First Experience Latin with Fr. Reginald Foster

Academic Year 2002-2003

Instructions: With just a little memorization, Fr. Foster teaches you Latin from the dictionary. So find a good Latin dictionary, and you are ready to get started. See the Latin Main Page for more information.

This is the Whole First Experience as a PDF file

After the First Experience, you can continue with Third Experience (level 2)

Go to the Third Experience Index

Homework Answers

E-mail me with questions or for corrections at frcoulter@yahoo.com

Go to Fr. Coulter's homepage at http://www.geocities.com/frcoulter/

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For your reference, or if you don't have a dictionary, here are some of my lists from First Experience: (They are tab separated, so look much better in a spreadsheet or word processor.)

- Block 1 Nouns
- Block 1 Adjectives
- Prepositions
- Verbs
- Adverbs
- Block 2 Nouns
- Block 2 Adjectives
- 20% nouns

Lesson 1: Principles on the Nature of Latin

The Character (or even Genius) of the Latin System

Instructions: Spend 2-3 minutes memorizing the following, and you will save yourself many headaches in your Latin career.

1. Most modern languages depend on word order for meaning

In English we say John calls Mary, but in Latin we can say the same sentences as Mariam vocat Iohanes

2. Latin is essentially different than all other languages

A latin sentence might place the subject first or last, before or after the verb, depending on the style of the author

3.Latin meaning does not depend on word order or placement

In Latin, order and placements of words is free (within the limits of a phrase)

Auxiliary principle: Never begin translating with the first word

4.The meaning of Latin words comes for the ending (termination) of the word

The ending of the words give us we we call the function, telling us if the word is a subject, object, possesive, etc.

5a. One must learn the endings to learn the functions

5b. One must analyse every word of the sentence

Auxiliary principle: One needs to read (see) each sentence as a whole

6a. Many endings in Latin are identical

6b. Therefore one must know vocabulary

example: "vis" can mean force (noun) or you wish (verb)

Then go to Lesson 2

Latin Readings for Lesson 1 and 2

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Lesson 2: Verb Endings

Endings of verbs designate the subject

The ending of the Latin verb tells the reader what is the person and number of the subject. The actual subject will be either expressed in the phrase, or else known from the context of the story.

Instructions: spend no more than 2-3 minutes memorizing the endings listed for Latin verbs. Then do Homework 1.

Pronoun(s)	Ending	**Ending	Example	Technical Gibberish: Subject and Number
I	-o, -m, -i		valeo	1st person singular
you	-s	** -sti	vales	2nd person singular
he/she/it (or equivalent)	-t		valet	3rd person singular
we	-mus		valemus	1st person plural
ye	-tis	** -stis	valetis	2nd person plural
they (or equivalent)	-nt		valent	3rd person plural

N.B. = "nota bene" = note well

- **The starred form is an exception for 2nd person, and will be marked when needed. (You will learn that this is used when the verb is past.)
- valeo - I am healthy, vales - you are healthy, etc.

Latin Readings for Lesson 1 and 2
Now go to Homework 1

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Lesson 3: Nouns

Nouns in your dictionary

When looking up a noun in your dictionary, one should see something like this: digitus, -i, m

Nouns			
Subject Form	**Grouping**	**Gramatical Gender**	**Meaning**
digitus	-i	m	finger
capillus	-i	m	hair
porta	-ae	f	door
finestra	-ae	f	window
verbum	-i	n	word
donum	-i	n	gift

1. **Subject Form:** the form listed first in the dictionary is always how the noun looks when it functions as the subject of a sentence.
2. **Grouping:** Here examples of words from 3 different groups the nouns belong to. **N.B.** 1. These are **not the plural form** of the noun. 2. These cannot be determined just by looking at the subject form (see manus and opus below).
3. **Gramatical Gender:** this is only something grammatical, and affects how the noun will be modified. Again, this cannot always be determined by the subject form (see manus and nauta below).

Irregular Nouns			
Subject Form	**Grouping**	**Gramatical Gender**	**Meaning**
manus	-us	f	hand
opus	-eris	n	work
nauta	-ae	m	sailor

Now go to Lesson 4
Latin Readings for Lessons 3 & 4

N.B.

- "manus" and "opus" looks masculine but are not (and are not in the -i grouping). "Nauta" looks feminine, but is not.

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Lesson 4: Block 1 Nouns

Function of Nouns: Subject and Object

Instructions: spend no more than 2-3 minutes memorizing the endings listed for using Latin nouns as subjects and objects.

When nouns follow the form of digitus, porta, and verbum, they are called Block 1. (About 40% of Latin nouns are block 1.)

Block 1 Nouns						
	Masculine		**Feminine**		**Neuter**	
	Singular	**Plural**	**Singular**	**Plural**	**Singular**	**Plural**
Subject:	digitus	digiti	porta	portae	verbum	verba
Object:	digitum	digitos	portam	portas	verbum	verba
Subject:	-us	-i	-a	-ae	-um	-a
Object:	-um	-os	-am	-as	-um	-a

N.B.

- Neuter nouns always have the same ending for both the subject and object.
- Neuter nouns always have "-a" as the ending for their plural subject and object.
- This means the latin sentence "verba instituta declarant" has two meanings, for either "words declare institutions" or "institutions declare words".
- For those who have studied Latin before, Block 1 includes the 1st and 2nd declension.

Go here for a list of some Block 1 Nouns you will be learning.

Latin Readings for Lessons 3 & 4
Now do Homework 2.

"If you don't like it, go home." - Fr. Foster

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Lesson 5: Pronouns

Like nouns, pronouns change with function, gender and number

Instructions: spend no more than 2-3 minutes memorizing the pronouns listed for use as subjects and objects.

Singular Pronouns					
	I	you	he/him	she/her	it
Subject:	ego	tu	is	ea	id
Object:	me	te	eum	eam	id
Plural Pronouns					
	we	ye	they (masculine)	they (feminine)	they (neuter)
Subject:	nos	vos	ei	eae	ea
Object:	nos	vos	eos	eas	ea

Now go to Lesson 6.

N.B.

- The rules for neuter nouns apply also for neuter pronouns: subject and object are identical, and the plural ends in "-a"
- Some pronouns are identical: "ea ea dicet" must mean "she says things".

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Lesson 6: The Conjunction And

There are 3 ways to say "and" in Latin

1. et
2. ac or atque
3. ---que
    - "-que" is attached to the second element that is to be joined by the first. The famous S.P.Q.R. uses this: "senatus popolusque romanus" = "the senate and people of Rome".
    - "-que" can join not only nouns, verbs, and adjective, but also entire phrases, sentences and paragraphs. When joining phrases, "-que" is normally attached to the first word of the 2nd phrase.

Now do Homework 3.

N.B.

- ac = atque = and, also
- at = atqui = but

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Lesson 7: Block 1 Adjectives

Using adjectives to modify nouns

- When adjectives follow the form given below, they are called Block 1. (About 50% of Latin nouns are block 1.)
- Adjectives are listed in the dictionary in their singular, subject form: bonus, bona, bonum. If your dictionary doesn't list all 3 forms, get a new dictionary.

Instructions: spend no more than 2-3 minutes memorizing the endings listed for using Latin adjectives to modify either subjects and objects.

Block 1 Adjective						
	Singular			**Plural**		
	Masculine	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**
Subject:	bonus	bona	bonum	boni	bonae	bona
Object:	bonum	bonam	bonum	bonos	bonas	bona
Subject:	-us	-a	-um	-i	-ae	-a
Object:	-um	-am	-um	-os	-as	-a

N.B.

- bonus,-a,-um means good
- The endings of Block 1 Adjectives are identical to those we learned for Block 1 Nouns
- This doesn't mean that the adjectives ending will always be identical to the noun it modifies, for the adjective must agree with the gender of the noun, as seen in the next lesson.

Go here for a list of some examples of Block 1 Adjectives you will be learning. Then go to Lesson 8.

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Lesson 8: Irregular Block 1 Nouns and Adjectives

Three Exceptions to Note

1. Some block 1 nouns look feminine, act like feminine, change with feminine endings, but their **gender is masculine**, so must be modified with the masculine form of the adjective.
   "agricola -ae, m" = farmer, so "bonus agricola" is "a good farmer" and "boni agricolae" are "good farmers"
2. Some masculine nouns do not have the same subject form, but are still Block 1 and change and act like block 1 nouns.
   "magister -tri, m" = teacher, so "boni magistri" are "good teachers"; "puer -i, m" = boy, so "bonus puer" = "a good boy"
3. Some adjectives (like the nouns above), have a different masculine singular form, but still functioning like block 1 adjectives.
   "noster -tra -trum" = ours, so "noster digitus" is "our finger", while "nostri digiti" is "our fingers"

Latin Readings for Lessons 5-8
Now do Homework 4.

Look at the bottom of the list of Block 1 Nouns you will see some of the irregulars you will be learning (look at bottom).

Also at the bottom of the list of Block 1 Adjectives some of the irregulars.

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Lesson 9: Adjectives as Nouns

Adjectives can be used to function as nouns

As in most languages, an adjective standing alone can be used as a noun, inferring a generic noun (any person or individual).
The number, gender and function of the adjective must still change as if it were modifying a noun.
The masculine plural can be used to include all people, both men and women.

Example: "justus -a -um" = just
"justus" = the just one, the just person, the just individual, the just man
"justa" = the just woman
"justum" = the just thing

N.B.

- "justa justum amat" can mean either "the just woman loves the just man" or "the just woman loves the just thing" or "the just thing loves the just things" (or course this 3rd one doesn't make much sense, but is possible).
- Latin doesn't have a way of expressing both men and women, so the masculine plural is used, and understood to include both. "justi" can mean "just people", not just "just men"

Now go to Lesson 10.

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Lesson 10: Prepositions

Prepositions which take the Accusative

The "object" function of nouns we have learned can be used in two ways:

1. Direct object of a verb
2. Object of a preposition

In the dictionary, some prepositions are listed as "prepositions which take the accusavite", often abbreviated: "prep. with acc." (This is about 50% of all prepositions)

These prepositions take the object function, the same as we have already learned as the direct object of a verb (above).
Prepositions are unchangeable, and if using a "prep. with acc." the nouns (and any modifying adjectives) that follow take the object function.

ad	towards, to; according to
adversus	toward, against
ante	before, in front of
apud	at, near, around, among, with; at house of, in works of
circa, circum, circiter	around, near
cis, citra	on this side of, short of
clam	unbeknown (unbeknownst)
contra	against, opposite
erga	towards (*beware: not "ergo" = therefore)
extra	outside of
infra	below (e.g. infrared)
inter	between, among
intra	within
juxta	beside, next to, according to (*later meaning)
ob	in front of, because of (e.g. obvious - ob via = in your path)
penes	in the possesion of
per	through, over, by, with help of (*beware: not italian)
post	behind, after
praeter	beyond, outside of
prope	near
propter	because of (near)
secundum	according to (*beware secundus -a -um = second)
supra	beyond
trans	over, beyond

ultra	beyond
usque	up to, continually
versus	toward

Instructions Begin memorizing the list of Prepositions. Then do Homework 5

Why does your dictionary say "Accusative" for the "Object Function"? Latin has 7 different functions, and most latin textbooks have special names for each of them. These do not need to be learned but if you are curious:

Nominative	Subject
Accusative	Object
Genetive	Possesion (Of)
Ablative	Object of Preposition (By, With, From, In)
Dative	Indirect Object (To, For)
Vocative	Direct Address
Locative	Place

Note: the last 2 are rare and only learned by the very advanced student. The 5 cases are usually listed in textbooks in this order: Nominative, Genitive, Dative, Accusative, Ablative.

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Lesson 11: Prepositions 2

Prepositions which take both the Accusative and Ablative

As we learned, in the dictionary, 50% of prepositions are "prepositions which take the accusavite", often abbreviated: "prep. with acc."

The other 50% of prepositions will be "prep. with abl." - prepositions which take the "by, with, in" function (called Ablative). (These will be learned later.)

There are **four prepositions** which are can take either the object function (accusative) or the "by, with, in" function (ablative), so they are listed in the dictionary as "Prep. with acc., with abl."

The prepositions which take both can have two meanings:

1. Motion (Accusative) - indicates a geographical or moral motion
2. Place (Ablative) - indicates a resting / remaining in a place

The most common of these prepositions is **"in"**, with its two meanings:

1. into, on to, towards (Acc. indicates motion)
2. in, on, among (Abl. indicates place)

The prepositions which take both:

- in - into, in
- sub - under
- subter - beneath
- super - over, above

These are listed at the bottom of the list of Prepositions for your reference. Now do Homework 6.

N.B. Some questions may come up if you didn't already know:

- *There are no "articles" in Latin* such as "a, an, the".
  Thus "rex dicit" can mean either "a king says" or "the king says".
- *Some nouns in the dictionary list a gender of "C"*. This stands for "common" gender because some nouns are genderless (they can be either masculine or femine).

"After you've learned everything about Latin, you still have to think." - Fr. Foster

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Lesson 12: Verb Times

Learning the Meaning of Tenses (Times) of Verbs

In Latin, there are 6 verb times (in the Indicative). Note: indicative is a grammatical term just meaning that the verb indicates a fact.

Instructions: spend no more than 2-3 minutes memorizing all the meanings which can be used to translate each verb time. Don't worry about any of the technical grammer stuff. Then do Homework 7.

Time	Example	Meaning	Technical Grammer categories
T.1	fugit	he flees, he does flee, he is fleeing	Present
T.2	cantabamus	we were singing, we used to sing we would sing, we were trying to sing	Imperfect or Progressive Pass - describing a continuing past action
T.3	venient	they will come, they will be coming	Future
T.4a	dedi	I have given, I have been giving	Present Perfect
T.4b	dedi	I did give, I gave	Historical Past
T.5	dixeras	you had said, you had been saying	Pluperfect
T.6	videritis	ye will have seen, ye will have been seeing	Future Perfect

N.B.

- The difference between T.2 and T.4: T.2 is like a movie-film, a continuing past action, repeated over time, T.4 is like a photo-snapshot, a singular, completed past action. T.2 never means: "we sang" - that is T.4.
- The difference between T.4a and T.4b: although they look identical, they have two different meanings, which have to be judged from context.
  T.4a) something past that touches on the present situation (often, but not always, something in the recent past) [in Italian, this is passato prossimo]
  T.4b) something past that is unrelated to the present (usually in the distant past, but not always) [in Italian, this is passato remoto, in Greek, this is Aorist]
- Example: Throughout his life, St. Paul was traveling. (T.2) St. Paul has given teachings to the Church. (T.4a - although a long time ago, still touches the present.) St. Paul gave a speech to the Sanhedrin (T.4b - a single past action.)

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Lesson 13: Verb in the Dictionary

Learning the 4 Principle parts of Verbs

In your dictionary, most verbs list 4 principle parts. All 4 are needed to construct the whole verb (all 6 times).

Instructions: spend no more than 2-3 minutes memorizing what each part of the verb means. Don't worry about any of the technical grammer stuff. Then do Homework 8.

4 Principle Parts - Technical Grammer

T.1 (present)	Infinitive Gerund	T.4 (past)	Participle
Real Examples			
video	videre	vidi	visus,a,um
I see, I am seeing, I do see	to see seeing	I have seen, I have been seeing I did see, I saw	having been seen
tango	tangere	tetigi	tactus, a, um
I touch, I do touch, I am touching	to touch touching	I have touched, I have been touching I did touch, I touched	having been touched
cano	canere	cecini	cantus,a, um
I sing, I am singing, I do sing	to sing singing	I have sang, I have been singing I did sing, I sang	having been sung

N.B.

- The second part, often called the infinitive, often may translate better as the gerund: "videre equum" = "to see the horse" or "seeing the horse" - your choice.
- The fourth part may be listed in your dictionary only as "visum", not "visus,a,um". Even though the editors wanted to save paper and not give all three parts, you will be smart enough to know what the dictionary really means. Notice how this part can function as a block 1 adjective.

- What if they don't list all 4 parts in my dictionary?

  1. Some verbs don't have all the parts. Two examples with no 4th part:
  timeo, timere, timui - to fear; dego, degere, degi - to live
  2. Some parts are just presumed, that you should (have to) know.
  e.g. many of the "-are" verbs are regular, following the pattern of: "laudo, laudare" -> laudavi, laudatus - to praise

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Lesson 14: Making Verb Times

Learning how to form verbs of Times 4, 5, and 6

Why learn times 4-6 first?

*** All verbs in the latin language have the same forms for these times, without exceptions!

** There are no different conjugations

* All three are formed from the same root (the 3rd principle part).

As we learned in Lesson 13, the third of the 4 principle verb parts is Time 4, and it will be used to construct times 4, 5, and 6.

As an example, we will use the verb "give", listed as do dare dedi dedidatus,a,um.

Instructions: spend no more than 2-3 minutes memorizing how to form each of the verb times. Then do Homework 9.

Time 4

- Take the 3rd principle part of the verb, and use the endings learned in Lesson 2, with the following conditions.
- You the ** form for you and ye (2nd person)
- The form for they (3rd person plural) will be different, instead of "-int" it will be "-erunt"
- In some rare cases, 3rd person plural will also take -ere, e.g. dixere.

I	dedi
you	dedisti **
he/she/it	dedit
we	dedimus
ye	dedistis **
them/them	**dederunt**

Time 5

- Take the 3rd principle part of the verb, and change the ending from 'i' to 'eram'
- Now use the endings learned in Lesson 2 and all of the endings are regular.

I	dederam
you	dederas
he/she/it	dederat
we	dederamus
ye	deratis
them/them	dederant

Time 6

- Take the 3rd principle part of the verb, and change the ending from 'i' to 'ero'
- Now use the endings learned in Lesson 2, only you must change that final 'o into an 'i' (the endings are all regular).

I	dedero
you	dederis
he/she/it	dederit
we	dederimus
ye	dederitis
them/them	dederint

N.B.

- Most of T.5 and T.6 vary by only one letter.
- The "they" form (3rd person plural) is identical for all 3 forms except for one letter: dederunt - T.4, dederant - T.5, dederint - T.6.
- When pronouncing that "they" form of T.4, the accent goes on the "erunt" ending, therefore: "contavérunt". In T.5 & T.6 it does not go on the ending, thus: contáverant, contáverint.

N.B.

• How can one find a verb in the dictionary when given only a part of it in a sentence? This is a problem in every language - one has to learn vocabulary because the dictionary doesn't list all the principle parts. E.g. you cannot look up "thought" in the dictionary, it is under "think". Some examples:

iussero -> iubeo iubere iussi iussus,a,um - to command, order
iunxit -> iungo iungere iunxi iunctus,a,um - to join, unite
obstrinxero -> obstringo obstringere obstrinxi obstrictus,a,um - to bind
tulerunt -> **fero ferre tuli latus,a,um - to carry**
This last verb, although it looks highly irregular, is commonly used. E.g. Mary Magdalene: tulerunt Dominum meum - they have taken my Lord (T.4a)

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Lesson 15: The Verb "To Be"

Learning how to form all times of the verb "to be"

In every language, the verb to be is highly irregular, and Latin is no different.
The 4 principal parts of the verb "to be": sum, esse, fui, futurus,a,um

- Time 1 has to be memorized (but notice the endings still follow what we learned in Lesson 2: sum, es, et, sumus, estis, sunt
- Time 2 is formed beginning with: eram..... the rest is formed as learned in Lesson 2
- Time 3 begins with "ero", and then the 'o' becomes an 'i' as you form the other endings, with one exception, the they form is "erunt"
- Time 4-6 are formed from the 3rd principle part "fui", as just learned in Lesson 14

The German's among us will like to make tables:

sum	eram	ero	fui	fueram	fuero
es	eras	eris	fuisti	fueras	fueris
et	erat	erit	fuit	fuerat	fuerit
sumus	eramus	erimus	fuimus	fueramus	fuerimus
estis	eratis	eritis	fuistis	fueratis	fueritis
sunt	erant	erunt	fuerunt	fuerant	fuerint

Now go on to Homework 10-11

N.B.

- **There is no direct object of the verb "to be" - it always takes the subject form.** Also similar verbs like "appear", "remain", "become" do not take a direct object (accusative case) but only the subject form (nomitive case) as they are connecting verbs, not action verbs.
- There is an adjective "summus" which means "high", not "sumus" - "we are"
- In Italian "ero" means "I was", but in Latin it is T.3, I will be.

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Lesson 16: Relative Pronouns

Learning how to recognize and use the relative pronoun qui, quae, quod

- The relative pronoun is translated as who, whom, which, that (or what) depending on its use and to who/what it refers.
- The relative proun refers to a noun which comes before it in the sentence, called the antecedent.
- In Latin, the relative pronoun has gender (masculine, feminine, or neuter), number (singual or plural), and person (1st, 2nd, or 3rd) which comes from the antecedent (come from outside).
- It takes its function (subject or object) seperately by how it is used in the clause (comes from inside).

Instructions: spend no more than 2-3 minutes memorizing the relative pronouns listed for each gender and number (for now, one can just study the subjects and the objects will come later).

Relative Pronouns						
	Singular			**Plural**		
	Masculine	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**
Subject:	qui	quae	quod	qui	quae	quae
Object:	quem	quam	quod	quos	quas	quae

Now go on to Homework 12

N.B.

- Notice there are some similar patters to block one nouns.
  E.g. The neuter subject and object are always the same.
- Notice that many relative pronouns are the same, e.g. quae has many different uses, including 3 different subjects.
- The person (I - 1st, you - 2nd, or he - 3rd) isn't as important now, will only matter when the relative pronoun acts as the subject.
- Like in other languages, the relative pronoun and its phrase can't stand alone.

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Lesson 17: Verb Groups

Learning to recongnize the different groups of vebrs

There are 4 principal verb groups, and one must be able to distinguish them to form Times 1-3.
The verb groups are distingushed by vowel groups when looking at the **second principle part** of the verb (the infinite) in your dictionary.

Verb Group	Ending
Group 1 - Verbs where the second principle part has a long "A" E.g. canto, cantAre - to sing; probo, probAre - to approve	_ Are
Group 2 - Verbs where the second prinicple part has a long "E" E.g. luceo, lucEre - to shine; gaudeo, gaudEre - to rejoice; maneo, manEre - to remain; moneo, monEre - to warn	_ Ere
Group 3- Verbs where the 2nd principle part has a short "e" (or short "i") E.g. dico, dicêre - to say; mitto, mittêre - to send; facio, facêre - to make / do; veho, vehêre - to carry	êre
Group 4 - Verbs where the 2nd principle part has a long "I" E.g. sentio, sentIre - to feel; audio, audIre - to hear	_ Ire

Now go on to Lesson 18

N.B.

- Dictionaries can be different in how they mark these groups. A few just give a number, and not the second part of the verb, this number is the verb group.
- Most dictionary's should mark the long vowel with a line above the vowel (this is called a macron), however sometimes there is no mark, so these are assumed long. (But some dictionaries could be reverse of this.)
- Dictionary's normally mark a short vowel with a small v-shaped mark above the vowel. Note: the one's shown on this page here are upside-down (oops).
- The most important thing to recall is that **the 2nd Conjugation has long 'e' and the 3rd Conjugation has short 'e'.**

See a list of Verbs you will be learning, sorted into these groups.

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Lesson 18: Verb Times 1-3

Learning to recognize and form Verb Times 1, 2, and 3

Once one knows the 4 verb groups, presented in Lesson 17 and recalls the meaning of these times from Lesson 12 we can make the following table.
Instructions: instead of trying to memorize 24 different endings for each time, just look at the patterns. Spend no more than 2-3 minutes memorizing the patterns by which to form the different verb times.

	Group 1 = Are	**Group 2 = Ere**
Time 1	probo proba**s** ...	luceo luc**e**s ...
Time 2	proba**b**am ...	luc**e**bam ...
Time 3	proba**b**o probabis ... *probabunt	luc**e**bo lucebis ... *lucebunt

N.B.

- The "..." means one simply changes the ending of the verbs, as learned way back in Lesson 2.
- * Notice how the "int" ending changes consistently: one never says "int", rather "unt" (or "iunt" in group 4 below).

	Group 3 = ere	**Group 4 = Ire**
Time 1	dico dicis ... *dicunt	sentio sent**i**s ... *sentiunt
Time 2	dic**e**bam ...	sent**i**ebam ...
Time 3	dicam dic**e**s ...	sent**i**am sent**i**es ...

Now go on to Homework 13 and then Homework 14 for practicing your verb times.

N.B.

- Time 1 is essentially the same, with the regular verb endings for all 4 verb groups, except having a different vowel.

Notice how the vowel usually follows the group.

- Time 2 is the same for all 4 verb groups, just adding -bam to the vowel which always follows the verb group.
- Time 3 here is the most irregular of all 6 verb times. Beware of what can happen because of this - some examples:
  scribo appears T.3, but is T.1; scribam appears T.2, but is T.3 - scribo, scribere (group 3)
  monet is T.1, but dicet is T.3 - moneo, monere (group 2); dico, dicere (group 3)
  - Because of this, one has to know the vocabulary, and can't just rely on the endings.

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Lesson 19: Relative Pronouns 2

Basic principles for the use of relative pronouns

Once one knows the relative pronouns, presented in Lesson 16 then we use the following 3 principles for how they are used in Latin literature, from 200 BC - 2003 AD.
Instructions: Memorize these 3 rules well, it will same you a lot of headaches.

1. In a complex sentence, there can be clauses within clauses. Therefore, **the verb which follows a relative pronoun must always stay with that pronoun.**

   This can be called the "box effect" as one can draw brackets around each clause, for without the "boxes", this sentence would be chaos (3 verbs in a row!): (librum {quem Anna [quam diligo] misit} lego) - I am reading the book which Anna, whom I esteem, sent.

2. **The relative clause often comes first**, out in front (before the antecedent) in the sentence.

   quos scriptsiti laudo libros - I praise the books which you have written.

3. **Omission of the pronoun which is the antecedent of the relative pronoun.**

   The Romans wouldn't write "laudo eos qui bene cantant" - I praise those who sing well. Instead combing principles #2 & #3: "qui bene cantant laudo", dropping the eos, which can be determined by simple reasoning: qui is maculine plural subject.

Now go on to Homework 15 and then to Homework 16-17 to practice your relative pronouns.

N.B. a simple train of logic is needed:

St. Augustine: "Nos qui periunt quarimus"

- with boxes: nos [qui periunt] quarimus
- the main verb is obviously quarimus, with subject nos - "we seek"
- "we seek" what? qui is masculine subject, either singular or plural, and the verb pereunt needs a plural subject
- therefore "we seek those men who are perishing"
- St. Augustine leaves out the object pronoun them - "eos"

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Lesson 20: Block 2 Nouns

Learning the second group on Latin nouns

Recall how Block 1 Nouns learned in Lesson 4 make of 40% of Latin nouns.
Block 2 Nouns also make up 40% of Latin nouns, meaning that now you almost know the whole language!

Looking up a Block 2 Nouns in your dictionary, recall from Lesson 3 that you will find 3 parts: Subject Form, Grouping, and gramatical Gender.

- The second part, the Grouping of all Block 2 nouns end in **-is**
- The third part, like Block 1 nouns, can have a gender of masculine, feminine, neuter, or common gender (can be masculine or feminine).
- The first part, the Subject Form which you will find in your dictionary is higly irregular, not following any pattern, making it hard to find in the dictionary.

Block 2 Nouns			
Subject Form	**Grouping (-is)**	**Gramatical Gender**	**Meaning**
rex	regis	m	king
homo	hominis	m	human being
veritas	veritatis	f	truth
navis	navis	f	ship
nomen	nominis	n	river
decus	decoris	n	glory, splendor
sacerdos	sacerdotis	c	priest, priestess
homo	hominis	c	people

N.B. There are no patterns to the Subject form.

Go here to see a list of some Block 2 Nouns that you will be learning

Instructions: Now spend no more than 2-3 minutes memorizing the endings listed for using Block 2 nouns as subjects and objects.

Block 2 Nouns				
	Masculine and **Feminine**		**Neuter**	
	Singular	**Plural**	**Singular**	**Plural**

Subject:	[Subject Form]	-es	[Subject Form]	-a [-ia 20% of time]
Object:	-em	-es [-is]	[Subject Form]	-a [-ia 20% of time]
Subject:	homo veritas	homines veritates	nomen	nomina
Object:	hominem veritatem	homines veritates	nomen	nomina

Now go on to Homework 18 to practice your Block 2 Nouns.

N.B.

- To form the Block 2 Nouns, one must use the 2nd form, dropping the -is and adding the ending given in the chart. *Do not use the subject form to make the object or plural forms!*
- Masculine and Feminine are the same in Block 2.
- Neuter nouns still follows the same patterns we learned for Block 1: 1. subject and object are the same, 2. nueter plural ends in -a

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Lesson 21: The Imperative

Learning how to form the Imperative Latin verb

The verb form of **Direct Command**, often called the **Imperative Mood** has two differnt kinds:

- A) **General Command** (Present Imperative) - which is restricted to the 2nd person: tu, vos
- B) **Universal Law** (Future Imperative) - command projected beyond the present, which can be 2nd person: tu, vos; or or 3rd person: is, ea, ei. [This form is encountered infrequently.]

Instructions: spend no more than 2-3 minutes memorizing the forms listed, especially for type A.
Look for patterns and recall the 4 Verb Groups learned in Lesson 17.

Grp I Verbs (Are)			
A)	tu canta	vos cantate	you sing, ye sing
B)	tu cantato	vos cantatote	you, ye shalt/must sing
	is-ea-id cantato	ei-eae-ea cantanto	he, they shall/must sing

Grp II Verbs (Ere)			
A)	tu move	vos movete	you move, ye move
B)	tu moveto	vos movetote	you, ye shalt/must move
	is-ea-id moveto	ei-eae-ea movento	he, they shall/must move

Grp III Verbs (êre)			
A)	tu scribe	vos scríbite	you write, ye write
B)	tu scríbito	vos scribitote	you, ye shalt/must write
	is-ea-id scríbito	ei-eae-ea scribúnto	he, they shall/must write

Grp IV Verbs (Ire)			
A)	tu senti	vos sentíte	you fell, ye feel
B)	tu sentito	vos sentitote	you, ye shalt/must feel
	is-ea-id sentito	ei-eae-ea sentiunto	he, they shall/must feel

The Verb Esse "to be"			
A)	tu es	vos este	you be, ye be
B)	tu esto	vos estote	you, ye shalt/must be
	is-ea-id esto	ei-eae-ea sunto	he, they shall/must be

Now go on to do Homework 19

N.B. There are some consistent patterns.

- The second person singular (tu) form is just Time 1 (from Lesson 17) without the -s ending
- The plural second person is formed for both types by adding -te
- The 2nd and 3rd person singular of type B are identical
- The 3rd persons plural "they" (type B) is formed by adding -o to the T.1 form
- **Notice the unusual accents in pronouncing Grp. 3** (vs. Gr. 4): scríbite vs. sentíte (and notice that Bl. 3 plural is "ite", not "ete".)

"Every Latin sentence has a trap." - Fr. Foster

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Lesson 22: Block 2 Adjectives

Learning how to use Block 2 adjectives

Recall from Lesson 7 how Block I adjectives are always listed in the Dictionary with 3 endings: -us, -a, -um; which correspond to the maculine, feminine, and signular subject form.

Block 2 nouns, when listed in the dictionary will have one of 3 possible forms (look these up to see how they are listed in *your* Dictionary:

1. **3 endings:**

   celer, celeris, celere - swift, fast
   pedester, pedestris, pedestre - on foot
   These are the **maculine, feminine, and signular** subject form, **respectively**.
2. **2 endings:**

   dulcis, dulce - sweet
   grandis, grande - large, great
   The first is both **maculine and feminine**, the second is the **neuter** subject form.
3. **1 ending:**

   audax (audacis) - bold, courageous
   potens (potentis) - powerful, strong
   The subject form is the same for **masculine, feminine, and neuter** (the second part just indicates that it is a Block II adjective).

Go here to see a list of Block II adjectives you will be learning.

Masculine and feminine adjectives of Block 2 (that is, those modifying masculine and femimine nouns) will follow the same endings as Block 2 nouns learned in Lesson 20:

	Masculine and **Feminine**	
	Singular	**Plural**
Subject:	[Subject Form]	-es
Object:	-em	-es [-is]

Neuter adjectives reverse the plural endings that were used for the nouns:

	Neuter	
	Singular	**Plural**

Subject:	[Subject Form]	-ia [-a 20% of time]
Object:	[Subject Form]	-ia [-a 20% of time]

Now go on to do Homework 20

N.B.

- Like the nouns, the adjectives must be formed by changing the -is ending **one cannot work with the irregular subject form**. Thus the reversed of audax (a brave man) is audaces (brave men).
- Adjectives must still agree with the noun they modofy. A sweet rose (nominative feminine) is "rosa dulcis"
- Adjectives can be used as nouns: if "memorabilis, memorabile" is an adjective (2 endings) meaning memorable, a memorable thing is "memorabile" and memorable things are "memorabilia"
- Remember that endings of plural, neuter Block II adjectives are reversed from the nouns: sweet hearts are "corda dolcia"
- The first kind of adjective (with 3 forms) is rare, the second (2 form) is the most common.

"This will burn you to a crisp; unless you take charge." - Fr. Foster

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Lesson 23: Genitive / Possesive

Learning a new noun function

Recall that so far we have learned that the endings of nouns indicate 2 functions: subject and object. Now we learn a 3rd function (eventually there will be 5).

The technical name for this is the Genitive function, which has two possible meanings:

1. **Of...** = Genitive of Object

   love of Latin, hatred of racism, forgetful of you
   here the genitive has a likeness to being the object of the verb
2. **Posession** = Ownership

   the son of Mary = Mary's son; the program of the school = the school's program the books of the girls = the girl's books
   here the genitive has no semblence of being an object

Forming the Genitive function of the Noun

A. The second form of both Block I and Block II nouns given in the Dictionary is the Genitive singular case:

Nouns in Dictionary		
Subject	**Genitive**	**Gender**
magister	magistri	-m
ancilla	ancillae	-f
mater	matris	-f

B. The plural forms can be listed in table form:

	Genitive in Block I			
	Masculine	**Feminine**	**Neuter**	
Singular:	-i	-ae	-i	
Plural:	-orum	-arum	-orum	
Singular:	discupuli	ecclesiae	verbi	of the student, church, word
Plural:	discupulorum	ecclesiarum	verborum	of the students, chuches, words

	Genitive in Block II
	Masculine, Feminine, and Neuter

	Nouns	Adjective	
Singular:	-is	-is	
Plural:	-um [-ium %20 of time]	-ium [-um 20% of time]	
Singular:	hominis	memoris	of the person, memorable person/ thing
plural:	hominum	memorium	of the people, memorable persons/ things

Now go on to do Homework 21-22 and Homework 23.

N.B.

- The Genitive forms are very similar to other functions in Latin. Therefore we have to know our vocabulary.
- Thus "discipuli habent libros" has two possible meanings: "the students have the books" or "they have the books of the student".
- "Consilium omnium" = block 1 singular subject + block 2 genitive plural = the "advice of all people".
- Block 1 adjectives modifying a genitive noun will also take the genitive form, which is identical to the noun form of Block 1 (but always need to follow the gender: "nostrorum discipolorum" = "of our students", "agicolae boni" = "of the good farmer".
- To form genitive in Block 2, all singular subject nouns and adjectives end in -is, whether masculine, feminine or neuter, and for all 3 types of Block 2 adjectives.
- Like before, the endings of plural Block II adjectives are the reversed of Block II nouns.

"I wish they had told us this fifty years ago." - Fr. Foster

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Lesson 24: Meaning of Passive Voice

Learning the meanings of the Passive Voice

Instructions: Without worrying about the endings just yet, spend 2-3 minutes learning the meanings of these different times.

Meaning in English

1. Time 1. laudamur: we are praised, we are being praised
2. Time 2. cantabatur: it was being sung, it used to be sung, it was always sung
3. Time 3. coronabuntur: they will be crowned, they will be being crowned
4. Time 4a. visus es: you have been seen
5. Time 4b. visus es: you were seen
6. Time 5. vocata erant: I had been called
7. Time 6. inscripti eritis: Ye will have been registered

Now go on to do Homework 24.

N.B.

"Some of the dumbest people in the world have learned Latin, so there is still hope for some of you." - Fr. Foster

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Lesson 25: Passive Verbs: Times 1-3

Learning to form Verb Times 1, 2, and 3 for the passive voice

One must know how to form the first 3 times for the 4 verb groups, presented in Lesson 18
One simply needs to think of the active form, and then 'flip' it to be passive.
Instructions: instead of trying to memorize 24 different endings for each time, just make sure you know how to form the active, then spend no more than 2-3 minutes memorizing how to form the different passive verbs from the active form.

	Active	**Passive**
1st person singular (I)	-o,-m	-or,-r
2nd person singular (you)	-s	-ris
3rd person singular (he,she,it)	-t	-tur
1st person plural (we)	-mus	-mur
2nd person plural (ye)	-tis	-mini
3rd person plural (they)	-nt	-ntur

N.B.

- The letter "R" is always the sign of the passive in Latin.
- These rules apply for all 3 times, and for all 4 verb groups.

Don't touch / change the vowels, expect for **two exceptions** (for reasons of pronunciation).
Both exceptions occur in the 'you' form (2nd person singular):
* In Time 3, Groups 1 and 2: the i becomes e
Gp 1, T.3 - active: cantabis -> passive: cantáberis
Gp 2, T.3 - active: movebis -> passive: movéberis
* In Time 1, Group 3, the same: i becomes e
Gp 3, T.1 - active: scribis -> passive: scríberis
or another example: expellis -> passive: expélleris
N.B. this makes it the same as the passive of Time 3, **except for the accent**!
Gp 3, T.3 - active: scribes -> passive: scribéris
Now go on to Homework 25 and Homework 26-27.

N.B.

- The true passive verb does not take a direct object (accusative case), but rather the subject form.
e.g. ea dicatur puella doctissima - she is called an educated student; elegar legatus - I will be elected legate
- There is an exception that will be learned later: sometimes 2nd person singular, instead of "-ris" is "re":
cantáberis = cantábere

"I think its a sin against humanity to have students memorizing conjugations." - Fr. Foster

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Lesson 26: Possesive Pronouns

Learning the "of" form (possesive) for pronouns

Relative Pronouns

The english translation of the possesive relative pronoun is "of whom", "of which" or "whose".

Singular antecedent - Masculine, Feminine or Neuter
cuius

Plural antecedent
quorum - Masculine and Neuter
quarum - Feminine

N.B.

- With the singular form cuius one can't tell the gender of the antecedent, (like in English).
- The "of" form has two possible translations:

e.g. liberos discipuli reliquerunt quorum nominim sunt ignota
the students left books whose names are unknown
becuse quorum is ambiguious, the second possibility could be either "the name of whom (students) are unknown" or "the names of which (books) are unknow"

Personal Pronouns

Third Person Prounouns: He, She, It, They

Recall that there are two forms: of and possesive - the english translation of the genitive pronoun is thus either: "of him" or "his", "of her" or "hers", etc

Singular - Masculine, Feminine or Neuter
eius

Plural
eorum - Masculine and Neuter
earum - Feminine

N.B.

- With the singular form eius one can't see the gender, so one must follow the story to translate it properly.
- Eius and eorum **do not** change with the noun they are possesing - they are not adjectives. Rather their number and gender (in the case of earum) refer to / aggree with the one possesing.

First & Second Person Pronouns

	of me	of us	of you	of ye / all of you
of form	mei	nostri	tui	vestri
possesive form*	meus,a,um	noster,tra,trum	tuus,a,um	vester,tra,trum

*** These possessive forms have no pronouns, just adjectives.** As adjectives, they must thereform agree in function, gender and number with the noun they modify, unlike the pronouns.

Now go on to Homework 28 and Homework 29

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Lesson 27: Passive of Times 4-6

Learning the passive forms of verbs of Time 4-6

N.B.

- Times 4-6 do not follow the flip system of Times 1-3, instead they form a compoud verb with "to be" as learned in Lesson 15.
- There is a problem not found in any other language, because these forms will look like Times 1-3, but really have meanings for Times 4-6 as learned in Lesson 24.

Time 4

4th part of the Verb + Time 1 of the verb 'to be'
laudatus est = he has been praised, he was praised
sumus laudati = we have been praised, we were praised

Time 5

4th part of the Verb + Time 2 of the verb 'to be'
vulneratus erat = he had been wounded
vulneratae erant = the women had been wounded

Time 6

4th part of the Verb + Time 3 of the verb 'to be'
nunciata erit = she will have been announced

N.B. The 4th part of the verb will change to match the number and gender of the subject. "laudata est=she was praised", "laudata sunt=the things were praised"

Now go to Homework 30-31

"If you don't get this right, it will haunt you for years." - Fr. Foster

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Lesson 28: Ablative

Learning a new noun function

The technical name for this is the Ablative function, which is used in two ways:

1. Natural meaning: **by, with, from, in**

   - This has a significance of seperation
2. **50% of Prepositions**

   - Recall in Lesson 5 we learned that half of prepositions take the accusative

Forming the Ablative function of the Noun

A. **Block I Nouns and Adjectives** (adjectives follow the nouns):

Block I Ablative						
	Masculine		**Feminine**		**Neuter**	
	Singular	**Plural**	**Singular**	**Plural**	**Singular**	**Plural**
Ending:	-o	-is	-à	-is	-o	-is
Noun:	vento	ventis	gratià	gratiis	signo	signis
Adjective:	magno	magnis	divinà	divinis	claro	claris
Meaning:	by great wind(s)		with divine grace(s)		from clear sign(s)	

B. **Block II Nouns and Adjectives**:

Block II Ablative				
Nouns		**Adjectives**		
Singular	**Plural**	**Singular**	**Plural**	
-e [-i 20%]	-ibus	-i [-e 20%]	-ibus	
homine (m)	hominibus	nobili	nobilibus	by noble person(s)
virtute (f)	virtutibus	vehementi	vehementibus	from violent powers(s)
nomine (n)	nominibus	notabili	notabilibus	with notable name(s)

Now go on to Lesson 29

N.B.

- Several Ablative forms are very similar to other functions in Latin. Therefore we have to know our vocabulary.
- In the feminine singular of Block I, notice that the ablative is the same as the nominative, except that the a is long (here shown with an accent).
- Thus if the long isn't marked it can be ambiguous: "gratia redimit nos" - grace has redeemed us OR he has redeemed us by grace.
- Block 2 is the same for all three genders.
- Block 2 Adjectives are the reverse of the Nouns.

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Lesson 29: Ablative Pronouns & Prepositions

Recall the natural meaning of Ablative is **by, with, from, in**, or as the **object of 50% Prepositions**.

Ablative Pronouns

de me	about me
de nobis	about us
de te	about you
de vobis	about ye
de eo	about him
de ea	about her
de eo	about it
de eis	about them

Relative Pronouns

de quo	about whom (masculine singular)
de qua	about whom (feminine singular)
de quo	about whom (neuter singular)
de quibus	about whom (plural)

Prepositions which take the Ablative

a, ab, (abs)	from (seperation), by (personal agent)
absque	without
coram	in front of, around, in the presence of
cum	with (accompaniment, not instrument)
de	from; about, of, concerning
e, ex	out of, from (the center)
prae	in front of
pro	before, in front of; for; according to; as, like
sine	without

Now go on to do Homework 32-33

N.B. The ablative naturally means by, with, or from; so when/why do you have to add the preposition "ab" or "cum"?

- a, ab - the ablative with this preposition either means "from" or "by a person" (or animal): "a magistro" = "from/by the teacher"; to say "by a thing" then no preposition is used, just the ablative alone: "vento" = "by the wind"
- cum - the ablative with "cum" means with as in together / accompaniment: "cum amico" = "with a friend"; to

speak of instrumentality, the preposition is not used: "scribo stylo" = "I write with a pencil"

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Lesson 30: Deponent Verbs

Looking up a few verbs (actually almost 1/3 of Latin verbs) in your dictionary you notice they do not look like our regular verbs:

hortor, hortari	to exhort	Group 1
fateor, fateri	to confess	Group 2
loquor, loqui	to speak	Group 3
largior, largiri	to give (generously)	Group 4

These are **Verbum Deponens**, meaning:

1. the verb does not have an active form - it always looks and acts passive in its form
2. the verb does not have passive meanings - it's always active in its meaning

* Thus these verbs are used by making the passive form (for all six verb times), but they will have active meanings:

- hortor (T.1) = I exhort (not passive: I am being exhorted)
- locutus est (T.4) = he has spoken (not passive: it was spoken)
- largemur (T.3) = we will give (not passive: we will be given)

Now go on to do Homework 34-35

N.B.

- Besides obviously looking passive, Deponent Verbs will often be marked in your dictionary by "V. Dep." or just "Dep."
- How can I know a verb is deponent when I'm reading in Latin? 1. know the dictionary, 2. if the verb appears with an accusative noun (object), it must be deponent, since passive verbs don't have direct objects

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Lesson 31: 20% Nouns

Learning the remaining 20% of nouns in your dictionary.

Recall that Block 1 makes up 40% of Latin nouns and 50% of Latin adjectives.
Block 2 also makes up 40% of Latin nouns and 50% of the adjectives.
This leaves the remaining 20% of nouns, which can be divided in 2 groups (traditionally called the 4th and 5th declension).

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1. Looking in your dictionary, we see nouns such as

- manus, manus -f. = hand
- spiritus, spiritus -m. = spirit
- vultus, vultus -m. = face
- fructus, us -m. = fruit

Forming the different function of the "-us, -us" noun

Case	**Singular**	**Plural**
Nominative (subject):	-us	-ùs
Accusative (object):	-um	-ùs
Genetive (possesive,of):	-ùs	-uum
Ablative (by,with,from,in):	-u	-ibus
Dative (to,for,from):	-uì	-ibus

Note: there are a few *neuter* nouns that look like "genu, genus -n. = knee", therefore they form slightly different in the subject and object:

Case	**Singular**	**Plural**
Nominative (subject):	-ù	-ua
Accusative (object):	-ù	-ua
Dative (to,for,from):	-ù	

N.B.

- Here, the accent marks the long vowels: therefore the subject: manus, is actually different then the plural: manùs
- The rules still apply for neuter nouns: subject and object are the same, and plural subject and object ends in "a".

- Some nouns in this group were in Block 1 in ancient Latin: "senatus,us -m. = senate" was originally "senatus, i", similarly "domus,us -f. = house" was "domus,i".

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2. Looking in your dictionary, we see nouns such as

- species, speciei -f. = appearance
- res, rei -f. = thing
- facies, faciei -f. = face
- fides, fidei -f. = faith
- dies, diei -c. = day

Forming the different function of the "-es, -ei" noun

Case	Singular	Plural
Nominative (subject):	-es	-es
Accusative (object):	-em	-es
Genetive (possesive,of):	-ei	-erum
Ablative(by,with,from,in):	-e	-ebus
Dative(to,for,from):	-ei	-ebus

N.B.

- E.g. "de fide" = concerning the faith; "rerum novarum" = of new things; "de re publica" = about the public thing = "de republica"
- "meridies, ei -f" = noon, midday; so AM = "ante meridiem" = before noon
- While a small percentage of the language, this group includes several important words. Most of them are feminine.

See my list of some of these 20% Nouns
Go on to Lesson 32

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Lesson 32: Dative Case

Learning our final noun function

The technical name for this is the Dative function, sometimes called the indirect object. It has the meaning of **to or for** (or **from** when its with regard to me). The word dative is actually derived from the verb "do, dare, dedi, datum = to give"

Forming the Dative function of the Noun

A. **Block I Nouns and Adjectives** (adjectives follow the nouns):

Block I Dative				
	Masculine & Neuter		**Feminine**	
	Singular	**Plural**	**Singular**	**Plural**
Ending:	-o	-is	-ae	-is
Noun:	amico	amicis	puellae	puellis
	testimonio	testimonis		
Adjective:	meo	meis	meae	meis

B. **Block II Nouns and Adjectives** (adjectives follow the nouns):

Block II Dative				
Nouns		**Adjectives**		
Singular	**Plural**	**Singular**	**Plural**	
-i	-ibus	-i	-ibus	
patri (m)	patribus	nobili	nobilibus	to noble fathers(s)
matri (f)	matribus	illustri	illustribus	for illustrious mother(s)
corpi (n)	corporibus	valenti	valentibus	from strong body(s)

N.B.

- E.g. "gloria Patri et Filio" = glory to the Father and to the Son
- There is the same problem of similarity of forms - the Dative looks just like many other forms we have had - know your vocabulary!
- Block 2 is the same for all three genders.
- Unlike the Ablative, here the Block 2 Adjectives and Nouns are the same.

C. **Dative Pronouns**

Singular	Plural
mihi (mi) - to me	nobis - to us
tibi - to you	vobis - to ye
ei - to him,her,it	eis (iis) - to them
cui - to whom (sing.)	quibus - to whom (pl.)

Congratulations! You finished the first year. Are you ready to go to graduate to the Next Experience?

"You can get this... if you keep doing Latin for the rest of your lives." - Fr. Foster

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Enter the Third Experience

In Third Experience (level 2), you can look forward to many things not covered in First Experience:

- Reflexive Pronouns
- Ablative Absolutes
- Subjunctive Verbs
- And much, much more...

Enter the Third Experience

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AVRELIVS AVGVSTINVS [354-430 post Chr.]
In the first line from Augustine, notice how he puts the subject (underlined) after the object (italics) of each phrase!

Fecerunt itaque *civitates duas* amores duo: *terrenam* scilicet amor sui usque ad contemptum Dei, *caelestem* vero amor Dei usque ad contemptum sui. Denique illa in seipsa, haec in Domino gloriatur. Illa enim quaerit ab hominibus *gloriam*; huic autem Deus conscientiae testis, maxima est gloria.

Two loves therefore made *two cities*: certainly the love of oneself all-the-way to the contempt of God [produced] the *earthly* [city], however the love of God all-the-way to the contempt of self [produced] the *heavenly* [city]. Indeed the former glories in itself, the latter glories in the Lord. Namely the former seeks *glory* from men; but God being the witness of conscience, the glory for the latter is greater.

MARCVS TVLLIVS *CICERO* [106-43 ante Chr.] Ad Familiares XIV, 1,4-5
Here note how Cicero likes to put his verbs (in bold), sometimes at the end of a phrase, other times at the beginning or in the middle.

De Quinto fratre nihil ego te **accusavi**; sed vos, cum praesertim tam pauci **sitis**, **volui** esse quam coniunctissimos. Quibus me **voluisti** agere gratias, egi et me a te certiorem factum esse **scripsi**

Concerning brother Quintus in-no-way have I **accused** you, but you since especially as you **are** few, **I want** to be as joined together as possible [tam...quam]. To whom by me **you wanted** to return thanks, I have returned, and **I have written** myself to have been informed by you.

MARCVS TVLLIVS *CICERO* [106-43 ante Chr.] Ad Familiares XIV, 5,1-2

Si tu et Tullia, lux nostra, **valetis**, ego et suavissimus Cicero **valemus**. Pr. Idus Oct. Athenas **venimus** ../.. velim cures, si auctio ante meum adventum fiet, ut Pomponius aut, si is minus **poterit**, Camillus nostrum negotium **curet**"

If you and Tullia, our light, are well, I and most sweet Cicero are well. [The day] Before the ides of October [Oct. 14] we came to Athens ../.. I would like you take-care-of, if the auction before my arrival will be done, that Pomponius or, if he will be less-than able, Camillus our business may-care-for.

MAXIMUS TAVRINENSIS [380-470 post Chr.] Sermo De Latrone 3, 41-45
Bishop Maximus likes to put either subjects or verbs at the end of his phrases (speaking of the thief on the cross).

Haec est vere fidei plena devotio, ut cum de vulneribus domini profluens sanguis **cernitur**, tunc de potestate eius venia **postuletur**; cum videatur eius humilitas, tunc magis timeatur eius divinitas; cum morti addictus **putatur**, tunc regis illi honorificentia **deferatur**.

This is truly devotion full of faith, so that when blood flowing from wounds of the Lord **is noticed**, then forgiveness **is asked** from his power; when his humility is seen, then his divinity is feared more; when the debtor **is reckoned** in death, then the honor of a king **is granted** to him.

CODEX IURIS OCCIDENTALIS [1983 post Chr.]
From the code of canon law, notice how each paragraph begins with the same to words, the parochial vicar (or assistant priest), but in a different case each time: *object*, genitive, and subject respectively.

Can. 547 *Vicarium paroecialem* libere nominat Episcopus dioecesanus, {auditis, [si opportunum id iudicaverit,] parocho aut parochis}

Can. 548 §1 Vicarii paroecialis obligationes et iura, {praeterquam canonibus huius capitis, statutis dioecesanis necnon litteris Episcopi dioecesani} definiuntur

§3 Vicarius paroecialis regulariter de inceptis pastoralibus prospectis et susceptis ad parochum referat

Can. 547 The diocesan Bishop freely appoints an *assistant priest*; if he has judged it opportune, he

will have consulted the parish-priest or parish-priests

Can. 548 §1 The obligations and rights of assistant priests are defined not only by the canons of this chapter, but also by the diocesan statutes, and by the letter of the diocesan Bishop

§3 The assistant priest is to report regularly to the parish-priest on pastoral initiatives having been planned and having been undertaken.

PONTIFEX BEATUS IOANNES XXIII [1958-1963 post Chr.] Allocution in Solemni SS. Concilii Inauguratione, 11 Oct. 1962
Even Blessed John XXIII puts his verbs at the end of each phrase:

Universa Concilia .../... manifesto vigorem Ecclesiae Catholicae **comprobant** et quasi fulgentia lumina in eius annalibus **recensentur**.

All Councils .../... plainly **demonstrate** the vigor of the Catholic Church and **are considered** as sparkling lights in its annals.

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Biblia VULGATA LATINA [150-1998 post Chr.]
Leave out the parts in brackets in this verse of St. Peter (Acts 2:32-33), and there are two simple phrases. Note the order of the first 4 words!

Hunc Iesum **resuscitavit** Deus, [cuius omnes nos testes sumus.] Dextera igitur Dei exaltatus, [et promissione Spiritus Sancti accepta a Patre,] **effudit** *hunc*, [quem vos videtis et auditis.]

God **raised up** *this Jesus*, [and of that we all are witnesses.] Therefore having been exalted at the right hand of God, [and having received from the Father the promise of the Holy Spirit,] he **has poured out** *this* [which you see and hear.]

CHRONICA ECCLESIAE PRAGENSIS [1374 post Chr.]
Looking at just the main words, note how the verbs can be at the beginning of one sentence, but then at the end of the next.

Accersivit etiam de alienis partibus diversis *plures* in sacra theologia *magistros*, in iure canonico *doctores*, et in singuis artibus *expertes* et *eruditos*, qui *ecclesiam* Dei et *proximos* in scienciis et moribus **edificarent**...

For he **summoned** *many teachers*, *doctors*, *experts* and *learned-men*, who **might build up** the *Church* of God and *neighbors*.

AMBROSIVS MEDIOLANENSIS [333-397 post Chr.]
The subjects come after the verbs in this quote from St. Ambrose

Non **mundavit** Damasus, non **mundavit** Petrus, non **mundavit** Ambrosius, non **mundavit**

Gregorius; nostra enim servitia, sed tua **sunt** sacramenta. Neque enim humanae opis est *divina* conferre, sed tuum, Domine, munus et Patris est.

Damasus did not cleanse [i.e. baptize], Peter did not cleanse, Ambrose did not cleanse, Gregory did not cleanse; indeed ours are the services, but yours are the sacraments. It is not only of human power conferring the divine, but yours is also, O Lord, the gift of the Father.

OCTAVIVS CAGNACCI [1837-1903 post Chr.] Sacrae Missiones in Illyrico et in Dalmatia
On the Jesuit mission in Slovania and Croata in 1868.

Porro cum *rhedam* **conscendissent** laeti...

Further on, when the happy-men **had mounted** the *cart-wagon*...

IOANNES AMOS COMENIVS [1592-1671 post Chr.] Artes arte tractandi Humanam Naturam... Diaetetca
Some dietary guidelines put the verb last in each phrase.

Ludovicus Cornarus *Cibum* et *Potum* certo pondere et mensura **capiebat**: alij semel de die, et parce quidem *Cibum* **sumebant**.

L. C. used to take food and drink with a certain weight and measure: others once a day, and even sparingly, used to take food.

MAXIMUS TAVRINENSIS [380-470 post Chr.] De Natale Sanctorum Petri et Pauli
The Feast of Sts. Peter and Paul is celebrated June 29, when Bishop Maximus of Turin gave this sermon.

...quorum corda Paulus patefecerit doctrina verborum, eorum animabus Petrus aperiat regna caelorum.

whose hearts Paul opened-up with teaching of the word, to their souls Peter opens the kingdoms of the heavens.

CONCILIUM CONSTANTIENSE [1415 post Chr.]
The Council of Constance doesn't mince words about bad clerics. Note how objects come before the verbs

Per censuras ecclesiasticas excommunicationis, suspensionis et interdicti [ad sui exaltationem] clerus *populum laicalem* sibi **suppeditat**, *avaritiam* **multiplicat**, *malitiam* **protegit**, et *viam* **praeparat** antichristo.

By ecclesiastical-church censures of excommunication, suspension and interdict for their own exultation the clergy supply lay people for themselves, multiply avarice, protect wickedness, and prepare the way for the antichrist.

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ALBIVS TIBVLLVS [60-19 ante Chr.]
Of course poetry is always free, so Tibullus can put his subjects after the **verbs**. He also splits apart *tuos pedes*, but you should see that they go together.

Haec **veniat** avis prolemque ministret,
ludat et ante tuos turba novella pedes.

[May] this bird **come** and provide offspring, and a new crowd **play** before your feet.

LITVRGIA ROMANA PAVLI VI [1975 post Chr.]
In the line of this prayer from the Sacramentary, the object comes first and the verb last! (ignore the part in brackerts)

Quia *filios*, [*quos* longe peccati crimen **abstulerat**], per sanguinem Filii tui Spiritusque virtute, in unum ad te denuo congregare **voluisti**:

You wanted to gather to yourself together in one *the children* through the blood of your Son and the power of the Spirit.

TITVS MACCVS PLAVTVS [254-184 ante Chr.]
Plautus splits words apart, but from the endings you will see go together: *noster magister*, nostrae curiae.

Nam noster nostrae qui est magister curiae
dividere argenti **dixit** nummos in viros;

He who is our leader of our senate **decided** to divide the coins of silver among the men.

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LVDVS DOMESTICVS: '02-'03.

Homework 1

Return to Lesson 2

As is fitting and customary every year, the first voice to teach us Latin is that of Rome's greatest orator-writer-politician the "father of Latinity", MARCVS TVLLIVS *CICERO* (106-43 ante Chr.), who here sends private, personal letters to his family: wife Terentia, daughter Tullia, son Marcus:

A) **"De Quinto fratre nihil ego te accusavi; sed vos, cum praesertim tam pauci sitis, volui esse quam coniunctissimos. Quibus me voluisti agere gratias, egi et me a te certiorem factum esse scripsi"** (Ad Familiares XIV,1,4-5).

1. What fundamental *difference* do we want to stress between the functioning of the Latin language and most other languages we hear and use?
2. When you see a Latin verb with the simple ending "i" like in "accusavI" and "egI", "voluI" and "scripsI", you immediately assign what *subject* to that verb?
   From your first Latin day what will be the reversed [reversed = singular goes to plural, plural to singular in our classes] of those four verb forms?
   Give complete Latin words!!!
   Also from your first Latin encounter, what will the "he-she-it" form of those verbs look like?
3. If someone tells you that "sitis" as a *noun* in your dictionary means _____ but in the quote above it is a *verb* - what Latin principle stressed in class is your only help-salvation here?
4. If "sitis" is a verb and its ending is "s", then its subject is _____, but if its ending is "TIS", then its subject is _____.
5. Your class notes warn you that on one occasion in Latin, to be learned later, the verb ending: '--STI' has what subject? _____ "voluisti" reversed is: _____
6. If the first seven words of Cicero here mean: "Concerning brother Quintus in-no-way have I accused you", what *two* Latin principles produced that meaning in the mind of Terentia and yours 2044 years later?
7. What *different meaning* for those 7 words would this phrase have: "Te de quinto fratre accusivi ego nihil"??
8. If the second phrase of Cicero: "sed vos.." means: "but you, since especially you are so few, I want to be as joined-together as possible", how will you *keep* his word order, add a few elements and *say* on your own: "but now-(cf. DICT.) you, since there-(cf. DICT.) especially you are always-(cf. DICT.) so few, we have wanted to be as joined-together as possible"
9. The last sentence of Cicero means, as literally as possible: "To whom me you wanted to return thanks, I have returned, and I have written myself to have been informed by you". Where did you find the word: "I have written"?
   HOW could Cicero begin and end his sentence with the same subject: "i" verbs "egi...scripsi'? Why did he not write: "egi et scripsi..."? Explain
10. Rewrite that last sentence to read like this: "To whom he wanted to return thanks, he returned and wrote myself to have been informed" ==

B) **"Si tu et Tullia, lux nostra, valetis, ego et suavissimus Cicero valemus. Pr. Idus Oct. Athenas venimus ../..**

velim cures, si auctio ante meum adventum fiet, ut Pomponius aut, si is minus poterit, Camillus nostrum negotium curet" (Ad Fam. XIV,5,1-2)

1. Point out the verbs in Cicero's first part ../ here and their subjects:
   At this early point in your Latin career, you can certainly reverse: "valetis"=
   But you could have choices in the reverse of "valeMUS" which are they?
2. If "AthenAS" and "curES" are verbs then their subject is: _____ reversed:
   If in your experience: "AthenaS" turns out to be a noun, and "cureS" a verb then what does the naked ending "S" really tell a stranger-observer?
3. If "velim" is a verb, then its reversed must be: _____ and the form for "they" must be _____ and "he-she-it" must be _____, you _____, ye _____
4. When you spot Latin verbs in a sentence like: "fiet...poterit...curet", what kind of *possible* subject will you naturally attach to them?
   What will the "we" forms be for those three verbs of Cicero?
   How will you decide on the *definite* subject in any sentence? Two ways:
5. Here Cicero is writing to his wife Terentia, and mentions Tullia=26 years old, and Cicero Jr.=15 years old. The following is a literal translation, of which you can use the *first sentence* on your *next* postcard home!!
   "If you and Tullia, our light, are well, I and most sweet Cicero are well. On the day before the ides of October (Oct. 14) We came to Athens ../.. I would like you take care, if the auction before my arrival will be done, that Pomponius or, if he less will-be-able, Camillus our business may-care-for".
   Now take your pen and rewrite the sentence modifying only the verbs and a few words to read in your perfect Latin after one class (keep Cicero's word order!!!): "If Marcus and Tullia are well today-(cf. DICT.), Terentia, you are certainly-(cf. DICT.) well. When-(cf. DICT.) did you come (use **form) to Athens? Marcus would-like we take care that [ut] Camillus and Tullia our business may-care-for."
6. As a general principle, what do the *endings* of Latin words indicate-do?
   When will this fact cease to exist-be valid in your Latin life?

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LVDVS DOMESTICVS: '02-'03.

Homework 2

Return to Lesson 4

The annual celebration of all the Saints of the Church on November 1st gives us many opportunities to learn Latin from the *LITVRGIA ROMANA* which is centuries old and new also.

(Antiphon at first vespers): **"Cantabant sancti canticum novum *ante sedem Dei et Agni* et resonabat terra"**.
VOCAB. *ante sedem Dei et Agni* = before the seat of God and of the Lamb.

1. When you start reading-hearing a Latin sentence like this one, and you first get 'cantabant', what kind of subject do you attach to that verb? _____; and what about the verb 'resonabat'? what possible subject in Latin?
2. If your DICT. gives you: "canticum-n.=song", then what possible *functions* can-must you give the form in the quote? and why?
   Which of those functions is excluded here and why?
   What is the reversed of 'canticum'?
3. From what you have learned in your first Latin classes, what must the function of that 'terra' be, IF it appears that way in the DICT.? _____ its reversed: _____.
4. If the word is: "sanctus,i-m=male-saint", then what does 'sancti' do in this quote?
   And its reversed will be:
5. From that quick analysis, what do you notice about the *Latin style* of the liturgical text?
   What will you answer to people who say such word order is difficult-confusing-not modern?
6. If the verbs here are past. then what does the antiphon *mean exactly* in straight, correct English?
7. Keep the word order of the text, and say on your own: "We were singing, the men-saints [sanctus,i-m.] and the women-saints [sancta,ae-f.] and new songs were resounding everywhere-(cf. DICT.)":
8. How does this liturgical sentence recall-imitate the quote from Augustine which we saw in our first class: "Facerunt itaque civitates duas amores duo"?

(antiphon at the 'Magnificat'): **"Te gloriosus *Apostolorum chorus, te *prophetarum laudabilis numerus, te *martyrum candidatus laudat exercitus".**
VOCAB. *apostolorum-prophetarum-martyrum=OF the apostles-prophets-martyrs.

1. From your first Latin class you see the verb here: _____, which reversed will be: _____. The 'you' form for that same verb is: _____ and the 'i' form: _____.
2. Your second class allowed you to identify several words here whose form clearly makes them *subjects*: point them out=
3. If very soon that 'te' is going to be object, then explain WHY the ancient author put it where she/he did:
4. Exact meaning of the famous line and part of the 'Te Deum' (verb is present):
5. What is the difference in meaning between what you read above, and the following variation: "martyrum laudit exercitus te candidatus"?
   What will this phrase have to mean with the same word-order: "tu martyrum candidatum laudas exercitum"?

6. How will you have to say in Latin: "We glorious choirs of apostles are praising the numbers of prophets" (keep the general word order of the quote):

C] (antiphon at Second Vespers): **"Redemisti nos, *Domine Deus in sanguine tuo*... et fecisti nos +Deo nostro+ regnum".**
VOCAB. *Dom. Deus in san. tuo*=oh lord god in your blood. +Deo nostro+=for our god.

1. If in your Latin training you will learn: 'redeml-feci=i have redeemed-i have made', then what subject do you see in the verbs of the quote? _____ their reversed:
2. According to your DICT. what can be the function of "regnum" and why?
3. If 'nos' here=us, and the verbs are past then the liturgical line must mean:
4. How do you say in Latin with the same VOCAB.: "She has redeemed the angels [angelus,i-m.] and we have redeemed the creatures [creatura,ae-f.]":
5. You should be able to 'see' at least *four* different meanings in the simple Latin sentence: "fecit nos Deo nostro regnum": what are they? (observe+think!)

(preface for the solemnity of All Saints): **"*fratrum nostrorum* iam te in aeternum corona collaudat".**
VOCAB. *fratrum nostrorum*=of our brothers. in aeternum=into eternal time,eternity.

1. Why can that "te" not be the subject of the sentence?
   What is the subject of the sentence? _____ and with what does it connect?
2. Why are such sentences especially good for beginners learning about the "nature" of the Latin language?
3. Exact weaning: (collaudire=laudare)
4. Reverse "corona collaudat"=
5. What is totally ambiguous about: "regna cantica laudant"?? explain
   But why is: "regna corona laudat" not ambiguous?
   And "regnum coronam laudat" not ambiguous?

E) (preface for the solemnity of All Saints): **"simul *fragilitati nostrae* adiumenta et exempla concedis".**
VOCAB. *fragilitati nostrae*=to our fragility, weakness.

1. If the verb here is present, then what is its subject? _____ and reversed? _____
2. What does "simul" mean in your DICT.? _____, what English word comes from it?
3. Exact meaning
4. Say: "we always grant help and an example to fragility":

F) (psalm verse): "sacrificabo hostiam... vota mea *Domino reddam. *Domino - to the lord. Show the verbs and subjects (future time).

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LVDVS DOMESTICVS: '02-'03.

Homework 3

Return to Lesson 6

1. PLAVTVS taught you to say: "For what reason have you now expelled me from the building-house?" = **"nam qua me nunc caussa extrusisti ex aedinus?"**
   Use all your new Latin knowledge, *express* all the pronouns and say like Plautus: 'Just-as (=sicut) she expelled him and them-women from the house-building, so (=ita) we have expelled ye and the dogs[=catulus, i-n.; catellus,i-m.]':
2. SEDVLIVS taught you to say: "May we all celebrate-in-song the underworld having been subdued by the triumph of Christ" = **"omnes canamus subitum Christi triumpho tartarum"**
   Again *use* your own Latin knowledge and say with the same word order: 'may they all (=omnes) celebrate-in-song ignorance [ignorantia,ae-f.] having been subdued (=it will have the same ending as 'ignorance') here today':
3. TIBVLLVS taught you to say: "Venus herself has already now moved into the wide fields and Cupid learns the country words of the plowman" = **"ipsa Venus latos iam nunc migrauit in agros, uerbaque aratoris rustica discit Amor"**
   Use your Latin brain, express the pronouns and say with the same word order: 'when (cf. DICT.) have ye moved** in the wide field, and why are you learning the country word of the plowman?" (*N.B.* give 3 ways of saying that 'and')

At the time of Julius Caesar, Cicero el al. there was a very popular stage-actor who peppered his jokes and acts with *one-line* verses of supreme vision. about 700 were collected and became a Latin text book for centuries: even for you. he is *PVBLILVS SYRVS*.

1. **"O tacitum tormentum animi conscientia!"** [n.490]. animi=of the spirit-mind
   - Your DICT. gives you 'tacitus,a,um=silent,tacit'. you can see that such an adjective is going to be treated how?
   - Meaning of the line:
   - If "we call=vocamus" and "we bite=mordemus", then how will you make your own sentence to say: "Publilius calls consciences [conscientia,ae-f.] silent torments, because [cf. DICT.] the Consciences bite the spirits-minds [animus,i-m.]":
2. **"Semper plus metuit animus ignotum malum"** [n.655].
   - If your DICT. gives you: 'malum,i-n.=evil,trouble' and 'malus,i-m.=bad-man,person" as well as 'ignotus,a,um=unknown', then where do you see a double meaning-ambiguity here? explain:
     In the Latin language, you have learned that the reversed of "malum" can be what?
   - If the verb is: "metuo,ere=to fear", then the line means:
   - Express the pronouns and say: "We do not fear you, although -(cf. DICT.) you fear us; she fears him but (=sed,verum,vero) they do not fear her nor-(nec,neque) me":
3. **"Auxilia humilia firma consensus facit"** [n.4.] humilia=humble,simple. firmus,a,um=strong,solid.
   - If the DICT. word is: "auxilium,i-n.=help,aid", then the rest tells you here it must function as what? (give 2 reasons):
   - Exact meaning of the wise phrase about strength in agreement:

- Keep the word order, use a bit of intelligence and say: 'solid help makes agreement'
  While your sentence may look ambiguous, why is it *not* so?

4. **"Etiam capillus unus habet umbram suam"** [n.186] suam=its own.
   - Meaning of the easy line:
     Put the message of the line into other words of yours [what is he teaching?]
   - Say quickly putting objects in the *front* of the phrases: "While -(dum) bald-men [calvus,i-m,] and bald-women [calva,ae-f.] do not have hairs, we all -(cf. above) have shadows":
5. **"Habent locum maledicti* crebrae nuptiae"** [n.260]. *maledicti=of criticism,bad talk.
   - If the word is: "locus,i-m.=place,occasion", then here it must function as _____.
   - What does the Latin adjective: "creber,crebra,crebrum" mean in DICT.?
   - You will also find: 'nuptia,ae-f. [or more often in the Plural: nuptiae] meaning:
   - Therefore the line means:
   - What were you taught about the first word in Latin sentences?
     What were you taught about whole-entire Latin sentences?
6. **"Gravis animus dubiam non habet sententiam"** [n.232]. gravis=serious,steadfast [subj.]
   - Our class readings and experience automatically trained you to make what important connection here?
   - Exact meaning of the one-liner of Publilius: [sententia,ae-f.=opinion,sentiment]
   - If in Latin: "habuimus" means: 'we have had', then how d0 you say: "how-long (cf. DICT.) have you had** dubious opinions? I have never had doubts (dubium,i-n.) and (-express it in three ways) Fights [rixa,ae-f.]":
7. **"Nihil peccant oculi, si animus oculis* imperat"** [n.423]. nihil=in no way. *oculis=to the eyes
   - You should be able to identify immediately two subjects:
     What do you notice about the location of the verbs+subjects?
   - If the verbs are: "peccare=to sin; imperare=to give-orders", then the moral theology principle means exactly from the mouth of a so-called pagan:
   - Say on your own: "you are not sinning, because you are giving-commands to the eyes".
8. **"Pericula timidus etiam, quae non sunt, videt"** [n.500].
   periculum,i-n.=danger; timidus,i-m=the timid-man,person; quae non sunt=which exist not
   - From the Vocab., what does your mind register when it sees-analyses the first two words?
   - Exact meaning:

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Homework 4

Return to Lesson 8

On November 10th the church celebrates the yearly liturgical feast day of the greatest 'Latin stylist' among the Latin fathers of the church, *LEO MAGNCVS* Pontifex from 440-461, with his tomb and monument in the far left corner of the present St. Peter's Basilica. here you have some examples of his sculpted Latinity which you can understand and imitate.

A) [on the fasting of the tenth month: December 13, 442].
"Misericors et pius Dominus remedia nobis* et adiutoria dedit, +per quae+ veniam obtinere possimus" [XV,1].
VOCAB. nobis*=to us. +per quae+=through which. obtinere=to obtain.

1. If the word is: 'venia,ae-f.=forgiveness', then here it functions as: _____ reversed: _____
   What term does Roman-Catholic theology have from this Latin word?
2. If in the l.1 the *subject* must be: _____ then the object must be: _____
   And how will that same object appear in the DICT. (without consulting it!!)??
3. If "dedit" (do,dare,dedi=to give) here is past, and "possimus"=may be able, then the simple sentence must mean:
4. Keep Leo's word-order, but modify it to mean: "Ye have given(**) remedy and help to us, that [ut] ye may be able to obtain forgiveness and graces [gratia,ae-f.)":

B) [during the anniversary celebration of his election: Sept. 29, 441].
"Splendidissimam frequentiam video...quando* simul adsunt et +uno lumine+ micant tot speciossima tabernacula Dei§, tot membra excellentissima &corporis Christi" [II,2].
VOCAB. adsum=i am present; mico=i shine. +uno lum.+=with one light. §Dei=of God. &corporis Christi=of the body of Christ. frequentia,ae-f.=crowd. quando*=when,because.

1. If Leo begins his sentence here with _____, then what subject do you see here for the verbs: 'adsunt'+'micant'?
   The reversed of the object and subject in the quote therefore will have to be:
2. Express the subject of the verb: "video" _____. and give us the 'vos' form for the same verb: _____, and the 'ei-eae-ea' form: _____.
3. What do you notice here in the style, as to the position of the object+verb, subject+verb?
   Confirming what Latin principle?
4. What did we learn about the use-treatment of adjectives? here: "splendissimus,a,um", "speciossimus,a,um", "excellentissimus,a,um"?
   As you can see these are the 'superlatives' of the basic words in your DICT.
5. In your DICT. 'tot' means: _____, and therefore the whole neat sentence from the mouth of Leo on his election day must mean:
6. Give a very elegant way of expressing that "ET" in the whole phrase: 'simul adsunt et uno lumine micant'=

7. Say in a Latin sentence of only *5* words: you see them-women and they-women see you":
   In a sentence of *5* words: "we are shining and we see the most beautiful tabernacle of God":

C) [in one of his immortal Christmas sermons - with an immortal formula for the incarnation: Dec. 25, 442]
"Tenet enim *sine defectu* proprietatem suam utraque natura et, sicut formam servi§ Dei§ forma non admit, ita formam Dei§ servi§ forma non minuit" [XXIII,2].
VOCAB. *sine defectu*=without defect,fault. adimo,ere=to take away. minuo,ere=to lessen verbs here are all present. words with § =of. sicut...ita: just as...so

1. If that combination: "proprietatem suam" soon is going so be object: =its-own nature,identity,specialty - then what is the subject of that 'tenet'? _____, of 'minuit' _____, of 'adimit' _____? [N.B., these should be useless questions by now!!!].
2. How did we learn to use adjectives, such as: "uter+que, utra+que, utrum+que" [=each of two]?? explain =
3. In this theological talk, 'forma'=nature,substance,essence. and 'servus,i-m.=servant, i.e. the human-person'. You can render the sentence perfectly, but you better express it intelligently and not foolishly. Latin is your guide - with Latin freedom!
4. If the word for: 'our' is "noster,nostra,nostrum", then you can say nicely with Leo's word order: "We hold our natures and, just-as you do not take-away our proper-things [proper-thing: proprium,i-n.], so we d0 not lessen your [your:=tuus,a,um] customs (=institutum,i-n.)": =

[from a homily on the Gospel text of Matthew 17,1-9: the Transfiguration].
"Aperit ergo Dominus *coram electis testibus* gloriam suam et...formam +tanto splendore+ clarificat" [II,3].
coram...testibus=in front of selected witnesses. +tanto splen. =with so great splendor.

1. Point out the subject immediately here: _____, and then indicate the objects _____.
2. Why did Leo begin his sentence with the verb?=
3. When the audience at St. John's Cathedral heard: "aperit", what did they register in their heads? _____ how long did their uncertainty last?
4. If: 'aperire=to open' and 'clarificare=to illuminate' and the verbs here are present, the elegant sentence even in its parts here means exactly:
5. *reverse*: gloriam suam= _____ Dominus= _____ clarificat= _____
6. Say in your own Latin in this way: "We are opening our glory and our studies (studium,i-n.) are illuminating ne and you, him and her"

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Homework 5

Return to Lesson 10

After the time of the poet Tibullus there came the most prolific, polished, silk writer of sentimental-love-elegiac verses, PVBLIVS *OVIDIVS* NASO [43 ante - 18 post Chr.]. Here he gives you some quasi-proverbs from his thousands of smooth lines.

A] "Quid folia arboribus*, quid pleno* sidera caelo*, in freta collectas alta quid addis aquas?" [Amores II,10,13-14].
Vocab. quid=why? *arboribus=to trees. *pleno...cielo=to a full heaven.

1. If the noun (of a second group to be learned soon) is: "sidus-*N*.=star,constellation, then what should-may you see in that 'sidera'?
2. If the word is: "fretum-n.=channel-of-water,strait - then with what adjective does it connect here? _____. There next week: IN - will mean 'into'+object.
3. If the adjective-participle is: 'collectus,a,um=collected,gathered', then here then here it must agree with what noun? _____. That combination must function as what in the second verse?
4. After you hive analyzed the, two lines [folium,i-n.=leaf], you can tell us what the main-only verb here is: _____, which is present time, and whose subject is _____.
5. Give your own smooth version of the neat comparison of Ovid about useless activity:
6. Put a few new things together, verb first + say: "The honest [probus,i-m.] inhabitants [incola,ae-m.] and good-things [bonus,a,um] toward dear-people [carus,a,um] within the small (parvus,a,um) villages [oppidum,i-n.; vicus,i-m. use both + proper adjective].

B] "Nox et Amor vinumque nihil moderabile suadent. Illa pudore vacat; Liber Amorque metu". [Amores I,6,59-60].
Vocab. suadere=to suggest: present here. nihil=nothing. illa: that-Night. Liber=god-of wine. Amor=love-sex. pudore=from shame; metu=from fear.

1. Explain briefly the problem with the Latin connective: '---que'.
2. If the word in your DICT. is: "vaco,are=to be free" and here is present, then the realistic lines must mean exactly:
3. Give some other Latin ways to express: amor vinum*que*:=
4. How will you say with Ovid: "Ye sober dinner-guests [conviva,ae-m.] are free from fear, because [quia] among sober dinner-guests wine suggests not bad-things [malus,a,um] but happy-things (iucundus,a,um)":

C] "Ut fugiunt aquilas - timidissima turba - columbae utque fugit visos agna novella lupos, sic illae* timuere viros sine more ruentes" [Ars Amatoria 1,177-119]
Vocab. ut=just-as. sic=so. fugio,ere=to flee,escape: here present. illae*=those women. sine more=without habit, custom,precedent. irruentes=rushing-in.

1. The subject of: 'fugiunt'= _____; and of 'fugit'= _____.
2. Many people think that "viros" comes from "virUS" (*N.*!!!), which means: _____, but you know that that is impossible and the form here comes from:
3. If: 'visus,a,um=having been seen,spotted', then it agrees with _____, as what function in the sentence?
4. If 'timuere'=they have feared, then the description of these women's behavior in Ovid will sound exactly in the vernacular: (the vocab. here is common,essential)
5. Say with Ovid's style: "We eagles do not flee doves and you do not flee the wolf having been seen, but why does he (express the pronoun) flee the Latin language [lingua,ae-f.] and she flee the best (optimus,a,um) studies [studium,i-n.; disciplina,ae-f. use both with proper adjective]?" ==

D] "Nox erat et somnus lassos submisit ocellos. terruerunt animum talia visa meum" [Amores iii,5,1-2]. Visum,i-n.=sight,vision. talia=such: n.pl.

1. The subject of 'terruerunt' (to terrify: in the past) must be: _____, and the subject of 'submisit' (to oppress, put down: past) must be: _____. if the 'meum' here agrees with _____, then the adjective: lassus,a, um=tired, must agree with _____.
2. What is the problem with the PL.-reversed of: 'animUM'?
3. What is the difference in Latin between: 'somus,i-m.' and 'somnium,i-n.'??
4. Give your best version of the beginning here of Ovid's account of a bad dream:
5. Then you can add: "Ye tired teachers [magister,magistri-m.; magistra,ae-f.] have put-down (**) your (vester, tra,trum) limbs (membrum,i-n.) after (post+object) long classes (schola,ae-f.) and many (multus,a,um in pl.) "ludi domestici" having been seen":

E] "Vina parant animos faciuntque *caloribus aptos: cura fugit multo diluitirque mero" [Ars Amatoria i,237-238]. vocab. *caloribus=for heats,heat-waves. multo...mero=with much vine. diluitur=is diluted,washed-away. parare=to prepare,equip. aptus,a,um=suited,apt.

1. Without any special questions you can give your professional version of the wise advice of Ovid:

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Homework 6

Return to Lesson 11

One of the most educated individuals of his time, poet-laureate of the Holy Roman Empire, leader of the Italian-Classical Renaissance: AENEAS SYLVIVS *PICCOLOMINI* [1405-1464 post Chr.] after a very active life as scholar and statesman and man of the world was elected as Pope Pius II [1458-1464]. He is buried in the church of Sant'Andrea della Valle, near Largo argentina, with his nephew Pius III. At the end of his adventurous life he wrote his autobiography: "Commentarii rerum memorabilium" - one of the most readable in western literature.

A] (Pius' election is decided in a Vatican bathroom during the night after conclave block):
"Noctis medium effluxerat, cum - ecce - Bononiensis Aeneam adit et dormientem excitans 'quid ais' inquit 'Aenea? nescis quia iam papam habemus? in latrinis convenerunt aliquot cardinales statueruntque Vilhelmum eligere'... Aeneas: fefellisti me, immo vero te ipsum et patriam tuam Italiam nisi resipis'". [Lib. I,36].
VOCAB. Bononiensis=the cardinal of Bologna. excitans=waking-up. medium,i-n.=the middle. cum=when. Vilhelmus=the cardinal of Rouen,France. dormientem=him sleeping, immo vero=indeed. quia=that. ipsum=yourself. nisi=unless. aliquot=some.

1. If the verbs here: 'ais' (to say), 'nescis' (not to know), 'resipis' (to rethink, come to senses) have as their *subject* _____, their reversed form must be:
   If the verb in your DICT. is "fallo,ere,fefelli,falsus" meaning _____, then the verb in the past 'fefellisti' must have as it Latin SUBJECT: _____, and its reversed form (**)=
2. If the verbs: "effluxerat" (effluere=to flow-pass away), and "adit" (adire=to visit) "inquit" (inquam=I say) have as their general subject: _____, then the verb 'habemus' has as its subject in Latin: _____.
3. Analyze the use of the '---que' in l.3: "cardinales convenerunt statueruntque Vilhelmum elegere" [convenire=to meet; stauere=to decide: here past]=
4. You can read through the text and, almost as children, get the exact meaning from the progress of the sentence and a bit of insight: ==
5. How will you use your Latin training and say: "The cardinals met *near* the vatican (Vaticanus,a,um) toilets (latrina,ae-f.) and *because-of* [use: two different prepositions] their animosity (inimicitia,ae-f.)+(their: suus,a,um) decided to elect another (alius,a) man (vir,viri-m.) but not Aenea the Florentine (Florentinus,a,um). In the morning we are rethinking and have not deceived-tricked him. Thus [cf. DICT.] we elected (elegi=I elected) him our Roman (Romanus,a,um) bishop (episcopus,i-m.) *outside* the toilets":

B] (Pius' chief concern for his whole, 6-year pontificate, was to organize a crusade against the Turks and match on the holy land with all Christian leaders behind him):
"Auctoritas* crevit...in Graeciam penetraverit et Beticam in Hispania per Mauros occupaverit.../...timuit Pius pontifex hoc+ venenum et occurrere statuit, ne serperet ulterius" [Lib. II,1-2].
VOCAB. *auctoritas=the power-authority of the Islamic law-movement. Betica,ae-f.=southern spain. hoc+=this. ne=that not. ulterius=further. Hispania,ae-f.=spain.

1. Which prepositions in the Latin language have a *dual application*?
   Therefore: 'in Graeciam' must mean = _____ while "in Hispania" means = _____.
2. Check your DICT. for the verb: 'occurro,ere', where you will find not only "run to meet" and "occur" but also with regard for evils-problems-difficulties:=
3. The verbs here are all in the fast: crescere=to grow; penetrare=to penetrate; occupare=to occupy; timere=to fear; stauere=to decide: where the "nos" form for them all will have to be:
4. If 'serpo,ere=to crawl,sneak-ahead', what English word do we have from it?
5. Give several meanings for the Latin preposition 'per'= _____. what does the prep 'per' never mean, as in other languages?=
6. Your own professional version of the pontifical text:
7. If the adjective is: 'probus,a,um=good,moral,honest' and 'improbus,a,um'=bad,evil,dishonest': what will these phrases mean exactly: (verbs are past)
   "Probas nom timuimus probi, quamquam probae timuistis improbos" =
   "Cur timuistis probae improbas, dum improbus non improba timuit?" =

c] (Pius receives a royal guest in Rome: Queen Karlotta - of Cyprus):
"Regina +pro responso+ gratias egit mansitque deinde diebus circiter decem Romae*, donec basilicas martyrum praecipuas visit../..pontifex singulos cardinales singulos §ei largiri§ equos iussit" [Lib. VII,7].
VOCAB. +pro responso+=in return for the answer of the pope. Romae*=in-at Rome. donec=until. singuli,ae,a [in pl.] =individual, single. §ei largiri§=to give to her.

1. What did your 'Ludus 2' tell you in a *VOCAB*. *note* about the form: "martyrum"??=
2. What does the Latin preposition: 'circiter' mean in general?= _____. What other prepositions have about the same meaning?=
3. The verbs here: 'egit-to render', 'mansit-to remain', 'visit-to visit', 'iussit-to command' are all past, their vos forms will be (**), that is in Latin:=
4. If 'praecipuus,a,um' means "special,outstanding", then it agrees here with _____.
5. Express the: "egit mansitque" in two other good Latin ways:
6. As tourists in Rome speaking Latin, what will this mean: "PraecipuA visimus praecipuI intraque hospitium non mansimus diu-(cf. DICT.) nostrum" =
7. Your own faithful version of the short historical note:

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Homework 7

Return to Lesson 12

The daily-simple-community Latin of the *BIBLIA VVLGATA LATINA*, born among the people and designed for the people, can help us grow fast in our Latin training.

A] from the 'Liber Iudicum' (Book of Judges):
"Abiit autem Iudas* cum Simeone fratre suo et percusserunt simul Chananaeum, qui habitabat in Sephath, et percusserunt urbem... dederuntque Chaleb Hebron, sicut dixerat Moyses, qui expulit ex ea tres filios Enac. Iebusaeum autem habitatorem Ierusalem non expulerunt filii Beniamin habitivitque Iebusaeus cum filiis Beniamin in Ierusalem usque in praesentem diem".
VOCAB. *Iudas HERE=subject in greek: Judas. cum=with. Chananaeus,i-m.=the Cananite. Iebusaeus,i-m.=the Jebusite. ex ea=out of it. qui=who. habitatorem (obj.)=inhabitant.
$there are many Hebrew words here undeclined - without Latin endings, and their function must be gathered from the context: Enac=of Enac. Beniamin=of Benjamin. Chaleb=to Chaleb. Hebron:object. Ierusalem=of Jerusalem.

1. What meaning did we give in class to the Latin preposition-adverb: 'usque'?
2. If 'Iebusaeum' functions as _____ in the sentence, then _____ functions as what _____.
3. Look carefully at the *meanings* which we gave in class to the different verb TIMES of the indicative in Latin, and then identify as requested with *full meanings*:
    - A) 'dixerat' is *T.5* with one or two possible English vernacular meanings (dicere = to say):
    - B) 'habitavit' is *T.4* in which time frame we had two distinct time concepts. Indicate those different concepts by number and then with their proper-possible meanings (habitare=to dwell,inhabit):
    - C) 'percusserunt'+'expulerunt' are both *T.4*; do the same for them as you did in the above question b) (percutere=to hit,strike; expellere=to expel,drive-out):
    - D) 'habitabat' is *T.2*. to what other thing in life did we compare that particular verb Time? _____ while T.4 is compared to what? _____.
      Because of its special nature, *T.2* has a number of suitable vernacular meanings; list them, as you were taught:
    - E) 'Abiit' and 'expulit' are both *T.4* which will produce what different time frames and meanings (abire=to depart,go-away; expellere=to expel,drive-out):
    - F) 'dederunt' is *T.4* (dare=to give,hand over). If the story was written on the night of the event, then it will sound= _____ if written 100 years later, then= _____
4. If you are observant and conscious of language things, you may notice something interesting here about the *style* of the Latin-Vulgate rendering of the Greek LXX: where are the *subjects* of the sentences?
5. Take your pen and write out the exact meaning of the neat text - respecting the verb *Times*, which you illustrated above:
6. Say in your own Latin - perhaps using the same Vulgata style: "Ye lousey [pessimus,a,um] Jebusites have been dwelling (**) within the walls (murus,i-m.) of jerusalem over many [pl. multus,a,um] centuries (saeculum,i-n.) against all [cunctus,a,um] divine (divinus,a,um) prophets [propheta,ae-m.] and beautiful [pulcehr,pulchra,pulchrum] suggestions (propositum,i-n.) at-our-home (=by us: what preposition?)":

B] from the 'Actus Apostolorum' (Acts of the Apostles):
"Vos semper *Spiritui Sancto* resistitis; sicut+ patres vestri, et vos .../... et occiderunt eos qui praenuntiabant §de adventu Iusti§, cuius vos nunc proditores et homicidae fuistis, qui accepistis legem& et non custodistis".
VOCAB. *Spiritui Sancto*=to the Holy Spirit. +sicut=just as. §de adventu Iusti§ = about the arrival of the Just-One. cuius=of whom. legem&=law (object).

1. What do you notice in your DICT. about "homicida,ae"?
2. If 'praenuntiabant' is *T.2* [to foretell,preannounce] then it is going to have several special meanings: BUT 'occiderunt' is *T.4* [to kill]. think and tell us WHY the author-people here correctly used two different Times describing the behavior of the Jews and the prophets among them:
3. The verbs here: 'accepistis'-'custodistis'-'fuistis' are all *T.4*, whose subject in Latin is going to have to be: _____. but why in all probability will your translation of these *T.4* sound totally different than the 'occiderunt'? THINK-analyse! (accipere=to get; custodire=to keep; sum,esse=to be)
   Give the proper and precise number to the first three verbs: _____, then to 'occiderunt' _____
4. If "resistitis" is *T.1* (to offer resistance), then give all its possible versions:
5. If the reversed of the 'resistitis' is _____, then the reversed of the 'fuistis (**)' must be: _____ and of 'custodistis (**)' must be:
6. Your own personal version of this part of Saint Stephen's speech to the Jewish senate:
7. Say finally on your own with these same words: "we are not offering resistance to the Holy Spirit but they almost (cf. DICT.) killed us good-men and good-women (bonus,a,um) who were preannouncing good-things about the arrival of the Just-One":

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Homework 8

Return to Lesson 13

At the end of the liturgical year, just before Advent, the Church proposes as in alternative liturgical hymn the former 'sequentia' at Masses of the Dead: the immortal "DIES IRAE" attributed to the first biographer of St. Franciscus: *THOMAS DE CELANO* [1190-1260 post Chr.]. YOU can now understand and appreciate some of the verses there - which will also be sung in class!

A] **"Dies irae*, dies illa+ solvet saeclum in favilla§ teste David cum Sibylla".**
VOCAB. irae,=of wrath,anger. illa+=that (fem. subj.) in favilla=in an ember-ash,coal

1. If the verb is: "solvo,solvere,solvi,solutum=to dissolve,break-up", then you can give your students the exact meaning of each of those verb parts as found in DICT.:
   WHY does any standard Latin DICT. today give usually 4 and not 3 nor 5? explain:
2. If 'dies' is found that way in your DICT. then it functions as: _____; if 'saec[u]lum,i-n.=age,century, WORLD' is also found there it can function as:
3. If you will soon learn that 'solvet' is *T.3*, then you can *now* give it all the possible vernacular meanings which you have learned as belonging to that Time:
4. If 'teste David cum Sibylla' means [III Experience]:'David being a witness with the Sibyl', then you can put it all together into your version:
5. If from the same verb: "solvit" is *T.1*, then it can mean in various ways, what? if from the same verb: "solvit" is *T.4*, then it can mean in various ways, what? (((Do you see: 1- the importance of VOCAB. in Latin, 2- the importance of ONE letter?)))

/// You can check and analyze one statement of *RABANVS MAVRVS*: **"Canticum significat scientiam spiritalem, ut in psalmo: Cantate domino Canticum novum (Psal. xxxii); psallere est opus bonum exercere. Canticum ad contemplativam: psallere refertur ad activam vitam".**
VOCAB. canto=I sing. psallo=I chant-a-psalm. ut=as. refertur=is pointed,referred. 'cantate' [soon in class] =command: YE sing! domino=to the lord.

1. What *two* precise meanings did we give to the Latin verb form: "psallere"+"exercere"?
2. The 'ad' in l.4 connects with what *noun* here?
3. Your own private,personal translation of Rabanus' baby Latin:
4. What is the *reversed* of: 'canticum...ad activam vitam'?
   Give some other Latin prepositions which will mean: "---toward":

B] **"Qui Mariam absolvisti er latronem* exaudisti, mihi§ quoque spem dedisti".**
VOCAB. qui=YOU,who. Maria=Maria Magdalena. latronem-(obj.sing.)=the thief. mihi§=to me.

1. What does your DICT. tell you about the adverb: 'quoque'?
2. You recognize immediately the subject of such Latin verbs as in this line: _____ and you also know their

reversed form: _____ and the 'NOS' forms=

3. If next week you will learn that those same verbs are generally in *T.4*, then you can give us *two* quite different time-frames for that *T.4*, with their proper vernacular translations: (absolvere=to forgive; exaudire=to hear-graciously; dare=to give)
   Which of the two do you think is excluded here and WHY?
   Under what conditions would the alternative be valid-applicable? explain=

C] **"Ingemisco tamquam reus culpa rubet vultus meus §supplicanti parce, Deus".**
VOCAB. culpa=with-by guilt. §supplicanti parce, Deus: Oh God, be merciful to the one supplicating.

1. If 'Ingemisco' is found that way first in your DICT., then it is in t.____?, and here must mean in Several different sounds:
2. If the subject of that "rubet" must be _____, meaning (cf. DICT.)= and the verb is *T.1* [rubeo,ere: _____], then 'tamquam' + 'reus' [very common words in Latin] will have their proper meanings, AND you will give your own version of the famous line:

%%% put into your own elegant Latin this noted quote of *ALBERT EINSTEIN* [1879-1955]:
"the unleashed power of the atom has changed everything save our modes of thinking" [may 24,1946]

SAY it this way: unleashed: effrenatus,a,um; effrenus,a,um. power=potentia,ae-f. of-the-atom: atomi. we changed=immutavimus. everything= all things (cunctus,a,um=every,all-*pl*.). save=except,beyond: Latin prep. mode=modus,i-m. of thinking=cogitandi. FOR STYLE: verb at the end; separate: 'our'-'modes', and 'unleashed power' by some other close word.

D] **"Tuba mirum sparget sonum per sepulchra regionum% coget omnes ante thronum".**
%regionum=of the regions-provinces,lands. omnes=all people (obj.)

1. What does the Latin preposition 'per' never mean? _____, what does it mean here in a geographical context? _____ what does 'sepulchrum,i-n.' mean:=
2. If all the verbs here [spargere=to spread; cogere=to force,gather] are *T.3*, then what is their *subject*? _____, and their *object*? _____
   If the adjective is: 'mirus,a,um=marvelous", then it agrees here with _____.
3. How would you join 'sparget'+'coget' in several possible good Latin ways:
4. If you know your Latin VOCAB., then you can *reverse* properly: tuba=_____ sepulchra=
5. Your own perfect version of the line: put to music by Mozart, Bizet, Liszt, etc.

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LVDVS DOMESTICVS: '02-'03.

Homework 9

Return to Lesson 14

A very good friend of the emperor Traianus, an orator and lawyer, governor of the eastern Roman province of Bithynia [where he observed and reported to Rome on the christian in the area and their habits], *GAIVS PLINIVS CAECILIVS SECVNDVS* [61-113 post Chr.] published ten books of finely written, literary-model 'Epistulae' which can help us in our Latin progress and growth.

A) **"Epistulam tuam iucundissimam accepi, *eo maxime quod* aliquid ad te scribi§ volebas ... Obveniet materia /vel haec ipsa quam/ monstras vel potior alia"** [ix,11,1].
VOCAB. *eo maxime quod*=for that reason most especially that. §scribi=to be written. potior=better,preferable. haec ipsa quam=this very one which.

1. What does your DICT. tell you about that: "vel...vel" in l.2?
2. If the adjective is: 'iucundissimus,a,um=most pleasant,agreeable', then why did Plinius use 'iucundissimam'? explain=
3. What does: "aiiquis, aliquid" mean in your DICT.?
4. Check your DICT. under the word: 'accipio...', and then write out for us the four principal parts of the same verb as given there *together* with their exact meaning:
5. What verb Time therefore do you see in that 'accepi'? _____ and what two very different time concepts are contained in that one form?
   Is this simplicity of Latin something good or bad? WHY?
   How could you justify both-either of your two time-frames even in this case, if you were Plinius himself? explain with ingenuity:
6. If the verb is: "monstro,are=_____" and here is *T.1* then it can mean:
   If the verb is: "volo,velle=_____" and here is *T.2* then it too will have a number of vernacular versions in it:=
   Once you have that clear, then you can tell us what this simple Latin sentence must mean: 'rosas monstras rubras multas; purpureas volebas violas paucas cras' ??
   - what does this remind you of from our 'First Day' admonitions?
   - reverse all the reversible words in the trick sentence correctly:
7. What Latin verb Times did we learn how to form *first*? _____ WHY - what was the pedagogical idea behind it? explain:
   What was the basic principle for the formation of those Times you correctly listed?
   From that you can take: "accepi" and without much effort, but careful thinking and writing, you can give us the other two Time forms we have learned with the same subject as in 'accepi'= _____ _____ and then you can give us - with much care!!! - the "EI-EAE-EA: they" forms for those *three* Times:=
8. The verb: 'obvenio,ire' (cf.DICT.) means to come to,happen,fall to' and here is *T.3* and therefore has what possible renditions?
9. Give your own version of Plinius' shop-e-mail talk:
10. How would Plinius have said with the same words as above: "The materials will come, when (cum) I shall have gotten them" ??=

B) [favors to a friend who seems to have disappeared during his travels]:
"Huic* ego ordinem+ impetraveram atque etiam proficiscenti% quadraginta milia nummum& ...donaveram nec postea aut epistulas eius% aut aliquem de exitu nuntium accepi" [vi,25,3].
VOCAB. huic*=for this man. proficiscenti%=to him departing. nummum&=of Dollars, of Lire, of Euros, etc. eius% =of him,of his. de exitu=about death. ordinem: object sing.=a civil-order, merit-badge, public-recognition.

1. From your VOCAB. above, what will 'aliquem' have to mean here probably? _____ agreeing as an adjective with _____.
2. From your latest Latin training: when you see a long verb form like: 'donaveram' + 'impetraveram' [donare=to give,donate; impetrare=to ask and obtain], what Time must you see in Plinius' forms? _____ reversed? _____ _____ with what possible vernacular meanings? =
   Also from your superb Latin instruction, you can without going anywhere give us the form of the other *two* Times we have learned with the same subject:
   Then you can reverse all three of those verbs:
3. If we got the 'vel...vel' correct above, what does "aut...aut" mean here?
4. Your own perfect version of Plinius' daily Latin talk in 100 post Christum:
5. You can also put into perfect Latin the verses of *WILLIAM WORDSWORTH* [1770-1850]: "a slumber did my spirit seal; I had no human fears: she seemed a thing that I could not feel" [intimations of immortality: 1807].
   VOCAB. slumber=somnus,i-m. spirit=animus,i-m. no=nullus,a,um. human=humanus,a,um. fear: HERE use: cura,ae-f. a thing=it (in Latin: how?) that=quod [later in class].
   1. What Latin verb Time do you see in that: 'did...seal'? _____ and in 'I had'? _____
   2. If the verb is: 'appareo,ere,apparui=to appear,seem', then the verb form you want here will have to be: _____ if "to can, be-able is: possum,posse,potui", then here you want what form? _____.
   3. How do you express in Latin the idea: 'to feel' [from: sentio - in DICT.]? _____
   4. Your correct version of the lyrical lines:

C) [Plinius awaits the writings of a friend in order to praise them and him]:
"Potero [t.3: from 'possum,posse] fortasse scripta tua magis* probare, laudare... quanto+ celerius... miseris" [v111,4,8].
VOCAB. *magis=more. quanto+celerius=the faster-sooner. 'miseris' from "mitto,ere,misi" ==:

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Homework 10-11

Return to Lesson 15

The pre-Christmas season of 'Adventvs' in the Christian world offers us limitless examples of ancient and modern Latin in the "LITVRGIA ROMANA PAVLI VI - 1975"
-- What does your DICT. give is the meaning for 'adventus'= _____ 'advenio,advenire'= _____

A] ANTIPHONA: **"Hodie scietis, quia* veniet Dominus et mane videbitis gloriam eius+".** /*quia HERE=that. eius+ = his.

1. If all verbs here are *T.3* you can check their meaning and give the correct version of the advent antiphon:
2. How will you modify the second phrase: 'quia...gloriam' to read in proper Latin: "The one Lord and his (cf. vocab. in text) faithful [fidus,a,um] angels (angelus,i-m.) will be coming among the upright [probus,a,um] inhabitants (incola,ae-c.) here, because [quoniam] they have been awaiting (exspecto,exspectare,exspectavi, exspectatum) them for-a-long-time [cf. the ambivalent word at the bottom of Ludus 6]; then we shall see great glories [gloria,ae-f.] and many joys (gaudium,i-n.)" [great: magnus,a,um; many - the pl. of multus,a, um] FOR STYLE separate nouns and adjectives with some near related word:

B] ANTIPHONA: **"Prophetae praedicaverunt nasci* salvatorem de Virgine Maria".** /nasci*=to be born. de=from,out of.

1. If the verb in your DICT. is: 'praedico,are=to talk up,preach,publish', then you and every good Latinist immediately recognizes the main verb here as Time _____, whose reversed must be:= _____
2. The exact meaning for a believing Jew of 100 B.C.=
   For a believing Christian of 100 A.D.=
3. Say in Latin: "what (cf. 'quis,*quid*') have you as [uti] a learned (doctus,a,um) prophet been preaching within Hebrew [Hebraicus,a,um] families (familia,ae-f.)?"
4. Give the proper form for the other two Times we have learned with the same subject as in the quote:= _____ _____ give the accent of all three verbs!

C] RESPONSORIVM: **"Ponam tabernaculum meum *in medio vestri* et non abiciet vos anima mea. Ambulabo inter vos, et ero Deus vester vosque eritis populus meus. Vos estis templum +Dei vivi, sicut dicit Deus".**
VOCAB. *in medio vestri*=in the middle-midst of ye. +Dei vivi=of the living god.

1. If the verbs here: "ponam--abiciet--ambulabo" are all *T.3*, then identify the subject of each in the text: (pono, ere;abicio,ere;ambulo,are) =
2. If the DICT. word is: 'dico,ere,dixi,dictum=to say', and you will soon learn that "diCit" is *T.1*, then it must mean here with its subject:
   "diXit" will have what various meanings with the same subject?

3. What are the 'principal' parts in Latin of the commonest word in every language, the verb: "TO BE" ??
4. From our class treatment of that same verb 'to be', what Time must you see in the form here: "eritis"? _____. now take your brain and pen and give us the other *five* TIMES of that same verb with the same subject as in the text:
5. If you know Italian, you will take "ero" as 'I was'; what does that very same form mean in Latin? _____ its reversed?= _____ the remaining *five*TIMES of that verb with the same subject:
6. In the phrase: "ponam tabernaculum meum", what form-case-function does that 'tabernaculum' have? _____. In the following phrase: "ero Deus vester", WHY are those last two words NOT in any kind of 'object' form? EXPLAIN:
7. After you have read the lines over at least 10 times? you can reverse in order the four 'vos' l.1= _____ l.2 (first)= _____ l.2(second)= _____ l.3= _____
8. In l.2, what is that "---que' joining 'vos' to?
9. Put all that together and give your own version (for church-choir-parish) of the 'responsorium' for "Adventus":
10. What is the correct *reversed* of 'Deus vester' (cf.DICT.)= _____ anima mea= _____ tabernaculum meum= _____

D] HYMNVS AD LAVDES: **"Adventus hic primus fuit punire quo* non saeculum venit sed ulcus tergere salvando+ quod perierat".**
hic=this one (subj.sing.m.) quo*=by which. ulcus (neut. in DICT.)=wound. +salvando=by saving. quod=that which.

1. What do you recognize in the form: 'fuit' (give meanings, not terminology) _____ its reversed will have to be: _____ and the other five TIMES of that same form with the same subject:
2. If your DICT. gives you a verb like: 'punio,punire,punivi,punitum=to punish', then the form in the text must mean:=
   The same is true of 'tergo,ere,tersi,tersum=to wipe-off') what does 'tergere' mean?
   The two will go with "venit" in poetical usage.
3. The verb is: "pereo,perire,perii,peritum=to perish"; once you know that then you can immediately identify the Time you see in "perierat": _____ meaning=
4. Now you put your head together and all that information, and give a perfect rendition of the modern-1970 liturgical hymn:
5. Give the other two Times you have learned with the same subject as 'perierat':
6. If 'ulcus' in your DICT. (another noun group) is NEUTER, then what is "primus"? _____ and reversed?= _____
7. Say: "we were the first and we came to wipe-off your dirty (sordidus,a,um) windows and dirty floors (pavimentum):

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Homework 12

Return to Lesson 16

§+In our class readings *Curtius Rufus* said nicely: "The inhabitants had left the locations and had fled into the mountains" ??= **Deseruerant incolas sedes et in avios silvestresque montes confugerant.**
You will say: 'we shall never have left our villages (=oppidum,i-n.) because-of you and your bombs-[pyrobolus,i-m.] and we have not fled into Tora Bora'. [n.b. express the 'and' here very specially-elegantly!]

+*Maximus Taurinensis* said: "On today's day the blessed apostles poured-forth blood' = **Hodierna igitur die beati apostoli sanguinem profuderunt.**
You will say: 'Ye have not poured-forth blood outside your brains [cerebrum,i-n.] but had poured-forth many (multus, a,um: pl.) calories [caloria,ae-f.] into your 'ludi domestici' ??=

--You can also begin your reading of the missionary account of "Cagnacci", **"Sexdecim apostolicas peregrinationes susceperunt hoc anno Patres duo"**.
Hoc anno=in this year.

1. What verb Time do you notice here immediately? _____ what is its reversed? _____
   Where do you find it in the DICT.?= _____ what are the other 2 Time forms which we learned fast from it:? _____
2. If the adjective is: 'apostolicus,a,um', then what form-case-function do you *see* in that "apostolicas"? _____ that makes 'peregrinationes' [peregrenatio= pilgrimage,travel,wandering] what in the sentence? (another noun group soon in class!)
   If: 'duo' here is a *subject* form then the initial sentence of Cagnacci means exactly:
   If the author of the history had been writing in 1868, then your vernacular *might* sound how?

§ For the first time this year, Rome's only real-greatest philosopher: LVCIVS ANNAEVS SENECA [4 ante-65 post Chr.] comes to us with his super-compressed, telegraphic Latin as found in his 124+ 'Epistulae Morales ad Lucilium' which contain all his thoughts and give him a permanent place among Western philosophers [almost Christian]: some sayings-proverbs

A] **"Non est philosophia populare artificium nec *ostentationi* paratum...: animum format et fabricat, vitam disponit, actiones+ regit, agenda et omittenda demonstrat, sedet ad gubernaculum et...dirigit cursum"** [Epist. 16,3].
VOCAB. *ostentationi*..for show, display. actiones+=actions (pl. object). gubernaculum,i-n.=steering-wheel,control-center, helm.

1. If some year in your Latin training: 'agendus,a,um=needing-to-be-done; omittendus,a,um=needing-to-be-omitted and if the subject of "demonstrat" is _____, then the full meaning of those two Latin verbal forms must be:=
2. If the verb is: "paro,parare,paravi,paratum=to equip,prepare", then the form used by SENECA must mean

naturally: =

3. All the verbs here are *T.1*, and the adjective: 'popularis,e=popular' here is neuter sing. + "artificium", then the whole sentence means exactly:
4. Give the other five indicative *Times* with the same subject you find in "est" l.1:

B] **"Virtus autem suadet praesentia* bene collocare, in futurum consulere, deliberare et intendere animum: facilius+ intendet explicabitque qui aliquem sibi§ adsumpserit. Quaeret itaque aut perfectum virum aut proficientem vicinumque perfecto%"** [Epist. 109,15]
VOCAB. suadeo,ere=suggests,advise. facilius+=more easily. aliquem sibi§=someone for himself. proficientem=advancing (object.) perfecto%=to a perfect person.

1. If the Latin adjective is: "praesens=present,being-at-hand" and here we have object pl., then the meaning of Seneca's form must be:=
2. Your Latin training gave you *two ways* of rendering those verb forms here: 'collocare-consulere-deliberare-intendere':=
3. What does 'qui mean in Latin? _____ what gender is it? _____ its reversed: _____ all alone like here, it will probably have to mean:
4. If very soon you will see that 'suadet' is *T.1* but 'intendet' is *T.3*, then you will be reminded of what basic Latin principle from the first day?
5. If the Latin verb in your DICT. is: "assumo (adsumo)=I take-up,assume" then what *Time* do you see in Seneca's word in l.2 _____, meaning:
6. If the verb is: 'quaero,ere=to seek,look-for' and here is *T.3*, then it must mean:
7. If the word here: "futurum" will practically mean: 'future time', then what is the force-meaning of that "in" with it _____ what do you do to air-heads who take 'in futurum' to mean: "in the future" [n.b. 'consulere=to take counsel'] ??=
8. If the main verbs in l.2-3 are all *T.3* (except: 'adsumpserit'), then you can get the whole text, as you watch every word and read the 3 lines ten times before you open your mouth or pen!!=

C] **"Inimicitias mihi* denuntias si quicquam (ex iis quae cotidie facio) ignoraveris"** [Epist 76,1]
VOCAB. mihi*=to me. cotidie=daily.

1. If the word is: "inimicitia,ae-f.=enmity,hostility", and "denuntiare=to announce,threaten: here in *T.1*", then what do you want to point out to your students in the two: '---as' forms there? _____ what will be their reversed:
2. From your class instruction, what *three* things can the Latin form: 'quae' *function* as?
   Here the verb tells you it must be what? _____ and reversed: _____
3. You can imagine that if the DICT. gives you: 'quisquam=anyone', that the form 'quicquam-quidquam' will have to mean: _____
4. The verb is "ignoro,are=to not-know, be ignorant-of" and the form here will have to be *Time* _____
5. The form: "ex iis" will mean in april: 'from those-things'. now you give us the exact meaning of the neat line of Seneca

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Homework 13

Return to Lesson 18

$ The 'Latin fathers' of the Church, in the first eleven centuries, produced some of their best ideas and discourse and Latin while dealing with the Incarnation and Christmas reality. Here are a few of such texts which the modern church proposes for the reading and meditation of all each day of the advent and Christmas season.

A] *AMBROSIVS MEDIOLANENSIS* [339-397 post Chr.]:
"Exsultavit infans../..Exsultavit Ioannes, exsultavit et Mariae* spiritus. 'beata' inquit ((Elisabeth)) quae credidisti'. Sed et vos beati, qui audistis et credidistis. Quaecumque enim crediderit anima et concipit et generat Dei* Verbum et opera eius+ agnoscit. Sit in singulis Mariae* anima ut magnificet Dominum; sit in singulis spiritus Mariae* ut exsultet in Deo" [Expositio Ambrosii in Lucam: 11,19].
VOCAB. Dei* - Mariae*=of God, of Mary. sit=may there be, let there be, there should be. ut=so that, in order that+ subjunctive: ---'may...'. exsultare=to jump up, exsult.

1. Even if in class this was not pointed out explicitly, there is a special force for the "ET" in 'et vos beati' which is found in your DICT. and which is *not* 'and' but _____.
   There is also a special meaning-force to the two "ET" in l.3 : 'et concipit et generat' which is in your DICT. and does *not* simply mean 'and' but _____.
2. When you know the Latin verb "credo,ere... to believe", then you immediately recognize in the 'crediderit' L.3, *Time* _____, meaning:
3. Most normal people take that "inquit" l.2, to mean: 'he-she-it asks', *but* that form is 'inquirit'!!! This verb of Ambrose comes from your DICT. under "inquam"!!! meaning=
4. What is the Latin and vernacular difference between the verbs often confused because of no knowledge of Latin!! between: "exalto,are"= _____ and "exsulto,are"= _____
5. If "opera' [soon to come in class - after Christmas] is the plural of 'opus,operis-n.=work', then it may function as: _____ and here must have what function?
6. If cousin Elizabeth is addressing Mary just having arrived for the birth of John the Baptist, then what verb must you imagine-insert-suppose with that: "beata _____" ?? and in the same way what verb is understood with: 'vos beati _____' ??
7. In Latin: what different functions can the form 'quae' have [this has been asked already]
8. If the verb is: "genero,generare,generavi,generatum=to generate,beget] then the form of Ambrose may look like it is *Time* _____, but in fact is *Time* _____. To what verb num. group does that verb belong? _____ from the principal parts given you must write out and identify - perhaps in mixed-up order - the other five Times of the indicative with the *same subject* as in "generat":=
   Check your DICT. and first give the reversed of that 'agnoscit' _____ [N.B. how did you mark that particular form in your notes?] then give the other 5 Times with the same subject:=
9. What meaning does your DICT. give for: 'qui+cumque,quae+cumque,quod+cumque'? _____ with what word does it agree here?
10. What did Ludus 9 Tell you in anticipation about: "eius" ??
11. If 'in singulis' is going to repeat the idea which we got from *PIVS II* in C] of Ludus 6, and if "magnificare" is

later, bible Latin for: 'to magnify,praise,exalt', then you can render perfectly these famous words of Ambrose:

12. By the way: your DICT. will give you the noun+adjective: "in+fans" meaning:=
13. If the reversed of that 'Exsultavit' must be: _____ , then the reversed of that 'concipit' [N.B. "concipio - take as Gp.IV] must be:
    And what *Time* do you see in 'concipit'? _____ and 'concepit'? _____
14. According to instructions put into your best Latin the noted words of *Clement C. Moore* [1779-1863] "'Twas the night before Christmas, when all through the house, not a creature was stirring, not even a mouse".
    VOCAB. 'twas=it was. Christmas: say the 'feast':festum,i-n. of Christ born=Christi nati. all: use 'totus,a, um=entire,the whole - agreeing with? _____ house: domus-fem. creature=creatura,ae-f. to stir: use [rarely!] 'moveo,movere'. not--even:ne...quidem.

-- N.B. if you found the word for "mouse" in your DICT., you will also find close by the word for a small-mouse which seems to appear in some parts of the body as a _____ or in the vernacular: _____ Latin is enough for life!!!!

B]*BENARDVS CLARAVALLENSIS* [1090-1135 post Chr.]:
'Ecce pax non promissa sed missa, non dilata sed data, non prophetata sed praesentata. Ecce quasi saccum plenum misericordia sua Deus Pater misit in terram../..Postquam enim venit plenitudo *temporis, venit et plenitudo *divinitatis../..Ubi enim Dei* innotescit humanitas, iam benignitas latere non potest../..Quid tantopere+ declarat eius misericordiam &quam quod& ipsam suscepit miseriam? magna plane% et manifesta benignitas Dei* et humanitas! et magnum benignitatis* indicium declaravit, qui humanitati addere nomen Dei* curavit" [Sermo I in Epiphania Domini].
VOCAB. lateo,latere=to lie hidden. misericordia sua [l.2]=with-by his mercy. *all words: = of____. +tantopere=so much, to such-a-degree. &quam quod&=then that. ipsam=itself. %plane=absolutely. $humanitati=to human-nature, humanity. curo,are=to take care, see to it.

1. When beginners see words like: 'humanitas-benignitas', they may-should calculate what function-case-form? BUT if those words are found just like that in DICT. they must be: _____ [of another noun group soon to come in class].
2. From the verbs: 'promittere=to promise; mittere=to send; differre=to postpone; dare=to give; prophetare=to prophesize; praesentare=to make present - the forms here must mean=
3. Be courageous - you can do it for Christmas!

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Homework 14

Return to Lesson 18

$ In the year 40 ante Chr. Rome's poet laureate: *PVBLIVS VERGILIVS MARO* [70-19 ante Chr.], among his pastoral-bucolica-Eclogae poems produced an extraordinary, unearthly, unexplainable poem about the 'golden age' and the coming of a great leader-Saviour for Rome and the world which early Christians thought divinely inspired as it mirrors so many biblical passages about the "messiah", even though Virgil did not know the bible. Here are some verses as your so-called 'pagan' preparation for Christmas.

A] **"Ultima Cumaei venit carminis aetas; magnus ab integro saeclorum nascitur ordo. iam redit et virgo, redeunt Saturnia regna, iam nova progenies caelo demittitur alto. ... ferrea primum desinet ac toto surget gens aurea mundo"** [Ecl. IV,4-9]
VOCAB. Cumaei...carminis=of the song of the sybil of Cuma, as a prophetess. virgo (cf. constellation!) the goddess of justice who had fled the wicked earth. Saturnius,a,um= Saturnian, of the time of Saturn the father of the gods when there was the original golden age before original sin, etc. caelo...alto=from high heaven; toto...mundo=in the whole world. saeclorum=OF centuries. demittitur=is sent; nascitur=is born.

1. If the words here, belonging to a new group of nouns to be learned in January are found in the DICT. 'aetas=age', 'ordo=series,order', 'progenies=offspring', 'gens=people,nation': then they must function as what in the quote above? _____ You can also observe and give us the adjective which Virgil attaches to the nouns: 'ordo+_____'; 'gens+_____' 'aetas+_____'; 'progenies+_____'.
2. If the verbs are: "desino,ere=to cease,stop,end" and "surgo,ere=to arise" then they must belong to verb Group num. _____, and that will allow you to identify the verb *Time* in 'surget'_____; and the *Time* in 'desinet'_____. with your finger still in the DICT. you can give the *Time* for: "desiit"_____; "surgit"_____.
   And then you can correctly give the 'ego' forms for those same four verbs in order:
3. If you study your DICT. carefully under the word: "venio,venire,veni,ventum=to come" which belongs to Gp. _____. and the DICT. marking will tell you that: 'venit' with a long 'E' is *Time*_____. and its reversed is _____ and that 'venit' with a short 'e' is *Time*_____. and its reversed:
4. The somewhat irregular verb is: 'redeo [redio],redire,redii,reditum=to return', then the verbs in L.3 of the quote must be in *Time*_____.
5. If "ab integro =from the start,from zero" then you can put all that together and be a Virgilian expert-scholar after 14 Latin classes with your flawless version:
6. Make an elegant comment: "According-to the Virgilian (Vergilianus,a,um) verses [versiculus,i-m.] the Romans were awaiting [exspecto,are] around the fortieth (quadragesimus,a,um) year before Jesus having-been-born [natus,a,um] a new and golden century (saeculum,i-n.) after* internal (intestinus,a,um) wars had ravaged (use: divexo,are,avi,atum and destruo,ere,destruxi,destructum) whole (totus,a,um) Rome and Italy 100 (=centum) years (=object form)": [n.b. *after= postquam + an indicative verb]

B] ((some signs of the messianic age. cf. Book of Isaias in Bible Old Testament!!!))

"ipsae lacte domum referent distenta capellae ubera nec magnos metuent armenta leones ipsa tibi* blandos fundent cunabula flores. occidet et serpens et fallax herba veneni occidet... molli paulatim flavescet campus arista et durae quercus sudabunt roscida mella" [IV,22-30]
VOCAB. capella,ae-f.=she-goat. domum=back home. ipsa,ipsae=themselves. tibi*=for-to you [he is addressing the newborn child. veneni=of poison. lacte=with milk. molli....arista=with soft tuft of grain. durae quercus= tough oak-trees (subj.pl.).

1. The Latin words here: 'armenta=cattle; ubera=udders; cunabula=cradles; mella=bit-of-honey' are all neuter and therefore can function as what in the Latin language? _____ here you will see both come into action.
2. If the verb is: "sudare=to sweat,exude", then what *t*. must you see immediately in the verse of Virgil? _____ its reversed? _____ its subject here _____ and object _____. the other *five* Times with the same subject:=
3. If according to the little VOCAB. 'molli' connects with 'arista', then you can point out the other noun +adjective connections for your Latin education. *observe* and read: 'ipsae'+_____. 'roscida'+_____. 'magnos'+_____. 'blandos'+_____. 'distenta'+_____. 'ipsa'+_____. [n.b. "blandus,a,um=flattering,attractive"; "distentus,a,um=stretched,swollen"; "roscidus,a,um=dewy, covered with dew].
4. Your DICT. is going to give you two distinct verbs: "occido,ere=to kill" and "occido,ere=to fall,collapse". yes or no? _____ to which verb Group do they belong? _____ and which is used by Virgil twice here? _____ in what *Time*? _____ give the subject of the first _____; the subject of the second _____.
5. All the other verbs here: 'refero,referere=to bring back', Gp. _____ 'metuo,ere=to fear', Gp. _____; 'fundo,ere=to pour-out', Gp. _____; 'flavesco,ere=to turn yellow', Gp. _____ will have to be in *Time* _____. give the form for *t.2* of those 4 verbs with the same subj. as in the text:=
6. Check one or two words in your DICT. and give your own professional Virgilian story about the golden age of the Saviour-Messiah, exactly:

C] ((he concludes with an exhortation to the child, where you can imagine the reaction of the Christians!)):

"Cara deum soboles, magnum Iovis, incrementum! incipe - parve puer, risu cognoscere matrem".
VOCAB. deum=of the gods. incipe=begin. Iovis=of Jupiter. risu=with a smile.

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Homework 15

Return to Lesson 19

§ Before we study some nice sentences from authors of the middle ages, we want to consider a few verses of our beloved *PLAVTVS*, which will illustrate our new class material about the "relative pronoun".

A] Look at verses 107-108 from the comedy 'Aulularia', where the person there says: **"nam noster nostrae* qui est magister curiae* dividere argenti+ dixit nummos in viros".**
VOCAB. nostrae* curiae*=of our office-department [soon to come in class]. argenti+=of silver-money. nummus,i-m. =coin.

1. If the verb is: 'dico,ere,dixi,dictum=to say,command,order,bid' then point out the Times in: "diCit" _____, reversed: _____, and "diXit" _____, reversed: _____
2. If the adjective is: 'noster,nostra,nostrum=our', then what will the form "noster" *all alone* have to mean in any vernacular translation?
3. The phrase: 'in viros' is going to have what kind of force-implication because of that preposition: 'in'? _____ your DICT. may give you a good rendition: _____
4. What different functions can the 'relative pronoun' *qui* have in Latin? _____ here it must be _____, and its reversed must be: _____, and its antecedent: _____
5. What do you do to air-heads who find the Latin noun: 'viros' under "virus" in their DICT.? _____ meaning= _____. Where do YOU find that word? _____
6. What English-international word do you have from the Latin: 'nummus'?
7. Why did Plautus *not* write 'qui est magistRUM'? explain:
8. Your own personal version of the 200 ante Chr. lines of living Latin:
9. Rewrite Plautus' lines with the same word-order to read: "Our-women, whom we were honoring [honoro,are, honoravi,honoratum] masters-managers (magistra,ae-f.) of our office-department, had said-commanded to divide the coins of silver toward-unto the needy-women (egenus,a,um)" :=

B] Look at verses 131-133 from the comedy 'Mercator', where Acanthio says: **"Ubi Charinust eru'? domin est an foris?"** and Charinus answers: **"Ecce me Acanthio, quem quaeris".**
VOCAB.Charinus est erus. domin=domine=at home. an=or.

1. The meaning is clear if you read the verses out loud and understand the Romans talking in 200 ante Chr.:=
2. What is the *worst way* you will translate that 'quem' today [but normally accepted!?]:
   If a woman here were speaking with Acanthio, what would have to change and how?
   If several people were talking and saying: 'behold us, whom you have been seeking', how would Plautus' verse appear? =

C] Finally: you can look at verses 158-159 from "Mercator": **'quid vis, faciam? id quod volo. quid id est igitur quod vis? dicam'.**
VOCAB. "vis" here= you wish-want. igitur=therefore. volo,velle,volui=to want-wish.

1. If the verb is: 'dico,ere,dixi,dictum'=to say' [as given above], then it must belong to what verb Group num. _____, and then 'dicam' must be *Time*_____, and its reversed will be: _____. And from the same verb what will. 'dixeram' have to mean? _____ whose reversed will be: _____; and what will 'dicebam' mean?= _____ [HAVE you forgotten or never learned these things?]
2. The combination: "id quod" in straight English is going to mean:=
   And your Latin training will tell you that the reversed of that phrase is:=
3. So what did the Romans say that day in the forum in 200 ante Chr. *exactly*?
4. From your super Latin education what word could Plautus have omitted here and why?

§ In his "Vita Columbani" [life of Saint Columban], *JONAS BOBBIENSIS* [620-685 post Chr.] tells how Brunhilda, Theodoric's concubine, presents her children to Columbanus: **"filios Theuderici*, quos +de adulterinis permixtionibus+ habebat, ad virum Dei* adducit... /'Regis* sunt filii; tu eos §tua benedictione§ robora'"**. *VOCAB*. Theuderici-Dei-regis: are all: '0f...' forms-functions soon to come in class. §tua benedictione§=with-by your blessing. robora=command form: you must strengthen.

1. If the verb is: 'adduco,ere,adduxi,adductum=to lead-in' then you see here verb *Time* _____ whose reversed will be: _____, and which must be distinguished from: "adduXit" *Time* _____ whose reversed will have to be: _____ and from 'adducEt' *Time* _____.
2. One of our most important 'relative pronoun' principles refers to complex sentences like this simple one where the verb for that "quos" must be _____ and where 'quos' functions as what? _____. That means that the 'filios' must function as what in the sentence?_____, attached to what verb?_____.
3. Why did the Latin author here say: "habebat" [*Time* _____] and not "habuit" [*Time* _____] ??
4. With what word are you going to begin your rendition of the first sentence...?? what does this confirm in your mind about the workings of Latin?
5. If 'de adulterinis permixtionibus' will mean: 'from adulterous liaisons-mixings', then the simple text must mean in correct 2003 English:
6. If the reversed of "filios" is: _____, and of "eos" is _____, then the reversed of "quos" must also be: _____.
7. SAY in your own Latin: "all the things (use: 'uninversus,a,um') which we had learned [disco,ere...] within our First Experience (experientia,ae-f.) we saw (video,ere...) having-been-used [usurpo,are,usurpavi,usurpatus-a-um] through a good example here":

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Homework 16-17

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§ Begin with your own perfect Latin sentence, as you place the 'relative clauses-parts' in that special, favorite arrangement which we mentioned the Romans so loved and used in their compositions:
"The sacred (sacer,sacra,sacrum) biblical [biblicus,a,um] books which treat [tracto,tractare] human and divine wisdom (sapientia,ae-f.) and which you will find [invenio,invenire] within the old (antiquus,a,um) testamentum, today will bring [porto,portare and affero,affer(e)re,attuli] both delights (oblectamentum,i-n.) and helps (adiumentum, i-n.) to you which you have been requesting [peto,petere,petivi; poposco,ere,poposci]".
N.B. according to the 'style' indication given here you sentence should begin with a relative pronoun and should end with 'will bring'!!!!

A] **"Beatus homo qui audit me et qui vigilat ad fores meas cotidie et observat ad postes *ostii mei*. Qui me invenerit inveniet vitam et hauriet delicias +a domino+. Qui autem in me peccaverit, laedet animam suam: omnes qui me oderunt, diligunt mortem"**. [Liber Proverbiorum]
VOCAB. *ostii mei*=of my door. +a domino+=from the lord.

1. What verb *Time* do you find in the first sentence? _____ and then you can identify the verb Times in the second sentence in order:=
2. If someone tells you that the expression: 'in me peccaverit' is going to have a certain idea of motion, then what meaning must you attach to the 'in'? _____.
3. If the verb is "audio,ire,audivi,auditum=to hear" then the reversed of 'audit' must be according to your notes and/or Latin knowledge: _____ ; and that means the reversed of 'invenerit' [invenio,ire=to find] must be _____.
4. What important-eternal principle did we learn with regard to some of the 'antecedents' in some Latin relative clauses?
   How is that principle illustrated here in L.2+3? explain:
5. If the antecedent of that first "qui' in L.1 is obviously _____, and the antecedent of the final 'qui' in L.3 is obviously _____, then you can express the antecedent of the two 'qui" L.2 in Latin _____, and you can carefully point out what the function of those antecedents is here:
6. If the reversed of that 'oderunt' is _____, then the reversed of that 'diligunt' must be: _____.
7. While it may sound good in English, what is incorrect in translating the two 'qui' in L.2 "HE WHO..."? What does 'qui' mean exactly? and where is that "he"? explain:
8. Give your own exact version of the bible text - as written here:
9. What is the reversed of *all* the 'qui' in the quote? WHY?
10. Give the exact meaning for these simple variations - all based on the 'relative' pronoun function:
    A) 'Quas inter vos invenero, invenient apud me vitam' :=
    B) 'Quae erunt bona, numquam laeserint animas nostras' :=
    C) 'Quae ad foras meas cotidie vigilabat mea praecepta non laedebant' :=
    -- Now go back and express the *antecedent* of the three relative pronouns in the variations correctly giving their function:

B] **"Qui congregat in messe*, filius sapiens est; qui autem stertit +aestate, filius confusionis"**. [Liber Proverbiorum].
VOCAB. in messe*=in-at the harvest. +aestate=in-during summer. confusionis=of shame.

1. Supposing some smart person tells you that the antecedent of the two 'qui' is not the double 'filius', then what do you do? what-where is the antecedent? explain:
2. If you did that correctly then tell us with what word your smooth vernacular translation is going to begin: THINK!
   Give that version:
3. WHY are there no object-accusative forms in the quote?
4. Reverse the forms in 'qui congregat... filius est; qui stertit, filius'=
5. If the line were talking about a woman alone what would it look like in Latin?

C] **"Clara est et quae numquam marcescit sapientia et /facile videtur ad his/ qui diligunt eam. Praeoccupat qui eam concupiscunt../..qui de luce vigilaverit ad illam*, non laborabit"**. [Liber Sapientiae]
VOCAB. /facile videtur ab his/=easily is seen by these. praeoccupo,are=to anticipate,lead. de luce=during the day. ad illam=ad eam. clarus,a,um=bright,famous.

1. What is the antecedent of that first "quae"? _____ what use-rule does that fact illustrate?
2. If "praeoccupat" and "eam" are both singular, how do you explain that 'concupiscunt'?
   To what does the 'qui' after "praeoccupat" refer? _____ express that in Latin: _____ as doing what in the sentence?
3. If the reversed of "vigilaverIT" is _____, then the reversed of 'laborabIT' must be _____.
4. Your own version of the wisdom text:
5. What would this mean: "Quae vigilaverit, non laborabit" ??=
   "Praeoccupavisti quod ea concupiscit" ??=

D] **"Felix quem non condemnat anima sua / qui sibi* nequam est, +cui alii+ bonus erit?"**. [Liber Ecclesiasticus]
VOCAB. sibi*=for himself. +cui alii+=to whom else-other.

1. If "felix" can be m-e-n, what is it here and why?
2. Exact meaning:
3. Missing word with 'felix' _____.
4. Felix qui non condemnat anima

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Homework 18

Return to Lesson 20

§ Before we get to the special author for today, we can now happily analyse-understand-appeciate a neat text of the *LITVRGIA ROMANA PAVLI VI* - 1975.

Quia fílios, quos longe peccáti crimen abstúlerat, per sánguinem Fílii tui Spiritúsque virtúte, in unum ad te dénuo congregáre voluísti".
Read that fine Latin a number of times follow the indications given here and then answer the questions carefully BEFORE giving your own version-translation.
VOCAB. peccati=of sin. Filii tui=of your son. Spiritus virtute=the power of the spirit. longe=far away. denuo=once-again.

1. If the verb is: "aufero,auferre,abstuli,ablatum=to take away" then the meaning of the form there must be:= _____. If the verb is: "volo,velle,volui,volitum=to wish-want" then the meaning of form there must be:= _____. the reversed of those same two forms will be in order:=
2. If the word in your DICT. is 'sanguis,sanguinis-m.=blood', then it belongs to what Latin noun groups according to our system? _____ and what function do you see used in the text? _____, which reversed will have to be:=
   If the word in the DICT. is 'crimen,criminis-n.=crime,sin,accusation', then it can function in Latin as:= _____ and its reversed (80%) will be:=
   --- what is the big problem with nouns of our Block II, especially when found in normal Latin literature? explain:
3. When you see: "filios quos", what function does your Latin brain register? _____. If the reversed HERE of 'filios' is _____, then the reversed of 'quos' must be: _____.
4. According to our *first relative principle* the verb that connects with "quos" is _____, and therefore 'filios' belongs where?
5. I want to see your *intelligence* and *language aptitude* when you tell your students that after the initial "quia=because' (which causes no problem here at all!), the next word in Latin and your 2003 rendition must be: _____. THINK-READ and be happy!
6. If the word is 'unum - one thing,unity-one-entity', then the "in" must mean:
   And your notes-knowledge will give you a few translations for the: 'per'=
7. Now give your own version for the world, which will be infinitely better than ISEL!!!:
8. Modify the text - while keeping the word order - to say: "Because the children-sons, who took-away the crimes of sin through the truth (veritas,veritatis-f.) and the light [USE both: 'lumen,luminis-n.' and 'lux,lucis-f.'], wanted to gather-congregate people (homo,hominis-c.) into the community (communitas,communitatis-f.)":

§ Before he was elected the successor of the abdicating Pontiff Celestine V in 1294, as POPE *BONIFATIUS VIII* [1294-1303] *Benedict Gaetani* was a noted jurist and European light. He is responsible for 88 immortal "Regulae Iuris" *still* quoted in courts and the church.

A] **"Ea, quae fiunt *a iudice*, si ad eius non spectant officium viribus+ non subsistunt"**. [Regula 26]
VOCAB. *a iudice*=by a judge. +viribus+=with forces-energies. si=if. fiunt=are done. eius: you have seen in Ludus 9 +13= _____. spectare=to pertain,look,regard.

1. According to our 'relative principles' the *main verb* here must be _____, and its subject must be _____.
2. The noun that connects with that 'ad' is:
3. Then you can give your own version for canon law class or law school at harvard:
4. According to another 'relative principle', what word could be *omitted* here without doing anything to the meaning of the rule? _____. WHY? explain:

B] **"Qui sentit onus, sentire debet commodum; et e contra"**. [Regula 55]
VOCAB. debeo,debere=to owe,ought,to-have-to+infinitive.

1. If the word is: 'onus,oneris-n.=burden, weight, obligation', then explain why the form here is not: "onUM", if 'qui' functions as _____. explain=
   And then from VOCAB. give the reversed of that 'onus'
2. If the gender of "commodum" is _____, and the gender of "onus" is _____, and the gender of "qui" is _____. then to what does that relative pronoun relate-refer?
   OR this way: the main verb here is _____, and the subject of that verb expressed in Latin will have to be: _____, according to the sentence. this is all essential Latin!!!
3. What verb time do you find in 'sentiET'? _____, and 'debET'? _____. 'sentIT'? _____ and 'debebIT'? _____?
4. The exact meaning of the rule in 2003 English is going to have to begin where?_____ and that meaning will be:
5. What would change here if you read: "quae sentit onus sentire debet commodum"?====:

C] **"Qui tacet, consentire videtur"**. [Regula 43 = perhaps the most famous].
VOCAB. videtur (later this year): he she it is seen=seems.

1. How do i know what the subject of "videtur" is from the sentence? explain:
2. How will you say in *only 4* words: "ye women who are keeping silent, seem [HERE - 'videmini'] to be giving consent" =

D] **"Quod omnes tangit debet *ab omnibus approbari"**. [Regula 29].
VOCAB. tango,ere=to touch,affect. *ab omnibus approbari=to be approved by all.

1. The Latin word is: "omnis,is-C." then what can 'omnES' function as in Latin? _____ is it PL. or SING.? _____. Is "quod" SING. or PL.? _____. To what does that 'quod' refer? _____ how will that be expressed here in Latin and where will it be attached? [This is all essential!]
2. Exact meaning:
3. Reverse the whole line leaving the last 3 words alone:

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Homework 19

Return to Lesson 21

§ As we take up our Latin studies again in the second semester, we turn to the author of an immortal adventure story written at the time of Nero [54-68 post Chr.], by the name of 'Satyricon' (still celebrated in Rome by the name of restaurants-movies) which means a "mixture-platter of various things: prose,poetry". the author is *GAIVS PETRONIVS ARBITER* who was commanded by Nero to kill himself. His story is a *monument* of daily-*living Latin*. A] (in the middle of a famous dinner given by Trimalchio on his birthday):
"Puer calicem proiecit, ad quem respiciens* Trimalchio: 'cito' inquit 'te ipsum caede, quia nugax es' ../.. et 'aquam foras vinum intro' clamavit. Excipimus urbanitatem iocantis+, et ante omnes Agamemnon, qui sciebat quibus meritis§ revocaretur ad cenam. Ceterum laudatus Trimalchio hilarius% bibit et iam +ebrio proximus: 'nemo' inquit 'vestrum& rogat Fortunatam meam ut saltet? Credite mihi: cordacem nemo melius ducit'. Atque ipse (erectis supra frontem manibus) Syrum histrionem exhibebat" [n.52].
VOCABVLA respiciens=looking-back. +iocantis=of-the-one-making-jokes. quibus meritis=by which merits. hilarius=more joyfully. +ebrio=to a drunken-person. &vestrum=of ye. ut=that, so that: with subjunctive: '---may...' cordax,cordacis=a rude greek, cancan dance. melius=better, in a better way. erectis---manibus=the hands having been put up.

1. If the verb is: 'laudo,are...' then "laudatus" in L.4 alone means:=
2. If the verb is "credo,credere,credidi,creditum=to trust,entrust,BELIEVE", then your recent Latin training tells you that: 'credite' in L.5 must function as what in Latin? _____ and its reversed will be:= _____ and as super Latin students you can also give the *alternative* form of that verb with much the same force-meaning:
3. When you see such Latin words like: "urbanitatEM" - "histrionEM" -"frontEM" - "calicEM" what function do you also register in your Latin brain?
   If you want-ought to find the exact meaning of these words, what is the dictionary problem involved? *explain=*
   So how are those four words found in your DICT. in order?
   And their reversed form will have to be as used here?
4. What different English meaning are you going to attach to the similar Latin forms here: 'ad QUEM'= _____ 'QVIA'= _____ 'QVI'= _____
5. If the verb is: "caedo,caedere,cecidi,caesum=to strike,beat,whip", then considering the "one letter" factor in the Latin language, give us the exact meaning for these forms: a) 'caedO'= _____ [reversed: _____]. b)'caedE'= _____ [reversed: _____]. c) 'cecidI'= _____ [reversed: _____].
6. *If* the verb Times here are: 'es' _____, 'sciebat' _____, 'ducit' _____, 'Excipimus' _____, 'proiecit' _____ 'rogat' _____:
   Then give the exact meaning for: 'proicit'= _____, 'excepimus'= _____, 'duxit'= _____, 'rogabat'= _____, 'clamabit'= _____.
7. Your DICT. is going to give you a problem-doubt in the form: "BIBIT": *why*?
8. If "Fortunata" is Trimalchio's wife, if 'revocaretur' means=he was being recalled, if the 'ipse-ipsum'=himself, yourself,etc. YOU can render the very living Latin text of 1940 years ago perfectly if you read-think-analyze!!!

9. By the way: for your future Latin vocabulary, you can consider that 'frontem' in L.6 and tell your students the difference between: "fons,fontis"= _____, and "frons,frontis"= _____, and "frons,frondis"= _____.
10. +Then put into your best Latin the epitaph which *H.G.Wells* [1866-1946] English novel suggested for himself in 1939: **"God damn* you all: I told you so"**.
VOCABVLA so=sic,ita. tell=dico,ere. you:here=vobis. N.B. 'damn'=damno,are:here used in the only imperative-command form you have learned. all=the plural of 'omnis,e' soon to come in class.
+Then you can also put into perfect Latin the last saying of *Simonides*, as reported by *HERODOTVS* [485-425 ante Chr.]: **"Go! tell the Spartans - thou who passest by (that) here obedient to their laws we lie"**. (N.B. 300 Spartans killed at Thermopylae in 480 ante Chr.)
VOCABVLA go=ire. tell=inform:doceo,ere. Spartan=Lacaedemonius,i-m. pass by=transire. *to*:here=*toward* (in several Latin prepositions). their='eorum'--[soon in class]. lie=iaceo,iacere. obedient=oboediens (oboedientis); BL. ii). put the two commands in the normal command-imperative forms.

B] (one of the participants in the dinner party reports his experience):
"Iam ego etiam tot malis* fatigatus minimum quidem gustum hauseram somni*; idem et tota intra forisque familia fecerat, Atque alii circa pedes discumbentium sparsi iacebant, alii parietibus** appliciti quidam in ipso limine coniunctis manebant capitibus"** [n.22].
VOCABVLA tot malis*=with-by so many troubles-evils. somni*=of sleep. idem=the same, thus. familia=servants-group, *discumbentium=of the-ones-lying-around. parietibus=to the walls. coniunctis...capitibus=heads having been joined. quidam=certain-people. in limine=on the threshold.

1. From the verbs you know or can find in the DICT. the forms here: "fatigatus" - "sparsi" - "appliciti" must mean all alone in their verb forms:=
2. Your DICT. may-must give you the special meaning for the: "alii...alii combination from: 'alius...alius':=
3. Identify the Times: 'fecerat' _____, 'manebant _____, 'hauseram' _____.
4. Your own version of the living life-description:=

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Homework 20

Return to Lesson 22

§ You can put into your best Latin in anticipation of next year's Christmas these sublime verses of *JOHN MILTON*, English poet, [1608-1674] written for christmas morning 1645:
"Ring-out, ye crystal spheres; once bless our human ears (if ye have-power to touch our senses so) and let your silver chime move in melodious time" [stanza 13].
VOCAB. ring-out: resono,are. sphere: orbis,is-m. crystal: perlucidus,a,um. bless: recreo,are. ear: auris,is-f. have-power: valeo,ere. sense-here use: mens,mentis-f. chime: sonitus. silver: argenteus,a,um. 'in'-say: through. melodious: musicus,a,um or numerosus,a,um. time: tempus,temporis-n.
N.B. you should see 'command-imperative' forms in L.1. The phrase "let chime move" can be expressed with a certain command-imperative form given in class from the verb: movere.

§ For the first time this year, one of the earliest 'fathers of the church' but certainly the smoothest-sweetest and most attractive: *CAECILIANVS CYPRIANVS* [200-258 post Chr.], bishop of Carthage in North Africa.
A] (from his immortal - the first in christian literature - commentary on the "Pater Noster')
"Et ideo panem nostrum id est Christum, dari* nobis* cotidie petimus ut qui in Christo manemus et vivimus a sanctificatione eius et corpore non recedamus" [n.18].
VOCAB. *dari nobis*=to be given to us. a sanct. eius et cor.=from his sanctification and body. ut...non=that not, lest, in order that not.

1. In what other way will-do you find the Latin expression here: "id est" written _____ meaning:
2. The main verb here is: _____. if that 'ut' has its meaning from the VOCAB., then according to your Latin training the verbs with the "qui" in L.1 *must* be:= _____ WHY? (because of---)
   That leaves you with the verb for 'ut' as _____, *AND* also tells you that the antecedent of that 'qui' will be expressed in Latin: _____, and will function here as: _____. WHICH 'relative pronoun' principles do you see confirmed here by Cyprianus?=
3. If the word in your DICT. is 'panis,is-m.=bread' then you see what function here? _____ and you also see that the *combination* in L.1 in its *reversed* form will have to be: _____
4. Now you can render Cyprian's glorious sentence into your own vernacular:
5. By the way: what does your DICT. tell you about the Latin noun: "verna,ae-c."?= _____ and close by what do you learn as the meaning for 'vernaculus,a,um'? _____. what else do you need in life besides Latin?
6. ADD a short phrase of your own with Cyprian's words: 'Seek ye (peto,ere...)! fresh [recens, (recentis)] bread so that ye-women who are remaining and living among us and other [alius,alia] citizens [civis,is-c.] may not depart-recede (cr. text) from the body because-of extreme [extremus,a,um] hunger [fames,is-f.]":=

B] (in another noted work on the dress of virgins: 'De habitu virginum' he says):
"Servate - virgines - servate quod esse coepistis, servate quod eritis. Magna vos merces habet, praemium grande virtutis*, munus maximum castitatis* ../.. Quod futuri sumus, iam vos esse coepistis. Vos resurrectionis* gloriam +in isto saeculo+ iam tenetis; per saeculum §sine saeculi contagione§ transitis" [n.22]

VOCAB. virtutis*-castitatis*-resurrectionis:=of... futurus,a,um=about to be. +in isto saeculo+=in that bad-world. §sine saec. contag.§=without the contagion-infection of the world.

1. If your defective-verb in the DICT. is "coepi=I have begun" [t.4] then the reversed of the forms you see in L.1 and L.3, must be: _____, meaning:
2. IF the word in your DICT. is "merx,mercis-f.=ware,goods,merchandise", then what must 'merces' mean from that word? _____ functioning *how*?
   IF the word in your DICT. is "merces,mercedis-f.=reward,payment", then the form 'merces' must be what in the Latin language?
   [p.s. try this at the entrance to the 'Gregoriana' or 'San Pietro' and see!!]]
3. Where do you find 'virgines' in your DICT.?= _____ and if you look closely you can also give the reversed of that "munus" [80%]:= _____ and the reversed of that 'merces'= _____
4. When you know the word: "servo,servare,sevavi,servatum=to keep,preserve,maintain", then the forms of that verb in L.1 must function as:= _____, their reversed: _____ from super-adult Latinists: what will-would be the alternative [B] form for them?:
5. Another super-Latin question: if 'virgines' is FEM. and the subjects of all the verbs in L.1 must refer to them then you better be ready to explain what that 'quod' is doing here: its gender _____, number _____, and then ANTECEDENT: _____, and then that antecedent is functioning as what in the first line: [I want a full explanation and not garbage-trash,----].
6. Give the exact meaning for: 'servatus,a,um'=_____, 'servato'=_____, 'servate'=_____.
7. If the subject of 'sumus' in L.3 is what group of people in this world? _____, then what is that 'quod' referring to? _____, what is its antecedent? _____, what function does that antecedent have in the whole sentence?? [I do not accept trash!]
8. If you got the reversed of: 'coepistis' correct above, you can tell us also the reversed of 'tranitis'= _____ and 'tenetis'= _____.
9. Now you can give our best version of the tight Latin of Cyprian [NO NONSENSE-CONFUSION!]

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Homework 21-22

Return to Lesson 23

§ As announced and promised our next Latin days will be brightened by the brilliant verses-proverbs, examples of Rome's *second* poet laureate: *QVINTVS HORATIVS FLACCVS* [65-8 ante Chr.] who followed the first laureate poet PVBLIVS VERGILIVS MARO [70-19 ante Chr.] by a few years and with satires, lyric poetry, short gems of wisdom not Virgilean epic verses.

A] In his own immortal treatise on the rules of poetry: 'Ars Poetica' he prescribes:
"Non satis est pulchra esse poemata; dulcia sunto et quocumque volent animum auditoris agunto" [a.p.99-100].
VOCAB. +ago,agere here=drive, lead. +quocumque=whithersoever, to whateverplace.

1. If the word in your DICT. is "poema,atis-n.", then what is deceptive about: 'poemA' and 'poematA'?
2. If the verb is: volo - and can be treated as of Gp. III, then what Time must you see in Horace's form? and its 'ego' form will be: _____ (meaning: to wish,want)
   -- By the way, there is another word in your DICT. 'volo,volare=fly'. With those two verbs you can make a clever saying for our times, understood by few, and write: "They were not flying, when [cum] they were wanting-to"!!!=
3. Now you know that: 'auditor,oris-m.=hearer,listener' belongs to noun Bl._____, and that the second form given in the DICT. in fact *functions* as what? _____ You also learned the reversed of that: "auditoris"= _____ which must carefully be distinguished-separated from: 'auditorem' functioning as _____.
   - From you first days of Latin, you can remind yourself WHY the DICT. even gives you that second form:=
4. Your full and professional training in Latin will now mark you off from other Latinists and allow you to give the different USE and vernacular MEANING to the verbs here:
   'SUNTO' [not to be confused with 'sunt': meaning _____]
   'AGUNTO' [not to be confused with 'agunt': meaning _____]
   -- then you can give the *reversed* for the forms of Horace (N.B. consulting your notes will help you learn all this!)=
5. How do you find that adjective: 'dulcia' presented in your DICT.?
   explain *exactly* what those elements tell-indicate to a consulting Latinist:
   that will also help you to reverse Horace's 'dulciA poematA pulchrA':
   Careful - but look what you and the Latin language have produced!
6. Your own smooth and correct version of Horace's advice for your next poetic piece:

B] On the orders of Caesar Augustus, in 17 ante Chr. (Virgil is gone 2 years now), Horace composed a sublime national anthem for the "Ludi Saeculares" = 100 year jubilee games, which was called "Carmen Saeculare". you can understand and explain the first strophe - a genuine Roman prayer.
"Phoebe silvarumque potens Diana - lucidum caeli decus - o colendi semper et culti, date quae precamur tempore sacro" [C.S. 1-4]
VOCAB. +Phoebus=god of the sun; Diana=goddess of the moon:brother and sister. HERE: 'Phoebe'=Oh Phoebus-

[Apollo]. +potens,entis=powerful-chief. +colendus,a,um=needing to be honored. +"precamur" (t.1)=we pray-for,beg.

1. If the verb in your DICT. is "colo,ere,colui,cultus,a,um=to honor,cultivate" - then the form of Horace must mean alone here:
2. You should be able to spot the main-principle verb here must be: _____, meaning exactly in the vernacular:= _____ [and reversed]: _____ and what does 'datis' mean in Latin [do,are,dedi=to give]?=
3. Only your consultation of the Latin word: "decus", will allow you to explain that "lucidum": WHY? _____ and the reversed of the combination:==
4. If the Latin nouns are: "silva,ae-f.=forest,woods" and "caelum,i-n.=sky,heaven" -- then what functions do you see in those words in the quote? _____ you can express that function in English also in another way: _____. The reversed of the words as used by Horace will be:
   What was pointed out-stressed in class about the favorite 'position' of the "OF-possession form"? How is that confirmed here?
5. If the VOCAB. given here interprets "precamur" then that 'quae' must be what gender-number-function? BUT that brings up the eternal question: to what does the relative 'quae' relate here, how will that antecedent look in Latin, what will its function be? THINK-GROW-SHINE!!!
6. If 'tempore sacro'=at the sacred time, then you can give your own sublime version of Horace's jubilee prayer:
7. ADD the Latin adjective: 'grandis,e=big' here to: silvarum _____; decus _____; caeli _____; quae _____.
8. Say in your own pagan sentence: "I heavenly Phoebus shall drive-lead (cf. above) the heavenly [supernus,a,um] dwellers (caeles,caelitis-c.) into noble (nobilis,e) seats [sedes,is-f.] Diana, [you] drive the earthly [terrenus,a,um and terrestris,e:use both] animals [animal,is-n. 20%] through the earthly forests!" =

C] Out at his Sabine [Subiaco] villa, Horace dedicated a pine tree to Diana (which we rededicate on the last day of every summer course:
"Montium custos nemorumque, Virgo, imminens villae* tua pinus esto" [III,22].
VOCAB. mons,montis-m.=mountain. nemus,oris-n.=grove. imminens,entis=over-hanging; villae=over the villa.

1. Give the % for 'nemorum' _____ and reversed: _____; the % for 'montium' and reversed: _____.
2. The difference in meaning between: 'est' = _____ and 'esto' = _____.
3. If "pinus=FEM.", then give your version of this part of the dedication:
4. The reversed of the second line [omit 'villae']:=

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Homework 23

Return to Lesson 23

§ Begin with your own Latin introductory sentence according to the instructions:
"The voice of our cruel (crudelis,e) teacher [magister; praeceptor,doctor] has ordered (iubeo,ere...) the thoughts [cogitatio,onis-f.] of our lazy [USE both: piger,pigra,pigrum AND 'segnis,et'-80%] brains [cerebrum] to compose [compono; contexo...] the first sentence of today's (hodiernus,a,um) writing [scriptio,onis-f.] through our own [noster...] simple (simplex (simplics)) words which will indicate [indicare] the serious (gravis,e) theme [argumentum, i-n.] which the time of the year presents (exhibere; proponere)":

A] The *LITURGIA ROMANA PAVLI VI* brings us immediately into the celebration of the pre-easter time: 'quadragesima,ae-f.:lent'. From the blessing of the sacred ashes on Wednesday, March 5:
"Deus, qui non mortem sed conversionem desideras peccatorum, preces nostras clementer exaudi et hos* cineres, quos +capitibus nostris+ imponi decernimus, benidicere (pro tua pietate) dignare".
VOCAB. clementer=mercifully. hos*=these (m.obj.pl.) +cap. nostris+=onto our heads. imponi=to be placed. dignare HERE=imperative-command: Deign! condescend! (pro tua pie=according to your goodness). decernere=to decide. exaudire=hear-graciously.

1. Where do you find the following Latin words in your DICT. 'cineres': _____, 'preces': _____, 'mortem': _____.
2. If the word here (cf. VOCAB!) "peccatorum" comes from: 'peccatum' then it means= _____ and its reversed is: _____ if it comes from 'peccator' then it means _____ and its reversed is: _____
3. What is the verb which connects with "qui" in L.1? _____. That makes "Deus" function as what of what in the sentence? _____ "quos" connects with: _____.
4. What is the difference in Latin between: "exaudii-exaudivi"= _____ and 'exaudi'= _____. Reverse both of them in order:
5. What two words in the text are being connected by that "et" in L.2?
6. Where are you going to put that 'peccatorum' (depending on..) in your version?
7. Give your own personal version which you may use some day to explain things to people:
8. Give the alternative command form (B) for that 'exaudi': _____.
9. Say in your own super-tight Latin sentence: [ONLY - 8 - words]: "I shall be graciously-hearing those-people who will have imposed [impono,ere] holy ashes (cinis,eris-m.) over [TWO Latin prep.] their (suus,a,um) heads [caput...]"
10. By the way an old (gloomy) Latin saying about life and death goes this way: 'Fumus sumus finis cinis' meaning:

B] The 'Preces ad Laudes' of 'ash Wednesday' has one invocation which goes like this: **"Da nobis* mortificationem Filii tui in corpore nostro circumferre qui nos vivificasti in corpore eius"**.
VOCAB. nobis*=to us. mortificatio,onis-f.=death,mortification. vivifico,are,vivificavi,vivificatum=to enliven,vivify, bring-to-life. do,dare,dedi,datum=to give.

1. In the Latin language what different (how many? _____) uses-functions-meanings can the two words have: "filii tui"? explain=
2. When you see: "vivificasti" (vivificavisti), you immediately think T.____, and reverse it:
3. What is the main-principal verb here? _____ in what form-function? _____ what is the expressed Latin subject of that main verb? _____
4. When you see 'qui vivificasti', then you conclude that "qui" is *carrying* what person in the story? _____ what is the antecedent of that "qui"? _____
5. You have seen that 'eius' before, and will see it again. Give your own version of the new liturgical text: [N.B. give two English versions for that 'filii tui']
6. What is the reversed of: 'da' here? _____ and its alternative: _____
7. How would you add: 'immortal' [sempiternus,a,um AND immortalis,e] to that 'Filii tui'?=
   How would add: 'saving-salvatlon bring' [salutifer,era,erum AND salutaris,e] to that 'mortificationem'?

C] Some of the biblical antiphons used on this day and throughout lent:

a) **"Dele, Domine, iniquitatem meam"**. Domine=oh lord. delere=to destroy.
   meaning:
   the reversed of "dele"= _____? any English derivatives?
b) **"Adiuva nos, Deus salutaris nosier, et propter honorem nominis tui, Domine, libera nos"**. salutaris=savior, salvation. adiuvare=to help. liberare=free
   meaning:
   reverse of "nominis tui" [80%]=
c) **"Memento, homo, quia pulvis es"**. quia HERE=that.
   meaning:
   reverse the whole line correctly:

D] One of the invocations at the 'Preces ad Vesperas':
"Dirige, Domine, *in voluntate tua* mentes populorum atque regentium, ut+ sincere ad commune omnium bonum annitantur".
VOCAB. annitantur=they may strive-work. *in voluntate tua*=in your will. dirigere=to direct,guide. ut+=so that. regens,(regentis)=one-ruling. bonum,i-n.=the good, welfare.

1. What gender do you see in that 'communE'? _____, agreeing with what noun? _____.
2. What form-case do you see in the 'omnium' [omnis,e]? _____ Therefore, the reversed of the phrase: 'ad communE omniUM bonUM' - is going to be for any even smierable Latinist:
3. What function do you see in the "populorum atque regentium"? _____ reverse them:
4. If some day the reversed of "DominE" will be 'Domini', then what is the reversed of that "dirige"? _____ and "commune"? _____
5. Your version:

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Homework 24

Return to Lesson 24

§ Of the two bodies of canon-church law now in force throughout the Roman-Catholic Church: the Western Code: 1983, and the Eastern Code: 1990 - by far the Eastern Code has the better Latin texts as the work of one Latin expert not the botched job of a crowd of clowns.

A] If you are careful and read the text a number of times, following the VOCAB. and answering the questions, you can understand perfectly and correctly render a nice long sentence of the eastern code on the appointment of bishops: **"Candidatos, saltem tres, ad officium Episcopi eparchialis, Episcopi coadiutoris vel Episcopi auxiliaris extra fines territorii Ecclesiae patriarchalis implendum Synodus Episcoporum Ecclesiae patriarchalis ad normam canonum +de electionibus+ Episcoporum eligit".**
VOCAB. saltem=at least. eparchialis,e=eparchal: belonging to local governing bishop. Episcopus,i-m.=over-seer = bishop. coadiutor,oris-m.=helper, coadiutor. auxiliaris,e=auxiliary,helping. implendous,a,um=to-be-performed, carried-out. synodus,i-f.=assembly, synod. +de electionibus+=concerning the elections. patriarchalis,e=belonging to the patriarch, patriarchal. candidatus,i-m.=candidate, aspirant. canon,onis-m.=rule, canon.

1. If the word is: 'officium,i-n.=office,duty' and 'canon,onis-m.=rule', then point out to your students the problem in Latin functions with "officiUM" and "canonUM":
   What is the reversed form for those two words as used here?
2. You read through the text ten times and then point out the fine style of the Latin by indicating the subject: _____, verb: _____, object: _____.
3. Your Latin training gave you how many [so far!!!] uses-functions for the form: 'patriarchalIS' ?
4. Your good Latin eye tells you that the word 'implendum' must agree with: _____.
5. So that you may not lose too much time, I'll tell you that the two "ad' here have different meanings here, which you can verify in your DICT. 'ad' L.1=for,to; 'ad' in L.3=according to. no _____ yes _____.
6. Now you can direct your Latin or law students to the perfect rendition of the smooth modern text:
7. Reverse: 'Ecclesiae patriarchalis'= _____ 'ad officium Episcopi eparchialis'= _____
8. ADD a short sentence on your own: "Because (quoniam+indicative) many of our associates (socius,i-m.) and colleagues [sodalis,is-c:20%] were learning [disco,ere] church (use: ecclesiasticus,a,um and ecclesialis,e) laws [use: lex,legis-f. and ius,iuris-n. with those two adjectives properly], they were desiring [cupio,cupere: III+IV but treated as verb Gp. IV] to taste (gusto,are) the real [verus,a,um] nature (indoles,is-f.) of canonical (canonicus,a,um) talk [sermo,sermonis-m.]".

B] **"Episcopus eparchialis aut Superior maior notitiam sacrae ordinationis *uniuscuiusque* diaconi mittat* ad parochum apud quem ordinati baptismus adnotatus est".**
VOCAB. *uniuscuiusque*=_of each. mittat* here: subjunctive:'---should send'. parochus,i-m.=pastor. ordinatio,onis-f. =ordination. diaconus,i-m.=deacon. adnotare=to mark down.

1. From your preliminary introduction to the passive voices what vernacular-English meanings did we give to the times 4a and 4b in the passive: which meanings can be attached to the 'adnotatus est' here =

2. If the subject of that 'mittat' is _____, then the object is _____.
3. If the verb is 'ordino,are=to ordain', then the form: "ordinatus,a,um" all must mean: _____ and the form 'ordinatI' can function in Latin as what? _____ here it must be: _____, and must mean in several English words:
4. The exact meaning of the simple out neat Latin: (Superior maior=Major Superior):
5. If in the text the reversed of that 'ordinationis' is: _____ then the reversed of that 'eparchialis' must be: _____.

C] **"Ecclesiasticae studiorum universitates et facultates sunt quae +ab auctoritate compitenti ecclesiastica canonice+ erectae vel approbatae scientias sacras et scientias *cum eisdem* conexas excolunt et tradunt".**
VOCAB. +ab auct. comp. eccles. canon+=by the competent ecclesiastical authority canonically. *cum eisdem*=with the same. excolere=to cultivate. tradere=to teach.

1. From the simple and obvious Latin verbs, what will be the full meaning for the forms 'erectae' (erigere), 'approbatae' (approbare), 'conexas' (conectere):
2. Reverse the first three words here:
3. What is the form for *T.3* for the verbs here: 'sunt' _____, 'tradunt' _____.
   What are the reversed forms for those two verbs:
4. Your faithful version of the oriental text:

D] **"Textum legum declarationum el decretorum, quae +in conventu eparchiali+ data sunt episcopus eparchialis communicet* cum auctoritate".**
VOCAB. communicet* here is subjunctive: '---should,must,may'. +in con. epar.+=in the diocesan meeting.

1. If 'data sunt' is the passive form for T. 4a and 4b, then what exact vernacular meanings is it going to have? (do,dare=to give,issue):
2. If the word is: "textus":text,writing, and the word is 'lex,legis-f. - declaratio', then point out the problem with those "---um" endings:
3. If the subject here is _____, then the object is _____, and the canon means exactly:
4. Reverse: 'decretORUM':

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Homework 25

Return to Lesson 25

§ It is agreed by all that the greatest mind-light-leader of the literary and intellectual renaissance of the 1450-1550 period was *DESIDERIVS ERASMVS ROTERODAMVS* [1466-1536] who wrote volumes of innumerable works of solid content and magnificent Latinity. Among the writings he published to TEACH LATIN are about 100 pages of "Colloquia Familiaria" where people talk about everything possible with every possible Latin phrase and idiom. Here you have four men who after an absence of 40 years meet in a carriage going to Antverp and narrate all that has happened to them in that same period.

A] **"POLYGAMVS: Salve, multum exoptate Eusebi! GLYCION: Bene sit tibi, vir optime. EUSEBIVS: Salvete vos omnes *una salute*, pariter mihi carissima capita! Quis deus - aut casus +deo felicior+ - nos coniunxit? Nam nemo $nostrum vidit alium annis opinor, iam quadraginta. Quid hic agitis? PAMPIRVS: sedemus. EVSEBIVS: video, sed qua de causa? POLYGAMVS: operimur currum qui nos devehat Antverpiam".**
VOCAB. most of the lively talk here is *obvious*! but here are some helps: exoptatus=longed-awaited for. sit=may it be. *una salute*=with one greeting. mihi=to me. pariter=equally. +deo felicior+=or more fortunate than god. $nostrum=of us. currus=carriage. devehat=may bring.

1. If you can imagine a Latin verb: "operio,operire=to make to wait, put in expectation", then what form do you see in that verb here: "operimuR"?= _____. From the same form you can quickly give us the forms for: "she is made to wait"= _____ "ye are made to wait"= _____ "they are made to wait"= _____
2. What use-function do you see in the forms here: "salve - salvete"?
3. If you can imagine a Latin verb: "opino,are=be brought to an opinion" then you can see in that 'opinoR' what meaning? _____ and what will be its reversed? _____
4. Your DICT. is going to give you: "caput"=head, PERSON, and therefore the neat phrase 'carissima capita' is going to have to mean:=
5. If that "currum" is in fact an object of 'operimur', then you can write out the bit of living Latin of 500 years ago:
6. What kind of pedagogical trick did we learn in class for turning the active verb forms into passive ones? _____ in ONLY what verb Times did that trick have any validity? _____ with that in mind give the other two Times we learned with the trick for the forms here: "operimuR"= _____, _____ "opinoR"= _____, _____

B] **"EVSEBIVS: Ac mihi videor repubescere. POLYGAMVS: Quot annos supputatis, *ex quo* Lutetiae conviximus? EVSEBIVS: Arbitror - haud pauciores quadraginta duobus. PAMPIRVS: Tum videbamur omnes aequales. EVSEBIVS: Ita ferme eramus aut - si quid erat discriminis - perpusillum erat. PAMPIRVS: At nunc quanta inaequalitas!".**
VOCAB. repubesco=I become a youth again. supputare=to calculate. *ex quo*=from which time. convivere=to live together. Lutetiae=in Paris. haud paucioes=not less. ferme=almost. quid=anything.

1. What form-use do you see in that "discriminis"? _____ found in DICT. _____, and meaning:

difference, distinction.

2. When you see such forms as here: 'videoR' and 'videbamuR', what do you think-calculate? FIRST - what are the reversed of those two words of Erasmus? [your passive trick should make that very easy: WHY? how can you think backward and then get the right answer?
   SECOND: give the other two times with the active-passive trick for those same two forms:=
   THIRD: give the 'they' forms for the three trick-times for the same verb:
3. The verb: "video,ere---" means: _____, in the passive it is going to be naturally 'to be seen', but also in english to SEEM. Write out this part of the dialogue faith fully: [N.B. 'arbitror' is in your DICT. with special meaning later this year]
4. SAY quickly using the active-passive trick: "ye, who were being seen-seeming the lazy [piger,pigra,pigrum] disciples (discipulus,i-m.) of our school [scola;ludus] will be seen-seem soon to be the most diligent [diligentissimus,a,um] of all the disciples":

C] **"EVSEBIVS: Dic* mihi bona fide+ - nulla sentis incommoda senectutis quae feruntur esse plurima? GLYCION: Somnus aliquanto deterior est nec perinde tenax memoria, nisi si quid infixero"**
VOCAB. dic=command form (irregular) for: 'dico,dicere'. bona fide+=good faith. incommodum,i-n.=inconvenience. deterior=worse. nisi si=unless. quid=something. aliquanto=a little bit. sentire=to feel. plurimus,a,um=very many. infigo=to nail.

1. If the verb is "fero,fer[e]re,tuli,latus=to bear, to REPORT, tell", then what do you see in 'feruntur'? _____ what the original verb and give the other two times we have learned with the same subject:=
   How will you say with the same verb: "ye are reported"= _____ "I shall be reported"= _____ "you were being reported"=
2. Consider the combination: "tenax memoria" which must mean: _____ and then give its reversed= _____ you can also give us the "OF" form in the sing.= _____ and pl. [80%]= _____
3. Your own version of the simple Latin in the mouth of Erasmus' old men:

D] (at the end of the ride the coachmen comment on the elderly passengers)
"HENRICUS: Sed hi seniculi boni sunt. HUGUTIO: qui scis? HENRICUS: quia per eos ter bibi per viam cervisiam insigniter bonam".
VOCAB. seniculus,i-n.=little old-man. qui=how. cervisia=beer.

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Homework 26-27

Return to Lesson 25

§ We can not let the 'Ides of March' week go by without experiencing fully the super-roman, lean Latin of one of Rome's greatest: GAIVS IVLIVS CAESAR [102-44 ante Chr.] in his military commentaries, (his speeches and letters have been lost!! - greatly appreciated by Cicero)

A] (The beginning of his Book II on the Civil War with his rival Cn. Pompeius):
"Dum haec* in Hispania geruntur, C. Trebonius legatus, qui ad oppugnationem Massiliae relictus erat, duabus ex partibus aggerem, vineas turrisque ad oppidum agere instituit" [II,1]
VOCAB. dum=while. haec=these-things. duabus ex partibus=from two sides. ago,agere=to drive ahead. instituo, ere=to decide, to begin.

1. If the verb is: 'gero,gere,gessi,gestum=to carry-on, wage, accomplish', then what T. do you see in that 'geruntur'? _____, and its reversed will have to be: _____, and then you can give us the proper forms for the other two passives of that verb in the times we have learned. [Why should this be very simple-easy for you? EXPLAIN:]
2. If in a few days you will be shown that 'relictus erat' is T.5, then what kind of meaning do you want to attach to that particular Latin form!?:
3. The city name 'Massilia' is in your DICT. with today's designation:
4. If 'aggerem-vineas-turris' [as military engine-terms] have functions here as: _____, how can 'turris' get into that group? explain from a passing note in your class annotations:
5. Your own personal version of Caesar's text:

B] Cicero's brother Quintus almost got demolished by the Gauls because he did not obey Caesar's orders for the defense of the winter camps. Here are some parts of the drama:
"De improviso ad Ciceronis hiberna advolant.../...Mittuntur ad Caesarem confestim ab Cicerone litterae.../obsessis omnibus viis missi intercipiuntur. Noctu ex materia, quam *munitionis causa* comportaverant, turres admodum centum XX excitantur incredibili celeritate; quae deesse operi videbantur perficiuntur" [De Bello Gallico V,40].
VOCAB. ab=by. obsessis viis=all roads having been blocked. *munit. causa*=for the sake of fortification. incred. celer.=with unbelievable speed. desum,deesse=to be lacking. operi=to the works, fortification. intercipere=to cut off, block, intercept. perficio=I finish.

1. While 'excitantur' looks like it means something in your vernacular language, your DICT. will give you an architectural-engineering meaning:=
2. If the verb is: "mitto, mittere, misi, missum", then what must that sole-alone form in the text mean: 'missi'?? THINK-ANALYSE!! what does 'miSi' mean in Latin?
3. While you see in the verb: 'comportaverant' T._____, meaning: _____. You see what various meanings in 'mittuntur'?
   Now take your notes or your brain and give us without any stress or pain the proper Latin

form on the same verb meaning: "ye were being sent"= _____, "they will be sent"= _____, "we are being sent"= _____, "you will be sent"= _____, "she is being sent"= _____, "I shall be sent as (sicut) I was being sent daily to the post-office [diribitorium]":

C] (An older retired veteran of Caesar's Tenth Legion - Crastinus - (Mr. Tomorrow!) comes back to fight and exhorts his comrades:
"Erat Crastinus evocatus* in exercitu Caesaris, qui superiore anno apud eum primum pilum in Legione X duxerat, vir +singulari virtute+. Hic signo dato: "Sequimini me' inquit 'manipulares mei qui fuistis, et vestro imperatori, quam constituistis, operam date. Unum hoc proelium superest../..ille suam dignitatem et nos nostram libertatem reciperabimus" [De Bell Civili III,91].
VOCAB. *evocatus - cf. DICT. superiore anno=during the previous year. +sing. vir.+=of outstanding virtue. signo dato=the sign having been given. operame dare=give attention-effort. constituere=to decide. primum pilum - cf. DICT.

4. When you see a verb form like: 'duxerat' you immediately recognize T._____. And when you see a verb form like: 'sequiMINI' you see what *subject* of the verb?_____. Here in fact it means: 'ye must follow me' [to be learned later this year].
5. While duxerat gave you a certain Time, the simple 'erat' is what Latin T._____?
6. Your own accurate version of the living Latin of Crastinus 2051 years later!:
7. Modify the text a bit and say with your new Latin knowledge:
   + "After the battle, which today will be fought (=proelium gerere), Caesar will have regained (recipero,are) dignities and praises and our freedom will be regained":
   + "We were being moved [moveo,ere] through the example of our singular leader Crastinus and of the other [alius,alia...] soldiers (miles,militis) who were being instigated [instigare] toward-to the noble (nobilis,e) ideals [propositum,i-n.] of our immortal Caesar":

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Homework 28

Return to Lesson 26

§ The undying immortal story of *IOB* and his patience in the *BIBLIA VVLGATA VETERIS TESTAMENTI* [150---1998] continues to inspire us and educate us in our Latin training:

1. Your DICT. will help you to reverse the Latin forms in 'Veteris Testamenti'=
2. How will you say in your own Latin: "We shall be helped (adiuvo,are) through the story of blessed (beatus,a,um) Iob and of *his* sufferings (dolor,oris-m.) against all (omnis,e) the adversities [adversitas,atis-f.] of our daily life, which will be considered (habeo, habere) small [parvus,a,um] after *his* experiences [experimentum, i-n.]":

A] **"Iob dixit: 'Usquequo* affligitis animam meam et atteritis me +sermonibus+? En decies obiurgatis me et non erubescitis §opprimentes§ me. Nempe, etsi erravi, &mecum& erit error meus. Si vos contra me erigimini et arguitis me opprobriis meis$ saltem nunc intellegite quia** Deus non %aequo iudicio% afflixerit me et rete suo me cinxerit".** [16,5-9].
VOCAB. usquequo=to what point-how far? +sermonibus+=with words. En=Behold! decies=ten-times. §opprimens, entis=oppressing. &mecum&=with me. opprobriis meis=with-by my insults,injuries. quia**=that. %aequo iudicio% =with just judgment. rete suo=with his net. *TAKE* 'afflixerit' as "afflixit" and take "cinxerit" as 'cinxit'[cingo].

1. If the verbs are: "affligere" and "atterere", then you see here T._____.
2. If the verbs here are: "intellegere=to understand" and "erigere=to raise-up" then what do you have to see *in common* in those two verb forms? Explain their functions here (or anywhere in Latin!):
   If you want to *reverse* those two forms you may have trouble with one of them because of a *vowel variation* in our ACTIVE TO PASSIVE TRICK: explain-illustrate:
3. What will be the reversed for the expression here: "erit error meus" ??=
4. Your own version of the monologue of poor Job:
5. Take some of the verbs here and make your own short expressions:
   a) 'their soul was being afflicted always because-of his and my talk [sermo,onis-m.]
   b) 'you shalt-must understand the difficulties (difficultas,atis-f.) of the German (Germanicus,a,um) language-tongue, when (=cum+INDIC.) you will have overcome [vinco,ere,vici,victum] the impediments (impedimentum,i-n.) of noble (nobilis,e) Latin letters (littera,ae-f.)":
   c) 'Although [quamquam] I used to be afflicted, I shall never be afflicted now because-of my ignorance [ignorantia and ignoratio,onis] of the beautiful [pulcher,pulchra,pulchrum] arts (ars,artis-f. 20%)":

B] **Iob: "Nonne militia est vita hominis super terram et sicut dies* mercennarii dies eius? Sicut servus desiderat umbram...sic et ego habui menses vacuos ct noctes laboriosas enumeravi mihi. Si dormiero, dicam: 'quando consurgam?'. Et rursum exspectabo vesperam et replebor doloribus+ usque crespusculum"** [7,1-4]
VOCAB. Nonne=is it not true that, surely. dies* HERE=days (subj.pl.) mercennarius,i-m.=mercenary, paid-soldier. doloribus+=with pains-sorrows. usque=until. mihi=for me.

1. Why is the last line here a good example of our 'active to passive trick'? observe and explain:
2. What is the *natural* meaning of the Latin word: 'eius' ?= _____ what is its derived secondary - although more common - meaning? _____
   What will always remain mysterious-ambiguous about that same word? _____ what can its *reversed* possibly be?=
3. Just for your Latin VOCABULARY increases give us the difference in meanings between: -- "habui mensAS vacuAS"= _____ "habui mentES vacuAS" _____ "habui mensES vacuOS"= _____ [[There are a few others!!!]]
4. If the reversed of that 'hominis' must be= _____ then the reversed of 'dormiero' must be:= _____.
5. *First* give your own version of the Bible text:
   Then make some neat Latin passive expressions out of Job's words:
   -- "Empty months are being had (habeo,habere) around me and my children [liber,eri..] and laborious nights will be numbered [enumerare] after us":
   -- "Evening will be awaited [exspectare] among them and among their relatives [familia,aris-C.]

C] **Eliphaz dixit: "Acquiesce igitur et habeto pacem: et per haec habebis fructus* optimos. Suscipe ex ore illius + legem et pone sermones eius in corde tuo. Si $reversus fueris$ ad Omnipotentem, aedificaberis et longe facies iniquitatem a tabernaculo tuo"** [22,21-23].
VOCAB. fructus* here:=object pl. [to be seen in class 35!]. illius+=eius. $reversus fueris$=you will have returned. longe=far, at a distance.

1. Your class notes will tell you that there is something strange-exceptional in the Latin form here: "aedificabEris". Explain according to *our* system:
2. What do you notice in the forms here: 'acquiesce' and 'habeto' for your students?? _____ What are their reversed forms?
3. If the reversed of 'fueris' is _____, then the reversed of "aediftcaberis" must be:= _____.
4. Your rendition of the neat text:

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Homework 29

Return to Lesson 26

§ For the second time this year (cf. 'ludus 4') our gigantic *LEO MAGNVS* [440-461] comes to us with the depth of his thought and the majesty of his Latin speech, as he talks about our preparation for Easter.

A] **"Semper quidem nos - dilectissimi - sapienter et sancte vivere decet et in id voluntates nostras actionesque dirigere quod divinae* novimus placere iustitiae*; sed cum hi adpropinquant dies, quos illustriores nobis salutis nostra sacramenta fecerunt, diligentiore sollicitudine+ corda mundanda sunt et studiosius exercenda est disciplina virtutum ut - sicut ipsa mysteria §quadam sui parte§ maiora sunt - ita et nostra observantia superet in aliquo consuetudinem suam, et cui festivitas est celebranda sublimior, ipse quoque in ea reperiatur ornatior"** [Tractatus CLI,1].
VOCAB *divinae iustitiae*=to divine justice. hi dies=these days. +diligentiore sollicitudine=with more diligent care. studiosius=more zealously. mundandus,a,um=needing to be cleaned-purified; exercendus,a,um=needing to be exercised; celebrandus,a,um=needing to be celebrated. nosco,ere,novi,notum=to come to know. placeo,ere=to be pleasing. cui L.6 HERE=by whom. ipse= he himself. §quadam sui parte§=by a certain aspect of them.

1. If the verb is: "decet,decere=to befit,suit", then you should be able to see *two* verbal forms here (infinitives - second verb part) which connect with that 'decet' in the text: _____ + _____.
2. There are a number of adjectives here in the 'comparative' degree [which your Latin training will make clear to you anyway.] They are all of *Bl.II*: illustrior=more magnificent; maiora=greater; sublimior=more sublime; ornatior=more adorned.
3. A quick check in your DICT. will also self-teach you to see the meaning for: "sapienter" [sapiens]= _____ and "sancte" [sanctus,a,um]= _____.
4. The verbs here: "superet" [to outdo, exceed] and "reperiatur" [to find] are subjunctive and will sound: "---may,should---". Some other words are rather evident: 'nobis'=for us. ipsa=themselves. The rest is clear and simple. I personally believe you are mature enough to grasp-appreciate-translate such a magnificent sentence if you read it 15 times carefully and think. Good luck! 'dilectissimi=most beloved'.
5. Make up your own Latin with the same elegance which we find in Leo Magnus:
"Their wills and actions whose weakness [debilitas; infirmitas] we were noticing [animadverto,ere] and which was being strengthened [robor,are] through the outstanding [praestans (antis)] principles [principium,i-n.] of her religion, will be prepared wisely and holily (cf. quote above and question 3) for [ad] the paschal (paschalis,e: 80%) solemnities [sollemne,is-n.: 20%] which are celebrated (celebrare) here within the Eternal City (urbs) beyond all beauty [pulchritudo...]":

B] **"Virtus - dilectissimi - et sapientia *fidei christianae* amor Dei est et amor proximi, neque ullo* caret pietatis officio*, cui+ studium est colere Dominum et iuvare conservum. .../... Gaude igitur - mens fidelium - et gloriam tuam in eius gloria, qui in te operatur, agnoscens% de ipsa paschali festivitate fervesce!../ Exstinguenda est iracundia, mortificanda superbia, destruenda luxuria, radix quoque avaritiae altius++ persequenda est, ut& omnium malorum germen §valeat excidi§, si eorum potuerit fomes evelli."** [Tractatus XLV,1---4].

VOCAB *fidei christianae*=OF the christian faith. proximus,a,um=nearest,next,neighbor. careo,ere=to go without,to lack. *ullo...officio*=any duty (as the object of 'caret'). cui+=to whom, for whom. studium,i-n.=zeal, enthusiasm. agnoscens=recognizing. de=about, concerning. ++altius=more deeply,more profoundly. ut&=so that, in order that. §valeat excidi§=may be able to be cut out, eradicated. evelli=to pull up. conservus=co-servant, fellow human.

1. Whenever for your whole Latin life, you see a phrase like: "in EIUS gloria" what remains the insuperable ambiguity? What is the *natural* meaning in Latin for "eius"? _____ What is the common,usual use-meaning?= _____ What is the trick word to resolve the doubt-ambiguity-obscurity? EXPLAIN:
2. You can take those verb forms in L.4-5-6 with the same force-meaning which was given in the A] text above for the verbs terminating in: "----ndus,a,um", and that meaning will be what?
3. What did we learn as the very strange linguistic phenomenon in Latin (and also in Greek!!!) with the simple ideas: "his,hers,its,their" ?? explain:
4. What kind of an ending do you see in that "operatUR"? _____ [Here it is going to mean: 'to be kept busy, to work'. From that form, you can give us the proper expression for: "we are kept busy"= _____ "they are kept busy"= _____ "you are kept busy" = _____ "ye work"= _____.
   -- If that verb is of Gp.1, then you may have to consult your notes or good memory in order to say "you will be kept busy" [T.3]= _____, whose reversed will be:= _____.
5. If that 'gloriam' here is in fact the object of "agnoscens", then you can tell the world what words here are being joined by that "et" in L.3? _____ + _____.
6. If the reversed of "gaudE" is _____ (cf.DICT.!), then the reversed of "fervesce" must be: _____.
7. If the composite verb is: 'pot+sum: I am able', then you should be able to see the difference in the "to be" Time between: 'potUerit': T.____ and 'potErit': T.____.
8. In our class experience, we gave two different sounding meanings to the verb forms here 'colere' (colo=I honor) and 'iuvare' (iuvo=I help): =
9. If the reversed of: "DominUM" must be:= _____ then the reversed of "fideliUM" will have to be: _____ and the reversed of "omniUM" will also be: _____.
10. Your glorious version of BIG LEO:

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LVDVS DOMESTICVS: '02-'03.

Homework 30-31

Return to Lesson 27

§ For the second and last time this year (cf. 'Ludus' 12) Rome's only real philosopher and thinker, although totally Stoic in his teaching, *LVCIVS ANNAEVS **SENECA*** [4 ante - 65 post Chr.] comes with his telegraphic Latin not from his moral letters as before but from his philosophical "Dialogi".

A] **"Respiciamus eorum exempla quorum laudamus patientiam, ut Socratis, qui comoediarum publicatos in se et spectatos sales in partem bonam accepit risitque *non minus quam* cum ab uxore Xanthippe immundà aquà perfunderetur"** [De Constantia Sapientis 18,6].
VOCAB. publico,are=to make public. specto see,witness. *non minus quam*=not less than. immundà aquà=with dirty water. cum=when.

1. The expression: 'in bonam partem' is found in your DICT. under 'pars' and means:
2. The word "sal,salis-m." here does not mean something on your dinner table: _____ but an intellectual-mental concept also in your DICT.: _____
3. What *two* meanings can--will you give in English to the form here: 'eorum'
4. From the verbs given in the VOCAB. what will be the exact meaning of the verb forms used by Seneca here: ('publicatos'+'spectatos')?=
5. If the subjunctive form here: 'perfunderetur' [in your III Experience] will mean the same as "perfundebatur", then what meaning will you want to give to it?:
6. The Latin pronoun: "quorum" can also have two translations-versions in English: give them:
7. What is the *reversed* form for: 'quorum'= _____ 'eorum'= _____
8. If the name is: "Socrates,is-m.", then WHY the form above of Seneca?
9. You might notice and point out to your students the *position* of the 'eorum'+'quorum':
10. The preposition here: 'IN se' is going to have a special meaning in the story:=
11. If "respiciamus is subjunctive:=may,should,let us, etc., you should be able to get the rest of Seneca's nice sentence about the patience-tolerance of Socrates:

/// Put into your best Latin the immortal words of Winston Churchill [1874-1965] spoken on two occasions in the House of Commons during England's worst hours under German attack:

--"If the British Commonwealth* and its empire last for a thousand years, men will still say 'this was their finest hour" [18 June 1940].
VOCAB. commonwealth=res publica. last=duro,durare. finest=optimus,a,um. British=Britannicus,a,um.

-- "Never in the field of human conflict was so much owed by so many to so few" [20 August 1940]
VOCAB. in the field=within the area=intra+provincia. conflict=contentio,onis-f. to owe=debeo,debere,debui, debitum. so much=tantum. by so many=a tam multis. to so few=tam paucis.
a) What different Times do-must you see in "---was being owed": _____, form _____. "---was owed": _____, form _____. "---had been owed": _____, form _____.
b) your version:

B] ((Seneca talks about Nero's destruction of his mother's Agrippina villa near the city of Pompeii)):
"C. enim Caesar villam in Herculanensi pulcherrimam, quia mater sua aliquando in illa custodita erat, diruit fecitque eius per hoc notabilem fortunam: stantem enim praenavigabamus, nunc causa dirutae queritur" [De Ira III,21].
VOCAB Herculanensis=the Herculaneam territory, 5 miles from Pompeii. pulcherrimus,a,um=most beautiful. diruere=to tear down,destroy. per hoc=by this means. stans,stantis=standing. praenavigare=to sail-by.

1. When you see in a Latin text: "eius" like here in L.2 what things must come to mind? how do you decide on the exact meaning of that little word?
   HERE we would have to ask what *gender* is that 'eius'? ____ and its reversed? _____
2. Perhaps more difficult questions will be: in the *whole story* with what is that 'stantEM' agreeing? express your answer in LATIN:=
   If you got that right, you can also tell the world WHY the form - with WHAT is the form 'dirutAE' agreeing: =
3. An outsider just might take the meaning of "custodita erat" [custodio,ire] to be:=
   BUT you will take it as T.____, meaning:=
   AND then you will give the outsider the proper Latin form for: "---she was being guarded"= _____ "---she was guarded"= _____.
4. Take your notes or your good memory an give us the other times with the *same subject* that you find in 'custodita erat':=
5. Your personal rendition of Seneca's smooth and delightful Latin:

C] ((Seneca has a long discussion on the shortness of human life where he says:))
"Satis longa vita et in maximarum rerum consummationem large data est, si tota bene collocaretur+; sed ubi per luxum ac neglegentiam diffluit, ubi §nulli bonae rei§ impenditur...transisse sentimus"** [De Brevitate Vitae 1,3].
VOCAB. maximarum rerum**=of the greatest things. collocaretur=if it would be invested, employed. diffluere=to flow-slip away. §nulli bonae rei§=ON no good thing. ubi=when. transisse=to have passed. impendere=to employ, dedicate. consummatio,onis=completion.

1. If :impenditur" is T.____, then in Latin "est" is T.____ and "data est" must be T.____, with what meanings?
2. The ending on 'consummationem' tells you that "in" must have what kind of meaning?
3. Your version:

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LVDVS DOMESTICVS: '02-'03.

Homework 32-33

Return to Lesson 29

§ Before we stop in this our first experience of the Latin Language-Literature, we must study more texts of the most lovable enjoyable writer of the Italian Renaissance *AENEAS SYLVIVS* ***PICCOLOMINI*** [1405-1464] who became *PONTIFEX PIVS II* [1458-1464]. He wrote the greatest autobiography of all times: 'Commentarii Rerum Memorabilium quae temporibus suis contigerunt'. [tempor.suis=ABL. of time=in. contingere=to happen.]. (see Ludus 6!)
- What does the title (which is controversial because of that 'suis' why? _____) mean?:
- What is the reversed of "rerum memorabilium" (cf. Lesson 31 and other things!)= _____ +"suis temporibus"= _____

$ Piccolomini was elected after a deal was made in the Vatican bathroom during the night!! 9 to 6 votes.
-- The dean of the cardinals speaks FIRST saying **"Nos te pontificem veneramur et denuo, quantum in nobis est, eligimus tibique fideliter serviemus"** [Lib.I,n.36].

1. If the verb is 'eligere=to choose,elect', then the verb is here T.____. If the verb is "servire=to serve, be subservient', then the verb here is T.____.
2. If the reversed form for that: "in nobis" must be: _____, then the reversed form for that "tibi" must be _____.
3. What does the verb form here look like ['veneramur'] active or passive? ____. the other words here: 'TE pontificEM' will make you think of what *other phenomenon* in the Latin language also presented in class of First Experience? explain the literary-DICT. reality in a few words:=
4. As a professional historian you will render the simple line of Latin exactly: [N.B. 'quantum'=how much. 'fideliter' cf. DICT. and 'denuo']
5. You can add an historical note for your students: (final exam Latin translation)
   "We had heard about-concerning his tomb [sepulchrum,i-n.] within the church [sacra aedes] of Saint Andrew della Valle, next-to 'Area Argentina', where he had been buried after many (multus,a,um) centuries (saeculum, i-n.) by a familiar (familiaris,e) friend. And therefore with-by great zeal [studium,i-n.] we venerated him and his beauty of the Latin language with which he educated us his students".
   VOCAB. Saint Andrew=Sanctus Andrea(as),ae. where=ubi. bury=sepelire,tumulare. beauty=pulchritudo,inis-f. educate=instituere,educare. student=disciupulus/a.
   1. WHY did I underline the -3- "his" here?? explain the method and solution:
   2. Do we use a preposition for that 'by' in line 3: no / yes ____ why?
   3. Do we use a preposition for the 'with' in l.4-5 no / yes _____ why?
   4. How is the verb: 'Ye venerated' going to look like in correct Latin [cf. original text]: _____. How do you say in the same good Latin: 'Ye were venerating': _____. 'we shall be venerating': _____.
   5. Your perfect Latin translation of the proposed historical text [which may encourage you to visit our beloved Pius II monument downtown]:

-- The ceremonies which followed the election of PIVS II in the *old* Saint Peter's:
"Interim novus praesul paululum* cibo recreatus in basilicam sancti Petri ductus est et in ara maiore collocatus, sub qua iacent beatorum apostolorum corpora; et paulo post* in sublimi solio ipsaque cathedra pro consuetudine sedit, quo in loco tum cardinales et episcopi tum multi ex populo eius pedes exosculati sunt et sedentem in throno Christi vicarium advoraverunt" [Lib.I,n.37]

1. If the verbs in your DICT. are: 'duco,ere=to lead' and 'colloco,are=to place' and 'exosculor,ari,atus=to kiss', then you as a well-trained Latinist must be able to *distinguish* the the exact meanings of 'ductus est'= _____ 'exosculati sunt'= _____ 'collocatus est'= _____.
2. If the noun is "consuetudo,inis-f.=custom", then the phrase: 'pro cons.' will mean something NOT mentioned in class but found in your DICT. as almost *last* meaning for that preposition: _____.
3. What different forms-cases can the Latin preposition: "sub" require and when?
4. If the adjective is: "sublimis,e=high", what form-case do you see [80%] in "sublimI" _____ and what form-case do you see in "consuetudinE"? _____ WHY the difference?
5. If the word is: 'cibus,i-m.=food' then so far what will be the *general meaning* for that 'cibo'?= _____ and what *must* be the meaning for the 'recreatus' [[recreare=to refresh]]:? _____
6. 'Quo in loco' illustrates the fact that the prep. can be put _____; what is the reversed today of the same expression:?
7. What *can* "eius pedes' mean in Latin? _____ how do I decide?
8. HERE is some of the necessary VOCABULARY (which on other occasions you could find in your DICT.): *paululum=a little bit. iacere=to lie. *paulo post=a little later. ipsa*=itself. tum...tum=both...and. sedens, entis=sitting. ara,ae-f.=altar.
9. WHY did Piccolomini write: "in basiciliAM" and then "in soliO" (solium,i-n.=throne)? explain the phenomenon:
10. What is the difference between: 'sedEt'= _____ and 'sedIt' _____
11. What would these expressions mean exactly: 'pedes earum exosculati sunt"?= _____ "pedes suos exosculati sunt"?= _____ "pedes suum exosculati sunt" [n.b! sus,suis!!]?= _____
12. Your own intelligent FINAL version of the good Latin here: [READ ten times!!!]:
13. What will be the "YOU-TU" form for that 'ductus est' and 'exosculati sunt' in *TIME 3*:

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LVDVS DOMESTICVS: '02-'03.

Homework 34-35

Return to Lesson 30

§ A final selection of texts from various authors of Latin literature illustrates some of the last elements of our 'First Experience' of the Latin language: 2002-2003.

A] As our great *MARCVS TVLLIVS **CICERO*** [106-43 ante Chr.] opened our First Experience with his personal letters so also he will conclude our school year:
"Formias nunc sequimur; eodem* nos fortasse Furiae persequentur. Ex Balbi autem sermone, quem tecum habuit, non probamus de Melita" [Ad Atticum X,18,2].
VOCAB. Formiae,arum-f.=an oceanside city of the Romans where Cicero had a villa and was killed and buried! eodem*=to the same place. Furiae, cf.DICT. Melita,ae-f=Malta, as a suggestion for flight from Caesar as he was taking over Italy in the civil war.

1. With what form-case are the Latin prepositions: "ex-de" used? _____ what therefore will be the *reversed* of the *objects* of those prepositions in Cicero's text?
2. What do we mean by a 'deponent verb' in Latin? *WHY* that terminology?
3. There are two ways of recognizing-knowing a deponent verb in Latin: [one as indicated here in Cicero's daily Latin]=
4. What is the general meaning-force of the *ABLATIVE* form-case in Latin?
5. If your DICT. gives you "sequor,sequi,secutus=to follow then to what verb Group does it belong? _____ In working with such a verb, what is the simple trick to avoid desperation-confusion? _____ Therefore, you can give us the remaining *five Times* with the same subject as Cicero's verb:=
6. If your DICT. gives you: 'persequor,persequi,persecutus=to pursue' then here you must see what Time? ____. What will be the reversed of that verb form here in that Time? _____ Give the other five Times with the same subject:=
7. Your own version of Cicero's e-mail talk to his best friend Atticus:

///// FREE QUESTION: what was the worst part-element-aspect of your First Latin Experience?

B] A very much neglected *AVRELIVS **AVGVSTINVS*** [354-430 post Chr.] also helps us end the year.
"Multi autem modi sunt quibus nobiscum loquitur Deus. Loquitur aliquando per aliquod instrumentum, sicut per codicem divinarum scripturarum; loquitur per aliquod elementum mundi sicut per stellam Magis* locutus est. Quid est enim locutio nisi significatio voluntatis? Loquitur per sortem, sicut Matthia in locum Iudae ordinando locutus est; loquitur per animam humanam sicut per prophetam" [Sermo XII,4,4].
VOCAB. aliqui,aliqua,aliquod=some. nisi=unless,if not. sors,sortis-f.=lots,chance.

1. If your analysis of the text some day will tell you that: "Magis" (Magi=three kings) is DATIVE, then what meanings are you going to give that form in the vernacular?=
2. If the Time of 'multi modi sunt' is ____, then the time of 'locutus est' must naturally be: _____.
3. What is going to be the necessary and natural understanding of the words here "IN locUM Iudae"? _____

What do all the 'per' here mean?

4. If the preposition "de" in Latin is used with: _____, then identify the words here that depend on that same preposition: [N.B. 'ordinandus,a,um=ordaining, to be ordained']:=
5. If the reversed of: 'per codicem' is _____, then the reversed of "per stellam" must be:=
6. Instead of the 'per sortem' how could Augustinus have said "BY-WITH-FROM-IN lots-chance"?
7. If the reversed of: 'divinarum scripturarum' is= _____ then the reversed of 'significatio voluntatis' must also be:=
8. What kind of verb in Latin is: 'loquitur'? _____ HOW do you know?
   What will this simple phrase mean to you and any hound dog passing in front of the Gregoriana: "Dicitur propheta quia loquitur uti propheta' ??=
   According to your Latin class training what will this simply phrase mean: "Ab ea celebrabimur prophetae, quia ea loquemur prophetae voce menteque" ??=

////// free question: what was the best part-element-aspect of your First Latin Experience?

C] As an example of modern Latin the Latin documents of *CONSILIVM VATICANVM SECVNDVM* [1962-1965] are outstanding and immortal. Here are some texts:
+ **"Sacra Synodus recentiorum Summorum Pontificum doctrinam de inviolabilibus humanae personae iuribus necnon de iuridica ordinatione societatis evolvere intendit"** [Decem. 7,1965]
VOCAB. synodus,i-F.=assembly,synod. evolvere=to develop. ordinatio,onis-f.=organization. recentior,(oris)=more recent. Summus Pontifex=highest pontiff. necnon=and also.

1. Where do you find: 'iuribus' in your DICT.?
2. If the adjective is 'inviolabilis,e' then what did you learn about the *ABL. sing*. of the same word [or here the reversed of the Council's text]?=
3. Your own version of the modern Latin:
4. How will you say in your own Latin: "The teaching of the Pontiffs will be developed *by* the Sacred Synod and its members [particeps,ticipis]" =

+ **"Quae de iure hominis ad libertatem religiosam declarat haec* Vaticana Synodus, fundamentum habent in dignitate personae, cuius exigentiae +rationi humanae+ plenius innotuerunt per saeculorum experientiam"** [ibidem].
VOCAB. haec*=this (fem.subject). exigentia,ae-f.=demand. +rationi humanae+=TO human reason-thought. plenius=more fully.

1. Express the antecedent of that "quae" in Latin _____, and tell us what it is going to do here:
2. Two English versions of the 'cuius':=
3. The reversed of: 'iure'= _____ 'dignitate'= _____
4. Your personal version:

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Block 1 Nouns

masculine

agnus, i -m lamb
amicus, i -m friend
angelus, i -m angel
animus, i -m soul, spirit
annus, i -m year
apostolus, i -m apostle
campus, i -m plain, field
candidatus, i -m candidate
capillus, i -m hair
chorus, i -m choir
Christus, i -m Christ
cibus, i -m food
conservus, i -m companion (fellow-slave)
deaconus, i -m deacon
deus, i -m god
digitus, i -m finger
discipulus, i -m student, disciple
dominus, i -m lord
episcopus, i -m bishop
equus, i -m horse
erus, i -m master, owner
exercitus, i -m army
filius, i -m son
fumus, i -m smoke, vapor (fumes)
legatus, i -m legate; commander
locus, i -m place, occasion
ludus, i -m game, school
lupus, i -m wolf
malus, i -m bad-man
modus, i -m mode
murus, i -m wall
numerus, i -m number
oculus, i -m eye
parochus, i -m pastor (parish priest)
reus, i -m sinner, guilty one
romanus, i -m Roman (pl)
saccus, i -m sack, back

sanctus, i -m saint
servus, i -m servant
somnus, i -m sleep
sonus, i -m sound, noise
thronus, i -m throne
timidus, i -m timid-man
vicarius, i(i) -m vicar, substitute; sucessor
vicinus, i -m neighbor
feminine
agna, ae -f ewe lamb
aqua, ae -f water
aquila, ae -f eagle
ara, ae -f altar
avaritia, ae -f greed, avarice
basilica, ae -f basilica
cathadra, ae -f chair, throne, office
causa, ae -f cause, reason, motive
cena, ae -f dinner
columba, ae -f dove, pigeon
conscientia, ae -f conscience
corona, ae -f crown
creatura, ae -f creature
cura, ae -f concern, worry (fear)
delicia, ae -f pleasure, delight (usu. pl.)
disciplina, ae -f discipline, study
epistula, ae -f letter
familia, ae -f family
fenestra, ae -f window
forma, ae -f form, nature
frequentia, ae -f crowd
gloria, ae -f glory
Graecia, ae -f Greece
gratia, ae -f grace
Hispania, ae -f Spain
hora, ae -f hour, time
ignorantia, ae -f ignorance
ignoratia, ae -f ignorance
inimicitia, ae -f enmity, hostility
iracundia, ae -f passion (irascibility)
Italia, ae -f Italy

janua, ae -f door
latrina, ae -f toilet
lingua, ae -f language
littera, ae -f letter, books
luxuria, ae -f luxury; extravagance
materia, ae -f material, wood
memoria, ae -f memory; history
mensa, ae -f table
militia, ae -f campaign, military service
miseria, ae -f misery, distress
misericordia, ae -f mercy, compassion
norma, ae -f norm, standard
notitia, ae -f notice
nuptia, ae -f nuptials (pl)
patria, ae -f country, homeland
philosophia, ae -f philosophy
porta, ae -f gate, door
provincia, aw -f province
rixa, ae -f fight
Roma, ae -f Rome
rosa, ae -f rose
sancta, ae -f saint
sapientia, ae -f wisdom
schola, ae -f school
scientia, ae -f knowledge, science
scriptura, ae -f writing; scripture
sententia, ae -f opinion, sentiment, sentence
silva, ae -f forest, woods
stella, ae -f star
superbia, ae -f arrogance, pride
terra, ae -f earth
tuba, ae -f trumpet
turba, ae -f crowd, commotion
umbra, ae -f shade; shadow
venia, ae -f forgiveness
vespera, ae -f evening
villa, ae -f villa, estate
vita, ae -f life

neuter

adiumentum, i -n help, aid

adjutorium, i -n help, assistance
auxilium, i -n help, aid
bellum, i -n war
bonum, i -n the good, welfare
caelum, i -n sky, heaven
canticum, i -n song
cerebrum, i -n brain
commodum, i -n convenience
crepusculum, i -n twilight, dusk
decretum, i -n decree, decision; doctrine
donum, i -n gift
dubium, i -n doubt
elementum, i -n element, origin
exemplum, i -n example
experimentum, i -n experience; experiment
festum, i -n feast
fundamentum, i -n foundation
gubernaculum,, i -n helm, rudder
impedimentum, i -n impediment
imperium, i(i) -n empire; authority; command
incommodum,, i -n inconvenience, setback
indicium, -i n evidence, information, proof
institutum, i -n custom, institution
instrumentum, i -n tool, equiptment, instrument
iuramentum, i -n oath
locum, i -n place, point, site, position
malum, i -n evil
membrum, i -n member
mysterium, i(i) -n mystery
nummus, i -n coin, money
nuntium, i -n message, communication
oblectamentum, i -n delight, pleasure
officium, i -n duty; office
oppidum, i -n town, village
peccatum, i -n error, sin
periculum, i -n danger
praeceptum, i -n precept; teaching, command
praemium, i(i) -n prize, reward
principium, i(i) -n principle; beginning
proelium, i(i) -n battle

propositum, i -n proposition, suggestion; plan, ideal
proprium, i -n proper-thing
regnum, i -n kingdom
remedium, i -n remedy, cure
sacramentum, i -n sacrament; oath of allegiance
saeculum, i -n century
scriptum, i -n something written
sepulchrum, i -n grave, tomb
signum, i -n sign; seal; signal
solium, i(i) -n throne, seat
studium, i -n study; zeal
tabernaculum, i -n tabernacle, tent
templum, i -n temple
territotium, i(i) -n territory
venenum, i -n poison
verbum, i -n word
vinum, i -n wine
visum, i -n sight, vision

masc. but act like fem.
agricola, ae -m farmer
nauta, ae -m sailor
papa, ae -m pope
propheta, ae -m prophet
socialista, ae -m socialist
trapezita, ae -m banker
act like regular masc.
magister, tri -m teacher
puer, i -m boy
liber, eri -m children (pl.)
liber, i -m book
vir, i -m man

some nouns are genderless (either m or f)
homicida, ae -c murderer
incola, ae -c inhabitant
fem. but acts masc.
periodus, i -f period (time)
synodus, i -f assembly, synod

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Block 1 Adjectives

activus -a -um active
altus -a -um great, high
antiquus -a -um old
apertus -a -um open, public, exposed
apostolicus -a -um apostolic
aptus -a -um suited, apt
argenteus -a -um silver
aurea -a -um of gold, golden
beatus -a -um happy, blessed
blandus -a -um flattering, attractive
bonus -a -um good
candidatus -a -um white-clad
canonicus -a um canonical, by the rule
carissimus -a -um most-dear, most-precious
carus -a -um dear, precious
clarus -a -um clear, bright; distinct; evident
cunctus -a -um all, every
divinus -a -um divine
doctus -a -um learned
durus -a -um hard
ecclesiasticus -a -um ecclesiastic, of the Church
erectus -a -um high, erect
excellentissimus -a -um most excellent
extremus -a -um extreme
fidus -a -um faithful
firmus -a -um strong, solid
futurus -a -um future
Germanicus -a -um German
gloriosus -a -um glorious
Hebraicus -a -um Hebrew
hodiernus -a -um today, present
humanus -a -um human
ignotus -a um unknown
jucundissimus -a -um most pleasent, aggreable
jucundus -a -um pleasant, pleasing
laboriosus -a -um laborious
lassus -a -um tired
Latinus -a -um Latin

longus -a -um long
lucidus -a -um bright, shining
magnus -a -um great
malus -a -um bad
maturus -a -um mature
meus -a -um mine
minimus -a -um small
mirus -a -um marvelous
multus -a -um many, much, great
musicus -a -um musical
novellus -a -um young
novus -a -um new
nudus -a -um nude, bare
nullus -a -um no
optimus -a -um best
parvus -a -um small
paucus -a -um little, small, few
perfectus -a -um perfect
perpusillus -a -um very small
pessimus -a -um bad
pius -a -um pious, holy
plenus -a -um full
plurimus -a -um most, very many
primus -a -um first, principal, next
probus -a -um honest, upright
proximus -a -um neighbor, nearest, next
purpureus -a -um purple
quotidianus -a -um daily, everyday
religiosus -a -um reverent, devout, religious
Romanus -a -um Roman
sanctus -a -um holy; sacred
sempiternus -a -um everlasting, eternal
serius -a -um serious, grave
solus -a -um only, single, unique
speciossimus -a -um most beautiful
splendissimus -a -um most splendid
supernus -a -um heavenly, lofty
suus -a -um his / their
tacitus -a -um silent
terrenus -a -um earthly (terrestrial)

timidissimus -a-um timid
totus -a -um entire, the whole
tuus -a -um your (sing.)
vacuus -a -um empty, vacant
Vaticanus -a -um Vatican
verus -a -um ture, real
visus -a -um seen
asper -era -erum rough
creber -bra -brum frequent, numerous
noster -tra -trum our
piger -gra -rum lazy
pulcher -hra -hrum beautiful
ruber -bra -brum red
sacere -cra -crum sacred
salutifer -era -erum healing, saving; salutary
vester -tra -trum your (pl.)

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Prepositions

Prepositions which take the Accusative

ad towards, to; according to
adversus toward, against
ante before, in front of
apud at, near, around, among, with; at house of, in works of
circa, circum, circiter around, near
cis, citra on this side of, short of
clam unbeknown (unbeknownst)
contra against, opposite
erga towards (*beware: not "ergo" = therefore)
extra outside of
infra below (e.g. infrared)
inter between, among
intra within
juxta beside, next to, according to (*later meaning)
ob in front of, because of (e.g. obvious - ob via = in your path)
penes in the possesion of
per through, over, by, with help of (*beware: not italian)
post behind, after
praeter beyond, outside of
prope near
propter because of (near)
secundum according to (*beware secundus -a -um = second)
supra beyond
trans over, beyond
ultra beyond
usque up to, continually
versus toward

Prepositions which take both the Accusative and Ablative

in into (acc.), in (abl.)
sub under
subter beneath, below
super over, above

Prepositions which take the Ablative

a, ab, abs from (seperation), by (personal agent)

absque without
coram in front of, around, in the presence of
cum with (accompaniment, not instrument)
de from; about, of, concerning
e, ex out of, from (the center)
prae in front of
pro before, in front of; for; according to; as, like
sine without

* a or ab can mean by "a person" (or animal); to say by "a thing" use the ablative alone without the preposition
* cum means with as accompaniment = together (with "my friend"); to say I eat with "a fork" (instrument) use the ablative alone without the preposition

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Verbs
Group 1
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adjuvo, adjuvare, adjuv(av)i, adjuv(at)us help, aid, encourage
adoro, adorare, adoravi, adoratus adore, honor, worship, reverence
aedifacio, aedifacere, -, - build, erect; create; establish
applico, applicare, applicui, applicitus connect, contact
approbo, approbare, approbavi, approbatus approve; confirm
canto, cantare, cantavi, cantatus sing
celebro, celebrare, celebravi, celebratus celebrate
clamo, clamare, clamavi, clamatus proclaim; shout
clarifico, clarificare, clarificavi, clarificatus illuminate
colloco, collocare, collocavi, collocatus place, put
communico, communicare, communicavi, communicatus communicate; share
comporto, comportare, comportavi, comportatus carry, transport
condemno, condemnare, condemnavi, condemnatus condemn, convict
congrego, congregare, congregavi, congregatus collect, gather
curo, curare, curavi, curatus see to; take care; cure;
declaro, declarare, declaravi, declaratus declare

delibero, deliberare, deliberavi, deliberatus deliberate
demonstro, demonstrare, demonstravi, demonstratus to demonstrate, reveal
denuntio, denuntiare, denuntiavi, denuntiatus announce, warn
desidero, desiderare, desideravi, desideratus desire, want
do, dare, dedi, datus give, hand over
dono, donare, donavi, donatus give, donate
dubito, dubitare, dubitavi, dubitatus doubt; hesitate
duro, durare, duravi, duratus harden; last, remain; endure
educo, educare, educavi, educatus bring up; train; educate
enumero, enumerare, enumeravi, enumeratus enumerate; count
erro, errare, erravi, erratus go astray; err
exalto, exaltare, exaltavi, exaltatus exalt, elevate, praise
excito, excitare, excitavi, excitatus raise, erect; excite, stir up
existimo, existimare, existimavi, existimatus value; think; judge
explano, explanare, explanavi, explanatus explain
explico, explicare, explicavi, explicatus explain, explicate
exspecto, exspectare, exspectavi, exspectatus expect, await
exulto, exultare, exultavi, exultatus exult, leap, rejoice
fabrico, fabricare, fabricavi, fabricatus build,

construct
fatigo, fatigare, fatigavi, fatigatus weary, tire, fatigue
formo, formare, formavi, formatus form, shape
genero, generare, generavi, generatus gernerate, beget, produce
gusto, gustare, gustavi, gustatus taste
habito, habitare, habitavi, habitatus inhabit; live
honoro, honorare, honoravi, honoratus honor, respect
ignoro, ignorare, ignoravi, ignoratus not know, be ignorant of
immuto, immutare, immutavi, immutatus change, transform
impetro, impetrare, impetravi, impetratus to ask and obtain, procure
impero, imperare, imperavi, imperatus order, command
indico, indicare, indicavi, indicatus indicate
judico, judicare, judicavi, judicatus judge; decide
laboro, laborare, laboravi, laboratus work, labor; produce
laudo, laudare, laudavi, laudatus praise
magnifico, magnificare, magnificavi, magnificatus magnify, praise, exalt
mico, micare, micui, - shine; tremble
monstro, monstrare, monstravi, monstratus show
mortifico, mortificare, mortificavi, mortificatus mortify, subdue; kill; destroy
noto, notare, notavi, notatus observe; record; write
objurgo, objurgare, objurgavi, objurgatus scold, reproach
observo, observare, observavi, observatus watch,

observe
occupo, occupare, occupavi, occupatus occupy
opero, operare, operavi, operatus work
paro, parare, paravi, paratus prepare
pecco, peccare, peccavi, peccatus sin, do wrong
penetro, penetrare, penetravi, penetratus
penetrate
porto, portare, portavi, portatus carry, bring
praedico, praedicare, praedicavi, praedicatus
proclaim, preach
praenuntio, praenuntiare, praenuntiavi,
praenuntiatus foretell, preannounce
praeoccupo, praeoccupare, praeoccupavi,
praeoccupatus anticipate
probo, probare, probavi, probatus approve, certify;
test, prove
proximo, proximare, proximavi, proximatus come
near, approach
publico, publicare, publicavi, publicatus make
public; publish
recipero, reciperare, reciperavi, reciperatus restore;
recuperate
recreo, recreare, recreavi, recreatus restore,
revive (recreate)
resono, resonare, resonavi, resonatus resound
rogo, rogare, rogavi, rogatus ask; invite
sacrifico, sacrificare, sacrificavi, sacrificatus
sacrifice
salto, saltare, saltavi, saltatus dance
servo, servare, servavi, servatus keep, preserve,
maintain
significo, significare, significavi, significatus
signify

signo, signare, signavi, signatus mark, sign; seal
specto, spectare, spectavi, spectatus observe, watch, see
sudo, sudare, sudavi, sudatus sweat, perspire; exude
supero, superare, superavi, superatus overcome; surpass
respecto, respectare, respectavi, respectatus respect, have regard for; await
tormento, tormentare, tormentavi, tormentatus torment, torture
tracto, tractare, tractavi, tractatus draw, pull; treat, discuss
trano, tranare, tranavi, tranatus swim across
vaco, vacare, vacavi, vacatus be vacant; be free
venero, venerare, veneravi, veneratus adore, venerate; worship
vigilo, vigilare, vigilavi, vigilatus watch; be vigilant
visito, visitare, visitavi, visitatus visit
vivifico, vivificare, vivificavi, vivificatus vivify, bring to life
volo, volare, volavi, volatus fly
vulnero, vulnerare, vulneravi, vulneratus wound, injure, harm; damage

Group 2
---
appareo, apparere, apparui, apparitus appear, seem
debeo, debere, debui, debitus owe; ought, must
exhibeo, exhibere, exhibui, exhibitus present; exhibit
exerceo, exercere, exercui, exercitus exercise, practice

gaudeo, gaudere, -, gavisus sum be glad, rejoice
habeo, habere, habui, habitus have, hold
jaceo, jacere, jacui, jacitus lie (down); sleep
jubeo, jubere, jussi, jussus order, command
luceo, lucere, luxi, - shine, light
maneo, manere, mansi, mansus remain, stay
moneo, monere, monui, monitus remind, advise, warn
moveo, movere, movi, motus move, stir
repleo, replere, replevi, repletus fill, complete
rideo, ridere, risi, risus laugh
rubeo, rubere, -, - be red, become red
sedeo, sedere, sedi, sessus sit
suadeo, suadere, suasi, suasus recommend; suggest
taceo, tacere, tacui, tacitus be silent
teneo, tenere, tenui, tentus hold, keep
tergeo, tergere, tersi, tersus wipe, wipe off; clean
terreo, terrere, terrui, territus terrify, scare
timeo, timere, timui, - fear
valeo, valere, valui, valitus be strong/powerful/healthy
video, videre, vidi, visus see

Group 3
---

abicio, abicere, abjeci, abjectus abandon
absolvo, absolvere, absolvi, absolutus forgive, free
accipio, accipere, accepi, acceptus get, receive; accept, take
acquiesco, acquiescere, acquievi, acquietus rest, repose; acquiesce (assent)
addo, addere, addidi, additus add
adduco, adducere, adduxi, adductus to lead (up/to); persuade, induce

admitto, admittere, admisi, admissus admit
affligo, affligere, afflixi, afflictus afflict, damage
ago, agere, egi, actus drive, push; thank
arguo, arguere, argui, argutus argue; accuse
assumo, assumere, assumpsi, assumptus take up, assume
agnosco, agnoscere, agnovi, agnitus recognize, realize, acknowledge
attero, atterere, attrivi, attritus rub; grind; chafe
benedico, benedicere, benedixi, benedictus bless; praise
bibo, bibere, bibi, bibitus drink
caedo, caedere, c(a)ecidi, caesus strike, beat, whip
cingo, cingere, cinxi, cinctus surround; enclose
coepio, coepere, coepi, coeptus begin
cogo, cogere, coegi, coactus collect, gather
colo, colere, colui, cultus honor, worship; cultivate, tend
compono, componere, composui, compositus build; compose
concedo, concedere, concessi, concessus concede
concipio, concipere, concepi, conceptus conceive; hold
concupio, concupere, concupivi, concupitus desire; long for
conecto, conectere, conexi, conexus join, fasten, connect; tie
conjungo, conjungere, conjunxi, conjunctus unite, bring together
constituo, constituere, constitui, constitutus establish, create; erect; decide
consulo, consulere, consului, consultus consult

consurgo, consurgere, consurrexi, consurrectus rise; grow, spring up
credo, credere, credidi, creditus believe, trust
cresco, crescere, crevi, cretus grow; increase
cupio, cupere, cupivi, cupitus wish for; desire, want
decerno, decernere, decrevi, decretus decide, determine; decree, declare
deligo, deligere, delegi, delectus choose, select
desino, desinere, desii, desitus cease, stop, end
destruo, destruere, destruxi, destructus destroy, ruin
dico, dicere, dixi, dictus say, tell
diffluo, diffluere, diffluxi, diffluctus diffuse; melt away; waste away
diligo, diligere, dilexi, dilectus love; approve
disco, discere, didici, - learn
dispono, disponere, disposui, dispositus dispose, order
dirigo, dirigere, direxi, directus direct, steer, guide
diruo, diruere, dirui, dirutus destroy, raze, demolish
duco, ducere, duxi, ductus lead; think
effluo, effluere, effluxi, - flow; pass away
eligo, eligere, elegi, electus pick out, choose (elect)
erigo, erigere, erexi, erectus erect, build, raise
erubesco, erubescere, erubui, - redden, blush; be ashamed of
evolvo, evolvere, evolvi, evolutus develop; unroll; unfold; explain
excipio, excipere, excepi, exceptus take out; remove
expello, expellere, expuli, expulsus expel, drive out
exstinguo, exstinguere, exstinxi, exstinctus

extinguish, put out, quench
facio, facere, feci, factus do, make
fallo, fallere, fefelli, falsus deceive
fervesco, fervescere, -, - grow hot, grow fervent
fugio, fugere, fugi, fugitus flee
fundo, fundere, fudi, fusus pour; scatter
gero, gerere, gessi, gestus carry on; wage; accomplish
impendo, impendere, impendi, impensus expend, spend; devote (to)
impono, imponere, imposui, impositus impose
infigo, infigere, infixi, infixus affix, implant; nail
ingemisco, ingemiscere, ingimui, - sigh, groan (in pain)
innotesco, innotescere, innotui, - become known/conspicuous
instituo, instituere, institui, institutus institute, establish, found, make
intellego, intellegere, intellexi, intellectus understand; realize
intendo, intendere, intendi, intentus intend; stretch
intercipio, intercipere, intercepi, interceptus intercept; cut off, block
jungo, jungere, junxi, junctus join, unite; connect
laedo, laedere, laesi, laesus hurt, injure, wound
lego, legere, legi, lectus read
marcesco, marcescere, marcui, - wither, fade
metuo, metuere, metui, - fear
minuo, minuere, minui, minutus diminish, lessen, reduce
mitto, mittere, misi, missus send, throw

occido, occidere, occidi, occisus kill; die
occurro, occurrere, occurri, occursus run to meet; occur; oppose
percutio, percutere, percussi, percussus hit, strike
perficio, perficere, perfeci, perfectus complete, finish
perfundo, perfundere, perfudi, perfusus pour over, flood; coat
peto, petere, petivi, petitus desire; request, ask
pono, ponere, posui, positus put, place
proicio, proicere, proieci, proiectus abandon; throw away
propono, proponere, proposui, propositus propose; display
psallo, psallere, psalli, - sing the psalms, play the cithara
quaero, quaerere, quaesivi, quaesitus seek, search for
recedo, recedere, recessi, recessus recede; retreat
reddo, reddere, reddidi, redditus return; restore
redimo, redimere, redemi, redemptus redeem
rego, regere, rexi, rectus rule, direct
relinquo, relinquere, reliqui, relictus relinquish, leave; remain (pass.)
resisto, resistere, restiti, - resist
scido, scidere, scidi, scisus tear, rend
serpo, serpere, serpsi, serptus crawl; creep ahead
solvo, solvere, solvi, solutus dissolve, loosen
spargo, spargere, sparsi, sparsus spread, scatter
statuo, statuere, statui, statutus decide; establish
submitto, submittere, submisi, submissus submit; put down
subsisto, subsistere, substiti, - halt, stop

surgo, surgere, surrexi, surrectus arise; grow
suscipio, suscipere, suscepi, susceptus accept, receive
tango, tangere, tetigi, tactus touch
trado, tradere, tradidi, traditus hand-over, deliver; relate, teach
tribuo, tribuere, tribui, tributus divide, assign; grant, attribute
vinco, vincere, vici, victus conquer, defeat
vivo, vivere, vixi, victus be alive, live

Group 3 irregular
---
affero, affer(e)re, attuli, allatus bring, carry
aufero, aufer(e)re, abstuli, ablatus take away, remove
fero, fer(e)re, tuli, latus bring; report, tell; receive, get
refero, refer(e)re, rettuli, relatus bring back, return

Group 4
---
aperio, aperire, aperui, apertus open
audio, audire, audivi, auditus hear, listen, accept
convenio, convenire, conveni, conventus meet, convene, assemble
custodio, custodire, custodivi, custoditus keep; guard
dormio, dormire, dormivi, dormitus sleep, rest
exaudio, exaudire, exaudivi, exauditus hear clearly
finio, finire, finivi, finitus finish; limit, end
haurio, haurire, hausi, haustus drink

invenio, invenire, inveni, inventus discover, find; invent
nescio, nescire, nescivi, - not know, be ignorant
punio, punire, punivi, punitus punish
obvenio, obvenire, obveni, obventus meet, happen, fall to
scio, scire, scivi, scitus know, understand
sentio, sentire, sensi, sensus feel
venio, venire, veni, ventus come

other irregular verbs (most of them act similar to group 3)

---

adsum, adesse, adfui, adfuturus be near, be present
possum, posse, potui, - can, be able
adeo, adire, adivi(ii), aditus visit; approach
abeo, abire, abivi(ii), abitus depart, go away
eo, ire, ivi(ii), itus go
nolo, nolle, nolui, - be unwilling; not want; refuse to
pereo, perire, perivi(ii), peritus perish
redeo, redire, redivi(ii), reditus return, go back
volo, velle, volui, - wish, want

Deponent Verbs

Group 1

---

exhortor, exhortari, -, exhortatus sum exhort, encourage
hortor, hortari, -, hortatus sum encourage; exhort
laetor, laetari, -, laetatus sum be glad/joyful;

rejoice

Group 2
---
confiteor, confiteri, -, confessus sum confess, admit
fateor, fateri, -, fassus sum admit, confess
profiteor, profiteri, -, professus sum declare; profess

Group 3
---
loquor, loqui, -, locutus sum speak; talk
persequor, persequi, -, persecutus sum pursue; overtake; attack
sequor, sequi, -, secutus sum follow, accompany; pursue

Group 4
---
largior, largiri, -, largitus sum grant; give gernerously

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Adverbs

aliquot	some
aliquanto	a little bit, somewhat
atque	and, and even/also
aut...aut	either...or
autem	but, however
bene	well, very, rightly, better
certe	certainly
ceterum	moreover, besides
cotidie	daily, every day
cur	why?
cras	tomorrow
deinde	from there; then, next
diu	by day, for a long time
donec	until, while
dum	while
enim	namely, indeed
etiam	yet, still; even, also
etsi	although, though, even if
fortasse	perhaps, possibly
hic	here
hoc	this
hodie	today
iam	now, already
ibi	there
ideo	therefore
igitur	therefore
ita	so, thus
itaque	therfore (an so)
interim	meanwhile
mane	in the morning
nam	for
nec	and not, neither
nempe	truly, certainly, of course;
nisi	unless
numquam	never
nunc	now
optime	well, better; best
omnes	all

paulatim gradually
plus more, more so
postea afterwards
postquam after
prope almost
quamdiu how long?
quamquam although
quando when
quasi as if
qui who
quia because, that
quid why?
quidem indeed, certainly
quis,quid what?
quod that
quoniam because
saltem at least, anyhow; even
satis enough, sufficiently
sed but
semper always
si if
sic so, thus
sicut just-as
simul simultaneously
sine without
tamquam as, just as
tot so many
tum then, next; besides
ubi where
ubique everywhere
ultra, ulterius beyond, further
ut that, as
uti as
vel...vel either...or
Pronouns
ea she; they/them (n)
eae/eas they/them (f)
ego I
ei/eos they/them (m)
her eam

him	eum
id	it
is	he
me	me
nos	we
tu	you
vos	yous

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Block 2 Nouns

masculine

amor, amoris -m love
antistes, antistitis -m bishop
auditor, auditoris -m listener
calix, calicis -m cup
canon, canonis -m rule
cardinalis, cardinalis -m cardinal
coadiutor, coadiutoris -m helper, coadiutor
codex, codicis -m wood, book
doctor, doctoris -m teacher
dolor, doloris -m pain, grief, sorrow
error, erroris -m error; straying
fons, fontis -m spring, fountain
frater, fratris -m brother
histrio, histrionis -m actor
homo, hominis -m human being
imperator, imperatoris -m emperor; ruler; commander
jupiter, jovis -m Jupiter, sky
mensis, mensis -m month
miles, militis -m soldier
mons, montis -m (20% gen.) mountain
orbis, orbis -m circle, sphere
ordo, ordinis -m order, series
panis, panis -m bread
pater, patris -m father
peccator, peccatoris -m sinner; transgressor
pes, pedis -m foot
pontifex, pontificis -m pontiff
praeceptor, praeceptoris -m instructor, teacher
pulvis, pulveris -m dust
rex, regis -m king
sal, salis -m salt; wit
sanguis, sanguinis -m blood
sentis, sentis -m thorn
sermo, sermonis -m talk, conversation

feminine

actio, actionis -f act, action, activity

aedes, aedis -f temple; room; house
aetas, aetatis -f age
altitudo, altitudinis -f altitude, height
ars, artis -f (20% gen.) art
auris, auris -f ear
caro, carnis -f meat, flesh
castitas, castitatis -f chastity, purity
cogitatio, cogitationis -f thought
communitas, communitatis -f community
consuetudo, consuetudinis -f habit, custom; experience
consummatio, consummationis -f consummation; conclusion, completion
debilitas, debilitatis -f weakness, feebleness (debility)
declaratio, declarationis -f declaration
difficultas, difficultatis -f difficulty
dignitas, dignitatis -f worth; dignity
fames, famis -f hunger
festivitas, festivitatis -f festivity, feast
foris, foris -f door, gate
gen, gentis -f people, nation
humanitas, humanitatis -f humanity; compassion
ignoratio, ignorationis -f ignorance
indoles, indolis -f nature
infirmitas, infirmitatis -f weakness; sickness (infirmity)
iniquitas, iniquitatis -f iniquity; unfairness, inequality
laus, laudis -f praise, approval, merit; glory
lex, legis -f law
libertas, libertatis -f freedom, liberty
lux, lucis -f light
mater, matris -f mother
mens, mentis -f mind; intellect
mors, mortis -f death
mortificatio mortificationis -f mortification, death
narratio, narrationis -f narrative, story
nox, noctis -f night
oppugnatio, oppugnationis -f assault, siege, attack
ordinatio, ordinationis -f ordination
pars, partis -f part; share; faction
pax, pacis -f peace
pietas, pietatis -f goodness; pity; piety; duty, loyalty

plenitudo, plenitudinis -f fullness
prex, precis -f prayer, request
pulchritudo, pulchritudinis -f beauty
radix, radicis -f root; base
religio, religionis -f religion; worship; rite
resurrectio, resurrectionis -f resurrection
salus, salutis -f health; salvation, safety
sedes, sedis -f seat
senectus, senectutis -f old age
significatio, significationis -f signal, sign
sors, sortis -f lots, chance
universitas, universitatis -f university
urbs, urbis -f city
valles, vallis -f valley
veritas, veritatis -f truth
virgo, virginis -f maiden
virtus, virtutis -f vitrue, strength, courage
voluntas, voluntatis -f will, desire; purpose; consent
vox, vocis -f voice

neuter (80%)
caput, capitis -n head, person; capital
commodum, commodi -n advantage; profit, reward
cor, cordis -n heart
corpus, corporis -n body; flesh; corpse
crimen, criminis -n crime, sin, accusation
decus, decoris -n glory, honor, dignity
decus, decorum -n glory
discrimen, discriminis -n division; difference
exemplar(e), examplaris -n model, pattern, example
germen, germinis -n sprout; shoot
jus, juris -n law, right; justice
lumen, luminis -n light
munus, muneris -n duty, office, function
nemus, nemoris -n grove, forest
nomen, nominis -n name
onus, oneris -n burden, weight, duty
opus, operis -n work
rete, retis -n net, snare
tempus, temporis -n time

neuter (20%)
animal, animalis -n animal
mare, maris -n sea
poema, poematis -n poem

common gender
aequalis, aequalis -c comrade, equal
caeles, caelitis -c heaven dweller, gods
cinis, cineris -c ashes; embers; destruction
civis, civis -c citizen
custos, custodis -c guard; keeper
familiaris, familiaris -c family, relative
finis, finis -c end, limit
frons, frontis -c forehead
homo, hominis -c people
nemo, neminis -c no one, nobody
omnis, omnis -c everybody, each
parens, parentis -c parent
sacredos, sacerdotis -c priest

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Block 2 Adjectives

Group 1 - M, F, N

celer, celeris, celere swift, fast
pedester, pedestris, pedestre on foot

Group 2 - M+F, N

aeternalis, aeternale eternal
auxiliaris, auxiliare auxiliary, helping
communis, commune common, public; universal
crudelis, crudele cruel
dulcis, dulce sweet, pleasant, soft
eparchialis, eparchiale eparchal, of the eparch
familiaris, familiare familiar
fidelis, fidele faithful; trustworthy
fortis, forte strong, powerful, courageous
grandis, grande large, great; old
illustris, illustre bright; illustrious
immortalis, immortale immortal
inviolabilis, inviolabile inviolable, imperishable
memorabilis, memorabile memorable
nobilis, nobile noble
notabilis, notabile remarkable, notable
omnis, omne each, every; all
paschalis, paschale of Easter, Paschal
patriarchalis, patriarchale patriarchal, of the patriarch
salutaris, salutare healthful; saving
segnis, segne slow; slothful
sinceris, sincere pure
singularis, singulare unique; single; singular, remarkable
sollemnis, sollemne (20%) solemn, sacred
sublimis, sublime high, lofty
terrestris, terrestre of land, earthly (terrestrial)

Group 3 - M+F+N

audax (audacis) bold, courageous
caeles (caelitis) heavenly (celestial)
dives (divitis) (20%) rich; costly
frequens (frequentis) crowded
omnipotens (omnipotentis) all-powerful, omnipotent

potens (potentis) powerful, strong
praestans (praestantis) excellent, outstanding
prudens (prudentis) skilled; prudent
recens (recentis) fresh, recent
silvester (silvestris) wooded
simplex (simplicis) simple
tenax (tenacis) holding, tenacious, persistent
vetus (veteris) (20%) old

Return to First Experience Index

Block 3 (20%) Nouns

actus, us -m act, action
adventus, us -m arrival
casus, us -m chance, fortune
cursus, us -m course, direction
fructus, us -m fruit; profit; reward
gustus, us -m taste, drink
manus, us -f hand
sonitus, us -m noise, sound
spiritus, us -m spirit, soul, life
vultus, us -m face
genu, genus -n knee
dies, ei -c day
facies, ei -f face
fides, ei -f faith
meridies, ei -f noon, midday; south
res, rei -f thing
species, ei -f appearance
spes, ei -f hope

Latin Experience with Fr. Reginald Foster

Homework Answers

Sorry, the answers to the homeworks are not posted online or here, as one must do all the homeworks in their entirety in order to learn.

At the moment, you have to e-mail me at frcoulter@yahoo.com to request them.

Back to First Experience Latin

Third Experience Latin with Fr. Reginald Foster

Academic Year 2003-2004

This is the second level of Fr. Foster's Latin class.
It is recommended to complete First Experience before this one.

This is the Whole Third Experience as a PDF file

Instructions: See the Latin Main Page for more information. With just a little memorization, Fr. Foster teaches you Latin from the dictionary. So find a good Latin dictionary, and you are ready to get started.

Homework Answers

Why is there no *Second Experience*? Second experience is "Conversational Latin", and thus can't be captured like Fr. Foster's other classes.

E-mail me with questions or for corrections at frcoulter@yahoo.com

Go to Fr. Coulter's homepage at http://www.geocities.com/frcoulter/

- Lesson 1: Reflexive Pronouns and Possessives
- Homework 1

- Lesson 2: Passive and Deponent Imperative
- Homework 2

- Lesson 3: Review Dative Case and Passive Verbs
- Homework 3

- Lesson 4: Adjectives, Comparative and Superlative
- Also see Lesson 6: Irregular Adjectives
- Homework 4

- Lesson 5: Adverbs
- Lesson 6: Irregular Adjectives & Adverbs
- Homework 5+6

- Lesson 7: Vocative Case
- Lesson 8: Irregularities
- Homework 7

- Lesson 17: Subjunctive of "to be"
- Lesson 18: Passive and Deponent Subjunctive
- Homework 15-16

- Lesson 19: Sequence of Tenses
- Homework 17
- Homework 18+19
- Homework 20
- Homework 21

- Lesson 20: Introduction to Participles
- Lesson 21: Participle Forms and Meanings
- Lesson 22: Deponent Participles
- Homework 22
- Homework 23

- Lesson 23: Uses of Participles
- Homework 24+25

- [Lesson 24: Relative Clauses]
- Homework 26

- Lesson 25: Dative of Agent
- Homework 27

- Lesson 9: "Quam"
- Lesson 10: Irregular Imperatives
- Homework 8

- Lesson 11: Verb Contractions
- Homework 9

- Lesson 12: Demonstratives
- Lesson 13: Forming Demonstratives
- Homework 10-11

- Lesson 14: Pronominal Adjectives
- Homework 12

- Lesson 15: Subjunctive Principles
- Lesson 16: Forming the Subjunctive
- Homework 13
- Homework 14

- Lesson 26: Ablative Absolute: Principles
- Lesson 27: Ablative Absolute: Meanings
- Lesson 28: Ablative Absolute: Translating
- Homework 28+29
- Homework 30
- Homework 31

- Lesson 29: Uses of the Subjunctive (I)
- Lesson 30: Uses of the Subjunctive (II)
- Homework 32
- Homework 33+34+35

- Lesson 31: Futurity in the Subjunctive
- Lesson 32: Temporal Clauses

Plus a sample of material not covered...

- Lesson 33: Indirect Statements
- Lesson 34: Expressing Purpose

Homework Answers

For your reference, if you are a little rusty, here are tables of my Block I and Block II Nouns (and Adjectives)

If you don't have a dictionary, here are some of my lists from Third Experience: (They are tab separated, so look much better in a spreadsheet or word processor.)

- Block 1 Nouns
- Block 1 Adjectives
- Prepositions
- Verbs
- Adverbs
- Block 2 Nouns
- Block 2 Adjectives
- 20% nouns

Experience III, Lesson 1: Reflexive

Learning reflexive pronouns and reflexive possessive adjectives

A reflexive pronoun / possesive adjective means

a) it reflects something

b) it gets its meaning from the **subject** of its clause / sentence (the subject can be direct, indirect or logical)

Some examples

reflexive pronoun: We speak among **ourselves**.

reflexive possesive adjective: I read **my** books. You must to do **your own** work

The reflexive exists for all persons

Reflexive Pronouns					**Reflexive Possesive Adjectives**
	Possesive / Genetive	Object / Accusative	Dative	Ablative	
ego	mei	me	mihi	mecum	meus,a,um
nos	nostri	nos	nobis	nobiscum	noster,ra,rum
tu	tui	te	tibi	tecum	tuus,a,um
vos	vestri	vos	vobis	vobiscum	vester,ra,rum
3rd person	sui	se	sibi	secum	suus,a,um

N.B.

- **A pronoun is reflexive when it refers back to the *subject*.**
- The possessive suum is third person, singular or plural (id, ea, id, ei, eae, and ea). Thus it can mean: his (own), her (own), its (own), one's (own), their (own).
- "facit suum opus" can mean: he does his work, she does her work, etc.
- What we learned about the possessive pronouns "eius" and "eorum" in Lesson I-26 still applies. Moreover: **eius and eorum are used when they're not reflexive** - referring to someone other than the subject; **suus,-a,-um is always reflexive** - referring back to the subject of the [nearest] verb.
- The pronouns sui, se, sibi and secum can mean: himself, herself, itself, oneself, themselves.
- "lauda se" can mean: he is praising himself, she is praising herself, etc.

Now go on to Homework 1

"I just celebrated fifty years of Latin, and I still look up words in the dictionary." - Fr. Foster

Third Experience Latin - Fr. Reginald Foster Return to Third Experience Index

Experience III, Lesson 2: Passive Imperative

Learning the passive imperative and imperative of deponent verbs

- Recall how in the Indicative tense we learned both active and passive verb forms.
- In the Imperative (command) tense there are also active and passive forms.
- One may want to review Lesson I-21 on Imperative verbs.
- The passive imperative form will also be used to form the imperative of deponent verbs (from Lesson I-30) *but with an **active** meaning*.

Passive imperative

The meaning of the passive imperative (command):
"A" form (Present Imperative): you are to be ..., ye are to be ...
"B" form (Future Imperative): you/he/she/it/one/ye/they must be ...
The "looks" of the passive imperative "A" form:
The singular tu form is the same as the infinitive of the verb
The plural vos form is the same as the present passive vos form
This same form will be used to form the imperative with deponent verbs.

Grp I Verbs (Are)			
celebro, celerbrare - to celebrate			
Passive	tu celebrare	vos celebramini	you / ye are to be celebrated
laetor, laetari - to rejoice			
Deponent	tu laetare	vos laetimini	you rejoice, ye rejoice
Grp II Verbs (Ere)			
terreo, terrere - to terrify			
Passive	tu terrere	vos terremini	you / ye are to be terrified
fateor, fateri - to admit, confess			
Deponent	tu fatere	vos fatemini	you confess, ye confess
Grp III Verbs (êre)			
pono, ponere - to put, place			
Passive	tu ponere	vos ponimini	you / ye are to be put
sequor, sequi - to follow			
Deponent	tu sequere	vos sequimini	you follow, ye follow
Grp IV Verbs (Ire)			
vestio, vestire - to clothe			

Passive	tu vestire	vos vestimini	you / ye are to be clothed
largior, largiri - to grant			
Deponent	tu largire	vos largimini	you grant, ye grant

Example: ne terrere = do not be afraid

Examples of Deponent Imperatives that look passive but have active meaning:

- laetamini in Domine = rejoice in the Lord
- sequere me = follow me
- largire nobis Domine - grant to us O Lord

"B" form of the imperative

Using our passive trick, simply add an r to the end of the "B" form imperative (Lesson I-21) to make it passive.
Examples:

tu movetor = you shalt be moved
id cantator = it must be sung
litterae scribuntor = the letter must be written

Why is the plural "litterae" translated as singular?

Because singular "littera" means a letter of the alphabet, plural "litterae" means a letter you mail (though it could also be plural).

Now go on to Homework 2

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First Experience: Lesson 32: Dative Case

Learning our final noun function

The technical name for this is the Dative function, sometimes called the indirect object. It has the meaning of **to or for** (or **from** when its with regard to me). The word dative is actually derived from the verb "do, dare, dedi, datum = to give"

Forming the Dative function of the Noun

A. **Block I Nouns and Adjectives** (adjectives follow the nouns):

Block I Dative				
	Masculine & Neuter		**Feminine**	
	Singular	**Plural**	**Singular**	**Plural**
Ending:	-o	-is	-ae	-is
Noun:	amico	amicis	puellae	puellis
	testimonio	testimonis		
Adjective:	meo	meis	meae	meis

B. **Block II Nouns and Adjectives** (adjectives follow the nouns):

Block II Dative				
Nouns		**Adjectives**		
Singular	**Plural**	**Singular**	**Plural**	
-i	-ibus	-i	-ibus	
patri (m)	patribus	nobili	nobilibus	to noble fathers(s)
matri (f)	matribus	illustri	illustribus	for illustrious mother(s)
corpi (n)	corporibus	valenti	valentibus	from strong body(s)

N.B.

- E.g. "gloria Patri et Filio" = glory to the Father and to the Son
- There is the same problem of similarity of forms - the Dative looks just like many other forms we have had - know your vocabulary!
- Block 2 is the same for all three genders.
- Unlike the Ablative, here the Block 2 Adjectives and Nouns are the same.

C. **Dative Pronouns**

Singular	Plural
mihi (mi) - to me	nobis - to us
tibi - to you	vobis - to ye
ei - to him,her,it	eis (iis) - to them
cui - to whom (sing.)	quibus - to whom (pl.)

Congratulations! You finished the first year. Are you ready to go to graduate to the Next Experience?

"You can get this... if you keep doing Latin for the rest of your lives." - Fr. Foster

First Experience Latin - Fr. Reginald Foster

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First Experience: Lesson 25: Passive Verbs: Times 1-3

Learning to form Verb Times 1, 2, and 3 for the passive voice

One must know how to form the first 3 times for the 4 verb groups, presented in Lesson 18
One simply needs to think of the active form, and then 'flip' it to be passive.
Instructions: instead of trying to memorize 24 different endings for each time, just make sure you know how to form the active, then spend no more than 2-3 minutes memorizing how to form the different passive verbs from the active form.

	Active	**Passive**
1st person singular (I)	-o,-m	-or,-r
2nd person singular (you)	-s	-ris
3rd person singular (he,she,it)	-t	-tur
1st person plural (we)	-mus	-mur
2nd person plural (ye)	-tis	-mini
3rd person plural (they)	-nt	-ntur

N.B.

- The letter "R" is always the sign of the passive in Latin.
- These rules apply for all 3 times, and for all 4 verb groups.

Don't touch / change the vowels, expect for **two exceptions** (for reasons of pronunciation).
Both exceptions occur in the 'you' form (2nd person singular):
* In Time 3, Groups 1 and 2: the i becomes e
Gp 1, T.3 - active: cantabis -> passive: cantáberis
Gp 2, T.3 - active: movebis -> passive: movéberis
* In Time 1, Group 3, the same: i becomes e
Gp 3, T.1 - active: scribis -> passive: scríberis
or another example: expellis -> passive: expélleris
N.B. this makes it the same as the passive of Time 3, **except for the accent**!
Gp 3, T.3 - active: scribes -> passive: scribéris
Now go on to Homework 25 and Homework 26-27.

N.B.

- The true passive verb does not take a direct object (accusative case), but rather the subject form.
e.g. ea dicatur puella doctissima - she is called an educated student; elegar legatus - I will be elected legate
- There is an exception that will be learned later: sometimes 2nd person singular, instead of "-ris" is "re":
cantáberis = cantábere

"I think its a sin against humanity to have students memorizing conjugations." - Fr. Foster

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Experience III, Lesson 4: Adjectives and Comparison

Learning the comparative and superlative adjective

In English adjectives are divided into three degrees: positive, comparative, superlative.
Normally we translate the comparative and superlative as **relative**, i.e. in relation to something else.

E.g. long, longer, longest; beautiful, more beautiful, most beautiful

N.B. however there is also an **absolute translation** that is also possible, when it is not in comparison to something else.

Comparative: rather long, somewhat long, too long, quite long
Superlative: very beautiful

Forms of Comparative Adjectives

Positive	Comparative		Superlative
M.,F.,N.	Masc.-Fem.	Neuter	M.,F.,N.
-us or -is	-ior	-ius	-issimus
honestus, -a, -um rapidus, a, um	honestior rapidior	honestiusrapidius	honestissimus, -a, -um rapidissimus, a, um
piger, -gra, -grum	pigrior	pigrius	*pigerrimus*
nobilis, nobile	nobilior	nobilius	nobilissimus, -a, -um
prudens, prudentis celer, celeris	prudentior celerior	prudentius celerius	prudentissimus, -a, -um *celerrimus*

Note: whether Block I (honestus, piger) or Block II (nobilis, prudens), the Comparative and Superlative all form the same. (Except the exceptions below.)

Using the Adjectives

Positive Adjectives

The positive adjectives we already learned to form in Block I Nouns and Adjectives. The superlative adjectives will form in the exact same way.

In a quick table - **Positive Adjectives**

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neuter
Nom. = Subj.	honestus	honesta	honestum	honesti	honestae	honesta

Gen. = Poss.	honesti	honestae	honesti	honestorum	honestarum	honestorum
Acc. = Obj.	honestum	honestam	honestum	honestos	honestas	honesta
Abl.	honesto	honestà	honesto	honestis	honestis	honestis
Dat. = I.Obj.	honesto	honestae	honesto	honestis	honestis	honestis

Comparative Adjectives

The comparative adjectives will form the same as the Block II Nouns. Masculine and Feminine follow the nouns like gubernator, gubernatoris; doctor, doctoris. Neuter follows the nouns like corpus, corporis; tempus, temporis.

In a quick table - **Comparative Adjective**

	Masc.-Fem.		Neuter	
	Singular	Plural	Singular	Plural
Nom. = Subj.	honestior	honestiores	honestius	honestiora (-ia)
Gen. = Poss.	honestioris	honestiorum (-ium)	honestioris	honestiorum (-ium)
Acc. = Obj.	honestiorem	honestiores [-is]	honestius	honestiora (-ia)
Abl.	honestiore (-i)	honestioribus	honestiore (-i)	honestioribus
Dat. = I.Obj.	honestiori	honestioribus	honestiori	honestioribus

N.B.

- Adjectives always match the number, case and gender of the noun they modify
- pigra et honestior mulier = the lazy but more honest woman
- Note the difference in the tables above:
  honestorum = positive adjective: of honest men/things
  honestiorum = comparative adjective: of the more honest men/things

Superlative Adjective

Superlatives are formed for all adjectives by adding the **-issimus, -issima, -issimum** ending.

However there are two exceptions:

1. There are 6 adjectives ending in -lis which form the superlative by adding -illimus.
   difficilis, dissimilis, facilis, gracilis, humilis, similis
2. There are about 20 adjectives, most ending in -er, which form the superlative by adding -errimus.
   acer, aeger, alacer, asper, ater, auster, celeber, celer, creber, integer, macer, miser, piger, pulcer, pulcher, scaber, uber [prosperus -> PROSPERRIMUS, vetus -> VETERRIMUS]

facilis -> facillimus = easiest
*piger -> pigerrimus = laziest

*celer -> celerrimus = fastest
Now go on to Homework 4

"You have to be thinking, or you will get all confused." - Fr. Foster

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Experience III, Lesson 5: Adverbs and Comparison

Learning to form Adverbs

As with adjectives, adverbs can also take three degrees: positive, comparative, superlative.
We translate the comparative and superlative much with like the adjectives:

Positive: quietly
Comparative: more quietly; rather quietly, somewhat quietly, quite quietly
Superlative: most quietly; very quietly

Unlike adjectives, **Adverbs *never* change!** They always have the same form, and do not change gender and case.

Forming Positive Adverbs

For Block 1 Adjectives, the adverb is formed by the ending -è (i.e. a long 'E'):

Positive Adjective	Positive Adverb	
honestus, -a, -um	honestè	honestly
piger, -gra, -grum	pigrè	lazily

For Block 2 Adjectives, recall there are different types.

For those with 2 or 3 forms, the ending is '-iter'
For those with 1 form, the ending is '-er'

Positive Adjective	Positive Adverb	
nobilis, nobile	nobiliter	nobly
dulcis, dulce	dulciter	sweetly
prudens (prudentis)	prudenter	prudently
aman (amantis)	amanter	lovingly
diligens (dilifentis)	diligenter	diligently

Forming Comparative Adverbs

The comparative adverb is identical to the Neuter Comparative Adjective (learned in last lesson with the '-ius' ending)

Positive Adjective	Comparative Adverb	
honestus, -a, -um	honestius	more honestly

piger, -gra, -grum	pigrius	more lazily
nobilis, nobile	nobilius	more nobly
prudens (prudentis)	prudentius	more prudently

Superlative Adverb

The superlative adverb forms by adding the long 'E' ending to the Superlative Adjective (learned in last lesson with the '-issimus' ending)

Positive Adjective	Superlative Adverb	
honestus, -a, -um	honestissimè	most honestly
piger, -gra, -grum	*pigerrimè	most lazily
nobilis, nobile	nobilissimè	most nobly
prudens (prudentis)	prudentissimè	most prudently

N.B.

- * The exceptions of the 6 "-lis" adjectives and 20 "-er" adjectives still apply in forming the Superlative.
- Even though the Comparative Adverb has the same form as the Neuter Adjective, recall that the Adverb never changes.

Now go on to Lesson 6

"Are you thinking?" - Fr. Foster

Third Experience Latin - Fr. Reginald Foster

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Experience III, Lesson 6: Irregular Adjectives and Adverbs

Comparative Adjectives

In English some adjectives and adverbs are highly irregular: good/well, better, best; bad/ill, worse, worst; much, more, most.
So also in Latin, some frequently used adjectives are irregular, and so will not form as learned in Lesson 4

Irregular Adjective

Positive	Comparative (M-F)	Comparative (N)	Superlative	
bonus -a -um	melior	melius	optimus -a -um	good
malus -a -um	peior	peius	pessimus -a -um	bad
magnus -a -um	maior	maius	maximus -a -um	great
parvus -a -um	minor	minus	minimus -a -um	small
multus -a -um	s. - pl. plures	plus plura	plurimus -a -um	much

- Since the comparative of multus is naturally plural, and doesn't have a singular form: 'plures' means 'more men' or 'more women', 'plura' means 'more things'.
- Because of their meaning, some adjectives are comparative only, not having a positive or superlative degree. (They look familiar too.) For example:

junior	junius	younger
prior	prius	earlier, prior
senior	senius	older

- The superlative adjective "summus, -a, -um" = highest, greatest; has no exactly corresponding positive or comparative.

Comparative Adverbs

As above some Latin Adverbs are irregular, i.e. they do not form as learned in Lesson 5.

Irregular Adverbs

Positive	Comparative	Superlative	
bene	melius	optime	well; better; best;
male	peius	pessime	badly

multum	plus	plurimum	much; more; most;
[parvus]	minus	minime	[small]; less; least
[magnus]	magis	maxime	[great]; more; most

- Although parvus and magnus do not form positive adverbs, there are substitutes available. "paulum" is an adverb meaning "a little, somewhat; small, short", "magnopere" means "greatly, exceedingly"; "tantopere" means "so much"
- There are some adverbs which are not formed from adjectives, and appear irregular in their positive form. For example:

Positive	Comparative	Superlative	
tuto	tutius	tutissime	safely
cito	citius	citissime	quickly
diu	diutius	diutissime	1. by day, all day 2. (for) a long time
saepe	saepius	saepissime	often, frequently
nuper	-	nuperrime	recently
satis	satius	-	enough; better, rather

Now go on to Homework 5+6

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Experience III, Lesson 7: Vocative Case

Learning a new noun function in Latin

The Vocative Case is used in addressing someone (direct address) - to call on someone - from "voco, vocare" = "to call"

Vocatives form **practically identical to the subject** (nominative case) with 3 exceptions

1. Masculine Singular Nouns and Adjectives of Block I (-us, -i)

   The vocative singular is '-e' [short e]

2. Proper names ending in '-ius', e.g. Claudius, Innocentius

   The vocative singular is '-i' [drop the 'us'], e.g. Claudi, Innocenti

3. 3 exceptions: "filius" -> "fili", "meus" -> "mi", "deus" -> "deus"

All others, and all plurals, form the vocative by using the nominative.

Examples:

- to address *Sanctus Antonius* = *Sancte Antoni, ora pro nobis*
- to address *Gaius Julius Caesar* = *Gai Juli Caesar*
- *O mi fili care* = O my dear son

Now go on to Lesson 8

Then complete Homework 7

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Experience III, Lesson 8: Irregularities

Reviewing several irregularities in Latin

Block II Nouns

When we learned Block II Nouns recall than in the masculine and feminine accusative plural form, there was an alternative: using "-is" [long i] instead of "-es". This was especially done from 200 B.C. to 300 A.D. Note that this can be confusing, "turris" (from "turris, turris -f" - a tower) now has four possible meanings: beside subject, genitive and vocative singular, it can be object plural.

There is a rare form where the feminine accusative singular, instead of "-em" is "-im". This is seen in the code of canon law when speaking of the diocese - "in dioecesim".

Block II Adjectives

As above, in the object (accusative) plural, masculine and feminine block II adjectives can end in "-is". This means if one counts, "facilis" (from "facilis, facile") has 9 possible uses!

Passive (and Deponent) Verbs

In Times 1-3, we learned to form the passive using our passive "flip" (Lesson I-25) in which the second person changes from "-s" to "-ris" to become passive. However for poetic reasons (and certain early authors like Cicero) instead of "-ris", "-re" is used.

T.1 moneris = monere - you are reminded; T.2 monebaris = monebare - you were being reminded; T.3 moneberis = monebere - you will be reminded.

This means "monere" has 3 uses: infinitive, passive imperative and present indicative "tu"

Time 4 third person plural

As learned in Lesson I-14 the Time 4 "they" form is "-èrunt". Except for a note that sometimes 3rd person plural will also take "-ère", e.g. dixèrunt = dixère; monuèrunt = monuère. This is actually common and would be used until the 20th century.

Semi-deponent Verbs

There are 7 verbs like: AUDEO, GAUDEO, SOLEO, FIDO (CONFIDO, DIFFIDO) called semi-deponents.
They form normally with both Active & Passive forms in T.1-T.3, but are Deponent in T.4-T.6, having only Passive forms with Active meanings in these times.

GAUDEO, GAUDERE, -, GAVISUS SUM - be glad, rejoice
CONFIDO, CONFIDERE, -, CONFISUS SUM - trust, believe

Now go on to Homework 7

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Experience III, Lesson 9: "Quam"

In Latin the word "quam" has many possible meanings

1. "**Which**" or "Whom" - the relative pronoun as already learned as singular, feminine, object
2. "**As**" - tamquam = "just as", "so as"; tam... quam = "so much... as much"
3. "**How**" when used with a positive degree adjective or adverb
4. "**Than**" when used with the comparative degree
5. "**As possibile**" with the superlative degree

Examples

1.
2. vos diligo tamquam amicos - "I love you just as friends"
   tam vos diligo quam amicos - "I love you so much as friends"
3. quam pulchra est pictura - "how beautiful is the picture"
   quam celerita curita - "how fast he runs"
4. longior est schila quam placet - "school is longer than it is pleasing"
   elegantius loquitro quam Cicero - "he speaks more eloquently than Cicero"
   tibi plura munera dobo quam tuae sorori - "I will give more gifts to you than to your sister"
5. porta quam plurimos libros - "bring as many books as possible"
   loquere quam lentissime - "speak as slowly as possible"
   vs. loquere lentissime - "speak very slowly"

Now go on to Lesson 10

Then complete Homework 8

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Experience III, Lesson 10: Irregular Imperatives

4 Irregular Imperative Verbs

A simplification was made early on in Latin of dropping the "-e" of 4 common imperatives, so that you will find the original form (as learned in Lesson I-21) only in the very earliest Latin manuscripts. Note that all 4 are block III verbs.

Verb	Imperative	Irregular	Plural
dico, dicere - say	dice	**dic**	dicite
duco, ducere - lead	duce	**duc**	ducite
facio, facere - make/do	face	**fac**	facite
fero, ferre - carry	fere	**fer**	**ferte**

The B form (future) imperatives are all regular.
Note that ferte, the plural imperative is also irregular.

Examples

- Duc in altum! Set-out into the deep!
- dic nobis - tell us
- fer is often used in compounds: refer = bring it back; confer mihi = grant to me

Now go on to Homework 8

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Experience III, Lesson 11: Verb Contractions

Learning to see the contracted form of verbs.

For the ancient Romans, there was no "V" but rather a "U". This created a very different sound for a number of words.
When pronounced, the "UE" or "UI" sound was not so strong as our "V", and so it would be dropped.
e.g. amo, amare - to love; in T.4 Tu amavistis = amauistis -> amastis; T.5 Ei amaverant = amauerant -> amarant

This contracted form is used in Latin until the 20th century.

A few more examples - Drop "VE" or "VI"

Verb	Time and Person	Form	Contraction
ADSUESCO, ADSUESCERE, ADSUEVI, ADSUETUS - accustom	T.6 ego	adsuevero	adsuero
AEDIFICO, AEDIFICARE, AEDIFICAVI, AEDIFICATUS - build	T.4 ei	aedificaverunt	aedificarunt
COGITO, COGITARE, COGITAVI, COGITATUS - think	T.4 ei	cogitaverunt	cogitarunt
CONSUESCO, CONSUESCERE, CONSUEVI, CONSUETUS - become/be accustomed	T.6 ei	consueverint	consuerint
SINO, SINERE, SIVI, SITUS - allow	T.6 ei	siverint	sirint
VIVIFICO, VIVIFICARE, VIVIFICAVI, VIVIFICATUS - make live	T.4 tu	vivificavisti	vivificasti
CORONO, CORONARE, CORONAVI, CORONATUS - crown	T.4 tu T.5 tu T.6 tu	coronavisti coronaveras coronaveris	coronasti coronaras coronaris
NOSCO, NOSCERE - get to know; learn	T.5 ego T.6 ego	noveram novero	noram noro

Now go on to Homework 9

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Experience III, Lesson 12: Demonstratives

Learning the different types of demonstrative pronouns / adjectives.

Recall how we leaned the Pronouns is, ea, id, ei, etc. as he, she, it, they.
These we can call 'light words', what textbooks would call 'unemphatic' pronouns.

There are also 'heavy, weighty words' which are called "Demonstratives" or 'emphatic' pronouns. I.e. those which distinguish / emphasize / designate a particular person or thing: this man, that dog, those women, such things, the very one, I myself.

hic, haec, hoc

The heavy, weighty word for **'this'**, 'these'.
[note: hic can also mean 'here']

hic = this one near me / by me = pronoun of *1st person*

ille, illa, illud

The heavy, weighty word for **'that'**, 'those'.
[can also mean 'that famous one']

ille = that one over there / near him = pronoun of *3rd person*

iste, ista, istud

Another heavy, weighty word for **'that'**, 'those'.
[can also have a pejorative sense of a bad idea: that lousy/ crummy/stupid/wretched/miserable one]

iste = that one of yours / by-near you = pronoun of *2nd person*

ipse, ipsa, ipsum

The intensive pronouns meaning **'self'** or **'very'**.
[note: this is **not** reflexive: it does not refer back to the subject, rather it can intensify anything]

ipse can be any of the three persons: I myself, you yourself, he himself, etc.
N.B. ipse never means 'the same'!

N.B.

- All 4 of the above can frequently be used to simply mean 'he, she, it' (thus ignoring the heavy meaning). This occurs especially in the Vulgate, Fathers of the Church and Church Latin (but in classical and renaissance Latin).
- 'is, ea, id' can also mean: 'this, that, such', thus giving a heavy meaning to these normally light words. (Look up 'is' in your dictionary.)
  eos libros - those books; eas picturas - those pictures
- There is a special meaning for the combination: 'hic ... ille' which means 'the latter ... the former'

Now go on to Lesson 13: Forming the Demonstratives

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Experience III, Lesson 13: Forming the Demonstratives

Learning to form the Demonstrative Pronouns / Adjectives

Note that each of the demonstratives learned in last lesson can be used either as a pronoun: "this" is good; or as an adjective: "this boy" is good.

Hic, Haec, Hoc

This demonstrative is somewhat irregular so must be memorized.

	This - singular			These - plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. = Subj.	hic	haec	hoc	hi	hae	haec
Acc. = Obj.	hunc	hanc	hoc	hos	has	haec
Gen. = Poss.	huius			horum	harum	horum
Dat. = I.Obj.	huic			his		
Abl.	hoc	hac	hoc	his		

Ille, illa, illud; Iste, ista, istud; Ipse, ipsa, ipsum

All three of these form the same as Block 1 nouns (-us, -a, -um) with 2 exceptions:

- the 'of' form (genitive) singular is "-ius" for masculine, feminine, neuter

  note: it thus follows the relative pronoun 'eius' - but beware it also looks like a masculine subject

- the 'to/for' form (dative) singular is "-i" for masculine, feminine, nueter

  note: it is also like the relative prounoun 'ei' - not that "-i" is also the masculine plural subject

Now go on to Homework 10+11

"Throw out that computer and use the stuff between your ears." - Fr. Foster

Third Experience Latin - Fr. Reginald Foster

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Experience III, Lesson 14: Pronominal Adjectives

Learning to form the Pronominal Adjectives

There is a group of adjectives, called *pronominal adjectives* that form the same as the above demonstrative pronouns learned in last lesson. i.e. they are standard block 1 adjectives (-us, -a, -um) except for for being irregular in their *genitive singular* = "-ius" and *dative singular* = "-i"

There are nine of them, but they are important adjectives so they need to be learned:

Pronominal Adjectives

unus, -a, -um	one, alone, only (pl)
nullus, -a, -um [nonnullus, -a, -um]	none, no [some, several]
ullus, -a, -um	any
solus, -a, -um	sole, alone
neuter, neutra, neutrum	neither (of 2)
alter, -a, -um	the other (of 2), the second; plural: the other group (pl)
uter, utra, utrum [uterque, utraque, utrumque]	which (of 2) [both, each (of 2)]
totus, -a, -um	whole; entire [* doesn't mean: all]
alius, -a, -ud	another, others

N.B.

- They are listed in this order to from an acronym to help remember them, the Latin for 'one sailor': UNUS NAUTA
- Alius doesn't have a genitive form. Instead use the genetive form of Alter: alterius (singular).

Now go on to Homework 12

"Even the devil knows how to speak Latin" - Fr. Foster

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Experience III, Lesson 15: Subjunctive Principles

Learning how the Subjunctive is used in Latin

Studying verbs so far we have focused primarily on the indicative, both active and passive, and also the imperative. Now we start new verb "mood" to learn:
The **subjunctive**, which is also called the *conjunctive* in Latin, German, Italian, and others?...

Basic principles of the Subjunctive:

- Most often the subjunctive is joined to a main / principle sentence (it is in what is technically called a subordinate clause).
  Corollary: Hence the name conjunctive - it is con+joined with another.

- The subjunctive is obscure / mystical / uncertain.
  Corollary: in Latin literature, you will never know the exact reason for many subjunctives (as there are multiple / various such reasons).

- The use of Latin subjunctives are infinite.
  Corollary: You can spend many years studying the Latin subjunctive.

- There are no future time *forms* in the subjunctive, just future ideas.
  Corollary: a problem with subjunctive is that it has only four times in Latin (there is no T.3 or T.6). [Unlike Greek, which has about 12 ways of expressing something, Latin is much more limited in its forms, so one form may have multiple meanings.]

- The forms of Latin subjunctives are extremely easy and regular.
  Corollary: The forms resemble the indicative, often with only a one letter difference.

- The subjunctive "sound" [vs. the indicative sound] translates in English: may, might, would, would have, may have, etc.
  Corollary: Most uneducated Latinists will take all subjunctives as sounding subjunctive. **You will not make that mistake!**

- The subjunctive can be used in *two main* ways / usages.
  Corollary: The sound it has depends on the kind of subjunctive it is.

  1. Independent = as the main or principle verb
  When the subjunctive is *independent*, it **must sound subjunctive** (because otherwise there would be no need for it and the indicative form would have been used).

  2. Dependent = subordinate on another sentence / phrase

When *dependent*, it can sound either indicative or subjunctive, and **80% of dependent subjunctives will sound indicative**.

- There are **only three cases** when *dependent* subjunctives *sound subjunctive*.

Corollary: If not one of these 3 cases, it must sound indicative (temporal, result, concessive, conditional, indirect question, etc.)

1. *Purpose or final* sentences / clauses will sound subjunctive

2. Some *conditional* sentences may sound subjunctive

3. The *natural* subjunctive of a wish or command

N.B.

In our class, as beginners in using the subjunctive: **we shall give no special meaning/translation to the different subjunctive times**. Rather we will just *let it float* for now.

Now go on to Lesson 16

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Experience III, Lesson 16: Forming the Subjunctive

Learning how to form the Subjunctive in Latin

Recalling last lesson's Subjunctive Principles, we now will learn to form the subjunctive verb in its 4 different times. Note: The times do *not* correspond to the 6 times in the indicative we have learned. We will work backward to move from easier to harder.

Some key for this lesson will be recalling the Verb Endings, Lesson I-2, the 4 principle verb parts from Verbs in the Dictionary, Lesson I-13 and Verb Groups, Lesson I-17.

Time 4 Subjunctive (T.4s)

- **Active:** Take the *3rd principle part* of the verb, and add the ending "-ssem".

  Then form the other numbers/persons as learned in Lesson I-2.

- **Passive and Deponent:** Take the *4th part* of the verb, together with "essem".

  Then form the other numbers / persons as above.

- This applies for all verb groups.

Active	**Passive / Deponent**
scripsissem	factus essem
scripsisses	factus esses
scripsisset	factus esset
scripsissemus	facti essemus
scripsissetis	facti essetis
scripsissent	facti essent

Time 3 Subjunctive (T.3s)

- **Active:** Take the *3rd principle part* of the verb, and use the ending "-erim".

  Then form the other numbers/persons as learned in Lesson I-2.

- **Passive and Deponent:** Take the *4th part* of the verb, together with "sim".

Active	**Passive / Deponent**
dixerim	recreatus sim
dixeris	recreatus sis
dixerit	recreatus sit
dixerimus	recreati simus

Then form the other numbers / persons as above.

dixeritis	recreati sitis
dixerint	recreati sint

- This applies for all verb groups.

N.B.
This means the Time 3 Subjunctive has the same form as the Time 6 indicative. E.g. si quem dixerit = "if someone will have said" (T.6) or "if someone may have said" (T.3s)

Time 2 Subjunctive (T.2s)

- **Active:** Take the active infinitive (2nd part) of the verb, and add "-m"

Then form the other numbers/persons as learned in Lesson I-2.

- **Passive and Deponent:** Take the above active form, and use our Passive Flip - think active, flip passive.
- This applies for all verb groups.

Active	**Passive / Deponent**
gubernarem	loquerer
gubernares	loquereris
gubernaret	loqueretur
gubernaremus	loqueremus
gubernaretis	loqueremini
gubernarent	loquerentur

N.B.
To form the "active" infinitive of a deponent verb is the same as its imperative form.
E.g. largior, iri -> largirer; fateor, fateri -> faterer; loquor, loqui -> loquerer; largior, largiri -> largirer

Time 1 Subjunctive (T.1s)

- **Active:** will form like imperative Time 1, but with a different vowel for each Verb Groups.
- Group I = "e"; Group II = "ea"; Group III = "a"; Group IV (ia)

E.g. Gp. I: canto, cantare -> cantem; Gp. II: teneo, tenere -> teneam; Gp. III: diligo, diligere -> diligam; Gp IV: sentio, sentire -> sentiam

- Form 1st person singular with an "-m", then form the other numbers/ persons as learned in Lesson I-2
- **Passive and Deponent:** Take the above active form, and use our Passive Flip - think active, flip passive.

Active	**Passive / Deponent**
cantem	canter
cantes	canteris
cantet	cantetur
cantemus	cantemur
cantetis	cantemini
cantent	cantentur

N.B.
In verbs groups III and IV, the 1st person singular will be identical for T.1s and T.3 indicative.
E.g. quid dicam = "what shall I say" (T.3) or "what should I say" (T.1s)

Now go on to Homework 13 and Homework 14

"There is still hope for you." - Fr. Foster
Dum spiro, spero - While I breath, I hope

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Experience III, Lesson 17: The Subjunctive of Esse

Learning how to form the Subjunctive of the Verb 'to be'

Recall the 4 principal parts of the verb "to be": **sum, esse, fui, futurus,a,um**.
Then it should be fairly easy to form the subjunctive as learned in last lesson.

The subjunctive of "to be"

1. T.1s = sim...
2. T.2s = essem...
3. T.3s = fuerim...
4. T.4s = fuissem...

Then just form the other persons and numbers as with all our Verb Endings, Lesson I-2.

Now go on to Lesson 18 and then to Homework 15-16

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Experience III, Lesson 18: Passive and Deponent Subjunctive

Learning how to form the different Subjunctive Verb times for Passive and Deponent Verbs

Time 1 and Time 2 Subjunctive are formed identical to how we learned to make our active to passive "flip" in Lesson I-25. Form the active subjective as learned in Lesson 14 then flip passive. dono, donare, donavi, donatus - to donate

T.1s donet - he donates

Passive: donetur - it is given

T.2s donaremus - we donate

Passive donaremur - we are given

Time 3 and Time 4 Subjunctive are formed by adding the Subjunctive form of the verb "to be" from Lesson 15 to the fourth part of the verb, T.1s and T.2s respectively.

T.3s donaveris - you give

Passive: donatus sis - you are given

T.4s donavissent - they give

Passive: donata essent - things are given

Deponent verbs are formed the same way, but recall from Lesson I-30 they have active meaning. morior, mori, mortuus sum (Gp. 3) - to die

T.1s moriar - I die

T.2s morereturn - he dies

T.3s mortuus sis - you die

T.4s mortui essetis - ye die

N.B.

Obviously the meanings given here are if these sound indicative, which subjunctives often can. More will be learned about the meaning of these different times in the next lesson.

Now go on to Homework 15+16

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Experience III, Lesson 19: The Sequence of Tenses

Learning how to use the different Subjunctive Verb times

What Time to use in the Subjunctive?

Some general principles

- It is not arbitrary.
- There is a definite system for using Subjunctive Times.
- The system is used to create Latin and to understand Latin.
- The Time of the Subjunctive does not depend on English translation!
- A Subjunctive can depend on any verb: an indicative, another subjunctive, an infinitive, or a participle

The system is called the **Consecutio temporum** - **The Sequence of Tenses** (the following of times).

- For a Subjunctive depending on an Indicative, one must ask: **what is the main indicative verb?**

  Recall: this main verb could be anywhere in the sentence, even last.

- Analyze the action of the subjunctive in relation to the main verb: it is contemporaneous (same time), antecedent (before), or subsequent (after)

The system is divided into two parts or tracts: the primary sequence and the secondary or historical sequence.

Tract 1: Primary Sequence

Indicative Times	Subjunctive Times	Concept
T.1 T.3 T.4a T.6	T.1s	contemporaneous, incomplete, ongoing, perpetual, open-ended, or FUTURE
	T.3s	antecedent, completed, previous, future completed

Tract 2: Secondary/Historical Sequence

Indicative Times	Subjunctive Times	Concept
T.2 T.4b T.5	T.2s	contemporaneous, incomplete, ongoing, perpetual, open-ended, or FUTURE
	T.4s	antecedent, completed, previous, future completed (future perfect)

In sum: the subjunctive that is used will depend on the main indicative verb.
E.g. if my indicative is T.1, I'm in Tract 1, and my subjunctive must be T.1s or T.3s:

nescio (T.1) quid dicant (T.1s) - I don't know what they were saying/are saying/will say.

nescio (T.1) quid dixerint (T.3s) - I don't know what they said/had said/will have said.

If my indicative is T.2, I'm in Tract 2:

nesciebam (T.2) quid non facerent (T.2s) - I was not aware what they were doing/used to be doing.

nesciebam (T.2) quid non fecissent (T.4s) - I was not aware what they did/had done.

A simple chart of the two tracts for memorization:

Tract 1		Tract 2	
Indicative	**Subjunctive**	**Indicative**	**Subjunctive**
T.1 T.3 T.4a T.6	T.1s	T.2 T.4b T.5	T.2s
	T.3s		T.4s

This system will cover 97% of all Subjunctives which depend on Indicatives.

Now go on to Homework 17, Homework 18+19, Homework 20, and Homework 21.

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Experience III, Lesson 20: Introduction to Participles

Learning principles of Participles

Principles are Verbal Adjectives

1. As an *Adjective*, the participle can describe/modify a noun

   Corollary: Like other adjectives, they can stand alone and act like a noun.

2. As a *Verb*, the participle can take an object

   Corollary: As verbs, participles can take adverbs and produce clauses

3. The Romans squeezed participles (to death)

   Corollary: There is hardly a sentence in Latin without a participle

4. The problem with participles is that there are two few.

   Corollary: There are only 4 participles in Latin (e.g. Greek has about 12)
   Corollary: The participle can't be used to express many ideas in Latin - they don't exist

5. Participles **never** change their natural meanings - no matter what, whichever / however they are used

   Corollary: Participles don't depend on the English/vernacular translation for their meaning

Now go on to Lesson 21: Participle Forms and Meanings

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Experience III, Lesson 21: Participle Forms and Meanings

Learning the natural meanings of Participles

Using the four following Non-Deponent verbs as examples:
CANTO, CANTARE, CANTAVI, CANTATUS = to sing
MOVEO, MOVERE, MOVI, MOTUS = to move
DIRIGO, DIRIGERE, DIREXI, DIRECTUS = to direct, guide
SENTIO, SENTIRE, SENSI, SENSUS = to feel

	Active	Passive	Natural Meaning
Contemporaneous	cantans (cantantis) movens (moventis) dirigens (dirigentis) sentiens (sentientis)	<<<---No Passive--->>>	singing moving guiding feeling
Antecedent	<<<---No Active--->>>	cantatus,a,um motus,a,um directus,a,um sensus,a,um	having been sung having been moved having been directed having been felt
Futurity	cantaturus,a,um moturus,a,um directurus,a,um sensurus,a,um	<<<------>>>	about to sing going to move intending to steer
Necessity	<<<------>>>	cantandus,a,um movendus,a,um dirigendus,a,um sentiendus,a,um	needing to be sung having to be sung to be sung

Forming the Participles

Form the first & fourth from the infinitive, the second & third from the last part of the verb...

- Contemporaneous Participle - take the 2nd part of the verb (the infinitive), drop the "-re" and add "-ns (-ntis)". Therefore it forms with same endings as a Block II Adjective. All the other participles form like Block I adjectives
- Antecedent Participle - this is the 4th part of the verb, as learned last year in Lesson 13
- Participle of Futurity - based on the 4th part of the verb, drop the "-s" and add "-rus"
- Participle of Necessity - based on the 2nd part (infinitive), drop the "-re" and add "-ndus"

N.B.

- For verbs of the 4th group, an "e" is added to the infinitive in forming the participle: audio, audire -> audiens

- hearing; audiendus - needing to be heard.
- The names are not present, past and future.
- The are many ideas than can't be expressed in Latin *with a participle*, as they don't exist: e.g. a contemporaneous or future passive - "being sung", "about to be sung"; an antecedent or necessary active - "having sung", "needing to sing".

Now go on to Lesson 22: Deponent Participles

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Experience III, Lesson 22: Deponent Participles

The natural meanings of Participles formed from Deponent Verbs

Using the following Deponent Verbs as an example:
ARBITROR, ARBITRARI, ARBITRATUS = to think, judge, decide
CONFITEOR, CONFITERI, CONFESSUS = to confess

	Active	Passive	Natural Meaning
Contemporaneous	arbitrans (arbitrantis) confitens	<<<---No Passive--->>>	thinking confessing
Antecedent	arbitratus,a,um confessus,a,um	<<<------>>>	having thought having confessed
Futurity	arbitraturus,a,um confessurus,a,um	<<<------>>>	about to judge going to judge intending to judge
Necessity	<<<------>>>	arbitrandus,a,um confitendus,a,um	needing to be decided having to be decided to be decided

N.B.

- The deponent verbs form participles in the same way as the regular verbs, the only exception is in the meaning of the antecedent participle, which is active, not passive.
- This one difference is a great advantage, since one can't say "having thought" with a regular antecendent participle, which is always passive in its natural meaning, "having been thought".
- By the Definition of a Deponent Verb, it shouldn't have an active form, but it does in the exception of these participles. Also a deponent verb shouldn't have a passive meaning, but it does in this case of the participle of necessity.

Now go on to Homework 22 and Homework 23

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Experience III, Lesson 23: Uses of the Participles

All the ways the participles are used in Latin

Recall: the natural meaning of the participles never change!

1. **As an Adjective** modifying a noun or pronoun

homo pugans = the fighting man; *homines pugnanti* = the fighting men

2. **Alone as a Noun** - note: in English, *several words* are needed

iudicans = the one judging; *cantantes* = the persons singing; *picta* = things having been painted; *picturus* - the man about to paint; *pingenda* = things needing to be painted

3. **In Formulae** - formulas with the verb "to be"

    1. active-futurity formula = the active participle of futurity with the *entire* verb "to be"
    laudaturus sum (T.1) = I am about to praise; *laudaturi erant* (T.2) = they were about to praise

    2. passive-necessity formula = the passive participle of necessity with the *entire* verb "to be"
    is needing to be = are to be, have to be, need to be, should be, must be, ought to be
    laudandus es (T.1) = you are needing to be praised; *laudandae fuerunt* (T.4b) - the women needed to be praised

4. **Ablative Absolute** - these will be learned in a future lesson coming soon

N.B.

The *entire* verb "to be" means these formulas can be used with all 6 indicative verb times and 4 subjunctive times of "to be".
The verb "to be" is not always necessarily nearby the participle.

Recall:
When the antecedent participle is used with "to be" (T.1-T.3, T.1s-T.2s), it creates a new passive verb, and thus really isn't an antecedent participle

"doctus,a,um" + T.1 "est" = T.4 passive "doctus est" = he has been / was taught
"doctus,a,um" + T.1s "sint" = T.3s passive "doctae essent" = the girls had been taught

Now go on to Homework 24+25 and Homework 26

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Experience III, Lesson 25: Dative of Agent

The Dative used as the agent of passive verbs

Recall: Passive verbs reverse the normal sentence, whereby the grammatical subject of the sentence is really the one being acted on. The real actor, the agent is not the subject.

The book is written by me = I am writing the book.

In Latin, with passive verbs, especially with the *Passive-Necessity Formula* (learned Last Lesson), the **Dative** can be used to show the **Agent**, i.e. to show the agent's interest in the result.

For regular passive sentences, this usage is rare in early Latin like Caesar, but is much liked by the poets and a few prose writers, like Tacitus.

Mihi res tota provisa est = T.4 passive: the whole matter was provide-for for me (= by me); active: I was providing-for the whole matter

Non intellegor ulli = T.1 passive: I am not understood to any one (= by any one); active: no one understands me

The agent of the passive-necessity formula is put in the Dative in all periods of Latin history. The **Dative of Agent is used with the Participle of Necessity about 80% of the time** (the Ablative is only used 20% of the time.)

Diligentia colenda est nobis = passive: Diligence is needing to be cultivated for us (=by us); active: We are needing to cultivate diligence

Recall: the personal agent is shown by the preposition **"ab" (or "a") + Ablative**.

This is still used 1. when the verb itself takes the Dative case as its object 2. to avoid ambiguity, **ab (a)** may be used for sake of clarity.

Civibus a vobis consulendum = passive: For the citizens it is needing to be consulted by you; active: you need to pay-attention to the citizens

Where there is no ambiguity, there is no need of **ab**.

Linguae moderandum est mihi - passive: To the tounge it is needing to be controlled for me (= by me); active: I am needing to control my tongue

Now go on to Homework 27

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Experience III, Lesson 26: Ablative Absolute Principles

Learning the principles of the Ablative Absolute

1. The Ablative Absolute is most common everywhere, found in Latin of all times and places
   Corollary: It is very beloved
2. It is never alone, but always part of a principle sentence
   Corollary: It functions as a subordinate phrase/clause

3. There are two essential parts to each Ablative Absolute phrase/clause
   1. Subject
   2. Verb

4. The Ablative Absolute can consist of 2 to 200 words
   Corollary: There may be many subordinate phrases in between the Subject and Verb
5. **The Subject** is in the **Ablative** case
   The Verb is a **Participle** in the **Ablative** case
   Corollary: Any of our 4 Participles can form an Ablative Absolute, although it is usually with the Contemporaneous (active) and Antecedent (passive), almost never found with the Participle of Futurity or Necessity
   Exception: There is one famous exception that doesn't have a Participle - see Lesson 27
6. Very often in this phrase/clause, the Romans begin with the verb, and the subject of the Ablative Absolute follows
   Corollary: The Subject is sometimes far away - see #4
7. The Ablative Absolute has the natural meaning of the Participle
   Corollary: The natural meaning never changes

N.B.:

- The Verb Participle and the Subject of the Ablative Absolute agree in number and gender.

- The Ablative Absolute always ends in "-e", not "-i"

i.e. the contemporaneous participle used as an Ablative Absolute doesn't form as a Block II singular adjective "-i", but always as a Block II noun "-e".

Now go on to Lesson 27: Ablative Absolute Meanings

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Experience III, Lesson 27: Ablative Absolute Meanings

Learning the meanings of the Ablative Absolute

- There are **two ways of rendering the Ablative Absolute**

    1. **As written** - but do not translate it as ablative

    2. **Smoothed out** - turn the ablative absolute into a clause - in English, one adds a conjunction:
    contemporaneous: while, if, because, as long as, seeing that, when, as, inasmuch as, although, since, for
    antecedent: when, because, if, although, seeing that, after, once, now that, considering
    Some examples:

        - *Caesare imperante*
        as written: Ceasar ordering, Caesar giving orders
        smoothed out: while Caesar is ordering, if Ceasar is giving commands

        - *hac pugna nuntiata*
        as written: this battle having been announced/reported
        smoothed out: when this battle had been reported, because this battle had been announced

    N.B. A 'smoothed-out' clause has to fit in the sentence. Thus the **tense** of the verb in the clause will follow/depend **on the main verb**, i.e. it will be contemporaneous with or antecedent of the main verb.

- There is **one Ablative Absolute without a participle**, which is understood as **"being"** (ens)
    Some examples:

    - *eo magistro nihil discemus* - He being the teacher, we will learn nothing.
    This is sometime called the Nominative Absolute in English

- *Henrico rege*, *Thoma occisus est* - Henry being the king / While Henry was king / Because Henry was King, Thomas was killed.

- *Augusto imperatore* - Augustus being the emperor/commander
This is how the Romans often date things: While Augustus was emperor... Jesus was born.

- Canon Law canon 868 §2: *Infans in periculo mortis licite baptizatur, etiam invitis parentibus* - An infant in danger of death is lawfully baptized, even parents being unwilling / even if the parents are unwilling.

Now go on to Homework 28-29

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Experience III, Lesson 28: Ablative Absolute continued

More principles of the Ablative Absolute

- Why is it called "absolute"?

The 'subject' of the ablative absolute is **not** the subject, object or indirect object (dative: to/for) of the main sentence
It stands alone and doesn't get mixed up.

ablative absolute: *The books having been sold*, the money was stolen.
as an object: I bought the books having been sold

- How does one translate the ablative absolute?

Do **not** translate the ablative absolute using 'by / with / from' - such could signify accompaniment or instrumentality - then it wouldn't be absolute.
Translation:

1. Notice the Ablative Absolute in the sentence
2. Keep in mind its literal translation (natural meaning)
3. Smooth it out (see the Last lesson)

Example:
Literal: she singing, much money disappeared
Smooth: if she was singing, much money disappeared
when she was singing, much money disappeared
because she was singing, much money disappeared

Note: the difference between an ablative absolute and an ablative of agent is sometimes thin
Recall: the ablative of agent requires a or ab for a personal agent

Now go on to Homework 28-29, Homework 30, and Homework 31

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Experience III, Lesson 29: Uses of the Subjunctive (part 1)

Learning the different uses and meanings of the Subjunctive (and particles)

The Subjunctive can be used in numerous different ways, having a variety of meanings in English.

1. Purpose or Final Clause

- In English: in order that, so that, that - looks to the future [+ sometimes the infinitive is used in English]

- Particles:
  positive = **ut** (or uti) + subjunctive = in order that
  negative = **ne** (or utne) + subjunctive lest, in order that... not

- Relative pronoun: relative sentence of purpose
  use "qui,quae,quod" replaces "ut is,ea,id"
  pecuniam dedi ut ea adiuvaret pueros => *pecuniam dedi quae adiuvaret pueros* [follow the sequence of tenses]

- Sound: As one of the 3 cases (20%), purpose clauses *sound subjunctive*
I gave the money so that it might help the boys.

2. Causal

- In English: because, since, seeing that, whereas - a reason clause

- Particles:

  quod, quia, quoniam - "he did this because..."
  usually used with the indicative, it can be with a subjunctive when there is a quoted reason (i.e. indicative is the author's opinion), subjunctive is someone else's opinion (as it is said, as he says, reportedly) + subjunctive is used with negated opinion (non quod, non quia)

cum (quum, quom) + subjunctive = because
it is always used with the subjunctive for this meaning, but can take the indicative with some other meanings

quando, quandoquidem, siquidem = because
normally used with the indicative, these occasionally take the subjunctive when quoting
note: in a question, "quando" means "when", but in its classical usage, it means "because"

Relative pronoun: qui,quae,quod + subjunctive can be used to form a relative causal sentence, instead of cum
subjunctive: *laudo librum cum eum scripseris => laudo librum quem scriperis* - I praise the book because you wrote it
note difference from the indicative (non-causal): *laudo librum quem scripsisti* - I praise the book which you have written
Sound: the causal *sounds indicative*

3. Indirect Questions

- Definition: they are real *questions*: who, what, when, where, how, why, etc. which are *indirect*: depending on an external verb (expressed or understood) of saying or thinking: saying, asking, reporting, guessing, knowing, thinking

- Particles: any interrogatives: **quis - who, quid - what, cur / quare - why, quando - when, quantum - how much, quomodo / qui - how, quot - how many, qualis - which, quamdiu - how long, quo - where, an - whether, utrum...an - whether...or, ne...an - whether...or not**
  In early / classical Latin, the indirect question always uses a subjunctive, in later Latin it is indicative

- Indirect questions depend on an M&M verb (expressed or understood). M&M = Mind & Mouth - verbs such as: thinking, saying, asking, reporting, guessing, knowing, etc.

- Sound: indirect questions *sound indicative*, except for a few (10%) may sound subjunctive naturally
  I don't know what he wants (90%). Tell me where the children are (90%). I don't know what I should do (10%).
  Note: when a real question becomes indirect, it loses the question mark.

Recall: the subjunctive will *sound indicative* 80% of the time, and only sounds subjunctive if it is one of the three: 1. Purpose or final clause, 2. Conditional, 3. Natural subjunctive.

Continue with more Uses of the Subjunctive in Lesson 30

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Experience III, Lesson 30: Uses of the Subjunctive (part 2)

Learning the different uses and meanings of the Subjunctive (and particles)

Continuing Last lesson, the Subjunctive can be used in numerous different ways.

4. Adversative

- In English: although, even though, even if, though, granted that - adversarial or concessive (allowing something)
- Particles: [note: often these will be with tamen = nevertheless]

  quamquam + indicative = although

  quamvis, quamtumvis + subjunctive = although

  licet + subjunctive = although

  cum (quum, quom) + subjunctive = although [recall: cum also means because]

  tamsetsi, tesiamsi, etsi + indicative or subjunctive = even if, although - conditional sentences

  ut + subjunctive = although, granted that [recall: ut can also be purpose/final]
- Relative pronoun: + subjunctive can be used to form a adversative = although ('qui,quae, quod' replacing 'cum + is,ea,id')
- Sound: Conditional sentences may sometimes sound subjunctive, nevertheless the adversative clause *sounds indicative*

E.g. a famous adversative: *Ut desint vires tamen est laudandum voluntates* (Ovid) - Although strengths/forces/resources are lacking, nevertheless the will is needing to be praised.

5. Result or Consecutive Clauses

- Particles:

  ut + subjunctive [recall: ut also has other meanings: purpose, adversarial]

ut... non + subjunctive [note the difference from the negative purpose "ne"]

- This appears in 3 ways (i.e. how one sees it's not a Purpose/ Final clause):

1. pure result - after certain words in the main sentence:

sic / ita / tam - thus / so; tantus / talis - so much / such; tot / toties - so many; adeo - so far/ long/much; sicut - as it were

2. after verbs of **doing and happening**

e.g. efficit ut = it brings-about that; occidit ut = it happens that

3. characteristic result

sunt tales ut dicant => sunt qui dicant - there are those such that they say

- Relative pronoun: qui,quae,quod + subjunctive can form a result clause (qui = ut is, qui non (quin) = ut non)
- Sound: the result clause *sounds indicative*

6. Cum

- In English: **when** [beware - cum also means: because, although]
- Particles: **cum** (quum, quom)
  - In the present and future: cum + indicative = when [this is always true]
  - In the past:

    cum + indicative = when in pure / simple time, a time with no connection to the rest of the phrase: "when it was 12:15"

    cum + subjunctive = circumstantial when, "under those circumstances"
- Sound: *sounds indicative*

N.B.

Cum has three meanings: because, although or when

cum aegrotare coepisset, filium advocavit = he called his son: when he began to be sick; because he began to be sick; although he began to be sick.

The relative clause with the subjunctive can have many uses

laudo te qui libros scrivas =

purpose: I praise you so that you may write books causal: I praise you because you write books adversative: I praise you even though you write books

Recall: the subjunctive will *sound indicative* 80% of the time, and only sounds subjunctive if it is one of the three: 1. Purpose or final clause, 2. Conditional, 3. Natural subjunctive.

Now do Homework 32 and Homework 33+34+35

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Experience III, Lesson 31: Futurity in the Subjunctive

How the subjunctive can have a future meaning

- Recall that in the four Subjunctive Times there are NO future forms.
- However the meaning (future and future perfect) are there but hidden:
  T.1s and T.2s can function as a simple future
  T.3s and T.4s can function as future perfect
- Sometimes there is an indication of futurity, which is used with the simple subjunctive: **cras - tomorrow, semper - always, omnino - altogether / entirely**
- If not the active subjunctive is used with a futurity participle, forming a futurity formula (indirect question / temporal clause)
  e.g. *ignoramus quid facturi sint* = we do not know what they are going to do
- Recall: the futurity participle is always active, a passive form doesn't exist.

Go to Lesson 32

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Experience III, Lesson 32: Temporal Clauses

Expressions of time

- **before** = antequam, priusquam + 1) indicative to indicate a solid fact; 2) subjunctive with suspense / impediment (sometimes separated in the sentence: ante...quam, prius...quam)
- **while** = dum + indicative
- **as long as** = dum, donec, quoad, quamdiu + indicative
- **until** = dum, donec, quoad + 1) indicative for a concrete fact; 2) subjunctive with suspended expectation
- **after** = postquam + indicative T.4 (also separated as post...quam)
- **when** or **as** = ut + indicative; ubi + indicative
- **when** = cum as learned in Lesson 30

cum + indicative = a present / future event; cum + past indicative = a pure indication of time
cum + subjunctive = "when" describing circumstances - cause and effect (close to "because")

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Experience III, Lesson 33: Indirect Statements

Indirect statements depend on M & M verbs (verbs of Mind & Mouth): thinking, saying, asking, reporting, guessing, knowing, etc.

- The subject (predicate) is in the accusative (object) from
- The verb is in one of 6 infinitive forms

	Active	**Passive**
Contemporaneous	amare infinitive	amari passive infinitive
Antecedent	amavisse like T.4s (contracted: amasse)	amatus,a,um + [esse] (often omitted) antecedent participle agrees w/ subject of indirect statement
Subsequent	amaturus + [esse] futurity participle	Amatum iri Passive futurity - an unchanging formula [rare]

e.g. **Scio eam esse bonam** = I know her to be good; I know that she is good; I know she is good

N.B.

- Hopelessly ambiguous because of a double accusative
- The accusative and infinitive can be separated
- Relative clause = accusative + infinitive depending on an M&M verb inside

Carolus quem credo te cognovisse est amicus noster

- If the subject of the main sentence and the indirect statement (accusative + infinitive) are the same, the subject (in the accusative) is omitted

tu negaris (te) ducere

- Any reflexives in the indirect statement reflect back to the subject of the M&M verb
- In later (ecclesiastical / scholastic) Latin: quod, quia, quoniam = that + indicative or subjunctive

scio quod = I know that

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Experience III, Lesson 34: Expressing Purpose

Numerous ways to express purpose

Using the example:

The Cardinal came to Rome to elect Pontiffs

Cardinales Romam venerunt...

Ut + Subjunctive (active)	ut pontifices eligerent
Ut + Subjunctive (passive)	ut pontifices ab iis eligerentur
Relative Pronoun (active)	qui pontifices eligerent
Relative Pronoun (passive)	a quibus pontifices eligerentur
Future Participle	pontifices electuri
Supine	venerunt pontifices electum
Gerund	ad pontifices eligendum
Gerundive	ad pontifices eligendos
Gerund + *causa, gratia, ergo* "because of", "for the sake of"	eligendi pontifices causa [gratia / ergo]
Gerundive	eligendorum pontificum causa [gratia / ergo]
Gerund + simple Dative (not really with verbs of motion:)	eligendo pontifices e.g. quonium consilium fuit eligendo pontifices
Gerundive + simple Dative	eligendis pontificibus
Quo ("so that") + comparative (passive)	quo celerius pontifices eligerentur
Quo + comparative (active) - more rare	quo celerius cardinales eligerent pontifices
Poetry (don't use)	with infinitive (eligere pontifices)

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 1

Return to Lesson 1

§ One of the more subtle and deceptive parts of the Latin language is its use of the "reflexive pronoun". From your class experience, what do we mean exactly by such a Creature?:

Very briefly *in English* give some varied examples of the 'reflexive pronoun - reflexive possessive adjective' with various subjects:=

Answer: in Latin we have reflexive pronouns and reflexive possessive adjectives for which subjects? [mark the pertinent ones]: we she they you I he ye it.
In this whole story of the reflexive what is the *magic* word to arrive at the *meaning* of the 'reflexive'?
And if we do not have a case of the reflexive, what do we do to express our pronouns and our possession expressions? [Think hard!]:

§ Our Third Experience is properly opened by the father of Latinity: MARCVS TVLLIVS CICERO [who lived between 106th year and 43rd year of the age before Christ].
PUT THAT INTO YOUR OWN LATIN: experientia,ae=experience. properly [soon in class!]=apte;convenienter. Latinity:Latinitas,atis. live=vivere. age=aetas,saeculum.

A] **"Sed tamen, si sciam quid tu constitueris, meum consilium accommodabo potissimum ad tuum; qua re exspecto tuas litteras"** [Ad Fam. IX, 7,2].
VOCAB. accommodare=adapt,accommodate. potissimum=most especially. constituere=decide.

1. From the verb 'scio,scire=to know', what Time do-must you see in that "sciam"? _____ And its reversed will have to be: _____. And for you right now, what Time must appear in the Latin form: 'constitueris'? _____, meaning:
2. In this simple note-paper sentence of Cicero, point out any reflexive:
3. What is the reversed of 'accommodabo'?= _____ 'exspecto'?= _____
4. The exact *meaning* of the few words for the famous Varro the recipient AND for you:
5. Rethink the whole phrases and give the passive [idea first, then its Latin] for:
   'meum consilium accommodabo'=
   'exspecto tuas litteras'=
6. Thinking hard about your 'reflexive' teachings write some simple phrases with Cicero's Latin:
   "we were expecting her letters"=
   "he will ee expecting his-own letters"=
   "you have expected my and their letters"=
   "she will adapt her plan to ours"

B] **"Res tamen publica per vos brevi tempore il suum recperabit. Ego tuis neque desum neque deero. Qui si quae* ad me referent, mea tibi benevolentia fidesque praestabitur"** [Ad Fam. XII,2,3].

VOCAB. brevi tempore=INTRA breve tempus. reciperare=recuperate,get-back. de*sum*,de*esse*,de*fui*=be lacking,fail. quae=things. refero,referre=to report, relate. praestare=give,show,guarantee.

1. When any Latinist in the world gees the combination: 'ius suum' what possible meanings does the person attach immediately to the possessive reflexive adjective: 'suum'?=
   What is the solution to resolving the meaning problem? EXPLAIN:
2. From the adjective of last year: 'tuus,a,um=your,yours', what is the full meaning for The form alone: "tui"= _____ "tuae"= _____ "tua"= _____
   Here it is in the DATIVE and therefore must mean in vernacular languages:=
3. What does 'per vos' in Latin never mean? _____ How do you say with a preposition: 'for-on behalf of ye' ??=
4. The big question-doubt for students is: if that "suum" according to our training must refer to the subject "res pub." which is fem., how can it mean _____ and why is it _____?
   EXPLAIN for your students:
5. Your own version or the daily Latin of Cicero:
6. What is the reversed of 'ius suum'= _____ 'reciperabit'= _____ 'praestabitur'= _____
7. SAY in your own correct Latin: "We shall have recuperated our and their rights, when (cum) the republic*'s* citizens will be giving-showing their benevolence":=

C] **"Ut scribis, omnes vires civitatis se ad Pompei ductum applicaverunt tuumque simul promptum animum et alacrem perspexi"** [Ad Fam. III,11,4].
VOCAB. vis=force: its PLURAL=vires!! cf.DICT. ut=just as. ductus,us-m.=leadership. applicare=devote,dedicate, apply. perspicio,ere=comprehend,understand.

1. What does the little word "se" do-function as in the Latin language? EXPLAIN:
   What all meanings *can* 'se' have in Latin? _____ HOW do I decide on one?
2. So what is the essential difference between: "omnis vir se ad ductum applicaBit"=
   And "omnes viri se applicaverAnt"=
   "omnis mulier se ad ductum applicabat"=
3. If according to your superb Latin training the reversed number-form of that 'animUM' must be: _____ then the reversed or 'ductUM' must be: _____.
   What is your salvation in such Latin questions-problems? EXPLAIN:
4. If the reversed of: 'scribIS' is: _____ then the reversed of 'civitatIS' must be: _____.
5. If the reversed of "PompeI" is _____ then the reversed of 'perspexI' must be: _____.
6. How will you express in the Latin *passive* form-voice for the whole Latin phrase here: 'tuum promptum animum et alacrem perspexi'?? [RETHINK!]
7. If the reversed in Latin of "applicaverInt" is: _____ then the reversed of the form in Cicero: "applicaverUnt" will have to be= _____.
8. Say in Latin: "All things which I learned before are in my head and I shall use [adhibere] them with great diligence"

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 2

Return to Lesson 2

§ The approaching [Novem. 10] yearly feast day of the greatest Latin stylist among the Church Fathers, *LEO MAGNVS* [440-461 post Chr.], inspires us to study the music of his Latin discourse, and the correctness of his Latin usage.

A] on the first anniversary of his election to the papacy: Sept. 29, 441.
"Recurrente* igitur per suum ordinem die*, quo me Dominus episcopalis officii voluit habere principium, vera mihi in gloriam Dei est causa +laetandi qui mini ut multum a me diligeretur, multa dimisit, et ut mirabilem faceret§ gratiam suam, in eum munera sua contulit, in quo meritorum suffragia non invenit; quo opere suo Dominus quid cordibus nostris insinuat quidVE commendat? nisi ut de sua iustitia nemo praesumat et de ipsius misericordia nemo diffidat, quae tunc evidentius praeminet quando peccator sanctificatur et abiectus erigitur [sermo 2,1].
VOCAB. *recurrente...die* [in class this year!]=as the day recurs. quo= abl. time=on which. +laetandi=of rejoicing. ut [l.2,5-6]=in order that: followed by the subjunctive: '---may,might--'. dimittere=to forgive. diligere=to love,esteem. confero,conferre,contuli,collatus=to confer,bestow,contribute,grant. suffragium,i-n.= vote,support,good-mark. --VE [L.5]=OR. ipsius=eius. diffidere=to doubt,distrust. evidentius [soon in class]=more evidently,more clearly. praeminere=to stand out.

1. What is the important difference in Latin between: "in gloriA Dei"= _____ and "in gloriAM Dei" [l.2]= _____
2. From the verb: 'abicio,ere,abieci,abiectus=to cast off,reject', what does the verb form "abiectus" mean alone as here?
3. If the verb is "insinuare-1: to insert,suggest,insinuate", then the words here: 'cordibus nostris' are going to have to be in what form-case? _____, meaning: _____ and here what will be the reversed? _____
4. What *different* things can the Latin expression: "munera *sua* contulit" (munus=gift) mean? _____ what is tile only solution?
5. If the word is: 'multus,a,um=much, many-PL.', then what is the full meaning for that "multa dimisit" ??=
6. In Latin what is the essential difference between "nemo de sua iustitua praesumit" and "nemo de eius iustitia praesumit" ?? EXPLAIN:
7. If "mihi" [l.2] means: _____, then give us quickly all the other Latin *pronouns* in the same form-case-use:
8. What is the difference in Latin between: "*ad* me"= _____ and "*a* me"= _____
9. Just for your review and practice, give the remaining 5 TIMES of the indicative with the same subject and voice which you see in 'sanctificatur' [sanctificare=to sanctify] AND in 'erigitur'=
10. This is one Latin sentence which was spoken (not read!) and understood, because of progression-cadence of the individual phrases. You may wish to read it *out loud* in order to hear :eo talking to the faithful at St. John's on that day and to understand the beautiful talk: [N.B. 'voluit'=to wish; invenire=to find.]
11. Give the difference in meaning:
"abiectus erigor"= "abiecti erigentur"= "abiecta erigebatur"= "eratis a diabolo angelisque eius abiecti"= "sua stultitia sunt abiecti"= "tuis numquam abicieris a familiaribus"=
12. If you take the verb given above [not to be found in classical Dictionaries??!!] 'sanctifico,are', then your full

Latin training gives you so far *two* uses-meanings for the form 'sanctificare': which are=

[[In this regard you may want to see-hear what Jesus of Nazareth said to his disciples about the strength of their faith: **"Amen dico vobis: quicumque dixerit huic* monti - Tollere et mittere in mare, et non haesitaverit in corde suo...fiet ei"** [Mc 11,23]
*Huic.=to this. fio,fieri=to be done-made,become,happen.

1. What Time do you see in: 'dixerit---haesitaverit'? _____, and you can give their reversed:=
2. What can the form: 'ei' mean-function as in Latin? [asked on Ludus 1!]=
3. If the verbs are: "tollo=I take-up,remove" and "mitto=I send,throw", then the Vulgate Scripture form CAN be what things in Latin? _____ Here? _____ and their reversed will therefore be: _____
4. Exact meaning of the simple!!! scripture text:]]

B] On the solemnity of Ss. Peter and Paul, June 29, 441: his first 'apostles' sermo:
"Hodierna festivitas praeter illam reverentiam quam toto* terrarum orbe* promeruit, speciali et propria nostrae urbis exultatione +veneranda+ est ut ubi praecipuorum apostolorum glorificatus est exitus, ibi in die martyrii eorum sit laetitiae principatus. Isti enim sunt viri per quos tibi evangelium Christi - Roma! - resplenduit"

1. On our last 1st Exper. day, how did we present the word: "dies=day"? [sermo 82,1]. What will be the reversed of 'in die'?
2. What were you warned about in the Latin form: 'specialI'? [specialis,e=special]? How does that apply here?
3. If the word is: 'exitus,us-m.=outcome,exit,death,issue', then the reversed of "glorificatus est exitus" must be= _____ and it must mean [in T._____]=
4. If the verb form soon to come in class, is: "venerandus,a,um=needing to be venerated", then here you must see it agreeing-going with: _____.
5. If you take (as above): "ut...sit" [l.2-3] 'in order that there may be...', then Its subject is: _____.
6. *toto terrarum orbe*=in the whole world. principatus,us=principality. isti=those there

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 3

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§ According to the BIBLIA VVLGATA LATINA [1998 post Chr.] Jesus of Nazareth and a leper had this encounter and conversation:

"Et venit ad eum leprosus deprecans* eum et genu flectens* et dicens* ei: 'Si vis, potes me mundare'. Et misertus extendens* manum suam tetigit eum et ait illi: 'Volo mundare!' et statim discessit ab eo lepra et mundatus est. Et infremuit in eum statimque eiecit illum et dicit ei: 'Vade... ostende te sacerdoti'" [Mc.1].
VOCABVLA: *all words thus marked are participles [soon to come in class] with the general English meaning: "---ing": asking,bending,saying,extending. Vis=you want-wish. illum-illi=eum,ei. mundo,are=to clean,cleanse,purify. infremere=to groan,moan.

1. If the Latin verb is: 'possum [potis+sum], then 'potes' must be T. ____, and the form for 'they' in the same Time is: _____.
2. How many possible meanings do-must you see in the Latin words: "extendens manum suam"?
3. What is the difference in Latin times between: "eiIcit" _____, and "eiEcit" _____.
   Check your DICT. and give us the reversed of those two forms in order:
4. What is the difference in Latin between: "diXit": _____ and "diCit": _____.
5. The big game-problem here which gave the Church Fathers like Agustinus a lot of fuel for sermons consists in the pronunciation-punctuation of those two words:
   1. if you take the words as: "volo mundare", they must simply mean:= _____
   2. if you take the words as: "volo, mundare!", then they must mean precisely:= _____

   This should be enough to show anyone that 'general ideas' in Latin do not exist! and that every Latin sentence even in baby bible Latin is demanding!

6. What form-case-use do you say in that: "sacerdotI"? meaning=
   What is the full possible meaning of the Latin form: "eI"?=
   What is the reversed for those two Latin words [and you will wake up!]:
7. In your DICT. you will find "misereor,eri,misertus=to have pity" and you notice immediately is what type of Latin verb? _____. Therefore the form found in the vulgate must mean all alone: _____. While you are working with this verb, you can also tell us how the Romans said: "Have pity!- you"= _____ "Have pity!- ye all"= _____.
8. If the reversed of 'manum suam' is= _____ then the reversed of "vade" is= _____
9. Your DICT. tells you that: "venit" can be: 'vEnit': T. ____ or 'venit': T. ____
   What will be the reversed of those forms in order?
10. Give your personal version of the incident in the Latin of some unknown member of the community in about 150 AD.:
11. The new BLESSED MOTHER TERESA OF CALCUTTA in 1977 made this statement to a helper:
    "I see good in every human being. When I wash the leper's wounds, I feel: I am nursing the Lord

himself" [quoted in her obituary, Sept. 7, 1997].
VOCABVLA: every: omnis,e. human-being: homo,hominis-c. when=cum. Nurse=nutrire,alere,sustinere. himself [soon in class]=ipsum. Lord: dominus,i-m.
All the words here are normal-common Latin . You can check them - you are not wasting time- and then do the memorable sentence: [[STYLE: verbs at the end of phrases]]

§ Our favorite Latin friend and Renaissance pope: AENEAS SYLVIVS PICCOLOMINI [1405-1464 POPE PIVS II from 1458] has some things for us from his pre-pontificate work: "De Viris Illustribus". Here he talks about Sigismundus Holy Roman Emperor:
"Sigismundus Caesar, Caroli IV Romanorum imperatoris filius, Senis* conceptus fuit, in Bohemia vero natus.../...Mariam, Ludovici regis Hungariae filiam, in matrimonium sibi collocavit, propter quam et regnum Hungariae suscepit. plurima tamen in eo passus est +rebellantibus saepius Hungaris+, quorum propria mutatio est. Conspiraverunt autem semel Hungari manusque in Sigismundum iniicere cogitarunt*... 'animadverti - inquit [Sigismundus] - Hungari, vos huc me captum venisse++. Sed videbo ego quis vestrum tam audax, tam temerarius tamque sceleratus erit... Liga me, quisquis es audax! accipe regem tuum! nec te homines nec superi impunitum relinquent'. Exterruit itaque omnes constantia Sigismundi ac magnanimitas".
VOCABVLA: *Senis=in Siena. +rebellant. saep. hungar.+=as the Hungarians were rebelling quite frequently. *cogitarunt=cogitaverunt-[cogitare=to plan,think]. ++vos huc me captum venisse [material for the IVth experience!] = that you have come here to capture me. superus,a,um=heavenly-creature: gods. plurimus,a,um=very much,many-Pl. tam=so.

1. In your proper Latin training, you learned the Latin form for: "he was conceived" (concipio,ere,cobcepi, conceptum) as:= _____ the form here is of the same time but of Renaissance usage.
2. Your DICT. will give you: "collocare in matrimonium" as 'locate-place into matrimony'
   What does that "sibi" have to mean here?
3. You may have problems in the vernacular with that "quorum" in l.4. Take the "propria" as: proper, characteristic,customary - and then work the phrase out:
4. In your class training (and notes) you have two forms for the pronoun 'vos' namely "vestrI" meaning: _____ and 'vestrUM' meaning and used when?
5. if 'quisquis'=whoever,anyone, then 'quisquis es audax' must mean=
6. From your 1st Exper., what is the subject of that last line "exterruit"?
   And the object?
7. What is the essential difference between: 'passus est' and 'conceptus fuit-est'? WHY?
8. That verb: "inquit" in l.6 causes infinite problems for humans, because they carelessly look for it in: 'inquIRO' meaning: _____ instead or: 'inQUAM'= _____
9. Your translation of PIVS II Latin:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 4

Return to Lesson 4

§ A continual source or pleasant and exemplary Latin can be found in the 10 books of literary polished letters of the Roman orator and lawyer, born up North in Como, and later governor of the Roman province or Bithynia [Turkey] *GAIVS **PLINIVS** CAECILIVS SECVNDVS*: 61-113 post Chr.

A] He writes to the equally noted Roman historian: Tacitus, about some literary criticism
"Librum tuum legi et, quam dilicentissime potui, adnotavi quae commutanda quae eximenda arbitrarer*. Nam et ego verum dicere adsuevi et tu libenter audire. Neque enim ulli patientius reprehenduntur quam qui maxime laudari merentur. Nunc a te librum meum cum adnotationibus tuis exspecto" [Lib.VII,20,1-2].
VOCAB. commutandus,a,um + eximendus,a,um [soon in class]=needing to be changed, needing to be taken-out. Take "arbitrarer" here (in SUBJUNCTIVE) as simply arbitrabar [arbitrari=to judge,think]. verum,i-n.=the truth. ullus, a,um=any,anyone. laudari=to be praised. adnotare=to mark,check-off.

1. If "legi" is a Latin verb, then it must mean:= _____ if a noun it means:= _____
2. From the verb: 'adsuesco,ere---', what is that "adsuevi" going to have to mean?
3. If "reprehendere=to criticize,scold,chastise", then the form here must mean: _____ BUT if it is "mereor, mereri,meritus=to then the form here must mean: _____ Why is this so? _____ Give the *T.3* for those same two verbs, and what do you notice happening in the *vowels*?
4. The special meaning of the 'et' in l.3=
5. Give several correct versions for the Latin: "A TE" =
6. If the Latin adjective is: 'libens,libentis (cf.DICT)=willing,ready,prompt' then 'liben*ter*' must mean:= _____ and its other two "degrees" will be= _____
   N.B. I personally have a life long war to get people NOT to translate that word as 'freely'. You will not find 'freely' in your DICT.! from the Latin adjective: 'liber,era,erum=free', how do we say correctly in Latin "freely"? _____.
7. In Class n.5 you hopefully will learn the various difficult usages of the Latin word "quam" (also illustrated here): 'quam'+diligentissime, [where 'diligentissime' is what in the language?= _____]; but 'patientius... quam', [where "patientius" - from 'patiens,patientis=patient,tolerant,gentle', must be= _____] *ARE* going to produce two very different expressions. Give them in order:
8. If in your DOMESTICVS LVDVS-1, the particle 'cum' had to be removed from many sheets as an interpretation of 'with great diligence', WHY-HOW did Plinius succeed in using "cum" here? Explain from last-this year:
9. The Latin word: 'maxime' will probably appear in class n.5 on a special sheet meaning= _____ what are the other 'degrees' of the same word? Careful
10. What are the two different uses which the Latin language found for the form: "patientius' EXPLAIN=
11. Give your own smooth version of Plinius' smooth Latin written to smooth Tacitus:
12. Put into proper Latin the words of *DAVID HUME* (scottish philosopher): 1711-1776.
    "Money is none of the wheels of trade: it is the oil which renders the motion of the wheels more smooth and easy" [Essays: 1741-2].
    VOCAB. money: pecunia,ae-f. none=nullus,a,um. wheel: rota,ae-f. trade: percatura,ae-f. oil=oleum,i-n.

render=reddo,ere. motion: motus,us; motio,onis. smooth=levis,e. easy=facilis,e.:both adjectives used correctly in form+case!!!

B] Plinius has a delightful description of some water games and contests, where the children especially stand out. **"Omnis hic* aetas piscandi+ navigandi+ atque etiam natandi+ studio tenetur, maxime pueri quos otium lususque sollicitat. His§ gloria et virtus = altissime provehi% : victor ille qui longissime (ut litus ita simul natantes) reliquit. Hoc certamine puer quidam** audentior ceteris$ in ulteriora tendebat. Delphinus occurrit..."** [Lib.IX,33,3-4].
VOCAB. hic*=here. +piscandi-navigandi-nafandi: of fishing, of sailing, of swimming. sollicitare=stimulate,excite. studium,i-n.=interest,zeal,desire. otium=leisure. his§=for these-children. provehi%=to be carried,advanced. ille=that-man,boy. ut...ita=just as...so also. natans,natantis=one-swimming. hoc:abl. 'this'. certamen=contest. quidam**=a certain (M.sing.). ceteris$=than to others,the rest. tendere=to head. occurrit=to meet,come up.

1. In Latin what is the Time difference between: reliquit _____ and relinquit _____
2. What is the *VOCAB*. distinction between: 'aestas'= _____ and 'aetas'= _____
3. What are the forms: "longissime" and "altissime" going to mean in *TWO* different English vernacular versions:
4. If the adjective is: "audens,audentis=bold,daring", then what gender do you see in that form: 'audentior'? _____ What is its reversed?= _____
   Of the same form give: 'we praise the bolder-one'= _____
   'the zeal of the bolder ones'=
5. Your DICT. will give you the form already made: "ulterior,ius"=further. Then what gender-number do you see in Plinius' "ulteriora"?=
6. Some other day we may finish the adventure of the 'puer+delphinus' in Plinius, *now* you can give your own correct version of the beginning of the account:
7. What is the reversed of that 'lusus'? _____ of 'ulteriora'? _____ 'certamine'? _____ 'omnis... aetas'? _____

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 5-6

Return to Lesson 6

§ This 'ludus' is aptly introduced by one of our favorite Latin poets-story tellers-versifiers: *PVBLIVS **OVIDIVS** NASO* [43 ante -- 18 post Chr.], who expresses marvelously a common human sentiment, also experienced by St. Paul, and billions of others:
"Sed trahit invitam nova vis aliudque Cupido mens aliud suadet. VIDEO MELIORA PROBOQUE DETERIORA SEQUOR... [Metam. VIII, 18-21]

1. If the adjective is: 'invitus,a,um=unwilling', then what does you see in that "invitAM"?
2. Soon to come in class and in your DICT. you will find the expression: 'aliud...aliud' under "alius" meaning what? (hard to express in English)=
3. If the basic adjective is 'bonus,a,um', what exactly is that "meliora"? explain fully. What is its reversed? You will find already in the DICT. 'deterior' which suggests what degree of an adjective? _____ [There is no positive degree for this one]. And therefore the Full meaning of 'deteriora' must be: _____ reversed: _____.
   You may also see there or spot in the word: 'det*er*ior' and therefore give its superlative=
4. Your version of the realistic text:
5. Say on our own in correct Latin: 'How long will you be lazy [otior,otiari,otiatus] and will be kept [retineo, retinEre,retinui,retentus] far from the best examples of Latin discourse? Therefore our 'ludus' today is introduced [induco,ere] by one (unus,a,um) of our favorite [say: beloved from 'diligo,ere,dilexi,dilectus'] Latin poets (poeta,ae-M.) by whom is expressed [declarare; exprimere] marvelously [use: mirabilis,e and mirus,a,um - in their proper adverb form] a common human sentiment (adfectus; sensus,motus)

§ The "Liber Psalmorum" in the *BIBLIA **VVLGATA** LATINA* has a few lines of pure Latin with sentiments and examples for us:
"Deus, quis similis tibi? Quantas ostendisti mihi tribulationes multas et malas; iterum vivificasti me et de abyssis terrae iterum reduxisti me. Multiplicabis magnitudinem meam et conversus consolaberis me".
VOCAB. vivificare=to enliven,revive. multiplicare=to increase. consolor,ari=to console.

- From the Latin verb: 'converto,ere=to turn around', what does "conversus" mean all alone?
- The verb form: 'vivificasti' is a common Latin variation [+Italian application] for what full form in Latin?
- 'Quantus,a,um' does not mean as in italian "how many" but _____.
- If you take your extra 'adjective-adverb comparison' sheet, you can give us the other two *degrees* for those: 'multas':= _____ 'malas':= _____
- What Time difference if any do you see in: "multiplicabis...consolaberis"? _____ What is the reversed of each? _____ What did we note as peculiar-special to one in our system of active-passive+deponent verbs? EXPLAIN:

§ In his lengthy letter to *RUSTICUS EVSEBIVS **HIERONYMVS*** [342-420 post Chr.] has these fervent remarks about a Christian - which can be applied to the follower of anything! -
"Nihil Christiano* felicius, cui promittuntur regna caelorum. Nihil laboriosius, qui cotidie de vita periclitatur.

Nihil fortius, qui vincit diabolum. Nihil imbecillius qui a carne superatur" [Epist.125,1].
VOCAB. Christiano here means the same as: 'quam Christianus' as learned in class. imbecillus,a,um=weak. superare=to overcome,conquer.

1. If the adjective is: 'laboriosus,a,um=industrious,active' then what is the visual and intellectual problem in: 'laboriosA'= _____ and 'laboriosiorA'= _____ 'laboriosIUS'= _____ and 'laboriosUS'= _____ [Identify each with exact meaning!]
2. If you suppose that the 'christiano' is going to be felt-repeated in every phrase you can easily write out the text easily:
3. A real test of your Latin preparation and presence will be these questions:
    1. From "superare-1", what will 'superaVeris' have to be and mean?
    2. From the same verb what will 'superaBeris' have to be and mean?
       And the reversed of those two in order:=
4. What will this have to mean in Latin: **"egregius laudabilius opus filius aggressus cantus adsensus primitus meruit."** =

§ Finally our master Latin comedian, *TITVS MACCVS **PLAVTVS*** [254-184 ante Chr.] has a bit of street conversation for us from 200 ante Chr., between the Master and the neighbor:
"Per deos atque homines ego te obtestor, Hegio, ne* tu istunc hominem perduis++. HERGIO: curabitur; nam noctu nervo vinctus custodibitur, interdius sub terra lapides eximet: diu ego hunc cruciabo, non uno absolvam die.".
VOCAB. ne=lest,that not. istunc---hunc: that---this. noctu...interdius=at night...during the day. eximere=to take out, cut out. absolvere=to finish. perduis=lose,destroy.

1. From the verb 'custodire=to guard', you NEVER learned the form use by Plautus which must be T.____. But rather you learned: _____
2. [[The man they are determined to punish happens to be the very son of Hegio - stolen almost at birth who is the hero on the play]]. Write out the conversation:

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Third Experience - Homework 7

Return to Lesson 7 or Lesson 8

§ When *Cyprianvs* [III-E] is writing to some of his friends in Epistula 48 + 2 + 60, what form of address do you find in the first line[s] of each letter? _____ In general, that form is the same as: _____ and what is the reversed of it?= _____

§ How did *IVLIVS CAPITOLINVS* say about Marcus Aurelius [III-C]: "he held the state alone much better and more fertile for virtues" ??=
- How will you add: 'more fertile than he was'?
- How would you say 'he was holding the state the best man and most fertile for virtue'

§ When *SENECA* writes to his friend in letter 16 [III-A] and says: "Tibi, Lucili, scio" you must know that the man's given-baptismal name is: _____ and that this is what form-case? _____ What does "lucilII" mean? _____ reversed of both= _____

§ Rome's first genuine and outstanding historians GAIVS *SALLVSTIVS* CRISPVS [86-35 ante Chr.], writes about the vocation of the historian at the beginning of his 'Bellum Catilinae': the so-called conspiracy of Catiline against the state in 63 ante Chr., when Cicero was consul.
+ "**Pulchrum est bene facere rei publicae; vel pace vel bello clarum fieri licet. Et qui fecere et qui facta aliorum scripsere multi laudantur. Ac mihi quidem, tametsi haudquaquam par gloria sequitur scriptorem et actorem rerum, tamen in primis arduum videtur res gestas scribere...**" [Bellum Catilinae III,1-2].
VOCAB. pace...bello: here indicate time: in-at. clarus,a,um=famous. actor,oris-m.=doer,realizer. tametsi=even though. liceo,ere=to be allowed,to be possible.

1. The expression "res gestas" is very common in all writers. What does 'gestus,a,um' mean from "gero,ere=to administer,do,accomplish"? _____ and for sure you will find the combination in your DICT. under 'gero' meaning:=
2. What does 'pulchrum' mean alone here? _____ if it comes from "pulcher,cra,crum", then what are the other degrees of the same form as used here?
3. The expression 'in primis' is also found in your DICT. under "primus" where it must mean: _____ and can also be found written:= _____
4. From your 1st Experience, you can point out the antecedent of the two 'quis' in l.2:
5. What is the essential difference in Latin (cause for much confusion and error!!) between: "quidAm"= _____ and "quidEm"= _____
6. What is 'bene' in the Latin language? _____ what are its other 'degrees'?= _____
7. When you see in two lines of Sallustius: 'fAcere'...'fEcere', what should you NOT be thinking? _____ If the verb is: 'facio,facere,feci,factum=to do', then what is the exact meaning and difference between: "fecere"= _____ and "facere"= _____
   For your own education you can go back and mark the *accents* of those two words!!!!
8. From your 1st Exper. what is the reversed of 'rerum'? _____ 'res gestas'? _____ 'rei publicae'?

_____

9. You learned two meanings for the Latin form: "scribere"=
   How what is this strange form: 'scripsere' [cf. principal parts]?=
   Mark its *accent* and give us its reversed:
10. Put all that together and give your own professional version of Sallustius:
11. You can also put into your best Latin this quote of PERCY BYSSHE *SHELLEY* [1792-1822]:
    "Most wretched men are cradled into poetry by wrong: they learn in suffering what they teach in song" [Julian and Maddalo: 1818].
    VOCAB. cradle:=lenocinare. poetry: poesis or poetica,ae-f. wrong: malum,i-n. suffering: dolor,patientia. song: carmen,minis-n. learn-teach: cf. memory or DICT.
    1. When you say in English: 'what', you are really saying: "that which" - and that is going to be rendered in Latin how?
    2. 'most wretched men' is *ambiguous* because it can mean "the most wretched men" which in Latin (coming from: 'miser,era,erum') will have to be:=
       Or 'wretched men - most, the majority': using the Latin word in DICT. 'plerusque'.

+ (Sallustius describes the end of Catilina in a fight out near Pistoia in north Italy):
"Catilina vero longe a suis inter hostium cadavera repertus est, paululum etiam spirans ferociamque animi, quam habuerat vivus in vultu retinens" [LXI, 4].
VOCAB. spirans---retinens: (soon to come in class) breathing---keeping.

1. From the adjective: 'longus,a,um: long,far,distant', what is "longe"? [you can find that form in your DICT.] _____ its other degrees:=
2. The word 'vero' is also found in Your DICT. with a special meaning [5th place?] which has little to do with 'true,truth': ==
3. What Time is "repertus est"? _____. Give the other indicative Times with the same subject and the same meaning:=
4. Our exposure to the reflexive should give you some thoughts about: 'a suis'. It must mean:= _____ and in all probability is Masc., therefore= _____
5. There is a language problem here which you can-must resolve:
   1. If you take 'a suis...repertus est' it must mean:=
   2. If you take 'lone a suis...repertus est' it must mean:=
6. If the reversed of: 'vivus' is _____, then the reversed of 'vultu' must be:= _____
7. Give your own personal version of the Latin of Sallustius:
8. You can conclude in perfect Latin yourself: "You greatest woman [cf. magnus] were not being found among the lesser women, because [quoniam] you had done more works [cf. multus] than the lesser women in the best-possible-way [USE: bonus---adverb]"

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Third Experience - Homework 8

Return to Lesson 9 or Lesson 10

§ Some lively Latin conversation from the earliest Latin authors, the comedians, will help us in our Latin growth.

A] the same TITVS MACCVS *PLAVTVS* whom we met in Ludus 5+6 is back with a few lines of Latin delight:
"AGORASTOCLES: Num tibi, adulescens, malae aut denies pruriunt, qui huic es molestus, an malam rem quaeritas?
ANTAMOENIDES: Cur non adhibuisti, dum istaec loquere, tympanum? nam te cinaedum esse arbitror magis quam virum.
AGOR. Scin quam cinaedus sum? Ite istinc, servi, foras efferte fustis.
ANTA. Heus tu, si quid per iocum dixi, nolito in serium convortere" [Poenulus V,5].
VOCAB. mala,ae-f.=jaw. huic=to this man. istaec=those-there things. an=or. tympanum,i-n.=a drum used by the priests of Cybele-(special group!). foras=outside. quid=anything.

1. What form do you see in the: "adulescens---servi"? _____, their reversed:
2. The verb "prurire=to itch" in your DICT. is used the same way as in many modern languages:=
3. If the particle "dum" mean 'while', then what must that 'lóquere' be?= _____ What else can it be in Latin? _____ what would: 'loquére' mean to your Latin ear?
4. The "quam" in l.4 host mean: _____, WHY?
5. The very common colloquial: "scin=scis+ne"=do you know or not. With that in mind the "quam" in l.5 will have to mean?
6. Your DICT. gives you: 'fustis,is-m.=club,cudgel'. Then your complete Latin training tells you that 'fustIS' has how many functions in the Latin language?
7. You can see immediately that 'nolito' is what kind of a command form? _____ it comes from "nolo, nolle=I do not want, I refuse, I am unwilling' + INFIN.
8. If "efferte" is a compound of: "ex+fero,ferre" then what is extraordinary in the command forms or that verb? _____ What is the reversed of 'efferte'? _____ And what other verbs have the same phenomenon?
9. According to your sheet of special 'comparisons', what are the other degrees of that 'magis'?==
10. Write out the exchange (which could have been had in Piazza Venezia ten minutes ago) in modern talk:
11. What is the reversed of that: 'loquere' in l.3?= _____ And what is the reversed or the 'fustis' as used here? = _____ and of 'servi'?= _____

B] (and Rome's second great, less-funny comedian PVBLIVS *TERENTIVS* AFER [185-159 ante Chr.] here introduces a machinating slave and young man despairing over girl friends):
"PARMENO (servus): rem cognosces iram expedies, rursus in gratiam restitues. levia sunt quae tu pergravia esse in animum induxti tuum.
PAMPHILVS (adulescens): quid consolare me? an quisquam usquam gentiumst aeque miser? priusquam hanc uxorem duxi, habebam alibi animum amori deditum; tamen numquam ausus sum recusare eam, quam mi obtrudit pater" [Hecyra III,1].
VOCAB. expedire=to loosen,unravel. in animum inducere=to bring to mind,think,convince. gentiumst=gentium est

+usquam=anywhere in-of the world. uxorem ducere=to lead-marry a wife. dedo,ere=to dedicate,devote. obtrudere=to force-foist upon. alibi=elsewhere. quid=why?

1. What does the 'quam' in l.5 have to mean?
2. If you check the verb forms for: 'induco,ere' you will see that "induxtiÓ is a daily colloquial form for the full Latin: _____.
3. You can also check your DICT. under: 'audeo...'=to dare, you find what forms for it? _____ There are about 7 such verbs in Latin called semi (1/2) deponents. Therefore 'ausus sum' must mean:
4. what does "aequE" mean from the Latin adjective: 'aequus,a,um'? =
   How would the young man have said right there 'anyone more miserable than I' ??=
5. From your 1st Exper. and general Latin knowledge, with what is that 'levia' agreeing here OR what is the antecedent of that 'quae'?
6. You want to give your students the whole Latin story about that "consolare" in l.3. What kind of verb usually? what does it look like? what is it? what can it also be: ==
7. And then you will point out the difference between: 'consolare' and 'recusare' below: _____ and encourage the students to persevere!
8. How would Parmeno have said in l.2 'very light....very heavy'?=
9. Your fresh version of the yesterday-eternal Latin talk:

C] (to conclude Terentius presents the eternal encounter of old boy-girl friends LATINE):
"ANTIPHILA (virgo): videon Cliniam an non? BACCHIS: quem vides? CLINIA (adulescens): Salve, anime mi. ANTI.: O mi Clinia, salve. CLIN.: Ut vales? Anti.: salvum venisse gaudeo. CLIN.: Teneone te, Antiphila, maxUme animo exspectatam meo?" [HEAUTON II,4].
VOCAB. videon=videoNE: do I see or not? an non=or not. ut HERE=how? teneone=Am I holding or not. salvum venisse=you have come safe.

1. From the verb: 'exspectare=to await', what does "exspectata" mean alone? _____ agreeing here with: _____.
2. What is that: 'anime mi'? _____ its reversed:= _____
3. From your memory or list what must "maxUme-maxIme" mean in Latin?
4. What form-case are: "Clinia" and "Antiphila"? _____ their reversed?
5. Your delicate version of the lovely human talk of 2100 years ago:

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Third Experience - Homework 9

Return to Lesson 11

§ Rome's immortal, epic poet PVBLIVS *VERGILIVS* MARO [70-19 ante Chr.] opens this 'ludus' with the first lines of his Roman epic "Aeneis", Book II, where Aeneas begins to tell the story of the end of Troy in Dido's palace in Carthage:
+ "Cónticuére omnés inténtique óra tenébant.
Índe toró pater Áeneás sic órsus ab álto:
'ínfandúm, regína, iubés renováre dolórem:
Troíanás ut opés et lámentábile régnum
éruerínt Danaí quaeque ípse misérrima vídi
ét quorúm pars mágna fuí...'" [II,1-6]
VOCAB. conticescere=fall silent. torus,i-m.=couch at table, bed. ordior,iri=to begin. ut HERE = how. Danai=Graeci. eruerint = eruerunt. ipse = myself.

1. What does 'miserrima' mean In Latin? _____ Agreeing here with what? _____ what are its other two degrees?
2. What form-case do you see in that "regina"?
3. Your DICT. will tell you that the 'os,oris-n.' in l. 1 does not always mean "mouth" but can also mean: face, countenance. How would you add here: "their faces"? _____
4. If Virgil wants 'orsus' to function as the main verb, then what verb form is missing or understood by all Romans-Latinists? _____ in what verb Time? ____
5. While 'conticescere' must mean from the DICT.= _____ 'conticuere' will have meaning only from Latin class:= _____ And its reversed: _____
6. You will find: 'infandus,a,um' in your DICT. as well as "eruo,eruere"= _____ Then you can write out the majestic verses of Virgil at the beginning of his narration in fron to queen Dido:

+ (an urgent plea comes to Aeneas to abandon Troy and find a new city (ROMA??!!) for the gods and people of Troy):
"Héu fuge, náte deá, teque hís - ait - éripe flámmis.
hóstis habét murós; ruit álto a cúlmine Troía...
sácra suósque tibí comméndat Troía penátis;
hós cape fátorúm comités, his moénia quáere
mágna, perérrató statues quae denique ponto". [II, 291-5]
VOCAB. his..flammis: abl. eripere=snatch. penates,ium=household gods. sacra,orum-n.=sacred rites. pererrato... ponto [this year ABL. ABSOLUTE] = the sea having been covered crossed. statuere=establish.

1. If the verb is: 'nascor,nasci,natus=to be born', then what does it mean all alone? _____, and what form-case does that 'natE' have to be here in the discourse?
2. You will soon learn that all those: 'his-hos-his' will mean "these" in their obvious forms-case. In the meantime what verb form do you see in those: "fuge-eripe-cape-quaere"? _____ what will be their

reversed IF you are smart!!=

3. If the subject of commendat is _____, then its object must be: _____, but the question is what two nouns is that "---que" connecting?
4. Aeneas' mother was the goddess Venus; therefore what is the very short phrase going to mean: "nate dea"? [which is half of the Trojan story!]=
5. With what noun here does that 'suos' agree?
6. If you take each verse alone, calmly and patiently you can write out your exact version:
7. If you understood correctly: then give the reversed or the "hostIS"= _____ And of the "flammIS"= _____ and of the "penatIS" = _____ Latin!!
8. What will this silly phrases mean to you in Latin: "Pro eius statuis statuas statuis ubi tuas?"=

§ Rome's most honest and educated Renaissance pope: *PIVS II* [1458-1464 (AENEAS SYLVIVS PICCOLOMINI [1405-1464] always delights us with his immortal 'Commentarii'=autobiography. Here, having been made pope as cardinal from his native Siena, he talks about the political factions and disturbances in his own city which he effectively stopped for a while.

"Quinque in urbe genera hominum fuere: alii Novem appellati quia, dum rempublicam soli tenerent, rectores novem constituerunt; alii eadem ratione Duodecim dicti; alii Reformatores quia reformationes civitatis aliquas fecisse* sunt visi; Nobiles a vetustate ac potentia olim vocati nomen retinuere; reliqui Populares nominati. Duodecim iam pridem a gubernatione deiecti nullam rei publicae partem habuere" [II,35]

VOCAB. tenerent=tenebant. eadem ratione=by the same reason-motive. *fecisse=to have made. deicere=to cast off. aliqui,aliquae=some.

1. As you read through Pius' Latin, what verb form do you notice immediately as one of his favorites? [Give some examples here]=
2. Another Latin verb use of his is that of the 'participle' [fourth part of your Latin verb - used alone and meaning?] _____ and that same same participle used in *T.4* indicative to produce what?
3. Therefore the phrase in l.3: "sunt visi" must mean:= _____ and in the next line the "reliqui Populares nominati" must be missing a verb _____ in order to Produce what *T.* ____ with what meaning?
4. You are going to ask why Pius changed from 'fuere' to 'constituerunt' [which could have been written also: _____]. I don't know; the weather, blood pressure??
5. Your DICT. in English may help you with the: 'alii...alii' in succession:=
6. There may be a different meaning in the story for the "A" in l.4= _____ and the "A" in l.5= _____
7. If your take each sentence individually and patiently you can give us perfectly Pius' evaluation of the political situation in his home town [which you may visit at Christmas]:
8. Put into Latin this sad line of *ROBERT BURNS* scottish poet [1759-1769]:
   "O Death! the poor man's dearest friend, the kindest and the best!" (Man was made to mourn: 1786)

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Third Experience - Homework 10-11

Return to Lesson 12 or Return to Lesson 13

§ Some of the most sublime content and Latinity among the PATRES ECCLESIAE was occasioned By the 'Mysterium Incarnationis'. The arrival of Adventus et Natalis Domini give them a special chance to appear and YOU an opportunity to enjoy and appreciate the Latin you know.

A] Our giant thinker and writer, AVRELIVS *AVGVSTINVS* [354-430 post Chr.], talks about the time before the coming itself of the Savious in his Enarrationes in Psalmos:
+ **"Tempus constituit Deus promissis suis et tempus eis quae promisit implendis*. Promissionum tempus erat tempore prophetarum usque ad Ioannem Baptistam; ab illo autem et deinceps usque ad finem tempus est implendi* quae promissa sunt. Fidelis Deus qui se nostrum debitorem fecit non aliquid a nobis accipiendo+ sed tanta nobis promittendo+... Tempus itaque prophetiae praedictio erat ut saepe iam diximus promissionum. Promisit salutem aeternam et beatam vitam cum angelis sine fine, et hereditatem immarcescibilem, gloriam sempiternam, dulcedinem vultus sui, domum sanctificationis suae in caelis, ex resurrectione a mortuis nullum deinceps moriendi metum"** [In Ps.109,1].
VOCAB. *implendis=for fulfilling; implendi=of fulfilling. +accipiendo-promittendo=by receiving, by promising. moriendi=of dying. promissum,i-n.=promise. promissio,onis-f.=promise. propheta,ae-m.=prophet; prophetia,ae-f. =prophecy.

1. In l. 2, what is the force of that "illo"? _____ its reversed: _____
   How would Augustine have said: 'from this man'? _____ 'from the man *himself*'?= _____
2. What gender do you see in that: "eis quae promisit"? _____ therefore the full meaning for the 'eis' is going to be:
3. Without spoiling the text with more questions you can taste every phrase of the pastor Augustine speaking 'ex tempore'!! to his priests, and remember Latin was his only language! Write it out:
4. One question can be asked in retrospect: to what in the text *and Latin* does that 'quae' in l.3 refer?
5. You may want to address the author himself:
   "Oh outstanding [egregius,a,um] Aurelius Augustinus, tell (dicere) us more such things, and lead (ducere) us to a deeper [altus,a,um] understanding [intellectus,us; intellgentia,ae] of these mysteries (arcanum, i-n.) themselves, out of which you will help [auxilior,ari] us ourselves (use the DAT.+auxilior) very much in our celebration (celebratio) of Advent and the birthday of Christ".
6. Just for your practice, ADD the official-heavy Latin words for *this* and *that* to the words: promissionum: _____ + _____. propehtiae: _____ + _____. vultus: _____ + _____. salutem: _____ + _____. tempore: _____ + _____. tempus: _____ + _____. Ioannem: _____ + _____. angelis: _____ + _____.

B] In his fundamental work 'Proslogium', the great archbishop of Canterbury *ANSELMUS* [1033-1109] has a moving exhortation to us and invocation of God at the same time:
"Eia nunc, homuncio, fuge paululum occupationes tuas, absconde te modicum a tumultuosis cogitationibus tuis. Abice nunc onerosas curas, et postpone laboriosas distentiones tuas. Vaca aliquantulum Deo, et requiesce

aliquantulum in eo. Intra in cubiculum mentis tuae; exclude omnia praeter Deum... Dic nunc, totum cor meum, dic nuno Deo: quaero vultum tuum; vultum tuum, Domine, requiro... Quid faciet, altissime Domine, quid faciet iste tuus longinquus exsul? Quid faciet servus tuus anxius amore tui, et longe proiectus a facie tua? Anhelat videre te, et nimis abest illi facies tua... Domine, Deus meus es, et Dominus meus es, et numquam te cidi. Et o tu, Domine, usquequo? Usquequo, Domine, oblivisceris nos, usquequo avertes faciem tuam a nobis? Quando respicies et exaudies nos? Quando illuminabis oculos nostros et ostendes nobis faciem tuam? quando restitues te nobis. Respice, Domine, exaudi illumina nos, ostende nobis te ipsum".
VOCAB. all those '--um' words at the beginning are adverbs. vaco,are+DAT.=to be free for. usquequo? how far, to what point, how long. exaudire=to hear graciously.

1. If the general idea is 'that? why did Anselm say: "iste" in l.6 and not "ille"?
2. From the Latin verb: "obliviscor,i,oblitus=to forget" [Gp.?____], you should be able to identify *2* possible verbs Times in Anselm's: "oblivisceris": which are they, how are they accented, and what is their reversed:= Here you should have not difficulty deciding the Time - for what reason?
3. What is the difference in content and meaning between: 'anxius amore TUO'= _____ and 'anxius amore TUI' Subtle but very important!=
4. What are all those: 'DominE' doing here? _____ their reversed:= _____
5. If the verb: 'absum,abesse=to be missing,lacking', then in what form-case must that "illi" be? _____ because 'illi' can also function as: _____
6. What is that "longe" in l.7? _____ its other degrees?= _____
7. If the reversed of 'fuge...absconde...abice' is:= _____
   Then the reversed of 'iste' is _____. and of 'facie' is _____.
8. How do you explain the: "dic" in the text? _____ what other Latin verbs have the same nature-phenomenon today? _____ and their reversed is: _____
9. What are the other degrees of that "altissime" [l.6] as used in the text?
10. I can hear two possible English language versions for that "te ipsum":
11. You should experience a special pleasure and satisfaction in being able to write out accurately and faithfully such marvelous sentiments expressed so gorgeously:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 12

Return to Lesson 14

§ A random selection or Latin texts from all ages confirms much of what has been recently presented and learned? in class.

A] The tomb of *RAFFAELLO* SANZIO in the Pantheon has a fantastic distich inscription written by the greatest Latinist of the day *Petrus Bembo* [1470-1547]. It begins this way:
"ÍLLE HIC ÉST RAPHAÉL...". Which first words can give *two* different vernacular versions:=

1. If 'ille' in Latin functions as: _____, then what is the "light" word for 'that'? _____
2. what word would probably sound and look bad for 'that'? _____

B] Rome's second poet laureate QVINTVS *HORATIVS* FLACCVS [65-9 ante Chr.] begins a poem to his girl Lyce:
Audivere, Lyce, di mea vota, di
audivere, Lyce fis anus, et tamen
vis formosa videri
ludisque et bibis impudens [IV,13,1-4].
VOCAB. di=dei: deus.

1. What is the difference in Latin between: "anus,us-f."= _____ "annus,i-m."= _____ "anus,i'-m."= _____
2. The passive verb-form for "facio,facere..." in Latin is separate: "fio,fieri,factus=to be made, become, happen", where you see that here it means: _____.
3. If someday soon, that 'videri=to be seen,to seem' then what is the problem with it and "audivere"? explain:
4. If the adjective is "impudens=shameless", then here it is of what gender? _____. what are its other degrees? _____ How would Horace have said: 'shamelessLY'?== _____
5. Exact meaning of the verses: [vis: *T.1*. 'volo,velle']
6. By the way: you can explain to your students why Horace did-could not write: 'fis anuM' and 'vis formosAM videri':
7. Say in your own Latin: "You will be heard [in special form] by the gods and goddesses, o my dear Lyce, if you will have drunk more shamelessly than all these other old-women who have lost [amittere] their taste (gustus,us) and interest [studium,i-n.] in=of life itself":

C] The BIBLIA *VVLGATA* LATINA [150---1998] report the moving reply made by the Roman soldier to Jesus of Nazareth about to go and heal his sick child-slave:
"Tantum dic verbo et sanabitur puer meus. Nam et ego sum sub potestate, habens sub me milites et dico huic: 'Vade' et vadit et alii: 'Veni' et venit et servo meo: 'Fac hoc' et facit". [Mt.]

1. The words of the vulgate have gone into christian-catholic talk: "But only say a-the word". What *in fact* is found in the Latin vulgate? explain=

2. As far as Latin usages go, what would you say is the most difficult form-use to get right here and WHY?
3. What is the reversed of that colloquial-useful: 'fac hoc' ??=
4. You have been asked before and now again for the correct reversed of: 'vade': _____
5. What gender can you see in that: 'huic'? _____ meaning?= _____ reversed: _____
6. The Latin word: "tantum" in your DICT. has *two* apparently opposite meanings:=
7. What can that Latin form: "alii" function as? _____ what possible gender is it here? _____ what would "alteri" mean instead:?= _____
8. Your own version - outside the published ones!

D] In his work: 'De Mortalitate', one or the earliest Fathers of the Church CAECILIVS *CYPRIANVS* [200-258 post Chr.] has this about the nature of death:
"Quod interim morimur, ad immortalitatem morte transgredimur; nec potest vita aeterna succedere nisi hinc contigerit exire. Non est exitus iste sed transitus et [temporale itinere decurso] ad aeterna transgressus. Quis non ad meliora festinet? Quis non mutari et reformari ad Christi speciem et ad caelestis gratiae dignitatem citius exoptet?" [n.22]
VOCAB. quod [l.1]=The fact that... succedere=follow-after. hinc=from here,hence. contingere=to happen. exitus,us-m.(cf.DICT.) outcome,egress,end,death. festinEt + exoptEt will be subjunctives next week with the force: "---would, may". [temp.itin.decurso: an ablative absolute in 2nd semester= the temporal journey having been run out]

1. What is the exact-full meaning for: "ad meliora"? _____ its reversed? _____
2. 'ad' in l.4 does not have the same meaning as 'ad' in l.3!! explain:
3. Why will you say that the "iste" in l.2 is the proper word in the context?
   what other two Latin words would have the same meaning if not force?
   What is the OF-gen. form for the combination: "exitus iste"?
4. If "mutari"+"reformari" will be like "videri" in Horace above then you can write out your own smooth version:
5. In one of our exercises we saw that the 'positive' degree of that "citius" is: _____
6. ADD the word: 'only' in Latin to: "Christi": _____ and ADD the Latin word for 'whole,total' to "gratiae": _____

E] As in Ludus 1, our great MARCVS TVLLIVS *CICERO* [106-43 ante Chr.] presents us with his daily Latin in a personal letter to Plancius:
"Binas a te accepi litteras Corcyrae* datas, quarum alteris mihi gratulabare, quod audisses+ meam pristinam dignitatem, alteris dicebas ...bene et feliciter evenire".
VOCAB. Corcyrae*=at-in Corfu. do,dare=to send. audisses+ takes as "audiveras". evenire=it was turning out.

1. Form to be noted? _____
2. Your quick version:

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Third Experience - Homework 13

Return to Lesson 15 or Lesson 16

§ Before we get some inspiration from a classical author of Seneca's time, we still want the Latin *LITURGIA ROMANA* Adventus et Natalis Domini - to provide nice Latin and thought.

A] + **"Primo adventu in humilitate carnis assumptae dispositionis antiquae munus implevit nobisque salutis perpetuae tramitem reseravit: ut, cum secundo venerit in suae gloria maiestatis, manifesto demum munere capiamus quod vigilantes nunc audemus exspectare promissum".** [Praefatio Adventus].
VOCAB. munus,eris-n.=task,work,responsibility;gift,present. dispositio,onis-f.=providential-design. ut=in order that. secundo=for the second time. cum=when. vigilans,antis=keeping-watch,vigil. trames,itis-m.=path. demum=finally.

1. What is going to be the natural meaning of the verb forms here: 'assumptae' (assumere) _____ and 'promissum' (promittere) _____
2. What do you say to people who take: 'in suae gloria' as "in his glory"??
3. You are asked for the 100th time what the object of the verb 'capiamus' is: _____ and you are asked to what that "quod" refers here:=
4. Be careful about your VOCAB. one verb is: 'reserVare = _____ and is 'reserAre'= _____
5. Where do you see a subjunctive here accordIng to its form? _____
   Give the other subjunctive times of the same verb with the same subject:
6. If "ut...capiamus" is a purpose-final clause then according to class instruction to what does it belong as far as subjunctive 'sound' goes?
7. This is one Latin sentence of *1975* which you can understand and render perfectly if you observe your old eternal principles for Latin reading and analysis: [NO NONSENSE]
8. How would you add the Latin word for: 'itself,very' to the words in the text= maiestatis _____ nobis _____ tramitem _____ munere _____ gloria _____.
   How would you add the Latin word for: 'whole,all,total: totus,a,um' to the words here: dispositionis _____ munus _____ salutis _____.
9. What do you tell you students about that string of 'of' forms: "carnis assumptae dispositionis antiquae" ??=

+ **"Per incarnati Verbi mysterium nova mentis nostrae oculis lux tuae claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur** [Praefatio Nativitatis].
VOCAB. infulgeo,ere=to shine-into,onto. visibilis,e=visible. invisibilis,e=invisible.

1. Point out the form-case here in: 'claritatis'= _____ 'oculis'= _____ 'mentis'= _____
2. From the VOCAB. given what does 'in invisibilium amorem' *NOT* mean what it seems to mean? _____ what would that look like in Latin?
3. What does "per hunc" mean and imply with its gender?
   A prize will be given in class for anyone who fills out the 'per hunc' with 3-4 words which complete the thought!!!=
4. If the reversed of 'Deum' is _____, then the reversed of 'invisibilium' must be:=

5. Add the heavy official Latin word for "that" to the words here: 'mysterium' _____ 'amorem' _____ 'Verbi' _____.
6. Point out a subjunctive here:= _____ In T. ____. Give the other subjunctive times with the same subject in the same voice:=
7. Your own perfect version of the modern elegant Latin:
8. What is the *passive* [idea first, then its form] for "Deum cognoscimus"=
9. What would be possibly the other 'degrees' for that "visibiliter"?=

B] This and the next 'ludus' will feature Rome's first romance-novel writer who provides us not only with a funny story of youthful adventure, but *especially*, a gold-mine of *daily colloquial street* Latin at the time of Nero [54-68 post Chr]. The person is GAIUS *PETRONIVS* ARBITER [+65 post Chr.] who. gave us his "Satyricon" of age old fame.
A) (he speaks about the Greeks' care of culture and the Romans' luxurious neglect):
"Verum, ut ad plastas convertar: Lysippum statuae unius lineamentis inhaerentem inopia exstinxit, et Myron, qui paene animas hominum ferarumque aere comprehenderat non invenit heredem. AT nos vino scortisque demersi ne paratas quidem artes audemus cognoscere, sec accusatores antiquitatis vitia tantum docemus et discimus [n. 88]
VOCAB. plasta,ae-m.=sculptor. lineamentum,i-n.=lines. inopia,ae-f.=need,poverty,famine. fera,ae-f.=wild-beast. scortum,i-n.=harlot. ne...quidem=not...even. demergo,eres=sink. ut=that,so that+subjunct.

1. If the Latin verb: "inhaereo,ere=to stick to (inhaerens=sticking) + DATIVE," then where is the DAT. here?
2. The first word: 'verum' does not mean 'truth,true,truly' but in your DICT. in the second place means: _____ [In Latin its always occupies the 1st place].
3. What is the difference in Latin between: "aër, aëris-m."= _____ And "aes, aeris-n."= _____
4. What possible gender do you see in the Latin: "unius"?= _____ *Here* it is what gender and why? _____ what will its reversed be?
5. What is the difference in Latin between: 'et'= _____ 'at'= _____ 'ut'= _____
6. What is the difference in Latin between: "pOEnae"= _____ "pAEne"= _____
7. You can consider this as your mid-year proof - and give a flawless version of the delightful Latin:

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Third Experience - Homework 14

Return to Lesson 16

§ to introduce us into the mysteries and adventures of the Latin subjunctive various Latin authors from history so far not presented in class offer us some simple sentences for our study and analysis, then imitation.

A] You can begin with a sentence of teacher with some subjunctives thrown in for fun:
"Magisti ipsi nostri earumque explicabant quid tempora ac modi Latinorum coniunctivi signficarent, cum libri communes hos leviter tantum tractavissent linguae Latinae usus".

1. Point out in the text any subjunctive you see:=
   and tell us its number and WHY it is easy to identify:
2. If you will soon learn [among your SUB. PRINCIPLES], that the subjunctives here will 'sound' merely indicative, what principle does that illustrate among them all?
   When we talk about "subjunctive sound" what does that mean in English? give some examples of 'subjunctive sound' in English:=
3. If the subjunctive here, equal to indicatives in 'sound' will be: "significarent=significabant" and "tractavissent=tractaverant", then you can render the opening sentence faithfully and intelligently:
4. Give the proper subjunctive forms for the remaing 3 Times with the same subject as you find In the text:

B] *AMBROSIVS* MEDIOLANENSIS [333-397 post Chr.]: 'voluntas salvifica Christi'.
"Exsurgant vel ser qui dormierunt etiam qui Christum perdiderunt. Non sic amittitur Christus, ut non revertatur, si tamen requiratur; sed *vigilantibus regreditur et *exsurgentibus praesto est; immo omnibus adest, qui ubique semper est, quia complet omnia. Nulli deficit, nos deficimus. Nulli, inquam, deficit, superabundat omnibus" "Expositio evangeli secundum Lucam 5,116].
VOCAB. sero=too late. vel here=even,also. perdo,ere=to lose. *vigilans,antis=one keeping watch. *exsurgens, entis=one getting up. adsum adesse=to be present. dficio,ere=to fail,lack. exsurgere=to get up, arise. amitto,ere=to lose.

1. It is going to take some special effort or reflection-memory to identify the verb times in Latin; "exsurgEnt": _____ "exsurgAnt": _____ "exsurgUnt": _____
2. If the word in the Dict. is 'nullus,a,um' then what form did Ambrose use here: _____ what is its reversed? _____ its "OF" form? _____
   But that form can also function as what in Latin? _____ list some other words in Latin that have the same treatment:
3. If "exsurgant" is the main-principal verb here then it *must* 'sound' how?
4. What is the basic problem with the Latin verbs: 'requiro,ere=to seek out' and 'revertor,i,reversus=to return", as you find in the text L.2?=
   From what verb groups do those two verbs come? _____, therefore you can point out the times in these verb forms: 'revertitur' _____, 'revertatur' _____, 'revertetur' _____, "requiretur" _____, "requiratur" _____.

5. In your Latin sessions you learned that *only what* language uses will require a subjunctive with subjunctive sound?
6. According to the sense and VOCAB. what will be the reversed of those: 'omnibus-vigilantibus-exsurgentibus' ??=
7. While the conditional: "si requiratur..." may (according to your principles yield a different sound..., the "ut non revertatur" is going to be a result-consecutive clause and therefore will have to sound: _____.
   - Lest you think this is all babbling nonsense: you can order your students to get the 'sound' right with: "exsurgant" _____, "si requiratur" _____, "ut non revertatur' _____. AND then somebody can laugh--cry!!!
8. Read the text over 10 (not 5) times!, and then give us your best of Ambrose who is at his best here:=
9. Put into your most correct Latin - after reflection! - this simple phrase:
   "You yourself have lost nothing for you yourself, if you have consulted (consulere) the experts [peritus,a,um] themselves, who according to their knowledge of the whole (totus,a,um) affair [negotium,ii-n.] itself will have given (do,dare) you their judgments [iudicium,ii-n.]":=
10. Give the other three subjunctive forms corresponding to 'revertatur':= [very difficult!]

C] Rome's epic, rontantic historian TITVS LIVIVS [59 ante - 17 post Chr.] has some subjuncives ((he talks About Romulus' division of the Roman people AFTER the sabine women were incoporated))
"Itaque cum* populum in curias triginta divideret, nomina earum curiis imposuit. Id non traditur, [cum§ haud dubie aliquanto numerus maior mulierum fuerit] aetate AN dignitatibus suis virorumVE AN sorte lectae sint" [Ab Vrbe I,13,6-7].
VOCAB. cum*=when. trado,ere=to report,hand down. aliquanto=by a little. cum§=since AN---VE AN=whether...or... whether.

1. You can give the Time of all the sudnunctives here which will NOT sound subjunctive because they are not in the number of the three!!! 'lectae sint' [legere=to choose] _____, 'divideret' _____, 'fuerit' _____.
2. The verb form "fuerit' is especially tormenting because it can be what two Times in the Latin language? _____ + _____. Now give the 'ego' forms for each:=
3. If you read through the text a few times you will see the meaning immediately: (how did the Roman 'curiae'=administrative divisions, get the names of the seducted Sabine women):

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Third Experience - Homework 15-16

Return to Lesson 17 or Lesson 18

§ some shorter texts from all over Latin literature help us to become accustomed to the Latin Subjunctive and the problems which it brings with it.

A] As a lawyer and senate consultor our favorite letter-writer GAIVS *PLINIVS* CAECILIVS SECVNDVS [61-113 post Chr. cf. 'Ludus 4'] reports a living Latin conversation on the senate stairs which you can visit any day in the Forum:
"'Cum simus advocati a senatu dati, dispice num peractas putes partes nostras, senatus cognitione facta'. Et ille: 'Tu, quem voles, tibi terminum statues, cui nulla con provincia necessitudo nisi ex beneficio tuo et hoc recenti; ipse et natus ibi et quaestor in ea fui'" [Epist. VII,32 - written to Tacitus!]
VOCAB. dispicere=to discern,distinguish. cognitione facta [ablative absolute - soon in class:]the investigation having been made. necessitudo,inis-f.=relationship,connection. num=whether. perago,ere=to carry out. voles: *T.3* 'volo, velle'.

1. Identify the SUBJUNCTIVES in the first line in their Time: [Careful!!]
2. If the "cum" here means 'because' and the "num" is given in VOCAB., the question is *how* their subjunctive verbs are going to *sound* and Why from your class training: EXPLAIN:
3. With what noun do the 'hoc recenti ' agree here? _____.
4. What is going to be the full and strong meaning of that ipse in its whole sentence?=
5. What is the full meaning of the verb form: "peractas" from the verb given?
6. If next week you will see that T.3s will have a general 'past' sense while T.1s will be on-going, perpetual -- then you can give us perfectly this bit of lawyers' talk in the Roman Forum about 95 post Chr.:=
7. If the reversed of "dispicE" must be= _____ then the reversed of "ipse" must be: _____

B] In 1547 the *CONCILIVM TRIDENTINVM* begins its treatment 'de iustificatione' against the teaching of Luther, with a beautiful sentence which you can understand and render perfectly, if you read it over a few times:
"Cum hoc tempore, non sine multarum animarum iactura et gravi ecclesiasticae unitatis detrimento, erronea quaedam disseminata sit de iustificatione doctrina: ad laudem et gloriam omnipotentis Dei, Ecclesiae tranquillitatem et animarum salutem sacrosancta oecumenica et generalis Tridentina synodus...exponere intendit omnibus Christifidelibus veram sanamque doctrinam ipsius iustificationis". [Prooemium]
VOCAB. iactura,ae-f.=loss,detriment. detrimentum,i-n.=injury,harm. cum HERE=since,because. synodus,i-*F*. =assembly,meeting. hoc tempore=ABL. of time at which.

1. What do you have to say about: 'ipsius iustificationis'= of the same justification ??
   Check your DICT. for the word: 'the same' and then give us the proper form to fit into the Council's sentence: =
2. If 'cum' here is used with the SUBJUNCTIVE, then point out that particular verb form in the text: _____, and its T. ____. Then you can tell us how it is going to 'sound' in the general past:= WHY?
   Then for your practice, You can give us the *other three* subjunctive times of the same verb form with the

same subject:=

3. Just to keep things straight with what does that "erronea" agree here?
   and what explains the form-case in "detrimento"?
4. Now as a good historian-technician of Latin things you can produce your own personal rendition or the fundamental text:
5. Put into your best Latin this statement of James Boswell about Samuel Johnson [1709-84]
   "I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat. This shows: he has good principles".
   VOCAB. to be afraid: timere,vereri,metuere. THAT-[understood here in English: *ne*+ SUBJUNCTIVE. inside=interior pars. for: use the object-acc. form of extent of time. to pass: praetermittere. without: in Latin= *quin* [that not]+SUBJUNCTIVE. pull off=detrahere. hat: galerus; pileus; petasus. principle=principium,i-n. church=templum.

C] For the first time this year one of Rome's special lyric-love poets: ALBIVS *TIBVLLVS* [60-19 ante Chr.], has a few lines or fervent sentiment in his love for Delia:
Sémper ut índucár blandós offérs mihi vúltus,
póst tamen és miseró trístis et ásper, Amór.
quíd tibi, saévê. reí mecumést? ..." [I,6,1-3]
VOCAB. offers: T.1, 'offero,offerre'. Amor=Cupido, god of love. quid...rei=what of business,thing.

1. If you look at the verb: "induco,ere=to induce,entice,attract,influence", then you should see what possible verb Time in that 'inducar'? _____
   What will be the reversed of the possible Time? [indicate clearly]=
2. If the adjective is "saevus,a,um=wild,ferocious", then tell us the difference between: 'saevÈ'= _____ and 'saevê' = _____.
3. If later you will learn that 'UT' here is a purpose-final clause + SUBJUNCTIVE, then *how* will-it sound in what % of the subjunctive uses? _____.
4. What form-case-use must you see in that "vultus"? (vultus,us-m.=face,expression)
5. From the story what pronoun must you add to the: 'miserO'? _____
6. Your own version of Tibullus' opening angry verses with Cupid:

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Third Experience - Homework 17

Return to Lesson 19

§ The Church week dedicated to Christian Unity: Jan. 18-25 offers many treasures also of modern Latin which merit our attention and study in the ***LITVRGIA ROMANA*** *PAVLI VI* [1975].

A] 'Praefatio: de unitatis Corporis Christi quod est Ecclesia'.
"Vere dignum et iustum est, aequum et salutare nos tibi semper et ubique gratias agere Domine sancte Pater omnipotens aeterne Deus, per Christum Dominum nostrum.
Per ipsum enim nos adduxisti ad agnitionem tuae veritatis ut unius fidei et baptismi vinculo Corpus eius efficeremur; per ipsum in cunctis gentibus largitus es Spiritum Sanctum tuum qui in diversitate donorum mirabilis operator et unitatis effector filios adoptionis inhabitat totamque replet el regit Ecclesiam".
VOCAB. nos...agere=that we render-give. efficere=to make. cunctus,a,um=all,every.

1. The two 'per ipsum' here *should* sound heavily in the vernacular:= _____ but maybe they can also mean simply: _____
2. Why did the Latinist here first write: "tuae veritatis" and then "unius fidei"?
   What form-case are those expressions? _____ what will be the DAT. form-case in Latin for each?
3. What is that 'vere' in Latin? _____ and that 'salutare'? _____
   give the superlative form for each of them as they are used in the text:=
4. Point out any SUBJUNCTIVE which you find here and identify its Time:
   Give the other three SUBJUNCTIVE Times of that same form and use:
5. We have just begun to talk about the proper use of each SUBJUNCTIVE Time which is NOT a matter of: _____ but is subject to:
   In this example, on what verb does your SUBJUNCTIVE depend for its Time and use? _____
6. What is the reversed of that: 'omnipotens aeterne Deus'? =
7. The Latin here is super-smooth and should not cause you any difficulties, as you render it perfectly for publication:

B] Some of the 'preces pro unitate' which are found in the various "Masses" programmed for Christian Unity:

A) **"Qui una semel hostia, Domine, adoptionis tibi populum acquisisti, unitatis et pacis in Ecclesia tua propitius nobis dona concedas".**

1. Where do you find the 'antecedent' for that initial "qui"? how will it be expressed in Latin? _____ and what will its function be?
   This should totally affect your vernacular version of the prayer: where to begin?
2. If the 'adoptionis' [what form-case? _____] for its meaning depends on _____, then the 'unitatis et pacis' depend on what? _____.
3. If the verb is: "concedo,ere,concessi=to grant" then what is 'concedas'? _____ in the whole context does it function as a dependent or independent verb? _____ and what effect is that going to have? EXPLAIN:

4. If you have understood everything in the text, before your translation, you can give us the *reversed* of: hostia= _____ dona= _____ tua= _____
5. How would you give orders in Latin and say: "translate! [interpretor,ari,atus] as-faithfully-as-possible [fidelis, e] this very text (textus,us-m.) which does not exceed-outdo [supero,are] the powers [from: vis...] of your one (unus,a,um) mind but follows the systems [ratio,onis] of your whole (totus,a,um) Latin instruction (institutio, onis)":

B) **"Quam tibi, Domine, offerimus hostia et purificationem conferat et omnes uno baptismate coniunctos eorundem mysteriorum tandem participes efficiat"**.
VOCAB. confero,confer[e]re=to give,grant,confer. particeps,ticipis=partaker,sharer.

1. What is the *subject* of the verbs: 'conferat' + 'efficiat'? _____
2. What does your DICT. tell you about: "idem,eadem,idem"?
   What do you tell people who insist that 'ipse,ipsa,ipsum' means "the same"?===:
   What is the reversed of: 'eorundem mysteriorum'?=
3. How are the SUBJUNCTIVE here going to sound and WHY?
4. What is the exact meaning of the two: 'et' in the text? _____ of 'coniunctus' all alone? _____
5. As we never begin with the first words where are you going to begin your version of the prayer: with what word and with what English word?

C) **"Sacramenta Christi tui sumentes quaesumus Domine, ut in Ecclesia tua sanctificationis gratiam renoves quam dedisti et omnes qui christiano gloriantur nomine in unitate fidei tibi servire mereantur"**.
VOCAB. sumens,entis=taking,receiving. quaesumus,(cf in DICT. 'quaeso'). servire+Dat.=to serve,be subservient to. ut=in order that: introducing a purpose-final clause.

1. If the verbs are: "glorior,ari,atus=to boast,glory" and "mereor,eri,meritus=to merit", then what Times do you see in them here? _____ and you can add the Time of 'renoves' [renovAre]: _____.
2. The 'sumentes' in the PL. can agree only with _____. AND according to the VOCAB. given, how will the SUBJUNCTIVE in the text 'sound' and WHY?
3. What is *T.2* for that: 'gloriantur'?= _____ and for 'mereantur'?= _____
4. Now give your professional version of the new - and difficult - Latin text:
5. If the reversed of that 'omnES' must be= _____ then the reversed of "renovES" must be:= _____

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Third Experience - Homework 18-19

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§ Latin quotes taken at random from authors of all periods help us especially with the new matter on 'subjunctive times'.

1. What is the fixed *system* called which regulates the choice-use of Subjunctive times in dependent sentences?
   On what does the choice of subjunctive times *NOT* depend?
   What two reasons did we give that this matter is so important for Latinists?

§ in his history-famous first speech-attack against Lucius Catilina MARCVS TVLLIVS *CICERO* [106-43 ante Chr.] reveals the discovery of the plot against the government by asking:
"Quid proxima quid superiore nocte egeris, ubi fueris, quos convocaveris, quid consili ceperis - quem nostrum ignorare arbitraris? O tempora O mores! Senatus haec intellegit, consul videt; hic tamen vivit" [Cat.I,1].
VOCAB. consilium capere=to take counsel. arbitrari=to think,consider.

1. When the senate heard Cicero say: 'quem nostrum', what force did they give to "nostrum"? _____ NOT: _____ its reversed:=
2. The 'quid-ubi-quos-quid' phrases introduce "indirect questions" expressed in the Subjunctive
   - a) According to your list how will these Subjunc. 'sound'? 20% or 80% ___.
   - b) What subjunc. Time do you see in the first 4 following verbs? _____.
   - c) On what *Track* does that put you in the 'sequence'? _____.
   - d) On what verb here does that 'Track' ultimately depend?
3. If "quem...ignorare" is going to mean: 'who does not know'+"arbitraris" worked in!!, you can proceed to render the simple text with historical linguistic accuracy: remembering that the subjunc. Time you indicated signifies what type of action? (give several designations given in class)=
   and therefore in your school version you will give at least *4* vernacular meanings to those subjunctives. Now do it!

§ a glorious text of *AMBROSIVS* MEDIOLANENSIS [333-397 post Chr.] may help you as much as Cicero did above. +He is talking about us becoming rich on the poverty of Jesus.
"Meum ergo paupertas illa patrimonium est et infirmitas Domini mea virtus est. Maluit sibi egere ut omnibus abundaret. Me illi infantiae vagientis abluunt fletus, mea lacrimae illae delicta laverunt. Plus igitur - Domine Iesu - iniuriis tuis debeo quod redemptus sum, quam operibus quod creatus sum" [Expos. Lucae 2,41].
VOCAB. malo,malle,malui=to prefer. vagio,ire=to wail,cry. iniuria,ae-f.=hurt,pain.

1. What is the difference in Latin between: 'ago,agere:= _____' and 'egeo,egere:= _____'
2. The subjunctive here: _____, is because of 'ut' which produces a "purpose-final" clause sounding: _____. That subjunctive is on Track ____, because it depends on what verb here? _____, which must be T. ____.
3. If the two 'quod' in L.4 will have to mean more or less: "the fact that", then what does that 'quam' in the

middle mean and why?
4. If 'purpose-final' clauses naturally project things to a goal-end, then you can safely say that: "abundaret" contains what kind of action, as described in class?
5. If you do not get the connections of things in L.1-3 correct, you will be asked to leave the course because of carelessness and slop!. In the meantime you can render the whole smooth text, smoothly: (vagiens, ientis=crying,wailing).
6. Using your own 'consecutio', you can say without stupid errors:
"Because (cum+subjunc.) we had tasted (degustare) the-very polished [politus,a,um] language of that-famous Ambrose, therefore today his explanation (expositio) of Luke's gospel we have in this our 'ludus' not once but twice, as we shall experience immediately". [N.B. on what Track "we had tasted" and WHY? _____]
7. What do you say to millions of air heads who will simply take: "illi+infantiae", "meum+paupertas", "operibus +quod" ???

+In the same explanation of Luke's gospel, he has a marvelous piece about the thief on the cross with Jesus:
"Tam cito latroni venia relaxatur et uberior est gratia quam precatio; semper enim plus Dominus tribuit quam rogatur. Ille enim rogabat ut memor sui esset Dominus, cum venisset in regnum suum; Dominus autem ait: 'Amen, amen, dico tibi: hodie mecum eris in paradiso'" [Expos. Luc. 10,121].
VOCAB. venia,ae-f.=pardon,forgiveness. precatio,onis-f.=prayer,petition. latro,onis=thief.

1. What other similar forms in Latin did we see like: "mecum"?=
2. The subjunc. in L.3 are on what Track? ____. And on what do they depend here for their Track? _____
According to your class notes, what was the *last meaning-use* of T.2 on Track 2? _____ and HERE what was the *last* meaning-use of T.4 on Track 4? _____
NOW IF, 'ut' is a purpose-final clause, then its action is going to be _____.
IF, 'cum' here means "when", then the action of 'venisset' could-can be: _____.
3. Many fools-idiots around the Latin world, will take 'venisset" as some awful sounding verb in some time. For you it is in T.____, with ALL the possibilities listed in class. Now take out your calendar and begin: "rogabat"=Febr.23. Then what kind of date will you give to: "esset"? _____. And in as much as Jesus and the thief are still on the cross, the "venisset" can NOT NOT possibly mean:=
Therefore it must mean and be:= [explain and give DATE]
4. Your own perfect version of the words of Ambrose and Scripture:

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Third Experience - Homework 20

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§ Another selection of substantial Latin texts fills out own instruction on the use of subjunctive times.

A] For the first time this year the CONCILIVM *VATICANVM SECVNDVM* offers some of its best Latin to us in the dogmatic constitution: 'De Divina Revelatione: DEI VERBVM. (on the difficult task of the Scripture scholar-expert-interpreter)
"Cum autem Deus in Sacra Scriptura per homines more hominum locutus sit, interpres Sacrae Scripturae, ut perspiciat quid Ipse nobiscum communicare voluerit, attente investigare debet quid hagiographi reapse significare intenderint et eorum verbis manifestare Deo placuerit../..Oportet porro ut interpres sensum inquirat, quem in determinatis adiunctis hagiographus pro sui temporis et suae culturae condicione, ope generum litterariorum illo tempore adhibitorum exprimere intenderit et expresserit".
VOCAB. mos,moris-m.=custom,manner. perspicere=to grasp,understand. hagiographus,i-m.= holy-sacred writer. adiunctum,i-n.=circumstance,added historical element. ops,opis-f.=resource,help. adhibeo,ere=to use,employ. ut=in order that,so that. cum,L.1=since.

1. If the two 'UT' here introduce "purpose,final" clauses, then they will in the vernacular sound: _____.
2. After you read the entire text of 2 !! sentences, you can in your mind determine the main-principal verb for the *first* 'interpres' verb: _____, and then the verb for the *second* 'interpres': _____.
3. In L.5, that "pro" will not mean 'for,on behalf of', etc., but the last meaning in your DICT.:=
4. From the verb given what is the full meaning of the verb form here: "adhibitorum"? _____ agreeing with what else in the sentence?
5. The rather strange looking creature: "reapse" is in your DICT., as a form of 're ipsa' meaning:=
6. If the subjunctives here, besides the ones treated in question 1) are 'temporal' clauses, and 'indirect questions', then they are going to sound: _____.
7. All the subjunctives in the first sentence for their 'sequence' depend on what verb in the text? _____, which puts you on Track ____.
8. Now what T.____, and 'action' do you have to see in: "locutus sit --- voluerit --- intenderint --- placuerit"? _____. according to that evaluation, give us at least 4-5 vernacular translations of those same verbs: _____. none of which is going to sound: _____.
9. From the nature of the sentence, what kind of 'action' do you find in "perspiciat" and "inquirat"? explain=
10. If the first part of the first sentence ends with 'intenderINT', then how do you justify that 'eorum'? read the whole sentence!=
11. Give your own personal version of the Council, not published but publishable:
12. Perfect mastery of the "consecutio temporum" is necessary for two reasons:=

/// Put into your best Latin these words of *Samuel Johnson* in the pen-mouth of *James Boswell* [11 april, 1776]:

- "A man who has not been in Italy is always conscious of an inferiority, *from his not having seen* what it is expected a man should see".

DIC LATINE: conscious=conscius,a,um+GEN. inferiority=status inferior (in the proper form-case!). *from... having seen*=because [cum+SUBJUNCTIVE]. what=that which. is expected should=a man should (debeo, ere: in SUBJUNCTIVE).

- "Every man has a right to utter* what he thinks truth, and every other man has a right to knock* him down for it. Martyrdom is the test" [Boswell: 1780].
  VOCAB. right=ius,iuris-n. to utter=that (ut+SUBJUNCTIVE). he utter [eloquor,eloqui]. to knock: that (ut +SUBJUNCTIVE). he knock [everto,ere]. martyrdom=martyrium,i-n.

B] The great biographer of the Greeks and Romans, seen for the first time this year, CORNELIVS *NEPOS* [100-25 ante Chr.] has Latin delights for us.
(he reports the sad fate of the Athenian Themistocles - out of envy and human ill-will)
"Hic cum propter multas eius++ virtutes magna cum dignitate viveret, Lacedaemonii legatos Athenas miserunt, qui eum absentem accusarent, quod§ societatem cum Rege Perse +ad Graeciam opprimendam+ fecisset. Hoc crimine absens proditionis damnatus est" [Them.8]
VOCAB. eius++=of the city Argos where he took refuge. Laced.=the Spartans. Athenas=to Athens. +ad Graec. oppri. +=for oppressing Greece. quod§=that-(as they said). proditio,onis=treason. crimen=accusation. damno,are+GEN.=to condemn because of.

1. The main-principal verb of the first sentence is: _____. WHY is that question asked? explain:
2. IF: 'qui accusarent' is a purpose-final clause, it will sound: _____.
   IF: 'cum viveret' and 'quod fecisset' are temporal-causal clauses, they will sound: _____.
3. What kind of 'action' is reported in that "fecisset" _____, and therefore the only correct vernacular will have to be _____. What kind of 'action' is reported in that 'viveret', and therefore the *only* vernacular translation will have to be: _____.
4. Once again the 2 verbs here sound INDIC., the 1 SUBJUNCT., which confirms:=
5. Give your own personal translation of Nepos' SUPER-SCHOOL Latin!

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Third Experience - Homework 21

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§ LATINE incipies: "Because (cum+SUBJUN.) the Roman biographer Nepos pleased [placere+DAT.] us so much, and because we were getting so great [tantus,a,um] usefulness from his Latin stories, it was suggested [proponere; suadere] by little-tickets (scidula,ae-f.) having been thrown [inicere] into the proper box (cista,capsa,scrinium) that [ut +SUBJUN.] more examples of the same author be given [tradere] to us immediately".
[N.B. what kind of action is found in: "we were getting"? _____ and in contrast in "Nepos pleased"? _____ Write the sentence in such a way that it ends with the main verb.] § CORNELIVS *NEPOS* [100-25 ante Chr.].

A] **"Timoleon Corinthius. Sine dubio magnus omnium iudicio hic vir exstitit. Namque huic uni contigit - quod nescio an nulli - ut et patriam in qua erat natus oppressam a tyranno liberaret, et a Syracusanis quibus auxilio erat missus iam inveteratam servitutem depelleret totamque Siciliam multos annos bello vexatam a barbarisque oppressam suo adventu in pristinum restitueret".**
VOCAB. existere=to stand out,appear. contingo,ere=to happen+UT: that - introducing a result NOT purpose clause. quibus auxilio: 2 DAT.:to whom for help. nescio an HERE=I do not know whether, 1 am inclined to believe.

1. The SUBJUN. here are in T.____, WHY? analyze the sentence complex in order to get the proper reason-explanation:
2. If you were a journalist at Timoleon's time and were following him on his expedition you might report back: "huic uni contINgit ... ut", and then write out the Latin form for the following verbs because of that change:
3. Your personal version of the super smooth text - almost made for schools and Latin classes!!
4. Take your pen and convert the: "ut----restitueret" clause into its *passive* idea and form in all the possible elements:

B] **"Aristides, Lysimachi filius, Atheniensis.../ Adeo excellebat Aristides abstinentia ut unus post hominum memoriam - quem quidem nos audierimus - cognomine Iustus sit appellatus ... Hic qua fuerit abstinentia, nullum est certius indicium quam quod, cum tantis rebus praefuisset, in tanta paupertate decessit ut - qui efferretur - vix reliquerit. Quo factum est ut filiae eius publice alerentur et de communi aerario dotibus datis collocarentur".**
VOCAB. abstinentia,ae-f. [cf.DICT.]=modesty,moderation,self-control. indicium=indication,proof. cum [L.3] =although + SUBJUN. praesum,praeesse,praefui=to be over, to be in charge-of+DAT. decedere=to depart,die. qui HERE=by which. publice (cf. DICT.)=at public expense. aerarium=treasury. collocare=to settle,organize in marriage. dotibus datis=dowries having been given. fio,fieri,factum=to be done,happen.

1. All the SUBJUN. here, with the possible exception of "efferretur" are not on your 20% list and therefore will sound: _____
2. In this text it is very interesting and instructive to analyze the "consecutio".
    - a) 'fuerit' in L.3 depends on _____, and has what kind of action: _____
    - b) 'praefuisset' in L.4 depends on _____, and has what kind of action: _____
    - c) 'alerentur...collocarentur' depend on _____, and have what action? _____

- d) 'qui efferretur' really depends on "reliquerit"=reliquit. and will represent a purpose-final clause sounding _____.

3. The subjun. that you see in: 'audierimus'-'sit appellatus'-'reliquerit' are examples of 3% consecutio-sequence. What does that mean to you when you hear it?
4. You can render this baby Latin correctly if you read whole sentences and make the right connections. [N.B. 'effero,efferre - in DICT. among other things=to take out for burial!]

§ The beginning of TEMPVS QVADRAGESIMAE demands that our magnificent *LEO MAGNVS* [440-461], cf. Ludus 2, come back an this and the next "Ludus" with his wonderful 'Lenten' sermons:

A] **"Vnde quia tales fructus mater virtutum continentia parit et ieiunantes a vitiis ad ineffabilia oblectamenta perducit, studiosiore nunc opere - dilectissimi - exsequamur praecepta caelestia, et quia totum paschale sacramentum in remissionem est conditum peccatorum, quod celebrare optamus imitemur. 'misericors' enim 'et iustus Dominus' ita promittit indulgentiam suam, ut eam etiam his, quibus parcit, indicat".** [Tractatus L,3]. *VOCAB*. pario,ere=to beget,produce,bring forth. ieiunans=one-fasting. condo,ere=to establish,found,set up. parco, ere=to spare+Dat.object.

1. A question for the 1st Experience: 'quod celebrare optamus imitemur". To what does that 'quod' relate, grammatically? _____ how is that expressed and where does it belong? EXPLAIN:
2. If your reading tells you: 'exsequamur'+'imitemur' are main-principal verbs here, then they must sound _____.
3. There is a difference in Latin between: "indico,are=to indicate" and "indico,ere=to order,impose,command, decree." Which one does Leo use? _____ how could the audience catch-understand this?
4. What is the reversed of: 'paschalE sacramentum'= _____ and 'studiosiore opere'=
5. Your perfect version of the Leonine modern text:
6. SAY: "Because (cum+subjun.) God has spared sinners, it is commended that (ut) they spare their neighbors".

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Third Experience - Homework 22

Return to Lesson 22

§ As promised in the last 'ludus', our favorite Church Father: *LEO MAGNVS* [440-461] comes back to day with his gorgeous Latin and solid teaching about the time of Lent, where he expresses ideas very modern = less physical penance, more charity and generosity!

A] **"In diebus igitur sanctorum ieiuniorum pietatis opera, quibus semper studendum est, abundantius exsequamur. Misericordes simus ad omnes, maxime autem ad domesticos fidei, ut in ipsis quoque elemosinarum distributionibus bonitatem Patris caelestis imitemur qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos. Quamvis ergo fidelium praecipue sit adiuvanda paupertas, etiam illi tamen qui nondum evangelium receperunt, in suo labore miserandi sunt, quia in omnibus hominibus naturae est diligenda communio, quae nos etiam his benignos debet efficere qui nobis quacumque sunt condicione subiecti, maxime si eadem gratia iam renati et eodem sanguinis Christi pretio sunt redempti"** [Tractatus XLI,3]. -- [N.B. given on Febr. 21, 443: YOU WERE THERE!!]
VOCAB. elemosina,ae-f.=alms. labor,oris-m.=toil,struggle.

1. A favorite verb form of Leo is the one found here: 'adiuvanda (adiuvare=to help)', 'miserandi [miseror,ari=to pity]', 'diligenda (diligere=to love,esteem)', according to your class training, what is the *natural* meaning-force of such verb forms in Latin?
2. Give the vernacular meaning for the main-principal verbs here: "exsequamur"= _____ "simus"= _____
3. If the 'ut' clause in L.3 is purpose-final, then its verb _____, will sound: _____
   if the 'quamvis=although' clause in L.5 is adversative, then its verb _____ will sound: _____
4. Your precise Latin instruction has already told you that: "sunt redempti" must mean what? _____ and not= _____
   BUT your *newer* class training has told you that the combination: "miserandi sunt" will have to mean simply: =
5. What does 'praecipuE' mean from your DICT.?=
6. What is the antecedent of that 'qui' in L.7? _____.
7. If the verb: 'studeo,ere=to attend to, work on, devote study to' is used with the DAT., then the expression of Leo: "quibus studendum est" must mean literally-exactly:=
8. How do you explain, where do you find, etc. that "abundantius" in L.2? EXPLAIN:
9. Your own publishable version of Leo's text which has so much meaning *even today*:
10. Put your participles to work and say quickly in correct Latin:
    "Leo looking [prospicio,ere] from his window and seeing the needs (necessitas) of the Romans living (dego, ere;vivo,ere) around him, having been moved by that very sight-spectacle [aspectus; spectaculum] wrote words needing-to-be-said (dico,ere; proloquor,proloqui), when the same Romans were about-to-celebrate [celebrare] their Mardi Gras [=baccanalia - n. pl.]". when=cum+INDIC. or SUBJUN.

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Third Experience - Homework 23

Return to Lesson 22

§ As his big anniversary day on March 15th approaches, the most Roman of all Latin writers *GAIVS IVLIVS **CAESAR*** [102-44 ante Chr.] for the first time this year allows us to taste, enjoy and imitate his lean, functional, military Latin in his two big extant works: 'De Bello Gallico' and 'De Bello civili'.

A] (the result of one of Caesar's battles with the powerful Belgic-Gaullc Nervii):
"Maiores natu, quos una cum pueris mulieribusque in aestuaria ac paludes collectos dixeramus, *hac pugna nuntiata*, cum+ victoribus nihil impeditum victis nihil tutum arbitrarentur, omnium qui supererant consensu legatos ad Caesarem miserunt seque ei dediderunt et in commemoranda civitatis calamitate ex sescentis ad tres senatores, ex hominum milibus LX vix ad quingentos, qui arma ferre possent, sese redactos esse dixerunt. Quos Caesar, ut in miseros ac supplices usus misericordia videretur, diligentissime conservavit" [De Bello Gallico II,28].
VOCAB. natus,us-m.=birth. una (cf.DICT.)=together. *hac pugna nuntiata*=ABL.ABSOL. cum+=when-because. supersum,superesse=to be left, to survive. dedo,dedere,dedidi,deditum=to surrender. sescenti,ae,a=600. quingentos=500. supplex,supplicis=suppliant, begging. sese=SE.

1. If the verbs are: "colligere=to gather; vincere=to conquer; redigere=to reduce", then what will be the natural force of those verbal forms, even as you learned in the 1st Experience: 'collectos'= _____ 'victis'= _____ 'redactos'= _____ and 'impeditum' [impedire=to block]= _____
2. Part of your Latin training is to see on what word in the text that "omnium" in L.3 depends for its meaning-completion: _____
3. Point out any SUBJUNC. you find in the text and immediately give the controlling verb on which they depend for their 'consecutio':
4. If the 'cum' in L.2, as indicated, means 'when-because', then its verb will sound: _____. If the 'ut' in L.6 introduces a purpose-final clause then its verb is going to sound: _____. If the 'qui' in L.5 is a simple relative pronoun, then its verb is going to sound: _____.
5. Give the other "degrees" for the words used by caesar here: 'miseros'= _____ 'diligentissime'= _____
6. If the verb is: "commemorare-1:to mention,recall", then the verbal form of that same verb: 'commemorandus, a,um' will have to mean for you now:= _____, and which you see agrees with _____.
7. If you take the Latin words: 'hac pugna nuntiata' just according to their natural meaning you will produce a phrase useful later in our treatment of the ABL.ABSOL.:
8. What kind of action must you see in that "arbitrarentur? _____ if the idea here were: 'they had thought---they thought before' then what form would Caesar have used in Latin?
9. If the verb is: "utor,uti,usus=to use,employ", then give us the participles of the *same word* and their exact-natural *meaning*; that verb (cf. DICT.) usually has its object in the ABL. :=
10. The "in"+paludes (L.1) must mean: _____ but the "in"+miseros (L.6) is going to have to mean: _____
11. From the verb given above: "commemorare-1", list all the *possible participles* and their natural meaning:
12. If you read whole phrases and sentences here according to our system of text analysis, you can get Caesar's history-story perfectly without your usual nonsense and dreaming in honor of Caesar on his anniversary:
13. Put together your own short sentence based on the magnanimity of Caesar shown in the last line:

"Caesar himself, seeing (cerno,ere) the women and children of the Nervii having-been-left [relinquo,ere] by the Romans and about-to-flee (fugio,ere,fugi,fugitus) judged (judicare-1) them as needing-to-be salvaged (conservare) not afflicted [conflictare-1] more by war":

B] (Caesar and Pompeius, rivals in the civil war, both struggle for advantage in Greece):
"In occupandis praesidiis magna vi uterque nitebatur: Caesar ut quam angustissime Pompeium contineret, Pompeius ut quam plurimos collis quam maximo circuitu occuparet; crebraque os eam causam proelia fiebant. In his, cum legio Caesaris nona praesidium quoddam occupavisset et munire coepisset, huic loco propinquum et contrarium collem Pompeius occupavit" [De Bello Civili III,45].
VOCAB. nitor,niti,nixus=to strive,press,struggle. praesidium,i-n.=garrison. continere=to hold-in. circuitus,us-m. =circle,circumference. creber,crebra,crebrum=frequent. munire=to fortify. coepi=1 began. angustus,a,um=tight,close.

1. What special meaning did we attach to the 'quam' in L.1-2 as used by Caesar?=
2. If on a certain list: "uter" meant _____, then "uterque" must mean _____, and what is special about the inflection of those two words?
3. If the 'consecutio' in "contineret-occuparet" depends on the verb: _____, then the "occupavisset-coepisset" depend where?
4. What kind of action do you see in: 'contineret'+'occuparet' *really*? [Observe-think!]
5. What is the natural meaning for that "occupandis" for you?
6. Write out the exact history here respecting the SUBJUN. times! [N.B. 'plurimos'+_____]

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 24-25

Return to Lesson 23

§ One of the most colorful figures of the Reformation period is the German humanist who changed sides: catholic-lutheran-catholic and had a saintly sister 'Caritas', VILLIBALDVS *PIRCKHEIMER* [1470-1530]. Upon his conversion to the cause of Luther, whom he abandoned later, he wrote a virulent pamphlet against the Pope's theologian-representative in Germany: Ioannes Eck (Eckius) called: "Eckius Dedolatus" where in your DICT. the 'dedolatus' is going to have to mean:= _____ There he satirizes on Eck's faults - especially his time and behavior in the tavern!

a] (Eck calls for a doctor and his friends promise one from Nürnberg):
"*AMICI*: A nurinberga igitur medicos advocabimus; nam et illic amicos possides innumeros, Bilibaldum scilicet illum et animae tuae dimidium, utriusque iuris Dolorem.
***ECKIUS*: Dolorem dicitis? *AMICI*: doctorem dicere volesamus.**
***ECKIUS*: Quemnam? Haud enim satis intellego.**
***AMICI*: glorrosum illums insulsum, supinum, arrogantem cuius pater cuius mater... nostin?**
***ECKIUS*: Quidni noverim, cuius nuper interfuerim nuptiis...quo etiam in explorandis Lutheranis negotiis pro speculatore usus sum, nam illi se amicum fingebat. Verum Bilibaldo haud admodum confido, nam et ipse Lutheranus est.**
***AMICI*: Nos vero illum tibi amcissimum putabamus.**
***ECKIUS*: Ita simulabat scelestus ille, et ego ferme credebam, sed haud adeo pridem illius ad me clanculum delata est epistula, in qua inter reliqua sophistam me gloriosum et Graecarum litterarum ignarum appellavit.**
***AMICI*: Verene?**
***ECKIUS*: Verissime, sed epistulam illam numquam ad me perventuram arbitrabatur. Ego vero data opportunitate probe me de homine ulciscar, nunc vero dissimulare et 'motos praestat componere fluctus' [Vergilius].**
***AMICI*: Sapienter, ut cuncta, ne malum accumules et umeris tandem impar onus imponas".**
VOCAB. quem+NAM: for emphasis. haud=not at all. quidNI=why not. speculator=spy. illi=Luthero. haud adeo pridem=not that long ago. clanculum (ADVERB!)=secretly. vereNE: truely or not? praestare=to be better. accumulare=pile up. impar=oversized.

1. If the verb is: "explorare-1:to investigate", then for you the expression: 'in *explorandis* negotiis' must mean exactly? _____ what kind of a participle did we call that verbal form? _____ is it active or passive? _____
2. The verb in Latin: "[nosco,ere], novi notus=to come to know" is practically not found in T.1.2.3in; 1.2s. So the other times must have simple present...meaning. What *T*. do you see in "noverim"? _____. If it is going to have present meaning and is the main verb, then it will sound how? _____
   And you can also understand: "nostin='novisti-ne'" [colloquial contractions!] meaning with a present sense?
3. The "verum" and frequent "vero" here in Pirckheimer do not mean 'truly' but rather (cf. DICT.?)=
4. If the verb is: "defero,deferere,detuli,delatum=to deliver" - then what does 'delatus,a,um' mean alone? _____ and in the combination: "delata est"?= _____
5. The expression: "data opportunitate" is very soon going to be an ablative absolute, but if you take the words

according to their meaning exactly, it will sound:

6. From the verb: 'pervenire=to arrive', then "perventuram" must have as its natural meaning:
7. Give all the participles possible in Latin from the verb: 'moveo,ere' and their natural meaning:
   'motos' agreeing with _____
8. If the 'ne' in the last line means: "lest,that not" in a purpose-final clause, then the following verbs will have what meaning written out?
9. The verb is (IV Exper.): "utor,uti,usus=to use,employ" - then give all the possible participles of it and their natural meaning:
   Here 'usus sum' from last year must mean:= _____ your DICT. will tell you its object is commonly put in the ABL., which is found where in the text? _____
10. The verb: "intersum,inter-esse, interfui=to be among-present at" +DAT. of its object. What *T*. do you see in that "interfuerim" _____. As in a simple relative clause for a certain reason, it must sound:
11. A few words may have to be consulted in DICT. but you can get the rest and all easily:

B] (a short passage where Eckius discusses things with his confessor):
"*ECKIUS*: Sed in eo quoque Martinus [lutherus] iniurrus est, quod imperitae et profanae multitudini indulgentiarum arcana et mysteria vere celanda prodere et imposturas appellare audet. An non videmus incipere laicos tandem sua sponte sapere et acutius quam magistri nostri vellent* cernere?
Sed in hoc capital facit, quod purgatorium negat non solum in summi pontificis et Romanorum procerum detrimentum, sed cunctorum theologorum perniciem.
***AUDITOR*: Improbus ille qui animarum salutem et non pecuniae lucrum publicum existimat commodum!**
***ECKIUS*: Sed nec hoc ferendum est, quod theologicam factionem lacessere volentibus Erasmi instar ducem praesere videtur (Luth.)**
***AUDITOR*: Sed numquid Erasmus et Martinus theologi exsistunt?**
***ECKIUS*: Ita videri volunt, cum nil minus sint".**
VOCAB. cum=although+subjunc. prodere=to betray* impostura,ae-F.=deceit,trick. vellent*=would want. capital= a capital crime. proceres=nobiles. fero,ferre=to bear, tolerate. instar=the likeness.

1. The full meaning of 'volentibus' all alone here (volo=I wish)?
2. The formula 'ferendum est'?
3. Translate:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 26

[Return to Lesson 24]

§ Liturgica SOLEMNITAS SANCTI IOSEPHI [XIX mensis Martii] plurima nobis praebet optimae Latinitatis exempla: (Liturgia Pauli VI: 1972-1975).

A] Orationes Missalis Romani:

+ **"Familiam tuam - quaesumus, Domine - quam de beati Ioseph solemnitate laetantem ex huius altaris alimonia satiasti perpetua protectione defende et tua in ea propitiatus dona custodi".**
VOCAB. alimonia,ae-F.=food.

1. From the verb: 'laetor,ari,laetatus', Give the possible participles AND their natural meaning:
2. If the verb is: 'satio,are-1: to satisfy,satiate', then what Time must you see in that: "satiasti"? _____. Which is a simple contraction for:= _____
3. If the verb is: 'propitio,are=to propitiate, appease', then the form here must mean:= _____ and must agree with WHAT? _____
4. To show that you know: in the text above *reverse*: 'in ea'= _____ 'tua'= _____ 'alimonia'= _____ 'dona'= _____ 'perpetua'= _____
5. In l.1 instead of 'laetantem', if you would read the following words what must be your idea-interpretation: 'laetaturam'= _____ 'laetatam'= _____
6. What must be the reversed of: 'protectionE defendE' ??=
7. If the reversed of: 'satiastI' must be: _____, then the reversed of 'custodI' must also be?= _____
8. From your Exper. 1, what is that 'familiam' DOING in the sentence: EXPLAIN fully=
9. If 'ex' is going to be used with ABL. 'alimonia', then what does: "huius altaris" mean ?= _____ and its reversed will be (20%)= _____
10. Your own faithful version of the modern Latin liturgical text:

+ **"Praesta - quaesumus omnipotens Deus - ut humanae salutis mysteria, cuius primordia beati Ioseph fideli custodiae commisisti, Ecclesia tua ipso intercedente iugiter servet implenda"**.
VOCAB. primordium,i-N.=beginning. iugis,e=continual. servare=to keep,preserve.

1. If the verb is: "implere=to fulfill,realize", then the form used in the liturgy must mean *naturally*:= _____ agreeing with: _____
2. What is the verb that goes with that 'ut=so that'? _____ and its subject? _____
3. What form-case do you see in that "Deus"? _____, its reversed: _____
4. If the verb is: 'praestare=to give,grant', then the form here is _____ and its legal-fancy-comic form would be: _____
5. Your own - better than ISEL - version of the new Latin text:

B] Lectiones Missalis Romani: ((Jesus' parents look for him - lost in Jerusalem))

"Existimantes autem +illum esse+ in comitatu venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes regressi sunt in Ierusalem requirentes illum. Et factum est: post triduum invenerunt illum in templo, sedentem in medio doctorum, audientem illos et interrogantem eos... /...Et dixit mater eius ad illum: 'Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quaerebamus te'" [Luc.II]
VOCAB. +illum esse+=him to be, that he was. quid=what,WHY.

1. The verbal forms: 'existimantes-invenientes-requirantes-sedentem-audientem-anterrogantem-dolentes' are named-called by US as what?
2. Your version of the scripture text: (not from memory but from the Latin texts!):
3. Your school training taught you how-what to do in transforming the Latin participles according to their natural meaning into RELATIVE CLAUSES:.
   that 'audientem' in its sentence and main verb will have to look in Latin like:
   and the 'existimantes' will also have to appear in Latin how in a relative clause to fit in the whole sentence:
   [DIFFICULT THINGS WHICH REQUIRE THOUGHT!!!]

C]Some of the *hymns*-songs in honor of St. Joseph [1976]:
'Te - Ioseph - celebrent agmina caelitum
te cuncti resonent christiadum chori
qui clarus meritis iunctus es inclitae
casto fodere Virgini".
VOCAB. caeles,itis=heaven-dweller. christiadis,is=christ-follower. inclitus,a,um=famous. fodeus=pact,covenant.

1. If the verbs in L.1-2 are: "celebrare-1" and "resonare-1", then here as main verbs must sound how?
2. I should not have to ask you on Ludus 26!!! what the subjects of 'celebrent' _____ and 'resonent' _____.
3. Your translation of the liturgical hymn:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 27

Return to Lesson 25

§ Rome's youthful and most passionate lyric poet: CAIVS *VALERIVS* CATVLLVS [84-54 ante Chr.] writes a famous poem to his girl friend *Lesbia* where they count thousands of kisses:
"Vivamus, mea Lesbia, atque amemus
rumoresque senum severiorum
omnes unius aestimemus assis!
soles occidere et redire possunt:
nobis cum semel occidit brevis lux
nox est perpetua una dormienda.
Da mi basia mille deinde centum
dein mille altera dein secunda centum.. [Carmen V,1-9].
VOCAB. senex,senis-m.=old-man. as,assis=one-penny. basium,i-n.=kiss. cum HERE=when.

1. We have already seen and learned the difference between: occìdere= _____ and occidere= _____
2. Give the exact difference in meaning between: 'senum severOrum'= _____ and 'senum severIOrum'= _____ and several vernacular meanings for the form in 'severiorum'= _____
3. The verbs in the first three lines will sound HOW and WHY?=
4. There is a problem here with that "nobis": IF it connects with 'occidit' it should sound simply:
   If it connects with 'dormienda' then in all probability it will have to sound: _____ WHY?
5. Your own publishable version of the immortal verses of Catullus:
6. How would you *rephrase* Catullus to say: "we have-to [debeo,ere] sleep not one perpetual night, because (cum+SUBJUNC.) the brief light of our whole [totus,a,um] life has set (occidere) for us living on this earth but about to live in heaven":

§ Our great *AMBROSIVS* MEDIOLANENSIS [333-397 post Chr.] in his commentary on Psalm "8 has some nice things to say about king David:
+ "Habuit ergo cognitionem sanctus David, utpote propheta perfectus, quandoquidem ita perfecte cognovit ut humiliaretur in ipsa veritate../..In eo igitur laudandus propheta David quia, cum ista agnosceret, humiliabatur, ut humilitate sua vel prosperorum excluderet tentamenta vel adversorum subiret constanti aequanimitate tolerantiam" [10,32].
VOCAB. utpote=as one who, as. quandoquidem=because. tentamentum,i-n.=temptation. cum=because-when. subire=to undergo.

1. If the 'ut' clauses here are going to be "result-consecutive clauses", then they will be sounding HOW? _____ "cum"-because, will sound: _____
2. When you see the Latin phrase: "igitur laudandus propheta David", you immediately add in your mind what word? _____, to make a verbal formula.
   That formula will mean exactly as written:= _____ how would you add in Latin the idea: "BY all faithful": HERE - 80% _____ 20%- _____

"BY all reading the psalms"= _____ "BY all about to call their children David"= _____

3. How do you want to render: 'cum agnosceret'? 'when he recognized'??? ____ or 'when he was recognizing'??? ____ WHY?
4. Your faithful version of Ambrose:
5. How would Ambrose have said: 'when he recognized-had recognized'??=

+ "Tota ergo die in lege meditare; non perfunctoria tibi debet esse transcursio../..Adhibe tibi consiliarios Moysen, Esaiam, Hieremiam, Petrum, Paulum, Ioannem ipsum magnum consiliarium Iesum Dei Filium, ut acquiras Patrem. Cum his tractandum, cum has tota conferendum est tibi tota meditandum die, sicut meditabatur David, et haec erat illi sola meditatio" [13,17].
VOCAB. adhibere=to use,employ. tractare=to deal,negotiate. confero,confer[e]re=to consult,discuss.

1. What is the difference between: 'esse' [l.1]= _____ and 'meditare' [l.1]= _____
2. The adjective: 'tota' in l.4 agrees with what noun here?
   and what is the *ambiguity* in the first words here: "tota ergo die in lege"?? EXPLAIN
3. In this short text there are *three* 'TIBI', which at the end you will notice all sound==
   a) in l.2: 'adhibe tibi' will have to mean naturally:=
   b) in l.1: 'tibi debet esse' will have to sound naturally:=
   c) in l.4: 'tibi meditandum' 80% will mean:=
   then you can take the entire phrase and make it *active* in most contemporary vernacular languages: =
4. After all these questions, you can write out your own reliable version:
5. Think carefully and put into your best Latin this quote of *Lord Byron* [1788-1824]:
   "Such hath it been - shall be - beneath the sun:
   the many still must labour for the one" [The Corsair, canto 1,st.8]
   VOCAB. such:=so - sic,ita,adeo. labour=laborare,operari. for='pro'.
   -- if you want+must use the necessity formula for: 'many must labour', then you must do what in your Latin mind? _____ and say in Latin:= _____
   DO IT correctly:

+ Ambrosius leaves us with a precious thought for all religions-humans:
"Qui rogAt itaque, semper rogEt; et si non semper precatur paratum semper habEAt precantis affectum".

1. The exact meaning of 'paratum'= _____ and of 'precantis' all alone= _____
2. Your perfect version:=

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 28-29

Return to Lesson 28

§ On April 8, 1546 the *CONCILIVM TRIDENTINVM* in Sessio IV issued its 'decretum primum: recipiuntur libri sacri et traditiones apostolorum'. Here are some significant texts from that decree which established the Catholic Bible of 72 books - unlike other bibles.

+ "Sacrosancta oecumenica et generalis Tridentina synodus in Spiritu sancto legitime congregata, praesidentibus in ea eisdem tribus apostolicae sedis legatis, hoc sibi perpetuo ante oculos proponens ut sublatis erroribus puritas ipsa evangelii in ecclesia conservetur... orthodoxorum patrum exempla secuta omnes libros tam veteris quam novi testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas tum ad fidem tum ad mores pertinentes, tamquam vel oretenus a Christo vel a Spiritu sancto dictatas et continua successione in ecclesia catholica conservatas pari pietatis affectu ac reverentia suscipit et veneratur".

VOCAB. synodus,i-F.=assembly,meeting,synod. cum: 1.5=since+SUBJUNC. tum...tum=both...and. oretenus=by mouth. necnon=neither not=AND ALSO.

1. On what verb does the 'consecutio' in "conservetur" and "sit" depend here?
2. According to the verb nature and your own knowledge, give the exact meaning for the verb forms here: "dictatas --- conservatas"= _____ "secuta"= _____ "proponens --- pertinentes"= _____
3. What did we learn about the word "tamquam"? _____ and "tam...quam"? _____
4. If the verb is: 'praesidere=to sit over, preside' - and someone tells you that "praesidentibus...legatis" is an *ablative absolute*: what do you understand by that term? explain in a few essential words=
   One of the things stressed in class about the position of verb+subject of the abl. absol. was what? _____ how is that confirmed-demonstrated here?
   --- Give our *two* ways of rendering such a phrase in the vernacular:
5. Give the exact meaning for the similar Latin expressions:
   1. 'synodus patrum exempla secutura est'=
   2. 'synodus patrum exempla secuta est'=
   3. 'synodo patrum exempla sequenda sunt'=
6. If you know your VOCAB. well, you will see that "sublatis" [1.3] comes from: 'tollo,ere,sustuli,sublatus: to remove'. Can you see in what form-case are: 'sublatis erroribus' and why?
   --- Give our two ways of rendering that same phrase:
7. Write out your own personal and professional version of the fundamental text:

+ "Sacrorum vero librorum indicem huic decreto adscribendum censuit*, ne cui dubitatio suboriri possit quinam sint qui ab ipsa synodo suscipiuntur.../...Omnes itaque intellegant quo ordine et via ipsa synodus post iactum fidei confessionis fundamentum sit progressura, et quibus potissimum testimoniis ac praesidiis in confirmandis dogmatibus et instaurandis in ecclesia moribus sit usura".

VOCAB. censere*:to decide,decree,judge. ne cui=ne alicui [negative purpose clause]. suborior=I rise,grow,crop up. qui+nam=what finally,what then.-(indirect question). utor,uti,usus=to use,employ + object in ABL. instaurare-1:to restore. iacio,ere=to cast-lay a foundation.

1. When you see a formula like: 'sit progressura' and 'sit usura', what T. must you see there? ____. And what is going to be the exact meaning of those two phrases if they are found in indirect questions [what % on your list? ____]:
2. The natural meaning which you have learned for the forms used here: "confirmandus,a,um" - "instaurandus,a, um" - "adscribendum" will be:=
3. If the VOCAB. gave you 'utor,uti'+ABL., where are those *abl*. in the text?
4. The 'consecutio' tells you here that "censuit" must be T. ____, not T. ____, and therefore will sound exactly:
5. Of all the SUBJUNC. here, there are two which will sound subjunctive:= _____ for what reason?
6. After all this analysis you can safely write out your perfect rendition of the very interesting text [some parts have been omitted in l.2 in order to make it more accessible, but nothing has been changed in 460 years!] =

§ After he wrote three scandalous books of poetry: 'de arte amatoria', Rome's great lyric poet PVBLIVS *OVIDIVS* NASO [43 ante - 18 post Chr.] had to write a recovery manual and indications on how to heal the love deal. Here he justifies the new book:
"me duce damnosas - homines - compescite curas
rectaque cum sociis me duce navis eat.
Naso legendus erat tum cum didicistis amare.
idem nunc vobis Naso legendus erit" [Remedia amoris 69-72]
VOCAB. compescere=suppress,squash. eat: 1 SUBJUNC. 'eo,ire=to go'. tum cum=then when. Naso=Ovid.

1. Give the exact meaning of the two expressions here: 'Naso...legendus erat, legendus erit' in *SEVERAL* English versions:
2. What is perpetually ambiguous about 'VOBIS legendus erit'? explain and give %:
3. When is the only time that an *abl*. *absol*. does not have an expressed verb in it? ____ what does that mean here?
4. Your translation:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 30

Return to Lesson 28

§ A Latin question faxed in from USA can be answered by you quickly and professionally. The person AND the person's Latin teachers are unable to understand a line in the LIBER RUTH - *BIBLIA VVLGATA LATINA*. Ruth speaks=
"Dixitque Ruth Moabitis ad socrum suam: 'si permittis, vadam in agrum et colligam spicas, quae fugerint manus METENTIUM, ubicumque clementis in me patris familias repperero gratiam'. Cui illa respondit: 'Vade, filia mea'".
VOCAB. reperire=to find,discover. pater-familiAS=(old Greek genitive): father of the household [also found: filius familias, mater familias, etc.]. spica,ae-f.=spike,tuft of grain.

1. If the verb is: "meto,ere,messui,messum=to harvest", then what is that 'metentium'? _____ what is going to be the *full meaning* of the same verbal form according to your class instruction?=
   How can you transform the same form into a 'relative clause' saying the same thing?
2. Give your own rendition of the simple and obvious bible text - for those who know Latin LIKE YOU:

§ For the first time this year the proverbial biographer of the 12 Caesars: GAIVS *SVETONIVS* TRANQVILLVS [70-160 post Chr.] presents his Latin AND his stories-gossip: A] ((on the death of Claudius. cf. 'I Claudius'!!)):
"Et veneno quidem occisum convenit; ubi autem et per quem dato, discrepat. Quidam tradunt, epulanti in arce cum sacerdotibus per Halotum spadonem praegustatorem; alii domestico convivio per ipsam Agrippinam, quae boletum medicatum avidissimo ciborum talium obtulerat. Etiam de subsequentibus diversa fama est. Multi statim hausto veneno obmutuisse* aiunt excruciatumque doloribus nocte tota defecisse* prope lucem" [Claud. 44].
VOCAB. convenit---discrepat: it is agreed, it is discordant. praegustator=a foretaster. boletus=mushroom. *obmutuisse---defecisse*=him to have fallen silent to have died. take: 'occisum' for now as: 'occisus est'. haurire=to draw,drink.

1. The verb forms here: 'occisum---dato --- medicatum [medicare=to treat] --- excruciatum' must mean all alone: =
2. if the verb is: "epulor,ari=to feast,celebrate-a-banquet", then what form do-must you see in the 'epulantI --- avidissimO', meaning (with reference to Claudius):=
3. Where in l.4-5 do you find an ABL. ABSOL.?=
   How does that combination sound 'as written'?= _____ smoothed out here?= _____
4. What do you say-do with people who simply take: "multI haustO" together??
5. With what word here does that "datO" in l.1 agree? _____
6. If the verb is: 'tradunt' in the text, what does your DICT. tell you about: "trado,ere", when dealing with historical narratives?? =
7. In the story with what does that: 'avidissimO' agree? _____ how will you express the pronoun-subject of that adjective in correct Latin?_____
8. How will you transform the ABL. ABSOL. here into a 'when-CUM' clause:

--'cum'+INDIC.=
--'cum'+SUBJUNC.=

9. Now you can write out your own version of the death of Claudius according to Suetonius
10. Write your own little story:
"When (cum+SUBJUN.) Claudius had eaten (comedo,ere...) the mushrooms, so vehemently desired (optare) by him and so diligently prepared by his wife Agrippina. - his stomach rebelling (resistere: ABL. ABSOL.) and his heart having been killed - died, when (cum+SUBJUNC.) he had ruled the world thirteen years":=

B] ((concerning the humanistic training of Nero)):
"Liberalis disciplinas omnis fere puer attigit. Sed a philosophia eum mater avertit, monens imperaturo contrariam esse; a cognitione veterum oratorum Seneca praeceptor, quo* diutius in admiratione sui detineret". [Nero, 52].
VOCAB. liberalis,e=liberal,humanistic. attingere=to touch,taste.

1. If the verb is: [impero,are=to command, rule], then what is the full meaning of that 'imperaturo' ??= _____ and beaming fully in the text ALONE
2. What is the full meaning of that 'monens'= _____ agreeing with: _____
3. When you see something like: 'liberalIs disciplinas omnIS'- you must remember what from your class notes of 1st experience? ==
4. If the subject of 'avertit' is _____, then what is that Seneca praeceptor doing-acting as in the same sentence?
5. The question is what is that "sui" doing in l.3. There must be a difference between "admiratione suA"= _____ and "admiratione SUI": _____ EXPLAIN fully=
6. If that "quo" here will mean: 'so that' introducing a purpose-final clause, then 'detineret' will have to sound: _____.
7. You can and must write out these three limes of Suetonius - not 3 chapters! - perfectly:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 31

Return to Lesson 28

§ Nobody will ever forgive us unless before the end of this Third Experience we shall have brought into our own discussion the Latin of Canon Law which is basically easy for those who know Latin - is an obscure sort of mirage for those who do not. See what you can do?!

A] **"Sacramentali unctione infirmorum a sacerdote cum oratione peracta christifideles morbo gravi affecti cordeque contriti gratiam percipiunt, qua spe aeterni praemii roborati et a peccatis soluti ad emendationem vitae disponuntur et ad infirmitatem superandam patienterve sufferendam adiuvantur"** [Codex Orientalis anni 1990].
VOCAB. peragere=to carry out; roborare=to strengthen; solvere=to release; superare=to overcome. afficere=to afflict; conterere=to grind-down,break down.

1. First of all point out the connections here which are very deceptive! 'peracta'+_____. 'contriti'+_____. 'roborati'+_____.
2. What are the natural meanings for: 'soluti= _____ 'affecti'= _____ 'superandam'= _____ 'sufferendam'= _____.
3. Point out the essential elements of any ABL. ABSOL. which you find here:
   That phrase will mean as written:=
   in this context it will sound HOW smoothed out in several variations:=
4. Your own faithful version for publication of the Oriental Canon:
5. look at the following sentences which look-sound much the same and put them into correct Latin:
    1. "The sacramental anointing our christfaithful will receive from use".
    2. "The sacramental anointing our christfaithful will help in their sickness".
    3. "The sacramental anointing received our christfaithful will be strengthened".
    4. "The sacramental anointing received our christfaithful will absolve from sons".

B] **"Litterae dimissoriae mitti possunt ad quemlibet Episcopum communionem cum Sede Apostolica habentem, excepto tantum, citra apostolicum indultum, Episcopo ritus diversi a ritu promovendi"** [Codex Occidentalis 1983].
VOCAB. dimissorius,a,um=of dismissal. mitti=to be sent. quilibet=anyone-you-please. promovere=to promote, to ordain. tantum=solum. ritus,us-m.=rite.

1. Explain the function of that "habentem"= [FULL EXPLANATION!]
2. Your first experience perhaps gave you the special meaning of that 'citra' here: _____ which could have been expressed by what *two* other more obvious prepositions?
3. If the verb is: "excipo,ere=to take-out,omit,except", then explain what it means exactly here and what its connection is+ _____, to produce:
   One of your ABL. ABSOL, principles talks about the location of the essential elements beloved to the Romans and Latinists: give that principle and show how it applies here:=

4. What does the form: 'promovendi' mean in itself: _____ HERE it is going to take some observation and analysis to determine in what form-case: _____, and what it must mean in the sentence:
5. What do you say to people who are lazy and say that "promovendi" simply connects with the nearby 'diversi'?? (This is the crux of the canon!)=
6. Give our *two* possible translations of any ABL. ABSOL. you find here in its essential elements:
7. What is the function of that 'communionem' in l.1?=
8. How will you satisfy an expert who says that the 'promovendi' will take *seven* English words to render properly?=
9. Now you can give your own version which is not the slop and trash that certain books will give you on the facing page!
10. Again you can use your sharp perception and Latin care to put into Latin correctly
    1. "The girls screaming [vociferari] in the garden we were going to call into school".
    2. "The girls screaming in the garden had to be called by the principal (moderatrix)".
    3. "The girls screaming in the garden the boys were playing (ludere) with basket+ball [canistrum-follis]".

C] **"Incepta motus oecumenici in unaquaque Ecclesia sui iuris sedulo provehantur normis specialibus iuris particularis moderante eundem motum Sede Apostolica Romana pro universa Ecclesia."** [Codex Orientalis 1990].
VOCAB. 'sui iuris'=of its own rights=independent. inceptum,i-n.=initiative,undertaking.

1. If the verb is: "moderor,ari,atum=to guide,control,direct", then what case-form do you see in that 'moderante' _____ meaning: _____ WHY?
   What do you you tell people - from your knowledge of language+grammar - who jump on that same form and say: "BY GUIDING"??
   With what word will you begin that same phrase here in the vernacular? _____ and then in what two ways will you render it in the vernacular?
2. If the verb is: "proveho,ere=to advance,promote", then here it is T. ____ and must sound: _____, WHY?
3. Your own professional version in decent language:

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Third Experience - Homework 32

Return to Lesson 29 or Return to Lesson 30

§ As you accurately translate the following short sentences, render the ABL. ABSOL. in our second 'smoothed out' version to fit into the entire sentence:

- **"Periit gladiator pollice verso"** [N.B. 'vertere pollicem'=turn the thumb down:condemn]=
- **"Linguae Latinae curriculum rectore volente est susceptum Deoque adiuvante peractum"**=
- **"Omnia summa consecutus es virtute duce, comite fortuna eaque es adeptus adulescens multis invidentibus, quos ingenio industriaque fregisti"** [CICERO to PLANCVS: Fam. X,3,2]
  VOCAB. invidere=to envy. consequi=to attain; adipisci=to acquire. frangere=to break,beat.
- **"Terrores per terrarum orbem solum viribus unitis debellabuntur"**= [N.B. 'viribus' not 'viris']
- **"Te autem faciente eleemosynam, nesciat sinistra tua quid faciat dextera tua ut sit eleemosyna tua in abscondito, et Pater tuus qui videt in abscondito reddet tibi"** [VVLGATA: Evangel. Matt.] eleemosyna, ae-f.=alms.
- **"Tu nihil invita dices faciesve Minerva"** [HORATIVS]. invitus,a,um=unwilling,opposed. Minerva=goddess of art,science.
- **"Reluctante natura inritus labor est"** [SENECA]. inritus-irritus,a,um=null and void. reluctari=to fight back.
- **"Detecta semper homines gaudent veritate"**=
- **"Tuis enim fidelibus, Domine, vita mutatur non tollitur et dissoluta terrestris huius incolatus domo aeterna in caelis habitatio comparatur"** [LITVRGIA ROMANA Praefatio de Defunctis]
  VOCAB. incolatus,us-m.=dwelling,habitation. comparare=to prepare.
- **"Nihil decet 'invita Minerva"**, id est adversante et repugnante natura" [CICERO].

§ Now GO BACK and transform certain sentences above into other legitimate Latin expressions

- "Periit...", do the A.A. with a 'cum=because+SUBJUNCT.' clause=
- "Te autem...". do the A.A. with a 'dum=while+INDICATIVE' clause=
- "Tuis enim fidelibus...", do the A.A. with a 'postquam=after+INDICATIVE' clause=
- "Nihil decet...", do the A.A. with a 'si=if+INDICATIVE' clause=

For the last time this year our giant, AVRELIVS AVGVSTINVS [354-430 post-Chr.] comes back with his massive intelligence and corresponding Latin discourse. % [Martha et Maria]: **"Ambae innocentes, ambae - inquam - laudabiles sed una laboriosa altera otiosa; nulla facinorosa quam cavere debet laboriosa, nulla desidiosa quam cavere debet otiosa. Erant ergo in illa domo istae duae vitae, et ipse fons vitae. In Martha erat imago praesentium, in Maria futurorum. Quod agebat Martha ibi sumus; quod agebat Maria, hoc speramus. Hoc agamus bene, ut illud habeamus plene../... modo inde aliquid agimus remoti a negotiis, sepositis familiaribus curis, - convenistis statis auditis. In quantum hoc agitis, Mariae similes estis"** [*Sermo* 104,3].
VOCAB. cavere=to beware-of,guard-against. modo=just now,right now. in quantum=to what extent.

1. When you meet in Latin: "hoc...illud" your mind (OR DICT!) tells you to take them in good elegant English as:=
2. What is the problem in Latin in the verbs: "speramus...agamus...habeamus"???
   explain the force of those three verbs here (time-reason-sound!!)=
3. WHY is that case-form in "negotiis" [l.6]?=
   WHY is that form in "curis" [l.6]?=
4. Your own perfect version of the glorious talk of Augustine in his sermons [Do you ever hear priests-bishops talking this way? I hope so!!]

% [God present everywhere]: "**Ipse ((Deus)) timendus est in publico, in secreto. Procedis, videris; intras, videris; lucerna ardet, videt te; lucerna exstincta est, videt te; in cubiculum intras, videt te; in corde versaris, videt te. Ipsum time, illum cui cura est ut videat te; et vel timendo* castus esto. Aut si peccare vis, quaere ubi te non videat, et fac quod vis**" [*Sermo* 132,2].
VOCAB. timendo* HERE=by fearing(=gerund, not necessity). vis=T.1 of 'volo'=to wish.

1. Give several meanings for that: 'timendus est'=
   HOW will you *add* [80%]= by you? _____ [20%]= by you? _____
2. What times do you see in: 'exstincta EST': T. ____; 'timendus EST': T. ____; 'ESTo': ____
3. What problem with the ABL. ABSOL. did we point out which is illustrated here? explain intelligently:
   What do you do to people who begin with "sepositis":"by putting aside..." ???
4. Your own exciting version of the animated talk of Augustinus:
5. Transform A.A. here into a "postquam-after + INDICAT." =
6. Say in your own Latin: I love Augustinus more now-that (=abl.absol.) his ideas [opinio,sententia] have been investigated and understood:

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LVDVS DOMESTICVS: '03-'04.

Third Experience - Homework 33-34-35

Return to Lesson 29 or Return to Lesson 30

§ Different Latin writers from all ages return briefly in this last 'ludus' to say: "VALE!"

A] GAIVS *PLINIVS* CAECILIVS SECVNDVS [62-113 post Chr.] in one of his letters about the eruption of Vesuvius-Pompeii (79 AD) to his friend historian: TACITVS.
"Petis ut tibi avunculi mei exitum scribam, quo* verius tradere posteris possis.../ Quamvis enim pulcherimarum clade terrarum - ut populi ut urbes memorabili casu - quasi semper victurus occiderit, quamvis ipse plurima opera et mansura condiderit, multum tamen perpetuitati eius scriptorum tuorum aeternitas addet" [VI,16,1-2]
VOCAB. avunculus=maternal uncle: Gaius Plinius, Natural Historian and admiral of the Roman fleet near Naples: he perished gassed in the conflagration. quo*=ut. quamvis=although + SUBJUNC. clades=disaster. occidere=to go down,die,perish. condo,ere HERE=found,establish,write. tradere=to hand down,report.

1. From the verbs in your memory or DICT. what do the verbal forms here mean ALONE: 'victurus' (N.B. two different verbs!)= _____ 'mansura'= _____
2. You should see what 'kind' of subjunctive in the phrase: 'petis UT...'? _____ sounding: _____. What T. can "scribam" be in Latin? ____ HERE? ____
3. What does 'verius' do in the Latin language?
4. The "quamvis" clauses [['adversative']] will have to sound _____.
5. Why did Plinius use "occiderit"+"condiderit"? T. ____. (cf.'consecutio')
6. Read through the neat text several times and then give your best version (you can find the rest in any edition of Plinius' letters under the reference given):
7. ADD a short Latin commentary of your own: "From Tacitus his friend Plinius was asking this very favor (officium,i-n.), that he narrate [narrare] the death of his uncle, so that posterity might receive the most detailed (accuratus,a,um) account [narratio] of him investigating (pervestigare) the explosion (conflagratio) of Vesuvius having been seen from afar [=procul]":=

B] *CYPRIANVS* - bishop of Carthage [200-258] (one of the first 'Latin Fathers'): on the "Our Father".
"Adorans autem - fratres dilectissimi - nec illud ignoret quemadmodum in templo cum pharisaeo publicanus oraverit, non allevatis in caelum impudenter oculis nec manibus insolenter erectis. Pectus suum pulsans et peccata intus inclusa contestans divinae misericordiae implorabat auxilium. Et cum sibi pharisaeus placeret, sanctificari hic magis qui sic rogavit" [De Dominica Oratione,4].
VOCAB. sanctificari=to be sanctified. quemadmodum=in what way, how. allevare=to raise. contestari=to attest, confess. ignorare=to not know.

1. what do the verb forms here: 'adorans...pulsans...contestans' mean all ALONE:?
2. if that 'quemadmodum' means HOW, then what kind of a clause does it introduce after the verb: "ignoret"??? _____
   These clauses require what? _____ how do these clauses 'sound' in the vernacular: 90% _____ 10%

_____

3. According to your class training give *6* vernacular possible versions for that 'oraverit' (cf. question 2):
4. What form-case do you see in the: "manibus" and "oculis" and WHY? explain fully:
   You can also point out the verbal connections: 'oculis+ _____', 'manibus+ _____'.
   Give two possible translations for those Latin expressions: _____ One translation that you do not want is: =
5. From your class instruction, you can say that the "cum" in l.4 can mean *how many* and *what* things in Latin?
6. You can also transform the verb forms: "adorans" and "contestans" into *relative* clauses that bring out the meaning of the participles:=
7. Gave your own personal perfect version of the smooth text of sweet Cyprian:
8. Put into correct Latin the following sentences well understood:
    1. "The Pharisee having confessed [confitero,eri,confessus] his sins we received into our community":=
    2. "The Pharisee having confessed his sins all the faithful rejoiced [laetari]":=
    3. "The Pharisee having confessed his sins entered our church as solemnly as possible" (sollemn: sollemnis,e]=

C] The Renaissance writer in Latin and Italian: IOANNES *BOCCACCIO* [1313-1375] in his work: 'De mulieribus claris'= _____ [106 women!] speaks also about EVA in her last unhappy years on earth:
"Ibi egregia mulier - his facinoribus clara-, cum prima --ut a nonullis creditum est-- vertente terram ligonibus viro, colo nere adinvenisset, saepius dolores partus experta est...fessa laboribus moritura devenit in senium".
VOCAB. facinus=deed,work. vertere=to turn over. ligo,onis=hoe,grub roe. colus,i-f.=distaff. neo,nere=to sew. partus, us-m.=childbirth. experiri=to experience. fessus,a,um: tired,exhausted. senium,i-n.=old age. adinvenire=to discover.

1. The 'cum' in l.1 with its proper verb CAN mean what things in Latin?
2. What is the form-case of that "viro" in l.2 [vir=husband,Adamus]; and WHY?
3. What does that 'ut' in l.1 mean with the INDICATIVE?=
4. Your own fresh interpretation of the renaissance text of Bocaccio - which is perfect!
5. Transform that ABL. ABSOL. here into a "cum=when" clause with INDIC. OR SUBJUNCT.==

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Block I Nouns and Adjectives

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neuter
Nom. = Subj.	-us	-a	-um	-i	-ae	-a
Gen. = Poss.	-i	-ae	-i	-orum	-arum	-orum
Acc. = Obj.	-um	-am	-um	-os	-as	-a
Abl.	-o	-à	-o	-is	-is	-is
Dat. = I.Obj.	-o	-ae	-o	-is	-is	-is

Block II Nouns

	Singular		Plural	
	Masc.-Fem.	Neut.	Masc.-Fem.	Neut.
Nom. = Subj.	[Dict.]	[Dict.]	-es	-a (-ia)
Gen. = Poss.	-is	-is	-um (-ium)	-um (-ium)
Acc. = Obj.	-em	[Dict.]	-es [-is]	-a (-ia)
Abl.	-e (-i)	-e (-i)	-ibus	-ibus
Dat. = I.Obj.	-i	-i	-ibus	-ibus

Block II Adjectives

Adjectives form the same as the nouns with 2 exceptions:

Ablative singular is reversed from the nouns: -i 80%, (-e 20%)

Genetive plural is also reversed from the nouns: -ium 80%, (-um 20%)

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Block 1 Nouns

Masculine

agnus, i -m lamb
amicus, i -m friend
angelus, i -m angel
animus, i -m soul, spirit
annus, i -m year
apostolus, i -m apostle
campus, i -m plain, field
candidatus, i -m candidate
capillus, i -m hair
chorus, i -m choir
Christus, i -m Christ
cibus, i -m food
conservus, i -m companion (fellow-slave)
deaconus, i -m deacon
deus, i -m god
diabolus, i -m devil
digitus, i -m finger
discipulus, i -m student, disciple
dominus, i -m lord
episcopus, i -m bishop
equus, i -m horse
erus, i -m master, owner
exercitus, i -m army
filius, i -m son
fumus, i -m smoke, vapor (fumes)
hagiographus, i -m holy-sacred writer
hortus, i -m garden
legatus, i -m legate; commander
locus, i -m place, occasion
ludus, i -m game, school
lupus, i -m wolf
malus, i -m bad-man
modus, i -m mode
morbus, i -m sickness, illness; disease
mundus, i -m universe; world
murus, i -m wall
numerus, i -m number

oculus, i -m eye
parodisus, i -m paradise
parochus, i -m pastor (parish priest)
psalmus, i -m psalm
reus, i -m sinner, guilty one
romanus, i -m Roman (pl)
saccus, i -m sack, back
sanctus, i -m saint
servus, i -m servant
somnus, i -m sleep
sonus, i -m sound, noise
terminus, i -m boundary, limit, end; terminus;
theologus, i -m theologian
thronus, i -m throne
timidus, i -m timid-man
tyrannus, i -m tyrant; despot; monarch, king
vicarius, i(i) -m vicar, substitute; sucessor
vicinus, i -m neighbor

Feminine
abstinentia, ae -f abstinence; fasting; moderation
agna, ae -f ewe lamb
alimonia, ae -f food, nourishment
aqua, ae -f water
aquila, ae -f eagle
ara, ae -f altar
avaritia, ae -f greed, avarice
basilica, ae -f basilica
benevolentia, ae -f benevolence, kindness
cathadra, ae -f chair, throne, office
causa, ae -f cause, reason, motive
cena, ae -f dinner
columba, ae -f dove, pigeon
conscientia, ae -f conscience
constancia, ae -f constancy; firmness, loyalty
continentia, ae -f restraint, self-control; continence
corona, ae -f crown
creatura, ae -f creature
cultura, ae -f culture, training; care/upkeep (of plants), cultivation/tilling
cura, ae -f concern, worry (fear)

dea, ae -f goddess
delicia, ae -f pleasure, delight (usu. pl.)
dextera, ae -f right hand
diligentia, ae -f diligence, care
disciplina, ae -f discipline, study
ele(e)mosina, ae -f alms
epistula, ae -f letter
familia, ae -f family
fenestra, ae -f window
flamma, ae -f flame, blaze; ardor
forma, ae -f form, nature
frequentia, ae -f crowd
gloria, ae -f glory
Graecia, ae -f Greece
gratia, ae -f grace
Hispania, ae -f Spain
hora, ae -f hour, time
hostia, ae -f victim, sacrifice
ignorantia, ae -f ignorance
ignoratia, ae -f ignorance
indulgentia, ae -f leniency, pardon; kindness
inimicitia, ae -f enmity, hostility
iniuria, ae -f injury; injustice, wrong
infantia, ae -f infancy
inopia, ae -f need, poverty, famine
ira, ae -f anger; resentment
iracundia, ae -f passion (irascibility)
Italia, ae -f Italy
janua, ae -f door
lacrima, ae -f tear
laetitia, ae -f gladness, happiness, joy
latrina, ae -f toilet
lingua, ae -f language
littera, ae -f letter, books
luxuria, ae -f luxury; extravagance
materia, ae -f material, wood
memoria, ae -f memory; history
mensa, ae -f table
militia, ae -f campaign, military service
miseria, ae -f misery, distress

misericordia, ae -f mercy, compassion
norma, ae -f norm, standard
notitia, ae -f notice
nuptia, ae -f nuptials (pl)
patientia, ae -f patience, endurance; suffering
patria, ae -f country, homeland
pecunia, ae -f money; property
philosophia, ae -f philosophy
poena, poenae -f penalty, punishment
porta, ae -f gate, door
potentia, ae -f force, power
praesentia, ae -f present time; presence
provincia, ae -f province
regina, ae -f queen
rixa, ae -f fight
Roma, ae -f Rome
rosa, ae -f rose
rota, ae -f wheel
sancta, ae -f saint
sapientia, ae -f wisdom
schola, ae -f school
scientia, ae -f knowledge, science
scriptura, ae -f writing; scripture
sinistra, ae -f left hand
sententia, ae -f opinion, sentiment, sentence
silva, ae -f forest, woods
stella, ae -f star
superbia, ae -f arrogance, pride
terra, ae -f earth
tolerantia, ae patience, fortitude, tolerance
tuba, ae -f trumpet
turba, ae -f crowd, commotion
umbra, ae -f shade; shadow
venia, ae -f forgiveness, pardon
vespera, ae -f evening
via, viae -f way, road, street; journey
villa, ae -f villa, estate
vita, ae -f life

Neuter

absconditum, i -n secret
adiumentum, i -n help, aid
adjunctum, i -n quality, characteristic, feature, attribute; circumstance
adjutorium, i -n help, assistance
arduum, i -n high place, hard task
armum, i -n arms (pl), weapons
auxilium, i -n help, aid
bellum, i -n war
beneficium, i(i) -n kindness, favor, benefit, service, help
bonum, i -n the good, welfare
caelum, i -n sky, heaven
canticum, i -n song
cerebrum, i -n brain
commodum, i -n convenience, advantage; profit, reward
consilium, i(i) -n advice, counsel, suggestion; consultation
cubiculum, cubiculi -n bedroom
crepusculum, i -n twilight, dusk
datum, i -n present, gift
decretum, i -n decree, decision; doctrine
delictum, i -n fault, offense, crime, transgression
detrimentum, i -n detriment; loss, damage
donum, i -n gift
dubium, i -n doubt
elementum, i -n element, origin
evangelium, i(i) -n Gospel
exemplum, i -n example
experimentum, i -n experience; experiment
factum, i -m fact, deed, achievement
fatum, i -m fate, destiny; doom, death
festum, i -n feast
fundamentum, i -n foundation
gubernaculum,, i -n helm, rudder
impedimentum, i -n impediment
imperium, i(i) -n empire; authority; command
incommodum,, i -n inconvenience, setback
indicium, -i n evidence, information, proof
institutum, i -n custom, institution
instrumentum, i -n tool, equiptment, instrument
iuramentum, i -n oath
jejunium, i(i) -n fasting, hunger

lineamentum, i -n line; outlines (pl)
locum, i -n place, point, site, position
lucrum, i -n gain, profit; avarice
malum, i -n evil
martyrium, ii -n martyrdom, testimony
membrum, i -n member
meritum, i -n merit; value
mysterium, i(i) -n mystery
negotium, i(i) -n trouble, distress; work, business
nummus, i -n coin, money
nuntium, i -n message, communication
oblectamentum, i -n delight, pleasure
officium, i -n duty; office
otium, i(i) -n leisure
oppidum, i -n town, village
patrimonium, i(i) -n inheritance
peccatum, i -n error, sin
periculum, i -n danger
praeceptum, i -n precept; teaching, command
praemium, i(i) -n prize, reward
praesidium, i(i) -n protection, defense
pretium, i(i) -n price; reward
principium, i(i) -n principle; beginning
proelium, i(i) -n battle
promissum, i -n promise
propositum, i -n proposition, suggestion; plan, ideal
proprium, i -n proper-thing
regnum, i -n kingdom
remedium, i -n remedy, cure
sacramentum, i -n sacrament; oath of allegiance
saeculum, i -n century
scriptum, i -n something written
scrinium, i(i) -n box, case
sepulchrum, i -n grave, tomb
signum, i -n sign; seal; signal
solium, i(i) -n throne, seat
spectaculum, i -n show, spectacle
studium, i -n study; zeal
suffragium, i -n vote; judgement; support
tabernaculum, i -n tabernacle, tent

templum, i -n temple
territotium, i(i) -n territory
testimonium, i(i) -n testimony
venenum, i -n poison
verbum, i -n word
vinculum, i -n bond, chain
vinum, i -n wine
visum, i -n sight, vision
vitium, i(i) -n fault, vice, sin; defect

Masc. but act Fem.
agricola, ae -m farmer
athleta, ae -m athlete, wrestler, boxer
catechista, ae -m catechist
indigena, ae -m native
nauta, ae -m sailor
papa, ae -m pope
patriarcha, ae -m patriarch
pirata, ae -m pirate
planeta, ae -m planet
poeta, ae -m poet
propheta, ae -m prophet
psalmista, ae -m psalmist
scriba, ae -m scribe, clerk
socialista, ae -m socialist
trapezita, ae -m banker
communista, ae -m communist

act like regular Masc.
liber, eri -m children (pl.)
liber, i -m book
magister, tri -m teacher
minister, tri -m minister, attendant, servant, waiter
presbyter, eri -m elder, presbyter
puer, i -m boy
vesper, i -m evening; west
vir, i -m man

Genderless (either m or f)
homicida, ae -c murderer

incola, ae -c inhabitant

Fem. but act Masc.
domus, i/us -f house, building
periodus, i -f period (time)
pinus, i/us -f pine/fir tree
synodus, i -f assembly, synod

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Block 1 Adjectives

accuratus -a -um accurate, exact
activus -a -um active
aequus -a -um level, even, equal
aeternus -a -um eternal
altus -a -um great, high
amicus -a -um friendly, dear; supporting, loyal
antiquus -a -um old, ancient
apertus -a -um open, public, exposed
apostolicus -a -um apostolic
aptus -a -um suited, apt
argenteus -a -um silver
aurea -a -um of gold, golden
beatus -a -um happy, blessed
binus -a -um double, twofold
blandus -a -um flattering, attractive
bonus -a -um good
candidatus -a -um white-clad
canonicus -a um canonical, by the rule
carissimus -a -um most-dear, most-precious
carus -a -um dear, precious
castus -a -um pure, moral; chaste, virtuous
christianus -a -um christian
clarus -a -um clear, bright; distinct, famous
conjunctus -a -um adjoining, linked; connected
conscius -a -um conscious, aware of, knowing
contrarius -a -um opposite, contrary
cunctus -a -um all, every
damnosus -a -um harmful, detrimental
devotus -a -um devoted, faithful; devout
dignus -a -um worthy, deserving, fit
divinus -a -um divine
doctus -a -um learned
domesticus -a -um household, domestic, familiar
durus -a -um hard
ecclesiasticus -a -um ecclesiastic, of the Church
egregius -a -um exceptional; extraordinary; eminent
erectus -a -um high, erect
excellentissimus -a -um most excellent

extremus -a -um extreme
facinorosus -a -um wicked, criminal
fidus -a -um faithful
firmus -a -um strong, solid
formosus -a -um beautiful, handsome
futurus -a -um future
Germanicus -a -um German
gloriosus -a -um glorious; conceited
Hebraicus -a -um Hebrew
hodiernus -a -um today, present
humanus -a -um human
impurus -a -um impure; unclean
infandus -a -um unspeakable; abominable
inferus -a -um below, beneath, inferior
ignotus -a -um unknown
imbecillus -a -um weak, feeble, fragile
impunitus -a -um unpunished; safe
iniurius -a -um unjust, harsh
innumerus -a -um innumerable, countless
inritus -a -um invalid, ineffective, useless
insulsus -a -um boring, stupid
invitus -a -um unwilling; opposed; reluctant
jucundissimus -a -um most pleasent, aggreable
jucundus -a -um pleasant, pleasing
justus -a -um just, equitable, right {in+ = unjust}
laboriosus -a -um laborious; industirious, active
laicus -a -um lay, common (not-ordained/consecrated)
lassus -a -um tired
Latinus -a -um Latin
legitimus -a -um lawful; legitimate; just; proper
litterarius -a -um literary
longus -a -um long
longinquus -a -um remote, distant, far off
lucidus -a -um bright, shining
magnus -a -um great
malus -a -um bad
maturus -a -um mature
meus -a -um mine
minimus -a -um small
mirus -a -um marvelous

multus -a -um many, much, great
musicus -a -um musical
novellus -a -um young
novus -a -um new
nudus -a -um nude, bare
oecumenicus -a -um ecumenical, universal
optimus -a -um best
otiosus -a -um idle, unemployed; peaceful, restful
parvus -a -um small
paucus -a -um little, small, few
peritus -a -um skilled, experienced {im+ = unskilled, inexperienced}
perfectus -a -um perfect
perpetuus -a -um perpetual; continuous, uninterpreted
perpusillus -a -um very small
pessimus -a -um bad
pius -a -um pious, holy
plenus -a -um full
plurimus -a -um most, very many
praecipuus -a -um particular, especial; chief, head
primus -a -um first, principal, next
pristinus -a -um former, original; pristine
probus -a -um honest, upright
profanus -a -um secular, profane
promtus -a -um willing, ready, eager, quick
propinquus -a -um near, neighboring
propitius -a -um favorable, well-disposed, propitious
proprius -a -um own; individual; special, particular, characteristic
proximus -a -um neighbor, nearest, next
publicus -a -um public
purpureus -a -um purple
quantus -a -um how great
quotidianus -a -um daily, everyday
reliquus -a -um the remaining, left, surviving
religiosus -a -um reverent, devout, religious
Romanus -a -um Roman
sanctus -a -um holy; sacred
sanus -a -um sound; healthy
sceleratus -a -um criminal, wicked; sinful
sempiternus -a -um everlasting, eternal
serius -a -um serious, grave

speciossimus -a -um most beautiful
splendissimus -a -um most splendid
supernus -a -um heavenly, lofty
supinus -a -um lying on one's back, face upwards; careless, lazy
suus -a -um his / their
tacitus -a -um silent
tantus -a -um so great, so much
temerarius -a -um rash, accidental; reckless
terrenus -a -um earthly (terrestrial)
timidissimus -a-um timid
tuus -a -um your (sing.)
vacuus -a -um empty, vacant
Vaticanus -a -um Vatican
verus -a -um true, real
visus -a -um seen
vivus -a -um alive, living

asper -era -erum rough
creber -bra -brum frequent, numerous
miser -era -erum poor, miserable, wretched
noster -tra -trum our
piger -gra -grum lazy
pulcher -hra -hrum beautiful
ruber -bra -brum red
sacere -cra -crum sacred
salutifer -era -erum healing, saving; salutary
vester -tra -trum your (pl.)

sing. gen. = -ius; dat = -i
alius, alia, aliud other, another
alter, -a, -um the other (of 2), the second; plural: the other group (pl)
neuter, neutra, neutrum neither (of 2)
nullus, -a, -um no, none
solus -a -um only, single, unique; sole, alone
totus, -a, -um whole; entire
ullus, -a, -um any
unus, -a, -um one
uter, utra, utrum which (of 2) [+que = both, each (of 2)]

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Prepositions

Prepositions which take the Accusative

ad towards, to; according to
adversus toward, against
ante before, in front of
apud at, near, around, among, with; at house of, in works of
circa, circum, circiter around, near
cis, citra on this side of, short of
clam unbeknown (unbeknownst)
contra against, opposite
erga towards (*beware: not "ergo" = therefore)
extra outside of
infra below (e.g. infrared)
inter between, among
intra within
juxta beside, next to, according to (*later meaning)
ob in front of, because of (e.g. obvious - ob via = in your path)
penes in the possesion of
per through, over, by, with help of (*beware: not italian)
post behind, after
praeter beyond, outside of
prope near
propter because of (near)
secundum according to (*beware secundus -a -um = second)
supra beyond
trans over, beyond
ultra beyond
usque up to, continually
versus toward

Prepositions which take both the Accusative and Ablative

in into (acc.), in (abl.)
sub under
subter beneath, below
super over, above

Prepositions which take the Ablative

a, ab, abs from (seperation), by (personal agent)
absque without

coram in front of, around, in the presence of
cum with (accompaniment, not instrument)
de from; about, of, concerning
e, ex out of, from (the center)
prae in front of
pro before, in front of; for; according to; as, like
sine without

* a or ab can mean by "a person" (or animal); to say by "a thing" use the ablative alone without the preposition
* cum means with as accompaniment = together (with "my friend"); to say I eat with "a fork" (instrument) use the ablative alone without the preposition

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Verbs
Group 1
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abundo, abundare, abundavi, abundatus be abundant, exceed; overflow {super+ = be very abundant}
accommodo, accommodare, accommodavi, accommodatus adapt, accommodate, adjust to
accumulo, accumulare, accumulavi, accumulatus accumulate, add, increase
accuso, accusare, accusavi, accusatus accuse, blame
adjuvo, adjuvare, adjuv(av)i, adjuv(at)us help, aid, encourage
adnoto, adnotare, adnotavi, adnotatus note, notice; record
adoro, adorare, adoravi, adoratus adore, honor, worship, reverence
aestimo, aestimare, aestimavi, aestimatus assess, estimate; consider, judge; esteem, value
allevo, allevare, allevavi, allevatus lift up, raise, exalt
amo, amare, amavi, amatus love
anhelo, anhelare, anhelavi, anhelatus pant, gasp
appello, appellare, appellavi, appellatus call; name; appeal (to); bring to court; accuse
applico, applicare, applicui, applicitus connect, contact; apply, devote to
approbo, approbare, approbavi, approbatus approve; confirm
auxilio, auxiliare, auxiliavi, auxiliatus help
canto, cantare, cantavi, cantatus sing
celo, celare, celavi, celatus conceal, hide
celebro, celebrare, celebravi, celebratus celebrate
clamo, clamare, clamavi, clamatus proclaim; shout
clarifico, clarificare, clarificavi, clarificatus illuminate
colloco, collocare, collocavi, collocatus place, put; settle, establish in marriage
commemoro, commemorare, commemoravi, commemoratus recall; remember; mention
commendo, commendare, commendavi, commendatus entrust; commit; recommend
communico, communicare, communicavi, communicatus communicate; share
comparo, comparare, comparavi, comparatus prepare; provide; set up/establish; arrange, dispose
comporto, comportare, comportavi, comportatus carry, transport
condemno, condemnare, condemnavi, condemnatus condemn, convict
confirmo, confirmare, confirmavi, confirmatus strengthen, secure; confirm, support
congrego, congregare, congregavi, congregatus collect, gather
conservo, conservare, conservavi, conservatus keep, save; preserve
conspiro, conspirare, conspiravi, conspiratus plot, conspire
consolo, consolare, consolavi, consolatus console, cheer; take comfort (pass)
convoco, convocare, convocavi, convocatus assemble; convoke; summon
crucio, cruciare, cruciavi, cruciatus torment, torture
curo, curare, curavi, curatus see to; take care; cure;

damno, damnare, damnavi, damnatus condemn, find guilty; sentence, judge
debello, debellare, debellavi, debellatus vanquish, subdue (end a war/fight)
declaro, declarare, declaravi, declaratus declare
deerro, deerrare, deerravi, deerratus go astray, wander; err
degusto, degustare, degustavi, degustatus taste
delibero, deliberare, deliberavi, deliberatus deliberate
demonstro, demonstrare, demonstravi, demonstratus to demonstrate, reveal
denuntio, denuntiare, denuntiavi, denuntiatus announce, warn
desidero, desiderare, desideravi, desideratus desire, want
determino, determinare, determinavi, determinatus determine, limit, set bounds to
dissimulo, dissimulare, dissimulavi, dissimulatus conceal, disguise, hide
do, dare, dedi, datus give, hand over
dono, donare, donavi, donatus give, donate
dubito, dubitare, dubitavi, dubitatus doubt; hesitate
duro, durare, duravi, duratus harden; last, remain; endure
educo, educare, educavi, educatus bring up; train; educate
enumero, enumerare, enumeravi, enumeratus enumerate; count
erro, errare, erravi, erratus go astray; err
exalto, exaltare, exaltavi, exaltatus exalt, elevate, praise
excito, excitare, excitavi, excitatus raise, erect; excite, stir up
excrucio, excruciare, excruciavi, excruciatus torture; torment
existimo, existimare, existimavi, existimatus value; think; judge; estimate
exopto, exoptare, exoptavi, exoptatus long for
explano, explanare, explanavi, explanatus explain
explico, explicare, explicavi, explicatus explain, explicate
exploro, explorare, exploravi, exploratus explore
exspecto, exspectare, exspectavi, exspectatus expect, await
exulto, exultare, exultavi, exultatus exult, leap, rejoice
fabrico, fabricare, fabricavi, fabricatus build, construct
fatigo, fatigare, fatigavi, fatigatus weary, tire, fatigue
festino, festinare, festinavi, festinatus hasten, hurry
formo, formare, formavi, formatus form, shape
genero, generare, generavi, generatus gernerate, beget, produce
glorifico, glorificare, glorificavi, glorificatus glorify; magnify, honor
guberno, gubernare, gubernavi, gubernatus govern, direct, manage, guide, control
gusto, gustare, gustavi, gustatus taste
habito, habitare, habitavi, habitatus inhabit; live {in+ = dwell in, occupy}
honoro, honorare, honoravi, honoratus honor, respect
humilio, humiliare, humiliavi, humiliatus humble
ignoro, ignorare, ignoravi, ignoratus not know, be ignorant of

illumino, illuminare, illuminavi, illuminatus illuminate, give light to; light up
immuto, immutare, immutavi, immutatus change, transform
impetro, impetrare, impetravi, impetratus to ask and obtain, procure
impero, imperare, imperavi, imperatus order, command
indico, indicare, indicavi, indicatus indicate
insinuo, insinuare, insinuavi, insinuatus insert, suggest, insinuate
instauro, instaurare, instauravi, instauratus renew, restore, repeat
intro, intrare, intravi, intratus enter; go into
invetero, inveterare, inveteravi, inveteratus become rooted; make old, grow old
judico, judicare, judicavi, judicatus judge; decide
laboro, laborare, laboravi, laboratus work, labor; produce
laudo, laudare, laudavi, laudatus praise
lavo, lavare, lavi, lavatus wash, bathe; soak
libero, liberare, liberavi, liberatus free; acquit, absolve; liberate, release
ligo, ligare, ligavi, ligatus bind, tie, fasten; unite
magnifico, magnificare, magnificavi, magnificatus magnify, praise, exalt
manifesto, manifestare, manifestavi, manifestatus reveal, make known; disclose; clarify
medico, medicare, medicavi, medicatus heal, cure, treat; medicate
mico, micare, micui, - shine; tremble
monstro, monstrare, monstravi, monstratus show
mortifico, mortificare, mortificavi, mortificatus mortify, subdue; kill; destroy
multiplico, multiplicare, multiplicavi, multiplicatus multiply, increase
mundo, mundare, mundavi, mundatus clean, cleanse
muto, mutare, mutavi, mutatus move, change; modify
nomino, nominare, nominavi, nominatus name, call
noto, notare, notavi, notatus observe; record; write
objurgo, objurgare, objurgavi, objurgatus scold, reproach
observo, observare, observavi, observatus watch, observe
occupo, occupare, occupavi, occupatus occupy
opero, operare, operavi, operatus work
opto, optare, optavi, optatus choose, select; wish, desire
oro, orare, oravi, oratus pray; beseech, beg, ask for; worship
paro, parare, paravi, paratus prepare; provide
pecco, peccare, peccavi, peccatus sin, do wrong
penetro, penetrare, penetravi, penetratus penetrate
pervestigo, pervestigare, pervestigavi, pervestigatus investigate; explore
porto, portare, portavi, portatus carry, bring
praedico, praedicare, praedicavi, praedicatus proclaim, preach; predict, foretell
praenuntio, praenuntiare, praenuntiavi, praenuntiatus foretell, preannounce
praeoccupo, praeoccupare, praeoccupavi, praeoccupatus anticipate

praesto, praestare, praestiti, praestitus give, grant; show, exhibit; fulfill, guarantee
probo, probare, probavi, probatus approve, certify; test, prove
propitio, propitiare, propitiavi, propitiatus propitate, appease
proximo, proximare, proximavi, proximatus come near, approach
publico, publicare, publicavi, publicatus make public; publish
pulso, pulsare, pulsavi, pulsatus beat; pulsate
puto, putare, putavi, putatus think, believe, suppose; estimate, value
quaerito, quaeritare, quaeritavi, quaeritatus seek, search for
recipero, reciperare, reciperavi, reciperatus restore; recuperate, get-back
recreo, recreare, recreavi, recreatus restore, revive (recreate)
recuso, recusare, recusavi, recusatus reject, refuse; object
relaxo, relaxare, relaxavi, relaxatus loosen, widen; relax
renovo, renovare, renovavi, renovatus renew, restore; revive
repugno, repugnare, repugnavi, repugnatus fight back, oppose; disagree with
resero, reserare, reseravi, reseratus open up, unseal, unfasten; uncover
resono, resonare, resonavi, resonatus resound
roboro, roborare, roboravi, roboratus strengthen; reinforce
rogo, rogare, rogavi, rogatus ask; invite
sacrifico, sacrificare, sacrificavi, sacrificatus sacrifice
salto, saltare, saltavi, saltatus dance
sano, sanare, sanavi, sanatus cure, heal; correct
sanctifico, sanctificare, sanctificavi, sanctificatus sanctify
satio, satiare, satiavi, satiatus satisfy, satiate; nourish
servo, servare, servavi, servatus keep, preserve, maintain
significo, significare, significavi, significatus signify
signo, signare, signavi, signatus mark, sign; seal
specto, spectare, spectavi, spectatus observe, watch, see
spero, sperare, speravi, speratus hope; trust
sudo, sudare, sudavi, sudatus sweat, perspire; exude
supero, superare, superavi, superatus overcome; surpass
respecto, respectare, respectavi, respectatus respect, have regard for; await
tormento, tormentare, tormentavi, tormentatus torment, torture
tracto, tractare, tractavi, tractatus draw, pull; treat, discuss
trano, tranare, tranavi, tranatus swim across
vaco, vacare, vacavi, vacatus be vacant; be free
venero, venerare, veneravi, veneratus adore, venerate; worship
vexo, vexare, vexavi, vexatus shake, jolt; annoy, trouble, harass, disturb, vex
vigilo, vigilare, vigilavi, vigilatus watch; be vigilant
visito, visitare, visitavi, visitatus visit
vivifico, vivificare, vivificavi, vivificatus vivify, bring to life

voco, vocare, vocavi, vocatus call, summon; name {= ad+ = invite}
volo, volare, volavi, volatus fly
vulnero, vulnerare, vulneravi, vulneratus wound, injure, harm; damage

Group 2
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abscondeo, abscondere, abscondui, absconditus hide, conceal
adhibeo, adhibere, adhibui, adhibitus use, employ; summon, invite; put, add
appareo, apparere, apparui, apparitus appear, seem
ardeo, ardere, arsi, arsus burn, blaze; be on fire
compleo, complere, complevi, completus fill; finish, complete, perfect; fulfil
debeo, debere, debui, debitus owe; ought, must
decet, decere, decit it is fitting/right/suitable/proper
detineo, detinere, detinui, detentus hinder; detain; hold off
doceo, docere, docui, doctus teach
egeo, egere, egui, - need, lack, want; require (w/gen/abl)
exhibeo, exhibere, exhibui, exhibitus present; exhibit
exerceo, exercere, exercui, exercitus exercise, practice
exterreo, exterrere, exterrui, exterritus scare, terrify
fulgeo, fulgere, fulsi, - flash, shine; glow
habeo, habere, habui, habitus have, hold
impleo, implere, implevi, impletus satisfy, fulfill, realize; fill, finish, complete
inhaereo, inhaerere, inhaesi, inhaesus stick to, cling, adhere (w/dat)
invideo, invidere, invidi, invisus envy; be jealous of
jaceo, jacere, jacui, jacitus lie (down); sleep
jubeo, jubere, jussi, jussus order, command
liceo, licere, licit to be allowed / permitted / possible / lawful
luceo, lucere, luxi, - shine, light
maneo, manere, mansi, mansus remain, stay
moneo, monere, monui, monitus remind, advise, warn
moveo, movere, movi, motus move, stir
oportet, oportere, oportit it is right, proper, necessary, becoming (3rd person)
pertineo, pertinere, pertinui, pertentus pertain to; relate to; concern
placeo, placere, placui, placitus please, satisfy, give pleasure to (w/dat)
praesideo, praesidere, praesidi, - preside, sit (over)
promereo, promerere, promerui, promeritus deserve, merit; earn; gain
repleo, replere, replevi, repletus fill, complete
resplendeo, resplendere, resplendui, - shine brightly; radiate light
rideo, ridere, risi, risus laugh
retineo, retinere, retinui, retentus hold back, restrain; retain, be kept

rubeo, rubere, -, - be red, become red
sedeo, sedere, sedi, sessus sit
suadeo, suadere, suasi, suasus recommend; suggest
sustineo, sustinere, sustinui, sustentus support; sustain
studeo, studere, studui, - to attend to, work on (w/dat)
taceo, tacere, tacui, tacitus be silent
teneo, tenere, tenui, tentus hold, keep
tergeo, tergere, tersi, tersus wipe, wipe off; clean
terreo, terrere, terrui, territus terrify, scare
timeo, timere, timui, - fear
valeo, valere, valui, valitus be strong/powerful/healthy
video, videre, vidi, visus see

Group 3
---
abicio, abicere, abjeci, abjectus abandon, cast off, reject
abluo, abluere, ablui, ablutus purify, wash, cleanse
absolvo, absolvere, absolvi, absolutus forgive, free
accipio, accipere, accepi, acceptus get, receive; accept, take
acquiesco, acquiescere, acquievi, acquietus rest, repose; acquiesce (assent)
acquiro, acquirere, acquisivi, acquisitus acquire, obtain, get
addo, addere, addidi, additus add
adduco, adducere, adduxi, adductus to lead (up/to); persuade, induce
admitto, admittere, admisi, admissus admit
adsuesco, adsuescere, adsuevi, adsuetus accustom (become/grow)
aedifacio, aedifacere, -, - build, erect; create; establish
afficio, afficere, affeci, affectus affect; influence; afflict
affligo, affligere, afflixi, afflictus afflict, damage
ago, agere, egi, actus drive, push; thank; speak
alo, alere, alui, alitus feed, nourish, nurse
animadverto, animadvertere, animadverti, animadversus notice, observe; attend to
arguo, arguere, argui, argutus argue; accuse
assumo, assumere, assumpsi, assumptus take up, assume
agnosco, agnoscere, agnovi, agnitus recognize, realize, acknowledge
amitto, amittere, amisi, amissus lose; part with, dismiss
ascendo, ascendere, ascendi, ascensus climb; rise, ascend
attero, atterere, attrivi, attritus rub; grind; chafe
attigo, attigere, attigi, attactus touch, taste; reach, achieve
averto, avertere, averti, aversus avert, turn away
benedico, benedicere, benedixi, benedictus bless; praise

bibo, bibere, bibi, bibitus drink
caedo, caedere, c(a)ecidi, caesus strike, beat, whip
capio, capere, cepi, captus seize; grasp; arrest, capture
cingo, cingere, cinxi, cinctus surround; enclose
coepio, coepere, coepi, coeptus begin
cognosco, cognoscere, cognovi, cognitus recognize; learn; inquire/examen
cogo, cogere, coegi, coactus collect, gather
colligo, colligere, collegi, collectus collect, gather; harvest
colo, colere, colui, cultus honor, worship; cultivate, tend
comedo, comedere, comedi, comesus eat, chew; consume
committo, committere, commisi, commissus unite, connect; engage, commit
compesco, compescere, compescui, - restrain, check; quench, supress; curb, confine
compono, componere, composui, compositus build; compose
comprehendo, comprehendere, comprehendi, comprehensus catch/seize/grasp firmly; embrace
concedo, concedere, concessi, concessus concede, grant
concipio, concipere, concepi, conceptus conceive; hold
concupio, concupere, concupivi, concupitus desire; long for
condo, condere, condidi, conditus found, establish, set up; put (away/together)
conecto, conectere, conexi, conexus join, fasten, connect; tie
conjungo, conjungere, conjunxi, conjunctus unite, bring together
constituo, constituere, constitui, constitutus establish, create; erect; decide
consulo, consulere, consului, consultus consult
consurgo, consurgere, consurrexi, consurrectus rise; grow, spring up
contero, conterere, contrivi, contritus grind, crush; bruise, crumble; grind/break down
contingo, contingere, contigi, contactus to happen, befall, come to pass; be produced
contraho, contrahere, contraxi, contractus enter into relationship/agreement/contract; unite, collect
converto, convertere, converti, conversus turn around, rotate; reverse
credo, credere, credidi, creditus believe, trust
cresco, crescere, crevi, cretus grow; increase
cupio, cupere, cupivi, cupitus wish for; desire, want
decedo, decedere, decessi, decessus depart; retire; die
decerno, decernere, decrevi, decretus decide, determine; decree, declare
dedo, dedere, dedidi, deditus dedicate, devote; surrender, yield
defendo, defendere, defendi, defensus defend, guard, protect
deficio, deficere, defeci, defectus fail, lack
deligo, deligere, delegi, delectus choose, select
demergo, demergere, demersi, demersus sink
depello, depellere, depuli, depulsus repel; expel; remove; banish; drive away
desino, desinere, desii, desitus cease, stop, end

destruo, destruere, destruxi, destructus destroy, ruin
detego, detegere, detexi, detectus uncover, expose, reveal (detected)
detraho, detrahere, detraxi, detractus pull away; take away; remove; detract
dico, dicere, dixi, dictus say, tell
diffluo, diffluere, diffluxi, diffluctus diffuse; melt away; waste away
diligo, diligere, dilexi, dilectus love; approve, esteem
dimitto, dimittere, dimisi, dimissus send away, dismiss; forgive
discedo, discedere, discessi, discessus depart, withdraw, go off
disco, discere, didici, - learn
dispicio, dispicere, dispexi, dispectus discern, distinguish; consider; discover
dispono, disponere, disposui, dispositus dispose, order
dissolvo, dissolvere, dissolvi, dissolutus dissolve, destroy; loosen, release; melt
dirigo, dirigere, direxi, directus direct, steer, guide
diruo, diruere, dirui, dirutus destroy, raze, demolish
divido, dividere, divisi, divisus divide, separate; distribute, share
duco, ducere, duxi, ductus lead; think
efficio, efficere, effeci, effectus make, accomplish; produce, effect, cause
effluo, effluere, effluxi, - flow; pass away
ejicio, ejicere, ejeci, ejectus eject, expel, throw out, discharge
eligo, eligere, elegi, electus pick out, choose (elect)
erigo, erigere, erexi, erectus erect, build, raise
eripio, eripere, eripui, ereptus snatch, take; rescue
erubesco, erubescere, erubui, - redden, blush; be ashamed of
eruo, eruere, erui, erutus dig up, overthrow, destroy
everto, evertere, everti, eversus overturn; overthrow, destroy, ruin
evolvo, evolvere, evolvi, evolutus develop; unroll; unfold; explain
excello, excellere, -, excelsus be preeminent; excel
excipio, excipere, excepi, exceptus take out; remove
excludo, excludere, exclusi, exclusus shut out; remove; exclude
eximo, eximere, exemi, exemptus remove; free, release
existo, existere, existiti, existitus appear; arise; become
exsisto, exsistere, exstiti, - come forth, emerge, appear
expello, expellere, expuli, expulsus expel, drive out
exprimo, exprimere, expressi, expressus express, pronounce; imitate, copy; squeeze
exstinguo, exstinguere, exstinxi, exstinctus extinguish, put out, quench
exsurgo, exsurgere, exsurrexi, exsurrectus rise, arise, get up
facio, facere, feci, factus do, make
fallo, fallere, fefelli, falsus deceive
fervesco, fervescere, -, - grow hot, grow fervent
fingo, fingere, fixi, finctus create; produce; pretend; forge

frango, frangere, fregi, fractus break, shatter; subdue, discourage
fugio, fugere, fugi, fugitus flee
fundo, fundere, fudi, fusus pour; scatter
gero, gerere, gessi, gestus carry on; wage; accomplish; administer/manage
impendo, impendere, impendi, impensus expend, spend; devote (to)
impono, imponere, imposui, impositus impose
incipio, incipere, incepi, inceptus begin; start
includo, includere, inclusi, inclusus imprison, enclose; include
induco, inducere, induxi, inductus induce, influence; introduce
infigo, infigere, infixi, infixus affix, implant; nail
infremo, infremere, infremui, - to groan, moan; bellow, roar
ingemisco, ingemiscere, ingimui, - sigh, groan (in pain)
in(j)icio, in(j)icere, injeci, injectus throw (in/into); inject; inspire, instill
innotesco, innotescere, innotui, - become known/conspicuous
inquiro, inquirere, inquisivi, inquisitus examine, investigate; search, seek
instituo, instituere, institui, institutus institute, establish, found, make
intellego, intellegere, intellexi, intellectus understand; realize
intendo, intendere, intendi, intentus intend; stretch
intercipio, intercipere, intercepi, interceptus intercept; cut off, block
jacio, jacere, jeci, jactus cast, lay (foundation); throw; utter
jungo, jungere, junxi, junctus join, unite; connect
laedo, laedere, laesi, laesus hurt, injure, wound
lego, legere, legi, lectus read; choose, pick out
ludo, ludere, lusi, lusus play; tease, trick
marcesco, marcescere, marcui, - wither, fade
meto, metere, messui, messus reap, harvest
metuo, metuere, metui, - fear
minuo, minuere, minui, minutus diminish, lessen, reduce
mitto, mittere, misi, missus send, throw
nosco, noscere, (novi), (notus) to come to know [not found in T.1,2,3 or T.1s,2s - others have present meaning]
occido, occidere, occidi, occisus kill; die
occurro, occurrere, occurri, occursus run to meet; occur; oppose
opprimo, opprimere, oppressi, oppressus suppress; overthrow; crush, overwhelm, oppress
ostendo, ostendere, ostendi, ostentus show; reveal; display, exhibit
parco, parcere, peperci, parsus spare, be lenient to; economize (w/dat)
pario, parere, peperi, partus beget, bring forth, produce; give birth to
perago, peragere, peregi, peractus complete, finish; carry out / pass through; disturb, harass
percipio, percipere, percepi, perceptus secure, gain; receive
percutio, percutere, percussi, percussus hit, strike

perduco, perducere, perduxi, perductus lead, guide; conduct, bring through
perficio, perficere, perfeci, perfectus complete, finish
perfundo, perfundere, perfudi, perfusus pour over, flood; coat
permitto, permittere, permisi, permissus permit, allow
perspicio, perspicere, perspexi, perspectus comprehend, understand; examine; observe
peto, petere, petivi, petitus desire; request, ask (petition)
pluit, pluere, pluit it rains (3rd person)
pono, ponere, posui, positus put, place
possideo, possidere, possedi, possessus possess, hold
postpono, postponere, postposui, postpositus neglect; disregard; postpone
praesumo, praesumere, praesum(p)si, praesumptus presume, presuppose; anticipate
praetermitto, praetermittere, praetermisi, praetermissus let pass; pass over; overlook
proicio, proicere, proieci, proiectus abandon; throw away
procedo, procedere, processi, processus proceed; advance; appear
promitto, promittere, promisi, promissus promise
projicio, projicere, projeci, projectus throw down/out/away; abandon
proveho, provehere, provexi, provectus advance; pass, promote
propono, proponere, proposui, propositus propose; display
prospicio, prospicere, prospexi, prospectus foresee; watch for, provide for
psallo, psallere, psalli, - sing the psalms, play the cithara
quaero, quaerere, quaesivi, quaesitus seek, search for
quaeso, quaesere, -, - beg, ask (for), seek
rapio, rapere, rapui, raptus drag off; seize; destroy
recedo, recedere, recessi, recessus recede; retreat
recipio, recipere, recepi, receptus accept, take in; take back, recover
reddo, reddere, reddidi, redditus return; restore; render
redigo, redigere, redegi, redactus reduce; drive back
redimo, redimere, redemi, redemptus redeem
reduco, reducere, reduxi, reductus bring back; restore; reduce
rego, regere, rexi, rectus rule, direct
relinquo, relinquere, reliqui, relictus relinquish, leave; remain (pass.)
reprehendo, reprehendere, reprehendi, reprehensus seize, catch; blame, critize, scold
requiesco, requiescere, requievi, requietus rest
requiro, requirere, requisivi, requisitus require, seek, ask for; long for
resisto, resistere, restiti, - resist
respicio, respicere, respexi, respectus look back at; consider; respect; care for
restituo, restituere, restitui, restitutus restore; revive
ruo, ruere, rui, rutus destroy, ruin, overthrow; fall
sapio, sapere, sapivi, - taste of; understand
scido, scidere, scidi, scisus tear, rend

scribo, scribere, scripsi, scriptus write; compose {ad+ = add (in writing), insert}
serpo, serpere, serpsi, serptus crawl; creep ahead
solvo, solvere, solvi, solutus dissolve, loosen; release
spargo, spargere, sparsi, sparsus spread, scatter
statuo, statuere, statui, statutus decide; establish
submitto, submittere, submisi, submissus submit; put down
subsisto, subsistere, substiti, - halt, stop
succedo, succedere, successi, successus climb; advance; follow; succeed in
surgo, surgere, surrexi, surrectus arise; grow
suscipio, suscipere, suscepi, susceptus accept, receive
tango, tangere, tetigi, tactus touch
tollo, tollere, sustuli, sublatus lift, raise; remove, take away; destroy
trado, tradere, tradidi, traditus hand-over, deliver; relate, teach
traho, trahere, traxi, tractus draw, drag; derive, get
tribuo, tribuere, tribui, tributus divide, assign; grant, attribute
trudo, trudere, trusi, trusus thrust, push, shove; force
vado, vadere, vasi, - go, advance; rush, hurry; walk
verto, vertere, verti, versus turn; change
vinco, vincere, vici, victus conquer, defeat
viso, visere, visi, visus visit, look at, go see
vivo, vivere, vixi, victus be alive, live

Group 3 irregular
---
affero, affer(e)re, attuli, allatus bring, carry
aufero, aufer(e)re, abstuli, ablatus take away, remove
confero, conferre, contuli, collatus confer, bestow, contribute, grant
effero, efferre, extuli, elatus carry, bring out (for burial)
fero, fer(e)re, tuli, latus bring; report, tell; receive, get
offero, offerre, obtuli, oblatus offer; present; bestow
refero, refer(e)re, rettuli, relatus bring back, return; report, relate
suffero, sufferre, sustuli, sublatus bear, endure, suffer

Group 4
---
aperio, aperire, aperui, apertus open
audio, audire, audivi, auditus hear, listen, accept {ex+ = hear clearly}
convenio, convenire, conveni, conventus meet, convene, assemble
custodio, custodire, custodivi, custoditus keep; guard
dormio, dormire, dormivi, dormitus sleep, rest

expedio, expedire, expedivi, expeditus loosen, unravel; diengage, set free
evenio, evenire, eveni, eventus come about; happen; turn out
finio, finire, finivi, finitus finish; limit, end
haurio, haurire, hausi, haustus drink
impedio, impedire, impedivi, impeditus impede, block, obstruct
invenio, invenire, inveni, inventus discover, find; invent {ad+ = devise}
munio, munire, munivi, munitus fortify; strengthen; protect, defend
nescio, nescire, nescivi, - not know, be ignorant
nutrio, nutrire, nutrivi, nutritus nourish, feed, nurse
punio, punire, punivi, punitus punish
prurio, prurire, -, -: v 3 4 itch, tingle (in anticipation)
obvenio, obvenire, obveni, obventus meet, happen, fall to
reperio, reperire, repperi, repertus discover, find
scio, scire, scivi, scitus know, understand
sentio, sentire, sensi, sensus feel
venio, venire, veni, ventus come {per+ = arrive}
vincio, vincire, vinxi, vinctus restrain; bind, fetter

Other irregular verbs
---
fio, fieri, -, factus sum be made/done, become; happen, take place
jubo, jubere, additional, forms order, command, decree

Form like sum, esse, fui, futurus:
---
absum, abesse, abfui, abfuturus be missing; be lacking
adsum, adesse, adfui, adfuturus be near, be present
desum, deesse, defui, defuturus be wanting/lacking; fail; abandon
intersum, interesse, interfui, interfuturus be among/between, present
praesum, praeesse, praefui, praefuturus be in charge (of) (w/dat)
supersum, superesse, superfui, - be left; survive
possum, posse, potui, - can, be able

Form like group 4, except time 3 is like group 1-2
---
adeo, adire, adivi(ii), aditus visit; approach
abeo, abire, abivi(ii), abitus depart, go away
eo, ire, ivi(ii), itus go
pereo, perire, perivi(ii), peritus perish
redeo, redire, redivi(ii), reditus return, go back

subeo, subire, subivi(ii), subitus undergo, endure

Form like group 3
---
nolo, nolle, nolui, - be unwilling; not want; refuse to
malo, malle, malui, - prefer; incline toward, wish rather;
volo, velle, volui, - wish, want

Defective - T.1 only
---
aiio, -, - say (defective), assert; affirm
aio, -, - say (defective), assert; affirm
inquiam, -, - say (defective)

Deponent Group 1
---
arbitror, arbitrari, -, arbitratus sum think, judge, decide; observe
adversor, adversari, -, adversatus sum be against (w/dat), oppose, withstand
consolor, consolari, -, consolatus sum console, comfort
contestor, contestari, -, contestatus sum attest, confess, call to witness
epulor, epulari, -, epulatus sum feast; banquet
exhortor, exhortari, -, exhortatus sum exhort, encourage
glorior, gloriari, -, gloriatus sum boast, brag; glory
gratulor, gratulari, -, gratulatus sum congratulate; thank
hortor, hortari, -, hortatus sum encourage; exhort
imitor, imitari, -, imitatus sum imitate
interpretor, interpretari, -, interpretatus sum translate; decide; regard
laetor, laetari, -, laetatus sum be glad/joyful; rejoice
meditor, meditari, -, meditatus sum consider; meditate
moderor, moderari, -, moderatus sum guide; control; direct; govern
obtestor, obtestari, -, obtestatus sum implore; call to witness
operor, operari, -, operatus sum labor, work; perform; devote oneself
otior, otiari, -, otiatus sum be lazy, at leisure, on holiday
periclitor, periclitari, -, periclitatus sum try, prove, test
precor, precari, -, precatus sum beg, implore, entreat; pray, supplicate, beseech
reluctor, reluctari, -, reluctatus sum resist, oppose, strugle against
vociferor, vociferari, -, vociferatus sum shout, yell, scream, cry out

Deponent Group 2
---

audeo, audere, ausi, ausus sum dare, have courage; act boldy; be prepared
confiteor, confiteri, -, confessus sum confess, admit
gaudeo, gaudere, -, gavisus sum be glad, rejoice
fateor, fateri, -, fassus sum admit, confess
mereor, mereri, -, meritus sum merit, deserve; earn
misereor, misereri, -, misertus sum pity; show mercy (w/gen)
profiteor, profiteri, -, professus sum declare; profess
revereor, revereri, -, reveritus sum reverence, revere, venerate; respect, honor, fear
tueor, tueri, -, tu(i)tus sum protect, watch; see, look at

Deponent Group 3
---
confido, confidere, -, confisus sum trust, believe; have confidence in, be confident
diffido, diffidere, -, diffisus sum distrust; doubt, despair
egredior, egredi, -, egressus sum surpass, go beyond; leave, exceed
exsequor, exsequi, -, exsecutus sum perform; accomplish; carry out
fio, fieri, -, factus sum be made, become; happen, take place
loquor, loqui, -, locutus sum speak; talk {pro+ = e+ = speak out, utter}
morior, mori, -, mortuus sum die
nascor, nasci, -, natus sum be born; start, originate
nitor, niti, -, nixus sum strive, press; struggle; advance
obliviscor, oblivisci, -, oblitus sum forget (w/gen)
persequor, persequi, -, persecutus sum pursue; overtake; attack
progredior, progredi, -, progressus sum go, (forward); advance, proceed, make progress
regredior, regredi, -, regressus sum go back, return, retreat;
renascor, renasci, -, renatus sum be reborn, be renewed, be revived;
revertor, reverti, -, reversus sum turn back, go back, return; recur;
sequor, sequi, -, secutus sum follow, accompany; pursue
transgredior, transgredi, -, transgressus sum cross (over)
ulciscor, ulcisci, -, ultus sum avenge; punish
utor, uti, -, usus sum use, make use of, enjoy (w/abl);

Deponent Group 4
---
largior, largiri, -, largitus sum grant; give generously
ordior, ordiri, -, orsus sum begin
orior, oriri, -, oritus sum rise; appear; begin, proceed

Semi-Deponents

There are 7 verbs like: audeo, gaudeo, soleo, fido (confido, diffido) called semi-deponents. Active & passive forms in T.1-t.3, but only passive with active meaning in T.4-t.6.

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Adverbs

ac and, and also
adamussim exactly/precisely; accurately
adeo precisely, exactly; indeed, truly, even;
alii...alii some...others
aliquot some
aliquanto a little bit, somewhat, by a little
apte aptly; suitably; fittingly
at = atqui but, however
atque and, also, and even
aut...aut either...or
autem but, however
bene well, very, rightly, better
certe certainly
cetero otherwise
ceterum moreover, besides
cotidie daily, every day
cur why?
cras tomorrow
deinceps in order, successively
deinde from there; then, next
diu by day, for a long time
donec until, while
dummodo provided (that) (+ subj)
dum while
eadem likewise; at the same time
enim namely, indeed
ergo therefore
etiam yet, still; even, also
etsi although, though, even if
exinde thence, then
facile easily, readily; generally, often
ferme nearly, almost
fortasse perhaps, possibly
haud not, not at all, by no means
haudquaquam by no means, in no way; not at all
hic here
hoc this
hodie today

heu oh! ah! alas!
iam now, already
ibi there
ideo therefore
igitur therefore
immo indeed; on the contrary
ita so, thus
itaque therfore; thus; and so, accordingly
interim meanwhile; however, nevertheless
iterum again
mane in the morning
nam for
nec and not, neither
nempe truly, certainly, of course;
neque(...neque) nor, neither...nor
nihil nothing
nimis exceedingly; very much
nisi unless
nonnumquam sometimes
nondum not yet
numquam never
nunc now
olim formerly; once
optime well, better; best
omnes all
pariter equally; together
paulatim gradually
plus more, more so
postea afterwards
postquam after
porro further, hereafter, again
praecipue especially; chiefly
praesto at hand, ready;
praesertim especially; particularly
pridem some time ago, previously
priusquam before; until
procul at a distance, far off
proinde hence, so then
prope almost
quacumque wherever; however

quamdiu how long?
quamquam although
quamvis although
quando when
quasi as if
quatenus in so far as, since, till
quia because, that
quid why?
quidem indeed, certainly
quis,quid what?
quod that
quoque also/too; not only; even (after word emphasized)
quoniam because
reapse in truth, really [re ipse]
saltem at least, anyhow; even
satis enough, sufficiently
scilicet certainly
sed but
semel once
semper always
serio seriously
si if
sic so, thus
sicut just-as
simul simultaneously
sine without
sive...sive whether...or
statim at once, immediately
tam so
tamen yet, nevertheless, still
tamquam as, just as
tandem at last, finally
tantum only, hardly; so much, so far
temetsi even though
tot so many
tum then, next; besides
tunc then, thereupon, at that time
ubi where, when
ubique everywhere
ubicumque wherever

ultra, ulterius beyond, further
unde from where, whence
usquam anywhere
ut that, as; just as
uti as
utpote as, in as much as; since
utrum...an whether...or
vel...vel either...or
vix hardly, scarcely, with difficulty

Pronouns
ea she; they/them (n)
eae/eas they/them (f)
ego i
ei/eos they/them (m)
eam her
eum him
id it
is he
me me
nos we
tu you
vos ye

eius of him/his; of her/hers; of it/its
eorum of them/theirs
suus,a,um his own, her own, its own, their own, one's own, their own

Adverbs
aliter otherwise
convenienter suitably, comfortably
impudenter shamelessly, impudently
paullulum little; small

aeque, aequius, aequissime equally; just as; likewise
apte, aptius, aptissime aptly; suitably; fittingly
certo, certius, certissime certainly, definitely, really
cito, citius, citissime quickly, fast; soon; readily
insolenter, insolentius, insolentissime arrogantly, insolently
leviter, levius, levissime lightly, gently, softly, quietly; slightly

libenter, libentius, libentissime	willingly, gladly, promptly
longe, longius, longissime	far (off), distant
saepe, saepius, saepissime	often, many times, frequently

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Block 2 Nouns

Masculine

accusator, accusatoris -m accuser
actor, actoris -m agent, doer
amor, amoris -m love
antiquitas, antiquitatis -m antiquity
antistes, antistitis -m bishop
auditor, auditoris -m listener
calix, calicis -m cup
canon, canonis -m rule
cardinalis, cardinalis -m cardinal
carmen, carminis -m song, music
coadiutor, coadiutoris -m helper, coadiutor
codex, codicis -m wood, book
collis, collis -m hill
debitor, debitoris -m debtor
dens, dentis -m tooth
doctor, doctoris -m teacher
dolor, doloris -m pain, grief, sorrow
dux, ducis -m leader, guide; commander
error, erroris -m error; straying
favor, favoris -m favor
fons, fontis -m spring, fountain
frater, fratris -m brother
fustis, fustis -m club, stick
histrio, histrionis -m actor
homo, hominis -m human being
imperator, imperatoris -m emperor; ruler; commander
iupiter, iovis -m Jupiter, sky
labor, laboris -m effort, labor, work; suffering, distress
lapis, lapidis -m stone
latro, latronis -m thief, robber
maior, maioris -m ancestors (pl.)
mensis, mensis -m month
miles, militis -m soldier
mons, montis -m (20% gen.) mountain
mos, moris -m custom, habit; manner; behavior, morals; character (pl.)
orbis, orbis -m circle, sphere
ordo, ordinis -m order, series

panis, panis -m bread
pater, patris -m father
peccator, peccatoris -m sinner; transgressor
pes, pedis -m foot
pontifex, pontificis -m pontiff
praeceptor, praeceptoris -m instructor, teacher
procer, proceris -m nobles (pl.), leaders
pulvis, pulveris -m dust
rector, rectoris -m guide, director; driver; leader, ruler
rex, regis -m king
sal, salis -m salt; wit
sanguis, sanguinis -m blood
scriptor, scriptoris -m writer, author
sentis, sentis -m thorn
sermo, sermonis -m talk, conversation
sol, solis -m sun
terror, terroris -m terror, fear
trames, tramitis -m path, track; course
victor, victoris -m conqueror; victor

Feminine
actio, actionis -f act, action, activity
adoptio, adoptionis -f adoption
aedes, aedis -f temple; room; house
aetas, aetatis -f age
aestas, aestatis -f summer
agnitio, agnitionis -f recognition, knowledge; acknowledgement
altitudo, altitudinis -f altitude, height
ars, artis -f (20% gen.) art
auris, auris -f ear
calamitas, calamitatis -f loss; misfortune, disaster
caro, carnis -f meat, flesh
castitas, castitatis -f chastity, purity
celebratio, celebrationis -f celebration, celebrating
civitas, civitatis -f city/town/state; citizens
clades, cladis -f disaster, ruin, devastation; defeat
claritas, claritatis -f clarity; brightness
cogitatio, cogitationis -f thought
communio, communionis -f communion; association; sharing
communitas, communitatis -f community

condicio, condicionis -f condition, terms, stipulation; situation; agreement/contract
conflagratio, conflagrationis -f conflagration; eruption
consuetudo, consuetudinis -f habit, custom; experience
consummatio, consummationis -f consummation; conclusion, completion
debilitas, debilitatis -f weakness, feebleness (debility)
declaratio, declarationis -f declaration
difficultas, difficultatis -f difficulty
dignitas, dignitatis -f worth; dignity
dispositio, dispositionis -f design, layout; orderly arrangement
distributio, distributionis -f division, distribution
diversitas, diversitatis -f difference
exhortatio, exhortationis -f exhortation
expositio, expositionis -f statement, description, explanation
exultatio, exultationis -f exultation, joy
fames, famis -f hunger
festivitas, festivitatis -f festivity, feast
foris, foris -f door, gate
gens, gentis -f people, nation
habitatio, habitationis -f lodging, residence (habitation)
humanitas, humanitatis -f humanity; compassion
humilitas, humilitatis -f humility, lowness, humbleness
ignoratio, ignorationis -f ignorance
imago, imaginis -f likeness, image
immortalitas, immortalitatis immortality
indoles, indolis -f nature
infirmitas, infirmitatis -f weakness; sickness (infirmity)
iniquitas, iniquitatis -f iniquity; unfairness, inequality
institutio, institutionis -f instruction, education; arrangement
iustificatio, iustificationis -f justification; due formality
laus, laudis -f praise, approval, merit; glory
lex, legis -f law
libertas, libertatis -f freedom, liberty
lux, lucis -f light
magnitudo, magnitudinis -f greatness, importance; magnitude
mater, matris -f mother
meditatio, meditationis -f meditation, contemplation
mens, mentis -f mind; intellect
mors, mortis -f death
mortificatio mortificationis -f mortification, death
multitudo, multitudinis -f multitude; crowd

mutatio, mutationis -f change
narratio, narrationis -f narrative, story
necessitas, necessitatis -f need, necessity; poverty
necessitudo, necessitudinis -f relationship, connection, bond; obligation
nox, noctis -f night
opportunitas, opportunitatis -f convenience; opportunity
oppugnatio, oppugnationis -f assault, siege, attack
ops, opis -f resources, wealth (pl.); power, influence; help
oratio, orationis -f oration; prayer
ordinatio, ordinationis -f ordination
pars, partis -f part; share; faction
pax, pacis -f peace
paupertas, paupertatis -f poverty, need
perpetuitas, perpetuitatis -f continuity; permanence
pietas, pietatis -f goodness; pity; piety; duty, loyalty
plenitudo, plenitudinis -f fullness
proditio, proditionis -f treason, betrayal
poesis, poesis -f poetry, poem
precatio, precationis -f prayer, petition
prex, precis -f prayer, request
proles, prolis -f offspring, descendant
protectio, protectionis -f protection
pulchritudo, pulchritudinis -f beauty
radix, radicis -f root; base
ratio, rationis -f system, method; reasoning; rule
religio, religionis -f religion; worship; rite
resurrectio, resurrectionis -f resurrection
salus, salutis -f health; salvation, safety
sedes, sedis -f seat
senectus, senectutis -f old age
servitus, servitutis -f slavery; servitude
significatio, significationis -f signal, sign
sors, sortis -f lots, chance
temptatio, temptationis -f trial, temptation
unctio, unctionis -f anointing (unction)
universitas, universitatis -f university
unitas, unitatis -f unity
urbs, urbis -f city
valles, vallis -f valley
veritas, veritatis -f truth

virgo, virginis -f maiden
vis, viris -f force, strength, power
virtus, virtutis -f vitrue, strength, courage; army, host, mighty works (pl.)
voluntas, voluntatis -f will, desire; purpose; consent
vox, vocis -f voice

Neuter (80%)
altar, altaris -n altar
baptisma, baptismatis -n baptism
cadaver, cadaveris -n corpse, cadaver
capital, capitalis -n capital crime
caput, capitis -n head, person; capital
certamen, certaminis -n contest; battle
commune, communis -n common/public property
cor, cordis -n heart
corpus, corporis -n body; flesh; corpse
crimen, criminis -n crime, sin, accusation
culmen, culminis -n height, peak, top; roof
decus, decoris -n glory, honor, dignity
discrimen, discriminis -n division; difference
exemplar(e), examplaris -n model, pattern, example
facinus, facinoris deed, work
foedus, foederis -n agreement, contract; covenant
genus, generis -n birth; kind, class, rank; mode
germen, germinis -n sprout; shoot
ius, iuris -n law, right; justice
iter, itineris -n journey; path
lumen, luminis -n light
munus, muneris -n duty, office, function; gift
nemus, nemoris -n grove, forest
nomen, nominis -n name
oblectamen, oblectaminis -n delight, pleasure
onus, oneris -n burden, weight, duty
opus, operis -n work
os, oris -n mouth; face, countenance
rete, retis -n net, snare
tempus, temporis -n time

Neuter (20%)
animal, animalis -n animal

mare, maris -n sea
poema, poematis -n poem

Common gender
adulescens, adulescentis -c youth; adulescent
aequalis, aequalis -c comrade, equal
caeles, caelitis -c heaven dweller, gods
cinis, cineris -c ashes; embers; destruction
civis, civis -c citizen
comes, comitis -c companion, partner; soldier; official
custos, custodis -c guard; keeper
exsul, exsulis -c exile
familiaris, familiaris -c family, relative
finis, finis -c end, limit
frons, frontis -c forehead
heres, heredis -c heir
homo, hominis -c people
hostis, hostis -c enemy; stranger, foreigner
interpres, interpretis interpreter, translator
nemo, neminis -c no one, nobody
omnis, omnis -c everybody, each
parens, parentis -c parent
particeps, participis -c sharer, partaker
sacredos, sacerdotis -c priest

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Block 2 Adjectives

Group 1 - M, F, N

acer, acris, acre sharp, bitter
alacer, alacris, alacre eager, quick, active; courageous, ready; cheerful
celer, celeris, celere swift, fast
pedester, pedestris, pedestre on foot

Group 2 - M+F, N

aeternalis, aeternale eternal
auxiliaris, auxiliare auxiliary, helping
brevis, breve brief, concise; short, small
caelestis, caeleste heavenly; celestial; divine
communis, commune common, public; universal
crudelis, crudele cruel
dulcis, dulce sweet, pleasant, soft
eparchialis, eparchiale eparchal, of the eparch
familiaris, familiare familiar
fidelis, fidele faithful; trustworthy
fortis, forte strong, powerful, courageous
generalis, generale general, generic
grandis, grande large, great; old
gravis, grave heavy; serious; grave
illustris, illustre bright; illustrious
immortalis, immortale immortal
ineffabilis, ineffabile indescribable, ineffable
inviolabilis, inviolabile inviolable, imperishable
iugis, iuge perpetual, continual; joined together
lamentabilis, lamentabile lamentable; doleful
laudabilis, laudabile praiseworthy
levis, leve light
mirabilis, mirabile wonderful, marvelous
memorabilis, memorabile memorable
nobilis, nobile noble
notabilis, notabile remarkable, notable
omnis, omne each, every; all
particularis, particulare particular
paschalis, paschale of Easter, Paschal
patriarchalis, patriarchale patriarchal, of the patriarch
possibilis, possibile possible

salutaris, salutare healthful; saving
segnis, segne slow; slothful
sacramentalis, sacramentale sacramental
similis, simile like, similar, resembling
sinceris, sincere pure
singularis, singulare unique; single; singular, remarkable
specialis, speciale special, specific, particular, individual
sollemnis, sollemne (20%) solemn, sacred
sublimis, sublime high, lofty
talis, tale such; so great
terrestris, terrestre of land, earthly (terrestrial)
tristis, triste sad, sorrowful; gloomy
visibilis, visibile {in+} visible {invisible}

Group 3 - M+F+N
audax (audacis) bold, courageous
absens (absentis) absent, missing
caeles (caelitis) heavenly (celestial)
constans (constantis) constant, unchanging; steadfast
dives (divitis) (20%) rich; costly
felix (felicis) happy, blessed; fruitful
frequens (frequentis) crowded
impudens (impudentis) shameless, impudent
libens (libentis) willing, cheerful; ready, prompt
memor (memoris) remembering; mindful (of w/GEN)
misericors (misericordis) merciful
omnipotens (omnipotentis) all-powerful, omnipotent
par (paris) equal; like; suitable
potens (potentis) powerful, strong
praestans (praestantis) excellent, outstanding
prudens (prudentis) skilled; prudent
recens (recentis) fresh, recent
senex (senis) old, aged
silvester (silvestris) wooded
simplex (simplicis) simple
sumens (sumentis) taking, receiving
tenax (tenacis) holding, tenacious, persistent
valens (valentis) strong
vetus (veteris) (20%) old
vigilans (vigilantis) watchful, vigilant

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Block 3 (20%) Nouns

actus, us -m act, action
adsensus, us -m assent, agreement
adventus, us -m arrival
affectus, us -m mood, emotion; affection
aggressus, us -m attack, assault
anus, us -f old woman
arcus, us -m bow, arch; rainbow
aspectus, us -m appearance; sight; view
cantus, us -m song, chant; singing
casus, us -m chance, fortune
census, us -m census
circuitus, us -m circumference, circuit
coetus, us -m union; meeting, assembly
consensus, us -m consent, agreement
conventus, us -m covenant, agreement
cultus, us -m worhsip, devotion
cursus, us -m course, direction
domus, us -f house
ductus, us -m leadership
exitus, us -m exit; end; death; outlet
fletus, us -m weeping, crying, tears
fluctus, us -m wave, flood; disorder, turbulence
fructus, us -m fruit; profit; reward
gradus, us -m step, position; degree
gustus, us -m taste, drink
incolatus, us -m residence, dwelling, habitation
lusus, us -m play; game, sport
manus, us -f hand
metus, us -m fear
motus, us -m movement, motion
partus, us -m childbirth; offspring
senatus, us -m senate
sensus, us -m feeling, sense
socrus, us -c father-in-law or mother-in-law
sonitus, us -m noise, sound
spiritus, us -m spirit, soul, life
status, us -m position, standing
textus, us -m text

transgressus, us -m crossing to the other side
transitus, us -m passage; crossing
tribus, us -f tribe
vultus, us -m face
usus, us -m use, enjoyment; custom

cornu, cornus -n horn
genu, genus -n knee
pecu, pecus -n herd, flock

dies, ei -c day
facies, ei -f face
fides, ei -f faith
meridies, ei -f noon, midday; south
pernicies, ei -f ruin; disaster; destruction
res, rei -f thing
species, ei -f appearance
spes, ei -f hope
glacies, ei -f ice

Latin Experience with Fr. Reginald Foster

Homework Answers

Sorry, the answers to the homeworks are not posted online or here, as one must do all the homeworks in their entirety in order to learn.

At the moment, you have to e-mail me at frcoulter@yahoo.com to request them.

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Sancti Leonis Magni Tractatus

Tractatus I

Laudem domini loquatur os meum et nomen sanctum eius anima mea ac spiritus, caro et lingua benedicat.
Quia non uerecundae sed ingratae mentis indicium est beneficia tacere diuina, et satis dignum est a sacrificiis dominicae laudis obsequium consecrati pontificis inchoare.
Quia in humilitate nostra memor fuit nostri dominus et benedixit nos, quia fecit mirabilia magna solus, ut praesentem me crederet uestrae sanctitatis affectio, quem fecerat necessitas longae peregrinationis absentem.
Ago igitur deo nostro gratias et semper acturus pro omnibus quae retribuit mihi.
Vestri quoque fauoris arbitrium debita gratiarum actione concelebro, euidenter intellegens quantum mihi possint reuerentiae, amoris et fidei studia uestrae dilectionis inpendere, animarum uestrarum salutem pastorali sollicitudine cupienti, qui tam sanctum de me, nullis admodum praecedentibus meritis, iudicium protulistis.
Obsecro igitur per misericordias domini, iuuate uotis quem desideriis expetistis, ut spiritus gratiae maneat in me et iudicia uestra non fluctuent.
Praestet in commune omnibus nobis pacis bonum, qui uobis studia unanimitatis infudit, ut omnibus diebus uitae meae in omnipotentis dei seruitium et uestra paratus obsequia, cum fiducia possim dominum deprecari: Pater sancte, conserua eos in nomine tuo, quos dedisti mihi, semper que uobis proficientibus ad salutem, magnificet anima mea dominum, et in futuri retributione iudicii ita mihi apud iustum iudicem sacerdotii mei ratio subsistat, ut uos mihi per bona opera uestra sitis gaudium, uos corona, qui bona uoluntate sincerum praesentis uitae testimonium praestitistis.
Per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus II

Honorabilem mihi, dilectissimi, hodiernum diem fecit diuina dignatio, quae dum humilitatem meam in summum gradum prouehit, quod neminem suorum sperneret, demonstrauit.
Vnde etsi necessarium est trepidare de merito, religiosum tamen est gaudere de dono, quoniam qui mihi honoris est auctor, ipse est administrationis adiutor, et ne sub magnitudine gratiae succumbat infirmus, dabit uirtutem, qui contulit dignitatem.
Recurrente igitur per suum ordinem die quo me dominus episcopalis officii uoluit habere principium, uera mihi in gloriam dei est causa laetandi, qui mihi, ut multum a me diligeretur, multa dimisit, et ut mirabilem faceret gratiam suam, in eum munera sua contulit, in quo meritorum suffragia non inuenit.
Quo opere suo dominus quid cordibus nostris insinuat, quid ue commendat, nisi ut de sua iustitia nemo praesumat et de ipsius misericordia nemo diffidat, quae tunc euidentius praeminet, quando peccator sanctificatur et abiectus erigitur.
Neque enim de qualitate nostrorum operum pendet caelestium mensura donorum, aut in isto saeculo in quo tota uita temptatio est, hoc unicuique retribuitur quod meretur, ubi si iniquitates dominus obseruaret, nullus iudicium ipsius sustineret.

Tractatus II - pars 2

Magnificate ergo, dilectissimi, dominum me cum et exaltemus nomen eius in inuicem, ut tota ratio celebritatis hodiernae ad laudem sui referatur auctoris.
Nam quod proprie ad affectum animi mei pertinet, confiteor me plurimum de omnium uestrum deuotione gaudere.

Cum que hanc uenerabilium consacerdotum meorum splendidissimam frequentiam uideo, angelicum nobis in tot sanctis sentio interesse conuentum.
Nec dubito abundantiore nos hodie diuinae praesentiae gratia uisitari, quando simul adsunt et uno lumine micant tot speciosissima tabernacula dei, tot membra excellentissima corporis christi.
Nec abest, ut confido, ab hoc coetu etiam beatissimi Petri apostoli pia dignatio et fida dilectio, neque deuotionem uestram ille deseruit, cuius uos reuerentia congregauit.
De uestro itaque et ipse gaudet affectu et in consortibus honoris sui obseruantiam dominicae institutionis amplectitur, probans ordinatissimam totius ecclesiae caritatem quae in Petri sede Petrum suscipit et a tanti amore pastoris nec in persona tam inparis tepescit haeredis.
Vt ergo haec pietas, dilectissimi, quam erga humilitatem meam unanimiter exhibetis, fructum sui studii consequatur, misericordissimam dei nostri clementiam supplices obsecrate, ut in diebus nostris expugnet impugnantes nos, muniat fidem nostram, multiplicet dilectionem, augeat pacem, me que seruulum suum, quem ad ostendendas diuitias gratiae suae gubernaculis ecclesiae uoluit praesidere, sufficientem tanto operi et utilem uestrae aedificationi dignetur efficere, et ad hoc tempora nostrae seruitutis extendere, ut proficiat deuotioni quod fuerit largitus aetati, per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus III

Quotiens nobis misericordia dei donorum suorum dies renouare dignatur, iusta, dilectissimi, et rationabilis causa laetandi est, si officii origo suscepti ad laudem sui referatur auctoris.
Hanc enim obseruantiam omnibus quidem sacerdotibus congruam, sed mihi maxime necessariam esse cognosco, quoniam respiciens ad exiguitatis meae tenuitatem et ad suscepti muneris magnitudinem, etiam ego propheticum illud debeo proclamare: Domine, audiui auditum tuum et timui, consideraui opera tua et expaui.
Quid enim tam sollicitum, tam pauendum, quam labor fragili, sublimitas humili, dignitas non merenti?
Et tamen non desperamus neque deficimus, quia non de nobis sed de illo praesumimus qui operatur in nobis.
Vnde et Dauiticum psalmum, dilectissimi, non ad nostram elationem sed ad christi domini gloriam consona uoce cantauimus.
Ipse est enim de quo prophetice dictum est: Tu es sacerdos in aeternum secundum ordinem Melchisedech, hoc est, non secundum ordinem Aaron, cuius sacerdotium per propaginem sui seminis currens, temporalis ministerii fuit et cum ueteris testamenti lege cessauit, sed secundum ordinem Melchisedech, in quo aeterni pontificis forma praecessit.
Et dum quibus parentibus sit editus non refertur, ille in eo intellegitur ostendi, cuius generatio non potest enarrari.
Denique cum huius diuini sacerdotii sacramentum etiam ad humanas peruenit functiones, non per generationum tramitem curritur, nec quod caro et sanguis creauit eligitur, sed cessante priuilegio patrum et familiarum ordine praetermisso, eos rectores ecclesia accipit, quos sanctus spiritus praeparauit, ut in populo adoptionis dei, cuius uniuersitas sacerdotalis atque regalis est, non praerogatiua terrenae

originis obtineat unctionem, sed dignatio caelestis gratiae gignat antistitem.

Tractatus III - pars 2

Quamuis ergo nos, dilectissimi, ad explendam nostri officii seruitutem et infirmi inueniamur et segnes, dum si quid deuote ac strenue agere cupimus, ipsius conditionis nostrae fragilitate tardamur, habentes tamen incessabilem propitiationem omnipotentis et perpetui sacerdotis, qui similis nostri, aequalis patri, diuinitatem usque ad humana submisit, humanitatem usque ad diuina prouexit, digne et pie de ipsius constitutione gaudemus, quoniam etsi multis pastoribus curam suarum ouium delegauit, ipse tamen dilecti gregis custodiam non reliquit.
De cuius principali aeterno que praesidio etiam apostolicae opis munimen accepimus, quod utique ab opere suo non uacat, et firmitas fundamenti, cui totius ecclesiae superstruitur altitudo, nulla incumbentis sibi templi mole lassescit.
Soliditas enim illius fidei, quae in apostolorum principe est laudata, perpetuat, et sicut permanet quod in christo Petrus credidit, ita permanet quod in Petro christus instituit.
Cum enim, sicut euangelica lectione reseratum est, interrogasset dominus discipulos, quem ipsum, multis diuersa opinantibus, crederent, respondisset que beatus apostolus dicens: Tu es christus filius dei uiui, dominus ait: Beatus es, Simon Bariona, quia caro et sanguis non reuelauit tibi, sed pater meus qui in caelis est.
Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praeualebunt aduersus eam.
Et tibi dabo claues regni caelorum.
Et quodcumque ligaueris super terram, erit ligatum et in caelis, et quodcumque solueris super terram, erit solutum et in caelis.

Tractatus III - pars 3

Manet ergo dispositio ueritatis, et beatus Petrus in accepta fortitudine perseuerans suscepta ecclesiae gubernacula non relinquit.

Sic enim prae ceteris ordinatus, ut dum petra dicitur, dum fundamentum pronuntiatur, dum regni caelorum ianitor constituitur, dum ligandorum soluendorum que arbiter, mansura etiam in caelis iudiciorum suorum definitione, praeficitur, qualis ipsi cum christo esset societas, per ipsa appellationum eius mysteria nosceremus.
Qui nunc plenius et potentius ea quae sibi commissa sunt peragit, et omnes partes officiorum atque curarum in ipso et cum ipso per quem est glorificatus, exsequitur.
Si quid itaque a nobis recte agitur recte que decernitur, si quid a misericordia dei cotidianis supplicationibus obtinetur, illius est operum atque meritorum, cuius in sede sua uiuit potestas, excellit auctoritas.
Hoc enim obtinuit, dilectissimi, illa confessio quae a deo patre apostolico inspirata cordi omnia humanarum opinionum incerta transcendit, et firmitatem petrae quae nullis inpulsionibus quateretur, accepit.
In uniuersa namque ecclesia, tu es christus filius dei uiui cotidie Petrus dicit, et omnis lingua quae dominum confitetur, magisterio huius uocis imbuitur.
Haec fides diabolum uincit et captiuorum eius uincla dissoluit.
Haec erutos mundo inserit caelo, et portae inferi aduersus eam praeualere non possunt.
Tanta enim diuinitus soliditate munita est, ut eam nec haeretica umquam corrumpere prauitas, nec pagana potuerit superare perfidia.

Tractatus III - pars 4

His igitur modis, dilectissimi, rationabili obsequio celebratur hodierna festiuitas, ut in persona humilitatis meae ille intellegatur, ille honoretur, in quo et omnium pastorum sollicitudo cum commendatarum sibi ouium custodia perseuerat, et cuius dignitas etiam in indigno herede non deficit.
Vnde uenerabilium quoque fratrum et consacerdotum meorum desiderata mihi et honoranda praesentia hinc sacratior est atque deuotior, si pietatem huius officii quo adesse dignati sunt, ei principaliter deferunt quem non solum huius sedis praesulem sed et omnium episcoporum nouerunt esse primatem.

Cum ergo cohortationes nostras auribus uestrae sanctitatis adhibemus, ipsum uobis cuius uice fungimur, loqui credite, quia et illius uos affectu monemus et non aliud uobis quam quod docuit praedicamus, obsecrantes ut succincti lumbos mentis uestrae castam et sobriam uitam in dei timore ducatis, nec concupiscentiis carnis mens principatus sui oblita consentiat.
Breuia et caduca sunt terrenarum gaudia uoluptatum, quae ad aeternitatem uocatos a semitis uitae conantur auertere.
Fidelis ergo et religiosus animus, ea quae sunt caelestia concupiscat, et diuinarum promissionum auidus in amorem se incorruptibilis boni et in spem uerae lucis attollat.
Certi autem estote, dilectissimi, quod labor uester, quo uitiis resistitis et carnalibus desideriis repugnatis, placens in conspectu dei est atque pretiosus, nec solum uobis sed etiam mihi apud dei misericordiam profuturus, quia de profectu dominici gregis gloriatur cura pastoris.
Corona enim mea, sicut apostolus ait, et gaudium uos estis, si fides uestra, quae ab initio euangelii in uniuerso mundo praedicata est, in dilectione et sanctitate permanserit.
Nam licet omnem ecclesiam quae in toto orbe terrarum est, cunctis oporteat florere uirtutibus, uos tamen praecipue inter ceteros populos decet meritis pietatis excellere, quos in ipsa apostolicae petrae arce fundatos et dominus Iesus christus cum omnibus redemit et beatus apostolus Petrus prae omnibus erudiuit.

Tractatus III - pars 5

Per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus IV

Gaudeo, dilectissimi, de religioso uestrae deuotionis affectu, et deo gratias ago quod in uobis pietatem christianae unitatis agnosco.
Sicut enim ipsa frequentia uestra testatur, intellegitis diei huius recursum ad communem laetitiam pertinere, et honorem celebrari totius gregis per annua festa pastoris.
Nam licet uniuersa ecclesia dei distinctis ordinata sit gradibus, ut ex diuersis membris sacrati corporis subsistat integritas, omnes tamen, sicut ait apostolus, in christo unum sumus, nec quisquam ita est ab alterius diuisus officio, ut non ad conexionem pertineat capitis cuiuslibet humilitas portionis.
In unitate igitur fidei atque baptismatis, indiscreta nobis societas, dilectissimi, et generalis est dignitas, secundum euangelium beatissimi Petri apostoli sacratissima uoce dicentis: Et ipsi tamquam lapides uiui superaedificamini domos spiritales, sacerdotium sanctum, offerentes spiritales hostias acceptabiles deo per Iesum christum.
Et infra: Vos autem genus electum, regale sacerdotium, gens sancta, populus adquisitionis.
Omnes enim in christo regeneratos, crucis signum efficit reges, spiritus sancti unctio consecrat sacerdotes, ut praeter istam specialem nostri ministerii seruitutem uniuersi spiritales et rationabiles christiani agnoscant se regii generis et sacerdotalis officii esse consortes.
Quid enim tam regium quam subditum deo animum corporis sui esse rectorem?
Et quid tam sacerdotale quam uouere domino conscientiam puram, et immaculatas pietatis hostias de altari cordis offerre?
Quod cum omnibus per dei gratiam commune sit factum, religiosum uobis atque laudabile est de die prouectionis nostrae quasi de proprio honore gaudere, ut unum celebretur in toto ecclesiae corpore pontificii

sacramentum, quod, effuso benedictionis unguento, copiosius quidem in superiora profluxit, sed non parce etiam in inferiora descendit.

Tractatus IV - pars 2

Cum itaque, dilectissimi, de consortio istius muneris magna nobis materia sit communium gaudiorum, uerior tamen nobis et excellentior erit causa laetandi, si non in nostrae humilitatis consideratione remoremini, cum multo utilius multo que sit dignius ad beatissimi Petri apostoli gloriam contemplandam aciem mentis attollere, et hunc diem in illius potissimum ueneratione celebrare, qui ab ipso omnium charismatum fonte tam copiosis est rigationibus inundatus, ut cum multa solus acceperit, nihil in quemquam sine ipsius participatione transierit.
Verbum caro factum iam habitabat in nobis et reparando humano generi totum se christus inpenderat.
Nihil indispositum sapientiae, nihil erat arduum potestati.
Famulabantur elementa, ministrabant spiritus, angeli seruiebant, nec ullo modo poterat inefficax esse sacramentum quod simul ipsius deitatis unitas operabatur et trinitas.
Et tamen de toto mundo unus Petrus eligitur, qui et uniuersarum gentium uocationi et omnibus apostolis cunctis que ecclesiae patribus praeponatur, ut quamuis in populo dei multi sacerdotes sint multi que pastores, omnes tamen proprie regat Petrus, quos principaliter regit et christus.
Magnum et mirabile, dilectissimi, huic uiro consortium potentiae suae tribuit diuina dignatio, et si quid cum eo commune ceteris uoluit esse principibus, numquam nisi per ipsum dedit quidquid aliis non negauit.
Omnes apostolos dominus quid de se homines opinentur interrogat, et tamdiu respondentium sermo communis est, quamdiu humanae intellegentiae ambiguitas explicatur.
At ubi quid habeat discipulorum sensus exigitur, primus est in domini confessione, qui primus est in apostolica dignitate.
Qui cum dixisset: Tu es christus filius dei uiui, respondit ei Iesus: Beatus es, Simon Bariona, quia caro et sanguis non reuelauit tibi, sed pater meus qui in caelis est, id est, ideo beatus es, quia te pater meus docuit,

nec terrena opinio te fefellit, sed inspiratio caelestis instruxit, et non caro nec sanguis, sed ille me tibi, cuius sum unigenitus, indicauit.
Et ego, inquit, dico tibi, hoc est, sicut tibi pater meus manifestauit diuinitatem meam, ita et ego notam tibi facio excellentiam tuam.
Quia tu es Petrus, id est, cum ego sim inuiolabilis petra, ego lapis angularis, qui facio utraque unum, ego fundamentum praeter quod nemo potest aliud ponere, tamen tu quoque petra es, quia mea uirtute solidaris, ut quae mihi potestate sunt propria, sint tibi me cum participatione communia.
Super hanc petram aedificabo ecclesiam meam, et portae inferi non praeualebunt aduersus eam.
Super hanc, inquit, fortitudinem aeternum extruam templum, et ecclesiae meae caelo inserenda sublimitas in huius fidei firmitate consurget.

Tractatus IV - pars 3

Hanc confessionem portae inferi non tenebunt, mortis uincula non ligabunt: Vox enim ista uox uitae est.
Et sicut confessores suos in caelestia prouehit, ita negatores ad inferna demergit.
Propter quod dicitur beatissimo Petro: Tibi dabo claues regni caelorum.
Et quaecumque ligaueris super terram, erunt ligata et in caelis, et quaecumque solueris super terram, erunt soluta et in caelis.
Transiuit quidem etiam in alios apostolos ius istius potestatis, et ad omnes ecclesiae principes decreti huius constitutio commeauit, sed non frustra uni commendatur, quod omnibus intimetur.
Petro enim ideo hoc singulariter creditur, quia cunctis ecclesiae rectoribus Petri forma proponitur.
Manet ergo Petri priuilegium, ubicumque ex ipsius fertur aequitate iudicium.
Nec nimia est uel seueritas uel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut soluerit aut ligarit.
Instante autem passione sua, dominus, quae discipulorum erat turbatura constantiam, Simon, inquit, Simon, ecce satanas expostulauit ut uos cerneret uelut triticum.

Ego autem rogaui pro te, ne deficiat fides tua.
Et tu conuersus confirma fratres tuos, ne intretis in temptationem.
Commune erat omnibus apostolis periculum de temptatione formidinis, et diuinae protectionis auxilio pariter indigebant, quoniam diabolus omnes exagitare, omnes cupiebat elidere, et tamen specialis a domino Petri cura suscipitur et pro fide Petri proprie supplicatur, tamquam aliorum status certior sit futurus, si mens principis uicta non fuerit.
In Petro ergo omnium fortitudo munitur, et diuinae gratiae ita ordinatur auxilium, ut firmitas quae per christum Petro tribuitur, per Petrum apostolis conferatur.

Tractatus IV - pars 4

Cum itaque, dilectissimi, tantum nobis uideamus praesidium diuinitus institutum, rationabiliter et iuste in ducis nostri meritis et dignitate laetamur, gratias agentes sempiterno regi redemptori nostro domino Iesu christo quod tantam potentiam dedit ei quem totius ecclesiae principem fecit, ut si quid etiam nostris temporibus recte per nos agitur recte que disponitur, illius operibus, illius sit gubernaculis deputandum, cui dictum est: Et tu conuersus confirma fratres tuos, et cui post resurrectionem suam dominus ad trinam aeterni amoris professionem mystica insinuatione ter dixit: Pasce oues meas.
Quod nunc quoque proculdubio facit et mandatum domini pius pastor exsequitur, confirmans nos cohortationibus suis et pro nobis orare non cessans, ut nulla temptatione superemur.
Si autem hanc pietatis suae curam omni populo dei, sicut credendum est, ubique praetendit, quanto magis nobis alumnis suis opem suam dignatur inpendere, apud quos in sacro beatae dormitionis thoro eadem qua praesedit carne requiescit?
Illi ergo hunc seruitutis nostrae natalicium diem, illi ascribamus hoc festum, cuius patrocinio sedis ipsius meruimus esse consortes, auxiliante nobis per omnia gratia domini nostri Iesu christi, qui uiuit et regnat cum deo patre et cum spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus V

Sicut honor est filiorum, dilectissimi, dignitas patrum, ita laetitia est plebis gaudium sacerdotis.
Quod quia ex diuino uenit munere omne enim, sicut scriptum est, datum optimum et omne donum perfectum desursum est, descendens a patre luminum gratias agere bonorum omnium debemus auctori, quoniam siue in naturalibus incrementis, siue in moralibus institutis, ipse fecit nos et non ipsi nos, cum que hoc pie et fideliter confitemur, neque in nobis sed in domino gloriamur, fructuose in nobis renouantur uota cum tempore et religiosa festa iusta sunt gaudia, in quibus nec ingrati sumus tacendo de donis, nec superbi praesumendo de meritis.
Omnem igitur, dilectissimi, causam et rationem sollemnitatis hodiernae ad originem suam caput que feramus et illum debita gratiarum actione laudemus, in cuius manu et gradus officiorum et momenta sunt temporum.
Nam si ad nos et ad nostra respicimus, uix aliquid reperimus unde merito gaudeamus.
Mortali etenim carne circumdati et fragilitati corruptionis obnoxii, numquam ita liberi sumus, ut non aliqua inpugnatione pulsemur, nec tam felix capitur in hoc agone uictoria, ut non etiam post triumphos surgant rediuiua certamina.
Vnde nemo tam perfectus est pontifex, tam inmaculatus antistes, qui placationis hostias pro populi tantum delictis, non etiam pro suis debeat offerre peccatis.

Tractatus V - pars 2

Quae conditio si omnes sacerdotes generaliter tenet, quanto magis nos et onerat et obstringit, quibus ipsa suscepti operis magnitudo creberrima est offensionis occasio.

Quamuis enim singuli quique pastores speciali sollicitudine gregibus suis praesint, sciant que se pro commissis sibi ouibus reddituros esse rationem, nobis tamen cum omnibus cura communis est, neque cuiusquam amministratio non nostri laboris est portio, ut dum ad beati apostoli Petri sedem ex toto orbe concurritur, et illa uniuersalis ecclesiae a domino eidem commendata dilectio etiam ex nostra dispensatione deposcitur, tanto amplius nobis instare oneris sentiamus, quanto cunctis maiora debemus.
In hac ergo materia trepidationis, quae nobis esset dependendae fiducia seruitutis, nisi non dormitaret neque obdormiret qui custodit Israhel et qui discipulis suis ait: Ecce ego uobis cum sum omnibus diebus usque ad consummationem saeculi, nisi dignaretur non solum custos ouium, sed ipsorum etiam pastor esse pastorum, qui corporeo quidem intuitu non uidetur, sed spiritali corde sentitur, absens carne qua potuit esse conspicuus, praesens deitate qua ubique semper est totus.
Quia enim iustus ex fide uiuit et haec est iustitia credentis ut recipiat animo quod non cernit aspectu, ascendens dominus in altum captiuam duxit captiuitatem, dedit dona hominibus, fidem scilicet et spem et caritatem, quae inde magna sunt, inde fortia, inde pretiosa, quia quod carnis oculis non adtingitur, id miro mentis affectu et creditur et speratur et amatur.

Tractatus V - pars 3

Adest igitur, dilectissimi, quod non temere sed fideliter confitemur, in medio credentium dominus Iesus christus, et quamuis ad dexteram dei patris sedeat donec ponat inimicos suos scabellum pedum suorum, non deest tamen pontifex summus a suorum congregatione pontificum, merito que illi totius ecclesiae et omnium sacerdotum ore cantatur: Iurauit dominus et non paenitebit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech.
Ipse est enim uerus et aeternus antistes, cuius administratio nec commutationem potest habere nec finem.

Ipse est cuius formam Melchisedech pontifex praeferebat, non Iudaicas hostias offerens deo, sed illius sacramenti immolans sacrificium, quod redemptor noster in suo corpore et sanguine consecrauit.
Ipse est cuius sacerdotium pater, non secundum ordinem Aaron cum legis tempore transiturum, sed secundum ordinem Melchisedech perenniter celebrandum cum firmamento insolubilis iurationis instituit.
Nam quia iusiurandum inter homines his definitionibus adhibetur, quae perpetuis pactionibus sanciuntur, diuini quoque iuramenti testificatio in his inuenitur promissis, quae incommutabilibus sunt fixa decretis, et quia paenitentia mutationem indicat uoluntatis, in eo deus non paenitet in quo secundum aeternum placitum non potest aliud uelle quam uoluit.

Tractatus V - pars 4

Non est itaque nobis, dilectissimi, praesumptiosa festiuitas, qua suscepti sacerdotii diem diuini muneris memores honoramus, quandoquidem pie et ueraciter confitemur, quod opus ministerii nostri, in omnibus quae recte agimus, christus exsequitur, et non in nobis, qui sine illo nihil possumus, sed in ipso, qui possibilitas nostra est, gloriamur.
Subiungit autem se ad rationem solemnitatis nostrae, non solum apostolica sed etiam episcopalis beatissimi dignitas Petri, qui sedi suae praeesse non desinit et indeficiens obtinet cum aeterno sacerdote consortium.
Soliditas enim illa quam de petra christo etiam ipse petra factus accepit, in suos quoque se transfundit haeredes, et ubicumque aliquid ostenditur firmitatis, non dubie apparet fortitudo pastoris.
Nam si omnibus fere ubique martyribus pro susceptarum tollerantia passionum hoc ad merita ipsorum manifestanda donatum est, ut opem periclitantibus ferre, morbos abigere, inmundos spiritus pellere et innumeros possint curare langores, quis gloriae beati Petri tam imperitus erit aut tam inuidus aestimator qui ullas ecclesiae partes non ipsius sollicitudine regi, non ipsius ope credat augeri?
Viget prorsus et uiuit in apostolorum principe illa dei hominum que dilectio, quam non claustra carceris, non catenae, non populares impetus,

non minae regiae exterruerunt, et insuperabilis fides, quae bellando non cessit, uincendo non tepuit.

Tractatus V - pars 5

Cum ergo in diebus nostris maestitudines in laetitiam, labores in requiem, discordiae uertuntur in pacem, agnoscimus nos praesulis nostri meritis et precibus adiuuari, et documentis frequentibus experimur ipsum salubribus consiliis, ipsum aequis praesidere iudiciis, ut manente apud nos iure ligandi atque soluendi, per moderamen beatissimi Petri et condemnatus ad paenitentiam et reconciliatus perducatur ad ueniam. Et ideo, dilectissimi, quidquid in nobis hodie siue dignatione fratrum, siue pietate filiorum detulistis officii, illi uos me cum religiosius et uerius inpendisse cognoscite, cuius sedi non tam praesidere quam seruire gaudemus, sperantes orationibus ipsius esse praestandum, ut deus misericordiarum ministerii nostri tempora benignus aspiciat pastorem que ouium suarum et custodire semper dignetur et pascere.

Sancti Leonis Magni Tractatus

Tractatus VI

Multis diuinarum scripturarum testimoniis edocemur quantum elemosinarum meritum et quanta sit uirtus.
Certum est enim unumquemque nostrum animae suae benefacere, quotiens misericordia sua inopiae succurrit alienae.
Prompta ergo, dilectissimi, et facilis apud nos esse largitas debet, si credimus id sibi unumquemque praestare quod indigentibus tribuit.
Thesaurum enim suum condit in caelo qui christum pascit in paupere.
Benignitatem itaque in hoc et dispensationem diuinae pietatis agnosce.
Idcirco enim te abundare uoluit, ut per te alius non egeret, et per ministerium operis tui, pauperem ab egestatis labore, te a peccatorum multitudine liberaret.
O mira prouidentia et bonitas creatoris, ut uno facto duobus uellet esse succursum! Ventura igitur dominica dies collectarum futurus est.
Hortor et moneo sanctitatem uestram ut singuli quique et pauperum memineritis et uestri, et pro possibilitate uirium uestrarum intellegatis in egentibus christum, qui tantum nobis pauperes commendauit, ut se in ipsis uestiri, suscipi testetur et pasci christus dominus noster.

Sancti Leonis Magni Tractatus

Tractatus VII

Notum uobis, dilectissimi, et familiare mandatum pastorali praedicamus hortatu, ut in opere misericordiae studeatis esse deuoti.
Quod etiam si numquam a uestra sanctitate neglegitur, nunc tamen promptius est et inpensius exsequendum, quia primus collectarum dies saluberrime a sanctis patribus institutus hoc exigit ut unusquisque, prout uotiuum atque possibile est, in usus atque alimoniam pauperum de uestris facultatibus conferatis, scientes praeter illud regenerationis lauacrum, in quo uniuersorum ablutae sunt maculae peccatorum, hoc remedium infirmitati humanae diuinitus esse donatum, ut si quid culparum in hac terrena habitatione contrahitur, elemosinis deleatur. Elemosinae enim opera caritatis sunt, et scimus quia caritas operit multitudinem peccatorum.
Proinde, dilectissimi, in secundam feriam spontaneas collectiones uestras sollicite praeparate, ut quidquid uobis de temporalibus substantiis dempseritis, id multiplicatum in aeterna retributione sumatis.

Sancti Leonis Magni Tractatus

Tractatus VIII

Christianae pietatis est, dilectissimi, ut quae apostolicis sunt traditionibus instituta, perseueranti deuotione seruentur.
Nam illi beatissimi discipuli ueritatis hoc diuinitus inspirata commendauere doctrina, ut quotiens caecitas paganorum superstitionibus suis esset intentior, tunc praecipue populus dei orationibus et operibus pietatis instaret.
Quoniam immundi spiritus, quantum gentilium errore laetantur, tantum uerae religionis obseruantia conteruntur, et augmenta iustitiae urunt impietatis auctorem.
Cuius impia et profana commenta, ne sacratis deo uero cordibus aliquid pollutionis inferrent, beatus magister gentium praecauebat, cum uoce apostolica diceret: Nolite iugum cum infidelibus ducere.
Quae enim participatio iustitiae cum iniquitate? Aut quae societas luci ad tenebras?
Et deinde uocem prophetici spiritus adderet dicens: Exite, exite de medio eorum et separamini, dicit dominus et immundum ne tetigeritis.
Vnde quoniam ad destruendas antiqui hostis insidias in die quo impii sub idolorum suorum nomine diabolo seruiebant, prouidentissime in sancta ecclesia prima est instituta collectio, uolumus dilectionem uestram tertia feria per omnes regionum uestrarum ecclesias cum uoluntariis elemosinarum oblationibus conuenire.
In quo opere etiam si non est omnium aequalis facultas, debet esse par pietas, quoniam fidelium largitas non de muneris pensatur pondere, sed de beniuolentiae quantitate.
Habeant ergo in hoc misericordiae commercio etiam pauperes lucrum, et ad sustentationem egentium de quantacumque substantia aliquid quod eos non contristet excerpant.
Sit diues munere copiosior, dum pauper animo non sit inferior.

Quamuis enim maior speretur redditus de maiore semente, potest tamen etiam de exigua satione multus fructus prouenire iustitiae.
Iustus est enim iudex noster et uerax, qui neminem fraudat mercede meritorum.
Et ideo nos curam pauperum uult habere, ut in futurae retributionis examine misericordibus, quam promisit misericordiam largiatur christus dominus noster.

Sancti Leonis Magni Tractatus

Tractatus IX

Misericordia, dilectissimi, et iustitia dei formam retributionum suarum a mundi constitutione dispositam, per doctrinam domini nostri Iesu christi benignissima nobis expositione reserauit, ut acceptis rerum significationibus, quae futura credimus, iam quasi gesta nossemus.
Sciebat enim redemptor noster atque saluator quantos fallacia diaboli per totum mundum sparsisset errores et quam multis superstitionibus maximam sibi partem humani generis subdidisset.
Sed ne ultra per ignorantiam ueritatis creatura ad imaginem dei condita in praecipitia perpetuae mortis ageretur, euangelicis paginis iudicii sui inseruit qualitatem, quae omnem hominem a callidissimi hostis reuocaret insidiis, cum iam nulli esset incognitum quae bonis speranda praemia et quae malis essent timenda supplicia.
Incentor namque ille auctor que peccati, primum superbus ut caderet, deinde inuidus ut noceret, quia in ueritate non stetit, totam uim suam in mendacio collocauit, omnia que deceptionum genera de hoc uenenatissimo artis suae fonte produxit, ut ab illo bono quod ipse propria elatione perdiderat, spem humanae deuotionis excluderet, eos que in consortium damnationis suae traheret, ad quorum ipse reconciliationem pertinere non posset.
Quidquid igitur hominum quibuslibet impietatibus deum laesit, huius fraude traductum, huius est nequitia deprauatum.
Facile enim in omnia flagitia inpulit, quos in religione decepit.
Sciens autem deum non solum uerbis, sed etiam factis negari, multis quibus auferre non potuit fidem, sustulit caritatem, et agro cordis ipsorum auaritiae radicibus occupato, spoliauit fructu operum quos non priuauit confessione labiorum.

Tractatus IX - pars 2

Propter has ergo, dilectissimi, uersutias hostis antiqui, scire nos uoluit ineffabilis benignitas christi quid in die retributionis de uniuersitate esset hominum decernendum, ut dum in hoc tempore legitimorum remediorum medicina praebetur, dum elisis reparatio non negatur, et qui diu fuerunt steriles, possunt tandem esse fecundi, praeueniatur disposita censura iustitiae et nunquam a cordis oculis diuinae discretionis imago discedat.
Veniet enim in maiestatis suae gloria dominus, sicut ipse praedixit, aderit que cum eo radians in splendoribus suis innumerabilis angelicarum multitudo legionum.
Congregabuntur ante thronum potentiae eius omnium gentium populi, et quidquid hominum uniuersis saeculis toto terrarum orbe progenitum est, in conspectu iudicantis adstabit.
Separabuntur ab iniustis iusti, a nocentibus innocentes, et cum praeparatum sibi regnum, recensitis misericordiae operibus, filii pietatis acceperint, exprobrabitur duritia sterilitatis iniustis, et nihil habentes sinistri commune cum dextris, in ignem ad diaboli et angelorum eius tormenta dispositum omnipotentis iudicis damnatione mittentur, cum illo habituri poenae communionem, cuius elegerunt facere uoluntatem.
Quis igitur istam sortem aeternorum cruciatuum non pauescat?
Quis mala numquam finienda non timeat? Sed cum ideo denuntiata sit seueritas ut misericordia quaereretur, in diebus praesentibus cum misericordiae est largitate uiuendum, ut homini post periculosam neglegentiam ad pietatis opera reuertenti possibile sit ab hac sententia liberari.
Hoc enim agit potentia iudicis, hoc gratia saluatoris, ut relinquat impius uias suas et ab iniquitatis suae consuetudine peccator abscedat.
Misereantur pauperum, qui sibi parcere uolunt christum.
Faciles sint in alimenta miserorum, qui cupiunt ad societatem pertinere felicium.
Non sit uilis homini homo, nec in quoquam despiciatur illa natura quam rerum conditor suam fecit.
Cui enim laborantium licet negare quod christus sibi profitetur inpendi?
Iuuatur conseruus, et gratiam refert dominus.

Cibus egeni, regni caelestis est pretium, et largitor temporalium, haeres efficitur aeternorum.
Vnde autem exigua ista inpendia tanta aestimari taxatione meruerunt, nisi quia pondera operum caritatis lance pensantur, et cum amatur ab homine quod deus diligit, merito in eius ascenditur regnum in cuius transitur affectum?

Tractatus IX - pars 3

Ad horum ergo operum, dilectissimi, piam curam dies nos apostolicae institutionis inuitat, in quo sanctarum conlationum prima collectio est prouidenter a patribus et utiliter ordinata, ut quia in hoc tempore gentilis quondam populus superstitiosius daemonibus seruiebat, contra profanas hostias impiorum sacratissima nostrarum elemosinarum celebraretur oblatio.
Quod quia incrementis ecclesiae fructuosissimum fuit, placuit esse perpetuum.
Vnde hortamur sanctitatem uestram ut per ecclesias regionum uestrarum quarta feria de facultatibus uestris, quantum suadet possibilitas et uoluntas, ad expensas misericordiae conferatis, ut possitis illam beatitudinem promereri, in qua sine fine gaudebit qui intellegit super egenum et pauperem.
Ad quem intellegendum, dilectissimi, sollicita benignitate uigilandum est, ut quem modestia tegit et uerecundia praepedit, inuenire possimus. Sunt enim qui palam poscere ea quibus indigent erubescunt, et malunt miseria tacitae egestatis affligi quam publica petitione confundi. Intellegendi ergo isti sunt et ab occulta necessitate releuandi, ut hoc ipso amplius gaudeant cum et paupertati eorum consultum fuerit et pudori. Recte autem in egeno et paupere ipsius Iesu christi domini nostri persona sentitur, qui cum esset diues, sicut ait beatus apostolus, pauper factus est, ut nos sua paupertate ditaret.
Et ne deesse nobis sui praesentia uideretur, ita humilitatis et gloriae suae mysterium temperauit, ut quem regem et dominum in maiestate patris adoramus, eumdem in suis pauperibus pasceremus, liberandi ob hoc in

die mala a damnatione perpetua, et pro intellecti pauperis cura regni caelestis consortiis inserendi.

Tractatus IX - pars 4

Vt autem in omnibus, dilectissimi, placeat domino uestra deuotio, etiam ad hanc uos hortamur industriam, ut Manicheos ubicumque latentes uestris presbyteris publicetis.

Magna est enim pietas prodere latebras impiorum, et ipsum in eis, cui seruiunt, diabolum debellare.

Contra istos enim, dilectissimi, omnem quidem orbem terrarum et totam ubique ecclesiam decet fidei arma corripere, sed uestra in hoc opere deuotio debet excellere, qui in progenitoribus uestris euangelium crucis christi ab ipso beatissimorum apostolorum Petri et Pauli ore didicistis.

Non sinantur latere homines, qui legem per Moysen datam, in qua deus conditor uniuersitatis ostenditur, recipiendam esse non credunt; prophetis et sancto spiritui contradicunt; psalmos Dauidicos qui per uniuersalem ecclesiam cum omni pietate cantantur, damnabili impietate ausi sunt refutare; christi domini natiuitatem secundum carnem negant; passionem et resurrectionem eius simulatam dicunt fuisse, non ueram; baptismum regenerationis totius gratiae uirtute dispoliant.

Nihil est apud eos sanctum, nihil integrum, nihil uerum.

Cauendi sunt, ne cuiquam noceant; prodendi sunt, ne in aliqua ciuitatis nostrae parte consistant.

Vobis, dilectissimi, ante tribunal domini proderit, quod indicimus, quod rogamus.

Dignum est enim ut elemosinarum sacrificio etiam huius operis palma iungatur, auxiliante uobis per omnia domino Iesu christo, qui uiuit et regnat in saecula saeculorum.

Amen.

Sancti Leonis Magni Tractatus

Tractatus X

I. Apostolicae traditionis, dilectissimi, instituta seruantes, pastorali uos sollicitudine cohortamur, ut diem quem illi ab impiorum superstitione purgatum misericordiae operibus consecrarunt, deuotione religiosae consuetudinis celebremus, ostendentes apud nos auctoritatem patrum uiuere eorum que doctrinam in nostra oboedientia permanere.
Quoniam sancta tantae constitutionis utilitas non praeterito tantum tempori, sed etiam nostrae prospexit aetati, ut quod illis ad destructionem profuit uanitatum, hoc nobis proficeret ad incrementa uirtutum.
Quid autem tam aptum fidei, quid tam conueniens pietati, quam egentium iuuare pauperiem, infirmorum curam recipere, fraternis necessitatibus subuenire, et conditionis propriae in aliorum labore meminisse?
In quo opere, quantum quis possit quantum que non possit, solus ueraciter ille discernit, qui nouit quid quibusque contulerit.
Non solum enim spiritales opes et dona caelestia deo donante capiuntur, sed etiam terrenae et corporeae facultates ex ipsius largitate proueniunt, ut merito rationem eorum quaesiturus sit, quae non magis possidenda tradidit, quam dispensanda commisit.
Muneribus igitur dei iuste et sapienter utendum est, ne materia operis boni fiat causa peccati.
Nam diuitiae, quod ad ipsas species earum atque substantias pertinet, bonae sunt, et humanae societati plurimum prosunt, cum a beniuolis habentur et largis, nec illas aut luxuriosus prodigit, aut auarus abstrudit, ut tam pereant male conditae, quam insipienter expensae.

Tractatus X - pars 2

II. Quamuis autem laudabile sit intemperantiam fugere et turpium uoluptatum damna uitare, multi que magnifici facultates suas

dedignentur occulere et in copia affluentes uilem atque sordentem horreant parcitatem, non est tamen talium aut felix abundantia, aut probanda frugalitas, si ipsis tantum propriae opes seruiunt, si eorum bonis nulli iuuantur pauperes, nulli fouentur infirmi, si de magnarum abundantia facultatum non captiuus redemptionem, non peregrinus solatium, non exul sentit auxilium.
Huiusmodi diuites egentiores omnibus sunt egenis.
Perdunt enim illos redditus quos possent habere perpetuos, et dum breui nec semper libero incubant usui, nullo iustitiae cibo, nulla misericordiae suauitate pascuntur; foris splendidi, intus obscuri; abundantes temporalium, inopes aeternorum; quia ipsi animas suas fame afficiunt et nuditate dehonestant, qui de his quae terrenis horreis commendarunt, nihil thesauris caelestibus intulerunt.
III. Sed forte sint aliqui diuitum qui, licet nullis largitionibus pauperes ecclesiae soleant adiuuare, alia tamen dei mandata custodiunt, et inter diuersa fidei et probitatis merita ueniabiliter sibi aestimant unam deesse uirtutem.
Verum haec tanta est, ut sine illa ceterae, etiam si sint, prodesse non possint.
Quamuis enim quis fidelis sit, et castus, et sobrius, et aliis moribus ornatus insignibus, si misericors tamen non est, misericordiam non meretur.
Ait enim dominus: Beati misericordes, quoniam ipsorum miserebitur deus.
Cum autem uenerit filius hominis in maiestate sua et sederit in throno gloriae suae, et congregatis omnibus gentibus, bonorum et malorum fuerit facta discretio, in quo laudabuntur qui ad dexteram stabunt, nisi in operibus beniuolentiae et caritatis officiis, quae Iesus christus sibi inpensa reputabit?
Quoniam qui naturam hominis suam fecit, in nullo se ab humana humilitate discreuit.
Sinistris uero quid obicietur, nisi neglectus dilectionis, duritia inhumanitatis et pauperibus misericordia denegata?
Quasi nec alias uirtutes dextri, nec alias offensiones habeant sinistri!

Sed illo magno summo que iudicio tanti aestimabitur uel largitatis benignitas uel tenacitatis impietas, ut pro plenitudine omnium uirtutum et pro summa omnium commissorum, et per unum bonum isti introducantur in regnum, et per unum malum illi in ignem mittantur aeternum.

Tractatus X - pars 3

IV. Nemo igitur, dilectissimi, de ullis sibi bonae uitae meritis blandiatur, si illi defuerint opera caritatis, nec de sui corporis puritate securus sit, qui nulla elemosinarum purificatione mundatur.

Elemosinae enim peccata delent, mortem perimunt, et poenam perpetui ignis extingunt.

Sed qui ab earum fructu fuerit uacuus, erit ab indulgentia retribuentis alienus, dicente Salomone: Qui obturat aures ne audiat imbecillum, et ipse inuocabit dominum, et non erit qui exaudiat eum.

Vnde et Tobias filium suum praeceptis pietatis instituens: Ex substantia, inquit, tua fac elemosinam, et noli auertere faciem tuam ab ullo paupere, ita fiet ut nec a te auertatur facies dei.

Haec uirtus omnes facit utiles esse uirtutes, quae ipsam quoque fidem, ex qua iustus uiuit et quae sine operibus mortua nominatur, sui admixtione uiuificat, quia sicut in fide est operum ratio, ita in operibus fidei fortitudo.

Dum ergo tempus habemus, sicut ait apostolus, operemur quod bonum est ad omnes, maxime autem ad domesticos fidei.

Bonum autem facientes non deficiamus, tempore enim suo metemus.

Praesens itaque uita tempus est sationis, et retributionis tempus est messis, quando unusquisque seminum fructum secundum sationis suae percipiet quantitatem.

De prouentu autem istius segetis nemo falletur, quia animorum ibi magis quam impendiorum mensura taxabitur, et tantum reddent exigua de exiguis, quantum magna de magnis.

Et ideo, dilectissimi, satisfiat apostolicis institutis.

Et quia die illo prima est futura collectio, omnes uos deuotioni uoluntariae praeparate, ut unusquisque secundum sufficientiam suam habeat in sacratissima oblatione consortium.
Exorabunt pro uobis et ipsae elemosinae et hi qui uestris muneribus iuuabuntur, ut ad omne opus bonum idonei semper esse possitis, in christo Iesu domino nostro, qui uiuit et regnat per infinita saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XI

Et diuinis praeceptis, dilectissimi, et apostolicis didicimus institutis, omni homini inter uitae huius discrimina constituto, misericordiam dei miserendo esse quaerendam.
Nam quae lapsos spes erigeret, quae uulneratos medicina sanaret, nisi elemosinae soluerent culpas et necessitates pauperum fierent remedia delictorum?
Vnde quia dixerat dominus: Beati misericordes, quia ipsorum miserebitur deus, omne illud examen quo maiestate praesenti uniuersum iudicaturus est mundum, sub hac ostendit aequitate librandum, ut sola erga inopes operum qualitate discussa, et impiis ardere cum diabolo, et benignis paratum sit regnare cum christo.
Quae ibi in medium facta non uenient, quae occulta non detegentur, quae conscientiae non patebunt, ubi uere nemo gloriabitur castum se habere cor, aut mundum se esse a peccato?
Sed quoniam exaltabitur super iudicium misericordia et omnem retributionem iustitiae transcendent dona clementiae, omnis uita mortalium et cunctarum diuersitas actionum sub unius regulae conditione taxabitur, ut nulla ibi commemoratio cuiusquam facienda sit criminis, ubi confessione creatoris opera fuerint inuenta pietatis.
Non ergo hoc solum quod eis exprobrabitur fecerunt sinistri, nec quia humanitatis docebuntur extranei, aliorum peccatorum inuenientur alieni, sed in multis rei ob hoc maxime damnabuntur, quod crimina sua nullis elemosinis redimerunt.
Cum enim durissimi cordis sit quacumque laborantium miseria non moueri, et habens auxiliandi copiam tam iniquus sit qui non iuuit adflictum, quam qui obpressit infirmum, quae spes superest peccatori, qui nec ideo miseretur, ut misericordiam consequatur?
Primitus itaque, dilectissimi, sibi malus est qui alteri bonus non est, et animae nocet suae qui ut potest non succurrerit alienae.

Vna est diuitum pauperum que natura, et inter cetera fragilitatis humanae nulla est sanitatis tuta felicitas, quia quod aliqui possunt incidere, non est qui debeat non timere.
Agnoscat se in quibuscumque hominibus mutabilis et caduca mortalitas, et pro conditione communi socialem generi suo reddat affectum, fleat cum flentibus et cum dolentium gemitibus ingemiscat, communicet cum indigentibus copias suas, bene ualentis corporis ministerio ad male iacentem inclinet se aegrotum, inter cibos suos numeret esurientium portionem, et in pallenti trementium nuditate se credat algere.
Qui enim releuat temporalem miseriam laborantis, euadit aeternum supplicium peccatoris.

Tractatus XI - pars 2

Prouidenter igitur, dilectissimi, a sanctis patribus pie que dispositum est, ut in diuersis temporibus quidam essent dies qui deuotionem fidelis populi ad collationem publicam prouocarent, et quia ad ecclesiam maxime ab unoquoque opem quaerente decurritur, fieret ex possibilitate multorum uoluntaria et sancta collectio, quae per praesidentium curam necessariis seruiret expensis.
Ad cuius operis desideratum uobis, ut credimus, fructum dies uos uicinus inuitat, accedentibus ammonitionibus nostris, ut ad ecclesias regionum uestrarum sabbato proxime futuro misericordiae munera deferatis.
Et quia hilarem datorem diligit deus, nemo sibi amplius quam substantia eius permittit indicat.
Inter se et pauperem aequus quisque sit iudex.
Remoueat diffidentiam laeta et secura miseratio, et qui egeno subuenit, deo se inpendere quod largitur intellegat.
De quibuslibet substantiis, quarum utique non una mensura est, potest esse par meritum, si inter diuersas conferentium quantitates non sit minor cuiusquam pietas quam facultas.
Deus enim, apud quem non est acceptio personarum, similiter recipit et diuitis munus et pauperis, quoniam nouit quid singulis dederit, quid ue

non dederit, et in die retributionis non modus iudicabitur censuum, sed qualitas uoluntatum.
Per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus XII

Si fideliter, dilectissimi, atque sapienter creationis nostrae intellegamus exordium, inueniemus hominem ideo ad imaginem dei conditum ut imitator sui esset auctoris, et hanc esse naturalem nostri generis dignitatem si in nobis quasi in quodam speculo diuinae benignitatis forma resplendeat.
Ad quam utique nos cotidie reparat gratia saluatoris, dum quod cecidit in Adam primo, erigitur in secundo.
Causa autem reparationis nostrae non est nisi misericordia dei, quem non diligeremus, nisi nos prior ipse diligeret, et tenebras ignorantiae nostrae ueritatis suae luce discuteret.
Quod per sanctum Esaiam dominus praenuntians ait: Adducam caecos in uiam quam ignorabant, et semitas quas nesciebant faciam illos calcare. Faciam illis tenebras in lucem et praua in directa.
Haec uerba faciam illis et non derelinquam eos.
Et iterum: Inuentus sum, inquit, non quaerentibus me, et palam apparui his qui me non interrogabant.
Quod quomodo impletum sit, Iohannes apostolus docet dicens: Scimus quoniam filius dei uenit et dedit nobis sensum, ut cognoscamus uerum et simus in uero filio eius.
Et iterum: Nos ergo diligamus, quoniam deus prior dilexit nos.
Diligendo itaque nos deus ad imaginem suam reparat, et ut in nobis formam suae bonitatis inueniat, dat unde ipsi quoque quod operatur operemur, accendens scilicet mentium nostrarum lucernas et igne nos suae caritatis inflammans, ut non solum ipsum, sed etiam quidquid diligit diligamus.
Nam si inter homines ea demum firma amicitia est, quam morum similitudo sociarit, cum tamen parilitas uoluntatum saepe in reprobos tendat affectus, quantum nobis optandum atque nitendum est ut in nullo ab his quae deo sunt placita, discrepemus! De quo dicit propheta:

Quoniam ira in indignatione eius, et uita in uoluntate eius, quia non aliter in nobis erit dignitas diuinae maiestatis, nisi imitatio fuerit uoluntatis.

Tractatus XII - pars 2

Dicente itaque domino: Diliges dominum deum tuum ex toto corde tuo et ex tota mente tua, et diliges proximum tuum sicut teipsum, suscipiat fidelis anima auctoris sui atque rectoris inmarcescibilem caritatem, totam que se eius subiciat uoluntati, in cuius operibus atque iudiciis nihil uacat a ueritate iustitiae, nihil a miseratione clementiae.

Quoniam etsi magnis quis laboribus et multis fatigetur incommodis, bona est illi causa tolerandi, qui se aduersis uel corrigi intellegit uel probari.

Caritatis uero istius pietas perfecta esse non poterit, nisi diligatur et proximus.

Quo nomine non hi tantum intellegendi sunt qui nobis amicitia aut propinquitate iunguntur, sed omnes prorsus homines, cum quibus nobis natura communis est, siue illi hostes sint, siue socii, siue liberi, siue serui.

Vnus enim nos conditor finxit, unus creator animauit; eodem cuncti caelo et aere, hisdem utimur diebus et noctibus; cum que alii boni, alii sint mali, alii iusti, alii iniusti, deus tamen omnibus largitor, omnibus est benignus, sicut Lycaoniis a Paulo et Barnaba apostolis dicitur de prouidentia dei: Qui in praeteritis generationibus dimisit omnes gentes ingredi uias suas.

Et quidem non sine testimonio semetipsum reliquit, benefaciens eis, de caelo dans pluuiam et tempora fructifera, implens cibo et laetitia corda nostra.

Dedit autem nobis maiores diligendi proximi causas christianae gratiae latitudo, quae se per omnes partes totius orbis extendens, neminem hominum desperat, dum docet neminem neglegendum.

Et merito etiam inimicos diligi et pro persecutoribus sibi praecipit supplicari, qui ex omnibus cotidie gentibus sacris oliuae suae ramis inserens germen oleastri, de inimicis reconciliatos, de alienis adoptiuos,

de impiis facit iustos, ut omne genu flectatur, caelestium, terrestrium et infernorum, et omnis lingua confiteatur quoniam dominus Iesus in gloria dei patris est.

Tractatus XII - pars 3

Cum ergo deus bonos nos uelit esse, quia bonus est, nihil nobis debet de eius iudiciis displicere.
Nam non per omnia illi gratias agere, quid est aliud quam ex quadam eum parte reprehendere?
Audet enim plerumque humana insipientia aduersus creatorem suum, non solum de inopia, sed etiam de copia murmurare, ut et cum aliquid non suppetit, querula, et cum quaedam exuberent, sit ingrata.
Multae messis dominus horreorum suorum plenitudinem fastidiuit et ad copiam uindemiae affluentis ingemuit, nec de magnitudine fructuum gratulatus, sed de uilitate conquestus est.
Si autem parcior fuit in susceptis terra seminibus et castigatiore prouentu uites oleae que fluxerunt, accusatur annus, arguuntur elementa, et nec aeri parcitur, nec caelo, cum fideles et pios discipulos ueritatis nihil magis commendet et muniat quam perseuerans in deum et indefessa laudatio, dicente apostolo: Semper gaudete, sine intermissione orate, in omnibus gratias agite.
Haec enim uoluntas dei est in christo Iesu in omnibus uobis.
Huius autem deuotionis quemadmodum poterimus esse participes, nisi rerum uarietas constantiam mentis exerceat, ut amor directus in deum nec inter secunda superbiat, nec inter aduersa deficiat?
Quod placet deo, placeat et nobis.
De omni mensura munerum ipsius gaudeamus.
Qui bene usus est magnis, bene utatur et modicis.
Tam nobis copia quam parcitate consulitur.
Nec in spiritalibus lucris angustia grauabimur fructuum, si fecunditas non arescat animorum.
Oriatur de cordis agro, quod terra non edidit.
Semper illi quod largiatur occurrit, cui bene uelle non deficit.

Ad omnia igitur, dilectissimi, opera pietatis omnium nobis qualitas prosit annorum, nec beniuolentiam christianam difficultas temporalis impediat. Nouit dominus uasa hospitalis uiduae in opus pietatis suae uacuata complere; nouit aquas in uina conuertere; nouit de paucissimis panibus milia esurientium saturare populorum.
Et ille qui in suis pascitur, quae potuit augere dando, potest multiplicare sumendo.

Tractatus XII - pars 4

Tria uero sunt quae maxime ad religiosas pertinent actiones, oratio scilicet, ieiunium et elemosina, quibus exercendis omne quidem tempus acceptum, sed illud est studiosius obseruandum, quod apostolicis accepimus traditionibus consecratum, sicut etiam decimus hic mensis morem refert ueteris instituti, ut tria illa de quibus locutus sum diligentius exsequamur.
Oratione enim propitiatio dei quaeritur, ieiunio concupiscentia carnis extinguitur, elemosinis peccata redimuntur, simul que per omnia dei in nobis imago renouatur, si et in laudem eius semper parati et ad purificationem nostram sine cessatione solliciti et ad sustentationem proximi indesinenter simus intenti.
Haec triplex obseruantia, dilectissimi, omnium uirtutum comprehendit effectus.
Haec ad imaginem et similitudinem dei peruenit et a sancto spiritu inseparabiles facit.
Quia in orationibus permanet fides recta, in ieiunio innocens uita, in elemosinis mens benigna.
Quarta igitur et sexta feria ieiunemus,

Tractatus XII - pars 5

sabbato autem apud beatissimum Petrum apostolum uigilias celebremus, qui et orationes et ieiunia et elemosinas nostras precibus suis dignabitur adiuuare.

Per dominum nostrum Iesum christum, qui cum patre et spiritu sancto uiuit et regnat in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XIII

Quod temporis ratio et deuotionis nostrae admonet consuetudo, pastorali uobis, dilectissimi, sollicitudine praedicamus decimi mensis celebrandum esse ieiunium, quo pro consummata perceptione omnium fructuum dignissime largitori eorum deo continentiae libamen offertur. Quid enim potest efficacius esse ieiunio, cuius obseruantia appropinquamus deo et resistentes diabolo uitia blanda superamus? Semper enim uirtuti cibus ieiunium fuit.
De abstinentia denique prodeunt castae cogitationes, rationabiles uoluntates, salubriora consilia.
Et per uoluntarias afflictiones caro concupiscentiis moritur, uirtutibus spiritus innouatur.

Tractatus XIII - pars 2

Sed quia non solo ieiunio animarum nostrarum salus adquiritur, ieiunium nostrum misericordiis pauperum suppleamus.
Inpendamus uirtuti, quod subtrahimus uoluptati.
Fiat refectio pauperis abstinentia ieiunantis.
Studeamus uiduarum defensioni, pupillorum utilitati, lugentium consolationi, dissidentium paci.
Suscipiatur peregrinus, adiuuetur oppressus, uestiatur nudus, foueatur aegrotus, ut quicumque nostrum de iustis laboribus auctori bonorum omnium deo sacrificium huius pietatis obtulerit, ab eodem regni caelestis praemium recipere mereatur.

Tractatus XIII - pars 3

Quarta igitur et sexta feria ieiunemus, sabbato autem apud beatum Petrum apostolum pariter uigilemus, cuius suffragantibus meritis, quae poscimus, impetrare possimus, per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus XIV

In dominico agro, dilectissimi, cuius operarii sumus, oportet nos prudenter atque uigilanter spiritalem exercere culturam, ut perseueranti industria, quae legitimis temporibus sunt exsequenda curantes, de sanctorum operum fruge laetemur.
Quae si pigro otio et inerti desidia neglegantur, terra nostra nihil generosi germinis pariet, et spinis ac tribulis obsita, non producet quae condenda sint horreis, sed quae urenda sint flammis.
Ager autem iste, dilectissimi, rorante desuper gratia dei, fide munitur, ieiuniis exaratur, elemosinis seritur, orationibus fecundatur, ut inter plantationes rigationes que nostras nullius amaritudinis radix pullulet, nec se incrementa cuiusquam noxiae stirpis attollant, sed enecato omni semine uitiorum, conualescat seges laeta uirtutum.
Ad quam diligentiam omni quidem nos tempore pietas adhortatur, sed in his diebus qui huic operi sunt specialius praestituti, maior animositas et cura est excitanda feruentior, ne quod pium est agere non indictum, impium sit neglegere praedicatum.

Tractatus XIV - pars 2

Decimi itaque mensis ieiunium, ad quod caritatem uestram religioso proposito nouimus praeparatam, ut unanimiter auxiliante christo celebremus hortamur, monentes ut unusquisque secundum mensuram possibilitatis quam accepit a deo, in bonis operibus enitescat.
Quia et inimici nostri, qui nostra sanctificatione torquentur, in his diebus quos ad maiorem obseruantiam nobis dispositos esse nouerunt, uehementius saeuiunt et subtiliore insidiantur astutia, ut aliis inmittendo metum inopiae de largitatis expensis, aliis iniciendo tristitiam de labore ieiunii, quamplurimos a consortio huius deuotionis abducant.

Contra quas temptationes, dilectissimi, uigilet in nobis pii cordis intentio, et a christianis mentibus cogitationes diffidentiae repellantur.
Modicum est enim quod pauperi satis est.
Nec uictus illius, nec uestitus onerosus est.
Vile est quod esurit, uile quod sitit, et nuditas quae indiget operiri, non poscit ornari.
Et tamen dominus noster tam pius operum nostrorum arbiter, tam benignus est aestimator, ut etiam pro calice aquae frigidae sit praemium redditurus.
Quia iustus inspector est animorum, non impendium solum operis, sed etiam affectum est remuneraturus operantis.

Sancti Leonis Magni Tractatus

Tractatus XV

Confidenter uos, dilectissimi, ad opera pietatis hortamur, quia experimento didicimus libenter uos suscipere quod monemus.
Scitis namque et deo docente cognoscitis ad aeternum uobis gaudium profuturam diuinorum obseruantiam mandatorum.
In quibus exsequendis quia humana fragilitas plerumque lassescit, et in multis per lubricum suae infirmitatis offendit, misericors et pius dominus remedia nobis et adiutoria dedit, per quae ueniam obtinere possimus.
Quis enim tot inlecebras mundi, tot insidias diaboli, tot denique pericula suae mutabilitatis euaderet, nisi clementia regis aeterni mallet nos reparare quam perdere?
Nam et qui iam redempti, iam regenerati, iam filii lucis effecti sunt, quamdiu tamen in hoc mundo, qui totus in maligno est positus, detinentur, quamdiu infirmitati carnis corruptibilia et temporalia blandiuntur, non possunt istos dies sine temptatione transire.

Nec facile cuiquam prouenit tam incruenta uictoria, ut inter multos hostes frequentes que conflictus, etiamsi sit liber a morte, sit immunis a uulnere.
Curandis igitur laesionibus quas saepe incidunt qui cum inuisibili hoste confligunt, trium maxime remediorum est adhibenda medicina: In orationis instantia, in castigatione ieiunii, in elemosinae largitate, quae cum pariter exercentur, deus propitiatur, culpa deletur, temptator eliditur. Et his quidem praesidiis semper fidelis anima debet accingi, sed tunc studiosius praeparari, cum hi adsunt dies qui proprie sunt ad haec pietatis officia praestituti.

Tractatus XV - pars 2

De quorum ordine est etiam decimi huius mensis sollemne ieiunium, quod non ideo neglegendum est quia de obseruantia ueteris legis assumptum est, tamquam hoc de illis sit quae inter discretiones ciborum, inter baptismatum differentias et auium pecudum que hostias destiterunt. Illa enim quae rerum futurarum figuras gerebant, impletis quae significauere, finita sunt.
Ieiuniorum uero utilitatem noui testamenti gratia non remouit, et continentiam semper corpori atque animae profuturam pia obseruatione suscepit.
Quoniam sicut permanet apud intellegentiam christianam: Dominum deum tuum adorabis et illi soli seruies, et: Diliges dominum deum tuum ex toto corde tuo, et: Diliges proximum tuum sicut teipsum, et cetera talium mandatorum, ita quod in eisdem libris de ieiuniorum sanctificatione et curatione praeceptum est, nulla interpretatione uacuatur.
In omni enim tempore omnibus que uitae istius saeculi diebus, ieiunia nos contra peccata faciunt fortiores, ieiunia concupiscentias uincunt, temptationes repellunt, superbiam inclinant, iram mitigant, et omnes bonae uoluntatis affectus ad maturitatem totius uirtutis enutriunt, si tamen in societatem sibi beniuolentiam caritatis adsumant et in operibus misericordiae se prudenter exerceant.

Ieiunium enim sine elemosina non tam purgatio animae quam carnis afflictio est, magis que ad auaritiam quam ad continentiam referendum est, quando aliquis sic a cibo abstinet, ut etiam a pietate ieiunet.
Nostra ergo ieiunia, dilectissimi, abundent fructibus largitatis, et in pauperes christi benignis sint fecunda muneribus.
Nec tardentur in hoc opere mediocres, quia parum sit quod possint de sua facultate decerpere.
Nouit dominus omnium uires, et scit iustus inspector de qua mensura quisque quid tribuat.
Dissimiles quidem substantiae similes erogationes habere non possunt, sed aequatur plerumque merito, quod distat impendio, quia potest esse par animus, etiam ubi inpar est census.
Haec itaque ut adiuuante domino pia deuotione curentur, quarta et sexta feria ieiunemus, sabbato uero uigilias apud beatum Petrum apostolum celebremus, cuius orationibus adiuti in omnibus dei misericordiam mereamur.

Sancti Leonis Magni Tractatus

Tractatus XVI

Sublimitas quidem, dilectissimi, gratiae dei hoc cotidie operatur in cordibus christianis, ut omne desiderium nostrum a terrenis ad caelestia transferatur.
Sed etiam praesens uita per creatoris opem ducitur et per ipsius prouidentiam sustinetur, quia idem largitor est temporalium, qui promissor est aeternorum.
Sicut ergo pro spe futurae felicitatis, ad quam per fidem currimus, gratias deo agere debemus quod ad perceptionem tantae praeparationis euehimur, ita pro his quoque commodis quae singulorum annorum reuolutione consequimur, deus a nobis honorandus atque laudandus est, qui sic terrae fecunditatem ab initio dedit, sic pariendorum fructuum

leges in quibusque germinibus ac seminibus ordinauit, ut numquam sua instituta desereret, sed in rebus conditis benigna conditoris administratio permaneret.
Quidquid ergo ad usus hominum segetes, uineae oleae que pepererunt, totum hoc diuinae bonitatis largitate profluxit, quae, elementorum qualitate uariata, dubios agricolarum labores clementer adiuuit, ut utilitatibus nostris uenti et imbres, frigora et aestus, dies noctes que seruirent.
Non enim sibi ad effectus operum suorum ratio humana sufficeret, nisi plantationibus et rigationibus solitis dominus incrementa praeberet.
Vnde plenum pietatis atque iustitiae est, ut de his quae nobis caelestis pater misericorditer contulit, nos quoque alios adiuuemus.
Sunt enim plurimi qui nullam in agris, nullam in uineis, nullam habent in oleis portionem, quorum inopiae de ea quam dominus dedit copia consulendum est, ut et ipsi nobis cum deo pro terrae fecunditate benedicant, et gaudeant possidentibus fuisse donata quae etiam pauperibus ac peregrinis fuerint facta communia.
Felix illud est horreum et omnium fructuum multiplicatione dignissimum, de quo egentium et debilium saturatur esuries, de quo releuatur necessitas peregrini, de quo desiderium fouetur infirmi.
Quos ideo sub diuersis molestiis iustitia dei laborare permisit, ut et miseros pro patientia, et misericordes pro beniuolentia coronaret.

Tractatus XVI - pars 2

Huic autem operi, dilectissimi, cum omnia oportuna sint tempora, hoc nunc praecipue aptum est atque conueniens, in quo sancti patres nostri diuinitus inspirati decimi mensis sanxere ieiunium, ut omnium fructuum collectione conclusa, rationabilis deo abstinentia dicaretur, et meminisset quisque ita uti abundantia, ut et circa se abstinentior, et circa pauperes esset effusior.
Efficacissima enim pro peccatis deprecatio est in elemosinis atque ieiuniis, et uelociter ad diuinas conscendit aures talibus oratio eleuata suffragiis.

Quoniam, sicut scriptum est, animae suae benefacit uir misericors, et nihil est uniuscuiusque tam proprium quam quod inpendit in proximum. Pars enim corporalium facultatum quae indigentibus ministratur, in diuitias transit aeternas, et illae opes de hac largitate pariuntur, quae nullo usu minui, nulla poterunt corruptione uiolari.
Beati namque misericordes, quoniam ipsorum miserebitur deus, et ipse illis erit summa praemii, qui est forma praecepti.

Tractatus XVI - pars 3

Inter haec autem, dilectissimi, opera pietatis quae nos deo magis magis que commendant, dubium non est quod hostis noster, nocendi cupidus et peritus, acrioribus inuidiae stimulis incitetur, ut quos apertis et cruentis persecutionibus impugnare non sinitur, sub falsa christiani nominis professione corrumpat, habens haereticos huic operi seruientes, quos a catholica fide deuios sibi que subiectos militare in castris suis sub diuersis fecit erroribus.
Et sicut decipiendis primis hominibus ministerium sibi serpentis adsumpsit, ita horum linguas ad seducendos rectorum animos, ueneno suae falsitatis armauit.
Sed his insidiis, dilectissimi, pastorali sollicitudine, in quantum dominus auxiliatur, occurrimus.
Et ne quid de sancto grege pereat praecauentes, paternis uos denuntiationibus admonemus, ut labia iniqua et linguam dolosam, a quibus animam suam propheta liberari postulat, declinetis, quoniam sermo eorum, sicut ait beatus apostolus, serpit ut cancer.
Humiliter inrepunt, blande capiunt, molliter ligant, latenter occidunt.
Veniunt enim, sicut saluator praedixit, sub uestitu ouium, intus autem sunt lupi rapaces, qui non possent ueras et simplices oues fallere, nisi christi nomine tegerent rabiem bestialem.
In his autem omnibus operatur qui, cum sit uerae inluminationis inimicus, in lucis se angelum transfigurat.
Huius arte Basilides, huius Marcion callet ingenio, hoc duce agitur Sabellius, hoc praecipitatur rectore Fotinus, huius potestati famulatur Arrius, huius spiritui seruit Eunomius, tota denique bestiarum talium

cohors hoc praeside ab ecclesiae unitate discessit, hoc magistro a ueritate desciuit.

Tractatus XVI - pars 4

Sed cum in cunctis peruersitatibus multiformem teneat principatum, arcem tamen sibi in Manichaeorum struxit insania, et latissimam in eis aulam, in qua se exultantius iactaret, inuenit, ubi non unius prauitatis speciem, sed omnium simul errorum impietatum que mixturam generaliter possideret.
Quod enim in paganis profanum, quod in Iudaeis carnalibus caecum, quod in secretis magicae artis inlicitum, quod denique in omnibus haeresibus sacrilegum atque blasphemum est, hoc in istos, quasi in sentinam quamdam cum omnium sordium concretione confluxit.
Vnde uniuersas eorum impietates ac turpitudines enarrare perlongum est. Superat enim uerborum copiam criminum multitudo.
Ex quibus ad indicandum pauca sufficiunt, ut de his quae audieritis, etiam illa quae uerecunde praetermittimus aestimetis.
De sacris tamen eorum, quae apud illos tam obscena sunt quam nefanda, quod inquisitioni nostrae dominus manifestari uoluit, non tacemus, ne quisquam putet nos de hac re dubiae famae et incertis opinionibus credidisse.
Residentibus itaque me cum episcopis atque presbyteris, et in eumdem consessum christianis uiris et nobilibus congregatis, electos et electas eorum iussimus praesentari.
Qui cum de peruersitate dogmatis sui et de festiuitatum suarum consuetudine multa reserassent, illud quoque scelus, quod eloqui uerecundum est, prodiderunt, quod tanta diligentia uestigatum est, ut nihil minus credulis, nihil obtrectatoribus relinqueretur ambiguum.
Aderant enim omnes personae per quas infandum facinus fuerat perpetratum, puella scilicet ut multum decennis, et duae mulieres quae ipsam nutrierant et huic sceleri praepararant.
Praesto erat etiam adolescentulus uitiator puellae, et episcopus ipsorum detestandi criminis ordinator.

Omnium horum par fuit et una confessio, et patefactum est exsecramentum quod aures nostrae uix ferre potuerunt.
De quo ne apertius loquentes castos offendamus auditus, gestorum documenta sufficiunt, quibus plenissime docetur nullam in hac secta pudicitiam, nullam honestatem, nullam reperiri penitus castitatem, in qua lex est mendacium, diabolus religio, sacrificium turpitudo.

Tractatus XVI - pars 5

Hos itaque homines, dilectissimi, per omnia exsecrabiles atque pestiferos, quos aliarum regionum perturbatio nobis intulit crebriores, ab amicitia uestra penitus abdicate, uos que praecipue, mulieres, a talium notitia et conloquiis abstinete, ne dum fabulosis narrationibus incautus delectatur auditus, in diaboli laqueos incidatis.
Qui sciens quod primum uirum mulieris ore seduxerit, per que femineam credulitatem omnes homines a paradisi felicitate deiecerit, uestro nunc quoque sexui securiore insidiatur astutia, ut eas quas sibi potuerit per ministros suae falsitatis illicere, et fide spoliet et pudore.
Illud quoque uos, dilectissimi, obsecrans moneo, ut si cui uestrum innotuerit ubi habitent, ubi doceant, quos frequentent, et in quorum societate requiescant, nostrae sollicitudini fideliter indicetis, quia parum prodest unicuique quod protegente spiritu dei ab istis ipse non capitur, si cum alios capi intellegit non mouetur.
Contra communes hostes pro salute communi una omnium debet esse uigilantia, ne de alicuius membri uulnere etiam alia possint membra corrumpi, et qui tales non prodendos putant, in iudicio christi inueniantur rei de silentio, etiam si non contaminantur assensu.

Tractatus XVI - pars 6

Assumite itaque religiosae sollicitudinis pium zelum, et contra saeuissimos animarum hostes omnium fidelium cura consurgat.
Ideo enim misericors deus quamdam nobis partem prodidit hominum noxiorum, ut manifestato periculo excitaretur diligentia cautionis.

Non sufficiat quod actum est, sed eadem inquisitio perseueret, quae hoc auxiliante domino consequetur, ut non solum qui recti sunt incolumes perseuerent, sed etiam multi qui diabolica seductione decepti sunt, ab errore reuocentur.
Vestrae autem orationes et elemosinae atque ieiunia misericordi deo per hanc ipsam deuotionem sacratius offerentur, cum etiam hoc opus fidei ad omnia officia pietatis accesserit.
Quarta igitur et sexta feria ieiunemus, sabbato autem apud beatissimum Petrum praesentem apostolum uigilias celebremus, qui, sicut experimur et credimus, pro commendatis sibi a domino ouibus indesinenter pastorales praetendit excubias, exoraturus deprecationibus suis ut ecclesia dei, quae ipsius est praedicationibus instituta, ab omni errore sit libera.
Per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus XVII

Euangelicis sanctionibus, dilectissimi, multum utilitatis praebet doctrina legalis, cum quaedam de mandato ueteri ad nouam obseruantiam transferuntur, et ex ipsa ecclesiastica deuotione monstratur quod dominus Iesus non uenit legem soluere, sed implere.
Cessantibus enim significationibus quibus saluatoris nostri nuntiabatur aduentus, et peractis figuris quas abstulit praesentia ueritatis, ea quae uel ad regulas morum uel ad simplicem dei cultum ratio pietatis instituit, in eadem apud nos forma in qua sunt condita perseuerant, et quae utrique testamento erant congrua, nulla sunt commutatione uariata.
Ex his autem est etiam decimi mensis sollemne ieiunium, quod a nobis nunc annua est consuetudine celebrandum, quia plenum iustitiae est atque pietatis gratias diuinae agere largitati pro fructibus quos in usus

hominum secundum summae prouidentiae temperamentum terra produxit.
Quod ut prompto animo nos facere monstremus, non solum continentiam ieiunii, sed etiam elemosinarum curam oportet adsumi, ut de terra quoque cordis nostri germen iustitiae et fructus caritatis oriatur, et misericordiam dei pauperum ipsius miserendo mereamur.
Efficacissima enim est ad exorandum deum postulatio cui pietatis opera suffragantur, quoniam qui suum ab inope non auertit animum, cito ad se domini conuertit auditum, dicente domino: Estote misericordes, sicut et pater uester misericors est; dimittite, et dimittetur uobis.
Quid hac iustitia benignius? Quid hac retributione clementius, ubi sententia iudicaturi in potestate ponitur iudicandi?
Date, inquit, et dabitur uobis.
Quam cito diffidentiae sollicitudo et auaritiae est amputata cunctatio, ut quod reddituram se promittit ueritas, secura expendat humanitas.

Tractatus XVII - pars 2

Constans esto, christiane largitor.
Da quod accipias, sere quod metas, sparge quod colligas.
Noli metuere dispendium, noli de dubio suspirare prouentu.
Substantia tua cum bene erogatur, augetur.
Concupisce iustum misericordiae lucrum, et aeterni quaestus sectare commercium.
Munerator tuus uult te esse munificum, et qui dat ut habeas, mandat ut tribuas, dicens: Date, et dabitur uobis.
Amplectenda est tibi promissionis istius et gratulanda conditio.
Quamuis enim non habeas nisi quod acceperis, non potes tamen non habere quod dederis.
Qui ergo pecunias amat, et multiplicare opes suas inmodicis optat augmentis, hoc potius sanctum fenus exerceat, et hac usurarum arte ditescat, ut non hominum laborantium captet necessitates, ne per dolosa beneficia laqueos incidat insolubilium debitorum, sed illius sit creditor, illius fenerator, qui dicit: Date, et dabitur uobis, et qua mensura mensi fueritis, eadem remetietur uobis.

Infidelis autem et iniquus est etiam sibi, qui quod aestimat diligendum non uult habere perpetuum.
Quantalibet adiciat, quantalibet condat et congerat, inops de hoc mundo et egenus abscedet, dicente propheta Dauid: Quoniam cum interierit non accipiet omnia, neque descendet cum eo gloria domus eius.
Qui si benignus esset animae suae, illi bona sua crederet, qui et idoneus fideiussor est pauperum et largissimus redditor usurarum.
Sed iniusta et inpudens auaritia, quae beneficium se dicit praestare cum decipit, non credit deo ueraciter promittenti, et credit homini trepide paciscenti, dum que certiora aestimat praesentia quam futura, merito in hoc frequenter incurrit ut ei cupiditas iniusti lucri non iniusti causa sit damni.

Tractatus XVII - pars 3

Vnde quilibet sequatur euentus, mala semper est ratio fenerantis, cui pecuniam et minuisse et auxisse peccatum est, ut aut miser sit amittendo quod dedit, aut miserior accipiendo quod non dedit.
Fugienda prorsus est iniquitas fenoris, et lucrum quod omni caret humanitate uitandum est.
Multiplicatur quidem facultas iniustis et tristibus incrementis, sed mentis substantia contabescit, quoniam fenus pecuniae funus est animae.
Quid enim de huiusmodi hominibus deus sentiat, sacratissimus Dauid propheta manifestat, qui cum diceret: Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo?
Responso diuinae uocis instruitur, et eum ad aeternam requiem pertinere cognoscit, qui inter alias piae conuersationis regulas pecuniam suam non dedit ad usuram, et a tabernaculo dei ostenditur alienus et a sancto monte eius extraneus, qui dolosum quaestum de pecuniae suae captat usuris, et dum per aliena cupit damna ditari, aeterna dignus est egestate puniri.

Tractatus XVII - pars 4

Vos itaque, dilectissimi, qui ex toto corde promissionibus domini credidistis, fugientes inmundissimam auaritiae lepram, donis dei pie et sapienter utimini.
Et quoniam de ipsius largitate gaudetis, date operam ut possitis gaudiorum uestrorum habere consortes.
Multis enim, quae uobis suppetunt, desunt, et in quorumdam indigentia materia uobis data est diuinae bonitatis imitandae, ut per uos etiam in alios beneficia diuina transirent, et bene dispensantes temporalia adquireretis aeterna.
Quarta igitur et sexta feria ieiunemus, sabbato autem ad beatissimum Petrum apostolum uigilemus, cuius orationibus nobis per omnia obtineatur diuina protectio, per christum dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus XVIII

Praesidia, dilectissimi, sanctificandis mentibus nostris atque corporibus diuinitus instituta, ideo cum dierum temporum que curriculis sine cessatione reparantur, ut infirmitatum nostrarum ipsa nos medicina commoneat.
Natura quippe mutabilis et de peccati labe mortalis, licet iam redempta et sacro baptismate iam renata, in quantum est passibilis, in tantum est ad deteriora procliuis.
Corrumperetur carnali desiderio, nisi spiritali muniretur auxilio, quia sicut illi numquam deest unde corruat, ita semper praesto est unde subsistat, dicente apostolo: Fidelis deus, qui uos non patietur temptari super id quod potestis, sed faciet prouentum, ut possitis sustinere.
Quamuis ergo dominus protegat bellatores, et milites suos ille qui potens est in proelio cohortetur et dicat: Nolite timere, quia ego uici mundum, sciendum tamen est, dilectissimi, hoc incitamento formidinem sublatam esse, non pugnam, et retunso aculeo timoris, causam manere certaminis,

quod ab hoste uersuto terribiliter quidem furore persecutionis mouetur, sed nocentius specie pacis infertur.
Vbi enim in aperto sunt pugnae, in manifesto sunt et coronae.
Et hoc ipsum alit atque accendit patientiae fortitudinem, quod sicut proxima est tribulatio, ita est et uicina promissio.
Cessantibus uero publicis inpugnationibus impiorum, et a caedibus se ac suppliciis fidelium diabolo continente, ne pertinacia crudelitatum multiplicatio nostrorum fieret triumphorum, fremens aduersarius cruentas inimicitias ad quietas conuertit insidias, ut quos uincere fame et gelu, ferro flammis que non poterat, otio tabefaceret, cupiditatibus inretiret, ambitione inflaret, uoluptate corrumperet.

Tractatus XVIII - pars 2

Sed his atque aliis omnibus destruendis habet christiana acies potentes munitiones et arma uictricia, dum instruente milites suos spiritu ueritatis, mansuetudo iram, largitas auaritiam, benignitas extinguit inuidiam.
Commutante enim dextera excelsi corda multorum, rediit in nouitatem uetustas, de famulis iniquitatis ministri prodiere iustitiae.
Subegit luxuriam continentia, humilitas arrogantiam propulsauit, et qui inpudicitia sorduerant, castitate nituerunt.
His autem conuersionibus, dilectissimi, per prouidentiam gratiae dei addita sunt sancta ieiunia, quae in quibusdam diebus ab uniuersa ecclesia deuotionem obseruantiae generalis exigerent.
Quamuis enim pulchrum sit atque laudabile ut singula quaeque membra corporis christi propriis ornentur officiis, excellentioris tamen est actionis sacratioris que uirtutis, cum in unum propositum piae plebis corda concurrunt, ut ille cui sanctificatio nostra supplicium est, non solum a parte, sed etiam a soliditate superetur.
Cui nunc operi, dilectissimi, decimus mensis offertur, admonens quodammodo pro qualitate temporis sui ne quisquam frigore infidelitatis obtorpeat, sed potius caritatis spiritu conualescat.
Quoniam et per ipsa elementa mundi, tamquam per publicas paginas, significationem diuinae uoluntatis accipimus, nec umquam cessat superna eruditio, quando etiam de his quae nobis famulantur inbuimur.

Tractatus XVIII - pars 3

Praeter illam namque apostolicam sententiam qua homines fructu pietatis carentes uacuis arboribus comparantur, etiam illa ficus nobis cauenda est de suae infecunditatis exemplo, quam dominus Iesus, sicut euangelium refert, nihil habentem quod esuriens sumeret, perpetua sterilitate damnauit, ut intellegeremus quoniam qui esurientem non refouet, illi denegat cibum qui quod pauperi est datum, sibi dixit inpensum.
Et huius maledictionis arbores erunt, quibus a iudicante dicetur: Discedite a me, maledicti, in ignem aeternum, quem praeparauit pater meus diabolo et angelis eius.
Esuriui enim, et non dedistis mihi manducare, sitiui, et non dedistis mihi bibere, et cetera.
Quae ideo singula recoluntur, ut aduertamus non futurum extra misericordiam, qui uel partem horum operum fuerit exsecutus.
Anima autem neminem iuuans erit arbor non habens poma, cum totius pietatis inuenietur aliena.
Decimi ergo mensis ieiunium, quod hiemalis est temporis, ad agriculturam nos mysticam uocat, qua segetum et palmitum atque arborum uires, quibus humana sustentatur infirmitas, spiritalibus studiis excolantur, ut dominicus ager suis ditetur inpendiis, et quem numquam expedit esse sine fructu, de propria fiat ubertate fecundior.
Quod utique intellegit sanctitas uestra ad totius ecclesiae profectus esse referendum, quorum in fide germen est, in spe incrementum, in caritate maturitas, quia castigatio corporis et instantia orationis tunc ueram obtinent puritatem, cum elemosinarum sanctificatione nituntur, dicente domino: Date elemosinam, et ecce omnia munda sunt uobis.
Quarta igitur et sexta sabbati ieiunemus, sabbato autem apud beatissimum Petrum apostolum uigilias celebremus, ipso praestante et adiuuante qui cum patre et spiritu sancto uiuit et regnat per omnia saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XIX

Cum de aduentu regni dei et de fine temporum mundi discipulos suos saluator instrueret totam que ecclesiam suam in apostolis erudiret: Cauete, inquit, ne forte grauentur corda uestra in crapula et ebrietate et cogitationibus saecularibus.
Quod utique praeceptum, dilectissimi, ad nos specialius pertinere cognoscimus, quibus denuntiatus dies, etiam si est occultus, non dubitatur esse uicinus.
Ad cuius aduentum omnem hominem conuenit praeparari, ne quemquam aut uentri deditum aut curis saecularibus inueniat implicatum.
Cotidiano enim, dilectissimi, experimento probatur satietate carnis aciem mentis obtundi, et ciborum nimietate uigorem cordis hebetari, ita ut delectatio edendi etiam corporis contraria sit saluti, nisi ratio temperantiae obsistat inlecebrae, et quod futurum est oneri, subtrahat uoluptati.
Quamuis enim nihil sine anima caro desideret, et inde accipiat sensus unde sumit et motus, eiusdem tamen animae est quaedam subditae sibi negare substantiae, et interiore iudicio ab inconuenientibus exteriora frenare, ut a corporeis cupiditatibus saepius libera, in aula mentis possit diuinae uacare sapientiae, ubi omni strepitu terrenarum silente curarum, in meditationibus sanctis et in deliciis laetetur aeternis.
Quod etsi in hac uita difficile est continuari, potest tamen frequenter adsumi, ut saepius ac diutius spiritalibus quam carnalibus occupemur, et cum melioribus curis maiores inpendimus moras, in incorruptibiles diuitias etiam temporales transeunt actiones.
Tractatus XIX - pars 2

Huius obseruantiae utilitas, dilectissimi, in ecclesiasticis praecipue est constituta ieiuniis, quae ex doctrina sancti spiritus ita per totius anni circulum distributa sunt, ut lex abstinentiae omnibus sit adscripta temporibus.
Siquidem ieiunium uernum in quadragesima, aestiuum in pentecosten, autumnale in mense septimo, hiemale autem in hoc qui est decimus celebramus, intellegentes diuinis nihil uacuum esse praeceptis, et uerbo dei ad eruditionem nostram omnia elementa seruire, dum per ipsius mundi cardines, quasi per quattuor euangelia, incessabili tuba discimus quod et praedicemus et agamus.
Dicente enim propheta: Caeli enarrant gloriam dei, et opera manuum eius adnuntiat firmamentum, dies diei eructuat uerbum, et nox nocti indicat scientiam, quid est per quod nobis ueritas non loquatur?
Ipsius uoces in die, ipsius audiuntur in nocte, et pulchritudo rerum unius dei opificio conditarum non desinit cordis auribus magistram insinuare rationem, ut inuisibilia dei per ea quae facta sunt intellecta conspiciantur, et non creaturis, sed creatori omnium seruiatur.
Cum ergo uniuersa uitia per continentiam destruantur, et quidquid auaritia sitit, quidquid superbia ambit, quidquid luxuria concupiscit, huius uirtutis soliditate superetur, quis non intellegat quantum nobis praesidii per ieiunia conferatur, in quibus indicitur ut non solum a cibis, sed etiam ab omnibus carnalibus desideriis temperetur?
Alioquin superfluum est suscipere esuriem, et iniquam non deponere uoluntatem, reciso adfligi cibo, et a concepto non silere peccato.
Carnale est, non spiritale ieiunium, ubi soli corpori non parcitur, et in his quae omnibus deliciis nocentiora sunt, permanetur.
Quid prodest animae foris agere dominam, et intus seruire captiuam, membris imperare, et ius propriae libertatis amittere?
Et merito plerumque patitur famulam rebellantem, quae non reddit domino debitam seruitutem.
Ieiunans ergo corpore ab escis, mens ieiunet a uitiis, et curas cupiditates que terrenas regis sui lege diiudicet.

Tractatus XIX - pars 3

Meminerit primam dilectionem deo, secundam debere se proximo, omnes que affectus suos hac regula dirigendos, ut nec a cultu recedat domini, nec ab utilitate conserui.
Quomodo autem deus colitur, nisi ut quod ipsi placet, placeat et nobis, nec ab eius imperio noster umquam resultet affectus?
Quoniam si hoc quod ille uult uolumus, ab illo sumet infirmitas nostra uirtutem, a quo ipsam accepimus uoluntatem: Deus est enim, sicut apostolus ait, qui operatur in nobis et uelle et perficere pro bona uoluntate.
Nec superbia itaque homo inflabitur, nec desperatione frangetur, si bonis diuinitus datis in gloriam dantis utatur, et ab his desideria sua reuocet quae sibi nocitura cognouit.
Abstinens enim ab inuidiae malignitate, a luxuriae dissolutione, a perturbatione iracundiae, a cupiditate uindictae, purificabitur ueri sanctificatione ieiunii, et incorruptibilium deliciarum uoluptate pascetur, ut per usum spiritalem etiam terrenas copias in caelestem nouerit transferre substantiam, non sibi condendo quae acceperit, sed magis magis que multiplicando quod dederit.
Vnde paternae caritatis affectu dilectionem uestram monemus, ut ieiunium decimi mensis fructuosum uobis elemosinarum largitate faciatis, gaudentes quod per uos dominus pauperes suos pascit et uestit, quibus utique posset eas quas uobis contulit tribuere facultates, nisi pro ineffabili misericordia sua et illos iustificaret de patientia laboris et uos de opere caritatis.
Quarta igitur et sexta sabbati ieiunemus, sabbato autem apud beatissimum Petrum apostolum uigilias celebremus, qui et orationes et ieiunia et elemosinas nostras precibus suis dignabitur adiuuare, praestante domino nostro Iesu christo, qui cum patre et spiritu sancto uiuit et regnat per omnia saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XX

Dispensationes misericordiae dei, quas saluator noster pro humani generis reparatione suscepit, ita sunt, dilectissimi, diuinitus ordinatae, ut euangelium gratiae uelamen legis tolleret, non instituta destrueret.
Vnde custodienda nobis est dominica illa sententia, qua dixit non se uenire legem soluere sed implere, ut nos quoque huic regulae, quantum donante deo possumus, seruiamus, scientes nihil esse de ueteris testamenti constitutionibus neglegendum, si uigilanter studeamus agnoscere quid ibi transitura obumbratione uelatum, quid permansura actione sit conditum.
Nam discretio ciborum et hostiarum, circumcisio carnis, differentia baptismatum et obseruatio baptismorum, non adhuc sub figuratis significationibus sunt agenda, quae etiam sunt rebus ipsis quae significabantur impleta, mandata uero et praecepta moralia sicut sunt edita perseuerant, quia non aliud insinuant quam loquuntur, et apud christianam deuotionem augmento crescunt, non cessatione deficiunt.
Diligere itaque deum et proximum, honorare patrem et matrem, non adorare deos alienos, et cetera quae aut terribiliter sunt prohibita aut salubriter imperata, non aliter ex legalibus institutis quam ex euangelicis ueneramur edictis, ut quamuis multa accesserint ex nouitate gratiae, nihil tamen inminutum sit de antiquitate iustitiae.
Vnde merito disposuerunt apostolicae sanctiones ut ueterum ieiuniorum utilitas permaneret, et licet ecclesiae consuetudo prolixioribus se castigationibus exercere didicisset, amplecteretur tamen continentiae sanctificationem ex lege uenientem.
Quibus enim donatum erat posse quod maius est, indecens fuit non celebrare quod minus est.

Tractatus XX - pars 2

Hac ergo ratione, dilectissimi, euidenter instructi, ecclesiasticis regulis ieiunium decimi mensis adiungimus, id que deuotioni uestrae, sicut est moris, indicimus, quoniam plenum pietatis plenum que iustitiae est ut terrenorum fructuum perceptione conclusa agantur gratiae deo et sacrificium ei misericordiae cum ieiunii immolatione soluatur.
Gaudeat quisque copia sua et multa se horreis suis intulisse laetetur, sed ita ut de abundantia eius etiam a pauperibus gaudeatur.
Fecunditatem segetum, fluenta uitium, partus arborum, ubertas imitetur animorum, quod dedit terra, dent corda, ut possimus dicere cum propheta: Terra nostra dedit fructum suum.
Deus namque uerus et summus agricola non solum corporalium sed etiam spiritalium auctor est fructuum, et utraque semina, utraque plantaria duplici nouit exercere cultura, dans agris profectus germinum, dans animis incrementa uirtutum, quae sicut ab una prouidentia sumpsere principium, ita ad unius operis uocant effectum.
Homo enim, ad imaginem et similitudinem dei factus, nihil habet in naturae suae honore tam proprium quam ut bonitatem sui imitetur auctoris, qui donorum suorum sicut misericors largitor est, ita est et iustus exactor, uolens nos operum suorum esse consortes, ut quamuis nullam nos ualeamus creare naturam, possimus tamen acceptam per dei gratiam exercere materiam, quia non ita usui nostro bona terrena conlata sunt, ut carnalium tantum sensuum uoluptati satietati que seruirent, alioquin nihil a pecudibus, nihil distaremus a bestiis, quae alienis necessitatibus consulere nesciunt et solam sui ac suorum fetuum curam habere nouerunt.

Tractatus XX - pars 3

Animalia igitur, carentia intellectu, nullo sunt erudita mandato, nec acceperunt legem, quae non accepere rationem.
Vbi autem est inluminatio rationis, ibi est et disciplina pietatis, quae dilectionem et deo debet et proximo.
Non enim aliter probatur homo amator esse sui, nisi appareat eum et supra se naturae suae auctorem et secundum se naturae suae amare consortem.

Merito in his duobus mandatis tota lex pendet et prophetae.
Merito disputationum omnium latitudo sub paucorum breuitate uerborum plenissimo est explicata compendio.
Diligatur deus, diligatur et proximus, ita ut formam diligendi proximi ab ea qua nos deus diligit dilectione sumamus, qui etiam malis bonus est et benignitatis suae donis non solum cultores suos confouet sed etiam negatores.
Amentur propinqui, amentur extranei, et quod debetur amicis, supererogetur inimicis.
Quamuis enim quorundam malignitas nulla humanitate mitescat, non sunt tamen infructuosa opera pietatis, nec umquam perdit beniuolentia quod praestat ingrato.
Nemo se, dilectissimi, ab opere bono faciat alienum, nemo de sua tenuitate causetur, tamquam qui sibi uix sufficit, et alium iuuare non possit.
Magnum est quod proferat ex paruo, et in diuinae lance iustitiae non quantitate munerum sed pondere pensatur animorum.
Euangelica uidua duos nummos in gazophilacium misit et omnium diuitum dona transcendit.
Nulla apud deum uilis est pietas, nulla infructuosa miseratio.
Diuersos quidem hominibus dedit census, sed non diuersos quaerit affectus.
Aestiment omnes substantias suas, et qui plus accepere plus tribuant.
Fiat abstinentia fidelium cibus pauperum, et quod quisque subtrahit sibi, proficiat indigenti, quia licet multum et animis et corporibus conferant remedia parcitatis, parum tamen utilia sunt ipsa ieiunia, nisi misericordiae sanctificentur effectu.
In elemosinis enim uirtus quaedam est instituta baptismatis, quia sicut aqua extinguit ignem, sic elemosina peccatum, et per eundem spiritum dicitur: Lauamini, mundi estote, per quem dicitur: Date elemosinam et omnia munda sunt uobis, ut nemo ambigat, nemo diffidat regenerationis sibi nitorem etiam post multa peccata restitui, qui elemosinarum studuerit purificatione mundari.

Sancti Leonis Magni Tractatus

Tractatus XXI

Saluator noster, dilectissimi, hodie natus est, gaudeamus.
Neque enim locum fas est esse tristitiae, ubi natalis est uitae, quae consumpto mortalitatis timore, ingerit nobis de promissa aeternitate laetitiam.
Nemo ab huius alacritatis participatione secernitur, una cunctis laetitiae communis est ratio, quia dominus noster, peccati mortis que destructor, sicut nullum a reatu liberum repperit, ita liberandis omnibus uenit.
Exultet sanctus, quia propinquat ad palmam.
Gaudeat peccator, quia inuitatur ad ueniam.
Animetur gentilis, quia uocatur ad uitam.
Dei namque filius, secundum plenitudinem temporis quam diuini consilii inscrutabilis altitudo disposuit, reconciliandam auctori suo naturam generis adsumpsit humani, ut inuentor mortis diabolus per ipsam quam uicerat uinceretur.
In quo conflictu pro nobis inito, magno et mirabili aequitatis iure certatum est, dum omnipotens dominus cum saeuissimo hoste, non in sua maiestate, sed in nostra humilitate congreditur, obiciens ei eamdem formam eamdem que naturam, mortalitatis quidem nostrae participem, sed peccati totius expertem.
Alienum quippe ab hac natiuitate est, quod de omnibus legitur: Nemo mundus a sorde, nec infans cuius unius diei si sit uita eius super terram.
Nihil in istam singularem natiuitatem de carnis concupiscentia transiit, nihil de peccati lege manauit.
Virgo regia Dauidicae stirpis eligitur, quae sacro grauidanda fetu diuinam humanam que prolem prius conciperet mente quam corpore.
Et ne superni ignara consilii ad inusitatos paueret effectus, quod in ea operandum erat a spiritu sancto, conloquio discit angelico.
Nec damnum credit pudoris dei genetrix mox futura.

Cur enim de conceptionis nouitate desperet, cui efficientia de altissimi uirtute promittitur?
Confirmatur credentis fides etiam praeeuntis adtestatione miraculi, donatur que Elisabeth inopinata fecunditas, ut qui conceptum dederat sterili, daturus non dubitaretur et uirgini.

Tractatus XXI - pars 2

Verbum igitur dei, deus filius dei, qui in principio erat apud deum, per quem facta sunt omnia et sine quo factum est nihil, propter liberandum ab aeterna morte hominem factus est homo, ita se ad susceptionem humilitatis nostrae sine diminutione suae maiestatis inclinans, ut manens quod erat adsumens que quod non erat, ueram serui formam ei formae in qua deo patri est aequalis uniret, et tanto foedere naturam utramque consereret, ut nec inferiorem consumeret glorificatio, nec superiorem minueret adsumptio.
Salua igitur proprietate utriusque substantiae et in unam coeunte personam, suscipitur a maiestate humilitas, a uirtute infirmitas, ab aeternitate mortalitas, et ad dependendum conditionis nostrae debitum, natura inuiolabilis naturae est infusa passibili, deus que uerus homo uerus in unitatem domini temperatur, ut quod nostris remediis congruebat, unus atque idem dei hominum que mediator et mori posset ex uno et resurgere posset ex altero.
Merito uirgineae integritati nihil corruptionis intulit partus salutis, quia custodia fuit pudoris editio ueritatis.
Talis ergo, dilectissimi, natiuitas decuit dei uirtutem et dei sapientiam christum, qua nobis et humanitate congrueret et diuinitate praecelleret. Nisi enim esset deus uerus, non afferret remedium, nisi esset homo uerus, non praeberet exemplum.
Ab exultantibus angelis nascente domino gloria in excelsis deo canitur, et pax in terra bonae uoluntatis hominibus nuntiatur.
Vident enim caelestem Hierusalem ex omnibus mundi gentibus fabricari de quo inenarrabili diuinae pietatis opere quantum laetari debet humilitas hominum, cum tantum gaudeat sublimitas angelorum?

Tractatus XXI - pars 3

Agamus ergo, dilectissimi, gratias deo patri, per filium eius, in spiritu sancto, qui propter multam caritatem suam qua dilexit nos, misertus est nostri, et cum essemus mortui peccatis, conuiuificauit nos christo, ut essemus in ipso noua creatura nouum que figmentum.
Deponamus ergo ueterem hominem cum actibus suis, et adepti participationem generationis christi, carnis renuntiemus operibus.
Agnosce, o christiane, dignitatem tuam, et diuinae consors factus naturae, noli in ueterem uilitatem degeneri conuersatione recidere.
Memento cuius capitis et cuius sis corporis membrum.
Reminiscere quia erutus de potestate tenebrarum, translatus es in dei lumen et regnum.
Per baptismatis sacramentum spiritus sancti factus es templum, noli tantum habitatorem prauis de te actibus effugare et diaboli te iterum subicere seruituti, quia pretium tuum sanguis est christi, quia in ueritate te iudicabit, qui misericorditer te redemit, christus dominus noster.

Sancti Leonis Magni Tractatus

Tractatus XXII

Exultemus in domino, dilectissimi, et spiritali iocunditate laetemur, quia inluxit dies redemptionis nouae, praeparationis antiquae, felicitatis aeternae.
Reparatur enim nobis salutis nostrae annua reuolutione sacramentum, ab initio promissum, in fine redditum, sine fine mansurum.
In quo dignum est nos sursum erectis cordibus diuinum adorare mysterium, ut quod magno dei munere agitur, magnis ecclesiae gaudiis celebretur.
Deus enim omnipotens et clemens, cuius natura bonitas, cuius uoluntas potentia, cuius opus misericordia est, statim ut nos diabolica malignitas ueneno suae mortificauit inuidiae, praeparata renouandis mortalibus pietatis suae remedia inter ipsa mundi primordia praesignauit,

denuntians serpenti futurum semen mulieris quod noxii capitis elationem sua uirtute contereret, christum scilicet in carne, deum hominem que significans, qui natus ex uirgine uiolatorem humanae propaginis incorrupta natiuitate damnaret.
Nam quia gloriabatur diabolus hominem sua fraude deceptum diuinis caruisse muneribus, et inmortalitatis dote nudatum duram mortis subisse sententiam, se que in malis suis quoddam de praeuaricatoris consortio inuenisse solacium, deum quoque, iustae seueritatis exigente ratione, erga hominem quem tanto honore condiderat, antiquam mutasse sententiam, opus fuit, dilectissimi, secreti dispensatione consilii ut incommutabilis deus, cuius uoluntas non potest sua benignitate priuari, primam pietatis suae dispositionem sacramento occultiore compleret, et homo diabolicae iniquitatis uersutia actus in culpam contra dei propositum non periret.
Tractatus XXII - pars 2 [The text of this sermon does not match that read by Fr. Foster]
Ingreditur ergo haec mundi infima filius dei, de caelesti sede descendens, et a paterna gloria non recedens, nouo ordine, noua natiuitate generatus.
Nouo ordine, quia inuisibilis in suis uisibilis est factus in nostris, incomprehensibilis uoluit comprehendi, ante tempora manens esse coepit ex tempore, uniuersitatis dominus seruilem formam obumbrata maiestatis suae dignitate suscepit, inpassibilis deus non dedignatus est homo esse passibilis, et inmortalis mortis legibus subiacere.
Noua autem natiuitate generatus, quia Inuiolata uirginitas concupiscentiam nesciuit, carnis substantiam ministrauit.
Adsumpta est de matre domini natura, non culpa.
Creata est forma serui sine conditione seruili, et nouus homo sic contemperatus est ueteri, ut et ueritatem susciperet generis et uitium excluderet uetustatis.
Verax namque misericordia dei, cum ad reparandum humanum genus ineffabiliter ei multa suppeterent, hanc potissimum consulendi elegit uiam, qua ad destruendum opus diaboli non uirtute uteretur potentiae, sed ratione iustitiae.

Nam superbia hostis antiqui non inmerito sibi in omnes homines ius tyrannicum uindicabat, nec indebito dominatu premebat, quos a mandato dei spontaneos in obsequium suae uoluntatis inlexerat.
Non itaque iuste amitteret originalem humani generis seruitutem, nisi de eo quod subegerat uinceretur.
Cum igitur misericors omnipotens que saluator ita susceptionis humanae moderaretur exordia, ut uirtutem inseparabilis a suo homine deitatis per uelamen nostrae infirmitatis absconderet, inlusa est securi hostis astutia, qui natiuitatem pueri in salutem humani generis procreati, non aliter sibi quam omnium nascentium putauit obnoxiam.
Vidit enim uagientem atque lacrimantem, uidit pannis obuolutum, circumcisioni subditum et legalis sacrificii oblatione perfunctum.
Agnouit deinceps solita incrementa pueritiae, et usque in uiriles annos de naturalibus non dubitauit augmentis.
Inter haec intulit contumelias, multiplicauit iniurias, adhibuit maledicta, obprobria, blasphemias, conuicia, omnem postremo in ipsum uim furoris effudit, omnia temptamentorum genera percucurrit, et sciens quo humanam naturam infecisset ueneno, nequaquam credidit transgressionis exortem, quem tot documentis didicit esse mortalem.
Perstitit ergo inprobus praedo et auarus exactor in eum qui nihil ipsius habebat insurgere, et dum uitiatae originis praeiudicium generale persequitur, chirographum quo nitebatur excidit, ab illo iniquitatis exigens poenam, in quo nullam repperit culpam.
Soluitur itaque letiferae pactionis malesuada conscriptio.
Fortis ille nectitur uinculis suis et ligato mundi principe, captiuitatis uasa rapiuntur.
Redit in honorem suum ab antiquis contagiis purgata natura, mors morte destruitur, natiuitas natiuitate reparatur, quoniam simul et redemptio aufert seruitutem, et regeneratio mutat originem, et fides iustificat peccatorem.
Quisque igitur christiano nomine pie et fideliter gloriaris, reconciliationis huius gratiam iusto perpende iudicio.
Tibi enim quondam abiecto, tibi extruso paradisi sedibus, tibi per exilia longa morienti, tibi in cinerem et puluerem dissoluto, cui iam non erat

spes ulla uiuendi, per incarnationem uerbi potestas data est, ut de longinquo ad tuum reuertaris auctorem, recognoscas parentem, liber efficiaris ex seruo, de extraneo proueharis in filium, ut qui ex corruptibili carne natus es, ex dei spiritu renascaris, et obtineas per gratiam quod non habes per naturam.

Habentes ergo tantae spei fiduciam, dilectissimi, in fide qua fundati estis, stabiles permanete, ne idem ille temptator, cuius a uobis dominationem christus exclusit, aliquibus uos iterum seducat insidiis, et haec ipsa praesentis diei gaudia fallaciae suae arte corrumpat, inludens simplicioribus animis de quorumdam persuasione pestifera, quibus hic dies sollemnitatis nostrae, non tam de natiuitate christi, quam de noui, ut dicunt, solis ortu uidetur honorabilis.

Quorum corda uastis tenebris obuoluta, et ab omni incremento uerae lucis aliena sunt.

Trahuntur enim adhuc stultissimis gentilitatis erroribus, et ministra mundi luminaria diuino honore uenerantur, quae etsi mirandam habent pulchritudinem, adorandam tamen non habent deitatem.

Illa ergo uirtus, illa sapientia, illa est colenda maiestas, quae uniuersitatem mundi creauit ex nihilo, et in quas uoluit formas atque mensuras terrenam caelestem que substantiam omnipotenti ratione produxit.

Sol, luna et sidera sint commoda utentibus, sint speciosa cernentibus, sed ita ut de illis gratiae referantur auctori, et adoretur deus, qui haec condidit, non creatura, quae seruit.

Laudate igitur dominum, dilectissimi, in omnibus operibus eius atque iudiciis.

Sit in uobis indubitata credulitas uirgineae integritatis et partus.

Reformationis humanae sacrum diuinum que mysterium sancto atque sincero honorate seruitio.

Amplectimini christum in nostra carne nascentem, ut eum uidere mereamini deum gloriae in sua maiestate regnantem.

Exultemus in domino, dilectissimi, et spiritali iocunditate laetemur, quia inluxit dies redemptionis nouae, praeparationis antiquae, felicitatis aeternae.

Reparatur enim nobis salutis nostrae annua reuolutione sacramentum, ab initio promissum, in fine redditum, sine fine mansurum.
In quo dignum est nos sursum erectis cordibus diuinum adorare mysterium, ut quod magno dei munere agitur, magnis ecclesiae gaudiis celebretur.
Deus enim omnipotens et clemens, cuius natura bonitas, cuius uoluntas potentia, cuius opus misericordia est, statim ut nos diabolica malignitas ueneno suae mortificauit inuidiae, praedestinata renouandis mortalibus pietatis suae remedia inter ipsa mundi primordia praesignauit, denuntians serpenti futurum semen mulieris quod noxii capitis elationem sua uirtute contereret, christum scilicet in carne, deum hominem que significans, qui natus ex uirgine uiolatorem humanae propaginis incorrupta natiuitate damnaret.
Nam quia gloriabatur diabolus hominem sua fraude deceptum diuinis caruisse muneribus, et inmortalitatis dote nudatum duram mortis subisse sententiam, se que in malis suis quoddam de praeuaricatoris consortio inuenisse solacium, deum quoque, iustae seueritatis exigente ratione, erga hominem quem in tanto honore condiderat, antiquam mutasse sententiam, opus fuit, secreti dispensatione consilii ut incommutabilis deus, cuius uoluntas non potest sua benignitate priuari, primam pietatis suae dispositionem sacramento occultiore compleret, et homo diabolicae iniquitatis uersutia actus in culpam contra dei propositum non periret.
Aduenientibus ergo temporibus, dilectissimi, quae redemptioni hominum fuerant praestituta, ingreditur haec mundi infima Iesus christus filius dei, de caelesti sede descendens, et a paterna gloria non recedens, nouo ordine, noua natiuitate generatus.
Nouo ordine, quia inuisibilis in suis uisibilis est factus in nostris, incomprehensibilis uoluit comprehendi, ante tempora manens esse coepit ex tempore, uniuersitatis dominus seruilem formam obumbrata maiestatis suae dignitate suscepit, inpassibilis deus non dedignatus est homo esse passibilis, et inmortalis mortis legibus subiacere.
Noua autem natiuitate generatus est, conceptus a uirgine, natus ex uirgine, sine paternae carnis concupiscentia, sine maternae integritatis iniuria, quia futurum hominum saluatorem talis ortus decebat, qui et in

se haberet humanae substantiae naturam, et humanae carnis inquinamenta nesciret.
Auctor enim deo in carne nascenti deus est, testante archangelo ad beatam Mariam quia spiritus sanctus superueniet in te, et uirtus altissimi obumbrabit tibi, ideo que quod nascetur ex te sanctum, uocabitur filius dei.
Origo dissimilis, sed natura consimilis, humano usu et consuetudine, quod credimus, caret, sed diuina potestate subnixum est, ut uirgo conceperit, uirgo pepererit, uirgo permanserit.
Non hic cogitetur parientis conditio, sed nascentis arbitrium, qui sic homo natus est, ut uolebat et poterat.
Si ueritatem quaeris naturae, humanam cognosce materiam; si rationem scrutaris originis, uirtutem confitere diuinam.
Venit enim dominus Iesus christus contagia nostra auferre, non perpeti, nec succumbere uitiis, sed mederi.
Venit ut omnem languorem corruptionis et uniuersa ulcera sordentium curaret animarum.
Propter quod oportuit ut nouo nasceretur ordine, qui nouam inpollutae sinceritatis gratiam humanis corporibus inferebat; oportuit ut primam genetricis integritatem nascens incorruptio custodiret, et conplacitum sibi claustrum pudoris et sanctitatis hospitium uirtus diuini spiritus infusa seruaret, quae statuerat deiecta erigere, confracta solidare, et superandis carnis inlecebris multiplicatam pudicitiae donare uirtutem, ut uirginitas, quae in aliis non poterat salua esse generando, fieret et in aliis imitabilis renascendo.

Tractatus XXII - pars 3

Hoc ipsum autem, dilectissimi, quod christus nasci elegit ex uirgine, nonne apparet altissimae fuisse rationis, ut scilicet natam humano generi salutem diabolus ignoraret, et spiritali latente conceptu, quem non aliud uideret quam alios, non aliter crederet natum esse quam ceteros?
Cuius enim similem cum uniuersis aduertit naturam, parem habere arbitratus est cum omnibus causam, nec intellexit a transgressionis uinculis liberum, quem ab infirmitate mortalitatis non inuenit alienum.

Verax namque misericordia dei, cum ad reparandum humanum genus ineffabiliter ei multa suppeterent, hanc potissimum consulendi elegit uiam, qua ad destruendum opus diaboli non uirtute uteretur potentiae, sed ratione iustitiae.
Nam superbia hostis antiqui non inmerito sibi in omnes homines ius tyrannicum uindicabat, nec indebito dominatu premebat, quos a mandato dei spontaneos in obsequium suae uoluntatis adlexerat.
Non itaque iuste amitteret originalem dediticii generis seruitutem, nisi de eo quod subegerat uinceretur.
Quod ut fieret, sine uirili semine editus est christus ex uirgine, quam non humanus coitus, sed spiritus sanctus fecundauit.
Et cum in omnibus matribus non fiat sine peccati sorde conceptio, haec inde purgationem traxit, unde concepit.
Quo enim paterni seminis transfusio non peruenit, peccati se illic origo non miscuit.
Inuiolata uirginitas concupiscentiam nesciuit, substantiam ministrauit.
Adsumpta est de matre domini natura, non culpa.
Creata est forma serui sine conditione seruili, quia nouus homo sic contemperatus est ueteri, ut et ueritatem susciperet generis et uitium excluderet uetustatis.

Tractatus XXII - pars 4

Cum igitur misericors omnipotens que saluator ita susceptionis humanae moderaretur exordia, ut uirtutem inseparabilis a suo homine deitatis per uelamen nostrae infirmitatis absconderet, inlusa est securi hostis astutia, qui natiuitatem pueri in salutem humani generis procreati, non aliter sibi quam omnium nascentium putauit obnoxiam.
Vidit enim uagientem atque lacrimantem, uidit pannis obuolutum, circumcisioni subditum et legalis sacrificii oblatione perfunctum.
Agnouit deinceps solita incrementa pueritiae, et usque in uiriles annos de naturalibus non dubitauit augmentis.
Inter haec intulit contumelias, multiplicauit iniurias, adhibuit maledicta, obprobria, blasphemias, conuicia, omnem postremo in ipsum uim furoris effudit, omnia temptamentorum genera percucurrit, et sciens quo

humanam naturam infecisset ueneno, nequaquam credidit primae transgressionis exortem, quem tot documentis didicit esse mortalem.
Perstitit ergo inprobus praedo et auarus exactor in eum qui nihil ipsius habebat insurgere, et dum uitiatae originis praeiudicium generale persequitur, chirographum quo nitebatur excidit, ab illo iniquitatis exigens poenam, in quo nullam repperit culpam.
Soluitur itaque letiferae pactionis malesuada conscriptio, et per iniustitiam plus petendi, totius debiti summa uacuatur.
Fortis ille nectitur uinculis suis et omne commentum maligni in caput ipsius retorquetur.
Ligato mundi principe, captiuitatis uasa rapiuntur.
Redit in honorem suum ab antiquis contagiis purgata natura, mors morte destruitur, natiuitas natiuitate reparatur, quoniam simul et redemptio aufert seruitutem, et regeneratio mutat originem, et fides iustificat peccatorem.

Tractatus XXII - pars 5

Quisque igitur christiano nomine pie et fideliter gloriaris, reconciliationis huius gratiam iusto perpende iudicio.
Tibi enim quondam abiecto, tibi extruso paradisi sedibus, tibi per exilia longa morienti, tibi in cinerem et puluerem dissoluto, cui iam non erat spes ulla uiuendi, per incarnationem uerbi potestas data est, ut de longinquo ad tuum reuertaris auctorem, recognoscas parentem, liber efficiaris ex seruo, de extraneo proueharis in filium, ut qui ex corruptibili carne natus es, ex dei spiritu renascaris, et obtineas per gratiam quod non habes per naturam, ac si te dei filium per spiritum adoptionis agnoueris, deum patrem audeas nuncupare.
Malae conscientiae absolutus reatu, ad caelestia regna suspires, uoluntatem dei facias diuino fultus auxilio, imiteris angelos super terram, inmortalis substantiae uirtute pascaris, securus aduersus inimicas temptationes pro pietate confligas, et si caelestis militiae sacramenta seruaueris, non dubites te in castris triumphalibus regis aeterni pro uictoria coronandum, cum te resurrectio piis parata susceperit in regni caelestis consortium prouehendum.

Tractatus XXII - pars 6

Habentes ergo tantae spei fiduciam, dilectissimi, in fide qua fundati estis, stabiles permanete, ne idem ille temptator, cuius iam a uobis dominationem christus exclusit, aliquibus uos iterum seducat insidiis, et haec ipsa praesentis diei gaudia fallaciae suae arte corrumpat, inludens simplicioribus animis de quorumdam persuasione pestifera, quibus hic dies sollemnitatis nostrae, non tam de natiuitate christi, quam de noui, ut dicunt, solis ortu uideatur honorabilis.
Quorum corda uastis tenebris obuoluta, et ab omni incremento uerae lucis aliena sunt.
Trahuntur enim adhuc stultissimis gentilitatis erroribus, et quia supra id quod carnali intuentur aspectu, nequeunt aciem mentis erigere, ministra mundi luminaria diuino honore uenerantur.
Absit ab animis christianis impia superstitio prodigiosum que mendacium.
Vltra omnem modum distant a sempiterno temporalia, ab incorporeo corporea, a dominatore subiecta, quae etsi mirandam habent pulchritudinem, adorandam tamen non habent deitatem.
Illa ergo uirtus, illa sapientia, illa est colenda maiestas, quae uniuersitatem mundi creauit ex nihilo, et in quas uoluit formas atque mensuras terrenam caelestem que substantiam omnipotenti ratione produxit.
Sol, luna et sidera sint commoda utentibus, sint speciosa cernentibus, sed ita ut de illis gratiae referantur auctori, et adoretur deus, qui condidit, non creatura, quae seruit.
Laudate igitur deum dilectissimi, in omnibus operibus eius atque iudiciis.
Sit in uobis indubitata credulitas uirgineae integritatis et partus.
Reformationis humanae sacrum diuinum que mysterium sancto atque sincero honorate famulatu.
Amplectimini christum in nostra carne nascentem, ut eumdem deum gloriae uidere mereamini in sua maiestate regnantem, qui cum patre et cum spiritu sancto manet in unitate deitatis in saecula saeculorum.

Amen.

Sancti Leonis Magni Tractatus

Tractatus XXIII

Nota quidem sunt uobis, dilectissimi, et frequenter audita, quae ad sacramentum pertinent sollemnitatis hodiernae, sed sicut inlaesis oculis uoluptatem affert lux ista uisibilis, ita cordibus sanis aeternum dat gaudium natiuitas saluatoris, quae a nobis numquam est tacenda, licet non sit, ut dignum est, explicanda.
Non enim ad illud tantummodo sacramentum, quo filius dei consempiternus est patri, sed etiam ad hunc ortum, quo uerbum caro factum est, credimus pertinere quod dictum est: Generationem eius quis enarrabit?
Deus itaque dei filius, par atque eadem de patre et cum patre natura, uniuersitatis creator et dominus, totus ubique praesens et omnia totus excedens, in ordine temporum quae ipsius dispositione decurrunt, hunc sibi diem quo in salutem mundi ex beata Maria nasceretur elegit, integro per omnia pudore generantis.
Cuius uirginitas sic non est uiolata partu, ut non fuerat temerata conceptu.
Vt impleretur, sicut ait euangelista, quod dictum est a domino per Esaiam prophetam: Ecce uirgo concipiet in utero et pariet filium et uocabitur nomen eius Emmanuhel, quod interpretatur: Nobis cum deus.
Hic enim mirabilis sacrae uirginis partus uere humanam uere que diuinam una edidit prole naturam, quia non ita proprietates suas tenuit utraque substantia, ut personarum in eis posset esse discretio, nec sic creatura in societatem sui creatoris adsumpta est, ut ille habitator et illa esset habitaculum, sed ita ut naturae alteri altera misceretur.
Et quamuis alia sit quae suscipitur, alia uero quae suscipit, in tantam tamen unitatem conuenit utriusque diuersitas, ut unus idem que sit filius,

qui se, et secundum quod uerus homo est patre dicit minorem, et secundum quod uerus deus est patri profitetur aequalem.

Tractatus XXIII - pars 2

Hanc unitatem, dilectissimi, qua creatori creatura conseritur, intellegentiae oculis cernere caecitas Arriana non potuit, quae unigenitum dei eiusdem cum patre gloriae atque substantiae esse non credens, minorem sibi finxit filii deitatem de his quae ad formam sunt referenda seruilem, quam idem filius dei ut ostendat in se non discretae neque alterius esse personae, sic cum eadem dicit: Pater maior me est, quemadmodum cum eadem dicit: Ego et pater unum sumus.

In forma enim serui, quam nostrae reparationis causa in saeculorum fine suscepit, minor est patre, in forma autem dei, in qua erat ante saecula, aequalis est patri.

In humilitate humana factus ex muliere, factus sub lege, in maiestate diuina manens deus uerbum, per quod facta sunt omnia.

Proinde qui in forma dei fecit hominem, in forma serui factus est homo, sed utrumque deus de potentia suscipientis, utrumque homo de humilitate suscepti.

Tenet enim sine defectu proprietatem suam utraque natura, et sicut formam serui dei forma non adimit, ita formam dei serui forma non minuit.

Sacramentum itaque unitae cum infirmitate uirtutis, propter eamdem dei hominis que naturam, minorem patre dici filium sinit, deitas autem, quae una est in trinitate patris et filii et spiritus sancti, omnem opinionem inaequalitatis excludit.

Nihil ibi habet aeternitas temporale, nihil natura dissimile, una illic uoluntas est, eadem substantia, par potestas, et non tres dii, sed unus deus, quia uera et inseparabilis est unitas, ubi nulla potest esse diuersitas.

In integra igitur ueri hominis perfecta que natura uerus natus est deus, totus in suis, totus in nostris.

Nostra autem dicimus, quae in nobis ab initio creator condidit, et quae reparanda suscepit.

Nam illa quae deceptor inuexit, et homo deceptus admisit, nullum habuerunt in saluatore uestigium, nec quia communionem humanarum subiit infirmitatum, ideo nostrorum fuit particeps delictorum.
Adsumpsit formam serui sine sorde peccati, humana prouehens, diuina non minuens, exinanitio enim illa qua se inuisibilis uisibilem praebuit, inclinatio fuit miserationis, non defectio potestatis.

Tractatus XXIII - pars 3

Vt ergo ad aeternam beatitudinem ab originalibus uinculis et a mundanis reuocaremur erroribus, ipse ad nos descendit, ad quem nos non poteramus ascendere, quia etsi multis inerat amor ueri, incertarum tamen opinionum uarietas fallacium daemonum decipiebatur astutia, et falsi nominis scientia in diuersas conpugnantes que sententias humana ignorantia trahebatur.
Ad auferendum autem hoc ludibrium, quo captiuae mentes superbienti diabolo seruiebant, non sufficiebat doctrina legalis, nec per solas cohortationes propheticas poterat natura nostra reparari, sed adicienda erat ueritas redemptionis moralibus institutis, et corruptam ab initio originem nouis renasci oportebat exordiis.
Offerenda erat pro reconciliandis hostia, quae et nostri generis socia, et nostrae contaminationis esset aliena, ut hoc propositum dei, quo peccatum mundi in Iesu christi placuit natiuitate ac passione deleri, ad omnium generationum saecula pertineret, nec turbarent nos, sed potius confirmarent mysteria pro temporum ratione uariata, cum fides qua uiuimus, nulla fuerit aetate diuersa.

Tractatus XXIII - pars 4

Cessent igitur illorum querelae, qui impio murmure diuinis dispensationibus obloquentes, de dominicae natiuitatis tarditate causantur, tamquam praeteritis temporibus non sit inpensum, quod in ultima mundi aetate sit gestum.
Verbi enim incarnatio hoc contulit facienda, quod facta, et sacramentum salutis humanae in nulla umquam antiquitate cessauit.

Quod praedicauerunt apostoli, hoc adnuntiauerunt et prophetae, nec sero est impletum, quod semper est creditum.
Sapientia uero et benignitas dei hac salutiferi operis mora capaciores nos suae uocationis effecit, ut quod multis signis, multis uocibus, multis que mysteriis per tot fuerat saecula nuntiatum, in his diebus euangelii non esset ambiguum, et natiuitas saluatoris, quae omnia miracula omnem que humanae intellegentiae erat excessura mensuram, tanto constantiorem in nobis gigneret fidem, quanto praedicatio eius et antiquior praecessisset et crebrior.
Non itaque nouo consilio deus rebus humanis, nec sera miseratione consuluit, sed a constitutione mundi unam eamdem que omnibus causam salutis instituit.
Gratia enim dei, qua semper est uniuersitas iustificata sanctorum, aucta est christo nascente, non coepta, et hoc magnae pietatis sacramentum, quo totus iam mundus impletus est, tam potens etiam in suis significationibus fuit, ut non minus adepti sint qui illud credidere promissum, quam qui suscepere donatum.

Tractatus XXIII - pars 5

Vnde cum manifesta pietate, dilectissimi, quantae in nos diuitiae diuinae bonitatis effusae sint, quibus ad aeternitatem uocandis, non solum praecedentium exemplorum utilitas ministrauit, sed etiam ipsa ueritas uisibilis et corporalis apparuit, non segni neque carnali gaudio diem dominicae natiuitatis celebrare debemus.
Quod digne et intellegenter fiet a singulis, si meminerit quisque cuius corporis membrum sit, et cui capiti coaptatum, ne sacrae aedificationi discors compago non haereat.
Considerate, dilectissimi, et secundum inluminationem spiritus sancti prudenter aduertite, quis nos in se susceperit, et quem susceperimus in nobis, quoniam sicut factus est dominus Iesus caro nostra nascendo, ita et nos facti sumus corpus ipsius renascendo.
Ideo et membra christi, et templum sumus spiritus dei, et ob hoc beatus apostolus dicit: Glorificate, et portate deum in corpore uestro.

Qui formam nobis suae mansuetudinis et humilitatis insinuans, ea nos uirtute imbuit qua redemit, ipso domino pollicente: Venite ad me, omnes qui laboratis et onerati estis, et ego uos reficiam.
Tollite iugum meum super uos, et discite a me quia mitis sum et humilis corde, et inuenietis requiem animabus uestris.
Suscipiamus ergo regentis nos ueritatis non graue nec asperum iugum, et simus eius humilitatis similes, cuius gloriae uolumus esse conformes, ipso auxiliante et perducente nos ad promissiones suas, qui secundum magnam misericordiam suam potens est et nostra peccata delere, et sua in nobis dona perficere, christus dominus noster, qui uiuit et regnat in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXIV

Semper quidem, dilectissimi, diuersis modis multis que mensuris humano generi bonitas diuina consuluit, et plurima prouidentiae suae munera omnibus retro saeculis clementer inpertiit, sed in nouissimis temporibus omnem abundantiam solitae benignitatis excessit, quando in christo ipsa ad peccatores misericordia, ipsa ad errantes ueritas, ipsa ad mortuos uita descendit, ut uerbum illud coaeternum et aequale genitori in unitatem deitatis suae naturam nostrae humilitatis adsumeret, et deus de deo natus, idem etiam homo de homine nasceretur.
Promissum quidem hoc a constitutione mundi, et multis significationibus rerum atque uerborum semper fuerat prophetatum, sed quantam hominum portionem figurae illae et mysteria obumbrata saluarent, nisi longa et occulta promissa aduentu suo christus impleret, et quod tunc paucis credentibus profuit faciendum, innumeris iam fidelibus prodesset effectum?

Iam ergo nos non signis neque imaginibus ad fidem ducimur, sed euangelica historia confirmati, quod factum credimus, adoramus, accedentibus ad eruditionem nostram propheticis instrumentis, ut nullo modo habeamus ambiguum, quod tantis oraculis scimus esse praedictum.
Hinc enim est quod Abrahae dominus ait: In semine tuo benedicentur omnes gentes.
Hinc Dauid promissionem dei prophetico spiritu canit dicens: Iurauit dominus Dauid, et non frustrabitur eum: De fructu uentris tui ponam super sedem meam.
Hinc idem dominus per Esaiam: Ecce, inquit, uirgo in utero accipiet, et pariet filium, et uocabunt nomen eius Emmanuhel, quod est interpretatum: Nobis cum deus.
Et iterum: Exiet uirga de radice Iesse, et flos de radice eius ascendet.
In qua uirga non dubie beata Maria uirgo praedicta est, quae de Iesse ac Dauid stirpe progenita, et sancto spiritu fecundata, nouum florem carnis humanae, utero quidem materno, sed partu est enixa uirgineo.

Tractatus XXIV - pars 2

Exultent ergo in laudem dei corda credentium, et mirabilia eius confiteantur filii hominum, quoniam in hoc praecipue dei opere humilitas nostra cognoscit, quanti eam suus conditor aestimarit.
Qui cum origini humanae multum dederit, quod nos ad imaginem suam fecit, reparationi nostrae longe amplius tribuit, cum seruili formae ipse se dominus coaptauit.
Quamuis enim ex una eadem que pietate sit, quidquid creaturae creator inpendit, minus tamen mirum est hominem ad diuina proficere, quam deum ad humana descendere.
Hoc autem nisi facere dignaretur omnipotens, nulla quemquam species iustitiae, nulla forma sapientiae a captiuitate diaboli et a profundo aeternae mortis erueret.
Condemnatio enim ex uno in omnes cum peccato transiens permaneret, et letali uulnere labefacta natura nullum remedium repperiret, quia conditionem suam suis uiribus mutare non posset.

Primus namque homo carnis substantiam accepit e terra, et rationali spiritu per insufflationem creantis animatus est, ut ad imaginem et similitudinem auctoris sui uiuens, formam bonitatis dei atque iustitiae in splendore imitationis tamquam in speculi nitore seruaret.
Quam naturae suae speciosissimam dignitatem si per obseruantiam legis datae perseueranter excoleret, ipsam illam terreni corporis qualitatem ad caelestem gloriam mens incorrupta perduceret.
Sed quia inuido deceptori temere atque infeliciter credidit, et superbiae consiliis adquiescens, repositum honoris augmentum occupare maluit quam mereri, non solum ille homo, sed etiam uniuersa in illo posteritas eius audiuit: Terra es, et in terram ibis.
Qualis ergo terrenus, tales et terreni, et nemo inmortalis, quia nemo caelestis.

Tractatus XXIV - pars 3

Ad huius itaque peccati et mortis uinculum resoluendum, omnipotens filius dei, omnia implens, omnia continens, aequalis per omnia patri, et in una ex ipso et cum ipso consempiternus essentia, naturam in se suscepit humanam, et creator ac dominus omnium rerum, dignatus est unus esse mortalium, electa sibi matre quam fecerat, quae salua integritate uirginea, corporeae tantum esset ministra substantiae, ut humani seminis cessante contagio, nouo homini et puritas inesset et ueritas.
Non ergo in christo ex utero uirginis genito, quia natiuitas est mirabilis, ideo nostri est natura dissimilis.
Qui enim uerus deus, idem uerus est homo, et nullum est in substantia utraque mendacium.
Verbum caro factum est prouectione carnis, non defectione deitatis, quae sic potentiam suam bonitatem que moderata est, ut et nostra suscipiendo proueheret, et sua communicando non perderet.
In hac natiuitate christi, secundum prophetiam Dauid, ueritas de terra orta est, et iustitia de caelo prospexit.
In hac natiuitate christi, etiam Esaiae sermo completus est dicentis: Producat terra, et germinet saluatorem, et iustitia oriatur simul.

Terra enim carnis humanae, quae in primo fuerat praeuaricatore maledicta, in hoc solo beatae uirginis partu germen edidit benedictum et a uitio suae stirpis alienum.
Cuius spiritalem originem in regeneratione consequimur, et omni homini renascenti aqua baptismatis instar est uteri uirginalis, eodem sancto spiritu replente fontem, qui repleuit et uirginem, ut peccatum quod ibi uacuauit sacra conceptio, hic mystica tollat ablutio.

Tractatus XXIV - pars 4

Ab hoc sacramento, dilectissimi, insanus Manichaeorum error alienus est, nec ullum habent in christi regeneratione consortium, qui eum de Maria uirgine negant corporaliter natum, ut cuius non credunt ueram natiuitatem, nec ueram recipiant passionem, et quem non confitentur uere sepultum, abnuant ueraciter suscitatum.
Ingressi enim praeruptam exsecrandi dogmatis uiam, in qua nihil non tenebrosum, nihil que non lubricum est, ruunt in profunda mortis per praecipitia falsitatis, nec aliquid solidum cui innitantur inueniunt, qui praeter omnia diabolici probra commenti, in ipso praecipuo obseruantiae suae festo, sicut proxima eorum confessione patefactum est, ut animi ita et corporis pollutione laetantur, nec in fide integritatem nec in pudore seruantes, ut et in dogmatibus suis impii, et in sacris inueniantur obsceni.

Tractatus XXIV - pars 5

Aliae haereses, dilectissimi, licet merito omnes in sua diuersitate damnandae sint, habent tamen singulae in aliqua sui parte quod uerum sit.
Arrius dei filium minorem patre et creaturam esse definiens, et ab eodem inter omnia creatum putans spiritum sanctum, magna impietate se perdidit, sed sempiternam atque incommutabilem deitatem, quam in trinitatis unitate non uidit, in patris essentia non negauit.
Macedonius a lumine ueritatis alienus, diuinitatem sancti spiritus non recepit, sed in patre et filio unam potentiam et eamdem confessus est esse naturam.

Sabellius inexplicabili errore confusus, unitatem substantiae in patre et filio et spiritu sancto inseparabilem sentiens, quod aequalitati tribuere debuit, singularitati dedit, et cum ueram trinitatem intellegere non ualeret, unam eamdem que credidit sub triplici appellatione personam.
Fotinus mentis caecitate deceptus, in christo uerum et nostrae substantiae confessus est hominem, sed eumdem deum de deo ante omnia saecula genitum esse non credidit.
Apollinaris fidei soliditate priuatus, filium dei ita ueram humanae carnis credidit suscepisse naturam, ut in illa carne diceret animam non fuisse, quia uicem eius expleuerit ipsa diuinitas.
Hoc modo si omnes quos catholica fides damnat retractentur errores, in aliis atque aliis quiddam inuenitur quod a damnabilibus possit abiungi.
In Manichaeorum autem scelestissimo dogmate prorsus nihil est quod ex ulla parte possit tolerabile iudicari.

Tractatus XXIV - pars 6

Sed uos, dilectissimi, quos nullis dignius quam beati Petri apostoli adloquor uerbis, genus electum, regale sacerdotium, gens sancta, populus adquisitionis, aedificati super inuiolabilem petram christum, ipsi que domino saluatori nostro per ueram susceptionem nostrae carnis inserti, permanete stabiles in ea fide quam confessi estis coram multis testibus, et in qua renati per aquam et spiritum sanctum, accepistis chrisma salutis et signaculum uitae aeternae.
Si quis autem uobis aliud adnuntiauerit praeter in quod didicistis, anathema sit.
Nolite impias fabulas praeponere lucidissimae ueritati, et quidquid contra regulam catholici et apostolici symboli aut legere, aut audire contigerit, id omnino mortiferum et diabolicum iudicate.
Non uos seducant deceptoriis artibus ficta et simulata ieiunia, quae non ad purificationem, sed ad perditionem proficiunt animarum.
Speciem quidem sibi pietatis et castitatis adsumunt, sed hoc dolo actuum suorum obscena circumtegunt, et de profani cordis penetralibus iacula quibus simplices uulnerentur emittunt, ut, sicut ait propheta, sagittent in obscuro rectos corde.

Magnum praesidium est fides integra, fides uera, in qua nec augeri ab ullo quidquam, nec minui potest, quia nisi una est, fides non est, dicente apostolo: Vnus dominus, una fides, unum baptisma, unus deus et pater omnium, qui super omnes et per omnia et in omnibus nobis.
Huic unitati, dilectissimi, inconcussis mentibus inhaerete, et in hac omnem sectamini sanctitatem, in hac praeceptis domini deseruite, quia sine fide inpossibile est placere deo, et nihil sine illa sanctum, nihil castum est, nihil uiuum.
Iustus enim ex fide uiuit, quam qui diabolo decipiente perdiderit, uiuens mortuus est, quia sicut per fidem iustitia, ita etiam per fidem ueram uita obtinetur aeterna, dicente domino saluatore: Haec est autem uita aeterna, ut cognoscant te solum uerum deum, et quem misisti Iesum christum, qui uos proficere et perseuerare faciat usque in finem, qui uiuit et regnat in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXV

Quamuis, dilectissimi, ineffabilis sit natiuitas domini nostri Iesu christi, qua se naturae nostrae carne uestiuit, audeo tamen non de facultate mea sed de ipsius inspiratione praesumere, ut die qui in sacramentum humanae restitutionis electus est, aliquid a nobis quod audientes possit aedificare promatur.
Non enim quia maior pars ecclesiae dei quod credit intellegit, ideo necessarium non est etiam quae dicta sunt dicere, cum utique multis nunc primum ad fidem uenientibus oris nostri officium debeamus, melius que sit doctos onerare iam notis, quam rudes fraudare discendis.
Quod ergo filius dei, qui cum patre et cum spiritu sancto non unius personae sed unius essentiae est, humilitatis nostrae particeps fieri et unus passibilium, unus uoluit esse mortalium, tam sacratum tam que

mirabile est, ut ratio diuini consilii sapientibus mundi patere non possit, nisi humanae ignorantiae tenebras lux uera discusserit.
Non enim in solo opere uirtutum, aut in sola obseruantia mandatorum, sed etiam in tramite fidei angusta et ardua uia est quae ducit ad uitam, et magni laboris est magni que discriminis, inter dubias imperitorum opiniones et uerisimiles falsitates per unam sanae doctrinae semitam inoffensis gressibus ambulare, et cum undique se laquei erroris opponant, omne periculum deceptionis euadere.
Quis autem ad haec idoneus, nisi qui spiritu dei et docetur et regitur, dicente apostolo: Nos autem non spiritum mundi accepimus, sed spiritum qui ex deo est, ut sciamus quae a deo donata sunt nobis, canente etiam Dauid: Beatus quem tu erudieris, domine, et de lege tua docueris eum.

Tractatus XXV - pars 2

Habentes itaque, dilectissimi, inter pericula erroris praesidia ueritatis, et non humanae sapientiae uerbis, sed doctrina sancti spiritus eruditi, quod didicimus credimus, quod credimus praedicamus, dei filium ante saecula a patre genitum, et patri sempiterna et consubstantiali aequalitate coaeternum, uenisse in hunc mundum per uterum uirginis in hoc sacramentum pietatis electae, in qua et ex qua aedificauit sibi sapientia domum, et formam sibi serui in similitudinem carnis peccati, incommutabilis uerbi deitas coaptauit, in nullo apud se et patrem et spiritum sanctum minor gloria sua, quia diminutionem et uarietatem summae et aeternae essentiae natura non recipit.
Propter nostram autem infirmitatem extenuauit se incapacibus sui, et uelamine corporis splendorem maiestatis suae, quem uisus hominum non ferebat, obtexit.
Vnde etiam exinanisse se dicitur, tamquam se propria uirtute uacuauerit, dum in ea humilitate qua nobis consuluit, non solum patre sed etiam seipso est factus inferior.
Nec aliquid illi hac inclinatione decessit, cui cum patre et cum spiritu sancto, hoc quod est esse, commune est, ut hoc ipsum intellegamus ad

omnipotentiam pertinere, quod qui secundum nostra minor est, secundum propria minor non est.
Quia enim lux ad obcaecatos, uirtus ad inbecilles, misericordia respexit ad miseros, de magna factum est potestate, ut dei filius substantiam humanam causam que susciperet, qui et naturam quam condidit reformaret, et mortem quam non fecit aboleret.

Tractatus XXV - pars 3

Repudiatis igitur longe que reiectis omnibus opinionibus impiorum, quibus aut stultitia est christus aut scandalum, exultet rectarum mentium fides, et uerum unum que dei filium, non solum secundum deitatem qua a patre genitus, sed etiam secundum humanitatem qua de matre uirgine est natus, intellegat.
Ipse est enim in humilitate nostra, qui est in maiestate diuina, uerus homo et uerus deus, sempiternus in suis, temporalis in nostris, unum cum patre in substantia quae numquam fuit minor patre, unum cum matre in corpore quod creauit.
In adsumptione enim naturae nostrae nobis factus est gradus quo ad ipsum per ipsum possimus ascendere.
Nam illa essentia quae semper ubique tota est, locali descensione non eguit, et tam ei proprium fuit totam homini inseri, quam ei proprium est totam a patre non diuidi.
Manet ergo quod in principio erat uerbum, et non est ei accidens ut quod est aliquando non fuerit.
Sempiterne enim filius filius est, et sempiterne pater pater est.
Vnde cum ipse filius dicat: Qui me uidet, uidet et patrem, excaecauit te, o haeretice, impietas tua, ut qui maiestatem filii non uidisti, patris gloriam non uideres, dicendo enim genitum esse qui non erat, filium asseris temporalem, et dum filium asseris temporalem, credidisti patrem esse mutabilem.
Mutabile enim est, non solum quod minuitur, sed etiam quidquid augetur, et si ideo patri inpar est genitus, quia ut tibi uidetur generatio, eum qui non erat genuit, inperfecta erat etiam generantis essentia, quae ad habendum quod non habuit, generando profecit.

Sed hanc impiam peruersitatem tuam fides catholica execratur et damnat, quae in deitate uera nihil temporalitatis agnoscit, sed unius sempiternitatis et patrem confitetur et filium, quia splendor ex luce ortus non est luce posterior, et lux uera numquam sui splendoris est indiga, sic substantiale habens semper fulgere, sicut substantiale habet semper existere.
Huius autem splendoris manifestatio missio dicitur, qua mundo christus apparuit, et cum omnia inuisibili maiestate sua semper impleret, tamen quasi de remotissimo altissimo que secreto, his quibus erat ignotus aduenit, cum caecitatem ignorantiae abstulit, et sicut scriptum est, sedentibus in tenebris et umbra mortis, lux orta est eis.

Tractatus XXV - pars 4

Quamuis enim etiam prioribus saeculis ad inluminationem sanctorum patrum et prophetarum lumen ueritatis emissum sit, dicente Dauid: Emitte lucem tuam et ueritatem tuam, et diuersis modis multis que signis opera praesentiae suae deitas filii declararit, omnes tamen illae significationes cuncta que miracula, testimonia fuerunt istius missionis de qua apostolus dicit: Cum ergo uenit plenitudo temporis, misit deus filium suum, factum ex muliere, factum sub lege.
Quid uero hoc est, nisi uerbum carnem fieri, conditorem mundi per uterum uirginis nasci, dominum maiestatis humanis se coaptare primordiis, et licet conceptui spiritali nulla sint terreni seminis mixta contagia, ad suscipiendam tamen uerae carnis substantiam, solam sumere de matre naturam?
Hac missione, qua deus unitus est homini, filius inpar est patri, non in eo quod est ex patre, sed in eo quod est factus ex homine.
Aequalitatem enim quam inuiolabilem habet deitas, non corrupit humanitas, et creatoris ad creaturam descensio, credentium est ad aeterna subuectio.
Nam quia, sicut ait apostolus, in sapientia dei non cognouit mundus per sapientiam deum, placuit deo per stultitiam praedicationis saluos facere credentes.

Mundo ergo, id est prudentibus mundi, sapientia sua caecitas facta est, nec potuerunt per illam cognoscere deum, ad cuius notitiam non nisi in sapientia eius acceditur.
Et ideo quia mundus de uanitate suorum dogmatum superbiebat, in eo constituit dominus saluandorum fidem, quod et indignum uideretur et stultum, ut deficientibus omnibus opinionum praesumptionibus, sola dei gratia reuelaret quod comprehendere humana intellegentia non ualeret.

Tractatus XXV - pars 5

Agnoscat igitur catholica fides in humilitate domini gloriam suam, et de salutis suae sacramentis gaudeat ecclesia, quae corpus est christi, quia nisi uerbum dei caro fieret et habitaret in nobis, nisi in communionem creaturae creator ipse descenderet, et uetustatem humanam ad nouum principium sua natiuitate reuocaret, regnaret mors ab Adam usque in finem, et super omnes homines condemnatio insolubilis permaneret, cum de sola conditione nascendi, una cunctis esset causa pereundi.
Solus itaque inter filios hominum dominus Iesus innocens natus, quia solus sine carnalis concupiscentiae pollutione conceptus, factus est homo nostri generis, ut nos diuinae naturae possimus esse consortes.
Originem quam sumpsit in utero uirginis, posuit in fonte baptismatis, dedit aquae quod dedit matri: Virtus enim altissimi et obumbratio spiritus sancti, quae fecit ut Maria pareret saluatorem, eadem facit ut regeneret unda credentem.
Quid autem sanandis aegris, inluminandis caecis uiuificandis mortuis aptius fuit, quam ut superbiae uulnera humilitatis remediis curarentur? Adam praecepta dei neglegens, peccati induxit dominationem, Iesus factus sub lege, reddidit iustitiae libertatem.
Ille diabolo obtemperans usque ad praeuaricationem, meruit ut in ipso omnes morerentur, hic patri oboediens usque ad crucem, fecit ut in ipso omnes uiuificarentur.
Ille cupidus honoris angelici, naturae suae perdidit dignitatem, hic infirmitatis nostrae suscipiens conditionem, propter quos ad inferna descendit, eosdem in caelestibus conlocauit.

Postremo illi per elationem lapso dictum est: Terra es, et in terram ibis, huic per subiectionem exaltato dictum est: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.
Tractatus XXV - pars 6

Haec domini nostri opera, dilectissimi, non solum sacramento nobis utilia sunt, sed etiam imitationis exemplo, si in disciplinam ipsa remedia transferantur, quod que inpensum est mysteriis, prosit et moribus, ut meminerimus nobis in humilitate et mansuetudine redemptoris nostri esse uiuendum, quoniam, sicut ait apostolus, si conpatimur, et conregnabimus.
Frustra autem appellamur christiani, si imitatores non sumus christi, qui ideo uiam esse se dixit, ut conuersatio magistri sit forma discipulis, et illam humilitatem eligeret seruus, quam sectatus est dominus, qui uiuit et regnat in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXVI

Omnibus quidem diebus, dilectissimi, atque temporibus, animis fidelium diuina meditantium, domini et saluatoris nostri ex matre uirgine ortus occurrit, et mens ad confessionem sui auctoris erecta, siue in gemitu supplicationis, siue in exultatione laudis, siue in sacrificii oblatione uersetur, nihil crebrius nihil que fidentius spiritali attingit intuitu, quam quod deus dei filius genitus de patre coaeterno, idem etiam partu est natus humano.
Sed hanc adorandam in caelo et in terra natiuitatem, nullus nobis dies magis quam hodiernus insinuat, et noua etiam in elementis luce radiante, totam sensibus nostris mirabilis sacramenti ingerit claritatem.

Non solum enim in memoriam, sed in conspectum quodammodo redit angeli Gabrihelis cum Maria stupente conloquium, conceptio de spiritu sancto tam mire promissa quam credita, auctor mundi editus utero uirginali, et qui omnes naturas condidit, eius factus est filius quam creauit.
Hodie uerbum dei apparuit carne uestitum, et quod numquam fuit humanis oculis uisibile, coepit etiam manibus esse tractabile.
Hodie genitum in nostrae carnis animae que substantia saluatorem angelicis uocibus didicere pastores, et apud dominicorum praesules gregum hodie euangelizandi forma praecondita est, ut nos quoque cum caelestis militiae dicamus exercitu: Gloria in excelsis deo, et in terra pax hominibus bonae uoluntatis.

Tractatus XXVI - pars 2

Quamuis ergo illa infantia quam filii dei non est dedignata maiestas, in uirum perfectum aetatis adiectione prouecta sit, et consummato passionis ac resurrectionis triumpho, omnes susceptae pro nobis humilitatis transierint actiones, renouat tamen nobis hodierna festiuitas nati Iesu ex Maria uirgine sacra primordia, et dum saluatoris nostri adoramus ortum, inuenimur nos nostrum celebrare principium.
Generatio enim christi origo est populi christiani, et natalis capitis natalis est corporis.
Habeant licet singuli quique uocatorum ordinem suum et omnes ecclesiae filii temporum successione distincti, uniuersa tamen summa fidelium fonte orta baptismatis, sicut cum christo in passione crucifixi, in resurrectione suscitati, in ascensione ad patris dexteram conlocati, ita cum ipso sumus in hac natiuitate congeniti.
Quidquid enim hominum in quacumque mundi parte credentium regeneratur in christo, interciso originalis tramite uetustatis, transit in nouum hominem renascendo, nec iam in propagine habetur carnalis patris, sed in germine saluatoris, qui ideo filius hominis est factus, ut nos filii dei esse possimus.
Nisi enim ille ad nos hac humilitate descenderet, nemo ad illum ullis suis meritis perueniret.

Nihil hic uocatorum cordibus caliginis inferat terrena sapientia, nec se contra altitudinem gratiae dei, mox in ima rediturus, terrenarum cogitationum puluis adtollat.
Impletum est in fine saeculorum quod erat ante tempora aeterna dispositum, et sub praesentia rerum signis cessantibus figurarum, lex et prophetia ueritas facta est, ut Abraham fieret omnium gentium pater et in semine eius daretur mundo promissa benedictio, nec hi tantum essent Israhel quos sanguis et caro genuisset, sed in possessionem haereditatis fidei filiis praeparatae, uniuersitas adoptionis intraret.
Non obstrepant ineptarum calumniae quaestionum, nec effectus diuini operis ratiocinatio humana discutiat.
Non cum Abraham credimus deo, nec haesitamus diffidentia, sed plenissime scimus quoniam quod promisit deus, potens est et facere.

Tractatus XXVI - pars 3

Nascente igitur, dilectissimi, non de carnis semine sed de spiritu sancto saluatore, quem primae transgressionis condemnatio non teneret, unde ipsa conlati muneris magnitudo dignam a nobis exigit suo splendore reuerentiam.
Ideo enim, sicut beatus apostolus docet, non spiritum mundi huius accepimus, sed spiritum qui ex deo est, ut sciamus quae a deo donata sunt nobis, qui non aliter pie colitur, nisi id ei quod ipse tribuit offeratur.
Quid autem in thesauro dominicae largitatis ad honorem praesentis festi tam congruum possumus inuenire quam pacem, quae in natiuitate domini prima est angelico praedicata concentu?
Ipsa enim est quae parit filios dei, nutrix dilectionis et genetrix unitatis, requies beatorum et aeternitatis habitaculum, cuius hoc opus proprium et speciale beneficium est, ut iungat deo quos secernit e mundo.
Vnde apostolus ad hoc bonum nos incitans dicit: Iustificati igitur ex fide, pacem habeamus ad deum.
Cuius sententiae breuitate omnium fere mandatorum continetur effectus, quia ubi fuerit ueritas pacis, nihil ibi potest deesse uirtutis.
Quid est autem, dilectissimi, pacem habere ad deum, nisi uelle quod iubet et nolle quod prohibet?

Si enim humanae amicitiae pares animos et similes expetunt uoluntates, nec umquam diuersitas morum ad firmam potest peruenire concordiam, quomodo diuinae particeps erit pacis, cui ea placent quae deo displicent, et his appetit delectari quibus illum nouit offendi?
Non est iste animus filiorum dei, nec talem sapientiam recipit adoptiua nobilitas.
Genus electum et regium, regenerationis suae respondeat dignitati, diligat quod diligit pater, et in nullo a suo auctore dissentiat, ne iterum dicat dominus: Filios genui et exaltaui, ipsi autem me spreuerunt. Agnouit bos possessorem suum et asinus presepe domini sui, Israhel uero me non cognouit et populus meus me non intellexit.

Tractatus XXVI - pars 4

Magnum est, dilectissimi, huius muneris sacramentum, et omnia dona excedit hoc donum, ut deus hominem uocet filium, et homo deum nominet patrem.
Per has enim appellationes sentitur et discitur quis ad tantam altitudinem ascendat affectus.
Nam si in progenie carnali et stirpe terrena claris parentibus genitos uitia malae conuersationis obscurant, et ipso maiorum suorum lumine soboles indigna confunditur, in quem exitum uenient qui propter amorem mundi a generatione christi non metuunt abdicari?
Si autem ad humanam pertinet laudem ut patrum decus in prole resplendeat, quanto magis gloriosum est ex deo natos in auctoris sui imaginem refulgere, et illum in se qui eos generauit ostendere, dicente domino: Sic luceat lumen uestrum coram hominibus, ut uidentes opera uestra bona
Tractatus XXVI - pars 5 [missing]
magnificent patrem uestrum qui in caelis est.
Scimus quidem quod, sicut Iohannes apostolus dicit, totus mundus in maligno est positus, et insidiante diabolo atque angelis eius, hoc innumeris temptationibus laboratur, ut hominem ad superna nitentem, aut aduersa terreant, aut secunda corrumpant, sed maior est qui in nobis est quam qui aduersum nos est, et pacem cum deo habentibus ac semper

patri toto corde dicentibus: Fiat uoluntas tua, nulla praeualere certamina, nulli possunt nocere conflictus.
Accusantes enim nosmetipsos confessionibus nostris, et consensum animi carnis concupiscentiis denegantes, inimicitias quidem aduersum nos eius qui peccati auctor est, commouemus, sed inexpugnabilem cum deo pacem gratiae ipsius seruiendo firmamus, ut regi nostro non solum oboedientia subiciamur, sed etiam iudicio copulemur.
Quoniam si in eadem sententia sumus, si quod uult uolumus, et quod improbat improbamus, ipse iam pro nobis omnia bella conficiet, ipse qui dedit uelle, donabit et posse, ut simus cooperatores operum eius, et propheticum illud cum fidei exultatione dicamus: Dominus inluminatio mea et salus mea.
Quem timebo? Dominus defensor uitae meae.
A quo trepidabo? Qui ergo non ex sanguinibus, neque ex uoluntate carnis, sed ex deo nati sunt, offerant patri pacificorum concordiam filiorum, et in primogenitum nouae creaturae, qui uenit non suam sed mittentis facere uoluntatem, uniuersa adoptionis membra concurrant, quoniam gratia patris non discordes neque dissimiles, sed unum sentientes unum que amantes adoptauit haeredes.
Ad unam reformatos imaginem oportet animum habere conformem.
Natalis domini natalis est pacis, sicut enim ait apostolus: Ipse est pax nostra, qui fecit utraque unum, quoniam siue Iudaeus, siue gentilis, per ipsum habemus accessum in uno spiritu ad patrem, qui ante passionis diem uoluntaria dispositione praelectum, discipulos suos praecipue doctrina informauit ut diceret: Pacem meam do uobis, pacem meam relinquo uobis.
Et ne sub nomine generali pacis suae qualitas lateret, adiecit: Non quemadmodum mundus dat ego do uobis.
Habet, inquit, mundus amicitias suas, et multos facit peruerso amore concordes.
Sunt etiam in uitiis pares animi, et similitudo desideriorum aequalitatem gignit affectuum.
Ac si quidam forsitan repperiantur quibus praua et inhonesta non placent, qui que inlicitas consensiones a foedere suae caritatis excludant,

tamen etiam tales, si uel Iudaei sint uel haeretici uel pagani, non de amicitia dei, sed de pace sunt mundi.
Pax autem spiritalium et catholicorum, a supernis ueniens et ad superna perducens, cum amatoribus mundi nulla nos uult communione misceri, sed omnibus obstaculis resistere, et ad uera gaudia a perniciosis delectationibus euolare, dicente domino: Vbi fuerit thesaurus tuus, ibi erit et cor tuum, hoc est, si deorsum sunt quae amas, ad ima descendes, si sursum sunt quae diligis, ad summa peruenies, quo nos unum uolentes, unum sentientes, et in fide ac spe et caritate concordes, spiritus pacis agat atque perducat, quoniam quicumque spiritu dei aguntur, hi filii sunt dei, qui regnat cum filio et cum spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXVII

Festiuitatis hodiernae, dilectissimi, uerus uenerator est et pius cultor qui nec de incarnatione domini aliquid falsum, nec de deitate aliquid sentit indignum.
Paris enim periculi malum est, si illi aut naturae nostrae ueritas, aut paternae gloriae negatur aequalitas.
Cum ergo ad intellegendum sacramentum natiuitatis christi, qua de matre uirgine est ortus, accedimus, abigatur procul terrenarum caligo rationum, et ab inluminatae fidei oculis mundanae sapientiae fumus abscedat, diuina est enim auctoritas cui credimus, diuina est doctrina quam sequimur.
Quoniam siue legis testificationi, siue oraculis prophetarum, siue euangelicae tubae interiorem admoueamus auditum, uerum est quod beatus Iohannes spiritu sancto plenus intonuit: In principio erat uerbum, et uerbum erat apud deum, et deus erat uerbum.

Hoc erat in principio apud deum.
Omnia per ipsum facta sunt, et sine ipso factum est nihil.
Et similiter uerum est quod idem praedicator adiecit: Verbum caro factum est et habitauit in nobis, et uidimus gloriam eius, gloriam quasi unigeniti a patre.
In utraque ergo natura idem est dei filius nostra suscipiens et propria non amittens, in homine hominem renouans, in se incommutabilis perseuerans.
Deitas enim, quae illi cum patre communis est, nullum detrimentum omnipotentiae subiit, nec dei formam serui forma uiolauit, quia summa et sempiterna essentia, quae se ad humani generis inclinauit salutem, nos quidem in suam gloriam transtulit, sed quod erat esse non destitit.
Vnde cum unigenitus dei minorem se patre confitetur, cui se dicit aequalem, ueritatem in se formae utriusque demonstrat, ut et humanam probet inparilitas, et diuinam declaret aequalitas.

Tractatus XXVII - pars 2

Maiestati igitur filii dei corporea natiuitas nihil abstulit, nihil contulit, quia substantia incommutabilis nec minui potuit, nec augeri.
Quod enim uerbum caro factum est, non hoc significat quod in carnem sit dei natura mutata, sed quod a uerbo in unitatem personae sit caro suscepta, in cuius utique nomine homo totus accipitur, cum quo, intra uirginis uiscera sancto spiritu fecundata et numquam uirginitate caritura, tam inseparabiliter dei filius est unitus, ut qui erat intemporaliter de essentia patris genitus, ipse sit temporaliter de utero uirginis natus.
Aliter enim ab aeternae mortis uinculis non possemus absolui, nisi in nostris fieret humilis, qui in suis permanebat omnipotens.
Nascens itaque dominus Iesus christus homo uerus, qui numquam esse destitit deus uerus, nouae creaturae in se fecit exordium, et in ortus sui forma dedit humano generi spiritale principium, ut ad carnalis generationis abolenda contagia, esset regenerandis origo sine semine criminis, de quibus dicitur: Qui non ex sanguinibus, neque ex uoluntate uiri, neque ex uoluntate carnis, sed ex deo nati sunt.

Quae hoc sacramentum mens comprehendere, quae hanc gratiam ualeat lingua narrare?
Redit in innocentiam iniquitas et in nouitatem uetustas, in adoptionem ueniunt alieni et in haereditatem ingrediuntur extranei.
De impiis iusti, de auaris benigni, de incontinentibus casti, de terrenis incipiunt esse caelestes.
Quae autem est ista mutatio, nisi dexterae excelsi?
Quoniam filius dei uenit soluere opera diaboli, et ita se nobis nos que inseruit sibi, ut dei ad humana descensio fieret hominis ad diuina prouectio.

Tractatus XXVII - pars 3

In hac autem, dilectissimi, misericordia dei, cuius erga nos magnitudinem explicare non possumus, multa sollicitudine praecauendum est christianis ne diabolicis iterum capiantur insidiis, et eisdem rursum quibus renuntiauerunt erroribus implicentur.
Non enim desinit hostis antiquus, transfigurans se in angelum lucis, deceptionum laqueos ubique praetendere, et ut quoquo modo fidem credentium corrumpat, instare.
Nouit cui adhibeat aestus cupiditatis, cui inlecebras gulae ingerat, cui adponat incitamenta luxuriae, cui infundat uirus inuidiae, nouit quem maerore conturbet, quem gaudio fallat, quem metu opprimat, quem admiratione seducat, omnium discutit consuetudinem, uentilat curas, scrutatur affectus, et ibi causas quaerit nocendi, ubi quemque uiderit studiosius occupari.
Habet etenim multos ex eis quos tenacius obligauit, aptos artibus suis, quorum ad alios decipiendos et ingeniis utatur et linguis.
Per istos remedia aegritudinum, indicia futurorum, placationes daemonum, et depulsiones promittuntur umbrarum.
Addunt se et illi qui totam humanae uitae conditionem de stellarum pendere effectibus mentiuntur, et quod est aut diuinae uoluntatis aut nostrae, indeclinabilium dicunt esse fatorum.
Quae tamen, ut cumulatius noceant, spondent posse mutari, si illis quae aduersantur sideribus supplicetur.

Vnde commentum impium sua ratione destruitur, quia si praedicta non permanent, non sunt fata metuenda, si permanent, non sunt astra ueneranda.

Tractatus XXVII - pars 4

De talibus institutis etiam illa generatur impietas, ut sol in inchoatione diurnae lucis exsurgens a quibusdam insipientioribus de locis eminentioribus adoretur.
Quod nonnulli etiam christiani adeo se religiose facere putant, ut priusquam ad beati Petri apostoli basilicam, quae uni deo uiuo et uero est dedicata, perueniant, superatis gradibus quibus ad suggestum areae superioris ascenditur, conuerso corpore ad nascentem se solem reflectant, et curuatis ceruicibus in honorem se splendidi orbis inclinent.
Quod fieri partim ignorantiae uitio, partim paganitatis spiritu, multum tabescimus et dolemus, quia etsi quidam forte creatorem potius pulchri luminis quam ipsum lumen, quod est creatura, uenerantur, abstinendum tamen est ab ipsa specie huius officii, quam cum in nostris inuenit qui deorum cultum reliquit, nonne hanc se cum partem opinionis uetustae tamquam probabilem retentabit, quam christianis et impiis uiderit esse communem?

Tractatus XXVII - pars 5

Abiciatur ergo a consuetudine fidelium damnanda peruersitas, nec honor uni deo debitus, eorum ritibus qui creaturis seruiunt, misceatur.
Dicit enim scriptura diuina: Dominum deum tuum adorabis, et illi soli seruies.
Et beatus Iob, homo sine querela, ut ait dominus, et continens se ab omni re mala: Numquid uidi, inquit, solem cum fulgeret, et lunam incedentem clare, et laetatum est cor meum in abscondito, et osculatus sum manum meam, quae est iniquitas maxima, et negatio contra deum altissimum?
Quid autem est sol, uel quid est luna, nisi uisibilis creaturae et corporeae lucis elementa, quorum unum maioris claritatis, aliud minoris est luminis?

Sicut enim alia diurna, alia nocturna sunt tempora, ita diuersam in luminaribus qualitatem creator instituit, cum tamen priusquam haec fierent, et dies sine solis officio, et noctes sine lunae ministerio praecessissent.
Sed condebantur ista ad faciendi hominis utilitatem, ut rationale animal nec in distinctione mensium, nec in recursu annorum, nec in dinumeratione temporum falleretur, cum per inaequalium horarum inpares moras et dissimilium ortuum signa manifesta, et annos sol concluderet, et menses luna renouaret.
Quarto namque, ut legimus, die dixit deus: Fiant luminaria in firmamento caeli, et luceant super terram, et diuidant inter diem et noctem, et sint in signa et tempora, et in dies, et in annos, et sint in firmamento caeli, ut luceant super terram.

Tractatus XXVII - pars 6

Expergiscere, o homo, et dignitatem tuae agnosce naturae.
Recordare te factum ad imaginem dei, quae, etsi in Adam corrupta, in christo tamen est reformata.
Vtere quomodo utendum est uisibilibus creaturis, sicut uteris terra, mari, caelo, aere, fontibus atque fluminibus, et quidquid in eis pulchrum atque mirabile est, refer ad laudem et gloriam conditoris.
Noli esse deditus ei lumini quo uolucres et serpentes, quo bestiae et pecudes, quo muscae delectantur et uermes.
Lucem corpoream sensu tange corporeo, et toto mentis affectu illud uerum lumen amplectere quod inluminat omnem hominem uenientem in hunc mundum, et de quo dicit propheta: Accedite ad eum et inluminamini, et uultus uestri non erubescent.
Si enim templum dei sumus et spiritus dei habitat in nobis, plus est quod fidelis quisque in suo habet animo, quam quod miratur in caelo.
Non itaque uobis, dilectissimi, hoc aut indicimus aut suademus, ut despiciatis opera dei, aut contrarium aliquid fidei uestrae in his quae bonus bona condidit, aestimetis, sed ut omni creaturarum specie et uniuerso mundi huius ornatu rationabiliter et temperanter utamini.

Quae enim uidentur, sicut ait apostolus, temporalia sunt, quae autem non uidentur, aeterna sunt.
Vnde quia ad praesentia sumus nati, ad futura autem renati, non temporalibus bonis dediti, sed aeternis simus intenti, et ut spem nostram possimus propius intueri, in ipso sacramento natalis domini cogitemus quid naturae nostrae gratia diuina contulerit.
Audiamus apostolum dicentem: Mortui enim estis, et uita uestra abscondita est cum christo in deo.
Cum christus apparuerit uita uestra, tunc et uos apparebitis cum ipso in gloria, qui uiuit et regnat cum patre et cum spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXVIII

Cum semper nos, dilectissimi, gaudere in domino omnia diuina eloquia cohortentur, hodie procul dubio ad spiritalem laetitiam copiosius incitamur, natiuitatis nobis dominicae sacramento clarius coruscante, ut recurrentes ad illam ineffabilem diuinae misericordiae inclinationem, qua creator hominum homo esse dignatus est, in ipsius nos inueniamur natura, quem adoramus in nostra.
Deus enim dei filius, de sempiterno et ingenito patre unigenitus, sempiternus manens in forma dei et incommutabiliter atque intemporaliter habens non aliud esse quam pater, formam serui sine suae detrimento maiestatis accepit, ut in sua nos proueheret, non in nostra deficeret.
Vnde utrique naturae in suis proprietatibus permanenti, tanta est unitatis facta communio ut quidquid ibi dei est, non sit ab homine separatum, et quidquid est hominis, non sit a deitate diuisum.
Tractatus XXVIII - pars 2

Celebrantes igitur, dilectissimi, natalem diem domini saluatoris, partum beatae uirginis integre cogitemus, ut carni animae que conceptae uirtutem uerbi nullo temporis puncto defuisse credamus, nec prius formatum atque animatum templum corporis christi, quod sibi superueniens uindicaret habitator, sed per ipsum et in ipso, nouo homini datum esse principium, ut in uno dei atque hominis filio, et sine matre deitas, et sine patre esset humanitas.
Simul enim per spiritum fecundata uirginitas sine corruptionis uestigio edidit et sui generis sobolem et suae stirpis auctorem.
Vnde idem dominus, sicut euangelista commemorat, quaesiuit a Iudaeis cuius filium christum scripturarum auctoritate didicissent, et eisdem respondentibus quod ex Dauid uenturus semine traderetur: Et quomodo, inquit, dominum illum suum Dauid in spiritu uocat dicens: Dixit dominus domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum?
Nec potuerunt Iudaei propositam soluere quaestionem, quia non intellegebant in uno christo et progeniem Dauiticam et naturam prophetatam esse diuinam.

Tractatus XXVIII - pars 3

Maiestas autem filii aequalis patri, uestiens se humilitate seruili, nec metuebat minui, nec indigebat augeri, ipsum que effectum misericordiae suae, quem restitutioni inpendebat humanae, sola exsequi poterat uirtute deitatis, ut creaturam ad imaginem dei conditam a iugo diri dominatoris erueret.
Sed quia non ita in primum hominem diabolus uiolentus extiterat, ut eum in partes suas sine liberi arbitrii consensione transferret, sic destruendum peccatum fuit uoluntarium et hostile consilium, ut dono gratiae non obesset norma iustitiae.
In totius igitur humani generis strage communi, unum solum fuit remedium sub diuinae rationis occulto, quod posset subuenire prostratis, si aliquis filiorum Adam originalis praeuaricationis alienus atque innocens nasceretur, qui ceteris et exemplo prodesset et merito.

Sed quia hoc naturalis generatio non sinebat, nec poterat uitiatae radicis propago esse sine semine, de quo scriptura dicit: Quis potest facere mundum de inmundo conceptum semine?
Nonne tu, qui solus es? Dominus Dauid factus est filius Dauid, et de promissi germinis fructu proles est orta sine uitio, in unam personam gemina conueniente natura, ut eodem conceptu eodem que partu gigneretur dominus Iesus christus, cui et uera inesset deitas ad miracula operum, et uera humanitas ad tolerantiam passionum.

Tractatus XXVIII - pars 4

Fides igitur catholica, dilectissimi, oblatrantium haereticorum spernat errores, qui mundanae sapientiae uanitate decepti, a ueritatis euangelio recesserunt, et incarnationem uerbi intellegere non ualentes, de causa inluminationis fecerunt sibi materiam caecitatis.
Nam omnium fere falsa credentium opinionibus, quae etiam in sancti spiritus negationem proruunt, retractatis, neminem pene deuiasse cognoscimus, nisi qui duarum in christo naturarum ueritatem sub unius personae confessione non credidit.
Alii etenim domino solam humanitatem, alii solam adscripsere deitatem.
Alii ueram quidem in ipso diuinitatem, sed carnem dixerunt fuisse simulatam.
Alii professi sunt ueram eum suscepisse carnem, sed dei patris non habuisse naturam, et deitati eius quae erant humanae substantiae deputantes, maiorem sibi deum minorem que finxerunt, cum gradus in uera diuinitate esse non possint, quoniam quidquid deo minus est, deus non est.
Alii cognoscentes patris et filii nullam esse distantiam, quia non poterant unitatem deitatis intellegere nisi in unitate personae, eumdem asseruerunt patrem esse quem filium, ut nasci et nutriri, pati et mori, sepeliri et resurgere, ad eumdem pertineret, qui per omnia et hominis personam impleret et uerbi.
Quidam putauerunt dominum Iesum non nostrae substantiae corpus habuisse, sed ab elementis superioribus ac subtilioribus sumptum.

Quidam autem aestimauerunt in carne christi humanam animam non fuisse, sed partes animae ipsam uerbi implesse deitatem.
Quorum inprudentia in hoc transiit ut animam quidem fuisse in domino faterentur, sed eamdem dicerent mente caruisse, quia sufficeret homini suo deitas ad omnia rationis officia.
Postremo idem asserere praesumpserunt partem quamdam uerbi in carnem fuisse conuersam, ut in unius dogmatis uarietate multiplici, non carnis tantum animae que natura, sed etiam ipsius uerbi solueretur essentia.

Tractatus XXVIII - pars 5

Multa sunt alia prodigia falsitatum, quibus enumerandis caritatis uestrae non est fatigandus auditus.
Sed post diuersas impietates, quae sibi inuicem sunt multiformium blasphemiarum cognatione conexae, de his potissimum erroribus declinandis obseruantiam uestrae deuotionis admoneo, quorum unus dudum Nestorio auctore consurgere non inpune temptauit, alius nuper pari exsecratione damnandus, Eutyche assertore, prorupit.
Nam ille beatam Mariam uirginem hominis tantummodo ausus est praedicare genetricem, ut in conceptu eius et partu nulla uerbi et carnis facta unitio crederetur, quia dei filius non ipse factus sit hominis filius, sed creato homini sola se dignatione sociauerit.
Quod catholicae aures nequaquam tolerare potuerunt, quae sic euangelio ueritatis inbutae sunt, ut firmissime nouerint nullam esse humano generi spem salutis, nisi ipse esset filius uirginis, qui creator est matris.
Hic autem recentioris sacrilegii profanus assertor, unitionem quidem in christo duarum confessus est naturarum, sed ipsa unitione id dixit effectum, ut ex duabus una remaneret, nullatenus alterius existente substantia, quae utique finiri, nisi aut consumptione, aut separatione non posset.
Haec uero tam inimica sunt sanae fidei, ut nequeant recipi sine excidio nominis christiani.
Si enim uerbi incarnatio unitio est diuinae humanae que naturae, sed hoc ipso concursu quod erat geminum factum est singulare, sola diuinitas

utero uirginis nata est, et per ludificatoriam speciem sola subiit nutrimenta et incrementa corporea, ut que omnes mutabilitates humanae conditionis omittam, sola diuinitas crucifixa, sola diuinitas mortua, sola diuinitas est sepulta, ut iam secundum talia sentientes sperandae resurrectionis nulla sit ratio, nec sit primogenitus ex mortuis christus, quia non fuit qui deberet resuscitari, si non fuit qui posset occidi.

Tractatus XXVIII - pars 6

Absint a cordibus uestris, dilectissimi, diabolicarum inspirationum uirulenta mendacia, et scientes quod sempiterna filii deitas nullo apud patrem creuit augmento, prudenter aduertite quod cui naturae in Adam dictum est: Terra es, et in terram ibis, eidem in christo dicitur: Sede a dextris meis.

Secundum illam naturam qua christus aequalis est patri, numquam inferior fuit unigenitus sublimitate genitoris, nec temporalis ei est cum patre gloria, qui est ipsa patris dextera, de qua in exodo dicitur: Dextera tua, domine, glorificata est in uirtute et in Esaia: Domine, quis credidit auditui nostro?

Et brachium domini cui reuelatum est? Adsumptus igitur homo in filium dei, sic in unitatem personae christi ab ipsis corporalibus est receptus exordiis, ut nec sine deitate conceptus sit, nec sine deitate editus, nec sine deitate nutritus.

Idem erat in miraculis, idem in contumeliis; per humanam infirmitatem crucifixus, mortuus et sepultus, per diuinam uirtutem die tertia resuscitatus, ascendit ad caelos, consedit ad dexteram patris, et in natura hominis a patre accepit quod in natura deitatis etiam ipse donauit.

Tractatus XXVIII - pars 7

Haec, dilectissimi, pio corde meditantes, apostolici semper memores estote praecepti qui uniuersos admonet dicens: Videte ne quis uos decipiat per philosophiam et inanem fallaciam, secundum traditionem hominum, et non secundum christum, quia in ipso habitat omnis plenitudo diuinitatis corporaliter, et estis in illo repleti.

Non dixit spiritaliter, sed corporaliter, ut ueram intellegamus substantiam carnis, ubi est plenitudinis diuinitatis inhabitatio corporalis, qua utique etiam tota repletur ecclesia, quae inhaerens capiti, corpus est christi, qui uiuit et regnat cum patre et cum spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

Tractatus XXIX

Excedit quidem, dilectissimi, multum que supereminet humani eloquii facultatem diuini operis magnitudo, et inde oritur difficultas fandi, unde adest ratio non tacendi, quia in Iesu christo filio dei non solum ad diuinam essentiam, sed etiam ad humanam spectat naturam quod dictum est per prophetam: Generationem eius quis enarrabit?
Vtramque enim substantiam in unam conuenisse personam, nisi fides credat, sermo non explicat, et ideo numquam materia deficit laudis, quia numquam sufficit copia laudatoris.
Gaudeamus igitur quod ad eloquendum tantae misericordiae sacramentum inpares sumus, et cum salutis nostrae altitudinem promere non ualemus, sentiamus nobis bonum esse quod uincimur.
Nemo enim ad cognitionem ueritatis magis propinquat, quam qui intellegit in rebus diuinis, etiamsi multum proficiat, semper sibi superesse quod quaerat.
Nam qui se ad quod tendit peruenisse praesumit, non quaesita repperit, sed in inquisitione defecit.
Ne autem infirmitatis nostrae perturbemur angustiis, euangelicae nos et propheticae adiuuant uoces, quibus ita accendimur et docemur, ut nobis natiuitatem domini, qua uerbum caro factum est, non tam praeteritam recolere, quam praesentem uideamur inspicere.
Ne autem infirmitatis nostrae perturbemur angustiis, euangelicae nos et propheticae adiuuant uoces, quibus ita accendimur et docemur, ut nobis

natiuitatem domini, qua uerbum caro factum est, non tam praeteritam recolere, quam praesentem uideamur inspicere.
Quod enim pastoribus pro gregum suorum custodia uigilantibus angelus nuntiauit, etiam nostrum impleuit auditum, et ideo dominicis ouibus praesumus, quia uerba diuinitus edita cordis aure seruamus, tamquam et in hodierna festiuitate dicatur: Euangelizo uobis gaudium magnum, quod erit omni populo, quia natus est uobis hodie saluator, qui est christus dominus, in ciuitate Dauid.
Cuius praedicationis summitati exultatio innumerabilium iungitur angelorum ut excellentius fieret testimonium, cui militiae caelestis multitudo concineret in honorem dei una benedictione dicentium: Gloria in excelsis deo, et in terra pax hominibus bonae uoluntatis.
Dei ergo gloria est ex matre uirgine christi nascentis infantia, et reparatio humani generis merito in laudem sui refertur auctoris, quia et ipsi beatae Mariae missus a deo Gabrihel angelus dixerat: Spiritus sanctus superueniet in te, et uirtus altissimi obumbrabit tibi, ideo que et quod nascetur ex te sanctum, uocabitur filius dei.
In terra autem illa pax conditur, quae homines bonae efficit uoluntatis. Quo enim spiritu de intemeratae matris uisceribus nascitur christus, hoc de sanctae ecclesiae utero renascitur christianus, cui uera pax est a dei uoluntate non diuidi et his solis quae deus diligit delectari.

Tractatus XXIX - pars 2

Natalem igitur, dilectissimi, diem domini celebrantes, qui ex omnibus praeteritorum temporum diebus electus est, licet dispensatio actionum corporalium, sicut aeterno consilio fuerat praeordinata, transierit, tota que redemptoris humilitas in gloriam paternae maiestatis euecta sit, ut in nomine Iesu omne genu flectatur caelestium, terrestrium et infernorum, et omnis lingua confiteatur quoniam Iesus in gloria est dei patris, indesinenter tamen ipsum partum salutiferae uirginis adoramus, et illam uerbi et carnis indissolubilem copulam non minus suscipimus in praesepe iacentem, quam in throno paternae altitudinis consedentem. Immutabilis enim deitas, quamuis intra semetipsam et claritatem suam et potentiam contineret, non ideo tamen non erat conserta nascenti, quia

humano aspectui non patebat, ut per ueri hominis inusitata primordia ille agnosceretur genitus, qui regis Dauid et dominus esset et filius.
Ipse enim prophetico spiritu canit: Dixit dominus domino meo: Sede a dextris meis.
Quo testimonio, sicut euangelium refert, confutata est impietas Iudaeorum.
Nam cum Iesu interrogante Iudaeos cuius filium dicerent christum, respondissent: Dauid, confestim dominus caecitatem eorum arguens ait: Quomodo ergo Dauid in spiritu uocat eum dominum, dicens: Dixit dominus domino meo: Sede a dextris meis?
Interclusistis, Iudaei, intellegentiae uiam, et dum solam naturam carnis aspicitis, tota uos ueritatis luce priuastis.
Expectantes enim, secundum uestrae persuasionis fabulosa figmenta, Dauid filium de sola stirpe corporea, dum spem uestram in homine tantum constituistis, deum dei filium reppulistis, ut quod nobis profiteri gloriosum est, uobis prodesse non possit.
Nam et nos interrogati cuius sit filius christus, uoce apostoli confitemur quod factus est ex semine Dauid secundum carnem, et de ipso initio euangelicae praedicationis instruimur legentes: Liber generationis Iesu christi, filii Dauid.
Sed ideo a uestra impietate discernimur, quia quem ex progenie Dauid hominem nouimus natum, eumdem, secundum quod uerbum caro factum est, deum deo patri credimus coaeternum.
Vnde si teneres, o Israhel, tui nominis dignitatem, et propheticas denuntiationes non obcaecato corde percurreres, Esaias tibi euangelicam panderet ueritatem et non surdus audires diuina inspiratione dicentem: Ecce uirgo in utero accipiet, et pariet filium, et uocabunt nomen eius Emmanuhel, quod est interpretatum nobis cum deus.
Quem si in tanta proprietate sacri nominis non uidebas, in Dauitica saltem uoce didicisses, ne contra testificationem noui et ueteris testamenti Iesum christum Dauid filium denegares, quem Dauid dominum non fateris.

Tractatus XXIX - pars 3

Quapropter, dilectissimi, quoniam per ineffabilem gratiam dei ecclesia fidelium gentium consecuta est, quod carnalium Iudaeorum synagoga non meruit, dicente Dauid: Notum fecit dominus salutare suum, in conspectu gentium reuelauit iustitiam suam; et Esaia similiter praedicante: Populus qui sedebat in tenebris lucem uidit magnam; qui habitabant in regione umbrae mortis, lux orta est eis; et iterum: Gentes quae te non nouerunt inuocabunt te, et populi qui te nesciunt ad te confugient, exultemus in die salutis nostrae, et per nouum testamentum in consortium eius adsumpti, cui a patre dicitur per prophetam: Filius meus es tu, ego hodie genui te.
Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae, in adoptantis nos misericordia gloriemur, quia sicut apostolus ait: Non accepistis spiritum seruitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba, pater.
Dignum est enim atque conueniens, ut testantis patris uoluntas ab adoptiuis filiis impleatur, et dicente apostolo: Si conpatimur, et conglorificabimur, sint humilitatis christi conparticipes, qui sunt futuri gloriae cohaeredes.
Honoretur in infantia sua dominus, nec ad deitatis referantur iniuriam exordia et incrementa corporea, quoniam naturae incommutabili nec addidit aliquid natura nostra, nec minuit, sed qui in similitudinem carnis peccati dignatus est hominibus esse conformis, in unitate deitatis patri permanet aequalis, cum quo et cum spiritu sancto uiuit et regnat in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXX

Saepe, ut nostis, dilectissimi, de excellentia festiuitatis hodiernae officium uobis sermonis salutaris inpendimus, nec ambigimus ita cordibus uestris diuinae pietatis resplenduisse uirtutem, ut quod uobis fide est insitum, id sit etiam intellegentia conprehensum.
Sed quia domini saluatoris que nostri natiuitas, non solum secundum deitatem de patre, sed etiam secundum carnem de matre, ita facultatem humani excedit eloquii, ut merito ad utrumque referatur quod dictum est: Generationem eius quis enarrabit, in eo ipso quod digne non potest explicari, semper exuberat ratio disserendi, non quia liberum sit diuersa sentire, sed quia dignitati materiae nulla potest lingua sufficere.
Magnitudo igitur sacramenti, in salutem humani generis ante saecula aeterna dispositi, in saeculorum fine reserati, integritati suae nec auferri aliquid patitur, nec augeri, et sicut propria non amittit, ita aliena non recipit.
Sed multi opinionum suarum sequaces, et quod nondum intellexerunt paratiores docere quam discere, sicut ait apostolus, circa fidem naufragauerunt, quorum prauas conpugnantes que sententias breui significatione perstringam, ut errorum tenebris a ueritatis luce discretis, et religiose honorentur beneficia diuina, et scienter caueantur mundana mendacia.

Tractatus XXX - pars 2

Quidam enim ex documentis natiuitatis domini Iesu christi quae eum uerum hominis filium demonstrabant, nihil ipsum amplius quam hominem crediderunt, non putantes illi adscribendam esse deitatem, quem et primordia infantiae et incrementa corporea et passionum usque ad crucem mortem que conditio non dissimilem ceteris mortalibus adprobasset.
Alii uero uirtutum admiratione permoti, et originis nouitatem et dictorum factorum que potentiam ad diuinam intellegentes pertinere naturam, nihil illi putauerunt nostrae esse substantiae, totum que illud quod corporeae fuit actionis et formae, aut de sublimioris generis prodisse materia, aut simulatam speciem carnis habuisse, ut uidentium et tangentium sensus ludificatoria imagine falleretur.

Fuit autem in quibusdam errantibus etiam illa persuasio, qua conarentur asserere ex ipsa uerbi substantia quiddam in carnem fuisse conuersum, natum que Iesum de Maria uirgine nihil maternae habuisse naturae, sed et quod erat deus et quod erat homo, utrumque ad id pertinuisse quod uerbum est, ut scilicet in christo et per diuersitatem substantiae falsa fuerit humanitas, et per defectum mutabilitatis non uera diuinitas.

Tractatus XXX - pars 3

Has ergo, dilectissimi, alias que impietates diabolica inspiratione conceptas, et in multorum noxam per uasa perditionis effusas, olim catholica fides cui deus et magister est et auxiliator obtriuit, exhortante et instruente nos spiritu sancto per legis testificationem, per uaticinia prophetarum, per euangelicam tubam apostolicam que doctrinam, ut constanter intellegenter que credamus quia, sicut ait beatus Iohannes, uerbum caro factum est et habitauit in nobis.

In nobis utique, quos sibi uerbi diuinitas coaptauit, cuius caro de utero uirginis sumpta nos sumus.

Quae si de nostra, id est uere humana, non esset, uerbum caro factum non habitasset in nobis.

In nobis autem habitauit, quia naturam nostri corporis suam fecit, aedificante sibi sapientia domum, non de quacumque materia, sed de substantia proprie nostra, cuius adsumptio est manifestata cum dictum est: Verbum caro factum est et habitauit in nobis.

Huic autem sacratissimae praedicationi etiam beati Pauli apostoli doctrina concordat dicentis: Videte ne quis uos decipiat per philosophiam et inanem fallaciam secundum traditionem hominum, secundum elementa mundi, et non secundum christum, quia in ipso habitat omnis plenitudo diuinitatis corporaliter, et estis in illo repleti.

Totum igitur corpus implet tota diuinitas, et sicut nihil deest illius maiestatis cuius habitatione repletur habitaculum, sic nihil deest corporis quod non suo habitatore sit plenum.

Quod autem dictum est: Et estis in illo repleti, nostra utique est significata natura, ad quos illa repletio non pertineret, nisi dei uerbum nostri sibi generis et animam et corpus unisset.

Tractatus XXX - pars 4

Agnoscendum sane, dilectissimi, et toto corde est confitendum, quod haec generatio qua et uerbum et caro, id est deus et homo, unus dei filius unus que christus efficitur, supra omnem originem humanae creationis excellit.
Nec enim aut Adae de limo terrae formatio, aut Euae de uiri carne plasmatio, aut ceterorum hominum de utriusque sexus permixtione conditio, Iesu christi potest ortui conparari.
Genuit Abraham senex diuinae promissionis haeredem, et transgressa fecunditatis annos sterilis Sarra concepit.
Iacob dilectus est a deo antequam natus, et praeueniente gratia uoluntarias actiones, ab hispida congeniti fratris asperitate discretus.
Hieremiae dicitur: Priusquam te formarem in utero, noui te, et priusquam exires de uulua, sanctificaui te.
Anna diu fecunditatis aliena, Samuhelem prophetam, quem deo offerret, enixa est, ut et partu clara esset et uoto.
Zacharias sacerdos de Elisabeth sterili sanctam suscepit prolem, et praecursor christi futurus Iohannes propheticum spiritum intra uiscera matris acceperat, et nondum editus puer genetricem domini signo clausae exultationis ostenderat.
Magna haec omnia et diuinorum operum sunt plena miraculis, sed hoc ipso moderatius stupenda quo plura.
Natiuitas autem domini nostri Iesu christi omnem intellegentiam superat et cuncta exempla transcendit, nec potest ullis esse conparabilis, quae est inter omnia singularis.
Electae uirgini iamque de semine Abraham ac de radice Iesse per propheticas uoces et per mystica signa promissae, denuntiatur ab archangelo sine damno pudoris beata fecunditas, sacram uirginitatem nec conceptu uiolatura nec partu.
Superueniente quippe in eam spiritu sancto et altissimi obumbrante uirtute, incommutabile dei uerbum de incontaminato corpore habitum sibi humanae carnis adsumpsit, quae et nullum contagium de

concupiscentia traheret, et nihil eorum quae ad animae corporis que naturam pertinent non haberet.

Tractatus XXX - pars 5

Recedant procul atque in tenebras suas eant haereticarum monstra opinionum et insanarum sacrilegia falsitatum, nos exultans in laudem dei caelestium multitudo et instructi ab angelis docuere pastores, ut cognitis naturae utriusque documentis, et uerbum in christo homine, et christum hominem adoremus in uerbo.

Nam si, ut apostolus ait, qui adhaeret domino, unus spiritus est, quanto magis uerbum caro factum unus est christus, ubi nihil est alterius naturae quod non sit utriusque! Non ergo infirmemur in consilio misericordiae dei, quae nos et innocentiae reformat et uitae, nec quia in saluatore nostro manifesta cognoscimus geminae signa naturae, aut in gloria dei de ueritate carnis, aut in humilitate hominis de deitatis maiestate dubitemus.

Idem est in forma dei, qui formam recepit serui.

Idem est incorporeus manens et corpus adsumens.

Idem in sua uirtute inuiolabilis et in nostra infirmitate passibilis.

Idem a paterno non diuisus throno et ab impiis crucifixus in ligno.

Idem est super caelorum altitudines uictor mortis ascendens, et usque ad consummationem saeculi uniuersam ecclesiam non relinquens.

Idem postremo est qui, in eadem qua ascendit carne uenturus, sicut iudicium sustinuit impiorum, ita iudicaturus est de omnium actione mortalium.

Vnde ne plurimis testimoniis inmoremur, unum sufficit ex euangelio beati Iohannis adhiberi, quo ipse dominus noster haec dicit: Amen, amen dico uobis, quia uenit hora, et nunc est, quando mortui audient uocem filii dei, et qui audierint, uiuent.

Sicut enim pater habet uitam in semetipso, sic dedit et filio uitam habere in semetipso, et potestatem dedit ei et iudicium facere, quia filius hominis est.

Ergo sub una sententia, quia filius dei atque filius hominis est.

Vnde apparet quemadmodum christum dominum in unitate personae credere debeamus, qui cum sit filius dei, per quem facti sumus, etiam filius hominis per adsumptionem carnis est factus, ut moreretur, sicut ait apostolus, propter delicta nostra, et resurgeret propter iustificationem nostram.

Tractatus XXX - pars 6

Haec confessio, dilectissimi, nullas metuit contradictiones, nullis cedit erroribus.
Agnoscimus enim misericordiam dei ab initio promissam et ante saecula praeparatam, per quam solam resolui captiuitatis humanae uincla potuerunt, quibus primum hominem omnem que eius posteritatem malesuadus peccati auctor obstrinxerat, et propaginem dediticiam originali sibi praeiudicio uindicabat.
Quia igitur iustificandis hominibus hoc principaliter opitulatur, quod unigenitus dei etiam hominis filius esse dignatus est, ut homousios patri deus, idem homo uerus et secundum carnem matri consubstantialis existeret, utroque gaudemus, quia non nisi utroque saluamur, in nullo diuidentes uisibilem ab inuisibili, corporeum ab incorporeo, passibilem ab inpassibili, palpabilem ab inpalpabili, formam serui a forma dei, quia etsi unum manet ab aeternitate, aliud coepit a tempore, quae tamen in unitatem conuenerunt, nec separationem possunt habere, nec finem, dum exaltans et exaltatus, glorificans et glorificatus, ita sibimet inhaeserunt, ut siue in omnipotentia, siue in contumelia, nec diuina in christo careant humanis, nec humana diuinis.

Tractatus XXX - pars 7

Hoc credentes, dilectissimi, christiani sumus, ueri Israhelitae, et in consortium filiorum dei ueraciter adoptati, quia et omnes sancti qui saluatoris nostri tempora praecesserunt, per hanc fidem iustificati et per hoc sacramentum christi sunt corpus effecti, expectantes uniuersalem credentium redemptionem in semine Abraham, de quo dicit apostolus: Abrahae dictae sunt promissiones, et semini eius.

Non dicit: Et seminibus, quasi in multis, sed quasi in uno: Et semini tuo, quod est christus.
Propter quod Matheus euangelista, ut promissionem ad Abraham factam ostenderet in christo esse completam, generationum ordinem percucurrit, et in quo omnibus gentibus disposita fuisset benedictio demonstrauit.
Lucas quoque ab ipso domini ortu seriem generis sursum uersus retexuit, ut etiam illa saecula quae diluuium praeuenerunt, huic sacramento doceret fuisse conexa, omnes que ab initio successionum gradus ad eum in quo uno erat salus omnium tetendisse.
Non ergo dubitandum est quia praeter christum non est aliud nomen sub caelo datum hominibus, in quo oporteat saluos fieri, qui cum patre et spiritu sancto aequalis in trinitate uiuit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

Tractatus XXXI

Celebrato proxime die quo intemerata uirginitas humani generis edidit saluatorem, epiphaniae nobis, dilectissimi, ueneranda festiuitas dat perseuerantiam gaudiorum, ut inter cognatarum sollemnitatum uicina sacramenta exultationis uigor et feruor fidei non tepescat.
Ad omnium enim hominum spectat salutem, quod infantia mediatoris dei et hominum iam uniuerso declarabatur mundo, cum adhuc exiguo detineretur oppidulo.
Quamuis enim Israheliticam gentem et ipsius gentis unam familiam delegisset de qua naturam uniuersae humanitatis adsumeret, noluit tamen intra maternae habitationis angustias ortus sui latere primordia, sed mox ab omnibus uoluit agnosci, qui dignatus est omnibus nasci.
Tribus igitur magis in regione orientis stella nouae claritatis apparuit, quae inlustrior ceteris pulchrior que sideribus, facile in se intuentium

oculos animos que conuerteret, ut confestim aduerteretur non esse otiosum, quod tam insolitum uidebatur.
Dedit ergo aspicientibus intellectum, qui praestitit signum, et quod fecit intellegi, fecit inquiri, et se inueniendum obtulit requisitus.

Tractatus XXXI - pars 2

Sequuntur tres uiri superni luminis ductum, et praeuii fulgoris indicium intenta contemplatione comitantes, ad agnitionem ueritatis gratiae splendore ducuntur, qui humano sensu significatum sibi regis ortum aestimauerunt in ciuitate regia esse quaerendum.
Sed qui serui susceperat formam et non iudicare uenerat sed iudicari, Bethlehem praelegit natiuitati, Hierosolimam passioni.
Herodes uero audiens Iudaeorum principem natum, successorem suspicatus expauit, et molitus necem salutis auctori, falsum spopondit obsequium.
Quam felix foret, si magorum imitaretur fidem, et conuerteret ad religionem quod disponebat ad fraudem! O caeca stultae aemulationis impietas, quae perturbandum putas diuinum tuo furore consilium!
Dominus mundi temporale non quaerit regnum, qui praestat aeternum.
Quid incommutabilem dispositarum rerum ordinem uertere, et aliorum facinus praeoccupare conaris?
Mors christi non est temporis tui.
Ante condendum est euangelium, ante praedicandum est dei regnum, ante sanitates donandae, ante sunt facienda miracula.
Cur quod alieni futurum est operis, tui esse uis criminis, et non habiturus effectum sceleris, in solum te reatum praecipitas uoluntatis?
Nihil hac molitione proficis, nihil peragis.
Qui uoluntate natus est, arbitrii sui potestate morietur.
Consummant ergo magi desiderium suum, et ad puerum dominum Iesum christum eadem stella praeeunte perueniunt.
Adorant in carne uerbum, in infantia sapientiam, in infirmitate uirtutem, et in hominis ueritate dominum maiestatis, ut que sacramentum fidei suae intellegentiae que manifestent, quod cordibus credunt, muneribus protestantur.

Tus deo, myrram homini, aurum offerunt regi, scienter diuinam humanam que naturam in unitate uenerantes, quia quod erat in substantiis proprium, non erat in potestate diuersum.

Tractatus XXXI - pars 3

Reuersis autem magis in regionem suam et translato Iesu in Aegyptum ex admonitione diuina, exardescit frustrata in meditationibus suis Herodis insania.
Necari omnes Bethlehem paruulos iubet, et quoniam quem metuat nescit infantem, generalem saeuitiam in suspectam sibi tendit aetatem.
Sed quos rex impius eximit mundo, christus inserit caelo, et quibus nondum sanguinis sui inpendit redemptionem, iam martyrii tribuit dignitatem.
Erigite ergo, dilectissimi, fideles animos ad coruscantem gratiam luminis sempiterni, et inpensa humanae saluti sacramenta uenerantes, studium uestrum his quae pro uobis gesta sunt subdite.
Diligite castimoniae puritatem, quia christus uirginitatis est filius.
Abstinete uos a carnalibus desideriis, quae militant aduersus animam, quemadmodum nos praesens beatus apostolus suis, ut legimus, uerbis hortatur.
Malitia paruuli estote, quia dominus gloriae mortalium se conformauit infantiae.
Sectamini humilitatem, quam dei filius discipulos suos docere dignatus est.
Induite uos uirtutem patientiae, in qua animas uestras possitis adquirere, quoniam qui cunctorum est redemptio, ipse est omnium fortitudo.
Quae sursum sunt sapite, non quae super terram.
Per uiam ueritatis et uitae constanter incedite, nec uos inpediant terrena, quibus sunt parata caelestia, per dominum nostrum Iesum christum.

Sancti Leonis Magni Tractatus

Tractatus XXXII

Gaudete in domino, dilectissimi, iterum dico, gaudete, quoniam breui interuallo temporis post sollemnitatem natiuitatis christi festiuitas declarationis eius inluxit, et quem in illo die uirgo peperit, in hoc mundus agnouit.
Verbum enim caro factum sic susceptionis nostrae temperauit exordia, ut Iesus natus et credentibus manifestus et persequentibus esset occultus. Iam tunc ergo caeli enarrauerunt gloriam dei, et in omnem terram sonus ueritatis exiuit, quando et pastoribus exercitus angelorum saluatoris editi adnuntiator apparuit, et magos ad eum adorandum praeuia stella perduxit, ut a solis ortu usque ad occasum ueri regis generatio coruscaret, cum rerum fidem et regna orientis per magos discerent, et Romanum imperium non lateret.
Nam et saeuitia Herodis, uolens primordia suspecti sibi regis extinguere, huic dispensationi nesciens seruiebat, ut dum atroci intentus facinori, ignotum sibi puerum indiscreta infantium caede persequitur, adnuntiatum caelitus dominatoris ortum insignior ubique fama loqueretur, quam promptiorem ad narrandum diligentiorem que faciebat et supernae significationis nouitas et cruentissimi persecutoris impietas.
Tunc autem etiam Aegypto saluator inlatus est, ut gens antiquis erroribus dedita, iam ad uicinam salutem per occultam gratiam signaretur, et quae nondum ab animo eiecerat superstitionem, iam hospitio reciperet ueritatem.

Tractatus XXXII - pars 2

Merito igitur, dilectissimi, dies iste manifestatione domini consecratus specialem in toto mundo obtinuit dignitatem, quae in cordibus nostris digno debet splendore clarescere, ut rerum gestarum ordinem non solum credendo, sed etiam intellegendo ueneremur.
Quantam enim gratiarum actionem debeamus domino pro inluminatione gentium, probat obcaecatio Iudaeorum.

Quid enim tam caecum, quid tam lucis alienum, quam illi sacerdotes et scribae Israhelitarum fuerunt, qui percontantibus magis et Herode quaerente ubi christus secundum scripturarum testimonium nasceretur, hoc responderunt de prophetico eloquio quod indicabat stella de caelo? Quae utique potuerat magos Hierosolimis praetermissis usque ad cunabula pueri, sicut postmodum fecit, sua significatione perducere, nisi ad confutandam Iudaeorum duritiam pertinuisset, ut non solum ductu sideris, sed etiam ipsorum professione innotesceret natiuitas saluatoris.
Iam ergo ad eruditionem gentium propheticus sermo transibat, et praenuntiatum antiquis oraculis christum alienigenarum corda discebant, cum Iudaeorum infidelitas ueritatem ore proferret et mendacium corde retineret.
Noluerunt enim agnoscere oculis quem de sacris indicauerant libris, ut quem non adorabant in infantiae infirmitate humilem, postea crucifigerent in uirtutum sublimitate fulgentem.

Tractatus XXXII - pars 3

Quae ista, Iudaei, tam inperita in uobis scientia est et tam indocta doctrina?
Interrogati ubi christus nasceretur, ueraciter et memoriter dicitis quod legistis: In Bethlehem Iudae.
Sic enim scriptum est per prophetam: Et tu Bethlehem Iudae, non es minima inter principes Iuda.
Ex te enim exiet princeps qui regat populum meum Israhel.
Hunc principem natum, et pastoribus angeli et uobis nuntiauere pastores.
Hunc principem natum, longinquae orientalium gentium nationes in insolito noui sideris splendore didicerunt.
Et ne de loco editi regis ambigerent, uestra eruditio prodidit quod stella non docuit.
Cur uobis uiam quam aliis aperitis obstruitis? Cur in uestra infidelitate residet dubium quod ex uestra fit responsione manifestum?
Locum natiuitatis de scripturarum testimonio demonstratis, praesentiam temporis de caeli et terrae adtestatione cognoscitis, et tamen ubi ad

persequendum animus Herodis exarsit, ibi ad non credendum uester sensus obduruit.
Felicior ergo ignorantia infantium quos persecutor occidit, quam uestra scientia, quos in sua perturbatione consuluit.
Vos noluistis eius regnum recipere, cuius oppidum potuistis ostendere.
Illi potuerunt pro eo mori, quem nondum poterant confiteri.
Ita christus, ne ullum ei tempus esset absque miraculo, ante usum linguae potestatem uerbi tacitus exerebat, et quasi iam diceret: Sinite paruulos uenire ad me, talium est enim regnum caelorum, noua gloria coronabat infantes, et de initiis suis paruulorum primordia consecrabat, ut disceretur neminem hominum diuini incapacem esse sacramenti, quando etiam illa aetas gloriae esset apta martyrii.

Tractatus XXXII - pars 4

Agnoscamus ergo, dilectissimi, in magis adoratoribus christi uocationis nostrae fidei que primitias, et exultantibus animis beatae spei initia celebremus.
Exinde enim in aeternam haereditatem coepimus introire, exinde nobis christum loquentia scripturarum arcana patuerunt, et ueritas quam Iudaeorum obcaecatio non recepit, omnibus nationibus suum lumen inuexit.
Honoretur itaque a nobis sacratissimus dies, in quo salutis nostrae auctor apparuit, et quem magi infantem uenerati sunt in cunabulis, nos omnipotentem adoremus in caelis.
Ac sicut illi de thesauris suis mysticas domino munerum species obtulerunt, ita et nos de cordibus nostris quae deo sunt digna promamus.
Quamuis enim omnium bonorum sit ipse largitor, etiam nostrae tamen fructum quaerit industriae.
Non enim dormientibus prouenit regnum caelorum, sed in mandatis dei laborantibus atque uigilantibus, ut si dona ipsius non irrita fecerimus, per ea quae dedit mereamur accipere quod promisit.
Vnde cohortamur dilectionem uestram ut abstinentes uos ab omni opere malo, quae sunt casta et iusta sectemini.
Filii enim lucis abicere debent opera tenebrarum.

Itaque odia declinate, mendacia uertite, superbiam humilitate destruite, auaritiam largitate delete.
Decet enim ut capiti suo membra conueniant, ut promissarum beatitudinum mereamur esse consortes, per dominum nostrum.

Sancti Leonis Magni Tractatus

Tractatus XXXIII

Quamuis sciam, dilectissimi, quod sanctitatem uestram hodiernae festiuitatis causa non lateat, eam que secundum consuetudinem euangelicus nobis sermo reserauerit, tamen ut nostri nihil desit officii, loqui de eadem quod dominus donarit audebo, ut in communi gaudio tanto religiosior sit omnium pietas, quanto magis fuerit intellecta sollemnitas.
Prouidentia misericordiae dei dispositum habens pereunti mundo in nouissimis temporibus subuenire, saluationem omnium gentium praefiniuit in christo, ut quia et cunctas nationes a ueri dei cultu impius dudum error auerterat, et ipse peculiaris dei populus Israhel ab institutis legalibus pene totus exciderat, conclusis omnibus sub peccato, omnium misereretur.
Deficiente enim ubique iustitia, et toto mundo in uana et maligna prolapso, nisi iudicium suum potestas diuina differret, uniuersitas hominum sententiam damnationis exciperet.
Sed in indulgentiam ira translata est, et ut clarior fieret exerendae gratiae magnitudo, tunc placuit abolendis peccatis hominum sacramentum remissionis afferri, quando nemo poterat de suis meritis gloriari.
Tractatus XXXIII - pars 2

Huius autem, dilectissimi, ineffabilis misericordiae manifestatio facta est Herode apud Iudaeos tenente ius regium, ubi legitima successione

cessante et pontificum potestate destructa, alienigena obtinuerat principatum, ut ueri regis ortus illius prophetiae probaretur uoce quae dixerat: Non deficiet princeps ex Iuda, neque dux de femoribus eius, donec ueniat cui repositum est, et ipse est expectatio gentium.
De quibus quondam beatissimo patriarchae Abrahae innumerabilis fuerat promissa successio, non carnis semine, sed fidei fecunditate generanda, et ideo stellarum multitudini comparata, ut ab omnium gentium patre non terrena, sed caelestis progenies speraretur.
Ad creandam ergo promissam posteritatem, haeredes in sideribus designati ortu noui sideris excitantur, ut in quo caeli fuerat adhibitum testimonium, caeli famularetur obsequium.
Commouet magos habitatores remotioris orientis stellis ceteris stella fulgentior, et de mirandi luminis claritate uiri ad haec spectanda non inscii magnitudinem significationis intellegunt, agente hoc sine dubio in eorum cordibus inspiratione diuina, ut eos tantae uisionis mysterium non lateret, et quod oculis ostendebatur insolitum, animis non esset obscurum.
Denique officium suum cum religione disponunt, et his se instruunt donis, ut adoraturi unum tria se simul credidisse demonstrent, auro honorantes personam regiam, myrra humanam, ture diuinam.

Tractatus XXXIII - pars 3

Ingrediuntur itaque Iudaici regni praecipuam ciuitatem, et in urbe regia ostendi sibi postulant quem ad regnandum didicerant procreatum. Conturbatur Herodes, timet saluti suae, metuit potestati, requirit a sacerdotibus et doctoribus legis quid de ortu christi scriptura praedixerit, in notitiam uenit quod fuerat prophetatum, ueritas inluminat magos, infidelitas obcaecat magistros, carnalis Israhel non intellegit quod legit, non uidet quod ostendit, utitur paginis quarum non credit eloquiis.
Vbi est, Iudaee, gloriatio tua? Vbi de Abraham patre ducta nobilitas? Ecce maior seruis minori et alienigenis in sortem tuae haereditatis intrantibus, eius testamenti, quod in sola littera tenes, recitatione famularis.

Intret, intret in patriarcharum familiam gentium plenitudo, et benedictionem in semine Abraham, qua se filii carnis abdicant, filii promissionis accipiant.
Adorent in tribus magis omnes populi uniuersitatis auctorem, et non in Iudaea tantum deus, sed in toto orbe sit notus, ut ubique in Israhel sit magnum nomen eius, quoniam hanc electi generis dignitatem sicut infidelitas in suis posteris conuincit esse degenerem, ita fides omnibus facit esse communem.

Tractatus XXXIII - pars 4

Adorato autem domino, magi, et omni deuotione completa, secundum admonitionem somnii non eodem quo uenerant itinere reuertuntur. Oportebat enim ut iam in christo credentes non per antiquae conuersationis semitas ambularent, sed nouam ingressi uiam a relictis erroribus abstinerent, tum ut etiam Herodis uacuarentur insidiae, qui in dominum Iesum impietatem doli per simulationem disponebat officii. Vnde quia spes istius erat soluta commenti, in maiorem furorem iracundia regis ardescit.
Nam recolens tempus quod indicauerant magi, in omnes Bethlehem pueros rabiem crudelitatis effundit, et caede generali in beatam ciuitatis illius desaeuit infantiam, aestimans fore ut, nullo illic paruulo non occiso, occideretur et christus.
At ille, qui sanguinem suum pro mundi redemptione fundendum in aliam differret aetatem, Aegypto se parentum ministerio subuectus intulerat, repetens scilicet Hebraeae gentis antiqua cunabula, et principatum ueri Ioseph maioris prouidentiae potestate disponens, ut illam diriorem omni inedia famem qua Aegyptiorum mentes ueritatis inopia laborabant, ueniens de caelo panis uitae et cibus rationis auferret, nec sine illa regione pararetur singularis hostiae sacramentum, in qua primum occisione agni salutiferum crucis signum et pascha domini fuerat praeformatum.

Tractatus XXXIII - pars 5

His igitur, dilectissimi, diuinae gratiae mysteriis eruditi, diem primitiarum nostrarum et inchoationem uocationis gentium rationabili gaudio celebremus, gratias agentes misericordi deo, qui dignos nos fecit, sicut ait beatus apostolus, in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum et transtulit in regnum filii dilectionis suae, quoniam, sicut prophetauit Esaias, gentium populus, qui sedebat in tenebris, lucem uidit magnam, et qui habitabant in regione umbrae mortis, lux orta est eis.
De quibus idem dicit ad dominum: Gentes quae te non nouerunt, inuocabunt te, et populi qui te nesciunt, ad te confugient.
Hunc diem Abraham uidit et gauisus est, cum benedicendos fidei suae filios in semine suo, quod est christus, agnouit, et omnium se futurum gentium patrem credendo prospexit, dans gloriam deo et plenissime sciens quoniam quod promisit potens est et facere.
Hunc diem Dauid canebat in psalmis dicens: Omnes gentes quas fecisti, uenient et adorabunt coram te, domine, et honorificabunt nomen tuum. Et illud: Notum fecit dominus salutare suum, ante conspectum gentium reuelauit iustitiam suam.
Quod utique exinde fieri nouimus, ex quo tres magos, de longinquitate suae regionis excitos, ad cognoscendum et adorandum regem caeli et terrae stella perduxit.
Cuius utique famulatus ad formam nos sui hortatur obsequii, ut huic gratiae, quae omnes inuitat ad christum, quantum possumus, seruiamus. quicumque enim in ecclesia pie uiuit et caste, qui ea quae sursum sunt sapit, non quae super terram, caelestis quodammodo instar est luminis, et dum ipse sanctae uitae seruat nitorem, multis uiam ad dominum quasi stella demonstrat. in quo studio, dilectissimi, omnes uobis inuicem prodesse debitis, ut in regno dei, ad quod recta.
Fide et bonis operibus peruenitur, sicut lucis filii splendeatis, per christum dominum nostrum.
[The remaining part of Tractatus XXXIII is not read by Fr. Foster]
Quamuis sciam, dilectissimi, quod sanctitatem uestram hodiernae festiuitatis causa non lateat, eam que secundum consuetudinem euangelicus nobis sermo reserauerit, tamen ut nihil uobis nostri desit

officii, loqui de eadem quod dominus donarit audebo, ut in communi gaudio tanto religiosior sit omnium pietas, quanto magis fuerit intellecta sollemnitas.
Prouidentia namque misericordiae dei dispositum habens pereunti mundo in nouissimis temporibus subuenire, saluationem omnium gentium praefiniuit in christo, ut quia et cunctas nationes a ueri dei cultu impius dudum error auerterat, et ipse peculiaris dei populus Israhel ab institutis legalibus pene totus exciderat, conclusis omnibus sub peccato, omnium misereretur.
Deficiente enim ubique iustitia, et toto mundo in uana et maligna prolapso, nisi iudicium suum potestas diuina differret, uniuersitas hominum sententiam damnationis exciperet.
Sed in indulgentiam ira translata est, et ut clarior fieret exerendae gratiae magnitudo, tunc placuit abolendis peccatis hominum sacramentum remissionis afferri, quando nemo poterat de suis meritis gloriari.
Huius autem, dilectissimi, ineffabilis misericordiae manifestatio facta est Herode apud Iudaeos tenente ius regium, ubi legitima successione cessante et pontificum potestate destructa, alienigena obtinuerat principatum, ut ueri regis ortus illius prophetiae probaretur uoce quae dixerat: Non deficiet princeps ex Iuda, neque dux de femoribus eius, donec ueniat cui repositum est, et ipse est expectatio gentium.
De quibus quondam beatissimo patriarchae Abrahae innumerabilis fuerat promissa successio, non carnis semine, sed fidei fecunditate generanda, et ideo stellarum multitudini comparata, ut ab omnium gentium patre non terrena, sed caelestis progenies speraretur.
Ad creandam ergo promissam posteritatem, haeredes in sideribus designati ortu noui sideris excitantur, ut in quo caeli fuerat adhibitum testimonium, caeli famularetur obsequium.
Commouet magos habitatores remotioris orientis stellis ceteris stella fulgentior, et de mirandi luminis claritate uiri ad haec spectanda non inscii magnitudinem significationis intellegunt, agente hoc sine dubio in eorum cordibus inspiratione diuina, ut eos tantae uisionis mysterium non lateret, et quod oculis ostendebatur insolitum, animis non esset obscurum.

Denique officium suum cum religione disponunt, et his se instruunt donis, ut adoraturi unum tria se simul credidisse demonstrent, auro honorantes personam regiam, myrra humanam, ture diuinam.
Ingrediuntur itaque Iudaici regni praecipuam ciuitatem, et in urbe regia ostendi sibi postulant puerum quem ad regnandum sibi didicerant procreatum.
Conturbatur Herodes, timet saluti suae, metuit potestati, requirit a doctoribus legis quid de ortu christi scriptura praedixerit, in notitiam uenit quod fuerat prophetatum, ueritas inluminat magos, infidelitas obcaecat magistros, carnalis Israhel non intellegit quod legit, non uidet quod ostendit, utitur paginis quarum non credit eloquiis.
Vbi est, Iudaee, gloriatio tua? Vbi de Abraham patre ducta nobilitas? Nonne circumcisio tua praeputium facta est? Ecce maior seruis minori et alienigenis in sortem tuae haereditatis intrantibus, eius testamenti, quod in sola littera tenes, recitatione famularis.
Intret, intret in patriarcharum familiam gentium plenitudo, et benedictionem in semine Abraham, qua se filii carnis abdicant, filii repromissionis accipiant.
Adorent in tribus magis omnes populi uniuersitatis auctorem, et non in Iudaea tantum, sed in toto deus orbe sit notus, ut ubique in Israhel sit magnum nomen eius, quoniam hanc electi generis dignitatem sicut infidelitas in suis posteris conuincit esse degenerem, ita fides omnibus facit esse communem.
Adorato autem domino, magi, et omni deuotione completa, secundum admonitionem somnii non eodem quo uenerant itinere reuertuntur.
Oportebat enim iam in christo credentes non per antiquae conuersationis semitas ambulare, sed nouam ingressos uiam a relictis erroribus abstinere, tum ut etiam Herodis uacuarentur insidiae, qui in Iesum puerum impietatem doli per simulationem disponebat officii.
Vnde quia spes istius erat soluta commenti, in maiorem furorem iracundia regis ardescit.
Nam recolens tempus quod indicauerant magi, in omnes Bethlehem pueros rabiem crudelitatis effundit, et caede generali uniuersae ciuitatis

illius in aeternam gloriam transituram trucidat infantiam, aestimans fore ut, nullo illic paruulo non occiso, occideretur et christus.
At ille, qui sanguinem suum pro mundi redemptione fundendum in aliam differret aetatem, Aegypto se parentum ministerio subuectus intulerat, repetens scilicet Hebraeae gentis antiqua cunabula, et principatum ueri Ioseph maioris prouidentiae potestate disponens, ut illam diriorem omni inedia famem qua Aegyptiorum mentes ueritatis inopia laborabant, ueniens de caelo panis uitae et cibus rationis auferret, nec sine illa regione pararetur singularis hostiae sacramentum, in qua primum occisione agni salutiferum crucis signum et pascha domini fuerat praeformatum.
His igitur, dilectissimi, diuinae gratiae mysteriis eruditi, diem primitiarum nostrarum et inchoationem uocationis gentium rationabili gaudio celebremus, gratias agentes misericordi deo, qui dignos nos fecit, in partem sortis sanctorum in lumine, qui eripuit nos de tenebris et potestate tenebrarum et transtulit in regnum filii dilectionis suae, quoniam, sicut prophetauit Esaias, gentium populus, qui sedebat in tenebris, lucem uidit magnam, et qui habitabant in regione umbrae mortis, lux orta est eis.
De quibus idem dicit ad dominum: Gentes quae te non nouerunt, inuocabunt te, et populi qui te nesciebant, ad te confugient.
Hunc diem Abraham uidit et gauisus est, cum benedicendos fidei suae filios in semine suo, quod est christus, agnouit, et omnium se futurum gentium patrem credendo prospexit, dans gloriam deo et plenissime sciens quoniam quod promisit potens est et facere.
Hunc diem Dauid canebat in psalmis dicens: Omnes gentes quas fecisti, uenient et adorabunt coram te, domine, et honorificabunt nomen tuum. Et illud: Notum fecit dominus salutare suum, ante conspectum gentium reuelauit iustitiam suam.
Quod utique exinde fieri nouimus, ex quo tres magos, de longinquitate suae regionis excitos, ad cognoscendum et adorandum regem caeli et terrae stella perduxit.
Et recte intuentibus cotidie apparere non desinit, et si potuit notum facere in infantia christum latentem, quanto magis potest eundem

manifestare in maiestate regnantem cum patre et cum spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXXIV

Iustum et rationabile, dilectissimi, uerae pietatis obsequium est, in diebus qui diuinae misericordiae opera protestantur, toto corde gaudere et honorifice ea quae ad salutem nostram gesta sunt celebrare, uocante nos ad hanc deuotionem ipsa recurrentium temporum lege, quae nobis post illum diem in quo coaeternus patri filius dei natus ex uirgine est, breui interuallo epiphaniae intulit festum, ex apparitione domini consecratum.
In quo fidei nostrae magnum praesidium prouidentia diuina constituit, ut dum sollemni ueneratione colitur adorata in exordiis suis saluatoris infantia, per ipsa originalia documenta probaretur ueri in ipso hominis orta natura.
Hoc est enim quod iustificat impios, hoc est quod ex peccatoribus facit sanctos, si in uno eodem que domino Iesu christo et uera deitas et uera credatur humanitas, deitas, qua ante omnia saecula in forma dei aequalis est patri, humanitas, qua nouissimis diebus in forma serui unitus est homini.
Ad roborandam ergo hanc fidem, quae contra omnes praemuniebatur errores, ex magna factum est diuini pietate consilii, ut gens in longinqua orientalis plagae regione consistens, signum nati pueri qui in Israhel esset regnaturus, acciperet.
Noua etenim claritas apud magos stellae inlustrioris apparuit, et intuentium animos ita admiratione sui splendoris impleuit, ut nequaquam sibi crederent neglegendum, quod tanto nuntiabatur indicio.

Praeerat autem, sicut res docuit, huic miraculo gratia dei, et cum christi natiuitatem nec ipsa adhuc Bethlehem tota didicisset, iam illam credituris gentibus inferebat, et quod nondum poterat humano eloquio disseri, caelo faciebat euangelizante cognosci.

Tractatus XXXIV - pars 2

Quamuis autem diuinae dignationis esset hoc munus, ut cognoscibilis gentibus fieret natiuitas saluatoris, ad intellegendum tamen miraculum signi potuerunt magi etiam de antiquis Balaam praenuntiationibus commoneri, scientes olim esse praedictum et celebri memoria diffamatum: Orietur stella ex Iacob et exurget homo ex Israhel, et dominabitur gentium.

Tres itaque uiri, fulgore insoliti sideris diuinitus incitati, praeuium micantis luminis cursum sequuntur, existimantes se significatum puerum Hierosolimis in ciuitate regia reperturos.

Sed cum eos haec opinio fefellisset, per Iudaeorum scribas atque doctores, quod sacra de ortu christi praenuntiauerat scriptura, didicerunt, ut gemino testimonio confirmati, ardentiore fide expeterent quem et stellae claritas et prophetiae manifestabat auctoritas.

Prolato autem diuino oraculo per responsa pontificum, et declarata spiritus uoce, qua dicit: Et tu, Bethlehem Iudae, non es minima inter principes Iuda, ex te enim exiet dux qui regat populum meum Israhel, quam facile et quam consequens fuit ut Hebraeorum proceres crederent quod docebant.

Sed apparet illos carnaliter cum Herode sapuisse, et regnum christi commune cum huius mundi potestatibus aestimasse, ut et isti temporalem sperarent ducem, et terrenum metueret ille consortem.

Superfluo, Herodes, timore turbaris, et frustra in suspectum tibi puerum saeuire moliris.

Non capit christum regia tua, nec mundi dominus potestatis tuae est contentus angustiis.

Quem in Iudaea regnare non uis, ubique regnat, et felicius ipse regnares, si eius imperio subdereris.

Cur sincero officio non facis quod subdola falsitate promittis?

Perge cum magis, et uerum regem suppliciter adorando uenerare.
Sed tu, Iudaicae sequacior caecitatis, non imitaris gentium fidem, cor que peruersum ad crudeles conuertis insidias, nec illum occisure quem metuis, nec illis nociture quos perimis!

Tractatus XXXIV - pars 3

Deducti igitur, dilectissimi, in Bethlehem magi stellae praecedentis obsequio, gauisi sunt gaudio magno ualde, sicut euangelista narrauit, et intrantes domum, inuenerunt puerum cum Maria matre eius, et procidentes adorauerunt eum, et apertis thesauris suis, obtulerunt ei munera, aurum, tus et myrram.
Et haec quidem, quantum ad inluminationem fidei pertinebat, potuerunt illis credita et intellecta sufficere, ut corporali intuitu non inquirerent quod plenissimo uisu mentis inspexerant.
Sed diligentia sagacis officii usque ad uidendum puerum perseuerans, futuri temporis populis et nostri saeculi hominibus seruiebat, ut sicut omnibus nobis profuit, quod post resurrectionem domini uestigia uulnerum in carne eius Thomae explorauit manus, ita ad nostram utilitatem proficeret, quod infantiam ipsius magorum probauit aspectus.
Viderunt itaque magi et adorauerunt puerum de tribu Iuda, de semine Dauid secundum carnem, factum ex muliere, factum sub lege, quam non soluere uenerat, sed implere.
Viderunt et adorauerunt puerum, quantitate paruum, alienae opis indigum, fandi inpotem, et in nullo ab humanae infantiae generalitate dissimilem.
Quia sicut fidelia erant testimonia, quae in eo maiestatem inuisibilis diuinitatis assererent, ita probatissimum esse debebat uerbum carnem factum, et sempiternam illam essentiam filii dei ueram hominis suscepisse naturam, ne uel ineffabilium operum secutura miracula, uel excipiendarum supplicia passionum, sacramentum fidei ex rerum diuersitate turbarent, cum iustificari omnino non possent, nisi qui dominum Iesum et uerum deum et uerum hominem credidissent.

Tractatus XXXIV - pars 4

Huic singulari fidei, dilectissimi, et praedicatae per omnia saecula ueritati diabolica Manichaeorum resistit impietas, qui sibi ad interficiendas deceptorum animas nefandi dogmatis ferale commentum de sacrilegis et fabulosis mendaciis texuerunt, et per has insanarum opinionum ruinas eo usque praecipites proruerunt, ut sibi falsi corporis fingerent christum, qui nihil in se solidum, nihil uerum oculis hominum actibus que praebuerit, sed simulatae carnis uacuam imaginem demonstrarit.

Indignum enim uideri uolunt, ut credatur deus dei filius femineis se inseruisse uisceribus, et maiestatem suam huic contumeliae subdidisse, ut naturae carnis inmixtus, in uero humanae substantiae corpore nasceretur, cum totum hoc opus non iniuria sit ipsius, sed potentia, nec credenda pollutio, sed gloriosa dignatio.

Si enim lux ista uisibilis nullis inmunditiis quibus fuerit superfusa uiolatur, nec radiorum solis nitorem, quem corpoream creaturam esse non dubium est, loca ulla sordentia uel caenosa contaminant, quid illius sempiternae et incorporeae lucis essentiam potuit qualibet sui qualitate polluere, quae se ei, quam ad imaginem suam condidit, sociando creaturae purificationem praestitit, maculam non recepit, et sic sanauit uulnera infirmitatis, ut nulla pateretur damna uirtutis?

Quod diuinae pietatis magnum et ineffabile sacramentum, quia omnibus sanctarum scripturarum est testificationibus nuntiatum, isti de quibus loquimur, aduersarii ueritatis, legem per Moysen datam et inspirata diuinitus prophetarum oracula respuerunt, ipsas que euangelicas et apostolicas paginas, quaedam auferendo et quaedam inserendo uiolarunt, confingentes sibi sub apostolorum nominibus et uerbis ipsius saluatoris multa uolumina falsitatis, quibus erroris sui commenta munirent, et decipiendorum mentibus mortiferum uirus infunderent.

Videbant enim sibi uniuersa obsistere, omnia reclamare, et non solum nouo, sed etiam ueteri testamento sacrilegae impietatis suae dementiam confutari.

Et tamen in furiosis mendaciis persistentes, ecclesiam dei deceptionibus suis perturbare non desinunt, hoc miseris quos inlaqueare potuerint persuadentes, ut negent a domino Iesu christo humanam naturam uere

esse susceptam, negent eum uere pro mundi salute crucifixum, negent de eius latere lancea uulnerato sanguinem redemptionis et aquam fluxisse baptismatis, negent eum sepultum ac die tertio suscitatum, negent eum in conspectu discipulorum ad consedendum in dextera patris super omnes caelorum altitudines eleuatum, et ut tota apostolici symboli ueritate sublata, nullus metus terreat impios, nulla spes incitet sanctos, negent a christo uiuos et mortuos iudicandos, et quos tantorum sacramentorum uirtute priuarint, doceant in sole et luna colere christum, et sub nomine spiritus sancti ipsum talium impietatum magistrum adorare Manichaeum.

Tractatus XXXIV - pars 5

Ad confirmanda igitur, dilectissimi, corda nostra in fide et ueritate, prosit omnibus hodierna festiuitas, et ex testimonio manifestatae saluatoris infantiae confessio catholica muniatur, et naturae nostrae carnem in christo negantium anathemetur impietas, de qua nos beatus Iohannes apostolus non dubio sermone praemonuit dicens: Omnis spiritus qui confitetur christum Iesum in carne uenisse, ex deo est, et omnis spiritus qui soluit Iesum, ex deo non est, et hic est antichristus.

Nihil ergo cum huiusmodi hominibus commune sit cuiquam christiano, nulla cum talibus habeatur societas, nullum que consortium.

Prosit uniuersae ecclesiae quod multi ipsorum, domino reserante, detecti sunt, et in quibus sacrilegiis uiuerent, eorumdem confessione patefactum est.

Neminem fallant discretionibus ciborum, sordibus uestium, uultuum que palloribus.

Non sunt casta ieiunia, quae non de ratione ueniunt continentiae sed de arte fallaciae.

Hactenus nocuerint incautis, hactenus inluserint inperitis, post haec nullius excusabilis erit lapsus, nec iam simplex habendus est, sed ualde nequam atque peruersus, qui deinceps repertus fuerit nefando obstrictus errore.

Ecclesiasticum sane et diuinitus institutum non solum non inhibemus, sed etiam incitamus affectum, ut etiam pro talibus nobis cum domino

supplicetis, quoniam et nos deceptarum animarum ruinas cum fletu et maerore miseramur, exsequentes apostolicae pietatis exemplum, ut cum infirmantibus infirmemur, et cum flentibus defleamus.
Speramus enim exorandam misericordiam dei multis lacrimis et legitima satisfactione lapsorum, quia dum in hoc corpore uiuitur, nullius est desperanda reparatio et omnium est optanda correctio, auxiliante domino, qui erigit elisos, soluit compeditos, inluminat caecos, cui est honor et gloria in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXXV

Hodiernam festiuitatem, dilectissimi, apparitio domini et saluatoris nostri, sicut nostis, inlustrat, et hic ille est dies quo ad cognoscendum adorandum que dei filium tres magos praeuia stella perduxit.
Cuius facti memoriam merito placuit honore annuo celebrari, ut dum euangelica historia incessabiliter recensetur, semper se intellegentium sensibus inferat salutiferum mysterium per insigne miraculum.
Praecesserant quidem multa documenta, quae corpoream natiuitatem domini manifestis indiciis declararent, siue cum beata Maria uirgo fecundandam se spiritu sancto parituram que dei filium audiuit et credidit, siue cum ad salutationem ipsius in utero Elisabeth nondum natus Iohannes prophetica exultatione commotus est, quasi etiam intra matris uiscera iam clamaret: Ecce agnus dei, ecce qui tollit peccata mundi, uel cum ortum domini angelo adnuntiante pastores caelestis exercitus sunt claritate circumdati, ut non ambigerent de maiestate pueri quem erant in praesepe uisuri, nec putarent quod in sola natura hominis esset editus, cui supernae militiae famularetur occursus.

Sed haec atque alia huiusmodi paucis tunc uidentur innotuisse personis, quae uel ad cognationem Mariae uirginis, uel ad sancti Ioseph familiam pertinebant.
Hoc autem signum, quod magos in longinquo positos et efficaciter mouit et ad dominum Iesum perseueranter adtraxit, illius sine dubio gratiae sacramentum et illius fuit uocationis exordium, qua non in Iudaea tantum, sed etiam in toto mundo christi erat euangelium praedicandum, ut per illam stellam quae magorum uisui splenduit, Israhelitarum uero oculis non refulsit, et inluminatio significata sit gentium et caecitas Iudaeorum.

Tractatus XXXV - pars 2

Permanet igitur, dilectissimi, sicut euidenter apparet, mysticorum forma gestorum, et quod imagine inchoabatur, ueritate completur.
Radiat e caelo stella per gratiam, et tres magi coruscatione euangelici fulgoris acciti in omnibus cotidie nationibus ad adorandam potentiam summi regis adcurrunt.
Herodes quoque in diabolo fremit, et auferri sibi iniquitatis suae regnum in his qui ad christum transeunt ingemiscit.
Vnde si paruulos interficiat, Iesum sibi uidetur occidere, quod utique sine cessatione molitur, dum primordiis renatorum spiritum sanctum eripere et quamdam tenerae fidei infantiam temptat extinguere.
Iudaei uero, qui extra regnum christi esse uoluerunt, adhuc quodammodo sub Herodis sunt principatu, et dominante sibi saluatoris inimico, alienigenae seruiunt potestati, quasi nesciant prophetatum dicente Iacob: Non deficiet princeps ex Iuda et dux de femoribus eius, donec ueniat cui reposita sunt, et ipse est expectatio gentium.
Sed nondum intellegunt quod negare non possunt, et mente non capiunt quod scripturarum narratione nouerunt, quoniam insanis magistris ueritas scandalum est, et caecis doctoribus fit caligo quod lumen est.
Respondent itaque interrogati quod in Bethlehem nascitur christus, et scientiam suam qua alios instruunt, non sequuntur.

Perdiderunt successionem regum, placationem hostiarum, locum supplicationum, ordinem sacerdotum, et cum omnia sibi clausa, omnia experiantur esse finita, non uident ea in christum esse translata.
Vnde quod illi tres uiri, uniuersarum gentium personam gerentes, adorato domino sunt adepti, hoc in populis suis per fidem quae iustificat impios totus mundus adsequitur, et haereditatem dei ante saecula praeparatam accipiunt adoptiui, et perdunt qui uidebantur esse legitimi.
Resipisce tandem, Iudaee, resipisce, et ad redemptorem etiam tuum deposita infidelitate conuertere.
Noli sceleris tui inmanitate terreri, non iustos christus sed peccatores uocat, nec impietatem tuam repellit, qui pro te cum crucifixus esset orauit.
Inmitem crudelium patrum tuorum solue sententiam, neque te eorum maledicto patiaris obstringi, qui clamantes de christo: Sanguis eius super nos et super filios nostros, facinus in te sui criminis transfuderunt.
Redite ad misericordem, utimini clementia remittentis.
Saeuitia enim uestrae iniquitatis conuersa est in causam salutis.
Viuit quem perire uoluistis.
Confitemini negatum, adorate uenditum, ut uobis bonitas illius prosit, cui uestra malignitas nocere non potuit.

Tractatus XXXV - pars 3

Quod ergo ad ueram, dilectissimi, pertinet caritatem, quam etiam inimicis nostris ex dominica eruditione debemus, et optandum nobis est et studendum ut hic populus, qui ab illa spiritali patrum nobilitate defecit, ramis suae arboris inseratur.
Multum enim nos deo beniuolentia ista commendat, quia ideo delictum illorum nobis misericordiae locum fecit, ut eos ad aemulationem salutis recipiendae fides nostra reuocaret.
Nam uitam piorum non solum sibi, sed etiam aliis esse utilem decet, ut quod apud eos agi non potest uerbis, obtineatur exemplis.
Considerantes itaque, dilectissimi, ineffabilem erga nos diuinorum munerum largitatem, cooperatores simus gratiae dei operantis in nobis.

Non enim dormientibus prouenit regnum caelorum, nec otio desidia que torpentibus beatitudo aeternitatis ingeritur, sed quia, sicut ait apostolus, si conpatimur et conglorificabimur, illa nobis currenda est uia quam ipse dominus se esse testatus est, qui nobis nullis operum meritis suffragantibus, et sacramento consuluit et exemplo, ut in adoptionem uocatos per illud proueheret ad salutem, per hoc inbueret ad laborem.
Hic autem labor, dilectissimi, piis filiis et bonis seruis non solum nec asper nec onerosus, sed etiam suauis et leuis est, dicente domino: Venite ad me, omnes qui laboratis et onerati estis, et ego uos reficiam.
Tollite iugum meum super uos, et discite a me quia mitis sum et humilis corde, et inuenietis requiem animabus uestris.
Iugum enim meum suaue est, et onus meum leue est.
Nihil ergo, dilectissimi, arduum est humilibus, nihil asperum mitibus, et facile omnia praecepta ueniunt in effectum, quando et gratia praetendit auxilium, et oboedientia mollit imperium.
Intonant enim cotidie auribus nostris eloquia dei, et omnis homo quid diuinae iustitiae placeat scire conuincitur.
Sed quia iudicium illud quo unusquisque recipiet prout gessit, siue bonum, siue malum, iudicaturi patientia et bonitate differtur, inpunitatem sibi iniquitatis infidelium corda promittunt, et putant humanorum actuum qualitates ad diuinae prouidentiae non pertinere censuram, quasi non euidentissimis plerumque suppliciis male gesta plectantur, aut non saepe se caelestium comminationum terror ostendat, quibus utique et fides monetur, et infidelitas increpatur.

Tractatus XXXV - pars 4

Inter haec autem permanet super omnes benignitas dei et nulli misericordiam suam denegat, cum indiscrete uniuersis bona multa largitur eos que quos merito subderet poenis, mauult inuitare beneficiis.
Dilatio enim uindictae dat locum paenitentiae.
Nec dici potest nulla ibi esse ultio, ubi nulla conuersio est, quia mens dura et ingrata iam sibi ipsa supplicium est, et in conscientia sua patitur quidquid dei bonitate differtur.

Non ita igitur delinquentes peccata delectent, ut illos in suis actibus uitae huius finis inueniat, quoniam in inferno nulla correctio est, nec datur remedium satisfactionis, ubi iam non superest actio uoluntatis, dicente propheta Dauid: Quoniam non est in morte qui memor sit tui, in inferno autem quis confitebitur tibi?
Fugiantur noxiae uoluptates, inimica gaudia et desideria iamiamque peritura.
Quis fructus est, quae ue utilitas, ea indesinenter cupere, quae etiamsi non deserant, deserenda sunt?
Amor rerum deficientium ad incorruptibilia transferatur, et ad sublimia uocatus animus caelestibus delectetur.
Confirmate amicitias cum sanctis angelis, intrate in ciuitatem dei, cuius nobis spondetur habitatio, et patriarchis, prophetis, apostolis martyribus que sociamini.
Vnde illi gaudent, inde gaudete.
Horum diuitias concupiscite, et per bonam aemulationem ad ipsorum ambite suffragia.
Cum quibus enim nobis fuerit consortium deuotionis, erit et communio dignitatis.
Dum itaque tempus nobis ad mandata domini exsequenda conceditur, glorificate deum in corpore uestro, et lucete, dilectissimi, sicut luminaria in hoc mundo.
Sint lucernae mentium uestrarum semper ardentes, et nihil resideat uestris in cordibus tenebrosum, quoniam sicut ait apostolus, fuistis aliquando tenebrae, nunc autem lux in domino.
Impleantur in uobis quae in trium magorum imagine praecesserunt, et sic luceat lumen uestrum coram hominibus, ut uidentes opera uestra bona, magnificent patrem uestrum qui in caelis est.
Sicut enim magnum peccatum est, cum inter gentes propter malos christianos nomen domini blasphematur, ita magnum pietatis est meritum, cum eidem in sancta seruorum suorum conuersatione benedicitur, cui est gloria in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXXVI

Dies, dilectissimi, quo primum gentibus saluator mundi christus apparuit, sacro nobis honore uenerandus est, et illa hodie cordibus nostris concipienda sunt gaudia, quae in trium magorum fuere pectoribus, quando regem caeli et terrae signo et ductu noui sideris incitati, quem crediderant promissum, adorauere conspicuum.
Neque enim ita ille emensus est dies, ut uirtus operis quae tunc est reuelata transierit, nihil que ad nos nisi rei gestae fama peruenerit, quam fides susciperet et memoria celebraret, cum multiplicato munere dei etiam nostra cotidie experiantur tempora, quidquid illa habuere primordia.
Quamuis ergo narratio euangelicae lectionis illos proprie recenseat dies in quibus tres uiri, quos nec prophetica praedicatio docuerat, nec testificatio legis instruxerat, ad cognoscendum deum a remotissima orientis parte uenerunt, hoc idem tamen et manifestius nunc et copiosius fieri in omnium uocatorum inluminatione perspicimus, quoniam impletur prophetia Esaiae dicentis: Reuelauit dominus brachium suum sanctum in conspectu omnium gentium, et uidebunt omnes gentes terrae salutem quae a domino nostro est, et iterum: Quibus non est adnuntiatum de eo, uidebunt, et qui non audierunt, intellegent.
Vnde cum homines mundanae sapientiae deditos et a Iesu christi confessione longinquos, de profundo sui erroris educi et ad cognitionem ueri luminis cernimus aduocari, diuinae sine dubio gratiae splendor operatur, et quidquid in tenebrosis cordibus nouae lucis apparet, de eiusdem stellae radiis micat, ut mentes quas suo fulgore contigerit, et miraculo moueat et ad dominum adorandum praeeundo perducat.
Si autem sollicito intellectu uelimus aspicere, quomodo etiam triplex illa species munerum ab omnibus qui ad christum gressu fidei ueniunt offeratur, nonne in cordibus recte credentium eadem celebratur oblatio?

Aurum enim de thesauro animi sui promit, qui christum regem uniuersitatis agnoscit; myrram offert, qui unigenitum dei credit ueram sibi hominis unisse naturam; et quodam eum ture ueneratur, qui in nullo ipsum paternae maiestatis inparem confitetur.

Tractatus XXXVI - pars 2

His comparationibus, dilectissimi, prudenter inspectis, inuenimus etiam Herodis non deesse personam, cuius ipse diabolus, sicut tunc fuit occultus incentor, ita nunc quoque est indefessus imitator.
Cruciatur enim uocatione omnium gentium et cotidiana potestatis suae destructione torquetur, dolens ubique se deseri, et uerum regem in locis omnibus adorari.
Parat fraudes, fingit consensiones, erumpit in caedes, et ut reliquiis eorum quos adhuc fallit utatur, inuidia uritur in Iudaeis, simulatione insidiatur in haereticis, saeuitia accenditur in paganis.
Videt enim insuperabilem esse potentiam regis aeterni, cuius mors uim ipsius mortis extinxerit, et ideo totam nocendi artem in eos qui uero regi famulantur armauit, alios per inflationem scientiae legalis obdurans, alios per falsae fidei commenta deprauans, alios uero in furorem persecutionis instigans.
Sed hanc Herodis istius rabiem ille uincit et destruit, qui etiam paruulos martyrii gloria coronauit, et fidelibus suis tam inuictam indidit caritatem, ut apostoli uerbis audeant dicere: Quis nos separabit a caritate christi? Tribulatio? An angustia? An persecutio? An fames? An nuditas?
An periculum? An gladius? Sicut scriptum est: Quia propter te mortificamur tota die, aestimati sumus sicut oues occisionis.
Sed in his omnibus superamus propter eum qui dilexit nos.

Tractatus XXXVI - pars 3

Hanc fortitudinem, dilectissimi, non illis tantum temporibus necessariam fuisse credimus, quibus reges mundi et omnes saeculi potestates cruenta impietate in dei populum saeuiebant, cum ad maximam pertinere gloriam suam ducerent, si christianum de terris nomen auferrent,

nescientes ecclesiam dei per furorem suae crudelitatis augeri, quoniam in suppliciis et mortibus beatorum martyrum, qui putabantur minui numero, multiplicabantur exemplo.
Denique tantum fidei nostrae contulit inpugnatio persequentium, ut nihil magis ornet regium principatum, quam quod domini mundi membra sunt christi, nec tam gloriantur quod in imperio geniti, quam gaudent quod in baptismate sunt renati.
Sed quia tempestas priorum turbinum conquieuit, et dudum cessantibus praeliis quaedam uidetur arridere tranquillitas, uigilanter cauenda sunt illa discrimina quae de otio ipsius pacis oriuntur.
Aduersarius enim, qui in apertis persecutionibus inefficax fuit, tecta nocendi arte desaeuit, ut quos non perculit impetu adflictionis, lapsu deiciat uoluptatis.
Videns itaque sibi resistere principum fidem, et unius deitatis inseparabilem trinitatem non segnius in palatiis quam in ecclesiis adorari, interdictam dolet christiani sanguinis fusionem, et quorum obtinere non potest mortem, impetit mores.
Terrorem proscriptionum in auaritiae mutat incendium, et quos damnis non fregit, cupiditate corrumpit.
Malignitas enim longo usu propriae inbuta nequitiae non deposuit odium, sed uertit ingenium quo sibi mentes fidelium blandius subdat.
Inflammat concupiscentiis, quos non potest uexare tormentis, serit discordias, accendit iras, incitat linguas, et ne ab inlicitis dolis cautiora corda se reuocent, consummandorum scelerum ingerit facultates, quia illi totius fraudis hic fructus est, ut qui immolatione pecudum et turis incensione non colitur, quibuslibet ei criminibus seruiatur.

Tractatus XXXVI - pars 4

Habet igitur, dilectissimi, pax nostra pericula sua, et frustra de fidei libertate securi sunt qui uitiorum desideriis non resistunt.
Cor hominum de operum ostenditur qualitate, et formas mentium species detegit actionum.
Nam sunt quidam, sicut ait apostolus, qui deum profitentur se scire, factis autem negant.

Vere enim reatus negationis incurritur, quando bonum quod in sono uocis auditur, in conscientia non habetur.
Fragilitas quidem conditionis humanae facile in delicta prolabitur, et quia nullum sine delectatione peccatum est, cito adquiescitur deceptoriae uoluptati.
Sed a carnalibus desideriis recurratur ad spiritale praesidium, et mens habens notitiam domini sui, a consiliis se malesuadi hostis auertat.
Prosit illi patientia dei, nec ideo delinquendi pertinacia nutriatur, quia uindicta differtur.
Non sit peccator de impunitate securus, quia si tempus paenitentiae amiserit, locum indulgentiae non habebit, dicente propheta: Quia non est in morte qui memor sit tui, in inferno autem quis confitebitur tibi?
Qui autem sibi correctionis reparationem experitur esse difficilem, confugiat ad auxiliantis clementiam dei et uincula malae consuetudinis ab illo poscat abrumpi, qui alleuat omnes qui corruunt, et erigit omnes elisos.
Non erit uacua confitentis oratio, quoniam misericors deus uoluntatem timentium se faciet, et dabit quod petitur, qui dedit unde peteretur.
Per dominum nostrum Iesum christum, uiuentem et regnantem cum patre et spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

Tractatus XXXVII

Memoria rerum ab humani generis saluatore gestarum, magnam nobis, dilectissimi, confert utilitatem, si quae ueneramur credita, suscipiamus imitanda.
In dispensationibus enim sacramentorum christi et uirtutes sunt gratiae et incitamenta doctrinae, ut quem confitemur fidei spiritu, operum quoque sequamur exemplo.

Nam etiam ipsa primordia, quae dei filius per matrem uirginem nascendo suscepit, ad prouectum nos pietatis instituunt.
Simul enim apparet cordibus rectis in una eadem que persona et humana humilitas et diuina maiestas.
Quem cunae testantur infantem, caelum et caelestia suum loquuntur auctorem.
Puer corporis parui, dominus et rector est mundi, et genetricis gremio continetur qui nullo fine concluditur.
Sed in his nostrorum uulnerum curatio et nostrae deiectionis erectio est, quia nisi in unum tanta diuersitas conueniret, reconciliari deo natura humana non posset.

Tractatus XXXVII - pars 2

Legem ergo uiuendi remedia nobis nostra sanxerunt, et inde data est moribus forma, unde mortuis est inpensa medicina.
Nec inmerito, cum tres magos ad adorandum Iesum noui sideris claritas deduxisset, non eum imperantem daemonibus, non mortuos suscitantem, nec caecis uisum, aut claudis gressum, aut mutis eloquium reformantem, uel in aliqua diuinarum uirtutum actione uiderunt, sed puerum silentem, quietum, et sub matris sollicitudine constitutum, in quo nullum quidem appareret de potestate signum, sed magnum praeberetur de humilitate miraculum.
Ipsa itaque species sacrae infantiae, cui se deus dei filius aptarat, praedicationem auribus intimandam oculis ingerebat, ut quod adhuc uocis non praeferebat sonus, uisionis iam doceret effectus.
Tota enim uictoria saluatoris, quae et diabolum superauit et mundum, humilitate coepta, humilitate confecta est.
Dispositos dies sub persecutione inchoauit, et sub persecutione finiuit, nec puero tolerantia passionis, nec passuro defuit mansuetudo puerilis, quia unigenitus dei sub una maiestatis suae inclinatione suscepit ut et homo uellet nasci et ab hominibus posset occidi.

Tractatus XXXVII - pars 3

Si igitur omnipotens deus causam nostram nimie malam humilitatis priuilegio bonam fecit, et ideo destruxit mortem et mortis auctorem, quia omnia quae persecutores intulere non rennuit, sed oboediens patri crudelitatem saeuientium mitissima lenitate tolerauit, quantum nos humiles, quantum oportet esse patientes, qui si quid laboris incidimus, numquam nisi nostro merito sustinemus! Quis enim gloriabitur castum se habere cor, aut mundum se esse a peccato?
Et dicente beato Iohanne: Si dixerimus quia peccatum non habemus, nos ipsos seducimus, et ueritas in nobis non est, quis inuenietur ita inmunis a culpa, ut in eo non habeat uel iustitia quod arguat, uel misericordia quod remittat?
Vnde tota, dilectissimi, christianae sapientiae disciplina, non in abundantia uerbi, non in astutia disputandi, neque in appetitu laudis et gloriae, sed in uera et uoluntaria humilitate consistit, quam dominus Iesus christus ab utero matris usque ad supplicium crucis pro omni fortitudine et elegit et docuit.
Nam cum discipuli eius inter se, ut ait euangelista, disquirerent quis eorum maior esset in regno caelorum, uocauit paruulum et statuit eum in medio eorum et dixit: Amen dico uobis, nisi conuersi fueritis et efficiamini sicut paruuli, non intrabitis in regnum caelorum.
Quicumque ergo humiliauerit se sicut puer iste, hic maior erit in regno caelorum.
Amat christus infantiam, quam primam et animo suscepit et corpore.
Amat christus infantiam, humilitatis magistram, innocentiae regulam, mansuetudinis formam.
Amat christus infantiam, ad quam maiorum dirigit mores, ad quam senum reducit aetates, et eos ad suum inclinat exemplum, quos ad regnum sublimat aeternum.

Tractatus XXXVII - pars 4

Vt autem plene ualeamus agnoscere quomodo adprehendi possit tam mira conuersio, et in puerilem gradum qua nobis mutatione redeundum sit, doceat nos beatus Paulus et dicat: Nolite pueri effici sensibus, sed malitia paruuli estote.

Non ergo ad ludicra infantiae et ad inperfecta nobis primordia reuertendum est, sed aliquid quod etiam graues annos deceat, inde sumendum est: Velox commotionum transitus, citus ad pacem recursus, nulla memoria offensionis, nulla cupiditas dignitatis, amor sociae communionis, aequalitas naturalis.
Magnum enim bonum est nocere non nosse et ad maligna non sapere, quia inferre ac referre iniuriam, mundi huius prudentia est, nemini autem malum pro malo reddere, christianae est aequanimitatis infantia.
Ad hanc uos, dilectissimi, similitudinem paruulorum mysterium hodiernae festiuitatis inuitat, et hanc uobis humilitatis formam adoratus a magis puer saluator insinuat, qui ut imitatoribus suis quid gloriae pararet ostenderet, ortus sui tempore editos martyrio consecrauit, ut intra Bethlehem, ubi christus natus est, geniti, per communionem aetatis consortes fierent passionis.
Ametur ergo humilitas, et omnis a fidelibus uitetur elatio.
Alter alterum sibi praeferat, et nemo quod suum est quaerat, sed quod alterius, ut cum in omnibus abundauerit affectus beniuolentiae, in nullo inueniatur uirus inuidiae, quoniam qui se exaltat humiliabitur, et qui se humiliat exaltabitur.

Sancti Leonis Magni Tractatus

Tractatus XXXVIII

Causam, dilectissimi, et rationem sollemnitatis hodiernae saepe uobis et euangelica narratio et obseruantiae consuetudo patefecit, nec necesse est ita nunc quae inter saluatoris nostri humana primordia sunt gesta replicari, ut de splendore noui sideris, de magis magorum que muneribus, de saeuitia Herodis et de interfectione infantium disseramus, cum sicut nostis, et in stellae fulgore dei gratia, et in tribus uiris uocatio gentium, et in rege impio crudelitas paganorum, et in occisione infantium cunctorum martyrum forma praecesserit.

Sed quia in sacratissimo die reddendum expectationi uestrae est sacerdotalis sermonis officium, nitamur, ut possumus adiuuante spiritu dei, eo per intellegentiae semitas peruenire, ut cognoscamus sacramentum praesentis festi ad omnium fidelium tempora pertinere, nec ullo modo habeatur insolitum, quod in dispensationum ordine adoratur antiquum.

Tractatus XXXVIII - pars 2

Quamuis ergo omnis anima christiana nihil indignum debeat de filii dei maiestate sentire, et transcensis incipientis fidei rudimentis oporteat unumquemque ad sublimiora proficere, necesse est tamen infirmitatem mentis humanae, dum uerum hominem accipit christum, de ipsa naturae nostrae communione trepidare, et per initia uel incrementa corporea ad agnitionem unius cum patre deitatis difficulter accedere.

Sed ubi inter caligantes cogitationes radius supernae lucis refulserit, cunctantes fidei moras splendor ueritatis abrumpat, ut cor liberum et a uisibilibus absolutum lumen intellegentiae tamquam ducem stellam sequatur, quia, sicut apostolus ait, dominus Iesus christus in gloria est dei patris, ut quem uenerabatur in cunis humiliter iacentem, ipsum sine diffidentia adoret cum patre regnantem.

Haec autem manifestatio, dilectissimi, quae haesitantium nebulas dissoluit animarum, et ita facit innotescere dei filium, ut de hoc quod idem est etiam hominis filius, nihil patiantur obstaculi, ad praesentis festi pertinet dignitatem, et uera est infantia saluatoris declaratio deitatis, quando carnis sensus ab humanis ad diuina transfertur, ut quos deprimunt experimenta infirmitatum, erigant signa uirtutum, quia tali auxilio et natura nostra indigebat et causa, ut reparare humanum genus nec sine maiestate posset humilitas, nec sine humilitate maiestas.

Tractatus XXXVIII - pars 3

Iam uero cum in singulorum fidelium profectibus diuinorum elucet custodia mandatorum impletur que quod dictum est: Sic luceat lux uestra coram hominibus, ut uideant opera uestra bona et magnificent patrem

uestrum qui in caelis est, quis illic non praesentem intellegat deitatem, ubi ueram uidet apparere uirtutem, quae utique sine deo nulla est, nec proprietatem obtinet deitatis nisi spiritu sui uegetetur auctoris?
Dicente enim discipulis suis domino: Sine me nihil potestis facere, dubium non est hominem bona agentem ex deo habere et effectum operis et initium uoluntatis.
Vnde et apostolus copiosissimus fidelium cohortator.
Cum timore, inquit, et tremore uestram salutem operamini, deus est enim qui operatur in uobis et uelle et operari pro bona uoluntate.
Et haec sanctis causa est tremendi atque metuendi ne ipsis operibus pietatis elati deserantur ope gratiae et remaneant in infirmitate naturae.
Qui autem experiri cupit an in ipso deus habitet, de quo dicitur: Mirabilis deus in sanctis suis.
Sincero examine cordis sui interiora discutiat et sagaciter quaerat qua humilitate repugnet superbiae, qua beniuolentia obluctetur inuidiae, quam non capiatur adulantium linguis, quam que bonis delectetur alienis, an pro malo non cupiat malum reddere malit que inultas obliuisci iniurias, quam imaginem et similitudinem sui conditoris amittere, qui omnes ad cognitionem sui generalibus incitans donis, pluit super iustos et iniustos, et solem suum oriri facit super bonos et malos.

Tractatus XXXVIII - pars 4

Ac ne in multis laboret sollicitae discretionis inspectio, ipsam matrem uirtutum omnium caritatem in secretis suae mentis inquirat, et si eam dilectionem dei et proximi toto intento corde reppererit, ita ut etiam inimicis suis eadem uelit tribui quae sibi optat inpendi, quisquis huiusmodi est, deum et rectorem et habitatorem sui esse non dubitet, quem tanto magnificentius recipit, quanto magis non in se sed in domino gloriatur, quoniam quibus dicitur: Regnum dei intra uos est, nihil non illius aguntur spiritu, cuius reguntur imperio.
Scientes igitur, dilectissimi, quod caritas deus est, qui operatur omnia in omnibus, sectamini caritatem, ita ut in unum castae dilectionis affectum uniuersorum fidelium corda concurrant.
Transeuntia nos et uana non occupent.

Constanti desiderio ad ea quae semper sunt mansura tendamus. Sacramentum enim praesentis festi oportet in nobis esse perpetuum, quod utique sine fine celebrabitur, si in omnibus actibus nostris dominus Iesus christus appareat, qui uiuit et regnat cum patre et cum spiritu sancto in saecula saeculorum.
Amen.

Sancti Leonis Magni Tractatus

SERMO XXXIX De Quadragesima I

SYNOPSIS.---I

Hebraeorum exemplo esse jejunandum maxime contra hostes invisibiles.---II. Quadragesimae praesertim tempore parari insidias a daemone.---III. Cur Christus tentari voluerit, et quantae sint hominis pugnae in hac vita.---IV. Quanta invidia daemonis. Quae Christianorum arma?---V. Quae potissimum virtutes jejunium comitari debeant?---VI. In misericordiae maxime operibus verum jejunium esse.

CAP. I.

Hebraeorum quondam populus et omnes Israeliticae tribus, cum propter peccatorum suorum offensiones gravi Philistinorum dominatione premerentur, ut superare hostes suos possent, sicut sacra manifestat historia, vires animi et corporis indicto sibi reparavere jejunio. Intellexerant enim duram et miseram illam subjectionem neglectu se mandatorum Dei et morum corruptione meruisse, frustraque se armis certare, nisi prius vitiis repugnassent. Abstinentes ergo a cibo et potu severae sibi castigationis adhibuere censuram; et ut hostes suos vincerent, gulae illecebram in seipsis ante vicerunt. Factumque est hoc modo ut saevi adversarii et graves domini esurientibus cederent, quos

sibi saturos subjugarant. Et nos itaque, dilectissimi, inter multas adversitates et praelia constituti, si similibus remediis uti cupimus, simili observatione curemur. Eadem enim propemodum causa nostra est quae illorum fuit: quoniam sicut illi a carnalibus adversariis, ita et nos a spiritalibus maxime impugnamur inimicis. Qui si donata nobis per Dei gratiam morum correctione vincantur, etiam corporeorum nobis hostium fortitudo succumbet; et emendatione nostra infirmabuntur, quos graves nobis, non ipsorum merita, sed nostra delicta fecerunt.

CAP. II.

Quapropter, dilectissimi, ut omnes hostes nostros superare valeamus, per observantiam coelestium mandatotum divinum quaeramus auxilium, scientes non aliter nos praevalere posse adversariis nostris, nisi praevaluerimus et nobis. Sunt enim intra nosmetipsos multa certamina, et aliud caro adversus spiritum, aliud adversus carnem spiritus concupiscit (Galat. V, 17). In qua dissensione si cupiditates corporis fuerint fortiores, turpiter animus amittet propriam dignitatem, et perniciosissimum erit eum servire quem decuerat imperare. Si autem mens rectori suo subdita, et supernis muneribus delectata, terrenae voluptatis incitamenta calcaverit, et in suo mortali corpore regnare peccatum non siverit (Rom. VI, 12), ordinatissimum tenebit ratio principatum, et munitiones ejus nulla spiritalium nequitiarum labefactabit illusio: quia TUNC EST vera pax homini et vera libertas, quando et caro animo judice regitur, et animus Deo praeside gubernatur. Haec autem praeparatio, dilectissimi, licet omni tempore salubriter assumatur, ut pervigiles hostes incessabili superentur industria, nunc tamen sollicitius expetenda est, et studiosius instruenda, quando et ipsi subtilissimi adversarii acriori insidiantur astutia. Scientes enim adesse sacratissimos Quadragesimae dies, in quorum observantia omnes praeteritae desidiae castigantur, omnes negligentiae diluuntur, ad hoc utique totam vim suae malignitatis intendunt, ut celebraturi sanctum Pascha Domini, in aliquo inveniantur immundi; et unde eis obtinenda erat propitiatio, inde contrahatur offensio.

CAP. III.

Accedentes ergo, dilectissimi, ad Quadragesimae initium, id est, ad diligentiorem Domini servitutem, quia quasi ad quemdam agonem sancti operis introimus, ad pugnas tentationum animas praeparemus; et intelligamus quanto studiosiores pro nostra salute fuerimus, tanto nos vehementius ab adversariis impetendos. Sed fortior est qui in nobis est quam qui adversum nos est, et per ipsum validi sumus, in cujus virtute confidimus: quia ob hoc Dominus se tentari a tentatore permisit, ut cujus munimur auxilio, ejusdem erudiremur exemplo. Vicit enim adversarium, ut audistis, testimoniis legis, non potestate virtutis; ut hoc ipso et hominem plus honoraret, et adversarium plus puniret, cum hostis generis humani non quasi a Deo jam, sed quasi ab homine vinceretur. Pugnavit ergo ille tunc, ut et nos postea pugnaremus; vicit ille, ut et nos similiter vinceremus. NULLA SUNT enim, dilectissimi, sine tentationum experimentis opera virtutis, nulla sine probationibus fides, nullum sine hoste certamen, nulla sine congressione victoria. Vita haec nostra in medio insidiarum, in medio praeliorum est. Si nolumus decipi, vigilandum est; si volumus superare, pugnandum est. Et ideo sapientissimus Salomon, Fili, inquit, accedens ad servitutem Dei, praepara animam tuam ad tentationem (Eccli. II, 1). Vir enim sapientia Dei plenus, sciens studium religionis laborem habere certaminis, cum praevideret pugnae periculum, ante admonuit pugnaturum: ne forte si ad ignorantem tentator accederet, imparatum citius vulneraret.

CAP. IV.

Nos itaque, dilectissimi, qui divinis eruditionibus instituti, ad agonem praesentis certaminis scienter accedimus, audiamus dicentem Apostolum: Non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritalia nequitiae, in coelestibus (Ephes. VI, 12); et non ignoremus quod hi hostes nostri contra se geri omnia sentiunt, quaecumque nos pro nostra salute agere tentamus; et hoc ipso quod boni

aliquid appetimus, adversarios provocamus. Haec enim inter nos atque illos per diabolicae invidiae fomitem inveterata dissensio est, ut quia illi ab his bonis exciderunt, ad quae nos Deo auxiliante provehimur, nostris justificationibus torqueantur. Si ergo nos erigimur, illi corruunt; si nos convalescimus, illi infirmantur. Remedia nostra plagae ipsorum sunt, quia curatione nostrorum vulnerum vulnerantur. State ergo, dilectissimi, ut Apostolus ait, succincti lumbos mentis vestrae in veritate, et calceati pedes in praeparatione Evangelii pacis, in omnibus sumentes scutum fidei, in quo possitis omnia tela maligni ignea exstinguere, et galeam salutis assumite, et gladium spiritus, quod est verbum Dei (Ephes. VI, 14). Videte, dilectissimi, quam potentibus nos telis, quam insuperabilibus munimentis dux multis insignis triumphis, et invictus Christianae militiae magister armaverit. Succinxit lumbos balteo castitatis, calceavit pedes vinculis pacis: quia et discinctus miles cito, ab impudicitiae incentore vincitur, et non calceatus facile a serpente mordetur. Scutum fidei ad protectionem totius corporis dedit, capiti galeam salutis imposuit, dexteram gladio, id est verbo veritatis, instruxit: ut spiritalis praeliator non solum sit tutus a vulnere, sed et repugnantem valeat vulnerare.

CAP. V.

His igitur, dilectissimi, freti armis, impigre atque intrepide propositum nobis certamen ineamus: ut in isto jejuniorum stadio, non eo tantum simus fine contenti, ut solam ciborum abstinentiam putemus esse sectandam. Parum enim est si carnis substantia tenuatur, et animae fortitudo non alitur. Afflicto paululum exteriore homine, reficiatur interior; et subtracta carni saturitate corporea, spiritalibus mens deliciis roboretur. Circumspiciat se omnis anima Christiana, et severo examine cordis sui interna discutiat. Videat ne quid ibi discordiae inhaeserit, ne quid cupiditatis insederit. Castitas incontinentiam procul pellat, tenebras simulationis lux abigat veritatis. Detumescat superbia, resipiscat iracundia, comminuantur jacula noxarum, et obtrectatio linguae frenetur. Cessent vindictae, et oblivioni mandentur injuriae. Omnis postremo

plantatio quam non plantavit Pater coelestis, radicitus auferatur (Matth. XV, 13). Tunc enim in nobis bene virtutum semina nutriuntur, quando de agro cordis nostri omne germen externum evellitur. Si quis ergo in quempiam ita cupiditate ultionis exarsit, ut eum aut carceri tradiderit, aut vinculis illigaverit, absolutionem non solum insontis, sed etiam ejus qui poena dignus videtur acceleret: ut illa Dominicae orationis regula fidenter utatur, dicens: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. (Matth. VI, 12). Quam partem petitionum ita Dominus speciali insinuatione commendat, quasi totius orationis effectus in hac conditione consistat: Si enim, inquit, dimiseritis hominibus peccata eorum, dimittet et Pater vester vobis, qui in coelis est. Si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra (Ibid. 14).

CAP. VI.

Proinde, dilectissimi, memores infirmitatis nostrae, quia facile in quaelibet delicta prolabimur, hoc potissimum remedium, et istam efficacissimam vulnerum nostrorum curationem nullatenus negligamus. Remittamus, ut remittatur nobis; demus veniam, quam rogamus; et non studeamus vindicari, qui nobis precamur ignosci. Pauperum gemitus surdo non transeamus auditu, et misericordiam indigentibus prompta benignitate praestemus, ut misericordiam in judicio mereamur invenire. Ad quam perfectionem qui studium suum gratia Dei adjutus intenderit, hic sanctum jejunium fideliter peraget (I Cor. V, 8), hic a fermento malitiae veteris alienus, in azymis sinceritatis et veritatis ad beatum Pascha perveniet, et per novitatem vitae digne laetabitur in sacramento reformationis humanae: per Christum Dominum nostrum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XL De Quadragesima II

SYNOPSIS.---I

Semper in hac vita proficiendum esse. ---II. In id maxime enitendum Quadragesimae tempore, quo magis sevit diabolus.---III. Cur Christus esuriens non mutavit lapides in panem?---IV. Non sterilem esse debere Quadragesimae inediam.---V. Miserationem et clementiam principum imitandam esse Quadragesimae tempore.

CAP. I.

Licet nobis, dilectissimi, appropinquante festivitate paschali jejunium quadragesimale ipse legitimi temporis recursus indicat, cohortatio tamen etiam nostri sermonis adhibenda est, quae, auxiliante Domino, nec inutilis sit pigris, nec onerosa devotis. Nam cum omnem observantiam nostram ratio istorum dierum poscat augeri, nemo est (ut confido) de vobis, qui se ad opus bonum non gaudeat incitari. Natura enim nostra, manente adhuc mortalitate, mutabilis, etiamsi ad summa quaeque virtutum studia provehatur, semper tamen sicut potest habere quo recidat, ita potest habere quo crescat. ET HAEC EST perfectorum vera justitia, ut numquam praesumant se esse perfectos, ne ab itineris nondum finiti intentione cessantes, ibi incidant deficiendi periculum, ubi proficiendi deposuerint appetitum. Quia ergo nemo nostrum, dilectissimi, tam perfectus et sanctus est, ut perfectior sanctiorque esse non possit, omnes simul sine differentia graduum, sine discretione meritorum, ab iis in quae pervenimus, in ea quae nondum apprehendimus, pia aviditate curramus, et ad mensuram consuetudinis nostrae necessariis aliquid addamus augmentis. Parum enim religiosus alio tempore demonstratur, qui in his diebus non religiosior invenitur.

CAP. II.

Unde opportune auribus nostris lectio apostolicae praedicationis insonuit, dicens: Ecce nunc tempus acceptum, ecce nunc dies salutis (II Cor. VI, 2). Quid enim acceptius hoc tempore, quid salubrius his diebus, in quibus vitiis bellum indicitur, et omnium virtutum profectus augetur? Semper quidem tibi, o anima Christiana, vigilandum contra salutis tuae adversarium fuit, ne ullus pateret locus tentatoris insidiis; sed modo tibi major cautio et sollicitior est adhibenda prudentia, quando idem hostis tuus acriori saevit invidia. Nunc enim in toto mundo potestas ei antiquae dominationis aufertur, et innumera illi captivitatis vasa rapiuntur. Renuntiatur atrocissimo praedoni a populis omnium nationum, omniumque linguarum, et nullum jam genus hominum reperitur, quod non tyrannicis legibus reluctetur, dum per omnes fines terrarum regeneranda in Christo multorum millium millia praeparantur; et appropinquante novae creaturae ortu, spiritalis nequitia ab iis quos possidebat extruditur. Fremit ergo exspoliati hostis impius furor, et novum quaerit lucrum, quia jus perdidit antiquum. Captat indefessus et pervigil, si quas reperiat oves a sacris gregibus negligentius evagantes, quas per procliva voluptatum et per devexa luxuriae in diversoria mortis inducat. Inflammat itaque iras, nutrit odia, acuit cupiditates, irridet continentiam, incitat gulam.

CAP. III.

Quem enim tentare non audeat, qui nec ab ipso Domino nostro Jesu Christo conatus suae fraudis abstinuit? Nam, sicut evangelica patefecit historia, cum Salvator noster, qui erat verus Deus, ut verum se hominem etiam demonstraret, et impias opiniones totius erroris excluderet, post quadraginta dierum noctiumque jejunium, infirmitatis nostrae in se recepisset esuriem, gavisus diabolus signum se in eo passibilis atque mortalis invenisse naturae, ut exploraret potentiam, quam timebat: Si Filius Dei, inquit, es, dic ut lapides isti panes fiant (Matth. IV, 2). Poterat utique istud Omnipotens, et facile erat ut ad Creatoris imperium, in quam juberetur speciem cujuslibet generis creatura transiret; sicut, cum voluit, in convivio nuptiali aquam mutavit in vinum (Joan. II, 9): sed hoc

magis salutiferis dispositionibus congruebat, ut superbissimi hostis astutia, non potentia Deitatis a Domino, sed humilitatis mysterio vinceretur. Denique fugato diabolo, et in omnibus artibus suis tentatore frustrato, accesserunt ad Dominum angeli, et ministrabant ei; ut veri hominis et veri Dei, et apud dolosas interrogationes inviolata esset humanitas, et apud sancta obsequia manifesta Divinitas. Confundantur itaque filii diaboli atque discipuli, qui repleti inspiratione viperea, simplices quosque decipiunt, negantes in Christo utramque veram esse naturam, dum aut Deitatem homine, aut hominem Deitate dispoliant, cum unius temporis gemino documento utraque falsitas sit perempta: quia et per famem corporis perfecta humanitas, et per famulantes angelos demonstrata est perfecta Divinitas.

CAP. IV.

Quia ergo, dilectissimi, sicut Redemptoris nostri magisterio edocti sumus, non in solo pane vivit homo, sed in omni verbo Dei (Matth. IV, 4 Deut. VIII, 3); dignumque est ut populus Christianus in quantacumque abstinentia constitutus, magis desideret se Dei verbo quam cibo satiare corporeo, prompta devotione et alacri fide suscipiamus solemne jejunium, non in sterili inedia, quam plerumque et imbecillitas corporis et avaritiae morbus indicit, sed in larga benevolentia celebrandum: ut scilicet simus de illis de quibus ipsa Veritas dicit: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). Deliciae igitur nostrae sint opera pietatis, et illis cibis qui nos ad aeternitatem nutriunt impleamur. Laetemur in refectionibus pauperum, quos impendia nostra satiaverint. Jucundemur in vestitu eorum quorum nuditatem indumentis necessariis texerimus. Sentiant humanitatem nostram aegritudines decumbentium, imbecillitates debilium, labores exsulum, destitutio pupillorum, et desolatarum moestitudo viduarum: in quibus juvandis nemo est qui non aliquam possit exsequi benevolentiae portionem. NULLI enim parvus est census, cui magnus est animus; nec de rei familiaris modo mensura miserationis pendet aut pietatis. Numquam merito caret, etiam in tenui facultate, bonae voluntatis opulentia. Majora

quidem impendia sunt divitum, et minora mediocrum; sed non discrepat fructus operum, ubi idem est affectus operantium.

CAP. V.

In ista autem, dilectissimi, exercendarum opportunitate virtutum, sunt et aliarum insignia coronarum, quae nullo horreorum dispendio, nulla diminutione pecuniae capiantur; si repellatur lascivia, si abdicetur ebrietas, et carnalis concupiscentia castitatis legibus edometur; si odia transeant in dilectionem, si inimicitiae convertantur in pacem, si tranquillitas exstinguat iram, si mansuetudo remittat injuriam, si denique dominorum atque servorum tam ordinati sint mores, ut et illorum potestas mitior, et istorum sit disciplina devotior. Hac igitur observantia, dilectissimi, obtinebitur misericordia Dei, et abolito peccatorum reatu, religiose venerandum Pascha celebrabitur. Quod et Romani orbis piissimi imperatores sancta dudum instituta observatione custodiunt, qui in honorem Dominicae Passionis et Resurrectionis altitudinem suae potestatis inclinant, et constitutionum suarum severitate mollita, multarum culparum reos faciunt relaxari; ut in diebus, quibus mundus salvatur miseratione divina, etiam ipsorum supernae bonitatis imitatrix sit aemulanda clementia. Imitentur igitur Christiani populi principes suos, et ad domesticam indulgentiam regiis incitentur exemplis. Non enim privatas leges fas est austeriores esse quam publicas. Remittantur culpae, vincula solvantur, deleantur offensae, pereant ultiones: ut sacra festivitas per divinam atque humanam gratiam, omnes laetantes, omnes habeat innocentes: per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat Deus per infinita saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLI De Quadragesima III

SYNOPSIS.---I.

Quanta conscientiae puritate jejunium celebrari debeat? Quomodo se quisque examinare?--- II. Audacia diaboli in tentatione Christi nos cautiores reddere debet, hoc praesertim tempore.--- III. Miseratione jejunium sanctificari.

CAP. I.

Semper quidem nos, dilectissimi, sapienter et sancte vivere decet, et in id voluntates nostras actionesque dirigere, quod divinae novimus placere justitiae; sed cum ii appropinquant dies quos illustriores nobis salutis nostrae sacramenta fecerunt, diligentiore sollicitudine corda nostra sunt mundanda, et studiosius exercenda est disciplina virtutum: ut sicut ipsa mysteria quadam sui parte majora sunt, ita et nostra observantia superet in aliquo consuetudinem suam; et cui festivitas est celebranda sublimior, ipse quoque in ea reperiatur ornatior. Si enim rationabile et quodammodo religiosum videtur per diem festum in vestitu nitidiore prodire, et habitu corporis hilaritatem mentis ostendere; si ipsam quoque orationis domum propensiore tunc cura et ampliore cultu, quantum possumus, adornamus, nonne dignum est ut anima Christiana, quae verum vivumque Dei templum est, speciem suam prudenter exornet, et redemptionis suae celebratura sacramentum, omni circumspectione praecaveat ne ulla eam macula iniquitatis offuscet, aut duplicis cordis ruga dedecoret? Nam quid prodest honestatis formam praeferens cultus exterior, si interiora hominis aliquorum sordeant contaminatione vitiorum? Omnia igitur quae animi puritatem et speculum mentis obnubilant, abstergenda sedulo et quadam elimatione reddenda sunt clariora. Scrutetur quisque conscientiam suam, seque ante se statuat proprii censura judicii. Videat, si in secreto cordis sui illam, quam Christus dat (Joan. XIV, 27), invenit pacem, si desiderium spiritus nulla concupiscentia carnis impugnat, si humilia non spernit, si alta non

appetit, si iniquo non delectatur lucro, si immoderato rerum suarum non gaudet augmento, si denique aliena felicitate non uritur, aut inimici miseria non laetatur. Et cum harum perturbationum nihil in se forte repererit sincero disquirat examine qualium cogitationum specie frequentetur; et utrum nullis vanitatum imaginibus acquiescat, vel quam cito animum ab iis quae noxie blandiuntur abducat. Nam nullis illecebris commoveri, nullis cupiditatibus titillari, non est istius vitae, quae tota tentatio est (Job. VII, 1), et qua nimirum vincitur, qui vinci ab eadem non veretur. Superbum est enim de non peccandi facilitate praesumere, cum hoc ipsum praesumpsisse peccatum sit, dicente beato Joanne apostolo: Si dixerimus, quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est (I Joan. I, 8).

CAP. II.

Nemo igitur se fallat, dilectissimi, nemo se decipiat; neque ita quisquam de cordis sui puritate confidat, ut putet se nullis tentationum periculis subjacere; cum pervigil ille tentator eos acrioribus pulset insidiis, quos maxime viderit abstinere a peccatis. Nam a quo dolos suos contineat, qui ipsum quoque Dominum majestatis ausus est calliditatis suae fraude tentare? Viderat superbiam suam baptizati Domini Jesu humilitate calcatam; intellexerat quadraginta dierum jejunio omnem cupiditatem carnis exclusam, et tamen non desperavit de artibus suae malitiae spiritalis improbitas; tantumque sibi de naturae nostrae mutabilitate promisit, ut quem verum experiebatur hominem, praesumeret posse fieri peccatorem. Si ergo ab ipso Domino et Salvatore nostro deceptionum suarum diabolus non revocavit insidias, quanto magis fragilitatem nostram impugnare praesumet, quos exinde vehementiore odio et invidia saeviore persequitur, ex quo ei in baptismo renuntiavimus, et ab illa cui dominabatur origine, in novam creaturam divina regeneratione transivimus! Unde quia dum mortali carne circumdamur, non desinit nobis hostis antiquus laqueos peccati ubique praetendere, et tunc maxime adversus Christi membra saevire, quando ab eis sunt sacratiora celebranda mysteria, merito doctrina Spiritus sancti hac eruditione

imbuit populum Christianum, ut ad paschale festum quadraginta dierum se continentia praepararet. Cujus purificationis ratio jam nos ad observantiam suae salubritatis invitat, et diligentiam nobis propositae castigationis indicit. Quanto enim sanctius quisque hos dies invenietur egisse, tanto probabitur Pascha Domini religiosius honorasse.

CAP. III.

In diebus igitur sanctorum jejuniorum pietatis opera, quibus semper studendum est, abundantius exsequamur: Misericordes simus ad omnes, maxime autem ad domesticos fidei (Galat. VI, 10): ut in ipsis quoque eleemosynarum distributionibus, bonitatem Patris coelestis imitemur, qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos (Matth. V, 45). Quamvis ergo fidelium praecipue sit adjuvanda paupertas, etiam illi tamen, qui nondum Evangelium receperunt, in suo labore miserandi sunt: quia in omnibus hominibus naturae est diligenda communio, quae nos etiam iis benignos debet efficere, qui nobis quacumque sunt conditione subjecti, maxime si eadem gratia jam renati, et eodem sanguinis Christi pretio sunt redempti. Simul enim et cum istis habemus, quod ad imaginem Dei conditi sumus, nec carnali origine a nobis, nec spiritali nativitate divisi sunt. Eodem Spiritu sanctificamur, eadem fide vivimus, ad eadem sacramenta concurrimus. Non spernatur haec unitas, nec vilis nobis sit tanta communio; sed hoc ipsum nos per omnia faciat mitiores, quod eorum utimur subjectione, cum quibus uni Domino eadem subjicimur servitute. Si qui ergo horum gravioribus dominos suos offendere delictis, indulgentiam nunc in diebus reconciliationis accipiant. Auferat miseratio severitatem, et venia deleat ultionem. Nullum custodia teneat, nullum carcer includat: quoniam Deus noster misericordiam suam hac conditione promisit, ut remittenda sibi is nosset peccata propria, qui remisisset aliena (Matth. XVIII, 33). Dissensionum materies, dilectissimi, et inimicitiarum aculei conterantur. Cessent odia, deficiant simultates, in unitatem dilectionis omnia Christi membra conveniant: Beati enim pacifici, quoniam filii Dei vocabuntur

(Matth. V, 9); nec solum filii, sed etiam haeredes, cohaeredes autem Christi (Rom. VIII, 17), qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLII De Quadragesima IV

SYNOPSIS.---I.

Quadragesimam purgandis animarum sordibus salubriter esse institutum.---II. Omnibus virtutibus studendum hoc tempore, quae ex voluntate pensantur.---III. Ex ipsa pietate insidiari diabolum; cujus tentationum erga Christum ordo et ratio explicantur.---IV. De perversa Manichaeorum abstinentia.---V. Eosdem in honorem solis et lunae die Dominica et feria secunda jejunare, a participatione sanguinis Christi abstinere, etc.--- VI. Uti per opera virtutum sanctificetur Quadragesima.

CAP. I.

Praedicaturus vobis, dilectissimi, sacratissimum maximumque jejunium, quo aptius utar exordio, quam ut verbis Apostoli, in quo Christus loquebatur, incipiam, dicamque, quod lectum est: Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2)? Quamvis enim nulla sint tempora quae divinis non sint plena muneribus, et semper nobis ad misericordiam Dei per ipsius gratiam praestetur accessus, nunc tamen omnium mentes majori studio ad spiritales profectus moveri, et ampliori fiducia oportet animari, quando ad universa pietatis officia, illius nos diei, in quo redempti sumus, recursus invitat: ut excellens super omnia passionis Dominicae sacramentum purificatis et corporibus et animis celebremus. Debebatur quidem tantis mysteriis ita incessabilis devotio et

continuata reverentia, ut tales permaneremus in conspectu Dei, quales nos in ipso paschali festo dignum est inveniri. Sed quia haec fortitudo paucorum est, et dum carnis fragilitati austerior observantia relaxatur, dumque per varias actiones vitae hujus sollicitudo distenditur, necesse est de mundano pulvere etiam religiosa corda sordescere; magna divinae institutionis salubritate provisum est, ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur, in quibus aliorum temporum culpas et pia opera redimerent, et jejunia casta decoquerent.

CAP. II.

Ingressuri igitur, dilectissimi, dies mysticos et jejuniorum remediis consecratos, praeceptis apostolicis obedire curemus, emundantes nos ab omni inquinamento carnis ac spiritus (II Cor. VII, 1): ut castigatis colluctationibus quae sunt inter utramque substantiam, animus, quem sub Dei gubernaculis constitutum corporis sui decet esse rectorem, dominationis suae obtineat dignitatem: ut nemini dantes ullam offensionem, vituperationibus obloquentium non simus obnoxii. Digna enim ab infidelibus reprehensione carpemur, et nostro vitio linguae impiae in injuriam se religionis armabunt, si jejunantium mores a puritate perfectae continentiae discreparint. Non enim in sola abstinentia cibi stat nostri summa jejunii, aut fructuose corpori esca subtrahitur, nisi mens ab iniquitate revocetur et ab obtrectationibus lingua cohibeatur. Sic ergo nobis edendi est castiganda libertas, ut etiam aliae cupiditates eadem lege frenentur. Mansuetudinis et patientiae, pacis et tranquillitatis hoc tempus est: in quo exclusa omnium contaminatione vitiorum, perpetuitas nobis est acquirenda virtutum. Nunc piarum mentium fortitudo donare culpas, negligere contumelias, et oblivisci assuescat injurias. Nunc fidelis animus per arma justitiae a dextris se exerceat et sinistris (II Cor. VI, 7): ut per gloriam et ignobilitatem, per infamiam et bonam famam, securam conscientiam constantemque probitatem nec laudes inflent, nec opprobria defatigent. Religiosorum modestia non sit moesta, sed sancta; nec inveniantur in eis ullarum murmura querelarum,

quibus numquam desunt sanctorum solatia gaudiorum. Non timeatur inter opera misericordiae terrenarum diminutio facultatum. Semper dives est Christiana paupertas, quia plus est quod habet quam quod non habet. Nec pavet in isto mundo indigentia laborare, cui donatum est in omnium rerum Domino omnia possidere. Operantibus ergo quae bona sunt, non est omnino metuendum ne eis desit facultas operandi; cum et in duobus nummis evangelicae illius viduae sit magnificata devotio (Luc. XXI, 2), et pro calice aquae frigidae praemium habeat gratuita largitio (Matth. X, 42). Ex affectibus enim piorum benignitatis mensura taxatur; et numquam eum miserendi efficacia deserit, in quo misericordia ipsa non deficit. Experta est hoc vidua sancta de Sarepta, quae beato Eliae in tempore famis, unius diei cibum, quem solum habebat, apposuit (III Reg. XVII, 12), et prophetae esuriem necessitati suae praeferens, exiguum farinae et pusillum olei incunctanter expendit. Sed non defuit ei quod fideliter erogavit, et in vasis pia effusione vacuatis, fons novae facultatis exortus est: ut sanctis usibus non minueretur ejus substantiae plenitudo, cujus non fuerat formidata defectio.

CAP. III.

His autem studiis, dilectissimi, ad quae vos voluntarie confidimus praeparatos, non ambigatis diabolum, qui omnium virtutum est adversarius, invidere et ad hoc vim suae malignitatis armare, ut pietati laqueos de ipsa pietate praetendat, et quos non potuerit dejicere per diffidentiam, conetur superare per gloriam. Vicinum est enim rectis actionibus superbiae malum, et de proximo semper virtutibus insidiatur elatio: quia difficile est ut laudabiliter viventem laus humana non capiat, nisi, ut scriptum est, qui gloriatur, in Domino glorietur (II Cor. X, 17). Cujus vero ille hostis nequissimus non audeat impugnare propositum? cujus non appetat violare jejunium? quando versutias suas, sicut evangelica lectione patefactum est, nec ab ipso mundi Salvatore continuit? Expavescens enim in illo quadraginta dierum noctiumque jejunium, explorare callidissime voluit utrum hanc continentiam donatam haberet an propriam: ut non metueret deceptionum suarum

opera resolvenda, si Christus ejus esset conditionis cujus est corporis. Primo itaque dolo scrutatus est an ipse esset substantiarum creator, qui rerum corporearum posset in quas vellet mutare naturas; secundo, an sub humanae carnis specie Divinitas obumbrata tegeretur, cui facile esset pervium sibi aerem facere, et terrena per vacuum membra librare. Sed cum illi Dominus justitiam maluisset opponere veri hominis, quam potentiam manifestare Deitatis, ad hoc convertit tertiae fraudis ingenium, ut eum in quo divinae potestatis signa cessaverant, dominandi cupiditate tentaret, et ad venerationem sui regna mundi pollicendo traduceret. Sed prudentiam diaboli stultam fecit sapientia Dei: ut superbus hostis de eo quod quondam ligaverat ligaretur, nec eum metueret persequi, quem pro mundo oportebat occidi.

CAP. IV.

Hujus igitur adversarii dolos, non solum in illecebris gulae, sed etiam in proposito abstinentiae caveamus. Qui enim scivit humano generi mortem inferre per cibum, novit et per ipsum nocere jejunium; et ad contrariam fraudem, famulis utendo Manichaeis, sicut impulit interdicta praesumi, ita suadet concessa vitari. Utilis quidem est observantia, quae parco assueta victu, deliciarum cohibet appetitum; sed vae illorum dogmati, apud quos etiam jejunando peccatur! Damnant enim creaturarum naturas in Creatoris injuriam, et contaminari edentes asserunt iis quorum non Deum, sed diabolum conditorem esse definiunt; cum prorsus nulla sit substantia mala, nec ipsius mali sit ulla natura. Omnia enim bona bonus auctor instituit, et unus est universarum rerum creator, qui fecit coelum et terram, mare et omnia quae in eis sunt (Psal. CXLV, 6). Ex quibus quidquid homini ad cibum potumque concessum est, sanctum et mundum est in sui generis qualitate. Quod si immoderata aviditate sumatur, nimietas edaces et bibaces dedecorat, non cibi neque poculi natura contaminat. Omnia enim, sicut Apostolus ait, munda sunt mundis. Coinquinatis autem et infidelibus nihil est mundum, sed coinquinata sunt eorum mens et conscientia (Ad Tit. I, 15).

CAP. V.

Vos autem, dilectissimi, catholicae matris sancta generatio, quos in schola veritatis Dei Spiritus erudivit, libertatem vestram congrua ratione moderamini, scientes quoniam bonum est etiam a licitis abstinere, et cum castigatius vivendum est, ita discernere cibos ut usus eorum semoveatur, non natura damnetur. Nullo itaque vos contagio eorum error attingat, qui sua maxime observantia polluuntur, servientes creaturae potius quam Creatori (Rom. I, 25), et luminaribus coeli stultam abstinentiam devoventes: siquidem in honorem solis ac lunae prima et secunda Sabbati jejunare delegerunt, uno perversitatis suae opere bis impii, bis profani, qui jejunium suum et ad siderum cultum, et ad resurrectionis Dominicae instituere contemptum. Resiliunt enim a sacramento salutis humanae, et Christum Dominum nostrum, in vera naturae nostrae carne vere natum, vere passum, vere sepultum et vere suscitatum esse non credunt. Et ob hoc diem nostrae laetitiae, jejunii sui moerore condemnant. Cumque ad tegendam infidelitatem suam nostris audeant interesse conventibus, ita in sacramentorum communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi corpus accipiant, sanguinem autem redemptionis nostrae haurire omnino declinent. Quod ideo vestrae notum facimus sanctitati, ut vobis hujuscemodi homines et his manifestentur indiciis, et quorum deprehensa fuerit sacrilega simulatio, a sanctorum societate sacerdotali auctoritate pellantur. De talibus enim beatus Paulus apostolus Ecclesiam Dei provide monet, dicens: Rogamus autem vos, fratres, ut observetis eos qui dissensiones et offendicula praeter doctrinam quam didicistis faciunt, et declinate ab illis. Hujuscemodi enim Christo Domino non serviunt, sed suo ventri; et per dulces sermones et benedictiones seducunt corda innocentium (Rom. XVI, 27).

CAP. VI.

His ergo, dilectissimi, admonitionibus nostris, quas auribus vestris contra exsecrandum errorem frequenter ingessimus, sufficienter

instructi, sanctos Quadragesimae dies pia devotione suscipite, et ad promerendam misericordiam Dei per opera vos misericordiae praeparate. Iram exstinguite, odia delete, unitatem diligite, et sincerae vos humilitatis officiis invicem praevenite. Servis et his qui vobis subjecti sunt cum aequitate dominamini, nullus eorum aut claustris crucietur aut vinculis. Cessent vindictae, remittantur offensae; severitas lenitate, indignatio mansuetudine, discordia pace mutetur. Omnes nos modestos, omnes placidos, omnes experiantur benignos; ut jejunia nostra accepta sint Deo. Cui ita demum sacrificium verae abstinentiae et verae pietatis offerimus, si nos ab omni malitia contineamus: auxiliante nobis per omnia Deo omnipotente, cui cum Filio et Spiritu sancto una est Deitas, una majestas in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLIII De Quadragesima V

SYNOPSIS.---I.

Quomodo gratiae cooperetur homo, ut interius renovetur, quod nemini non est necessarium. ---II. Paucos esse quos vel adversa non turbent, vel prospera non inflent.---163 III. Omnibus necessitatem poenitendi incumbere.---IV.Maxime operibus misericordiae deleri peccata.

CAP. I.

Apostolica, dilectissimi, doctrina nos admonet, ut deponentes veterem hominem cum actibus suis (Ephes. IV, 22; Coloss. III, 9), de die in diem sancta conversatione renovemur. Si enim templum Dei sumus, et mentium nostrarum Spiritus sanctus habitator est, dicente Apostolo: Vos

estis templum Dei vivi (I Cor. VI, 16), multa nobis vigilantia laborandum est ut cordis nostri receptaculum tanto hospite non sit indignum. Et sicut in domibus manufactis laudabili diligentia providetur ut si quid aut infusione imbrium, aut turbine procellarum, vel ipsa fuerit antiquitate corruptum, cita in integrum cura restituat; ita jugi oportet sollicitudine praecaveri ne quid in nostris animis incompositum, ne quid inveniatur immundum. Quamvis enim aedificium nostrum sine ope sui non subsistat artificis, nec fabrica nostra possit esse incolumis, nisi ei protectio praefuerit conditoris, tamen quia rationabiles lapides sumus et viva materies, sic nos auctoris nostri exstruxit manus, ut cum opifice suo etiam is qui reparatur, operetur. Gratiae igitur Dei obedientia se humana non subtrahat, nec ab illo bono, sine quo non potest bona esse, deficiat: ac si quid sibi impossibile aut arduum in mandatorum effectibus experitur, non in se remaneat, sed ad jubentem recurrat: qui ideo dat praeceptum, ut excitet desiderium et praestet auxilium, dicente propheta: Jacta in Deum cogitationem tuam, et ipse te enutriet (Ps. LIV, 23). An forte quisquam ita insolenter superbit, et ita se illaesum, ita immaculatum esse praesumit, ut nullius jam renovationis indigeat? Fallitur prorsus ista persuasio, et nimia vanitate veterascit quicumque inter tentationes hujus vitae ab omni se vulnere credit immunem. Plena omnia periculis, plena sunt laqueis. Incitant cupiditates, insidiantur illecebrae, blandiuntur lucra, damna deterrent, amarae sunt obloquentium linguae, nec semper veracia sunt ora laudantium. Inde saevit odium, hinc decipit mendax officium: ut facilius sit vitare discordem, quam declinare fallacem.

CAP. II.

In ipsis autem virtutibus obtinendis tam dubius modus et tam incerta discretio est, ut si quisquam inter bonorum malorumque confinia, subtilissimi discriminis potuerit servare mensuras, difficile sit ut bene sibi consciam probitatem obtrectantium lingua non mordeat, et iniquorum evadat opprobria, cui est amica justitia. Jam cum ad ipsas rerum temporalium varietates cogitatio humana convertitur, quantae se

opponunt caligines, quanti pravarum opinionum oboriuntur errores, ut de objectu contrariorum sumatur materia querelarum. Nam licet omnium fidelium corda non dubitent nullis hujus mundi partibus, nullisque temporibus providentiam abesse divinam, nec de stellarum potestate, quae nulla est, saecularium negotiorum pendere proventus, sed aequissimo et clementissimo summi Regis arbitrio cuncta disponi: quoniam, sicut scriptum est, Universae viae Domini misericordia et veritas (Ps. XXIV, 10), tamen cum quaedam non secundum desideria nostra procedunt, et sub humani judicii errore superior est plerumque iniqui causa quam justi, vicinum nimis atque contiguum est, ut etiam magnos animos ista concutiant et in aliquod illicitae causationis murmur impellant. Siquidem istis varietatibus etiam excellentissimus propheta David usque ad periculum se turbatum profitetur, et dicit: Mei autem pene moti sunt pedes, pene effusi sunt gressus mei, quia zelavi in peccatoribus, pacem peccatorum videns (Psal. LXXII, 2). Unde quia paucorum est tam solida fortitudo, ut nulla inaequalitatum perturbatione quatiantur, et multos fidelium non adversa tantum, sed etiam secunda corrumpant, sanandis vulneribus quibus humana infirmitas sauciatur, diligens est adhibenda curatio. Ideo enim de periculis quibus mundus hic plenus est quaedam breviter percurri, ut dicente Scriptura: Quis gloriabitur castum se habere cor, aut mundum se esse a peccato (Prov. XX, 9)? omnes sibi intelligant delictorum indulgentiam et reparationis necessariam esse medicinam.

CAP. III.

Quando autem opportunius, dilectissimi, ad remedia divina decurrimus, quam cum ipsa nobis sacramenta redemptionis nostrae temporum lege referuntur? Quae ut dignius celebremus, saluberrime nos quadraginta dierum jejunio praeparemus. Non enim ii tantum qui per mortis Christi resurrectionisque mysterium in novam vitam baptismo sunt regenerante venturi, sed etiam omnes populi renatorum, utiliter sibi et necessarie praesidium hujus sanctificationis assumunt: illi, ut quae nondum habent, accipiant; isti, ut accepta custodiant. Dicente namque Apostolo: Qui stat

videat ne cadat (I Cor. X, 12), nemo est tanta firmitate suffultus, ut de stabilitate sua debeat esse securus. Utamur igitur, dilectissimi, saluberrimi temporis venerabilibus institutis, et sollicitiore cura cordis nostri specula tergamus. Quantumlibet enim caste et sobrie mortalis haec vita ducatur, quodam tamen pulvere terrenae conversationis aspergitur, et nitor mentium ad Dei imaginem conditarum non ita a fumo totius vanitatis alienus est, ut nulla possit sorde fuscari, et non semper indigeat expoliri. Quod si etiam cautissimis animis necessarium est, quanto illis amplius est expetendum, qui tota fere anni spatia aut securius aut forte negligentius transierunt? Quos charitate debita commonemus, ut non ideo sibimet blandiantur, quia nobis conscientiae singulorum patere non possunt, cum oculos Dei simul universa cernentis, non abdita locorum, non parietum septa secludant; nec solum ei acta et cogitata, verum et agenda et cogitanda sint cognita. Ista ergo scientia summi judicis, iste est tremendus aspectus, cui pervium est omne solidum, et apertum omne secretum; cui obscura clarent, muta respondent, silentium confitetur, et sine voce mens loquitur. Nemo patientiam bonitatis Dei (Rom. II, 4) de peccatorum suorum impunitate contemnat; nec ideo illum aestimet non offensum, quia necdum est expertus iratum. Non sunt longae vitae mortalis induciae, nec diuturna est licentia insipientium voluntatum in aeternarum dolorem transitura poenarum, si dum justitiae sententia suspenditur, poenitentiae medicina non quaeritur.

CAP. IV.

Confugiamus igitur ad praesentem ubique misericordiam Dei, et ut sanctum Pascha Domini digna observantia celebretur, cunctorum se fidelium corda sanctificent. Mitescat saevitia, mansuescat iracundia, remittant sibi omnes culpas invicem suas, nec exactor sit vindictae, qui petitor est veniae. Dicentes enim: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12); durissimis nos vinculis illigamus, nisi quod profitemur impleamus. Unde si orationis hujus sacratissimum pactum non tota sui conditione servatum est, nunc saltem conscientiam suam unusquisque cognoscat, et alienis ignoscendo

delictis, abolitionem suorum obtineat peccatorum. Dicente namque Domino: Si dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester, qui in coelis est, delicta vestra (Matth. VI, 14; XVIII, 35; Luc. VI, 37): non longe est ab unoquoque quod poscit, cum de benignitate supplicis sententia pendeat judicantis: qui humanarum precum misericors et justus auditor, aequitati suae de nostra lenitate praescripsit, ut non haberet in eos jus severitatis, quos non invenisset cupidos ultionis. Clementes autem et mites animos etiam largitas decet. Nihil est enim dignius quam ut homo sit sui auctoris imitator, et secundum modum propriae facultatis, divini sit operis exsecutor. Nam cum aluntur esurientes, vestiuntur nudi, foventur infirmi, nonne auxilium Dei manus explet ministri, et benignitas servi munus est Domini? Qui cum ad effectus misericordiae suae adjutore non egeat, ita suam omnipotentiam temperavit, ut laboribus hominum per homines subveniret. Et merito Deo gratiae referuntur de pietatis officiis, cujus opera videntur in famulis. Propter quod ipse Dominus discipulis ait: Sic luceat lumen vestrum coram hominibus, ut videant opera vestra bona, et magnificent Patrem vestrum, qui est in coelis (Matth. V, 16); qui cum eodem Patre et Spiritu sancto vivit et regnat Deus in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLIV De Quadragesima VI

SYNOPSIS.---I.

Quadragesimae maxime tempore purganda esse vetustatis vitia, a quibus nemo immunis. ---II. Jejuniis conjungi debere animi integritatem, pacis unitatem, et eleemosynae largitatem, a qua nemo excluditur.---III. Humilitatis et lenitatis spiritu superbiae et vindictae studium pellendum.

CAP. I.

Semper quidem, dilectissimi, misericordia Domini plena est terra (Ps. CXXXII, 5); et unicuique fidelium ad colendum Deum ipsa rerum natura doctrina est, dum coelum et terra, mare et omnia quae in eis sunt, bonitatem et omnipotentiam sui protestantur auctoris, et famulantium elementorum mirabilis pulchritudo justam ab intellectuali creatura gratiarum exigit actionem. Sed cum ad istos recurritur dies, quos specialius reparationis humanae sacramenta signarunt, et qui vicino ordine atque contiguo festum paschale praecedunt, diligentius nobis praeparatio religiosae purificationis indicitur. Quamvis enim in quolibet tempore innocens vita sit multorum, et plurimos Deo bonorum actuum consuetudo commendet, non adeo tamen de conscientiae integritate fidendum est, ut humanam fragilitatem inter scandala tentationesque degentem nihil potuisse arbitremur, quod laederet eam, incidere; cum propheta excellentissimus dicat: Quis gloriabitur castum se habere cor, aut mundum se esse a peccato (Prov. XX, 9)? Et iterum: Ab occultis meis munda me, Domine, et ab alienis parce servo tuo (Ps. XVIII, 13). Si autem, quod experimentis probatur, talis conditio est eorum qui concupiscentiis renituntur, qui iracundiae motibus reluctantur, et ipsarum quoque cogitationum arcana castigant, ut et numquam possint in cordibus suis non invenire quod reprobent, et saepe aut fallantur occultis, aut graventur alienis; considerandum est hoc in tempore attentius, quae vitia, quae aegritudines, quantaque sint vulnera, quibus austerior sit adhibenda medicina: ut illius sacramenti, per quod solvuntur opera diaboli, non inveniantur alieni. Paschalis quippe festivitatis hoc proprium est, ut tota Ecclesia remissione gaudeat peccatorum, quae non in eis tantum fiat qui sacro baptismate renascuntur, sed etiam in eis qui dudum in adoptivorum sorte numerantur. Quamvis enim principaliter novos homines faciat regenerationis ablutio, quia tamen superest omnibus contra rubiginem mortalitatis quotidiana renovatio, et inter profectuum gradus nullus est qui non semper melior esse debeat, generaliter annitendum est ut in die redemptionis nemo inveniatur in vitiis vetustatis.

CAP. II.

Quod ergo, dilectissimi, in omni tempore unumquemque convenit facere Christianum, id nunc sollicitius est et devotius exsequendum, ut apostolica institutio quadraginta dierum jejuniis impleatur, non ciborum tantummodo parcitate, sed privatione maxime vitiorum. Nam cum ob hoc castigatio ista sumatur, ut carnalium desideriorum fomites subtrahantur, nullum magis sectandum est continentiae genus, quam ut semper simus ab injusta voluntate sobrii, et ab inhonesta actione jejuni. Quae devotio non omittit aegros, non secernit invalidos: quia etiam in languido atque inutili corpore potest animi integritas reperiri, si ubi fuit sedes pravitatis, ibi confirmentur fundamenta virtutis. Et ideo infirmae carnis ista sufficit aegritudo, quae saepe mensuram voluntariae afflictionis excedit, tantum ut mens officii sui impleat partes, et quae corporea epulatione non utitur, nulla iniquitate pascatur. Rationabilibus autem sanctisque jejuniis nulla utilius quam eleemosynarum opera copulantur, quae uno misericordiae nomine multas laudabiles pietatis continent actiones, ut omnium fidelium pares animi esse possint etiam inter impares facultates. Dilectio enim quae simul Deo hominique debetur, nullis umquam ita impeditur obstaculis, ut non ei semper bene velle sit liberum. Dicentibus quippe angelis: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14), non solum virtute benevolentiae, sed etiam pacis bono beatus efficitur, quicumque aliis quacumque miseria laborantibus charitate compatitur. Latissima enim sunt opera pietatis, quae ipsa sui varietate id veris conferunt Christianis, ut in distributione eleemosynarum non solum divites et abundantes, sed etiam mediocres et pauperes, suas habeant portiones; et qui largitatis sunt viribus inaequales, mentis tamen affectione sint similes. Nam cum sub oculis Domini multi in gazophylacio ex opulentia sua multa conferrent, vidua quaedam duos intulit nummos (Luc. XXI, 2; Marc. XXII, 42), et tali Jesu Christi testimonio meruit coronari, ut in tam parvo muneris modo omnium fuerit collationi digna praeferri: quia inter magna eorum dona, quibus multa residebant, illius quod fuit exiguum, fuit totum. Si vero aliquis tantae paupertatis coarctatur angustiis, ut nec ad

duo aera inopi impartienda sufficiat, habet in praeceptis Domini unde impleat bonae voluntatis officium. Siquidem qui sitienti pauperi calicem aquae frigidae ministrarit, mercedem est sui operis adepturus (Matth. X, 42): tanta servis suis Domino ad obtinendum regnum suum praeparante compendia, ut etiam praebitio aquae, cujus usus gratuitus atque communis est, praemio non careret. Quod ne ulla intercluderet difficultas, de aqua frigida forma est proposita pietatis: ne putaret se mercede cariturum, cui de calefactione potus lignorum impendium defuisset. De quo tamen calice non frustra admonet Dominus ut in nomine ipsius praebeatur: quia haec, quae per se sunt vilia, fides efficit pretiosa, et quae ab infidelibus ministrantur, etsi fuerint sumptu magna, omni tamen justificatione sunt vacua.

CAP. III.

Celebraturi igitur Pascha Domini, dilectissimi, ita vos sanctis exercete jejuniis, ut ab omnibus perturbationibus liberi ad festa sacratissima veniatis. Superbiae spiritus, de quo sunt omnia orta peccata, humilitatis amore pellatur; et qui elatione tumuerant, mansuetudine mitigentur. Quorum vero animos aliqua exasperavit offensio, reconciliati sibimet in unitatem studeant redire concordiae. Nemini malum pro malo reddentes, et donantes invicem vobis, sicut Christus donavit nobis (Rom. XII, 17), humanas inimicitias pace delete; et si qui de subditis vestris aut claustra custodiae, aut vincula meruerunt, misericorditer relaxentur: ut qui quotidianae indulgentiae remediis indigemus, non difficulter peccatis ignoscamus alienis. Dicentes enim ad Dominum Patrem nostrum: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12), certissimum est quod cum aliorum delictis veniam tribuimus, nobis divinam clementiam praeparamus. Per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLV De Quadragesima VII

SYNOPSIS.---I.

Omnes, sive justos, sive peccatores, sive catechumenos, parare Domino viam debere per Quadragesimam.---II. Misericordiae et veritati ad imitationem Dei, fidei et charitati instandum Quadragesimae tempore.---III. Christo impendi, quod pro Christo praebetur.---IV. Omnium virtutum exercitio incumbendum hoc tempore.

CAP. I.

Virtus, dilectissimi, et sapientia fidei Christianae, amor Dei est, et amor proximi; neque ullo caret pietatis officio, cui studium est colere Dominum, et juvare conservum. Harum autem affectionum duplex unitas omni quidem est tempore exercenda, et proficienter augenda, sed nunc incrementis amplioribus dilatanda, ut quadraginta dierum jejunium, quod festi paschalis est praevium, interiorem cordis auditum illius vocis instar moveat, qua verbis Isaiae prophetae Joannes Baptista dicebat: Parate viam Domini, rectas facite semitas ejus (Isai. XL, 3; Matth. III, 3). Sive enim illam partem populi cogitemus quae dudum certamina evangelici agonis ingressa, per spiritalis stadii cursum indesinenter tendit ad palmam; sive illam quae lethalium conscia peccatorum, per reconciliationis auxilium festinat ad veniam; sive illam quae sancti Spiritus regeneranda baptismate, vetustate Adam exui, et Christi cupit novitate vestiri, apte et utiliter omnibus dicitur. Parate viam Domini, rectas facite semitas ejus. Quae autem viae Domini, quaeve sint semitae, ejusdem praedicatoris cohortatione discamus, qui divinae gratiae opera et dona promittens, futurarum commutationum reserabat effectus, addens sententiam prophetici sermonis, et dicens: Omnis vallis

implebitur, et omnis mons et collis humiliabitur; et erunt prava in directa, et aspera in vias planas (Isa. XL, 4). Vallis itaque mansuetudinem humilium, mons et collis elationem indicat superborum. Sed quia, sicut Veritas dicit, qui se humiliat, exaltabitur, et qui se exaltat, humiliabitur (Luc. XIV, 11; et XVIII, 14); merito et vallibus adimpletio, et montibus est annuntiatia depressio: ut et plana nihil offensionis, et directa nihil habeant pravitatis. Quamvis enim angusta et ardua sit via, quae ducit ad vitam (Matth. VII, 14), non tamen in ea difficulter incedit, quem veritas confirmat et pietas; nec caret delectatione gradiendi, cujus iter efficit virtutum petra solidum, non vitiorum arena succiduum.

CAP. II.

Verum ut plenius noverimus per cujusmodi vias nobis sit ad Dei promissa tendendum, audiamus David prophetam quid doceat: Universae viae Domini, misericordia et veritas (Ps. XXIV, 10). Forma igitur conversationis fidelium ab exemplo venit operum divinorum; et merito Deus imitationem sui ab eis exigit quos ad imaginem et similitudinem suam fecit. Cujus utique gloriae dignitate non aliter potiemur quam si in nobis et misericordia inveniatur et veritas. Per quae enim ad salvandos Salvator advenit, per haec ad salvantem debent properare salvati: ut nos et misericordia Dei misericordes, et veritas faciat esse veraces. Sicut itaque per viam veritatis mens justa, ita per viam misericordiae ambulat mens benigna. Nec tamen umquam itinera ista divisa sunt, quasi horum bonorum singula diversis tramitibus expetantur, et aliud sit misericordia crescere, aliud veritate proficere. Non est misericors, veritatis alienus; nec justitiae capax est, pietatis extraneus. Neutra virtute utitur, qui non utraque ditatur. Charitas robur fidei, fides fortitudo est charitatis. Et tunc verum nomen ac verus est fructus ambarum, cum insolubilis manet utriusque connexio. Ubi enim non simul fuerint, simul desunt, quia invicem sibi et juvamen et lumen sunt, donec desiderium credulitatis impleat remuneratio visionis, et incommutabiliter videatur et ametur, quod nunc et sine fide non diligitur, et sine dilectione non creditur. Quia ergo, sicut Apostolus ait, in Christo

Jesu neque circumcisio aliquid valet, neque praeputium, sed fides, quae per dilectionem operatur (Galat. V, 6), simul atque conjunctim et charitati studeamus et fidei. Hic est enim quidam efficacissimus geminarum alarum volatus, quo ad promerendum et videndum Deum puritas mentis attollitur, ne onere curarum carnalium deprimatur. Nam qui ait: Sine fide impossibile est placere Deo (Hebr. IX, 6); idem dicit: Si habuero omnem fidem, ita ut montes transferam, charitatem autem non habeam, nihil sum (I Cor. XIII, 2). Unde ut sacramentorum paschalium divina mysteria digno suscipiantur officio, duo haec, in quibus omnium praeceptorum doctrina concurrit, studiosius appetantur, quibus singuli quique fidelium et sacrificium Deo efficiantur et templum. Instet fides sperare quod credit; instet charitas propitiare quod diligit: utrumque amantis est, utrumque credentis. Et cui intelligentiae concessione subjicimur, eidem pietatis imitatione jungamur. Vox Dei est: Sancti estote, quia ego sanctus sum (Lev. XIX, 2 et XX, 7); et vox Domini est: Estote misericordes, sicut et Pater vester misericors est (Luc. VI, 36).

CAP. III.

Ac ne dubitemus Deo tribui quod impenditur indigenti, dispensatores eleemosynarum quae commercia ineant audiamus, Domino dicente quae futura sit judicii sui forma, cum dicet ad dexteram collocatis: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare. Sitivi, et dedistis mihi bibere. Peregrinus eram, et collegistis me. Nudus eram, et cooperuistis me. Infirmus, et visitastis me. In carcere eram, et venistis ad me (Matth. XXV, 34-36). Quaerentibus autem justis quando aut qualiter potuerint ista dependere, respondens Rex dicet illis: Amen, amen dico vobis, quamdiu fecistis haec uni ex minimis fratribus meis, mihi fecistis (Ibid., 40). Quid hoc opere fructuosius? quid hac humanitate felicius? quae utique laude sua fraudanda non esset, si propter ipsam naturae communionem juvando homini ab homine praestaretur. Sed quia quod non ex fidei procedit fonte, ad praemia aeterna non pervenit; alia est conditio operum coelestium, alia terrenorum. Mundana benevolentia in

iis quos adjuvat, habet finem; Christiana pietas in suum transit auctorem; dum in ipsum dicimur benigni, quem in nobis confitemur operari, dicente Domino: Sic luceat lumen vestrum coram hominibus, ut videant opera vestra bona, et magnificent Patrem vestrum qui in coelis est (Matth. V, 16).

CAP. IV.

Gaude igitur, mens fidelium, et gloriam tuam in ejus gloria qui in te operatur agnoscens, de ipsa paschali festivitate fervesce. Debiti enim tui est, ut ei qui pro omnibus passus est parata sis compati: quoniam pia vita sanctorum numquam aliena est crucis Christi, dum continentiae clavis desideria carnis configit, et corporeas cupiditates virtute Spiritus in se habitantis interficit. Difficile est quemquam in se non habere quod perimat. Exstinguenda est iracundia, mortificanda est superbia, destruenda luxuria, radix quoque avaritiae altius persequenda est: ut omnium malorum germen excidi valeat, si eorum potuerit fomes evelli. Cum autem hac diligentia indesinenter sit animus excolendus, et utendum ita sit corpore, ut rectori suo necessarium praebeat natura inferior famulatum, nunc maxime frenis continentiae caro moderanda est, et quidquid sublimibus desideriis obviat, amputandum. Dum enim congruis purificationibus ad celebrandum Pascha Domini utraque substantia praeparatur, profutura omni tempore consuetudo nutritur. Severa in subditos imperia detumescant, cesset vindicta peccati, et rei criminum ad hos dies pervenisse se gaudeant, in quibus sub sanctis piisque principibus etiam publicarum austeritas remittitur ultionum. Aboleantur odia, deficiant simultates, pacis et benevolentiae multiplicetur affectus, et qui potuit malitia pollui, studeat benignitate purgari. Quoniam judicium Dei, sicut immitibus vehemens, ita erit misericordibus clemens; et detrusis in ignem gehennae propter inhumanitatem sinistris, dextros eleemosynarum pietate laudatos (Matth. XXV, 34, 42), aeterna coelestis regni beatitudo suscipiet. Per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLVI De Quadragesima VIII

SYNOPSIS. I.

Non solum vitia, sed et errores esse repellendos; geminamque agnoscendam in Christo naturam.---II. In omnibus actionibus Christi varia elucere utriusque naturae testimonia.---III. Quae de Christo incarnato sint credenda.---IV. Non solum eleemosynis, sed et offensarum remissione jejunium et orationem fructuosa reddi.

CAP. I.

Devotionis quidem vestrae, dilectissimi, novimus hunc esse fervorem, ut in jejuniis, quae Domini Pascha praecurrunt, multi nostros praeveniatis hortatus. Sed quia utilitas continentiae non solum carnis castigationi, verum etiam mentis necessaria est puritati, observantiam vestram sic cupimus esse perfectam, ut sicut a desideriis carnis reciditis voluptates, ita ab animi sensibus excludatis errores. Nam paschali festo, in quo omnia religionis nostrae sacramenta concurrunt, is vera et rationabili purificatione se praeparat, cujus cor nulla infidelitate polluitur. Dicente enim Apostolo: Omne quod non est ex fide, peccatum est (Rom. XIV, 23), inutilia erunt et vana eorum jejunia quos illusionibus suis mendacii pater decipit (Joan. VIII, 44), et vera Christi caro non pascit. Sicut ergo divinis mandatis sanaeque doctrinae toto corde famulandum est, ita omni prudentia ab impiis est sensibus abstinendum. Tunc enim mens sanctum agit atque spiritale jejunium, cum erroris cibos atque venena abjicit falsitatis; quae dolosus ac versutus inimicus nunc insidiosius ingerit, quando ipso venerandae festivitatis recursu omnis Ecclesia ad

intelligenda salutis suae mysteria generaliter commonetur. Is enim resurrectionis Christi verus confessor et cultor est, qui et de passione ejus non confunditur, et de corporea nativitate non fallitur. Nam quidam erubescentes Evangelium crucis Christi, ut audentius evacuarent susceptum pro mundi redemptione supplicium, ipsam verae carnis in Domino negavere naturam, non intelligentes impassibilem Dei Verbi atque incommutabilem Deitatem, ita inclinatam ad humanam salutem, ut et potenter propria non amitteret, et misericorditer nostra susciperet. Duplicis itaque in Christo formae una persona est, et Filius Dei, idemque filius hominis, unus est Dominus, conditionem servilem consilio pietatis recipiens, non lege necessitatis incurrens: quia potestate factus est humilis, potestate passibilis, potestate mortalis; ut ad destruendum peccati mortisque dominatum, et poenae capax esset substantia infirmitatis, et nihil gloriae suae perderet natura virtutis.

CAP. II.

Cum itaque, dilectissimi, legentes vel audientes Evangelium, quaedam in Domino nostro Jesu Christo cognoscitis subjecta injuriis, quaedam illustrata miraculis, ita ut in eodem nunc humana appareant, nunc divina resplendeant; nolite quidquam horum ascribere falsitati, tamquam in Christo aut sola sit humanitas, aut sola Divinitas; sed utrumque fideliter credite, utrumque humiliter adorate: ut in unitate Verbi et carnis non sit ulla divisio, nec quia manifesta fuerunt in Jesu signa divina, falsa videantur documenta corporea. Vera et copiosa sunt in ipso utriusque testimonia naturae, ad hoc ex divini consilii altitudine concurrentia, ut Verbo inviolabili non separato a carne passibili particeps per omnia intelligatur et Deitas carnis, et caro Deitatis. Mens igitur Christiana, fugax mendacii, discipula veritatis, evangelica utere fidenter historia, et quae visibiliter sunt gesta per Dominum, tamquam ipsa cum apostolis aggregata, nunc spiritali intellectu, nunc corporeo discerne conspectu. Da homini quod de muliere puer nascitur; da Deo quod nec conceptu laeditur virginitas materna, nec partu. Formam servi obvolutam pannis, jacentem in praesepio cognosce; sed annuntiatam ab angelis, declaratam

ab elementis, adoratam a magis formam Domini confitere. Humanum intellige, quod non declinavit nuptiale convivium; divinum approba, quod aquam convertit in vinum (Joan. II, 9). Nostra tibi innotescat affectio, cum mortuo amico fletus impenditur; divina potentia sentiatur, cum idem post quatriduanam jam foetidus sepulturam, solo vocis imperio vivificatus erigitur (Joan. XI, 39). Lutum de sputo et terra fieri, corporei fuit operis (Joan. IX, 6); sed illinc superlitos caeci oculos illuminari, non dubium est illius fuisse virtutis, quae quod principiis naturae non dederat, ad manifestationem suae gloriae reservarat. Veri est hominis fatigationem corpoream somni quiete relevare (Marc. IV, 38); sed veri Dei est, vim saevientium procellarum praecepti increpatione compescere. Cibos esurientibus apponere (Joan. VI, 38), humanae benignitatis est, et socialis est animi; sed quinque panibus et duobus piscibus quinque millia virorum, exceptis mulieribus et parvulis, satiare, quis negare audeat opus esse Deitatis? quae cooperantibus secum verae carnis officiis, et se homini, et hominem sibi inesse monstrabat: quia non aliter in humana natura sanari poterant originalis vulnera vetustatis, nisi de utero Virginis carnem sibi assumente Dei Verbo, in una eademque persona simul et caro nasceretur et Verbum.

CAP. III.

Hanc, dilectissimi, incarnationis Dominicae fidem, per quam tota Ecclesia corpus est Christi, inconcusso corde servantes ab omnibus haereticorum jejunate mendaciis, et ita vobis misericordiae opera credite profutura, ita fructuose habendam continentiae puritatem, si mentes vestrae nulla pravarum opinionum contaminatione sorduerint. Abjicite exosa Domino sapientiae mundanae argumenta, per quam nemo ad cognitionem veritatis potuit pervenire, et hoc fixum habete in animo, quod dicitis in Symbolo. Credite consempiternum Patri Filium Dei, per quem facta sunt omnia, et sine quo factum est nihil (Joan. I, 3), secundum carnem quoque in fine temporum generatum. Credite hunc corporaliter crucifixum, mortuum, suscitatum et super altitudines coelestium dominationum elevatum, in Patris dextera constitutum, ad

judicandum vivos et mortuos in eadem carne, qua ascendit, venturum. Hoc enim universis fidelibus Apostolus praedicat, dicens: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens; quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum enim Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Coloss. III, 1-4).

CAP. IV.

Habentes ergo, dilectissimi, tantae promissionis fiduciam, estote non solum spe, sed etiam conversatione coelestes. Et quamvis omni tempore studendum sit sanctificationi et mentis et corporis, nunc tamen in istis quadraginta dierum jejuniis, sollicitioribus vos pietatis operibus expolite, non solum in distribuendis eleemosynis, quae magnum habent emendationis effectum, sed etiam in remittendis offensionibus et peccatorum reatibus relaxandis: ut conditio quam inter se et hominem Deus posuit, non resistat orantibus. Dicentes enim, secundum doctrinam Domini: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12), debemus toto corde implere quod dicimus. Tunc enim fiet omnino quod in consequentibus postulamus, ut et in tentationem non inducamur, et a malis omnibus liberemur: per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLVII De Quadragesima IX

SYNOPSIS I.

Majorum, id est, quadragesimalium jejuniorum tempore per crucis tolerantiam ad paschale festum Christianos praeparari.---II. Non solam probitatem servandam, sed et fidem; maxime vero Divinitatis et humanitatis in Christo.---III. Misericordia et offensarum maxime remissione Deum placari.

CAP. I.

In omnibus, dilectissimi, solemnitatibus Christianis non ignoramus paschale sacramentum esse praecipuum, cui condigne et congrue suscipiendo totius quidem nos temporis instituta praeformant; sed devotionem nostram praesentes vel maxime dies exigunt, quos illi sublimissimo divinae misericordiae sacramento scimus esse contignos. In quibus merito a sanctis apostolis per doctrinam Spiritus sancti majora sunt ordinata jejunia, ut per commune consortium crucis Christi etiam nos aliquid in eo quod propter nos gessit ageremus, sicut Apostolus ait: Si compatimur, et conglorificabimur (Rom. VIII, 17; II Tim. II, 12). CERTA atque secura est exspectatio promissae beatitudinis, ubi est participatio Dominicae passionis. Nemo non est, dilectissimi, cui per conditionem temporis societas hujus gloriae denegetur, tamquam tranquillitas pacis vacua sit occasione virtutis. Apostolus enim praedicat, dicens: Omnes qui pie volunt vivere in Christo, persecutionem patientur (II Tim. III, 12); et ideo NUMQUAM deest tribulatio persecutionis, si numquam desit observantia pietatis, Dominus ipse in exhortationibus suis dicit: Qui non accipit crucem suam, et sequitur me, non est me dignus (Matth. X, 38); nec dubitare debemus hanc vocem non solum ad discipulos Christi, sed ad cunctos fideles, totamque Ecclesiam pertinere, quae salutare suum in his qui aderant universaliter audiebat. Sicut ergo totius est temporis pie vivere, ita totius est temporis crucem ferre: quae merito unicuique sua dicitur, quia propriis modis atque mensuris ab unoquoque toleratur. Unum nomen est persecutionis, sed non una est causa certaminis, et plus plerumque periculi est in insidiatore occulto quam in hoste manifesto. Beatus Job alternantibus bonis ac malis mundi hujus eruditus pie veraciterque dicebat: Nonne tentatio est vita hominis

super terram (Job. VII, 1)? quoniam non solis doloribus corporis atque suppliciis anima fidelis impetitur, verum etiam salva incolumitate membrorum, gravi morbo urgetur, si carnis voluptate mollitur. Sed cum caro concupiscit adversus spiritum, spiritus autem adversus carnem, praesidio crucis Christi mens rationalis instruitur: nec cupiditatibus noxiis illecta consentit, quoniam continentiae clavis et Dei timore transfigitur. In bono ergo proposito constitutis inimicitiae dissimilium diabolo instigante non desunt, et facile in odia prorumpunt, quorum improbi mores detestabiliores fiunt comparatione rectorum. Iniquitas cum justitia non habet pacem, temperantiam odit ebrietas, falsitati nulla est cum veritate concordia; non amat superbia mansuetudinem, petulantia verecundiam, avaritia largitatem: et tam pertinaces habet diversitas ista conflictus, ut etiamsi exterius conquiescat, ipsa tamen piorum cordium penetralia inquietare non desinat; ut verum sit quod qui voluerint in Christo pie vivere, persecutionem patientur (II Tim. III, 12); et verum sit quod omnis haec vita tentatio est (Job. VII, 1). Ipsis experimentis suis unusquisque fidelis edoctus, Christi cruce armetur, ut Christo dignus habeatur.

CAP. II.

Per istum vero agonem, dilectissimi, ad praemia aeterna tendentibus, in eo maxime diaboli insidiatur astutia, ut quorum pervertere non potest probitatem, subruat fidem. In aliam enim transfertur viam, quisquis a confessione veritatis abducitur, totusque ejus cursus abscessio est, et tanto erit morti vicinior, quanto fuerit a catholica luce longinquior. Quod etiam in diebus nostris per suam patiuntur incuriam, qui de spiritu olim destructi erroris olimque damnati veterem insaniam conceperunt, qui geminam in Christo audent negare naturam, aut non suscepta carnis scilicet veritate, aut in carnem Deitate conversa; ut aut secundum Manichaeum nulla ejus sit resurrectio, cujus nulla est passio, aut secundum Apollinarem ipsa Deitas Verbi mutabilis ipsa sit facta passibilis. Hoc autem sentire, hoc auribus Christianae plebis ingerere, quid aliud est, quam ipsa religionis nostrae fundamenta convellere, et

quod verus Filius Dei, verus sit filius hominis, denegare? In quo solo est humani generis restitutio testificata per legem, promissa per Prophetas, et omnibus veteris Testamenti significationibus nuntiata: ut magnum illud et saeculis omnibus profuturum divinae misericordiae sacramentum, quod saepe et diu fuerat significatum, in praestituto tempore non dubitaretur impletum. Unde licet, ex quo Verbum caro factum est (Joan. I, 14), ita in Christo Dei atque hominis una persona sit, ut in nullis actionibus fiat naturae utriusque divisio; studet tamen evangelica veritas ipsum quem Dei Filium praedicat, saepissime filium hominis profiteri: ut quamvis ea quae disseruntur, alia sint humanitatis, alia Deitatis, sub nomine tamen filii hominis utraque memorentur: ne fides Dominum Jesum Christum natum ex Maria Virgine, Deum simul atque hominem creditura, cunctetur fateri aut in Deo humanitatem, aut in homine Deitatem; ut et in Verbo suscepti hominis vera sit humilitas, et in carne suscipientis Dei vera majestas.

CAP. III.

Haec, dilectissimi, per occasionem paschalis festi, cui puritatem cordium praeparare debemus, de incarnatione Verbi perstrinxisse sufficiat, quoniam aliquoties hinc instructos vos esse meministis. Nunc devotionem vestram de eo, quod tempus poscit, admoneo ut sanctum ac salubre jejunium operibus pietatis ornetis. Et quia pro indulgentia maxime laborandum est delictorum, indubitabilem vobis divinam misericordiam promittatis, si ipsi quoque circa subditos vestros omnem offensam transtuleritis ad veniam. Placidos enim atque concordes ad tantam festivitatem decet Dei populos convenire: ut severitas ultionum, quae nunc etiam in publicis judiciis relaxatur, multo magis in Christianorum cordibus mitigetur, quia ad hoc potius intenta debet esse cura sanctorum, ne ullus algeat, ne ullus esuriat, ne quis inopia deficiat, ne quis moerore tabescat, ne aliquem vincula obstrictum, ne aliquem habeat carcer inclusum. Quantaelibet enim existant causae offensionis, ab homine tamen in hominem, non tam delicti magnitudo quam naturae est cogitanda communio; ut de judicio quo alterum judicat,

misericordiam Dei judicantis obtineat. Beati enim misericordes, quoniam ipsorum miserebitur Deus (Matth. V, 7): qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLVIII De Quadragesima X

SYNOPSIS. 1.

Ad paschale sacramentum, quod alia omnia consecrat, omnes per quadraginta dierum jejunium praeparare se debere. Gratiae operatio et humana cooperatio.---II. Invidiam de bono proximi, quae diaboli propria est, maxime esse cavendam.--- III. Sine charitate nudas esse et infructuosas virtutes; nullum debere illius virtutis esse terminum.--- IV. Misericordia quemque debere misericordiam promereri.---V. Eleemosynas abunde esse erogandas hoc tempore.

CAP. I.

Inter omnes, dilectissimi, dies quos multis modis honorabiles habet Christiana devotio, nullus est excellentior festivitate paschali, per quam in Ecclesia Dei universarum solemnitatum dignitas consecratur. Siquidem etiam ipsa Domini ex matre generatio huic est impensa sacramento; nec alia fuit Dei Filio causa nascendi, quam ut cruci posset affigi. In utero enim Virginis suscepta est caro mortalis; in carne mortali completa est dispositio passionis; effectumque est ineffabili consilio misericordiae Dei, ut esset nobis sacrificium redemptionis, abolitio peccati, et ad aeternam vitam initium resurgendi. Considerantes autem quid per crucem Domini adepta est universitas mundi, cognoscimus ad

celebrandum Paschae diem merito nos quadraginta dierum jejunio praeparari, ut digni possimus divinis interesse mysteriis. Non enim summos tantum antistites, aut secundi ordinis sacerdotes, nec solos sacramentorum ministros, sed omne corpus Ecclesiae, universumque fidelium numerum, ab omnibus contaminationibus oportet esse purgatum, ut templum Dei, cui fundamentum est ipse fundator, in omnibus lapidibus speciosum, et in tota sui parte sit lucidum. Nam si regum aedes et sublimiorum praetoria potestatum omni ornatu rationabiliter excoluntur, ut excellentiora sint eorum domicilia quorum ampliora sunt merita, quanto opere aedificandum, quanto est honore decorandum Deitatis ipsius habitaculum! Quod licet inchoari et perfici sine suo auctore non possit, habet tamen ab aedificante donatum, ut etiam labore proprio quaerat augmentum. Viva enim rationabilisque materies ad exstructionem templi hujus assumitur; et per spiritum gratiae ut voluntarie in unam compagem congruat incitatur. Quae ideo dilecta, ideo quaesita est, ut et ipsa ex non quaerente quaerens, et ex non diligente sit diligens, dicente beato Joanne apostolo: Nos ergo diligamus invicem, quia Deus prior dilexit nos (I Joan. IV, 19). Cum igitur et omnes simul et singuli quique fidelium unum idemque Dei templum sint, sicut perfectum hoc in universis, ita perfectum debet esse in singulis: quia etsi non eadem est membrorum omnium pulchritudo, nec in tanta varietate partium meritorum potest esse parilitas, communionem tamen obtinet decoris, connexio charitatis. In sancto enim amore consortes, etiamsi non iisdem utuntur gratiae beneficiis, gaudent tamen invicem bonis suis, et non potest ab eis extraneum esse quod diligunt, quia incremento ditescunt proprio, qui profectu laetantur alieno.

CAP. II.

In hac, dilectissimi, unitate sanctorum, ubi idem amatur, idem diligitur, idemque sentitur, nec superbis locus est, nec invidis, nec avaris, et quidquid est illud quo aut vanitas gloriatur, aut ira saevit, aut luxuria lascivit, non in Christi foedere, sed in diaboli parte censetur, longeque a sedibus pietatis excluditur. Fremit itaque innocentiae adversarius et pacis

inimicus, et quia ipse in veritate non stetit (Joan. VIII, 44), totamque naturae suae gloriam, dum superbit, amisit, dolet hominem Dei misericordia reparari, et in ea bona quae ipse perdidit introduci. Nec mirum si peccati auctor probitate recte agentium cruciatur, et eorum quos dejicere non potest stabilitate torquetur: quandoquidem etiam inter homines reperiuntur qui opera hujus malignitatis imitentur. Multi enim, quod dolendum est, profectibus uruntur alienis; et quia virtutibus vitia displicere noverunt, armantur in eorum odium quorum non sequuntur exemplum. Servi autem Dei et discipuli veritatis etiam dissimiles sui diligunt, et bellum vitiis potius quam hominibus indicunt, nulli malum pro malo reddentes (Rom. XII, 17), sed correctionem peccantium semper optantes. Pulchrum enim valde est, et divinae benevolentiae comparandum, sui quemque in altero meminisse, et amare propriam etiam in hoste naturam. Siquidem plurimos novimus in optimos mores transiisse de pessimis, ex ebriosis sobrios, ex crudelibus misericordes, ex rapacibus largos, ex incontinentibus castos, ex ferocibus factos esse tranquillos. Dicente autem Domino: Non veni vocare justos, sed peccatores (Matth. IX, 13), nulli Christiano quemquam odisse permittitur, quia nemo nisi in remissione peccatorum salvatur; et quos viles fecit carnalis sapientia, nescimus quam pretiosos spiritalis factura sit gratia.

CAP. III.

Sit ergo sanctus Dei populus, sit benignus: sanctus, ut declinet prohibita; benignus, ut faciat imperata. Quamvis enim magnum sit habere fidem rectam sanamque doctrinam, et multa laude digna sit circumcisio gulae, lenitas mansuetudinis, puritas castitatis, nudae sunt tamen omnes sine charitate virtutes, nec potest dici in qualibet morum excellentia fructuosum quod non dilectionis partus ediderit. Unde in Joannis Evangelio Dominus dicit: In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem (Joan. XIII, 35); et in ejusdem apostoli Epistola legitur: Charissimi, diligamus invicem, quoniam charitas ex Deo est, et omnis qui diligit, ex Deo natus est et cognoscit

Deum: et qui non diligit, non novit Deum, quoniam Deus charitas est (I Joan. IV, 7, 8). Discutiant ergo se fidelium mentes, et intimos sui cordis affectus vera examinatione dijudicent; ac si repositum aliquid in conscientiis suis de fructibus charitatis invenerint, Deum sibi inesse non dubitent, et ut magis magisque tanti hospitis sint capaces, fiant perseverantis misericordiae operibus ampliores. Si enim dilectio Deus est, nullum habere debet terminum charitas, quia nullo potest claudi fine Divinitas.

CAP. IV.

Ad exercendum igitur, dilectissimi, charitatis bonum, quamvis tempus omne sit congruum, praesentes tamen dies specialius cohortantur: ut qui Pascha Domini cupiunt cum animi et corporis sanctificatione suscipere, hanc maxime gratiam conentur acquirere, qua et omnium continetur summa virtutum, et multitudo tegitur peccatorum. Et ideo celebraturi illud eminens super omnia sacramentum, quo iniquitates nostras Jesu Christi sanguis abolevit, misericordiae primitus hostias praeparemus; ut quod nobis bonitas Dei contulit, nos quoque eis qui in nos peccavere praestemus. In oblivionem mittantur injuriae, supplicium jam nesciant culpae, et a vindictae metu omnes subditorum absolvantur offensae. Neminem teneant claustra poenalia, nec in custodiis tenebrosis tristes reorum gemitus perseverent. Si quisquam tales pro aliquo delicto obnoxios tenet, peccatorem se esse non dubitet; et ut indulgentiam ipse accipiat, gaudeat se invenisse cui parcat, ut cum secundum doctrinam Dei dicimus: Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris (Matth. VI, 12), non ambigamus per nostrae orationis formam, divinam nos obtinere clementiam.

CAP. V.

In pauperes quoque et diversis debilitatibus impeditos benignior nunc largitas exeratur, ut gratiae Deo multorum voce referantur, et jejuniis nostris egentium refectio suffragetur. Nulla enim devotione fidelium

magis Dominus delectatur, quam ista quae pauperibus ejus impenditur, et ubi curam misericordiae invenit, ibi imaginem suae pietatis agnoscit. Non timeatur in iis expensis defectio facultatum, quoniam ipsa benignitas magna substantia est, nec potest largitatis deesse materies, ubi Christus pascit et pascitur. In omni hoc opere illa intervenit manus quae panem frangendo auget, et erogando multiplicat. Securus et hilaris sit eleemosynae distributor, quia tunc maximum lucrum habebit, quando sibi minimum reservaverit, dicente B. apostolo Paulo: Qui autem administrat semen seminanti, et vanem ad manducandum praestabit, et multiplicabit semen vestrum, et augebit incrementa frugum justitiae vestrae (II Cor. IX, 10); in Christo Jesu Domino nostro, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XLIX De Quadragesima XI

SYNOPSIS. I.

Jejunium Quadragesimae maximum et sacratissimum omnibus sine exceptione indictum esse, quia omnibus necessarium, cum nemo sit immunis a culpa.---II. Quam pauci viam salutis intrant, quam multi temporalibus occupantur.---III. Sicut magis insidiatur et saevit diabolus Quadragesimae tempore, ita magis Deo salutique suae vacare Christianos debere.--- IV. Ut paschali festo nos praeparemus, exsequenda esse Dei mandata, quae ideo dantur ut et gratia Dei quaeratur, et propria vita velut in speculo conspiciatur.---V. Primum misericordiae effectum, quod est oblivio delictorum, et oplandum a Deo, et praestandum esse proximo.---VI. Eum qui filius haberi cupit debere

fratris habere charitatem et eleemosynam largiri, ut misericordiae divinae ministrum.

CAP. I.

In omnibus quidem, dilectissimi, diebus atque temporibus quaedam nobis divinae bonitatis signa praefixa sunt, et nulla pars anni a sacris est aliena mysteriis, ut dum nobis ubique praesidia nostrae salutis occurrunt, invitantem nos semper misericordiam Dei avidius expetamus. Sed quidquid illud est quod in diversis gratiae operibus et donis reparationi humanarum confertur animarum, totum id nobis nunc evidentius et copiosius praesentatur, quando non particulatim quaedam agenda, sed simul sunt omnia celebranda. Appropinquante enim testivitate paschali, adest maximum sacratissimumque jejunium quod observantiam sui universis fidelibus sine exceptione denuntiat: quia nemo tam sanctus est ut non sanctior, nemo tam devotus ut non debeat esse devotior. Quis enim in hujus vitae constitutus incerto, aut immunis a tentatione, aut liber inveniatur a culpa? Quis est qui nihil virtutis sibi adjici, aut qui nihil vitii sibi optet auferri? cum et adversa noceant et secunda corrumpant, nec minoris sit periculi carere desideratis quam abundare concessis. Insidiae sunt in divitiarum amplitudine, insidiae in paupertatis angustiis. Illae elevant ad superbiam, hae incitant ad querelam. Tentat sanitas, tentat infirmitas, dum et illa materia est negligentiae, et haec causa tristitiae. Laqueus est in securitate, laqueus est in timore; nec interest utrum animus, qui terreno tenetur affectu, gaudiis occupetur an curis, cum par morbus sit vel sub vana delectatione languescere, vel sub anxia sollicitudine laborare.

CAP. II.

Impletur itaque per omnia sententia Veritatis qua discimus angustam esse et arduam viam quae ducit ad vitam (Matth. VII, 14); et cum latitudo itineris ad mortem trahentis multis frequentetur agminibus, in salutis semitis paucorum intrantium sunt rara vestigia. Unde autem

populosior est via laeva quam dextera, nisi quia ad mundana gaudia et corporalia bona multitudo proclivis est? Et quamvis caducum incertumque sit quod cupitur, libentius tamen suscipitur labor pro desiderio voluptatis quam pro amore virtutis. Ita cum innumeri sint qui visibilia concupiscant, vix inveniuntur qui temporalibus aeterna praeponant. Et ideo, dicente beato apostolo Paulo: Quae videntur temporalia sunt, quae autem non videntur aeterna sunt (II Cor. IV, 18): latet quodammodo et in abscondito est virtutum via, quoniam spe salvi facti sumus (Rom. VIII, 24), et fides vera id super omnia diligit, quod nullo sensu carnis attingit. Magni est ergo operis et laboris mobilitatem cordis ab omnibus continere peccatis, et cum undique innumerae voluptatum illecebrae blandiantur, ad nulla contagia vigorem animi relaxare. Quis picem tangit, et non inquinatur ab ea (Eccli. XIII, 1)? quis non infirmatur in carne? quis non sordescit in pulvere? quis postremo est tantae puritatis, ut iis non polluatur sine quibus vita non ducitur? Jubet enim per Apostolum doctrina divina, ut qui habent uxores, tamquam non habentes sint; et qui flent, tamquam non flentes; et qui gaudent, tamquam non gaudentes; et qui emunt, tamquam non possidentes; et qui utuntur hoc mundo, tamquam non utantur: praeterit enim figura mundi hujus (I Cor. VII, 29-31). Beata igitur mens quae peregrinationis suae tempora casta sobrietate transcurrit, et in iis per quae necesse est eam ambulare non remanet, ut hospita magis quam domina terrenorum, nec affectibus desit humanis, et promissionibus sit innixa divinis.

CAP. III.

Hanc autem fortitudinem, dilectissimi, nulli magis quam praesentes et exigunt et conferunt dies: quibus dum observantia specialis impenditur, consuetudo in qua perseveretur acquiritur. Notum enim vobis est hoc esse tempus quo per totum mundum, saeviente diabolo, acies debet Christiana confligere; et si quos aut desidia tepidos, aut sollicitudo habuit occupatos, nunc oportet armis spiritalibus instrui, et coelesti tuba ad ineundum certamen accendi: quoniam ille cujus invidia mors introivit in orbem terrarum (Sap. II, 24), modo praecipuo livore uritur, modo

maximo dolore cruciatur. Videt enim de omnium hominum genere, in adoptionem filiorum Dei novos populos introduci, et per virgineam Ecclesiae fecunditatem, partus regenerationis augeri. Videt se dominationis suae jure privatum, a cordibus eorum quos possidebat expelli; eripi sibi in utroque sexu millia senum, millia juvenum, millia parvulorum; nec obesse cuiquam vel proprium, vel originale peccatum, ubi justificatio non meritis retribuitur, sed sola gratiae largitate donatur. Lapsos quoque et insidiarum suarum fraude deceptos, poenitentiae lacrymis ablui, et portas misericordiae apostolica clave reserante, ad remedia reconciliationis admitti. Sentit insuper diem Dominicae passionis instare, et se illius crucis potestate conteri, quae in Christo ab omni debito mortis alieno, redemptio fuit mundi, non poena peccati.

CAP. IV.

Ut itaque malignitas frementis inimici nullos habeat sui livoris effectus, ad exsequenda Domini mandata diligentior est assumenda devotio: ut tempus in quo omnia divinae misericordiae sacramenta concurrunt, cum praeparatione et animorum suscipiamus et corporum, implorantes regimen et adjutorium Dei, ut sine quo nihil possumus facere, per ipsum omnia valeamus implere. Ideo enim datur praeceptum, ut praecipientis quaeratur auxilium. Nec se quisquam per occasionem infirmitatis excuset, cum qui praestitit velle, donet et posse, dicente beato apostolo Jacobo: Si quis vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter et non improperat, et dabitur ei (Jacob. I, 5). Quis fidelium nesciat quibus virtutibus studere et quibus debeat vitiis repugnare? Quis conscientiae suae aut tam gratiosus aut tam imperitus est arbiter, qui ignoret quid a se auferri aut quid in se oporteat augeri? Nemo quippe ita rationis est alienus qui aut conversationis suae non intelligat qualitatem, aut cordis sui secreta non noverit. Non ergo per omnia sibi placeat, nec se secundum carnis oblectamenta dijudicet, sed omnem consuetudinem suam in divinorum praeceptorum lance constituat: ubi cum alia jubeantur ut fiant, alia interdicantur ut non fiant, justo se trutinabit examine, qui vitae suae mores ex utriusque ponderis

comparatione pensaverit. Artifex enim misericordia Dei splendidissimum in mandatis suis condidit speculum, in quo homo faciem suae mentis inspiceret, et quam conformis imagini Dei, aut quam dissimilis esset agnosceret: praecipue ut rejectis paululum carnalibus curis et occupationibus inquietis, saltem in diebus redemptionis et reparationis nostrae a terrenis nos ad coelestia conferamus.

CAP. V.

Quia vero, sicut scriptum est, in multis offendimus omnes (Jacob. III, 2), misericordiae primus concipiatur affectus, et alienorum in nos delictorum fiat oblivio: ut illud piissimum pactum, cui nos in Dominica oratione devinximus, nullo vindictae amore violemus: et dicentes: Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris (Matth. VI, 12), non simus in remissione difficiles: quia ad nos recurrit sive cupiditas ultionis, sive indulgentia lenitatis; magisque optandum est homini, tentationum periculis semper exposito, ut suas culpas habeat impunitas, quam ut plectat alienas. Quid autem convenientius fidei Christianae quam ut non solum in Ecclesia, sed etiam in omnium domibus fiat remissio peccatorum? Deponantur minae; vincula relaxentur, quibus se multo perniciosius, qui ea non solverit, religabit. Quod enim quisque in alterum statuit, hoc in semetipso sua lege decernit. Beati vero misericoraes, quoniam ipsorum miserebitur Deus (Matth. V, 7): qui in judiciis suis et justus est et benignus; ad hoc quosdam sub aliorum esse potestate permittens, ut sub aequa moderatione servetur et utilitas disciplinae, et mansuetudo clementiae; et nemo audeat alterius delictis veniam denegare, quam pro suis optat accipere.

CAP. VI.

Dicente autem Domino, Beati pacifici, quoniam filii Dei vocabuntur (Matth. V, 9), deponantur omnium discordiarum odiorumque certamina; nec putet se quisquam in paschali festo habiturum esse consortium, qui

fraternam pacem redintegrare neglexerit. Apud summum enim Patrem, qui non fuerit in charitate fratrum, non habebitur in numero filiorum. In distributione quoque eleemosynarum, et pauperum cura, pinguescant Christiana jejunia; et quod suis quisque deliciis subtrahit, debilibus impendat et egenis. Detur opera ut omnes Deo uno ore benedicant, et qui aliquam dat portionem substantiae suae, intelligat se ministrum esse misericordiae divinae, qui partem pauperis in manu posuit largientis: ut peccata quae aut baptismi aquis, aut poenitentiae lacrymis abluuntur, etiam eleemosynis deleantur, dicente Scriptura: Sicut aqua exstinguit ignem, ita eleemosyna exstinguit peccatum (Eccli. III, 33). Per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO L De Quadragesima XII

SYNOPSIS.

I. Ad paschale convivium debere quemque se praeparare per discussionem conscientiae et emendationem vitae.---II. Misericordiam exercendam, a vitiis jejunandum, rebus coelestibus esse inhaerendum. --- III. Ad paschale sacramentum, quod in remissionem peccatorum conditum est, quemque praeparari, cum illud remissione offensarum imitatur.

CAP. I.

Appropinquante, dilectissimi, solemnitate paschali, adest praecurrentis consuetudo jejunii, quod nos quadraginta dierum numero ad

sanctificationem corporis et mentis exerceat. Suscepturi enim festorum omnium maximum festum, ea nos debemus observantia praeparare, ut in cujus sumus resurrectione conresuscitati, in ipsius inveniamur passione commortui, dicente beato Paulo apostolo: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Colos. III, 3). Quae vero nobis est mortis cum Christo participatio, nisi ut desinamus esse quod fuimus? aut quae similitudo resurrectionis, nisi depositio vetustatis? Unde qui sacramentum suae reparationis intelligit, carnis se vitiis debet exuere, et omnes sordes abjicere peccatorum: ut intraturus nuptiale convivium, splendeat veste virtutum. Quamvis enim benignitas sponsi cunctos ad communionem regiarum invitet epularum, studendum est tamen universis vocatis, ut sacrorum ciborum munere non inveniantur indigni (Matth. XXII, 11). Abutuntur autem quidam patientia Dei, et qui non sunt in conscientia liberi, fiunt de longa impunitate securi: cum ideo differatur ultio, ut tempus possit habere correctio. Misericordiam igitur Dei nostri, quae non vult mortem peccatoris, sed tantum ut convertatur et vivat (Ezech. XVIII, 32, et XXXIII, 11), non ideo quisquam tardet amplecti, quia quod meruit non recepit. Neque enim quidquid differtur, aufertur; aut condemnationem evasit, qui indulgentiam non quaesivit. Cujus quidem implorandae non una omnibus causa est; quia multis modis multisque mensuris et peccatum a peccato, et crimen distat a crimine. Sed quia universitas fidelium ad perfectam innocentiam et ad plenam debet tendere puritatem, ut eorum consortio mereatur ascribi, de quibus dicitur: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8): omni instantia et virtute nitendum est, ut quidquid secretum conscientiae maculat, quidquid aciem mentis obscurat, diligentissimis emundationibus deleatur. Quamvis enim scriptum sit: Quis gloriabitur castum se habere cor, aut mundum se esse a peccato (Prov. XX, 9)? non tamen desperanda est apprehensio puritatis, quae dum semper petitur, semper accipitur, nec remanet judicio condemnandum, quod fuerit confessione purgatum.

CAP. II.

Hoc illud est, dilectissimi, quod orantes omnes filii Ecclesiae ex doctrina Domini uniformiter dicunt: Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris (Matth. VI, 12): quia nemo tam sanctus, nemo tam justus est, qui in tempore hujus vitae, quae tota tentatio est, cujuscumque peccati remissione non egeat. Circumstant undique pericula innumerabilium delictorum (Job. VII, 1), et per licitos usus ad immoderatos transitur excessus, dum per curam salutis irrepit delectatio voluptatis, et non sufficit concupiscentiae, quod potest satis esse naturae. Hinc habendi amor numquam satiandus exoritur; hinc cupiditas eminendi, quae vel stirpi suae innixa, vel soboli, nunc prolem habet superbiam, nunc parentem. His autem et aliis tentationibus, quarum multiplex est et infinita connexio, quae rectius virtus quam continentia opponitur, quae nutriendis atque servandis animi et corporis bonis, et incrementa praebet et roborat? Unde in coelestibus Ecclesiae disciplinis multum utilitatis afferunt divinitus instituta jejunia: ut dum continentiae legibus carnalis subjicitur appetitus, motus quoque interior temperetur, ac sicut corpus a cibis, ita mens ab iniquitate jejunet. Dominus enim dicit: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). Habet ergo populus Dei spiritales epulas castasque delicias, quas salubriter expetit et laudabiliter concupiscit quoniam laudante et dicente propheta: Gustate et videte, quoniam suavis est Dominus (Ps. XXXIII, 9): quisquis dulcedinem justitiae et misericordiae Dei, quibus omnis providentia ejus dispensatur, gustu cordis attigerit, et nullo umquam minuenda fastidio experimenta supernorum hauserit gaudiorum, corruptibilia et temporalia bona aeternorum admiratione despiciet: et in illo igne quem Dei accendit charitas, concalescet: ut algore in fervorem converso, et in lucem nocte mutata, uno opere in animis fidelium Spiritus sanctus et tenebras abigat, et peccata consumat.

CAP. III.

Unde quia tales fructus mater virtutum continentia parit, et jejunantes a vitiis ad ineffabilia oblectamenta perducit; studiosiori nunc opere, dilectissimi, exsequamur praecepta coelestia: et quia totum paschale

sacramentum, in remissionem est conditum peccatorum; quod celebrare optamus, imitemur. Misericors enim et justus Dominus ita promittit indulgentiam suam, ut eam etiam quibus parcit, indicat. Exponens enim, qua regula Deo Patri nos voluerit supplicare: Si dimiseritis, inquit, hominibus peccata eorum, dimittet vobis et Pater vester, qui in coelis est, peccata vestra. Si autem non remiseritis hominibus, nec Pater vester remittet vobis peccata vestra (Matth. VI, 14). Justa prorsus et benigna conditio, qua divinae potentiae fit particeps homo, ut sententiam Dei ex suo libret arbitrio, et eo sibi judicio obstringat Dominum, quo judicaverit ipse conservum. Sive itaque circa subjectos, sive circa aequales, naturae parilitas diligatur: et quia nemo non peccat, nemo non parcat, non difficulter praestemus quod gratulanter accepimus: ut sive largitate eleemosynarum, sive indulgentia peccatorum, quanto magis fuerimus misericordes, tanto simus perfectius innocentes. Per Dominum nostrum Jesum Christum, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LI

Sive HOMILIA habita sabbato ante secundam Dominicam Quadragesimae, de Evangelio secundum Matthaeum: In illo tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit eos in montem excelsum seorsum, et reliqua (Matth. XVII).

SYNOPSIS.

I. Fidem veram Christum et Deum confiteri et hominem: quae in Petro magna potestate remunerata est.---II. Christum ob id maxime esse transfiguratum, ut veritatem et virtutem suae carnis comprobaret.---III. Ut etiam crucis scandalum tolleret, spemque Ecclesiae suae

confirmaret.---IV. Veteris et novi Testamenti de Christo concordiam per Moysis et Eliae apparitionem significari.---V. Petri desiderium non improbum fuisse, sed inordinatum. ---VI. Hic est filius meus, etc. explicatur.---VII. Ipsum audite expenditur.---VIII. Hoc testimonio Patris omnium infirmitatem roborari.

CAP. I.

Evangelica lectio, dilectissimi, quae per aures corporis interiorem mentium nostrarum pulsavit auditum, ad magni sacramenti nos intelligentiam vocat: quam aspirante gratia Dei facilius assequemur, si considerationem nostram ad ea quae paulo superius sunt narrata, referamus. Salvator enim humani generis Jesus Christus condens eam fidem quae et impios ad justitiam et mortuos revocat ad vitam, ad hoc discipulos suos doctrinae monitis et operum miraculis imbuebat, ut idem Christus et unigenitus Dei et hominis Filius crederetur. Nam unum horum sine altero non proderat ad salutem, et aequalis erat periculi, Dominum Jesum Christum, aut Deum tantummodo sine homine, aut sine Deo solum hominem credidisse, cum utrumque esset pariter confitendum: quia sicut Deo vera humanitas, ita homini inerat vera Divinitas. Ad confirmandam ergo hujus fidei saluberrimam cognitionem interrogaverat discipulos suos Dominus, inter diversas aliorum opiniones quid ipsi de eo crederent, quidve sentirent: ubi Petrus apostolus per revelationem summi Patris, corporea superans et humana transcendens, vidit mentis oculis Filium Dei vivi, et confessus est gloriam Deitatis, quia non ad solam respexit substantiam carnis et sanguinis. Tantumque in hac fidei sublimitate complacuit, ut beatitudinis felicitate donatus sacram inviolabilis petrae acciperet firmitatem, super quam fundata Ecclesia portis inferi et mortis legibus praevaleret, nec in solvendis aut ligandis quorumcumque causis aliud ratum esset in coelis quam quod Petri sedisset arbitrio.

CAP. II.

Haec autem, dilectissimi, laudatae intelligentiae celsitudo instruenda erat de inferioris substantiae sacramento, ne apostolica fides ad gloriam confitendae in Christo Deitatis evecta, infirmitatis nostrae receptionem indignam impassibili Deo atque incongruam judicaret, et ita jam in ipso humanam crederet glorificatam esse naturam, ut nec supplicio posset affici, nec morte dissolvi. Et ideo dicente Domino quod oporteret eum ire Jerosolymam, et multa pati a senioribus et scribis ac principibus sacerdotum, et occidi, et tertia die resurgere (Matth. XVI, 21, et XX, 17-19), cum beatus Petrus, qui superno illustratus lumine, de ardentissima Filii Dei confessione fervebat, contumelias illusionum et crudelissimae mortis opprobrium religioso, ut putabat, et libero fastidio respuisset, benigna a Jesu increpatione correptus, et ad cupiditatem participandae cum eo passionis animatus est. Subsequens enim exhortatio Salvatoris hoc inspiravit, hoc docuit, ut volentes eum sequi, negarent se sibi, et pro spe aeternorum levissimum ducerent temporalium detrimentum: quia is demum animam suam salvam faceret, qui eam pro Christo perdere non timeret (Matth. XVI, 25). Ut ergo istam felicis constantiae fortitudinem toto apostoli corde conciperent, et nihil de suscipiendae crucis asperitate trepidarent, ut de supplicio Christi non erubescerent, nec pudendam sibi eam patientiam crederent, quae sic subitura erat saevitiam passionis, ut non amitteret gloriam potestatis: Assumpsit Jesus Petrum, et Jacobum, et fratrem ejus Joannem (Matth. XVII, 1), et conscenso cum eis seorsum monte praecelso, claritatem illis suae gloriae demonstravit: quia licet intellexissent in eo majestatem Dei, ipsius tamen corporis, quo Divinitas tegebatur, potentiam nesciebant. Et ideo proprie signanterque promiserat quosdam de astantibus discipulis non prius gustare mortem, quam viderent Filium hominis venientem in regno suo (Matth. XVI, 28), id est in regia claritate, quam specialiter ad naturam suscepti hominis pertinentem, his tribus viris voluit esse conspicuam. Nam illam ipsius Deitatis ineffabilem et inaccessibilem visionem, quae in aeternam vitam mundis corde servatur, nullo modo mortali adhuc carne circumdati intueri poterant et videre.

CAP. III.

Aperit ergo Dominus coram electis testibus gloriam suam, et communem illam cum caeteris corporis formam tanto splendore clarificat, ut et facies ejus solis fulgori similis, et vestitus candori nivium esset aequalis (Matth. XVII, 2). In qua transfiguratione illud quidem principaliter agebatur, ut de cordibus discipulorum crucis scandalum tolleretur; nec conturbaret eorum fidem voluntariae humilitas passionis, quibus revelata esset absconditae excellentia dignitatis. Sed non minore providentia spes sanctae Ecclesiae fundabatur, ut totum corpus Christi agnosceret quali esset commutatione donandum, et ejus sibi honoris consortium membra promitterent, qui in capite praefulsisset. De quo idem Dominus dixerat, cum de adventus sui majestate loqueretur: Tunc justi fulgebunt sicut sol in regno Patris sui (Matth. XIII, 43); protestante hoc ipsum beato Paulo apostolo, et dicente: Existimo enim quod non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis (Rom. VIII, 18); et iterum: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum enim Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Coloss. III. 13).

CAP. IV.

Confirmandis vero apostolis et ad omnem scientiam provehendis, alia quoque in illo miraculo accessit instructio. Moses enim et Elias, lex scilicet et prophetae, apparuerunt cum Domino loquentes: ut verissime in illa quinque virorum praesentia compleretur quod dictum est: In duobus vel tribus testibus stat omne verbum (Deut. XIX, 15; Matth. XVIII, 16; Joan. VIII, 17; II Cor. XIII, 1; Heb. X, 28). Quid hoc stabilius, quid firmius verbo, in cujus praedicatione veteris et novi Testamenti concinit tuba, et cum evangelica doctrina, antiquarum protestationum instrumenta concurrunt? Astipulantur enim sibi invicem utriusque foederis paginae; et quem sub velamine mysteriorum praecedentia signa promiserant, manifestum atque perspicuum praesentis gloriae splendor ostendit: quia, sicut ait beatus Joannes, lex per Mosen data est, gratia autem et veritas per Jesum Christum facta est (Joan. I, 17); in quo et propheticarum promissio impleta est figurarum et legalium

ratio praeceptorum, dum et veram docet prophetiam per sui praesentiam, et possibilia facit mandata per gratiam.

CAP. V.

His ergo sacramentorum revelationibus Petrus apostolus incitatus, mundana spernens et terrena fastidiens, in aeternorum desiderium quodam mentis rapiebatur excessu; et gaudio totius visionis impletus, ibi cum Jesu optabat habitare, ubi manifestata ejus gloria laetabatur; unde et ait: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliae unum (Matth. XVII, 4). Sed huic suggestioni Dominus non respondit, significans non quidem improbum, sed inordinatum esse quod cuperet; cum salvari mundus nisi Christi morte non posset, et exemplo Domini in hoc vocaretur credentium fides, ut licet non oporteret de beatitudinis promissionibus dubitari, intelligeremus tamen inter tentationes hujus vitae prius nobis tolerantiam postulandam esse quam gloriam: quia tempora patiendi non potest felicitas praevenire regnandi.

CAP. VI.

Adhuc itaque eo loquente ecce nubes lucida obumbravit eos, et ecce vox de nube dicens: Hic est Filius meus dilectus, in quo mihi bene complacui, ipsum audite (Ibid., 5). Praesens quidem erat in Filio Pater, et in illa Domini claritate, quam ad discipulorum temperarat aspectum, non separabatur ab Unigenito Genitoris essentia; sed ad commendandam proprietatem utriusque personae, sicut visui significavit Filium splendor ex corpore, sic auditui Patrem vox nuntiavit ex nube. Qua voce accepta, discipuli quod in faciem ceciderunt et timuerunt valde, non de Patris tantum, sed et de Filii majestate tremuerunt: altiori enim sensu unam utriusque intellexerunt Deitatem: et quia in fide non erat haesitatio, non fuit in timore discretio. Latum ergo illud et multiplex testimonium fuit, et plus in verborum virtute quam in sono vocis auditum est. Dicente enim Patre: Hic est Filius meus dilectus, in quo mihi bene complacui,

ipsum audite; nonne evidenter auditum est: Hic est Filius meus, cui ex me et mecum esse, sine tempore est? Quia nec Genitor Genito prior, nec Genitus est Genitore posterior. Hic est Filius meus, quem a me non separat Deitas, non dividit potestas, non discernit aeternitas. Hic est Filius meus, non adoptivus, sed proprius; non aliunde creatus, sed ex me genitus; nec de alia natura mihi factus comparabilis, sed de mea essentia mihi natus aequalis. Hic est Filius meus, per quem omnia facta sunt, et sine quo factum est nihil (Joan. I, 3): quia omnia quae facio similiter facit, et quidquid operor, inseparabiliter mecum atque indifferenter operatur. In Patre enim est Filius, et in Filio Pater (Joan. V, 19), nec umquam unitas nostra dividitur. Et cum alius ego sim qui genui, alius ille quem genui, non aliud tamen de illo vobis cogitare fas est, quam de me sentire possibile est. Hic est Filius meus, qui eam quam mecum habet aequalitatem non rapina appetiit (Philip. II, 6), nec usurpatione praesumpsit; sed manens in forma gloriae meae, ut ad reparandum genus humanum exsequeretur commune consilium, usque ad formam servilem inclinavit incommutabilem Deitatem.

CAP. VII.

Hunc ergo, in quo mihi per omnia bene complaceo, et cujus praedicatione manifestor, cujus humilitate clarificor, incunctanter audite: quia ipse est veritas et vita, ipse virtus mea atque sapientia. Ipsum audite, quem legis mysteria praenuntiaverunt, quem prophetarum ora cecinerunt. Ipsum audite, qui sanguine suo mundum redimit, qui diabolum ligat, et vasa ejus rapit, qui peccati chirographum et praevaricationis pacta dirumpit. Ipsum audite, qui viam aperit ad coelum, et per crucis supplicium gradus vobis ascensionis parat ad regnum. Quid trepidatis redimi? quid pavetis saucii liberari? Fiat quod me volente vult Christus. Abjicite carnalem formidinem, et fideli vos armate constantia: indignum est enim, ut in Salvatoris passione timeatis, quod ipsius munere nec in vestro fine metuetis.

CAP. VIII.

Haec, dilectissimi, non ad illorum tantum utilitatem dicta sunt, qui ea propriis auribus audierunt, sed in illis tribus apostolis universa Ecclesia didicit quidquid eorum et aspectus vidit et auditus accepit. Confirmetur ergo secundum praedicationem sacratissimi Evangelii omnium fides, et nemo de Christi cruce, per quam mundus redemptus est, erubescat. Nec ideo quisquam aut pati pro justitia timeat, aut de promissorum retributione diffidat, quia per laborem ad requiem, et per mortem transitur ad vitam: cum omnem humilitatis nostrae infirmitatem ille susceperit, in quo si in confessione et in dilectione ipsius permaneamus, et quod vicit vincimus, et quod promisit accipimus. Quia sive ad facienda mandata, sive ad toleranda adversa, praemissa Patris vox debet semper auribus nostris insonare dicentis: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite: qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LIIDe Passione Domini I. Habitus dominico die

SYNOPSIS.

I. Per solam Verbi incarnationem salutem homini contingere, cujus fides etiam in veteri Testamento et ante legem necessaria.---II. Per Verbi potentiam et carnis humilitatem, salutem pari.--- III. Non spernendam ejus crucem et abjectionem, qui unico verbo in passione prostravit satellites.--- IV. Ultro se Christum tradidisse morti, qui et Petri zelum repressit, et servi aurem restituit.---V. Morte Christi nos liberari, Judaeos et Judam accusari; qui tamen etiam potuissent illa redimi.

CAP. I.

Sacramentum, dilectissimi, Dominicae passionis, quam Dominus Jesus, Dei Filius, pro humani generis salute suscepit, et sicut promisit, omnia ad se exaltatus attraxit, tam plane ac lucide evangelicus sermo reseravit, ut religiosis et piis cordibus non aliud sit audisse quae lecta sunt, quam vidisse quae gesta sunt. Unde cum indubitabilem obtineat auctoritatem sacra narratio, annitendum nobis est, auxiliante Domino, ut perspicuum habeat intelligentia, quod notum fecit historia. Post illam namque humanae praevaricationis primam et universalem ruinam, ex qua per unum hominem peccatum introivit in hunc mundum, et per peccatum mors, et ita in omnes homines pertransiit, in quo omnes peccaverunt (Rom. V, 12); nemo tetram diaboli dominationem, nemo vincula dirae captivitatis evaderet; nec cuiquam aut reconciliatio ad veniam, aut reditus pateret ad vitam, nisi coaeternus et coaequalis Patri Deo Filius Dei etiam hominis filius esse dignaretur, veniens quaerere et salvare quod perierat (Luc. XIX, 10): ut sicut per Adam mors, ita per Dominum nostrum Jesum Christum esset resurrectio mortuorum (I Cor. XV, 22). Non enim quia secundum inscrutabile propositum sapientiae Dei novissimis diebus Verbum caro factum est (Joan. I, 14), ideo salutiferae Virginis partus, extremi tantum temporis generationibus profuit, et non se etiam in praeteritas refudit aetates. Omnis prorsus antiquitas colentium Deum verum, omnis numerus apud saecula priora sanctorum, in hac fide vixit et placuit; et neque patriarchis, neque prophetis, neque cuiquam omnino sanctorum, nisi in redemptione Domini nostri Jesu Christi salus et justificatio fuit: quae sicut exspectabatur multis prophetarum oraculis signisque promissa, ita est etiam ipso munere atque opere praesentata.

CAP. II.

Unde nunc, dilectissimi, in toto ordine dominicae passionis, non ita infirmitatem consideremus humanam, ut arbitremur illic potentiam defuisse divinam: neque illam ita coaeternam et aequalem Patri formam Unigeniti cogitemus, ut putemus non fuisse vera quae Deo videntur indigna. Prorsus utraque natura, unus est Christus: nec Verbum ibi ab

homine disjunctum, nec homo est dissociatus a Verbo. Non est fastidita humilitas, quia nec imminuta majestas. Nihil nocuit naturae inviolabili, quod passibili oportebat inferri: totumque illud sacramentum, quod simul et humanitas consummavit et Deitas, dispensatio fuit misericordiae, et actio pietatis. Talibus enim vinculis tenebamur obstricti, ut nisi per hanc opem non possemus absolvi. Humilitas igitur Divinitatis nostra provectio est. Nos tanto redimimur pretio, nos tanto curamur impendio. Quis enim ab impietate ad justitiam, a miseria ad beatitudinem esset recursus, nisi et justus ad impios, et beatus inclinaretur ad miseros?

CAP. III.

Non est ergo nobis, dilectissimi, erubescenda crux Christi, quae de virtute est divini consilii, non de conditione peccati. Quamvis enim ex infirmitate nostra vere passus Dominus Jesus, vereque sit mortuus, non tamen ita se abstinuit a gloria sua, ut inter contumelias passionis nihil divinae operationis exerceret. Nam cum impius Judas, non jam ovina pelle velatus, sed lupino furore manifestus, vim sceleris per speciem pacis incipiens, signum traditionis saeviore omnibus telis osculo praebuisset, et multitudo furibunda quae ad comprehendendum Dominum cum armata militum cohorte confluxerat, inter faces atque laternas, lumen verum tenebris suis obcaecata non cerneret, Dominus, qui exspectare potius turbas quam declinare delegerat, sicut Joannes Evangelista testatur (Joan. XVIII, 4), quem quaerant necdum inventus interrogat: illisque dicentibus, quod Jesum quaererent, Ego sum, inquit (Ibid. 5). Quod verbum ita illam manum ex ferocissimis congregatam, quasi quodam fulmineo ictu stravit et perculit, ut omnes illi atroces, minaces atque terribiles, retroacti corruerent. Ubi fuit saevitiae conspiratio? ubi ardor irarum? ubi instructus armorum? Dominus dicit, Ego sum: et ad vocem ejus turba prosternitur impiorum. Quid jam poterit majestas ejus judicatura, cujus hoc potuit humilitas judicanda?

CAP. IV.

Verumtamen Dominus sciens quid magis mysterio suscepto conveniret in hac potestate non perstitit; sed persecutores suos in facultatem dispositi sceleris redire permisit. Nam si teneri nollet, non utique teneretur. Sed quis hominum posset salvari, si ille se non sineret comprehendi? Nam et beatus Petrus, qui animosiore constantia Domino cohaerebat, et contra violentorum impetus, fervore sanctae charitatis exarserat, in servum principis sacerdotum usus est ladio, et aurem viri ferocius instantis abscidit (Matth. XXVI, 51; Marc. XIV, 47; Luc. XXII, 50; Joan. XVIII, 10). Sed hunc zelantis apostoli pinta motum progredi Dominus ultra non patitur: recondi gladium jubet, nec sinit se adversus impios manu ferroque defendi. Contra sacramentum enim erat redemptionis nostrae, ut qui mori pro omnibus venerat, capi nollet: ne dilato gloriosae Crucis triumpho et dominatio diabolica fieret longior, et captivitas humana diuturnior. Dat ergo in se furentibus licentiam saeviendi, nec tamen etiam talibus dedignatur se indicare Divinitas. Aurem servi jam ipsa sectione demortuam, et a compage viventis corporis alienam, in sedem dehonestati capitis revocat manus Christi. Reformat quod ipse formaverat: nec tarde caro sequitur ejus imperium, cujus erat ipsa figmentum.

CAP. V.

Habent ergo divinam haec opera virtutem. Sed quod Dominus majestatis suae potentiam comprimit, et vim in se persecutoris admittit ex illa est voluntate qua dilexit nos, et tradidit semetipsum pro nobis (Ephes. V, 25): cooperante in hoc ipsum Patre, qui Filio proprio non pepercit, sed pro nobis omnibus tradidit illum (Rom. VIII, 32). Una est enim Patris et Filii voluntas, ut est una Divinitas: de cujus dispositionis effectu, nihil vobis gratiae, Judaei, nihil tibi, Juda, debemus. Salvationi quidem nostrae, non hoc vobis volentibus, impietas vestra servivit, et per vos factum est quidquid manus Dei et consilium decreverunt fieri (Act. IV, 28). Mors igitur Christi nos liberat, vos accusat. Merito soli non habetis quod omnibus perire voluistis. Et tamen tanta est nostri bonitas Redemptoris, ut etiam vos possitis consequi veniam, si Christum Dei

Filium confitendo, illam parricidalem malitiam relinquatis. Non enim Dominus in cruce frustra oravit, dicens: Pater, dimitte illis, quia nesciunt quid faciunt (Luc. XXIII, 34). Quod remedium nec te, Juda, transiret, si ad eam poenitentiam confugisses quae te revocaret ad Christum, non quae instigaret ad laqueum. Dicendo enim: Peccavi, tradens sanguinem justum (Matth. XXVII, 4), in impietatis tuae perfidia perstitisti: quia Jesum non Deum Dei Filium, sed nostrae tantummodo conditionis hominem inter extrema mortis tuae pericula credidisti; cujus flexisses misericordiam, si ejus non negasses omnipotentiam. Haec hodie, dilectissimi, piis auribus vestris insinuata sufficiant, ne fastidium de prolixitate subrepat. Quae autem desunt plenitudini, quarta feria auxiliante Domino reddenda promittimus: quoniam qui dedit quod locuti sumus, dabit, sicut credimus, quod loquamur: per Dominum nostrum Jesum Christum, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LIII De Passione Domini II. Habitus feria quarta

SYNOPSIS.

I. Conversionem latronis, qui ad crucem usque reus, repente confessor Christi factus est, gratiae opus esse.---II. Omnes crea uras, cum testimonium Christo in cruce reddiderunt. sententiam in Judaeos protulisse.---III. Christianos humilitati et patientiae Christi conformes fieri debere; nec aliam esse viam ad aeterna.

CAP. I.

Exigit fides, dilectissimi, ut partem sermonis quam de Domini Passione promisimus, eodem nobis auxiliante reddamus: in quo nos orationibus vestris non ambigimus adjuvari. Ad commune enim pertinet lucrum, si potueritis me habere devotum: quia vestrae impenditur aedificationi quidquid nostrae tribuitur facultati. Post illud ergo impium Judae detestandumque commercium, quo ab eo, Judaeis persequentibus, mundi Redemptor est traditus, post illas sacrilegas illusiones, inter quas usque ad locum poenae ejus mansuetudo perducta est, crucifixi cum eo sunt, statutis utrinque patibulis, latrones duo: quorum unus ad id usque temporis par similisque consorti, insidiator viarum et saluti hominum semper infestus, usque ad crucem reus, fit Christi repente confessor; et inter illos acerrimos corporis animique cruciatus, quos simul et instantia et difficultas mortis augebat, mira conversione mutatus, Memento, inquit, mei, Domine, dum veneris in regnum tuum (Luc. XXIII, 42). Quae istam fidem exhortatio persuasit? quae doctrina imbuit? quis praedicator accendit? Non viderat prius acta miracula, cessaverat tunc languentium curatio, caecorum illuminatio, vivificatio mortuorum, ea ipsa quae mox erant gerenda, non aderant; et tamen Dominum confitetur et Regem, quem videt supplicii sui esse consortem. Inde ergo oriebatur hoc donum, unde accepit fides ipsa responsum; ait enim ei Jesus: Amen dico tibi, hodie mecum eris in paradiso (Ibid., 43). Excedit humanam conditionem ista promissio; nec tam de ligno crucis quam de throno editur potestatis. Ab illa altitudine praemium fidei datur, in qua chirographum humanae transgressionis aboletur: quia se a forma servi Dei forma non dirimit, dum etiam inter ipsa supplicia proprietatem unitatemque suam servavit et Deitas inviolabilis, et natura passibilis.

CAP. II.

Adjicitur ad confirmationem spei nostrae totius attestatio creaturae. Emittente spiritum Christo omnia elementa tremuerunt, densis tenebris splendor solis obductus, extraordinarie nocti subdidit diem; stabilitatem suam terra profundis concussionibus labefactata non tenuit, et petrarum firmitas, confracta soliditate, dissiluit. Velum templi, quo priorum

mysteria ulterius non erant obumbranda, discissum est; et multorum sanctorum corporibus excitatis, ad praemuniendam resurrectionis fidem, monumenta patuerunt (Matth. XXVII, 51-53; Marc. XV, 38; Luc. XXIII, 45, 46). In vos ergo, Judaei, coelum et terra sententiam tulit, vobis sol servitutem suam diemque subtraxit, vobis famulatum suum elementorum ordines denegarunt; et recedente a legibus suis ministerio creaturae, vestra obcaecatio, vestra est significata confusio. Vobis enim dicentibus: Sanguis ejus super nos et super filios nostros (Matth. XXVII, 25); merito hoc retributum est, ut quod vestri generis impia perdidit portio, assequatur hoc fidelis gentium plenitudo.

CAP. III.

Nos ergo, dilectissimi, quibus Dominus noster Jesus Christus crucifixus, non scandalum, neque stultitia, sed Dei virtus Deique sapientia est (I Cor. I, 23); nos, inquam, spiritale semen Abrahae, non in prole servitutis geniti, sed in familia libertatis renati; pro quibus in manu forti et brachio extento de oppressione Aegyptiae dominationis eductis, verus et immaculatus agnus immolatus est Christus (I Cor. V, 7); amplectamur salutaris Paschae mirabile sacramentum, et ad ejus imaginem, qui deformitati nostrae conformis factus est, reformemur. Erigamur ad eum qui pulverem abjectionis nostrae, corpus fecit gloriae suae; et ut resurrectionis ejus mereamur esse consortes, humilitati et patientiae ipsius per omnia congruamus. Magni nominis militiam, magnae professionis suscepimus disciplinam. Sectatores Christi discedere a regia non licet via, sed dignum est temporalibus non occupari, ad aeterna tendentes. Et quia pretioso sanguine Christi redempti sumus, glorificemus et portemus Deum in corpore nostro (I Cor. VI, 20): ut ad ea quae fidelibus praeparata sunt pervenire mereamur, per Dominum nostrum Jesum Christum, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LIV De Passione Domini III. Habitus Dominico die

SYNOPSIS.

I. Crucis et redemptionis mysterium antiquitus praefiguratum, duas in Christo naturas exigere.--- II. Distinctas esse utriusque proprietates voluntariasque humanae passiones.---III. Quam inique de bonitate Domini diffidit Judas, quem a corporis et sanguinis sui communione non repulerat.--- IV.Tristitiam et formidinem nostram voluntarie a Christo fuisse susceptas.---V. Petri conversionem interioris Christi intuitus opus fuisse.---VI. Quantorum malorum Judaeis origo fuere clamores quibus Christum morti addixerunt.

CAP. I.

Inter omnia, dilectissimi, opera misericordiae Dei quae ab initio saluti sunt impensa mortalium, nihil est mirabilius, nihilque sublimius, quam quod pro mundo crucifixus est Christus. Huic enim sacramento universa praecedentium saeculorum mysteria servierunt, et quidquid in hostiarum differentiis, in propheticis signis et legalibus institutis sacra dispensatione variatum est, hoc praenuntiavit dispositum, hoc promisit implendum: ut nunc imaginibus figurisque cessantibus hoc prosit credere jam effectum, quod antea profuit credidisse faciendum. In omnibus igitur, dilectissimi, quae ad Domini nostri Jesu Christi pertinent passionem, hoc catholica fides tradit, hoc exigit, ut in Redemptorem nostrum duas noverimus convenisse naturas, et manentibus proprietatibus suis, tantam factam unitatem utriusque substantiae, ut ab illo tempore quo sicut humani generis causa poscebat, in beatae Virginis utero Verbum caro factum est (Joan. I, 14), nec Deum illum sine hoc

quod homo est, nec hominem sine hoc liceat cogitare quod Deus est. Exprimit quidem sub distinctis actionibus veritatem suam utraque natura, sed neutra se ab alterius connexione disjungit. Nihil ibi ab invicem vacat, tota est in majestate humilitas, tota in humilitate majestas; nec infert unitas confusionem, nec dirimit proprietas unitatem. Aliud est passibile, aliud inviolabile; et tamen ejusdem est contumelia, cujus et gloria. Ipse est in infirmitate qui et in virtute; idem mortis capax, et idem victor est mortis. Suscepit ergo totum hominem Deus, et ita se illi, atque illum sibi misericordiae et potestatis ratione conseruit, ut utraque alteri natura inesset, et neutra in alteram a sua proprietate transiret.

CAP. II.

Sed quia dispensatio sacramenti, ad reparationem nostram ante saecula aeterna dispositi, nec sine humana infirmitate, nec sine divina erat consummanda virtute: agit utraque forma cum alterius communione, quod proprium est, Verbo scilicet operante quod Verbi est, et carne exsequente quod carnis est. Unum horum coruscat miraculis, aliud succumbit injuriis. Illud ab aequalitate paternae gloriae non recedit, hoc naturam nostri generis non relinquit. Verumtamen etiam ipsa receptio passionum non ita est affectioni nostrae humilitatis exposita, ut a potentia sit Divinitatis abjuncta. Quidquid Domino illusionis et contumeliae, quidquid vexationis et poenae furor intulit impiorum, non de necessitate toleratum, sed de voluntate susceptum est: Venit enim Filius hominis quaerere et salvare quod perierat (Luc. X, 10); et sic ad omnium redemptionem utebatur malitia persequentium, ut in mortis ejus resurrectionisque sacramento, etiam interfectores sui possent salvi esse, si crederent.

CAP. III.

Unde scelestior omnibus, Juda, et infelicior exstitisti, quem non poenitentia revocavit ad Dominum, sed desperatio traxit ad laqueum.

Exspectasses consummationem criminis tui, et donec sanguis Christi pro omnibus peccatoribus funderetur, informis lethi suspendium distulisses. Cumque conscientiam tuam tot Domini miracula, tot dona torquerent, illa saltem te a praecipitio tuo sacramenta revocassent, quae in paschali coena jam de perfidia tua signo divinae scientiae detectus, acceperas. Cur de ejus bonitate diffidis, qui te a corporis et sanguinis sui communione non repulit, qui tibi ad comprehendendum se cum turbis et armatorum cohorte venienti pacis osculum non negavit (Joan. XVIII, 5)? Sed homo inconvertibilis, spiritus vadens et non revertens (Ps. LXXVII, 39), cordis tui secutus es rabiem, et stante diabolo a dextris tuis (Ps. CVIII, 6), iniquitatem, quam in sanctorum omnium armaveras caput, in tuum verticem retorsisti: ut quia facinus tuum omnem mensuram ultionis excesserat, te haberet impietas tua judicem, te pateretur tua poena carnificem.

CAP. IV.

Cum igitur esset Deus in Christo mundum reconcilians sibi (I Cor. V, 19), et creaturam ad conditoris sui imaginem reformandam, Creator ipse gestaret; peractis miraculis operum divinorum, quae propheticus olim spiritus gerenda praedixerat: Tunc aperientur oculi caecorum, et aures surdorum audient; tunc saliet claudus ut cervus, et plana erit lingua mutorum (Isai. XXXV, 5); sciens Jesus adesse jam tempus gloriosae Passionis implendae, Tristis est, inquit, anima mea usque ad mortem (Matth. XXVI, 38): et iterum: Pater, si fieri potest, transeat a me calix iste (Ibid., v. 39). Quibus verbis quamdam formidinem profitentibus, nostrae infirmitatis affectus participando curabat, et poenalis experientiae metum subeundo penebat. In nobis ergo Dominus nostro pavore trepidabat, ut susceptionem nostrae infirmitatis indueret, et nostram inconstantiam suae virtutis soliditate vestiret. Venerat enim in hunc mundum dives atque misericors negotiator e coelis, et commutatione mirabili inierat commercium salutare, nostra accipiens, et sua tribuens, pro contumeliis honorem, pro doloribus salutem, pro morte dans vitam; et cui ad exterminationem persequentium poterant plusquam

duodecim millia angelicarum servire legionum (Matth. XXVI, 53), malebat nostram recipere formidinem quam suam exercere potestatem.

CAP. V.

Quantum autem universis fidelibus hac humilitate collatum sit, primus beatissimus apostolus Petrus expertus est (Ibid.), qui, cum illum instantis saevitiae vehementior procella turbasset, ad reparationem vigoris celeri mutatione conversus est, sumens de exemplo remedium, ut tremefactum repente membrum rediret ad sui capitis firmitatem. Non enim posset domino servus, et magistro major esse discipulus (Matth. X, 24; Joan. XV, 20), qui humanae fragilitatis trepidationem non vinceret, nisi victor mortis ante timuisset. Respexit ergo Dominus Petrum (Luc. XXII, 61), et inter calumnias sacerdotum, inter falsitates testium, inter caedentium et conspuentium injurias constitutus, illis turbatum discipulum convenit oculis, quibus eum praeviderat esse turbandum: et in illum ingressa est veritatis inspectio, ubi erat cordis facienda correctio; quasi quaedam illic vox Domini insonaret ac diceret: Quo abis, Petre? quid in tua recedis? ad me convertere, in me confide, me sequere: meae passionis hoc tempus est, nondum tui venit hora supplicii. Quid metuis, quod etiam ipse superabis? Non te confundat infirmitas, quam recepi. Ego de tuo fui trepidus, tu de meo esto securus.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversum Jesum, ut eum morti traderent (Matth. XXVII, 1). Hoc mane, Judaei, non ortus vobis lucis contigit, sed occasus, nec vestris oculis solitus dies prodiit, sed impiis mentibus nox tetrae caecitatis incubuit. Hoc mane vobis templum et altaria diruit, legem et prophetas ademit, regnum et sacerdotium sustulit, in luctum aeternum omnia vobis festa convertit. Inistis enim insanum cruentumque consilium, tauri pingues, vituli multi, frementes bestiae, canes rabidi, ut morti auctorem vitae et Dominum gloriae traderetis: et tamquam extenuanda esset furoris vestri immanitas, si ejus sententia qui provinciae vestrae praesidebat, uteremini, vinctum Jesum ad Pilati

judicium deduxistis; ut clamoribus improbis trepido cognitore superato, interfectorem hominum eligeretis ad veniam, et Salvatorem mundi peteretis ad poenam. Post hanc damnationem Christi, quam exsecuta est Pilati praesidis magis ignavia quam potestas, qui lotis manibus et ore polluto, iisdem labiis Jesum misit ad crucem, quibus eum pronuntiaverat innocentem, multas illusiones Domino, sacerdotalibus serviens oculis, licentia popularis ingessit: et in mansuetudinem ejus qui haec sponte tolerabat, furens turba saevivit. Sed quia multum est, dilectissimi, ut omnia hodiernus sermo percurrat, in quartam feriam, qua lectio Dominicae Passionis iterabitur, residua differantur. Praestabit enim Dominus, orantibus vobis, ut ipsius dono, quod promittimus impleamus: per Dominum nostrum Jesum Christum, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LV De Passione Domini IV. Feria quarta

SYNOPSIS.

I. De crucifixione Christi, in qua per latrones electorum et reproborum discretio figuratur.--- II. Imperitas esse Judaeorum in Christum blasphemias, cum praedictum esset, non eum descensurum, sed regnaturum a ligno.---III. In cruce, quae veri altaris sacramentum est, sanguine Christi chirographum peccati esse deletum, et latronem mirabiliter conversum.---IV.De aceto degustato, verbo Consummatum est, inclinatione capitis et morte Christi.--- V. Charitate et puritate parari corda ad paschale festum celebrandum.

CAP. I.

Exspectationi vestrae, dilectissimi, quod debetur, Domino largiente reddendum est, promerentibus orationibus vestris, ut nos ad solvendum faciat idoneos, qui vos ad exigendum fecit intentos. Loquentes enim proxime de Domini Passione, usque ad evangelicae historiae venimus locum, in quo Pilatus impiis Judaeorum clamoribus, ut Jesus crucifi geretur, cessisse narratur. Peractis itaque omnibus quae Divinitas fieri carnis velamine temperata per misit, Jesus Christus Filius Dei cruci quam etiam ipse gestarat, affixus est, duobus latronibus, uno ad dexteram ipsius, alio ad sinistram, similiter crucifixis: ut etiam in ipsa patibuli specie monstraretur illa quae in judicio ipsius omnium hominum est facienda discretio; cum et salvandorum figuram fides credentis latronis exprimeret, et damnandorum formam blasphemantis impietas praenotaret. Passio igitur Christi salutis nostrae continet sacramentum, et de instrumento quod iniquitas Judaeorum paravit ad poenam, potentia Redemptoris gradum nobis fecit ad gloriam: quam Dominus Jesus ita ad omnium hominum suscepit salutem, ut inter clavos quibus ligno tenebatur affixus, pro interfectoribus suis paternae clementiae supplicaret et diceret: Pater, ignosce illis, quia nesciunt quid faciunt (Luc. XXIII, 34)

CAP. II.

Principes autem sacerdotum, quibus indulgentiam Salvator petebat, supplicium crucis irrisionum aculeis exasperabant; et in quem manibus amplius saevire non poterant, linguarum tela jaciebant, dicentes: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei (Matth. XXVII, 42). De quo erroris fonte, Judaei, de quo invidiae lacu, talium blasphemiarum venena potastis? Quis vobis magister tradidit, quae doctrina persuasit, quod illum regem Israel, illum Dei Filium credere deberetis, qui se aut crucifigi non sineret, aut a confixione clavorum liberum excuteret? Non hoc vobis legis mysteria, non paschalis observantiae sacramenta, nec ulla umquam prophetarum ora cecinerunt; sed illud vere abundeque legistis, quod ad detestabilem vestri sceleris impietatem et ad

voluntariam Domini pertinet passionem. Ipse enim per Isaiam loquitur: Dorsum meum dedi ad flagella, maxillas meas ad palmas, faciem autem meam non averti a confusione sputorum (Isai. L, 6). Ipse per David, Dederunt, inquit, in escam meam fel, et in siti mea potaverunt me aceto. (Ps. LXVIII, 22). Et iterum: Circumdederunt me canes multi, concilium malignantium obsedit me. Foderunt manus meas et pedes meos, dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et conspexerunt me, diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem (Ps. XXI, 17). Et ne sceleris tantum vestri videatur ordo praedictus, nulla autem potentia praenuntiata crucifixi, non quidem legistis, Dominus descendit de cruce; sed legistis: Dominus regnavit a ligno (Ps. XCV, 10).

CAP. III.

Crux ergo Christi sacramentum veri et praenuntiati habet altaris, ubi per hostiam salutarem, naturae humanae celebraretur oblatio. Ibi sanguis immaculati agni antiquae praevaricationis pacta delebat: ibi tota diabolicae dominationis conterebatur adversitas, et de elatione superbiae victrix humilitas triumphabat; cum tam velox fidei esset effectus, ut de crucifixis cum Christo latronibus, qui in Christum Filium Dei credidit, paradisum justificatus intraverit. Quis tanti muneris explicet sacramentum? quis potentiam tam mirae commutationis enarret? Exiguo temporis puncto, longorum scelerum reatus aboletur; inter luctantis animae dura tormenta, haerens patibulo transit ad Christum; et cui propria impietas intulit poenam, Christi gratia dat coronam.

CAP. IV.

Hinc jam degustato aceto, Dominus, quod illa dabat vinea, quae ab auctoris sui plantatione degenerans, conversa fuerat in amaritudinem vitis alienae, Consummatum est (Matth. XXI, 38; Joan. XIX, 30), ait; hoc est, completae sunt Scripturae: non est amplius quod de insania populi furentis exspectem; nihil minus pertuli quam me passurum esse

praedixi. Peracta sunt mysteria infirmitatis, promantur documenta virtutis. Inclinato itaque capite emisit spiritum, et in corpus die tertio suscitandum, quietem placidi soporis admisit. Cui sacramento cum se vitae auctor impenderet, et ad tantam divinae majestatis inclinationem totius mundi compago quateretur, cum facinus impium omnis sui confusione creatura damnaret, et manifestam in reos sententiam ipsa mundi elementa proferrent: qui vobis animus, Judaei, quae conscientia fuit; quando et vos judicium universitatis urgebat, et revocari ad se consummato scelere impietas vestra non poterat? Qualis confusio vos operuit? quae cor vestrum poena suscepit?

CAP. V

Cum igitur, dilectissimi, tanta sit misericordia Dei, ut etiam de tali populo multos per fidem justificare dignatus sit, nosque sub veteris quondam ignorantiae profunda nocte pereuntes, in patriarcharum societatem, et in sortem electi generis adoptarit: ad altitudinem spei nostrae non segniter neque cum torpore curramus; sed prudenter ac fideliter cogitantes, de quali captivitate et quam misera servitute, quo pretio redempti, et quo brachio sumus educti, glorificemus Deum in corpore nostro; ut habitare eum in nobis, ex ipsa conversationis nostrae probitate monstremus. Et quia nihil est in omnium virtutum dignitate praestantius quam pietas misericordiae et puritas castitatis, his nos praesidiis specialius instruamus, ut charitatis opere ac nitore pudicitiae, tamquam duabus elevati alis, de terrenis mereamur esse coelestes. Quo desiderio quisquis gratia Dei adjutus impletur, et de profectu suo non in se, sed in Domino gloriatur, hic legitime honorat paschale sacramentum. Hujus limina vastator angelus sanguine agni et signo crucis praenotata non intrat. Is plagas Aegyptias non pavescit, et iisdem aquis hostes suos relinquit exstinctos quibus est ipse salvatus. Amplectamur itaque, dilectissimi, purificatis mentibus atque corporibus, salutis nostrae mirabile sacramentum, et ab omni fermento malitiae veteris emundati (I Cor. V, 7), Pascha Domini cum digna observantia celebremus: ut regente nos Spiritu sancto, a charitate Christi nullis tentationibus separemur, qui

in sanguine suo pacificans omnia, et in altitudinem paternae gloriae se recepit, et humilitatem sibi servientium non reliquit, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LVI De Passione Domini V. Die Dominica habitus

SYNOPSIS

I.Salutem nostram esse in cruce positam; in qua aequitate et potentia, divinitate et humanitate certavit Christus.---II. De oratione Christi et duplicis voluntatis conflictu, qui ad nostram eruditionem ordinatus est.---III. De Christi erga Judam lenitate, scelerata Judae poenitentia, et hominis per Christum redemptione.

CAP. I.

Creator et Dominus omnium rerum Christus post inusitatum sacrae Virginis partum, post adorata magorum confessione cunabula, et post multiplicem doctrinam coelestis eloquii et variarum curationum medelas imperio verbi potentis effectas, dispensationem omnium sacramentorum omniumque virtutum salutifera passione consummat. Christianae igitur spei, dilectissimi, vera ratio et principalis causa crux Christi est: quae licet Judaeis sit scandalum, gentibus autem stultitia, nobis tamen Dei virtus est, Deique sapientia (I Cor. I, 23). Unde summum hoc et potentissimum divinae misericordiae sacramentum semper quidem in cordibus nostris cum tota sui dignitate retinendum est, sed nunc vivaciorem animi sensum et puriorem exigit mentis intuitum, quando

nobis non solum recursu temporis, sed etiam textu evangelicae lectionis omne opus nostrae salutis ingeritur. Nihil ergo apud nos loci cogitationes habeant impiorum, nec integritatem sanae intelligentiae, aut Judaica offensio, aut gentilis corrumpat irrisio: ut quod pro nobis non solum humiliter, sed etiam sublimiter gestum est, aut secundum hominem impossibile, aut secundum Deum videatur indignum. Utrumque autem recipi, utrumque convenit credi: quia nemo hominum potest, nisi in utroque salvari. Justus enim et misericors Deus, non sic jure suae voluntatis est usus, ut ad reparationem nostram, solam potentiam benignitatis exereret: sed quia consequens fuerat ut homo faciens peccatum, servus esset peccati (Joan. VIII, 34), sic medicina aegris, sic reconciliatio reis, sic redemptio estimpensa captivis, ut condemnationis justa sententia justo liberatoris opere solveretur. Nam si pro peccatoribus sola se opponeret Deitas, non tam ratio diabolum vinceret quam potestas. Et rursum, si causam lapsorum sola ageret natura mortalium, non exueretur a conditione, quae libera non esset a genere. Unde oportuit in unum Dominum nostrum Jesum Christum et divinam et humanam convenire substantiam, ut mortalitati nostrae per Verbum carnem factum et origo novi hominis subveniret et passio.

CAP. II.

Cum igitur in Christo Jesu Judaeorum caecitas quae sunt divina non videat, gentilium sapientia quae sunt humana contemnat; illis adversus gloriam Domini calumniantibus, istis contra humilitatem superbientibus: nos Dei Filium, et in suis virtutibus, et in nostris infirmitatibus adoramus; nec erubescimus crucem Christi, et inter contradicentium linguas nec de morte ipsius, nec de resurrectione dubitamus. Quoniam quod superbos ad infidelitatem trahit, hoc nos ad fidem dirigit; et quod apud illos est materia confusionis, hoc apud nos est causa pietatis. Admonitis igitur discipulis Dominus, ut contra vim tentationis instantis vigilanti oratione certarent, ipse Patri supplicans, ait: Pater, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu (Matth. XXVI, 39). Prima petitio infirmitatis est, secunda virtutis: illud

optavit ex nostro, hoc elegit ex proprio: nec enim aequalis Patri Filius omnia esse Deo possibilia nesciebat, aut ad suscipiendam crucem sine sua in hunc mundum voluntate descenderat, ut hanc diversarum affectionum compugnantiam perturbata quodammodo ratione pateretur. Sed ut suscipientis susceptaeque naturae esset manifesta distinctio, quod erat hominis, divinam desideravit potentiam; quod erat Dei, ad causam respexit humanam. Superiori igitur voluntati voluntas cessit inferior, et cito demonstratum est quid possit a trepidante orari, et quid non debeat a medente concedi. Quia enim nos quid oremus, sicut oportet, nescimus (Rom. VIII, 26), et utile nobis est ne fiat plerumque quod volumus; Deus justus et bonus, quando ea quae nocitura sunt, petuntur, negando miseretur. Voluntatis ergo nostrae correctionem Dominus cum trina oratione firmasset, gravatis adhuc moerore discipulis, Dormite jam, inquit, et requiescite. Ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus. Ecce appropinquavit qui me tradet (Matth. XXVI, 45, 46).

CAP. III.

Inter ipsa autem verba Domini, qui praedicti fuerant, irruerunt, et cum gladiis et fustibus comprehensura Christum turba confluxit, ducem sequens Judam Ischariot, qui privilegio perfidiae obtinuerat in facinore principatum. Huic ne criminis causam aliqua praeberet offensio, nulla est negata dignatio; sed illius spiritu inflammatus exarsit, cui ministerium sponte praebuit; et qualem habuit mentem, talem invenit et praesidem. Merito, sicut et propheta praedixerat, oratio ejus facta est in peccatum (Ps. CVIII, 7): quoniam consummato scelere, tam perversa ipsius conversio fuit, ut etiam poenitendo peccaret. Admittit ergo in se Filius Dei impias manus, et quod saevientium furore agitur, patientis potestate completur. Hoc enim erat illud magnae pietatis sacramentum, quod Christus consectabatur injuriis: quas si aperta potentia et manifesta virtute propelleret, divina tantum exerceret, non humana curaret. In omnibus autem quae illi popularis et sacerdotalis insania contumeliose et procaciter inferebat, nostrae diluebantur maculae, nostrae expiabantur

offensae: quia natura, quae in nobis rea semper fuerat atque captiva, in illo innocens patiebatur et libera; ut ad auferendum peccatum mundi, ille hostiam se Agnus offerret, quem et omnibus corporalis substantia jungeret, et ab omnibus spiritalis origo discerneret. Haec hodie, dilectissimi, auribus vestris insinuata sufficiant. Caetera in quartam feriam differantur, auxiliante Domino orationibus vestris, qui praestare dignabitur, ut quod promittimus impleamus: per eumdem Dominum nostrum, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LVII De Passione Domini VI. Feria quarta

SYNOPSIS.

I. Christum voluntarie comprehensum noluisse defendi.---II. Christum iisdem verbis infidelium conscientias caedere, fidelium corda firmare: Caipham, dum vestem suam scidit, sacerdotali se honore spoliasse.---III. Quae caecitas sacerdotum, qui linguis crucifigunt Christum, et manus retrahere a caede videri volunt. Eorumdem circa pecuniam Judae caeca superstitio.---IV. Christum in cruce exaltatum omnes creaturas in suae passionis communionem traxisse.---V. Christianos tanto pretio redemptos a diaboli laqueis cavere debere, qui vana astrorum scientia homines deludit.

CAP. I.

Sponsionis nostrae memores, dilectissimi, sanctitati vestrae reddimus quod debemus, affuturam sperantes gratiam Dei, ut inde nobis proveniat devotio, unde est incitata promissio. Comprehensus Christus Dominus a

turbis quas principes sacerdotum et doctores legis armaverant, ut impleret dispensationem, cohibuit potestatem; et beatum apostolum Petrum humana adversum irruentes animositate commotum, gladio abstinere praecepit (Matth. XXVI, 53). Superfluum enim erat ut qui nolebat praesidio angelicarum legionum juvari, vellet se unius discipuli oppositione defendi. Perpetraverit licet ferox turba quod voluit, et de sceleris sui exsultarit effectu; major tamen comprehensi virtus, quam comprehendentium fuit. Judaeorum enim caecitas nihil obtinuit, nisi ut sua impietate se perderet; Christi vero patientia hoc egit, ut omnes sua Passione salvaret.

CAP. II.

Perducto autem Jesu ad Caipham principem sacerdotum, quo scribae et omnis sacerdotalis ordo convenerat (Matth. XXVI, 57), falsa adversum Dominum testimonia quaerebantur; sed inter inconditas et dissonas voces hoc Jesus mirabiliter elegerat, ut taceret. Caiphae tamen dicenti: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus Filius Dei (Ibid., 63): ita veraci ac provida auctoritate respondit, ut iisdem verbis et infidelium conscientias caecaret, et credentium corda firmaret, ad omnem interrogationem ejus referens, Tu dixisti; addensque quod sequitur: Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli (Ibid., 64). Caiphas autem ad exaggerandam auditi sermonis invidiam, scidit vestimenta sua: et nesciens quid hac significaret insania, sacerdotali se honore privavit. Ubi est, Caipha, rationale pectoris tui? ubi continentiae cingulum? ubi superhumerale virtutum? Mystico illo sacratoque amictu ipse te spolias, et propriis manibus pontificalia indumenta discerpis, oblitus praecepti illius, quod legeras de principe sacerdotum: De capite suo cidarim non deponet, et vestimenta sua non disrumpet (Lev. XXI, 10). Tu vero, a quo jam alienabatur haec dignitas, ipse tibi es exsecutor opprobrii; et ad manifestandum finem veteris instituti, eadem disruptio sacerdotalem aufert ornatum, quae mox et templi discidit velum.

CAP. III.

Hinc jam, dilectissimi, inter multiplicatas illusiones nocte transacta, vinctum Jesum Pilato praesidi tradiderunt. Principes enim sacerdotum et seniores populi hoc consilio rem gerebant, ut ab actione sceleris sui viderentur immunes, subtrahentes opera manuum, et exerentes tela linguarum, nolentes interficere, et clamantes, Crucifige, crucifige. Quid hac specie religionis injustius? quid hac clementiae simulatione crudelius? Qua lege, Judaei, quod vobis non licet facere, licet velle? qua ratione, quod corpora polluit, corda non laedit? Contaminari occisione ejus metuitis, cujus super vos et super filios vestros fundi sanguinem postulastis (Joan. XVIII, 28). Si non tantum facinus vestra impietas peragit, permittite praesidem judicare quod sentit. Sed vos etiam in ipsum graves atque violenti, in id eum declinare non sinitis, a quo ipsi mendaciter abstinetis. Peccaverit Pilatus faciendo quod noluit, in vestram tamen conscientiam confluit quidquid furor vester extorsit. Talis etiam illic vestra observantia fuit, ubi pretium, quod vobis Christi venditor reportavit, mitti in gazophylacium noluistis, caventes scilicet ne sacros loculos pecunia cruenta pollueret. Cujus cordis est ista simulatio? Sacerdotum conscientia capit quod templi arca non recipit (Matth. XXVII, 6). Refutatur illius sanguinis taxatio, cujus non timetur effusio. Quantislibet ita vos fallaciae circumtegatis umbraculis, initum est cum traditore commercium, quo justum sanguinem, sicut non licuit comparari, sic non licuisset effundi.

CAP. IV.

Seditiosis igitur clamoribus Judaeorum cedente Pilato, in loco, cui nomen est Golgotha, crucifigitur Christus (Matth. XXVII, 24). Per lignum erigitur lapsus in ligno, et gustu fellis et aceti diluitur esca peccati. Merito priusquam traderetur, dixerat Dominus: Cum exaltatus fuero, omnia ad me traham (Joan. XII, 32): id est, totam causam humani generis agam, et olim perditam in integrum revocabo naturam. In me omnis infirmitas abolebitur, in me omnis plaga sanabitur. Exaltatum

autem Jesum ad se traxisse omnia, non solum nostrae substantiae passione, sed etiam totius mundi commotione monstratum est. Pendente enim in patibulo creatore, universa creatura congemuit, et Crucis clavos omnia simul elementa senserunt. Nihil ab illo supplicio liberum fuit. Hoc in communionem sui et terram traxit et coelum, hoc petras rupit, monumenta aperuit, inferna reseravit, et densarum horrore tenebrarum radios solis abscondit. Debebat enim hoc testimonium suo mundus auctori, ut in occasu conditoris sui vellent universa finiri. Sed patientia Dei servat rebus atque temporibus ordinem suum, nosque in illum potius invitat affectum, ut eorum salutem petamus, quorum crimen horremus.

CAP. V.

Tanto igitur pretio, tantoque sacramento eruti de potestate tenebrarum, et ab antiquae captivitatis vinculis absoluti, date operam, dilectissimi, ut integritatem mentium vestrarum nulla diabolus arte corrumpat. Quidquid vobis contra Christianam fidem ingeritur, quidquid contra mandata Dei suadetur, de illius deceptionibus venit, qui vos innumeris dolis ab aeterna vita conatur avertere, captando quasdam occasiones infirmitatis humanae, per quas incautas negligentesque animas in laqueos iterum suae mortis inducat. Omnes ergo per aquam et Spiritum sanctum renati, recolant cui renuntiaverint, et qua professione jugum a se tyrannicae dominationis excusserint: nec in secundis quisquam, nec in adversis, ad mortiferum diaboli currat auxilium. Ille enim mendax est ab initio (Joan. VIII, 44), et in sola viget arte fallendi, ut humanam ignorantiam falsae scientiae ostentatione decipiat, sitque eorum nunc malignus impulsor, quorum post futurus est improbus accusator. Anni vitae nostrae et actionum temporalium qualitates nec in natura elementorum, nec in stellarum effectibus, sed in summi et veri Dei potestate consistunt, cujus auxilium et misericordiam in omnibus quae recte cupimus, implorare debemus. Sicut enim illo, quod absit, offenso, nihil est praeter ipsum, quod nobis valeat suffragari; ita eodem propitio, nulla nobis nocebit adversitas. Quoniam si Deus pro nobis, quis contra nos? qui filio suo proprio non pepercit, sed pro nobis omnibus tradidit eum, quomodo non

etiam cum illo omnia nobis donabit (Rom. VIII, 31)? Qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LVIII De Passione Domini VII; habitus die Dominico

SYNOPSIS.

I. Cur in solemnitate paschali pati Christus elegerit.---II. Judaeos crimini intentos, ea quae legis erant, omisisse.---III. Christum eo tempore corporis et sanguinis sacramentum condidisse, quo consilium de morte ejus habebatur: ejusdem in Judam benignitas, et Judae pervicacia.---IV. Judam corpore coenae affuisse, mente sceleri intentum. Christi sermo post coenam, oratio in horto, commune cum Patre de morte sua consilium.---V. Christi oratione et trepidatione nostram formidinem pelli.

CAP. I.

Scio quidem, dilectissimi, paschale festum tam sublimis esse mysterii, ut non solum humilitatis meae tenuissimum sensum, sed etiam magnorum ingeniorum superet facultatem. Sed non ita mihi divini operis consideranda est magnitudo, ut vel diffidam, vel erubescam de servitute quam debeo; cum sacramentum salutis humanae non liceat taceri, etiamsi nequeat explicari. Auxiliantibus autem orationibus vestris, affuturam credimus gratiam Dei, quae inspirationis suae rore sterilitatem nostri cordis aspergat, ut linguae pastoralis officio, quae sancti gregis auribus sint utilia, proferantur. Dicente enim Domino bonorum omnium

largitore: Aperi os tuum, et ego adimplebo illud (Ps. LXXX, 11), audemus eidem verbis propheticis dicere: Domine, labia mea aperies, et os meum annuntiabit laudem tuam (Ps. L, 17). Incipientes igitur, dilectissimi, evangelicam de Passione Domini historiam retractare, divino intelligimus dispositum fuisse consilio, ut sacrilegi Judaeorum principes et impii sacerdotes, qui saeviendi in Christum occasiones saepe quaesiverant, non nisi in solemnitate paschali exercendi furoris sui acciperent potestatem. Oportebat enim ut manifesto implerentur effectu, quae diu fuerant figurato promissa mysterio: ut ovem significativam ovis vera removeret, et ut uno expleretur sacrificio variarum differentia victimarum. Nam omnia illa quae de immolatione agni divinitus per Mosen fuerant praestituta, Christum prophetaverant, et Christi occisionem proprie nuntiaverant. Ut ergo umbrae cederent corpori, et cessarent imagines sub praesentia veritatis, antiqua observantia novo tollitur sacramento, hostia in hostiam transit, sanguine sanguis aufertur, et legalis festivitas dum mutatur, impletur.

CAP. II.

Unde cum scribas et seniores populi ad impium consilium pontifices congregarent, omniumque animos sacerdotum cura admittendi in Jesum sceleris occupasset, ipsi se doctores legis lege privarunt, et spontaneo defectu ritus sibi patrios sustulerunt. Incipiente enim festivitate paschali, qui ornare templum, mundare vasa, victimas providere, et legitimis purificationibus sacratiorem diligentiam adhibere debuerant, parricidalis odii furore concepto, ad unum opus vacant, et in unum facinus simili crudelitate conjurant, nil assecuturi supplicio innocentiae et condemnatione justitiae, nisi ut et nova mysteria non apprehenderent, et antiqua violarent. Providentibus ergo principibus, ne in die sancto tumultus oriretur, non festivitati, sed facinori studebatur; nec religioni serviebat haec cura, sed crimini. Diligentes enim pontifices et solliciti sacerdotes, seditiones turbarum fieri in praecipua solemnitate metuebant, non ut populus non peccaret, sed ne Christus evaderet.

CAP. III.

At Jesus consilii sui certus, et in opere paternae dispositionis intrepidus, vetus Testamentum consummabat, et novum Pascha condebat. Discumbentibus enim secum discipulis ad edendam mysticam coenam, cum in Caiphae atrio tractaretur quomodo Christus posset occidi, ille corporis et sanguinis sui ordinans sacramentum, docebat qualis Deo hostia deberet offerri, ne ab hoc quidem mysterio traditore submoto; ut ostenderetur nulla injuria exasperatus, qui in voluntaria erat impietate praescitus. Ipse enim sibi fuit materia ruinae et causa perfidiae, sequens diabolum ducem, et nolens Christum habere rectorem. Dicens itaque Dominus: Amen dico vobis, quod unus vestrum me traditurus est (Matth. XXVI, 21), notam sibi proditoris sui conscientiam demonstravit: non aspera nec aperta impium increpatione confundens, sed leni ac tacita admonitione conveniens; ut facilius corrigeret poenitudo, quem nulla deformasset abjectio. Cur, infelix Juda, tanta benignitate non uteris? Ecce parcit ausibus tuis Dominus, et nulli te, nisi tibi, indicat Christus: nec nomen tuum, nec persona detegitur, sed veritatis et misericordiae verbo, cordis tantum tui arcana tanguntur. Non apostolici ordinis honor, non sacramentorum tibi communio denegatur. Redi in integrum, et deposito furore resipisce. Clementia invitat, salus pulsat, ad vitam vita te revocat. Ecce immaculati et innocentes condiscipuli tui ad significationem facinoris expavescunt, et omnes sibi, non edito impietatis auctore, formidant. Contristati enim sunt, non de conscientiae reatu, sed de humanae mutabilitatis incerto, timentes ne minus verum esset quod in se quisque noverat, quam quod ipsa Veritas praevidebat. Tu autem in hac trepidatione sanctorum abuteris Domini patientia, et abscondi te tua credis audacia. Addis impudentiam sceleri, nec signo evidentiore terreris. Cumque se a cibo alii, in quo indicium Dominus posuerat, continerent, tu manum non retrahis a paropside, quia animum non avertis a crimine.

CAP. IV.

Secutum est itaque, dilectissimi, sicut Joannes Evangelista narravit, ut cum traditori suo Dominus manifestius designando panem porrexisset intinctum, totum Judam diabolus occuparet (Joan. XIII, 26); et quem malignis cogitationibus obligarat, jam ipso impietatis opere possideret. Corpore enim tantum cum coenantibus recumbebat, mente autem sacerdotum invidiam, testium falsitatem, et furorem imperitae plebis armabat. Denique videns Dominus cui flagitio Judas esset intentus, Quod facis, inquit, fac citius (Joan. XIII, 27). Vox haec non jubentis est, sed silentis, nec trepidi, sed parati: qui habens omnium temporum potestatem ostendit se et moram non facere traditori, et sic ad redemptionem mundi paternam exsequi voluntatem, ut facinus quod a persequentibus parabatur nec impelleret, nec timeret. Postquam igitur Judas persuasus a diabolo discessit a Christo, seque a corpore apostolicae unitatis abscidit, nullo Dominus pavore turbatus, sed de sola redimendorum salute sollicitus, omne temporis spatium quod a persequentium vacabat incursu, mysticis sermonibus sacrataeque doctrinae, sicut Joannis Evangelio declaratur, impendit: elevans ad coelum oculos, et pro universa Ecclesia supplicans Patri, ut omnes quos dedisset, daturusque esset Filio Pater, unum fierent (Joan. XVII, 11), et in gloria Redemptoris individui permanerent; adjiciens postremo illam orationem qua ait: Pater, si fieri potest, transeat a me calix iste (Matth. XXVI, 39). Ubi non existimandum est quod Dominus Jesus passionem et mortem, cujus jam discipulis sacramenta tradiderat, voluerit declinare; cum ipse beatum apostolum Petrum devota fide et charitate ferventem, uti adversum persecutores gladio vetet, dicens: Calicem quem dedit mihi Pater, non vis ut bibam illum (Joan. XVIII, 11)? certumque sit et quod secundum Evangelium Joannis Dominus ait: Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam (Joan. III, 16); et quod de ipso ait apostolus Paulus: Christus nos dilexit, et tradidit semetipsum pro nobis hostiam Deo in odorem suavitatis (Ephes. V, 2). In salvandis enim omnibus per crucem Christi communis erat voluntas Patris et Filii, commune consilium; nec ulla poterat ratione turbari quod ante aeterna saecula et misericorditer erat dispositum, et incommutabiliter

praefinitum. Qui ergo verum, dilectissimi, totumque hominem assumpsit, veros et corporis sensus et animi suscepit affectus. Nec quia omnia in illo plena erant sacramentis, plena miraculis, ideo aut falsis lacrymis flevit, aut mendaci esurie cibum sumpsit, aut simulato sopore dormivit. In nostra humilitate contemptus, in nostra moestitudine contristatus, in nostro est dolore crucifixus. Passiones enim mortalitatis nostrae ob hoc misericordia subiit, ut sanaret, ob hoc virtus recepit, ut vinceret. Quod Isaias apertissime prophetavit, dicens: Hic peccata nostra portat, et pro nobis dolet; et nos putavimus illum esse in dolore, et in plaga, et in vexatione. Ipse autem vulneratus est propter peccata nostra, et infirmatus est propter facinora nostra, et livore ejus sanati sumus (Isai. LIII, 4, 5).

CAP. V.

Cum itaque, dilectissimi, Dei Filius dicit: Pater, si fieri potest, transeat a me calix iste (Matth. XXVI, 39), nostrae utitur voce naturae, et causam agit fragilitatis et trepidationis humanae: ut in iis quae toleranda sunt, et patientia roboretur, et formido pellatur. Denique cessans hoc ipsum petere, excusato quodammodo nostrae infirmitatis metu, in quo nobis remanere non expedit, in alium affectum transit, et dicit: Verumtamen non sicut ego volo, sed sicut tu (Ibid.); et iterum: Si non potest, inquit, calix iste transire a me, nisi bibam illum, fiat voluntas tua (Ibid., 42). Haec vox capitis salus est totius corporis; haec vox omnes fideles instruxit, omnes confessores accendit, omnes martyres coronavit. Nam quis mundi odia, quis tentationum turbines, quis posset persecutorum superare terrores, nisi Christus in omnibus et pro omnibus diceret Patri: Fiat voluntas tua? (Discant igitur hanc vocem omnes. Ecclesiae filii magno pretio redempti, gratis justificati; et cum adversitas violentae alicujus tentationis incubuerit, praesidio potentissimae orationis utantur: ut superato tremore formidinis, accipiant tolerantiam passionis.) Hinc jam, dilectissimi, ad perstringendum ordinem Dominicae passionis sermo est dirigendus, quem ne vos cumulo prolixitatis oneremus, in quartam sabbati, diviso communi labore, differamus. Aderit precantibus

vobis gratia Dei, quae mihi solvendi debiti tribuat facultatem. Per Dominum nostrum Jesum Christum, viventem et regnantem cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LIX De Passione Domini VIII; feria quarta habitus

SYNOPSIS.

I. Christum, depulsa trepidatione infirmitatis, se volentem trahi passum esse pro omnibus.--- II. Quot praejudiciis Pilatum Judaei ad damnandum Christum impulerint; quanta ille ignavia cesserit clamantibus.---III. Pilati crudelitatem in Christum ex nonnulla clementia descendere; Judaeos toto scelere gravari.---IV. Christum, dum lignum supplicii gestavit in sceptrum convertisse.---V. Per Simonem Cyrenaeum figuratas esse gentes ad fidem crucis Christi vocandas, et novo sacrificio sanctificandas. ---VI. Interiori praesertim intuitu crucem Christi aspiciendam esse.---VII. Quomodo Christus exaltatus omnia trahat ad se? Quae excellentia Christianae religionis? Quanta crucis virtus?---VIII. Non nobis esse vivendum, sed Christo pro nobis mortuo.

CAP. I.

Decursis, dilectissimi, sermone proximo iis quae comprehensionem Domini praecesserunt, superest nunc ut auxiliante Dei gratia, de ipso jam passionis ordine, sicut promisimus, disseramus. Nam cum verbis sacrae orationis suae Dominus declarasset verissime sibi atque plenissime et humanam et divinam inesse naturam, ostendens unde esset

quod pati nollet, et unde quod vellet; depulsa trepidatione infirmitatis, et confirmata magnanimitate virtutis, rediit in sententiam suae dispositionis aeternae, et saevienti diabolo per ministeria Judaeorum, formam servi nihil peccati habentis objecit: ut per eum ageretur omnium causa, in quo solo erat omnium natura sine culpa. Irruerunt ergo in lumen verum filii tenebrarum, et utentes faculis atque laternis non evaserunt infidelitatis suae noctem, quia non intellexerunt lucis auctorem. Occupant paratum teneri, et trahunt volentem trahi: qui si vellet obniti, nihil quidem in injuriam ejus impiae manus possent, sed mundi redemptio tardaretur, et nullum salvaret illaesus, qui pro omnium salute erat moriturus.

CAP. II.

Sinens igitur inferri sibi quidquid sacerdotum incitamentis furor popularis audebat, ad Annam Caiphae socerum, ac deinde ad Caipham ex Annae transmissione perducitur: et post insanas calumniantium objectiones, post commentitias subornatorum testium falsitates, ad audientiam Pilati pontificum delegatione transfertur. Qui, divino jure neglecto, clamantes se regem non habere nisi Caesarem (Joan. XIX, 15), tamquam Romanis devoti legibus, omne judicium potestati praesidis reservassent, expetierunt exsecutorem magis saevitiae quam arbitrum causae. Offerebant enim Jesum duris nexibus vinctum, colaphis et alapis frequentibus caesum, sputis oblitum, clamoribus praedamnatum, ut inter tot praejudicia, quem omnes vellent perire, non auderet Pilatus absolvere. Denique nec in accusato eum reperisse culpam, nec in sententia sua tenuisse constantiam, docet ipsa cognitio: in qua judex, quem innocentem pronuntiat, damnat, addicens iniquo populo sanguinem justi, a quo abstinendum sibi, et intellectu proprio senserat, et somnio uxoris noverat. Non purgant contaminatum animum manus lotae, nec in aspersis aqua digitis expiatur quod famulante impia mente committitur. Excessit quidem Pilati culpam facinus Judaeorum, qui illum nomine Caesaris territum et invidiosis vocibus increpatum, ad effectum sui sceleris impulerunt. Sed nec ipse evasit reatum, qui cooperatus seditiosis, reliquit judicium proprium, et in crimen transivit alienum.

CAP. III.

Quod ergo Pilatus, dilectissimi, implacabilis populi victus insania, multis Jesum dehonestari ludibriis, et immodicis vexari permisit injuriis, quodque eum flagellis caesum, spinis coronatum, et amictu irrisoriae vestis indutum, scribarum et sacerdotum ostentavit aspectui, mitigandos proculdubio inimicorum animos existimavit: ut exsaturatis invidiae odiis, non ultra jam crederent persequendum, quem tot modis intuebantur afflictum. Sed cum inardesceret ira clamantium, ut Barabbam indulgentia relaxaret, et Jesum crucis poena susciperet; cum consono fremitu diceretur a turbis: Sanguis ejus super nos et super filios nostros (Matth. XXVII, 25); obtinuerunt iniqui in damnationem suam quod pertinaciter exigebant: quorum dentes, sicut propheta testatus est, arma erant et sagittae, et lingua eorum gladius acutus (Ps. LVI, 5). Frustra enim a crucifigendo majestatis Domino manus proprias continebant, in quem lethalia vocum spicula, et venenata verborum tela jaciebant. Vobis, vobis, falsi Judaei, et sacrilegi principes populi, totum facinoris istius pondus incumbit: et licet immanitas sceleris et praesidem obligarit, et milites; omnis tamen facti summa vos arguit. Et quidquid in supplicio Christi vel Pilati peccavit judicium, vel cohortis obsequium, hoc vos facit humani generis odio digniores: quia vestri furoris impulsu nec illis innocentes esse licuit, quibus iniquitas vestra non placuit .

CAP. IV.

Traditus itaque Dominus saevientium voluntati, ad irrisionem regiae dignitatis, supplicii sui jussus est esse gestator; ut impleretur quod Isaias propheta praeviderat, dicens: Ecce natus est puer, et datus est nobis filius, cujus imperium super humeros ejus (Is. IX, 16). Cum ergo Dominus lignum portaret crucis, quod in sceptrum sibi converteret potestatis, erat quidem hoc apud impiorum oculos grande ludibrium, sed manifestabatur fidelibus grande mysterium: quia gloriosissimus diaboli victor, et inimicarum virtutum potentissimus debellator, pulchra specie triumphi sui portabat trophaeum; et invictae patientiae humeris, signum

salutis, adorandum regnis omnibus inferebat; tamquam et tunc ipsa operis sui imagine omnes imitatores suos confirmaret et diceret: Qui non accipit crucem suam, et sequitur me, non est me dignus (Matth. X, 38).

CAP. V.

Euntibus autem cum Jesu turbis ad locum poenae, Simon quidam Cyrenaeus inventus est, in quem lignum crucis transferretur a Domino (Matth. XXVII, 32): ut etiam tali facto praesignaretur gentium fides, quibus crux Christi non confusio erat futura, sed gloria. Non ergo fortuitum, sed figuratum et mysticum fuit, ut Judaeis in Christum saevientibus, ad compatiendum ei peregrinus occurreret, dicente Apostolo: Si compatimur, et conregnabimus (Rom. VIII, 7): ut sacratissimo Salvatoris opprobrio, non Hebraeus quisquam, nec Israelita, sed alienigena subderetur. Per hanc enim translationem, a circumcisione ad praeputium, a filiis carnalibus ad filios spiritales, immaculati agni propitiatio, et omnium sacramentorum plenitudo transibat. Siquidem Pascha nostrum, ut ait Apostolus (I Cor. V, 7), immolatus est Christus: qui se novum et verum reconciliationis sacrificium offerens Patri, non in templo, cujus jam erat finita reverentia, nec intra septa civitatis ob meritum sui sceleris diruendae, sed foris et extra castra crucifixus est, ut veterum victimarum cessante mysterio, nova hostia, novo imponeretur altari, et crux Christi, non templi esset ara, sed mundi (Heb. XIII, 11).

CAP. VI.

Exaltato igitur, dilectissimi, per Crucem Christo, non illa tantum species aspectui mentis occurrat, quae fuit in oculis impiorum, quibus per Mosen dictum est: Et erit pendens vita tua ante oculos tuos, et timebis die ac nocte, et non credes vitae tuae (Deut. XXVIII, 66). Isti enim nihil in crucifixo Domino praeter facinus suum cogitare potuerunt, habentes timorem, non quo fides vera justificatur, sed quo conscientia iniqua torquetur. Noster vero intellectus, quem Spiritus veritatis illuminat, gloriam Crucis coelo terraque radiantem puro ac libero corde suscipiat,

et interiore acie videat, quale sit, quod Dominus cum de passionis suae loqueretur instantia, dixit: Venit hora, ut clarificetur Filius hominis (Joan. XII, 23); et infra: Nunc, inquit, turbata est anima mea, et quid dicam? Pater, salva me ex hac hora. Sed propterea veni in hanc horam. Pater, clarifica Filium tuum (Joan. XII, 27); et cum vox Patris venisset e coelo dicens: Et clarificavi, et iterum clarificabo (Ibid., 28): respondens Jesus circumstantibus, dixit: Non propter me vox haec facta est, sed propter vos. Nunc judicium mundi est, nunc princeps hujus mundi ejicietur foras. Et ego si exaltatus fuero a terra, omnia traham ad me ipsum (Ibid., 30).

CAP. VII.

O admirabilis potentia Crucis! o ineffabilis gloria Passionis! in qua et tribunal Domini, et judicium mundi, et potestas est crucifixi. Traxisti enim, Domine, omnia ad te, et cum expandisses tota die manus tuas ad populum non credentem et contradicentem tibi, confitendae majestatis tuae sensum totus mundus accepit (Is. LXV, 2; Rom. X, 21). Traxisti, Domine, omnia ad te, cum in exsecrationem Judaici sceleris, unam protulerunt omnia elementa sententiam, cum obscuratis luminaribus coeli, et converso in noctem die, terra quoque motibus quateretur insolitis, universaque creatura impiorum usui se negaret. Traxisti, Domine, omnia ad te, quoniam scisso templi velo, sancta sanctorum ab indignis pontificibus recesserunt: ut figura in veritatem, prophetia in manifestationem, et lex in Evangelium verteretur. Traxisti, Domine, omnia ad te, ut quod in uno Judaeae templo obumbratis significationibus agebatur, pleno apertoque sacramento, universarum ubique nationum devotio celebraret. Nunc etenim et ordo clarior levitarum, et dignitas amplior seniorum, et sacratior est unctio sacerdotum: quia crux tua omnium fons benedictionum, omnium est causa gratiarum: per quam credentibus datur virtus de infirmitate, gloria de opprobrio, vita de morte. Nunc etiam carnalium sacrificiorum varietate cessante, omnes differentias hostiarum, una corporis et sanguinis tui implet oblatio: quoniam tu es verus Agnus Dei, qui tollis peccata mundi (Joan. I, 29); et

ita in te universa perficis mysteria, ut sicut unum est pro omni victima sacrificium, ita unum de omni gente sit regnum.

CAP. VIII.

Confiteamur igitur, dilectissimi, quod beatus magister gentium Paulus apostolus gloriosa voce confessus est, dicens: Fidelis sermo et omni acceptione dignus, quia Christus Jesus venit in hunc mundum peccatores salvos facere (I Tim. I, 15). Hinc enim mirabilior est erga nos misericordia Dei, quod non pro justis, neque pro sanctis, sed pro iniquis et impiis Christus est mortuus (Rom. V, 6): et cum mortis aculeum recipere non posset natura deitatis, suscepit tamen, nascendo ex nobis, quod posset offerre pro nobis. Olim enim morti nostrae mortis suae potentia minabatur, dicens per Oseam prophetam: O mors, ero mors tua, et ero morsus tuus, inferne (Oseae XIII, 14). Leges enim inferni moriendo subiit, sed resurgendo dissolvit: et ita perpetuitatem mortis incidit, ut eam de aeterna faceret temporalem. Sicut enim omnes in Adam moriuntur, ita et in Christo omnes vivificabuntur (I Cor. XV, 22). Fiat itaque, dilectissimi, quod apostolus Paulus ait: Ut qui vivunt, jam non sibi vivant, sed ei qui pro omnibus mortuus est et resurrexit (II Cor. V, 15); et quia vetera transierunt, et facta sunt omnia nova, nemo in carnalis vitae vetustate remaneat, sed omnes de die in diem proficiendo, per pietatis augmenta renovemur. Quantumlibet enim quisque justificatus sit, habet tamen, dum in hac vita est, quo probatior esse possit et melior. Qui autem non proficit, deficit; et qui nihil acquirit, nonnihil perdit. Currendum ergo nobis est fidei gressibus, misericordiae operibus, amore justitiae, ut diem redemptionis nostrae spiritaliter celebrantes, non in fermento veteri malitiae et nequitiae, sed in azymis sinceritatis et veritatis (I Cor. V, 8), resurrectionis Christi mereamur esse participes, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LX De Passione Domini IX

SYNOPSIS.

I. Mysteria legis novae in antiqua praenuntiata esse, et in Evangelio narrata.---II. Non moeste celebranda esse festa paschalia, quae veram nobis redemptionem pepererunt.---III. Figuras impletas apparere in morte Christi, in qua diabolus sua fraude captus est.---IV. Quantopere cavenda avaritia ex lapsu Judae: Petrum ex timore titubantem, ex charitate per interiorem Christi aspectum surrexisse.

CAP. I.

Sacramentum, dilectissimi, Dominicae passionis in salutem humani generis ante tempora aeterna dispositum, et per multas significationes omnibus retro saeculis nuntiatum, non adhuc exspectamus manifestandum, sed jam adoramus impletum. Concurrentibus igitur ad eruditionem nostram et novis testimoniis et antiquis, dum quod prophetica cecinit tuba, evangelica pandit historia, et sicut scriptum est: Abyssus abyssum invocat, in voce cataractarum tuarum (Ps. XLII); quoniam ad enarrandam gloriam gratiae Dei paribus sibi vocibus, utriusque Testamenti altitudo respondet; et quod erat sub velamine figurarum profundum, fit revelata luce perspicuum. Si tamen inter illa miracula Salvatoris, quae sub populorum gerebantur aspectu, pauci Veritatis praesentiam sentiebant, ipsique discipuli voluntaria Domini passione turbati, non evaserunt scandalum crucis sine tentatione formidinis; unde fides nostra intelligentiam sumeret, unde conscientia robur acciperet, nisi quae facta cognoscimus, praedicta legeremus?

CAP. II.

Peracto igitur, dilectissimi, Salvatoris triumpho, et consummatis dispensationibus quas omnia veteris Testamenti eloquia nuntiarunt, lugeat carnalis Judaeus, sed spiritalis gaudeat Christianus: et festivitas, quae illis conversa est in noctem, nobis coruscet in lucem; quoniam crux Christi eadem est et credentium gloria, et non credentium poena. Quamvis enim persequentium furor nihil aliud in Dominum majestatis operatus sit, quam atrocem crudelitatem et immite supplicium; redemptis tamen hac Domini passione verior justiorque laetandi est ratio quam dolendi. Fuerit tunc discipulorum excusabilis pavor, nec diffidentiae culpam apostolicus moeror inciderit, quando concurrentibus ad unum scelus Judaeis Judaeorumque principibus, superbus taurorum pinguium tumor, et proterva vitulorum petulantia saeviebat; quando sub oculis ovium, pastoris justi sanguinem frementium bestiarum rabies expetebat; quando denique etiam ipse, qui pati venerat, de nostrae naturae communione dicebat: Tristis est anima mea usque ad mortem (Matth. XXVI, 38). Nunc autem postquam per susceptionem infirmitatis potentia est clarificata virtutis, nulla fidelium moestitudine paschalis est obscuranda solemnitas; nec cum tristitia nobis gestorum ordo recolendus est, cum ita Dominus usus sit malitia Judaeorum, ut de intentione facinoris, voluntas sit impleta miserentis. Si autem in exitu Israel de Aegypto agni sanguis fuit restitutio libertatis, et sacratissima est facta festivitas, quae per hostiam pecudis iram averteret vastatoris; quanta populis Christianis concipienda sunt gaudia, pro quibus omnipotens Pater Filio suo unigenito non pepercit, sed pro nobis omnibus tradidit illum (Rom. VIII, 32); ut in occisione Christi, Pascha esset verum, et singulare sacrificium, quo non ex dominatione Pharaonis unus populus, sed ex diaboli captivitate totus mundus eruitur.

CAP. III.

Hoc igitur illud est, dilectissimi, sacramentum, cui ab initio omnia sunt famulata mysteria. Nunc sanguis justi Abel mortem summi Pastoris eloquitur, et in parricidio Judaeorum Cain interfector fratris agnoscitur (Gen. IV, 8). Nunc diluvium et Noe arca (Ibid. VII, 17) manifestat, quid

sit renovationis in baptismo, et quid salutis in ligno. Nunc Abraham gentium pater promissos acquirit haeredes; et in semine ejus, non germen carnis, sed fidei propago benedicitur (Gen. XXII, 18; Rom. IV, 11). Nunc ad praenuntiatum festis omnibus festum sacer novorum mensis enituit, ut in quo accepit mundus exordium, in eodem haberet Christiana creatura principium. Quamvis igitur furentes Judaei fecerunt in Dominum Jesum quaecumque voluerunt, et suscepti hominis veritatem nullis eorum ausibus potestas divina subtraxerit; patientia tamen Domini consilii sui munus implevit, et pertinacia sacrilegae crudelitatis profecit operi Salvatoris: quod non Scribae, non Pharisaei, nec summi intellexere pontifices: Si enim cognovissent, numquam Dominum majestatis crucifixissent (I Cor. II, 8). Nec ipse itaque diabolus intellexit, quod saeviendo in Christum, suum destrueret principatum, quia antiquae fraudis jura non perderet, si se a Domini Jesu sanguine contineret. Sed malitia nocendi avida, dum irruit, ruit; dum capit, capta est; dum persequitur mortalem, incidit in Salvatorem. Invenit sane in illo molimine imprudentis audaciae dignum cooperatorem, dignumque consortem, cum impius Judas maluit minister esse diaboli quam apostolus Christi, quem non timoris perturbatione deseruit, sed pecuniae cupiditate distraxit.

CAP. IV.

Videte, dilectissimi, et prudenter inspicite quae germina et quales fructus de avaritiae stirpe nascantur, quam merito Apostolus radicem omnium malorum esse definivit (I Tim. VI, 10); quia nullum peccatum sine cupiditate committitur, et omnis illicitus appetitus, istius aviditatis est morbus. Amori pecuniae vilis est omnis affectio, et anima lucri cupida etiam pro exiguo perire non metuit; nullumque est in illo corde justitiae vestigium, in quo sibi avaritia fecit habitaculum. Hoc perfidus Judas inebriatus veneno, dum sitit lucrum, pervenit ad laqueum: et tam stulte impius fuit, ut triginta argenteis et Dominum venderet et Magistrum. Cum autem se ad excipiendum iniquitatis judicium Dei Filius praebuisset, beatus apostolus Petrus, cujus fides ea devotione fervebat, ut

Domino et compati paratus esset et commori, ancilla sacerdotis calumniante perterritus, ex infirmitate periculum negationis incurrit: ob hoc, sicut apparet, haesitare permissus, ut in Ecclesiae principe remedium poenitentiae conderetur; et nemo auderet de sua virtute confidere, quando mutabilitatis periculum nec beatus Petrus potuisset evadere. Dominus autem Jesus, qui intra pontificale concilium solo corpore tenebatur, trepidationem discipuli foris positi divino vidit intuitu; et paventis animum, mox ut respexit, erexit, et in fletus poenitudinis incitavit. Felices, sancte apostole, lacrymae tuae, quae ad diluendam culpam negationis, virtutem sacri habuere baptismatis. Affuit enim dextera Domini Jesu Christi, quae labentem te, priusquam dejicereris, exciperet, et firmitatem standi in ipso cadendi periculo recepisti. Vidit in te Dominus non fidem victam, non dilectionem aversam, sed constantiam fuisse turbatam. Abundavit fletus, ubi non defecit affectus, et fons charitatis lavit verba formidinis: nec tardatum est remedium abolitionis, ubi non fuit judicium voluntatis. Cito itaque in soliditatem suam rediit petra, tantam recipiens fortitudinem, ut quod tunc in Christi expaverat passione, in suo post supplicio non timeret. Per Jesum Christum Dominum nostrum, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXI De Passione Domini X

SYNOPSIS.

I. Quam vane de affectato regno accusatus est Christus.---II. Quidquid egit Christus, divinae potestatis fuisse, non terreni regis.---234 III. Cur Christus mulierum lacrymas compescuerit.--- IV. Quomodo Christus

supplicia in hostem suum retorserit.---V. Blasphemantes in Christum Judaeos omnes creaturae condemnant; et eos omnibus religionis sacramentis privatos velum scissum demonstrat.

CAP. I.

Cum multis modis, dilectissimi, Judaica impietas laboraret, ut causam aliquam perpetrandi in Dominum Jesum sceleris inveniret, et mendacia, quae falsi testes injustis sacerdotibus famulando protulerant, nihil quod morte dignum esset afferrent; hoc quasi insuperabile repererunt, ut Dominum mundi, affectati regni invidia perurgerent. Cumque Pilatus Jesum, quem frustra videbat argui, vellet absolvi, calumniose et minaciter conclamarunt: Si hunc dimittis, non es amicus Caesaris: omnis enim qui se regem facit, contradicit Caesari (Joan. XIX, 12). Stultam insimulationem imprudenter, Pilate, timuisti. Sed formidabile fuerit nomen regium, ut pro imperio Caesaris opprimi debuerit novae molitio potestatis, si dominandi consilium tyrannicus tibi prodidit apparatus, si provisio armorum, si congregatio divitiarum, si praesidia detecta sunt militum. Quid eum gravari sinis de affectata potentia, cujus specialis fuit de humilitate doctrina? Romanis legibus non contradixit, censum subiit, didragma solvit, vectigalia non inhibuit, quae Dei sunt Deo, et quae sunt Caesaris Caesari reddenda constituit; paupertatem elegit, obedientiam suasit, mansuetudinem praedicavit: hoc est vere, non Caesarem impugnare, sed juvare.

CAP. II.

Verumtamen ne in totum inanis videatur Judaeorum objectio, discute diligentius, praeses, quid de Domini Jesu operibus notum sit, quid de potestate compertum. Caecis visum, surdis auditum, claudis gressum, mutis donavit eloquium, febres abegit, dolores resolvit, daemonia ejecit, mortuos vivificavit, mari et ventis, ut quiescerent, imperavit (Matth. VIII, 27). Magnum prorsus regem ista demonstrant, qui non humana excellit potentia, sed virtute divina. Hanc ergo Judaei objiciant

potestatem, commutent actionem suam, et hoc proferant ore, quod tenent corde. Quare de terrenis calumniantur, qui coelestia persequuntur? Quamvis ergo Pilatus onerosum sibi invidiosumque sentiret, quod eum Judaei de neglectu amicitiae Caesaris impetebant, aliquamdiu tamen furorem ipsorum mitigare conatus est: et ideo Dominum Jesum diversis contumeliis affici aut permisit, aut jussit, ut satiata iniquitas de innocentis injuriis ulterius non saeviret. Sed pertinax malitia propriis crescebat augmentis, et in quem obtinuerat jus illusionis, exigebat et mortis. Unde cum et summi sacerdotes, et principes Judaeorum, omnisque multitudo crebris vocibus acclamarent: Crucifige, crucifige, tradidit Jesum persequentium voluntati, Barabba illis latrone dimisso, ut qui in die festo auctorem interficiebant vitae, impunitas eis praestaretur homicidae.

CAP. III.

Eunte itaque, dilectissimi, ad locum clarificationis suae Domino, et misericordia ab impiorum tabernaculis exeunte, ut adimpleretur quod scriptum est: Longe a peccatoribus salus (Ps. CXVIII, 155), sequebatur eum multitudo populi, et mulierum plangentium et lamentantium eum (Luc. XXIII, 27). Solet enim sexus infirmior, etiam pro iis qui morte sunt digni, in lacrymas commoveri, et damnatorum exitus, pro naturae communis consideratione misereri. Sed istum sibi planctum Dominus Jesus dedignatur impendi, quia non decebat luctus triumphum, nec lamenta victoriam. Denique conversus ad eas, Filiae, inquit, Jerusalem, nolite flere super me, sed super vosmetipsas, et super filios vestros flete. Quia venient dies, in quibus dicent: Beatae steriles, et ventres qui non genuerunt, et ubera quae non nutrierunt. Ubi est tristitia crucifigendi? Ubi formido morituri? Non terret passuri animum hora supplicii, et docens nullam pro se flendi esse rationem, indicit poenitentiam, denuntiando vindictam. Non est, inquit, quod dolere in me, Jerusalem filiae, debeatis; pro vobis plangite, et pro vestris filiis ejulate. Super illos fundatur iste ploratus, quos tales viscera vestra pepererunt. Lugendum plane vobis est, non de Salvatore credentium, sed de impietate

pereuntium. Ego crucem volens patior, et mortem in me, quam sum perempturus, admitto. Nolite flere pro mundi redemptione morientem, quem in majestate Patris videbitis judicantem.

CAP. IV.

Exaltatus ergo Christus Jesus in ligno retorsit mortem in mortis auctorem, et omnes principatus, adversasque virtutes, per objectionem passibilis carnis elisit, admittens in se antiqui hostis audaciam, qui in obnoxiam sibi saeviendo naturam, etiam ibi exactor ausus est esse debiti, ubi nullum potuit vestigium invenire peccati. Evacuatum est igitur generale illud venditionis nostrae et lethale chirographum, et pactum captivitatis in jus transiit Redemptoris. Clavi illi, qui manus Domini pedesque transfoderant, perpetuis diabolum fixere vulneribus, et sanctorum poena membrorum inimicarum fuit interfectio potestatum: sic suam Christo consummante victoriam, ut in ipso et cum ipso omnes, qui in eum crederent, triumpharent.

CAP. V.

Cum ergo Dominus crucifixi corporis elevatione sublimis, reconciliationem mundi exsequeretur in quadam arce supplicii, latronemque conversum ad paradisi vocaret habitaculum; vos, principes Judaeorum, legisque doctores, nec conscientiae impietate compuncti, nec effectu sceleris mitigati, fixuris clavorum addebatis tela linguarum, dicentes: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei (Matth. XXVII, 42). Sed his vocibus vestris stultis atque blasphemis reddunt omnia elementa responsum, et unam simul in vos sententiam ferunt coelum, terra, sol, sidera, quae indignos vos suo ministerio protestantur terribili motu, insolitoque defectu tenebras mundo vestrae caecitatis ostentant (Ibidem). Quod si ad arguendum vos nec coelestia, nec inferna sufficiunt, et crucem Christi magis potuerunt petrae atque monumenta, quam corda vestra sentire; saltem quod in templo actum est, scienter advertite.

Velum, cujus objectu intercludebantur sancta sanctorum, a summo usque ad ima diruptum est, et sacrum illud mysticumque secretum quo solus summus pontifex jussus fuerat intrare, reseratum est, ut nihil jam esset discretionis, ubi nihil resederat sanctitatis. Repudiatos itaque vos debuistis agnoscere, et omne jus sacerdotii perdidisse, quia verum erat quod Veritas vobis dixerat: Si crederetis Mosi, crederetis et mihi (Joan. V, 46). Merito ergo vos Testamentum utrumque condemnat, et gratia vacuatos, et lege privatos, qui ideo resistitis novis, quia non credidistis antiquis. Nos autem, dilectissimi, qui ab ignorantiae tenebris liberati, fidei lumen accepimus, et in novi Testamenti haereditatem per electionem adoptionis intravimus, in festivitate, quam carnalis Israel perdidit, gaudeamus: quoniam Pascha nostrum immolatus est Christus (I Cor. V, 7); per cujus ineffabilem gratiam omnium charismatum benedictione ditamur, et ita in novitatem a vetustate transferimur, ut non solum paradisi restituamur habitaculo, sed etiam regni coelestis gloriae praeparemur, adjuvante Domino nostro Jesu Christo, qui cum Patre et sancto Spiritu vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXII De Passione Domini XI; Dominico die habitus

SYNOPSIS.

I. Quanta sit humani intellectus hebetudo ad mysteria contemplanda.---II. Fidem incarnationis per symbolum edoceri. Soliditas fidei Petri, ob quam Petra Ecclesiae fundamentum constitutus est.---III. Diabolum malignitate sua esse deceptum. Orationem Christi pro inimicis eos ad fidem, praedicante Petro, adduxisse.---IV. Christo pro omnibus impiis

mortuo, Judas etiam potuisset consequi remedium, si non festinasset ad laqueum.---V. mortem Christi in Judaeorum mente crudelem, in morientis virtute esse mirabilem.

CAP. I.

Desiderata nobis, dilectissimi, et universo optabilis mundo adest festivitas Dominicae passionis, quae nos inter exsultationes spiritualium gaudiorum silere non patitur: quia etsi difficile est de eadem re saepius digne apteque disserere, non est tamen liberum sacerdoti, in tanto divinae misericordiae sacramento fidelis populi auribus subtrahere sermonis officium, cum ipsa materia, ex eo quod est ineffabilis, fandi tribuat facultatem; nec possit deficere quod dicatur, de qua numquam potest satis esse quod dicitur. Succumbat ergo humana infirmitas gloriae Dei, et in explicandis operibus misericordiae ejus, imparem se semper inveniat. Laboremus sensu, haereamus ingenio, deficiamus eloquio: bonum est ut nobis parum sit quod etiam recte de Domini majestate sentimus: Dicente enim propheta: Quaerite Dominum et confirmamini, quaerite faciem ejus semper (Ps. CIV, 4), nemini praesumendum est quod totum quod quaerit invenerit, ne desinat propinquare qui cessarit accedere. Quid autem inter omnia opera Dei, in quibus humanae admirationis fatigatur intentio, ita contemplationem mentis nostrae et oblectat et superat, sicut passio Salvatoris? De cujus omnipotentia, quae ei cum Patre unius et aequalis essentiae est, quoties, ut possumus, cogitamus, mirabilior nobis fit in Deo humilitas quam potestas; et difficilius capitur divinae majestatis exinanitio, quam servilis formae in summa provectio. Sed multum nos ad intellectum juvat, quod licet aliud sit Creator, aliud creatura, aliud Deitas inviolabilis, aliud caro passibilis; in unam tamen personam concurrat proprietas utriusque substantiae, ut sive in infirmitatibus, sive in virtutibus, ejusdem sit contumelia, cujus et gloria.

CAP. II.

Hac fidei regula, dilectissimi, quam in ipso exordio Symboli per auctoritatem apostolicae institutionis accepimus, Dominum nostrum Jesum Christum, quem Filium Dei Patris omnipotentis unicum dicimus, eumdem quoque de Spiritu sancto natum ex Maria virgine confitemur; nec ab ejusdem majestate discedimus, cum ipsum crucifixum et mortuum, et die tertia credimus suscitatum. Omnia enim quae Dei sunt, et quae hominis, simul et humanitas explevit et deitas: ut dum passibili impassibilis inest, nec virtus in infirmitate affici, nec infirmitas possit in virtute superari. Merito beatus Petrus apostolus in hujus unitatis confessione laudatus est: qui, cum Dominus quid de ipso intelligerent discipuli, scrutaretur, omnium celerrime ora praeveniens, Tu es, inquit, Christus Filius Dei vivi. Quod utique non revelante vidit carne, nec sanguine, quorum objectu interiores oculi poterant impediri, sed ipso Spiritu Patris in corde operante credentis, ut ad regimen totius Ecclesiae praeparatus, primum disceret quod doceret, et pro soliditate fidei, quam erat praedicaturus, audiret: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam (Matth. XVI, 16). Christianae igitur fidei fortitudo, quae portas mortis super inexpugnabilem petram aedificata non metuit, unum Dominum Jesum Christum, et verum Deum, et verum hominem confitetur; eumdem credens filium Virginis, qui auctor est matris; eumdem natum in fine saeculorum, qui creator est temporum; eumdem Dominum omnium virtutum, et unum de stirpe mortalium; eumdem peccati nescium, et in similitudine carnis peccati pro peccatoribus immolatum.

CAP. III.

Qui ut humanum genus vinculis mortiferae praevaricationis absolveret, et saevienti diabolo potentiam suae majestatis occuluit, et infirmitatem nostrae humilitatis objecit. Si enim crudelis et superbus inimicus consilium misericordiae Dei nosse potuisset, Judaeorum animos mansuetudine potius temperare, quam injustis odiis studuisset accendere; ne omnium captivorum amitteret servitutem, dum nihil sibi debentis persequitur libertatem. Fefellit ergo illum malignitas sua: intulit

supplicium Filio Dei, quod cunctis filiis hominum in remedium verteretur. Fudit sanguinem justum, qui reconciliando mundo et pretium esset et poculum. Suscepit Dominus, quod secundum propositum suae voluntatis elegit. Admisit in se impias manus furentium, quae dum proprio incumbunt sceleri, famulatae sunt Redemptori. Cujus etiam circa interfectores suos tanta erat pietatis affectio, ut de cruce supplicans Patri, non se vindicari, sed illis postularet ignosci, dicens: Pater, dimitte illis, quia nesciunt quid faciunt (Luc. XXIII, 34). De cujus utique orationis potentia fuit, ut praedicatio Petri apostoli, ex iis qui dixerunt: Sanguis illius super nos et super filios nostros (Matth. XXVII, 25), multorum ad poenitentiam corda converteret, et uno die baptizarentur tria fere millia Judaeorum (Act. II, 41); fieretque omnium cor unum et anima una (Ibid. IV, 32), paratorum jam pro eo mori quem poposcerant crucifigi.

CAP. IV.

Ad hanc indulgentiam traditor Judas pervenire non potuit: quoniam perditionis filius, cui diabolus stabat a dextris (Ps. CVIII), prius in desperationem transiit, quam sacramentum generalis redemptionis Christus impleret. Nam mortuo pro omnibus impiis Domino, potuisset etiam forte hic consequi remedium, si non festinasset ad laqueum. Sed maligno cordi, et nunc furti fraudibus dedito, nunc parricidalibus commerciis occupato, nihil umquam documentorum misericordiae Salvatoris insederat. Impiis acceptaverat auribus Domini verba dicentis: Non veni vocare justos, sed peccatores (Matth. IX, 13); et: Filius hominis venit quaerere et salvare quod perierat (Luc. V, 32); nec intellexerat clementiam Christi, qui non solum corporeis infirmitatibus medebatur, sed etiam vulnera debilium curabat animarum, dicens paralytico: Constans esto, fili, remissa sunt tibi peccata tua (Matth. IX, 3); dicens et oblatae sibi adulterae: Nec ego te condemnabo, vade et amplius noli peccare (Joan. VIII, 11); ut per omnia opera sua ostenderet, in illo adventu suo salvatorem mundi se venisse, non judicem. A quo intellectu alienatus impius traditor, insurrexit in semetipsum , non judicio poenitentis, sed furore pereuntis: ut qui vitae auctorem

interfectoribus vendidisset, in augmentum damnationis suae etiam moriendo peccaret.

CAP. V.

Quod ergo falsi testes, quod cruenti principes, quod impii sacerdotes in Dominum Jesum Christum ministerio ignavi praesidis et famulatu imperitae cohortis egerunt, et detestandum universis saeculis, et amplectendum fuit. Crux enim Domini, sicut in Judaeorum erat mente crudelis, ita est in Crucifixi virtute mirabilis. Furit in unum populus, et miseretur omnium Christus. Quod saevitia infertur, voluntate suscipitur: ut licentia facinoris aeternae opus impleat voluntatis. Unde omnis ordo rerum gestarum, quem plenissime evangelica narratio percurrit, ita fidelium est accipiendus auditu, ut salva fide actionum, quae tempore Dominicae passionis impletae sunt, intelligamus non solum remissionem peccatorum in Christo completam, sed etiam formam justitiae esse propositam. Verum, ut hoc diligentius, juvante Domino, disseratur, haec sermonis portio in quartam sabbati reservetur. Aderit ut speramus, gratia Dei, quae nos orantibus vobis faciat promissa complere: per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXIII. De Passione Domini XII; habitus feria quarta

SYNOPSIS.

I. Non sola sua potentia pugnatum esse a Christo, sed ex humilitate nostra, ut justitia servaretur. ---II. Quidquid habemus adimpletum, id antiquos habuisse obumbratum; unamque fidem ac spem esse omnium.---III. Inseparabilem esse unionem Christi cum utroque corpore suo, naturali et mystico. ---IV. Hoc maxime Christiano enitendum, ut caput suum imitetur.---V. Sola praecepta caeremonialia esse mutata; gratiam autem datam ad moralia.--- VI. Christum innumeros sibi filios baptismo parere, in quo mortis et resurrectionis imago elucet. ---VII. Omne Christiani meritum, gloriam esse Christi; qui quos carne sua pascit, spiritu etiam agit et regit.

CAP. I.

Gloria, dilectissimi, Dominicae passionis, de qua nos etiam hodie locuturos esse promisimus, humilitatis maxime est miranda mysterio; quae omnes nos et redemit et docuit: ut unde datum est pretium, inde et justitia sumeretur. Omnipotentia enim Filii Dei, qua per eamdem essentiam aequalis est Patri, potuisset humanum genus a dominatu diaboli solo imperio suae voluntatis eruere, nisi divinis operibus maxime congruisset, ut nequitiae hostilis adversitas de eo quod vicerat vinceretur, et per ipsam naturam naturalis repararetur libertas, per quam generalis fuerat illata captivitas. Dicente autem evangelista quod Verbum caro factum est, et habitavit in nobis (Joan. I, 14); et dicente Apostolo quod Deus erat in Christo mundum reconcilians sibi (III Cor. V, 19): ostensum est, quia Unigenitus summi Patris tale iniit cum humana humilitate consortium, ut suscepta nostrae carnis animaeque substantia unus atque idem Dei Filius permaneret, nostra augendo, non propria : quia infirmitas erat provehenda, non virtus: ut cum suo Creatori creatura esset unita, nihil assumpto divinum, nihil assumenti deesset humanum.

CAP. II.

Hoc consilium misericordiae et justitiae Dei, licet in praeteritis saeculis quibusdam velaminibus fuerit obumbratum, non tamen ita obtectum est

ut sanctorum, qui ab initio usque ad adventum Domini laudabiles exstiterunt, intellectui negaretur: cum et propheticis verbis, et rerum gestarum significationibus, salus quae in Christo erat ventura, promissa sit: quam non solum qui praedicabant adepti sunt, sed omnes etiam qui praedicantibus crediderunt. Una enim fides justificat universorum temporum sanctos, et ad eamdem spem fidelium pertinet, quidquid per mediatorem Dei et hominum Jesum Christum (I Tim. II. 5), vel nos confitemur factum, vel patres nostri adoravere faciendum. Nec inter Judaeos atque gentiles ulla distinctio est. Siquidem, sicut ait Apostolus, circumcisio nihil est, et praeputium nihil est, sed observatio mandatorum Dei (Rom. II, 25; I Cor. VII, 19); quae si cum integritate fidei serventur, veros Abrahae filios, id est perfectos faciunt Christianos, dicente eodem Apostolo: Quicumque enim in Christo Jesu baptizati estis, Christum induistis. Non est Judaeus, neque Graecus; non est servus, neque liber; non est masculus, neque femina. Omnes enim unum estis in Christo. Si autem nos Christi: ergo Abrahae semen estis, secundum promissionem haeredes (Galat. III, 27-29).

CAP. III.

Non ergo est dubium, dilectissimi, naturam humanam in tantam connexionem a Filio Dei esse susceptam, ut non solum in illo homine qui est primogenitus totius creaturae (Coloss. I, 18), sed etiam in omnibus sanctis suis unus idemque sit Christus; et sicut a membris caput, ita a capite membra dividi non possint. Quamvis enim non istius vitae sit, sed aeternae, ut sit Deus omnia in omnibus (I Cor. XV, 28); tamen etiam modo templi sui, quod est Ecclesia (Coloss. I, 18), indivisus habitator est, secundum quod ipse promisit, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20). Quibus Apostolus consonans ait: Ipse est caput corporis Ecclesiae, qui est principium, primogenitus ex mortuis: ut sit in omnibus ipse primatum tenens, quia in ipso complacuit omnem plenitudinem habitare, et per eum reconciliari omnia in ipso (Coloss. I, 18-20).

CAP. IV.

His autem et aliis pluribus testimoniis quid insinuatur cordibus nostris, nisi ut per omnia ad imaginem ejus renovemur, qui permanens in forma Dei, carnis peccati forma esse dignatus est (Philip. II, 6)? Omnes enim infirmitates nostras, quae veniunt de peccato, absque peccati communione suscepit, ut famis et sitis, somni et lassitudinis, moeroris ac fletus affectionibus non careret, doloresque saevissimos usque ad mortis extrema pateretur: quia nemo posset laqueis mortalitatis absolvi, nisi ille, in quo solo innocens erat natura omnium, sineret se interfici manibus impiorum. Unde Salvator noster Dei Filius universis in se credentibus, et sacramentum condidit, et exemplum: ut unum apprehenderent renascendo, alterum sequerentur imitando. Hoc enim docet beatus Petrus apostolus dicens: Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ejus. Qui cum malediceretur, non maledicebat; cum pateretur, non comminabatur: tradebat autem judicanti se injuste. Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, justitiae vivamus (I Petr. II, 21-24).

CAP. V.

Sicut ergo nemo est credentium, dilectissimi, cui dona neganda sint gratiae, ita nemo est qui non sit Christianae debitor disciplinae: quia etsi remota est mysticae legis asperitas, voluntariae tamen observantiae crevit utilitas, dicente evangelista Joanne: Quia lex per Mosen data est, gratia autem et veritas per Jesum Christum facta est (Joan. I, 17). Omnia enim quae secundum legem, sive in circumcisione carnis, sive in diversitatibus hostiarum, sive in sabbati observantia praecesserunt, Christum testificata, Christi sunt gratiam praelocuta. Et ipse est finis legis (Rom. X, 4), non evacuando significationes ipsius, sed implendo. Qui licet idem sit auctor veterum qui novorum, figuratarum tamen promissionum sacramenta mutavit, quia promissa perfecit: et denuntiationibus cessationem imposuit, quoniam denuntiatus advenit. In

praeceptis autem moralibus nulla prioris Testamenti decreta reprobata, sed evangelico magisterio multa sunt aucta: ut perfectiora et lucidiora essent dantia salutem quam promittentia Salvatorem.

CAP. VI.

Omnia igitur quae Dei Filius ad reconciliationem mundi et fecit, et docuit, non in historia tantum praeteritarum actionum novimus, sed etiam in praesentium operum virtute sentimus. Ipse est qui de Spiritu sancto ex matre editus Virgine incontaminatam Ecclesiam suam eadem inspiratione fecundat, ut per baptismatis partum innumerabilis filiorum Dei multitudo gignatur, de quibus dicitur: Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt (Joan. I, 13). Ipse est in quo semen Abrahae totius mundi adoptione benedicitur; et fit patriarcha gentium pater (Gen. XXII, 18), dum promissionis filii fide, non carne nascuntur. Ipse est qui nullius gentis exceptionem faciens, de omni natione quae sub coelo est unum sanctarum ovium efficit gregem, et quotidie implet quod promiserat, dicens: Habeo et alias oves, quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient; et erit unus grex et unus pastor (Joan. X, 16). Quamvis enim beato Petro principaliter dicat, Pasce oves meas (Joan. XXI, 17), ab uno tamen Domino ipsa omnium regitur cura pastorum, et venientes ad petram tam laetis tamque irriguis pascuis alit, ut innumerae oves dilectionis pinguedine roboratae, sicut bonus pastor dignatus est pro ovibus suis animam suam ponere (Joan. X, 15), ita et ipsae non dubitent pro nomine pastoris occumbere. Ipse est cui non solum gloriosa martyrum fortitudo, sed etiam omnium renascentium fides in ipsa regeneratione compatitur. Dum enim renuntiatur diabolo, et creditur Deo, dum in novitatem a vetustate transitur, dum terreni hominis imago deponitur, et coelestis forma suscipitur, quaedam species mortis et quaedam similitudo resurrectionis intervenit, ut susceptus a Christo Christumque suscipiens non idem sit post lavacrum qui ante baptismum fuit, sed corpus regenerati fiat caro Crucifixi.

CAP. VII.

Haec commutatio, dilectissimi, dextrae est Excelsi (Ps. LXVII, 21), qui operatur omnia in omnibus (I Cor. XII, 6): ut in singulis fidelibus per bonae conversationis qualitatem ipsum piorum operum intelligamus auctorem; gratias agentes agentes misericordiae Dei, qui innumeris charismatum donis ita universum Ecclesiae corpus exornat, ut per multos unius luminis radios idem ubique splendor appareat, nec possit nisi gloria esse Christi, cujuslibet meritum Christiani. Hoc est illud verum lumen, quod omnem hominem justificat et illustrat. Hoc est quod eruit de potestate tenebrarum, et transfert in regnum Filii Dei (Coloss. I, 13). Hoc est quod per novitatem vitae desideria animae provehit, et concupiscentias carnis exstinguit. Hoc est quo Pascha Domini in azymis sinceritatis et veritatis legitime celebratur (I Cor. V, 8): dum fermento veteris malitiae abjecto, nova creatura de ipso Domino inebriatur et pascitur. Non enim aliud agit participatio corporis et sanguinis Christi, quam ut in id quod sumimus transeamus: et in quo commortui, et consepulti, et conresuscitati sumus, ipsum per omnia et spiritu et carne gestemus, dicente Apostolo: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum enim Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Coloss. III, 3): qui cum Patre et sancto Spiritu vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXIV De Passione Domini XIII; habitus die dominico

SYNOPSIS.

I. Attente contemplandam esse Domini passionem, cujus fides ex fide pendet incarnationis. ---II Cur Filius, qui aequalis est Patri, et solus sine peccato, sit incarnatus, et non alia persona?---III. Quanti sint pretii mors et sacrificium Christi in Cruce?---IV. Utramque naturam suas in Christo proprietates servantem, suas partes habere in mysteriis diversas.

CAP. I.

Omnia quidem tempora, dilectissimi, Christianorum animos sacramento Dominicae passionis et resurrectionis exercent, neque ullum nostrae religionis officium est quo non tam mundi reconciliatio quam humanae in Christo naturae assumptio celebretur. Sed nunc universam Ecclesiam majori intelligentia instrui, et spe ferventiore oportet accendi, quando ipsa rerum dignitas, ita sacratorum dierum recursu, et paginis evangelicae veritatis exprimitur, ut Pascha Domini non tam praeteritum recoli quam praesens debeat honorari. In nullo igitur ab iis quae ad crucem Jesu Christi pertinent, fidei nostrae peregrinetur intuitus, et nihil eorum quae narratione Evangelii retexuntur, otioso accipiamus auditu: ut quia non defuerunt nec adhuc desunt qui veritatem Dominicae incarnationis impugnent, et quod in utero Virginis matris Mariae Verbum caro factum est (Joan. I, 14), quod infans editus per incrementa corporea ad perfectae virilitatis profecit aetatem, quodque crucifixus, mortuus, ac sepultus die tertia resurrexit in nostrae quidem imaginis forma, sed non in nostrae carnis asserant gestum esse natura: nos ab evangelicis et apostolicis testimoniis nullatenus recedentes, eorum intelligentia roboremur, quorum nos certissima experimenta docuerunt: ut pie atque constanter possimus dicere quoniam in illis et nos eruditi sumus, et quod viderunt vidimus, et quod didicerunt didicimus, et quod contrectaverunt palpavimus (I Joan. I, 1); et ideo in passione Domini non conturbamur, quia in generatione non fallimur.

CAP. II.

Scimus etenim, dilectissimi, et toto corde profitemur, Patris, et Filii, et Spiritus sancti unam esse Deitatem, et consubstantialem sempiternae Trinitatis essentiam, in nullo a se divisam, in nullo esse diversam, quia simul est intemporalis, simul est incommutabilis, simul quod est, esse non desinens. In hac autem ineffabili unitate Trinitatis, cujus in omnibus communia sunt opera atque judicia, reparationem humani generis proprie Filii persona suscepit: ut quoniam ipse est, per quem omnia facta sunt, et sine quo factum est nihil (Joan. I, 3), quique plasmatum de limo terrae hominem flatu vitae rationalis animavit, idem naturam nostram ab aeternitatis arce dejectam amissae restitueret dignitati, et cujus erat conditor, esset etiam reformator: sic consilium suum dirigens in effectum, ut ad dominationem diaboli destruendam magis uteretur justitia rationis quam potestate virtutis. Quia ergo primi hominis universa posteritas uno simul vulnere sauciata corruerat, nec ulla sanctorum merita conditionem poterant illatae mortis evincere, venit e coelo medicus singularis, multis saepe significationibus nuntiatus, et prophetica diu pollicitatione promissus, qui manens in forma Dei, et nihil propriae majestatis amittens, in carnis nostrae animaeque natura, sine contagione antiquae praevaricationis oriretur. Solus enim beatae Virginis natus est filius absque delicto, non extraneus ab hominum genere, sed alienus a crimine (in quo illius ad imaginem et similitudinem Dei conditi, et perfecta esset innocentia et vera natura), cum de Adae propagine unus existeret in quo diabolus quod suum diceret non haberet. Qui dum in eum saevit quem sub peccati lege non tenuit, jus impiae dominationis amisit.

CAP. III.

Effusio enim pro injustis sanguinis justi tam potens fuit ad privilegium, tam dives ad pretium, ut si universitas captivorum in Redemptorem suum crederet, nullum tyrannica vincula retinerent. Quoniam, sicut Apostolus ait, ubi abundavit peccatum, superabundavit et gratia (Rom. XV, 20). Et cum sub peccati praejudicio nati potestatem acceperint ad justitiam renascendi, validius donum factum est libertatis quam debitum

servituis. Quam itaque sibi in hujus sacramenti praesidio spem relinquunt, qui in Salvatoris nostri corpore negant humanae substantiae veritatem? Dicant quo sacrificio reconciliati, quo sanguine sint redempti. Quis est qui tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis (Ephes. V, 2)? Aut quod umquam sacrificium sacratius fuit quam quod verus Pontifex altari crucis per immolationem suae carnis imposuit? Quamvis enim in conspectu Domini multorum sanctorum pretiosa mors fuerit (Ps. CXV, 15), nullius tamen insontis occisio, propitiatio fuit mundi. Acceperunt justi, non dederunt coronas; et de fidelium fortitudine exempla nata sunt patientiae, non dona justitiae. Singulares quippe in singulis mortes fuerunt, nec alterius quisquam debitum suo fine persolvit, cum inter filios hominum unus solus Dominus noster Jesus exstiterit, in quo omnes crucifixi, omnes mortui, omnes sepulti, omnes etiam sint suscitati; de quibus ipse dicebat: Cum exaltatus fuero , omnia traham ad meipsum (Joan. XII, 32). Fides enim vera justificans impios, et creans justos ad naturae suae tracta participem, in illo acquirit salutem, in quo solo homo se invenit innocentem; et quia unus est mediator Dei et hominum homo Christus Jesus (I Tim. II, 5), per communionem sui generis ad pacem pervenit deitatis, liberum habens de ejus potentia gloriari, qui contra hostem superbum in carnis nostrae infirmitate congressus, iis victoriam suam tribuit, in quorum corpore triumphavit.

CAP. IV.

Cum ergo in uno Domino nostro Jesu Christo vero Dei atque hominis Filio, confitemur divinam de Patre naturam, humanam de matre substantiam, licet Dei Verbi et carnis una persona sit, et utraque essentia communes habeat actiones, intelligendae tamen sunt ipsorum operum qualitates, et sincerae fidei contemplatione cernendum est ad quae provehatur humilitas infirmitatis, et ad quae inclinetur altitudo virtutis; quid sit quod caro sine Verbo non agit, et quid sit quod Verbum sine carne non efficit. Sine Verbi enim potentia nec conciperet Virgo nec pareret, et sine veritate carnis obvoluta pannis infantia non jaceret

(Matth. II, 11). Sine Verbi potentia non adorarent magi puerum novo sidere declaratum, et sine veritate carnis non juberetur puer in Aegyptum transferri, quem Herodes cupiebat occidi (Ibid., 20). Sine Verbi potentia non diceret vox Patris missa de coelo: Hic est Filius meus dilectus, in quo mihi bene complacui (Matth. III, 17; Luc. III, 22), et sine veritate carnis non protestaretur Joannes: Ecce Agnus Dei, ecce qui tollit peccata mundi (Joan. I, 29). Sine Verbi potentia non fieret redintegratio debilium et vivificatio mortuorum, et sine veritate carnis nec cibus jejuno, nec somnus esset necessarius fatigato. Postremo sine Verbi potentia non se Dominus Patri profiteretur aequalem (Joan. X, 30), et sine veritate carnis non idem diceret Patrem se esse majorem (Joan. XIV, 28): cum catholica fides utrumque suscipiat, utrumque defendat, quae secundum proprietatem divinae humanaeque substantiae, unum Dei Filium et hominem credit et Verbum. Multa sunt, dilectissimi, quae ad expositionem hujus quam praedicamus fidei de toto Scripturarum corpore possemus assumere, quia nihil saepius divinis commendatur eloquiis, quam Dei Filius secundum Deitatem sempiternus ex Patre, et idem secundum carnem temporalis ex matre. Sed ne charitatis vestrae fatigetur auditus, hodierno sermoni adhibendus est modus, ut quarta sabbati quae sunt adjicienda servemus, auxiliante Domino nostro Jesu Christo, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXV De Passione Domini XIV; habitus feria quarta

SYNOPSIS.

I. Eutychianos, cum veram carnem in Christo non agnoscunt, aut falsum in eo hominem credere, aut Deum passibilem.---II. Christum potentiam Deitatis continuisse, ut et salvaret et roboraret patiendo. ---III. Veram fuisse Christi passionem; quem Deum negant Judaei, hominem Eutychiani.---IV. Omnia Christi mysteria veram in Christo carnem probant, sine qua non est primitiae dormientium.---V. Nisi vera sit caro Christi, in eo Divinitatem inhabitare corporaliter non posse.

CAP. I.

Sermonem, dilectissimi, de gloriosa Domini nostri Jesu Christi passione promissum, ita exspectationi vestrae intelligo esse reddendum, ut officium disserendi et festo paschali serviat, et ausibus impii erroris occurrat. Qui enim Dei Filium veram nostrae carnis negant suscepisse naturam, inimici sunt fidei Christianae, et evangelicam praedicationem nimis impudenter impugnant: ut secundum ipsos crux Christi aut simulatio fuerit phantasmatis, aut supplicium Deitatis. Quod a cordibus piorum longe est repellendum, quia catholica integritas nec maculam perfidiae, nec rugam potest habere mendacii; quae unum Christum, sicut Deum, sic hominem confitetur, ut nec falsum hominem, nec Deum dicat fuisse passibilem. Quamvis ergo ab illo initio, quo in utero Virginis Verbum caro factum est (Joan. I, 14), nihil umquam inter divinam humanamque substantiam divisionis exstiterit, et per omnia incrementa corporea unius personae fuerint totius temporis actiones, ea ipsa tamen quae inseparabiliter facta sunt, nulla permixtione confundimus: sed quid cujus naturae sit ex operum qualitate sentimus; nec divina enim humanis praejudicant, nec humana divinis, cum ita in idipsum utraque concurrant, ut in eis nec proprietas absumatur, nec persona geminetur.

CAP. II.

Transcursis igitur iis quae passionem Domini praecesserunt, quid documentorum habeat sacramentum paschale tractemus. Nam exardescente ad effectum sui sceleris saevitia Judaeorum, cum Deus

esset in Christo mundum reconcilians sibi (II Cor. V, 19), nulla vis templo corporis ejus, nisi ipse permitteret, potuisset inferri. Siquidem terribilis illa militum cohors, et a principibus et Pharisaeis missa cum gladiis et fustibus multitudo, ita una Domini voce perculsa fuit, ut cum turbae dixissent Jesum se quaerere Nazarenum, et ipse respondisset, Ego sum (Joan. XVIII, 3); nemo eorum subsisteret, sed omnes simul amisso membrorum officio retrorsum acti elisique corruerent. In quo utique divinae erat potestatis indicium, quae impiorum conatus, non armis contrariis, neque ullius creaturae potentis auxilio, sed sola verbi virtute prosterneret. Quia vero salvando humano generi alterius operis ratio congruebat, nec posset sanguis Christi pretium credentium fieri, si Redemptor se non sineret comprehendi, admisit in se impias manus, et cohibita est potentia Deitatis, ut perveniretur ad gloriam passionis. Cujus utique inanis fuisset species, et nulli profutura imago tolerantiae, nisi vera Divinitas veris se humanae carnis sensibus induisset: ut unus Dei atque hominis Filius, aliunde intemerabilis, aliunde passibilis, mortale nostrum per suum immortale renovaret. Et ideo moestitudine, ideo formidine non carebat, ut ad evincendas hujusmodi perturbationes, non solum nos sacramento susceptionis, sed etiam exemplo fortitudinis roboraret. Nam injusta videretur ejus ad patientiam cohortatio, cui nulla esset in nostra infirmitate communio.

CAP. III.

Veras autem Domini passiones Isaias propheta ipsius voce praenuntiat, dicens: Dorsum meum dedi in flagella, et maxillas meas in palmas; vultum autem meum non averti a confusione sputorum (Isai. L, 6). Quod itaque Verbum caro patiebatur, non Verbi poena erat, sed carnis; cujus injuriae atque supplicia etiam ad impassibilem redundabant, ut merito ei dicantur illata, quae in ipsius sunt corpus admissa, dicente Apostolo: Si enim cognovissent, numquam Dominum majestatis crucifixissent (I Cor. II, 8). Obcaecati enim Judaei malitia sua in quod prorupissent facinus nesciebant. Unde misericors Dominus Jesus, qui etiam interfectores suos vellet sua morte salvare, pro ignorantia saevientium de crucis altitudine

supplicabat, dicens: Pater, ignosce illis, quia nesciunt quid faciunt (Luc., XXIII, 34). Nec intellectu enim cordis, nec auditu auris, nec oculorum intuitu sentiebant quem falsis testimoniis appetissent, quem affigi patibulo coegissent, dum in corpore hominis non agnoscunt substantiam Deitatis. Viderunt humilem, et non adoraverunt universitatis auctorem, nec intellexerunt potestatem judicaturi, despicientes mansuetudinem judicati: ut et persecutores veri Dei et negatores veri hominis una impietas sociaret: dum servi formam in Christo et Judaei aestimant solam, et haeretici asserunt falsam.

CAP. IV.

Dicant ergo isti phantasmatici Christiani, quae substantia Salvatoris affixa sit ligno, quae jacuerit in sepulcro, et revoluto monumenti lapide, quae tertia die caro resurrexerit, vel quale corpus Jesus discipulorum visui, clausis ad eos ostiis ingressus (Joan. XX, 19), intulerit, cum ad abigendum cernentium diffidentiam, inspici oculis, digitisque tractari patentes adhuc fixuras clavorum, et recens compuncti lateris vulnus exigeret (Luc. XXIV, 39). Ac si tanta in luce veritatis tenebras suas haeretica obduratio non relinquit, ostendant unde sibi spem vitae polliceantur aeternae, unde resurrectionis Christi se credant esse consortes. Non enim possunt cum Apostolo dicere: Christus resurrexit a mortuis, primitiae dormientium (I Cor. XV, 20), quia non sunt primitiae hominum, si non sunt de humanae stirpe naturae. Qui enim primus hominum resurrexit, ejus plenitudinis est portio quam praecessit: et pie creditur, hoc quod est in capite inchoatum, in membris quoque esse complendum: Quia sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur (Ibid., 22).

CAP. V.

Amplectentes igitur, dilectissimi, christianae spei unicum pignus, non divellamur a compage corporis Christi: In quo habitat, sicut Apostolus ait, omnis plenitudo Divinitatis corporaliter; et estis in illo repleti

(Coloss., II, 9, 10). Nam cum incorporea sit substantia Dei, quomodo corporaliter in Christo habitat, nisi quia caro nostri generis, facta est caro Deitatis; et in illo sumus Deo repleti, in quo crucifixi, in quo sepulti, in quo sumus etiam suscitati; ut possimus cum Apostolo dicere: Nostra autem conversatio in coelis est: unde etiam Salvatorem exspectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostrae conforme fieri corpori gloriae suae (Philipp. III, 20, 21), vivens et regnans cum Patre et cum Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXVI De Passione Domini XV

SYNOPSIS.I.

Gratuitam esse reparationis gratiam: a nullo exspectandam fuisse nisi a Christo, qui solus innocens solos in se credentes etiam in veteri Testamento justificavit.---II. Eadem mysteria in utroque Testamento; in uno velata, in altero revelata.--- III. Pascha non rite celebrari nisi a credentibus. Miraculis, quae Christo moriente facta sunt, quemque erudiri. Mirabiles mortis Christi effectus.---IV. Quidquid factum est a Christo, nostri causa factum esse; a quo nos infidelitas exsortes facit.--- V. Christi inimicos per ejus gratiam esse destructos.

CAP. I.

Evangelica lectio, dilectissimi, quae sacratissimam Dominicae passionis reseravit historiam, ita universae Ecclesiae nota est de communi frequenter auditu, ut rerum gestarum ordinem, tamquam sub vestris

habitum oculis, singuli quique recolatis. Nec parum aestimandi sunt profecisse, qui de iis quae audiere non dubitant, ut etiamsi nondum liquide aliquod valeant Scripturarum capere sacramentum, firmissime tamen credant in divinis libris nullum esse mendacium. Quia ergo sincerae fidei promissa est intelligentiae plenitudo, erigat se ad promerendam sancti Spiritus eruditionem, illuminatarum mentium vigor; et non contentus sit facti ordinem nosse, nisi etiam ipsam rationem impensae sibi pietatis inspiciat: ut auctorem suum humana natura, sciendo quantum ab eo sit dilecta, plus diligat. Miserendi enim nostri causam Deus nisi in sua bonitate non habuit; et mirabilior est secunda hominum generatio quam prima conditio: quia plus est in novissimis saeculis reparasse Deum quod perierat, quam a principio fecisse quod non erat. Libertatem itaque innocentiae naturalis, quam primorum parentum praevaricatione perdidimus, nulla per se sanctorum praecedentium merita receperunt, quia lata in transgressores sententia, omnem progeniem captivae posteritatis obstrinxit, et nemo exstitit exsors a damnatione, quia nullus fuit liber a crimine. Sed redemptio Salvatoris destruens opus diaboli, et rumpens vincula peccati, ita magnae pietatis suae disposuit sacramentum, ut usque ad consummationem quidem mundi praefinita generationum plenitudo decurreret, sed renovatio originis per justificationem indiscretae fidei ad omnia retro saecula pertineret. Incarnatio quippe Verbi, et occisio ac resurrectio Christi, universorum fidelium salus facta est, et sanguis unius justi hoc nobis donavit, qui eum pro reconciliatione mundi credimus fusum, quod contulit patribus, qui similiter credidere fundendum.

CAP. II.

Nihil ergo, dilectissimi, ab antiquis significationibus in Christiana religione diversum est, nec umquam a praecedentibus justis, nisi in Domino Jesu Christo salvatio sperata est, dispensationibus quidem pro divinae voluntatis ratione variatis, sed in idipsum coruscantibus et legis testimoniis, et prophetiae oraculis, et oblationibus hostiarum: quia sic congruebat illos populos erudiri, ut quae revelata non caperent,

obumbrata susciperent, et major Evangelii esset auctoritas, cui tot signis totque mysteriis, veteris Testamenti paginae deservissent; de quibus Dominus profitebatur, quod non venerat legem solvere, sed adimplere (Matth. V, 17). Ne itaque aestimet sibi prodesse Judaeus, quod in litterae carnaliter superficie demoratur, et iis Scripturis convincitur repugnare, quae apud nos veram sui obtinent dignitatem, dum et erudimur praedictis, et ditamur impletis. Dicente enim Domino: Cum exaltatus fuero, omnia traham ad me (Joan. XII, 32), nihil legalium institutionum, nihil propheticarum resedit figurarum, quod non totum in Christi sacramenta transierit. Nobiscum est signaculum circumcisionis, sanctificatio chrismatum, consecratio sacerdotum; nobiscum puritas sacrificii, baptismi veritas, honor templi, ut merito cessarint nuntii, postquam nuntiata venerunt; nec vacuatur reverentia promissionum, quia plenitudo manifestata est gratiarum. Verum quia, sicut ait Apostolus: Caecitas ex parte in Israel facta est, nec qui filii carnis, ii filii sunt promissionis (Rom. XI, 25), ineffabilis misericordia Dei Israeliticum sibi populum de omnibus nationibus fecit, et saxeo illo gentilium cordium rigore mollito, veros Abrahae filios de lapidibus excitavit (Matth. III, 9): ut conclusis omnibus sub peccato (Rom. XI, 32), qui carne nati sunt, spiritu renascantur, nec intersit quo patre sit quisque genitus, cum per indiscretam unius fidei confessionem et fons baptismatis faciat innocentes, et electio adoptionis confirmet haeredes.

CAP. III.

Quid enim aliud egit agitque crux Christi, quam ut destructis inimicitiis, et reconcilietur mundus Deo, et per sacrificium immolati Agni veram in pacem cuncta revocentur? Non autem concordat Deo, qui ab ea quam in regeneratione sua edidit professione dissentit, et divini immemor pacti, inhaerere ostenditur renuntiatis, dum resilire invenitur a creditis. Frustra enim Christianum sibi nomen usurpat, et nequaquam aestimet se Pascha Domini celebrare, qui Jesum Christum in ea qua natus, et passus, et mortuus, ac sepultus est carne, resurrexisse non credit, et nostrae in illo naturae resuscitatas primitias non fatetur. Verus itaque venerator

Dominicae passionis sic crucifixum Jesum oculis cordis aspiciat, ut illius carnem suam esse cognoscat. Contremiscat in Redemptoris sui supplicio terrena substantia, rumpantur infidelium mentium petrae, et qui mortalitatis gravabantur sepulcris, discussa obstaculorum mole prosiliant. Appareant nunc quoque in civitate sancta, id est in Ecclesia Dei, futurae resurrectionis indicia, et quod gerendum est in corporibus, fiat in cordibus. Nulli infirmorum crucis est negata victoria; nec quisquam est cui non Christi auxilietur oratio. Quae si multis in ipsum saevientibus profuit, quanto magis eos qui ad ipsum convertuntur adjuvat? Sublata est ignorantia, temperata est difficultas, et igneam illam qua vitae regio erat inclusa, romphaeam sacer Christi sanguis exstinxit. Verae luci, antiquae noctis cessit obscuritas. Invitatur ad paradisi divitias populus Christianus, et cunctis regeneratis ad amissam patriam patefactus est reditus, si nemo sibi illam viam facit claudi, quae fidei latronis potuit aperiri.

CAP. IV.

Celebrantes igitur, dilectissimi, paschalis festi ineffabile sacramentum, agnoscamus, docente Spiritu Dei, ad cujus gloriae participationem vocati et ad quam spem simus ingressi. Nec ita nos nunc anxie, nunc superbe praesentis vitae occupent actiones, ut non toto cordis affectu conformari Redemptori nostro per illius exempla nitamur. Nihil enim non ad nostram salutem aut egit aut pertulit, ut virtus quae inerat capiti inesset etiam et corpori. Nam primum ipsa illa substantiae nostrae in Deitate susceptio, qua Verbum caro factum est, et habitavit in nobis (Joan. I, 14), quem hominum misericordiae suae, nisi infidelem, reliquit exsortem? Et cui non communis natura cum Christo est, si assumentem recepit, et eo spiritu est regeneratus quo ille progenitus? Deinde quis in illo suas non agnoscat infirmitates? Quis perceptionem cibi, requietionem somni, sollicitudinem moestitudinis, lacrymas pietatis, non videat formae fuisse servilis? Quae quoniam ab antiquis sananda vulneribus, et a colluvione erat purganda peccati, ita Unigenitus Dei, etiam hominis factus est filius, ut et omni humanitatis veritate, et Divinitatis plenitudine non careret.

Sicut itaque nostrum est quod cum unione Deitatis peperit materna virginitas, ita nostrum est quod Judaica crucifixit impietas. Nostrum est quod exanime in sepulcro jacuit, et quod die tertia resurrexit, quodque super omnes altitudines coelorum ad dexteram paternae majestatis ascendit: ut si per viam mandatorum ejus incedimus, et si quae in humilitate corporea nostrae impendit saluti non erubescimus confiteri, nos quoque in gloriae ejus consortium provehamur: quoniam manifeste quod denuntiavit implebitur: Omnis qui confitebitur me coram hominibus, et ego confitebor eum coram Patre meo, qui in coelis est (Matth. X, 32).

CAP. V.

Huic autem cohortationi nostrae adest atque auxiliatur gratia Dei, quae incarnationis Christi et mortis ac resurrectionis ejus inimicos, revelata per omnes Ecclesias veritate, destruxit; ut totius mundi fideles, cum apostolicae fidei auctoritate concordes, una nobiscum exsultatione gauderent, dicente beato Paulo apostolo: An ignoratis, quia quicumque baptizati sumus in Christo Jesu, in morte ipsius baptizati sumus? Consepulti enim sumus cum illo per baptismum in morte, ut quomodo surrexit Christus a mortuis per gloriam Patris, ita et nos in novitate vitae ambulemus. Si enim complanta i facti sumus similitudini mortis ejus, simul et resurrectionis erimus. Hoc scientes quia vetus homo noster simul crucifixus est, ut destruatur corpus peccati, ut ultra non serviamus peccato. Qui enim mortuus est, justificatus est a peccato. Si autem mortui sumus cum Christo, credimus quia simul etiam vivemus cum illo (Rom. VI, 3-8): qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXVII De Passione Domini XVI; die Dominica habitus

SYNOPSIS. I.

Quantum prosit beneficiorum Dei contemplatio, quorum praedictio fidem astruit.---II. Sic passionem Christi Dei consilio decretam esse, ut nec ipse sceleris auctor, nec Judaei excusabiles sint. ---III. Nec ipsos interfectores Christi a redemptionis munere esse repulsos.---IV. Quam detestandum sit Judae crimen: quanta criminis poena.---V. Christum per voluntariam mortem et remedium dedisse et exemplum.---VI. Mortem Christi, omnem et superbiae et desidiae locum auferre; nec praecepta adimpleri, nisi per ipsum.---VII. Christum in membrorum suorum persona dixisse: Quare me dereliquisti?

CAP. I.

Semper quidem, dilectissimi, fidelium mentes in divinorum operum decet admiratione versari, et rationales animos iis maxime cogitationibus inhaerere, per quas incrementum fidei consequantur. Cum enim pii cordis intentio, vel ad generalia beneficia, vel ad specialia ipsius gratiae dona dirigitur, multas a se vanitates abigit, et a corporalibus curis in quoddam secretum spiritale secedit. Sed hoc in tempore Dominicae passionis multo avidius excellentiusque faciendum est, ut ea quae sacris sunt lectionibus recensita, sanae intelligentiae suscipiantur auditu, et quae magna sunt verbis, appareant majora mysteriis. Prima namque erigendi sursum nostri cordis est ratio quod ea quae etiam evangelica veritas enarravit, voces propheticae non tamquam gerenda, sed tamquam gesta cecinerunt; et quod humanae aures nondum cognoverant faciendum, jam Spiritus sanctus praedicabat impletum. Nam rex David, cujus secundum hominem semen est Christus, diem crucis Domini mille et plus quam centum annorum aetate praecessit, et nihil eorum suppliciorum quae sibi memorat illata perpessus est. Sed quia per os ejus ille loquebatur qui carnem passibilem ex ipsius erat stirpe sumpturus,

merito sub ipsius persona praemittitur historia crucis, qui in se gerebat corpoream originem Salvatoris. Vere enim David in Christo est passus, quia vere Jesus in David est carne crucifixus.

CAP. II.

Cum ergo omnia quae in Dominum majestatis Judaica admisit impietas, tanto ante praedicta sint, et non tam de futuris quam de praeteritis propheticus sit sermo contextus, quid aliud nobis quam sempiternarum dispositionum Dei incommutabilis ordo reseratur, apud quem et discernenda jam dijudicata, et futura jam facta sunt? Cum enim et qualitates actionum nostrarum, et effectus omnium voluntatum scientia divina praeveniat, quanto magis nota Deo sunt opera sua? Et recte placuit quasi facta recoli, quae non poterant omnino non fieri. Unde et apostoli Spiritu Dei pleni, cum inimicorum Christi minas saevitiamque paterentur, concordi ad Deum voce dixerunt: Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Jesum, quem unxisti, Herodes et Pontius Pilatus cum gentibus et populis Israel facere, quae manus tua et consilium tuum decreverunt fieri (Act. IV, 27, 28). Numquid iniquitas persequentium Christum ex Dei est orta consilio, et illud facinus quod omni majus est crimine manus divinae praeparationis armavit? Non hoc plane de summa justitia sentiendum est, quia multum diversum multumque contrarium est id quod in malignitate Judaeorum est praecognitum, et quod in Christi est passione dispositum. Non inde processit voluntas interficiendi, unde moriendi; nec de uno exstitit spiritu atrocitas sceleris, et tolerantia Redemptoris. Impias furentium manus non immisit in se Dominus, sed admisit; nec praesciendo quod faciendum esset, coegit ut fieret, cum tamen ad hoc carnem suscepisset ut fieret.

CAP. III.

Denique inter crucifixum et crucifigentes tam dispares causae sunt, ut quod a Christo susceptum est, non possit resolvi; quod ab illis

commissum, possit aboleri. Qui enim venit peccatores salvos facere (Matth. IX, 13), nec ipsis quidem interfectoribus suis misericordiam denegavit, sed impiorum malum in bonum credentium commutavit: ut mirabilior fieret gratia Dei, non secundum merita hominum, sed secundum multitudinem divitiarum sapientiae et scientiae Dei misericorditer praeparata, quando et ipsos qui fuderant sanguinem Salvatoris, reciperet unda baptismatis. Nam, sicut Scriptura, quae apostolorum actus continet, loquitur, cum praedicatio beati Petri apostoli Judaeorum corda compungeret, et agnita impietate sui sceleris dicerent: Quid faciemus, viri fratres? idem Apostolus ait: Poenitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi, in remissionem peccatorum vestrorum; et accipietis donum Spiritus sancti. Vobis est enim repromissio, et filiis vestris, et omnibus qui longe sunt, quoscumque advocaverit Dominus Deus noster; moxque addidit Scriptura, et dixit: Qui ergo receperunt sermonem ejus baptizati sunt, et appositae sunt in illo die animae circiter tria millia (Act. II, 37---41). Quod itaque Dominus Jesus Christus furorem frementium pati voluit, in nullo auctor eorum criminum fuit; nec egit ut haec vellent, sed cessit ut possent; et sic usus est obcaecatae plebis insania, quomodo et perfidia traditoris, quem ab immanitate concepti sceleris, et beneficiis revocare est dignatus et verbis, assumento in discipulum, provehendo in apostolum, monendo signis, consecrando mysteriis, ut cui nihil benevolentiae deesset ad correctionem, nihil occasionis superesset ad crimen.

CAP. IV.

Sed tu, impiissime homo, semen Chanaan, et non Juda (Dan. XIII, 56), nec jam vas electionis, sed filius perditionis et mortis, utiliora tibi diaboli incitamenta credebas: ut facibus inflammatus avaritiae, ad triginta argenteorum lucrum inardesceres, et quid divitiarum amitteres non videres. Nam etsi non putabas credendum esse promissis, quae fuit ratio ut tantillus pecuniae modus praeponeretur acceptis? Imperabas daemoniis, medebaris infirmis, honorabaris cum apostolis, et ut famem

tuae cupiditatis expleres, patebant tibi furta de loculis. Sed animum interdictorum avidum, quod minus licuit, amplius incitavit; nec tam placuit quantitas pretii quam magnitudo peccati. Unde facinus commercii tui non ideo detestandum est quia Dominum viliter aestimasti, sed quia Redemptorem etiam tuum, ne tibi parceres, vendidisti. Et merito tibi tua poena commissa est, quia in supplicium tuum nemo te saevior potuit inveniri.

CAP. V.

Quod igitur in tempore praestituto, secundum propositum voluntatis suae Jesus Christus crucifixus et mortuus et sepultus est, non propriae conditionis necessitas, sed nostrae captivitatis redemptio fuit. Ideo enim Verbum caro factum est, ut de utero Virginis sumeretur natura passibilis, et quod in Filium Dei non poterat perpetrari, in filium hominis posset admitti. Nam licet in ipso ortu coruscarent in eo signa Deitatis, et omnia incrementa corporalium provectuum divinis essent plena miraculis, infirmitatum tamen nostrarum susceperat veritatem, et excepta communione peccati, nihil a se humanae infirmitatis excluserat, ut et sua nobis inferret, et in se nostra curaret. Ab omnipotenti enim medico duplex nobis miseris remedium praeparatum est, cujus aliud est in sacramento, aliud in exemplo; ut per unum conferantur divina, per aliud exigantur humana. Quia sicut Deus justificationis est auctor, ita homo devotionis est debitor.

CAP. VI.

Per hanc ergo, dilectissimi, salutis nostrae ineffabilem reparationem, nec superbiae nobis, nec desidiae locus relinquitur: quia et nihil habemus nisi quod accepimus, et jugiter admonemur ut dona gratiae Dei non negligenter habeamus (I Tim. IV, 14). Juste enim nobis instat praecepto qui praecurrit auxilio, et benigne incitat ad obedientiam qui ducit ad gloriam. Unde merito Dominus ipse nobis factus est via (Joan. XIV, 6), quia nisi per Christum non itur ad Christum. Per ipsum autem ad ipsum

tendit qui per semitam patientiae et humilitatis ejus incedit: in quo plane itinere nec aestus deest laboris, nec nubes tristitiae, nec procella formidinis. Ibi sunt insidiae iniquorum, persecutiones infidelium, minae potentium, contumeliae superborum: quae Dominus virtutum et Rex gloriae (Ps. XXIII, 10) ideo omnia in infirmitatis nostrae forma, et in carnis peccati similitudine percurrit (Rom. VIII, 3), ut inter praesentis vitae pericula non tam optandum sit nobis declinando ista effugere, quam tolerando superare.

CAP. VII.

Inde est quod caput nostrum Dominus Jesus Christus omnia in se corporis sui membra transformans, quod olim in psalmo eructaverat, id in supplicio crucis sub redemptorum suorum voce clamabat: Deus, Deus meus, respice in me: quare me dereliquisti (Ps. XXI, 1)? Vox ista, dilectissimi, doctrina est, non querela. Nam cum in Christo Dei et hominis una persona sit, nec ab eo potuerit relinqui a quo non poterat separari, pro nobis trepidis et infirmis interrogat cur caro pati metuens exaudita non fuerit. Instante enim passione ad sanandum et corrigendum nostrae fragilitatis metum dixerat: Pater, si possibile est, transeat a me calix iste; verumtamen non sicut ego volo, sed sicut tu, et iterum: Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua (Matth. XXVI, 39, 42). Qui ergo trepidatione carnis evicta, jam in paternam transierat voluntatem, et toto mortis terrore calcato, opus suae constitutionis implebat, cur in ipso tantae victoriae exaltatus triumpho, causam et rationem qua sit relictus, id est non exauditus, inquirit, nisi ut ostendat alium esse illum affectum, quem ad humanae formidinis excusationem recepit, alium illum quem ex aeterno placito Patris pro mundi reconciliatione praeelegit? Unde ipsa vox non exauditi, magni est expositio sacramenti, quod nihil humano generi conferret Redemptoris potestas, si quod petebat nostra obtineret infirmitas. Haec hodie, dilectissimi, ne vos prolixitate sermonis oneremus, dicta sufficiant: caetera in quartam sabbati differamus. Aderit Dominus orantibus vobis,

ut quae solvenda promittimus, ipso largiente reddamus, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXVIII De Passione Domini XVII; feria quarta habitus

SYNOPSIS. I.

Inseparabilem a Christo Divinitatem eum derelinquere non potuisse.---II. Voluntariam Christi mortem pro salute mundi clamore demonstrari; nec blasphemantium vocibus potuisse impediri.--- III. Spretis blasphemiis sacrificium suum a Christo oblatum esse; veli etiam scissione significatum.--- IV. Diabolum numquam non insidiari. Quae utilitas jejunii quadragesimalis.

CAP. I.

SERMO proximus, dilectissimi, cujus vobis promissam restituere cupimus portionem, in id disserendi ratione processerat, ut de illa clamantis ad Patrem crucifixi Domini voce loqueremur: ne simplex et incuriosus auditor ita acciperet verba dicentis: Deus meus, Deus meus, quare me dereliquisti (Ps. XXI, 1)? tamquam fixo Jesu in crucis ligno, paternae ab eo Deitatis omnipotentia recessisset; cum in tantam unitatem Dei et hominis natura convenerit, ut nec supplicio potuerit dirimi, nec morte disjungi. Manente enim in sua proprietate utraque substantia, nec Deus dereliquit sui corporis passionem, nec Deum fecit caro passibilem,

quia Divinitas quae erat in dolente non erat in dolore. Unde secundum Verbi hominisque personam, idem est qui factus est inter omnia, et per quem facta sunt omnia. Idem est qui impiorum manibus comprehenditur, et qui nullo fine concluditur. Idem est qui clavis transfigitur, et qui nullo vulnere sauciatur. Idem postremo est qui mortem subiit, et sempiternus esse non desiit, ut utrumque signis non dubiis manifestetur quod vera sit in Christo humilitas, et vera majestas: quia ideo se humanae infirmitati virtus divina conseruit, ut dum Deus sua facit esse quae nostra sunt, nostra faceret esse quae sua sunt. Non ergo aberat a Patre Filius, nec a Filio Pater: et illa Deitas incommutabilis, et inseparabilis Trinitas nihil sui poterat a se habere discretum. Quamvis enim susceptae incarnationis dispensatio ad unigenitum Dei Filium proprie pertineret, sic tamen Pater non abjungebatur a Filio, quemadmodum caro non dividebatur a Verbo.

CAP. II.

Ideo ergo Jesus voce magna clamabat, dicens: Quare me dereliquisti? ut notum omnibus faceret quam oportuerit eum non erui, non defendi, sed saevientium manibus derelinqui, hoc est Salvatorem mundi fieri, et omnium hominum Redemptorem; non per miseriam, sed per misericordiam; nec amissione auxilii, sed definitione moriendi. Quae vero illic vitae intercessio sentienda est, ubi anima et potestate est emissa, et potestate revocata? Dicit enim beatus Apostolus quod Pater Filio suo proprio non pepercit, sed pro nobis omnibus tradidit eum (Rom. VIII, 32); et iterum dicit: Quoniam Christus dilexit Ecclesiam, et semetipsum tradidit pro ea, ut eam sanctificaret (Ephes. V, 2, et 26). Unde tradi Dominum passioni, tam fuit paternae quam ipsius voluntatis: ut eum non solum Pater relinqueret, sed etiam ipse se quadam ratione desereret, non trepida discessione, sed voluntaria cessione. Continuit enim se ab impiis Crucifixi potestas, et ut dispositione uteretur occulta, uti noluit virtute manifesta. Nam qui mortem et mortis auctorem sua venerat passione destruere, quomodo peccatores salvos faceret, si persecutoribus repugnaret? Judaeorum igitur hoc fuerat, dilectissimi, ut Jesum a Deo crederent relictum, in quem tanto scelere saevire

potuissent: quia sacramentum mirabilis patientiae nescientes, sacrilega illusione dicebant: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei (Matth. XXVII, 42). Non vestrae caecitatis arbitrio, o stulti scribae, et impii sacerdotes, ostendenda erat potentia Salvatoris, nec secundum pravas blasphemantium linguas humani generis redemptio debebat intermitti: cum si Deitatem Filii Dei voluissetis agnoscere, innumera opera ejus videretis, quae vos ad eam quam fallaciter promittitis fidem confirmare debuerint. Si autem, ut ipsi profitemini, verum est quod alios salvos fecit, cur illa tot et tanta miracula, quae sub publico facta sunt conspectu, in nullo cordis vestri duritiam mollierunt, nisi quia ita semper sancto Spiritui restitistis, ut omnia vobis beneficia Dei in perniciem verteretis? Nam etiamsi descenderet Christus de cruce, vos tamen haereretis in crimine.

CAP. III.

Spreta ergo sunt vanae insultationis opprobria, et misericordiam Domini perdita et collapsa reparantem nullae contumeliae, nulla convicia a sui via propositi removerunt. Offerebatur enim Deo pro salute mundi hostia singularis, et occisio Christi veri Agni per tot saecula praedicata promissionis filios in libertatem fidei transferebat. Confirmabatur quoque Testamentum novum, et Christi sanguine aeterni regni scribebantur haeredes. Ingrediebatur summus pontifex Sancta sanctorum, et ad exorandum Deum immaculatus sacerdos per velum suae carnis intrabat (Hebr. IX, 16 et seq.). Denique adeo tunc a lege ad Evangelium, a Synagoga ad Ecclesiam, a multis sacrificiis ad unam hostiam evidens est facta translatio, ut emittente Spiritum Domino, velum illud mysticum quod templi penetralia sanctumque secretum suo intercludebat objectu, a summo usque ad imum vi subita scinderetur: quoniam figuras veritas auferebat, et superflui erant nuntii sub praesentia nuntiati. Adjiciebatur iis elementorum omnium tremenda commotio (Matth. XXVII, 51), et auctoribus Crucis Christi ipsa se naturae officia subtrahebant. Cumque custos supplicii Centurio, territus iis quae viderat, diceret: Vere Filius

Dei erat homo iste (Ibid., 54): impietatem tamen Judaicam monumentis et petris omnibus duriorem, nulla proditur mitigasse compunctio: ut appareat paratiores ad intelligendum Filium Dei tunc fuisse Romanos milites, quam Israeliticos sacerdotes.

CAP. IV.

Quia ergo Judaei omnium sacramentorum sanctificatione privati, lucem sibi in tenebras et in luctum festa verterunt, nos dilectissimi, effusam super omnes gentes gratiam Dei prociduis corporibus atque animis adoremus; obsecrantes misericordem Patrem et divitem Redemptorem, ut de die in diem, auxilio ejus adjuti, omnia vitae hujus pericula possimus effugere. Adest enim callidus ubique tentator, et nihil vacuum a suis relinquit insidiis. Cui, auxiliante misericordia Dei, quae nobis inter omnia adversa praetenditur, fideli semper est constantia resistendum: ut quamvis impugnare non desinat, neminem tamen quem expugnet inveniat. Prosint omnibus, dilectissimi, religiose celebrata jejunia, et continentiae utilitas, quam et animis et corporibus probavimus congruentem, nullis corrumpatur excessibus. Quae enim ad sobrietatem et parcimoniam pertinent, ideo diligentius in his sunt celebrata diebus, ut de brevi studio in longam consuetudinem mitterentur; et sive in operibus misericordiae, sive in studio parcimoniae, nullum a fidelibus vacuum tempus habeatur, quoniam utique in accessu dierum et cursu temporum lucra debemus facere operum, non damna meritorum. Piis autem studiis et religiosis animis aderit misericordia Dei, ut quod fecit concupisci, faciat obtineri: qui vivit et regnat cum Domino nostro Jesu Christo Filio suo, et cum sancto Spiritu in saecula seculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXIX. De Passione Domini XVIII

SYNOPSIS. I.

Ineffabilem esse mysterii crucis altitudinem. Fidem ejus tam unam esse quam infidelitas est varia et incerta.---II. Cessasse figuras, quia veritas illuxit, cujus fides eadem semper fuit.---III. Christum Deum et hominem voluntarie mortuum; diabolum in astutia sua deceptum fuisse.---IV. Diabolum, dum Christum occidit, liberandis hominibus locum dedisse et plenae de morte et peccato victoriae. ---V. Sedulo insidias diaboli esse vitandas, ut cum Christo crucifixi per mortificationem, in ipso coronemur.

CAP. I.

Magnitudo quidem, dilectissimi, ineffabilis sacramenti, ita humanae intelligentiae altitudinem, et totius vincit eloquii facultatem, ut et excellentissimis ingeniis, et facundissimis linguis sublimior sit triumphus Dominicae passionis. Sed gaudendum nobis potius quam erubescendum est, quod tantae superamur materiae dignitate; de qua nemo humilius sensit quam qui putavit suffecisse quae dixit. Non ergo superfluo quae praedicavimus praedicamus, nec de rebus divinis loquenti carnalium aurium sunt timenda fastidia, tamquam despectui sint futura, quia crebro cognoscuntur iterata: cum hoc maxime ad Christianae fidei pertineat soliditatem, ut secundum apostolicam doctrinam, idipsum dicamus omnes, et simus perfecti in eodem sensu et in eadem scientia (I Cor. I, 10). Infidelitas quippe, quae omnium est mater errorum, in multas opiniones, quas arte dicendi necesse habeat colorare, distrahitur. Veritatis autem testificatio numquam a sua luce discedit, et quod aliis minus, aliis amplius micat, non varietas facit luminis, sed infirmitas contemplationis. Cui secundum supernae illuminationis auxilium, etiam meo sermone famulandum est: ut quoniam Dei agricultura, Dei aedificatio estis (I Cor. III, 9), ipse et dispensanti et accipienti tribuat sufficientiam, qui largitionum suarum justam exigere novit usuram.

CAP. II.

Decurso igitur, dilectissimi, textu evangelicae lectionis, quam de gloria crucis Christi intento accepistis auditu, omnia vobis divinorum eloquiorum mysteria patefacta sentite; et quidquid sub propheticis testificationibus umbra veteris Testamenti velabat, in sacramento passionis Dominicae manifestum esse gaudete. Ideo enim sacrificiorum varietates et purificationum differentiae destiterunt, ideo mandatum circumcisionis, ciborum discretio, otium sabbati, et paschalis agni cessavit occisio, quia lex per Mosen data est, gratia autem et veritas per Jesum Christum facta est (Joan. I. 17). Praecesserunt figurae, ut sequerentur effectus, et adventu rerum nuntiatarum finita sunt officia nuntiorum, sic reconciliatione humani generis temperata, ut salus quae in Christo est, nullis saeculis sub eadem justificatione defuerit; et ad hoc dilationum profecerit ratio, ut quae diu credita sunt antequam fierent, incunctanter honorarentur. Nam cum virtus fidei in iis quae visui non subjacent constituta sit (Hebr. XI, 1), indulgentius nobiscum egit doctrina coelestis, quos in haec mundi tempora distulit, ut ad intelligentiae facilitatem, multo pluribus quam priores et vatibus uteremur et testibus.

CAP. III.

Quod ergo nobis de passione Domini Jesu Christi sacra et digito Dei scripta Evangelia protestantur, sine nubilo haesitationis accipite; et rerum gestarum ordinem tam habetote manifestum, quam si omnia corporeo et visu attingeretis et tactu. Vera in Christo Deitas et vera credatur humanitas. Ipse est caro qui Verbum, et sicut unius cum Patre substantiae, ita unius cum matre naturae. Non geminatus persona, non confusus essentia; potestate impassibilis, humilitate mortalis; sed utraque sic utens, ut et virtus glorificare posset infirmitatem, et infirmitas non valeret obscurare virtutem. Comprehendi se a persecutoribus patitur, qui continet mundum, et eorum manibus nectitur, quorum corde non capitur. Justitia non resistit injustis, et cedit veritas testimoniis falsitatis:

ut manens in forma Dei, formam impleret servi, et veritatem corporeae nativitatis confirmaret saevitia corporeae passionis. Sed hanc Unigenito Dei subire et perpeti, non conditio necessitatis, sed misericordiae fuit ratio: ut de peccato damnaret peccatum (Rom. VIII, 3), et diaboli opus de opere diaboli solveretur. Inimicus enim humani generis mortificandae in ipsa origine universitati lethale vulnus intulerat, nec poterat declinare jus ferreum deditii seminis captiva progenies. Unde cum in tot generationibus mortali sibi lege subjectis, unum videret inter hominum filios, cujus virtutes super omnes totius temporis sanctos miraretur excellere, securum se fore credidit de perpetuitate sui juris, si nulla justitiae merita mortis jura superare potuissent. Famulis itaque suis et stipendiariis vehementius incitatis, in praejudicium suum saevit, et dum putat aliquid sibi debere quem potuisset occidere, non vidit libertatem singularis innocentiae, similitudinem persequendo naturae. Non autem errabat in genere, sed fallebatur in crimine. Adam enim primus, et Adam secundus, unum erant carne, non opere: et in illo omnes moriuntur, in isto omnes vivificabuntur (I Cor. XV, 22). Ille per superbiae cupiditatem iter fecit ad miseriam, hic per humilitatis fortitudinem viam paravit ad gloriam. Unde ipse dicit: Ego sum via, et veritas, et vita (Joan. XIV, 6). Via scilicet, in forma conversationis justae; veritas, in exspectatione rei certae; vita in perceptione felicitatis aeternae.

CAP. IV.

Hoc magnae pietatis sacramentum, dilectissimi, sicut Judaica impietas, ita diabolica superbia nesciebat. Si enim cognovissent, numquam Dominum majestatis crucifixissent (I Cor. II, 8). Sed quia hostem generis humani latebat consilium misericordiae Dei, et opposito carnis velamine Deus in Christo mundum sibi reconcilians tegebatur (II Cor. V, 19): perstitit in eum furere, in quo nihil suum poterat invenire. Nam et malignitati ejus hoc magis potuisset prodesse si parceret, et se ab effusione ejus sanguinis abstineret, per quem omnium erat solvenda captivitas, et reparanda libertas. Sed lucem tenebrae non comprehenderunt (Joan. I, 5), nec mendax caecitas sapientiam potuit

veritatis inspicere. Tenuit itaque dispositam mansuetudo patientiam, et cohibita famulantium sibi angelicarum virtute legionum, hausit calicem doloris et mortis, totumque supplicium transtulit in triumphum. Victi sunt errores, subactae sunt potestates, accepit novum mundus exordium: ut damnata generatio non obesset, quibus salvandis regeneratio subveniret. Transierunt vetera, et ecce facta sunt omnia nova (II Cor. V, 7); universorum enim in Christo credentium et in sancto Spiritu renatorum, per ipsum et cum ipso una est et passionis societas et resurrectionis aeternitas, dicente Apostolo: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum autem Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Coloss. III, 3).

CAP. V.

In hac igitur spe, dilectissimi, constituti, omnes diaboli cavete versutias, qui non solum per carnis concupiscentias, nec per corporeas tantum insidiatur illecebras, sed inter ipsa quoque semina fidei spargens zizania falsitatum, veritatis studet violare culturam, ut quos non potuerit corrumpere malis actibus, impiis subvertat erroribus. Fugite ergo mundanae argumenta doctrinae et viperea haereticorum vitate colloquia. Nihil vobis commune sit cum eis qui catholicae adversantes fidei solo sunt nomine Christiani. Non enim templum Spiritus Dei, nec membra sunt Christi; sed falsis opinionibus implicati, tot species habent diaboli, quot simulacra mendacii. A quibus malis per Dominum Jesum Christum, qui et via, et veritas, et vita est (Joan. XIV, 6), liberati, omnes vitae istius tentationes et omnia praelia cum fidei exsultatione toleremus. Si enim compatimur, et conregnabimus (Rom. VIII, 17; II Tim. II, 12). Quod praemium non eis tantum paratum est qui pro nomine Domini impiorum saevitia sunt perempti, quoniam universitas Deo servientium Deoque viventium, sicut in Christo est crucifixa, ita est in Christo coronanda: illis quidem in omni gloria praecellentibus, qui terribiles mortes et saeva tormenta usque ad exhalationem spiritus tolerando superaverunt, sed etiam iis subsequentibus qui avaritiae cupiditatem, superbiae elationem,

desideriaque luxuriae, carnis suae mortificatione vicerunt. Unde merito Apostolus ait quod omnes, qui pie volunt vivere in Christo, persecutionem patiuntur (II Tim. III, 12). Cujus utique non est extraneus, qui non est pietatis alienus: paschalem enim festivitatem solemniter agit, qui non in fermento veteris malitiae, sed in azymis sinceritatis et veritatis operatur (I Cor. V, 8); nec jam in Adam primo, sed in Adam vivit secundo, membrum scilicet factus corporis Christi: qui cum esset in forma Dei, forma servi dignatus est fieri (Phil. II, 6), ut in uno mediatore Dei et hominum, homine Jesu Christo (I Tim. II, 5), et plenitudo majestatis divinae, et veritas naturae esset humanae. Quam nisi Verbi Deitas in suae personae assumpsisset unitatem, nec regeneratio esset in aqua baptismatis, nec redemptio in sanguine passionis. Sed quia in sacramento incarnationis Christi nihil falsum, nihil accepimus figuratum, non frustra nos et cum moriente mortuos, et cum resurgente credimus suscitatos: manente ipso in nobis qui operatur omnia in omnibus (I Cor. XII, 6), vivens et regnans cum Patre et Spiritu sancto Deus in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXX De Passione Domini XIX

SYNOPSIS. I.

Quam praesentem nobis faciat fides vera Christi passionem, quae longe diversa est in Crucifixi mente et in crucifigentium opere.---II. Malitia Judaeorum usum esse Christum, ut morte sua verum Pascha immolaret, quo et ipsi occisores possent salvari.--- III. Sapientiam mundi in mysterio crucis confundi, in qua et potentia, et infirmitas Christi nos salvat.--- IV. Crucem jugiter ferendam, ut quod mysterio actum est in

baptismate, opere compleatur.--- V. Passionem Domini usque ad finem mundi perfici mortificatione ejus membrorum. Diaboli inimicitiam amicitiae ejus praeferendam.---VI. Vitiorum nostrorum mortificationem Christi virtutem esse et victoriam.

CAP. I.

Sacram, dilectissimi, Dominicae passionis historiam, evangelica, ut moris est, narratione decursam, ita omnium vestrum arbitror inhaesisse pectoribus, ut unicuique audientium ipsa lectio quaedam facta sit visio. Habet enim hanc potentiam fides vera, ut ab iis mente non desit, quibus corporalis praesentia interesse non potuit; et sive in praeteritum redeat, sive in futurum se cor credentis extendat, nullas sentiat moras temporis cognitio veritatis. Adest ergo sensibus nostris imago rerum pro nostra salute gestarum, et quidquid tunc discipulorum perstrinxit animos, nostros quoque tangit affectus; non quod aut tristitia deprimamur, aut saevitia furentium Judaeorum terreamur, cum etiam eos quos illius tempestatis magnitudo concussit, ad invictam constantiam resurrectio Domini ascensioque provexerit; sed quia cum in cogitationem venit quales tunc Jerusalem populi et quales fuerint sacerdotes, magno accipiamus cum tremore mentium tantum facinus impiorum. Quamvis enim ad salutem humani generis pertineret passio Salvatoris, et aeternae mortis vincula temporali sint Domini morte dirupta, aliud tamen Crucifixi patientia, aliud crucifigentium egit insania, nec ad eosdem rerum exitus misericordia et ira tendebat: cum per ejusdem sanguinis effusionem Christus solveret mundi captivitatem. Judaei interficerent omnium Redemptorem.

CAP. II.

Obduravit ergo carnalem Israel malignitas sua, et nihil ei legis testificatio, nihil mysteriorum imagines, nihil prophetarum oracula profuerunt, cum Pascha Domini tot saeculis celebratum in eo Joannes doceret impletum, de quo publica protestatione dicebat: Ecce Agnus Dei,

ecce qui tollit peccata mundi (Joan. I, 29). Repugnat iniquitas justitiae, caecitas luci, mendacium veritati; sed de saevitia obluctantium, de scelere crudelium obtinuit Jesus aeternae dispositionis effectum; et ita humano generi sua morte consuluit, ut sacramentum salutis etiam ipsis persecutoribus non negaret. Qui enim venerat universis credentibus omnia peccata dimittere, a generali indulgentia nec Judaicum voluit crimen excludere. Quorum itaque perfidiam detestamur, eorumdem fidem, si convertantur, amplectimur; et imitantes misericordiam Domini, qui pro eis a quibus erat crucifixus orabat, nos quoque cum beato Paulo apostolo nostras jungimus preces, et ut ille populus misericordiam consequatur optamus, ob cujus offensionem gratiam reconciliationis accepimus: quoniam, sicut ait idem magister gentium, conclusit Deus omnia in incredulitate, ut omnium misereatur (Rom. XI, 32).

CAP. III.

Quid autem illud fuit quod et Judaeis intellectum abstulit, et sapientium mundi corda turbavit, nisi crux Filii Dei, quae et philosophicam evanescere prudentiam, et Israeliticam fecit caligare doctrinam? Omnem namque sensum humanae mentis excessit divini altitudo consilii, cum placuit Deo per stultitiam praedicationis, salvos facere credentes (I Cor. I, 21), ut mirabilior fieret constantia fidei ex difficultate credendi. Inconsequens enim et irrationabile videbatur recipere animo quod creatorem omnium naturarum in substantia veri hominis Virgo intemerata peperisset; quod aequalis Patri Filius Dei, qui impleret omnia et contineret universa, furentium manibus comprehendi, iniquorum judicio condemnari, et post dedecora illusionum, cruci se permisisset affigi. Sed in iis omnibus simul sunt et humilitas hominis, et celsitudo Deitatis; nec misericordiae ratio majestatem miserentis obscurat, quia de ineffabili potentia factum est, ut dum homo verus est in Deo inviolabili, et Deus verus est in carne passibili, conferretur homini gloria per contumeliam, incorruptio per supplicium, vita per mortem. Nisi enim Verbum caro fieret, et tam solida consisteret unitas in utraque natura, ut a suscipiente susceptam, nec ipsum breve mortis tempus abjungeret,

numquam valeret ad aeternitatem redire mortalitas. Sed adfuit nobis in Christo singulare praesidium, ut in natura passibili mortis conditio non maneret, quam impassibilis essentia recepisset, et per id quod non poterat mori, posset id quod erat mortuum suscitari.

CAP. IV.

Huic sacramento, dilectissimi, ut inseparabiliter congruamus, magna nobis et animi et corporis intentione nitendum est ut cum gravissimi sit piaculi festum paschale negligere, periculosius sit ecclesiasticis quidem conventibus jungi, sed in Dominicae passionis consortio non haberi. Nam dicente Domino: Qui non accipit crucem suam, et non sequitur me, non est me dignus (Matth. X, 38); et dicente Apostolo: Si compatimur, et conregnabimus (Rom. VIII, 17; II Tim. II, 12); quis vere Christum passum, mortuum et resuscitatum colit, nisi qui cum ipso et patitur, et moritur, et resurgit? Et haec quidem in omnibus Ecclesiae filiis, ipso jam regenerationis sunt inchoata mysterio, ubi peccati interitus, vita est renascentis, et triduanam Domini mortem imitatur trina demersio; ut dimoto quodam aggere sepulturae, quos veteres suscepit sinus fontis, eosdem novos edat unda baptimastis; sed implendum est nihilominus opere quod celebratum est sacramento, et natis de Spiritu sancto quantumcumque superest mundani corporis, non sine crucis susceptione ducendum est. Quamvis enim forti et crudeli tyranno per potentiam crucis Christi vasa antiquae depraedationis erepta sint, et dominatio principis mundi a redemptorum sit ejecta corporibus, insidiari tamen etiam justificatis eadem malignitas perseverat, et multis modis eos in quibus non regnat impugnat: ut si quas animas negligentes imprudentesque repererit, saevioribus eas laqueis rursum innectat, et a paradiso Ecclesiae raptas in consortium suae damnationis inducat. Unde cum quispiam observantiae Christianae se limites sentit excedere, et in id cupiditates suas tendere, quod eum a recto itinere faciat deviare, recurrat ad crucem Domini, et ligno vitae motus noxiae voluntatis affigat; ac voce prophetica ad Dominum clamet et dicat: Confige clavis a timore tuo carnes meas; a judiciis enim tuis timui (Ps. CXVIII, 120).

CAP. V.

Quid autem est clavis timoris Dei carnes habere confixas, nisi corporeos sensus ab illecebra illiciti desiderii sub metu divini continere judicii? ut qui resistit peccato, et concupiscentias suas, ne quid morte dignum operetur, interficit, audeat cum Apostolo dicere: Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo (Galat. VI, 14). Ibi ergo se constituat Christianus, quo eum secum sustulit Christus; et ad id dirigat omnem viam suam, ubi scit humanam salvatam esse naturam. Passio enim Domini usque ad finem producitur mundi; et sicut in sanctis suis ipse honoratur, ipse diligitur, et in pauperibus ipse pascitur, ipse vestitur; ita in omnibus qui pro justitia adversa tolerant, ipse compatitur: nisi forte aestimandum est, multiplicata per orbem fide, et rarescente impiorum numero, omnes persecutiones, et omnia quae adversus beatos martyres saevierunt, finita esse certamina, tamquam suscipiendae crucis illis tantum necessitas incubuerit, quibus ad expugnandam Christi dilectionem atrocissima sunt illata supplicia. Sed aliud servientium Deo pietas experitur, aliud etiam Apostoli praedicatio protestatur, qui dicit: Omnes qui pie volunt vivere in Christo Jesu, persecutionem patiuntur (II Tim. III, 12). Qua sententia nimis tepidus et segnis ostenditur, qui nulla persecutione pulsatur. Pacem enim cum hoc mundo nisi amatores mundi habere non possunt, et nulla umquam iniquitati cum aequitate communio, nulla mendacio cum veritate concordia, nullus est tenebris cum luce consensus. Quia etiamsi pietas bonorum cupiat malos corrigi, conversionemque multorum per gratiam Dei miserentis obtineat, malignorum tamen spirituum adversus sanctos insidiae non quiescunt, et sive occulto dolo, sive aperto praelio, in omnibus fidelibus propositum bonae voluntatis infestant. Inimicum namque est illis omne quod rectum, omne quod sanctum est; et cum eis nihil in quemquam amplius liceat, quam justitia divina permiserit, quae dignatur suos aut corripere disciplina, aut exercere patientia, agunt tamen versutissima arte fallaciae, ut ex arbitrio propriae potestatis, aut laedere videantur, aut parcere; et multis, quod dolendum est, ita per nequitiam simulationis illudunt, ut

quidam illos et timeant pati infensos, et velint habere placatos: cum beneficia daemonum omnibus sint nocentiora vulneribus, quia tutius est homini inimicitiam diaboli meruisse quam pacem. Sapientes itaque animae, quae unum timere, unum diligere, et in unum Dominum sperare didicerunt, mortificatis cupiditatibus et crucifixis corporis sensibus, ad nullum hostium metum, ad nullum inclinantur obsequium. Voluntatem enim Dei etiam sibi praeferunt, et tanto amplius se amant quanto amplius pro Dei amore se non amant. Cumque audiunt sibi divinitus dici: Post concupiscentias tuas non eas, et a voluntate tua avertere (Eccli. XVIII, 30): dividunt affectus suos, et legem mentis a corporis lege discernunt: ut ex quadam se parte sibi denegent, perdentes se in iis quae carnaliter cupiunt, et invenientes se in iis quae spiritaliter concupiscunt.

CAP. VI.

Sanctum igitur Pascha, dilectissimi, in talibus membris corporis Christi legitime celebratur et nihil illis deest triumphis, quos passio Salvatoris obtinuit. Quoniam in iis qui apostolico exemplo castigant corpus suum et servituti subjiciunt (I Cor. IX, 27), iidem hostes eadem fortitudine conteruntur , et nunc a Christo vincitur mundus. Cum enim a servis suis quorumcumque vitiorum incentiva superantur, ipsius virtus est, ipsiusque victoria. Haec, dilectissimi, quae ad participationem crucis pertinent, sufficienter, ut arbitror, vestris sunt hodie auribus intimata: ut paschale sacramentum etiam in membris corporis Christi legitime celebretur. Superest ut de obtinendo resurrectionis consortio disseramus. Quod ne, continuato sermone, et mihi et vobis fiat onerosum, in diem sabbati promissa differemus. Aderit, ut credimus, gratia Dei, ut debitum nostrum ipsius auxilio compleatur, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXI De Resurrectione Domini I; habitus sabbato sancto in pervigiliis Paschae

SYNPOSIS. I.

Curandum esse ne jejunii fructus evacuetur, ut qui mortui sunt cum Christo, etiam cum ipso resurgant.---II. Sepulturae dies propter discipulos esse abbreviatos.---III. Multis suam resurrectionem Christum probasse argumentis.---IV. Quae commutatio in carne Christi per resurrectionem facta fuerit.---V. Christianum, spretis terrenis, coelestibus mente inhaerere debere.---VI. Cavendum ne ad peccati voluptatem quis redeat post festum paschale.

CAP. I.

Sermone proximo, dilectissimi, non incongrue vobis, quantum arbitror, participationem crucis Christi insinuavimus, ut paschale sacramentum ipsa in se habeat vita credentium, et quod festo honoratur moribus celebretur. Quam autem hoc utile sit ipsi probastis, et ex vestra devotione didicistis quantum prosint animis atque corporibus prolixiora jejunia, frequentiores preces et eleemosynae largiores. Nemo enim fere est qui non hac exercitatione profecerit, et in abdito conscientiae suae aliquid quo recte possit gaudere condiderit. Sed haec lucra perseveranti sunt servanda custodia, ne in desidiam, resoluto labore, quod donavit Dei gratia, diaboli furetur invidia. Cum igitur quadraginta dierum observantia hoc voluerimus operari, ut aliquid sentiremus crucis in tempore Dominicae passionis, adnitendum nobis est ut etiam resurrectionis Christi inveniamur esse consortes, et de morte ad vitam, dum in isto sumus corpore, transeamus. Unicuique enim homini, qui ex alio in aliud aliqua conversione mutatur, finis est non esse quod fuit, et ortus, esse quod non fuit. Sed interest cui quis aut moriatur aut vivat:

quia est mors quae causa est vivendi, et est vita quae causa est moriendi. Nec alibi quam in hoc transitorio saeculo utrumque conquiritur; et ex qualitate temporalium actionum differentiae retributionum pendent aeternarum. Moriendum ergo est diabolo et vivendum Deo; deficiendum iniquitati, ut justitiae resurgatur. Occumbant vetera, ut oriantur nova. Et quoniam, sicut ait Veritas, nemo potest duobus dominis servire (Matth. VI, 24; Luc. XVI, 13), Dominus sit non ille qui stantes impulit in ruinam, sed ille qui dejectos erexit in gloriam.

CAP. II.

Dicente ergo Apostolo: Primus homo de terra terrenus, secundus homo de coelo coelestis. Qualis terrenus, tales et terreni; et qualis coelestis, tales et coelestes. Sicut portavimus imaginem terreni, portemus et imaginem ejus qui est de coelo (I Cor. XV, 47, 49); multum nobis de hac commutatione gaudendum est, qua de ignobilitate terrena ad coelestem transferimur dignitatem per illius ineffabilem misericordiam qui ut nos in sua proveheret, in nostra descendit; ut non solum substantiam, sed etiam conditionem naturae peccatricis assumeret, et ea sibi pateretur inferri divina impassibilitas, quae miserrime experitur humana mortalitas. Unde, ne turbatos discipulorum animos longa moestitudo cruciaret, denuntiatam tridui moram tam mira celeritate breviavit, ut dum ad integrum secundum diem pars primi novissima et pars tertii prima concurrit, et aliquantum temporis spatio decideret, et nihil dierum numero deperiret. Resurrectio igitur Salvatoris nec animam in inferno, nec carnem diu morata est in sepulcro; et tam velox incorruptae carnis vivificatio fuit, ut major ibi esset soporis similitudo quam mortis: quoniam Deitas quae ab utraque suscepti hominis substantia non recessit, quod potestate divisit, potestate conjunxit.

CAP. III.

Subsecuta sunt itaque multa documenta quibus praedicandae per universum mundum fidei auctoritas conderetur. Et licet revolutio lapidis,

evacuatio monumenti, depositio linteorum, et totius facti angeli narratores copiose veritatem Dominicae resurrectionis astruerent; et mulierum tamen visui, et apostolorum frequenter oculis manifestus apparuit (Act. I, 3): non solum loquens cum eis, sed etiam habitans atque convescens, et pertractari se diligenti curiosoque contactu ab eis quos dubitatio perstringebat, admittens. Ideo enim et clausis ad discipulos ostiis introibat (Joan. XX, 19), et flatu suo dabat Spiritum sanctum, et dato intelligentiae lumine, sanctarum Scripturarum occulta pandebat (Luc. XXIV, 27), et rursus idem vulnus lateris, fixuras clavorum, et omnia recentissimae passionis signa monstrabat (Joan. XX, 27), ut agnosceretur in eo proprietas divinae humanaeque naturae individua permanere, et ita sciremus Verbum non hoc esse quod carnem, ut unum Dei Filium et Verbum confiteremur et carnem.

CAP. IV.

Non dissonat, dilectissimi, ab hac fide magister gentium apostolus Paulus, cum dicit: Etsi cognovimus secundum carnem Christum, sed nunc jam non novimus (II Cor. V, 16). Resurrectio enim Domini non finis carnis, sed commutatio fuit, nec virtutis augmento consumpta substantia est. Qualitas transiit, non natura defecit; et factum est corpus impassibile, quod potuit crucifigi; factum est immortale, quod potuit occidi; factum est incorruptibile, quod potuit vulnerari. Et merito dicitur caro Christi in eo statu quo fuerat nota, nesciri: quia nihil in ea passibile, nihil remansit infirmum, ut et ipsa sit per essentiam, et non sit ipsa per gloriam. Quid autem mirum, si hoc de corpore Christi profitetur, qui de omnibus Christianis spiritalibus dicit: Itaque nos ex hoc neminem novimus secundum carnem (II Cor. V, 16)? Ex hoc, inquit, initium nobis factum est resurrectionis in Christo, ex quo in eo qui pro omnibus mortuus est, totius spei nostrae forma praecessit. Non haesitamus diffidentia, nec incerta exspectatione suspendimur, sed accepto promissionis exordio, fidei oculis quae sunt futura, jam cernimus; et naturae provectione gaudentes, quod credimus jam tenemus.

CAP. V.

Non ergo nos rerum temporalium occupent species, nec ad se contemplationem nostram a coelestibus terrena deflectant. Pro transactis habeantur quae ex maxima parte jam non sunt; et mens intenta mansuris, ibi desiderium suum figat, ubi quod offertur aeternum est. Quamvis enim spe salvi facti simus, et corruptibilem adhuc carnem mortalemque gestemus, recte tamen dicimur in carne non esse, si carnales nobis non dominentur affectus; et merito ejus rei deponimus nuncupationem, cujus non sequimur voluntatem. Cum itaque Apostolus dicat: Carnis curam ne feceritis in desideriis (Rom. XIII, 14), non ea nobis interdicta intelligimus quae saluti congruunt et quae humana poscit infirmitas. Sed quia non omnibus desideriis serviendum, nec quidquid caro concupiscit implendum est, de adhibendo temperantiae modo admonitos nos esse cognoscimus, ut carni, quae sub animi est constituta judicio, nec superflua concedamus, nec necessaria denegemus. Unde idem Apostolus alibi ait: Nemo enim umquam carnem suam odio habuit, sed nutrit et fovet eam (Ephes. V, 29): cum utique non ad vitia, non ad luxuriam, sed ad debitum sit alenda et fovenda famulatum: ut teneat ordinem suum renovata natura, nec perverse ac turpiter superioribus inferiora praevaleant, aut inferioribus superiora succumbant, et vitiis animum superantibus, ibi fiat servitus ubi debet esse dominatus.

CAP. VI.

Agnoscat igitur populus Dei novam se esse in Christo creaturam, et a quo suscepta sit quemve susceperit vigilanter intelligat. Quae nova facta sunt, non redeant ad instabilem vetustatem; et non omittat opus suum, qui manum misit ad aratrum (Luc. IX, 62); sed ad hoc attendat quod serit, non ad id respiciat quod reliquit. Nemo in id recidat unde surrexit, sed etiamsi pro infirmitate corporea in aliquibus adhuc languoribus jacet, sanari instanter desideret ac levari. Haec est enim salutis via, et coeptae in Christo resurrectionis imitatio: ut quia in lubrico istius vitae diversi casus lapsusque non desunt, vestigia gradientium a fluidis ad solida

transferantur: quoniam, sicut scriptum est, a Domino gressus hominis diriguntur, et viam ejus volet. Cum ceciderit justus, non collidetur, quia Dominus supponet manum suam (Ps. XXXVI, 23). Haec meditatio, dilectissimi, non pro sola solemnitate paschali, sed pro totius vitae sanctificatione retinenda est, et ad hoc praesens exercitatio debet intendi, ut quae animum fidelium experimento brevis observantiae delectarunt, in consuetudinem transeant, intemerata permaneant, ac si aliquid delicti irrepserit, celeri poenitudine deleatur. Et quia antiquorum morborum difficilis et tarda curatio est, tanto velocius adhibeantur remedia, quanto recentiora sunt vulnera: ut semper ab omnibus offensionibus in integrum resurgentes, ad illam incorruptibilem glorificandae carnis resurrectionem pervenire mereamur in Christo Jesu Domino nostro, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXII De resurrectione Domini II

SYNOPSIS. I.

Crucem Christi nobis et sacramentum esse et exemplum.---II. Nostram naturam a Verbo in incarnatione esse susceptam, ut eam solveret in pretium.---III. Nos Christo commortuos et corresuscitatos, a Christo confortari nobiscum permanente in terris, et ad gloriam invitari regnante in coelis..---IV. Ubique nobis et virtutem crucis et exemplum adesse, quo adversus cupiditates armemur.--- V. Per terrenorum contemptum ad coelestia tendendum, servata fide utriusque in Christo naturae.--- VI. Per Christi transitum, qui non est nisi in natura nostra, nobis ad coelestia transitum praeparari.--- VII. Eutychianos paschalis festi exsortes esse, qui naturam nostram in Christo negant.

CAP. I.

Totum quidem, dilectissimi, paschale sacramentum evangelica nobis narratio praesentavit, et ita per aurem carnis penetratus est mentis auditus, ut nemini nostrum rerum gestarum imago defuerit; cum divinitus inspiratae textus historiae evidenter ostenderit qua Dominus Jesus Christus impietate traditus, quo judicio addictus, qua saevitia crucifixus, et qua sit gloria suscitatus. Sed adjiciendum est etiam nostri sermonis officium, ut sicut pia exspectatione reposcere vos consuetudinis debitum sentio, ita solemnitati sacratissimae lectionis subjungatur exhortatio sacerdotis. Quia igitur apud fideles aures ignorantiae locus non est, semen verbi, quod est in praedicatione Evangelii, debet in terra vestri cordis augeri, ut remotis suffocationibus spinarum ac tribulorum, libera in fructus suos exeant plantaria piorum sensuum, et rectarum germina voluntatum. Crux enim Christi, quae salvandis est impensa mortalibus, et sacramentum est et exemplum: sacramentum, quo virtus impletur divina; exemplum, quo devotio incitatur humana: quoniam captivitatis jugo erutis, etiam hoc praestat redemptio, ut eam sequi possit imitatio. Nam si mundana sapientia ita in suis gloriatur erroribus, ut quem sibi quisque ducem elegerit, ejus opiniones et mores atque omnia instituta sectetur, quae nobis erit communio nominis Christi, nisi ut ei inseparabiliter uniamur, qui est, ut ipse insinuavit, Via, et Veritas, et Vita (Joan. XIV, 6)? Via scilicet conversationis sanctae, Veritas doctrinae divinae, et Vita beatitudinis sempiternae.

CAP. II.

Collapsa enim in parentibus primis humani generis plenitudine, ita misericors Deus creaturae ad imaginem suam factae per unigenitum suum Jesum Christum voluit subvenire, ut nec extra naturam esset naturae reparatio, et ultra propriae originis dignitatem proficeret secunda conditio. Felix si ab eo non decideret quod Deus fecit, sed felicior si in eo maneat quod refecit. Multum fuit a Christo recepisse formam, sed

plus est in Christo habere substantiam. Suscepit enim nos in suam proprietatem illa natura (quae se in quas voluerit mensuras benignitatis inflectit, nec usquam conversionem mutabilitatis incurrit. Suscepit nos illa natura) quae nec nostris sua, nec suis nostra consumeret: quae ita unam in se fecit Deitatis humanitatisque personam, ut sub dispensatione infirmitatum atque virtutum nec caro per Divinitatem inviolabilis, nec Divinitas per carnem posset esse passibilis. Suscepit nos illa natura quae et propaginem nostri generis a communi tramite non abrumperet, et contagium peccati in omnes homines transeuntis excluderet. Infirmitas sane atque mortalitas, quae non peccatum erant, sed poena peccati, a Redemptore mundi recepta sunt ad supplicium, ut impenderentur ad pretium. Quod ergo in omnibus hominibus transfusio erat damnationis, hoc in Christo sacramentum est pietatis. Praebuit enim se crudelissimo exactori liber a debito, et ministras diaboli Judaicas manus in cruciatum immaculatae carnis admisit. Quam ideo usque ad resurrectionem voluit esse mortalem, ut credentibus in eum nec persecutio insuperabilis, nec mors posset esse terribilis: cum ita dubitandum non esset de consortio gloriae, sicut dubitandum non erat de communione naturae.

CAP. III.

Si incunctanter itaque, dilectissimi, credimus corde quod ore profitemur, nos in Christo crucifixi, nos sumus mortui, nos sepulti, nos etiam in ipso die tertio suscitati. Unde Apostolus dicit: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens; quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. Cum enim Christus apparuerit vita vestra, tunc et vos apparebitis cum ipso in gloria (Coloss. III, 1-4). Ut autem noverint corda fidelium habere se, unde ad supernam sapientiam spretis mundi cupiditatibus valeant elevari, spondet nobis Dominus praesentiam suam, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20). Non enim frustra per Isaiam dixerat Spiritus sanctus: Ecce virgo in utero accipiet et pariet filium; et vocabunt nomen ejus Emmanuel, quod est

interpretatum, nobiscum Deus (Isai. VII, 14; Matth. II, 23). Implet ergo Jesus proprietatem nominis sui, et qui ascendit in coelos, non deserit adoptatos; qui sedet ad dexteram Patris idem totius habitator est corporis; et ipse deorsum confortat ad patientiam, qui sursum invitat ad gloriam.

CAP. IV.

Nec inter vana igitur nobis desipiendum est, nec inter adversa trepidandum. Ibi quidem blandiuntur deceptiones, et hic gravescunt labores. Sed quia misericordia Domini plena est terra (Ps. XXXII, 5), adest nobis Christi ubique victoria, ut impleatur quod ait: Nolite timere, quia ego vici mundum (Joan. XVI, 33). Sive ergo contra ambitionem saeculi, sive contra concupiscentias carnis, sive contra haereticorum jacula dimicemus, Dominica cruce semper armemur. Nec enim umquam a paschali festo recedimus, si a fermento malitiae veteris (veritatis sinceritate) abstinemus. Inter omnes namque vitae hujus varietates, quae diversarum plenae sunt passionum, apostolicae exhortationis meminisse debemus, qua nos instruit, dicens: Hoc sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo, sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen quod est super omne nomen, ut in nomine Jesu omne genu flectatur, coelestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris (Philip. II, 5-11). Si magnae, inquit, pietatis sacramentum intelligitis, et quod pro salute humani generis unigenitus Dei Filius gessit advertitis, hoc sentite in vobis quod et in Christo Jesu, cujus humilitas nulli aspernenda divitum, nulli est erubescenda nobilium. Nec enim in tantum provehi potest quaelibet felicitas humana fastigium, ut aestimet sibi pudendum quod manens Deus in forma Dei, formam servi suscipere non est arbitratus indignum.

CAP. V.

Imitamini quod operatus est; diligite quod dilexit, et invenientes in vobis Dei gratiam, vestram in illo redamate naturam. Quoniam sicut ille paupertate divitias non amisit, gloriam humilitate non minuit, aeternitatem morte non perdidit, ita et vos eisdem gradibus eisdemque vestigiis, ut coelestia apprehendatis, terrena despicite. Susceptio enim crucis est interfectio cupiditatum, occisio vitiorum, declinatio vanitatis, et abdicatio omnis erroris. Nam cum Pascha Domini non impudicus, non luxuriosus, non superbus celebret, non avarus, nulli tamen ab hac festivitate longius quam haeretici separantur, maximeque illi qui de Verbi incarnatione male sentiunt, aut minuendo quod est Deitatis, aut evacuando quod est carnis. Verus enim Deus est Filius Dei, totum habens ex Patre quod Pater est, nullo exordio temporalis, nulla varietate mutabilis; nec ab uno divisus, nec ab omnipotente diversus, sempiterni genitoris unigenitus sempiternus: ut mens fidelis credens in Patrem, et Filium, et Spiritum sanctum, in eadem unius Deitatis essentia nec unitatem gradibus dividat, nec Trinitatem singularitate confundat. Non autem sufficit Dei Filium in sola Patris nosse natura, nisi eum non recedentem a propriis, agnoscamus in nostris. Exinanitio enim illa quam reparationi impendit humanae, dispensatio fuit miserationis, non privatio potestatis. Nam cum et ex aeterno consilio Dei non esset aliud nomen sub coelo datum hominibus, in quo oporteat salvos fieri (Act. IV, 12); invisibilis visibilem, intemporalis temporalem, impassibilis passibilem substantiam suam fecit: non ut virtus deficeret in infirmitate, sed ut infirmitas in incorruptibilem posset transire virtutem.

CAP. VI.

Propter quod ipsa festivitas quae a nobis Pascha nominatur apud Hebraeos Phase, id est transitus, dicitur, attestante evangelista atque dicente: Ante diem festum Paschae sciens Jesus quia venit hora ejus, ut transeat ex hoc mundo ad Patrem (Joan. XIII, 1). Cujus autem naturae futurus erat transitus iste, nisi nostrae, cum inseparabiliter et Pater in

Filio, et Filius esset in Patre? Sed quia Verbum et caro una persona est, non dividitur a suscipiente susceptus, et honor provehendi provehentis nominatur augmentum, dicente Apostolo, quod jam commemoravimus: Propter quod et Deus exaltavit illum, et donavit illi nomen quod est super omne nomen (Philipp. II, 9). In quo utique assumpti hominis exaltatio commendatur: ut in cujus passionibus manet Deitas indivisibilis, idem coaeternus sit in gloria Deitatis. Ad hanc participationem ineffabilis muneris, beatum transitum fidelibus suis ipse Dominus praeparabat, cum instanti jam proximus passioni, non solum pro apostolis suis atque discipulis, sed etiam pro universa Ecclesia supplicaret et diceret: Non pro his autem rogo tantum, sed pro iis etiam qui credituri sunt per verbum ipsorum in me: ut omnes unum sint, sicut et tu Pater in me, et ego in te, ut et ipsi in nobis unum sint (Joan. XVII, 20, 21).

CAP. VII.

Cujus unitatis nullum poterunt habere consortium, qui in Dei Filio Deo vero humanam negant manere naturam, impugnatores salutiferi sacramenti, et paschalis exsules festi; quod, quia ab Evangelio dissentiunt et Symbolo contradicunt, nobiscum celebrare non possunt: quia etsi audent sibi Christianum nomen assumere, ab omni tamen creatura, cui Christus caput est, repelluntur; vobis in hac solemnitate merito exsultantibus, pieque gaudentibus, qui nullum recipientes in veritate mendacium, nec de nativitate Christi secundum carnem, nec de passione ac morte, nec de corporali resurrectione ejus ambigitis: quoniam sine ulla separatione Deitatis, verum Christum ab utero Virginis, verum in ligno crucis, verum in sepulcro carnis, verum in gloria resurrectionis, verum in dextera paternae majestatis agnoscitis. Unde etiam, sicut Apostolus ait, exspectamus Salvatorem Dominum nostrum Jesum Christum, qui reformabit corpus nostrae humilitatis, conforme fieri corpori gloriae suae (Philipp. III, 20), qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXIII De Ascensione Domini I

SYNOPSIS.I.

Et moram Christi in terris post resurrectionem, et dubitationem discipulorum, ad fidem confirmandam dispositas esse.---II. Quanta his diebus a Christo facta fuerint.---III. Vulnerum suorum tactu trepidantia discipulorum corda confirmasse.---IV. Ascensionem Christi eos laetitia affecisse, quos et mors trepidos fecerat, et resurrectio dubios reliquerat. Ampliora per Christum esse collata, quam per diabolum ablata.

CAP. I.

Post beatam et gloriosam resurrectionem Domini nostri Jesu Christi, qua verum Dei templum Judaica impietate resolutum divina in triduo potentia suscitavit, quadragenarius hodie, dilectissimi, sanctorum dierum expletus est numerus, sacratissima ordinatione dispositus, et ad utilitatem nostrae eruditionis impensus: ut dum a Domino in hoc spatium mora praesentiae corporalis extenditur, fides resurrectionis documentis necessariis muniretur. Mors enim Christi multum discipulorum corda turbaverat, et de supplicio crucis, de emissione spiritus, de exanimati corporis sepultura gravatis moestitudine mentibus quidam diffidentiae torpor obrepserat. Nam cum sanctae mulieres, sicut evangelica patefecit historia, revolutum a monumento lapidem, sepulcrum corpore vacuum, et viventis Domini testes angelos nuntiarent, verba earum apostolis aliisque discipulis deliramentis similia videbantur. Quam utique haesitationem humana infirmitate nutantem, nequaquam permisisset Spiritus veritatis praedicatorum suorum inesse pectoribus, nisi illa trepida sollicitudo et curiosa cunctatio nostrae fidei fundamenta jecisset. Nostris igitur perturbationibus, nostrisque periculis in apostolis consulebatur: nos in illis viris contra calumnias impiorum, et contra

terrenae argumenta sapientiae docebamur, Nos illorum instruxit aspectus, nos erudivit auditus, nos confirmavit attactus. Gratias agamus divinae dispensationi et sanctorum Patrum necessariae tarditati. Dubitatum est ab illis, ne dubitaretur a nobis.

CAP. II.

Non ergo ii dies, dilectissimi, qui inter resurrectionem Domini ascensionemque fluxerunt, otioso transiere decursu; sed magna in his confirmata sacramenta, magna sunt revelata mysteria. In his metus dirae mortis aufertur, et non solum animae, sed etiam carnis immortalitas declaratur. In his per insufflationem Domini infunditur apostolis omnibus Spiritus sanctus; et beato apostolo Petro supra caeteros, post regni claves, ovilis Dominici cura mandatur. In his diebus, duobus discipulis tertius in via Dominus comes jungitur (Luc. XXIV, 15), et ad omnem nostrae ambiguitatis caliginem detergendam, paventium ac trepidantium tarditas increpatur. Flammam fidei illuminata corda concipiunt; et quae erant tepida, reserante Scripturas Domino, effi fractione quoque panis convescentium aperiuntur obtutus; multo felicius horum oculis patefactis, quibus naturae suae manifestata est glorificatio, quam illorum generis nostri principum, quibus praevaricationis suae est ingesta confusio.

CAP. III.

Inter haec autem aliaque miracula, cum discipuli trepidis cogitationibus aestuarent, et apparuisset in medio eorum Dominus dixissetque, Pax vobis (Luc. XXIV, 36; Joan. XX, 26): ne hoc remaneret in eorum opinionibus quod volvebatur in cordibus (putabant enim se spiritum videre, non carnem), redarguit cogitationes a veritate discordes, ingerit dubitantium oculis manentia in manibus suis et pedibus crucis signa, et ut diligentius pertractetur invitat: quia ad sananda infidelium cordium vulnera, clavorum et lauceae erant servata vestigia: ut non dubia fide,

sed constantissima scientia teneretur, eam naturam in Dei Patris consessuram throno, quae jacuerat in sepulcro.

CAP. IV.

Per omne ergo hoc tempus, dilectissimi, quod inter resurrectionem Domini et ascensionem ejus exactum est, hoc providentia Dei curavit, hoc docuit, hoc suorum et oculis insinuavit et cordibus, ut Dominus Jesus Christus vere agnosceretur resuscitatus, qui vere erat natus, et passus, et mortuus. Unde beatissimi apostoli omnesque discipuli, qui et de exitu crucis fuerant trepidi, et de fide resurrectionis ambigui, ita sunt veritate perspicua roborati, ut Domino in coelorum eunte sublimia, non solum nulla afficerentur tristitia, sed etiam magno gaudio replerentur (Luc. XXIV, 52). Et revera magna et ineffabilis erat causa gaudendi, cum in conspectu sanctae multitudinis super omnium creaturarum coelestium dignitatem humani generis natura conscenderet, supergressura angelicos ordines, et ultra archangelorum altitudines elevanda, nec ullis sublimitatibus modum suae provectionis habitura, nisi aeterni Patris recepta consessu, illius gloriae sociaretur in throno, cujus naturae copulabatur in Filio. Quia igitur Christi ascensio, nostra provectio est, et quo praecessit gloria capitis, eo spes vocatur et corporis, dignis, dilectissimi, exsultemus gaudiis, et pia gratiarum actione laetemur. Hodie enim non solum paradisi possessores firmati sumus, sed etiam coelorum in Christo superna penetravimus: ampliora adepti per ineffabilem Christi gratiam quam per diaboli amiseramus invidiam. Nam quos virulentus inimicus primi habitaculi felicitate dejecit, eos sibi concorporatos Dei Filius ad dexteram Patris collocavit: cum quo vivit et regnat in unitate Spiritus sancti Deus per omnia saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXIV De Ascensione Domini II

SYNOPSIS. I.

Ascensione et gaudium nostrum adimpleri, et fidem nostram spemque mirabiliores fieri. ---II. Ut capaces essemus beatitudinis, Christus ascendit in coelum, ibi mansurus usque ad diem judicii. ---III. Fidem ita ascesione esse roboratam, ut nullis potuerit tormentis superari, etiam in teneris puellis.---IV. Excellentius innotuisse Christum per ascensionem, et praesentiorem fuisse Divinitate. Quid angelicum colloquium significet.---V. Excitat nos ascensio Christi, ut terrena despiciamus tamquam peregrini, et charitate dilemur, sine qua ad Christum non itur.

CAP. I.

Sacramentum, dilectissimi, salutis nostrae, quam pretio sanguinis sui universitatis conditor aestimavit, a die corporalis ortus usque ad exitum passionis, per dispensationem humilitatis impletum est. Et licet multa etiam in forma servi Divinitatis signa radiaverint, proprie tamen illius temporis actio ad demonstrandam suscepti hominis pertinuit veritatem. Post passionem vero, ruptis mortis vinculis, quae vim suam in eum qui peccati erat nescius incedendo pandiderat: infirmitas in virtutem, mortalitas in aeternitatem, contumelia transivit in gloriam: quam Dominus Jesus Christus in multis manifestisque documentis (Act. I, 3), multorum declaravit aspectibus, donec triumphum victoriae, quem reportarat a mortuis, inferret et coelis. Sicut ergo in solemnitate paschali resurrectio Domini fuit nobis causa laetandi, ita ascensio ejus in coelos praesentium nobis est materia gaudiorum, recolentibus illum diem et rite venerantibus, quo natura nostrae humilitatis in Christo super omnem coeli militiam, supra omnes ordines angelorum, et ultra omnium altitudinem potestatum ad Dei Patris est provecta consessum. Quo ordine operum divinorum nos fundati, nos aedificati sumus: ut mirabilior fieret gratia Dei, cum remotis a conspectu hominum, quae merito reverentiam sui sentiebantur indicere, fides non diffideret, spes non

fluctuaret, charitas non tepesceret. Magnarum enim hic vigor est mentium, et valde fidelium hoc lumen est animarum, incunctanter credere quae corporeo non videntur intuitu, et ibi figere desiderium, quo nequeas inferre conspectum. Haec autem pietas unde in nostris cordibus nasceretur, aut quomodo quisquam justificaretur per fidem, si in iis tantum salus nostra consisteret, quae obtutibus subjacerent? Unde et illi viro qui de resurrectione Christi videbatur ambigere, nisi in ipsius carne vestigia passionis et visu explorasset et tactu: Quia vidisti me, inquit Dominus, credidisti: beati qui non viderunt, et crediderunt (Joan. XX, 19).

CAP. II.

Ut igitur hujus beatitudinis, dilectissimi, capaces esse possemus, expletis omnibus quae evangelicae praedicationi et novi Testamenti mysteriis congruebant, Dominus noster Jesus Christus, quadragesimo post resurrectionem die coram discipulis elevatus in coelum (Luc. XXIV, 50; Matth. XVI, 19), corporalis praesentiae modum fecit, mansurus in Patris dextera, donec tempora multiplicandis Ecclesiae filiis divinitus praestituta peragantur, et ad judicandos vivos et mortuos in eadem carne in qua ascendit adveniat. Quod itaque Redemptoris nostri conspicuum fuit, in sacramenta transivit; et ut fides excellentior esset ac firmior, visioni doctrina successit, cujus auctoritatem supernis illuminata radiis credentium corda sequerentur.

CAP. III.

Hanc fidem ascensione Domini auctam, et Spiritus sancti munere roboratam, non vincula, non carceres, non exsilia, non fames, non ignis, non laniatus ferarum, nec exquisita persequentium crudelitatibus supplicia terruerunt. Pro hac fide per universum mundum, non solum viri, sed etiam feminae, nec tantum impubes pueri, sed etiam tenerae virgines, usque ad effusionem sui sanguinis decertarunt. Haec fides daemonia ejecit, aegritudines depulit, mortuos suscitavit. Unde et ipsi

beati apostoli, qui tot miraculis confirmati, tot sermonibus eruditi, atrocitate tamen Dominicae passionis expaverant, et veritatem resurrectionis ejus non sine haesitatione susceperant, tantum de ascensione Domini profecerunt, ut quidquid illis prius intulerat metum, verteretur in gaudium. Totam enim contemplationem animi in Divinitatem ad Patris dexteram consedentis erexerant, nec jam corporeae visionis tardabantur objectu, quominus in id aciem mentis intenderent, quod nec a Patre descendendo abfuerat, nec a discipulis ascendendo discesserat.

CAP. IV.

Tunc igitur, dilectissimi, filius hominis, Dei Filius, excellentius sacratiusque innotuit, cum in paternae majestatis gloriam se recepit et ineffabili modo coepit esse Divinitate praesentior, qui factus est humanitate longinquior. Tunc ad aequalem Patri Filium eruditior fides gressu mentis coepit accedere, et contrectatione corporeae in Christo substantiae , qua Patre minor est (Joan. XIV, 28), non egere: quoniam glorificati corporis manente natura, eo fides credentium vocabatur, ubi non carnali manu, sed spiritali intellectu, par Genitori Unigenitus tangeretur. Hinc illud est quod post resurrectionem suam Dominus, cum Maria Magdalene personam Ecclesiae gerens, ad contactum ipsius properaret accedere, dicit ei: Noli me tangere, nondum enim ascendi ad Patrem meum (Joan. XX, 17): hoc est, nolo ut ad me corporaliter venias, nec ut me sensu carnis agnoscas; ad sublimiora te differo, majora tibi praeparo. Cum ad Patrem meum ascendero, tunc me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis. Cum autem ascendentem ad coelos Dominum sequaces discipulorum oculi intenta admiratione suspicerent, astiterunt coram ipsis angeli duo mirabili vestium candore fulgentes, qui et dixerunt: Viri Galilaei, quid statis aspicientes in coelum? Hic Jesus qui assumptus est a vobis in coelum, sic veniet, quemadmodum vidistis eum euntem in coelum (Act. I, 11). Quibus verbis omnes Ecclesiae filii docebantur ut Jesus Christus in eadem qua ascenderat carne venturus visibilis crederetur; nec posset

ambigi omnia illi esse subjecta, cui ab ipso corporeae nativitatis exordio famulatus servisset angelicus. Sicut enim concipiendum Christum de Spiritu sancto beatae Virgini angelus nuntiavit, sic et editum de Virgine vox coelestium pastoribus cecinit: sicut resurrexisse a mortuis, supernorum nuntiorum prima testimonia docuerunt, sic ad judicandum mundum in ipsa carne venturum, angelorum officia praedicarunt: ut intelligeremus quantae potestates sint adfuturae cum judicaturo, cui tantae ministraverunt etiam judicando.

CAP. V.

Exsultemus itaque, dilectissimi, gaudio spiritali, et digna apud Deum gratiarum actione laetantes, liberos cordis oculos ad illam altitudinem in qua Christus est erigamus. Sursum vocatos animos desideria terrena non deprimant; ad aeterna praeelectos peritura non occupent; viam veritatis ingressos fallaces illecebrae non retardent; et ita a fidelibus haec temporalia decurrantur, ut peregrinari se in hac mundi valle cognoscant, in qua etiamsi quaedam commoda blandiantur, non amplectenda nequiter, sed transeunda sunt fortiter. Ad hanc enim nos devotionem beatissimus apostolus Petrus incitat; et secundum illam dilectionem quam pascendis Christi ovibus trina Dominici amoris professione concepit (Joan. XXI, 15-17), obsecrans dicit: Charissimi, obsecro vos tamquam advenas et peregrinos, abstinere vos a carnalibus desideriis, quae militant adversus animam (I Petr. II, 11). Cui autem nisi diabolo carnales militant voluptates, qui animas ad superna tendentes corruptibilium bonorum delectationibus obligare et ab illis sedibus de quibus ipse excidit gaudet abducere? Contra cujus insidias sapienter debet fidelis quisque vigilare, ut inimicum suum de eo quod tentatur possit elidere. Nihil autem est validius, dilectissimi, contra diaboli dolos, quam benignitas misericordiae et largitas charitatis, per quam omne peccatum aut declinatur aut vincitur. Sed hujus virtutis sublimitas non prius apprehenditur quam illud quod ei adversarium est subruatur. Quid autem tam inimicum misericordiae et operibus charitatis, quam avaritia, de cujus radice omnium malorum germen emergit? Quae nisi in suis

fomitibus enecetur, necesse est ut in agro cordis illius, in quo hujus mali planta convaluit, spinae potius tribulique vitiorum, quam ullum verae virtutis semen oriatur. Resistamus ergo, dilectissimi, huic tam pestifero malo, et charitatem, sine qua nulla virtus potest nitere (I Cor. XIII), sectemur: ut per hanc, qua ad nos Christus descendit, dilectionis viam, etiam nos ad ipsum possimus ascendere, cui est cum Deo Patre et Spiritu sancto honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXV De Pentecoste I

SYNOPSIS. I.

Christianam Pentecosten Mosaicae respondere.---II. Quam velociter ac mirabiliter a Spiritu sancto edocti sint discipuli.---III. Perfecta personarum in SS. Trinitate aequalitas explicatur.--- IV. Macedonianorum error contra Spiritum sanctum, qui omnis boni fons et causa.---V. Omnia in Ecclesia per Spiritum sanctum sanctificari, ab eo et ipsa jejunia instituta.

CAP. I.

Hodiernam solemnitatem, dilectissimi, in praecipuis festis esse venerandam, omnium catholicorum corda cognoscunt: nec dubium est quanta huic diei reverentia debeatur, quem Spiritus sanctus excellentissimo sui muneris miraculo consecravit. Nam ab illo die quo Dominus super omnem coelorum altitudinem ad dexteram Dei Patris consessurus ascendit, decimus iste est qui ab ejusdem resurrectione quinquagesimus nobis in eo a quo coepit illuxit, magna mysteria in se et

veterum sacramentorum continens et novorum: quibus manifestissime declaratur, et gratiam praenuntiatam fuisse per legem, et legem impletam esse per gratiam. Sicut enim Hebraeo quondam populo ab Aegyptiis liberato, quinquagesimo die post immolationem agni lex data est in monte Sina (Exod. XIX, 17); ita post passionem Christi, qua verus Dei Agnus occisus est, quinquagesimo a resurrectione ipsius die in apostolos plebemque credentium Spiritus sanctus illapsus est (Act. II, 3): ut facile diligens Christianus agnoscat initia veteris Testamenti evangelicis ministrasse principiis, et ab eodem Spiritu conditum foedus secundum, a quo primum fuerat institutum.

CAP. II.

Nam, sicut apostolica testatur historia, dum complerentur dies Pentecostes, essentque omnes discipuli pariter in eodem loco, factus est repente de coelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum, ubi erant sedentes. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum. Et repleti sunt omnes Spiritu sancto, et coeperunt loqui aliis linguis, prout Spiritus sanctus dabat eloqui illis (Ibid., 1-4). O quam velox est sermo sapientiae, et ubi Deus magister est, quam cito discitur quod docetur! Non est adhibita interpretatio ad audiendum, non consuetudo ad usum, non tempus ad studium, sed spirante ubi voluit Spiritu veritatis (Joan. III, 8), propriae singularum gentium voces factae sunt in Ecclesiae ore communes. Ab hoc igitur die tuba evangelicae praedicationis intonuit; ab hoc die imbres charismatum, flumina benedictionum, omne desertum et universam aridam rigaverunt; quoniam ad renovandam faciem terrae Spiritus Dei ferebatur super aquas (Genes. I, 2), et ad veteres tenebras abigendas, novae lucis fulgura coruscabant, cum micantium splendore linguarum, et verbum Domini lucidum, et eloquium conciperetur ignitum, cui ad creandum intellectum, consumendumque peccatum, et efficacia illuminandi, et vis inesset urendi.

CAP. III.

Quamvis autem, dilectissimi, valde fuerit ipsa rei gestae forma mirabilis, nec dubium sit, in illo omnium humanarum vocum exsultante concentu, majestatem Spiritus sancti fuisse praesentem, nemo tamen aestimet in iis quae corporeis visa sunt oculis divinam ejus apparuisse substantiam. Natura enim invisibilis, et Patri Filioque communis, qualitatem muneris atque operis sui, qua voluit significatione monstravit, proprietatem vero essentiae suae in sua Deitate continuit: quia sicut nec Patrem nec Filium, ita nec Spiritum sanctum humanus potest visus attingere. In Trinitate enim divina nihil dissimile, nihil impar est; et omnia quae de illa possunt substantia cogitari, nec virtute, nec gloria, nec aeternitate discreta sunt. Cumque in personarum proprietatibus alius sit Pater, alius sit Filius, alius Spiritus sanctus, non tamen alia Deitas nec diversa natura est. Siquidem cum et de Patre sit Filius unigenitus, et Spiritus sanctus Patris Filiique sit spiritus, non sicut quaecumque creatura, quae et Patris et Filii est, sed sicut cum utroque vivens et potens, et sempiterne ex eo quod est Pater Filiusque subsistens. Unde, cum Dominus ante passionis suae diem discipulis suis sancti Spiritus sponderet adventum, Adhuc, inquit, multa habeo vobis dicere, sed non potestis illa portare modo. Cum autem venerit ille Spiritus veritatis, ille diriget vos in omnem veritatem. Non enim loquetur a semetipso, sed quaecumque audierit loquetur, et futura annuntiabit vobis. Omnia quae habet Pater mea sunt: propterea dixi, quia de meo accipiet et annuntiabit vobis (Joan. XVI, 12-15). Non ergo alia sunt Patris, alia Filii, alia Spiritus sancti; sed omnia quaecumque habet Pater, habet et Filius, habet et Spiritus sanctus; nec umquam in illa Trinitate non fuit ista communio, quia hoc est ibi omnia habere, quod semper existere. Nulla ibi tempora, nulli gradus, nullae differentiae cogitentur: et si nemo de Deo potest explicare quod est, nemo audeat affirmare quod non est. Excusabilius enim est de natura ineffabili non eloqui digna, quam definire contraria. Quidquid itaque de sempiterna et incommutabili gloria Patris pia possunt corda concipere, hoc simul et de Filio, et de Spiritu sancto inseparabiliter atque indifferenter intelligant. Ideo enim hanc beatam Trinitatem unum confitemur Deum, quia in his tribus personis nec substantiae, nec potentiae, nec voluntatis, nec operationis est ulla diversitas.

CAP. IV.

Sicut ergo detestamur Arianos, qui inter Patrem et Filium aliquam volunt esse distantiam, ita etiam Macedonianos pariter detestamur, qui licet Patri et Filio tribuant aequalitatem, Spiritum tamen sanctum inferioris putant esse naturae: non considerantes eam blasphemiam se incidere, quae neque in praesenti saeculo, neque in futuro sit remittenda judicio, dicente Domino: Quicumque dixerit verbum contra Filium Hominis, remittetur ei; qui autem dixerit contra Spiritum sanctum, non remittetur ei neque in hoc saeculo, neque in futuro (Matth. XII, 32). Permanens itaque in hac impietate sine venia est, quia exclusit eum a se per quem poterat confiteri; nec umquam perveniet ad indulgentiae remedium, qui patrocinaturum sibi non habet advocatum. Ab ipso enim est invocatio Patris, ab ipso sunt lacrymae poenitentium, ab ipso sunt gemitus supplicantium; et nemo potest dicere Dominum Jesum, nisi in Spiritu sancto (I Cor. XII, 3); cujus aequalem cum Patre et Filio omnipotentiam, unamque Deitatem evidentissime praedicat Apostolus, dicens: Divisiones quidem gratiarum sunt, idem autem Spiritus. Et divisiones ministrationum sunt, idem autem Dominus. Et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus (Ibid., 4-6).

CAP. V.

His, dilectissimi, aliisque documentis, quibus innumerabiliter divinorum eloquiorum conuscat auctoritas, ad venerationem Pentecostes unanimiter incitemur, exsultantes in honorem sancti Spiritus, per quem omnis Ecclesia catholica sanctificatur, omnis anima rationalis imbuitur; qui inspirator fidei, doctor scientiae, fons dilectionis, signaculum castitatis, et totius est causa virtutis. Gaudeant fidelium mentes, quod in toto mundo unus Deus, Pater, et Filius, et Spiritus sanctus, omnium linguarum confessione laudatur; quodque illa significatio, quae in specie ignis apparuit, et opere perseverat et munere. Ipse enim Spiritus veritatis facit domum gloriae suae luminis sui nitore fulgere, et in templo suo nec tenebrosum aliquid vult esse, nec tepidum. De qua ope atque doctrina

etiam jejuniorum nobis atque eleemosynarum est collata purgatio. Nam hunc venerabilem diem sequitur saluberrimae observantiae consuetudo, quam utilissimam sibi omnes sancti semper experti sunt, et ad quam sedulo celebrandam, pastorali vos sollicitudine cohortamur: ut si quid macularum proximis diebus negligentia incauta contraxit, id et jejunii censura castiget, et devotio pietatis emendet. Quarta igitur et sexta feria jejunemus; sabbato autem in idipsum consueta devotione vigilias celebremus. Per Jesum Christum Dominum nostrum, qui cum Patre et Spiritu sancto unus Deus vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXVI De Pentecoste II

SYNOPSIS. I.

Et propter spiritales, et propter neophytos de Spiritu sancto esse disserendum.---II. Perfecte in omnibus aequales esse Trinitatis personas, etsi quaedam singulis tribuantur.---III. In veteri Testamento datum esse Spiritum sanctum.---IV. Apostolis quoque ante Pentecosten fuisse datum, sine quo nemo bene orat.---V. Quid est quod discipuli portare nondum poterant?---VI. Quomodo ex Evangelio, Manichaeorum stultitia refellatur: et quo tempore Manes vixerit.---VII. Quam fatuum est dicere Spiritu sancto usque ad Manen Ecclesiam caruisse. ---VIII. Spiritum sanctum Ecclesiae datum neget necesse est, qui veram Christo carnem abjudicat.--- IX. Jejunia inter Spiritus sancti dona numerantur, et ex apostolica traditione indicuntur.

CAP. I.

Plenissime quidem nobis, dilectissimi, causam atque rationem solemnitatis hodiernae divinorum eloquiorum textus ostendit, quo sanctum Spiritum quinquagesimo post Domini resurrectionem die, qui ab ascensione ejus est decimus, infusum Christi discipulis, sicut promissus sperabatur, agnovimus. Sed ad novos Ecclesiae filios instruendos, addendum est etiam nostri sermonis obsequium. Non enim timemus ne spirituales et eruditi nota fastidiant, ad quorum fructum pertinet ut quam plurimis insinuari velint quod ipsi cum magna sui utilitate didicerunt. Fiat ergo per corda omnium dispensatio munerum divinorum, et servitutem oris nostri docti indoctique non spernant: illi ut probent se amare quod norunt, isti ut ostendant se desiderare quod nesciunt. Huic enim praeparationi vestrae aderit ipsius largitas, de cujus loqui majestate tentamus, ut ad profectum totius Ecclesiae et vos capaces, et nos faciat abundantes.

CAP. II.

Cum igitur ad intelligendam dignitatem Spiritus sancti oculos mentis intendimus, nihil diversum ab excellentia Patris et Filii cogitemus: quia in nullo ab unitate sua discrepat divinae Trinitatis essentia. Sempiternum est Patri, coaeterni sibi Filii sui esse genitorem. Sempiternum est Filio, intemporaliter esse a Patre progenitum. Sempiternum quoque est Spiritui sancto, Spiritum esse Patris et Filii: ut numquam Pater sine Filio, numquam Filius sine Patre, numquam Pater et Filius fuerint sine Spiritu sancto; et omnibus existentiae gradibus exclusis, nulla ibi persona sit anterior, nulla posterior. Hujus enim beatae Trinitatis incommutabilis Deitas una est in substantia, indivisa in opere, concors in voluntate, par in potentia, aequalis in gloria. De qua cum sancta Scriptura sic loquitur, ut aut in factis aut in verbis aliquid assignet quod singulis videatur convenire personis, non perturbatur fides catholica, sed docetur: ut per proprietatem aut vocis aut operis insinuetur nobis veritas Trinitatis, et non dividat intellectus quod distinguit auditus. Ob hoc enim quaedam sive sub Patris, sive sub Filii, sive sub Spiritus sancti appellatione promuntur, ut confessio fidelium in Trinitate non erret; quae cum sit

inseparabilis, numquam intelligeretur esse Trinitas, si semper inseparabiliter diceretur. Bene ergo ipsa difficultas loquendi cor nostrum ad intelligentiam trahit, et per infirmitatem nostram coelestis doctrina nos adjuvat: ut quia in Deitate Patris, et Filii, et Spiritus sancti nec singularitas est, nec diversitas cogitanda, vera unitas et vera Trinitas possit quidem simul mente aliquatenus sentiri, sed non possit simul ore proferri.

CAP. III.

Fundata igitur, dilectissimi, hac fide in cordibus nostris, qua salubriter credimus quod simul tota Trinitas una virtus est, una majestas, una substantia, indiscreta opere, inseparabilis dilectione, indifferens potestate, simul implens omnia, simul continens universa: quod enim Pater est, hoc est et Filius, hoc est et Spiritus sanctus; et vera Deitas in nullo esse aut major aut minor potest, quae sic in tribus est confitenda personis, ut et solitudinem non recipiat Trinitas, et unitatem servet aequalitas. Hac, inquam, dilectissimi, fide firmiter apprehensa, non ambigamus quod cum in die Pentecostes discipulos Domini Spiritus sanctus implevit, non fuit inchoatio muneris, sed adjectio largitatis: quoniam et patriarchae, et prophetae, et sacerdotes, omnesque sancti qui prioribus fuere temporibus, ejusdem sunt Spiritus sanctificatione vegetati; et sine hac gratia nulla umquam instituta sacramenta, nulla sunt celebrata mysteria: ut eadem semper fuerit virtus charismatum, quamvis non eadem fuerit mensura donorum.

CAP. IV.

Ipsi quoque beati apostoli ante passionem Domini sancto Spiritu non carebant, nec potentia hujus virtutis aberat ab operibus Salvatoris. Et cum discipulis daret infirmitatum curationem, et ejiciendorum daemonum potestatem, ejus utique Spiritus largiebatur effectus, in quo ipsum immundis spiritibus imperantem Judaeorum negabat impietas, et divina beneficia diabolo deputabat (Luc. X, 19). Unde taliter

blasphemantes merito illam Domini excepere sententiam, qua ait: Omne peccatum et blasphemia remittetur hominibus; Spiritus autem blasphemia non remittetur hominibus. Et quicumque dixerit verbum contra Filium Hominis, remittetur ei; qui autem dixerit contra Spiritum sanctum, non remittetur ei neque in hoc saeculo, neque in futuro (Matth. XII, 31-32). Unde manifestum est peccatorum remissionem sine Spiritus sancti advocatione non fieri, nec quemquam sine illo, sicut expedit, ingemiscere, aut sicut oportet, orare, dicente Apostolo: Quid enim oremus sicut oportet, nescimus; sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus (Rom. VIII, 26); et: Nemo potest dicere Dominum Jesum, nisi in Spiritu sancto (I Cor. XII, 3): quo vacuari nimis exitiabile est nimisque mortiferum, quia numquam veniam meretur, qui ab intercessore deseritur. Omnes igitur, dilectissimi, qui in Dominum Jesum crediderant, infusum sibi habebant Spiritum sanctum, et remittendorum peccatorum etiam tunc apostoli acceperant potestatem, quando post resurrectionem suam Dominus insufflavit, et dixit: Accipite Spiritum sanctum: quorum remiseritis peccata, remittentur eis; et quorum retinueritis, retinebuntur (Joan. XX, 22). Sed illi perfectioni, quae erat discipulis conferenda, major gratia et abundantior inspiratio servabatur, per quam et quae nondum acceperant sumerent, et excellentius possent habere quae sumpserant. Propter quod Dominus dicebat: Adhuc multa habeo vobis dicere, sed non potestis illa portare modo. Cum autem venerit Spiritus veritatis, ille diriget vos in omnem veritatem. Non enim loquetur a semetipso, sed quae audierit loquetur, et futura annuntiabit vobis. Ille me clarificabit, quia de meo accipiet et annuntiabit vobis (Joan. XVI, 12-14).

Quid ergo est quod Dominus promittens discipulis Spiritum sanctum, qui jam dixerat: Omnia quae audivi a Patre meo, nota feci vobis: Adhuc, inquit, multa habeo vobis dicere, sed non potestis illa portare modo. Cum autem venerit Spiritus ille veritatis, ille vos diriget in omnem veritatem? Numquid sese Dominus inferioris scientiae volebat intelligi, aut minus aliquid quam Spiritum sanctum a Patre didicisse? cum ipse sit Veritas, et nihil Pater dicere, nihil Spiritus possit docere sine Verbo,

ideoque dictum sit: De meo accipiet (Joan. XVI, 14): quoniam quod accipit Spiritus, Patre dante, dat Filius. Non itaque alia insinuanda erat veritas, nec alia praedicanda doctrina; sed oportebat capacitatem eorum qui docebantur augeri, et multiplicari constantiam illius charitatis quae omnem formidinem foras mitteret, et furorem persequentium non timeret. Quod utique apostoli, posteaquam Spiritus sancti nova abundantia sunt repleti, ardentius velle et efficacius posse coeperunt, proficientes a praeceptorum scientia ad tolerantiam passionum: ut sub nulla jam tempestate trepidantes, fluctus saeculi et elationes mundi fide supergrediente calcarent, et morte contempta, omnibus gentibus Evangelium veritatis inferrent.

CAP. VI.

Quod vero addidit Dominus, dicens: Quaecumque audierit loquetur, et futura annuntiabit vobis (Joan. XVI, 13), non segni intellectu, dilectissimi, nec transitorio accipiamus auditu. Praeter alias enim veritatis locutiones quibus Manichaeorum confutatur impietas, hac apertissime sententia totum sacrilegae falsitatis dogma prosternitur. Nam ut magnum quemdam atque sublimem sequi viderentur auctorem, in magistro suo Mane sanctum apparuisse Spiritum crediderunt, promissumque a Domino Paracletum non prius venisse quam hic infelicium deceptor oriretur: in quo ita Spiritus Dei manserit, ut non aliud fuerit Manes ipse quam spiritus qui per ministerium corporeae vocis et linguae discipulos suos in omnem induceret veritatem, et numquam cognita praeteritorum secreta saeculorum reseraret. Quod quam falsum quamque sit vanum, ipsa evangelicae praedicationis declarat auctoritas. Manes ergo minister falsitatis diabolicae, et conditor superstitionis obscenae, eo tempore damnandus innotuit, quo post resurrectionem Domini ducentesimus et sexagesimus annus impletus est, Probo imperatore Paulinoque consulibus, cum octava jam in Christianos persecutio desaeviret, et innumera martyrum millia ipsis suis victoriis probavissent impletum esse quod Dominus promiserat, dicens: Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini. Dabitur

enim vobis in illa hora quid loquamini. Non enim vos estis qui loquimini, sed spiritus Patris vestri qui loquitur in vobis (Matth. X, 19-20).

CAP. VII.

Non ergo potuit promissio Domini per tot aetatum intervalla differri, nec ille Spiritus veritatis, quem mundus non accepit impiorum, ita septiformem illam donorum suorum continuit largitatem, ut tot Ecclesiae generationes sua inspiratione fraudaret, donec prodigiosus turpium mendaciorum signifer nasceretur (cui nec hoc quidem tribui potest, quod vel exiguam divinae inspirationis acceperit portionem: quoniam et hic de illa mundi exstitit parte, quae non potest Spiritum veritatis accipere). Repletus enim spiritu diaboli, Spiritui restitit Christi; et cum sanctis Dei hoc Paracleti doctrina contulerit, ut futura praedicerent, hic ne falsitates ejus ipse rerum processus argueret, sacrilegarum impudentiam fabularum in praeteritas retorsit aetates. Et quasi nihil nos de sempiternitate Creatoris, nihil de ordine creaturae lex sancta et divinitus inspirata prophetia docuisset, in contumeliam Dei et in omnium bene conditarum injuriam naturarum, compugnantia mendaciorum monstra contexuit. Quibus tandem suas insinuaturus erat insanias, nisi multum insipientibus et nimium a lumine veritatis aversis, qui sive per ignorantiae caecitatem, sive per turpitudinis appetitum, ad illa non sacra, sed exsecramenta perveniunt, quae propter communem verecundiam non sunt nostro sermone promenda, cum jam abundantissime ipsorum sint confessione patefacta.

CAP. VIII.

Nulli ergo vestrum, dilectissimi, suadeatur quod tantae impietatis auctorem Spiritus sanctus aliqua ex parte dignatus sit. Nihil ad istum prorsus de illa virtute pervenit, quam Ecclesiae suae Christus et promisit et misit. Dicente enim beato apostolo Joanne: Spiritus nondum erat datus, quia Jesus nondum erat clarificatus (Joan. VII, 39): Domini

ascensio, dandi Spiritus fuit ratio, quem ille necesse est ut neget datum, qui ad consessum paternae dexterae verum in Christo hominem negat esse provectum. Nos autem, dilectissimi, ad beatam aeternitatem et animae et carnis per regenerationem sancti Spiritus adoptati, sacratissimum diei istius festum rationabili obsequio et casta laetitia celebremus, confitentes cum beato Paulo apostolo, quod Dominus Jesus Christus ascendens in altum, captivam duxit captivitatem, dedit dona hominibus (Ps. LXVII, 19; Ephes. IV, 8): ut Evangelium Dei per omne humanae vocis eloquium praedicetur, et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris (Philip. II, 11).

CAP. IX.

Ad praesentem autem solemnitatem, dilectissimi, etiam illa nobis est adjicienda devotio, ut jejunium quod ex apostolica traditione subsequitur celebremus, quia et hoc inter magna sancti Spiritus dona numerandum est, quod nobis adversum illecebras carnis et insidias diaboli jejuniorum sunt collata praesidia, quibus omnes tentationes Deo adjuvante vincamus. Quarta igitur et sexta feria jejunemus; sabbato autem apud beatum Petrum apostolum vigilias celebremus, patrocinante eodem orationibus nostris, ut in omnibus misericordiam Dei obtinere mereamur, per Dominum nostrum Jesum Christum viventem et regnantem cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXVII De Pentecoste III

SYNOPSIS. I.

Spiritum sanctum non inchoasse in Pentecoste sua dona, sed cumulasse, cum indivise Trinitas operetur.---309 II. Ex peccato ortum esse, ut opus reparationis nostrae inter se dividerent personae Trinitatis; et quomodo.---III. Eam partitionem nihil aequalitati et consubstantialitati personarum obesse.---IV. Nihil rebus creatis vel visibilibus affine cogitandum de Trinitate, quae tota aequalis est.---V. Cur discipulos de ejus ascensione gaudere Christus velit.---VI. Tres personas unum esse habere, unumque operari.

CAP. I.

Hodiernam, dilectissimi, festivitatem toto terrarum orbe venerabilem, ille sancti Spiritus consecravit adventus, qui post resurrectionem Domini quinquagesimo die in apostolos populumque credentium, sicut sperabatur, influxit (Act. II, 1). Sperabatur autem, quia illum Dominus Jesus spoponderat affuturum (Luc. XXIV, 47; Act. I, 4), non ut tunc primum esse sanctorum habitator inciperet, sed ut sacrata sibi pectora et ferventius accenderet, et copiosius inundaret; cumulans sua dona, non inchoans, nec ideo novus opere, quia ditior largitate. Numquam enim ab omnipotentia Patris, et Filii, Spiritus sancti est discreta majestas; et quidquid in dispositione omnium rerum agit divina moderatio, ex totius venit providentia Trinitatis. Una est ibi benignitas misericordiae, una censura justitiae; nec aliquid est in actione divisum, ubi nihil est in voluntate diversum. Quae ergo illuminat Pater, illuminat Filius, illuminat Spiritus sanctus; cumque alia sit persona missi, alia mittentis, alia promittentis, simul nobis et unitas manifestatur et Trinitas ut essentia habens aequalitatem, et non recipiens solitudinem, et ejusdem substantiae, et non ejusdem intelligatur esse personae.

CAP. II.

Quod ergo salva cooperatione inseparabilis Deitatis, quaedam Pater, quaedam Filius, quaedam proprie Spiritus sanctus exequitur, nostrae redemptionis dispositio, nostrae salutis est ratio. Si enim homo ad

imaginem et similitudinem Dei factus (Gen. I, 26) in suae honore naturae mansisset, nec diabolica fraude deceptus a lege sibi posita per concupiscentiam deviasset. Creator mundi creatura non fieret; neque aut sempiternus temporalitatem subiret, aut aequalis Deo Patri Filius Deus formam servi et similitudinem carnis peccati assumeret. Sed quia invidia diaboli mors introivit in orbem terrarum (Sap. II, 24), et aliter solvi captivitas humana non potuit, nisi causam nostram ille susciperet, qui sine majestatis suae damno et verus homo fieret, et solus peccati contagium non haberet; divisit sibi opus nostrae reparationis misericordia Trinitatis; ut Pater propitiaretur, Filius propitiaret, Spiritus sanctus igniret. Oportebat enim ut etiam salvandi aliquid pro se agerent, et conversis ad Redemptorem cordibus, ab inimici dominatione discederent: quoniam, sicut Apostolus ait, misit Deus Spiritum Filii sui in corda nostra clamantem, Abba Pater (Galat. IV, 6). Ubi autem Spiritus Domini, ibi libertas (II Cor. III, 17). Et, Nemo potest dicere Dominum Jesum, nisi in Spiritu sancto (I Cor. XII, 3).

CAP. III.

Si ergo duce gratia, dilectissimi, fideliter sapienterque noscamus quid Patri, quid Filio, quid Spiritui sancto in reparatione nostra proprium quidve commune sit, ea quae pro nobis humiliter et corporaliter gesta sunt ita procul dubio suscipiemus, ut nihil indignum de una atque eadem Trinitatis gloria sentiamus. Quamvis enim nulla mens ad cogitandum de Deo, nulla ad loquendum lingua sufficiat, tamen quantumcumque illud est quod humano intellectu de essentia paternae Deitatis attingitur, nisi unum atque idem est, cum vel de Unigenito ejus, vel de Spiritu sancto cogitatur, non pie sapitur, sed nimis carnaliter caligatur, et ipsum quod de Patre congruenter sentiri videbatur, amittitur: quia de tota Trinitate receditur, si in ea unitas non tenetur. Nulla autem ratione vere est unum quod aliqua est inaequalitate diversum.

CAP. IV.

Cum igitur ad confitendum Patrem, et Filium, et Spiritum sanctum aciem mentis intendimus, procul ab animo formas visibilium rerum et aetates temporalium naturarum, procul corpora locorum et loca corporum repellamus. Discedat a corde quod spatio extenditur, quod fine concluditur, et quidquid nec semper ubique, nec totum est. Cogitatio de Deitate Trinitatis concepta nihil per distantiam intelligat, nihil per gradus quaerat: ac si quid dignum de Deo senserit, nulli hoc ibi audeat negare personae, tamquam honorificentius Patri ascribat, quod Filio Spirituique non tribuat. Non est pietas Unigenito praeferre Genitorem; Filii contumelia Patris injuria est; quod uni demitur utrique detrahitur. Nam cum illis et sempiternitas sit communis et Deitas, nec omnipotens Pater, nec incommutabilis aestimatur, si aut minorem se genuit, aut quem non habuit, habendo profecit.

CAP. V.

Dicit quidem Dominus Jesus discipulis suis, sicut evangelica lectione recitatum est: Si diligeretis me, gauderetis utique, quia ad Patrem vado, quia Pater major me est (Joan. XIV, 28); sed hoc illae aures, quae saepius audierunt: Ego et Pater unum sumus (Joan. X, 30); et qui me videt, videt et Patrem (Joan. XIV, 9); sine Deitatis accipiunt differentia, nec de illa hoc essentia intelligunt, quam sempiternam cum Patre et ejusdem naturae esse noverunt. Commendatur ergo etiam sanctis apostolis in incarnatione Verbi humana provectio, et qui denuntiato sibi Domini turbabantur abscessu, ad aeterna gaudia honoris sui incitantur augmento: Si diligeretis me, inquit, gauderetis utique, quia vado ad Patrem (Ibid., 28); hoc est, si perfecta scientia videretis quid vobis gloriae confertur per hoc quod ex Deo Patre genitus etiam ex homine matre sum natus, quod Dominus aeternorum, unus volui esse mortalium, quod visibilem me invisibilis praebui, quod formam servi in forma Dei sempiternus accepi: Gauderetis, quia vado ad Patrem. Vobis enim haec praestatur ascensio, et super omnes coelos ad Patris dexteram collocanda vestra in me humilitas elevatur. Ego autem; qui hoc sum cum Patre quod Pater est, individuus cum genitore permaneo, et sic ab illo ad vos

veniens non recedo, quemadmodum et vos ad illum rediens non relinquo. Gaudete ergo, quia vado ad Patrem, quia Pater major me est. Univi enim vos mihi, et factus sum filius hominis, ut vos filii Dei esse possitis. Unde licet unus in utroque sim, tamen quo vobis conformor, Patre sum minor; quo autem a Patre non dividor, etiam meipso sum major. Natura itaque quae minor est Patre, vadat ad Patrem, ut ibi sit caro ubi semper est Verbum; et una Ecclesiae catholicae fides, quem secundum humanitatem non diffitetur minorem, secundum Deitatem credat aequalem.

CAP. VI.

Contemnatur igitur, dilectissimi, vana et caeca versutia haereticae impietatis, quae sibi hujus sententiae scaeva interpretatione blanditur: ac dicente Domino: Omnia quae habet Pater mea sunt (Joan. XVI, 15), non intelligit se Patri demere quidquid Filio audet denegare, et ita in his quae humana sunt desipit, ut putet quod ideo Unigenito paterna defuerint, quia nostra suscepit. Non minuit in Deo misericordia potestatem, nec dilectae reconciliatio creaturae, sempiternae defectus est gloriae. Quae habet Pater, habet et Filius, et quae habet Pater et Filius, habet et Spiritus sanctus, quia tota simul Trinitas est unus Deus. Hanc autem fidem non terrena sapientia reperit, nec opinio humana persuasit, sed ipse unigenitus Filius docuit, ipse Spiritus sanctus instituit; de quo nihil est aliter quam de Patre et Filio sentiendum. Quia licet non sit Pater, non sit Filius, non tamen est a Patre Filioque divisus; et sicut propriam habet in Trinitate personam, ita unam habet in Patris et Filii Deitate substantiam, omnia implentem, omnia continentem, et cum Patre et Filio universa moderantem, cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXVIII De Jejunio Pentecostes I

SYNOPSIS. I.

Instituta esse auctore Spiritu sancto jejunia, ut adversus inimicos suos Christiani validius pugnarent.---II. Contra eum qui liber est a carnalibus desideriis, inermem esse diabolum.---III. Post festa institutum esse jejunium, ut, et illorum fructus permaneat, et negligens circa illa plectatur.---IV. Jejunii, cui comes est misericordia, maximam esse vim.

CAP. I.

Hodiernam, dilectissimi, festivitatem descensione sancti Spiritus consecratam sequitur, ut nostis, solemne jejunium, quod animis corporibusque curandis salubriter institutum, devota nobis est observantia celebrandum. Repletis namque apostolis virtute promissa, et in corda eorum Spiritu veritatis ingresso, non ambigimus inter caetera coelestis sacramenta doctrinae, hanc spiritalis continentiae disciplinam de Paracleti magisterio primitus fuisse conceptam: ut sanctificatae jejunio mentes conferendis sibi charismatibus fierent aptiores. Aderat quidem Christi discipulis protectio omnipotentis auxilii, et principibus nascentis Ecclesiae tota Patris Filiique Divinitas in praesentia sancti Spiritus praesidebat. Sed contra instantes impetus persequentium, contra minaces fremitus impiorum, non corporis fortitudine, nec carnis erat saturitate certandum; cum hoc maxime hominis interiora corrumpat, quod exteriora delectat; et tanto fiat rationalis anima purgatior, quanto fuerit substantia carnis afflictior.

CAP. II.

Hi itaque doctores, qui exemplis et traditionibus suis omnes Ecclesiae filios imbuerunt, tirocinium militiae christianae sanctis inchoavere jejuniis: ut contra spiritales nequitias pugnaturi, abstinentiae arma caperent, quibus vitiorum incentiva truncarent. Invisibiles enim

adversarii et incorporales hostes non erunt contra nos validi, si nullis carnalibus desideriis fuerimus immersi. Cupiditas quidem nocendi in tentatore perpetua est, sed inermis atque inefficax erit, si nihil in nobis unde contra nos pugnet invenerit. Quis autem hac fragili carne circumdatus, et in isto mortis corpore constitutus, etiam qui multum valideque profecerit, ita jam de sua salute securus sit, ut ab omnium se illecebrarum periculo credat alienum? Donet licet sanctis suis quotidianam gratia divina victoriam, non aufert tamen dimicandi materiam: quia et hoc ipsum de misericordia protegentis est, qui naturae mutabili, ne de confecto praelio superbiret, semper voluit superesse quod vinceret.

CAP. III.

Igitur post sanctae laetitiae dies, quos in honorem Domini a mortuis resurgentis, ac deinde in coelos ascendentis, exegimus, postque perceptum sancti Spiritus donum, salubriter et necessarie consuetudo est ordinata jejunii: ut si quid forte inter ipsa festivitatum gaudia negligens libertas et licentia inordinata praesumpsit, hoc religiosae abstinentiae censura castiget: quae ob hoc quoque studiosius exsequenda est, ut illa in nobis quae hac die Ecclesiae divinitus sunt collata permaneant. Templum enim facti Spiritus sancti, et majore quam umquam copia divini fluminis irrigati, nullis debemus concupiscentiis vinci, nullis vitiis possideri, ut virtutis habitaculum nulla sit contaminatione pollutum.

CAP. IV.

Quod utique regente atque adjuvante Domino omnibus obtinere possibile est, si per jejunii purificationem, ac per misericordiae largitatem studeamus et peccatorum sordibus liberari, et charitatis fructibus esse fecundi. Quidquid enim in cibos pauperum, in curationes debilium, in pretia captivorum, et in quaelibet opera pietatis impenditur, non minuitur, sed augetur, nec umquam apud Deum perire poterit quod fidelis benignitas erogarit, dum quodcumque tribuit ad subsidium, id sibi

recondit ad praemium. Beati enim misericordes, quoniam ipsorum miserebitur Deus (Matth. V, 7); neque delictorum memoria erit ubi testimonium pietatis affuerit. Quarta igitur et sexta feria jejunemus; sabbato autem apud beatissimum Petrum apostolum vigilias celebremus, cujus nos orationibus et a spiritalibus inimicis et a corporeis hostibus confidimus liberari. Per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXIX De Jejunio Pentecostes II

SYNOPSIS. I.

Jejunium Pentecostes, de traditione apostolica et institutione Spiritus sancti.---II. Quod discrimen inter fidelium jejunia et jejunia infidelium. ---III. Quale jejunium, quod non a Spiritu sancto procedit, et ex quo gloria quaeritur humana.--- IV. Ad Deum referendum esse jejunium, quia omnium desideriorum et operum bonorum auctor est.

CAP. I.

Dubitandum non est, dilectissimi, omnem observantiam Christianam eruditionis esse divinae, et quidquid ab Ecclesia in consuetudinem est devotionis receptum, de traditione apostolica et de sancti Spiritus prodire doctrina; qui nunc quoque cordibus fidelium suis praesidet institutis, ut ea omnes et obedienter custodiant et sapienter intelligant. Nam cum in die Pentecostes, quem a Pascha Domini quinquagesimum celebramus, promissus a Domino Spiritus sanctus exspectantium mentes majore qua . . . amquam copia et clariore praesentia suae majestatis, impleverit, manifestissime patet inter caetera Dei munera, jejuniorum quoque gratiam, quae hodiernam festivitatem indivisa subsequitur, tunc fuisse

donatam: ut sicut fuit concupiscentia initium peccatorum, ita sit continentia origo virtutum.

CAP. II.

In exercendo autem hoc Dei munere, non ideo segniores esse debemus, quia et Judaei et haeretici saepe ab edendi libertate se continent, et apud ipsos paganos sunt quaedam vana jejunia. Aliud enim agit sub veritate ratio, aliud sub falsitate deceptio. Apud nos fides sanctificat etiam manducantem; apud illos infidelitas polluit jejunantem. Unde quia extra Ecclesiam catholicam nihil est integrum, nihil castum, dicente Apostolo: Omne quod non est ex fide, peccatum est (Rom. XIV, 23): cum divisis ab unitate corporis Christi nulla similitudine comparamur, nulla communione miscemur: quod utique nobis saluberrimum maximumque jejunium est. Ad virtutem enim continentiae nihil prius pertinet quam ab erroribus abstinere, quia tunc demum bene ambulatur, cum per viam veritatis inceditur. Nam quia angusta et ardua declinantes, proclivia et lata sectando, cito in perditionem deveniunt, MELIOR est gradus lentior per iter rectum, quam velocitas festina per devium.

CAP. III.

Agnoscat ergo catholicus Christianus fructus jejunii sui, quod etiam inter maximas largitates sterilissimum erit, nisi de sancti Spiritus rigatione processerit. Cum enim dicat Apostolus nullas sibi virtutes sine charitate prodesse (I Cor. XIII, 1), idemque dicat charitatem Dei diffusam esse in cordibus nostris per Spiritum sanctum qui datus est nobis (Rom. V, 5): cavendum est ne bona quae facere sine bonitate non possumus, elatione perdamus. NAM OMNI se merito laude dispoliat qui de studiis industriae suae in se magis quam in Domino gloriatur (I Cor. I, 31; II Cor. X, 17; Jer. IX, 23): cum beatus David doceat in sanctorum operibus Deum esse laudandum, dicens: Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem et fortitudinem plebi suae (Ps. LXVII, 36); et iterum: Domine, in lumine vultus tui ambulabunt, et in nomine tuo

exsultabunt tota die, et in justitia tua exaltabuntur, quoniam gloria virtutis eorum es tu (Ps. LXXXVIII, 17).

CAP. IV.

Et ideo, dilectissimi, secundum eruditionem Spiritus sancti, per quem Ecclesiae Dei omnium virtutum collata sunt dona, suscipiamus alacri fide solemne jejunium: et in mandatis, quae poterimus efficere, contineamus nos ab inflatione jactantiae, ad Dei gloriam cuncta referentes, qui et bonarum est inspirator voluntatum, et bonarum est auctor actionum, dicente Domino: Sic luceat lumen vestrum coram hominibus, ut videant opera vestra bona, et magnificent Patrem vestrum, qui in coelis est (Matth. V, 16): qui vivit et regnat per omnia saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXX De Jejunio Pentecostes III

SYNOPSIS.

Ita jejunandum esse, ut quod subtrahitur mensis, impendatur charitati, quae jejunio praecellit.

Sanctarum solemnitatum, dilectissimi, ordine celebrato et spiritalis laetitiae devotione completa, oportet nos ad salubritatem recurrere parcitatis, remediumque jejunii et exercendis mentibus et castigandis adhibere corporibus: ut quia nos satis de hoc et divina monita et propria experimenta docuerunt, primum per sacratissimorum dierum recursum divinae pietati gratias referamus, tum sanctas continentiae delicias appetentes, aliquantulum nobis de terrenorum ciborum abundantia subtrahamus: ita ut proficiat eleemosynis quod non impenditur mensis.

Tunc enim demum ad animae curationem proficit medicina jejunii, cum abstinentia jejunantis esuriem reficit indigentis. Quia ergo scimus apud misericordem Deum jejuniis praecellere eleemosynae largitatem, dicente ipso Domino: Date eleemosynam, et omnia munda sunt vobis (Luc. XI, 41): si animas nostras a peccatorum sordibus cupimus emundari, eleemosynam pauperibus non negemus, ut in die retributionis ad promerendam Dei misericordiam, misericordiae operibus adjuvemur, per Christum Dominum nostrum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXI De Jejunio Pentecostes IV

SYNOPSIS. I.

Peccati causam fuisse gulam, ideo abstinentia esse conterendum.---II. Tanto magis sapere interiorem hominem, quanto magis exterior a sensuum illecebris se continet.---III. Post indulgentiae tempora, ad jejunia recurrendum, ut negligentia vel castigetur, vel non obrepat.---IV. Per jejunium et bona opera mundari hominem a peccatis.

CAP. I.

Inter omnia, dilectissimi, apostolicae instituta doctrinae, quae ex divinae eruditionis fonte manarunt, dubium non est, influente in Ecclesiae principes Spiritu sancto, hanc primum ab eis observantiam fuisse conceptam, ut sancti observatione jejunii, omnium virtutum regulas inchoarent: quia multum ad praecepta Dei exsequenda prodesset, si Christiana militia contra incentiva omnia vitiorum continentiae se sanctificatione muniret. Cum enim per illecebram cibi irrepserit prima

causa peccati, quo salubriore Dei munere utitur redempta libertas, quam ut noverit abstinere concessis, quae frenare se nescivit a vetitis? Omnis quidem creatura Dei bona est, et nihil est abjiciendum quod cum gratiarum actione percipitur (I Tim. IV, 4); sed non ad hoc creati sumus ut foeda et impudenti aviditate omnes mundi copias expetamus, tamquam quod licet sumi non liceat praetermitti.

CAP. II.

Laudetur Deus, qui hominum usui tam multa donavit; sed AGNOSCAT rationalis animus majores delicias menti datas esse quam carni. Et cum audit sibi per Spiritum sanctum dici: Post concupiscentias tuas non eas, et a voluntate tua avertere (Eccli. XVIII, 30), intelligat sibi contra omnia quae sensibus corporeis blandiuntur, temperantiae sectandam esse virtutem, per quam, dum exterioris hominis voluptas minuitur, sapientia interioris augetur. Non enim idem vigor cordis est sub onere cibi, qui sub levitate jejunii; nec eumdem sensum potest satietas generare quem parcitas. QUIA CUM caro concupiscens adversus spiritum spiritali cupiditate superatur (Galat. V, 17), libera obtinetur sanitas et sana libertas: ut et caro mentis judicio et mens Dei regatur auxilio.

CAP. III.

Ad hanc ergo utilitatem nos, dilectissimi, praesens tempus invitat, ut a resurrectione Domini usque ad adventum Spiritus sancti quinquaginta diebus emensis, quos in laetitia praecipuae festivitatis exegimus, ad jejuniorum remedia recurramus: ne forte per occasionem licentiae blandioris aliquas negligentiae culpas delectabilium usus inciderit. Terra enim carnis nostrae, nisi assiduis fuerit subacta culturis, cito de segni otio spinas tribulosque producit, et partu degeneri dabit fructum non horreis inferendum, sed ignibus concremandum, dicente Domino: Omnis plantatio quam non plantavit Pater meus coelestis eradicabitur (Matth. V, 13). Custodienda igitur nobis est omnium germinum seminumque generositas, quam ex summi Agricolae plantatione concepimus, et vigili

sollicitudine providendum ne Dei munera aliqua invidentis inimici fraude violentur, et in paradiso virtutum concrescat silva vitiorum.

CAP. IV.

Ad declinandum autem hoc malum, nihil est potentius eleemosynis atque jejuniis, dum et carnales cupiditates continentia necat, et desideriorum spiritalium fructus misericordiae cura multiplicat. Unde charitatem vestram solemniter admo nemus ut per castigationem corporis et per opera pietatis mundari ab omnium peccatorum sorde cupientes, quarta et sexta feria jejunemus; sabbato autem apud beatissimum Petrum apostolum vigilias celebremus: cujus meritis et orationibus ita nos per omnia credimus adjuvandos, ut misericordia Dei et jejuniis nostris adsit et votis, per Christum Dominum nostrum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXII In Natali apostolorum Petri et Pauli

SYNOPSIS. I.

Quantum Romae gloria per religionem, apostolorum ministerio, creverit.---II. Quomodo Romanum imperium Christi imperio servierit.---III. Cur Romae primaria Ecclesiae sedes constituta sit? ---IV. Quanta Petri fortitudo et charitas Romam ingredientis.---V. Qui Petri labores, antequam Romam veniret.---VI. Petrum et Paulum Petro consociatum, duo praeclara divini seminis esse germina. ---VII. In horum festo quantum laetandum.

CAP. I.

Omnium quidem sanctarum solemnitatum, dilectissimi, totus mundus est particeps, et unius fidei pietas exigit ut quidquid pro salute universorum gestum recolitur, communibus ubique gaudiis celebretur. Verumtamen hodierna festivitas, praeter illam reverentiam quam toto terrarum orbe promeruit, speciali et propria nostrae urbis exsultatione veneranda est: ut ubi praecipuorum apostolorum glorificatus est exitus, ibi in die martyrii eorum sit laetitiae principatus. Isti enim sunt viri per quos tibi Evangelium Christi, Roma, resplenduit; et quae eras magistra erroris, facta es discipula veritatis. Isti sunt sancti patres tui verique pastores, qui te regnis coelestibus inserendam multo melius multoque felicius condiderunt, quam illi quorum studio prima moenium tuorum fundamenta locata sunt: ex quibus is qui tibi nomen dedit fraterna te caede foedavit. Isti sunt qui te ad hanc gloriam provexerunt, ut gens sancta, populus electus, civitas sacerdotalis et regia, per sacram beati Petri sedem caput orbis effecta, latius praesideres religione divina quam dominatione terrena. Quamvis enim multis aucta victoriis jus imperii tui terra marique protuleris, minus tamen est quod tibi bellicus labor subdidit quam quod pax Christiana subjecit.

CAP. II.

Deus namque bonus, et justus, et omnipotens, qui misericordiam suam humano generi numquam negavit, omnesque in commune mortales ad cognitionem sui abundantissimis semper beneficiis erudivit, voluntariam errantium caecitatem et proclivem in deteriora nequitiam secretiori consilio et altiori pietate miseratus est, mittendo Verbum suum aequale sibi atque coaeternum. Quod caro factum ita divinam naturam naturae univit humanae, ut illius ad infima inclinatio, nostra fieret ad summa provectio. Ut autem hujus inenarrabilis gratiae per totum mundum diffunderetur effectus, Romanum regnum divina providentia praeparavit; cujus ad eos limites incrementa perducta sunt, quibus cunctarum undique gentium vicina et contigua esset universitas. Disposito namque divinitus operi maxime congruebat, ut multa regna uno confoederarentur imperio, et cito pervios haberet populos praedicatio generalis, quos unius

teneret regimen civitatis. Haec autem civitas ignorans suae provectionis auctorem, cum pene omnibus dominaretur gentibus, omnium gentium serviebat erroribus, et magnam sibi videbatur suscepisse religionem, quia nullam respuerat falsitatem. Unde quantum erat per diabolum tenacius illigata, tantum per Christum est mirabilius absoluta.

CAP. III.

Nam cum duodecim apostoli, accepta per Spiritum sanctum omnium locutione linguarum, imbuendum Evangelio mundum, distributis sibi terrarum partibus, suscepissent, beatissimus Petrus princeps apostolici ordinis, ad arcem Romani destinatur imperii: ut lux veritatis quae in omnium gentium revelabatur salutem, efficacius se ab ipso capite per totum mundi corpus effunderet. Cujus autem nationis homines in hac tunc urbe non essent? aut quae usquam gentes ignorarent quod Roma didicisset? Hic conculcandae philosophiae opiniones, hic dissolvendae erant terrenae sapientiae vanitates, hic confutandus daemonum cultus, hic omnium sacrificiorum impietas destruenda, ubi diligentissima superstitione habebatur collectum quidquid usquam fuerat variis erroribus institutum.

CAP. IV.

Ad hanc ergo urbem tu, beatissime Petre apostole, venire non metuis, et consorte gloriae tuae Paulo apostolo aliarum adhuc Ecclesiarum ordinationibus occupato, silvam istam frementium bestiarum et turbulentissimae profunditatis oceanum, constantior quam cum supra mare gradereris, ingrederis (Matth. XIV, 30). Nec mundi dominam times Romam, qui in Caiphae domo expaveras sacerdotis ancillam (Matth. XXVI, 70). Numquid aut judicio Pilati, aut saevitia Judaeorum minor erat vel in Claudio potestas, vel in Nerone crudelitas? Vincebat ergo materiam formidinis vis amoris; nec aestimabas pavendos quos susceperas diligendos. Hunc autem intrepidae charitatis affectum jam tunc profecto conceperas quando professio tui amoris in Dominum trinae

interrogationis est solidata mysterio (Joan. XXI, 15-17). Nec aliud ab hac mentis tuae intentione quaesitum est, quam ut pascendis ejus quem diligeres, ovibus, cibum, quo ipse eras opimatus, impenderes.

CAP. V.

Augebant quoque fiduciam tuam tot signa miraculorum, tot dona charismatum, tot experimenta virtutum. Jam populos, qui ex circumcisione crediderant, erudieras; jam Antiochenam Ecclesiam, ubi primum Christiani nominis dignitas est orta (Act. XI, 26), fundaveras; jam Pontum, Galatiam, Cappadociam, Asiam atque Bithyniam legibus evangelicae praedicationis imbueras; nec aut dubius de proventu operis, aut de spatio tuae ignarus aetatis, tropaeum crucis Christi Romanis arcibus inferebas, quo te divinis praeordinationibus anteibant et honor potestatis, et gloria passionis.

CAP. VI.

Ad quam beatus coapostolus tuus, vas electionis (Act. IX, 15), et specialis magister gentium Paulus occurrens, eo tibi consociatus est tempore, quo jam omnis innocentia, omnis pudor, omnisque libertas sub Neronis laborabat imperio. Cujus furor per omnium vitiorum inflammatus excessum, in hunc eum usque torrentem suae praecipitavit insaniae, ut primus nomini Christiano atrocitatem generalis persecutionis inferret, quasi per sanctorum neces gratia Dei posset exstingui: quibus hoc ipsum erat maximum lucrum, ut contemptus vitae hujus occiduae, perceptio fieret felicitatis aeternae. Pretiosa est ergo in conspectu Domini mors sanctorum ejus (Ps. CXV, 15); nec ullo crudelitatis genere destrui potest sacramento crucis Christi fundata religio. Non minuitur persecutionibus Ecclesia, sed augetur; et semper Dominicus ager segete ditiori vestitur, dum grana, quae singula cadunt, multiplicata nascuntur. Unde duo ista praeclara divini seminis germina in quantam sobolem pullularint, beatorum millia martyrum protestantur; quae apostolicorum aemula triumphorum, urbem nostram purpuratis et longe lateque

rutilantibus populis ambierunt, et quasi ex multarum honore gemmarum conserto uno diademate coronarunt.

CAP. VII.

De quo praesidio, dilectissimi, divinitus nobis ad exemplum patientiae et confirmationem fidei praeparato, universaliter quidem in omnium sanctorum commemoratione laetandum est, sed in horum excellentia patrum merito est exsultantius gloriandum, quos gratia Dei in tantum apicem inter omnia Ecclesiae membra provexit, ut eos in corpore, cui caput est Christus (Ephes. I, 22), quasi geminum constituerit lumen oculorum. De quorum meritis atque virtutibus, quae omnem loquendi superant facultatem, nihil diversum, nihil debemus sentire discretum: quia illos et electio pares, et labor similes, et finis fecit aequales . Sicut autem et nos experti sumus, et nostri probavere majores, credimus atque confidimus, inter omnes labores istius vitae, ad obtinendam misericordiam Dei, semper nos specialium patronorum orationibus adjuvandos: ut quantum propriis peccatis deprimimur, tantum apostolicis meritis erigamur. Per Dominum nostrum Jesum Christum, cui est cum Patre et sancto Spiritu eadem potestas, una Divinitas in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXIII [Al. LXXX]. In Natali S. Petri apostoli

SYNOPSIS.

I. Petri confessio et excellentia.---II. Quid ipsi Christus contulerit.---III. Pro ipsius fide oravit, et firmitatem fidei tribuit. Totius Ecclesiae principem fecit.

CAP. I.

Exsultemus in Domino, dilectissimi, et spiritali jucunditate laetemur: quia unigenitus Dei Patris Filius, Dominus noster Jesus Christus ad insinuanda nobis suae dispensationis et Divinitatis mysteria, apostolici ordinis primum beatum Petrum huic civitati dignatus est praerogare, cujus hodierna solemnitas, recurrente triumpho martyrii, specimen et decus contulit orbi terrarum. Hoc enim obtinuit, dilectissimi, illa confessio, quae a Deo Patre inspirata apostolico cordi, omnia humanarum opinionum incerta transcendit, et firmitatem petrae, quae nullis impulsionibus quateretur, accepit. Evangelica siquidem reserante historia, omnes apostolos Dominus quid de se homines opinentur interrogat. Et tamdiu sermo respondentium communis est, quamdiu humanae intelligentiae ambiguitas explicatur. At ubi quid habeat discipulorum sensus exigitur, ille primus est in Domini confessione, qui primus est in apostolica dignitate. Qui cum dixisset: Tu es Christus Filius Dei vivi, respondit ei Jesus: Beatus es, Simon Barjona, quia caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est (Matth. XVI, 16, 17); id est, ideo beatus es, quia Pater meus te docuit, nec opinio te terrena fefellit, sed inspiratio coelestis instruxit; et non caro nec sanguis, sed ille me tibi, cujus sum unigenitus, indicavit. Et ego, inquit, dico tibi; hoc est, sicut Pater meus tibi manifestavit Divinitatem meam, ita ego notam tibi facio excellentiam tuam. Quia tu es Petrus (Ephes. II, 14); id est, cum ego sim inviolabilis petra, ego lapis angularis, qui facio utraque unum (Ibid. 18); tamen tu quoque petra es, quia mea virtute solidaris, ut quae mihi potestate sunt propria, sint tibi mecum participatione communia.

CAP. II.

Super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam. Super hanc, inquit, fortitudinem aeternum exstruam templum, et Ecclesiae meae coelo inserenda sublimitas, in hujus fidei firmitate consurget. Hanc confessionem portae inferi non tenebunt, mortis vincula non ligabunt. Vox enim ista vox vitae est, et sicut confessores suos in coelestia provehit, ita negatores ad inferna demergit. Propter quod dicitur beatissimo Petro: Tibi dabo claves regni coelorum: et quaecumque ligaveris super terram, erunt ligata et in coelis, et quaecumque solveris super terram, erunt soluta et in coelis. Transivit quidem etiam in apostolos alios jus istius potestatis, sed non frustra uni commendatur quod omnibus intimetur. Petro enim ideo hoc singulariter creditur, quia cunctis Ecclesiae rectoribus Petri forma proponitur. Manet ergo Petri privilegium, ubicumque ex ipsius fertur aequitate judicium; nec nimia est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut ligaverit aut solverit.

CAP. III.

Instante autem passione sua Dominus, quae discipulorum suorum erat turbatura constantiam, Simon, inquit, Simon, ecce Satanas expostulavit ut vos cribraret sicut triticum. Ego autem rogavi pro te, ne deficiat fides tua; et tu aliquando conversus confirma fratres tuos, ne intretis in tentationem (Luc. XXII, 31, 32). Commune erat omnibus apostolis periculum de tentatione formidinis, et divinae protectionis auxilio pariter indigebant, quoniam diabolus omnes exagitare, omnes cupiebat elidere; et tamen specialis a Domino Petri cura suscipitur, et pro Petri fide proprie supplicatur, tamquam aliorum status certior sit futurus, si mens principis victa non fuerit. In Petro ergo omnium fortitudo munitur, et divinae gratiae ita ordinatur auxilium, ut firmitas, quae per Christum Petro tribuitur, per Petrum apostolis conferatur. Nam et post resurrectionem suam Dominus beato Petro apostolo post regni claves, ad trinam aeterni amoris professionem, mystica insinuatione ter dixit: Pasce oves meas (Joan. XXI, 17): quod et nunc proculdubio facit, et mandatum Domini pius pastor exsequitur, confirmans nos exhortationibus, et pro

nobis orare non cessans, ut nulla tentatione superemur. Si autem hanc pietatis suae curam omni populo Dei, sicut credendum est, ubique praetendit, quanto magis nobis alumnis suis opem suam dignatur impendere, apud quos in sacro beatae dormitionis toro, eadem qua praesedit carne requiescit? Cum itaque, dilectissimi, tantum nobis videamus praesidium divinitus institutum, rationabiliter et juste in ducis nostri meritis et dignitate laetamur, gratias agentes sempiterno Regi Redemptori nostro Domino Jesu Christo, quod tantam potentiam dedit ei quem totius Ecclesiae principem fecit, ad gloriam et laudem nominis sui: cui est honor et gloria in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXIV [Al. LXXXI]. In Octavis apostolorum Petri et Pauli. DE NEGLECTA SOLEMNITATE

SYNOPSIS.

I. Romanos Circensibus ludis deditos periculose beneficiorum Dei oblitos.---II. Romae liberationem a barbaris non stellarum effectum, sed Dei esse donum grato animo recolendum.

CAP. I.

Religiosam devotionem, dilectissimi, qua ob diem castigationis et liberationis nostrae, cunctus fidelium populus ad agendas Deo gratias confluebat, pene ab omnibus proxime fuisse neglectam, ipsa paucorum qui adfuerunt raritas demonstravit: et cordi meo multum tristitiae intulit, et plurimum timoris incussit. Magnum enim periculum est homines esse ingratos Deo, et per oblivionem beneficiorum ejus nec de correptione compungi, nec de remissione laetari. Vereor igitur, dilectissimi, ne vox illa prophetica tales increpasse videatur, quae dicit: Flagellasti eos, et

non doluerunt; castigasti eos, et noluerunt accipere disciplinam (Jerem. V, 3). Quae enim in eis correctio ostenditur, in quibus tanta aversio reperitur? Pudet dicere, sed necesse est non tacere: plus impenditur daemoniis quam apostolis, et majorem obtinent frequentiam insana spectacula quam beata martyria. Quis hanc urbem reformavit saluti? quis a captivitate eruit? quis a caede defendit? ludus Circensium, an cura sanctorum? quorum utique precibus divinae censurae flexa sententia est, ut qui merebamur iram servaremur ad veniam.

CAP. II.

Tangat, obsecro, dilectissimi, cor vestrum illa sententia Salvatoris, qui cum decem leprosos misericordiae virtute mundasset, unum tantum ex eis dixit ad agendas gratias revertisse (Luc. XVII, 15): significans videlicet de ingratis, quod huic pietatis officio, etiam si corporis assecuti sunt sanitatem, non tamen sine animi impietate defuerunt. Ne ergo ista ingratorum nota etiam vobis, dilectissimi, possit ascribi, revertimini ad Dominum intelligentes mirabilia quae in nobis dignatus est operari, et liberationem nostram, non, sicut opinantur impii, stellarum effectibus, sed ineffabili omnipotentis Dei misericordiae deputantes, qui corda furentium barbarorum mitigare dignatus est, ad tanti vos beneficii memoriam toto fidei vigore conferte. Gravis negligentia majore satisfactione curanda est. Ad emendationem nostram utamur lenitate parcentis: ut beatus Petrus et omnes sancti qui nobis semper in multis tribulationibus affuerunt, obsecrationes nostras pro vobis apud misericordem Deum juvare dignentur, per Christum Dominum nostrum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXV [Al. LXXXIII]. In Natali S. Laurentii martyris

SYNOPSIS.

I. Quid intersit inter Christi et Martyrum mortem.---II. Quae utriusque efficacia.---III. Laurentii et facultates et fidem Ecclesiae servantis fortitudo.---IV. Charitate Laurentium invincibilem factum.

CAP. I.

Cum omnium, dilectissimi, summa virtutum et totius plenitudo justitiae de illo amore nascatur, quo Deus proximusque diligitur, in nullis profecto hic amor sublimius excellere clariusque fulgere, quam in beatissimis martyribus invenitur: qui Domino nostro Jesu Christo pro omnibus hominibus mortuo tam propinqui sunt imitatione charitatis quam similitudine passionis. Quamvis enim illi dilectioni, qua Dominus nos redemit (Rom. V, 8), nulla cujusquam benignitas possit aequari, quia aliud est pro justo mori hominem sua necessitate moriturum, aliud pro impiis occumbere a debito mortis alienum, multum tamen universis hominibus etiam martyres contulerunt, quorum fortitudine ita ejus largitor usus est Dominus, ut poenam mortis et atrocitatem crucis nulli suorum vellet esse terribilem, sed multis faceret imitabilem. Si ergo nullus bonus sibi soli est bonus, nec cujusquam sapientis sibi tantum sapientia est amica; et haec verarum natura virtutum est, ut multos a tenebroso abducat errore, qui earum clarus est lumine: ad erudiendum Dei populum nullorum est utilior forma quam martyrum. Eloquentia sit facilis ad exorandum; sit ratio efficax ad suadendum; validiora tamen sunt exempla quam verba; et plus est opere docere quam voce.

CAP. II.

In quo excellentissimo genere doctrinae beatus martyr Laurentius, cujus passione dies hodiernus illustris est, quam gloriosa polleat dignitate,

etiam persecutores ipsius sentire potuerunt, cum illa mirabilis animi fortitudo, de Christi principaliter amore concepta, non solum ipsa non cederet, sed etiam alios exemplo suae tolerantiae roboraret. Cum enim furor gentilium potestatum in electissima quaeque Christi membra saeviret, ac praecipue eos qui ordinis erant sacerdotalis impeteret, in levitam Laurentium, qui non solum ministerio sacramentorum, sed etiam dispensatione ecclesiasticae substantiae praeeminebat, impius persecutor efferbuit, duplicem sibi praedam de unius viri comprehensione promittens, quem si fecisset sacrae pecuniae traditorem, faceret etiam verae religionis exsortem. Armatur itaque gemina face homo pecuniae cupidus et veritatis inimicus: avaritia, ut rapiat aurum; impietate, ut auferat Christum. Postulat sibi ab immaculato sacrarii praesule opes ecclesiasticas, quibus avidissimus inhiabat, inferri. Cui levita castissimus ubi eas repositas haberet ostendens, numerosissimos sanctorum pauperum obtulit greges, in quorum victu atque vestitu inamissibiles condiderat facultates, quae tanto integrius erant salvae, quanto sanctius probabantur expensae.

CAP. III.

Fremit ergo praedo frustratus, et in odium religionis, quae talem divitiarum usum instituisset, exardescens, direptionem thesauri potioris aggreditur; ut apud quem nullam denariorum substantiam reperisset, illud depositum, quo sacratius erat dives, auferret. Renuntiare Christo Laurentium jubet, et solidissimam illam levitici animi fortitudinem diris parat urgere suppliciis. Quorum ubi prima nihil obtinent, vehementiora succedunt. Laceros artus et multa verberum sectione conscissos subjecto praecipit igne torreri: ut per cratem ferream, quae jam de fervore continuo vim in se haberet urendi, conversorum alterna mutatione membrorum, fieret cruciatus vehementior et poena productior.

CAP. IV.

Nihil obtines, nihil proficis, saeva crudelitas. Subtrahitur inventis tuis materia mortalis, et Laurentio in coelos abeunte tu deficis. Flammis tuis superari charitatis Christi flamma non potuit, et segnior fuit ignis qui foris ussit quam qui intus accendit. Servisti, persecutor, martyri, cum saevisti; auxisti palmam, dum aggeras poenam. Nam quid non ad victoris gloriam ingenium tuum reperit, quando in honorem transierunt triumphi, etiam instrumenta supplicii? Gaudeamus igitur, dilectissimi, gaudio spiritali, et de felicissimo inclyti viri fine gloriemur in Domino, qui est mirabilis in sanctis suis (Ps. LXVII, 36), in quibus nobis et praesidium constituit et exemplum; atque ita per universum mundum clarificavit gloriam suam, ut a solis ortu usque ad occasum, leviticorum luminum coruscante fulgore, quam clarificata est Jerosolyma Stephano, tam illustris fieret Roma Laurentio. Cujus oratione et patrocinio adjuvari nos sine cessatione confidimus: ut quia omnes, sicut Apostolus ait: Quicumque volunt in Christo pie vivere, persecutionem patiuntur (I Tim. III, 12), corroboremur spiritu charitatis, et ad superandas omnes tentationes constantis fidei perseverantia muniamur. Per Dominum nostrum Jesum Christum, viventem et regnantem cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXVI [Al. LXXXIV]. De Jejunio septimi mensis I

SYNOPSIS.

I. Indicit jejunium ex auctoritate, suadet ex charitate, ut corpus castigetur et pauper adjuvetur.---II. Parum esse nulli auferre proprium, nisi et pauperi tuum largiaris.

CAP. I.

Observantiam quidem vestram, dilectissimi, ita novimus esse devotam, ut animas vestras non solum legitimis, sed etiam voluntariis jejuniis excolatis. Verumtamen adjicienda est huic studio etiam nostrae admonitionis exhortatio, ut si qui sunt in hoc exercitio tardiores, in his saltem diebus communi abstinentiae se obedienter adjungant, in quibus nos oportet sacratissimam consuetudinem attentius celebrare, ut per humilitatem jejunii contra omnes hostes nostros divinum mereamur auxilium. Res enim est praecipui operis, quam et ex auctoritate indicimus, et ex charitate suademus: ut paululum edendi libertate compressa, castigationi corporum et pauperum studeamus alimoniae, quos qui reficit animam suam pascit, et temporales epulas in delicias mutat aeternas.

CAP. II.

In locum igitur malarum cupiditatum sanctorum desideriorum incrementa succedant. Cesset iniquitas, sed non sit otiosa justitia. Quem nullus patitur opprimentem, sentiat aliquis adjuvantem. Parum est enim non auferre aliena, nisi largiaris et propria. Sub oculis justi judicis sumus, qui novit quantam unicuique bene operandi dederit facultatem. Non vult otiosa esse munera sua, qui servis suis sic mensuras mysticorum distribuit talentorum, ut creditum qui liberaliter erogasset, augeret; qui steriliter servasset, amitteret (Matth. XXV, 28; Luc. XIX, 26). Et ideo, dilectissimi, quia septimi mensis jejunium celebrare nos convenit, sanctitatem vestram monemus ut quarta et sexta feria jejunemus; sabbato vero apud beatum Petrum Apostolum pariter vigilemus, cujus suffragantibus meritis ab omnibus tribulationibus mereamur absolvi: per Jesum Christum Dominum nostrum, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXVII [Al. LXXXV]. De Jejunio septimi mensis II

SYNOPSIS.

I. Diabolo per continentiam esse resistendum, qui jacti in primis parentibus seminis fructum per illecebram edendi requirit in nobis.---II. Jejunium et alienae et propriae cujusque saluti plurimum prodesse.---III. Abundantiores sint eorum eleemosynae, qui nequeunt jejunare.---IV. Divitias in tuto collocari et augeri, cum pauperibus erogantur.

CAP. I.

Deus humani generis conditor et redemptor, qui nos ad promissiones vitae aeternae per semitas vult ambulare justitiae, quia non defuturae erant tentationes quae nobis in itinere virtutum insidiosis adversarentur occursibus, multis nos praesidiis, dilectissimi, quibus laqueos diaboli obtereremus, instruxit: inter quae hoc famulis suis saluberrimum contulit, ut contra omnes inimici dolos fortitudine se continentiae et operibus pietatis armarent. Ille enim qui ab initio primis hominibus interdicti cibi inseruit appetitum (Gen. III, 5), et male credulis per illecebram edendi omnium concupiscentiarum virus infudit, easdem fraudes retractare non desinit, et in natura, quam scit suis seminibus esse vitiatam, sationis suae germen inquirit, ut ad labefactanda studia virtutis, desiderium voluptatis accendat. Quoniam poena ipsius est provectio Christiana, nec potest eorum animos aliquo modo laedere, qui noverunt, auxiliante Domino, in sua carne regnare. Rationabili ergo moderatione sanctoque proposito frenandae sunt rebelles cupiditates, nec sinendum est ut castis et spiritalibus desideriis corporales concupiscentiae reluctentur. Agnoscat interior homo exterioris sui se esse rectorem, ut

mens divino gubernata dominatu terrenam substantiam in bonae voluntatis cogat obsequium. Nec enim deest nobis ad hunc ordinem conservandum, misericordissimi Regis auxilium, qui nos saluberrimae observantiae ratione informavit, praefiniens nobis per temporum recursus quosdam jejuniorum dies in quibus castigatione corporum virtus roboraretur animorum.

CAP. II.

Hujus autem remedii munus, dilectissimi, etiam in isto qui septimus est mense dispositum est, quod nos prompta convenit alacritate suscipere; ut praeter illam abstinentiam, qua quisque se peculiariter atque privatim secundum modum suae possibilitatis exercet, haec quae omnibus simul indicitur animosius celebretur. Nam in omni agone certaminis Christiani, utilitas continentiae plurimum valet, ita ut quidam saevissimorum spiritus daemonum, qui ab obsessis corporibus nullis exorcizantium fugantur imperiis, sola jejuniorum et orationum virtute pellantur, dicente Domino: Hoc genus daemoniorum non ejicitur nisi in jejunio et oratione (Matth. XVII, 20; Marc. IX, 28). Grata ergo est Deo et terribilis diabolo jejunantis oratio, nec latet quantum acquirat saluti suae, quae tantum praestat alienae.

CAP. III.

In hac sane observantia, dilectissimi, quamvis omnes nos unanimiter oporteat esse devotos, si qui tamen sunt quorum voluntati aliqua obsistat infirmitas, laborem qui supra vires est corporum, redimant impendiis facultatum. Multa enim sunt opera pietatis quae ipsam edendi necessitatem merito ampliore commendent, si jejunantium purificationem studio benignitatis acquirunt. Nam cum ii qui nihil omittunt de humiliatione jejunii sub sterili fatigatione desudent, nisi se eleemosynarum, qua possunt, erogatione sanctificent, dignum est ut in alimoniam pauperum abundantior sit eorum largitio, quorum ad abstinendum minor est fortitudo. Quod ergo quis in sua sibi infirmitate

non denegat, alienae inopiae libenter impendat, et propriam necessitatem faciat sibi cum indigente communem. Non culpatur infirmus jejunium solvens, a quo cibum accipit pauper esuriens; nec escam sumendo polluitur, qui eleemosynam impertiendo mundatur, dicente Domino: Date eleemosynam, et ecce omnia munda sunt vobis (Luc. XI, 41).

CAP. IV.

In quo opere, dilectissimi, etiam ii qui ab epularum delectatione se continent, fructus sibi debent misericordiae comparare, ut quod abundantius seminaverint, copiosius metant. Non enim umquam agricolae suo seges ista mentitur, aut incertam spem habet operis cultura pietatis. Quidquid hoc modo serentis manu spargitur, non aestus urit, non torrens trahit, non grando prosternit. Incolumes semper sunt omnes pietatis expensae; nec solum integrae manent, sed et modo augentur, et qualitate mutantur. De terrenis coelestia prodeunt, de parvis magna gignuntur, et temporale donum in praemium transit aeternum. Quisquis igitur divitias amas, quisquis multiplicari quae possides concupiscis, in haec lucra accendere, in haec rerum tuarum augmenta suspira, de quibus nihil fur abripit, nihil tinea corrumpit, nihil rubigo consumit (Matth. VI, 19). Noli desperare de fenore, noli de accipiente diffidere. Quod uni horum fecistis, mihi fecistis (Matth. XXV, 40), quis dicat, intellige; et apud quem opes tuas colloces, perspicacibus fidei oculis securus agnosce. Non dubitet de receptione, cui Christus debitor est. Non sit anxia liberalitas, nec triste jejunium: hilarem enim datorem diligit Deus (II Cor. IX, 7), qui fidelis est in verbis suis, et abundanter largita retribuit, quae benigne largienda donavit Jesus Christus Dominus noster, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXVIII [Al. LXXXVI], De Jejunio septimi mensis III

SYNOPSIS.

I. Jejunia, sine quibus antiquis justitia Dei non est placata, nobis quoque esse necessaria. ---II. Multo potentiora esse quando ab omnibus simul fidelibus celebrantur.---III. Debere se quemque interdum curis subtrahere, ut saluti suae intentius vacet. Unitas orationis quam potens sit.---IV. Plurimum valere apud Deum consensum bonorum. Animum, non censum in eleemosynis pensari.---V. Quemque debere pro facultate sua eleemosynas erogare sine diffidentia.

CAP. I

Ad exorandam, dilectissimi, misericordiam Dei, et ad renovandum statum fragilitatis humanae, quantum valeant religiosa jejunia, sanctorum prophetarum praedicatione cognoscimus; qui divinae justitiae commotionem, quam frequenter populus Israel merito iniquitatis inciderat, non nisi jejunio protestantur posse placari. Unde et Joel propheta admonet dicens: Haec dicit Dominus Deus vester: Convertimini ad me in toto corde vestro, in jejunio, et fletu, et planctu, et disrumpite corda vestra et non vestimenta vestra, et convertimini ad Dominum Deum vestrum: quia misericors est, et patiens, et magnanimus, et multum misericors (Joel. II, 12, 13); et iterum: Sanctificate jejunium, praedicate curationem, congregate plebem, sanctificate Ecclesiam (Ibid., 15). Quae cohortatio, dilectissimi, nostris quoque est amplectenda temporibus, quia hujus curationis remedia etiam a nobis sunt necessarie praedicanda, ut in observantia sanctificationis antiquae, quod perdidit Judaica praevaricatio, acquirat Christiana devotio.

CAP. II.

Divinarum autem reverentia sanctionum, inter quaelibet spontaneae observantiae studia, habet semper privilegium suum: ut sacratius sit quod publica lege celebratur quam quod privata institutione dependitur. Exercitatio enim continentiae, quam sibi quisque proprio indicit arbitrio, ad utilitatem cujusdam pertinet portionis; jejunium vero, quod universa Ecclesia suscipit, neminem a generali purificatione sejungit; et tunc fit potentissimus Dei populus, quando in unitatem sanctae obedientiae omnium fidelium corda conveniunt, et in castris militiae Christianae similis ex omni parte praeparatio, et eadem est ubique munitio. Fremat licet cruenti hostis pervigil furor, et latebrosas undique praetendat insidias, neminem tamen capere, neminem poterit vulnerare, si nullum inermem, nullum desidem, nullum invenerit ab opere pietatis exsortem.

CAP. III.

Ad hujus ergo invictae unitatis potentiam, dilectissimi, etiam hoc nos solemne jejunium septimi mensis invitat: ut a curis saecularibus actibusque terrenis liberos ad Dominum animos erigamus. Et quia hanc intentionem semper necessariam non omnes possumus habere perpetuam, saepiusque per humanam fragilitatem a supernis in terrena recidimus, istis saltem diebus, qui nobis ad saluberrima sunt remedia praestituti, mundanis nos occupationibus subtrahamus, et aliquid temporis quod prosit ad bona aeterna furemur. In multis enim, sicut scriptum est, offendimus omnes (Jacob. III, 2). Et licet quotidiano Dei munere a diversis contaminationibus emundemur, inhaerent tamen incautis animis plerumque maculae crassiores, quas oporteat diligentiori cura ablui et impendio majore deleri. Plenissima autem peccatorum obtinetur abolitio quando totius Ecclesiae una est oratio et una confessio. Si enim duorum vel trium sancto pioque consensui omnia quae poposcerint Dominus praestanda promittit (Matth. XVIII, 20), quid negabitur multorum millium plebi unam observantiam pariter exsequenti, et per unum spiritum concorditer supplicanti?

CAP. IV.

Magnum est in conspectu Domini, dilectissimi, valdeque pretiosum, cum totus Christi populus eisdem simul instat officiis, et in utroque sexu omnes gradus omnesque ordines eodem cooperantur affectu; cum in declinando malo ac faciendo bono par cunctorum et una sententia est; cum in operibus servorum suorum glorificatur Deus, et totius pietatis auctori in multa gratiarum actione benedicitur. Aluntur esurientes, vestiuntur nudi, visitantur infirmi, et nemo quod suum est quaerit, sed quod alterius (I Cor. X, 24), dum ad relevandam alienam miseriam unicuique mensura sua sufficit, et facile est invenire hilarem largitorem, ubi modum operis ratio temperat facultatis. Per hanc autem Dei gratiam, quae operatur omnia in omnibus (I Cor. XII, 6), communis fidelium fructus et commune fit meritum. Quoniam quidem potest et eorum par esse animus quorum impar est census, et cum alter de alterius laetatur largitate, cui aequari non potuit impendio, aequatur affectu. Nihil in tali populo inordinatum nihilque diversum est, ubi ad unum pietatis vigorem omnia sibi totius corporis membra consentiunt; nec de sua tenuitate confunditur qui de aliorum opulentia gloriatur. Decus enim universitatis est excellentia portionis, et cum Dei spiritu omnes agimur, non solum illa nostra sunt quae ipsi gerimus, sed etiam illa de quibus in aliorum actione gaudemus.

CAP. V.

Amplectamur igitur, dilectissimi, beatam istam sacratissimae unitatis soliditatem, et solemne jejunium concordante proposito bonae voluntatis ineamus. Nihil a quoquam arduum, nihil asperum quaeritur, nec aliquid nobis quod vires nostras excedat indicitur, sive in abstinentiae castigatione, sive in eleemosynae largitate. Sciunt singuli quid possint quidve non possint. Ipsi modulum suum pendant, ipsi justa et rationabili taxatione se censeant, ut sacrificium misericordiae non cum tristitia offeratur, nec inter damna numeretur. Hoc pio impendatur operi quod cor justificet, quod conscientiam lavet, quod denique et accipienti prosit et danti. Felix quidem ille est animus multumque mirabilis, qui facultatum defectionem benefaciendi amore non metuit, et daturum sibi eroganda

non diffidit, a quo quod erogaret accepit. Sed quia magnanimitas ista paucorum est, et plenum etiam pietatis est ut suorum curam quisque non deserat, nos perfectioribus non praejudicantes, ea vos regula generaliter cohortamur ut mandatum Dei secundum possibilitatis vestrae mensuram operemini. Hilarem enim benevolentiam esse decet, quae sic suam temperet largitatem, ut de illa et pauperum refectio gaudeat, et domestica sufficientia non laboret. Qui autem ministrat semen seminanti, et panem ad manducandum praestabit, et multiplicabit semen vestrum, et augebit incrementa frugum justitiae vestrae (II Cor. IX, 10). Quarta igitur et sexta feria jejunemus, sabbato autem apud beatissimum Petrum apostolum pariter vigilias celebremus, cujus meritis et orationibus confidimus nobis per omnia misericordiam Dei nostri esse praestandam: per Dominum nostrum Jesum Christum, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO LXXXIX [Al. LXXXVII]. De Jejunio septimi mensis IV

SYNOPSIS.

I. Jejunium a Christianis gratia Dei impletum quantum praestet observantia carnali Judaeorum. ---II. Commune et publicum privato esse anteferendum, ut majoris meriti et efficaciae.---III. Innumera esse tela diaboli, quae ab eo solo vitantur qui Deum super omnia diligit.---IV. Quaedam tempora electa, ut ad divina respiremus.---348 V. Jejunio subjungendam eleemosynam, maxime erga fideles. ---VI. Pauperes patientia, divites misericordia salvandos.

CAP. I.

Praedicationem nostram, dilectissimi, familiaris vobis adjuvat consuetudo, et ratio temporis commendat officium sacerdotis, ne aut onerosum videatur aut arduum, quod et praeceptum exigit legis, et devotio temperat voluntatis: quae cum in unum, gratia Dei auxiliante, conveniunt, non littera occidit, sed spiritus vivificat (I Cor. VIII, 1). Ubi autem spiritus Dei, ibi libertas (II Cor. III, 17), quae legem non timore exsequitur, sed amore. Obedientia enim mollit imperium, nec dura ibi necessitate servitur, ubi diligitur quod jubetur. Cum ergo vos, dilectissimi, ad quaedam quae etiam in veteri Testamento instituta sunt cohortamur, non Judaicae vos observantiae jugo subdimus, nec consuetudinem vobis populi carnalis indicimus. Excellit super illorum jejunia continentia Christiana: et si quid nobis atque illis commune est in temporibus, non concordat in moribus. Habeant illi [g 15Kb] nudipedalia sua, et in tristitia vultuum ostentent otiosa jejunia; nos in nullo ad habitus nostri honestatem dissimiles, nec a justis et necessariis operibus abstinentes, edendi licentiam simplici parcitate cohibemus: ut in usu ciborum modus eligatur, non creatura damnetur.

CAP. II.

Quamvis autem unicuique nostrum liberum sit voluntariis castigationibus proprium corpus afficere, et nunc moderatius, nunc vero districtius repugnantes spiritui carnales concupiscentias edomare, quibusdam tamen diebus ab omnibus oportet pariter celebrari generale jejunium, et tunc est efficacior sacratiorque devotio, quando in operibus pietatis totius Ecclesiae unus animus et unus est sensus. Publica enim praeferenda sunt propriis; et ibi intelligenda est praecipua ratio utilitatis, ubi vigilat cura communis. Teneat igitur diligentiam suam observantia singulorum, et contra nequitiae spiritalis insidias, implorato divinae protectionis auxilio, coelestia quisque arma corripiat. Sed ecclesiasticus miles, etiamsi specialibus praeliis possit fortiter facere, tutius tamen et felicius dimicabit, si contra hostem palam in acie steterit: ubi non suis

tantum viribus certamen ineat, sed sub invicti Regis imperio fraternis consociatus agminibus bellum universale conficiat. Minori enim discrimine plures confligunt cum hoste quam singuli; nec facile patet vulneri, quem opposito scuto fidei, non sua tantum, sed etiam aliorum fortitudo defendit: ut ubi una est omnium causa, sit una victoria.

CAP. III.

Quia igitur adversarius noster insidiari nobis diversa tentationum arte non desinit, et haec est una versutiarum ejus intentio, ut redemptos Christi sanguine a mandatis Dei possit abducere, omni diligentia praecavendum est ut nullis inimici jaculis vulneremur. Tela enim ipsius non sunt aspera corporis sensibus, sed nimium carni, ut animae noceant, blandiuntur. Trahunt oculos ad varias cupiditates, ut de mundi pulchritudine aut concupiscentiae accendantur faces, aut superstitionum gignantur errores. Per insidiosos etiam sonos mollibus ictibus pulsatur auditus, ut animi soliditas illecebrosa modulatione solvatur, et lethalium consuetudine suavitatum incauta et parum sobria corda capiantur. Sed hos diaboli dolos inefficaces et irritos faciunt divinae praesidia gratiae, et evangelicae praecepta doctrinae. Quoniam qui acceperunt Spiritum sanctum, et a quibus timor Domini non de poenae formidine, sed de Dei charitate conceptus est, illaeso fidei pede laqueos talium conterunt captionum, ut creaturarum omnium pulchritudine ad gloriam et laudem sui utantur auctoris, eumque diligant super omnia, per quem facta sunt omnia (Joan. I, 3).

CAP. IV.

In hujus admirationem, dilectissimi, omnium fidelium tendat affectio; de hoc sibi delectationes non corruptibiles, sed aeternas, sapiens continentia petat, et in amorem ejus boni sine quo nullus est bonus incontaminata castitas inardescat. Ad hoc enim nobis tradita sunt exercitia Christiana ut, resecata omni illicita voluptate, in sanctas et spiritales delicias aestuemus. Et cum nos oporteat semper studere virtutibus, quidam tamen

dies ideo sunt ad castigationem communis observantiae consecrati, ut anima quae terrenis adhuc desideriis implicatur et curis saecularibus impeditur, ex intervallo saltem ad divina respiret; et quia portio Dominici agri est, dignos coelestibus horreis afferat fructus. Ibi enim spes est metendi ubi fuerit diligentia seminandi.

CAP. V.

His, dilectissimi, ad profectum vestrum pro temporis occasione perstrictis, jejunium vobis septimi mensis indicimus, in quo vos non solum de ciborum abstinentia, sed etiam de pietatis operibus commonemus: ut quod vestris usibus religiosa parcitate subtrahitis in alimoniam pauperum et in cibos debilium transferatis; omnibus quidem indigentibus generali benevolentia consulentes, sed maxime eorum memores qui sunt de membris corporis Christi et nobis unitate catholicae fidei copulantur. Plus enim debemus nostris pro consortio gratiae, quam alienis pro communione naturae.

CAP. VI.

Abundet ergo in vobis, dilectissimi, benignitas Christiana; et sicut recurrentia anni tempora desideratis ut plena sint fructibus, ita et corda vestra pascendis sint fecunda pauperibus. Quibus utique potuit Deus, cujus sunt omnia, necessariam conferre substantiam, et tales eis tribuere facultates, ut in nullo vestris largitionibus indigerent; sed et illis et vobis multa virtutum materia defuisset, si nec illos ad patientiae coronam inopia exerceret, nec vos ad misericordiae gloriam copia provocaret. Mirabiliter autem providentia divina disposuit ut essent in Ecclesia et sancti pauperes et divites boni, qui invicem sibi ex ipsa diversitate prodessent, cum ad aeterna et incorrupta praemia promerenda Deo gratias agerent accipientes, et Deo gratias agerent largientes: quoniam, sicut scriptum est, et patientia pauperum non peribit in aeternum (Ps. IX, 19), et hilarem datorem diligit Deus (II Cor. IX, 7). Quarta igitur et sexta feria jejunemus; sabbato vero apud beatissimum Petrum apostolum

vigilias celebremus, sperantes nos ita ipsius orationibus adjuvandos, ut Deus misericordiarum jejunii nostri sacrificio placatus exaudiat per Jesum Christum Dominum nostrum, qui vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XC [Al. LXXXVIII]. De Jejunio septimi mensis V

SYNOPSIS.

I. Poenitentiam semper esse necessariam propter continuas inimici insidias et concupiscentiam carnis.---II. Omnia impossibilia ex imbecillitate humana, esse possibilia ex virtute divina.---III. De amore Dei et mundi.---IV. Amorem Dei bonis operibus nutriri. Cur septimi mensis jejunium.

CAP. I.

Sacratum, dilectissimi, in septimo mense jejunium, ad communis devotionis exercitia praedicamus, fidenter vos paternis cohortationibus incitantes, ut quod fuit ante Judaicum, vestra fiat observantia Christianum. Est enim omni tempore aptum et Testamento utrique conveniens, ut per castigationem et mentis et corporis misericordia divina quaeratur, quia nihil est efficacius ad exorandum Deum quam ut homo ipse se judicet, et NUMQUAM desinat a venia postulanda, qui se scit numquam esse sine culpa. Habet enim hoc in se vitium humana natura, non a Creatore insitum, sed a praevaricatore contractum, et in posteros generandi lege transfusum, ut de corruptibili corpore etiam quod animam corrumpere possit oriatur. Hinc interior homo, tametsi jam in Christo regeneratus et a vinculis captivitatis est erutus, assiduos habet

cum carne conflictus, et dum cohibet concupiscentem patitur repugnantem. In qua discordia non facile obtinetur tam perfecta victoria ut etiam illa quae sunt abrumpenda non, illigent et quae sunt interficienda non vulnerent. Quantumlibet sapienter et provide judex animus exterioribus sensibus praesit, inter ipsas tamen curas atque mensuras regendae carnis et alendae, nimis ei semper vicina tentatio est. Quis enim ita se aut a voluptate corporis aut a dolore sejungit ut ad ipsam mentem non pertineat, quod extrinsecus aut blanditur aut cruciat? Indivisum est gaudium, indiscreta tristitia: nihil in homine iracundia non accendit, nihil laetitia non resolvit, nihil aegritudo non afficit. Et quae illic declinatio potest esse peccati, ubi una passio est et regentis et subditi? Merito Dominus protestatur quod spiritus quidem promptus est, caro autem infirma (Matth. XXVI, 41).

CAP. II.

Et ne usque ad inertem desidiam desperatione ducamur, quae impossibilia sunt homini ex imbecillitate propria, possibilia spondet ex virtute divina: Angusta enim et arcta est via quae ducit ad vitam (Matth. VII, 14), et nemo in eam gressum inferret, nemo vestigium promoveret, nisi difficiles aditus ipse se Christus viam faciendo reseraret: ut auctor itineris fiat possibilitas ambulantis, quia idem et introducit ad laborem et perducit ad requiem. In quo ergo nobis spes est aeternae vitae, in eodem est et forma patientiae. Si enim compatimur, et conregnabimus (II Tim. II, 12; Rom. VIII, 17): quoniam, ut Apostolus ait, qui se dicit in Christo manere, debet sicut ille ambulavit et ipse ambulare (I Joan. II, 6). Alioqui falsae professionis imagine utimur, si cujus nomine gloriamur, ejus instituta non sequimur: quae utique nobis onerosa non essent, et ab omnibus nos periculis liberarent, si nihil aliud quam quod amandum jubetur amaremus.

CAP. III.

Duo namque amores sunt ex quibus omnes prodeunt voluntates, ita diversae qualitatibus, sicut dividuntur auctoribus. Rationalis enim animus, qui sine dilectione esse non potest, aut Dei est amator aut mundi. In dilectione Dei nulla nimia, in dilectione autem mundi cuncta sunt noxia. Et ideo aeternis bonis inseparabiliter inhaerendum, temporalibus vero transeunter utendum est: ut peregrinantibus nobis et ad patriam redire properantibus, quidquid de prosperitatibus mundi hujus occurrerit, viaticum sit itineris, non illecebra mansionis. Ideo beatus Apostolus praedicat dicens: Tempus breve est: reliquum est ut qui habent uxores, tamquam non habentes sint; et qui flent, tamquam non flentes; et qui gaudent, tamquam non gaudentes; et qui emunt, tamquam non possidentes; et qui utuntur hoc mundo, tamquam non utantur. Praeterit enim figura hujus mundi (I Cor. VII, 29-31). Sed quod de specie, de copia, de varietate blanditur, non facile declinatur, nisi in illa visibilium pulchritudine Creator potius quam creatura diligatur, qui cum dicit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota mente tua, et ex tota virtute tua (Matth. XXII, 37), in nullo nos vult ab amoris sui vinculis relaxari. Et cum huic praecepto proximi quoque copulat charitatem, imitationem nobis suae bonitatis indicit: ut quod diligit diligamus, et quod operatur operemur. Quamvis enim Dei agricultura simus, et Dei aedificatio (I Cor. III, 9), et neque qui plantat sit aliquid, neque qui rigat, sed qui incrementum dat Deus (Ibid., 7); in omnibus tamen exigit nostri ministerii servitutem, et nos dispensatores suorum vult esse donorum, ut QUI FERT Dei imaginem, Dei faciat voluntatem. Propter quod in oratione Dominica sacratissime dicimus: Adveniat regnum tuum, fiat voluntas tua sicut in coelo et in terra (Matth. VI, 10). Quibus verbis quid aliud postulamus, quam ut Deus quos necdum sibi subdidit subdat, et sicut in coelo angelos, ita et in terra homines ministros suae faciat voluntatis? Hoc autem petentes amamus Deum, amamus et proximum; et non diversa in nobis, sed una dilectio est, quando et servum servire, et dominum cupimus imperare.

CAP. IV.

Hic igitur affectus, dilectissimi, quo amor terrenus excluditur, bonorum operum consuetudine roboratur, quia necesse est ut bonis actibus conscientia delectetur, et libenter faciat quod fecisse se gaudeat. Assumitur ergo jejunium, multiplicatur largitio, justitia custoditur, frequentatur oratio, fitque ut singulorum desiderium sit unum omnium votum. Nutrit patientiam labor, mansuetudo exstinguit iram, benevolentia calcat invidiam, immundae cupiditates sanctis desideriis enecantur, avaritia liberalitate depellitur, et onera divitiarum fiunt instrumenta virtutum. Sed quia insidiae diaboli etiam inter talia studia non quiescunt, rectissime in quibusdam articulis temporum, vigoris nostri est instituta reparatio: ut ubi de clementia coeli et ubertate agri potest mens praesentium bonorum avida gloriari, et in ampla horrea fructibus congregatis, animae suae dicere: Habes multa bona, epulare (Luc. XII, 19): ibi quamdam increpationem divinae vocis accipiat, audiatque dicentem: Stulte, hac nocte reposcunt animam tuam a te: quae autem praeparasti, cujus erunt (Ibid. 20)? Haec sollicitissima meditatio debet esse sapientis, ut quoniam breves dies istius vitae et incerta sunt spatia, numquam sit mors improvisa morituro, nec inordinatum incidat finem, qui se novit esse mortalem. Quod itaque et sanctificationi corporum, et reparationi prosit animarum, quarta et sexta feria jejunemus; sabbato autem apud beatissimum Petrum apostolum vigilias celebremus, ejus orationibus adjuvandi, ut sanctorum desideriorum consequamur effectum: per Christum Dominum nostrum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCI [Al. LXXXIX]. De Jejunio septimi mensis VI

SYNOPSIS.

I. Dei voluntatem ex ipsis etiam elementis edoceri, quae et a cibis, et a mundana sapientia abstinere jubet.---II. Tam Nestorii quam Eutychis haeresim esse detestandam.---III. Veritatem carnis in Christo ex sacrificio Eucharistiae et praecepto eleemosynae probari.

CAP. I.

Devotionem fidelium, dilectissimi, nihil est in quo providentia divina non adjuvet. Siquidem exercendis ad sanctimoniam mentibus atque corporibus, ipsa quoque mundi elementa famulantur, dum dierum ac mensium distincte variata revolutio quasdam nobis paginas aperit praeceptorum, ut quod sacra admonent instituta, hoc quodammodo loquantur et tempora. Unde cum septimum mensem nobis anni recursus attulerit, non ignoro observantiam vestram ad celebrandum solemne jejunium spiritaliter incitari: quoniam experimento didicistis quantum haec praeparatio et exteriora hominum et interiora purificet, ut cum a licitis abstinetur, facilius illicitis resistatur. Continentiae autem ratio, dilectissimi, non in sola castigatione corporum, nec in diminutione tantum habeatur escarum. Majora enim virtutis istius bona ad illam animae pertinent castitatem, quae non solum carnis concupiscentias conterit, sed etiam mundanae sapientiae vana contemnit, dicente Apostolo: Videte ne quis vos decipiat per philosophiam et inanem fallaciam secundum traditionem hominum (Coloss. II, 8).

CAP. II.

Continendum ergo est a cibis, sed multo magis ab erroribus jejunandum: ut mens nulli carnali dedita voluptati, nullius sit captiva mendacii: quia sicut in praeteritis, ita etiam in nostris diebus non desunt veritatis inimici qui intra catholicam Ecclesiam movere audeant bella civilia, ut in consensum impiorum dogmatum imperitos quosque ducentes, sibi glorientur accrescere quos a Christi corpore potuerint separare. Quid

enim tam adversatur prophetis, tam repugnat Evangeliis, tam denique est apostolicis rebelle doctrinis, quam in Domino Jesu Christo ex Maria genito, et sempiterno Patri intemporaliter coaeterno, unam et singularem praedicare naturam? Quae si hominis tantum intelligenda est, ubi est quae salvat Deitas? si tantummodo Dei, ubi est quae salvatur humanitas? Fides autem catholica, quae omnibus resistit erroribus, etiam simul istas impietates refutat, damnans Nestorium divina ab homine dividentem, detestans Eutychen in divinis humana vacuantem: quoniam veri Dei Filius Deus verus, unitatem et aequalitatem habens cum Patre, et cum Spiritu sancto, idem verus homo esse dignatus est, nec conceptu Virginis matris est sejunctus a carne nec partu: sic humanitatem sibi uniens, ut Deus incommutabiliter permaneret; sic Deitatem homini impertiens, ut eum glorificatione non consumeret, sed augeret. Qui enim factus est forma servi, forma Dei esse non destitit, nec alter cum altero, sed unus in utroque est: ut ex quo Verbum caro factum est (Joan. I, 14), nullis dispensationum varietatibus fides nostra turbetur; sed sive in miraculis virtutum, sive in contumeliis passionum, et Deum qui homo est, et hominem credamus esse qui Deus est.

CAP. III.

Hanc confessionem, dilectissimi, toto corde promentes, impia haereticorum commenta respuite, ut jejunia vestra et eleemosynae nullius erroris contagio polluantur; tunc enim et sacrificii munda est oblatio, et misericordiae sancta largitio, quando ii qui ista dependunt, quod operantur intelligunt. Nam dicente Domino: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis (Joan. VI, 54), sic sacrae mensae communicare debetis, ut nihil prorsus de veritate corporis Christi et sanguinis ambigatis. Hoc enim ore sumitur quod fide creditur: et frustra ab illis AMEN respondetur, a quibus contra id quod accipitur, disputatur. Dicente autem propheta: Beatus qui intelligit super egenum et pauperem (Ps. XL, 1), ille circa pauperes vestimentorum et ciborum laudabilis distributor est, qui se Christum in indigentibus et vestire novit et pascere: quoniam ipse ait:

Quamdiu fecistis uni ex fratribus meis, mihi fecistis (Matth. XXV, 40). Verus itaque Deus et verus homo, unus est Christus, dives in suis, pauper in nostris, dona accipiens et dona diffundens, particeps mortalium et vivificatio mortuorum: ut in nomine Jesu Christi omne genu flectatur, coelestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris (Philip. II, 10, 11), vivens et regnans cum sancto Spiritu in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCII [Al. XC]. De Jejunio septimi mensis VII

SYNOPSIS.

I. Praecepta legis moralia non abolita; neminem umquam sine charitate justificatum; abundantiam justitiae evangelicae in abundantia charitatis esse positam.---II. Jejunia novae legis ex veteri assumpta, alio spiritu esse perficienda.---III. Deo soli placere quemque debere: talem esse cujusque thesaurum, quale est id cui corde inhaeret.---IV. Septimum mensem jejunio, bonis operibus et ipso sui numero esse consecratum.

CAP. I.

Apostolica institutio, dilectissimi, quae Dominum Jesum Christum ad hoc venisse in hunc mundum noverat, ut legem non solveret, sed impleret (Matth. V, 17), ita veteris Testamenti decreta distinxit, ut quaedam ex eis, sicut erant condita, evangelicae eruditioni profutura decerperet, et quae dudum fuerant consuetudinis Judaicae, fierent observantiae Christianae. Quamvis enim varietates hostiarum, differentiae baptismatum, et otia sabbatorum cum ipsa carnis circumcisione cessaverint, manent tamen ex ipsis voluminibus etiam apud nos plurima praecepta moralia. Et cum inde dicatur: Diliges

Dominum Deum tuum ex toto corde tuo; et diliges proximum tuum sicut teipsum (Matth. XXII, 37, 39): Christo Domino dicente cognoscimus, quod in his duobus mandatis tota lex pendet et prophetae (Ibid., 40); tantaque est sub hujus geminae charitatis edicto utriusque copula Testamenti, ut sine istarum connexione virtutum nec lex quemquam inveniatur justificasse, nec gratia. Illae quoque partes legalium mandatorum ex quibus quaedam praecipiuntur ut fiant, quaedam interdicuntur ut non fiant, antiquae auctoritatis retinent firmitatem. Nec ideo eis evangelica putanda est adversa perfectio, quia et virtutum studia ad voluntaria incitantur augmenta, et ultiones criminum poenitentiae remediis relaxantur. Dicit enim Dominus: Nisi abundaverit justitia vestra plus quam Scribarum et Pharisaeorum, non intrabitis in regnum coelorum (Matth. V, 20). Quomodo vero abundabit justitia, nisi superexallet misericordia judicium (Jacob. II, 13)? Et quid tam aequum quidque tam dignum est quam ut creatura ad imaginem et similitudinem Dei condita suum imitetur auctorem, qui reparationem sanctificationemque credentium in peccatorum remissione constituit, ut remota severitate vindictae, omnique cessante supplicio, reus innocentiae redderetur, et finis criminum fieret origo virtutum?

CAP. II.

Quod igitur, dilectissimi, ex veteris praedicatione doctrinae ad purificationem animarum corporumque nostrorum jejunium septimi mensis assumimus, non legalibus nos oneribus subjicimus, sed utilitatem continentiae quae Christi Evangelio servit, amplectimur. Quia et in hoc potest super Scribas et Pharisaeos Christiana abundare justitia, non evacuando legem, sed intelligentiam refutando carnalem. Nec enim nostra talia debent esse jejunia, qualia erant illorum quibus Isaias propheta Spiritu sancto in se loquente dicebat: Neomenias vestras et sabbata et diem magnum non sustineo, jejunium et ferias et dies festos vestros odit anima mea (Isai. I, 13). Unde et Dominus jejunandi formam discipulis tradens, Cum jejunatis, inquit, nolite fieri sicut hypocritae tristes. Exterminant enim facies suas, ut appareant hominibus jejunantes.

Amen dico vobis, receperunt mercedem suam (Matth. VI, 16). Quam mercedem, nisi laudis humanae? propter cujus cupiditatem, justitiae species plerumque praetenditur, et ubi nulla est cura conscientiae, amatur falsitas famae; ut iniquitas, quae occultatione arguitur, mendacii opinione laetetur.

CAP. III.

Rationabile itaque sanctumque jejunium nulla ostentationis jactantia polluatur, nec bonum suum quisquam fidelium de humanis velit pendere judiciis. DILIGENTI Deum sufficit ei placere quem diligit: quia nulla major expetenda est remuneratio, quam ipsa dilectio: sic enim charitas ex Deo est, ut Deus ipse sit charitas. Quo utique pius et castus animus ita gaudet impleri, ut nulla re extra ipsum cupiat delectari. Verissimum namque est quod dicit Dominus: Ubi est thesaurus tuus, ibi erit et cor tuum (Matth. VI, 21). Quis autem est thesaurus hominis, nisi quaedam fructuum ejus congregatio laborumque collectio? Quod enim quis seminaverit, hoc et metet (Galat. VI, 8), et quale cujusque opus, talis est et quaestus; et ubi oblectatio fruendi constituitur, ibi cura cordis obstringitur. Sed cum multa sint genera divitiarum, dissimilesque materiae gaudiorum, THESAURUS CUIQUE est suae cupiditatis affectus, qui si de appetitu est terrenorum, non beatos facit sui participatione, sed miseros. Hi vero qui ea quae sursum sunt sapiunt, non quae super terram (Coloss. III, 1), nec perituris intenti sunt, sed aeternis, in illo habent incorruptibiles reconditas facultates, de quo dicit propheta: Thesaurus et salus nostra advenit, sapientia et disciplina et pietas a Domino: hi sunt thesauri justitiae (Isai. XXXIII, 6, sec. LXX): per quos, auxiliante Dei gratia, etiam terrena bona in coelestia transferuntur, dum multi divitiis, aut juste sibi relictis aut aliter acquisitis, ad instrumentum pietatis utuntur. Cumque ad sustentationem pauperum, quae possunt exuberare distribuunt, congregant sibi inamissibiles facultates: ut quod abdiderunt eleemosynis, nullis possit subjacere dispendiis; et digne ibi habeant cor, ubi habent thesaurum suum (Matth. VI, 21): quia tales

divitias suas beatissimum est exercere ut crescant, et non timere ne pereant.

CAP. IV.

Operantes igitur, dilectissimi, quod bonum est ad omnes, maxime autem ad domesticos fidei (Galat. VI, 10), septimum mensem ab initio mysticum propter septiformem Spiritum, et ipso sui ordinis numero consecratum, continentiae fructibus deputantes, quarta et sexta sabbati solemniter jejunemus; sabbato autem apud beatum Petrum vigilias celebremus: cujus nobis et orationes suffragabuntur et merita, ut quantum cuique fidelium tribuitur bonum velle, tantum donetur et posse, ipso adjuvante, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCIII [Al. XCI]. De Jejunio septimi mensis VIII

SYNOPSIS

I. Finem legis esse amoris recti de pravo victoriam. De voluntate mala et bona.---II. Longe plus delectare justitiam quam iniquitatem, cujus lex Dei lege superanda.---III. Quantum prosit jejunium septimi mensis a lege et apostolis institutum.

CAP. I.

Omnis, dilectissimi, divinorum eruditio praeceptorum hoc maxime agit apud corda credentium, ut amor pravus recto amore superetur, et delectatione justitiae peccandi cupiditas destruatur, dicente Scriptura: Post concupiscentias tuas non eas, et a voluntate tua avertere (Eccli.

XVIII, 30). Cum autem sint in animis hominum multae bonae concupiscentiae et laudabiles voluntates, quid est quod jubetur ut nostris non consentiamus affectibus, nisi quod ab illa concupiscentia prohibemur, et ab illa voluntate revocamur, cujus ortus ex nobis est, et ideo mala pronuntiatur, quia nostra esse convincitur? Ad distinctionem igitur concupiscentiarum quae sunt ex Deo bene homini dictum est: Post concupiscentias tuas non eas, ut quas cognoverit proprias sciat esse vitandas. Merito ergo Dominus, in oratione quam tradidit, noluit nos ad Deum dicere: Fiat voluntas nostra, sed fiat voluntas tua (Matth. VI, 10): hoc est, non illa quam caro incitat, sed quam Spiritus sanctus inspirat. Unde autem hoc desiderium conceptum sit, cui semper debeat repugnari, non difficulter intelligunt qui se Adae filios esse noverunt, et peccante humani generis patre non dubitant in propagine vitiatum esse quod est in radice corruptum. Quamvis autem per gratiam Domini nostri Jesu Christi in novam creaturam transierimus ex veteri, et imagine nos terreni hominis homo coelestis exuerit; donec tamen corpus mortale gestamus, necesse est ut contra carnis desideria dimicemus. Bonum est enim animae Deo subditae timere ne cadat, et habere quod vincat, quoniam virtus in infirmitate perficitur; et quod nos exercet ad continentiam, hoc perducit ad gloriam (II Cor. XII, 9).

CAP. II.

Abstinendum est itaque, dilectissimi, ab his quae nobis noxie blandiuntur, et lex peccati quae est in membris nostris (Rom. VII, 23), Dei lege superanda est: ut licet per omnes sensus corporis multae insidientur illecebrae, anima tamen, cui summum bonum et verum gaudium Deus est, inter castas spiritalesque delicias in sapientiae latitudine et in veritatis luce versetur. Si enim seipsum sibi rationalis homo comparet, omnesque suorum actuum qualitates vera inspectione dijudicet, numquid in intimis conscientiae suae hoc delectationis inveniet de iniquitate commissa, quod de aequitate servata? aut tantum ei jucunditatis carnalis voluptas, quantum spiritalis pariet appetitus? Nihil prorsus de virtutum bonis attigit, nihil de pietatis suavitate gustavit, qui

magis vult in his sordescere quae immunda sunt, quam in iis splendere quae sancta sunt. Non sinit ratio ut cordibus non usquequaque captivis ita placeat satiata ira, ut remissa vindicta; aut tantum generent gaudium male quaesita de alieno, quantum bene expensa de proprio. Felicior semper est parca temperantia quam profusa luxuria; major requies humilibus quam superbis; et sublimior mens quae inter prohibita atque permissa certius habet sperare coelestia, quam amare terrena. Ut autem in hoc provectu animus religiosus excellat et jus suae dominationis obtineat, subigendo corpori castigatio est adhibenda jejunii. Quod licet generali nomine ad omnem continentiam pertinere videatur, proprie tamen ad edendi diminutionem refertur: ut prosit nunc voluntate non sumere, quod ab initio contra vetitum nocuit usurpasse: ut sicut illic concupiscentia fuit vulneri, ita hic abstinentia sit saluti.

CAP. III.

Cui medicinae, dilectissimi, licet tempus omne sit congruum, hoc tamen habemus aptissimum, quod et apostolicis et legalibus institutis videmus electum, ut sicut in aliis anni diebus, ita in mense septimo spiritalibus nos purificationibus emundemus. Convenientibus enim in unum propositum tribus studiis, oratione scilicet, et eleemosyna, atque jejunio, praestabitur nobis a misericordi Deo et cohibitio cupiditatum, et exauditio precum, et remissio peccatorum: per Dominum nostrum Jesum Christum, qui vivit et regnat cum Patre et Spiritu sancto in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCIV [Al. XCII]. De Jejunio septimi mensis IX

SYNOPSIS.

I. Magis curandum esse jejunium spiritale quam corporale.---II. In quo spiritale jejunium sit positum, et quo auxilio implendum.---III. Cur quatuor temporum jejunium fuerit institutum.---VI. Deum diligi, cum proximus diligitur et juvatur.

CAP. I.

Scio quidem, dilectissimi, plurimos vestrum ita in iis quae ad observantiam Christianam pertinent esse devotos, ut nostris cohortationibus non indigeant admoneri. Quod enim dudum et traditio decrevit, et consuetudo firmavit, nec eruditio ignorat, nec pietas praetermittit. Sed quia sacerdotalis officii est erga omnes Ecclesiae filios curam habere communem, in id quod et rudibus prosit et doctis, quos simul diligimus, pariter incitamus: ut jejunium quod nobis septimi mensis recursus indicit, fide alacri per castigationem animi et corporis celebremus. Quamvis enim diminutio cibi carnem proprie videatur afficere, nihil tamen corporeis sensibus vel conceditur vel negatur, quod non sicut ad servientem, ita pertineat ad jubentem. Cum itaque unusquisque homo duplicem in se legem habeat continentiae, nihilque actionum nostrarum ad solum corpus, multa autem ad solum referenda sint animum, prudenter debemus advertere quam indecens quamque injustum sit, si quod a superiore indicitur ab inferiore negligatur. Ut autem mens rationalis salubriter exteriora castiget, debet etiam propria exercere jejunia: quia non solum carnis desideriis, sed etiam animi cupiditatibus convenit repugnare, dicente Scriptura: Post concupiscentias tuas non eas, et a voluntate tua avertere (Eccli. XVIII, 30). Jejunans ergo ab iis quae caro appetit, jejunet et ab iis quae male interior substantia concupiscit. PESSIMUS enim animae cibus est, velle quod non licet; et noxia cordis delectatio est, quae aut turpi lucro pascitur, aut superbia extollitur, aut ultione laetatur. Quamvis enim his affectibus motus quoque corporis serviant, ad originem tamen suam cuncta respiciunt, et ibi consetur qualitas actionis, ubi invenitur initium voluntatis, quam revocare a pravis desideriis optimum maximumque jejunium est, quia

tunc est edendi abstinentia fructuosa quando exterior parcitas a temperantia interiore procedit.

CAP. II.

Celebraturi igitur, dilectissimi, verum et spiritale jejunium, quod et corpus et animum sui puritate sanctificet, cordis nostri secreta rimemur, et quibus rebus aut contristentur aut gaudeant, justo discutiamus examine. Ac si quis amor vanae gloriae, si qua radix avaritiae, si quod inest virus invidiae, nihil talium anima sumat escarum, sed virtutum intenta deliciis, coelestes epulas terrenae praeferat voluptati. Agnoscat homo sui generis dignitatem, factumque se ad imaginem et similitudinem sui Creatoris intelligat; nec ita de miseriis quas per peccatum illud maximum et commune incidit expavescat, ut non se ad misericordiam sui Reparatoris attollat. Ipse enim dicit: Sancti estote, quoniam ego sanctus sum (Levit. XIX, 2): hoc est, me eligite, et ab iis quae mihi displicent abstinete. Facite quod amo, amate quod facio. Et cum videtur esse difficile quod jubeo, ad jubentem accurrite; ut unde datur praeceptum, praestetur auxilium; non negabo opem qui tribui voluntatem. Jejunate ab adversis, abstinete a contrariis. Ego sum cibus vester et potus: nemo quae mea sunt inefficaciter concupiscit; qui enim ad me tendit ex mei participatione me quaerit.

CAP. III.

His, dilectissimi, cohortationibus, quibus nos ad bona incommutabilia et ad gaudia invitat aeterna, plenae sunt omnes divinarum paginae litterarum; et hoc nobiscum agit Testamenti utriusque doctrina, ut inhaereamus veris et contineamus a vanis. Non enim apprehendi potest quod promittitur nisi custoditum fuerit quod jubetur. Quid autem justius quam ut homo, cujus fert imaginem, faciat voluntatem, et per abstinentiam cibi jejunet a lege peccati? Ideo enim ipsa continentiae observantia quatuor est assignata temporibus, ut in idipsum totius anni redeunte decursu, cognosceremus nos indesinenter purificationibus

indigere, semperque esse nitendum, dum in hujus vitae varietate jactamur, ut peccatum, quod fragilitate carnis et cupiditatum pollutione contrahitur, jejuniis atque eleemosynis deleatur.

CAP. IV.

Esuriamus paulum, dilectissimi, et aliquantulum quod juvandis possit prodesse pauperibus, nostrae consuetudini subtrahamus. Delectetur conscientia benignorum fructibus largitatis; et cum gaudio tribuens, quo es laetificandus, accipies. Dilectio proximi dilectio Dei est, qui plenitudinem legis et prophetarum in hac geminae charitatis unitate constituit (Matth. XXII, 40); ut nemo ambigeret Deo se offerre quod homini contulisset, dicente Domino Salvatore, cum de alendis juvandisque pauperibus loqueretur: Quod uni eorum fecistis, mihi fecistis (Matth. XXV, 40). Quarta igitur et sexta feria jejunemus; sabbato vero apud beatum Petrum apostolum vigilias celebremus, cujus nos meritis et orationibus credimus adjuvandos, ut misericordi Deo jejunio nostro et devotione placeamus, per Dominum nostrum Jesum Christum, qui cum Patre et Spiritu sancto vivit et regnat Deus in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCV, Sive homilia de gradibus ascensionis ad beatitudinem. De eo quod scriptum est: Videns Jesus turbas, ascendit in montem; et cum sedisset, accesserunt ad eum discipuli ejus, etc. (Matth. V, 1 seqq.)

SYNOPSIS.

I. Christum per exteriores medelas animos ad interiores praeparasse, quae per lenitatem gratiae fiunt.---II. Humilitatem, quae omnium esse potest, primum esse gradum ad beatitudinem.---III. Ditissimam potentissimamque apostolorum, Petrique in primis fuisse paupertatem.---IV. Quis luctus iter ad beatitudinem?---V. Quaenam terra mitibus promissa?---VI.Sitim justitiae aliud nihil esse quam Dei amorem.---VII. Misericordia hominem Deo similem effici.---VIII. Cordis oculum mundandum esse, ut Deus videatur.---IX. Quaenam sit vera pax quae hominem Dei fitium efficit.

CAP. I.

Praedicante, dilectissimi, Domino nostro Jesu Christo Evangelium regni, et diversos per totam Galilaeam curante languores, in omnem se Syriam virtutum ejus fama diffuderat; et multae ex universa Judaea turbae ad coelestem medicum confluebant. Quia enim tarda est humanae ignorantiae fides ad credenda quae non videt, et speranda quae nescit, oportebat divina eruditione firmandos corporeis beneficiis et visibilibus miraculis incitari: ut cujus tam benignam experiebantur potentiam, non ambigerent salutarem esse doctrinam. Ut ergo exteriores medelas Dominus ad remedia interiora transferret, et post sanitates corporum curationes operaretur animarum, segregatus a circumstantibus turbis, secessum vicini montis ascendit, advocatis apostolis, quos sublimioribus institutis ab edito mysticae, sedis imbueret, ex ipsa loci atque operis qualitate significans se esse qui Mosen quondam suo fuisset dignatus alloquio: illic quidem terribiliore justitia, hic autem sacratiore clementia, ut impleretur quod fuerat, propheta Jeremia dicente, promissum: Ecce dies veniunt, dicit Dominus, et consummabo super domum Israel et super domum Juda testamentum novum. Post dies illos, dicit Dominus, dabo leges meas in sensu ipsorum, et in corde ipsorum scribam eas (Jerem. XXXI, 31; Hebr. VIII, 8). Qui ergo locutus fuerat Mosi locutus est et apostolis, et in cordibus discipulorum velox scribentis Verbi manus novi Testamenti decreta condebat; nulla ut quondam circumfusa nubium crassitudine, neque per terribiles sonos atque fulgores populo ab accessu

montis absterrito, sed patente ad aures circumstantium tranquillitate colloquii: ut per gratiae lenitatem removeretur legis asperitas, et spiritus adoptionis auferret formidinem servitutis.

CAP. II.

Qualis igitur doctrina sit Christi sacrae ipsius sententiae protestantur: ut qui ad aeternam beatitudinem pervenire desiderant, gradus felicissimae ascensionis agnoscant. Beati, inquit, pauperes spiritu, quoniam ipsorum est regnum coelorum (Matth. V, 3). De quibus pauperibus Veritas loqueretur forte esset ambiguum, si dicens, Beati pauperes, nihil adderet de intelligenda pauperum qualitate; et sufficere videretur ad promerendum regnum coelorum ea sola inopia quam multi sub gravi et dura necessitate patiuntur. Sed cum dicit, Beati pauperes spiritu, ostendit eis regnum coelorum tribuendum quos humilitas commendat animorum magis quam indigentia facultatum. Dubitari autem non potest quod humilitatis istius bonum facilius pauperes quam divites assequantur: dum et illis in tenuitate amica est mansuetudo, et istis in divitiis familiaris elatio. Verumtamen et in plerisque divitibus invenitur hic animus qui abundantia sua non ad tumorem superbiae, sed ad opera benignitatis utatur, idque pro lucris maximis numeret quod ad relevandam miseriam alieni laboris impenderit. Omni generi atque ordini hominum datur in hac virtute consortium, quia possunt esse proposito pares, et impares censu; nec interest quantum sint in facultate terrena dissimiles, qui in spiritalibus bonis inveniuntur aequales. Beata igitur illa paupertas, quae rerum temporalium amore non capitur, nec mundi opibus augeri appetit, sed coelestibus bonis ditescere concupiscit.

CAP. III.

Hujus nobis magnanimae paupertatis exemplum primi post Dominum apostoli praebuerunt, qui omnia sua sine differentia relinquentes, ad vocem coelestis magistri, a captura piscium in piscatores hominum alacri conversione mutati sunt (Matth. IV, 19), et multos sui similes fidei

suae imitatione fecerunt, quando illis primitivis Ecclesiae filiis unum cor omnium et anima erat una credentium (Act. IV, 32); qui universis suis rebus possessionibusque distractis, per devotissimam paupertatem bonis ditabantur aeternis, et ex apostolica praedicatione gaudebant nihil habere de mundo, et omnia possidere cum Christo. Hinc beatus Petrus apostolus, cum ascendens in templum a claudo eleemosyna posceretur, Argentum, inquit, et aurum non est mihi, quod autem habeo, hoc tibi do: In nomine Jesu Christi Nazareni surge et ambula (Act. III, 6). Quid hac humilitate sublimius? quid hac paupertate locupletius? Non habet praesidia pecuniae, sed habet dona naturae. Quem debilem edidit mater ex utero, sanum fecit Petrus ex verbo; et qui imaginem Caesaris in nummo non dedit, imaginem Christi in homine reformavit. Hujus autem thesauri opibus non solum ille adjutus est cui gressus est redditus, sed etiam quinque millia virorum, qui tunc ad exhortationem Apostoli ob ejusdem curationis miraculum crediderunt (Act. IV, 4). Et ille pauper qui non habebat quod petenti daret, tantam dedit divinae gratiae largitatem, ut quemadmodum unum hominem redintegrarat in pedibus, sic tot millia credentium sanaret in cordibus, faceretque eos in Christo alacres, quos in Judaica perfidia invenerat claudicantes.

CAP. IV.

Post praedicationem hujus felicissimae paupertatis, addidit Dominus, dicens: Beati qui lugent, quoniam ipsi consolabuntur (Matth. V, 5). Luctus hic, dilectissimi, cui consolatio aeterna promittitur, non est cum mundi hujus afflictione communis; nec beatum quemquam faciunt ista lamenta quae totius humani generis deploratione funduntur. Alia ratio est sanctorum gemituum, alia beatarum causa lacrymarum. RELIGIOSA tristitia aut alienum peccatum luget aut proprium; nec de hoc dolet quod divina justitia agitur, sed de eo moeret quod humana iniquitate committitur; ubi magis plangendus est faciens maligna quam patiens, quia injustum malitia sua demergit ad poenam, justum autem tolerantia ducit ad gloriam.

CAP. V.

Deinde ait Dominus: Beati mites, quoniam ipsi haereditate possidebunt terram (Matth. V, 4). Mitibus atque mansuetis, humilibus ac modestis, et ad omnium injuriarum tolerantiam praeparatis possidenda terra promittitur. Nec parva aestimanda est haec aut vilis haereditas, tamquam a coelesti habitatione discreta sit, cum regnum coelorum non alii intelligantur intrare. Terra ergo promissa mitibus, et in possessionem danda mansuetis, caro sanctorum est, quae ob humilitatis meritum felici resurrectione mutabitur et immortalitatis gloria vestietur, in nullo jam spiritui futura contraria, et cum voluntate animi perfectae unitatis habitura consensum. Tunc enim exterior homo interioris hominis erit quieta et intemerata possessio; tunc mens videndo Deo intenta nullis corporeae infirmitatis impedietur obstaculis, nec jam dici necesse erit: Corpus quod corrumpitur aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem (Sap. IX, 15): quoniam habitatori suo non reluctabitur terra, nec immoderatum aliquid contra imperium sui rectoris audebit. Possidebunt enim illam mites pace perpetua, et nihil umquam de eorum jure minuetur, cum corruptibile hoc induerit incorruptionem, et mortale hoc induerit immortalitatem (I Cor. XV, 53): ut periculum vertatur in praemium, et quod fuit oneri sit honori.

CAP. VI.

Post haec addit Dominus et dicit: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). Nihil haec esuritio corporeum, nihil expetit sitis ista terrenum; sed justitiae bono desiderat saturari, et in omnium occultorum introducta secretum, ipso Domino optat impleri. Felix mens quae hunc concupiscit cibum, et ad talem aestuat potum; quem utique non expeteret, si nihil de ejus suavitate gustasset. Audiens autem dicentem sibi propheticum spiritum: Gustate et videte, quoniam suavis est Dominus (Ps. XXXIII, 9), accepit quamdam supernae dulcedinis portionem, et in amorem castissimae voluptatis exarsit, ut spretis omnibus temporalibus, ad edendam bibendamque justitiam toto

accenderetur affectu, et illius primi mandati apprehenderet veritatem dicentis: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota mente tua, et ex tota virtute tua (Deut. VI, 5; Matth. XXII, 37; Marc. XII, 30; Luc. X, 27): quoniam nihil aliud est diligere Deum quam amare justitiam. Denique sicut illi dilectioni Dei, proximi cura subjungitur, ita et huic desiderio justitiae virtus misericordiae copulatur, et dicitur:

CAP. VII.

Beati misericordes, quoniam ipsorum miserebitur Deus (Matth. V, 7). Agnosce, Christiane, tuae sapientiae dignitatem, et qualium disciplinarum artibus ad quae praemia voceris intellige. Misericordem te misericordia, justum vult te esse justitia, ut in creatura sua Creator appareat, et in speculo cordis humani per lineas imitationis expressa Dei imago resplendeat. Secura est operantium fides, aderunt tibi desideria tua, et iis quae amas sine fine potieris. Et quoniam tibi per eleemosynam omnia munda sunt, ad eam quoque beatitudinem, quae consequenter est promissa, pervenies, dicente Domino:

CAP. VIII.

Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8). Magna felicitas, dilectissimi, cui tantum praemium praeparatur. Quid ergo est habere cor mundum, nisi eis quae supra dictae sunt studere virtutibus? Videre autem Deum quantae sit beatitudinis, quae mens concipere, quae lingua valeat explicare? Et tamen hoc consequetur, cum transformabitur humana natura, ut non jam per speculum, neque in aenigmate, sed facie ad faciem (I Cor. XIII, 12), ipsam quam nullus hominum videre potuit (Joan. I, 18; I Tim. VI, 16), sicuti est, videat Deitatem: et quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit (Is. LXIV, 4; I Cor. II, 9), per ineffabile gaudium aeternae contemplationis obtineat. Merito haec beatitudo cordis promittitur puritati. Splendorem enim veri luminis sordens acies videre non poterit; et quod erit jucunditas mentibus nitidis, hoc erit poena maculosis. Declinentur igitur terrenarum

caligines vanitatum, et ab omni squalore iniquitatis oculi tergantur interiores, ut serenus intuitus tanta Dei visione pascatur. Ad hoc enim promerendum illud intelligimus pertinere quod sequitur:

CAP. IX.

Beati pacifici, quoniam filii Dei vocabuntur (Matth. V, 9). Beatitudo ista, dilectissimi, non cujuslibet consensionis, nec qualiscumque concordiae est, sed illius de qua dicit Apostolus: Pacem habete ad Deum (Rom. V, 1; II Cor. XIII, 11): et de qua dicit propheta David: Pax multa diligentibus legem tuam, et non est illis scandalum (Ps. CXVIII, 16). Hanc pacem etiam arctissima amicitiarum vincula, et indiscretae similitudines animorum non veraciter sibi vindicant, si non cum Dei voluntate concordant. Extra dignitatem hujus pacis sunt improbarum parilitates cupiditatum, foedera scelerum et pacta vitiorum. Amor mundi cum Dei amore non congruit, nec ad societatem filiorum Dei pervenit, qui se a carnali generatione non dividit. Qui autem semper cum Deo mente sunt solliciti servare unitatem spiritus in vinculo pacis (Ephes. IV, 2), numquam ab aeterna lege dissentiunt, fideli oratione dicentes: Fiat voluntas tua sicut in coelo et in terra (Matth. VI, 10). Hi sunt pacifici, hi bene unanimes, sancteque concordes, vocandi aeterno nomine filii Dei, cohaeredes autem Christi (Rom. VIII, 17): quia hoc merebitur dilectio Dei et dilectio proximi, ut nullas jam adversitates sentiat, nulla scandala pertimescat; sed finito omnium tentationum certamine, in tranquillissima Dei pace requiescat, per Dominum nostrum, qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

Sancti Leonis Magni Tractatus

SERMO XCVI [Al. XCIII], Sive tractatus contra haeresim Eutychis; habitus Romae in basilica sanctae Anastasiae

SYNOPSIS.

I. Monet ut symbolo apostolorum inhaerentes caveant ab Alexandrinis negotiatoribus unicam in Christo naturam Romae defendentibus.---II. Eutychem olim in aliis haereticis esse damnatum. Discernendum esse in Christo quid ex deitate sit, quid ex humanitate.---III. Cum damnatis haereticis non esse communicandum. Romanae fidei laus.

CAP. I.

Sicut peritorum, dilectissimi, prudentiumque medicorum est, passiones infirmitatis humanae remediis praevenire, et quemadmodum saluti contraria declinentur ostendere, ita pastoralis officii est, ne Dominico gregi haeretica malignitas noceat, providere, et qualiter luporum et latronum improbitas sit cavenda demonstrare: quia numquam potuit haeretica impietas sic latere ut non a sanctis patribus nostris et semper deprehensa sit et jure damnata. Sollicitudinem itaque nostram, quam dilectioni vestrae impendimus, latere non potuit, quosdam Aegyptios, praecipue negotiatores ad Urbem venisse, eaque quae Alexandriae sceleste ab haereticis sunt admissa, defendere, asserentes solam deitatis in Christo fuisse naturam, nec carnis humanae, quam sumpsit ex beata Maria Virgine, habuisse penitus veritatem: quae impietas, et falsum hominem, et Deum dicit esse passibilem. Quod quo audeant animo quove consilio dubitare non possumus: quia enim ipsi a veritate Evangelii recesserunt et mendacia diaboli sunt secuti, alios quoque volunt socios suae perditionis efficere; et ideo paterna vos et fraterna sollicitudine commonemus ut inimicos catholicae fidei, hostes Ecclesiae, incarnationis Dominicae negatores, et instituto a sanctis apostolis Symbolo repugnantes, in nullum recipiatis consensionis affectum, dicente Apostolo: Haereticum hominem post unam et secundam

correptionem devita, sciens quia qui hujusmodi est, subversus est, et delinquit proprio judicio condemnatus (Tit. III, 10, 11).

CAP. II.

Propria enim pertinacia perit, et sua a Christo discedit insania, qui eam impietatem per quam ante se multos scit periisse sectatur, et religiosum sibi atque catholicum putat id quod sanctorum Patrum judicio et in Photini perfidia, et in Manichaei dementia, et in Apollinaris insania, constat esse damnatum: ut adhuc quasi novae et necdum damnatae in perniciem animarum suarum consentiant pravitati, qui incarnationis Dominicae denegant sacramentum. Quasi aliud tota evangelica lectione doceamur quam hoc uno divinae misericordiae sacramento humanum genus in iis qui credunt esse salvatum: quod unigenitus Dei Filius, aequalis per omnia Patri, nostrae assumptione substantiae, manens quod erat, dignatus est esse quod non erat, verus scilicet homo, verus Deus, qui absque cujusquam sorde peccati, integram sibi nostram perfectamque naturam veritate et carnis et animae univit, et intra uterum beatae Virginis matris Spiritus sancti virtute conceptus, nec editionem partus, nec primordia fastidivit infantiae: ut Verbum Dei Patris humanam sibi inesse substantiam, et deitatis potentia, et carnis infirmitate loqueretur, de corpore habens corporeas actiones, et spiritales de deitate virtutes. Humanum quippe est esurire, et sitire, et dormire; humanum est metuere, flere, tristari; humanum denique est crucifigi, mori, atque sepeliri: sed divinum est super mare ambulare, aquas in vina convertere, mortuos suscitare, mundum propria morte tremefacere, et cum vivificata super omnem coelorum altitudinem carne conscendere: ut qui hoc credunt dubitare non possint quid humanitati ascribere, quid debeant assignare deitati: quoniam in utroque unus est Christus, qui et Deitatis suae potentiam non amisit, et veritatem perfecti hominis nascendo suscepit.

CAP. III.

Hos ergo, dilectissimi, de quibus loquimur, tamquam venenum mortiferum fugite, exsecramini, declinate, et ab eorum colloquiis, si increpati a vobis corrigi noluerint, abstinete: quoniam, sicut scriptum est, Sermo eorum serpit ut cancer (II Tim. II, 17). Justo enim judicio ab Ecclesiae unitate rejectis nulla est tribuenda communio, quam non nostris odiis, sed suis sceleribus perdiderunt. Vos ergo, dilecti Deo et apostolico testimonio comprobati, quibus beatus apostolus Paulus doctor gentium dicit: Quoniam fides vestra annuntiatur in universo mundo, custodite in vobis quod tantum praedicatorem agnoscitis sensisse de vobis. Nemo vestrum efficiatur hujus laudis alienus, ut quos per tot saecula docente Spiritu sancto haeresis nulla violavit, ne Eutychianae quidem impietatis possint maculare contagia. Confidimus autem quod protectio Dei corda vestra fidemque custodiat; ut cui hactenus fideliter obedistis, in aeternum perseverante catholicae fidei observantia placeatis, per Christum Dominum nostrum. Amen.

Fr. Gary Coulter
http://frcoulter.com/Latin/third/

These are my answers to the Ludi Domestici. Therefore they contain my errors. Please report any corrections to me.

As always, the assignments are much more profitable if done before looking at the answers.

Foster 3rd Experience Homework 1

Experientia tertia nostra apte [convenienter] aperitur a patre latinitatis: Marco Tullio Cicero (qui vixit inter annum centensimum sextum et annum quadragesimum tertium aetatis [saeculi] ante Christum.)
A. 1. sciam = T.3, reversed = sciemus; constitueris = T.6, you will have decided, you will have been deciding
2. reflexive: meum consilium
3. accommodabo reversed = accomodabimus; expecto reversed = expectamus
4. But nevertheless, if I shall know what you will have decided, I shall adapt my own plan most especially to yours; I am awaiting your letters.
5. passive: meum consilium accommodabitur a me; tuae litterae exspectantur a me
6. we were expecting her letters = exspectabamus litteras eius
you have expected my and their letters = exspectavisti meas et eorum litteras
she will adapt her plan to ours = ea accommodabit suum/eius consilium ad nostrum
he will be expecting his-own letters = is exspectabit suas litteras
B. 1. suum = his, hers, its, one's; it will take its meaning from the subject
2. tui = your men; tuae = your women; tua = your things; tuis = to your men/women/things
3. per vos never means 'for' you; pro vobis
4. suum here means "its own"; it is neuter - the reflexive possessive adjective take its meaning "its" from the subject (res publica), but takes its "neuter" gender from from the noun it modifies (ius)
5. Nevertheless the republic will get-back its right within a short time. I am neither lacking nor straying to your people. Who if they will report some things to me, my kindness and faith will be guaranteed to you.
6. reversed: ius suum = iura sua; reciperabit = reciperabunt; praestabitur = praestabuntur
7. Reciperaverimus iura nostra et eorum, cum cives rei publicae praestabunt suam benevolentiam.
C. 1. se = reflexive pronoun which functions as an object, meaning: himself, herself, itself, oneself, themselves; its meaning comes from the subject
2. Each man will devote himself to the leadership; All men had devoted themselves; Each woman was devoting herself to the leadership.
3. reversed: animum = animos; ductum = ducts; one must know vocabulary
4. reversed: scribis = scribitis; civitatis = civitatum
5. reversed: Pompei = Pompeiorum; perspexi = perspeximus
6. passive: tuus promtus animus et alacer perspectus est a me
7. reversed: applicaverint = applicaverit; applicaverunt = applicavit
8. Omnes res quas [omnia quae] didici ante sunt in capite meo et adhibebo eas [eam] diligentia magna

Foster 3rd Experience Homework 2

A. 1 in gloria Dei = in the glory of God; in gloriam Dei = for/unto the glory of God
2. abiectus = having been cast-down
3. cordibus nostris = dative, into our hearts; reversed = corde nostro
4. munera sua contulit = he granted/conferred his gifts, she conferred hers gifts, it conferred its gifts; he conferred his gifts - you have to look at the subject
5. multa dimisit = he forgave (has forvigen) many things

6. sua iustitia = reflexive, the subject is the owner of the justice = no one presumes of one's own justice; eius iustitia = possessive, the subject is not the owner = no one presumes of his justice
7. mihi = to me; tibi, nobis, vobis, ei, eis (iis), sibi
8. ad me = to me; a me = from me
9. sanctificatur, sanctificabatur, sanctificabitur, sanctificatus est, sanctificatus erat, sanctificatus erit
erigitur, erigebatur, erigetur, erectus est, erectus erat, erectus erit
10. Therefore as the day recurs by its own order, on which the Lord wished me to have the beginning of the episcopal office. It is a the true cause of rejoicing for me towards the glory of God, who, so that a great thing may be loved by me, He has forgiven many things for me, so that He may make his grace marvelous, He conferred His gifts onto him in whom He did not find the good-marks of merits; by which work of - what does the Lord insert or what does he entrust to our hearts? Except that no-one should presume of his own righteousness and no-one should doubt of His mercy, which then stands-out more-clearly than when the sinner is sanctified and he, having been cast-down, has been raised-up.
11. abiectus erigor = I, having been cast-down, am raised
abiecti erigentur = they, having been cast-down, will be raised
abiecta erigebatur = she, having been cast-down, was being raised
eratis a diabolo angelisque eius abiecti = ye had been rejected by the devil and his angels
sua stultitia sunt abiecti = they were rejected by their own stupidity
tuis numquam abicieris a familiaribus = you are never cast-down by your families
12. sanctificare = to sanctify, sanctifying (infinitive/gerund); you be sanctified (passive imperative) [reversed: sanctificamini]
1) T.6: dixerit reversed: dixerint; haesitaverit reversed: haesitaverint
2) ei = to/for/from him/her/it
3) tollere = to raise, you be raised; mittere = to throw; you be thrown
reversed: tollimini, mittimini
4) Amen I say to you: whoever will have said to this mountain: "be raised-up and be thrown into the sea", and will not have hesitated in your heart... it will happen (be done) for him.
A.1. dies, diei - 20% noun; in die reversed: in diebus
2. block 2 adjectives in ablative singular are reversed of the nouns - speciali = ablative, not dative - going with exultatione
3. glorificatus est exitus reversed: glorificati sunt exitus = T.4 death was glorified, has been glorified
4. veneranda festivitas (fem. abl. sing.)
5. subject: principatus festivitas
7. Today's feast, beyond that reverence which it has merited in the whole world, is needing to be venerated with the special and proper exultation of our city, so that where the death of the chief apostles was glorified, there may be joys in the principality on the day of their martyrdom. For these indeed are the men by whom the gospel of Christ has shown brightly to you Rome!

Foster 3rd Experience Homework 3

A. 1. potes = T.1, possunt
2. extending his hand, her hand, its hand, one's hand
3. eiicit = T.1, reversed: eiiciunt; eiecit = T.4, reversed: eiecerunt
4. dixit = T.4, he said; dicit = T.1 he says
5. volo mundare = I wish to cleanse, volo, mundare! = I wish (it), be cleansed!
6. sacerdoti = dative - to the priest; ei = to him, to her, to it; they (subject); reversed: socerdot?, ?
7. misertus = deponent, having had pity
you have pity! = miserere; ye have pity = miseremini
8. manum suam reversed: manus suas; vade reversed: vadite
9. venit = T.1, reversed: veniunt; vEnit = T.4, reversed: venerunt
10. And a leper came to Him begging Him and bending the knee and saying to Him: 'If you wish, you can cleanse me'. And He having had pity extending His hand He touched him and

said to him: 'I wish, be cleansed! And the leprosy departed from him at once and he was cleansed. And He bellowed to him and at once He discharged him and says to him: 'Go... show yourself to the priest'.
11. In omni homine Deum video. Cum lavo vulnera leprosi, sentio: Dominum ipsum nutrio / alo / sustineo.
B. 1. he was conceived = conceptus est; conceptus fuit
2. sibi = for himself
3. quorum propria mutatio est - of whom change was characteristic
4. vestri = of you; vestrum = of you
5. quisquis es audax = whoever of you are brave
6. subject: constantia ac magnanimas; object: omnes
7. passus est = T.4 deponent (active meaning) = he suffered; conceptus est = T.4 passive
8. inquiro = I search; inquiam = I say
9. Sigmund Caesar, son of the Roman emperor Charles IV, was conceived in Siena, he was born however in Bohemia .../... Mary, the daughter of the Hungarian king Ludwig, he placed in marriage for himself, because of whom he also received the kingdom of Hungary. However he suffered very many things in it/that as the Hungarians were rebelling quite often, of whom change is characteristic. But the Hungarians once conspired and planned/thought to lay hands on Sigmund... 'I have noticed - he says - Hungarians, that you have come here to capture me. But I shall see who of you will be so brave, so reckless, and so criminal... Tie me, whoever of you are brave! Take your king! Neither men nor gods will leave you unpunished'. Therefore the constancy and firmness of Sigmund scared all (persons).

Foster 3rd Experience Homework 4

A. 1. legi = I read, have read; for the law
2. adsuevi = I have grown-accustomed, have become acquainted (as aquainted)
3. reprehenduntur - they are criticized (T.1); merentur - they merit (T.1 deponent)
T.3 = reprehendentur (one vowel difference); merebuntur
4. both... and
5. from you, by you
6. libenter = willingly, readily, promptly; libentius, libentissime; freely = libere
7. diligentissime = adverb, most diligently; patientius = adjective, more patiently
quam diligentissime = as diligently as possible; patientius quam = more patiently than
8. "cum" means "with" as accompaniment / togetherness; not instrumentality
9. maxime = mostly, especially, chiefly; magnopere, magis
10. more patient; rather patient, quite patient
11. I have read your book and, as diligently as possible as I was able, I have noted which things I think are needing to be changed, which things are needing to be taken-out. For I have been accustomed both to say the truth and you to hear [it] willingly. Nor indeed are any (people) criticized/scolded more patiently than those who merit to be praised mostly/especially. Now I am expecting my own book from you together with your comments.
12. Pecunia est nulla rotarum mercaturae: est oleum quod reddit rotarum motum [motionem] leviorem facilioremque.
B. 1. reliquit = it has relinquished; relinquit = it relinquishes
2. aestas = summer; aetas = age
3. longissime = most far/distant, very far/distant; altissime = most high/deep, very high/deep
4. audentior - masc. or fem., here masc.; reversed: audentius
laudamus audentiorer; laudamus zelum audentiorum
5. ulteriora neuter plural subject or object, here object
6. Here every age is being held/captivated with interest by study of fishing, of sailing, and even of swimming, mostly the children whom leisure and games excites/stimulates. For these-children glory and strength = to be carried/advanced very far/most deeply: that-boy is victor who has left very far behind (just as the shore so also the ones-swimming/swimmers). By this contest/game a certain boy more bold than the rest was headed into rather distant things. A dolphin appears...
7. lusus (sing. subj.) reversed: lusus; ulteriora (pl obj.) reversed: ulterius

certamine (n sing. abl.) reversed: certaminibus; omnis aetas reversed: omnes aetates

Foster 3rd Experience Homework 5&6

A. 1. fem. sing. obj. - the unwilling woman (or mind)
2. aliud ... aliud = the one thing ... the other thing
3. meliora - comparative adjective, neuter pl. obj. - better things, reversed = melius
deteriora - comparative adjective, neuter pl. obj. - worse things, reversed = deterius; superlative: deterrimus
4. But new force draws the unwilling woman and passion suggests one thing, reason suggests the other thing. I see and approve better things and I follow worse things.
5. Quamdiu otiaberis et retinaberis longe ex exemplares optima colloquii latini? Ideo hodie ludus noster inducitur a uno nostorum dilectorum poetarum latinorum, a qua mirabiliter [mire] exprimitur adfectus communis humanus.
B. 1. conversus = having been turned-around
2. vivificasti <- vivificavisti
3. quantus = how big, what size, how great
4. multas, plures, plurimas; malas, peiores, pessimas
5. multiplicabis - T.3, reversed: muliplicabitis; consolaberis - T.3, reversed: consolabimini;
Group 1 verbs, in Time 3, when making the active to passive flip for "tu" changes the 'i' to an 'e' : -abis -> -aberis (not -abiris)
C. 1. laboriosa - positive adj.: fem. sing. subj., neut. plur. subj.-obj.
laboriosiora - comparative adj: neut. plur. subj.-obj.
laboriosius - comparative adj: neut., sing. subj.-obj. or comparative adverb
laboriosus - positive adjective - masc. sing. subj.
2. No christian is more happy, to whom the kingdoms of the heavens are promised. None is more industrious, who daily risks concerning life. None is more strong, who conquers the devil. None is more weak, who is overcome by the flesh.
3. superaveris - T.6 = you will have overcome, reversed: superaveritis
suberaberis - T.3, passive = you will be overcome: superabimini
4. The outstanding son having undertaken a more laudable work of the assent of song in the beginning.
[mine: Originally the son merited the more extraordinary, praiseworthy work of the approval of the song of the attack.]
D. 1. custodibitur - T.4 passive <- custodivitur
2. By the gods and by men I implore you, Hergio, lest you lose that man. Hergio: It has been arranged; for at night he was guarded having been restrained by strength, during the day he has cut-out stones under ground: this I shall torture by day, I shall not finish in one day.

Foster 3rd Experience Homework 7

Cyprianus: frater carissime - vocative, same as subject-nominative form; reversed: fratres carissimi
Marcus Aurelius: solus rem publicam tenuit, multo melior et feracior ad virtutes
- feracior quam erat
- rem publicam tenebat, optimus et feracissimus ad virtutem
Seneca: Lucilius, vocative; Lucilii - genitive (of Lucilius) or subject plural
A. 1. gestus - having been accomplished; thing accomplisted?
2. the beautiful thing <- pulcrum, pulchrius, pulcherrimum
3. in primis => especially, foremost, most of all = imprimis, inprimis
4. multi qui
5. quidam = a certain person; quidem = indeed, certainly
6. adverb - 'well' - bene, melius, optime
7. fàcere = infinitive/gerund = to do/doing; fecère = fecèrunt, T.4 = they did
8. rerum reversed: rei; res gestas reversed: rem gestam; rei publicae reversed: rebus publicis
9. to writing/writing, be written; scripsère = scripsèrunt, T.4 = they have written /

they wrote, reversed: scripsit
10. It is a beautiful thing to do/act well for the republic; either in peace or at war it is permitted/allowed to be-made/become famous. Many are praised, Both they who did and they who have written facts/deeds of others. And indeed to me, even though by no means the same glory accompanys/follows the writer of things and the doer of things, nevertheless the especially difficult task seems to write things accomplished.
11-1. id quod
11-2. miser -> miserrimus; plerique miseri
Miseri plerique lenocinantur in poesem/poeticam malo. Discunt in dolore/patientia id quod docent in carmine.
B. 1. longe = adverb: far, distant; longius, longissime
2. vero = however
3. repertus est - t.4; reperitur, reperibatur, reperetur, repertus est, repertus erat, repertus erit
4. suus = his, hers, its, theirs; a suis = by his people, be her things, etc.; by his own men
5. a) he was found by his own men; b) he was found far from his own men
6. vivus reversed: vivi; vultu reversed: vultibus
7. Catalina however was found/discovered far from his own men among the corpses of the enemies, still breathing somewhat and keeping in his face the fierceness/ferocity of spirit, which he had had alive.
8. Tu maxima non inveniebaris/reperibaris inter minores, quoniam feceras plura opera quam minores [in] quam optime/optimo modo.

Foster 3rd Experience Homework 8

A. 1. adulescens, servi - vocative; reversed: adulescentes, serve
2. prurire - to itch for something: to be excited, anticipating
3. lóquere = loqueris - T.1 deponent or lóquere - deponent imperative; loquére = loquéris - T.3 deponent
4. quam + magis (comparative) = more than
5. quam = how [unnatural I am]
6. fustis - 4 functions: nom., voc. & gen. sing., acc. plur.
7. nolito - third person future imperative: you must refuse to; thou shall not wish
8. the plural imperative is irregular, one would expect efferite = efferte; reversed: fer; dico -> dic; duco -> duc; facio -> fac
9. magnopere, magis, maxime
10. Ag: Surely not to you, young man, jaws or teeth itches, who to this man is more annoying, or are you seeking a worse thing?
An: Why have you not used a drum, while you speak those things? For I judge you to be more effeminate than manly.
Ag: To know or not as I am effeminate? Go thence, servants, bring outside the clubs.
An. Listen you, if I have said this with joking, you should not turn [it] into a serious thing.
11. loquere reversed: loquimini; fustis reversed: fustem; servi reversed: serve
B. 1. quam = whom
2. induxti <- induxisti
3. audeo, audere, ausi, ausus sum - having dared [deponent]
4. aequus - positive adverb - equally; quisqam miserior quam ego
5. neuter plural = those things = ea <- is ommitted
6. consolare - looks like the infinitive/gerund; here it is T.1 passive = consolaris; it can also be the passive imperative or deponent imperative
7. recusare = infinitive
8. levissima... pergravissima
9. servant: You will know the thing, you will unravel the anger, you will again restore in grace. The things are light which you have brought to your mind being heavy.
youth: Why do you console me? Or is anyone anywhere in the world equally miserable? Before this I married a wife, elsewhere I used to have a spirit having been dedicated to love; yet never having dared to reject her, whom father forces upon me.
C. 1. expectata = having been awaited - aggrees with te (Antiphila)

2. anime mi - vocative: my spirit; reversed: animi mei
3. superlative adverbs: maxume = especially; maxime = most
4. Vocative; reversed: Cliniae, Antiphilae
5. Antiphila (maiden): Do I see or not see Clinia or not? Bacchis: Who do you see? Clinia (youth): Hello, my spirit. A: O my Clinia, hello. C: So you are healthy? A. Well, you have come safe. C: Am I holding or not you, Antiphila, especially having been awaited by my spirit.

Foster 3rd Experience Homework 9

A. 1. miserrima = poorest, most miserable; aggreeing with quae (neuter plural); misera, miseriora
2. regina - vocative
3. their faces = ora sua
4. orsus est = T.4
5. conticescere = to cease to talk, to fall silent; conticuere = conticuerunt; reversed: conticuit
6. All fall-silent and faces from on high eager were holding.
Thence father Aeneas began from the couch:
'O Queen, you decree to renew unspeakable sorrow:
How Greeks have destroyed Troy's wealth and lamentable kingdom,
and which very miserable things I myself have seen
and a great part of which I have been...'
B. 1. natus = having been born; nate - voc. = o one born
2. imperatives - reversed: fuge - fugite; eripe - eripite; cape - capite; quaere - quaerite
3. subject: Troia; object: penatis; sacra and penatis
4. having been born from a goddess
5. suos penatis
6. Oh flee, O one born of a goddess, and - he says - snatch yourself from these flames.
The enemy has the city-walls; Troy has fallen from a high height...
Troy entrusts to you its household-gods and sacred-rites.
seize these comrades of the fates, seek for great defensive-walls
which the sea having been crossed you will indeed establish.
7. reversed: hostis - hostes; flammis - flamma; penatis - penatem
8. where you establish your own statues in place of (for) his statues
C. 1. fuere = fuerunt; retinuere = retinuerunt; habuere = habuerunt
2. alone: appelati, dicti = having been called; in T.4 as passive: appelati, dicti + sunt = have been called; were called
3. they have been seen, were seen; nominanti sunt - they were named
4. constituerunt = constituere
5. alii...alii = some...others
6. a = from, by
7. Five kinds of men have been in the city: some have been called Nine because, while alone they were holding the republic, they constituted nine rulers; others by the same reason have been called Twelve; others Reformers because some have been seen to have made reforms of politics; the Nobles - once were called by old age and power - have kept the name; the remaining have been named Populars. Now the Twelve having been cast-off from control some time ago have held no part of the republic.
8. O mortalitas! Carissima amica miseri, benevolentissima ac optima!

Foster 3rd Experience Homework 10&11

A. 1. illo = from that man/person; illis; from this man = hoc; from the man himself = ipso
2. eis quae promisit = nueter; those things
3. God constituted the time for fulfilling those things he promised. The time of the promises was at the time of the prophets up to John the Baptist; from him however and successively/afterwards up to the end time is of fulfilling the thing which were

promised. The faithful God who made himself our debtor, not by receiving anything from us but by promising such-great to us... Therefore the time of the prophet had been predicted, so that already we often spoke of the promises. He promised [successively] eternal health and blessed life with the angels without end, and unfading inheritance, eternal glory, sweetness of his face, his house of holiness in heaven, as-a-result-of the resurrection from the dead, no fear by dying.
4. quae = [ea] - ommitted - refering to promissis in L.1 - the promises
5. O egregie Aureli Augustine, dice nobis tanta plura, duceque nos ad intellectum altum et inteligentiam altam horum arcanorum ipsorum, ex quibus auxiliabaris nobis ipsis plurimum in celebratione nosta Adventus ac Natalis Christi.
6. promissionum: harum + illarum; prophetiae: huius + illius; vultus: huius + illius; salutem: hanc + illam; tempore: hoc + illo; tempus: hoc + illud; Ioannem: hunc + illum; angelis: his + illis
B. 1. iste: pejorative sense = that miserable one of yours
2. oblivisceris (Gp. 3) - T.1 oblivisceris reversed: obliviscimini or T.3 obliviscÚris reversed: obliviscemini <- here T.3 (its surrounded by future verbs)
3. tuo = anxious with (disturbed by) your love; tui = anxious with love of you
4. Domine - vocative, reversed: Domini
5. illi - dative singular; subject plural masc.
6. longe = far - adverb; longius, longissime
7. reversed: fuge -> fugite; absconde -> abscondete; abice -> abicite; iste -> isti; facie -> faciebus
8. dic - irregular imperative, reversed: dicite; duc -> ducite, fac -> facite, fer -> ferte
9. altissime: alte, altior
10. te ipsum = you yourself; your very self / the very you
11. See now, little man, flee your little occupations, hide yourself a little from your turbulent thoughts. Reject now oppressive concerns, and postpone your distending works. Be free for God a little, and rest somewhat in him. Enter within the bedroom of your mind; exclude all things except God... Now say, my whole heart, now say to God: I am seeking your face; your face, O Lord, I long for... What will he do, O most-high Lord, what wiil that wretched distant exile of yours do? What will your servant do, anxius with love of you and having been thrown far from your face? He gasps to see you, and your face is exceedingly distant for him... O Lord, you are my God, and you are my Lord, and I have never seen you. And O you, Lord, how long? How long will you forget us, how long will you avert your face from us? When will you look-back and graciously-hear us? When will you illuminate our eyes and extend your face to us? When will you restore yourself to us? Look-back, O Lord, graciously hear, illuminate us, extend your very self to us.

Foster 3rd Experience Homework 12

A) this is that famous Raphael; that famous Raphael is here
1. ille = that (heavy) = is,ea,id (light)
2. iste - sounds bad
B) 1. anus, anus = old woman; annus, anni = year; anus, ani = ring, circle
2. fis = you are made
3. adivere = adiverunt, T.4
4. impudens - masc., fem. or neuter; here fem.; impudentior; impudentissumas
shamelessly = impudenter
5. The gods have heard, O Lyce, my vows
They have heard, O Lyce: you are made an old woman, and yet
you wish to seem beautiful
by play games and you shameless woman drink.
6. verbs like "appear", "remain", "become" do not take an object but only the subject form as they are connecting verbs, not action verbs (like "to be"); also true passive verbs don't take direct objects
7. Audiere a deis deabusque, cara Lyce mea, si biberis impudentius quam omnes hae aliae anus quae amisere gustum suum ac studium vitae ipsius.
C) 1. verbo = ablative: with a word

2. the heavy pronouns?
3. fac hoc reversed: facite haec
4. vade reversed: vadite
5. huic (dat. sing) - all 3 genders = to this one; reversed his
6. tantum - so much, greatly; hardly, only
7. alii - dative sing. or subject plural; all 3 genders = to another; alteri = to the other
8. Just speak with a word and my child/slave will be healed. For also I am under power, having soldiers under me and I say to this one: 'Go' and he goes and to another: 'Come' and he comes and to my servant: 'Do this' and he does.
D) 1. ad meliora = towards better things; reversed: ad melius
2. ad = to, towards; OR ad = according to
3. exitus iste = pejorative sense of that there death; ille, is; gen. = exitus istius
4. The fact that we die in the meanwhile, we cross over from death to immortality; eternal life is not able to cross-over, unless one happens to exit/leave from here. That there death is nothing but a passage and crossing to eternal things [the temporal journey having been run out]. Who would not hasten to better things? Who would not long to be changed more quickly and to be reformed according to the appearance of Christ and according to the dignity of heavenly grace.
5. citius (comparative) cito (positive)
6. Christi solius; gratiae totius
E) 1. gratulabare = gratulabaris - T.2 deponent
2. I have received the two letters from you having been given in Corfu, by one of which you were congratulating to me, that you had heard my original dignity, by the other one you were saying... it was turning out well and happily.

Foster 3rd Experience Homework 13

A) 1. assumptae - having been assumed; promissum - having been promised
2. in suae gloria: in the glory of his majesty
3. quod -> [id] ommitted <- referring to munus
4. reservare = reserve; reserare = open up
5. capiamus; caperemus, ceperimus, cepissemus
6. 20% - sounds subjenctive
7. With the first advent in the humility of the flesh having been assumed - he has fulfilled the task/gift of ancient design and has opened for us the path of perpetual salvation: so that, when he comes for the second time the glory of his majesty, plainly we might finally seize/take that [thing/gift] having been promised which now we dare to await keeping-vigil.
8. maiestatis ipsius; nobis ipsi; tramitem ipsum; munere ipso; gloria ipsa dispositionis totius; munus totum; salutis totius
9. beware of the genitive out in front
+ 1. claritatis - gen. sing.; oculis - dat. plur; mentis - gen. sing.
2. into the love of the invisible ones; NOT in invisible love = in invisibili amore
3. per hunc = through that man
4. reversed: Deum - deos; invisibilium - invisibilis
5. mysterium illud (neuter); amorem illum; verbi illius
6. rapiamur - T.1 passive; raperemur, rapti simus, rapti essemus
7. Through the mystery of the incarnate Word, the new light of your brightness has shown to the eyes of our mind: in order that, while we recognize [come to know] God visibly, we might be seized into the love of the invisibles ones for that man.
8. Deus cognoscitur a nobis
9. visibiliter: visibilius, visibilissim
B) 1. dative: lineamentis
2. however
3. aer, aeris = air; aes, aeris = money, fee, bronze
4. unius - any gender - here feminine, ; reversed: unarum
5. et = and; at = but; ut = as
6. poena, poenae = penalty; paene - adverb = nearly, almost
7. However, so that I might be turned towards sculptors: poverty destroyed Lysippum

sticking to the lines of one statue, and Myron, who had almost captured the souls of men and of wild-beasts in bronze, did not find an heir. But we having been sunk in wine and prostitutes, do not even dare to recognize arts provided for us, but we accusers of antiquity teach and learn only the vices (of antiquity).

Foster 3rd Experience Homework 14

A) 1. significarent (T.2s), tractavissent (T.4s); T.2s - infinative, T.4s -ssem
2. 80% of dependent subjunctives will sound indicative
the subjective sound is a kind of conditional / possibility: may, might, would, could, should; may have, might have, would have, could have, should have
3. The very teachers of us and of the women were explaining what the times and subjunctive ways of Latin were meaning, since the common books of the Latin language had treated these uses so lightly.
4. significarent (T.2s), significent, significaverint, significa[vi]ssent
tractavissent (T.4s), tractent, tractarent, tractaverint
B) 1. exsurgent = T.3, exsurgant = T.1s, exsurgunt = T.1
2. nulli = dative sing., reversed: nullis, genitive: nullius
unus, solus, etc.
3. main verb = sounds subjunctive
4. Gp 3. revertitur, T.1; revertatur, T.1s; revertetur, T.3; requiretur, T.3; requiratur, T.1s
5. when it is the principal clause; or 1. purpose clause, 2. some conditional, 3. natural (wish or command)
6. omnibus, vigilantibus, exsurgentibus - dative plural; reversed: omni, vigilanti, exsurgenti
7. exsurgant - main verb (natural subjunctive) - subjunctive sound
si requiratur - conditional - either sound?
ut non revertatur - result clause - indicative sound
8. Let them arise even late who have slept, even the ones who have lost Christ. So Christ is not lost in such a way that he does not return (he is not returning), if yet he is being sought; for he returns to ones keeping watch, and he is at hand (present) to ones getting up; indeed he is present to all, he who is always everywhere, because he fulfills all things. He fails to no one, we fail ourselves. For I say, he fails no one, he is superabundant to all.
9. Perdidisti tu ipse nihil tibi ipsi, si consulisti (consulueris) peritos ipsos, qui secundum scientiam suam negotii totius ipsius iudicia sua tibi dederint.
10. revertatur (T.1s), reverteretur, reversus sit, reversus esset
[Tract 2: iposuit = T4b - main verb; divideret = T.2s - contemporaneous]
C) 1. lectae sint = T.3s; fuerit = T.3s
2. fuerit = T.3s + T.6; fuerim, fuero
3. And so when he [Romulus] was dividing the people into thirty curias, he imposed on the curias their [the sabine women's] names. It is not taught (since by no doubt the number of women was bigger by a little) whether they [the woman] were chosen by age or by their dignities or [dignities] of their husbands or by lot.

Foster 3rd Experience Homework 15&16

A) 1. dati simus - T.3s, putes - T.1s
2. simus (dependent clause) - indicative sound; putes (indirect question) - indicative sound
3. hoc recenti beneficio
4. ipse = I myself
5. paractas = [women] having been carried out
6. 'Because we have been given [as] lawyers (defenders) by the senate, discern whether you believe(think) our parts have been carried out (fulfilled), the senate investigation having been made (completed).' And that man: 'You will decide the end (limit) which you will want, to/for whom there is no relationship with the province except from your kindness and this a recent one; I myself was both born there and I have been (was)

treasurer(governor) in it.'
7. dispice reverse: dispicite; ipse reversed: ipsi
B) 1. ipsius = itself -> eiusdem iustificationis
2. dissmeninata sit - T.3s; indicative sound - dependent clause
disseminetur, disseminaretur, dissmeninata esset
3. erronea -> doctrina; detrimento - ablative w/ sine
4. At this time, not without loss of many souls and grave harm of the unity of the church, erroneous doctrine has been (was) disseminated concerning justification: for the praise and glory of the omnipotent God, for the tranquility of the Church and for the salvation of souls, the most holy, ecumenical and general tridentine synod... intends to explain (set forth) for all christian faithful the true and sound doctrine of justification itself.
5. Timeo [vereor, metuo] ne in parte interiore templi multos annos non fuerit; sed numquam praetermittit templum quin detrahat (T.1s) suum galerum [pileum]. Quod monstrat principia bona habet (T.1).
C) 1. inducar: T.3 or T.1s; reversed: inducemur or inducamur
2. saevE = adverb (from saevus,a,um) - ferociously; saeve = vocative - O ferocious man
3. 20% - subjunctive sound
4. vultus - object plural (w/ blandos)
5. misero -> mihi
6. You always offer to me flattering appearances (faces) so that I mey be induced (drawn to love)
yet afterwards you O Cupid are bitter and a miserable man to me.
what to you, O wild man, is business with me?

Foster 3rd Experience Homework 17

A] 1. per ipsum = through him himself, through him
2. unus is a pronomial adjectives which forms the same as the demonstrative pronouns; genitive, of form; dative: tuae veritatis -> tuae veritati; unius fidei -> uni fidei
3. vere = adverb from verus,a,um - truly; salutaris, salutare = neuter adjective - salutary; verissime, salutarissimum
4. efficeremur - T.2s; efficiamur, effecti simus, effecti essemus
5. Subjunctive time is not a matter of English translation, but is subject to the main indicative verb it depends on; efficeremur depends on adduxisti (T.4b)
6. omnipotens aeterne Deus - vocative; reversed: omnipotentes aeterni Dei
7. It is truly worthy and just, equitable and salutary always and everywhere that we render thanks to you O Lord O holy Father O omnipotent eternal God, through Christ our Lord. Indeed through him you led us to recognition of your truth that we might be made his Body by the bond of one faith and baptism; through him you give-generously among all nations (peoples) your Holy Spirit who works in a diversity of gifts [marvelous worker and effector of unity] inhabits the sons of adoption and fills and rules the whole Church.
B] A) 1. tu, subject of concedas
2. adoptionis - genitive, of form -> populum; unitatis et pacis -> dona
3. concedas = T.1s; independent - sounds subjunctive - may you grant, you should grant
4. reversed: hostia -> hostiis; dona -> donum; tua -> tuis
O propitious Lord, you who once by one sacrifice acquired the people of adoption for yourself, may you grant to us gifts of unity and peace in your Church.
5. Interpretare quam fidelissime hunc textum ipsum qui non tuae unius mentis vires superat sed tuae totius institutionis rationes sequitur.
B) 1. subject: hostia
2. 'idem, eadem, idem (-idem)' = pronoun meaning 'the same' - like 'is, ea, id'; ipse = self/very; eorundem mysteriorum reversed eiusdem mysterium
3. independent / main verb = subjunctive
4. et...et = both...and; coniunctus = having been connected/joined
5. May the sacrifice that we offer to you, O Lord, both confer (grant) purification and make all people [having been joined in the one baptism] at last sharers of its mysteries.
C) 1. gloriantur - T.1 deponent; mereantur - T.1s; renoves - T.1s

2. sumentes -> sacramenta; will sound subjunctive - a purpose, final clause
3. T.2: gloriabantur; mererentur
4. We seek (ask) taking (receiving) the sacraments of your Christ, O Lord, in order that you would renew in your Church the grace of sanctification which you have given, and all [who boast in the Christian name] would merit to serve you in a unity of faith.
5. reversed: omnes -> omnis; renoves -> renovetis

Foster 3rd Experience Homework 18&19

1. consocutio temporum = the sequence of tenses; the subjunctive time doesn't depend on the English translation
important to write / create the Latin subjunctive and to understand it
Cicero
1. nostrum = 'of us', not 'our'; reversed: mei
2. a. 80% - sound indicative
b. egeris, fueris, convocaveris, ceperis - T.3s
c. Track 1
d. arbitraris - T.3
3. antecedent, completed, previous, future completed
who of us do you think does not know? what you have done/did by the previous night or before, where you have been, whom did you assembled(call), what advice had you seized. O times, O customs! The senate understands these things, the consul [Cicero] sees these things, this man still lives
Ambrose [on the infancy of Jesus]
1. ago = drive, push, thank, speak; egeo = need, lack, want
2. abundaret (T.2s) - sounds subjunctive - Track 2; depends on maluit - T.4b
3. plus ... quam = more ... than
4. abundaret - incomplete, ongoing, _future_ action
5. Therefore that poverty is my inheritance(wealth), and the weakness of the Lord is my strength. He preferred to be needy (wanting) for himself, in order that he would (someday) abound (be rich) for all. Those tears(wailings) of a crying infancy wash(purify) me, those tears have washed my sins (crimes). Therefore Lord Jesus, I owe more to your injustices(sufferings/pains/injuries/insults) because I was redeemed, than [I owe] to your works the fact that I have been created.
6. Tract 1 - we have = T.1; we had tasted = T.3s
Cum degustaverimus linguam politissimam [politam ipsam] illius Ambrosii, ergo hodie expositionem eius evangelii lucae habemus in hoc ludo nostro non semel sed bis, tamquam statim videbimus.
1. nobiscum, tecum, vobiscum, secum, quicum
2. Tract 2 - depending on rogabat (T.2); T.2s - future, T.4s - future completed
ut - future (subjunctive); cum - antecedent or duture perfect (indicative)
3. venisset - T.4s - Feb. 23, esset - Feb. 25, venisset - can't mean 'did come', 'had come', rather 'will have come' - Feb. 24
4. So forgiveness is loosened rapidly for the thief and grace is more abundant than prayer; indeed the Lord always grants more than he is asked. Namely he was asking that the Lord would be mindful of him, when he would have come into his kingdom; but the Lord said: 'Amen, amen, I say to you: today you will be with me in paradise.'

Foster 3rd Experience Homework 20

A] 1. purpose/final clauses = sound subjunctive
2. debet; oportet
3. pro = according to, in proportion to, in keeping with
4. adhibitorum - genitive plural: of men/things having been used -> litterariorum
5. reapse = in truth, really
6. temporal clauses / indirect questions = sound indicative
7. main verb: debet (T.1) - Track 1
8. T.3s = antecedent, completed, previous, future completed; none sound subjunctive
locutus sit - he spoke, has spoken, did speak; voluerit - he has desired, had willed;

intenderint - he had intended, did intend, intended; placuerit - he was pleased
9. perspiciat (T.1s), inquirat (T.1s) - contemporaneous, incomplete, ongoing, perpetual, or future
10. eorum -> the reflexive form isn't used, because its not refering to the subject
11. Since however God has spoken in the Sacred Scripture by men in the custom of men, the interpreter of Sacred Scripture, in order that he might understand that which He [God] has desired to communicated to us, must investigate attentively that which the sacred-writers really intended to mean and it gave pleasure to God to reveal-manifest by their words.. / .. moreover it is necessary, so that the interpreter would investigate the sense, which the sacred-writer had intended to express and had expressed, by the help of the literary genres having been used in that time, in circumstances having been determined, as by the situation-condition of his time and his culture.
12. the consecutio temporum is necessary to write / create the Latin subjunctive and to understand the Latin subjunctive
Samuel Johnson
"Vir-homo qui non fuit in Italia semper conscius status inferioris [est], cum non videat quod ipse debeat videre."
"Omnis habet ius ut eloquatur quod arbitratur veritatem, et omnis alter habet ius ut evertat eum pro eo. Martyrium temptatio-probatio [est]"
B] 1. main verb: miserunt (T.4b) - tract 2
2. accusarent - purpose-final clause - sounds subjunctive (future)
viveret + fecisset - temporal-causal clauses - sound indicative
3. fecisset (T.4s) - antecedent, completed - he had done/made
viveret (T.2s) - incomplete, ongoing - he was living
4. 80% of dependent subjunctives sound indicative
5. Since this one was living with great dignity because of its [the city's] many virtues, they send legates of the Spartans to Athens, who would accuse him missing [being-absent], that (as they said) he had made a partnership with the Persian King. He absent was condemned because of this accusation of treason.

Foster 3rd Experience Homework 21

Cum scriptor romanus nepos nobis tantum placuisset (T.4s), et cum utilitatem tantam narrationibus latinis eius acciperemus (T.2s), propositum est [T.4b - neuter] scidulis iniectis in scrinium proprium [capsam/cista propria] ut exempla plura scriptoris/auctoris eiusdem nobis statim traderentur (T.2s).
A] 1. T.2s - incomplete, ongoing; depends on contigit (T.4b)
2. liberaret -> liberet, depelleret -> depellat; restitueret -> restituat
3. Timoleon of Corinth. Without doubtful judgment of all this great man stood out. And for to him alone it happened - which I do not know for no-one-else - that he was both freeing the fatherland [in which he had been born] having been oppressed by a tyrant, and he was repelling for Syracusans the slavery having been rooted to whom he had already been sent for help, and he was restoring by his arrival to its pristine/original-state the whole Sicily having been troubled many years by war and having been oppressed by the barbarians.
4. ut patria leberaretur a eo, servitus depelleretur a eo, Sicilia restitueretur a eo
B] 1. sound indicative
2. a) fuerit (T.3s) - incomplete, ongoing - est
b) presfuisset (T.4s) - completed, previous - excellebat
c) alerentur...collocarentur (T.2s) - incomplete, ongoing - factum est
d) purpose or final clause - sounds subjunctive
2. Don't follow the normal tracts
3. Aristides, Son of Lysimachus, of Athens... truly Aristides was excelling in moderation so that one after the memory of men - he indeed whom we were hearing - he was being called by the surname Just... This man by which moderation was done, no proof is more certainly that that, although he had been in charge of many things, he had died in such poverty that - by which he would be carried out for burial - he hardly bequeathed. Therefore it was done that his daughters were fed at public expense and from the treasury of the community they were established in marriage dowries having been given.
1. quod celebrare optamus - box effect - we wish to celebrate that

2. main / principal verbs sound subjunctive
3. indIco, ere - to command - different accent
4. paschalibus sacramenta; studiosioribus operibus
5. From whence because the mother begets such fruits by restraint of virtues and ones fasting from vices to lead to ineffable delight, now with more eager work - dearly beloved - we would accomplish heavenly precepts, and because every sacrament was established by Passover-Easter for the remission of sins, we would imitate that which we wish to celebrate. Indeed 'merciful and just is the Lord' thus he promised his pardon, just as he decrees it still for them whom he spares.
6. Cum Deus peccatoribus pepercerit, indicitur ut proximis parcant.

Foster 3rd Experience Homework 22

A] 1. adiuvanda - needing to be helped; miserandi - needing to be pitied; diligenda = needing to be loved/esteemed
2. exsequamur (T.1s) - we should execute/carry-out; simus (T.1s) - may we be/let us be
3. imitemur (T.1s) - sounds subjunctive; sit adiuvanda (T.1s) - sounds indicative
4. sunt redempti = they were redeemed, have been redeemed - not: are redeemed; miserandi sunt = are needing to be pitied
5. praecipue = especially; chiefly
6. qui -> his -> qui non evangelium receperunt
7. quibus studendum est = to which it is needing to be attended (to which attention must be devoted)
8. abundantius - comparative adverb from abundans (abundantis) = more abundantly
9. Therefore in days of holy fastings, to which antention must be given, let us execute works of piety more abundantly. We should be merciful to all, but most to household-ones/members of faith, so that in even the very distributions of alms we might imitate the goodness of the heavenly Father who makes his sun to rise over both the good and evil and [he] rains over the just and unjust. Although therefore the povery/need of faithful ones is especially needing to be helped, nevertheless even those who have not yet accepted the Gospel, are needing to be pitied in their work/struggle/toil, because in all men communion of nature is needing to be loved, which also must make us kind even to these people, who have been subjected by whatever situation, especially if they have already been reborn with the same grace and have been redeemed by the same price of Christ's blood.
10. Leo ex fenestra sua prospicens et videns necessitates Romanorum degentium/viventium circa se/eum, motus illo aspectu/spectaculo ipso scripsit (T.4b) verba dicenda/proloquenda, cum Romani idem erant/essent (T.2s) celebraturi baccanalia sua.
note: he quotes Gal 6:10 - operemur bonum ad omnes, maxime autem ad domesticos fidei. - let us do good to all men, and especially to those who are of the household of faith (RSV).

Foster 3rd Experience Homework 23

A] 1. collectos = those having been gathered, victis = those having been conquered, redactos = those having been reduced, impeditum = the thing having been blocked
2. omnium -> consensu
3. arbitrarentur (T.2s) -> miserunt/dediderunt (T.4b); possent (T.2s) -> dixerunt (T.4b); videretur (T.2s) -> conservavit (T.4b)
4. cum+arbitrarentur -> sounds indicative; ut+videretur -> sounds subjunctive; qui+possent -> sounds indicative
5. miseros, miseriores, miserrimos; diligentissime, diligenter, diligentius
6. in commemoranda calamitate - in the disaster needing to be recalled/mentioned
7. hac pugna nuntiata - this battle having been reported
8. arbitrarentur - incomplete, ongoing; T.4s - arbitrati essent
9. utens - using, usus - having used, usurus - about to use, utendus - needing to be used; ablative object = misericordia
10. in plaudes = into swamps; in miseros = toward/unto/for the poor
11. commemorans - recalling, commemoratus - having been recalled, commemoraturus - about

to be recalled, commemorandus - needing to be recalled
12. The elders, whom we had said/mentioned having been gathered together with the children and women in marshes and into swamps, this battle having been reported, when/since [elders] were thinking nothing having been blocked from the victors [and] nothing safe for the ones having been conquered/vanquished, by/with the consent of all those who were left they sent legates to Caesar and they surrendered themselves to him and in the disaster of the city needing to be recalled - they said to be themselves having been reduced from 600 to three senators, from men of 60 thousand to scarcely 500, who were able to bear arms. These whom [which people] Caesar spared most-diligently, so that he might be seen having used mercy for the wretched and begging ones [supplicants].
13. Ipse Caesar, cernens mulieres puerosque Nerviorum relictos a Romanis et fugituros, iudicavit eos sicut conservandos non conflictandos plus/amplius bello.
B] 1. quam angustissime - as closely as possible; quam plurimos - as many as possible
2. uter - which (of 2); uterque - each (of 2), both; secial forms - genitive: utrius, dative: utri
3. contineret-occuparet (T.2s) -> nitebatur (T.2); occupavisset-coepisset (T.4s) -> occupavit (T.4b)
4. future - might (purpose clause - sounds subjunctive)
5. occubandis - needing to be occupied
6. Each was striving with great force for garrisons needing to be occupied: Caesar, so that he might hold-in Pompeius as closely as possible, Pompeius so that he might occupy as many of the hills [collis - bl. 2, accusative!] as possible by the greatest outer-edge; and frequent battles were being made because of this cause [for that reason]. In these [battles], when the ninth legion of Caesar had occupied a certain garrison and began to fortify [it], Pompeius occupied the neighboring/near-by and opposite hill to/at this place.

Foster 3rd Experience Homework 24&25

A] dedolatus = having been cut down
1. in explorandis negotiis - in troubles needing to be explored - participle of necessity, passive
2. noverim = T.3s; sound subjunctive = I should learn; nostin = you do not know
3. verum / vero - but, however
4. delatus = having been delivered; delata est = [she] was delivered
5. data opportunitate - opportunity having been given
6. perventuram = [women] about to reach/arrive
7. movens - moving, motus - having been moved, moturus - about to move, movendus - needing to be moved; motos -> fluctus - waves having been moved
8. accumules (T.1s) - you may accumulate, imponas (T.1s) - you may impose
9. utens - using, usus - having used, usurus - about to use, utendus - needing to be used; usus sum = I have used (T.4a), ablative object = quo
10. interfuerium = T.3s - sounds indicative
11. A: Therefore we will summon doctors from Nuremberg; for you possess innumerable friends there, certainly that Bilibaldus and half of your life, and anguish of each law.
E: Did you say anguish?
A: We were wanting to say a doctor.
E: Whom!? By no means indeed, I understand enough.
A: That conceited, stupid, careless, arrogant, the father of whom the mother of whom... do you not know?
E: Why I should not come to know, of one who took part in nuptials recently... also whom I have used for spying on Lutherans troubles needing to be explored, for he was faking himself a friend to him. However I by no means greatly trust Bilibaldus, inasmuch as he is a Lutheran.
A: But we were believing him most-friendly to you.
E: Thus that wicked one was simulating, and I was almost believing, but not that long ago a letter of that one was delivered secretly to me, in which among other things he called me a conceited sophist and ignorant of Greek literature.
A: Really?
E: Most truly, but he was never thinking that letter was going to reach to me. However

I - the opportunity having been given - will rightly avenge myself of the man, but now it is better to conceal and 'collect waves having been moved' (Vergil).
A: Wisely as all things, lest you should accumulate the problem and lest in the end you should impose an oversized burden on [your] shoulders.
B] 1. to willing people
2. [thing] is needing to be tolerated
3. E: But also Martin Luther is wrong in it, that he dares to put-forth to the ignorant and impious multitude the secrets and mysteries of indulgences truly needing to be hidden, and he dares to call them tricks/deceits. Do we not see lay persons finally are beginning to be-wise/understand voluntarily and discern more acutely than our teachers would wish/want to discern?
But in this he does the capital-crime, that purgatory he denies to/unto/for the harm/detriment/loss of the high pontiff and the detriment of Roman nobles, but also to the ruin of all theologians.
A: That man is wicked who values salvation of souls and not profit/gain-reward of money, a public advantage!
E: But this is not needing to be suffered/tolerated, that Luther seems/is-seen to offer a leader to ones willing/wishing to provoke the theological faction the likeness of Erasmus.
A: But now Erasmus and Martin become theologians?
E: Thus they want to appear/be-seen, although they are nothing less.

Foster 3rd Experience Homework 26

A] 1. laetans - rejoicing, laetatus - having rejoiced, laetaturus - going to rejoice, laetandus - needing to be rejoiced
2. satiasti = satiavisti - T.4
3. propitiatus - having been appeased -> tu (custodi)
4. in ea -> in eis; tua -> tuum; alimonia-> alimoniis; dona -> donum; perpetua -> perpetuis
5. laetaturum - about to rejoice, laetatam - having rejoiced
6. protectione defende -> protectionibus defendite
7. satiasti -> satiavistis; custodi -> custodite
8. familiam - object of verb defende
9. huius altaris - genitive out in front of alimonia - from the food of this altar; reversed: horum altarium
10. We seek, O Lord on the solemnity of blessed Joseph you defend your rejoicing family whom - from the food of this altar - you have nourished by perpetual protection and in it [the ?] you, having been appeased, watch-over your gifts.
A2] 1. implenda - needing to be fulfilled/realized -> mysteria
1b. ut -> servet (T.1s); subject: Ecclesia tua
2. Deus - vocative, reversed: dei
3. praesta - imperative; B form: praestato
4. Grant - we seek O omnipotent God - so that mysteries of human salvation needing to be fulfilled, the beginnings of which you committed to the custody of the blessed-faithful Joseph, your Church would continually preserve, he interceding [while he intercedes].
B] 1. participles
2. For thinking him to be in the crowd they came a journey of a day, and they were seeking him among the kinsmen and friends. And not finding they returned into Jerusalem seeking him. And it is a fact: after three-days they found him in the temple, sitting in the middle of the doctors, hearing them and asking them.../... And his mother said to him: 'O Son, why have you done thus to us? Behold your father and I hurting/sorrowing were seeking you'.
3. audientem -> invenerunt illum qui audiebat illos
existimantes -> illum qui existimavant esse
C] 1. celebrent, resonent - sound subjunctive
2. subjects: agmina; chori
3. May the crowd[armies] of heaven-dwellers celebrate you O Joseph
may all the choira of christians resound you
you who are illustrious by merits were joined

by a chaste covenant to the famous Virgin.

Foster 3rd Experience Homework 27

1. occidere - to kill OR to fall, go down, decline
2. severorum - positive adj.; severiorum - comparative adj. = more severe, rather severe, somewhat severe, too severe, quite severe
3. sound subjunctive - main verbs
4. nobis - dative: for us; dormienda - by us <- dative of agent
5. Let us live, my Lesbia, and let us love
and let us value all the rumors of the rather severe old men
[as] of one one-penny
lonely men have declined and they can return:
when one brief light has declined
one night needing to be slept by us is perpetual.
Give to me a thousand kisses then a hundred
then another thousand then a second hundred...
6. Debemus dormire non unam noctem perpetuam, cum lux brevis totius vitae nostrae occiderit nobis viventibus in hac terra sed victuris in caelo.
1. all sound indicative
2. est - therefore the prophet David is needing to be praised
by all faithful = omnibus fidelibus (80%); a omnibus fidelibus (20%)
by all reading the psalms = omnibus legentibus psalmos
by all about to call their children David = omnibus nominaturis pueros suos David
3. cum agnosceret (T.2s) - when he was recognized - ongoing, incomplete
4. Therefore holy David had a knowledge, as one who is the perfect prophet, because thus he perfectly knew that he was being humbled in the truth itself../.. In this therefore the prophet David is to be praised because, when/although he was acknowledging, he was being humbled, so that by his humility either he might exclude temptations of prosperous things or he might undergoing with constant tranquility the persistence of foes.
5. when he recognized (T.4s) - cum agnovisset
1. meditare - imperative command; esse - infinitive
2. tota -> die; tota could modify 'die', or it could be ablative modifying 'lege'
3. sound ablative: a) adhibe tibi - Use for yourself
b) tibi debet esse - it must be for you
c) it is needing to be meditated by you = you must mediate on it
4. Therefore meditate the whole day on the law; it must not be for you passed-over perfunctory ../.. Use counselors for yourself - Moses, Isaiah, Jeremiah, Peter, Paul, John - the great counselor himself Jesus Son of God, so that you might acquire the Father. Since of these it is needing to be treated by you, since of these it is needing to be discussed by you, it is needing to be meditated the whole day, as David used to meditate, and this was the only mediation for him.
5. Sic fuit - erit - sub sole: laborandum/operandum est multis pro uno.
1. paratum = [the thing] having been provided/prepared
2. precantis = of one supplicating
3. Thus he who prays/asks, he should always pray/ask; and if he does not always pray/beg, he should always have the attitude/disposition having been prepared of one praying/supplicating.

Foster 3rd Experience Homework 28&29

1. conservertur and sit (T.1s) -> depend on suscipit et veneratur (T.1)
2. dictatas = having been dictated; conservatas = having been preserved; secuta = having followed; propones = proposing; pertinentes = pertaining
3. tamquam = just as; tam... quam = so much... as much
4. The Ablative absolute has a Subject in the Ablative case, and a Verb which is a Participle in the Ablative case. Often it begins with the verb, and the subject of the Ablative Absolute follows, as is the case here.
= legates presiding - while legates are presiding

5. a) the synod is about to follow the examples of the fathers
b) the synod followed the examples of the fathers
c) the examples of the fathers are needing to be [must be] followed by the synod
6. ablative absolute - subject & participle in ablative case
the errors having been removed; after the errors have been removed
7. The most holy ecumenical and general Tridentine synod, legitimately having been gathered in the Holy Spirit, while the same three legates of the apostolic see are presiding over it, the synod putting for itself before its eyes, that the errors having been removed, the purities of the Gospel might be preserved in the Church itself... having followed the example of the orthodox fathers, [the synod] receives and venerates all books with equal affection and reverence - so much old as much new testaments -, since the one God is the author of each (of the two), neither the traditions themselves, both according to the faith and according to pertaining morals, [traditions] as having been dictated either by mouth from Christ or from the Holy Spirit and [traditions] having been preserved in the catholic church with continuous succession.
1. T.1s - 80% sound indicative - sit progressura = it is about to proceed, going to go; sit usura = it is about to use/employ
2. confirmandus = needing to be confirmed; instaurandus = needing to be restored; adscribendum = needing to be added/written
3. testimoniis ac praesidiis
4. possit (T.1s) -> censuit - T.4a, not 4b = has judged/decided
5. ne possit - negative purpose clause; intellegant - main verb
6. But [the synod] has judged a list/index of the sacred books needing to be added to this decree, so that no doubt might be able to arise for someone: which [sacred books] then-finally are being accepted/received by the synod itself.
Therefore all should understand by which order and way the synod itself is going to proceed - after the foundation of the confession of faith having been laid-down - and what witnesses/testimonies and helps [the synod] is chiefly going to use in dogmas needing to be confirmed and morals in the church needing to be restored.
1. Naso legendus erat - Ovid was needing to be read, was to be read, had to be read
Naso legendus erit - Ovid will need to be read, must be read, has to be read
2. 'vobis legendus erit' could be dative of agent (80%) = 'it will need to be read by you-all'; or it could be dative (20%) = 'it will need to read to/for you-all'
3. when the verb understood as 'being': duce - being the leader
4. I being the leader - O men - you suppress harmful worries
and the ship having beed set-straight should go with friends - I being the leader
Ovid was to be read then when you learned to love.
now ye must read the same Ovid

Foster 3rd Experience Homework 30

1. of the ones harvesting; eorum metebant
2. And Ruth of Moabite said to her mother-in-law: 'If you permit, I shall go into the field and I shall gather ears-of-corn, which will have escaped the hands of the ones harvesting, wherever I shall have discovered/found grace/favor of the clement one in the father of the household'. To whom she responded: 'Go, my daughter'.
A] 1. occisum = having been killed, dato = having been given, medicatum = having been treated, excruciatum = having been tortured
2. dative: epulanti - to the one feasting, avidissimo - to the most greedy
3. hausto venero = the poison having been drunk; when the poison had been drunk; after he drank the poison
4. multi = plural subj.; hausto = singular abl.
5. dato -> veneno
6. tradunt = they communicate, teach, reportr
7. Claudius -> ei
8. cum venerum haustus est; cum venerum haustus esset
9. And indeed it is agreed him to have been killed by the poison having been given; however it is disagreed where and by whom. Indeed some teach, [it having been given] to him feasting in the citadel with the priests by Halotus the eunuch foretaster; others teach [it having been given] at the house banquet by Agrippina herself, she who had

offered the mushroom having been treated to [Claudius] the most greedy of such foods. Still the rumor is diverse from the following ones. Many say, immediately when the poison had been drunk, him to have fallen silent and having been tortured by pains during the whole night, him to have died near daybreak.
10. Cum Claudius comedisset boletos, optates vehementer ab eo et cocinatus a agrippina uxore sua - resistente stomacho et occiso corde suo - occisus est, cum rexisset mundum annis tredecim.
B] 1. to the one about to rule
2. monens = she advising -> mater
3. -is can be object plural
4. avertit -> mater; Seneca praeceptor - second subject of the same verb
5. admiratione sua - by his admiration; admiratione sui - by admiration of himself
6. detineret (T.2s) - sounds subjunctive
7. He [as] a boy touched almost all liberal disciplines. But his mother kept/averted him from philosophy, she warning it to be contrary to one about to rule; Seneca [as] teacher kept/averted him from the knowledge of the old orators, so that for-more-time/longer he might hold [him] in admiration of himself.

Foster 3rd Experience Homework 31

A] 1. peracta + unctione - the anointing having been carried-out
contriti + christifidelis - the heart having been crushed
roborati + [christifidelis] - they having been strengthened
2. soluti = having been released; affecti = having been afflicted; superandam = needing to be overcome; sufferendam = needing to be endured
3. unctione peracta - the anointing having been carried out; when / after / if /once has been carried out
4. The sacramental anointing of the sick-ones having been carried out, by a priest with the prayer, the christian-faithful having been afflicted by a grave illness - and [they] having been contrite in heart, secure grace, by which [they] having been strengthened by the hope of an eternal reward and having been released from sins - they are disposed to emendation of life, and they are helped for the sickness needing to be overcome or patiently needing to be endured.
5. a) sacramentalem unctionem christifideles nostri percipient a nobis
b) sacramentalis unctio christifideles nostros adiuvabit morbo eorum
c) sacramentali unctione percepta christifideles nostri roborabuntur
d) sacramentalis unctio perceptus christifideles nostros solvet peccato
B] 1. Episcopum communionem habentem - a Bishop having communion
2. citra = short of, without -> sine, absque
3. excepto Episcopo - ablative absolute: a Bishop having been excepted; the verb-participle comes before the noun-subject
4. needing to be promoted/ordained - genitive = of the one needing to be ordained
5. promovendi + ritu
6. Bishop having been excepted; seeing that the Bishop is excepted; once the Bishop is left-out
7. communionem is the object of the participle habentem
8. promovendi = of the one needing to be ordained
9. A letter of dismissal can be sent to any Bishop having communion with the Apostolic See, only the Bishop of a diverse rite from the rite of the one needing to be ordained is excepted - without an apostolic indult.
10. a) puellas vociferantes in horto vocaturi eramus in scholam
b) puellae vociferantes in horto vocatandae a moderatore erant
c) puellis vociferantibus in horto pueri canistro folleque ludebant
C] 1. moderante Sede Apostolica Romana - the Roman Apostolic See guiding - abl. absolute; as, while, if, because, when the Roman Apostolic See is guiding
2. provehantur - T.1s - sounds subjunctive - independent main verb
3. The initiatives of the ecumenical movement in each Church of its own right should be promoted carefully with special norms of particular law - while the Apostolic See of Rome is governing the same movement for the universal Church.

Foster 3rd Experience Homework 32

A] 1. Because the thumb has been turned-down, the gladiator dies.
2. Since the rector is willing, the curriculum of Latin Language was undertaken; and God helping, it was completed.
3. You have attained all high things - virtue being the leader, fortune the companion - and you adolescent have gained these things while many are envying, whom you have broken with cleverness and industriousness.
4. Terrors throughout the world will be vanquished only when strengths/forces/resources have been united.
5. While you make alms, your left hand should not know what your right hand does, so that your alms may be in secret, and your Father who sees in secret will pay back to you.
6. You will say or do nothing as long as Minerva is unwilling.
7. Effort is useless when nature is resisting.
8. Men always rejoice when the truth has been revealed.
9. Indeed for your faithful ones, O Lord, life is changed, life is not destroyed and when the home/dwelling of this earthly residence has been dissolved, an eternal habitation in the heavens is prepared.
10. Nothing is fitting/suitable 'if Minerva is unwilling', that is if nature is opposing and disagreeing/fighting.
B] 1. Periit gladiator cum pollex versus esset.
2. Dum tu facis eleemosynam...
3. postquam dissoluta est terrestri huius incolatus domus...
4. Nihil decet si Minerva invita est, i.e. adversatur et repugnat natura
C] 1. hoc...illus = the former ... the later
2. speramus - T.1 (or T.4 contracted); agamus - T.1s - main clause sounds subjunctive; habeamus - T.1s - purpose clause sounds subjunctive
3. a negotiis - "a" takes the ablative (separation); curis - subject of ablative absolute
4. Both innocent women, both - I say - praiseworthy women, but one industrious, the other idle; no wicked woman whom laborious must guard-against, how no idle who lazy woman must guard-against. Therefore there were in that home those two lives, and the font of life himself. In Martha was the image of the present, in Mary was the image of the future. We are that which Martha was doing there; we hope [for] this which Mary was doing. We should do the former well, so that we might have the latter fully... thence we now act somewhat having been withdrawn from businesses, after the family cares have been put-away/aside - ye have gathered -having been rested- ye hear. To what extent ye do this, ye are similar to Mary.
D] 1. timendus est - he is needing to be feared, he should be feared, he ought to feared; by you = tibi (dative 80%)
2. exstinctus est = T.4 passive; timendus est = T.1; esto = imperative (B form)
3. the verb-participle of the ablative absolute will often be out in front
4. He must be feared in public, in secret. You go-out, you will have seen; you go-in, you will have seen; the lamp burns, he sees you; the lamp has been extinguished, he sees you. Fear him, that one to whom is anxiety that he might see you; and even by fearing you shall be pure/chaste. Or if you wish to sin, seeking where he might not see you, even do that which you wish.
5. Augustinum plus amo opinionibus/sententis eius inquisitis/vestigatis et intellectis/sensis.

Foster 3rd Experience Homework 33&34&35

A] 1. victurus - about to live/conquer, about to defeat; mansura - about to remain/last
2. ut + subj. - purpose/final clause - sounds subjunctive; scribam - T.1s or T.3, here: T.1s
3. verius - comparative adverb = more truly (rather quite)
4. quamvis + subj. - adversative - sounds indicative (but in old English it might sound subjective)

5. occiderit + condiderit - T.6 or T.3s -> Tract 1
6. You desire, that I should write to you the death/departure of my uncle, so that you might be able to more truly/truthfully relate to the descendants... Indeed in the disaster of the most-beautiful regions/lands - as he was killed like both the memorable peoples and cities by misfortune - although he almost always about to live, although he himself had established very-many works about to last, nevertheless he adds eternities with the perpetuity of your many writings.
7. Plinius petebat a Tacito amico suo hoc ipsum officium, ut narraretur exitus eius avunculi, ut posteri acciperent accuratissimam narrationem eius pervestigantis vesuvii conflagrationem visam procul.
B] 1. adorans = the one adoring, pulsans = the one beating, contestans = the one confessing
2. quemadmodum = "how" - indirect question - 90% sound indicative
3. T.6: how the publican will have prayed, will have been praying
T.3s - indicative sound: how the publican was / is / has been / had / had been praying
T.3s - subjunctive sound: how the publican might pray / should pray
4. ablative absolutes: oculis + allevatis; manibus + erectis
5. cum - 3 meanings: when, because, although, once [NOT: with]
6. adorans = is qui adorat; contestans = is qui contestat
7. Most-dear brothers, neither the one adoring nor that one should be ignorant how the publican was praying in the temple with the pharisee, not eyes having been raised impudently/shamelessly into heaven and not hands having been raised arrogantly. He beating his breast and confessing the sins having been enclosed within was imploring the help of divine mercy. And although the pharisee was pleasing to himself, this one is being sanctified more who asked/prayed thus.
8. a) Pharisaeum confessum peccata sua accepimus in communionem/communitatem nostram.
b) Pharisaeo confesso peccata sua omnes fideles laetati sunt.
c) Pharisaeus confessus peccata sua intravit/ingressus est templum nostrum quam sollemnissime.
C] de mulieribus claris = about famous women
1. cum - when, because, although
2. viro + vertente - ablative absolute
3. ut - how, as, when, while, since
4. There the distinguished woman - famous for these deeds -, because first -- as it has been believed by some -- while/as the man is turning the earth with hoes, she invented sewing with a distaff, she more frequently experienced the pains of childbirth... the woman exhausted with labors/toils about to die arrived at old-age.
5. viro vertente = cum vir vertebat terram; cum vir verteret terram
Free question: The reading selections being excellent, please be sure to leave enough time for the sheets needing to be corrected and the grammar needing to be taught.