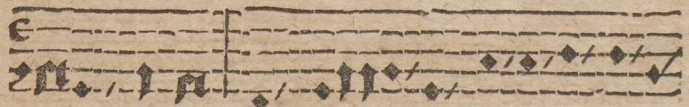
lick syn/ de du erlöset hefft mit dynem dürbaren blode.



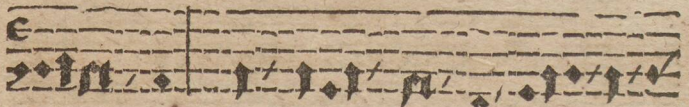
Giff dynen fründen/dat se dyns prysses mögen deel-



PVERI. hafftich werden. O HEre help dynem vther-



CHORVS. welden volcke/ Vnd gesegene se/ de dy thom erff



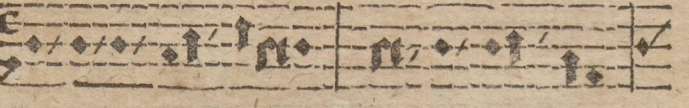
gegeuen sind. Vnd richte se/ vnd lere se



dynen ewigen willen don. Wy gesegenen dy



waren Godt/ nu vnd tho aller tydt. Vnd dyn na



me ys tho prysen ewichlick/ van werldt tho werlet.

O HEr



O HErr bewar dyn vtherwelden tho aller tydt/



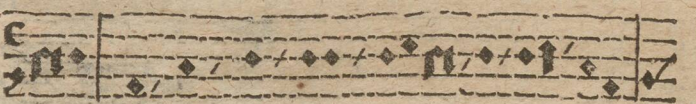
dat se wedder dynen willen nümmer mögen



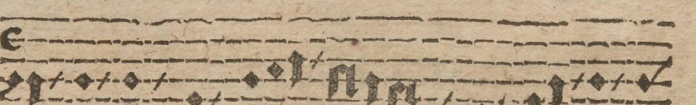
handeln. O HErr erbarme dy vnser / vnde sy



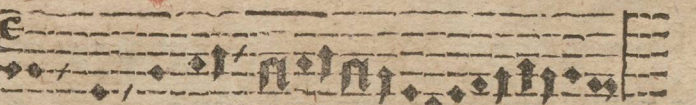
vns gnedich. O HErr ertög vns dyne barmher-



ticheit/ na dem wy vnse vortruwen yn dy setten.



In dy HErr steit vnse hö pen/drumb lath vns



nicht tho schanden wer den.

PSALMVS XCV.

INVITANS NOS AD LAVdandum Deum, ne contempto eius verbo, pereamus nostra infidelitate, vt olim Iudæi in deserto: secundum eam translationem, qua solitus est cantari in Ecclesia.

ARGVMENTVM.

PRophetia de Messia, eiusq; regno æterno & spirituali, cum addita exhortatione, vt Deo obediamus, sumpta à commination pœnarum & abiectionis, quam confirmat exemplo Israelitarum, qui propter contemptum Dei, & ingratitudinem, in terram promissam non sunt ingressi. Ita vitam æternam non ingredientur, qui Deo non obediunt, &c.

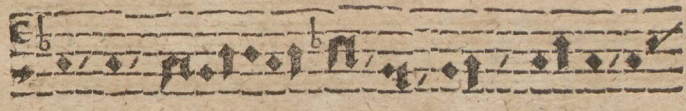
IN NATALI DOMINI, ET IN DIE PVRIFICAtionis Mariæ.



VEni te, exultemus Domino, iubilemus Deo



salu ta ri nostro, præoccupemus faciem e-



ius in confessio ne, & in Psalmis iubilemus



bi lemus e i, Chri ſtus, Quo=



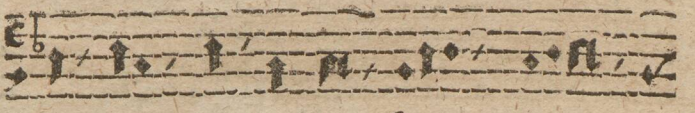
niam Deus magnus Dominus,& Rex magnus



ſuper omnes De os,quoniam non repellit



Dominus plebem ſu am, quia in ma=



nu eius ſunt omnes fi nes terræ,



& al ti tu di nes mon tium i=



pſe conſpi cit,

Quoniam



Quo niam ipſius eſt mare, & ipſe fecit



illud, & aridã fundauerũt manus eius, Veni=



te adoremus & procedamus ante eum,



ploremus coram Domino, qui fecit nos, quia



ipſe eſt Domínus De us no ſter, Nos au=



tem po pulus eius, & oues pa ſcuæ

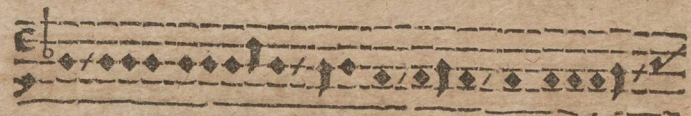


e ius, Ho die ſi uocem eius audie ri=

tis.



tis, nolite obdurare corda uestra, sicut



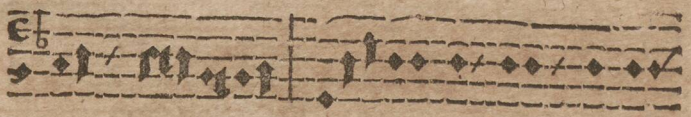
in exacerbatio ne secundũ di em tentationis



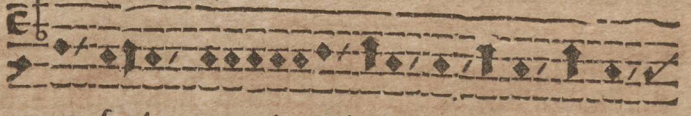
in deser to, ubi tentauerunt me patres ue-



stri, probaue runt & uide runt o pe-



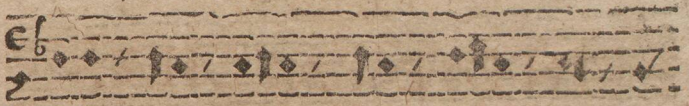
ra me a. Qua draginta annis proxi-



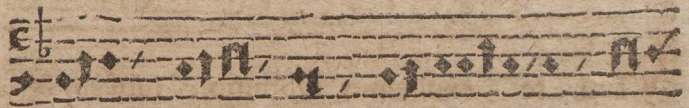
mus fu i generationi huic, & dixi semper:



Hi errant corde, Ipsi ue rò non cogno-



uerunt uías me as, quibus iurauí in



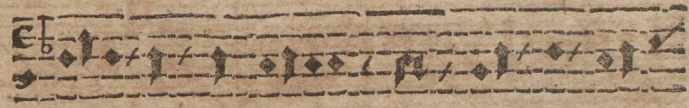
í ra me a, ſi íntroíbunt in re-



quiem me am, Glo ria Patri,



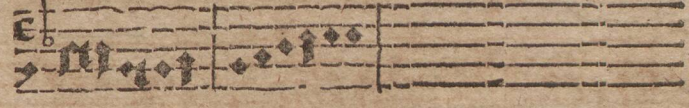
& Fí lío, & Spíri tu í ſancto, ſicut



e rat in princí pío, & nunc, & ſem-

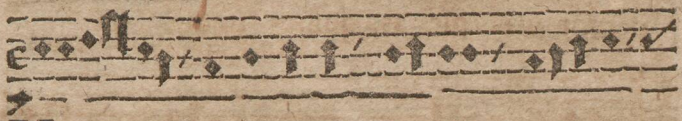


per, & in ſe cula ſecu lorum,



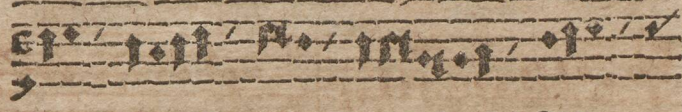
A men. Ve nite,

IN DIE PASCHÆ.

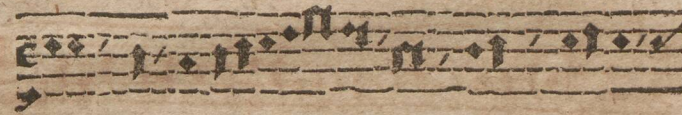


VEni te exultemus Domino, iubilemus

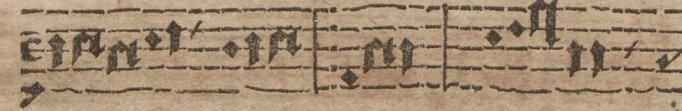
1. Exhortatur Ecclesiam ad gratiarum actionem & laudem Dei.



Deo salutari nostro, præoccupemus faciem



eius in confessio ne, & in Psalmis

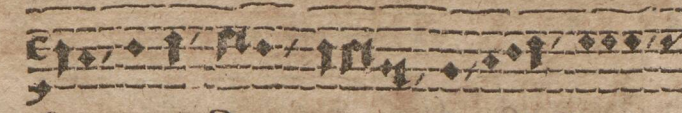


iubilemus e i, Alle, Quo niam

2. Rationes subiiciuntur & descriptiones.



Deus magnus Dominus, & Rex magnus



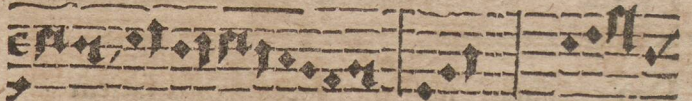
super omnes Deos; quoniam nō repellit Dominus



plebem ſuam, quia in manu eius ſunt omnes



fines ter ræ, & al ti tu dines montium



i pſe conſpi cit, Al. Quo=



niam ipſius eſt mare, & ipſe fecit illud, &



aridam fundauerũt manus eius. Venite adore=

Repetit exhortationem.



mus & procidamus ante Deum, ploremus co=



ram Domino, qui fecit nos, quia ipſe eſt

Dominus



Dominus Deus no ſter, nos autem populus



eius, & oues paſcuæ e ius. Al le.



Ho die ſi uocem eius audie ritis, nolite

5. Chriſtus Deus & homo, paſtor Eccleſiæ. 4. Ergo audite eius uerbum, & ei obedite.



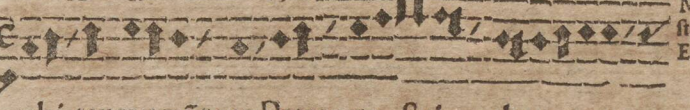
obdurare corda ueſtra, ſicut in exacerba-



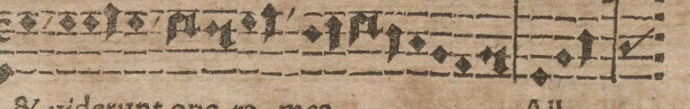
tione, ſecundum diem tentationis in deſer to,

Aliter: irritatione.

Vt contigit in Meriba & Maſſa in deſerto, Exod. 17.



ubi tentauerũt me Patres ue ſtri, probauerunt



& uiderunt ope ra mea, All.

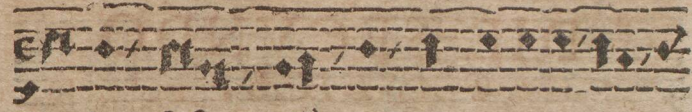


Quadragin ta annis proximus fui gene-



Aliter, Iurgatus sum cum generatione hac, & dixi: Populus errans corde suo.

rationi huic, & dixi semper: Hi errant

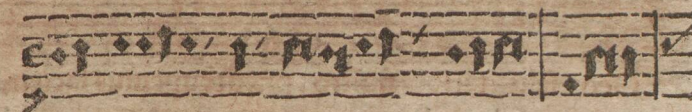


5. Ratio ab exemplo: peribitis, ut patres, nisi obediatis.

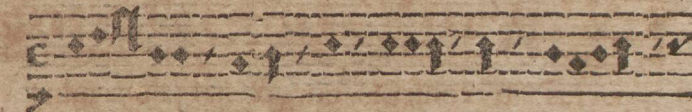
corde. Ipsi uerò non cognouerunt uias



meas, quibus iuraui in ira me a, si

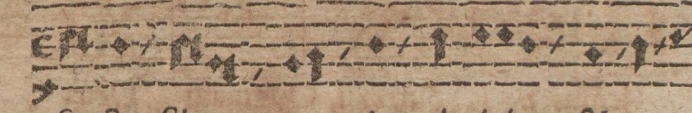


in troi bunt in requiem me am. Al le.



Gratiarum actio.

Glo ria Patri, & Filio, & Spiritui

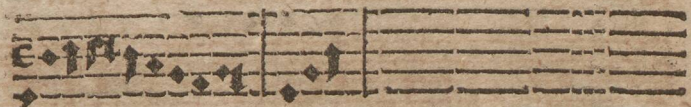


sancto, Sicut erat in principio, & nunc,

& sem-

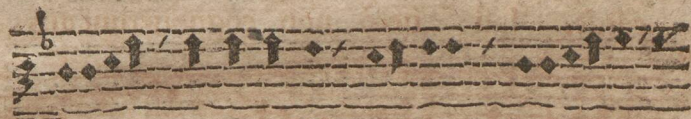


& ſem per, & in ſe cula ſeculo rum,

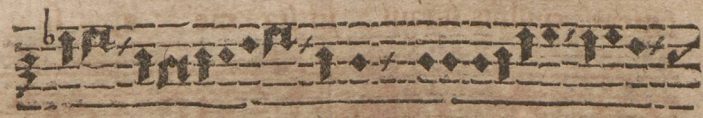


Amen.

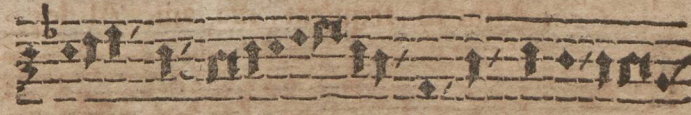
DIE SECVNDO
PASCHÆ.



VEnite, exultemus Domino, iubilemus DVO.



Deo ſalu tari noſtro, præoccupemus faciem

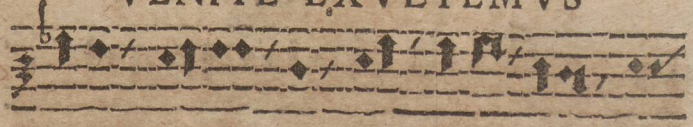


e ius in confeſsi one, & in Pſalmis iubi-



lemus e i, Surrexit, Quoniam Deus

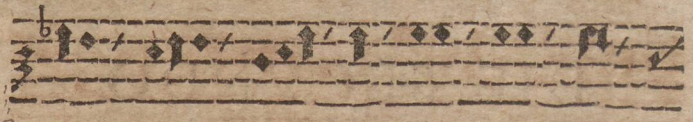
magnus



magnus Dominus, & Rex magnus ſuper o-



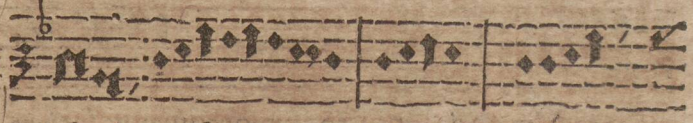
mnes Deos, quoniam non repellit Dominus



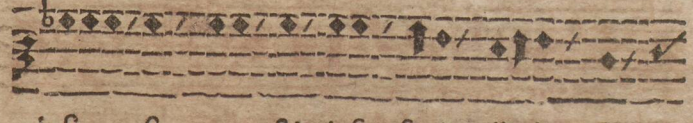
plebem ſuam, quia in manu eius ſunt



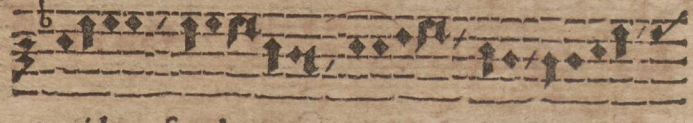
omnes fines terræ, & altitudines montium



ipſe conſpi cit. Al le. Quoniam

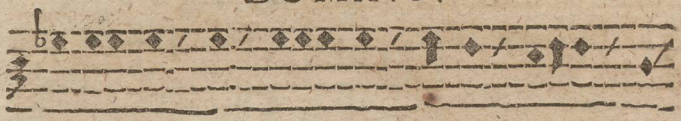


ipſius eſt mare, & ipſe fecit illud, &

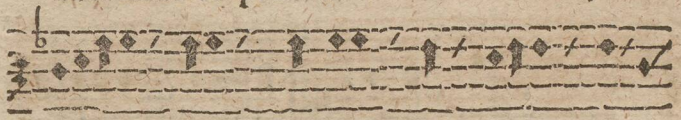


a ridam fundauerunt manus eius, Venite

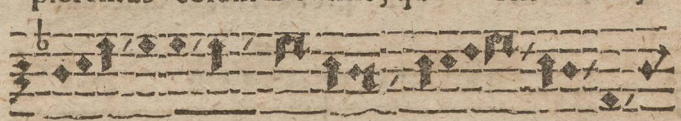
adoremus



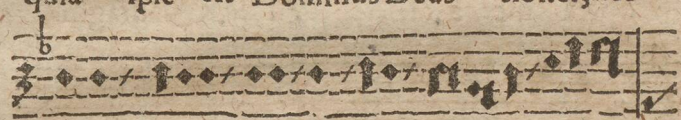
adoremus & procedamus ante Deum,



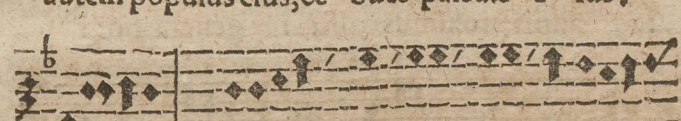
ploremus coram Domino, qui fecit nos,



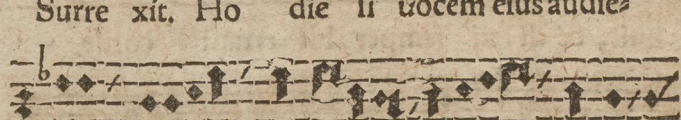
quia ipse est Dominus Deus noster, nos



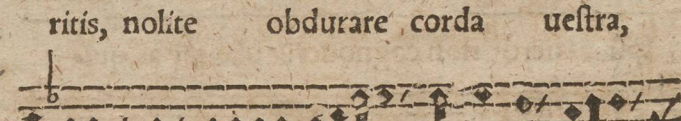
autem populus eius, & oues pascuæ eius.



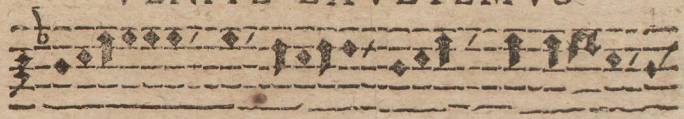
Surre xit. Ho die si uocem eius audie-



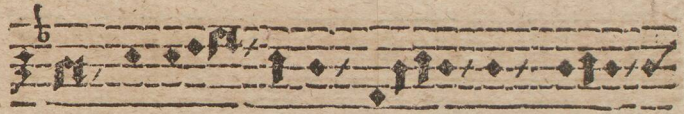
ritis, nolite obdurare corda uestra,



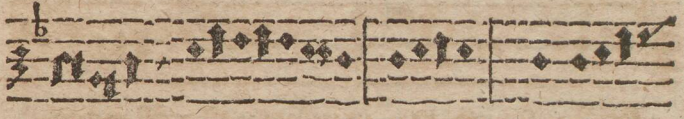
sicut in exacerbatione secundum diem



ten tationis in deserto, ubi tentauerunt



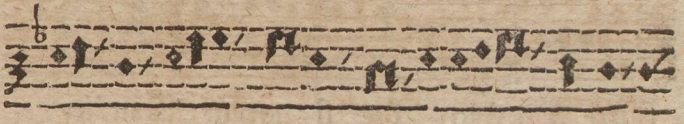
me Patres uestri, probauerũt & uiderunt



opera me a. Al le. Quadragin-



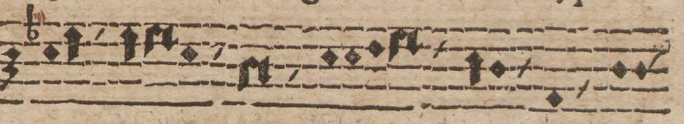
ta annis proximus fu i genera tioni



huic, & di xi semper: Hi errant corde.

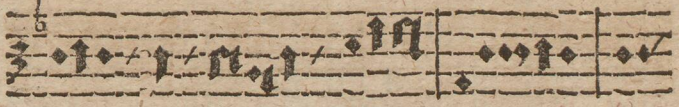


Ipsi uerò non cognouerũt uias me as, qui-



bus iurayi in ira mea, si in-

troibunt



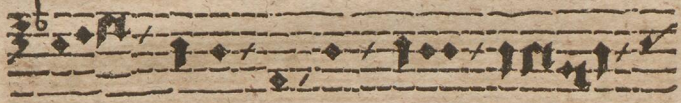
troíbunt in requiem me am. Surrexit. Glo=



ria Patri, & Fi lio, & Spiri tui



ſancto, ſicut e rat in princi pio, & nunc,



& ſemper, & in ſecula ſeculorum,

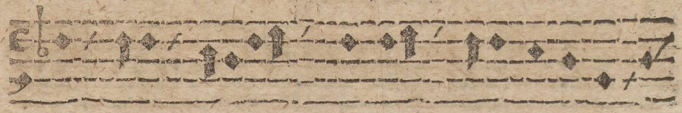


Amen. Al le. Surre xit.

IN DIE ASCEN-
SIONIS DOMINI,
& Pentecoſtes.



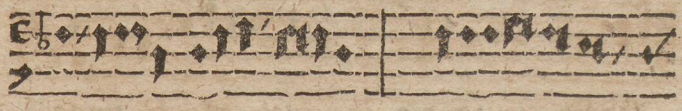
VEnite exultemus Do mino, iubile=



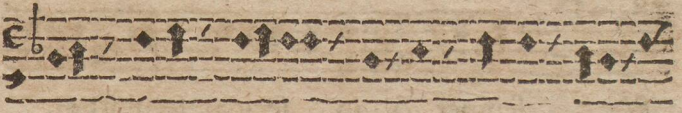
mus Deo ſalutari noſtro, præoccupemus



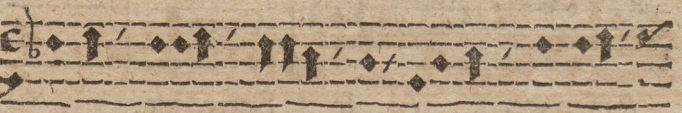
faciem eius in confeſsione, & in Pſal-



mis iubilemus e i. Quoniam



Deus magnus Dominus,& rex magnus ſuper



omnes Deos, quoniam non repellit Dominus

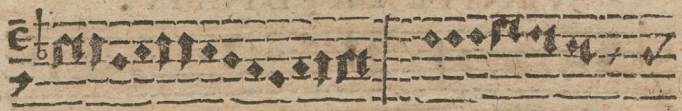


plebem ſuam, quia in manu eius ſunt omnes fines

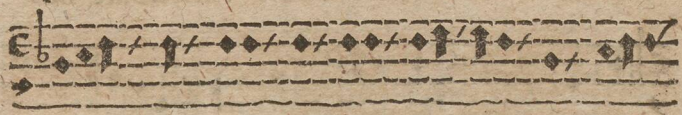


terræ, & altitudines montium ipſe con-

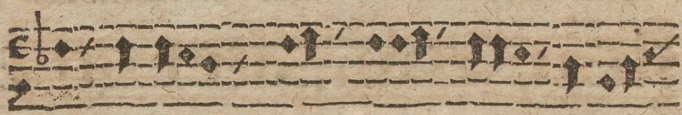
ſpicit.



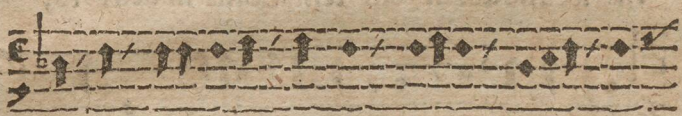
spi cit. Quoniam



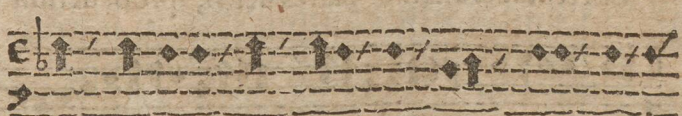
ipsius est mare, & ipse fecit illud, & ari-



dam fundauerũt manus eius: Venite adore-



mus & procidamus ante Deum, ploremus co-



ram Domino, qui fecit nos, quia ipse est



Dominus Deus noster, nos autem populus eius,



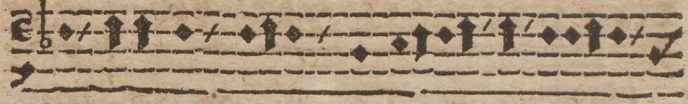
& oues pascuæ eius. Hodie



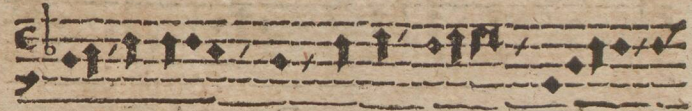
si uocem eius audíe ritis, nolíte ob=



durare corda ueſtra, ſicut in exacerbatio=



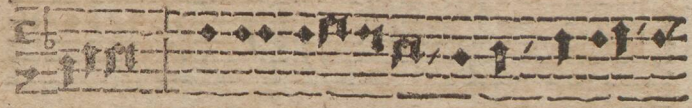
ne ſecundum di em tentationis in deſer to,



ubi tentauerunt me patres ueſtri, probauerunt



& uíderunt o pera mea.

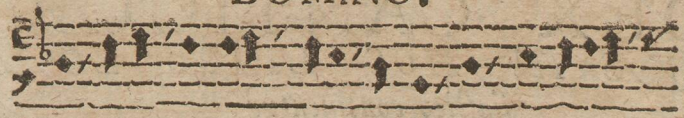


Quadraginta annís proxímus



fu i generationi huíc, & díxi ſemper:

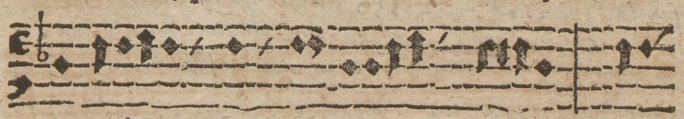
hi



Hi errant corde, Ipſi uerò non cognouerunt



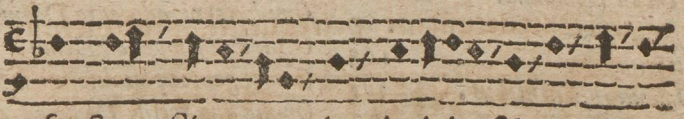
uias meas, quibus iurauí in ira me a, ſi



introibunt in requiem me am. Glo-



ria Patri & Filio & Spiritui



ſancto, Sicut erat in principio, & nunc &



ſemper, & in ſe cula ſecu lorum,



A men.

FINIS.

INDEX

INDEX CANTICORVM,

QVÆ IN HOC LIBRO ECCLE-siastico continentur.

INTROITVS.

A

Ad te leuaui animam meam. 7
Adorate Deum omnes Angeli eius. 43

B

Benedicta sit sancta Trinitas. 150
Benedicite Domino omnes Angeli. 235

C

Circundederunt me gemitus mortis. 47
Cantate Domino canticum nouum. 127

D

Domine ne longè facias auxilium. 68
Domine, in tua misericordia. 154
Dominus illuminatio mea. 258
Dum clamarem ad Dominum. 166
Deus in loco sancto suo. 167
Deus in adiutorium. 168
Da pacem Domine sustinentibus. 177
Dicit Dominus, ego cogito. 188
De ventre matris meæ. 219

E

Ecce aduenit dominator Dominus. 35
Exurge, quare obdormis Domine. 49
Esto mihi in Deum protectorem. 51
Exaudi Domine vocem. 159
Ecce Deus adiuuat me. 165

F

Factus est Dominus protector. 155

G

Gaudete in Domino semper. 9
Gaudeamus omnes in Domino. 205

I

In excelso throno vidi sedere virum. 42
Inuocauit me, & ego exaudiam eum. 54
Iudica me Deus & discerne. 63
Iubilate Deo omnis terra. 126
Inclina Domine aurem tuam. 173
Iustus es Domine. 175
In voluntate tua Domine. 182
Iustus vt palma. 227

L

Lætare Ierusalem & conuentum. 61

M

Misericordia Domini plena est terra. 124
Miserere mei Domine. 174
Mihi autem nimis honorati. 242

O

Omnis terra adoret te Deum. 42
Oculi mei semper ad Deum. 59
Omnet gentes plaudite manibus. 162
Omnia quæ fecisti Domine. 181

P

Populus Zion, ecce Dominus veniet. 8
Puer natus est nobis. 17
Protector noster aspice. 171

Q

Quasi modo geniti infantes. 121

R

Rorate cœli desuper. 10
Reminiscere miserationum tuarum. 57
Resurrexi, & adhuc tecum sum. 102
Resurrexit, quid quæritis. 102
Respice in me, & miserere. 157
Respice Domine in testamentum. 170

Spiri-

S

Spiritus Domini repleuit. 142
Suſcepimus Deus miſericordiam. 163
Salus populi ego ſum. 179
Si iniquitates obſeruaueris. 184

V

Vocem iucunditatis annunciate. 128
Viri Galilæi quid admiramini. 123

HALLELVIA.

Angelus Domini deſcendit. 121
Benedictus es Domine. 151
Conuerſus Ieſus ad Mariam. 222
Concuſſum eſt mare. 235
Domine non ſecundum peccata noſtra. 55
Dies ſanctificatus illuxit. 17
Dicat nunc Iſrael. 107
Dicant nunc qui redempti ſunt. 115
Dominus in Sina. 133
Iohannes arguebat Herodem. 228
Iam non eſtis hoſpites. 254
Surrexit paſtor bonus. 124
Vidimus ſtellam eius. 36
Veni ſancte Spiritus. 142

SEQVENTIA.

Agni Paſchalis eſu. 122
Aue præclara maris ſtella. 208
Aue præclarum mundi lumen. 258
Benedicta ſemper ſancta. 151
Chriſtus factus eſt pro nobis. 90
Concentu parili hic te rex. 199
Clare ſanctorum ſenatus Apoſtolorum. 242
Cœli enarrant gloriam Dei. 244
Chriſte ſanctorũ præceptor Apoſtolorũ. 250
Dixit Dominus: Ex Baſan. 213
Eia recolamus laudibus. 20
Exurgens autem Maria abijt. 201
Feſta Chriſti omnis. 36
Grates nunc omnes. 18
Hæc eſt dies. Graduale. 103
Iocundare plebs fidelis. 247
Laudes ſaluatori. 118
Landes Chriſto. 117
Laus tibi Ch iſte. 223
Lauda Syon ſaluatorem. 297
Mittit ad virginem. 195
Natus ante ſecula. 18
O admirabile precium. 92
Pſallite regi noſtro. 228
Qui paſſurus aduenisti. 78
Summi triumphum regis. 134
Sancti Spiritus adſit nobis gratia. 143
Summe rex Chriſte Angelorum. 236
Victimæ Paſchali laudes. 104
Veni ſancte Spiritus. 145

ANTIPHONÆ.

Angeli eorum ſemper vident. 26
Ab Oriente venerunt Magi. 32
Aſcendente Ieſu in nauiculam. 44
Accedentes autem ſerui. 45
Abraham pater veſter exultauit. 62
Aſtiterunt reges terræ. 70
Alias oues habeo. 124
Amen dico vobis, quia plorabitis. 125
A ſummo cœlo. 132
Aſcendo ad Patrem meum. 136
Accipite Spiritum ſanctum. 146
Audiſtis, quia dictum eſt. 160
Attendite à falſis Prophetis. 164
Acceſſit Ieſus ad loculum. 174
Amen dico vobis, Non relinquetur. 278
Apertum eſt os Zachariæ. 218

Bethlehem non es minima. 12
Benedicta sit creatrix. 150
Benè omnia fecit, & surdos. 169
Cùm esset desponsata mater Iesu. 14
Completi sunt dies Mariæ. 14
Cùm appropinquasset Iericho. 50
Cæcus magis ac magis clamabat. 51
Cùm subleuasset oculos Iesus. 60
Clarifica me Pater apud temet. 64
Consilium fecerunt inimici mei. 69
Cœnantibus autem accepit Iesus. 70
Cùm esset serò die illa vna. 120
Cùm venerit Paracletus. 126
Cùm turbæ irruerent ad Iesum. 160
Cùm appropinquaret Dominus Ieruſ. 166
Cùm ingrederetur Iesus. 171
Cùm vocatus fueris ad nuptias. 175
Cognouit autem pater. 182
Consurgat quæsumus Domine. 234
Dum ortus fuerit sol. 12
Dominus dixit ad me. 15
Diffusa est gratia. 15
De fructu ventris tui. 22
Deficiente vino. 42
Domine non sum dignus. 44
Domine nonne bonum semen. 45
Domine labia mea aperies. 56
Dum fortis armatus. 59
De quinq; panibus. 61
Dominus à templo. 132
Dico autem vobis, quòd nemo. 156
Dico vobis, gaudium est angelis. 157
Dominus fortitudo plebis suæ. 160
Dixit Dominus villico. 164
Domus mea domus orationis. 167
Dum appropinquaret Dominus. 168
Descendit hic iustificatus. 168
Dum transiret Dominus. 161
Dico vobis, quòd multi reges. 178
Dixit Dominus paralytico. 179
Dicite inuitatis. 180
Dixit autem Dominus seruo. 185
Dicebat enim intra se. 186
De quinq; panibus. 187
Descendit angelus Domini. 216
Dum sacrum mysterium. 234
Domine qui operati sunt. 239
Ecce Dominus veniet. 6
Ecce Maria genuit nobis. 25
Egressus Iesus secessit. 56
Ego sum qui sum. 95
Ego dormiui & somnum cepi. 96
Ecce ego vobiscum sum. 120
Ego sum pastor bonus. 125
Eleuata est magnificentia. 132
Emitte Spiritum tuum. 141
Estote ergo misericordes. 158
Erant autem qui manducauerant. 163
Et videns Iesus fidem. 180
Erat quidam Regulus. 183
Exurgens autem Maria. 201
Ego plantaui. 212
Estote fortes in bello. 240
Ecce ego mitto vos. 241
Fili quid fecisti nobis sic. 38
Fuerunt sine querela. 240
Gaude & lætare Hierusalem. 13
Gloria in excelsis Deo. 25
Gloria tibi Trinitas. 147
Gaudent in cœlis. 237
Herodes iratus occidit. 26
Halleluia. 150

Halleluia, Resurrexit. 106
Halleluia, Mane nobiscum. 112
Halleluia. 119.120.121.123.124.133.
Halleluia, Spiritus paracletus. 141
Homo quidam erat diues. 154
Homo quidam fecit cœnam. 155
Hæc est dies quam fecit Dominus. 193
Hoc est præceptum meum. 242
Iohannes autem cùm audisset. 9
Iudæa & Ierusalem. 11
Ite & vos in vineam meam. 46
Iesus hæc dicens clamabat. 48
Inuocabo nomen tuum. 69
Ingressus Angelus ad Mariam. 190
Ingressus Zacharias. 218
Intrauit Iesus in quoddam. 220
Iustorum autem animæ. 238
In omnem terram. 241
Lumen ad reuelationem gentium. 198
Laudemus Dominum quem. 231
Lauda Hierusalem. 238
Mirabile mysterium. 34
Magnum mysterium. 35
Multi venient ab Oriente. 43
Mittite in dextram nauigij rete. 119
Maria stabat ad monumentum. 119
Modicum & non videbitis me. 126
Misereor super turbam. 161
Magister quid faciendo. 169
Magister quod est magnum mandatum. 177
Magister scimus quia verax es. 185
Maria turbabatur in sermone. 190
Missus est angelus Gabriel. 192
Magnificet Dominum totum genus. 205
Misit Herodes rex manus. 227
Notum fecit Dominus. 25
Nuptiæ factæ sunt. 43
Non in solo pane. 52
Noli flere Maria. 119
Nisi ego abiero. 129
Non vos relinquam orphanos. 141
Nolite iudicare. 159
Nisi abundauerit iustitia. 161
Non potest arbor bona. 163
Nolite soliciti esse dicentes. 173
Nuptiæ factæ sunt. 181
Natiuitas gloriosæ virginis. 206
Natiuitas tua Dei genitrix. 207
O Emanuel, rex & legifer. 10
Orietur sicut sol Saluator. 11
O admirabile commercium. 31
O mulier, magna est. 58
Oblatus est, quia ipse voluit. 70
O mors, ero mors tua. 71
Omnis qui se exaltat. 176
O glorioſum lumen. 211
O quàm glorioſum. 239
Puer Iesus proficiebat ætate. 38
Pacem tuam quæsumus. 39
Plantauerat autem Dominus. 47
Pater iuste, mundus te non. 66
Postulaui Patrem meum. 69
Pax vobis, ego sum, Alleluia. 116
Petite, & accipietis. 128
Pater, manifestaui nomen tuum. 131
Præceptor, per totam noctem. 159
Propheta magnus. 174
Philippe qui videt me. 215
Petrus & Iohannes ascendebant. 219
Petre amas me. 220
Quando natus est ineffabiliter. 35
Qui verbum Domini retinent. 49

INDEX.

Qui non tollit mecum. 58
Quem quæris mulier. 120
Quis ex vobis homo, qui habet centum. 156
Quid faciam, quia Dominus meus aufert. 165
Quid uobis uidetur de Christo. 178
Quærite primum regnum Dei. 172
Quando uenit ergo sacri. 189
Redemptionem misit Dominus. 22
Reddite ergo quæ sunt Cæsaris. 186
Respondens Angelus dixit. 192
Rex Herodes metuebat Iohannem. 225
Stella sicut flamma coruscat. 34
Salua nos Domine. 39
Surgens Iesus imperauit. 44
Simile est regnum homini patrifamilias. 46
Stetit autem Iesus in medio. 116
Seruite Domino. 153
Sic Deus dilexit mundum. 146
Stans à longè publicanus. 167
Serue nequam omne debitum. 183
Si tetigero fimbriam. 187
Sicut fulgur exit ab Oriente. 187
Senex puerum portabat. 198
Simon autem intra se inquit. 222
Tanquam sponsus Dominus procedens. 15
Tecum principium. 22
Tulerunt lapides Iudæi. 63
Traditor autem dedit. 70
Te inuocamus. 161
Veni Domine & noli tardare. 3
Veni & libera nos. 7
Verbum caro factum est. 24
Vigila super nos. 39
Vespera autem Sabbati. 93
Videte manus meas. 119
Vado ad eum qui me misit. 27
Vsque modo non petistis. 129
Viri Galilæi quid. 136
Veni sancte Spiritus. 137
Vnus autem ex illis uidit. 172
Videte ne quis vos. 187
Visionem quam uidistis. 188
Zion noli timere, ecce Deus tuus. 8

RESPONSORIA.

Audi Israel præcepta Domini. 60
Apparuerunt apostolis. 138
Accessit ad pedes Iesu. 221
Beati pauperes spiritu. 238
Cæcus sedebat secus uiam. 50
Circumdederunt me. 62
Congregatæ sunt gentes. 175
Congregati sunt inimici. 177
Deus qui sedes. 40
Dixit Dominus Deus non est bonum. 46
Ductus est Iesus. 52
Dum transisset Sabbatum. 96
Discubuit Iesus. 295
Ecce dies uenient. 3
Fili noli deficere. 185
Fueruut sine querela. 251
Gaude Maria uirgo. 196
Gaudete iusti in Domino. 115
Herodes uolens placere. 225
Iudæa & Hierusalem. 13
Illuminare, illuminare. 32
Ingressus Pilatus. 64
Ite in orbem. 129
Ingressus angelus ad Mariam. 190
Inter natos mulierum. 216
Magnificat anima mea Dominum. 201
Nos alium Deum nescimus. 162
Omni tempore benedic. 184

Peccaui super numerum arenæ. 157
Petre amas me? 219
Rex noster aduenier. 7
Recordare Domine testamenti. 153
Sicut ouis ad occisionem. 77
Sepulto Domino. 91
Summæ Trinitati. 147
Si bona suscepimus. 180
Stirps Iesse uirgam. 206
Tenebræ factæ sunt 75
Tua est potentia 169
Te sanctum Dominum 231
Verbum caro factum est 16
Vbi est Abel frater tuus? 48
Vidi Dominum facie 56
Videns Iacob 59
Velum templi scissum est. 71
Verbum iniquum. 164

HYMNI.

A solis ortus cardine. 23
Ad cœnam Agni prouidi. 111
Adsunt festa Iubilæa. 202
Aeterne gratias tibi. 203
Aeterno gratias patri. 217
Conditor alme syderum. 6
Corde natus ex parentis. 24
Christe qui lux es & dies. 53
Crux fidelis. 72
Cum rex gloriæ. 97
Christus pro nobis passus est. 115
Christe sanctorum decus angelorum. 233
Dies est lætitiæ. 26
Deus creator omnium. 41
Dicimus grates tibi. 232
Deum precemur supplices. 233
Exultet uera Ecclesia. 252
Festum nunc celebre. 130
Fit porta Christi peruia. 191
Gloria, laus & honor. 67
Herodes hostis impie. 33
Iesu nostra redemptio. 93
Laus tibi Christe. 91
Magno salutis gaudio. 66
Mundi secuta lubrica. 221
Nunc angelorum gloria. 30
O lux beata Trinitas. 148. 149
Puer natus in Bethlehem. 28
Pauli diem, Pauli fidem. 212
Quando Christus ascenderat. 136. 157
Quod Esaias dixerat. 192
Quem chorus uatum. 198
Quàm læta perfert nuncia. 204
Resonet in laudibus. 30
Rex Christe factor omnium. 94
Rex gloriose Martyrum. 253
Salue festa dies. 99
Te lucis ante terminum. 149
Te inuocamus, te. 150
Veni redemptor gentium. 5
Vidit anguis immolatam. 75
Vexilla regis prodeunt. 76
Vita sanctorum. 106
Veni creator Spiritus. 140
Vt queant laxis. 216

INVITATORIA.

Ascendens Christus in altum. 131
Christus natus est nobis. 14
Christus apparet nobis. 35
Halleluia. 92
Halleluia. 95
Surrexit Dominus uerè. 107
Halleluia, Regem ascendentem. 131

INDEX.

Deum verum vnum. 150
Ecce venit ad templum. 199

Benedicamus. 31
Benedicamus, de morte Christi. 114
Benedicamus diuersa. 262
Benedictus, Canticum Simeonis. 341
Cantiones funebres. 307
Kyrie, Et in terra, diuersa. 266
Lamentationes Hieremiæ. 85
Lætemur in Christo. 113
Litania latinè. 281
Magnificat ad omnes tonos. 343
Nunc dimittis. 345
Passio. 81
Psalmi cum Antiphonis & intonationib. 313
Patrem. 376
Præfationes. 288
Rex Christe omnes. 114
Regina cœli correctum. 114
Symbolum Nicenum. 276
Sanctus & Agnus Dei, diuersa. 294.301
Serua Deus verbum tuum. 304
Symbolum Athanasij, Quicunq;. 336
Te Deum laudamus. 346
Venite exultemus, diuersa. 351

Düdesche Gesenge.

In dulci Jubilo/Nu singet. 27
Ein Kind gebaren tho Bethle. 28.29.
O wy arme Sünders/ vnse. 76
Erholt vns HEre by dinem wort. 304
Jhesus Christus vnse Heylandt. 306
Nu lath vns den Lyff begrauen. 311
Litanie düdesch mit den Gebeden. 285
Wy gelöuen oek an einen Godt. 280
O Godt wy lauen dy. 348

Pars æstiualis incipit. 92
Liber secundus incipit. 189
Ordo Cantionum in die Vrsulæ, in Ecclesia Luneburgensi celebris. 257
Liber tertius incipit. 265
Autores cantionum in Missa. 266
Liber quartus incipit. 313

FINIS.



Pſal. 25.

Schlycht vnde recht behöde my.

VVITEBERGÆ

Excudebat Iohannes Schuuertelius.

Anno M. D. LXIX.

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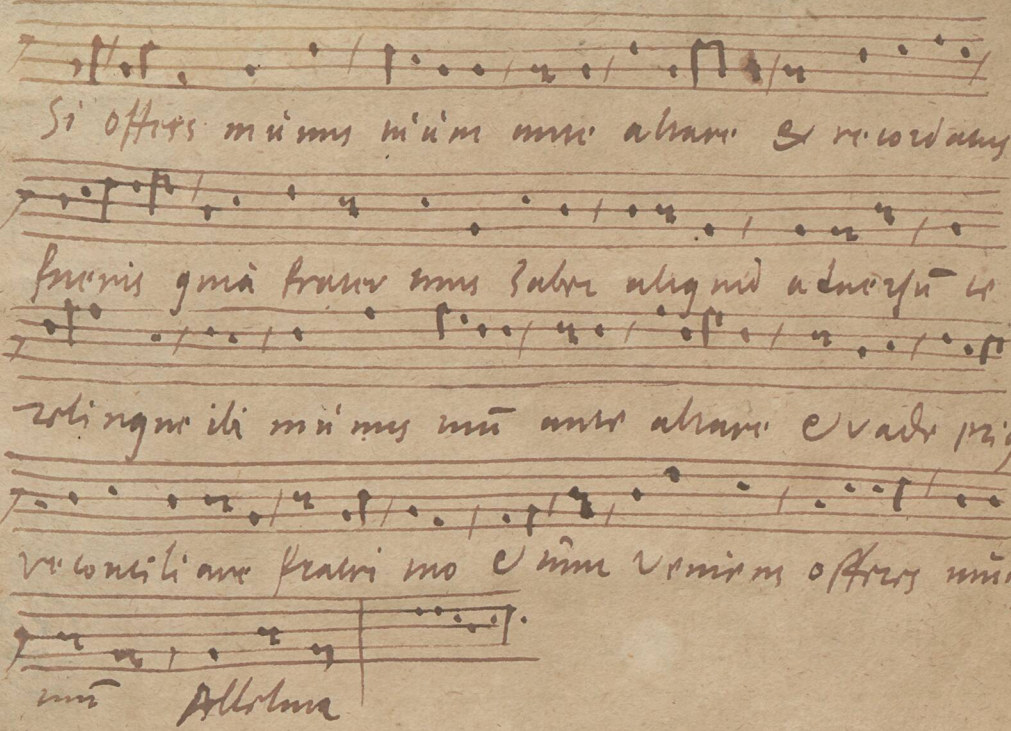

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rerāt aūs quidā de synagoga q̄ appellat libertinoz. ⁊ cyrenesiū ⁊ alexandrinoz. ⁊eoz qui erāt ab asia ⁊ cilicia disputantes cū stephano: ⁊ non poterāt resistere sapie et spū qui loquebatur. ꝑ qđ redarguerēt ab eo cū oī fiducia. Tūc submiserunt viros qui dicerent audiui eū dicentē vba blasphemie in moysen et deū. Cōmouerūt itaq; plebem: ⁊ seniores ⁊ scribas ⁊ cōcurrētes rapuerunt eū: ⁊ adduxerūt eū in cōsiliū. ⁊ statuerunt falsos testes dicētes. Hō iste nō cessat loqui verba blasphemie aduersus locū sctm ⁊ legē. Audiuimꝰ enī eū dicē

ciam in conspectu pharaonis regis egipciorum. ⁊ constituit eum prepositum super egiptum: et super omnem domum suam. Venit autem fames in vniuersam terram egipti et chanaon ⁊ tribulacio magna. ⁊ non inueniebant cibos patres nostri. Cum audisset aūt iacob ē frumentum in egipto: misit patres nostros primum. ⁊ in secūdo cognitus ē ioseph a fratribꝫ suis: ⁊ manifestatum ē pharaoni genus eius. Mittens autem ioseph accersiuit iacob patrem suum: ⁊ omnē cognicōem suam: in animabus septua