

LATIN MOTTOES III

This is a third set of Latin mottoes. These are 25 well-known expressions in Latin that are still used today. Here are the categories: 1) Some are used by literate English speakers, 2) some are important in Christian theology and in philosophy, 3) some are to inspire students, 4) some are just good advice, and 5) a couple are simply amusing.

Passwords to Begin Class:

These mottoes are used to start the class. Students say one per week as a "password" to enter the classroom and the magister asks them follow up questions about the expression. Students remember every "password" at the end of the year. See the ritual for ending class at the end of this list.

Occasionally there are longer related sayings for more advanced students.

Green Highlighting	= Christian mottoes
Blue Highlighting	= Mottoes by Seneca
Red Print	= Mottoes used by or about Roman Emperors / the Roman Republic
Blue Print	= Mottoes from Logic, Philosophy or Education
Black Print, No highlighting	= Other useful, wise, or well-known Latin mottoes.

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|-------|--|---|
| I. | Non scholae sed vitae discimus. | We learn not for school, but for life. —Seneca |
| II. | Quis custodiet ipsos custodes? | Who guards the the guards themselves? —Juvenal |
| III. | Fiat lux. / | Let there be light. / —Genesis 1:3 |
| | Dixitque Deus fiat lux et facta est lux. | And God said, "Let there be light!" and there was light. |
| IV. | Utilius est discere ab hoste. | It is useful to learn from the enemy. —Vegetius |
| V. | Ridendo castigat mores. | Laughter punishes/corrects bad behavior. —Jean de Santeul |
| VI. | Lex orandi lex credendi / | The law of praying is the law of believing / |
| | ... lex vivendi | ... is the law of living. |
| VII. | Quid Athenae cum Hierosolymis? | What does Athens have to do with Jerusalem? —Tertullian |
| ----- | | |
| VIII. | Fortes Fortuna iuvat. | Fortune favors the strong. —Terence |
| IX. | Summum bonum | the highest good |
| X. | Errare humanum est. / | To err is human. —Seneca |
| | Errare humanum est, perseverare autem diabolicum. | To err is human, but to persist [in error is] diabolical. |
| XI. | Bona fide & Bona fides | "in good faith" & "credentials" |
| XII. | Lex semper accusat. | The law always accuses. |
| XIII. | Si vis pacem para bellum. | If you want peace prepare for war. —Vegetius |

----- Christmas Break -----

SEMESTER 1 PASSWORDS REVIEW

SEMESTER 1 PASSWORDS TEST

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|------|--------------------------------|--|
| XIV. | Nomen est omen. | "A name is a sign." or "A name is destiny." —Plautus |
| XV. | Vincit qui se vincit. / | One conquers who conquers oneself. / —Publius Syrus |

Bis vincit qui se vincit in victoria.

One conquers twice who conquers oneself in victory.

XVI. **Extra nos** *Outside of us*

XVII. **Si fueris Romae, Romano vivito more ... /** —Saint Ambrose

If you are in Rome, live in the Roman manner...

... si fueris alibi, vivito sicut ibi. *... if you are elsewhere, live as [they do] there.*

XVIII. **Ordo Amoris** *"Rightly ordered loves" or "The order of love"* —Saint Augustine

XIX. **Fortis cadere, cedere non potest.** *The strong may fall, [but] they cannot surrender.* —Seneca

XX. **Timeo hominem unius libri.** *I am afraid of the man of one book.* —Thomas Aquinas

XXI. **Difficile est tenere quae acceperis nisi exerceas.**
It is difficult to retain what you have learned unless you practice it. —Pliny the Younger

SPRING BREAK

XXII. **Sapere audi!** —Horace

XXIII. **coram Deo / coram hominibus** *before God / before men*

XXIV. **Stultum est timere quod vitare non potes.** —Publilius Syrus

XXV. **Plaudite, amici, comedia finita est!** —Caesar Augustus

END OF SCHOOL YEAR: MOTTOS REVIEW AND TEST

Call-and-Response to End Class:

This is the bookend to the password ritual for entering the classroom at the beginning of class. It is a set, predictable procedure to end class every single time they leave. This structure is comforting and comprehensible to students.

Teacher:	Discipuli?	Students?	<i>(To focus their attention)</i>
Students:	Ita, magister?	Yes, teacher?	<i>(To show they are paying attention)</i>
Teacher:	Grātiās vōbīs agō prō studiō.	<i>Thank you for learning. [Standing in front with a slight bow]</i>	
Students:	Grātiās tibi agimus prō doctrinā.	<i>Thank you for teaching us.</i>	
Teacher:	Dōminus vobiscum, et flōreant dendrītae vestrae!	<i>The Lord be with you, and may your brain cells flourish!</i>	

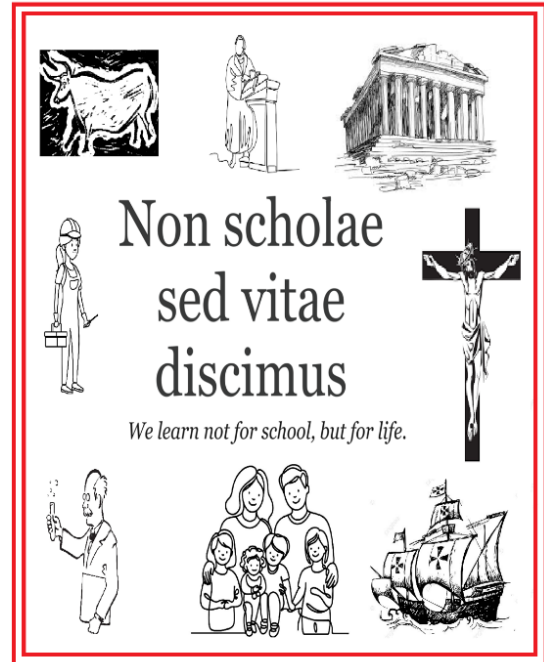
This is the call-and-response sequence that dismisses students at the end of each class period. They are not allowed to leave the classroom until this sequence is completed. These are not classical Latin expressions, but they encapsulate my wishes for my students. I cobbled these sayings together and practiced using them over the years to perfect my body language, tone of voice, facial expression, and expectations. The sources are: **The Talent Code**, by Daniel Coyle (p. 174), and **Moonwalking with Einstein**, by Joshua Foer (p. 197), as well as the **Salutation** before the Collect, before the Service of The Sacrament, and before the **Benedicamus** at the end of the service in a traditional Christian liturgy, based on 2nd Timothy 4:22.

As they leave the classroom, I also tap each student that wants it on the forehead, somewhat echoing the sign of the cross that is put upon pre-communicants and also symbolic of boosting the pre-frontal cortex of each student. Students often ask for a double tap when they have a big test coming up in another class.

I. **non scholae sed vitae discimus** *We learn not for school, but for life.*

Attributed to **Seneca** (4 B.C. – A.D. 65), wealthy Roman from Spain who became a philosopher, author and senator during the early Roman Empire—an eventful time. He lived at the time of **Jesus**, **Herod Agrippa**, **Pontius Pilate** and **the apostles**, and during the reigns of Roman emperors **Augustus**, **Tiberius**, **Caligula**, **Claudius** and **Nero**.

- He is also known as **Seneca the Younger**.
- **Seneca** actually sarcastically wrote the opposite of this saying: "**Non vitae sed scholae discimus**", "We learn not for life but for school," but this was satire. He meant the opposite. (Letter 106, section 12)
- He was mocking and critiquing this idea because schoolteachers too often (even back then) focused on hypothetical knowledge and tests, rather than practical skills and true wisdom.
- A similar idea by Mark Twain:
"Don't let school interfere with your education."
- **Seneca** was a tutor and advisor to the emperor **Nero**.
- **Nero** condemned **Seneca** to death because he suspected him of plotting to kill him. Since Seneca was a senator, he was given the option of being executed or of committing suicide. He chose to kill himself.



Fun Fact:

- The brother of **Seneca** is mentioned in the Bible. He was **Lucius Junius Gallio Annaeanus**, commonly known as **Gallio**. He is mentioned in **Acts 18:12-17** as the proconsul (governor) of Achaia (a Roman province covering the southern part of mainland Greece, including the cities of Corinth, Athens, and Sparta).
- **Gallio** is known for presiding over a legal case involving the **Apostle Paul**. Paul was brought before Gallio by Jewish leaders who accused him of promoting unlawful teaching. But Gallio dismissed the case, saying that it was a matter of Jewish law, not Roman law. This was an important moment in the early Christian church, as it effectively allowed Paul to continue his missionary work without interference from Roman authorities at that time.

Questions that may be asked about this saying:

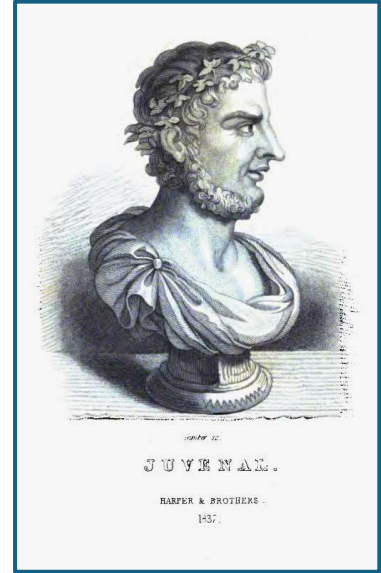
- What does it mean in English?
- Who said it, or at least said something like it?
- What is he known for?
- About when did he live?
- Did he say this quote exactly?
- What did he actually say?
- Did he actually mean that?
- What do you think he actually meant?
- **How might remembering this phrase help you in your life?**

II. **quis custodiet ipsos custodes?** *Who guards the guards themselves?*
(queess coo-STOE-dee-eht EEP-soess coo-STOE-dayss) *Who watches over the watchmen?*

*Who guards the guards themselves?
Who watches over the watchmen?*

—**Juvenal, Roman poet famous for his satire** (1st Century – 2nd Century). Satire VI, 347.

- This phrase has been used in many contexts throughout history, and it is still relevant today.
- Power is often abused. This phrase has been used over the centuries in discussions about accountability of those in power.
- Today it might be: Who checks up on the fact checkers?
- The government is watching the people, but who is watching the government?
- The powerful are often tempted to abuse their positions—who is going to keep an eye on them? Who will hold them accountable?
- Juvenal's saying corresponds to this quip: **"Power tends to corrupt, and absolute power corrupts absolutely."** –Lord Acton, English historian (1834–1902)
- It has always been a puzzle: How do you set up a government with checks and balances to control those who are controlling you?
- How can a government be kept from becoming corrupt?
- One solution has been not to give any one group or person unlimited power, that there needs to be a way to discipline those in government—control needs to be shared. This was the solution of the founders of the United States, and these principles are written into the U.S. Constitution, sharing power between three branches of the federal government: the executive, the legislative, and the judicial branches.
- This saying is featured in the Alan Moore graphic novel *Watchmen*, in the movie and TV series *The Handmaid's Tale*, and in the film *Batman and Superman: Dawn of Justice*.



Batman and Superman's fight scene in *Batman v. Superman* shows graffiti saying *Quis custodiet ipsos custodes?*



It means "Who watches the Watchmen?" in Latin. It's a nod to the movie Watchmen (also directed by Zack Snyder), where the phrase shows up a lot as graffiti (in English), and it sums up the theme of both movies.

Questions that may be asked about this motto:

- What does this mean in English?
- Who said it?
- When did he live?
- How has this saying been used over the centuries?
- What does this saying remind us to do?
- How can a government be kept in line?
- How was this applied by the founders of the United States?
- **How would this apply in your own life?**

III. **fiat lux.** *Let there be light.*

—**Deus**, Creator caeli et terrae (∞).

- The complete saying:

dixitque Deus fiat lux et facta est lux.

And God said, “Let there be light,” and there was light.

- This comes from a well-known verse in the first part of the first book of the Bible, Genesis 1:3.
- The word **fiat** is the command form of the Latin verb **esse** (to be). The phrase “fiat lux” could also be expressed with a two-word command in English: Light, be!
- The word **fiat** also appears in other well-known biblical passages:
 - The **Pater Noster** (The Lord’s Prayer): **fiat** voluntas tua... (Thy will *be done*...)
 - The response of the Virgin Mary to the angel Gabriel, expressing her consent to God’s plan. It is one of the most famous uses of the word **fiat** in Christian theology and is known as **Fiat** Mariae (Mary’s Fiat or the Fiat of Mary). It is found in Luke 1:38:

dixit autem Maria: ecce ancilla Domini: fiat mihi secundum verbum tuum.
(And Mary said, Behold the handmaid of the Lord: *let it be done* to me according to thy word.)
 - The response of Jesus to the faith of the Roman Centurion about his servant in Matthew 8:13:

et dixit Iesus centurioni: vade, et sicut credidisti, fiat tibi.
(And Jesus said to the centurion: Go, and as you have believed, so *let it be done* to you.)

Questions that may be asked about this motto:

- What does this mean in English?
- Who said it?
- Where is this recorded?
- Where else have you heard the word fiat?
- Where else does the word **fiat** appear in the Vulgate?



Note that in this depiction of “**Fiat lux**” there are no stars, sun or moon—just light from God shining on the earth. According to Genesis the sun, moon and stars were all created after light. And it ends this way too: at the end of Revelation the light comes from God Himself instead of the sun, moon or stars.

IV. **Utilius est discere ab hoste.**

It is useful to learn from the enemy.

- Attributed to **Vegetius**, Roman military strategist (4th century AD).
- **Vegetius** is known for his masterful work *De Re Militari* (On Military Matters), a book about Roman warfare and military principles.
- **Vegetius** emphasizes the practical wisdom of learning from the tactics and methods of one's opponents.
- We can learn valuable lessons from our enemies. It can be useful to study what they're doing.
- This not only has to do with actual enemies or people that hate us. We can learn from opposing sports teams, coworkers, competitors in business, et cetera.
- An earlier version of this saying is: **Fas est ab hoste doceri.** ("It is right to be taught by the enemy"). This is attributed to **Ovid**, the famous Roman poet from the time of Augustus (43 BC – AD 17). It appears in his work *Metamorphoses* (Book IV, line 428). Ovid uses it in the context of learning even from one's adversaries, emphasizing that getting useful knowledge from unexpected or opposing sources can be the right thing to do.



The saying by **Vegetius**, "**Utilius est discere ab hoste**" ("It is useful to learn from the enemy") is similar to the quote by **Ovid** centuries earlier: "**Fas est ab hoste doceri**," ("It is right to be taught by the enemy"), but it is not a direct repetition. Both sayings give comparable ideas—that you can get valuable information and insight from your enemies. Both phrases reflect the pragmatic idea of learning from adversaries, but with slightly different emphases:

Ovid focuses on moral acceptability, why it is the right thing to do: **fas est**.

Vegetius focuses on utility, why it is useful: **utilius est**.

- Historical examples of learning from one's enemies:
 - After suffering heavy losses during the early stages of the first Punic War the Romans learned from the superior naval tactics of the Carthaginians. The Romans adopted their technology and tactics and won all three of the Punic Wars eventually destroying Carthage completely.
 - American revolutionaries adopted Native American guerrilla warfare tactics to combat the British. This unconventional style of warfare, relying on ambushes, skirmishes, false retreats, and using the terrain to a tactical advantage, played a significant role in the colonists' ability to resist superior British forces.
 - In 1984, Apple developed a graphical user interface (GUI) that was revolutionary at the time. Microsoft developed a similar interface based on Apple's, which led to the creation of Windows that eventually dominated the PC market.
 - Mixed Martial Arts (MMA) is built on the principle of learning from many different fighting styles.

Questions to ask students:

- What does this mean in English?
- Who else said something similar?
- What is an example of this in history?
- What is an example of how you could use this in your own life?
- Who said it?
- Why can this be wise?

V. **ridendo castigat mores**

Laughing corrects customs.

Laughing chastises morals / bad behavior.

Attributed to the French Neo-Latin poet **Jean de Santeul** (1630–1697). It was also attributed at around the same time to the French playwright and actor **Molière** (1622–1673), who was known for his satire.

The phrase **ridendo castigat mores** ("One corrects [bad] behavior by laughing") is attributed to the French Neo-Latin poet **Jean de Santeul**. Santeul who reportedly coined the phrase in Latin in the 17th century. It became a popular motto for comedy and satire, particularly in the context of using humor to critique social behavior.

We can use humor to address serious subjects and make people think and even change their minds. Poking fun at misbehavior with good-natured humor is more effective, civilized, and kind than berating, cancelling, or humiliating someone who understands things differently than you do.

An ancient Latin phrase with a similar meaning is **ridentem dicere verum quid vetat?** (What prevents [a person] from speaking the truth while laughing?) by the Roman poet **Horace** (65 BC – 8 BC). It appears in his *Satires* (Book I, Satire 1, line 24). Horace uses this expression to suggest that humor can be a vehicle for delivering truth, which is a key concept in satire—using wit and laughter to expose and critique the flaws and vices of society.

Political cartoons, social media sites like **The Babylon Bee**, and stand-up comedy fulfill this role today. Some will say that mockery, ridicule, satire and sarcasm are not nice and should not be used by Christians, but wryly funny sarcasm was used in the bible, the font of humanity's highest morals.

In 1 Kings 18:20-40 the prophet Elijah confronts the prophets of Baal: **27 And at noon Elijah mocked them, saying, "Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened."**

In Genesis 11, in the account of the tower of Babel, where men were building "a tower with its top in the heavens," it is written: **5 "And the Lord came down to see the city and the tower..."** and again God said: **7 "Come, let us go down and there confuse their language."** This implies mockery because they intended to build a tower so tall that its top would be in heaven, but God had to come down to get a look at it.

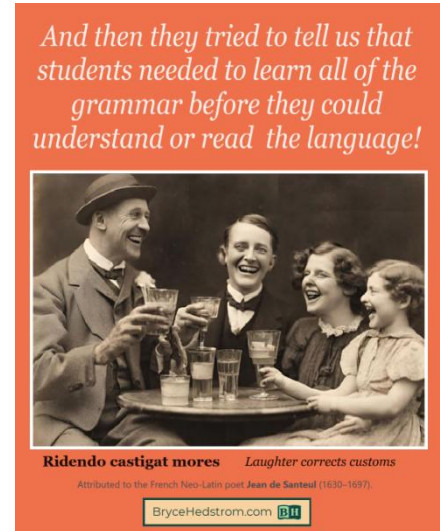
In Galatians 5:12, the apostle Paul ridiculed the Jewish proselytizers: **12 I wish that those who are troubling you [by teaching that circumcision is necessary for salvation] would even [go all the way and] castrate themselves!** (Amplified Bible)

Humor is powerful. It is an energizing gift. **G.K. Chesterton** often implied that satire points to moral truth.

In *Rules for Radicals*, the subversive Saul Alinsky wrote: **"Ridicule is man's most potent weapon. There is no defense. It is almost impossible to counterattack ridicule. Also it infuriates the opposition, who then react to your advantage."** Wicked guy, but great observation about human psychology.

Questions to ask students:

- | | |
|--|---|
| - What does this mean in English? | - Who said this short and powerful phrase? |
| - Was he an ancient Roman? | - Where and when did he live? |
| - Who else said something similar? | - Why can knowing this phrase be useful? |
| - What is an example of this in the Bible? | - What is an example of this in your own life? |



VI. **lex orandi, lex credendi** *The law of praying [is] the law of believing* (lex oh-RAHN-dee, lex cray-DAYN-dee)

- **What you do and what you believe are closely tied together.** There is a close relationship between what your group does and what you will believe. They are a close connection. How you worship will change what you believe.

A longer version is: **lex orandi, lex credendi, lex vivendi.**
The law of praying [is] the law of believing [is] the law of living.

- Group behavior (**lex orandi**) changes how people in the group think and believe (**lex credendi**), which changes what they do (**lex vivendi**).

IN THE CHURCH

- This phrase has been a principle in the church since the earliest days of Christianity. Thinking like this has guided the development of liturgy, theology, hymnody, prayer and practice in the church for centuries. And this phrase is still used today when talking about practices in the church.
- The way a church prays and worships forms what people believe, teach, and confess... and how they live.
- Changes in prayers and liturgical practices will change the beliefs, and eventually the lives of parishioners.
- The way you worship will affect what you believe, which will affect the way you live your life.
- This exact phrase is not found in the Bible, but it lines up with biblical passages that have to do with the close relationship between practice and belief. Here are some examples:

1 Corinthians 11:23-26

Colossians 3:16

Psalms 150

Psalms 100

Psalms 19

1 Corinthians 14:15

Philippians 4:6-7

Matthew 6:9-13

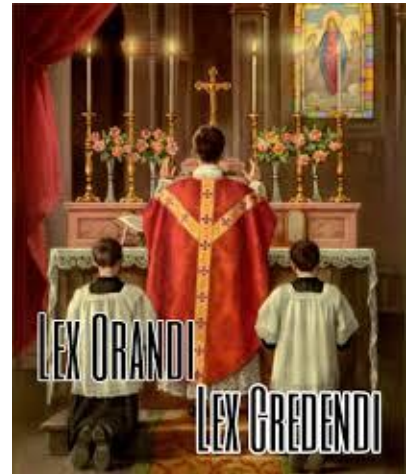
IN THE WORLD

- This principle also applies outside of the religious world because **actions, beliefs** and **behaviors** are always closely connected. Practices shape the thinking and character of communities. For example:

- The ceremonies and civic celebrations of a **nation** shape the identity, beliefs and conduct of its citizens.
- The methods and practices in **education** influence the thinking and behavior of students and teachers.
- The habits used in **business** form the values and actions of their employees.
- The accepted behavior in an **online community** changes the way social media users think and act.

Questions that may be asked about this motto:

- What does this mean in English?
- What is the slightly longer version of it?
- How long has this saying been used?
- What does **lex orandi lex credendi lex vivendi** imply in a church? In a school? In a business?
- Have you seen or experienced the worship practices of churches or faiths other than your own? How were they different? What did those practices imply about their beliefs and lives?
- What are some ideas for field trips to observe and experience this?
- What is an example of this that you have seen or experienced?
- **Why is it important to be aware of the link between group behavior, beliefs and actions?**



VII. **Quid Athenae cum Hierosolymis?** What [does] Athens [have to do] with Jerusalem?
[quid ah-THÉE-nay coom hi-yar-oh-so-LEE-meese]

Attributed to **Tertullian**, early Christian author from Carthage, who was known as “the father of Latin Christianity” (AD 160 – 240).



Tertullian asked this question to prompt thinking about the differences between pagan **philosophy** and Christian **theology**. Tertullian’s answer probably would have been “nothing”, but other respectable Christian thinkers have pondered this question for 1,800 years. Can the truths of Christianity be combined with the wisdom of the ancients? This question is still with us today.

Athens was the center of Greek **philosophy**. Socrates, Plato, Aristotle, and other great philosophers lived and taught there. Later philosophers like Seneca, Epictetus, and Marcus Aurelius lived in Rome but still looked to Athens.

Jerusalem was the holy city of Judaism and Christianity: the center of **theology**.

With this question **Tertullian** was implying that Christian teaching and thought should be based on Scripture rather than on philosophy and human reason. This question is used to argue that the wisdom of this world (**Athens**) is contrary to the truths of the Christian faith (**Jerusalem**). Tertullian implies that there is conflict between Greco-Roman philosophy and Holy Scripture.

Saint Paul warns in Colossians 2:8 “**See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.**”

But consider this: “**Christ alone is truth, but this does not mean that all non-Christian religions and philosophies are totally devoid of truth.**” (Louis Markos, *From Achilles to Christ*, p. 12.) Christianity is the only complete truth, but other philosophies, religions and cultures can have certain aspects of the truth.

Martin Luther taught that reason can be used, but faith should inform reason. He cautioned that reason by itself “is the greatest enemy faith has.” Still, Luther was well read in the ancients. He did not throw out the teaching of the Greco-Roman pagan authors. In *The Bondage of the Will*, Luther referred to the pagan authors **Cicero, Horace, Virgil, Cato, Ovid, and Homer** because he had read their works in Latin and Greek and respected their opinions. He saw valuable truths coming from both Jerusalem and Athens.

And he is not alone. At Concordia Theological Seminary in Fort Wayne, Indiana, for example, they refer to their chapel as “Jerusalem” and their academic buildings as “Athens.” The chapel is for the spiritual and worship life of the seminary. The classrooms are for the intellectual and educational aspects of the seminary.

Fun facts:

- 1) **Tertullian** was one of the first Christian theologians to write in Latin.
- 2) **Tertullian** is known for being the first to use the word “**Trinity**,” (**Trinitas** in Latin), to describe the nature of the Father, Son, and Holy Spirit. (See *From Logos to Trinity*, by Marian Hillar, 2012, p. 190-220)

Questions that may be asked about this motto:

- | | |
|---|---|
| - What does this mean in English? | - Who said it? |
| - Who was he? | - What was his nickname? |
| - What does “ Athens ” represent? | - What does “ Jerusalem ” represent? |
| - How long has this saying been used? | - Is it still used today? |
| - How is it used? | |
| - Why is this a good question to ponder? | |



Faith and Reason United,

Painted by Ludwig Seitz (1844–1908), painted circa 1887

© Vatican Museums, Galleria dei Candelabri

DIVINARUM VERITATUM SPLENDOR ANIMO EXCEPTUS IPSAM IU VAT INTELLIGENTI AM

"The splendor of divine truths, once received by the soul, aids understanding itself."

Leo XIII = Pope Leo XIII, Roman Catholic pope from 1878 – 1903

Leo promoted the harmony of faith and reason. He revived Thomistic philosophy, encouraging a return to the teachings of St. Thomas Aquinas.

The quote in the painting emphasizes that God's truth enlightens and uplifts the human intellect, which was a core belief of his teachings.

The Latin words on the banner to the right of the seated woman read: ECCLESIAE PRAECEPTIS = By the precepts (teachings) of the church, which reinforces the message of the fresco, that true understanding and enlightenment come through sticking with Word of God.

VIII. **fortes Fortuna iuvat.**

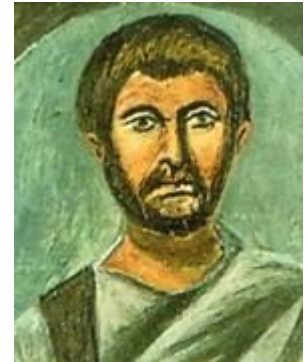
Fortune favors the strong.

(FOR-tase for-TOON-ah ee-OO-waht)

—Attributed to **Terence**, Roman playwright during the Roman Republic (c. 195 BC – 159 BC)

Terence (also known as **Publius Terentius Afer**) was born in **Carthage** and was brought to Rome as a slave. He gained an education and his freedom by the age of 25. His comedies were based on Greek plays.

The phrase comes from Terence's play **Phormio** (written in 161 BC; l.4.26), the slave Geta exhorts his master with this line. Terence's plays were popular in ancient times, medieval times, and even in neoclassical times (the 18th and 19th centuries). Thomas Jefferson, John Adams and John Quincy Adams all mentioned that they had read Terence in Latin.



This phrase is sometimes attributed to **Virgil**, a Roman poet who lived more than 100 years after Terence, during the time of Augustus (70 BC – 19 BC). Virgil wrote something similar "**Audentis Fortuna iuvat**" (Fortune favors the daring or bold) in the *Aeneid*, book 10, line 284.



- **Fortuna** was the goddess of luck in the ancient Roman religion. Romans believed that courage and moral strength got **Fortuna**'s attention and respect. It was the strong that **Fortuna** came to save.
- This has been, and still is, one of the most popular Latin proverbs used in the military.
- It means that you won't have any luck if you aren't brave enough to take chances.
- Those who take daring action are rewarded with success more than those who hold back.
- It can be tempting to play it safe, but the greatest rewards come from stepping out of our comfort zones. Not taking a risk may be the biggest risk.
- This saying encourages people to take risks. It conveys the idea that taking bold actions often leads to success. It emphasizes courage, resilience, and initiative—qualities that were highly valued in ancient Rome and are still valuable today.

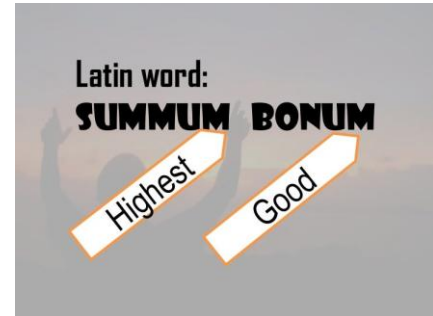
Questions that may be asked of students:

- What does this mean in English?
- Who was **Fortuna** in the ancient Roman religion?
- What does this phrase mean today?
- Why do you think this has been a popular phrase in the military?
- What are some examples of taking a risk that you have seen, experienced or read about?
- Why could this be important to know?
- Who said it?
- What got **Fortuna**'s attention?

IX. **summum bonum**

The highest good

- Also “the ultimate good.”
- The **summum bonum** is the combination of principles and actions that can create the best possible outcome.
- The **summum bonum** has been interpreted as happiness, virtue, or union with God. This phrase challenges us to reflect on what truly matters most in life.



- The **summum bonum** for the world:

“Thy kingdom come; thy will be done.”

- The phrase **summum bonum** was popularized in Roman thought by the Roman scholar and philosopher **Cicero** (106 BC – 43 BC), who adapted Greek philosophical ideas. He used the term in his ethical discussions, often framing it as the central question of moral philosophy: What is the highest good?
- For **Saint Augustine** (AD 354 – AD 430), the **summum bonum** is God and the union with Him. He rejected the idea that earthly happiness or material pleasures could be the highest good.
- **Thomas Aquinas** (circa AD 1225 – AD 1274) also identified God as the **summum bonum**, emphasizing that the ultimate good is achieved through knowing and loving God.



Questions that may be asked of students:

- What does this mean in English?
- Who popularized the phrase in Roman thought?
- What is the **summum bonum** for human beings?
- What is the **summum bonum** of your life?
- What is the **summum bonum** in different areas of your life?
- What are some examples of a **summum bonum** in different areas of society?
- **Why can knowing this Latin phrase be useful?**

X.

Attributed to **Seneca** (the Younger), wealthy Roman senator and philosopher from Spain (circa 4 BC – AD 65).

- **Seneca** used a similar expression in his writings, but it was a longer phrase. In his work *De Clementia*, he wrote:

“Errare humanum est, perseverare autem diabolicum,”
“To err is human, but to persist [in error] is diabolical.”

- *This phrase has been repeated over and over since ancient times, because failure is a constant feature of humanity throughout history.*

- Earlier, the Roman senator and philosopher **Cicero** (106 BC – 43 BC) said something similar:

"Cuiusvis hominis est errare, nullius nisi insipientis in errore perseverare."
"Any person can err, but only a fool persists in error."

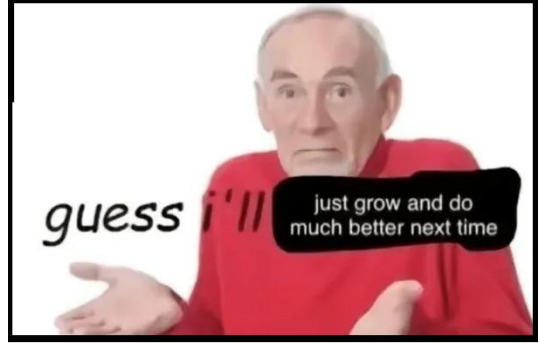
- *This saying encourages people to realize that making mistakes is part of being human and to go easy on themselves and others when they make mistakes.*

- *Interesting facts about Seneca:*

- Seneca's older brother **Gallio** is mentioned in the New Testament in the book of Acts 18:12-13:

“When Gallio was proconsul [governor] of Achaia [southern Greece], the Jews with one accord rose up against Paul and brought him to the judgment seat, saying, “This fellow persuades men to worship God contrary to the law.”

- **Seneca** was the tutor of the Roman emperor **Nero** and was later his adviser. Nero accused him of treason and ordered him to commit suicide (painting at right).



Questions that may be asked of students:

- What does this mean in English?
- Who said it?
- Who was he?
- What else do you know about him?
- Why do you think this phrase has been used down through the centuries?
- **How might remembering this phrase help you?**

XI (a). bona fide in good faith, genuinely

Latin pronunciation: BOE-nah FEE-day.

English pronunciation: BOE-nah Fide.

- This phrase is used to say that something is done sincerely, honestly, or without deception.
- It can also mean something is real, legal, and true.
- Examples: You're a **bona fide** member of the team now.
 Students should have a **bona fide** reason for not doing their work, such as illness.
 "He is a **bona fide** artist, recognized by critics worldwide."
 In legal settings: "The contract was made in **bona fide**."

Knowing the phrase **bona fide** can help to navigate contexts where trust and good faith are critical. It is a valuable expression to recognize and use effectively.

Bona fide is not a phrase from antiquity. It began to have widespread use only in the 16th century. It was adopted during the Renaissance, a time when many Latin phrases were incorporated into legal and philosophical terminology in English.

XI (b). bona fides credentials

Bona fides refers to trustworthiness, credentials, or legitimacy. This phrase uses only the Latin pronunciation.

Example: "His **bona fides** as a researcher are impeccable."

bona fides is used primarily as a noun in formal contexts like law, business, or academia to describe credentials, trustworthiness, or legitimate standing.

bona fide is used as an adverb ("in good faith") or as an adjective ("genuine") to describe actions, intentions, or objects.

Questions that may be asked about this motto:

- What does this mean in English?
- Which word means "good" in this phrase?
- How is this normally pronounced in English?
- Give an example of **bona fide** in an English sentence.
- Give an example of **bona fides** in an English sentence.
- **Why is it important to know these expressions?**

XII. **lex semper accusat.** *The law always accuses.*

This short and direct Latin phrase is often associated with **Martin Luther**, the leader of the Protestant Reformation.

Much earlier, in A.D. 412, **Augustine**, in On the Spirit and the Letter (De Spiritu et Littera) said something similar. He emphasized that the law convicts us of sin but cannot provide the means to overcome it, leading to the necessity of divine grace.



While possibly not a direct quote from Luther, the phrase **lex semper accusat** encapsulates a core aspect of his theological understanding of the relationship between the law and the gospel.

Luther argued that the law serves to convict people of their sin and their inability to achieve righteousness on their own, thus driving them to the gospel for salvation.

Luther's writings, such as The Heidelberg Disputation (1518) and his Commentary on Romans (1516) and Commentary on Galatians (1519), elaborate on this principle. It was also echoed in Lutheran confessional documents like the Apology of the Augsburg Confession (1531) and The Formula of Concord (1577).

Biblical Basis:

Romans 3:20 (Vulgate):

Ex operibus legis non justificabitur omnis caro coram illo;

"For by works of the law no human being will be justified in his sight,

per legem enim cognitio peccati."

since through the law comes knowledge of sin."

- Understanding "**Lex semper accusat**" helps explain the distinction between law and gospel, a cornerstone of Lutheran theology and a way to understand our human situation before God.
- It emphasizes the law's role in showing human sinfulness and points to the need for the gospel: Christ's saving grace.
- The phrase provides insight into why legalism can never bring true spiritual freedom and why the gospel's promise of free grace is essential for salvation.
- It helps believers to understand their dependence on God's grace rather than their own works.

Questions that may be asked about this motto:

- What does this mean in English?
- With whom is this phrase associated?
- Is it a direct quote from him?
- Where did he say something like this?
- What is a verse from scripture that supports this saying?
- **How might it be helpful to know this expression?**

SEMESTER 1 PASSWORDS REVIEW / TEST

Write out these Latin sayings that we have used as "passwords" so far this school year. There are two lines for each saying. The first is for the saying in Latin, the second is for you to write something else you know about the saying (who said it, how was it used, what you think about it), or a longer version of it.

- I. *We learn not for school, but for life.* _____
- _____
- II. *Who guards the the guards themselves?* _____
- _____
- III. *Let there be light.* _____
- _____
- IV. *It is useful to learn from the enemy.* _____
- _____
- V. *Laughter punishes/corrects bad behavior.* _____
- _____
- VI. *The law of praying is the law of believing* _____
- _____
- VII. *What does Athens have to do with Jerusalem?* _____
- _____
- VIII. *Fortune favors the strong.* _____
- _____
- IX. *the highest good* _____
- _____
- X. *To err is human.* _____
- _____
- XI. *"in good faith" & "credentials"* _____
- _____
- XII. *The law always accuses.* _____
- _____
- XIII. *If you want peace prepare for war.* _____
- _____

SEMESTER 1 PASSWORDS REVIEW / TEST

ANSWER KEY ANSWER KEY ANSWER KEY ANSWER KEY ANSWER KEY

- | | | | |
|-------|---|--|-------------------------------------|
| I. | We learn not for school, but for life. | Non scholae sed vitae discimus. | —Seneca |
| <hr/> | | | |
| II. | Who guards the the guards themselves? | Quis custodiet ipsos custodes? | —Juvenal |
| <hr/> | | | |
| III. | Let there be light. | Fiat lux. | —Genesis 1:3 |
| | | Dixitque Deus fiat lux et facta est lux. | |
| IV. | It is useful to learn from the enemy. | Utilius est discere ab hoste. | —Vegetius |
| <hr/> | | | |
| V. | Laughter punishes/corrects bad behavior. | Ridendo castigat mores. | —Jean de Santeul |
| <hr/> | | | |
| VI. | The law of praying is the law of believing | Lex orandi lex credendi... lex vivendi | |
| <hr/> | | | |
| VII. | What does Athens have to do with Jerusalem? | Quid Athenae cum Hierosolymis? | —Tertullian |
| <hr/> | | | |
| VIII. | Fortune favors the strong. | Fortes Fortuna iuvat. | —Terence |
| <hr/> | | | |
| IX. | the highest good | Summum bonum | |
| <hr/> | | | |
| X. | To err is human. | Errare humanum est, perseverare autem diabolicum. | —Seneca |
| <hr/> | | | |
| XI. | "in good faith" & "credentials" | Bona fide & Bona fides | |
| <hr/> | | | |
| XII. | The law always accuses. | Lex semper accusat. | —Augustine and Martin Luther |
| <hr/> | | | |
| XIII. | If you want peace prepare for war. | Si vis pacem para bellum. | —Vegetius |
| <hr/> | | | |

XIV. **nomen est omen.**

"A name is a sign." or "A name is destiny."

Attributed to the Roman playwright **Plautus** (c. 254 – 184 BC) who said something similar.

This phrase reflects the idea that a person's name can be predictive or symbolic of their character, fate, or life path.

The ancient Hebrews, Romans, and Christians believed that a name could foreshadow events in the bearer's life.



Jesus may be the ultimate example of **nomen est omen**. In Matthew 1:21 when the angel is talking with Joseph in a dream about Mary, he says: "**She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.**"

(The name "Jesus" means "God saves.")

Modern examples: Boys named Dennis are more likely to grow up to become dentists.
 People named Lawrence are more likely to become lawyers.
 This is not a hard and fast rule, just a tendency.

Names are often more than just handy labels — they can shape perceptions, choices, and even the outcomes of our lives in subtle ways. The evidence supports the ancient intuition behind **nomen est omen**, even if today it is explained more through psychology and sociology than a mystical fate or destiny.

Names alone may not determine your destiny, but they can have an influence in shaping both your self-identity and external judgments about you.

Questions that may be asked about this motto:

- *What is this phrase in English?*
- *To whom is it attributed?*
- *Who was he?*
- *What are some examples that this phrase may be somewhat true?*
- *What does your name mean? If you don't know, look it up or ask your parents.*
- *What might your name say or predict about you?*
- *How do the names of your family members or friends describe their personalities or lives?*
- ***Why can knowing "Nomen est omen" be significant?***

XV. **vincit qui se vincit.**

(WEEN-kit quee say WEEN-kit)

—**Publius Syrus**, Latin writer known for his moral sayings (85 BC – 43 BC).

*One conquers who conquers oneself.
He conquers who conquers himself.*

- True victory comes from self-control, mastering your own weaknesses and desires.

- Self-control will not only transform your own life, but the lives of your neighbors will be better for it too. The full original phrase was:

bis vincit qui se vincit in victoria.

He conquers twice who conquers himself when he is victorious.

- It can be even more of a challenge not to become arrogant and cruel when you win. What's the opposite of a sore loser? A sore winner?

- **Publius Syrus** was from Syrian Antioch, hence his descriptor "**Syrus**" (from Syria). He was taken as a slave, but his wit and talent won the favor of his master, who granted him freedom and educated him. He became a member of the plebians, free Roman citizens who were not patricians, known as the **Publius**, hence his name.

- Another famous saying by Publius Syrus is
Facile est injuriam pati quam facere.
It is easier to endure an injury than to inflict one.



- Publius Syrus has had a lasting impact, and his sayings are still used today.

- **Fun Fact:** **Vincit qui se vincit** was the theme of the original Disney cartoon movie "Beauty and the Beast," (1991). The saying appears above in the prologue, between :30 and :35 seconds into the film. You can see it at the bottom of the stained-glass window of the castle, foreshadowing how the beast finally overcomes himself. The curse is broken, and he is transformed back into a prince by overcoming his anger and selfishness. Look for the Latin phrase in the opening scene of the movie. The zoom-in of the window stops long enough for alert students of Latin to read it (See above). Sadly, the phrase does not appear anywhere in the 2017 live action version of the film. Society apparently dumbed down a bit in the 26 intervening years.

Questions you may be asked about this motto:

- What is this phrase in English?
- Who said it?
- How did this saying apply in the movie Beauty and the Beast?
- When was a time that you exercised self-control and had a victory?
- **How could knowing this phrase help you in your life?**
- What is the full original phrase?
- Who was he?

XVI. **Extra nos** *Outside of us*

- This was an important phrase in the Protestant Reformation (1517 – 1685) and it is still used today.
- It expresses the idea that salvation comes from outside of us, not from inside of us—it's God's work, not our work. We need to be reminded of this because our natural human tendency is to believe that we have something to do with our justification before God.
- It emphasizes the external source of divine grace.
- **Extra nos** is a phrase that supports the expression **sola fide**, justification by **faith alone**.

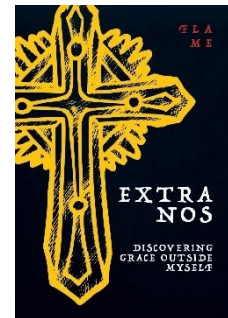
• **Extra nos** was championed by both **John Calvin** and **Martin Luther**. It emphasizes that human beings are justified (made righteous before God) not by their own works or merits but by faith in the atoning work of Jesus Christ.



• **Extra nos** underscores that the source of justification is external to the individual believer—it comes from the finished work of Christ, not from our hearts or from human efforts or achievements.

• **Extra nos** sums up the Reformation emphasis on the sufficiency of Christ's work for salvation and the exclusion of human works as a basis for justification. It reflects a theological understanding that places the source of righteousness and salvation entirely in the person and work of Jesus Christ.

• The Grammy-nominated and Stellar Award-winning hip-hop artist **FLAME** wrote a best-selling book with this title and about this subject in 2023.



Questions you may be asked about this motto:

- What is this phrase in English?
- What does it mean? (Not the translation, briefly explain the meaning)
- When did it begin to be used?
- Who were two leaders of the Protestant Reformation that often said it?
- Who were they?
- Which of the **solas** is **extra nos** related to?
- Is this phrase still used today? Have you heard or seen it? Where? When?
- How would **extra nos** be used in a conversation or in a sermon?
- **How could knowing this phrase help you in your life?**

XVII. **si fueris Romae, Romano vivito more.**

If you are in Rome, live in the Roman manner.

—Attributed to **Saint Ambrose**, theologian and bishop of Milan, Italy (circa A.D. 339 – 397)

- The complete saying (for advanced students) is:

si fueris Romae, Romano vivito more; si fueris alibi, vivito sicut ibi.

If you are in Rome, live in the Roman manner; if you are elsewhere, live as [they do] there.

- It is similar to the English saying,

“When in Rome, do as the Romans do.”

- This is good advice. When you visit a country, behave like the locals do. Adapt to the customs and habits of the people you are with. Eat their food. Speak their language. Interact with them. Don't set yourself apart.

- Be careful not to disrespect the culture of the place you are visiting. As much as you can, blend in with local customs.



- St. Paul expressed similar ideas, encouraging thoughtful and gracious interaction with people of different backgrounds, which aligns with the idea of respectful cultural adaptation.

1st Corinthians 9:22

To the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

Colossians 4:5-6:

Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

Fun Fact: **Saint Ambrose** catechized, baptized, and mentored **Saint Augustine of Hippo**, who became one of the most revered and influential theologians in Christianity. Augustine was baptized during the Easter Vigil in the year **A.D. 387** at the Cathedral of Milan.

Questions that may be asked of students about this saying:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?

- What is a similar English expression?

- Why is this sensible?

- Why do you think Americans are known for not doing this?

- **Why is it important to know this saying?**

XVIII. **Ordo Amoris** “Rightly Ordered Loves”, or “The Rank of Love”

—**Saint Augustine of Hippo** (AD 354 – AD 430), one of the greatest theological and philosophical minds ever, who lived during the fall of the Roman Empire.

St. Augustine used this phrase in his well-known book **De Civitate Dei**, (*The City of God*), explaining that **ordo amoris** (the “order of love”) is the **brevis et vera definitio virtutis** (the brief and true definition of virtue.). **Thomas Aquinas** also explained and expounded on this in **Summa Theologica**.



It means that our most important task is to learn how to order our loves—to align them with what God loves. A major goal of education should be to shape the affections. Discussion about the **ordo amoris** stretches back for thousands of years, involving both Christians and pagans.

“**St Augustine** defines virtue as **ordo amoris**, the ordinate condition of the affections in which every object is accorded that kind of degree of love which is appropriate to it. **Aristotle** says that the aim of education is to make the pupil like and dislike what he ought. When the age for reflective thought comes, the pupil who has been thus trained in ordinate affections or ‘just sentiments’ will easily find the first principles in *Ethics*; but to the corrupt man they will never be visible at all, and he can make no progress in that science. **Plato** before him had said the same. The little human animal will not at first have the right responses. It must be trained to feel pleasure, liking, disgust, and hatred at those things which really are pleasant, likeable, disgusting and hateful.” ~ **C.S. Lewis**, *The Abolition of Man* (1943), specifically from the first lecture, “Men Without Chests.”

Here is an example from Scripture about the **ordo amoris**: 1 Timothy 5:8 (ESV) “**But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.**” What are others?

For millennia theologians and philosophers have argued that we have a duty to those closest to us. A proper **ordo amoris** might look something like this:

- | | | |
|---------------------------------------|-------------------------------------|---------------------------|
| 1. God | 5. my godchildren & extended family | 9. my state |
| 2. myself (this can be misunderstood) | 6. my friends and coworkers | 10. my nation |
| 3. my spouse | 7. my neighborhood | 11. my nation’s allies |
| 4. my family, children and parents | 8. my county | 12. the rest of the world |

GRAMMAR POINT: The word “*amoris*” in **ordo amoris** is in the genitive case, meaning “of love.” The phrase translates to “the order of love” rather than “the order to [give] love”, which would use the dative case “*amori*” instead.

Better think about it. Here are some questions you may be asked about this idea:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?
- Who was he?
- When did he live?

- **Quid hoc significat?**

- What are some ways people get the **ordo amoris** out of order?
- Where would your fellow church members fit in the **ordo amoris**? - Your classmates? - Your teachers?
- Would you rearrange parts of the **ordo amoris** above? - How? (Better have some GOOD reasons here since you’d be arguing with some of the all-time heavyweight champions of theology and philosophy)
- What are some examples of how you live out the **ordo amoris** in your own life?

XIX. fortis cadere, cedere non potest.

The brave may fall, [but] they cannot surrender.

Attributed to **Seneca the Younger**, (circa 4 BC – AD 65)
Roman senator and Stoic philosopher who lived during
an eventful period in history: at the time of **Jesus**, the
Apostles, **Pontius Pilate**, **Augustus Caesar**, **Virgil**,
Tiberius, **Caligula**, and **Nero**.

Seneca was a Stoic philosopher, and this phrase
reflects his Stoic thinking—the classic Stoic virtue of
fortitude—enduring hardships with dignity and
courage.



*True bravery lies in facing challenges and adversity even when
you have setbacks or failures.*

*The courageous will encounter difficulties and obstacles, but
they must remain steadfast and not give in or surrender.*

Another similar saying by Seneca:

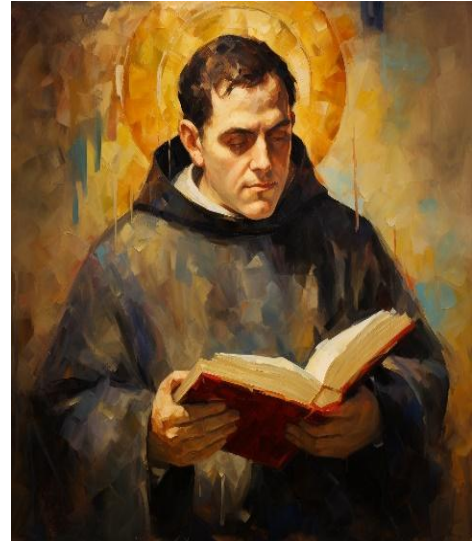
*“We are naturally disposed to admire more than anything else
the man who shows fortitude in adversity.”*
—**Seneca**, in *On the Shortness of Life*.

Questions that you may be asked about this saying:

- **Quid hoc significat in Anglicē?**
- *To whom is this saying attributed?*
- *Who was he?*
- *When did he live?*
- **Quid hoc significat?**
- *What is a good example of someone falling but not surrendering?*
- *Have you (or has someone you know) fallen but did not give up?*
- **How can this saying be helpful to you in your life?**

XX. timeo hominem unius libri. *I am afraid of the man of one book.*

Attributed to **Thomas Aquinas** (1225 – 1274) Italian Dominican friar, philosopher, Catholic priest, and Doctor of the Church, one of the most respected and influential philosophers and theologians in Western Christianity, author of the much-respected and exhaustive book on Christian theology, **Summa Theologica**.



- This can be said of two very different kinds of people:

1) Those who have not read much—and therefore do not understand much.

2) Those who are focused on one worthwhile book or topic and know a lot about it—and therefore are formidable thinkers and debaters.



- Those that have read only one (or just a few books) probably are not thinking deeply. They have probably not developed their full intellectual capacities.
- On the other hand, a person who has mastered a single book or topic, especially a book that is authoritative and respected, can be a formidable opponent in debate. This is probably the view that Thomas Aquinas would have advocated.

- **Thomas Aquinas** is the Roman Catholic patron saint of knowledge. He wrote the lengthy **Summa Theologica**, one of the most comprehensive and enduring theological works in Christian history. Its synthesis of faith, reason, and philosophy continues to influence Christian doctrine, ethics, law, and Western thought even today.

Questions you may be asked about this saying:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?

- Who was he?

- **Quid hoc significat?**

- If you were stranded on a desert island which three books would you like to have?

XXI. difficile est tenere quae acceperis nisi exerceas.

It is difficult to retain what you have learned unless you practice it.

Attributed to **Pliny the Younger**, Roman lawyer and author (AD 61 – c. AD 113).

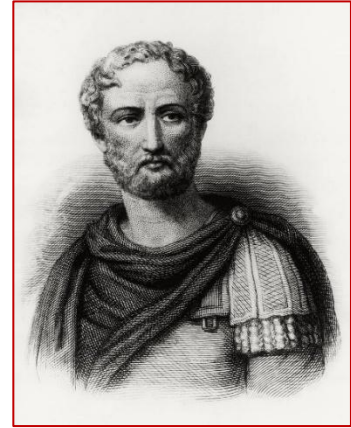
Also known as **Gaius Plinius Caecilius Secundus**.

Knowledge and skills fade without regular use.

Deliberate practice and repetition are crucial if you want to keep what you have acquired, otherwise it goes away.

This aligns well with educational principles, especially regarding language learning.

Spaced repetition is one of the best ways to keep your learning and not let it drift away.



*Fun Fact: On August 24, AD 79, the **Vesuvius** volcano erupted catastrophically, burying the Roman cities of **Pompeii** and **Herculaneum** under a thick layer of volcanic ash and pumice.*

Pliny, who was approximately 18 years old at the time, witnessed the eruption from a distance and later recorded his observations in two letters addressed to the historian **Tacitus**.

Pliny's account not only gives a vivid description of the eruption but it is also a poignant narrative of his personal loss.

Questions that may be asked of students about this saying:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?

- Who was he?

- **Quid hoc significat?**

- What is spaced repetition?

- What do you plan on doing to practice and retain the learning from this class?

XXII. **sapere aude!**

Dare to know! Dare to be wise! Dare to think!

—Attributed to **Horace** (Quintus Horatius Flaccus, 65 BC – 27 BC)

Horace was the son of a slave who received an education, won his freedom, and became Rome's leading poet during the time of **Virgil** and **Augustus**.

This phrase became especially influential in the Age of Enlightenment, thanks to **Immanuel Kant**.

Implications of **Sapere aude!**

1. *Personal Responsibility for Knowledge* – Kant argued that enlightenment is the process of emerging from "self-imposed immaturity," meaning people must think for themselves instead of relying on authorities or traditions.
2. *Intellectual Courage* – The phrase challenges us to question assumptions and seek truth rather than passively accepting what we are told.
3. *Scientific and Philosophical Progress* – This mindset fueled the Enlightenment, emphasizing reason, evidence, and education as keys to human advancement.
4. *Moral and Political Freedom* – The phrase has been linked to ideas of democracy, freedom of thought, and self-governance, since independent reasoning can lead to responsible decision-making.



Saint Augustine of Hippo said this about **sapere aude**:

**“Noli nimis ex auctoritate pendere, praesertim mea, quae nulla est;
et quod ait Horatius: 'Sapere aude',
ne non te ratio subiuget priusquam metus.**

*"Don't rely so much on authority, especially on mine, which is null.
and there is what Horace said: 'Dare to be wise!',
so that fear may not subdue you more than reason does."*

The phrase "**Sapere aude!**" aligns deeply with the principles of classical education, especially in a Latin-centered curriculum. It challenges students to think critically, seek truth, and engage deeply with knowledge, rather than passively memorizing facts. (See the following pages.)

The School of Advanced Warfighting, Marine Corps University, in Quantico, Virginia, has this as its motto.

Questions that you may be asked about this saying:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?

- Who was he?

- **Quid hoc significat?**

- What does daring to think or daring to be wise mean to you?

- Why do you think this is worded as a dare? What would make thinking risky?

- What can you do to keep on daring to be wise or to keep on daring to think?

SAPERE AUDE, LATIN and CHRISTIANITY

Here is more on how **Sapere aude!** connects with learning and life:

1. The Trivium and Independent Thought

- In classical education, students progress through the Trivium—Grammar, Logic, and Rhetoric.
- The Logic stage (middle school years) especially embodies **Sapere aude!** as students question, analyze, and seek deeper understanding rather than just absorbing information.
- The Rhetoric stage (high school) then demands that they articulate and defend ideas, daring to form their own reasoned conclusions.

2. Latin as a Path to Intellectual Freedom

- Learning Latin is not just about translation—it's about training the mind to think with precision and clarity.
- Latin teaches structure, logic, and deep reading, which cultivate intellectual independence, the essence of **Sapere aude!**
- The study of original Latin texts (e.g., Julius Caesar, Cicero, Augustine, Boethius) forces students to wrestle with complex ideas, strengthening their ability to reason for themselves.

3. A Christian Perspective on "Daring to Know"

- While the Enlightenment used **Sapere aude!** to promote human reason, a Christian classical approach tempers this with humility before divine wisdom (Proverbs 1:7).
- True knowledge begins with faith and reason working together, just as Augustine and Aquinas taught.
- Students are encouraged to question, explore, and think deeply, but always within the framework of seeking truth in Christ (**Veritas in Christo**).

4. "Sapere Aude!" and the Lutheran Tradition

- Luther himself embodies **Sapere aude!**—he challenged theological traditions not through rebellion or reason alone, but through deep study of Scripture.
- Memorization of texts (like Luther emphasized) is not about blind repetition but about internalizing wisdom so that students own their learning and can use it in life.

SAPERE AUDE and TEACHING

Integrating the mindset of **Sapere aude!** ("Dare to know!" or "Dare to be wise!") into your teaching can encourage intellectual curiosity, independent thinking, and a love of learning in your students. Here are some practical strategies tailored to your teaching context:

1. Cultivate Intellectual Courage

- Encourage students to ask challenging questions, even if they seem difficult or controversial.
- Model curiosity by thinking aloud when analyzing texts, historical events, or grammatical structures.
- Praise students for thoughtful questions and for admitting when they don't know something—learning starts with acknowledging gaps in knowledge.

2. Foster Independent Thinking

- Use Socratic questioning to help students arrive at conclusions rather than simply providing answers. See [Socratic Logic: A Logic Text Using Socratic Method, Platonic Questions, and Aristotelian Principles](#), by Peter Kreeft.
- Encourage students to evaluate sources, especially when working with primary Latin texts—who wrote it, why, and for whom?

- Have students compare different historical accounts or translations to develop critical analysis skills.

3. Connect Ancient Wisdom to Modern Issues

- Discuss how classical concepts (e.g., Roman virtues, Latin mottos, ancient philosophy) apply to modern life.
- Use historical case studies where **Sapere aude!** made a difference—figures like Martin Luther, Galileo, or even Augustine dared to think beyond the norm.
- Encourage students to reflect on their own intellectual independence—when have they changed their mind because they learned something new?

4. Develop a Growth Mindset

- Frame mistakes as an essential part of learning. Show how even historical figures (including Romans!) made errors and learned from them.
- Assign activities that require persistence, such as translating a complex passage or deciphering a Latin inscription.
- Celebrate progress over perfection, helping students see that wisdom is gained through effort and experience. See the book [Mindset: The New Psychology of Success](#), by Carol Dweck.

5. Make Learning an Active Adventure

- Engage students in problem-solving activities, such as reconstructing historical events from different sources or debating ethical dilemmas from Roman history.
- Use Latin in immersive ways (songs, role-playing, conversational exercises) to make learning both challenging and rewarding.
- Encourage students to teach each other—explaining a concept solidifies understanding and cultivates intellectual bravery.

6. Encourage Reading Beyond the Classroom

- Share Latin quotes and texts that provoke thought like “**Libenter homines id quod volunt credunt.**” (“People willingly believe what they want to believe”—Julius Caesar).
- Give students options for further exploration—historical accounts, philosophy, mythology—that allow them to engage with ideas on their own.
- Create a “Curiosity Challenge” where students find examples of Latin in modern culture, law, science, or literature and present their findings. See the book [Curious: The Desire to Know and Why Your Future Depends on It](#), by Ian Leslie.

7. Integrate Classical Rhetoric

- Teach students the basics of rhetoric (ethos, pathos, logos) so they can argue logically and persuasively.
- Encourage structured debates on Roman history or ethics, pushing students to support their views with evidence.
- Show how **Sapere aude!** was central to thinkers like Cicero and how his writings still influence modern discourse. See the book [Cicero: The Life and Times of Rome's Greatest Politician](#), by Anthony Everitt.

XXIII.	coram Deo	<i>in the face of God, before God</i>
	coram hominibus	<i>in the face of men, before men</i>

- Matthew 5:16:

sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est

So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

- Matthew 10:32-33 and Luke 12:8 combines the two ideas of coram hominibus and coram Deo:

dico autem vobis omnis quicumque confessus fuerit in me coram hominibus et Filius hominis confitebitur in illo coram angelis Dei

And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

We must not think that we live only coram hominibus. We all are coram Deo because everyone and everything is before Him. Luke 12:6:

nonne quinque passeret veniunt dipundio et unus ex illis non est in oblivione coram Deo?

Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

- 2 Corinthians 4:2:

"Abdicavimus autem occulta dedecoris, non ambulantes in astutia, neque adulterantes verbum Dei; sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo."

"But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God."

- 1 Timothy 5:21:

"Testificor coram Deo, et Christo Iesu, et electis Angelis, ut haec custodias sine praeiudicio, nihil faciens in aliam partem declinando."

"In the presence of God and of Christ Jesus and of the elect angels, I charge you to keep these rules without prejudging, doing nothing from partiality."

- 2 Timothy 4:1:

"Testificor coram Deo, et Christo Iesu, qui iudicaturus est vivos ac mortuos, et adventum ipsius, et regnum eius."

"I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom."

Hebrews 4:13: We are all coram Deo all the time

"Et non est ulla creatura invisibilis in conspectu eius:

omnia autem nuda et aperta sunt oculis eius, ad quem nobis sermo."

"And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account."

Questions that may be asked of students about this saying:

- Quid hoc significat in Anglicē?

- Quid hoc significat?

XXIV. **stultum est timere quod vitare non potes.**

It is foolish to fear what you cannot avoid.

Attributed to **Publilius Syrus**, Latin writer known for his moral sayings (85 BC – 43 BC).

• **Publilius Syrus** was from Syrian Antioch, hence his descriptor “Syrus” (from Syria). He was taken as a slave, but his wit and talent won the favor of his master, who granted him freedom and educated him. He became a member of the plebeians, free Roman citizens who were not patricians, known as the Publius, hence his name.

• Noteworthy figures that also thought like this:

Seneca (4 BC – AD 65), the wealthy Roman senator and Stoic philosopher taught that fear of the inevitable paralyzes us and keeps us from greatness.

Epictetus (c. AD 50-135), who although being a poor, crippled elderly slave did not resent his misfortune and taught that we should not fear death, illness or bad luck—that fearing unavoidable things is a waste; that instead, we should prepare our minds to meet our fate nobly.

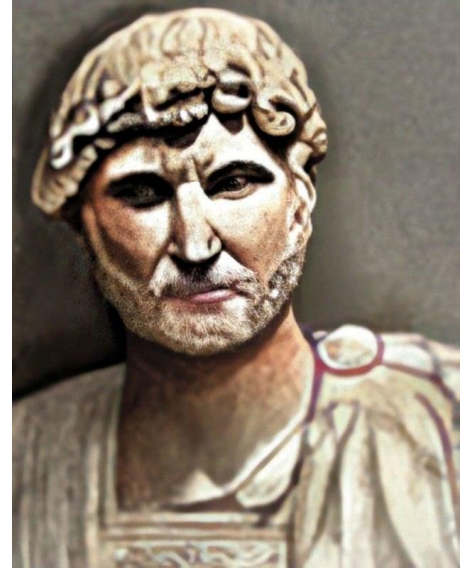
Saints Perpetua (AD 181-203), and **Felicitas** (AD 185-203), who accepted that their martyrdom in the arena under Septimus Severus could not be avoided and faced their deaths with faith, courage and joy.

Saint Patrick (AD 390-461), who instead of fearing hardship when he was kidnapped, met it with mission and faith.

Viktor Frankl (1905-1997), a Holocaust survivor, and author of *Man's Search for Meaning* said, “When we are no longer able to change a situation, we are challenged to change ourselves.”

Jesus said something similar in Luke 12:25:

“And which of you by being anxious can add a single hour to his span of life?”



Questions you may be asked about this saying:

- **Quid hoc significat in Anglicē?**

- To whom is this saying attributed?

- **Quid hoc significat?**

- What are some things that you cannot avoid that you probably shouldn't fear?

XXV. **plaudite, amici, comedia finita est!**

Applaud, friends, the comedy is over!

—Attributed to **Augustus Caesar**, the first Roman Emperor (63 BC - AD 14).

These were supposedly the last words of Caesar Augustus shortly before his death.

This phrase was the traditional closing line of Roman comedic performances, suggesting that Augustus had a theatrical perspective on his life—one where all the struggles, triumphs, and tragedies culminated in a final curtain call of the comedy of his life.

Statue of Caesar Augustus in the Vatican Museum. ➡



*These were also supposedly the last words of the towering classical music composer **Ludwig van Beethoven**. Beethoven went deaf and could not hear the beautiful music he wrote with his physical ears—seems like more of a tragedy, but he summed up his life as a comedy.*

Questions that may be asked of students about this saying:

- Quid hoc significat in Anglicē?

- To whom is this saying attributed? - When did he say it?
- When did he live?
- Who else said it?

- Quid hoc significat?

- Would you say your life is going to be remembered as a comedy, a tragedy or something else? Why? How could you change it if that is not desirable to you?

Latin Mottos I

Recognition and Application

Odd numbers:

Write the meaning in English.

Even numbers:

Write something about the saying such as: Who wrote it? When was it written? Why has it endured throughout the centuries? How does it apply in modern life? Who would use it? How? What is a similar saying in Latin? In English? How does it apply to you and your life? How can knowing this saying help you in your life? Nothing goofy like, "It's Latin."

1. **carpe diem** _____
2. _____
3. **cui bono?** _____
4. _____
5. **Carthāgō dēlenda est!** _____
6. _____
7. **veni, vidi, vici** _____
8. _____
9. **quid pro quo** _____
10. _____
11. **deus ex machina** _____
12. _____
13. **caveat emptor** _____
14. _____
15. **mea culpa** _____
16. _____
17. **cogito, ergo sum.** _____
18. _____
19. **in loco parentis** _____
20. _____
21. **venite adoremus** _____
22. _____
23. **e pluribus unum** _____
24. _____

25. **ālea iacta est** _____
26. _____
27. **memento mori** _____
28. _____
29. **persona non grata** _____
30. _____
31. **soli Deo gloria** _____
32. _____
33. **post hoc, ergo propter hoc** _____
34. _____
35. **cavē idūs martiās** _____
36. _____
37. **et tu, Brute?** _____
38. _____
39. **Iesus Nazarenus Rex Iudeaorum** _____
40. _____
41. **arma virumque canō** _____
42. _____
43. **vōx populī, vōx Deī** _____
44. _____
45. **argumentum ad hominem.** _____
46. _____
47. **ad astra per aspera.** _____
48. _____
49. **Verbum Domini manet in aeternum** _____
50. _____

Latin Motos II

Recognition and Application

51. **Senatus Populusque Romanus** _____
52. _____
53. **Mens sana in corpore sano** _____
54. _____
55. **Incurvatus in se** _____
56. _____
57. **Non sequitur** _____
58. _____
59. **Timeo Danaos et dona ferentes.** _____
60. _____
61. **Sic semper tyrannis!** _____
62. _____
63. **Simil iustus et peccator** _____
64. _____
65. **Aut viam inveniam aut faciam.** _____
66. _____
67. **Hannibal ad portas!** _____
68. _____
69. **Sola fide.** _____ **Sola gratia.** _____ **Sola scriptura.** _____
70. _____
71. **Omnia vincit amor.** _____ **Omnia vincit labor.** _____ **Omnia vincit veritas.** _____
72. _____
73. **Hoc est corpus meum.** _____
74. _____
75. **Gloria in excelsis Deo** _____
76. _____

77. **Felix dies natalis Cristi** _____
78. _____
79. **Divide et impera** _____
80. _____
81. **In hoc signo vinces** _____
82. _____
83. **panem et circenses** _____
84. _____
85. **festina lente.** _____
86. _____
87. **Ad absurdum Ad infinitum Ad nauseum.**

88. _____
89. **Si sapis, sis apis.** _____
90. _____
91. **The first 10 digits of *Pi* in Latin.** _____

92. _____
93. **Gallia est omnis divisa in partes tres...** _____
94. _____
95. **Translatores sunt traditores.** _____
96. _____
97. **Docendo discimus** _____
98. _____
99. **Citius Altius Fortius** _____
100. _____

Latin Mottos III

Recognition and Application

101. **Non scholae sed vitae discimus.** _____
102. _____
103. **Quis custodiet ipsos custodes?** _____
104. _____
105. **Fiat lux.** _____
Dixitque Deus fiat lux et facta est lux _____
106. _____
107. **Utilius est discere ab hoste.** _____
108. _____
109. **Ridendo castigat mores.** _____
110. _____
111. **Lex orandi lex credendi** _____
... lex vivendi _____
112. _____
113. **Quid Athenae cum Hierosolymis?** _____
114. _____
115. **Fortes Fortuna iuvat.** _____
116. _____
117. **Summum bonum** _____
118. _____
119. **Errare humanum est.** _____
Errare humanum est, perseverare autem diabolicum. _____
120. _____
121. **Bona fide & Bona fides** _____
122. _____
123. **Lex semper accusat.** _____
124. _____
125. **Si vis pacem, para bellum.** _____
126. _____

127. **Nomen est omen.** _____
128. _____
129. **Vincit qui se vincit.** _____
- Bis vincit qui se vincit in victoria.** _____
130. _____
131. **Extra nos** _____
132. _____
133. **Si fueris Romae, Romano vivito more...** _____
- ... si fueris alibi, vivito sicut ibi.** _____
134. _____
135. **Ordo Amoris** _____
136. _____
137. **Fortis cadere, cedere non potest.** _____
138. _____
139. **Timeo hominem unius libri.** _____
140. _____
141. **Difficile est tenere quae acceperis nisi exerceas.** _____
142. _____
143. **Sapere audi!** _____
144. _____
145. **coram Deo / coram hominibus** _____
146. _____
147. **Stultum est timere quod vitare non potes.** _____
148. _____
149. **Plaudite, amici, comedia finita est!** _____
150. _____

Latin Mottos I

Production—Write in Latin

1. *Seize the day.* _____
2. *Who benefits?* _____
3. *Carthage must be destroyed!* _____
4. *I came, I saw, I conquered.* _____
5. *What for what* _____
6. *A god from a machine* _____
7. *Let the buyer beware.* _____
8. *(It is) my fault. / I am guilty.* _____
9. *I think, therefore I am.* _____
10. *In the place of parents* _____
11. *[O] Come, let us adore [Him]* _____
12. *Out of many, one* _____
13. *The die is cast.* _____
14. *Remember that you will die.* _____
15. *An unwelcome person* _____
16. *Glory to God alone.* _____
17. *After this, therefore caused by this* _____
18. *Beware the Ides of March!* _____
19. *And you, Brutus? You too, Brutus?* _____
20. *Jesus of Nazareth, King of the Jews* _____
21. *Of weapons/war and a man I sing* _____
22. *The voice of the people is the voice of God.* _____
23. *Argument to the man* _____
24. *To the stars through hardship / difficulties* _____
25. *The Word of the Lord remains forever.* _____

Latin Mottos II

Production

- | | |
|---|--|
| 26. <i>The Senate and the People of Rome.</i> | |
| 27. <i>A healthy mind in a healthy body</i> | |
| 28. <i>Curved inward on oneself.</i> | |
| 29. <i>It does not follow.</i> | |
| 30. <i>I fear Greeks, even when they bring gifts.</i> | |
| 31. <i>Thus always to tyrants!</i> | |
| 32. <i>Simultaneously righteous and sinner.</i> | |
| 33. <i>I will either find a way or make one.</i> | |
| 34. <i>Hannibal is at the gates!</i> | |
| 35. <i>Faith alone.</i> | |
| 36. <i>Grace alone.</i> | |
| 37. <i>Scripture alone.</i> | |
| 38. <i>Love conquers all.</i> | |
| 39. <i>Work conquers all.</i> | |
| 40. <i>Truth conquers all.</i> | |
| 41. <i>This is my body.</i> | |
| 42. <i>Glory to God in the highest!</i> | |
| 43. <i>Merry Christmas!</i> | |
| 44. <i>Divide and rule / conquer.</i> | |
| 45. <i>In this sign you will conquer.</i> | |
| 46. <i>Bread and circuses</i> | |
| 47. <i>Hurry slowly. / Make haste slowly.</i> | |
| 48. <i>To the point of absurdity.</i> | |
| 49. <i>To infinity.</i> | |
| 50. <i>To the point of nausea.</i> | |
| 51. <i>If you are wise, be a bee.</i> | |
| 52. <i>The first 10 digits of Pi in Latin.</i> | |

53. All Gaul is divided into three parts... _____

54. Translators are traitors. _____

55. [By] teaching, we learn. _____

56. Faster, Higher, Stronger _____

Latin Mottos III

Production

57. We learn not for school, but for life. _____

58. Who guards the the guards themselves? _____

59. Let there be light. _____

And God said, "Let there be light!" and there was light.

60. It is useful to learn from the enemy. _____

61. Laughter punishes/corrects bad behavior. _____

62. The law of praying is the law of believing _____

... is the law of living.

63. What [does] Athens [have to do] with Jerusalem? _____

64. Fortune favors the strong. _____

65. The highest good _____

66. To err is human. _____

To err is human, but to persist [in error is] diabolical.

67. "in good faith" & "credentials" _____

68. The law always accuses. _____

69. If you want peace prepare for war. _____

70. "A name is a sign." or "A name is destiny." _____

71. One conquers who conquers oneself. _____

One conquers twice who conquers oneself in victory.

72. *Outside of us* _____

73. *If you are in Rome, live in the Roman manner...* _____

... if you are elsewhere, live as [they do] there.

74. *"Rightly ordered loves" or "The rank of loves"* _____

75. *The strong may fall, [but] they cannot surrender.* _____

76. *I am afraid of the man of one book.* _____

77. *It is difficult to retain what you have learned unless you practice it.*

77. *Dare to think / be wise* _____

78. *before God / before men* _____

79. *It is foolish to fear what you cannot avoid.* _____

80. *Applaud, friends, the comedy is over!* _____

LATIN MOTTOS III

Production

- | | | |
|--------|---|----------------|
| I. | <i>We learn not for school, but for life.</i> | _____ |
| II. | <i>Who guards the the guards themselves?</i> | _____ |
| III. | <i>Let there be light.</i>
<i>And God said, "Let there be light!" and there was light.</i> | _____
_____ |
| IV. | <i>It is useful to learn from the enemy.</i> | _____ |
| V. | <i>Laughter punishes / corrects bad behavior.</i> | _____ |
| VI. | <i>The law of praying is the law of believing</i>
<i>... is the law of living.</i> | _____
_____ |
| VII. | <i>What does Athens have to do with Jerusalem?</i> | _____ |
| VIII. | <i>Fortune favors the strong.</i> | _____ |
| IX. | <i>The highest good</i> | _____ |
| X. | <i>To err is human.</i>
<i>To err is human, but to persist [in error is] diabolical.</i> | _____
_____ |
| XI. | <i>"in good faith" & "credentials"</i> | _____ |
| XII. | <i>The law always accuses.</i> | _____ |
| XIII. | <i>If you want peace prepare for war.</i> | _____ |
| XIV. | <i>"A name is a sign." or "A name is destiny."</i> | _____ |
| XV. | <i>One conquers who conquers oneself.</i>
<i>One conquers twice who conquers oneself in victory.</i> | _____
_____ |
| XVI. | <i>Outside of us</i> | _____ |
| XVII. | <i>If you are in Rome, live in the Roman manner...</i>
<i>... if you are elsewhere, live as [they do] there.</i> | _____
_____ |
| XVIII. | <i>"Rightly ordered loves" or "The rank of loves"</i> | _____ |
| XIX. | <i>The strong may fall, [but] they cannot surrender.</i> | _____ |
| XX. | <i>I am afraid of the man of one book.</i> | _____ |
| XXI. | <i>It is difficult to retain what you have learned unless you practice it.</i> | _____ |
| XXII. | <i>Dare to think / be wise</i> | _____ |
| XXIII. | <i>before God / before men</i> | _____ |
| XXIV. | <i>It is foolish to fear what you cannot avoid.</i> | _____ |
| XXV. | <i>Applaud, friends, the comedy is over!</i> | _____ |

Alphabetical list of vocabulary in Passwords III
 93 unique words

ab	discere	iuvat	Romano
accusat	discimus	lex 4x	sapere
alibi	dixitque	libri	scholae
amici	errare 2x	lux 3x	se 2x
amoris	est 7x	more	sed
Athenae	et	mores	semper
audi	extra	nomen	si 3x
autem	facta	non 3x	sicut
bellum	fiat 2x	nos	stultum
bis	fide	omen	summum
bona 2x	fides	orandi	timeo
bonum	finita	ordo	timere
cadere	fortes	pacem	unius
cedere	fortis	para	utilius
castigat	Fortuna	perseverare	victoria
comedia	fueris 2x	plaudite	vincit 4x
coram 2x	Hierosolymis	potes	vis
credendi	hominem	potest	vitae
cum	hominibus	qui 2x	vitare
custodes	hoste	quid	vivendi
custodiet	humanum 2x	quis	vivito 2x
Deo	ibi	quod	
Deus	in	ridendo	
diabolicum	ipsos	Romae	

Alphabetical list of words in “Password” Sets I, II & III

225 words minus 29 **cognates** which students would likely recognize, and 12 **proper nouns** (mostly cognates)
plus 23 recognizeably similar words (blue brackets) = 161 unique words

Red x = number of times that word was repeated in all three sets (see following list)..
Students with larger English vocabularies will make more connections.

ab	culpa	gloria 2x	novem	sed
absurdum	cum	grata	omen	semper 2x
accusat	custodes	gratia	omnia 3x	senatus
ad 6x	custodiet	Hannibal	omnis	sequitur
adoremus	Danaos	Hierosolymis	orandi	sex
aeternum	dēlenda	hoc 4x	ordo	si 4x
ālea	Deī	hominem 2x	pacem	sic
alibi	Deo 3x	hominibus	panem	sicut
altius	Deus 2x	hoste	para	signo
amici	diabolicum	humanum 2x	parentis	simil
amor	diem	iacta	partes	sis
amoris	dies	ibi	peccator	sola 3x
apis	discere	idūs	per	solī
argumentum	discimus 2x	Iesus	perseverare	stultum
arma	divide	impera	persona	sum
aspera	divisa	in 8x	plaudite	sumum
astra	dixitque	incurvatus	pluribus	sunt
Athenae	docendo	infinitum	populī	timeo 2x
audi	Domini	inveniam	populusque	timere
aut 2x	dona	ipsos	portas	traditores
autem	duo	Iudeorum	post	translatōres
bellum	ē	iustus	potes	tres
bis	emptor	iuvat	potest	tria 2x
bona 2x	ergo	labor	pro	tu
bono	errare 2x	lente	propter	tyrannis
bonum	est 11x	lex 4x	punctum	unius
Brute	et 6x	libri	quattuor	unum 3x
cadere	ex	loco	qui 2x	utilius
cedere	excelsis	lux 3x	quid 2x	veni
canō	extra	machina	quinque 2x	venite
carpe	faciam	manet	quis	verbum
Carthāgō	facta	martiās	quo	veritas
castigat	felix	mea	quod	viam
cavē	ferentes	memento	rex	vici
caveat	festina	mens	ridendo	victoria
circenses	fiat 2x	meum	Romae	vidi
citius	fide 2x	more	Romano	vinces
cogito	fides	mores	Romanus	vincit 7x
comedia	finita	mori	sana	virumque
coram 2x	fortes	natalis	sano	vis
corpore	fortis	nauseum	sapere	vitae
corpus	fortius	Nazarenus	sapis	vitare
credendi	Fortuna	nomen	scholae	vivendi
Cristi	fueris 2x	non 5x	scriptura	vivito 2x
cui	Gallia	nos	se 3x	vōx 2x

Alphabetical list of words in “Password” Sets I, II & III According to Frequency



Then there are many words that are not used as often, and most occur only once.

1x	corpus	Gallia	omen	sed
ab	credendi	grata	omnis	senatus
absurdum	Cristi	gratia	orandi	sequitur
accusat	cui	Hannibal	ordo	sex
adoremus	culpa	Hierosolymis	pacem	sic
aeternum	cum	hominibus	panem	sicut
ālea	custodes	hoste	para	signo
alibi	custodiet	iacta	parentis	simil
altius	Danaos	ibi	partes	sis
amici	dēlenda	idūs	peccator	solī
amor	Deī	Iesus	per	stultum
amoris	diabolicum	impera	perseverare	sum
apis	diem	incurvatus	persona	summum
argumentum	dies	infinītum	plaudite	sunt
arma	discere	inveniam	pluribus	timere
aspera	divide	ipsos	populi	traditores
astra	divisa	Iudeaorum	populusque	translatōres
Athenae	dixitque	iustus	portas	tres
audi	docendo	iuvat	post	tu
autem	Domini	labor	potes	tyrannis
bellum	dona	lente	potest	unius
bis	duo	libri	pro	utilius
bono	ē	loco	propter	veni
bonum	emptor	machina	punctum	venite
Brute	ergo	manet	quattuor	verbum
cadere	ex	martīas	quis	veritas
cedere	excelsis	mea	quo	viam
canō	extra	memento	quod	vici
carpe	faciam	mens	rex	victoria
Carthāgō	facta	meum	ridendo	vidi
castigat	felix	more	Romae	vinces
cavē	ferentes	mores	Romano	virumque
caveat	festina	mori	Romanus	vis
circenses	fides	natalis	sana	vitae
citius	finita	nauseum	sano	vitare
cogito	fortes	Nazarenus	sapere	vivendi
comedia	fortis	nomen	sapis	
corpore	fortius	nos	scholae	
	Fortuna	novem	scriptura	