

# Orbis Sensualium Scriptus

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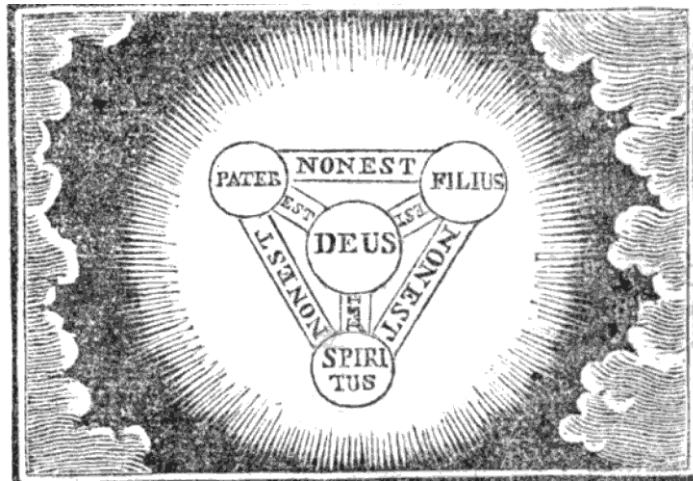
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# Chapter 1

## De Deo et Eliseo



### 1.1 Intended Audience

This is intended for students who have completed Lectio 1 of Latin by the Natural Method and Chapters 1 and 2 of *Lingua Latina Per Se Illustrata*. There are 593 words.

## 1.2 Text

Salvēte omnēs<sup>1</sup>! Hodiē<sup>2</sup>, dē<sup>3</sup> Deō et Elisēō est lēctiō<sup>5</sup>. Eliseus fuit propheta in bibliā<sup>6</sup>. Eliseus est filius meus<sup>7</sup> parvus<sup>8</sup>. Eliseus, anglice<sup>9</sup> Elisha, nōn est prophēta<sup>10</sup> in bibliā, sed est parvus filius meus. Hodiē, Eliseus vīdit Deum, et Deus appāruit<sup>11</sup> eī<sup>12</sup>. Eliseus dīxit eī "Mundus<sup>13</sup> pulcher<sup>14</sup> est, sed quis es tū<sup>15</sup>?" Deus dīxit eī "Ego sum<sup>16</sup> alpha et omega, Deus abrahamae, Deus Isaacī, et Deus Jacobī. Deus dīxit quod vīvit<sup>17</sup> in aeternō<sup>18</sup>. Eliseus vīxit<sup>19</sup>. Estne Eliseus aeternus? Nōn est. Es tū? Nōn es<sup>20</sup>, sed mortālīs<sup>21</sup>. Eliseus nōn est aeternus, sed mortālīs et Eliseus vīxit.

Deus est perfectissimus<sup>22</sup> et beātissimus<sup>23</sup>. Estne Eliseus perfectissimus et beātissimus? Nōn est, quia Eliseus mortālīs est, sed perfectissimus et beātissimus Deus est aeternus. Es nōn perfectissimus sī<sup>24</sup> nōn es aeternus, Deus beātissimus quia<sup>25</sup> Deus fōns<sup>26</sup> grātiae<sup>27</sup> est. Eliseus Propheta habuit grātiā et Eliseus filius meus habet<sup>28</sup> grātiā, sed Eliseus propheta nōn fuit fōns grātiae et Eliseus filius meus nōn est fons grātiae. Deus est fōns, ergō<sup>29</sup>

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<sup>1</sup>**Salvēte omnēs** = Greetings All

<sup>2</sup>**Hodiē** = Today

<sup>3</sup>**dē** = Concerning, About

<sup>5</sup>**Lēctiō** - Reading

<sup>6</sup>**Bibliā** = The bible

<sup>7</sup>**Meus** = My

<sup>8</sup>**Parvus** = Small

<sup>9</sup>**Anglice** = In English

<sup>10</sup>**Prophēta** = Prophet

<sup>11</sup>**Appāruit** = he appeared

<sup>12</sup>**Eī** = To him

<sup>13</sup>**Mundus** = World

<sup>14</sup>**Pulcher** = Beautiful

<sup>15</sup>**Quis es tū** = Who are you?

<sup>16</sup>**Ego Sum** = I am (Sum suffices to say I am)

<sup>17</sup>**Vīvit** = he lives

<sup>18</sup>**Aeternus** = Eternity

<sup>19</sup>**Vīxit** = he lived

<sup>20</sup>**Es** = You are

<sup>21</sup>**Mortālīs** = Mortal

<sup>22</sup>**Perfectissimus** = Most Perfect

<sup>23</sup>**Beātissimus** = Most Blessed

<sup>24</sup>**Sī** = If

<sup>25</sup>**Quia** = Because

<sup>26</sup>**Fōns** = Font, Fountain

<sup>27</sup>**Grātia** = Grace

<sup>28</sup>**Habet** = He has

<sup>29</sup>**Ergō** = Therefore

Deus est beātissimus. Deus dīxit quod<sup>30</sup> "Ego sum in essentiā<sup>31</sup> ūnus<sup>32</sup>, et hypostasi<sup>33</sup> trēs<sup>34</sup>". Essentia Deī est ūna, spīritālis<sup>35</sup> est. Iōhannēs dīxit in Ēvangeliō<sup>36</sup> "Deus spīritus<sup>37</sup> est". Essentia Deī est sine<sup>38</sup> locō<sup>39</sup>, ubīque<sup>40</sup> et nūllibi<sup>41</sup>. Estne Eliseus sine locō? Nōn est, quia habet locum. Sī habet locum, nōn ubīque est, sed sī nōn habet locum ubīque est. Eliseus nōn nūllibi est, quia Eliseus in mundō est. Essentia Deī nōn est in mundō quia nōn habet locum.

Voluntās<sup>42</sup> Deī est sānctus<sup>43</sup> et vērāx<sup>44</sup>, quia fōns grātia est. Grātia est vērāx et sānctā. Abraha vērāx fuit. Isaacus vērāx fuit et Iacobus vērāx fuit. Jūdās nōn vērāx fuit. Eliseus est sānctus in baptismō<sup>45</sup> quia Deus dedit eī grātiam. Voluntās Deī clēmēns<sup>46</sup> et jūstus<sup>47</sup> est. Voluntās Deī est Deus, ergō Deus clēmēns et jūstus est. Deus clēmēns quia Deus dedit grātiam. Deus jūstus est quia Deus fēcit<sup>48</sup> et facit<sup>49</sup> bonum<sup>50</sup>. Estne Eliseus jūstus et clēmēns? Eliseus clēmēns est, et jūstus quia facit bonum. Potentia<sup>51</sup> Deī maxima<sup>52</sup> est quia Deus fēcit mundum et tenet<sup>53</sup> mundum in ente<sup>54</sup>. Habetne Eliseus potentiam maximam? Nōn habet, quia nōn fēcit mundum, nōn est ubīque et nūllibi, et nōn est fōns grātia. Eliseus mortālis est, habet

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<sup>30</sup>**Quod** = That

<sup>31</sup>**Essentia** = Essense

<sup>32</sup>**Ūnus** = One

<sup>33</sup>**Hypostasis** = Person of the Trinity

<sup>34</sup>**Trēs** = Three

<sup>35</sup>**Spīritālis** = Spiritual

<sup>36</sup>**Evangelium** = Gospel

<sup>37</sup>**Spīritus** = Spirit

<sup>38</sup>**Sine** = Without

<sup>39</sup>**Locum** = Place, Location

<sup>40</sup>**ubīque** = Everywhere

<sup>41</sup>**nūllibi** = Nowhere

<sup>42</sup>**Voluntās** = Will

<sup>43</sup>**Sānctus** = Holy

<sup>44</sup>**Vērāx** = Truthful

<sup>45</sup>**Baptismus** = Baptism

<sup>46</sup>**Clēmēns** = Merciful

<sup>47</sup>**Jūstus** = Just

<sup>48</sup>**Fēcit** = He has done/made

<sup>49</sup>**Facit** = He does/makes

<sup>50</sup>**Bonus** = Good

<sup>51</sup>**Potentia** = Power

<sup>52</sup>**Maxima** = The greatest

<sup>53</sup>**Tenet** = He holds

<sup>54</sup>**In ente** = in being

locum, et est filius meus parvus. Deus est ubique et nullibi, tamen<sup>55</sup> omnia in omnibus est. Dominus tenet omnia in ente, sed Eliseus est mortalis.

Deus habet immensam<sup>56</sup> sapientiam<sup>57</sup>. Eliseus vidit sapientiam Dei, quia Eliseus vidit mundum, et Eliseus vidit Abraham, Isaacum et Jacobum et Iesum Filium Dei. Habetne Eliseus sapientiam? Habet sapientiam, si facit bonum. Deus in bonitate<sup>58</sup> est optimus<sup>59</sup>. Deus fecit bonum. Estne Eliseus optimus in bonitate. Non est, quia Eliseus mortalis et habet locum. Esne optimus in bonitate? Non es, quia mortalis et habes<sup>60</sup> locum. Non es perfectissimus et beatissimus. Deus est lux<sup>61</sup> inaccessa<sup>62</sup>. Lux mundi Iesus est. Iesus habet lucem, sed mundus non habet lucem, quia Deus inaccessus est sine gratia. Deus est sine loco, ergo inaccessus. Iesus dedit gratiam. Deus non habet locum, sed Iesus locum habet in humanitate<sup>63</sup>. Deus est conservator<sup>64</sup> mundi quia Deus tenet mundum in ente. Conservator tenet mundum in ente. Conservator mundi solus<sup>65</sup> inexhaustus<sup>66</sup> fons gratiae est. Deus solus est, sed Eliseus non solus est.

Deus summus<sup>67</sup> bonus est quia fons omnium<sup>68</sup> in ente et fons gratiae est solus. Deus est fons omnium quia Deus fecit mundum. Deus gubernator<sup>69</sup> omnium est. Gubernator ducit<sup>70</sup>. Eliseus duxit<sup>71</sup>. Eliseus filius meus ducit Eliseum filium meum. Deus ducit Deum et Mundum in praedestinatione<sup>72</sup>.

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<sup>55</sup>**Tamen** = still, nonetheless

<sup>56</sup>**Immensa** = Immeasurable

<sup>57</sup>**Sapientia** = Wisdom

<sup>58</sup>**Bonitas** = Goodness

<sup>59</sup>**Optimus** = Best

<sup>60</sup>**Habes** = You have

<sup>61</sup>**Lux** = Light

<sup>62</sup>**Inaccessa** = Inaccessible

<sup>63</sup>**Humanitas** = Humanity

<sup>64</sup>**Conservator** = Sustainer, that which keeps other things existing by virtue of his existence

<sup>65</sup>**Solus** = Sole, Alone

<sup>66</sup>**Inexhaustus** = Unexhausted

<sup>67</sup>**Summus** = Highest

<sup>68</sup>**Omnium** = Of all

<sup>69</sup>**Gubernator** = Governor, also used as a name for a Ship's Helmsman

<sup>70</sup>**Ducit** = He leads

<sup>71</sup>**Duxit** = He has led

<sup>72</sup>**praedestinatio** = Predestination



## Chapter 2

# Deus et Eliseus venerunt in mundum



### 2.1 Intended Audience

This is intended for students who have completed Lectio 2 of Latin by the Natural Method and Chapter 3 of *Lingua Latina Per Se Illustrata*. 336 words are in this chapter.

## 2.2 Text

Deus accēpit Eliseum et ostendit Eliseō<sup>1</sup> mundum. Mundus est rotundus. Deus ostendit Eliseō Caelum(1)<sup>2</sup>. Caelum habet stēllās<sup>3</sup>. Stēllae habent ignem<sup>4</sup> in semetipīs<sup>5</sup>. Moysēs scrīpsit in Genesēō<sup>6</sup>, Deus fēcit in caelō lūmināria<sup>7</sup>. Maius<sup>8</sup> lūminārium rēgnat diem, et minōra<sup>9</sup> lūmināria rēgnat noctem. Maius Eliseus fuit prophēta. Minus Eliseus est fīlius meus parvus. In nocte sunt stēllae et lūna<sup>10</sup>. Stēllae et Lūna Splendent<sup>11</sup> in nocte. Lūna maius lūminārium in nocte. Stēllae minōrēs sunt lūmināria in nocte.

Eliseus vīdit in caelum. "Ecce<sup>12</sup>" dīxit Eliseus "Avēs(3)<sup>13</sup> volant<sup>14</sup>". Avis<sup>15</sup> Volat per caelum. Homō(9)<sup>16</sup> est in mundō et venit per<sup>17</sup> mundum. In caelō sunt nūbēs(2)<sup>18</sup>. Avēs volant per nūbēs, et Nūbēs pendent<sup>19</sup> in caelō. Chrīstus pependit<sup>20</sup> in Cruce<sup>21</sup> per crucifixiōnem<sup>22</sup>. Nūbēs habent umbram<sup>23</sup> in mundō. Eliseus nōn volat, sed venit in mundō. Deus nōn volat, sine locō est. Iēsus volāvit<sup>24</sup>. Deus volāvit in nūbe ignis cum Moyse et Fīliis<sup>25</sup> Isrāel. Deus apparuit Moysen et Aarōn et Fīliōs Isrāel in Monte Horeb in Exodō in Nūbe.

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<sup>1</sup>**Eliseō** = To Elisha

<sup>2</sup>**Caelum** = Heaven, Sky

<sup>3</sup>**Stēllās, Stēllae** = Stars

<sup>4</sup>**Ignis** = Fire

<sup>5</sup>**Semetipīs** = In themselves

<sup>6</sup>**Genēsis** = The Book of Genesis

<sup>7</sup>**Lūmināria** = Lights

<sup>8</sup>**Maius** = Greater

<sup>9</sup>**Minōra** = Lesser

<sup>10</sup>**Lūna** = The Moon

<sup>11</sup>**Splendent** = They shine

<sup>12</sup>**Ecce** = Behold

<sup>13</sup>**Avēs** = Birds

<sup>14</sup>**Volant** = fly

<sup>15</sup>**Avis** = Bird

<sup>16</sup>**Homō** = Man, Human

<sup>17</sup>**Per** = Through, During

<sup>18</sup>**Nūbēs** = Clouds

<sup>19</sup>**Pendent** = Hang

<sup>20</sup>**Pependit** = He hung

<sup>21</sup>**Crux** = The cross

<sup>22</sup>**Crucifixiō** = Crucifixion

<sup>23</sup>**Umbra** = Shadow

<sup>24</sup>**Volāvit** = He flew

<sup>25</sup>**Fīliis** = With the Sons

Mundus habet montēs(5)<sup>26</sup>. Mōns<sup>27</sup> est altus. Altissimus<sup>28</sup> Mōns mundī est Mōns Ēvērest. Mundus etiam habet silvās(6)<sup>29</sup>, quae sunt magnae. Silva habet multās arborēs<sup>30</sup>. Arbor est alta et habet folia<sup>31</sup>. Folia sunt parvae et cadunt<sup>32</sup> ex arbore<sup>33</sup>. Sub silvā<sup>34</sup> est umbra. Mōns habet umbram. In campō(7)<sup>35</sup> nōn sunt multae arborēs, sed paucae arborēs. Mundus habet campōs, quī habent foenum<sup>36</sup>. Animālia(8)<sup>37</sup>, quae sunt in campō, comedunt<sup>38</sup> foenum. Mōns et silva et campus habent foenum. Foenum est parvus, arbor est magna. Foenum, quod est in campōs, parvum est. Eliseus, filius meus parvus, est animal. Deus nōn est animal, sed creātor, cōservātor, et gubernātor mundī.

Mundus habet aquam<sup>39</sup> in marī<sup>40</sup>. Mare est locus multae aquae in mundō. Maximum<sup>41</sup> mare est Ōceanus<sup>42</sup> Pācificus. In marī piscēs(4)<sup>43</sup> natant<sup>44</sup>. Piscis natat in aquā, et est animal, et vīvit in aquā. Homō natat in aquā, sed nōn vīvit in aquā. Jonās nōn natāvit et vīxit in marī, quia mortuus<sup>45</sup> fuit in pisce magnō, sicut in librō Iōnae. Aqua est ūna quattuor<sup>46</sup> elementōrum<sup>47</sup>. Quattuor elementa<sup>48</sup> sunt aqua, terra<sup>49</sup>, āēr<sup>50</sup> et ignis. Mundus plēnus<sup>51</sup> est cum quattuor elementīs.

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<sup>26</sup>**Montēs** = Mountains or Hills

<sup>27</sup>**Mōns** = Mountain or hill

<sup>28</sup>**Altissimus** = Highest, most high

<sup>29</sup>**Silvae, Silvās** = Woods

<sup>30</sup>**Arborēs** = Trees

<sup>31</sup>**Folia** = Leaves

<sup>32</sup>**Cadunt** = They fall

<sup>33</sup>**Ex arbore** = From the tree

<sup>34</sup>**Sub silvā** = Under the wood

<sup>35</sup>**Campus** = Field

<sup>36</sup>**Foenum** = Grass

<sup>37</sup>**Animal** = Animal

<sup>38</sup>**Comedunt** = They eat

<sup>39</sup>**Aqua** = Water

<sup>40</sup>**Mare** = Sea

<sup>41</sup>**Maximum** = Biggest

<sup>42</sup>**Ōceanus** = Ocean

<sup>43</sup>**Piscēs** = Fish

<sup>44</sup>**Natant** = They swim

<sup>45</sup>**Mortuus** = Dead

<sup>46</sup>**Quattuor** = Four

<sup>47</sup>**Elementōrum** = of the elements

<sup>48</sup>**Elementum** = Element

<sup>49</sup>**Terra** = Earth

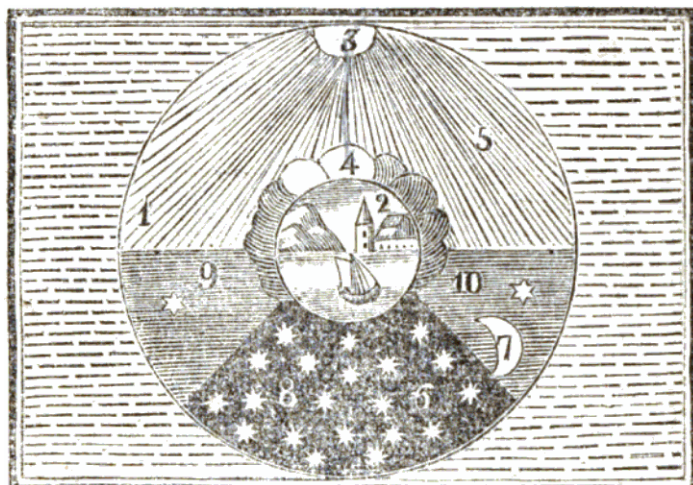
<sup>50</sup>**Āēr** = Air

<sup>51</sup>**Plēnus** = Full



## Chapter 3

# Deus et Eliseus Ascenderunt in Caelum



### 3.1 Intended Audience

This is intended for students who have completed Lectio 3 and 4 of Latin by the Natural Method and Chapter 4 of *Lingua Latina Per Se Illustrata*. There are 436 words in this chapter.

### 3.2 Text

Deus et Eliseus filius meus parvus ascendērunt in Caelum(1)<sup>1</sup>. Quōmodo<sup>2</sup> Deus ascendit in caelum, sī sine corpore<sup>3</sup> et sine locō est? Deus incarnātiōnem<sup>4</sup> habet, quī ascendit in caelum et dēscendit ex caelō. Incarnātiō secundī<sup>5</sup> hypostasis trīnitātis<sup>6</sup> est Iēsus Christus. Ergō, Deus (In incarnātiōne) et Eliseus fuērunt in nūbibus(4)<sup>7</sup>, quia ascendērunt in Caelō. Elīās etiam et Iēsus ascendērunt in caelum, sed Iēsus sōlus sedet ad manum<sup>8</sup> dexteram<sup>9</sup> Deī.

In Caelō, Eliseus vīdit avēs<sup>10</sup>, quae volāvērunt<sup>11</sup> per nūbēs<sup>12</sup>. Ubiubi<sup>13</sup> avis<sup>14</sup> volāvit, movet<sup>15</sup> āerem. Ubiubi Eliseus aspexit<sup>16</sup>, Eliseus vīdit avēs et nūbēs. Quid nōn vīdit Eliseus? Angelōs<sup>17</sup> nōn vīdit Eliseus. Cūr<sup>18</sup>? Suntne Angelī in Caelō cum Deō? Angelī in caelō sunt. Caelum habet trēs<sup>19</sup> significātiōnēs<sup>20</sup>. Significātiō prīma<sup>21</sup> est haec<sup>22</sup>. Ubi sunt nūbēs et avēs et sōl(3)<sup>23</sup> et lūna(6)<sup>24</sup>. Significātiō secunda<sup>25</sup>. Ubi sunt Angelī. Angelī nōn habent corpora nec locōs, sicut Deus in essentiā, sed angelī in Caelō sunt. Tertia<sup>26</sup> significātiō est ubi est Deus, in aeternō. Angelī nōn sunt in aeternō,

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<sup>1</sup>**Caelum** = Heaven

<sup>2</sup>**Quōmodo** = How, By What Means

<sup>3</sup>**Sine corpore** = Without a body

<sup>4</sup>**Incarnātiōnem** = Incarnation

<sup>5</sup>**Secundī** = of the second

<sup>6</sup>**trīnitātis** = Trinity

<sup>7</sup>**Nūbibus** = In the Clouds

<sup>8</sup>**Manum** = Hand

<sup>9</sup>**Dexteram** = Right

<sup>10</sup>**Avēs** = Birds

<sup>11</sup>**Volāvērunt** = They Flew

<sup>12</sup>**Nūbēs** = Through the Clouds

<sup>13</sup>**Ubiubi** = Whereever

<sup>14</sup>**Avis** = Bird

<sup>15</sup>**Movet** = It moves

<sup>16</sup>**Aspexit** = He looked

<sup>17</sup>**Angelōs** = Angels

<sup>18</sup>**Cūr** = Why

<sup>19</sup>**Trēs** = Three

<sup>20</sup>**Significātiōnēs** = Meanings

<sup>21</sup>**Prīma** = First

<sup>22</sup>**Haec** = This

<sup>23</sup>**Sōl** = Sun

<sup>24</sup>**Lūna** = Moon

<sup>25</sup>**Secunda** = Second

<sup>26</sup>**Tertia** = Third

sed in aevō<sup>27</sup>. Angelī in aevō sunt quia creatiōnēs immortalēs<sup>28</sup> sunt sed nōn ex aeternō. Ubiubi es, Omnēs Angelī illīc<sup>29</sup> sunt. Ubiubi es, Deus tenet tē in ente et cum tē est. Utut<sup>30</sup> fēcistī, Deus cum tē est. Utut es, Deus cum tē est, quia Deus dēdit ēns tibi.

Dicāmus dē significātiōne prīmā. Caelum rotātur<sup>31</sup> et ambit<sup>32</sup> terram(2)<sup>33</sup> stantem<sup>34</sup> in mediō<sup>35</sup>. Quid est "ambit". Sicut terra ambit sōlem<sup>36</sup>, et nūbēs ambiunt terram. Iēsus filius Nun (Hic est Joshua anglice) ambit Jerichōnem septiēs<sup>37</sup>. Quid est "rotātur"? Terra rotātur et ambit Sōlem. Sōl nōn rotātur, sed stat<sup>38</sup>. Sōl, ubiubi est, fulget<sup>39</sup> perpetuō<sup>40</sup> in terrā. Sī nox<sup>41</sup> in Eurōpā, diēs in Asiā. Nūbēs enim<sup>42</sup> sunt in caelō, tamen<sup>43</sup> sōl fulget, sed radiī(5)<sup>44</sup> nōn sunt in terrā. Radius est lūx quam mīsīt<sup>45</sup> Sōl in terrā. Eliseus nōn vīdit sōlem, sī in nūbibus dēnsīs<sup>46</sup> est. Eliseus autem vīdit avēs, ergō nūbēs dēnsae nōn sunt, ergō Eliseus vīdit sōlem et radiōs eius.

In nocte est Tenebrae(6)<sup>47</sup>. In nocte sunt Lūna<sup>48</sup> et Stēllae(8)<sup>49</sup>. Stēllae micant<sup>50</sup> in caelō et scintillant<sup>51</sup>. Nōn lūna scintillat, quia nōn Stēlla est, sicut carmen<sup>52</sup> "Mica, Micā Stēllam Parvam". Stēllae scintillant quia similis

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<sup>27</sup> **Aevō** = Aevum (The place which is described in subsequent sentences)

<sup>28</sup> **Immortalēs** = Immortal Beings(This is an adjective)

<sup>29</sup> **Illīc** = There

<sup>30</sup> **Utut** = However, in Whatever Way

<sup>31</sup> **Rotātur** = Is rotated

<sup>32</sup> **Ambit** = it goes around

<sup>33</sup> **Terram** = Earth

<sup>34</sup> **Stantem** = Standing

<sup>35</sup> **In mediō** = In the middle

<sup>36</sup> **Sōlem** = Sun

<sup>37</sup> **Septiēs** = Seven Times

<sup>38</sup> **Stat** = It stands

<sup>39</sup> **Fulget** = Shines

<sup>40</sup> **Perpetuō** = Constantly

<sup>41</sup> **Nox** = Night

<sup>42</sup> **Enim** = For

<sup>43</sup> **Tamen** = Still

<sup>44</sup> **Radiī** = The Rays

<sup>45</sup> **Mīsīt** = It has sent

<sup>46</sup> **Dēnsīs** = Dense, Compact

<sup>47</sup> **Tenebrae** = Darkness

<sup>48</sup> **Lūna** = Moon

<sup>49</sup> **Stēllae** = Stars

<sup>50</sup> **Micant** = They Twinkle

<sup>51</sup> **Scintillant** = They Sparkle

<sup>52</sup> **Carmen** = Song

Scintillīs<sup>53</sup> sunt. Scintilla est quae facit ignem, sicut vir facit ignem cum scintillā.

In māne(10)<sup>54</sup>, Sōl movet in Caelum. In vesperī(9)<sup>55</sup>, sōl movet ex caelō. In māne, vir labōrat<sup>56</sup> cum aliīs hominibus<sup>57</sup>. In māne, Stēllae nōn micant, nec Lūna splendet. In vesperī, Lūna splendet in Caelō, sed nōn stēllae. In vesperī, crepusculum<sup>58</sup> est. In māne, nōn est crepusculum, sed aurōra<sup>59</sup> et dīlūculum<sup>60</sup>. In vesperī, Discipulī Chrīstī<sup>61</sup> ōrant<sup>62</sup> Vesperās<sup>63</sup>. In māne, ōrant Laudēs<sup>64</sup>. Sōl fēcit lūcem, et ōrant Laudēs. Sōl fēcit tenebrās, et ōrant Vesperās. Deus amat<sup>65</sup> Vesperās.

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<sup>53</sup>**Scintillīs** = To Sparks

<sup>54</sup>**Māne** = In the Morning

<sup>55</sup>**Vesperī** = In the Evening

<sup>56</sup>**Labōrat** = He toils/works

<sup>57</sup>**Cum aliīs hominibus** = with other humans

<sup>58</sup>**Crepusculum** = Twilight

<sup>59</sup>**Aurōra** = Sunrise, Dawn

<sup>60</sup>**Dīlūculum** = Daybreak

<sup>61</sup>**Discipulī Chrīstī** = Disciples of Christ (It's a plural and a genitive)

<sup>62</sup>**Ōrant** = They pray

<sup>63</sup>**Vesperās** = Vespers (Evening Prayer)

<sup>64</sup>**Laudēs** = Lauds (Morning Prayer)

<sup>65</sup>**amat** = He loves