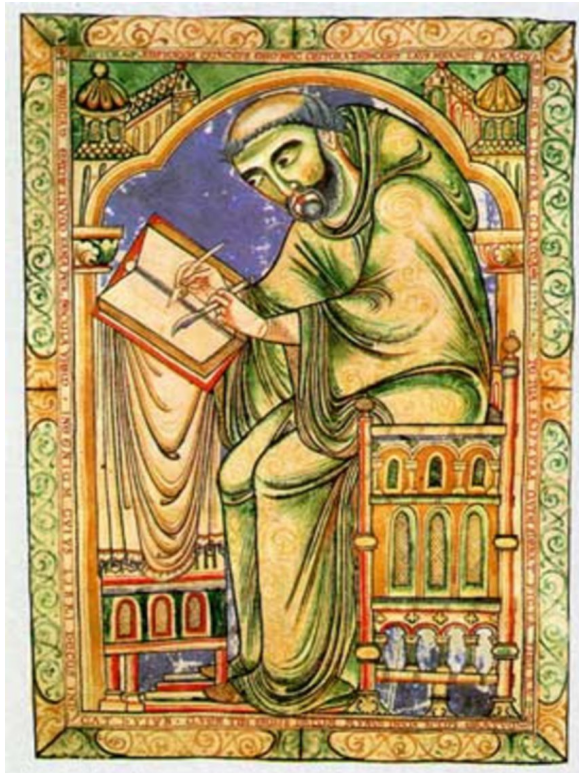


Syllabus  
Linguae Latinae in Cursu Primo  
(Qui secundum morem refertur ut I aut 120)

Pars Prima

a Reverendissimo Leland J. Lannoye



# Praefatio

Bonum Adventum linguae Latinae. Incipiamus. Sequentia Implementa obtinere debes.

**Liber:** You may most easily begin by acquiring the *Wheelock's Latin*. This book is available in paperback on the used market as well as on the Nook through Barnes and Nobles and the Kindle through Amazon.com. Prices are comparable. Either the version six or seven may be used or referenced. Should the page numbers not correspond exactly, please advise and I will adjust your exercises and quizzes.

In addition, I have noted several items available for free which will also supplement the subjects presented. Please go to Canvas and click on the scholarship/classical language module. Fair warning, the selections are all in Classical style Latin. When you get to the supplemental materials, you may click on the link and download.

**Objective:** The objective will be to be able to read, or, at least, figure out what is written in the various styles of Latin we will be dealing with most often in a theological setting. From time to time we will dabble in earlier writers, say up to about the third century BC. As this program evolves, the intention is to provide insight into late Latin, low Latin, certain dialects (yes, Latin had dialects). Latin as it is used today is both drastically, yet not so unfamiliar, different from what you would have heard Cicero blare in the senate. No electronics was available. Sound propagation was strictly via acoustical methods. This was the case in the cathedrals several generations later as well. When the priest turned to the congregation with the greeting, "Dominus vobiscum" he had to be heard since the St. Joseph's Daily Missal wasn't available then either. So, let us begin. The page references are geared to the *Wheelock's Latin* book version 5. This book is available in the used market.

# Lectio Prima

(Durat unam hebdomadem)

For many generations, Latin was listed as the “dead language”. Let's give Latin its place without all the centuries of inaccuracies. For centuries, Latin was the written medium for literature, both sacred and profane, throughout all of the Western World. During the Pax Romana whatever was written in Greek was usually also written in Latin or soon thereafter translated into Latin.

Rather than being a barrier, Latin is, indeed the gateway to the writings of the past both in Latin and in other nearby languages such as Greek, Coptic and the like. Indeed, even side marginalia of many Slavic writings are written in Latin. For this first course, I will reference two volumes. The student is encouraged to use both but not absolutely required to do so.

Let's begin aut incipiamus!

A pagina xxxvi usque ad paginam xli in Wheelocks Latin provides a general concept of the original Latin alphabet and the vowels, consonants and diphthongs as well as the long and short vowels. It is assumed that earlier tongues had fewer sound variations than modern counterparts. This, in fact, may not be the case especially in street or “vulgar” Latin. Many texts mark long vowels with the macron or long vowel mark. Many computer programmers and mathematicians might have other names for this mark. Not to worry. For example, in the written language, liber means book while *liber* is an adjective meaning free. We are not going to fret to any great length over this in this course either.

What I will call the student's attention to is the fact that Latin's original alphabet consisted of only upper case letters until the 5<sup>th</sup> or 6<sup>th</sup> century and only 22 of these at that. Originally, Latin had no j, v, w or y. As is the case with the passage of time and advancements and refinements, these letters crept into usage during the medieval period. The real trick is to determine which version of the alphabet and which alphabet the writer was using. Many Medieval and Renaissance writers would often swap letters indiscriminately along with stylistic tools and techniques not in common use. Thus you might find that the word, venire might be seen as uenire. Please keep these mental notations handy.

Lessons One and Two.

(Page 1-16 in Wheelocks)

Objective: Gain familiarity with the concept of a highly inflected language and the differences between inflection and word placement and order.

A review of some basic concepts:

1. Case is the form a noun, adjective or pronoun assumes to indicate use in the sentence.
2. Person is the form a verb assumes to show who is doing the action in the sentence.
3. Like English, a sentence is a group of words conveying a complete, organized idea. A sentence must have a subject, either expressed or contained in the verb ending, and a finite verb, one which is either singular or plural, Everything else either completes the idea or limits it in some way.
4. Unfortunately for modern man, the number of clauses, participles, supines and the like is not limited and a run on sentence is excellent late Classical and Medieval Latin, indeed.

The First Conjugation:

Wassthat you say, a conjugation? Latin has four of them. Latin also has verb types that don't exist in English, at least. The meanings do, however, exist and English has gotten around this with an extensive array of "helping verbs."

The first conjugation is the "a" stem conjugation. The infinitives end in some variation of -are. The e is short and often omitted in classical but got longer in Medieval and Ecclesiastical Latin. The forms you need to bite off and chew for right now are on pages 4 and 5 of Wheelocks.

The second conjugation is the long e conjugation. Its present tense forms are also on the above pages for absorption.

Assignments always include learning the vocabulary associated with each section or lesson. The four things which must be learned with each noun is the nominative singular, genitive singular, the gender of the noun and its meaning(s).

Verbs have anywhere from two to four principal parts. The first part is the first person indicative singular active of the verb. While not essential, it is handy to determine if a verb is defective, deponent or other strange fixation. The second principle part is always the present active infinitive. Make sure you store this somewhere in your grey cells. The last essential principle part is the first person singular perfect form

One final note, many verbs and other words presented in this lesson might seem to be like English words in form but slightly different in meaning. This is one of the manners in which English became such a complex and varied language.

Assignment: Translation of the Poet Horace Contemplates an Invitation and Latina est Gaudium – et Utilis.

The First Declension Pager 10-13.

Completion of exercises Catullus bids his Girlfriend Farewell. Remember, vocabulary.

## **Lectio Secunda.**

(Durat unam hebdomadem)

Reading: Wheelock Pages 17-30

In case you have forgotten the meaning of basic parts of speech, we are about to begin an extensive study of “limiters”. Adjectives limited nouns or other adjectives when they behave like nouns. Adverbs, limit verbs, adjectives or other adverbs. English adjectives show almost no change in basic forms; many adverbs end in -ly and that is where the English grammar usually leaves off. We, however need to proceed with a bit more caution.

Let's say that we take the first day or so to learn the forms of the second declension and adjectives. Wheelocks has a thumbnail chart of the forms of these words on pages 438-39.

Assignment: All Practice and Review and Sententiae Antiquae

One point of information, dictionaries and vocabulary lists often shorten up the process to save ink and trees. Nouns often are listed with the nominative in full, a stem vowel or stem vowel change plus the genitive ending.

Please again note the differences:

amicus, I (capital computer insistent) masc, friend is a second declension noun  
littus, oris (n) coast or shore is a nouns of the third declension. To make matters even more interesting, Jupiter has the following essential data, Juppiter, Jovis, and the like.

Many words ending in us, a or other unusual combinations are very often third declension and NOT of the first or second declension. Words like schema, thema and the like are words that have their genitive forms in -( ) tis.

## **Lectio Tertia**

(duat unam hebdomadem)

Reading Wheelock's pages 31-42

As always, remember to complete and submit Practice and Review and Sententiae Antiquae.

In hac lectione lingua Latina uti incipims. Ad te pono quaestionem diei, da mihi casum, lingua latina, et rationem.

### 2. JUPITER SAVES HIS SON

Iuppiter tamen haec omnia vidit, et filium suum servare constituit. Tranquillum igitur fecit mare, et arcam ad insulam Seriphum perduxit. Huius insulae Polydectes tum rex erat. Postquam arca ad litus appulsa est, Danae in harena quietem capiebat. Post breve tempus a piscatore quodam reperta est, et ad domum regis Polydectis adducta est. Ille matrem et puerum benigne excepit, et eis sedem tutam in finibus suis dedit. Danae hoc donum libenter accepit, et pro tanto beneficio regi gratias egit.

### 3. PERSEUS IS SENT ON HIS TRAVELS

Perseus igitur multos annos ibi habitabat, et cum matre sua vitam beatam agebat. At Polydectes Danaen magnopere amabat, atque eam in matrimonium ducere volebat. Hoc tamen consilium Perseo minime gratum erat. Polydectes igitur Perseum dimittere constituit. Tum iuvenem ad se vocavit et haec dixit: "Turpe est hanc ignavam vitam agere; iam dudum tu adulescens es. Quo usque hic manebis? Tempus est arma capere et virtutem praestare. Hinc abi, et caput Medusae mihi refer."

### 4. PERSEUS GETS HIS OUTFIT

Perseus ubi haec audivit, ex insula discessit, et postquam ad continentem venit, Medusam quaesivit. Diu frustra quaerebat; namque naturam loci ignorabat. Tandem Apollo et Minerva viam demonstraverunt. Primum ad

Graeás, soróres Medúsa, pervénit. Ab his tálaria et galeam magicam accépit. Apolló autem et Minerva falcem et speculum dedérunt. Tum postquam tálaria pedibus induit, in áera ascendit. Diú per áera volábat; tandem tamen ad eum locum vénit ubi Medúsa cum céteris Gorgonibus habitábat. Gorgonés autem mónstra erant specié horribilí; capita enim eárum anguibus omnínó contécta erant. Manús etiam ex aere factae erant.  
<http://www.gutenberg.org/dirs/etext05/8flrd10.txt>

Haec historiae superna non faciles sunt sed possibile est te feliciter eos intelligere et complere.

The above stories are not from any source you have access to, but can be at least read with some comprehension with what you already know.

## **Lectio Quarta**

(durat tres hebdomdes)

(Pagina XLIII Wheelocks)

Complete and submit all Sententiae Antiqui and practice and review.

## **Midterm Test**

### **Midterm Translation Assignment:**

Because this is a Latin course which emphasises theological and Church Latin, the translation assignment, provided here is required to be completed before the second portion of the course is begun. You MAY use all notes, even any and all electronic lesson aids and dictionaries. Please, be advised, however, that there are pitfalls in Church Latin that are not engineered into the text and are, likewise, impossible to edit out. Watch out for equivocation of terms in

translation.

THOMAS À KEMPIS:  
DE IMITATIONE CHRISTI  
LIBER PRIMUS

Liber Primus

Admonitiones ad Vitam spiritualem utiles.

**Cap. I. De imitatione Christi et contemptu mundi  
omniumque eius vanitatum.**

1. *Qui sequitur me non ambulat in tenebris* dicit Dominus. Hæc sunt verba Christi, quibus admonemur quatenus vitam eius et mores imitemur, si volumus veraciter illuminari, et ab omni cæcitate cordis liberari. Summum igitur studium nostrum, sit in vita Jesu meditari.

2. Doctrina Ejus omnes doctrinas Sanctorum præcellit, et qui spiritum haberet *absconditum ibi manna* inveniret. Sed contingit quod multi ex frequenti auditu Evangelii parvum desiderium sentiunt, quia spiritum Christi non habent. Qui autem vult plene et sapide verba Christi intelligere, oportet ut totam vitam suam illi studeat conformare.

3. Quid prodest tibi alta de Trinitate disputare, si careas humilitate unde displiceas Trinitati? Vere alta verba non faciunt sanctum et justum, sed virtuosa vita efficit Deo carum. Opto magis sentire compunctionem quam scire definitionem. Si scires totam Bibliam, et omnium philosophorum dicta quid totum prodesset, sine charitate et gratia? *Vanitas vanitatum et omnia vanitas* præter amare Deum et illi soli fervire. Ista est summa sapientia per contemptum mundi tendere ad regna cælestia.

4. Vanitas igitur est divitias perituras quærere, et in illis sperare. Vanitas quoque est honores ambire, et in altum se extollere. Vanitas est carnis desideria sequi, et illud desiderare unde postmodum graviter oportet puniri. Vanitas est longam



vitam optare, et de bona vita modicum curare. Vanitas est præsentem vitam solum attendere, et quæ futura sunt non prævidere. Vanitas est diligere quod cum omni celeritate transit, et illuc non festinare ubi sempiternum manet gaudium. 5. Stude ergo cor tuum ab amore visibilium abstrahere, et ad invisibilia te transferre. Nam sequentes suam sensualitatem maculant conscientiam, et perdunt Dei gratiam.

## **Cap. 2. De humili scire sui ipsius.**

1. Omnis homo naturaliter scire desiderat. Sed scientia sine timore Dei quid importat? Melior est profecto Rusticus humilis, qui Deo fervit, quam superbus Philosophus, qui se neglecto cursum cæli confiderat. Qui bene se ipsum cognoscit sibi ipsi vilescit, nec laudibus delectatur humanis. Si scirem omnia quæ in mundo sunt, et non essem in charitate, quid me juavert coram Deo, qui me iudicaturus est ex facto?

2. Quiesce a nimio discendi desiderio, quia ibi magna incitatur distractio et deceptio. Scientes volunt libenter docti videri et sapientes dici. Multa sunt, quæ scire animæ parum vel nihil prodest. Et valde insipiens est, qui aliquibus magis intendit, quam his quæ saluti suæ deserviunt. Multa verba non satiant animam, sed bona vita refigerat mentem, et pura conscientia magnam ad Deum præstat confidentiam.

3. Quanto plus et melius scis, tanto gravius iudicaberis inde nisi sancte vixeris. Noli ergo extolli de ulla arte vel scientia, sed potius time de data tibi notitia. Si tibi videtur quod multa scias et fatis bene intelligas, scito tamen quia sunt multo plura quæ nesci. *Noli sapere altum*, sed ignorantiam tuam magis fatere. Quid te vis alicui præferre, cum plures doctiores te inveniantur, et magis in lege periti. Si vis aliquid utiliter scire, et discere, ama nesciri, et pronihilo reputari.

4. Hæc est altissima et utilissima lectio, sui ipius vera cognitio, et despectio. De se ipso nihil tenere, et de aliis semper bene et alte sentire magna sapientia est, et perfectio. Si videres aliquem aperte peccare, vel aliqua gravia perpetrare, non deberes te meliorem exstimare. Omnes fragiles sumus, sed tu nimirum fragiliorem te ipso tenebis.

### Cap. 3. De doctrina veritatis.

1. Felix quem Veritas per se ipsam docet, non per figuras et voces transeuntes, sed sicuti se habet. Nostra opinio, et noster sensus sæpe nos fallit, et modicum videt. Quid prodest magna cavillatio de occultis, et obscuris rebus de quibus nec argueur in iudicio, quia ignoravimus? Grandis insipientia quod neglectis utilibus, et necessariis, ultro intendimus curiosis, et damnosis. Oculos habentes, non videmus.

2. Et quid nobis de generibus et speciebus, cui æternum Verbum loquitur a multis opinionibus expeditur. Ex uno Verbo omnia, et unum loquuntur omnia et hoc est *Principium quod et loquitur nobis*. Nemo sine illo intelligit, aut recte iudicat. Cui omnia unam sunt, et qui omnia ad unum trahit, et omnia in uno videt, potest stabilis esse, et in Deo pacificus permanere. O veritas Deus, fac me unum tecum in charitate perpetua. Tædet mihi sæpe multa legere, et audire: in te totum est, quod volo et desidero. Taceant omnes doctores, sileant universæ creaturæ in conspectu tuo, tu mihi loquere solus.

3. Quanto magis aliquis unitus, et interius implicatus fuerit, tanto plura et altiora sine labore intelligit quia desuper lumen intelligentiæ accipit. Purus simplex et stabilis in multis operibus non dissipatur, quia omnia ad Dei honorem operatur, et in se otiose ab omni propria exquisitione esse nititur. Quis te

magis impedit, et molestat quam tua immortificata cordis affectio? Bonus et devotus homo, opera sua intus prius disponit, quæ foris agere debet, nec illa trahunt ad desideria vitiosæ inclinationis, sed ipse inflectat ea ad arbitrium rectæ intentionis rationis. Quis habet fortius certamen, quam qui nititur vincere se ipsum? Et hoc deberet esse negotium nostrum, vincere scilicet se ipsum, et quotidie se fortiorem ipso fieri, atque in melius proficere.

4. Omnis perfectio in hac vita quamdam imperfectionem sibi habet annexam. Et omnis speculatio nostra quadam caligine non caret. Humilis tui cognitio certior via est ad Deum, quam profundæ scientiæ inquisitio. Non est culpanda scientia, aut quælibet rei notitia quæ bona est, in se confiderata, eet a Deo ordinata, sed præferenda est, semper bona conscientia, et vita, quia student magis plures scire quam bene vivere, ideo sæpe errant, et nullum vel modicum fructum ferunt.

5. O, si tantam adhiberent diligentiam ad extirpanda vitia, et virtutes inferendas, sicuti movendi quæstiones, non fierent tanta mala et scandala in populo nec tanta dissolutio in cænobiis. Certe adveniente e iudicii, non quæretur a nobis quid legimus, sed quid fecimus; nec quam bene diximus, sed quam religiose visimus. Dic mihi, ubi sunt modo illi omnes Domini, et Magistri quos bene nosti dum adhuc bene viverent, et in studiis florerent? Jam eorum præbendas alii possident, et nescio utrum de eis recogitent. In vita sua aliquid videbantur et modo de illis tacetur.

6. O quam cito transit gloria mundi. Utinam vita eorum scientiæ concordasset eorum, tunc bene legissent et studuissent. Quam multi pereunt per vanam scientiam in hoc sæculo, qui parum curant de Dei fervitio. Et quia magis diligunt magni esse quam humiles, ideo evanuerunt in cognitionibus suis. Vere magnus est qui in si parvus est et pro nihilo omne culmen

honoris ducit. Vere prudens est qui omnia terrena *arbitratur uti stercora ut Christum lucrifaciat*. Et vere bene doctus est qui Dei voluntatem facit et suam voluntatem relinquit.

#### **Cap. 4. De prudentia in agendis.**

1. Non est credendum omni verbo nec instinctui sed caute et longanimiter, res est fecundum Deum ponderanda. Proh dolor sæpe malum facilius quam bonum de alio creditur et dicitur ita infirmi sumus. Sed perfecti viri non facile credunt omni enarrant, quia sciunt humanam fragilitatem imo infirmitatem ad malum proclivem et in verbis fatis labilem.

2. Magna sapientia est non esse præcipitem in agendis, nec pertinaciter in sensibus stare. Ad hanc etiam non pertinet quibuslibet hominum verbis credere nec audita vel credita mox ad aliorum aures effundere.

3. Cum sapiente et sententioso viro consilium habe, et quære potius a melioribus instrui, quam tuas adinventiones sequi. Bona vita facit hominem sapientem secundum Deum, et expertum in multis. Quanto quis in se humilior fuerit, et Deo subjectior, tanto in omnibus erit sapientior et pacatior.

## **Mora**

## Lectio Quinta

(durat duas hebdomades)

Lege libro Wheelocks a pagina XLIX usque ad LXVI.

Here we become familiar with third and fourth conjugation verbs. If any of you are familiar with modern romance languages of one or another you will note that the Latin third conjugation combined with the fourth conjugation and the entire third and fourth conjugations merged together one way or another.

There is not much new in the concept departments here. If you have a grasp on your parts of speech, personal endings and the like, all you really need to learn is the few basic endings.

There will be a quiz on verb endings before we branch out in to the moods, voices and tenses. If you recall, there are three moods, indicative, subjunctive and imperative. There are also two voices, active and passive.

Within the dependent clauses there is also something called sequence of tenses which you might as well get used to now.

Basically, the voices and moods are listed below. Forget ornery, pleasant, agitated and the like.

Moods: Indicative: Simple statement of facts whether real or imagined; concrete or abstract.

Subjunctive: Statements of wish, contrary to fact, encouragement or even exhortations.

Imperative: Direct commands. Do it NOW!

Voices: Active: Subject performs the action

Passive: Subject receives the action or result of the action  
Agent of the action is in either the dative or ablative case with or without prepositional import.

## **Lectio Sexta**

(durat duas hebdomades)

Lege libro Wheelocks a pagina LXVII usque ad paginam LXXIV atque (et) a pagina LXXXII usque ad LXXXVIII.

Pronouns in Latin are problematic because they are so seldom used in subject forms, at least, save for emphasis. If we had but to learn personal, relative, interrogative and demonstrative, the work would be over. However, if we were to get out a meaning range chart from a linguistics book, we would find that the words, he, she, it, this, that, these, those, the very one and the like require some familiarizing with range of meanings. Which of two, whatsoever and the like are guaranteed to deprive you of some sleep. Oves numeres interdum.

As always complete all exercises and upload.

## **Lectio Septima**

(durat duas hebdomades)

Lege libro Wheelocks a pagina LXXV usque ad paginam LXXXI

All four conjugations have a perfect system. Many verbs don't have have a participle, for example. For example, moneo, monere, monui does not have a fourth principle participle monitum, yet, many dictionaries list the fourth principle part as monitum which is actually a verb form called a supine. More about those later.

Complete the exercises in this lesson 12 and prepare for the following final exam translation.:

Although this is not part of the first part of the undergraduate course, I call your attention to the following two verbs which appear in the final translation. These are:

fero, ferre, tuli, latus to bring bear or carry  
tollo, tollere, sustuli, sublatus to lift up or take away. This word appears very often in Church Latin. There is a section of this pagina CCIX in Wheelock's.

Also, the -ndus, a, um plus a form of the verb to be is translated as must be \*\*\*. Give it a try.

Latina CI (120) hic finitur.

Final Translation:

Q. SEPTIMI FLORENTIS TERTULLIANI  
DE RESURRECTIONE CARNIS

LIBER I

[1] Fiducia Christianorum resurrectio mortuorum: illam credentes hoc sumus. Hoc credere veritas cogit: veritatem deus aperit.

[2] Sed vulgus inridet, existimans nihil superesse post mortem: et tamen defunctis parentat, et quidem impensissimo officio pro moribus eorum, pro temporibus esculentorum, ut quos negant sentire quidquam etiam desiderare praesumant.

[3] At ego magis ridebo vulgus tunc quoque cum ipsos defunctos atrocissime exurit, quos postmodum gulosissime nutrit, isdem ignibus et promerens et offendens. O pietatem de crudelitate ludentem! sacrificat an insultat cum crematis cremat?

[4] Plane cum vulgo interdum et sapientes sententiam suam iungunt. Nihil esse post mortem Epicuri schola est: ait et Seneca omnia post mortem finiri, etiam ipsam.

[5] Satis est autem si non minor sententia Pythagorae, et Empedocles et Platonici, immortalem animam e contrario reclamant, immo adhuc proxime etiam in corpora remeabilem adfirmant, etsi non in eadem, etsi non in humana tantummodo, ut Euphorbus in Pythagoram, ut Homerus in pavum recenseantur.

[6] Certe recidivatumanimae corporalem pronuntiaverunt, tolerabilius mutata quam negata qualitate, pulsata saltim licet non adita veritate. Ita saeculum resurrectionem mortuorum nec cum errat ignorat.

## II.

[1] Si vero et apud deum aliqua secta est Epicureis magis adfinis quam prophetis, sciemus quid audiant a Christo Sadducaei. Christo enim servabatur omnia retro occulta nudare, dubitata dirigere, praelibata supplere, praedicata repraesentare, mortuorum certe resurrectionem non modo per semetipsum verum etiam in semetipso probare.

[2] Nunc autem ad alios Sadducaeos praeparamur, partiariorum sententiae illorum: dimidiam agnoscunt resurrectionem, solius scilicet animae, ita aspernati carnem sicut et ipsum dominum carnis. Nulli denique alii salutem corporali substantiae invident quam alterius divinitatis haeretici.

[3] Ideoque et Christum aliter disponere coacti, ne creatoris habeatur, in ipsa prius carne eius erraverunt, aut nullius veritatis contendentes eam secundum Marcionem et Basiliden, aut propriae qualitatis secundum heredes Valentini et Apellen.

[4] Atque ita sequitur ut salutem eius substantiae excludant cuius Christum consortem negant, certi illam summo praeiudicio resurrectionis instructam si iam in Christo resurrexerit caro.

[5] Propterea et nos volumen praemisimus de carne Christi, quo eam et solidam probamus adversum phantasmatis vanitatem et humanam vindicamus adversus qualitatis proprietatem, cuius condicio Christum et hominem et filium hominis inscripserit.

[6] Carneum enim atque corporeum probantes eum, proinde et obducimus praescribendo nullum alium credendum deum praeter creatorem, dum talem ostendimus Christum in quo dinoscitur deus, qualis promittitur a creatore. Obducti dehinc de deo carnis auctore et de Christo carnis redemptore, iam et de resurrectione carnis revincentur, congruente scilicet et deo carnis auctori et Christo carnis redemptori.

[7] Hoc ferme modo dicimus ineundam cum haereticis disceptationem: nam et ordo semper a principalibus deduci exposcit, ut de ipso prius constet a quo dicatur dispositum esse quod quaeritur.



[8] Atque adeo et haeretici ex conscientia infirmitatis nunquam ordinarie tractant. Certi enim quam laborent in alterius divinitatis insinuatione adversum deum mundi omnibus naturaliter notum de testimoniis operum, certe et in sacramentis priorem et in praedicationibus manifestatiorem, sub obtentu quasi urgentioris causae, id est ipsius humanae salutis ante omnia requirendae, a quaestionibus resurrectionis incipiunt, quia durius creditur resurrectio carnis quam una divinitas.

[9] Atque ita tractatum viribus ordinis sui destitutum et scrupulis potius oneratum depretiantibus carnem paulatim ad alterius divinitatis temperant sensum ex ipsa spei concussione et demutatione.

[10] Deiectus enim unusquisque vel motus de gradu eius spei quam susceperat apud creatorem, facile iam declinatur ad alterius spei auctorem etiam ultro suspicandum: per diversitatem enim promissionum diversitas insinuatur deorum. Sic multos inretitos videmus, dum ante de resurrectione carnis eliduntur quam de unione divinitatis elidunt.

[11] Igitur quantum ad haereticos demonstravimus quo cuneo <oc>currendum sit a nobis. Et occursum est iam suo quoque titulo: de deo quidem unico et Christo eius adversus Marcionem: de carne vero domini adversus quattuor haereses ad hanc maxime quaestionem praestruendam: uti nunc de sola carnis resurrectione ita et digerendum sit tanquam penes nos quoque incerta, id est penes creatorem----nam et multi rudes, et plerique sua fide dubii, et simplices plures, quos instrui dirigi muniri oportebit----quia ex hoc latere unio divinitatis defenditur: sicut enim negata carnis resurrectione concutitur, ita vindicata constabillitur.

[12] Animae autem salutem credo retractatu carere: omnes enim fere haeretici eam, quoquo modo volunt, tamen non negant. Viderit unus aliqui Lucanus ne huic quidem substantiae parcens, quam secundum Aristotelem dissolvens aliud quid pro ea subicit, tertium quiddam resurrecturus, neque anima neque caro, id est non homo, sed ursus forsitan qua Lucanus.

[13] Habet et iste a nobis plenissimum de omni statu animae stilum: quam imprimis immortalem tuentes, solius carnis et defectionem agnoscimus et refectionem cum maxime adserimus, redactis in ordinarium materiae corpus si quae et alibi pro causarum incursione praestricta distulimus.

[14] Nam ut quaedam praelibari sollemne est, ita et differri necesse est, dummodo et praelibata suppleantur suo corpore et dilata reddantur suo

nomine.