

PART III

JESUS CHRISTUS
REX REGUM

1. INTRODUCTION

“VIVA CRISTO REY!”—Father Pro as he was shot by the soldiers of the Mexican government.

“Napoleon regarded this as precisely the most striking proof of the divinity of Jesus—namely, his power over men’s hearts. The once well-nigh all-powerful Corsican, in the solitude of his last days, called up before his imagination all the heroic figures and master minds of the world, and measured them by his own gigantic greatness. But all of them combined, and he himself as well, vanished like empty shadows before the person of Jesus Christ. ‘What a conqueror!’ he cried in amazement; ‘a conqueror who controls humanity at will, and wins to himself not only one nation but the whole human race. What a marvel! He attaches to himself the human soul with all its energies. And how? By a miracle which surpasses all others. He claims the love of men—that is to say, the most difficult thing in the world to obtain; that which the wisest of men cannot force from his truest friend, that which no father can compel from his children, no wife from her husband, no brother from his brother—the heart. He claims it; he requires it absolutely and undividedly, and he obtains it instantly. Alexander, Caesar, Hannibal, Louis XIV strove in vain to secure this. They conquered the world, yet they had not a single friend, or at all events, they have none any more. Christ speaks, however, and from that moment all generations belong to him; and they are joined to him much more closely than by any ties of blood and by a much more intimate, sacred and powerful communion. He kindles the flame of a love which causes one’s self-love to die, and triumphs over every other love. Why should we not recognize in this miracle of love the eternal Word which created the world? The other founders of religions had not the least conception of this mystic love which forms the essence of Christianity. I have filled multitudes with such passionate devotion that they went to



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death for me. But God forbid that I should compare the enthusiasm of my soldiers with Christian love. They are as unlike as their causes. In my case, my presence was always necessary, the electric effect of my glance, my voice, my words, to kindle fire in their hearts. And I certainly possess personally the secret of that magic power of taking by storm the sentiments of men; but I was not able to communicate that power to anyone. None of my generals ever learned it from me or found it out. Moreover, I myself do not possess the secret of perpetuating my name and a love for me in their hearts forever, and to work miracles in them without material means. Now that I languish here at St. Helena, chained upon this rock, who fights, who conquers empires for me? Who still even thinks of me? Who interests himself for me in Europe? Who has remained true to me? That is the fate of all great men. It was the fate of Alexander and Caesar, as it is my own. We are forgotten, and the names of the mightiest conquerors and most illustrious emperors are soon only the subject of a school-boy's task. Our exploits come under the orb of a pedantic school-master, who praises or condemns us as he likes. What an abyss exists between my profound misery and the eternal reign of Christ, who is preached, loved, and worshipped, and lives on throughout the entire world. Is this to die? Is it not rather to live eternally? The death of Christ! It is the death of a God.'"¹

FOR DISCUSSION

Draw up a list of the qualities Napoleon attributes to merely human leaders. Can you give instances of these qualities in what you have read of Caesar?

List the differences Napoleon points out between Christ's leadership and that of other leaders.

¹ Hilarion Felder, O. F. M., *Christ and the Critics*. New York, Benziger Brothers, 1924. Vol. II, pp. 216-217.

2. CHRĪSTUS, DĒ RĒGNŌ SUŌ ROGĀTUS, PĪLĀTŌ RESPONDET

When the Jews had delivered Christ to Pilate on the first Good Friday, the following conversation took place between Christ and the Roman governor :

Dixit Pilātus ad Jēsū, “Tū es Rēx Jūdaeōrum?” Respondit Jēsūs, “Ā tēmetipsō¹ hoc dīcis, an² aliī dīxērunt tibi dē mē?” Respondit Pilātus, “Numquid³ ego Jūdaeus sum? Gēns tua et pontificēs⁴ trādidērunt tē mihi; quid fēcistī?” Respondit Jēsūs,
5 “Rēgnū meū nōn est dē hōc mundō. Sī⁵ ex hōc mundō esset⁶ rēgnū meū, ministrī⁷ meī utique⁸ dēcertārent,⁹ ut nōn trāderer Jūdaeis; nunc autem rēgnū meū nōn est hinc.”¹⁰ Dixit itaque eī Pilātus, “Ergō¹¹ rēx es tū?” Respondit Jēsūs, “Tū dīcis quia¹² rēx sum ego. Ego in hoc nātus sum¹³ et ad hoc vēnī in mundū,
10 ut testimōnium¹⁴ perhibeam¹⁵ vērītātī; omnis quī est ex vērītate audit vōcem meam.”

¹ tēmetipsō: *yourself*; an emphatic form of tē (tē + met + ipsō).

² an, conj., *or*.

³ numquid; an emphatic form of num.

⁴ pontifex, pontificis, m., *priest*.

⁵ sī, conj., *if*.

⁶ esset: translate *were*; Gr. 583.

⁷ minister, ministrī, *servant*.

⁸ utique, adv., *certainly*.

⁹ dēcertō, 1, intr., *struggle*; dēcertārent: *world struggle*; Gr. 583.

¹⁰ hinc, adv., *hence*.

¹¹ ergō, adv., *therefore, then*.

¹² quia, conj., *that*; introducing a noun clause. In classical Latin this would be accusative with infinitive.

¹³ nāscor, nāscī, nātus sum, 3, intr., *am born*.

¹⁴ testimōnium, ī, *witness*.

¹⁵ perhibeō, 2, tr., *give*.

FOR DISCUSSION

1. Dixitne Christus sē esse rēgem?
2. Dixitne Christus rēgnum suum simile esse aliis rēgnis?
3. Cūr vēnit Christus in mundum?
4. Estne rēgnum ējus rēgnum vēritātis?

Rēx Rēgum et Dominus dominantium¹—Ipsī glōria et imperium in saecula saeculōrum.

Jēsum Christum, Rēgem Rēgum, venīte adōrēmus.²

¹ dominor, 1, tr., *rule*.

² adōrō, 1, tr., *adore*.

3. "RĒGNUM MEUM NŌN EST DĒ HŌC MUNDŌ"

"Nōn enim Rēx est Chrīstus ad exigendum¹ tribūtum² vel exercitum cōgendum hostēsque vīsibilēs³ superandōs, sed Rēx est quod mentēs⁴ regat,⁵ quod in rēgnum caelōrum crēdentēs, spērantes⁶ amantēsque⁷ perdūcat. Quī appellātus est in terrā Rēx 5 Jūdaeōrum, in caelis est rēx angelōrum.⁸ Sed Jūdaeōrum tantum⁹ Rēx est Chrīstus, an¹⁰ et gentium? Immō¹¹ et gentium." (*Adapted from St. Augustine.*)

FOR DISCUSSION

1. Quibus rēbus differt Chrīstus ab aliīs rēgibus? 2. Cūr vēnit Chrīstus in mundum? 3. Quās virtūtēs Chrīstiānās dēbent eī habēre quōs Chrīstus in Caelum perdūcit? 4. Quōrum est Chrīstus Rēx?

¹ exigō, exigere, exēgī, exactus, 3, tr., exact.

² tribūtum, ī, tribute.

³ vīsibilis, e, visible.

⁴ mēns, mentis, mind.

⁵ regō, regere, rēxī, rēctus, 3, tr., guide, rule.

⁶ spērō, ī, tr., hope.

⁷ amō, ī, tr., love.

⁸ angelus, ī, angel.

⁹ tantum, adv., so much, only.

¹⁰ an, conj., or.

¹¹ immō, adv., indeed.

4. FROM THE PREFACE OF THE MASS OF CHRIST THE KING

Vērē¹ dignum² et jūstum³ est, aequum⁴ et salūtāre,⁵ nōs tibi semper et ubīque⁶ grātiās agere, Domine sāncte, Pater omnipotēns,⁷ aeterne⁸ Deus, quī ūnigenitum⁹ Filium tuum, Dominum nostrum Jēsum Christum, sacerdotem¹⁰ aeternum⁸ et ūniversōrum¹¹ Rēgem, oleō¹² exsultātiōnis¹³ unxistī:¹⁴ ut, sē ipsum in 5
ārā¹⁵ crucis hostiam¹⁶ immaculātā¹⁷ et pācificā¹⁸ offerēns,¹⁹ redemptiōnis²⁰ hūmānae²¹ sacrāmēta²² perageret:²³ et suō sub-
jectīs²⁴ imperiō omnibus creātūrīs,²⁵ aeternum⁸ et ūniversāle²⁶

¹ vērē, adv., *truly*.

² dignus, a, um, *meet*.

³ jūstus, a, um, *just*.

⁴ aequus, a, um, *right*.

⁵ salūtāris, e, *salutary*.

⁶ ubīque, adv., *everywhere*.

⁷ omnipotēns (*gen. omnipotentis*), *almighty*.

⁸ aeternus, a, um, *eternal*.

⁹ ūnigenitus, a, um, *only-begotten*.

¹⁰ sacerdotēs, sacerdotis, m., *priest*.

¹¹ ūniversī, ae, a, *all*.

¹² oleum, ī, *oil*.

¹³ exsultātiō, exsultātiōnis, *exultation*.

¹⁴ unḡō, unḡere, unxī, unctus, 3, tr., *anoint*.

¹⁵ āra, ae, *altar*.

¹⁶ hostia, ae, *victim*.

¹⁷ immaculātus, a, um, *pure*.

¹⁸ pācificus, a, um, *peacemaking*.

¹⁹ offerō, offerre, obtulī, oblātus, irreg., tr., *offer*.

²⁰ redemptiō, redemptiōnis, *redemption*.

²¹ hūmānus, a, um, *human*.

²² sacrāmētum, ī, *mystery*.

²³ peragō, peragere, perēgī, peractus, 3, tr., *perform*.

²⁴ subjiō, subjiere, subjēcī, subjectus, 3, tr., *subject*.

²⁵ creātūra, ae, *creature*.

²⁶ ūniversālis, e, *universal*.

rēgnum immensae²⁷ tuae trāderet Mājestāti.²⁸ Rēgnum vēritātis
10 et vitāe: rēgnum sānctitātis²⁹ et grātiaē: rēgnum jūstitiāe,³⁰
amōris³¹ et pācis.

FOR DISCUSSION

List all the qualities of the kingdom of Christ given in this Preface and contrast them with the qualities of Caesar's empire.

²⁷ *immensus, a, um, infinite.*

²⁸ *mājestās, mājestātis, majesty.*

²⁹ *sānctitās, sānctitātis, holiness.*

³⁰ *jūstitia, ae, love.*

³¹ *amor, amōris, love.*

5. PRAYER FROM THE MASS OF CHRIST THE KING

Omnipotēns¹ sempiternus² Deus, quī in dilēctō Fīliō tuō, ūniversōrum³ Rēge, omnia instaurāre⁴ voluistī; concēde⁵ propitius⁶ ut cūnctae⁷ familiae⁸ gentium, peccātī vulnere disgregātae,⁹ ējus suāvissimō¹⁰ subdantur¹¹ imperiō. Quī tēcum vīvit et rēgnat¹² in ūnitāte¹³ Spīritūs Sānctī per omnia saecula saeculōrum. Āmēn.

AVĒ¹⁴ CHRĪSTE RĒX

¹ omnipotēns (*gen. omnipotentis*), *almighty*.

² sempiternus, a, um, *everlasting*.

³ ūniversī, ae, a, *all*.

⁴ instaurō, 1, tr., *renew*.

⁵ concēdō, concēdere, concessī, concessus, 3, tr., *grant*.

⁶ propitius, a, um, *favorable, gracious*.

⁷ cūnctus, a, um, *whole, all*.

⁸ familia, ae, *family*.

⁹ disgregō, 1, tr., *separate*.

¹⁰ suāvis, e, *sweet, gentle*.

¹¹ subdō, subdere, subdidī, subditus, 3, tr., *subject to*.

¹² rēgnō, 1, intr., *reign*.

¹³ ūnitās, ūnitātis, *unity*.

¹⁴ avē, interjection, *hail!*

6. DĒ LĒGIBUS RĒGNĪ CHRĪSTĪ

A. THE GREAT COMMANDMENT

St. Mark thus records Christ's statement of the basic law of His kingdom (Christ is answering one who asked what was the first commandment of the law) :

Jēsūs autem respondit eī: Quia¹ "p̄rimum omnium mandātum est: Audī, Israel, Dominus Deus tuus, Deus ūnus est, et dīligēs² Dominum Deum tuum ex tōtō corde³ tuō, et ex tōtā animā⁴ tuā, et ex tōtā mente⁵ tuā, et ex tōtā virtūte tuā. Hoc est p̄rimum
5 mandātum. Secundum autem simile est illī: Dīligēs² proximum tuum tamquam⁶ tē ipsum. Mājus hōrum aliud mandātum nōn est."

St. Matthew describes the same event thus :

Et interrogāvit⁷ eum ūnus ex eīs, lēgis doctor,⁸ tentāns⁹ eum :
"Magister,¹⁰ quod est mandātum magnum in lēge?"

10 Ait¹¹ illī Jēsūs: "Dīligēs² Dominum Deum tuum ex tōtō corde³ tuō, et in tōtā animā⁴ tuā, et in tōtā mente⁵ tuā. Hoc est maximum et p̄rimum mandātum. Secundum autem simile est huic: Dīligēs proximum tuum, sicut¹² tē ipsum."

¹ quia: *that*; omit in translating.

² dīligēs; the future used with imperative force: *thou shalt love*.

³ cor, cordis, n., *heart*.

⁴ anima, ae, *soul*.

⁵ mēns, mentis, *mind*.

⁶ tamquam, adv., *as much as, just as*.

⁷ interrogō, 1, tr., *ask*.

⁸ doctor, doctōris, *teacher*.

⁹ tentō, 1, tr., *tempt*.

¹⁰ magister, magistrī, *master*.

¹¹ ait: *he says*.

¹² sicut, conj., *as, just as*.

B. THE PROGRAM OF CHRIST

Vidēns autem Jēsūs turbās,¹ ascendit² in montem, et cum sēdisset,³ accessērunt⁴ ad eum discipulī⁵ ējus, et aperiēns ōs⁶ suum docēbat⁷ eōs, dīcēns:

“Beātī⁸ pauperēs⁹ spīritū, quoniam ipsōrum est rēgnum caelōrum. 5

“Beātī mītēs¹⁰ quoniam ipsī possidēbunt¹¹ terram.

“Beātī quī lūgent:¹² quoniam ipsī cōnsōlābuntur.¹³

“Beātī quī ēsuriunt¹⁴ et sitiunt¹⁵ jūstitiam,¹⁶ quoniam ipsī saturābuntur.¹⁷

“Beātī misericordēs,¹⁸ quoniam ipsī misericordiam¹⁹ cōnse- 10
quentur.

“Beātī mundō²⁰ corde, quoniam ipsī Deum vidēbunt.

“Beātī pācifici,²¹ quoniam filii Deī vocābuntur.

“Beātī quī persecūtiōnem²² patiuntur propter jūstitiam:¹⁶ quō- 15
niam ipsōrum est rēgnum caelōrum.

¹ turba, ae, *crowd, multitude.*

² ascendō, ascendere, ascendī, ascensum, 3, tr. and intr., *go up.*

³ sedeō, sedere, sēdi, sessum, 2, intr., *sit.*

⁴ accēdō, accēdere, accessī, accessum, 3, intr., *come to.*

⁵ discipulus, ī, *disciple, pupil.*

⁶ ōs, ōris, m., *mouth.*

⁷ doceō, docere, docuī, doctus, 2, tr., *teach.*

⁸ beātus, a, um, *blessed.*

⁹ pauper, pauperis, *poor.*

¹⁰ mītis, e, *mEEK.*

¹¹ possideō, possidēre, possēdī, possessus, 2, tr., *possess.*

¹² lūgeō, lūgēre, lūxī, 2, intr., *mourn.*

¹³ cōnsōlō, 1, tr., *comfort.*

¹⁴ ēsuriō, 4, tr., *hunger for.*

¹⁵ sitiō, 4, tr., *thirst for.*

¹⁶ jūstitia, ae, *justice.*

¹⁷ saturō, 1, tr., *satisfy, fill.*

¹⁸ misericors (*gen. misericordis*), *merciful.*

¹⁹ misericordia, ae, *mercy.*

²⁰ mundus, a, um, *clean.*

²¹ pācifici, pācificōrum, *peacemakers.*

²² persecūtiō, persecūtiōnis, *persecution.*

“Beātī estis cum maledixerint²³ vōbīs, et persecūtī²⁴ vōs fuerint, et dixerint omne malum adversum²⁵ vōs mentientēs,²⁶ propter mē: gaudēte,²⁷ et exultāte,²⁸ quoniam mercēs²⁹ vestra cōpiōsa³⁰ est in caelīs; sic enim persecūtī sunt prophētās,³¹ quī fuērunt
 20 ante vōs. . . . Sic lūceat³² lūx vestra cōram³³ hominibus, ut videant opera³⁴ vestra bona, et glōrificent³⁵ Patrem vestrum, quī in caelīs est. . . . Audistis quia³⁶ dictum est: Diligēs proximum tuum, et odiō habēbīs³⁷ inimicum³⁸ tuum. Ego autem dicō vōbīs: Diligite inimicōs³⁸ vestrōs, benefacite³⁹ hīs quī odērunt⁴⁰ vōs: et
 25 orāte prō persequentibus, et calumniantibus⁴¹ vōs: ut sītis filii Patris vestrī, quī in caelīs est: quī sōlem⁴² suum orīrī facit super⁴³ bonōs et malōs. . . . Sī⁴⁴ enim diligitis eōs quī vōs diligunt, quam

²³ maledicō, maledicere, maledixī, maledictus, 3, tr.; w. dat., *revile*.

²⁴ persequor, persequī, persecūsus sum, 3, tr., *persecute*.

²⁵ adversum, prep. w. acc., *against*.

²⁶ mentior, 4, intr., *lie*.

²⁷ gaudeō, gaudēre, gāvīsus sum, 2, intr., *rejoice*.

²⁸ exultō, 1, intr., *exult*.

²⁹ mercēs, mercēdis, *reward*.

³⁰ cōpiōsus, a, um, *abundant, very great*.

³¹ prophēta, ae, m., *prophet*.

³² lūceō, lūcēre, 2, intr., *shine*.

³³ cōram, prep. w. abl., *before*.

³⁴ opus, operis, n., *work*.

³⁵ glōrificō, 1, tr., *glorify*.

³⁶ quia, conj., *that*; introducing a noun clause. In classical Latin this would be an accusative with infinitive.

³⁷ odiō habēbīs: *hate*.

³⁸ inimicus, ī, *enemy*.

³⁹ benefaciō, benefacere, benefēcī, benefactum, 3, intr.; w. dat., *benefit, do good to*.

⁴⁰ odī, odisse, tr., *hate*; perfect form with present meaning.

⁴¹ calumniō, 1, tr., *calumniate*.

⁴² sōl, sōlis, m., *sun*.

⁴³ super, prep. w. acc., *over*.

⁴⁴ sī, conj., *if*.

mercēdem habēbitis? . . . Estōte⁴⁵ ergō vōs perfectī,⁴⁶ sicut et Pater vester caelestis⁴⁷ perfectus est.”

FOR DISCUSSION

What would happen to the world if all men followed Christ's program?

Contrast Christ's principles with the principles and actions of Caesar.

⁴⁵ *estōte*: *be*; imperative, Gr. 357.

⁴⁶ *perfectus*, a, um, *perfect*.

⁴⁷ *caelestis*, e, *heavenly*.

7. THE COMMISSION TO THE APOSTLES TO SPREAD CHRIST'S KINGDOM

Et accēdēns¹ Jēsūs locūtus est eis, dicēns: "Data est mihi omnis potestās² in caelō et in terrā. Euntēs ergō,³ docēte⁴ omnēs gentēs, baptizantēs⁵ eōs in nōmine Patris, et Filiī, et Spīritūs Sāctī; docentēs⁴ eōs servāre omnia quaecumque⁶ mandāvī vōbīs. Et ecce⁷ ego vōbiscum sum omnibus diēbus usque ad consummātiōnem⁸ saeculī."⁹

¹ accēdō, accēdere, accessī, accessum, 3, intr., *come to*.

² potestās, potestātis, *power*.

³ ergō, adv., *therefore*.

⁴ doceō, docēre, docuī, doctus, 2, tr., *teach*.

⁵ baptizō, 1, tr., *baptize*.

⁶ quicumque, quaecumque, quodcumque, *whoever, whatever*.

⁷ ecce, *behold*.

⁸ consummātiō, consummātiōnis, *consummation, end*.

⁹ saeculum, ī, *world*.

8. DĒ CHRĪSTŌ IPSŌ

Christ, alone of all men, being more than mere man, could present Himself as the perfect model of living and the irresistible object of our love. "Omnia bene fēcit," in the full sense, could be said only of Him. His life was one long service of the men He loved and had come to save. He cried out to all the world:

"Venīte ad mē omnēs quī labōrātis¹ et onerātī² estis et ego reficiam³ vōs."

"Ego sum via et vērītās et vīta."

"Ego sum resurrēctiō⁴ et vīta; quī crēdit in mē, etiāmsī⁵ mortuus fuerit, vīvet." 5

Because He was able to challenge His enemies to convict Him of sin, because He gave His love to all, because He was God, He could say to all: "Sequere mē"; and "Ego sum lūx mundi; quī sequitur mē, nōn ambulat⁶ in tenebrīs⁷ sed habēbit lūmen⁸ vītae."

But the crowning act of His love was His death on the cross, whereon He offered Himself to God for all men as a victim of love.

"Ego sum pāstor⁹ bonus. Bonus pāstor animam¹⁰ suam dat prō ovibus¹¹ suīs."

¹ labōrō, 1, intr., *am in difficulty.*

² onerō, 1, tr., *burden.*

³ reficiō, reficere, refēcī, refectus, 3, tr., *refresh.*

⁴ resurrēctiō, resurrēctiōnis, *resurrection.*

⁵ etiāmsī, conj., *even if.*

⁶ ambulō, 1, intr., *walk.*

⁷ tenebrae, tenebrārum, *darkness.*

⁸ lūmen, lūminis, *light.*

⁹ pāstor, pāstōris, *shepherd*

¹⁰ anima, ae, *soul, life.*

¹¹ ovis, ovis, *a sheep.*



THE GOOD SHEPHERD GIVES HIS LIFE FOR HIS SHEEP

“Mājōrem hāc dīlectiōnem¹² nēmō habet, ut animam suam
pōnat quis¹³ prō amīcīs suīs.”

¹² dīlectiō, dīlectiōnis, *love*.

¹³ quis, quid, indefinite pronoun, *anyone*; translate *a man*.

9. THE SOUL'S ANSWER TO CHRIST'S CALL

“Master, go on, and I will follow thee,
To the last gasp, with truth and loyalty.”

—*As You Like It*, II:3

The call of Christ has echoed in the hearts of thousands and awakened there a response of personal love. St. Paul cried out:

“In fide vivō Filiī Deī quī dilēxit mē et trādidit sēmetipsum¹ prō mē!”

Many have found the expressions of their own response to Christ in the words of the *Following of Christ*:

“Quī invenit² Jēsum, invenit thēsaurum³ bonum, immō⁴ bonum super⁵ omne bonum. Et quī perdit⁶ Jēsum, perdit nimis⁷ multum, et plūs quam tōtum mundum. Pauperrimus⁸ est quī vivit sine Jēsū; et ditissimus⁹ quī bene est cum Jēsū.

“Diligantur omnēs propter Jēsum, Jēsūs autem propter sē⁵ ipsum. Sōlus Jēsūs Chrīstus singulāriter¹⁰ est amandus,¹¹ quī sōlus bonus et fidēlis¹² prae¹³ omnibus invenitur² amicis. Propter

¹ sēmetipsum; an emphatic form of sē (sē + met + ipsum).

² invenio, invenire, invēni, inventus, 4, tr., find.

³ thēsaurus, ī, treasure.

⁴ immō, adv., indeed.

⁵ super, prep. w. acc., above.

⁶ perdo, perdere, perdidi, perditus, 3, tr., lose.

⁷ nimis, adv., exceedingly.

⁸ pauperrimus, a, um, very poor.

⁹ ditissimus, a, um, very rich.

¹⁰ singulāriter, adv., alone, for Himself alone.

¹¹ amō, 1, tr., love.

¹² fidēlis, e, faithful.

¹³ prae, prep. w. abl., before.

ipsum et in ipsō tam¹⁴ amīcī, quam¹⁴ inimīcī,¹⁵ tibi sint cārī;¹⁶ et prō omnibus hīs exōrandus¹⁷ est, ut omnēs ipsum cognōscant
10 et dīligant.

(Christ is imagined as speaking :) “Sequere mē: Ego sum via, vērītās et vīta. Sine viā nōn itur; sine vērītate nōn cognōscitur; sine vītā nōn vīvitur. Ego sum via quam sequī dēbēs, vērītās cui crēdere dēbēs, vīta quam spērāre¹⁸ dēbēs. Sī vīs rēgnāre¹⁹ mēcum,
15 portā crucem mēcum. Sōlī enim servī crucis inveniunt viam beātītūdinis²⁰ et vērae²¹ lūcis.”

“Ēja,²² frātrēs, pergāmus²³ simul.²⁴ Jēsūs erit nōbīscum. Propter Jēsūm suscēpimus hanc crucem, propter Jēsūm persevērēmus²⁵ in cruce.

20 “Ēn,²⁶ rēx noster ingreditur²⁷ ante nōs, quī pugnābit prō nōbīs. Sequāmur virīliter;²⁸ nēmō metuat²⁹ terrōrēs;³⁰ sīmus parātī morī fortiter in bellō.”

14 tam . . . quam, both . . . and.

15 inimīcus, ī, enemy.

16 cārūs, a, um, dear.

17 exōrō, 1, tr., beseech.

18 spērō, 1, tr., hope.

19 rēgnō, 1, intr., reign.

20 beātītūdō, beātītūdinis, happiness.

21 vērus, a, um, true.

22 ēja, interjection, come.

23 pergō, pergere, perrexī, perrectum, 3, intr., advance.

24 simul, adv., together.

25 persevērō, 1, intr., persevere.

26 ēn, interjection, behold.

27 ingredior, ingredī, ingressus sum, 3, tr., advance, go.

28 virīliter, adv., manfully.

29 metuō, metuere, metuī, 3, tr., fear.

30 terror, terrōris, terror.

10. THE WORLD'S GREATEST SHORT STORY

"What a short-story writer He would have been!" exclaimed Osborne. "Why, Maupassant and O. Henry wouldn't have been in His class."

Father Hall's eyes fairly gleamed.

"In view of the fact that he actually wrote the world's greatest short story you are hardly making an overstatement."

"You mean . . ."

"The story of the Prodigal Son," said Helen quietly but with an air of certainty.

Father Hall nodded.

"There is simply everything in that one story—broad human appeal, fundamental human qualities, conflict, compression, suspense, adventure, father love, youthful caprice, irony in the conduct of the brother, and the smashing climax of the final sentence, 'For this thy brother was dead and is come to life again; he was lost and is found.'"—"*The Best Best-Seller*," by Daniel A. Lord, S. J.

Homō quīdam¹ habuit duōs filiōs, et dixit adulēscētiōr² ex illis patrī, "Pater, dā mihi portiōnem³ substantiāe⁴ quae mē contingit."⁵ Et dīvisit illis substantiam.⁴ Et nōn post multōs diēs, congregātīs⁶ omnibus, adulēscētiōr² filiū peregrē⁷ profectus est in regiōnem longinquam,⁸ et ibi dissipāvit⁹ substantiam⁴ suam 5 vīvendō luxuriōsē.¹⁰ Et postquam omnia cōsummāset,¹¹ facta

¹ quīdam, quaedam, quoddam, *certain*.

² adulēscētiōr, adulēscētiōs, *younger*.

³ portiō, portiōnis, *share*.

⁴ substantia, ae, *substance*.

⁵ contingō, contingere, contigī, contactum, 3, tr. and intr.; w. dat. or (rarely) acc., *fall to*.

⁶ congregō, 1, tr., *gather together*.

⁷ peregrē, adv., *abroad*.

⁸ longinquus, a, um, *distant*.

⁹ dissipō, 1, tr., *squander*.

¹⁰ luxuriōsē, adv., *riotously*.

¹¹ cōsummō, 1, tr., *use up, finish*. cōsummāset; shortened form for cōsummāvisset.

est famēs¹² valida¹³ in regiōne illā, et ipse coepit egēre.¹⁴ Et abiit,¹⁵ et adhaesit¹⁶ ūnī cīvium¹⁷ regiōnis illius, et misit illum in villam¹⁸ suam ut pāsceret¹⁹ porcōs.²⁰ Et cupiēbat implēre²¹ ventrem²² suum
 10 dē siliquīs²³ quās porci²⁰ mandūcābant;²⁴ et nēmō illī dabat. In
 sē autem reversus dixit, “Quantī mercēnārii²⁵ in domō²⁶ patris
 meī abundant²⁷ pānibus;²⁸ ego autem hīc²⁹ fame¹² pereō!³⁰ Sur-
 gam,³¹ et ibō ad patrem meum, et dīcam eī, ‘Pater, peccāvī³² in
 caelum et cōram³³ tē; jam nōn sum dignus³⁴ vocārī filius tuus,
 15 fac mē sicut ūnum dē mercēnāriis²⁵ tuīs.’ ” Et surgēns³¹ vēnit ad
 patrem suum.

Cum autem adhūc³⁵ longē esset, vīdit illum pater ipsius, et mise-

¹² famēs, famis, famine, hunger.

¹³ validus, a, um, great.

¹⁴ egeō, egēre, eguī, 2, intr., am in want.

¹⁵ abeō, abire, abiī, abitum, irreg., intr., go away.

¹⁶ adhaereō, adhaerere, adhaesi, adhaesurus, 2, intr.; w. dat., cling to.

¹⁷ cīvis, civis, citizen.

¹⁸ villa, ae, country estate.

¹⁹ pāscō, pāscere, pāvī, pāstus, 3, tr., feed, pasture.

²⁰ porcus, ī, hog.

²¹ impleō, implēre, implēvī, implētus, 2, tr., fill.

²² venter, ventris, belly.

²³ siliqua, ae, husk.

²⁴ mandūcō, 1, tr., eat.

²⁵ mercēnārius, ī, hired servant.

²⁶ domus, ūs (ī), house, home.

²⁷ abundō, 1, intr., abound in.

²⁸ pānis, pānis, m., bread.

²⁹ hīc, adv., here.

³⁰ pereō, perire, periī, irreg., intr., perish.

³¹ surgō, surgere, surrēxī, surrēctum, 3, intr., arise.

³² peccō, 1, intr., sin.

³³ cōram, prep. w. abl., before.

³⁴ dignus, a, um, worthy.

³⁵ adhūc, adv., as yet.

ricordiā³⁶ mōtus est, et accurrēns³⁷ cecidit³⁸ super³⁹ collum⁴⁰ ējus, et ōsculātus⁴¹ est eum. Dixitque eī filius, “Pater, peccāvī in caelum et cōram tē, jam nōn sum dignus vocārī filius tuus.”²⁰ Dixit autem pater ad servōs suōs, “Citō⁴² prōferite⁴³ stolam⁴⁴ primam et induite⁴⁵ illum, et date ānulum⁴⁶ in manum ējus, et calceāmenta⁴⁷ in pedēs ējus: et addūcite vitulum⁴⁸ saginātum⁴⁹ et occīdite; et mandūcēmus⁵⁰ et epulēmur:⁵¹ quia hic filius meus mortuus erat, et revīxit;⁵² perierat,⁵³ et inventus est.” Et coepē-²⁵ runt epulārī.⁵¹

Erat autem filius senior⁵⁴ in agrō; et cum venīret et appropinquāret domuī, audivit symphōniam⁵⁵ et chorum;⁵⁶ et vocāvit ūnum dē servīs, et interrogāvit,⁵⁷ quid haec essent. Isque dixit illī, “Frāter tuus vēnit, et occīdit pater tuus vitulum⁴⁸ saginātum,⁴⁹ ³⁰ quia salvum⁵⁸ illum recēpit.” Indignātus⁵⁹ est autem, et nōlēbat⁶⁰

³⁶ misericordia, ae, *mercy, compassion.*

³⁷ accurrō, accurrere, accurrī, accursum, 3, intr., *run to, run towards.*

³⁸ cadō, cadere, cecidī, cāsūrus, 3, intr., *fall.*

³⁹ super, prep. w. acc., *over, on.*

⁴⁰ collum, ī, *neck.*

⁴¹ ōsculor, 1, tr., *kiss.*

⁴² citō, adv., *quickly.*

⁴³ prōferō, prōferre, prōtulī, prōlātus, irreg., tr., *bring forth.*

⁴⁴ stola, ae, *robe.*

⁴⁵ induō, induere, induī, indūtus, 3, tr., *put on.*

⁴⁶ ānulus, ī, *ring.*

⁴⁷ calceāmentum, ī, *shoe.*

⁴⁸ vitulus, ī, *calf.*

⁴⁹ saginātus, a, um, *fatted.*

⁵⁰ mandūcō, 1, tr., *eat.*

⁵¹ epulor, 1, intr., *dine.*

⁵² revivō, revivere, revixī, revictūrus, 3, intr., *come to life.*

⁵³ pereō, perire, periī, irreg., intr., *perish, am lost.*

⁵⁴ senior, senius, *older.*

⁵⁵ symphōnia, ae, *music.*

⁵⁶ chorus, ī, *dance.*

⁵⁷ interrogō, 1, tr., *ask.*

⁵⁸ salvus, a, um, *safe.*

⁵⁹ indignor, 1, intr., *am indignant.*

⁶⁰ nōlō, nōlle, nōluī, irreg., tr., *not wish, am unwilling.*

introīre.⁶¹ Pater ergō⁶² illius ēgressus, coepit rogāre illum. At ille respondēns, dīxit patrī suō, “Ecce⁶³ tot annīs serviō⁶⁴ tibi, et numquam⁶⁵ mandātum tuum praeterīvī,⁶⁶ et numquam⁶⁵ dedisti
 35 mihi haedum⁶⁷ ut cum amīcīs meīs epulārer; sed postquam filiū tuus hic, quī dēvorāvit⁶⁸ substantiam⁶⁹ suam cum meretrīcibus,⁷⁰ vēnit, occīdistī illī vitulum sagīnātum.” At ipse dīxit illī, “Fīlī, tū semper mēcum es, et omnia mea tua sunt. Epulārī autem et gaudēre⁷¹ oportēbat, quia frāter tuus hic mortuus erat,
 40 et revīxit; perierat,⁷² et inventus est.”

⁶¹ introeō, introīre, introīi, introitum, irreg., intr., go in.

⁶² ergō, adv., therefore.

⁶³ ecce, interjection, behold.

⁶⁴ serviō, 4, intr.; w. dat., serve.

⁶⁵ numquam, adv., never.

⁶⁶ praetereō, praeterīre, praeterīi, praeteritus, irreg., tr., go by, transgress.

⁶⁷ haedus, ī, kid.

⁶⁸ dēvorō, 1, tr., devour.

⁶⁹ substantia, ae, substance.

⁷⁰ meretrīx, meretrīcis, prostitute.

⁷¹ gaudeō, gaudēre, gāvīsus sum, 2, intr., rejoice.

⁷² pereō, perīre, perīi, irreg., intr., perish, am lost.

11. "NEVER DID MAN SPEAK AS THIS MAN!"

They sat for a moment in thoughtful silence. Father Hall was the first to speak.

"Christ, quite aside from His literary power, would have made a great trial lawyer. No one could handle a difficult situation with the sheer power that He displayed. It's beautiful to see Him put the sly lawyers and clever priests who came to catch Him in His words completely to an about-face.

"Do you remember the time they tried to catch Him in the matter of the tribute money? 'Is it lawful to give tribute to Caesar?' They wanted to know. If He said yes, the mobs of Jerusalem would stone Him for siding with the hated Romans. If He said no, they could turn Him over to the Roman authorities as a man who encouraged the people in their rebellion.

"It was a moment that called for mastery of thought and the most delicate of phrasing. You know what He did. He called for a coin. He looked at it with elaborate and slightly ironical care. 'Whose image and inscription is this?' He asked. 'Caesar's,' they answered. And as He returned the coin, He not only hung them with their own rope, but laid down the principle of political economy that has held from His day until Al Smith ran for president in 1928, 'Render to Caesar the things that are Caesar's and to God the things that are God's.' And all the tricky talk in the world never could get around and never has got around that foundation on which loyalty to country and loyalty to God stand."—*The Best Best-Seller*," by Daniel A. Lord, S. J.

Tunc¹ abeuntēs Pharisaeī² cōnsilium iniērunt ut caperent eum in sermōne.³ Et mittunt eī discipulōs⁴ suōs cum Hērōdiānis,⁵ dī-

¹ tunc, adv., then.

² Pharisaeus, ī, a Pharisee, a Jew who belonged to the rigorous sect of the Pharisees, enemies of Christ.

³ sermō, sermōnis, speech, conversation.

⁴ discipulus, ī, disciple.

⁵ Hērōdiānus, ī, a partisan of Herod, an Herodian.

centēs, “Magister,⁶ scīmus quia vērāx⁷ es, et viam in vēritāte docēs,⁸ et nōn est tibi cūra⁹ dē aliquō;¹⁰ nōn enim respicis¹¹ 5 persōnam¹² hominum. Dic ergō nōbis quid tibi vidētur—licet¹³ cēnsū¹⁴ dare Caesarī annōn¹⁵ Cognitā autem Jēsūs nēquitā¹⁶ eōrum, ait,¹⁷ “Quid mē tentātis,¹⁸ hypocritae?¹⁹ Ostendite mihi numisma²⁰ cēnsūs.”¹⁴ At illī obtulērunt²¹ eī dēnārium.²² Et ait¹⁷ illis Jēsūs, “Cūjus est imāgō²³ haec et superscriptiō?”²⁴ Dicunt eī, 10 “Caesaris.” Tunc²⁵ ait¹⁷ illis, “Reddite²⁶ ergō quae sunt Caesaris Caesarī, et quae sunt Deī Deō.” Et audientēs mirātī sunt,²⁷ et, relictō eō, abiērunt.

⁶ magister, magistrī, *master*.

⁷ vērāx (*gen. vērācis*), *truthful*.

⁸ doceō, docēre, docuī, doctus, 2, tr., *teach*.

⁹ cūra, ae, *care*.

¹⁰ aliquis, aliquid, *anyone, someone, anything, something*.

¹¹ respiciō, respicere, respexī, respectus, 3, tr., *look to, consider*.

¹² persōna, ae, *person*.

¹³ licet, licēre, licuit, 2, intr.; w. dat. and pres. infin., *it is allowed, it is lawful*.

¹⁴ cēnsus, ūs, *tribute*.

¹⁵ annōn, *or not*.

¹⁶ nēquitia, ae, *wickedness*.

¹⁷ ait, *he says, he said*.

¹⁸ tentō, 1, tr., *tempt*.

¹⁹ hypocrita, ae, m., *hypocrite*.

²⁰ numisma, numismatis, n., *coin*.

²¹ offerō, offere, obtulī, oblātus, irreg., tr., *offer, present*.

²² dēnārius, ī, *denarius, a small coin*.

²³ imāgō, imāginis, *image*.

²⁴ superscriptiō, superscriptiōnis, *superscription*.

²⁵ tunc, adv., *then*.

²⁶ reddō, reddere, reddidī, redditus, 3, tr., *render, give*.

²⁷ miror, 1, tr., *wonder, admire*.

12. THE GREATEST CHRISTMAS HYMN OF ALL

That contrast between cosmic creation and the little local infancy has been repeated, reiterated, underlined, emphasized, exulted in, sung, shouted, roared, not to say howled, in a hundred thousand hymns, carols, rhymes, rituals, pictures, poems, and popular sermons.—*G. K. Chesterton.*

Adeste,¹ fidēlēs,
Laetī² triumphantēs,³
Venīte, venīte in Bethlehem,
Nātum⁴ vidēte Rēgem angelōrum.⁵
Venīte adōrēmus,⁶ 5
Venīte adōrēmus,
Venīte adōrēmus Dominum.

Ēn,⁷ grege⁸ relictō,
Humilēs⁹ ad cūnās¹⁰
Vocātī pāstōrēs¹¹ appropērant,¹² 10
Et nōs ovantī gradū¹³ festinēmus.¹⁴
Venīte adōrēmus, *etc.*

¹ *adeste: be present.*

² *laetus, a, um, joyful.*

³ *triumphō, 1, intr., triumph.*

⁴ *nāscor, nāscī, nātus sum, 3, intr., am born.*

⁵ *angelus, ī, angel.*

⁶ *adōrō, 1, tr., adore.*

⁷ *ēn, interjection, behold.*

⁸ *grex, gregis, m., flock.*

⁹ *humilis, e, humble.*

¹⁰ *cūnae, cūnārum, crib.*

¹¹ *pāstor, pāstōris, shepherd.*

¹² *appropēro, 1, intr., hasten.*

¹³ *ovantī gradū: with joyful step.*

¹⁴ *festinō, 1, intr., hasten, hurry.*

Stellā¹⁵ duce, Magī¹⁶
 Christum adōrantēs
 15 Aurum,¹⁷ thūs,¹⁸ et myrrham¹⁹ dant mūnera,²⁰
 Jēsū infantī²¹ corda²² praebeāmus.²³
 Venīte adōrēmus, *etc.*

Aeternī²⁴ Pārentis²⁵
 Splendōrem²⁶ aeternum²⁴
 20 Vēlātum²⁷ sub carne²⁸ vidēbimus,
 Deum infantem²¹ pannīs²⁹ involūtum.³⁰
 Venīte adōrēmus, *etc.*

Prō nōbīs egēnum³¹
 Et faenō³² cubantem³³
 25 Piīs³⁴ foveāmus³⁵ amplexibus.³⁶

¹⁵ stella, ae, *star.*

¹⁶ Magī, Magōrum, *the Magi.*

¹⁷ aurum, ī, *gold.*

¹⁸ thūs, thūris, *incense.*

¹⁹ myrrha, ae, *myrrh.*

²⁰ mūnus, mūneris, n., *gift, offering.*

²¹ infāns, infantis, *infant.*

²² cor, cordis, n., *heart.*

²³ praebeō, 2, tr., *offer.*

²⁴ aeternus, a, um, *eternal.*

²⁵ pārēns, pārentis, *parent, father.*

²⁶ splendor, splendōris, *splendor.*

²⁷ vēlō, 1, tr., *veil.*

²⁸ carō, carnis, n., *flesh.*

²⁹ pannus, ī, *bands, clothes.*

³⁰ involūtus, a, um, *wrapped (in).*

³¹ egēnus, a, um, *poor, in want.*

³² faenus, ī, *straw.*

³³ cubō, cubāre, cubuī, cubitum, 1, intr., *lie.*

³⁴ pius, a, um, *pious.*

³⁵ foveō, foveere, fōvī, fōtus, 2, tr., *fondle.*

³⁶ amplexus, ūs, *embrace.*

Sic nōs amantem³⁷ quis nōn redamāret?³⁸
 Venīte adōrēmus, *etc.*

Cantet³⁹ nunc hymnōs⁴⁰
 Chorus⁴¹ angelōrum,
 Cantet³⁹ nunc aula⁴² caelestium:⁴³ 30
 Glōria, glōria in excelsis⁴⁴ Deō!
 Venīte adōrēmus, *etc.*

Ergō, quī nātus
 Diē hodiernā,⁴⁵
 Jēsū, tibi sit glōria, 35
 Patris aeterni Verbum⁴⁶ carō factum.
 Venīte adōrēmus, *etc.*

³⁷ amō, 1, tr., *love*.

³⁸ redamō, 1, tr., *love (in return)*.

³⁹ cantō, 1, intr., *sing.*

⁴⁰ hymnus, ī, *hymn*.

⁴¹ chorus, ī, *choir*.

⁴² aula, ae, *court*.

⁴³ caelestis, e, *heavenly*.

⁴⁴ in excelsis: *in the highest*.

⁴⁵ diē hodiernā: *today, on this day*.

⁴⁶ Verbum, ī, *the Word*, the Second Person of the Blessed Trinity.

13. "AND THE KINGS OF THE ORIENT CAME . . ."

Cum ergo natus esset Jēsus in Bethlehem Jūda, in diēbus Hērōdis¹ rēgis, ecce Magī ab Oriente² vēnērunt Jerosolyam,³ dīcentēs, "Ubi est quī natus est rēx Jūdaeōrum? Vīdimus enim stellam ējus in Oriente,² et vēnimus adōrāre eum." Audiēns autem Hērōdēs¹ rēx, turbātus est, et omnis Jerosolyma³ cum illō. Et congregāns omnēs principēs sacerdotum⁴ et scrībās⁵ populī, sciscitābātur⁶ ab eīs ubi Chrīstus nāscerētur. At illī dixerunt eī, "In Bethlehem Jūda; sīc enim scrīptum est⁷ per Prophētam: 'Et tū Bethlehem, terra Jūda, nēquāquam⁸ minima es in principibus
5 Jūda; ex tē enim exiet dux, quī regat⁹ populum meum Israel.'" Tunc Hērōdēs,¹ clam¹⁰ vocātīs Magīs, diligenter didicit¹¹ ab eīs tempus stellae quae apparuit¹² eīs. Et mittēns illōs in Bethlehem, dixit, "Ite, et interrogāte diligenter dē puero; et cum invenerītis, renuntiāte¹³ mihi, ut et ego veniēns adōrem eum."
15 Quī cum audissent rēgem, abiērunt. Et ecce stella quam viderant in Oriente,² antecēdebat¹⁴ eōs, usque dum¹⁵ veniēns stāret¹⁶

¹ Hērōdēs, Hērōdis, *Herod.*

² oriēns, orientis, *east.*

³ Jerosolyma, ae, *Jerusalem.*

⁴ sacerdos, sacerdotis, *priest.*

⁵ scrība, ae, m., *scribe.*

⁶ sciscitor, 1, intr., *ask, inquire.*

⁷ scrībō, scrībere, scrīpsī, scrīptus, 3, tr., *write.*

⁸ nēquāquam, adv., *not at all.*

⁹ regō, regere, rēxī, rēctus, 3, tr., *rule, guide.*

¹⁰ clam, adv., *secretly.*

¹¹ discō, discere, didicī, 3, tr., *learn.*

¹² appāreō, appārere, appāruī, 2, intr., *appear.*

¹³ renuntiō, 1, tr., *report.*

¹⁴ antecēdō, antecēdere, antecessī, antecessum, 3, intr., *go before.*

¹⁵ dum, conj., *until.*

¹⁶ stō, stāre, stetī, statum, 1, intr., *stand.*



THE KINGS OF THE ORIENT CAME

suprā¹⁷ ubi erat puer. Videntēs autem stellam gāvīsī sunt gaudiō¹⁸ magnō valdē.¹⁹ Et intrantēs²⁰ domum, invēnērunt puerum cum Mariā mātrem ējus, et prōcidentēs²¹ adōrāvērunt eum; et, apertīs thēsaurīs²² suīs, obtulērunt eī mūnera, aurum, thūs, et myrrham. ²⁰ Et respōnsō²³ acceptō in somnīs²⁴ nē redirent²⁵ ad Hērōdem, per aliam viam reversī sunt in regiōnem suam.

¹⁷ suprā, adv., *above*.

¹⁸ gaudiū, ī, *joy*.

¹⁹ valdē, adv., *exceedingly*.

²⁰ intrō, 1, tr., *enter*.

²¹ prōcidō, prōcidere, prōcidī, 3, intr., *fall down, fall forward*.

²² thēsaurus, ī, *treasure*.

²³ respōnsū, ī, *answer*.

²⁴ somnium, ī, *dream*.

²⁵ redeō, redire, rediī, reditum, irreg., intr., *return*.

14. IN FESTŌ SĀNCTŌRUM INNOCENTII

Tunc Hērōdēs, vidēns quoniam¹ illūsus² esset ā Magis, irātus est³ valdē. Et mittēns occidit omnēs puerōs quī erant in Bethlehem et in omnibus finibus ējus, ā bimātū et infrā.⁴—*The Gospel according to St. Matthew.*

Salvēte,⁵ flōrēs⁶ martyrum,⁷
Quōs lūcis ipsō in limine⁸
Chrīstī īsecūtor⁹ sustulit,
Ceū¹⁰ turbō¹¹ nāscētēs rosās.¹²

5 Vōs, prīma Chrīstī victima,¹³
Grex immolātōrum¹⁴ tener,¹⁵
Āram¹⁶ sub ipsam simplicēs¹⁷
Palmā¹⁸ et corōnīs¹⁹ lūditis.²⁰

¹ quoniam, conj., *that*; introducing a noun clause. In classical Latin this would be an accusative with infinitive.

² illūdō, illūdere, illūsi, illūsus, 3, tr., *deceive*.

³ irāscor, irāscī, irātus sum, 3, intr., *get angry*.

⁴ ā bimātū et infrā: *from two years old and under*.

⁵ salvēte, *hail!*

⁶ flōs, flōris, *flower*.

⁷ martyr, martyris, *martyr*.

⁸ limen, liminis, *threshold*.

⁹ īsecūtor, īsecūtōris, *persecutor*.

¹⁰ ceū, adv., *as*.

¹¹ turbō, turbinis, m., *whirlwind*.

¹² rosa, ae, *rose*.

¹³ victima, ae, *victim*.

¹⁴ immolātus, a, um, *immolated*.

¹⁵ tener, tenera, tenerum, *tender*.

¹⁶ āra, ae, *altar*.

¹⁷ simplex (*gen. simplicis*), *simple*.

¹⁸ palma, ae, *palm* (symbol of martyrdom).

¹⁹ corōna, ae, *crown*.

²⁰ lūdō, lūdere lūsi, lūsum, 3, intr., *play*.

Quid prōficīt²¹ tantum nefās²²
Quid crīmen²³ Hērōdem juvat?²⁴
Ūnus tot inter fūnera²⁵
Impūnē²⁶ Christus tollitur.

10

²¹ prōficīt: (*it*) *profits*.

²² nefās, indecl. noun, *crime, enormity*.

²³ crīmen, crīminis, *crime*.

²⁴ juvō, juvāre, jūvi, jūtus, 1, tr., *help*.

²⁵ fūnus, fūneris, *death* (cf. funeral).

²⁶ impūnē, adv., *safely*.

15. TANTUM ERGŌ

Tantum ergō Sacramentum¹
Venerēmur² cernuī,³
Et antiquum⁴ documentum⁵
Novō cēdat ritui;⁶
5 Praestet⁷ fidēs supplēmentum⁸
Sēnsuum⁹ dēfectuī.¹⁰

Genitōrī¹¹ Genitōque¹²
Laus¹³ et jūbilātiō;¹⁴
10 Salūs, honor,¹⁵ virtūs quoque
Sit et benedictiō;¹⁶
Prōcēdentī¹⁷ ab utrōque
Compār¹⁸ sit laudātiō.¹⁹ Āmēn.

¹ sacramentum, ī, *sacrament*.

² veneror, 1, tr., *venerate, reverence*.

³ cernuus, a, um, *bowing low*.

⁴ antiquus, a, um, *ancient*.

⁵ documentum, ī, *teaching*.

⁶ ritus, ūs, *rite*.

⁷ praestō, praestāre, praestitī, praestitus, 1, tr., *furnish*.

⁸ supplēmentum, ī, *help*.

⁹ sēnsus, ūs, *sense*.

¹⁰ dēfectus, ūs, *weakness*.

¹¹ genitor, genitōris, *father*.

¹² genitus, ī, *son*.

¹³ laus, laudīs, *praise*.

¹⁴ jūbilātiō, jūbilātiōnis, *rejoicing*.

¹⁵ honor, honōris, *honor*.

¹⁶ benedictiō, benedictiōnis, *blessing*.

¹⁷ prōcēdō, prōcēdere, prōcessī, prōcessum, 3, intr., *proceed from*.

¹⁸ compār (*gen. comparis*), *equal*.

¹⁹ laudātiō, laudātiōnis, *praise*.

16. Ō SALŪTĀRIS HOSTIA

Ō salūtāris¹ Hostia,²
Quae caelī pandis³ ōstium,⁴
Bella premunt hostilia,⁵
Dā rōbur ⁶ fer auxilium.

Ūnī trīnōque⁷ Dominō
Sit sempiterna⁸ glōria,
Quī vītam sine terminō⁹
Nōbīs dōnet¹⁰ in patriā.¹¹

5

¹ salūtāris, e, *salutary, saving.*

² hostia, ae, *victim.*

³ pandō, pandere, pandī, passus, 3, tr., *open.*

⁴ ōstium, ī, *gate.*

⁵ hostīlis, e, *hostile.*

⁶ rōbur, rōboris, n., *strength.*

⁷ trīnus, a, um, *triune.*

⁸ sempiternus, a, um, *everlasting.*

⁹ terminus, ī, *limit.*

¹⁰ dōnō, 1, tr., *bestow.*

¹¹ patria, ae, *fatherland.*

17. THE STUDENT'S LAMENT¹

Sēsus² noster jam marcēscit,³
et in nōbīs refrīgēscit⁴
jam fervor⁵ ingenii :⁶
sī quaerātur, "Quis hoc fēcit?"
respondēmus, "Nōs affēcit
lābor frequēns⁷ studii."

5

¹ Reprinted from *A Book of Medieval Latin* by Helen Waddell through the courtesy of Constable and Co., Ltd.

² sēsus, ūs, *sense, feeling.*

³ marcēscō, marcēscere, 3, intr., *languish.*

⁴ refrīgēscō, refrīgēscere, refrixī, 3, intr., *grow cold.*

⁵ fervor, fervōris, *heat, fervor.*

⁶ ingenium, ī, *natural talent, ability, genius.*

⁷ frequēns (*gen. frequentis*), *frequent, constant.*