

TRANSLATION AND LINGUISTIC STUDY OF
ST. AUGUSTINE'S SERMON
DE VITA ET MORIBUS CLERICORUM SUORUM

A dissertation submitted to the Faculty
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INTRODUCTION

ST. AUGUSTINE THE PREACHER

Among the writings of the Fathers of the Church those of St. Augustine claim a very high position both in quality and in quantity. In his Indiculus Opusculorum Sancti Augustini, Possidius, the disciple and biographer of St. Augustine, attributes some one thousand and thirty works to the pen of the great Bishop of Hippo. It seems as though no matter what subject was raised, he not only had some comment to make on it, but indeed he had something instructive and enlightening to say about it.

Now the fact that so many of his works have survived through the years, even to the present day, is by no means mere coincidence. St. Augustine himself has played a major role in their preservation. As the number of his writings steadily increased, he ordered one of his secretaries to keep an up-to-date record of his writings. In it all his writings were to be classified under three headings, namely, libri, i.e., the independent treatises, tractatus sive sermones, i.e., the sermons, and epistulae, i.e., the letters.

However, despite all the diligent efforts for their preservation, the fact remains that some of his works have been lost completely. But for the most part these are works which St. Augustine did not particularly care to keep, as for example, the De Pulchro et Apto, written in 383, and in which his Manichaean tendencies were apparently quite evident. The greatest loss however is the above mentioned Indiculus, the register of.

all his writings.

Fortunately though, the weight of the loss of the Indiculum has been eased considerably by the Retractationes, which serves as a quasi-register of the works of St. Augustine. Towards the end of his life, in 426, St. Augustine set out to publish a volume in which he reviewed and made corrections of his previous writings. The finished product, entitled the Retractationes, reviews some one hundred and six treatises, and supposedly lists them in chronological order. The sermons and letters are not considered in this work, for St. Augustine had intended to publish still another volume dealing with these writings. But this intention was never realized.

The greatest contributions of St. Augustine are, of course, his lengthy theological and philosophical treatises, but nevertheless he also acquired quite a reputation as a preacher. Indeed when one peruses the numerous sermons of the Bishop of Hippo, one is forced to conclude that he spent no slight amount of time in the pulpit. He began to preach when he was only a priest. Now although the preaching of a priest is taken for granted today, still, until St. Augustine's time, only the Bishops preached in Africa. And the fact that his Bishop made the newly ordained Augustine preach caused a good deal of feeling, not all of which was favorable. But drawing from his vast treasuries of zeal, natural talent and past experience as a secular rhetorician, he soon blossomed into one of the best, if not the best, preacher of his time.

Obviously preaching must have been enjoyable for St. Augustine. In his De Doctrina Christiana 4, 27, he sets forth his theory on preaching: "To teach the people is needful, to delight them is a pleasure, to win them is victory." But just how did he go about teaching them? Father Pope puts it quite succinctly:

"How did he teach! Out of the Bible. Despite his early distaste for it, he had begun, even before he was baptized, to study St. Paul, and the moment he was ordained he begged for leisure in which to study the Bible as part of a priest's necessary equipment. ... The Bible's words and expressions flow almost unconsciously from his lips: his stories and illustrations are taken from it. There is not a book of the Bible that he has not commented on in his sermons in some form or another." 1

It is beyond doubt that St. Augustine was a strong proponent of the "ex tempore" sermon. His biographers mention several occasions on which he changed the topic of his sermon at the last minute to cope with some new circumstances.

The sermon with which this paper is concerned is "an exposition of the life of the clergy living with him at Hippo, and was preached at a time when he was called upon to rebut some charges against the community." 2 The Latin text is that given in Migne's Patrologiae Cursus Completus (Patres Latini) volume 39, 1568 - 1574. The present writer intends to render a literal translation of the text, excepting of course those words and phrases of which a strict translation would impair the meaning. Obviously not every thing in the Latin text can be translated literally, due to the different ways these two

languages have of expressing certain thoughts. The notes on the text are concerned for the most part with the peculiarities of the Latin and certain instances which the present writer thinks might be of some interest.

* * *

FOOTNOTES

1. Hugh Pope, O.P., St. Augustine of Hippo. (London: Sands and Co., 1937), pp. 153 and 154.
2. Aloysius Smith, C.R.L., "St. Augustine and Religious Life," Blackfriars, XXXV (1954), 474.

TRANSLATION
OF THE TEXT

SERMON 355 OF ST. AUGUSTINE
according to the edition of J. P. Migne

ON THE LIFE AND CUSTOMS OF HIS CLERICS

CHAPTER I

1. Care must be taken¹ so that not only one's self-evaluation²
but also one's reputation³ be praiseworthy.

Because you have come together here so numerously today, as I desired and asked you to do yesterday, this is what I am going to say⁴. We⁵ live here with you, and we live for you: and it is our intention and desire that we always live with you in the presence of Christ. However, I believe that my daily manner of life⁶ is evident to you, and so perhaps⁷ I may dare to say, although I am greatly inferior to him, what the Apostle said, "Be imitators of me, just as I imitate Christ" (1 Cor. 4, 16). And therefore I do not wish that anyone of you find an occasion to live⁸ evilly. "For we provide good things," as the same apostle said, "not only before God but also before men" (2 Cor. 8, 21). In my own regard, my own self-evaluation is sufficient: with regard to you, my reputation must not be tarnished, but rather esteemed⁹ by you. Understand what I have said and distinguish. Self-evaluation and reputation are two things. Self-evaluation refers to yourself, reputation refers to your neighbor. Whoever, trusting in his own self-evaluation, neglects his reputation is foolhardy.¹⁰ When writing to his disciple, the Apostle speaks of one faced with such a situation: "In all things showing yourself as an example

of good works" (Tit. 2, 7).

2. The common life, whose example is found in the first Christians. The monastery founded by Augustine, first in a garden, and later in the home of the bishop. The safety in a humble position, the danger in a high one. Common life in the monastery. The prohibition by the law of this life that anyone possess anything of his own.

Thus I shall continue so that I do not detain you too long, especially since I am speaking while sitting, but you are experiencing difficulty by standing. All of you, or almost all, know¹¹ that as we live in this house, which is called the home of the bishop, so we should imitate, as much as we can, those saints about whom the book of the Acts of the Apostles speaks, "No one called anything his own, but all things were common to them" (Acts 4, 32). Perhaps there are some of you who are not such careful examiners of our life that they know it as it is. But it is thus that I sincerely desire that you learn¹² it. I shall now elaborate on what I have just briefly outlined. As many of you know, I, whom you see as your bishop by the grace of God, came to this city when I was a young man. I was seeking a place where I could set up a monastery and live with my brethren. Indeed I had given up all hope of the world,¹³ and what I was able to be I did not want to be, but I did not seek to be what I am. "I preferred to be downcast¹⁴ in the house of my God rather than dwell in the houses of sinners" (Psalm 83, 11). I set myself apart from those who

love the world, but I did not make myself equal to those who rule over people. Nor did I choose a superior place at the banquet of my Lord, but an inferior and low one. And it pleased Him to say to me, "Go up higher." However, I feared the episcopacy to so great an extent¹⁵ that I did not approach it since my reputation had already begun to be of some influence in a place where I knew there was no bishop. I guarded against this and did as much as I could so that I might be saved¹⁶ in a humble position, rather than¹⁷ be endangered¹⁸ in a high one. But, as I have said, a servant must not contradict his lord. I came to this city to see¹⁹ a friend whom I thought I could win for God, so that he might join the monastery with me. And I arrived with a feeling of security, because this city already had a bishop. But once I was apprehended, I became a presbyter, and through this initial step I proceeded to the episcopate. I did not bring anything with me, and indeed I came to this Church with only those garments which I had on at the time. And since I was planning to be here in a monastery²⁰ with my brethren, according to my design and desire, Valerius of blessed memory, then an old man, gave me this garden in which the monastery now stands. I began to recruit men of good intentions, my peers and imitators of me, who had nothing, just as I had nothing. And just as I sold my petty possessions²¹ and disbursed²² the profits among the poor, so also did they who wanted to be with me, so that we might live in common. However, that which was common to us was the great

and most abundant estate, God Himself. I arrived at the episcopate: I saw that it was necessary that a bishop have to show²³ constant kindness to those both coming and going. For if a bishop did not do this, he would be considered discourteous. Now if this custom were permitted²⁴ in a monastery, it would be improper. And thus I wished to have a monastery of clerics with me in the very home of the bishop.

CHAPTER II

Behold how we live. In our society no one is allowed to have private possessions. But perhaps some do have them. Still it is prohibited, and if they have anything they are doing what is forbidden. But I am well disposed towards my brethren, and always believing well of them, I avoided a search, for it seems to me that such an investigation would be a sign of an ill-disposition. For I knew, and I know that all who live with me know our intention and know the rule of our life.

3. Contrary to the rule of the monastery, the presbyter Januarius retained private possessions. He made a will. Augustine does not want to accept his inheritance for the Church. The dispute¹ between the children of Januarius over his inheritance.

Now there came to us a presbyter by the name of Januarius, who seemed to have disposed of his possessions by honestly bequeathing them. But actually he had not disposed of them. He still had some money, silver that is, which was said to be his daughter's. Now his daughter, by the grace of God, is in

a monastery for women, and lives in good hope.² In His mercy and not on her merits, may the Lord guide her so that she may fulfill our expectations of her! And since she was under age at the time and could do nothing with her money, (now although we saw the glimmer of a vocation, still we feared the pitfalls of time), this silver was kept, as it were, for the girl so that when she came to the proper age when she could best decide, then she would do with it whatever was becoming³ a virgin of Christ. In the meantime however, he began to approach death. And swearing that the money was his and not his daughter's, he made a will as if he had been living⁴ an independent life. I repeat, he made a will, a presbyter and our companion who lived with us for the Church and professed the common life. He made a will and set up heirs. O sorrow of this society! O fruit, born not from the tree which the Lord Himself planted!⁵ But then didn't he name the Church as heir? I do not want such gifts, I do not cherish the fruit of bitterness. I sought him for God and he had professed our way of life. If he held to and professed this manner of life, he would have nothing, he would not be making a will. Did he have anything? He is not our companion who merely feigns to be a poor man of God.

Great indeed is my sorrow, brethren. I tell you, my beloved men of God,⁶ because of the grief I resolved not to accept his inheritance for the Church. Let whatever remains be given to his children and then they can do whatever they wish with it. For it seems to me that if I would accept it, by

that very fact I would be participating in that which displeases and grieves me. I do not wish to keep this a secret from you, my beloved men of God. His daughter is in a monastery for women, and his son is in a monastery for men. He disinherited both of them, her with praise, but him with a clause in his will,⁷ that is, with reproach. However, I⁸ recommended to the Church that they not receive the small portions⁹ which belong to those disinherited, until they come to the proper age. The Church is retaining it for them. Then he dismissed the lawsuit between his children. So thus it is now my problem. The girl says, "The money is mine, for you know that my father always admitted it." The boy says, "I do not think that my father could deceive anyone while lying on his death bed." And what kind of evil is this quarrel? Now if these children are servants of God, we will quickly put an end to his quarrel between them. I listen to them as a father, and perhaps better than their own father. I shall assemble a few of you, honorable brethren, who, by the grace of God, are noted for their fidelity, and I will see what ruling God would desire for this case. I will listen¹⁰ to both sides of the dispute, and I shall put an end to it as God sees fit.¹¹

4. Augustine refuses to accept any inheritance, if the children have been disinherited.

Now I beg of you, let no one rebuke me because I refused to accept his inheritance for the Church. First of all because I detest the deed of this man, and secondly because it is

a firm resolution of mine. Many people praise what I am about to say, but others find fault with it. Indeed it is very difficult to satisfy both.

CHAPTER III

Just now you have heard when the Gospel was read: "We sang for you, and you did not dance; we lamented and you did not mourn. John came neither eating nor drinking, and they say, 'He has a devil.' The Son of man came eating and drinking, and they say, 'Behold a gluttonous man, a drinker of wine and a friend of publicans'" (Matt. 11, 17-19). If I were to take the inheritances of those who disinherit their sons in anger, what would I be doing for those who are ready to condemn me and sink their teeth into me? Or what would I be doing for those to whom I sing but who refuse to dance? Or again what would I be doing for those who say, "Why doesn't anyone give anything to the Church of Hippo? Why don't the people who are dying make it their heir? Because Bishop Augustine, out of his goodness (for by praising you they bite into you, then they caress¹ you with their lips, and then again they grind you with their teeth), gives everything and accepts nothing. Now I openly admit that I do accept good and holy offerings. But suppose a man is dying, and he becomes angry with his son and thus disinherits him. Now if he should recover, shouldn't I appease his anger? Isn't it my duty to reconcile his son to him? But how could I desire peace between the father and son, if I were seeking his inheritance? Indeed I will accept it if he would

do what I have so often advised, namely: let him who has one son consider Christ as his second son; let him who has two sons consider Christ as the third; let him who has ten sons make Christ the eleventh. Since I have acted thus in such circumstances, now they want to twist my kindness and good reputation into something else, so that they can find fault with me because, they say, I do not want to accept the donations of devout men. But let them consider how many I have received. How great a task is it just to enumerate them? I'll give you one example: I accepted the inheritance of the son of Julian. Why? Because he died without any sons.

CHAPTER IV

5. Why Augustine refused the inheritance of Boniface.

I did not want to accept the inheritance of Boniface¹ because of fear, and not out of mercy. I did not want the Church of Christ to become a shipping agency. For there are many who amass great wealth from ships. But if a ship went out and suffered shipwreck,² wouldn't we have to hold an inquest? And thus according to custom we would have to subject those members of the crew who survived the sea to the grueling investigation of a judge, so that we might determine the cause of the wreck. But we may not subject them to such a thing. For in no way would it be fitting for the Church to do this. And furthermore, wouldn't the Church have to pay the public³ tax? But how could she pay it? We are not allowed to have a treasury.⁴ For it is not the responsibility of the bishop to store up gold by shun-

ning the hand of the beggar. Daily there are so many paupers who beg, plead and entreat us, that, sad to say, we have to turn many of them down, because we do not have enough to give something to everyone. That is why we have no treasury. Therefore I did this in order to avoid shipwreck and not out of generosity. Let no one praise me for it, but let no one rebuke me either. Indeed I did well when I returned to the son what his irate and dying father had taken away from him. Let them praise me who so desire, but let those who refuse to praise me at least go easy on me. What more need I say, brethren? Whoever wants to make the Church an heir instead of his son, whom he disinherits, let him seek someone else who will accept it, but not Augustine. Indeed, by the grace of God, let him find no one! How laudable is the deed of the holy and venerable bishop Aurelius⁵ of Carthage! How he filled the mouths of all who knew it with the praises of God! When a certain man had no sons, nor any hopes of any, he gave all his wealth to the Church, reserving the usufruct⁶ for himself. But sons were born to him, and the bishop returned everything to the donor, although he was not expecting⁷ it. Now it was in the power of the bishop not to return it, but this was according to the law of the courts and not the law of heaven.⁸

6. Augustine admonishes his clerics that if there are any who have private possessions, they should immediately relinquish them. If anyone should care to quit his society, he resolves not to deny him the clerical state. It is worse to simulate a

resolution of holiness than to fall from a resolution. The
clerical state is more a burden than an honor.

Of course you know, my beloved men of God, that I told my brethren who live with me, that whoever has anything should sell it and give the profit to the poor, or give it to the community and make it common property. For he has the Church through which God feeds us. And I granted a reprieve until Epiphany for the sake of those who have not shared and apportioned what they have among their brethren, or have not yet sold any of their possessions because they were waiting for some prospective heir to come to the proper age. Let them do as they so desire, provided however that they are poor with me and at the same time look to the mercy of God. Now perhaps there are some who do not want to remain with me. As you know, I am the one who resolved not to ordain anyone as a cleric unless he wished to remain with me. Accordingly then, if someone decided to forsake his proposal, I would justly take the clerical state away from him, because he deserted the promise of a holy society and fellowship. Behold in the sight of God and yours, I now change the rule. Those who want to have private possessions, those for whom God and His Church do not suffice, may live wherever they wish with whomever will receive them, and from these I do not take away the clerical state. I want no hypocrites here. For who doesn't know the wickedness of it? It is bad to fall from a resolution, but it is worse to simulate one. Take heed of what I say: Whoever abandons the

common life, which is praised in the Acts of the Apostles, after he has once entered it, not only breaks his vow but also falls from a holy vocation. Let him contemplate the judge, God that is, not me. I will not deny him the clerical state. I have made manifest the immense danger, now let him do as he wishes. For I realize that if I tried to degrade anyone for doing this, his advocates and supporters, both here and among the bishops, would not fail to come to his aid saying: "What evil has he done? He can not tolerate this life with you. He would rather live on his own outside the bishop's house.⁹ For this then must he relinquish the clerical state?" Now I know how evil it is to promise something sacred and then not fulfill it. The Psalmist says, "Make vows, and render them to the Lord your God" (Psalm 75, 12). And also, "It is better not to make a vow than to make one and not fulfill it" (Eccl. 5, 4). A consecrated virgin, even if she has never been in a monastery, still is not allowed to marry, but on the other hand neither is she compelled to enter a monastery. But if she does enter a monastery, and then later leaves it, she has failed half way,¹⁰ although she is still a virgin. Similarly then a cleric has professed two things, sanctity and the clerical state. Now of these two, sanctity is more interior. For God has placed the clerical state on his shoulders¹¹ for the sake of His people, and this office is more a burden to him than an honor: but "who is wise and understands these things?" (Psalm 106, 43). Thus, whoever has professed the common life has professed

sanctity. Indeed he has professed the desire of the same Psalmist, "How good and how joyful for the brethren to live in unity" (Psalm 132, 1). And so if he should fall from this resolution, and remain a cleric outside, he too has fallen half way. But what is this to me? I am not his judge. If he preserves his sanctity outside the monastery, then he has failed only half way. But if he is a hypocrite inwardly, then he has fallen completely. I do not want to give anyone cause for hypocrisy. I know how men love the clerical state, and I will not deny it to anyone merely because he does not want to live with me in common. But whoever does choose to live with me has God on his side. Thus if anyone is prepared to be fed by God through His Church, and is ready to forfeit his private possessions, either by bequeathing them to the poor or by giving them to the community, let him remain with me. Whoever does not want this way of life may have his liberty, but let him see whether he can gain eternal happiness.

7. Augustine promises another sermon.

These things are enough for you now, my beloved. I will let you know what I intend to do concerning my brethren. For I am hoping for good things. All of you obey me willingly. I am not going to seek out those who have private possessions, unless it be due to some occasion of a religious nature, but never out of avarice.¹² Dearly beloved, I will tell you, as the Lord sees fit, what I intend to do after Epiphany, and I reveal to you how I ended the lawsuit between the two children

of the presbyter Januarius. I have rambled on quite a bit; please pardon a loquacious and infirm old man. For as you can readily see, I have grown old through the years, but I am old only physically. If then what I have said is pleasing to God, may He give me strength to stay with you. Pray for me, so that, as much as there is life in me and the power to act, I may serve you in the word of God as well as I can.

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GRAMMATICAL NOTES
AND
POINTS OF INTEREST

CHAPTER I

1. curandum (est understood): passive periphrastic - it must be cared for.
2. conscientia, ae (f) - 1) a joint knowledge of something
2) consciousness and hence self-evaluation.
3. fama, ae (f) - 1) common talk 2) reputation.
4. dicturus sum: active periphrastic - I am about to speak.
5. vivimus - majestic plural
6. conversatio, onis (f) - 1) frequent use and hence manner of life 2) conversation
7. fortassis, adverb: rare form of fortasse - perhaps.
8. vivendi: genitive of the gerundive form of vivo:
a) can be simple subjective genitive - of living
b) or can be predicate genitive to express purpose - in order to live.
9. pollui sed pollere - play on words
a) pollui: present passive infinitive of polluo, ui, utum - to defile, tarnish
b) pollere: present active infinitive of polleo, ui, - to be powerful, to be esteemed.
10. crudelis, e - 1) rude, hardhearted 2) in the present context there is a reflexive connotation and hence fool-hardy.
11. nostis: contracted form of novistis - you (pl.) know from nosco, novi, notum:
a) in present tenses - to become acquainted with
b) in perfect tenses - to know.
12. nosse - contracted form of novisse. Cf. #11.
13. saeculum, i (n) - 1) race, generation 2) age, ordinary lifetime (33 years) 3) the world, as opposed to spiritual things.
14. abjectus, a, um - spiritless, downcast:
a) past participle of abjicio
b) for abjactus, from ABJAC, the true root of abjicio.
15. usque adeo: idiomatic - to so great an extent.

16. salvo, avi, atum - to save.
17. ne: after verbs of precaution - lest, that not.
18. periclitor, atus - 1) to try, prove, put to test 2) to put in peril, to be endangered (rare but classical).
19. propter vivendum: propter with gerundive to express purpose (very rare) - in order to see.
20. hoc disponebam in monasterio esse:
 - a) this is the text given in Migne - "hoc" is direct object of "disponebam" with "in monasterio esse" in apposition to "hoc"
 - b) other manuscripts read thus: hic disponebam esse in monasterio - here "esse" would be a simple infinitive following the verb "disponebam".
21. paupertatula, ae (f): diminutive of paupertas, atis (f) - poverty
22. erogo, avi, atum - 1) to pay out of the treasury with the consent of the people 2) to disburse, to bequeath.
23. necesse habere episcopum exhibere - accusative with infinitive within an accusative with infinitive:
 - a) habere episcopum exhibere is the accusative and necesse (esse understood) is the infinitive following the verb vidi
 - b) episcopum is the accusative and habere exhibere is the infinitive following necesse (esse understood)

Note: When habere is joined with an infinitive, it has a unique connotation in that it serves as an auxiliary verb comparable to the English.
e. g. dicere habui - I have had to say.
24. permissa -
 - a) Other manuscripts have "missa" instead of "permissa" and hence indicate a sense of omission. In this case "consuetudo" would have to refer to the positive action of the bishop - exhibere humanitatem
 - b) The text of Migne and the subsequent sense of permission can be reconciled if "consuetudo" refers to the negative action of the bishop - non fecisset episcopus.

CHAPTER II

1. lis, litis (f) - 1) dispute, quarrel 2) lawsuit.
2. bonae spei - refers to the hope of a vocation and the

final goal of eternal happiness.

3. decet - impersonal verb which can take either the accusative or the dative case; here it takes the accusative.
4. de suo - "vivens" is added in other manuscripts and according to the context it is a logical supplement.
5. The questions in this sermon are of course rhetorical, and for the most part convey merely a sense of exclamation.
6. Charitas, atis (f): variant spelling for Caritas -
1) dearness, scarcity 2) love, affection 3) a. to denote a beloved person, especially when addressing clerics and christians b. also used as a proper name for the common gathering of Christians.
7. elogium, ii (n) - 1) a short saying 2) a clause in a will (especially which disinherits a person).
8. commendavi - other manuscripts read "commendavit", referring to Januarius, which is perhaps more suitable according to the context.
9. portiuncula, ae (f): diminutive of portio - small part or portion (This word did not come into common usage until after Augustine).
10. audio and finio - present tense used to denote an action soon to be accomplished.
11. When a bishop played the role of a judge in a case like this, his decision was as binding as though the case had gone through a civil law court. In his sermon On Psalm 25, 13, St. Augustine makes reference to a law of Constantine, by which the Emperor ordained that all sentences pronounced by bishops should always be held inviolable and irrevocable, and that, when settled by an episcopal judgment, all cases, even those which come under praetorian or civil law, should be considered valid and irrevocable.

CHAPTER III

1. mulceo, si, sum (mulctum, rare) - 1) to touch lightly
2) to soothe, caress, delight.

CHAPTER IV

1. Boniface of Hippo - one of the richest navicularii or ship owners of his time.
2. naufrago, avi - to suffer shipwreck.

3. *fiscalis*, e - relating to the public or imperial treasury, *fiscal*.
4. *entheca*, ae (f) - repository of precious things, especially *gold*.
5. *Aurelius* - Archbishop of Carthage from 388 to 423. He participated in the final and successful effort of the Church against the Donatists. He was also the first to uncover and denounce Pelagianism. By a constant effort he induced Pope Innocent I to squelch the two principal Pelagian errors, by defining the necessity of grace and of infant baptism.
6. *usufructus*, us (m) - the use and enjoyment of property belonging to another, usufruct.
7. *nec*: or *neque*: adverb - not
 - a) general negative particle
 - b) both forms are used indifferently before vowels and consonants
 - i) *nec* - negation is more prominent
 - ii) *neque* - connective force is more prominent.
8. *polus*, i (n) - 1) the end of an axis, north pole
2) heavens Note: other manuscripts read: *jure coeli*.
9. *episcopium*, ii (n) - bishop's house, bishopric (strictly Ecclesiastical Latin).
10. *dimidius*, a, um - half.
11. *cervix*, icis (f) - the head carrying thing and hence neck or shoulders.
12. *cupiditas*, atis (f) -
 - 1) in a good sense - a longing, desire
 - 2) in a bad sense - passion, avarice.

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