CONTENTS

ABOUT THIS COURSE  v

PRONUNCIATION GUIDE  vi

UNIT 1  IN ON THE ACTION - VERBS IN THE PRESENT TENSE  1

This Unit directs you straight to the heart of the action, the Verb, and explains what it is, how it is set out in the Present Tense and how to recognise other Verbs of the same kind. You will be shown the basic building blocks of all regular Verbs and learn how most of what is written or spoken in Latin is in the Indicative Mood.

UNIT 2  PEOPLE, PLACES AND THINGS - NOUNS  9

In this Unit you will be introduced to the Noun and given the opportunity to see how it works in all its different forms. By expanding your experience of both Verbs and Nouns, this Unit, taken in conjunction with the previous one, will enable you to understand a good number of whole sentences.

UNIT 3  A CHANGE IN PERSPECTIVE - PRESENT INDICATIVE PASSIVE  17

This Unit continues with Verbs in the Present Tense, but you will be looking at them ‘the other way on’. The emphasis is no longer on the Active Verbs of Unit 1 but on the concept of Passive Verbs. In addition you will meet for the first time the bizarre phenomenon known as Deponent Verbs which have no equivalent in English.

UNIT 4  THE ART OF DESCRIPTION - ADJECTIVES  23

This Unit sets out and explains the use of the Adjective, and shows how it enriches the sentence by its ability to describe. Thus a fuller, more rounded dimension is given to the sentence with the addition of Adjectives.

UNIT 5  WHERE WHEN AND HOW - ADVERBS AND PREPOSITIONS  31

This Unit presents an array of words and phrases which illustrate the dimensions of time, space and manner. These are called Adverbs and Prepositions and they play an important role in embedding a sentence in its intended context.

REVISION  1 : UNITS 1 - 5  39

UNIT 6  A MAJOR MOOD SWING - THE SUBJUNCTIVE MOOD  42

In this Unit you will be introduced to the Subjunctive Mood, a concept not as fearsome as its name suggests, and you will gain valuable experience of how it is used in situations which express all that is mysterious and spiritual. It is compared and contrasted with the Indicative Mood mentioned in Unit 1.

UNIT 7  CHANGE AND CHANGE AGAIN - THE PASSIVE SUBJUNCTIVE  47
This Unit presents a *double* change in perspective. This means that you will be required to think in terms not only of the **Subjunctive** but also of the **Passive** at the same time. You will see clearly the basic form of this construction and be given ample opportunity to see how it works in practice. There is also the opportunity of handling **Deponent** Verbs.

**UNIT 8  PERFECT FULFILMENT - THE ‘PERFECT’ TENSE**  52

This is your first excursion into the Past. In this Unit you will see how Verbs indicating completed actions are formed and used, and why they are grouped into what is called the **Perfect Tense**. You will also learn about the **4 Principal Parts** of a Verb, thereby gaining an overall view of almost all Latin Verbs. This is a major step in the direction of increased independence in handling the language as it helps you to discern accurately almost any Latin Verb, even ones which you have not met before.

**UNIT 9  PERFECTLY PASSIVE - THE PERFECT INDICATIVE PASSIVE**  60

In this Unit you will meet and use the **Past Participle** for the first time and be able to see its potential for forming the **Perfect Tense** in its **Passive** as well as its **Deponent** form.

**UNIT 10  LOOKING INTO THE FUTURE - FUTURE INDICATIVE ACTIVE**  66

This Unit demonstrates the formation and use of the **Future Tense** and shows clearly its close similarity with English usage. It opens up yet another perspective, greatly increasing your range of knowledge and experience of the Latin language.

**REVISION 2 : UNITS 6 - 10**  72

**UNIT 11  BACK TO THE FUTURE - FUTURE INDICATIVE PASSIVE**  75

This Unit continues with the **Future Tense**, this time in its **Passive** and **Deponent** forms. Now you are in possession of enough experience to deal confidently with any number of Latin sentences relating to the Past, Present or Future in the forms set out above.

**UNIT 12  GIVING ORDERS - THE IMPERATIVE**  81

This Unit explains the form and function of the **Imperative**, that is the way in which commands are given in Latin. You will be introduced to the basic form of the Imperative and taken through a variety of examples which show how it is used in the two-way communication between God and man.

**UNIT 13  DO’S AND DON’TS - THE IMPERATIVE CONTINUED**  89

This Unit covers the **Negative Imperative** together with some slightly unusual and less common forms including the **Passive** and **Deponent Imperative**. With the help of this Unit and the previous one, you will be able to recognise any form of the Imperative that you might meet.

**UNIT 14  SOME LEFTOVERS - MORE TENSES**  97
This Unit shows how the broad categories of Past, Present and Future Tenses can be divided up into more subtle categories of time - the **Pluperfect**, **Imperfect** and **Future Perfect**. At this point, even with a cursory acquaintance with these new tenses, you will have attained a more sophisticated knowledge of Verbs, which will enable you to tackle any passage from the Roman Missal.

**UNIT 15  TRIPLE JUMP - THE PARTICIPLES**

This Unit covers all you need to know about **Participles** - Past, Present and Future - and provides that extra breadth of experience necessary to understand the wider range of constructions which you will encounter.

**REVISION  3  ;  UNITS 11 - 15**

**UNIT 16  2 FOR THE PRICE OF 1 - GERUNDS AND GERUNDIVES**

In this Unit you will meet two very idiomatic constructions of the Latin language - the **Gerund** and the **Gerundive** - which look and sound alike but are totally distinct in their usage. Knowing how these forms are used and translated will greatly enhance your skill at making sense of your reading material.

**UNIT 17  QUESTION TIME - INTERROGATIVES**

This Unit provides you with every facet of the **Interrogative** necessary for you to recognise what sort of question is being asked in Latin. The full range of Interrogative words is set out and demonstrated in a variety of ways. Together they provide the finishing touches to the edifice of Latin constructions which you have been building up from the beginning of the Course.

**UNIT 18  "THE MOST BEAUTIFUL THING THIS SIDE OF HEAVEN"**

This Unit takes you through some aspects of the **Ordinary of the Mass** with special reference to the language of Sacrifice and that which enhances the essentially supernatural nature of the liturgy.

**UNIT 19  HOW TO READ THE COLLECT, SECRET and POSTCOMMUNION**

This Unit aims to help those who are unfamiliar with the traditional Roman Missal to develop the art of reading the Orations (ie. the Collect, Secret and Postcommunion), and to discover the doctrinal content of these ancient prayers which were suppressed by revisers in the **Novus Ordo** but continue to enjoy an untrammelled existence in the Tridentine Mass.

**UNIT 20  PROPER OF CORPUS CHRISTI**

In this Unit you are on your own! For the first time you will be required to read and understand an entire **Proper of the Mass** containing almost all of the grammatical points outlined throughout the Course. You will be expected to spot and identify familiar constructions, match them to their English equivalent on the other side of the page, and look up any new vocabulary in the generalised Word List at the end of the book.

**REVISION 4  :  UNITS 1-20**

**KEY TO EXERCISES**

**WORD LIST**
**SIMPLICISSIMUS**

An entirely new approach  
to learning  
the Latin of the Traditional Roman Mass

by Carol Byrne, MA PhD (Dunelm)

*Simplicissimus* (Latin for ‘very easy’) is a unique, user-friendly Latin Course based on a Teach Yourself method guaranteed to give maximum results with the minimum of effort. Its aim is to give priests a working knowledge of the Latin of the traditional Roman Missal so as to enable them to celebrate Holy Mass in the old rite with understanding and devotion. The Course is specially designed for the absolute beginner; no need whatever to have had any formal classical background or previous knowledge of Latin. It can even be used by those who consider themselves without any particular aptitude at all for learning languages.

**Main features of the Course**

- Clear presentation of material with grammatical constructions set out in a see-at-a-glance format
- Ample opportunity for hands-on experience of the Missal right from the start with the main emphasis on Reading Practice throughout
- Vocabulary presented only within a specific context so as to avoid learning long word-lists in a ‘vacuum’
- Numbered paragraphs for easy reference and cross-reference
- Exercises require little effort and come in a variety of undemanding forms: multi-choice answers, mix-and-match arrangements or quiz-type questions
- Key to all exercises included and copious explanatory notes for your guidance as you progress through the Units
- Pronunciation Guide for quick and easy reference

**Obtainable from The Latin Mass Society,**  
11-13 Macklin St., London WC2B 5NH, for £9.95 + £1.50 p & p

ABOUT THIS COURSE
A streamlined approach

Latin has a reputation for being a difficult language. And so it is. How then, one is entitled to ask, can a course claiming to be *simplicissimus* purport to teach a language that has so many intricacies and permutations and bristles with pitfalls at every turn? The aim of the Course is to present, not a comprehensive coverage of the Latin language itself, but simply a compendium of samples of the *Latin of the Roman Missal* in as simplified a form as possible. For that reason only the most common constructions of the Latin language are selected for presentation while the minute details are assimilated by osmosis, as it were, and reinforced in the memory by frequent usage. There is therefore no redundant material to absorb, no unnecessary toil or mental exertion to be expended in learning what is not strictly relevant. Each individual Unit of the Course is a self-contained package encompassing a major feature of the language. Once you have mastered it, you will have taken a significant step towards completing the whole picture.

Guaranteed Results

The Course is specially designed to give you immediate access to the Roman Missal by providing hands-on experience of the Latin of the Tridentine Mass. So right from the outset you will have the opportunity both to *understand and recite* excerpts from the 1962 Missal, first in short, simple phrases and then gradually building up to longer sentences and passages from the Old and New Testaments. This target can be easily attained because the main focus of the Course is on the sections entitled Reading Practice which feature prominently in each Unit. All the sections on grammar and vocabulary as well as the accompanying exercises exist only to facilitate the Reading Practice.

How *Simplicissimus* works

The experience of learning with *Simplicissimus* is akin to that of putting together a piece of self-assembly furniture from a list of instructions, or cooking a meal using pre-packed convenience food. Just as in both cases you can produce ‘results’ from the fruits of someone else’s labour, so you can apply the scheme of work laid out in this Course to gain instant practical experience of the Latin of the Roman Missal. All that is required is:

- to retain the broad outlines of language structures clearly set out at the beginning of each Unit
- read and repeat the Reading Material which illustrates each point
- follow some simple instructions to complete the relevant exercises

There are also, of course, many props to help you along: the numerous Latin words you will meet eg. *resurrectio*, *Evangelista*, which are so similar to English that they do not require a dictionary, your own knowledge of biblical context, Latin words and phrases eg. *post mortem* or *agenda* which are used in everyday speech, the Latin current in ecclesiastical circles such as *imprimatur*, *mea culpa*, *Humanae Vitae* etc. and, of course, there is the ever-present English version on the other side of the page!

Pray-while-you-say

An unexpected bonus arising from the recitation of Latin phrases from the Missal is that you will find yourself *praying* frequently as you repeat over and over again the prayers which were the patrimony of every Catholic priest of the Roman rite for 16 centuries, using the self-same words as the saints and martyrs of the past. In addition there are the many pious ejaculations in honour of the Most Blessed Sacrament, the titles of honour conferred on Our Blessed Lady, or memorable sayings from the teachings of Jesus, St Paul, the Prophets, and so on. This kind of repetitive exercise has a mantra-like quality which, once you have crossed the hurdle of conscious effort, helps to lodge the truths of the Faith at a subliminal level and makes those truths one’s own, part of the subconscious mind.

It is sincerely hoped that those priests who commit themselves to this Course will, while picking up the odd bit of Latin, also take with them a love and appreciation for the rite of Mass that has been celebrated for centuries all over the world by their elder brothers in the Faith and is still most dearly valued by many of their flock.
PRONUNCIATION GUIDE

The best way to gain an accurate pronunciation of liturgical Latin is to imitate the spoken word. There are only a few differences between the way in which some letters are pronounced in Latin and English, and although this is not an exhaustive list, the main differences are summarised as follows:

**C** as K e.g. *corpus* (body)

- *calix* (chalice)
- *cium* (with)

but before E (AE) or I, as **CH**, e.g. *caecus* (blind) pronounced CHAY-CUS

- *cibus* (food) pronounced CHEE-BUS

NEVER as S.

**CH** as K e.g. *Christus* (Christ)

- *Michael Archangelus* (Michael the Archangel)

**G** as G in ‘gate’ e.g.

- *rogamus* (we ask)

but before E or I, as J in ‘joy’ e.g. *Evangelium* (the Gospel)

- *igitur* (therefore)

**GN** as NI in ‘onion’ e.g. *Agnus Dei* (Lamb of God)

- *dignus* (worthy)

**J** as Y in ‘yet’ e.g. *Joannis* (John)

- *Judica me, Deus* (Judge me, O God)

**T** as in English but when followed by I the combination sounds like TSEE

- e.g. *oration* (prayer) pronounced ORAT-SEE-O

- *gratias* (thanks) pronounced GRAT-SEE-AS

**TH** as T in English e.g. *thronum* (throne)

- *cithara* (harp)

**Z** as DZ, e.g. *baptizare* (to baptise) pronounced BAP-TID-SARE

But as Z in English at the beginning of a word e.g. *Zachariah*

N.B. **Combination of certain vowels**

**ii** - When the letter *i* is followed immediately by another *i* each must be pronounced separately
e.g. *Fili* (of the Son) pronounced FEE-LEE-EE

**ae** – pronounced ‘ay’ as in ‘today’ e.g. *caelum* (heaven)

Also note:

- *introibo* (I will go in) pronounced INTRO-EE-BO
UNIT 1

IN ON THE ACTION-
VERBS IN THE PRESENT TENSE

1.1 What Verbs are and why they are important
A Verb is a word which expresses the following:

- an action
- the existence of someone or something

Throughout this Course you will meet hundreds of Verbs in a large variety of contexts. This is not at all surprising since the Verb is an essential ingredient in any sentence. In other words you cannot have a sentence without at least one Verb in it. There are many kinds of sentences including long, complex ones containing several Verbs and short sentences consisting only of one word - the Verb. But there are none without a Verb. So Verbs are an unavoidable hazard to negotiate at all points.

1.2 THE FOUR CONJUGATIONS
Fortunately there exists a convenient system for classifying the countless Verbs in the Latin language. These are arranged into four groups called Conjugations. Each type of Conjugation can be regarded as a ‘capsule’ which contains all the information you need to

- find out who is doing what and when
- to recognise other Verbs of the same category when you come across them

Later on you will meet some Verbs that are irregular, that is they do not follow the usual pattern but diverge from it in some special or unexpected ways, but these, too, will slot into perspective if they are seen in the context of the standard paradigm for regular Verbs.

1.3 The Concept of Tenses
As Verbs are embedded in a context of time, the concept of Tense has to be taken into account in order to indicate whether the action takes place in the Past, Present or Future. In this Unit we will be dealing only with the Present Tense.

1.4 Learning the Layout
You must also become familiar with the invariable pattern in which every Verb which you will meet is set out. This is simply a convenient way of indicating different Persons who have to do with the Verb, and of distinguishing between Singular and Plural:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>I</td>
<td>we</td>
</tr>
<tr>
<td>2nd Person</td>
<td>thou/you</td>
<td>you</td>
</tr>
<tr>
<td>3rd Person</td>
<td>he/she/it</td>
<td>they</td>
</tr>
</tbody>
</table>

1.5 THE PRESENT INDICATIVE ACTIVE TENSE

- so called because it indicates the ‘here and now’, that is either
• an action that takes place at the present time or
• the current state of affairs as perceived by the speaker or writer.

All regular Latin verbs in the Present Indicative Active are set out thus:

### 1st Conjugation

<table>
<thead>
<tr>
<th>ORARE  - TO PRAY</th>
<th>2nd Conjugation</th>
<th>VIDERE  - TO SEE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>oro   - I pray</td>
<td>oramus - we pray</td>
<td>video - I see</td>
</tr>
<tr>
<td>oras  - thou prayest</td>
<td>oratis - you pray</td>
<td>vides - thou seest</td>
</tr>
<tr>
<td>orat  - he/she prays</td>
<td>orant - they pray</td>
<td>videt - he/she sees</td>
</tr>
</tbody>
</table>

### 3rd Conjugation

<table>
<thead>
<tr>
<th>DICERE  - TO SAY</th>
<th>4th Conjugation</th>
<th>VENIRE  - TO COME</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>dico - I say</td>
<td>dicimus - we say</td>
<td>verio - I come</td>
</tr>
<tr>
<td>dis - thou sayest</td>
<td>dictis - you say</td>
<td>vides - thou comest</td>
</tr>
<tr>
<td>dict - he/she says</td>
<td>dicunt - they say</td>
<td>vetit - he/she comes</td>
</tr>
</tbody>
</table>

### Vocabulary

- laudo, laudare (1) - to praise
- habeo, habere (2) - to have
- vivo, vivere (3) - to live
- audio, audire (4) - to hear

### Exercise 1
Take each of the following Verbs and match them with the models given in 1.5:
laudo (1)  habeo (2)  vivo (3)  audio (4)

Example: laudo, laudas, laudat... etc.
vivo, vivis, vivit...etc.

The number in brackets indicates to which Conjugation each Verb belongs.

1.8 Translating into English
It is important to realise that although there is only one form of the Verb in Latin, there is a choice of translations into English depending on the context. Thus venit not only means ‘comes’ but also ‘is coming’ or ‘does come’, whichever translation fits the required context.

1.9 How it sounds - Pronunciation of 2nd and 3rd Conjugation Infinitives
These differ in pronunciation and emphasis in spite of the fact that they both end in -ere. In order to avoid confusion it is important to distinguish between the long ‘e’ of the 2nd Conjugation Infinitive (as in videre) and the short ‘e’ of the 3rd Conjugation (as in dicere). This means that you would pronounce the former as vid-EH-ray and the latter as DEE-che-ray, with the emphasis falling on the capitalised letters. This will help you to maintain the correct flow and rhythm of the Latin text.

Here are some Latin phrases to practice using the correct rhythm:

- 'to see a sign'. That is what the Scribes and Pharisees demanded of Jesus
- 'we dare to say'. These words appear in the Mass just before the Our Father

1.10 The Negative Form
To express the Negative, simply place non in front of the Verb: eg. non vident - they do not see.

Vocabulary

<table>
<thead>
<tr>
<th>2nd Conjugation</th>
<th>3rd Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>jubeo, jubere (2) - to command</td>
<td>dico, dicere (3) - to say</td>
</tr>
<tr>
<td>custodio, custodire (4) - to protect, keep</td>
<td>sedeo, sedere (2) - to sit</td>
</tr>
<tr>
<td>rego, regere (3) - to rule</td>
<td>servio, servire (4) - to serve</td>
</tr>
<tr>
<td>amo, amare (1) - to love</td>
<td>regno, regnare (1) - to rule</td>
</tr>
<tr>
<td>diligo, diligere (3) - to love</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 2 Translate the following:

- jubes, custodiunt, vivis et regnas, laudamus, laudant, benedicimus, habemus, auditis, diligo, expectant, dicit, amo, regunt.

Vocabulary

mihi - for me
oculus - eye
beatus - blessed
Deus - God
semper - always
in coelis - in Heaven
timeo, timere (2) - to fear
adoro,adorare (1) - to adore
laetifico, laetificare (1) - to give joy to
luce - at dawn

mensam - table
juventutem - youth
vire - man
unum - one
paro, parare (1) - to prepare, set out
glorifico, glorificare (1) - to glorify
scandalizo, scandalizare (1) - to scandalise
credo, -ere (3) - to believe
vigilo, -are (1) - to watch, be awake
**Reading Practice**

*Credo in unum Deum*  
I believe in one God

*Paras mihi mensam*  
Thou preparest a table before me

*Si oculus tuus scandalizat te*  
If thy eye scandaliseth thee

*lausamus te, benedicimus te, adoramus te, glorificamus te*  
we praise Thee, we bless Thee, we adore Thee, we glorify Thee

*Deus, Deus meus, ad te luce vigilo*  
O God, my God, to Thee I watch at break of day

*ad Deum qui laetificat juvenatem meam*  
to God Who giveth joy to my youth

*Beatus vir qui timet Dominum*  
Blessed (is) the man who feareth the Lord

**Vocabulary**

<table>
<thead>
<tr>
<th>magnifico, magnificare (1) - to magnify</th>
<th>tremo, tremere (3) - to tremble, be in awe</th>
</tr>
</thead>
<tbody>
<tr>
<td>do, dare (1) - to give</td>
<td>Angeli - angels</td>
</tr>
<tr>
<td>autem - but</td>
<td>Dominationes - dominations</td>
</tr>
<tr>
<td>animam meam - my soul</td>
<td>Potestates - powers</td>
</tr>
<tr>
<td>pacem - peace</td>
<td>vobis - to you</td>
</tr>
<tr>
<td>ad dexteram - at the right hand</td>
<td>Patris - of the Father</td>
</tr>
</tbody>
</table>

**Exercise 3**  
Fill in the blanks using one of the following Verbs:

<table>
<thead>
<tr>
<th>magnificat</th>
<th>audient</th>
<th>tremunt</th>
<th>laudant</th>
<th>dico</th>
</tr>
</thead>
<tbody>
<tr>
<td>diligis</td>
<td>sedes</td>
<td>do</td>
<td>adorant</td>
<td>custodium</td>
</tr>
</tbody>
</table>

1. *beati qui ______ verbum Dei, et ______ illud*  
blessed are they that hear the word of God, and keep it

2. ______ autem vobis  
But I say to you...

3. *majestatem tuam ______ Angeli... ______ Dominationes... ______ Potestates*  
the Angels *praise* Thy majesty...  
the Dominations *worship* it...  
the Powers are in awe

4. ______ anima mea Dominum  
My soul *magnifies* the Lord
5. *Pacem meam _____ vobis*  
My peace I give to you

6. *Simon Joannis,______ me?*  
Simon (son) of John, lovest thou me?

7. *qui ______ ad dexteram Patris*  
Who sittest at the right hand of the Father

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>sustineo, -ere (2)</td>
<td>to endure, maintain</td>
</tr>
<tr>
<td>dormio, -ire (4)</td>
<td>to sleep</td>
</tr>
<tr>
<td>intro, -are (1)</td>
<td>to enter</td>
</tr>
<tr>
<td>spero, -are (1)</td>
<td>to hope</td>
</tr>
<tr>
<td>procedo, procedere (3)</td>
<td>to proceed</td>
</tr>
</tbody>
</table>

**Exercise 4**

1. What are the characteristics of *caritas* (love) according to St Paul?  
*caritas...omnia (all things) credit, omnia sperat, omnia sustinet*

2. What does Jesus ask Peter?  
*Simon, dormis?*

3. What is the action of the Holy Spirit in this phrase?  
*Spiritus qui a Patre procedit*

4. How do we recognise the true shepherd (pastor)?  
*qui autem intrat per ostium (door), pastor est*

5. What message did Jesus give the disciples in the Upper Room?  
*et ego mitto vos (you)*

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>neque - neither</td>
<td>horrea - barns</td>
</tr>
<tr>
<td>gentes - Gentiles</td>
<td>sculptilia - graven things, idols</td>
</tr>
<tr>
<td>haec omnia - all these things</td>
<td>sero, serere (3) - to sow</td>
</tr>
<tr>
<td>intelligo, -ere (3) - to understand</td>
<td>meto, metere (3) - to reap</td>
</tr>
<tr>
<td>egenum - needy</td>
<td>congrego, congregare (1) - to gather</td>
</tr>
<tr>
<td>pauperem - poor</td>
<td>dimitto, -ere (3) - to dismiss</td>
</tr>
<tr>
<td>lugio, lugere (2) - to mourn</td>
<td>servus - servant</td>
</tr>
<tr>
<td>vero - truly</td>
<td>jam - now, already</td>
</tr>
<tr>
<td>Dominus - the Lord</td>
<td>inquiro, inquirere (3) - to seek</td>
</tr>
</tbody>
</table>

**Reading Practice**

*Beatus qui intelligit super egenum et pauperem*  
Blessed is he who understandeth concerning the needy and the poor

*non servunt, neque metunt, neque congregant in horrea*  
they neither sow nor reap nor gather into barns

*Haec enim omnia gentes inquirunt*  
For all these things do the Gentiles seek

*omnes qui adorant sculptilia*  
all (those) who adore graven things

*Beati qui lugent*  
Blessed (are they) that mourn

*Nunc dimittis servum tuum, Domine*  
Now Thou dost dismiss Thy servant, O Lord

*Vivo autem, jam non ego : vivit vero in me Christus*  
but I live, now not I : but Christ liveth in me
1.11 PRESENT INDICATIVE OF THE VERB ‘TO BE’ (ESSE)

The verb ‘to be’ is in a category of its own and does not conform to any of the patterns for the four Conjugations previously mentioned. It is conjugated as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>sum</strong></td>
<td>I am</td>
<td><strong>sumus</strong></td>
</tr>
<tr>
<td><strong>es</strong></td>
<td>thou art</td>
<td><strong>estis</strong></td>
</tr>
<tr>
<td><strong>est</strong></td>
<td>he/she/it is</td>
<td><strong>sunt</strong></td>
</tr>
</tbody>
</table>

1.12 Personal Pronouns

Quite often the Verb ‘to be’ in Latin is accompanied by one of these Personal Pronouns:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ego</strong></td>
<td>I</td>
</tr>
<tr>
<td><strong>tu</strong></td>
<td>thou</td>
</tr>
<tr>
<td><strong>vos</strong></td>
<td>you</td>
</tr>
<tr>
<td><strong>nos</strong></td>
<td>we</td>
</tr>
</tbody>
</table>

Vocabulary

- *resurrectio* - resurrection
- *vitis* - vine
- *dignus* - worthy
- *sacerdos* - priest
- *Petrus* - Peter
- *lux* - light
- *multi* - many
- *Rex* - King
- *panis* - bread
- *unus, unum* - one
- *vita* - life
- *palmes* (pl. *palmites*) - young branch esp. of vine
- *amicus* - friend
- *Judaeus* - a Jew
- *corpus* - body
- *mundus* - world
- *omnia* - everything
- *multi* - many
- *hi* - these, they

Reading Practice

- *Ego sum resurrectio, et vita* I am the Resurrection and the Life
- *Ego sum Vitis, vos palmites* I am the Vine, you (are) the branches
- *Domine, non sum dignus* Lord, I am not worthy
- *Non es amicus Caesaris* thou art not a friend of Caesar
- *Tu es sacerdos in aeternum* Thou art a priest forever
- *Tu es Rex Judaeorum?* Art Thou the King of the Jews?
- *Tu es Petrus* Thou art Peter
- *Unus panis et unum corpus multi sumus* We being many are one bread and one body
- *Vos estis lux mundi* You are the light of the world
hi in mundo sunt

They are in the world

Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>circumdo, -circundare (1)</td>
<td>to surround</td>
</tr>
<tr>
<td>permaneo, -ere (2)</td>
<td>to remain</td>
</tr>
<tr>
<td>in tenebris</td>
<td>in darkness</td>
</tr>
<tr>
<td>umbra mortis</td>
<td>the shadow of death</td>
</tr>
<tr>
<td>ecce</td>
<td>behold</td>
</tr>
<tr>
<td>foris</td>
<td>outside</td>
</tr>
<tr>
<td>sto, -stare (1)</td>
<td>to stand</td>
</tr>
<tr>
<td>coinquino, -coinquinare (1)</td>
<td>to defile</td>
</tr>
<tr>
<td>os</td>
<td>mouth</td>
</tr>
<tr>
<td>quod (that which)</td>
<td></td>
</tr>
<tr>
<td>protego, -ere (3)</td>
<td>to protect</td>
</tr>
<tr>
<td>in aeternum</td>
<td>for eternity</td>
</tr>
<tr>
<td>virgo</td>
<td>a virgin</td>
</tr>
<tr>
<td>maneo, -ere (2)</td>
<td>to remain, abide</td>
</tr>
<tr>
<td>mater</td>
<td>mother</td>
</tr>
<tr>
<td>fratres</td>
<td>brothers</td>
</tr>
<tr>
<td>intro, intrare (1)</td>
<td>to enter</td>
</tr>
<tr>
<td>hominem</td>
<td>a man</td>
</tr>
<tr>
<td>ex ore</td>
<td>out of the mouth</td>
</tr>
<tr>
<td>hoc</td>
<td>this thing</td>
</tr>
</tbody>
</table>

Reading Practice

Deus, qui nos... circumdas et protegis

O God, Who dost encompass and shield us

in aeternum permanes Virgo

a Virgin evermore thou dost remain

qui in tenebris et umbra mortis sedent

who sit in darkness and in the shadow of death

qui non diligit, manet in morte

He that loveth not, abideth in death

Ecce mater tua, et fratres tui foris stant

Behold, Thy mother and Thy brethren stand without

Non quod intrat in os, coinquinat hominem : sed quod procedit ex ore, hoc coinquinat hominem

Not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man

Now read through this whole passage of the Gospel (John x 11-16) of the Second Sunday after Easter. All the Verbs in the Present Tense are underlined. Some you have already met in this Unit. Others are new, but their endings conform to the patterns set out in 1.5. So although you may not have met them before, you will know precisely who is carrying out the action by recognising their endings.

Sequentia Sancti Evangelii secundum Joannem.


Continuation of the holy Gospel according to St. John. At that time Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth ; and the wolf catcheth and scattereth the sheep : and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd : and I know Mine, and Mine know Me, as the Father knoweth Me, and I know the Father : and I lay down My life for My sheep. And other sheep I have that are not of this fold : them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.
2.1 What is a Noun?
A Noun is simply a ‘naming’ word to denote a person, place or thing eg. Maria (Mary), sacerdos (priest), Roma (Rome), epistola (letter). But complications occur with Latin Nouns because

- they have different genders - masculine, feminine and neuter
- they are inflected, that is their endings change according to the role they play in a sentence.
- they are grouped into five distinct categories called Declensions.

2.2 Gender
All the Nouns you will meet in this Course belong to some Gender, either masculine, feminine or neuter - which do not, however, correspond to the ‘he, she and it’ of English usage. The problem is not with the self-evident words indicating male or female gender such as filius (son) or uxor (wife), but with the vast array of Nouns which are genderless in English such as ‘wine’, ‘the sun’, ‘peace’ etc. which in Latin must be given one of the genders above. Thus in Latin ‘wine’ is neuter, ‘the sun’ is masculine and ‘peace’ feminine.

2.3 Inflection and Cases
You will have already noticed that the same Latin word can appear in a variety of different guises. So not only would you have, for example, Dominus for ‘the Lord’ but you would also come across other forms such as Domine, Dominum, Domini and Domino. Why this difference of ending for the same basic word? This is because Latin Nouns undergo a process of change known as inflection to indicate the particular role each word plays in a sentence.

Although there is no parallel with English Nouns, we do something similar with our Pronouns I/me or he/him etc. which we know instinctively how to use correctly. It would be absurd to say ‘we praise he’, and only someone with an insufficient grasp of English usage would say ‘me give’. Now it is possible to see a correspondence between the way Dominus is used in Latin and the way we use ‘he’ in English; both indicate the person carrying out the action, as in Dominus venit (‘The Lord cometh’)

There is also a correspondence between Dominum and ‘Him’, both being used to complete the Verb as in Laudamus Dominum (‘we praise the Lord’, i.e. Him).

There is a technical name for these changes; they are referred to as Cases, of which there are six to cover all the different situations you will meet.

Here are all the Cases you will need. Learn their names and see how they are used in different circumstances:
2.4 THE FIVE DECLENSIONS

Just as you saw in the previous Unit how all Verbs in Latin are grouped into categories each with its own distinctive pattern, so it is with Nouns which fall into five groups called **Declensions**.
Pay special attention to the **Nominative** and **Genitive Singular** forms underlined as both are usually given when referring to any Nouns. This helps to identify them more clearly as belonging to a particular Declension.

### 2.5 /1 1st Declension (fem.) ending in -a: *terra, -ae* (f)-earth, land

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td><em>terra</em></td>
<td><em>terrae</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>terra</em></td>
<td><em>terrae</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>terram</em></td>
<td><em>erras</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>terrae</em></td>
<td><em>terraram</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>terrae</em></td>
<td><em>terris</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>terra</em></td>
<td><em>terris</em></td>
</tr>
</tbody>
</table>

Note the short-hand way of reference to Nouns, eg. *terra, -ae* to indicate Nominative and Genitive Cases

### 2.5 /2 Gender
Nouns of the 1st Declension follow the above pattern and are said to be **Feminine**. This is an important consideration when it comes to matching them up later on with Adjectives. However there are a few Nouns of this group which are Masculine. These are usually connected with professions or callings eg:

<table>
<thead>
<tr>
<th>Noun (masculine)</th>
<th>Noun (feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>agricola</em> - farmer / vine-dresser</td>
<td><em>Papa</em> - Pope</td>
</tr>
<tr>
<td><em>propheta</em> - prophet</td>
<td><em>Baptista</em> - the Baptist</td>
</tr>
<tr>
<td><em>scriba</em> - scribe</td>
<td><em>Evangelista</em> - Evangelist</td>
</tr>
</tbody>
</table>

Other nouns of the 1st Declension are:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>vita, -ae</em> - life</td>
<td><em>Ecclesia, -ae</em> - Church</td>
</tr>
<tr>
<td><em>stella, -ae</em> - star</td>
<td><em>regina, -ae</em> - queen</td>
</tr>
<tr>
<td><em>misericordia, -ae</em> - mercy</td>
<td><em>gratia, -ae</em> - grace (pl. thanks)</td>
</tr>
<tr>
<td><em>anima, -ae</em> - soul (Dat. and Abl. Pl. <em>animabus</em>)</td>
<td></td>
</tr>
</tbody>
</table>

### Exercise 1
Choose the correct word from the shaded box to complete the sense:

1. *panis*  
   - *vita vitae* - the Bread of Life

2. *vidimus*  
   - *stellas stellae* - we have seen His star

3. *lauda*  
   - *anima animae* mea Dominum - praise the Lord, O my soul

4. *Joanni*  
   - *Baptistam Baptistae Baptistae* - to John the Baptist

5. *cum*  
   - *Maria Mariae Mariam* - with Mary
2.6 /1 2nd Declension (masc.) ending in -us: *apostolus, -i - apostle*

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td><em>apostolus</em></td>
<td><em>apostoli</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>apostole</em></td>
<td><em>apostoli</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>apostolum</em></td>
<td><em>apostolos</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>apostoli</em></td>
<td><em>apostolorum</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>aposto</em></td>
<td><em>apostolis</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>apostolo</em></td>
<td><em>apostolis</em></td>
</tr>
</tbody>
</table>

In the same way these 2nd Declension Nouns are formed:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ, -i - Christ</td>
<td>Nom</td>
<td><em>Christus</em></td>
<td><em>Christi</em></td>
</tr>
<tr>
<td>mundus, -i - world</td>
<td>Voc.</td>
<td><em>munda</em></td>
<td><em>mundo</em></td>
</tr>
<tr>
<td>agnus, -i - lamb</td>
<td>Acc.</td>
<td><em>agnum</em></td>
<td><em>agnus</em></td>
</tr>
<tr>
<td>oculus, -i - eye</td>
<td>Gen.</td>
<td><em>oculi</em></td>
<td><em>oculus</em></td>
</tr>
<tr>
<td></td>
<td>Dat.</td>
<td><em>oculo</em></td>
<td><em>oculis</em></td>
</tr>
<tr>
<td></td>
<td>Abl.</td>
<td><em>oculo</em></td>
<td><em>oculis</em></td>
</tr>
<tr>
<td>Deus - God (Voc. Deus)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Filius- Son (Voc. fili)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus - (Nom. Jesus, Acc. Jesum, all other Cases Jesu)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.6 /2 2nd Declension (masc.) ending in -er: *liber, libri - book*

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td><em>liber</em></td>
<td><em>libri</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>liber</em></td>
<td><em>libri</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>librum</em></td>
<td><em>libros</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>libri</em></td>
<td><em>librorum</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>libro</em></td>
<td><em>libris</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>libro</em></td>
<td><em>libris</em></td>
</tr>
</tbody>
</table>

Other 2nd Declension -er Nouns are:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>magister, magistri - teacher</td>
<td>Nom</td>
<td><em>magister</em></td>
<td><em>magistri</em></td>
</tr>
<tr>
<td>puer, -pueri - boy</td>
<td>Voc.</td>
<td><em>puer</em></td>
<td><em>pueri</em></td>
</tr>
<tr>
<td></td>
<td>Acc.</td>
<td><em>puerum</em></td>
<td><em>pueris</em></td>
</tr>
<tr>
<td></td>
<td>Gen.</td>
<td><em>pueri</em></td>
<td><em>puerorum</em></td>
</tr>
<tr>
<td></td>
<td>Dat.</td>
<td><em>puero</em></td>
<td><em>pueris</em></td>
</tr>
<tr>
<td></td>
<td>Abl.</td>
<td><em>puero</em></td>
<td><em>pueris</em></td>
</tr>
<tr>
<td>ager, agri - field</td>
<td>Nom</td>
<td><em>ager</em></td>
<td><em>agri</em></td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
<td><em>ager</em></td>
<td><em>agri</em></td>
</tr>
<tr>
<td></td>
<td>Acc.</td>
<td><em>agrum</em></td>
<td><em>agros</em></td>
</tr>
<tr>
<td></td>
<td>Gen.</td>
<td><em>agri</em></td>
<td><em>agrorum</em></td>
</tr>
<tr>
<td></td>
<td>Dat.</td>
<td><em>agro</em></td>
<td><em>agris</em></td>
</tr>
<tr>
<td></td>
<td>Abl.</td>
<td><em>agro</em></td>
<td><em>agris</em></td>
</tr>
</tbody>
</table>

Learn also: *vir, viri - man*

which has the same endings.

**Exercise 2** Choose the correct word to complete the sentences:

1. *Laus tibi* Christe Christo Christi - Praise to Thee, O Christ

2. *fides* Apostoli Apostolorum Apostolis - the faith of the Apostles

Angelus
3. Angelum Angeli - The Angel of the Lord declared unto Mary

4. gratias agamus Dominus Domino Dominum Deo nostro - let us give thanks to the Lord our God

5. dixit Jesus Discipuli Discipulos Discipulis suis - Jesus said to His disciples

2.6 /3 2nd Declension (Neuter) ending in -um: peccatum - sin

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>peccatum</td>
<td>peccata</td>
</tr>
<tr>
<td>Voc.</td>
<td>peccatum</td>
<td>peccata</td>
</tr>
<tr>
<td>Acc.</td>
<td>peccatum</td>
<td>peccata</td>
</tr>
<tr>
<td>Gen.</td>
<td>peccati</td>
<td>peccatorum</td>
</tr>
<tr>
<td>Dat.</td>
<td>peccato</td>
<td>peccatis</td>
</tr>
<tr>
<td>Abl.</td>
<td>peccato</td>
<td>peccatis</td>
</tr>
</tbody>
</table>

Note that neuter Nouns have the same form in the Nom. Voc. and Acc.

Here are some other Neuter Nouns of the 2nd Declension which you will come across:

- Evangelium, -ii - Gospel
- principium, -ii - beginning
- vinum, -i - wine
- adjutorium, -ii - help
- regnum, -i - kingdom
- sacrificium, -ii - sacrifice
- mysterium, -ii - mystery
- mirabilium, -ii - miracle, marvel
- tabernaculum, -i - tabernacle
- bellum, -i - war
- tectum, -i - roof
- templum, -i - temple
- initium, -ii - beginning
- donum, -i - gift
- labium, -i - lip
- debitum, -i - debt
- refugium, -i - refuge
- saeculum, -i - century, times
- auxilium, -ii - help
- sacramentum, -i - sacrament
- testamentum, -i - testament, witness

2.6 /4 How it sounds

Remember to sound BOTH letters of the Gen. Sing. ending -ii separately from each other observing at the same time the correct rhythm.

eg. Evangelii (Ev-an- GEL- ee-ee)

Exercise 3 Match the following expressions in the left-hand column with its equivalent:

1. Salve Regina
2. regnum coelorum
3. Corpus Christi
4. Fili Dei vivi
5. peccata mundi
6. Agnus Dei
7. Regina Coeli
8. Mater misericordiae
9. Deo gratias
10. Dominus vobiscum

1. a. thanks (be) to God
2. b. Mother of mercy
3. c. Lamb of God
4. d. Queen of Heaven
5. e. the kingdom of Heaven
6. f. the Lord be with you
7. g. Body of Christ
8. h. the sins of the world
9. i. Hail (holy) Queen
10. j. Son of the living God

2.7 3rd Declension : rex, regis (m) - king
                               opus, operis (n) - work
Unlike the 1st and 2nd Declensions, the Nominative Singular of the 3rd Declension has a large variety of endings as can be seen below. Some Gen. Plurals end in -ium.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>rex</em></td>
<td><em>rex</em></td>
<td><em>rege</em></td>
<td><em>regis</em></td>
<td><em>regi</em></td>
<td><em>rege</em></td>
</tr>
<tr>
<td>Pl.</td>
<td><em>reges</em></td>
<td><em>reges</em></td>
<td><em>regem</em></td>
<td><em>regum</em></td>
<td><em>regibus</em></td>
<td><em>regibus</em></td>
</tr>
</tbody>
</table>

Some Gen. Plurals end in -ium.

*NB* These neuter Nouns have the same form for Nom. Voc. and Acc. Cases.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>opus</em></td>
<td><em>opus</em></td>
<td><em>opus</em></td>
<td><em>opernis</em></td>
<td><em>operi</em></td>
<td><em>opere</em></td>
</tr>
<tr>
<td>Pl.</td>
<td><em>opera</em></td>
<td><em>opera</em></td>
<td><em>opera</em></td>
<td><em>operum</em></td>
<td><em>operibus</em></td>
<td><em>operibus</em></td>
</tr>
</tbody>
</table>

The problem with the ending -us is that Nouns of the 2nd, 3rd and 4th Declensions can have this for their Nominative Singular, as you have seen with *Dominus* (2nd), *corpus* (3rd) and *manus* (4th). In order to avoid confusion between Nouns of the 2nd, 3rd and 4th Declension whose Nominative Case ends in -us, take note of the Genitive Case in all instances as this is the key to distinguishing the different categories from each other.
Exercise 4  Judging from the Genitive Case in each instance say which Declension these -us Nouns belong to:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. domus, -us - house</td>
<td>5. puteus, -i - well</td>
<td></td>
</tr>
<tr>
<td>2. potus, -us - drink</td>
<td>6. vulnus, vulneris - wound</td>
<td></td>
</tr>
<tr>
<td>3. uterus, -i - womb</td>
<td>7. exercitus, -us - army</td>
<td></td>
</tr>
<tr>
<td>4. pecus, -oris - cattle/herd</td>
<td>8. famulus, -i - (man)servant</td>
<td></td>
</tr>
</tbody>
</table>

2.9/1 5th Declension: dies, diei (m. or f.) - day

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dies</td>
<td>dies</td>
</tr>
<tr>
<td>Voc.</td>
<td>dies</td>
<td>dies</td>
</tr>
<tr>
<td>Acc.</td>
<td>diem</td>
<td>dies</td>
</tr>
<tr>
<td>Gen.</td>
<td>diei</td>
<td>dieorum</td>
</tr>
<tr>
<td>Dat.</td>
<td>diei</td>
<td>diebus</td>
</tr>
<tr>
<td>Abl.</td>
<td>die</td>
<td>diebus</td>
</tr>
</tbody>
</table>

2.9/2 Gender
All Nouns of the 5th Declension are Feminine except dies which is usually masculine, but in exceptional circumstances i.e. when it refers to a special day such as the Day of Judgement, (as in Dies irae, dies illa...) it is feminine.

Other relevant Nouns of the 5th Declension are:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>spes, spei - hope</td>
<td>fides, fidei - faith</td>
<td></td>
</tr>
<tr>
<td>res, rei - thing, affair</td>
<td>requies, requiei - rest</td>
<td></td>
</tr>
<tr>
<td>species, speciei - appearance, beauty; species</td>
<td>facies, faciei - face</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 5  Say which Case the underlined words belong to.

1. Angeli eorum in caelis semper vident faciem Patris mei
   Their angels in heaven always see the face of My Father
2. Mysterium Fidei
   The Mystery of Faith
3. Surrerit Christus spes mea
   Christ my hope has risen
4. Requiem aeternam dona eis, Domine
   Eternal rest grant unto them, O Lord
5. sub specie aeternitatis
   in the light (lit. under the appearance of) eternity

Vocabulary

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pars, partis - part, area</td>
<td>quem - whom</td>
<td></td>
</tr>
<tr>
<td>interrogabat - he asked</td>
<td>dixerunt - they said</td>
<td></td>
</tr>
<tr>
<td>caro, carnis - flesh, meat</td>
<td>alii...alii - some...others</td>
<td></td>
</tr>
<tr>
<td>pater, patris - father</td>
<td>petra, -ae - rock</td>
<td></td>
</tr>
<tr>
<td>porta, -ae - door, gate</td>
<td>infernum, -i - hell</td>
<td></td>
</tr>
<tr>
<td>clavis, clavis - key</td>
<td>Petrus, -i - Peter</td>
<td></td>
</tr>
<tr>
<td>aedificabo - I will build</td>
<td>non prevalebunt - they shall not prevail</td>
<td></td>
</tr>
<tr>
<td>dabo - I will give</td>
<td>adversus eam - against it</td>
<td></td>
</tr>
</tbody>
</table>

Jesus came into the quarters of Caesarea Phillipi, and He asked His disciples, saying, Whom do men say that the Son of Man is? But they said : Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them : But whom do you say that I am? Simon Peter answered, and said : Thou art Christ, Son of the living God. And Jesus answering said to him : Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven : and I say to thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it ; and to thee I will give the keys of the kingdom of heaven.
UNIT 3

A CHANGE IN PERSPECTIVE -
PRESENT INDICATIVE PASSIVE

3.1 Passive Verbs

Like all Verbs, Passive ones are concerned with action, but instead of taking the doer of the action as the starting point of the sentence, they present things from the point of view of the recipient who suffers or undergoes an action performed by some other agent. So where the Active Verb indicates, for instance, ‘praising’, the Passive concentrates on ‘being praised’. There is therefore a different perspective which is reflected in a particular form of the Verb.

3.2 The Passive Infinitive

Compare the following Active and Passive Infinitives:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>separare</td>
<td>separari</td>
</tr>
<tr>
<td>implere</td>
<td>impleri</td>
</tr>
<tr>
<td>perferre</td>
<td>perferr</td>
</tr>
<tr>
<td>custodire</td>
<td>custodiri</td>
</tr>
</tbody>
</table>

Exercise 1   Fill in the blanks with the correct Passive Infinitive:

1. Filius hominis non venit _________ sed ministrare - The Son of Man came not to be ministered to, but to minister

2. In Acts VIII, 36, the eunuch wishes to be baptised, so he asks Philip:  
   Quid prohibet me ___________?

3. Soon after the Consecration the priest prays that the Oblation be carried to Almighty God:
   jube haec ___________

4. In the Preparatory Prayers for Communion he prays never to be separated from God:
   a te numquam permittas ____________

5. Tu mandasti mandata tua ___________ nimi - Thou hast commanded Thy commandments to be kept most diligently

3.3 THE PRESENT INDICATIVE PASSIVE

Here are the models for all regular Passive Verbs in the Present Indicative:
1st Conjugation

<table>
<thead>
<tr>
<th>Vocare</th>
<th>vocat</th>
</tr>
</thead>
<tbody>
<tr>
<td>vocor - I am called etc.</td>
<td>vocatur</td>
</tr>
</tbody>
</table>

2nd Conjugation

<table>
<thead>
<tr>
<th>Impleare</th>
<th>impuler</th>
</tr>
</thead>
<tbody>
<tr>
<td>impleor - I am filled etc.</td>
<td>impuler</td>
</tr>
</tbody>
</table>

3rd Conjugation

<table>
<thead>
<tr>
<th>Regere</th>
<th>regerunt</th>
</tr>
</thead>
<tbody>
<tr>
<td>regor - I am ruled etc.</td>
<td>reguntur</td>
</tr>
</tbody>
</table>

4th Conjugation

<table>
<thead>
<tr>
<th>Audire</th>
<th>audirent</th>
</tr>
</thead>
<tbody>
<tr>
<td>audior - I am heard etc.</td>
<td>audirent</td>
</tr>
</tbody>
</table>

Exercise 2  Take each of the following Verbs in the Present Indicative Passive:

| laudor, videor, mittor, custodior |

and match them with the models given above:

eg. laudor, laudatus, laudatur etc.

Vocabulary

<table>
<thead>
<tr>
<th>crucio, -are, -avi, -atum</th>
<th>sumo, -ere</th>
</tr>
</thead>
<tbody>
<tr>
<td>crucio, -are, -avi, -atum (1) - to torture</td>
<td>sumo, -ere (3) - to take, eat, consume</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>recolo, -ere</th>
<th>pignus, -oris</th>
</tr>
</thead>
<tbody>
<tr>
<td>recolo, -ere (3) - to honour, celebrate</td>
<td>pignus, -oris - pledge, proof</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>mirabiliter</th>
<th>pasco, pascere</th>
</tr>
</thead>
<tbody>
<tr>
<td>mirabiliter - wonderfully</td>
<td>pasco, pascere (3) - to feed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>nutrio, -ire</th>
<th>pontifex, -icis</th>
</tr>
</thead>
<tbody>
<tr>
<td>nutrio, -ire (4) - to nourish</td>
<td>pontifex, -icis - high priest, bishop</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>assumptus</th>
<th>constituere</th>
</tr>
</thead>
<tbody>
<tr>
<td>assumptus - taken</td>
<td>constituere, -ere (3) - to ordain</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>quisquam</th>
<th>tamquam</th>
</tr>
</thead>
<tbody>
<tr>
<td>quisquam - anyone</td>
<td>tamquam - as, just as</td>
</tr>
</tbody>
</table>

| in iis quae | | |
|---|---|
| in iis quae - in the things which |

Reading Practice

**cruciorem in hac flamma**

Ecclesia tua mirabiliter et pasco, pascere et nutrietur

Lectio Epistolae beati Pauli apostoli ad Hebraeos. FRATRES:

Omnis pontifex ex hominibus assumptus, pro hominibus constituted in iis, quae sunt ad Deum...Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron.

How it sounds

**constituitur** must be pronounced with the correct rhythm, ie. with the accentuation on the first letter u thus: **con-sti-TU-itur**.

Read and memorise this Magnificat Antiphon for Vespers for the feast of Corpus Christi, composed by St Thomas Aquinas. It was a popular prayer said as part of one’s spiritual preparation for Holy Communion:

**O sacrum convivium, in quo Christus sumitur**

**recollitum memoria passionis ejus**

**gratia : et futurae gloriae nobis pignus datur**

**O sacred banquet wherein Christ is received**

**the memorial of His Passion is celebrated**

**the mind is filled with grace, and a pledge of future glory is given**
alleluia! to us. Alleluia!

**Vocabulary**

| simul - at the same time, no less | conglorifico, -are (1) - to glorify together |
| quae - who, which | occido, -ere (3) - to kill |
| lapido, -are (1) - to stone | eos qui - those who |
| ad - to, towards | aedifico, -are (1) - to build |
| ut - as | civitas, civitatis - city |
| aeternus - eternal | habitatio, -ionis - house, dwelling place |
| comparo, -are (1) - to prepare | vivo, -ere (3) - to live |
| traduo, -ere (3) - to hand over/down | enim - for |
| semper - always | muto, -are, -avi, -atum (1) - to change |

**Exercise 3** Fill in the blanks with the appropriate word :

| aedificatur | tradimur | conglorificatur | mittuntur |
| comparatur | adoratur | vocatur | mutatur |

1. qui...simul _______ et _________  
   Who is equally adored and glorified

2. Jerusalem, qui _________ ut civitas  
   Jerusalem which is built as a city

3. Jerusalem, Jerusalem, quae occidis prophetas et lapidas eos qui _______ ad te  
   Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you

4. aeterna in coelis habitatio _________  
   an eternal dwelling is made ready in heaven

5. Semper enim nos, qui vivimus, in mortem _______  
   For we who live are always delivered unto death for Jesus’ sake

6. quae _________ sterilis  
   she that is called barren

7. vita _________, non tollitur  
   life is changed, not ended

### 3.4 DEPONENT VERBS - a bizarre phenomenon

There is no parallel in English to the linguistic phenomenon known as **Deponent Verbs**. These constitute a group of Verbs which have the peculiarity of being Passive in form but Active in meaning. True to their name (deponens - putting aside), they lay aside their Active forms. Perhaps the best known example of a Deponent Verb is **Confiteor** (I confess) which clearly illustrates the Passive ending -or and the Active meaning of confessing. In order to come to grips with this apparent contradiction it will be necessary to lay aside what you have learnt about the meaning of the Passive forms and to start thinking of Verbs in this special group as **Active**. This is how they work :
3.5 Present Indicative of Deponent Verbs

<table>
<thead>
<tr>
<th>1st Conjugation</th>
<th>PRECOR, PRECARI - to beseech</th>
</tr>
</thead>
<tbody>
<tr>
<td>beseech</td>
<td>precor - I beseech</td>
</tr>
<tr>
<td></td>
<td>precamur - we</td>
</tr>
<tr>
<td></td>
<td>precar is - thou dost beseech</td>
</tr>
<tr>
<td></td>
<td>precamini - you</td>
</tr>
<tr>
<td></td>
<td>precatur - he / she besseches</td>
</tr>
<tr>
<td></td>
<td>precantur - they</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Conjugation</th>
<th>CONFITEOR, CONFITERI - to confess, praise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>confiteor - I confess</td>
</tr>
<tr>
<td></td>
<td>confiteris - thou dost confess</td>
</tr>
<tr>
<td></td>
<td>confitetur - he / she confesses</td>
</tr>
<tr>
<td></td>
<td>confitemur - we confess</td>
</tr>
<tr>
<td></td>
<td>confitemini - you confess</td>
</tr>
<tr>
<td></td>
<td>confientur - they confess</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd Conjugation</th>
<th>SEQUOR, SEQUI - to follow</th>
</tr>
</thead>
<tbody>
<tr>
<td>follow</td>
<td>sequor - I follow</td>
</tr>
<tr>
<td></td>
<td>sequeris - thou dost follow</td>
</tr>
<tr>
<td></td>
<td>sequatur - he / she follows</td>
</tr>
<tr>
<td></td>
<td>sequantur - they follow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4th Conjugation</th>
<th>ORIOR, ORIRI - to arise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>orior - I arise</td>
</tr>
<tr>
<td></td>
<td>oriris - thou dost arise</td>
</tr>
<tr>
<td></td>
<td>oritur - he / she / it arises</td>
</tr>
<tr>
<td></td>
<td>orium ur - we arise</td>
</tr>
<tr>
<td></td>
<td>oriumini - you arise</td>
</tr>
<tr>
<td></td>
<td>oriantur - they arise</td>
</tr>
</tbody>
</table>

Note
In order to avoid misunderstanding, it is important not to assume that simply because some Verbs share the same Passive forms they must be translated as Passive Verbs. The problem for the beginner is that it is not possible to distinguish between them at a glance. It is therefore recommended to learn in advance which ones belong to the special group of Deponent Verbs and remember to give them an Active meaning. This requires a certain degree of vigilance and familiarity.

Vocabulary

testificor, -ari - to call to witness
gens, gentis - people, Gentiles
famulus, -ari - to be a servant
deprecor, -ari - to beseech
refrigerium, -i - coolness
indulgeo, ere (2) - to concede, grant
loquor, loqui - to speak, profess
dominor, -ari - to dominate
coram - in front of
mero, ere (2) - to merit
locus, - i - place
lux, lucis - light
sed - but
lingua, -ae - tongue
**Reading Practice**

Testificor coram Deo

I testify before God

haec loquor in mundo

these things I speak in the world

principes gentium dominantur eorum

the rulers of the Gentiles lord it over them

qui tibi digne meruit famulari

who merited to be Thy worthy servant

locum refrigerii, lucis et pacis, ut indulges, deprecamur

we beseech Thee to grant of Thy goodness a place of comfort, light and peace

fidem tuam, quam lingua nostra loquitur

Thy faith, which our tongues profess

**Vocabulary**

| persequor, persequi (3) - to persecute | simulacrum, -i - likeness, idol |
| dilectio, -onis - love | propter- on account of |
| operor, -ari (1) - to work | justitia, -ae - justice |
| proximus, -i - neighbour | gratia, -ae - grace |
| innitor, inniti (3) - to lean upon, rely on | malum, -i - evil |
| precor, -ari (1) - to beseech | ideo - therefore |
| persecutio, -ionis - persecution | glorior, -ari - to boast, glory |

**Exercise 4** Fill in the blanks with the correct form of the Deponent Verb:

| persequeris | innititur | loquor | gloriarunt |
| operatur | precor | confiteri | patiuntur |

1. qui_________ in simulacris suis
   - those who glory in their idols

2. Ideo________ beatam Mariam
   - Therefore I beseech Blessed Mary

3. Bonum est _______ Domino
   - It is good to praise the Lord

4. Beati qui persecutionem _______ propter justitiam
   - Blessed are they who suffer persecution for the sake of justice

5. in sola spe gratiae coelestis_________
   - it (ie. Thy household) relies only on the hope of
   - Thy heavenly grace

6. Saule, Saule, quid me_________ ?
   - Saul, Saul, why dost thou persecute Me?

7. Dilectio proximi malum non_________
   - The love of neighbour worketh no evil

8. Ego sum, qui _________ tecum
   - I am He Who speaketh with thee

**Vocabulary**

| derelinquor, -ere - abandon | maledico, -ere (3) - to curse, revile |
| sustineo, -ere (2) - to endure | blasphemo, -are (1) - to blaspheme |
| obscero, -are (1) - to beseech, entreat | caeci - blind |
| claudi - lame | surdi - deaf |
| mortui - dead | leprosi - lepers |
| evangelizo, -are (1) - to preach the Gospel | resurgo, -ere (3) - to rise again |
| scio, scire (4) - to know | mundo, -are (1) - to cleanse |
| ambulo, -are (1) - to walk | perditio, -ionis - perdition |
| adversor, -ari (1) - to oppose | extollo, -ere (3) - to lift up |
| virgines - virgins | coinquinati - defiled |
Reading Practice

The following sentences contain a mixture of Verbs in the Present Tense, some Active, some Passive and some Deponent. Read them carefully and see if you can distinguish each type.

maledicimur et benedicimus :  
we are reviled and we bless :  
persecutionem patimur et sustinemus :  
we suffer persecution and we endure :  
blasphemiamur et obsecramus  
we are blasphemed and we entreat

persecutioem patimur, sed non derelinquimur  
we suffer persecution, but are not forsaken

Scio quia Messias venit (qui dicitur Christus)  
I know that the Messiah cometh (Who is called Christ)

Caeci vident, claudi ambulant, leprosi mundantur,  
The blind see, the lame walk, the lepers are  
surdi audiant, mortui resurgunt, pauperes  
cleansed, the deaf hear, the dead rise again, the poor  
evangelizantur  
have the gospel preached to them

homo peccati, filius perditionis, qui adversatur, et  
the man of sin...the son of perdition who opposeth  
extollitur supra omne quod dicitur Deus, aut quod  
and is lifted up above all that is called God or that  
colitur  
is worshipped

Hi sunt, qui cum mulieribus non sunt coinquinati :  
These are they who are not defiled with women : for  
virgines enim sunt. Hi sequuntur Agnum  
they are virgins. They follow the Lamb
THE ART OF DESCRIPTION - ADJECTIVES

4.1 What is an Adjective?
An Adjective is a word whose function is to qualify (i.e. indicate some quality of) a Noun eg. to describe someone as holy (sanctus) or faithful (fidelis) or something as small (parvus), excellent (praeclarus) etc.

4.2 Word Order
Adjectives in Latin are most commonly found after the Noun eg. Pastor Bonus (the Good Shepherd), but there are occasions when they precede the Noun eg. omnipotens Deus (Almighty God).

4.3 Agreement of Adjectives
Just as with Nouns, Adjectives in Latin are subject to the process of inflection. They have to be ‘matched’ in Number, Case and Gender with the Noun they accompany. This is what is referred to as Agreement of Adjectives. Although there are five Declensions of Nouns, there are only three Declensions of Adjectives to be shared amongst them. Let us see how they work in practice:

4.4 1st Declension Adjectives are those which follow the pattern of Feminine Nouns:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>beata</td>
<td>beatae</td>
</tr>
<tr>
<td>Voc.</td>
<td>beata</td>
<td>beatae</td>
</tr>
<tr>
<td>Acc.</td>
<td>beatam</td>
<td>beatas</td>
</tr>
<tr>
<td>Gen.</td>
<td>beatae</td>
<td>beatarum</td>
</tr>
<tr>
<td>Dat.</td>
<td>beatae</td>
<td>beatis</td>
</tr>
<tr>
<td>Abl.</td>
<td>beata</td>
<td>beatis</td>
</tr>
</tbody>
</table>

They are used to qualify Feminine Nouns eg. beatae Mariae - of or to Blessed Mary

Reading Practice

Sancta Maria

Inviolata, integra et casta es, Maria

Hostiam puram, Hostiam sanctam, Hostiam immaculatam

unam sanctam catholicam et apostolicam Ecclesiam

Holy Mary

O Mary, thou art spotless, pure, inviolate

a pure Host, a holy Host, an immaculate Host

one, holy, Catholic and apostolic Church

4.5/1 2nd Declension Adjectives follow the pattern of either
• the Masculine Noun *apostolus* eg. *beatus* - blessed

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>beatus</td>
<td>beati</td>
</tr>
<tr>
<td>Voc.</td>
<td>beate</td>
<td>beati</td>
</tr>
<tr>
<td>Acc.</td>
<td>beatum</td>
<td>beatos</td>
</tr>
<tr>
<td>Gen.</td>
<td>beati</td>
<td>beatorum</td>
</tr>
<tr>
<td>Dat.</td>
<td>beato</td>
<td>beatis</td>
</tr>
<tr>
<td>Abl.</td>
<td>beato</td>
<td>beatis</td>
</tr>
</tbody>
</table>

eg. *beatus vir...* - blessed is the man...
*beato Michaeli Archangelo* - to blessed Michael the Archangel
*beatorum Apostolorum Petri et Pauli* - of the blessed Apostles Peter and Paul
*beato Joanni Baptistae* - to blessed John the Baptist

4.5/2 or the Neuter Noun *peccatum* eg. *beatum*

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>beatum</td>
<td>beata</td>
</tr>
<tr>
<td>Voc.</td>
<td>beatum</td>
<td>beata</td>
</tr>
<tr>
<td>Acc.</td>
<td>beatum</td>
<td>beata</td>
</tr>
<tr>
<td>Gen.</td>
<td>beati</td>
<td>beatorum</td>
</tr>
<tr>
<td>Dat.</td>
<td>beato</td>
<td>beatis</td>
</tr>
<tr>
<td>Abl.</td>
<td>beato</td>
<td>beatis</td>
</tr>
</tbody>
</table>

eg. *Beata viscera* (Neut. Pl.) *Mariae Virginis* - Blessed (is) the womb of the Virgin Mary

4.5/3 or the Masc. Noun *liber* eg. *noster / vester* - our / your (pl.)

<table>
<thead>
<tr>
<th>Case</th>
<th>masc. sing</th>
<th>fem. sing.</th>
<th>neut. sing.</th>
<th>masc. pl.</th>
<th>fem. pl.</th>
<th>neut. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>noter</td>
<td>nostra</td>
<td>nostrum</td>
<td>nostri</td>
<td>nostrae</td>
<td>nostra</td>
</tr>
<tr>
<td>Voc.</td>
<td>notor</td>
<td>nostra</td>
<td>nostrum</td>
<td>nostri</td>
<td>nostrae</td>
<td>nostra</td>
</tr>
<tr>
<td>Acc.</td>
<td>nostrum</td>
<td>nostram</td>
<td>nostrum</td>
<td>nostros</td>
<td>nostras</td>
<td>nostrorum</td>
</tr>
<tr>
<td>Gen.</td>
<td>nostri</td>
<td>nostrae</td>
<td>nostrum</td>
<td>nostrorum</td>
<td>nostrorum</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>nostrro</td>
<td>nostrae</td>
<td>nostrro</td>
<td>nostris</td>
<td>nostris</td>
<td>nostris</td>
</tr>
<tr>
<td>Abl.</td>
<td>nostro</td>
<td>nostrra</td>
<td>nostrro</td>
<td>nostris</td>
<td>nostris</td>
<td>nostris</td>
</tr>
</tbody>
</table>

eg. *Pater noter* - Our Father *in hora mortis nostrae* - at the hour of our death
*aadjutorium nostrum in nomine Domini* - our help is in the name of the Lord
*dimissis peccatis vestris* - with all your sins forgiven

Note For convenience of reference, Adjectives are referred to by their Masculine, Feminine and Neuter attributes given in shorthand form as, for instance, *beatus, -a, -um.*

**Vocabulary**

<table>
<thead>
<tr>
<th>-um</th>
<th>-a</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>verus</td>
<td>plenus</td>
<td>-a</td>
</tr>
<tr>
<td>vivus</td>
<td>aeternus</td>
<td>,um - everlasting</td>
</tr>
<tr>
<td>novus</td>
<td>bonus</td>
<td>,um - good</td>
</tr>
<tr>
<td>dignus</td>
<td>meus</td>
<td>,a, um - my</td>
</tr>
<tr>
<td>tuus</td>
<td>suus</td>
<td>,a, um - his, her, their own</td>
</tr>
</tbody>
</table>

**Exercise 1** Fill in the blanks with the correct word:

<table>
<thead>
<tr>
<th>suis</th>
<th>nostra</th>
<th>bonae</th>
<th>tuo</th>
<th>vero</th>
<th>dignus</th>
</tr>
</thead>
<tbody>
<tr>
<td>vivo</td>
<td>plena</td>
<td>novi</td>
<td>meo</td>
<td>aeterni</td>
<td>tuis</td>
</tr>
</tbody>
</table>
1. dimitte nobis debita ________ forgive us our trespasses
2. gratia __________ full of grace
3. Deo ______ et ________ to my God, living and true
4. dimissis peccatis __________ with thy sins forgiven
5. Pax hominibus _______ voluntatis Peace to men of good will
6. Domine non sum __________ Lord, I am not worthy
7. et cum spiritu ________ and with thy spirit
8. ______ et _________ testamenti of the new and everlasting covenant
9. dixit Jesus discipulis ________ Jesus said to His disciples

4.6 Adjectives used as Nouns
In English we sometimes use an Adjective as a Noun, for instance when referring to people, as in the expression The Holy Innocents or to things eg. ‘deliver us from evil’. Latin adopts this policy but uses it on a much broader and more extensive scale. Adjectives in Latin are used as a convenient tool with which to convey information with the conciseness and economy of words for which the Latin language is renowned. Hence:

impii (Nom. Pl. of impius) used on its own means ‘wicked men’ or ‘the wicked’.
multi (Nom. Pl. of multus) means ‘many people’
lavabo manus meas inter innocentes - I will wash my hands among the innocents
novissimi primi, et primi novissimi - the last (shall be) first and the first last
multe enim sunt vocati, pauci vero electi - for many are called, but few are chosen

Note particularly how the Neuter Plural form is used to indicate various kinds of things:
multa - many things vana - worthless things
nova et vetera - new things and old terrena - earthly things

Memorise this aphorism of the Church Fathers:

<table>
<thead>
<tr>
<th>in necessariis, unitas</th>
<th>in essentials, unity</th>
</tr>
</thead>
<tbody>
<tr>
<td>in dubiis, libertas</td>
<td>in uncertain things, liberty</td>
</tr>
<tr>
<td>in omnibus, caritas</td>
<td>in all things, charity</td>
</tr>
</tbody>
</table>

4.7 3rd Declension Adjectives omnis - all, every
These follow the pattern of 3rd Declension Nouns, but with some variation:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>omnis</td>
<td>omne</td>
</tr>
<tr>
<td>Voc.</td>
<td>omnis</td>
<td>omne</td>
</tr>
<tr>
<td>Acc.</td>
<td>omnem</td>
<td>omne</td>
</tr>
<tr>
<td>Gen.</td>
<td>omnis</td>
<td>omnis</td>
</tr>
<tr>
<td>Dat.</td>
<td>omni</td>
<td>omni</td>
</tr>
<tr>
<td>Abl.</td>
<td>omni</td>
<td>omni</td>
</tr>
</tbody>
</table>

Exercise 2
Vocabulary
Match the expressions in the left hand column with their equivalent in English:

1. rex coelestis  
2. sancte Pater  
3. divina institutio  
4. omnipotens et aeterne Deus  
5. sacrosanctum Corpus et Sanguinem tuum  
6. in vitam aeternam  
7. et omnium Sanctorum  
8. ab omnibus iniquitatibus meis  
9. beatit mitis  
10. remedium sempiternum

- a. Thy most sacred Body and Blood
- b. almighty and everlasting God
- c. unto eternal life
- d. from all my sins
- e. heavenly King
- f. by divine teaching
- g. and of all the saints
- h. an everlasting remedy
- i. O holy Father
- j. blessed are the meek

Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ipse</td>
<td>he</td>
<td>verus</td>
<td>-a, -um - true</td>
</tr>
<tr>
<td>dulcis</td>
<td>-is, -e - sweet</td>
<td>pulcher</td>
<td>-chra, -chrum - beautiful</td>
</tr>
<tr>
<td>totus</td>
<td>-a, -um - all</td>
<td>clemens</td>
<td>-entis - merciful</td>
</tr>
<tr>
<td>originalis</td>
<td>-is, -e - original</td>
<td>macula</td>
<td>-ae - spot, stain</td>
</tr>
</tbody>
</table>

Reading Practice

Ipse enim verus est Agnus
For He is the true Lamb

O clemens, O pia, O dulcis Virgo Maria
O clement, O loving, O sweet Virgin Mary

Cantate Domino canticum novum
Sing to the Lord a new song

Pia Mater Ecclesia
Holy Mother Church

Tota pulchra es, Maria, et macula originalis non est in te
Thou art all fair, O Mary, and there is no stain of original sin in thee

4.8 COMPARISON OF ADJECTIVES
Just as in English there are ways of using Adjectives in Latin to show to what extent we wish to attribute some quality to a person or thing, whether we wish to indicate more of that quality or express it in the highest degree. This is called Degrees of Comparison and can be easily recognised in the English comparative forms ‘-er’ or ‘more...’ (eg. higher, more beautiful etc.) and the superlative ‘-est’ or ‘most...’ (eg. holiest, most merciful etc.).

4.9 THE COMPARATIVE of a Latin Adjective (equivalent to the English ‘-er’ or ‘more...’) ends in

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>altus</td>
<td>high, tall</td>
<td>altior</td>
<td>higher, taller</td>
</tr>
<tr>
<td>fortis</td>
<td>strong</td>
<td>fortior</td>
<td>stronger</td>
</tr>
<tr>
<td>nequam</td>
<td>wicked</td>
<td>nequior</td>
<td>more wicked</td>
</tr>
</tbody>
</table>

Note the expression Altiora (‘the higher things’) which St Paul exhorts us to seek.
4. 10 Irregular Comparatives
Some of the commonest Adjectives have very different looking Comparatives, eg.:

| bonus - good | melior - better |
| parvus - small | minor - smaller |
| magnus - great | major - greater |
| senex - old | senior - older, elder |
| juvenis - young | junior - younger |

Notes
1. You will occasionally meet inflected forms, but they are relatively few and far between.
2. Sometimes the Comparative Adjective, besides meaning ‘more...’ can also be translated by ‘too...’, as when St Paul accused the men of Athens as being superstitiosiores (too superstitious)
3. Seniores means ‘the ancients’, as does maiores natu (lit. greater by birth)

Vocabulary

| atrium, i - hall, court | mil; milia - thousand; thousands |
| septem - seven | alios - other |

Reading Practice

Note how the Comparative Adjective (underlined) is used in these sentences

 septem alios spiritus... nequiores se seven other spirits... more wicked than himself
 qui autem est minor in regno coelorum maior est illo but whoever is the least (strictly speaking the lesser) in the kingdom of heaven is greater than he
 veniet autem fortior me but there will come One greater than I
 quia melior est dies una in atris tuis super milia for better is one day in Thy courts above thousands elsewhere
 non est servus maior domino suo the servant is not greater than his master
 Juvenes et virgines, senes cum junioribus laudent nomen Domini Young men and maidens, let the old with the younger praise the name of the Lord

4. 11 The Superlative of a Latin Adjective (equivalent to the English ‘-est’ or ‘most...’) ends in

-issimus

Note the three stages through which the Adjective on the left passes to reach that point:

1. ADJECTIVE 2. COMPARATIVE 3. SUPERLATIVE
altus - high
altior - higher
altissimus - highest

sanctus - holy
sanctor - holier
sanctissimus - holiest.
most holy

Notes
1. Altissimus (Most High) is one of the names found in Scripture to designate Almighty God
2. The Superlative may express not only the highest but also a very high degree, eg. vir doctissimus - a very learned man
3. The Superlative ending -issimus is inflected like beatus (See 4.5/1)

Vocabulary

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>bonus - good</td>
<td>melior - better</td>
<td>optimus - best</td>
</tr>
<tr>
<td>malius - bad</td>
<td>pejor - worse</td>
<td>pessimus - worst</td>
</tr>
<tr>
<td>magnus - big</td>
<td>major - bigger</td>
<td>maximus - biggest</td>
</tr>
<tr>
<td>parvus - small</td>
<td>minor - smaller</td>
<td>minimus - smallest</td>
</tr>
<tr>
<td>multus - many</td>
<td>plus - more</td>
<td>plurimus - most</td>
</tr>
<tr>
<td>superus - upper</td>
<td>superior - higher</td>
<td>supremus / summus - highest</td>
</tr>
</tbody>
</table>

Reading Practice

Cantabo...psallam nomini Domini altissimi
I will sing a psalm to the name of the Lord Most High

O lux beatissima
O most blessed light

Te igitur Clementissime Pater
Therefore, most gracious Father

Qui habitat in adjutorio Altissimi
He that dwelleth in the help of the Most High

Sic erunt novissimi primi, et primi novissimi
Thus shall the last be first, and the first last

4.12 Irregular Superlatives
The following irregularities must be learned by heart:
Adjectives ending in -er double the r in the Superlative:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>pulcher</td>
<td>pulchrior - more beautiful</td>
<td>pulcherrimus - most beautiful</td>
</tr>
<tr>
<td>celeber</td>
<td>celebrior - more honoured</td>
<td>celeberrimus - most honoured</td>
</tr>
</tbody>
</table>

Vocabulary

<table>
<thead>
<tr>
<th>princeps, principis</th>
<th>prince</th>
<th>nequaquam</th>
<th>by no means</th>
</tr>
</thead>
<tbody>
<tr>
<td>praesto, -are (1)</td>
<td>-to grant</td>
<td>purus, -a, -um</td>
<td>- pure</td>
</tr>
<tr>
<td>castus, -a, -um</td>
<td>-chaste</td>
<td>prudens, -entis</td>
<td>- prudent</td>
</tr>
<tr>
<td>novus, -a, -um</td>
<td>-new, last, latest</td>
<td>carus, -a, -um</td>
<td>- dear, beloved</td>
</tr>
<tr>
<td>desideratus, -a, -um</td>
<td>-longed for, desired</td>
<td>amans, -antis</td>
<td>- loving</td>
</tr>
</tbody>
</table>

Reading Practice

Et tu Bethlehem terra Juda, nequaquam minima es in principibus Juda

And thou Bethlehem, the land of Judah, art by no means the least among the princes of Judah

O mitissime Deus

O most merciful God

O amantissime Pater

O most loving Father

O piissima Virgo Maria

O most loving Virgin Mary

Praesta, Pater piissime

Grant, most merciful Father

Virgo purissima

Virgin most pure

Felix es, sacra Virgo Maria, et omni laude dignissima

Happy art thou, holy Virgin Mary, and most worthy of all praise

justissima, altissima et amabilissima voluntas Dei

the most just, the most high and the most lovable will of God

Itaque, fratres mei, carissimi et desideratissimi

Therefore, my brethren, dearly beloved and most desired

mea culpa, mea culpa, mea maxima culpa

through my fault, through my fault, through my most grievous fault

Et vocabitis hunc diem celeberrimum atque sanctissimum

And you shall call this day most solemn and most holy

Exercise 3

Fill in the blanks with the appropriate word:

<table>
<thead>
<tr>
<th>altissimi</th>
<th>sanctissimum</th>
<th>summus</th>
<th>novissimo</th>
</tr>
</thead>
<tbody>
<tr>
<td>mitissime</td>
<td>pulcherrima</td>
<td>castissima</td>
<td>prudentissima</td>
</tr>
</tbody>
</table>

1. __________ Pontifex
2. Jesu Fili Dei__________
3. O________ mulierum
4. in __________ die
5. __________ Sacramentum
6. Omnipotens et __________ Deus
7. Mater__________
8. Virgo__________

His Holiness (lit. the Supreme Bishop)
O Jesus, Son of the Most High God
O most beautiful of women on the last day
the Most Holy Sacrament
Almighty and most gentle God
Mother most chaste
Virgin most prudent
UNIT 5

WHERE, WHEN AND HOW -
ADVERBS AND PREPOSITIONS

ADVERBS

5.1 What is an Adverb?
An Adverb is a word or phrase which
• gives more information about the Verb, telling us where, when and how the action takes place
• gives a fuller dimension to other words in a sentence by the addition of ‘even’, ‘also’ etc.

5.2 How Adverbs are formed
Most Adverbs of Manner, that is which tell us how things are done, are derived from Adjectives. So if you take an Adjective, remove its ending (-us, -is etc.) as illustrated below and replace it by the appropriate ending, you have an Adverb. Because Adverbs have a natural affinity with Adjectives, their family likeness is strikingly obvious. Adverbs end quite often in -e:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>dignus - worthy</td>
<td>digne - worthily</td>
</tr>
<tr>
<td>verus - true</td>
<td>vere - truly</td>
</tr>
<tr>
<td>justus - just</td>
<td>juste - justly</td>
</tr>
<tr>
<td>pious</td>
<td>pie - piously</td>
</tr>
<tr>
<td>honestus - honest</td>
<td>honeste - honestly</td>
</tr>
</tbody>
</table>

or -ter:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>fortis - strong</td>
<td>fortiter - strongly</td>
</tr>
<tr>
<td>constans - firm</td>
<td>constanter - firmly</td>
</tr>
<tr>
<td>similis - similar</td>
<td>similiter - similarly</td>
</tr>
<tr>
<td>mirabilis - marvellous</td>
<td>mirabiliter - marvellously</td>
</tr>
</tbody>
</table>

Reading Practice

Vere dignum et justum est
Truly it is right and fitting

Sicut in die honeste ambulemus
Let us walk honestly, as in the day

Juste et pie vivamus
Let us live justly and piously

ut digne et competenter annuntiem Evangelium saum
that I may worthy and fittingly proclaim His holy gospel

Deus, qui humanae substantiae dignitatem mirabiliter condidisti
O God, who hast wondrously established the nature of man in dignity

et accipit panem, et dat eis, et piscem similiter
He taketh bread, and giveth them, and fish in like manner

haec est domus firmiter aedificata
this is the house of the Lord firmly built

Deus qui invisibiliter omnia contines
O God Who invisibly upholdest all things
5.3 **Comparison of Adverbs**

Just as with Adjectives (see 4.8) there are different Degrees of Comparison with Adverbs depending on whether you want to indicate 'more' or 'most / very'.

5.4 **The Comparative of an Adverb** ends in *-ius*; the Superlative ends in *-issime*.

Look at the examples below which illustrate these points and show how the Adverb on the left progresses through the different stages of the Comparative and Superlative:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>bonus</em> - good</td>
<td><em>bene</em> - well</td>
</tr>
<tr>
<td><em>magnus</em> - great</td>
<td><em>magnopere</em> - greatly</td>
</tr>
<tr>
<td><em>parvus</em> - small</td>
<td><em>paulum</em> - a little</td>
</tr>
<tr>
<td><em>multus</em> - many</td>
<td><em>multum</em> - a lot, a great deal</td>
</tr>
</tbody>
</table>

Thus the Preface for Easter begins:

*Vere dignum et justum est, aequum et salutare:* Te quidem, Domine, omni tempore, sed in hac potissimum die gloriosius praedicare...

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day we should extol Thy glory (lit. extol Thee more gloriously)

eg. in Psalm 50 we read:

*Amplius lava me ab iniquitate mea*  
Wash me yet more from my iniquity

when Jesus was instructing His disciples in the way of perfection and comparing them with the Pharisees, He said:

*quid amplius facitis?*  
what do you do more?

After the Resurrection, when the two disciples were approaching the tomb:  
*ille alius discipulus praecucurrit citius Petro* - that other disciple ran ahead more quickly than Peter

**Vocabulary**

| quidem - indeed | potissimum - especially, above all |
|discipulus, -i - disciple | praecurro, -ere, -cucurri, -cursum (3) - to outrun (+ Dat.)|
Reading Practice
In the Garden Jesus, being in an agony, orabat prolixius (prayed the longer)
In the Mass of the Sacred Heart (Secret) we pray that our hearts may be more fervently (ferventius) prepared for His coming, and in the Postcommunion that 'our hearts may be rendered more willingly (propensius) alien from the empty vanities of this world'.
From 1st verse of the Gratiarum actio post Missam (Thanksgiving after Mass) from the traditional Roman Missal:

| Credo, Domine, sed credam firmius | I believe, Lord, but may I believe more firmly |
| Spero, sed speram secuius | I hope, but may I hope more securely |
| Amo, sed amem ardenius | I love, but may I love more fervently |
| Doleo, sed doleam vehemensius | I grieve, but may I grieve more strongly |

5.5 Other Adverbs
There is a large array of Adverbs in Latin which in no way resemble the forms outlined above. They are so numerous that space would not permit a full treatment of them in this Unit. But a selection of the most commonly found ones is set out below.

| frustra | in vain |
| palam | openly, plainly |
| statim | immediately |
| foris | out(side) |
| hic | here |
| illic | there |
| simul | at the same time, equally |
| repente | suddenly |
| de longe | from afar |
| iterum | again |
| contino | immediately |
| mane | early |
| ubique | everywhere |
| nimis | exceedingly |
| quotidie | today |
| heri | yesterday |
| cras | tomorrow |
| priusquam | before |
| postquam | after |
| quoque | also |
| etiam | even, also |
| numquam | never |
| primum | first |
| nunc | now |
| tunc | then |
| jam | already |
| semper | always |
| valde | greatly, exceedingly |

Exercise 1  Place the Latin equivalent of the underlined words in the box provided:

1. He will come again in glory to judge the living and the dead

2. Unless the Lord build the house, he laboureth in vain that buildeth

3. always and everywhere to give thanks to Thee

4. I will show you plainly of the Father

5. thy sons shall come from afar

Exercise 2  Fill in the blanks with the correct Adverb:

| nunc | repente | continuo | mane | foris |
| nimis | hic | jam | priusquam | postquam |
1. Maria Magdalena venit _______ 
2. Veni_______, Lazare 
3. Factus est _______ de coelo sonus 
4. et _______ exivit sanguis, et aqua 
5. _________ gallus cantet 
6. in mandatis ejus cupidit _______ 
7. _________ cenatum est 
8. _______ et in hora mortis nostrae 
9. _________ quatuor dies in monumento 
10. non est ________

Mary Magdalen cometh early 
Come out, Lazarus 
Suddenly there came a sound from heaven 
and immediately there came out blood and water 
before the cock crow 
in His commandments he delights exceedingly 
After He had supper 
now and at the hour of our death 
already four days in the sepulchre 
He is not here

PREPOSITIONS

5.6  What is a Preposition?
A Preposition is a short, insignificant-looking word (often consisting of only one or two letters) which can easily escape our attention. But in spite of its minuscule stature the humble Preposition performs an indispensable function in many, if not most, sentences. When it accompanies a Noun, it shows us how that Noun relates to the rest of the sentence by introducing a dimension of time or space. Common examples are ante/post (before/after), super/sub (above, below), cum/sine (with/without) etc.

5.7  Where to find a Preposition
As its name indicates (pre-position), a Preposition is placed in front of a Noun or Pronoun eg. sine fine (without end), cum Angelis (with the Angels). The only exception is the special use of cum (with) when it is tagged on to a Pronoun eg. mecum (with me), tecum (with thee), Dominus vobiscum (the Lord be with you).

5.8  Prepositions are invariable
Although Prepositions never change their forms, they exert an influence over the Noun which they accompany by determining its Case. So you must look out for some inflection.

5.9  What follows a Preposition
Only two Cases - Accusative and Ablative - are used after Prepositions. This is a rule-bound procedure and it is therefore a question of learning which Preposition takes which Case. The most efficient way of tackling this is to memorise the phrases set out below which show how Prepositions are used in a particular context.

5.10  Prepositions and how they are used

<table>
<thead>
<tr>
<th>PREPOSITION</th>
<th>WITH ACCUSATIVE</th>
<th>WITH ABLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A, AB - (away) from</td>
<td>--</td>
<td>ab initio - from the beginning</td>
</tr>
<tr>
<td>AD - to, toward</td>
<td>ad Deum - to God</td>
<td>--</td>
</tr>
<tr>
<td>ANTE - before</td>
<td>ante eum - before Him</td>
<td>--</td>
</tr>
<tr>
<td>APUD - at, with, in house of</td>
<td>apud te - with Thee</td>
<td>--</td>
</tr>
<tr>
<td>CIRCA -about</td>
<td>circa horam nonam - about the</td>
<td>--</td>
</tr>
<tr>
<td>Preposition</td>
<td>Meaning</td>
<td>Example</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>CIRCUM</td>
<td>around</td>
<td>circum muros - around the walls</td>
</tr>
<tr>
<td>CONTRA</td>
<td>against</td>
<td>contra omnia adversa - against all adversity</td>
</tr>
<tr>
<td>CORAM</td>
<td>before / in the presence of</td>
<td>coram Deo - in the presence of God</td>
</tr>
<tr>
<td>CUM</td>
<td>with</td>
<td>cum Jesu et discipulis suis - with Jesus and His disciples</td>
</tr>
<tr>
<td>DE</td>
<td>(down) from</td>
<td>Deum de Deo - God from God</td>
</tr>
<tr>
<td>E, EX</td>
<td>(out) from</td>
<td>ex Maria Virgine - from the Virgin Mary</td>
</tr>
<tr>
<td>IN</td>
<td>in, into</td>
<td>in mundum - into the world</td>
</tr>
<tr>
<td>INTER</td>
<td>among, between</td>
<td>inter duos milites - between two soldiers</td>
</tr>
<tr>
<td>PER</td>
<td>by, through</td>
<td>per prophetas - through the prophets</td>
</tr>
<tr>
<td>PRAE</td>
<td>out of, for</td>
<td>prae tristitia - for sorrow</td>
</tr>
<tr>
<td>PRO</td>
<td>for, on behalf of, in place of, in exchange for</td>
<td>pro peccatoribus - for sinners</td>
</tr>
<tr>
<td>PROPTER</td>
<td>on account of, for the sake of</td>
<td>propter nomen tuum - for Thy name’s sake</td>
</tr>
<tr>
<td>SINE</td>
<td>without</td>
<td>sine fine - without end</td>
</tr>
<tr>
<td>SUB</td>
<td>under</td>
<td>sub Pontio Pilato - under Pontius Pilate</td>
</tr>
<tr>
<td>SUPER</td>
<td>over, upon</td>
<td>super hanc petram - upon this rock</td>
</tr>
<tr>
<td>TRANS</td>
<td>across</td>
<td>trans Jordanem - across the Jordan</td>
</tr>
</tbody>
</table>

* Where Prepositions take both Cases a distinction is implied between literal and figurative language. Look again at the examples with an asterisk, and note:

- The **Accusative** is used after *in, sub and super* to show how these Prepositions relate to a Verb expressing motion or a specific physical activity eg. Jesus *came into* the world through His Incarnation, built His Church *upon* the rock of Peter (where the theological emphasis is on the person rather than the metaphor), and we pray that Christ should *enter under* our roof.

- The **Ablative** is used to express a figurative meaning eg. *under* Pontius Pilate, the amazement of the Doctors *over* the Child Jesus, or a point of time or space, for instance *in* those days, *in* the world etc.

### Reading Practice
Note the difference in meaning of *in* when used with the Accusative or Ablative

<table>
<thead>
<tr>
<th>ACCUSATIVE</th>
<th>ABLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>in coelum - into heaven</td>
<td>in coelo / in coelis - in heaven</td>
</tr>
<tr>
<td>in veritatem - into the truth</td>
<td>in veritate - in the truth</td>
</tr>
<tr>
<td>in gehennam - into hell</td>
<td>in inferis - in hell</td>
</tr>
<tr>
<td>in viam - into the road</td>
<td>in via / in viis - on the road, in the way(s)</td>
</tr>
<tr>
<td>in vitam aeternam - unto life everlasting</td>
<td>in vita aeterna - in eternal life</td>
</tr>
</tbody>
</table>

### Vocabulary
2 Cor., 11, xxiv-xxviii:

nocte et die in profundo maris fui; in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate

Vocabulary

minister, -tri - minister
tribulatio, -ionis - tribulation
plaga, -ae - blow, stroke, stripe
sedition, -ionis - sedition
scientia, -ae - knowledge
suavitas, -atis - sweetness
fictus, -a, -um - pretended

in omnibus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitatis, in scientia, in longanimitate, in suavitate, in Spiritu sancto, in caritate non ficta, in verbo veritatis, in virtute Dei

Vocabulary

in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God
Exercise 3

1. Where did the Sower scatter the seed?

2. How were the Three Kings told to return home?

3. Where does the Psalmist find comfort and protection?

4. What kind of person is most pleasing to God? One who is...

5. Where must our light shine?

Exercise 4

Vocabulary

<table>
<thead>
<tr>
<th>iniquitas, -atis - iniquity</th>
<th>partus, -us - childbirth, bringing forth</th>
</tr>
</thead>
<tbody>
<tr>
<td>sceleratus, -a, -um - wicked</td>
<td>adversum, -i - adversity, misfortune</td>
</tr>
</tbody>
</table>

Translate the phrases in the boxes below:

1. He shall redeem Israel

2. Thou hast remained, O Mary,

3. Thou hast found grace

4. He was reputed

5. May we be preserved

5.11 Prepositions with Verbs

Many of our English words such as ‘exit’, ‘postpone’ etc show a direct inheritance from the Latin practice of prefixing Prepositions to Verbs. Here are some common examples:

<table>
<thead>
<tr>
<th>ire - to go</th>
<th>exire - to go/come out</th>
</tr>
</thead>
<tbody>
<tr>
<td>abire - to go away</td>
<td>transire - to go/come across</td>
</tr>
<tr>
<td>ducere - to lead</td>
<td>adducere - to lead toward</td>
</tr>
<tr>
<td>dare - togive</td>
<td>circumdare - surround</td>
</tr>
<tr>
<td>ponere - to put</td>
<td>proponere - to put forward</td>
</tr>
<tr>
<td>mittere - to send</td>
<td>emittere - to send forth</td>
</tr>
<tr>
<td>manere - to remain</td>
<td>permanere - to endure, last</td>
</tr>
</tbody>
</table>

Reading Practice

Psalm 42: the opening words of the Roman Mass (1962 typical edition)
| Introibo ad altare Dei,                      | I will go unto the altar of God,                  |
| ad Deum qui laetificat juventutem meam      | to God Who giveth joy to my youth.               |
| Judica me, Deus, et discerne causam meam de  | Judge me, O God, and distinguish my cause from an |
| gente non sancta : ab homine iniquo et doloso | unholy people: from the unjust and deceitful man  |
| erue me...                                  | deliver me...                                    |
| Emitte lucem tuam et veritatem tuam : ipsa  | Send forth Thy light and Thy truth: for they have |
| me deduxerunt et adduxerunt in montem sanctum | led me and brought me to Thy holy mountain, and   |
| tuum, et in tabernacula tua                 | unto Thy tabernacles.                            |
A. **CRUCIGRAMA**
Solve this crossword puzzle.

![Crossword puzzle grid]

### CLUES

<table>
<thead>
<tr>
<th>ACROSS</th>
<th>DOWN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Matthew, Mark, Luke and John were one of these (11)</td>
<td>1. The Good News (10)</td>
</tr>
<tr>
<td>5. Lead us not into ..... (8)</td>
<td>2. The Most High (10)</td>
</tr>
<tr>
<td>8. without (4)</td>
<td>3. He is (3)</td>
</tr>
<tr>
<td>9. I say (4)</td>
<td>4. His own (pl.) received Him not (3)</td>
</tr>
<tr>
<td>11. the beginning (7)</td>
<td>6. I announce (6)</td>
</tr>
<tr>
<td>12. if (2)</td>
<td>7. Bishop (lit. 'bridge builder') (8)</td>
</tr>
<tr>
<td>13. sun (3)</td>
<td>10. holy, also the name of some Popes (4)</td>
</tr>
<tr>
<td>15. The Mass (5)</td>
<td>14. in the way of : --structing (2)</td>
</tr>
<tr>
<td>18. from (2)</td>
<td>16. in, into (2)</td>
</tr>
<tr>
<td>19. thrice (3)</td>
<td>17. but (2)</td>
</tr>
<tr>
<td>20 night (3)</td>
<td></td>
</tr>
</tbody>
</table>

B. **QUOT VERBA INVENIRE POTES? - HOW MANY WORDS CAN YOU FIND?**

There are seven Latin words written sequentially in this grid. Starting from the left, see how many you can find:

E S E S S E S E D E S C O R C O E L U M A U D I T R E X

C. **QUOMODO DICITUR? - HOW DOES IT SOUND?**

Here are some phrases taken from the Ordinary of the Mass. Say them aloud, paying special attention to the words in bold type:
1. *Initium sancti Evangelii secundum Joannem*  
The beginning of the holy Gospel according to John

2. *Sequentia sancti Evangelii secundum Mattheum*  
The continuation of the holy Gospel according to Matthew

3. *Domine non sum dignus*  
Lord, I am not worthy

4. *Gloria in excelsis Deo*  
Glory to God in the highest

5. *Indulgentiam, absolutionem et remissionem peccatorum nostrorum*  
Pardon, absolution and full remission of our sins.

6. *Deo gratias*  
Thanks be to God

7. *Pater noster qui es in caelis*  
Our Father who art in heaven

**D. QUIS HAEC VERA DIXIT? - WHO SAID THESE WORDS?**

Choose one of the names in the grid to go with each sentence. Look up words in the back if necessary.

<table>
<thead>
<tr>
<th>Thomas</th>
<th>John the Apostle</th>
<th>Our Lady</th>
<th>Simeon</th>
<th>the Jews</th>
<th>Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilate</td>
<td>woman at the well</td>
<td>Gabriel</td>
<td>Peter</td>
<td>Martha</td>
<td>centurion</td>
</tr>
</tbody>
</table>

1. *Ecce homo*  
2. *Ave gratia plena*  
3. *Tu es Christus Filius Dei vivi*  
4. *Domine, bonum est nos hic esse*

5. *sitio*  
6. *Dominus meus et Deus meus*  
7. *Vinum non habent*  
8. *Nunc dimittis servum tuum*

9. *Non habemus regem nisi Caesarem*  
10. *In principio erat Verbum*  
11. *Domine, video quia profeta est tu*  
12. *Domine, non sum dignus*

**E. MUNERA SPIRITUS - GIFTS OF THE SPIRIT**

Give the English equivalent of each of these gifts:
F. JIGSAW
Each interlocking piece of this puzzle contains a word which is part of a Latin phrase taken from the Mass. Group them into 10 pairs to form the following:

1. Son of the Virgin Mary  
2. Glory be to the Father  
3. full of grace and truth  
4. Redeemer of the world  
5. the chalice of eternal salvation  
6. the sacrifice of praise  
7. in the unity of the Holy spirit  
8. to Almighty God  
9. at that time  
10. the kingdom of heaven
A MAJOR MOOD SWING-
THE SUBJUNCTIVE MOOD

6.1 What is the Subjunctive Mood?
The Subjunctive Mood encompasses a substantial area of the Latin language and is much more pervasive than in English. It is a Verb form which expresses hypothetical situations such as unfulfilled wishes, prayers as yet unanswered, fears unallayed, intentions to be carried out. As the Subjunctive is associated with all that is ethereal, mysterious and of the spirit, it is entirely appropriate that it should be widely used in the language of the Church in her expression of our prayers. The Roman Missal is, therefore, replete with examples of this grammatical form.

6.2 Principal uses of the Subjunctive
1. To express a command or strong wish for some action to be taken. This is referred to as the Jussive Subjunctive (from jussum, one of the principal parts of the Verb jubeo, to command). It is commonly translated by ‘let’ or ‘may’, as in the well known expressions
   Oremus - Let us pray
   Requiescat in pace - May he/she rest in peace
   Fiat lux - Let there be light
   2. To indicate the purpose for which the main action is intended.

6.3 Points to remember about the Subjunctive
1. It is not too difficult
   In spite of its rather off-putting name, the Subjunctive Mood is easier to learn than the Indicative Mood, as it has only four tenses, three of which are used in this Course.
   2. Subtle differences
   There is only a minute difference - usually a single vowel - between the form of Present Indicative and the Present Subjunctive, and yet a disproportionately large difference of intention in the mind of the writer or speaker. This shift in emphasis occurs in the twinkling of an eye, and can be easily overlooked. So extra vigilance is necessary to spot the tell-tale signs of the Present Subjunctive:
   • The vowel a which distinguishes Verbs of the 1st Conjugation in the Indicative is simply substituted by e throughout the Conjugation. Thus, for example, oremus (we pray) becomes oremus (let us pray).
   • Verbs of the 2nd, 3rd and 4th Conjugations take on the a discarded by the 1st Conjugation as their distinctive characteristic in the Subjunctive Mood. See table below.
   3. Swapping over of vowels
   This exchange between the Indicative and Subjunctive Moods is accompanied by a shift in mood or emphasis in meaning.
   4. No -O’s
   So far you have been used to thinking of the ending -o in connection with 'I', but the 1st Person Singular of the Present Subjunctive ends in -m, never -o.

6.4 Translation of the Subjunctive
There is not always a ready-made translation of the Subjunctive, as much will depend on the ‘mood’ in which it is embedded. You just have to feel your way into the Mood. Words such as may, might, let and should can be brought into play according to the particular context

6.5 THE PRESENT SUBJUNCTIVE ACTIVE

<table>
<thead>
<tr>
<th>1st Conjugation</th>
<th>2nd Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
and for the Verb ‘to be’ :

<table>
<thead>
<tr>
<th>VERB</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>sim</td>
<td>simus</td>
<td>simus</td>
</tr>
<tr>
<td>sis</td>
<td>sitis</td>
<td>sitis</td>
</tr>
<tr>
<td>sit</td>
<td>sint</td>
<td>sint</td>
</tr>
</tbody>
</table>

The 1st Person Plural form of the Subjunctive (ending in -mus) is translated by ‘let us...’ or 'may we...'

**-mus** let us / may we

Compare the following Active Verbs in the Indicative and Subjunctive Moods, noting the change-over of the characteristic vowels and accompanying change of meaning :

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>adoramus - we adore</td>
<td>adoremus - let us adore</td>
</tr>
<tr>
<td>1st</td>
<td>cantanus - we sing</td>
<td>cantanus - let us sing</td>
</tr>
<tr>
<td>1st</td>
<td>laudamus - we praise</td>
<td>laudamus - let us praise</td>
</tr>
<tr>
<td>2nd</td>
<td>exhibemus - we show/bring forth</td>
<td>exhibemus - let us show/bring forth</td>
</tr>
<tr>
<td>2nd</td>
<td>gaudemus - we rejoice</td>
<td>gaudemus - let us rejoice</td>
</tr>
<tr>
<td>3rd</td>
<td>flectimus - we bend</td>
<td>flectamus - let us bend</td>
</tr>
<tr>
<td>3rd</td>
<td>capimus - we take / receive</td>
<td>capiamus - let us take / receive</td>
</tr>
<tr>
<td>4th</td>
<td>servimus - we serve</td>
<td>serviamus - let us serve</td>
</tr>
<tr>
<td>4th</td>
<td>sentimus - we feel / experience</td>
<td>sentiamus - may we feel / experience</td>
</tr>
</tbody>
</table>

**Exercise 1** Translate these sentences using vocabulary already learned :

1. Adoremus in aeternum Sanctissimum Sacramentum
2. Cantanus Domino canticum novum
3. Laudemus viros gloriosos
4. Gaudemus omnes in Domino
5. Benedicamus Domino
Vocabulary

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>satisfactio, -ionis - reparation</td>
<td>officium, -i - duty</td>
</tr>
<tr>
<td>genu, -us - knee</td>
<td>mens, mentis - mind</td>
</tr>
<tr>
<td>capio, -ere (3) - to take, receive</td>
<td>sentio, -ire (4) - to feel, experience</td>
</tr>
<tr>
<td>exsulto, -are (1) - to exult</td>
<td>jubilo, -are (1) - to rejoice</td>
</tr>
<tr>
<td>salutare, -is - salvation</td>
<td>praeoccupo, -are (1) - to go, come before</td>
</tr>
<tr>
<td>confessio, -ionis - acknowledgement</td>
<td></td>
</tr>
</tbody>
</table>

Reading Practice

Psalm 94:

Venite, exsultemus Domino, jubilemus Deo salutari nostro: praeoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

O come, let us exult in the Lord, let us rejoice before God our Saviour: let us come into His presence with thanksgiving, and with psalms rejoice before Him.

dignae quoque satisfactionis exhibeamus officium

may we also worthily fulfill our duty of reparation

flectamus genua

let us bend the knee

pura mente capiamus

may we receive with a pure mind

sentiamus auxilium

may we experience the help

secura tibi mente serviamus

may we serve Thee with a quiet mind

Study the following comparisons between the Indicative and Subjunctive forms, noting the change in the characteristic letter (emboldened) and the accompanying change in meaning:

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>separat - he divides</td>
<td>separat - let him divide</td>
</tr>
<tr>
<td>1st</td>
<td>abnegat - he denies</td>
<td>abnegat - let him deny</td>
</tr>
<tr>
<td>1st</td>
<td>instaurant - they renew</td>
<td>instaurant - let them renew</td>
</tr>
<tr>
<td>2nd</td>
<td>luceit - it shines</td>
<td>luceat - let it shine</td>
</tr>
<tr>
<td>3rd</td>
<td>tollit - he carries</td>
<td>tollat - let him carry</td>
</tr>
<tr>
<td>4th</td>
<td>(ad)venit - he comes</td>
<td>(ad)veniat - may he come</td>
</tr>
<tr>
<td>4th</td>
<td>expediant - they set free</td>
<td>expediant - let them set free</td>
</tr>
</tbody>
</table>

Vocabulary

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>conjungo, -ere (3) - to join together</td>
<td>luceo, -ere (2) - to shine</td>
</tr>
<tr>
<td>spero, -are (1) - to hope</td>
<td>perduco, -ere (3) to lead</td>
</tr>
<tr>
<td>nosmetipse - ourselves</td>
<td>tristis, -ari (1) - to be sad</td>
</tr>
<tr>
<td>aliquis - anyone</td>
<td>aequus, -a, -um - right, contented</td>
</tr>
<tr>
<td>psallo, psallere (3) - to make melody, sing (psalms)</td>
<td>infirmor, -ari - to be weak, sick</td>
</tr>
<tr>
<td>induco, -ere, -duxi, -ductum (3) - to lead into, bring in</td>
<td>seduco, -ere (3) - to deceive</td>
</tr>
<tr>
<td>presbyterus, -i - priest</td>
<td>diffidentia, -ae - distrust, unbelief</td>
</tr>
<tr>
<td>inanis, -is, -e - vain, empty</td>
<td>animus, -i - the mind</td>
</tr>
</tbody>
</table>
Reading Practice


Nemo vos seducat inanibus verbis: propter haec enim venit ira Dei in filios diffidentiae.

Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

Exercise 2

Fill in the blanks in the following sentences:

<table>
<thead>
<tr>
<th>luceat</th>
<th>sitis</th>
<th>custodiat</th>
<th>speret</th>
<th>sit</th>
</tr>
</thead>
<tbody>
<tr>
<td>adveniat</td>
<td>exhibeamus</td>
<td>veniat</td>
<td>separat</td>
<td>perducat</td>
</tr>
</tbody>
</table>

1. in omnibus ________ nosmetipse sicut Dei ministri
2. Quod Deus ergo conjunxit, homo non ________
3. Lux aeterna ________ eis, Domine
4. ________ regnum tuum
5. et clamor meus ad te ________
6. Pax Domini ________ semper vobiscum
7. ________ Israel in Domino
8. Corpus Domini nostri Jesu Christi ________ animam tuam in vitam aeternam
9. omnipotens Deus... ________ vos ad vitam aeternam
10. ut ________ filii Patris vestri

in all things let us show ourselves as ministers of God
What God hath joined together, let no man put asunder
May eternal light shine upon them, O Lord
(May) Thy Kingdom come
and let my cry come unto Thee
May the peace of the Lord be always with you
Let Israel hope in the Lord
May the Body of Our Lord Jesus Christ keep your soul unto everlasting life.
May Almighty God lead you to eternal life
that you may be the children of your Father

6.6 The Subjunctive expresses Purpose with ut and ne

In English we can indicate purpose by using expressions such as ‘in order that’ or ‘so that’. The equivalent in Latin is ut, with ne for negative expressions. Let us see how this works in practice:

Vocabulary

cognosco, -ere (3) - to know
offendo, -ere (3) – to strike against, knock
unquam - at any time
absorbeo, -ere (2) - swallow up
cado, -ere (3) - to fall
tartarus, -i - hell
obscurum, -i - darkness
perhideo, -ere (2) - to witness

Reading Practice

God has chosen the foolish things of the world ut confundat sapientes (so that He may confound the wise)
Christ prayed for unity *ut cognoscant te, solum Deum verum* - 'so that they may know Thee, the only true God', and He came into the world *ut testimonium perhibeam veritati* - 'so that I may bear witness to the truth'.

Neither do men light a candle and put it under a bushel, but upon a candlestick, *ut luceat omnibus qui in domo sunt* - so that it may shine on all who are in the house.

God hath given His Angels charge over thee *ut custodian te in omnibus viis tuis*... - to keep thee in all thy ways... *ne umquam offendas ad lapidem pedem tuum* - lest at any time thou dash thy foot against a stone.

the Church prays for the souls of the faithful *ne absorbeat eas tartarus, ne cadant in obscurum* - that hell swallow them not up, that they fall not into darkness.

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>si</em> - if</td>
<td>quis - anyone</td>
</tr>
<tr>
<td><em>vult</em> - wishes</td>
<td><em>abnego, -are</em> - (1) - to deny</td>
</tr>
<tr>
<td><em>semetipsum</em> - oneself</td>
<td><em>tollo, tollere</em> (3) - to carry, bear</td>
</tr>
<tr>
<td><em>cogitatio, -ionis</em> - thought</td>
<td><em>cor, cordis</em> - heart</td>
</tr>
<tr>
<td><em>generatio, -ionis</em> - generation</td>
<td><em>eruo, eruere</em> (3) - to deliver</td>
</tr>
<tr>
<td><em>alo, -ere</em> (3) - to nourish</td>
<td><em>mors, mortis</em> - death</td>
</tr>
<tr>
<td><em>attendite</em> - take care</td>
<td><em>justitia, -ae</em> - justice, good deed</td>
</tr>
<tr>
<td><em>triticum, -i</em> - wheat</td>
<td><em>mensura, -ae</em> - measure</td>
</tr>
<tr>
<td><em>ejus</em> - his</td>
<td><em>eorum</em> - their</td>
</tr>
</tbody>
</table>

**Exercise 3** Fill in the blanks with the correct form of the Subjunctive:

<table>
<thead>
<tr>
<th>faciatis</th>
<th>alat</th>
<th>abneget</th>
<th>tollat</th>
<th>eruat</th>
<th>det</th>
</tr>
</thead>
</table>

1. *Si quis vult post me venire, __________ semetipsum, et __________ crucem suam*  
   If anyone wants to come after me, let him deny himself, and *take up* his cross

2. *Cogitationes Cordis ejus in generatione et generationem ut __________ a morte animas eorum et __________ eas in fame*  
   The thoughts of His heart are to all generations: *to deliver* their souls from death and *feed* them in famine

3. *Attendite ne justitiam vestram __________ coram hominibus*  
   Take heed that *you do not* your good deeds before men

4. *Fidelis servus et prudens, quem constituit dominus super familiam suam : ut __________ illis in tempore tritici mensuram*  
   This is the faithful and wise steward whom his lord setteth over his family: *to give* them their measure of wheat in due season
7.1 The Passive Subjunctive

In this Unit we will be dealing with a double change in perspective:

1. As you saw in 3.1, the perspective of the Verb changes from the Active form (i.e., from the point of view of the doer of the action) to the Passive form where the emphasis is on the recipient of the action who suffers something done.
2. There is also a change of Mood from the Indicative (covering plain statements of fact) to the Subjunctive (expressing wishes, requests, purpose etc).

- the a of the 1st Conjugation is replaced by e
- the three other Conjugations take on the a discarded by the 1st
- the Passive endings which you learned in Unit 3 are the same, with the exception of the 1st Person Singular which always ends in -r:

7.2 THE PRESENT SUBJUNCTIVE PASSIVE

1st Conjugation 2nd Conjugation

<table>
<thead>
<tr>
<th>VOCARI - TO BE CALLED</th>
<th>MONERI - TO BE ADVISED</th>
</tr>
</thead>
<tbody>
<tr>
<td>vocer - I may be called etc</td>
<td>vocemur</td>
</tr>
<tr>
<td>voceris</td>
<td>vocemini</td>
</tr>
<tr>
<td>vocetur</td>
<td>vocentur</td>
</tr>
<tr>
<td>monear - I may be advised etc</td>
<td>moneamur</td>
</tr>
<tr>
<td>moneamur</td>
<td>moneamini</td>
</tr>
<tr>
<td>monearius</td>
<td>moneantur</td>
</tr>
</tbody>
</table>

3rd Conjugation 4th Conjugation

<table>
<thead>
<tr>
<th>REGI - TO BE RULED</th>
<th>AUDIRI - TO BE HEARD</th>
</tr>
</thead>
<tbody>
<tr>
<td>regar - I may be ruled etc</td>
<td>audiar - I may be heard etc</td>
</tr>
<tr>
<td>regaris</td>
<td>audiaris</td>
</tr>
<tr>
<td>regatur</td>
<td>audiatur</td>
</tr>
<tr>
<td>regamur</td>
<td>audiamur</td>
</tr>
<tr>
<td>regamini</td>
<td>audiamini</td>
</tr>
<tr>
<td>regantur</td>
<td>audiantur</td>
</tr>
</tbody>
</table>

A well known example of this type of Verb is *imprimatur* ('let it be published')

Study the following comparisons:
Conjugation & Indicative & Subjunctive

<table>
<thead>
<tr>
<th>1st</th>
<th>liberamur - we are set free</th>
<th>liberemur - may we be set free</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>adjuvamur - we are helped</td>
<td>adjuvemur - may we be helped</td>
</tr>
<tr>
<td>2nd</td>
<td>commoventur - they are moved</td>
<td>commoveantur - may they be moved</td>
</tr>
<tr>
<td>3rd</td>
<td>confundantur - they are confounded</td>
<td>confundantur - let them be confounded</td>
</tr>
</tbody>
</table>

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>quoniam</td>
<td>because</td>
</tr>
<tr>
<td>adversum</td>
<td>-i - misfortune</td>
</tr>
<tr>
<td>cura</td>
<td>-are - to heal, purify</td>
</tr>
<tr>
<td>impleo, -ere (2)</td>
<td>- to fill</td>
</tr>
<tr>
<td>erubesco, -ere (3)</td>
<td>- to turn red, blush</td>
</tr>
<tr>
<td>terreus, -ere (2)</td>
<td>- to frighten, terrify</td>
</tr>
<tr>
<td>a dextris</td>
<td>- on the right hand</td>
</tr>
<tr>
<td>vitium, -i</td>
<td>- vice</td>
</tr>
<tr>
<td>scultpills, -is, -e</td>
<td>- graven, carved</td>
</tr>
<tr>
<td>plenitudo, -inis</td>
<td>- fullness</td>
</tr>
<tr>
<td>suscipo, -ere</td>
<td>- to receive</td>
</tr>
<tr>
<td>retrorsum</td>
<td>- backwards</td>
</tr>
</tbody>
</table>

Exercise 1 Fill in the blanks with the correct Verb in the Passive Subjunctive:

<table>
<thead>
<tr>
<th>liberemur</th>
<th>curentur</th>
<th>commoveantur</th>
<th>impleamini</th>
<th>avertantur</th>
</tr>
</thead>
<tbody>
<tr>
<td>confundar</td>
<td>terreamini</td>
<td>muniamur</td>
<td>confundantur</td>
<td>suscipiamur</td>
</tr>
</tbody>
</table>

1. Quaesumus, omnipotens Deus, ut...contra omnia adversa ______
2. Praesta...ut igne caritatis tuae vitia nostra ______
3. ejus intercessione ______
4. ________ omnes qui adorant sculptilia
5. quoniam a dextris est mihi ne ________
6. non ________ in aeternum
7. ut________ in omnem plenitudinem Dei
8. ________ retrorsum, et erubescent, qui cogitant mihi mala
9. In spiritu humilitatis et in animo contrito ________ a te, Domine
10. Ne ______ ab his, qui vos persequantur

we beseech Thee, Almighty God, that we may be strengthened against all adversity
Grant...that our sins may be destroyed in the fire of Thy love
may we be set free through his intercession
for He is at my right hand, that I be not moved
let me never be confounded
that you may be filled with all the fullness of God
Let them be turned back and blush for shame, that desire evils to me
In a humble spirit and a contrite heart may we be received by Thee, O Lord
Be not frightened of those who persecute you
Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>virtus, -utis - strength</td>
<td>protego, -ere, -exi, -ectum - to protect</td>
</tr>
<tr>
<td>pasco, -ere, pavi, pastum - to feed</td>
<td>inebrio, -are, -avi, atum (1) - to intoxicate</td>
</tr>
<tr>
<td>delecto, -are, -avi, -atum - to delight</td>
<td>potus, -us - a drink</td>
</tr>
<tr>
<td>obsecro, -are, -avi, -atum - to beseech</td>
<td>munio, -ire, -ivi, -itum - to strengthen</td>
</tr>
<tr>
<td>genitrix, genitricis - mother</td>
<td>mortificatio, -ionis - mortification</td>
</tr>
<tr>
<td>circumferens, -entis - carrying around</td>
<td>manifesto, -are (1) - to show</td>
</tr>
<tr>
<td>efficio, efficere (3) - to make</td>
<td>promissio, -ionis - promise</td>
</tr>
<tr>
<td>reprobus, -i - a castaway</td>
<td>cernius, -a, -um - falling down prostrate</td>
</tr>
<tr>
<td>invicem - mutually</td>
<td></td>
</tr>
</tbody>
</table>

Reading Practice

The following prayer after Communion, called Obsecro te (I beseech Thee), contains a few examples of the Present Subjunctive Passive. Priests who say this prayer in Thanksgiving after Mass gain an indulgence applicable to the souls in Purgatory (Pius IX, 1846). Here is just the beginning of it:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obsecro te, dulcissime Domine Jesu</td>
<td>I beseech Thee, most sweet Lord Jesus</td>
</tr>
<tr>
<td>Christe, ut Passio tua sit virtus qua muniar, protegar, atque defendar</td>
<td>Christ, grant that Thy Passion may be to me a power by which I may be strengthened</td>
</tr>
<tr>
<td>vulnera tua sint mihi cibus potusque,</td>
<td>protected and defended. May Thy wounds be to me food and drink</td>
</tr>
<tr>
<td>quibus pascar, inebrier atque delecter.</td>
<td>by which I may be nourished, inebriated and overjoyed</td>
</tr>
</tbody>
</table>

Learn this well-known response:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ora pro nobis, sancta Dei Genitrix ut digni efficiamur promissionibus Christi</td>
<td>Pray for us, O holy Mother of God that we may be made worthy of the promises of Christ</td>
</tr>
</tbody>
</table>

and this quotation from St Paul:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>semper mortificationem Jesu in corpore nostro circumferentes ut et vita Jesu manifestetur in corporibus nostris</td>
<td>always bearing about in our body the mortification of Jesus so that the life also of Jesus may be made manifest in our bodies</td>
</tr>
</tbody>
</table>

St Paul chastises his body to bring it into subjection:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ne...ipse reprobus efficiar</td>
<td>lest I myself become (lit. be made) an outcast</td>
</tr>
<tr>
<td>ut inveniar in illo</td>
<td>that I may be found in Him</td>
</tr>
<tr>
<td>In nomine Jesu omne genu flectatur</td>
<td>In the name of Jesus let every knee bow (lit. be bent)</td>
</tr>
<tr>
<td>Orate pro invicem ut salvemini</td>
<td>Pray one for another that you may be saved</td>
</tr>
</tbody>
</table>

7.3 THE PRESENT SUBJUNCTIVE OF DEPONENT VERBS
As you have seen in 3.4, Deponent Verbs follow exactly the same pattern as ordinary Passive Verbs, though they retain their Active meaning. In the Subjunctive the same system applies regarding the swapping-over of vowels. (See Note in 7.2)

Consider the 1st Conjugation Deponent glorior, gloriari (to boast) in both the Indicative and Subjunctive Moods:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>glorior - I boast etc</td>
<td>gloriemur</td>
</tr>
<tr>
<td>gloriaris</td>
<td>glorieris</td>
</tr>
<tr>
<td>gloriatur</td>
<td>glorietur</td>
</tr>
<tr>
<td>gloriamur</td>
<td>gloriemur</td>
</tr>
<tr>
<td>gloriarnisi</td>
<td>glorierini</td>
</tr>
<tr>
<td>gloriamentur</td>
<td></td>
</tr>
</tbody>
</table>

Now study this quotation from St Paul which contains both of these forms with the relevant Verb underlined. There is only a subtle difference between the two Verb forms, marked by the change from a to e, but there is a wide difference between the two Moods:

*Qui gloriatur, in Domino glorietur* - He that glorieth, let him glory in the Lord

The same concept is illustrated in the following two sentences which contain the Deponent Verb veneror, -ari (to venerate), first in its Indicative form veneramur (we venerate) and then in its corresponding Subjunctive form veneremur :

*qui beati Cuthberti Confessoris tui atque Pontificis translationis diem veneramur*  
*we who honour the day of the translation of blessed Cuthbert Thy Confessor and Bishop*

*Tantum ergo Sacramentum veneremur cernui*  
*Therefore falling down in adoration, let us venerate this great Sacrament*

In the examples below you will notice that Verbs of the other Conjugations end in -ar, -aris, -atur, -amur, -amini, -antur

Here are some common Deponents which you will need in this Unit:

| laetor, -ari (1) - to rejoice, be glad | consequor, consequi (3) - to obtain |
| glorior, -ari (1) - to boast | veneror, -ari (1) - to venerate, revere |
| gradior, gradi (3) - to step, walk | sequor, sequi (3) - to follow |
| meroe, -eri (2) - to deserve | revereor, -eri (2) - to feel awe, shame |
| admiror, -ari (1) - to admire | imitor, -ari (1) - to imitate |
| misereor, -eri (2) - to have mercy | tueor, tueri (2) - to protect, support, preserve |
| fruor, frui (3) - to enjoy |

**Vocabulary**

| suffragium, -i - suffrage, prayer | pietas, -atis - love, charity |
| beneficium, -i - blessing, favour | exemplum, -i - example |
| insula, -ae - island | praevenio, -ire (4) - to go before |
| certamen, -inis - contest, fight | societas, -atis - company |

**Reading Practice** Each of the following sentences contains more than one Verb in the Present Subjunctive. Some are Passive, while others only look like them but are really Deponent, and there is one Active Verb in the Subjunctive. As you read them, see if you can spot the differences.

*Confundantur et revereantur qui quaerunt animam*  
Let them be confounded and ashamed that seek my
meam, ut auferant eam
Haec dies, quam fecit Dominus. Exultemus et laetemur in ea
Laetentur coeli, et exultet terra, commoveatur mare

soul, to take it away
This is the day that the Lord has made. Let us rejoice and be glad in it
Let the heavens rejoice, and let the earth be glad; let the sea be moved

**Exercise 2** Fill in the blanks with the appropriate Deponent Verb:

<table>
<thead>
<tr>
<th>confiteantur</th>
<th>admiramur</th>
<th>imitemur</th>
<th>sequatur</th>
<th>gradiamur</th>
</tr>
</thead>
<tbody>
<tr>
<td>misereantur</td>
<td>tueraris</td>
<td>laetentur</td>
<td>consequamur</td>
<td>fruamur</td>
</tr>
</tbody>
</table>

1. ________ multae insulae
2. ut cujus gloriouis fidei certamen ________, constantiam ad mortem ______
3. ut ipsius suffragia pietatis tuae semper beneficia ______
4. ut...per ejus ad te exampla ______
5. ________ Domino misericordiae ejus
6. Tua nos, quae sumus, Domine, gratia semper et praeveniat et ______
7. ________ vestri omnipotens Deus
8. ut in nobis tua munera ______
9. ita eorum perpetua societate ______

**Vocabulary**

<table>
<thead>
<tr>
<th>dealbo, -are, -avi, -atum (1) - to whiten</th>
<th>dealbatus, -a, -um - made white</th>
</tr>
</thead>
<tbody>
<tr>
<td>perfruor, perfrui (3) - to enjoy</td>
<td>gaudium, -i - joy</td>
</tr>
<tr>
<td>sempiternus, -a, -um - everlasting</td>
<td>manipulus, -i - maniple</td>
</tr>
<tr>
<td>fletus, -us - weeping</td>
<td>dolor, -oris - pain, sorrow</td>
</tr>
<tr>
<td>exsultatio, -ionis - joy</td>
<td>merces, -edis - reward, wages</td>
</tr>
<tr>
<td>recipio, -ere, -cepi, -ceptum (3) - to receive</td>
<td>labor, -oris - labour, hardship</td>
</tr>
</tbody>
</table>

**Reading Practice**

The following examples are taken from the traditional prayers said by the priest as he vests before Mass. While putting on the alb, a symbol of perfect integrity, he asks God to cleanse and purify his heart

ut in sanguine Agni dealbatus, gauduii perfruor sempiternis
that being made white in the Blood of the Lamb, I may enjoy everlasting happiness

As he puts on the maniple (formerly for the purpose of removing perspiration and now serving as a reminder that it is our lot on earth to sow in tears), he prays to be found worthy to suffer for Christ and so receive the eternal reward:

Mercear, Domine, portare manipulum fletus et doloris: May I be worthy, O Lord, so to bear the maniple of tears and sorrow: that with joy I may receive the reward of my labour.

ut cum exsultatione recipiam mercedem laboris.
UNIT 8

PERFECT FULFILMENT -
THE ‘PERFECT’ TENSE

8.1 The concept of the Perfect Tense
The Perfect Tense is so called because it conveys the sense of a single action completed in the near or distant past, as distinct from something that may either have occurred repeatedly or is not completed at the time of writing. Thus the distinction has arisen between the Tenses of the Perfect (‘complete’) and Imperfect (‘incomplete’) to reflect these two dimensions of time.

8.2 The Perfect Infinitive Active
Just as the Present Infinitive is translated by ‘to do, ‘to say’ etc., the Perfect Infinitive gives the meaning of ‘to have done’, to have said’. Its form is easily identified by the ending -isse.

8.3 THE PERFECT INDICATIVE ACTIVE
The Perfect Indicative Active for the 4 Conjugations is as follows:

<table>
<thead>
<tr>
<th>1st Conjugation</th>
<th>2nd Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VOCAVISSE</strong> - TO HAVE CALLED</td>
<td><strong>MONUISSE</strong> - TO HAVE WARNED</td>
</tr>
<tr>
<td>vocavi - I have called etc</td>
<td>monu - I have warned etc</td>
</tr>
<tr>
<td>vocavisti</td>
<td>vocavimus</td>
</tr>
<tr>
<td>vocavit</td>
<td>vocavistis</td>
</tr>
<tr>
<td></td>
<td>vocaverunt</td>
</tr>
<tr>
<td></td>
<td>monuimus</td>
</tr>
<tr>
<td></td>
<td>monuistis</td>
</tr>
<tr>
<td></td>
<td>monuit</td>
</tr>
<tr>
<td></td>
<td>monuerunt</td>
</tr>
</tbody>
</table>

3rd Conjugation 4th Conjugation

<table>
<thead>
<tr>
<th><strong>DIXISSE</strong> - TO HAVE SAID</th>
<th><strong>AUDVISSE</strong> - TO HAVE HEARD</th>
</tr>
</thead>
<tbody>
<tr>
<td>dixi - I have said etc</td>
<td>audivi - I have heard etc</td>
</tr>
<tr>
<td>dixisti</td>
<td>audivimus</td>
</tr>
<tr>
<td>dixit</td>
<td>audivistis</td>
</tr>
<tr>
<td></td>
<td>audivit</td>
</tr>
<tr>
<td></td>
<td>audiverunt</td>
</tr>
</tbody>
</table>

and for the Verb ‘to be’:

<table>
<thead>
<tr>
<th><strong>FUISSE</strong> - TO HAVE BEEN</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>fui - I have been etc</td>
<td>fuismus</td>
</tr>
<tr>
<td>fusti</td>
<td>fustis</td>
</tr>
<tr>
<td>fuit</td>
<td>fuerunt</td>
</tr>
</tbody>
</table>

8.4 Translation of the Perfect Indicative
Whereas Latin has only one form of the Perfect Indicative Active, there is a variety of ways of translating it into English. If we take *audivi* as an example, not only can we say ‘I heard’ but also ‘I have heard’ or ‘I did hear’.

### 8.5 THE FOUR PRINCIPAL PARTS

Now that you have been introduced to the Perfect Indicative Active, you are in a position to accept a different code of reference for Latin Verbs which is used in all grammar books and dictionaries and consists of the **4 Principal Parts** of a Verb. In previous Units you have already come across the first two:

1. the 1st Person Singular of the Present Indicative Active, eg. *voco*
2. the Present Infinitive Active, eg. *vocare*
3. The third one is the 1st Person Singular of the Perfect Indicative Active, eg. *vocavi*
4. and the fourth is the Supine (a little used form) which ends in *-um*, eg. *vocatum* (more of which later)

From now on all Verbs, with only few exceptions, will be referred to by their **4 Principal Parts**, but note that they will be presented in the following abbreviated form:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Pattern</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>voco</td>
<td>-are, -avi, -atum</td>
<td>to call</td>
</tr>
<tr>
<td>moneo</td>
<td>-ere, -ui, -itum</td>
<td>to warn, advise</td>
</tr>
<tr>
<td>dico</td>
<td>-ere, dixi, dictum</td>
<td>to say</td>
</tr>
<tr>
<td>audio</td>
<td>-ire, -ivi, -itum</td>
<td>to hear</td>
</tr>
</tbody>
</table>

The advantage of this system of reference is that it gives at a glance a panoramic view of the *curriculum vitae* of any Latin Verb. Simply by scanning the information contained in the 4 Principal Parts you will, with the benefit of experience, be able to deduce the inner workings of a Verb, whether regular or irregular, and even be able to predict how all the other tenses of that Verb are formed.

**Exercise 1a**
Take each of the Verbs below and match them to the pattern of the the Perfect Indicative of 1st Conjugation Verbs:

*eg*: *clamo, -are, -avi, -atum* - to shout : *clamavi, clamavisti...etc*

<table>
<thead>
<tr>
<th>Verb</th>
<th>Pattern</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>clamo</td>
<td>-are, -avi, -atum</td>
<td>to shout</td>
</tr>
<tr>
<td>oro</td>
<td>-are, -avi, -atum</td>
<td>to pray</td>
</tr>
<tr>
<td>saluto</td>
<td>-are, -avi, -atum</td>
<td>to greet</td>
</tr>
<tr>
<td>eructo</td>
<td>-are, -avi, -atum</td>
<td>to give forth, utter</td>
</tr>
<tr>
<td>levo</td>
<td>-are, -avi, -atum</td>
<td>to raise, lift up</td>
</tr>
<tr>
<td>intro</td>
<td>-are, -avi, -atum</td>
<td>to go in</td>
</tr>
<tr>
<td>rogo</td>
<td>-are, -avi, -atum</td>
<td>to ask, beg</td>
</tr>
<tr>
<td>poto</td>
<td>-are, -avi, -atum</td>
<td>to drink</td>
</tr>
</tbody>
</table>

**Exercise 1b**
Translate these sentences:

1. *ad te, Domine, clamavi*
2. *rogavit Pilatum Joseph ab Arimathea*
3. *oravit Mardochaeus ad Dominum*
4. *et sanguis quem potavi*
5. *et intravit domum Zachariae, et salutavit Elisabeth*
6. *Eructavit cor meum verbum bonum*
7. *ad te, Domine, levavi animam meam*

**Vocabulary**
Exercise 1c

Answer the following questions:

1. In which part of the Mass would you find this quotation?
   
   *quia peccavi nimis cogitatione verbo et opere*

2. What three things has St Paul done?
   
   *Bonum certamen certavi, cursum consummavi, fidel servavi*

3. What has the Lord done for His people?
   
   *liberavit Dominus populum suum, Alleluia*

4. What did Jesus say to His Father in heaven?
   
   *manifestavi nomen tuum hominibus quos dedisti mihi de mundo*

5. What does the Psalmist say about himself?
   
   *pes meus stetit in directo*

6. On what kind of occasion would this prayer be most suitable?
   
   *De profundis clamavi ad te, Domine*

7. Mention the type of favour which God has given:
   
   *uno pane caelesti satiasti*

8. What did the Magi do on meeting the Infant in the manger?
   
   *et procidentes adoraverunt eum*

Here are some more 1st Conjugation Verbs which you will find useful for this Unit:

- *quia - for, because*
  - *nimis - exceedingly*
- *quem - which*
  - *in directo - on the straight path*
- *pes, pedis - foot*
  - *mors, mortis - death*
- *pontifex, pontificis - high priest*
  - *vox, vocis - voice*
- *certamen, -inis - contest, fight*
  - *certo, -are, -avi, -atum (1) - to fight, contend*
- *cursus, -us - running, race*
  - *consummo, -are, -avi, -atum (1) - to complete*
- *populus, -i - people*
  - *de profundis - out of the depths*
- *pecco, -are, -avi, -atum (1) - to sin*
  - *satio, -are, -avi, -atum (1) - to feed, satisfy*
- *sto, stare, stetis, statum (1) - to stand.*
  - *do, dare, dedi, datum (1) - to give*

Exercise 1d

Now fill in the blanks in each sentence using one of the following:

- *vivificasti*
- *interrogavit*
- *aegrotavit*
- *portasti*
- *revelavit*
consideravi | exaltavit | praestitisti | prophetavit | narraverunt

1. __________ opera tua
2. per mortem tuam mundum _______
3. patres nostri _______ opus
4. Pontifex ergo _______ Jesum
5. Beata es, Virgo Maria, quae omnium _______ Creatorem
6. quia caro et sanguis non _______ tibi
7. panem de coelo _______ eis
8. ______ filius mulieris matrisfamilias
9. et ______ humiles
10. Hypocrytae, bene ______ de vobis Isaias

I have contemplated Thy works through Thy death Thou hast given life to the world our fathers have declared the works The high priest therefore asked Jesus Blessed art thou, O Virgin Mary, who bore the Creator of all things because flesh and blood hath not revealed it to thee Thou hast given them bread from heaven the son of the woman, the mistress of the house, fell sick and He hath exalted the humble Hypocrites, well hath Isaiah prophesied of you

**Vocabulary**

| resplendeo, -ere, -ui (2) - to shine | timeo, -ere, -ui (2) - to be afraid |
| valde - exceedingly | sol, solis - the sun |
| facies, -iei - face, countenance | sicut - as, like |

**Exercise 2a** Translate these sentences:

1. Vidi aquam
2. et timuerunt valde
3. Et resplenduit facies ejus sicut sol

**Vocabulary**

| mereo, -ere, u, -itum (2) - to deserve | habeo, -ere, -ui, -itum (2) - to have |
| placeo*, -ere, -ui, -itum (2) - to please | perhibeo, -ere, -ui, -itum (2) - to witness |
| complaceo*, -ere, -ui (2) - to please exceedingly | impleo, -ere, -implevi, -etum (2) - to fill |
| (per)maneo, -ere, mansi, mansum (2) - to remain |

*both of these Verbs are used with the Dative Case

**Exercise 2b** Fill in the blanks using one of the following words:

| implevit | complacuit | vidit | meruisti |
| mansit | perhibuit | vidimus | habui |
| viderunt | habuimus | permanisti | placuit |

1. quia quem _______ portare for He Whom thou hast merited to bear
2. _______ enim stellam ejus in Oriente
   3. neminem _______ , nisi solum Jesum
   4. Ecce sacerdos magnus, qui in diebus suis _______ Deo
   5. claritate quam _______ priusquam mundus esset
   6. quem Doctorem vitae _______ in terris
   7. et qui_____, testimonium________
   8. et_________ eum Dominus spiritu sapientiae et intellectus
   9. _______ in eodem loco duobus diebus
   10. et post partum Virgo inviolata _______
   11. Hic est Filius meus dilectus, in quo mihi __________

For we have seen His star in the East
they saw no one, but only Jesus
Behold a great priest who in his days pleased God
with the glory which I had before the world was
he whom we had on earth as a teacher of supernatural life
and he that hath seen hath given testimony
and the Lord filled him with the spirit of wisdom and understanding
He remained in the same place two days
and after His birth a Virgin entire thou didst remain
This is My beloved Son, in whom I am well pleased.

Vocabulary

| resurgo, -ere, resurrexi, -ectum | to rise again | dico, -ere, dixi, dictum | to say |
| trado, -ere, tradidi, -itum | to give up | redimo, -ere, remedi, remedium | to redeem |
| descendo, -ere, descendit, -itum | to come | frango, -ere, fregi, fractum | to break |
| ascendo, -ere, ascendi, -sum | to come/go up | accipio, -ere, accipi, acceptum | to take |
| crucifico, -ere, crucifixi, crucifixum | to crucify | scribo, -ere, scripsi, scriptum | to write |
| benedico, -ere, benedixi, benedictum | to bless |

Exercise 3a Answer these questions:

1. In which part of the Mass are these words found?
   Accepit panem...benedixit, fregit, deditque discipulis suis

2. Who said these famous words?
   Quod scripsi scripsi

3. What did the soldiers do to Jesus?
   Crucixerunt eum

4. How is the moment of Jesus’ death described?
   Tradidit spiritum

5. In which prayer would you find these statements?
   Descendit de caelis...ascendit in caelum

6. What did the Angel at the tomb say about Jesus?
   Resurrexit sicut dixit

7. What does this prayer refer to?
   Redemisti nos, Domine, in sanguine tuo

Vocabulary

| corono, -are, -avi, -atum | to crown | constituo, -ere, constitui, -stitutum | to set up |
| duo - two | | destruo, -ere, destructi, destructum | to destroy |
| reparo, -are, -avi, -atum | to restore | moriendo - by dying |
| resurgendo - by rising again | | credo, -ere, credidi, creditum | to believe |

Exercise 3b Translate these sentences:

1. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum
2. Duo homines ascenderunt in templum
3. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit

4. Multi ergo ex Judaeis...crediderunt in eum

Here are some more Verbs of the 3rd Conjugation to learn:

| diligo, -ere, dilexi, -ectum - to love | accedo, -ere, accessi, accessum - to approach |
| depono, -ere, deposui, depositum - to put down | cado, -ere, cecidi, casum - to fall |
| pono, -ere, posui, positum - to put, place | traho, -ere, traxi, tractum - to draw, drag |
| respicio, -ere, respxei, respectum - to look at | ungo, -ere, unxi, unctum - to anoint |
| circumspecio, -ere, circumspexi, circumspactum - to look around | |
| abscondo, -ere, abscondi, absconsum - to hide | tango, -ere, tetti, tactum - to touch |
| odi, odisse (no present tense) - to hate, be displeased with | |

Exercise 3c  Fill in the blanks using one of the following words:

| ascendit | dilexi | posuistis | deposit | traxit |
| dixisti | odisti | accessit | frerunt | cecidit |
| abscondisti | tetigit | respexisti | unxit | |

1. _______ justitiam et _______ iniquitatem: propterea ____ te Deus
   Thou hast loved justice and hated iniquity: therefore God hath anointed thee

2. Maria ergo...________ ad pedes ejus
   Mary, therefore...fell down at His feet

3. quia _______ humilitatem meam
   for Thou hast regarded my humility

4. _______ potentess de sede
   He hath cast the mighty from their seat

5. non _______ ejus crura
   they did not break his legs

6. Ubi __________ eum?
   Where have you laid him?

7. _______ Simon Petrus, et ______ rete in terram
   Simon Peter went up [into the ship], and drew the net to land

8. et _______ Jesus et _______ eos
   And Jesus came and touched them

9. _______ haec a sapientibus et prudentibus
   Thou hast hidden these things from the wise and prudent

10. Domine, _______ decorem domus tuae
   Lord, I have loved the beauty of Thy house

Exercise 4  Conjugate the Perfect Tense of these 4th Conjugation Verbs:

| aperio, -ire, aperui, apertura - to open | venio, -ire, veni, ventum - to come |
| invenio, -ire, inveni, inventum - to find | haurio, -ire, hausi, haustum - to draw up |

Vocabulary

- gaudium, -i - joy
- Salvator, -oris - the Saviour
- unus - one
- lanci, -ae - lance
- quatuor - four
- monumentum, -i - sepulchre
- fons, fontis - fountain
- in medio - in the middle
- miles, militis - soldier
- latus, -eris - the side
- os, oris - mouth
- oleum, -i - oil
Reading Practice

*hausimus aquas in gaudio de fontibus Salvatoris*

we have drawn waters with joy from the fountains of the Saviour

*in medio Ecclesiae aperuit os ejus*

in the midst of the Church he opened his mouth

*Venit itaque Jesus, et invenit eum quatuor dies jam in monumento*

Jesus therefore came, and found that he [Lazarus] had been four days already in the grave

*Inveni David servum meum, oleo sancto meo unxi eum*

I have found David My servant, with My holy oil I have anointed him.

Exercise 4a

1. What did one of the soldiers do to Jesus?
   - *unus militum lancea latus ejus aperuit*

2. What did the Angel Gabriel say to Mary?
   - *invenisti gratiam apud Dominum*

3. What did the Magi say they had come to do?
   - *venimus adorare eum*

Exercise 4b

Read through the *Magnificat* and find 9 different Verbs in the Perfect Indicative Active:

| Magnificat anima mea Dominum, et exsultavit spiritus meus in Deo Salutari meo, quia respetit humilitatem ancillae suae; ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna qui potens est, et sanctum Nomen ejus; et misericordia ejus a progenie in progenies timentibus eum. Fecit potentiam in bracchio suo; dispersit superbos mente cordis sui. Deposuit potentes de sede et exaltavit humiles. Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum recordatus misericordiae suae sicut locutus est ad patres nostros Abraham et semini ejus in saecula. | My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed, for He Who is mighty hath done great things to me, and holy is His Name; and His mercy shall be from generation to generation to all who fear Him. He hath wrought wonders with the strength of His arm; He hath scattered the proud-hearted. He hath cast down the mighty from their seat and exalted the lowly. He hath filled the hungry with good things and sent the rich away empty. He hath received Israel his servant mindful of his mercies as He hath promised our fathers Abraham and his seed forever. |
Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>recte - correctly</td>
<td>conversus - turning</td>
</tr>
<tr>
<td>at - but</td>
<td>haec - she</td>
</tr>
<tr>
<td>rigo, -are, -avi, -atum (1) - to water, wash</td>
<td>capillus, -i - hair</td>
</tr>
<tr>
<td>tergo, -ere, tersi, tersum (3) - to wipe</td>
<td>osculum, -i - a kiss</td>
</tr>
<tr>
<td>cesso, -are, -avi, -atum (1) - to stop, cease</td>
<td>osculor, -ari (1) - to kiss</td>
</tr>
<tr>
<td>caput, -itis - head</td>
<td></td>
</tr>
</tbody>
</table>

Reading Practice


And He said to him : Thou hast judged rightly. And turning to the woman, He said unto Simon : Dost thou see this woman? I entered into thy house, thou gavest Me no water for my feet : but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss : but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but she with ointment hath anointed My feet.
UNIT 9

PERFECTLY PASSIVE-
THE PERFECT INDICATIVE PASSIVE

9.1 When the Perfect Indicative Passive is needed
The same distinction between Active and Passive Verbs (See 3.1) applies for this Tense, as it does for all others. The Perfect Indicative Passive is used to indicate not what someone did but what he or she underwent as a result of someone else’s action.

9.2 How it is formed
Verbs in the Perfect Indicative Passive have the following characteristics:
1. They are compound ie. made up of two parts:
   • a Past Participle
   • the appropriate form of the Present Tense of the Verb ‘to be’
2. The Past Participle, which functions as an adjective, is inflected, that is, it changes its ending to agree in number and gender with its accompanying Noun or Pronoun.

9.3 The 4th Part of the Verb
For the first time you will be making use of the 4th Part of the Verb, known as the Supine which, as its name infers, does not actually do very much, but it is, however, not entirely useless for it is the basis for a good deal of activity. Here it is useful for a special purpose, that is to form the Past Participle. This it does by presenting a model - always ending in -um - from which the Past Participle takes shape. All you have to do is to drop the -um ending of the Supine and substitute the appropriate inflected ending. If we take, for example, the Verb ‘to send’:

we can see that the 4th Part missum gives us a Past Participle missus, -a, -um as in the statement: Fuit homo missus a Deo - There was a man sent from God
But that, however, is only one component of the Perfect Indicative Passive, for the Past Participle alone is not a Verb. In order to qualify for that status it must be accompanied by the appropriate form of the Verb ‘to be’. This is how it is formed in all Conjugations:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
<th>NEUTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>missus sum</td>
<td>missa sum</td>
<td></td>
</tr>
<tr>
<td>missus es</td>
<td>missa es</td>
<td></td>
</tr>
<tr>
<td>missus est</td>
<td>missa est</td>
<td>missum est</td>
</tr>
<tr>
<td>missus sumus</td>
<td>missae sumus</td>
<td></td>
</tr>
<tr>
<td>missi estis</td>
<td>missae estis</td>
<td></td>
</tr>
<tr>
<td>missi sunt</td>
<td>missae sunt</td>
<td>missa sunt</td>
</tr>
</tbody>
</table>

Here is an illustration of how this Verb is used:
Missus est Angelus Gabriel a Deo - The Angel Gabriel was sent from God

Learn the following Past Participles and their meaning:
Reading Practice

Now read these sentences which contain Verbs in the Perfect Indicative Passive, noting the inflection of the Past Participle.

**Percussus sum sicut fenum** - I have been smitten like grass

**Beatus vir, qui inventus est sine macula** - Blessed is the man who has been found without stain

**Assumpta est Maria in caelum** - Mary has been taken up into heaven

**sicut probati sumus a Deo** - as we were approved by God

**cum sceleratis reputatus est** - He was reputed with the wicked

**et sic in Sion firmata sum** - and so I was established in Sion

**Verbo Domini caeli firmati sunt** - By the word of the Lord the heavens were established

**abscissus est de terra viventium** - He was cut off from the land of the living

**sicut scriptum est** - as it is written

**In Deo speravit cor meum, et adjutus sum** - In God hath my heart trusted, and I have been helped

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Source Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>percussus</td>
<td>stricken</td>
<td>percutio, -ere, percussi, percussum (3) - to strike</td>
</tr>
<tr>
<td>inventus</td>
<td>found</td>
<td>invenio, -ire, inveni, inventum (4) - to find</td>
</tr>
<tr>
<td>assumptus</td>
<td>taken up</td>
<td>assumo, -ere, assumps, assumptum (3) - to take up</td>
</tr>
<tr>
<td>probatus</td>
<td>approved</td>
<td>probo, -are, -avi, probatum (1) - to approve:</td>
</tr>
<tr>
<td>reputatus</td>
<td>reputed</td>
<td>repute, -are, -avi, reputatum (1) - to reckon, count</td>
</tr>
<tr>
<td>firmatus</td>
<td>established</td>
<td>firmo, -are, -avi, firmatum (1) - to establish :</td>
</tr>
<tr>
<td>abscissus</td>
<td>cut off</td>
<td>abscindo, -ere, abscidi, abscissum (3) - to cut off</td>
</tr>
<tr>
<td>scriptus</td>
<td>written</td>
<td>scribo, -ere, scripsi, scriptum (3) - to write</td>
</tr>
<tr>
<td>adjutus</td>
<td>helped</td>
<td>adjuvo, -are, adjuvi, adjutum (1) - to help</td>
</tr>
</tbody>
</table>
Exercise 1
1. What does Wisdom (Sapientia) say about herself in Ecclesiasticus?
   Ab initio, et ante saecula, creata sum

2. What happened as the Angel led Peter out of prison?
   Venerunt ad portam ferream...quae ultero aperta est

3. What stopped the foolish bridesmaids from gaining access to the wedding?
   clausa est janua

4. What did Peter, James and John witness in the company of Jesus?
   transfiguratus est ante eos

5. To what does Psalm cxxiii, 7 compare God’s power to rescue us from sin?
   Anima nostra sicut passer, erepta est de laqueo venantium : laqueus contritus est, et nos liberati sumus

6. What does St Paul say about the sufferings of those who followed Christ?
   lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt

7. What shows that they were pleasing to God?
   testimonio fidei probati, inventi sunt in Christo Jesu Domino nostro

8. What metaphor does Christ use to illustrate the way He was received?
   Hic est lapis qui reprobatus est

9. Which miracles does this extract refer to?
   multi autem paralytici et claudi curati sunt

9.4 Two special cases: facio and video

Consider both the Active and Passive forms of these two Verbs:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>porta, -ae - gate, door</td>
<td>janua, -ae - door</td>
</tr>
<tr>
<td>ferreus, -a, -um - of iron</td>
<td>ultero - of its own accord</td>
</tr>
<tr>
<td>aperio, -ire, aperui, aperturem (4) - to open</td>
<td>nix, nivis - snow</td>
</tr>
<tr>
<td>claudio, -ere, clauasi, clausum (3) - to shut</td>
<td>albus, -a, -um - white</td>
</tr>
<tr>
<td>vestimentum, -i - garment</td>
<td>claudus, -a, -um - lame</td>
</tr>
<tr>
<td>contereo, -ere, contrivi, contrimentum (3) - to destroy, break</td>
<td>laqueus, -i - snare, trap</td>
</tr>
<tr>
<td>passer, -eris - sparrow</td>
<td>venantium - of the hunters</td>
</tr>
<tr>
<td>eiripio, -ere, eripui, eireptum (3) to snatch, take away</td>
<td>gladius, -i - sword</td>
</tr>
<tr>
<td>seco, ere, secui, sectum (3) - to cut to pieces</td>
<td>occisio, -onis - slaughter</td>
</tr>
<tr>
<td>morior, mori, mortuus sum - to die (Deponent Verb - see next section)</td>
<td>testimonium, -i - testimony</td>
</tr>
<tr>
<td>reprobo, -are, -avi, reprobatum (1) - to reject</td>
<td>paralyticus, -a, -um - paralytic</td>
</tr>
<tr>
<td>curio, -are, -avi, curatum - to cure</td>
<td>vino, -ere, vici, victum (3) - conquer</td>
</tr>
</tbody>
</table>

Ab initio, et ante saecula, creata sum
Venerunt ad portam ferream...quae ultero aperta est
clausa est janua
transfiguratus est ante eos
Anima nostra sicut passer, erepta est de laqueo venantium : laqueus contritus est, et nos liberati sumus
lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt
testimonio fidei probati, inventi sunt in Christo Jesu Domino nostro
Hic est lapis qui reprobatus est
multi autem paralytici et claudi curati sunt

Consider both the Active and Passive forms of these two Verbs:
facio, -ere, feci, factum - to do, to make
video, -ere, visi, visum - to see
fio, fieri, factus sum - to be made, to become
videor, videri, visus sum - to seem, appear

It is important to note that in either case the Passive form has an ‘extended’ meaning. The first Verb, besides the Passive meaning ‘made’ or ‘done’, can also be translated by ‘became’ or ‘been’ as the sense demands, and the second has the meaning ‘seem’, ‘seemed’ etc. as in the following examples:

ET HOMO FACTUS EST  
and the Word was made flesh
et Verbum caro factum est  
and there came (lit. was made) a great calm
et facta est tranquilitas magna  
These things were done in Bethania beyond the Jordan
haec in Bethania facta sunt trans Jordanem  
Lord, Thou hast been our refuge from generation to generation
Domine, refugium factus es nobis a generatione et progenie  
the Lord became obedient unto death
Dominus factus est obediens usque ad mortem  
His garments became white as snow
vestimenta autem ejus facta sunt alba sicut nix  
In the sight of the unwise they seemed to die
Visi sunt oculi insipientium mori

9.5 DEPONENT VERBS
You will already be familiar with the peculiarity of Deponent Verbs which look like and behave exactly as Passive Verbs but are in fact translated as Active Verbs. The Perfect Tense is modelled on the Passive forms mentioned above. Note that there is no 4th Part:

This is how it is conjugated:

<table>
<thead>
<tr>
<th>secutus sum - I followed</th>
<th>secuti sumus - we followed</th>
</tr>
</thead>
<tbody>
<tr>
<td>secutus es - thou didst follow</td>
<td>secuti estis - you followed</td>
</tr>
<tr>
<td>secutus est - he/she followed</td>
<td>secuti sunt - they followed</td>
</tr>
</tbody>
</table>

and here are some examples of its use: vos, qui secuti estis me - you who have followed Me

Judaei ergo...secuti sunt eam - The Jews therefore...followed her

Note also the compound form persequir, persequi, persecutus sum - to persecute

and the example: et nos persecuti sunt - and they have persecuted us
Learn the following Deponent Verbs paying special attention to the Past Participle:

<table>
<thead>
<tr>
<th>Deponent Verbs</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lucr-&lt;i&gt;rus&lt;/i&gt;, lucrari, &lt;i&gt;lucratus&lt;/i&gt; sum</td>
<td>to gain, profit</td>
<td>superlucr-&lt;i&gt;rus&lt;/i&gt;, -ari, superlucratus sum</td>
</tr>
<tr>
<td>lacrim-&lt;i&gt;rus&lt;/i&gt;, -ari, &lt;i&gt;lacrimatus&lt;/i&gt; sum</td>
<td>to weep</td>
<td>mori-&lt;i&gt;rus&lt;/i&gt;, mori, &lt;i&gt;mortuus&lt;/i&gt; sum</td>
</tr>
<tr>
<td>contrist-&lt;i&gt;rus&lt;/i&gt;, -ari, &lt;i&gt;contristatus&lt;/i&gt; sum</td>
<td>to become sad</td>
<td>loqui, loqui, &lt;i&gt;locutus&lt;/i&gt; sum</td>
</tr>
<tr>
<td>adipisci, adipisc-&lt;i&gt;rus&lt;/i&gt;, &lt;i&gt;adeptus&lt;/i&gt; sum</td>
<td>to obtain</td>
<td>oriri, oriri, &lt;i&gt;ortus&lt;/i&gt; sum</td>
</tr>
<tr>
<td>(ad)m-&lt;i&gt;miratus&lt;/i&gt;, -ari, (ad)m&lt;sup&gt;1&lt;/sup&gt;miratus sum</td>
<td>to be astonished, wonder</td>
<td></td>
</tr>
<tr>
<td>miser-&lt;i&gt;rus&lt;/i&gt;, miseri-&lt;i&gt;rus&lt;/i&gt;, &lt;i&gt;misertus&lt;/i&gt; sum</td>
<td>to have mercy, take pity</td>
<td></td>
</tr>
<tr>
<td>oper-&lt;i&gt;rus&lt;/i&gt;, -ari, &lt;i&gt;operatus&lt;/i&gt; sum</td>
<td>to work</td>
<td>indig-&lt;i&gt;rus&lt;/i&gt;, -ari, &lt;i&gt;indignatus&lt;/i&gt; sum</td>
</tr>
<tr>
<td>laet-&lt;i&gt;rus&lt;/i&gt;, -ari, &lt;i&gt;laetus&lt;/i&gt; sum</td>
<td>to rejoice</td>
<td>pati-&lt;i&gt;rus&lt;/i&gt;, pati, &lt;i&gt;passus&lt;/i&gt; sum</td>
</tr>
</tbody>
</table>

**Exercise 2a**
Translate the following:

1. falsum testimonium locuti sunt
2. Laetatus sum
3. et videntes (seeing Him) admirati sunt
4. Gloria Domini super te orta est
5. Credidi, propter quod locutus sum
6. Mortuus est Lazarus

**Exercise 2b**

1. How did Peter feel when the cock crowed?  
   **Contristatus est Petrus**

2. What was Jesus’s reaction on hearing of the death of Lazarus?  
   **lacrimatus est Jesus**

3. Was this prayer heard?  
   **Audivit Dominus et misertus est mihi**

4. What did the good servant say to his master?  
   **ecce alia quinque (5) talenta superlucratus sum**

5. What did St Paul say the Saints (Sancti) have achieved through the power of faith?
   **Sancti per fidem vicerunt regna, operati sunt justitiam, adepti sunt repromissiones**

6. On the return of the Prodigal Son, how did his brother react?  
   **indignatus est**

7. What did Moses do in the sight of God?  
   **Precatus est Moyses in conspectu Domini Dei sui**

8. What does the Creed affirm about the Holy Ghost?  
   **locutus est per prophetas**

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>virginalis, -&lt;i&gt;e&lt;/i&gt;</td>
<td>virginal</td>
</tr>
<tr>
<td>eligo, -ere, elegi, electum (3)</td>
<td>to choose</td>
</tr>
<tr>
<td>sine</td>
<td>without</td>
</tr>
<tr>
<td>domina, -&lt;i&gt;a&lt;/i&gt;</td>
<td>mistress, lady</td>
</tr>
<tr>
<td>gaudeo, -ere</td>
<td>to rejoice</td>
</tr>
<tr>
<td>valde</td>
<td>exceedingly</td>
</tr>
<tr>
<td>exoro, -are, -avi, -atum</td>
<td>to plead</td>
</tr>
<tr>
<td>visum, -&lt;i&gt;i&lt;/i&gt;</td>
<td>vision, dream</td>
</tr>
<tr>
<td>aula, -ae</td>
<td>court, chamber</td>
</tr>
<tr>
<td>dignor, -ari, dignatus sum</td>
<td>to deign</td>
</tr>
<tr>
<td>tactus, -us</td>
<td>touch, contact</td>
</tr>
<tr>
<td>radix, radicis</td>
<td>root</td>
</tr>
<tr>
<td>speciosus, -a, -um</td>
<td>beautiful</td>
</tr>
<tr>
<td>decorus, -a, -um</td>
<td>fitting, beautiful</td>
</tr>
<tr>
<td>nascor, nasci, natus sum</td>
<td>to be born</td>
</tr>
</tbody>
</table>

**Reading Practice**
multa enim passa sum hodie per visum propter eum for I have suffered many things this day in a dream because of Him (Pilate's wife)

<table>
<thead>
<tr>
<th>Deus, qui virginalem aulam beatae Mariae, in qua habitares eligere dignatus es...</th>
<th>O God, who didst vouchsafe to choose the chaste chamber of the blessed Virgin Mary in which to dwell...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benedicta et venerabilis es, Virgo Maria : quae sine tactu pudoris* inventa es mater Salvatoris</td>
<td>Thou art blessed and venerable, O Virgin Mary, who without intercourse with man didst become (lit. wast found to be) the mother of our Saviour</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FROM THE OFFICE OF THE BLESSED VIRGIN MARY</th>
<th>COMPLINE OF THE PURIFICATION UNTIL EASTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ave, Regina coelorum, Ave, Domina Angelorum, Salve radix, salve porta, Ex qua mundo lux est orta</td>
<td>Hail, O Queen of Heaven enthroned! Hail, by angels mistress owned! Root of Jesse! Gate of morn! Whence the world’s true Light was born.</td>
</tr>
<tr>
<td>Gaude, Virgo gloriae, Super omnes speciosa. Vale, o valde decora! Et pro nobis Christum exora!</td>
<td>Glorious Virgin, joy to thee, Loveliest whom in heaven they see: Fairest thou where all are fair! Plead with Christ our sins to spare.</td>
</tr>
</tbody>
</table>

| Jesu, tibi sit gloria qui natus es de Virgine | Glory be to Thee, O Jesus, who wast born of a Virgin |

| ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE ; ET HOMO FACTUS EST, crucifixus etiam pro nobis : sub Pontio Pilato passus, et sepultus est | AND HE WAS MADE FLESH OF THE HOLY GHOST OF THE VIRGIN MARY : AND WAS MADE MAN. He was also crucified for us, suffered under Pontius Pilate and was buried |

*pudor is both ‘modesty’ and ‘shame’, which Pope Pius XI described as “nature’s two protectors of chastity”, and their absence as a stumbling block to the practice of virtue.
UNIT 10

---

LOOKING INTO THE FUTURE -
THE FUTURE INDICATIVE ACTIVE

10.1 Similarity with English usage
There is a close correspondence between the way in which the Future Tense is used in both Latin and English. Its general purpose is to indicate what is going to happen but it can also indicate someone’s will or intention regarding future events. Thus ‘I will go’ can be interpreted as a bald statement of fact or an insight into the mind of the speaker.

10.2 THE FUTURE INDICATIVE ACTIVE

<table>
<thead>
<tr>
<th>1st Conjugation</th>
<th>2nd Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LAUDARE</strong> - TO PRAISE</td>
<td><strong>VIDERE</strong> - TO SEE</td>
</tr>
<tr>
<td>laudabo - I will praise etc</td>
<td>laudabimus</td>
</tr>
<tr>
<td>laudabis</td>
<td>laudabitis</td>
</tr>
<tr>
<td>laudabit</td>
<td>laudabunt</td>
</tr>
<tr>
<td>videbo - I will see etc</td>
<td>videbimus</td>
</tr>
<tr>
<td>videbis</td>
<td>videbitis</td>
</tr>
<tr>
<td>videbit</td>
<td>videbunt</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd Conjugation</th>
<th>4th Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BENEDICERE</strong> - TO BLESS</td>
<td><strong>AUDIRE</strong> - TO HEAR</td>
</tr>
<tr>
<td>benedicam - I will bless etc</td>
<td>benedicemus</td>
</tr>
<tr>
<td>benedices</td>
<td>benedicetis</td>
</tr>
<tr>
<td>benedicet</td>
<td>benedicent</td>
</tr>
<tr>
<td>audiam - I will hear etc</td>
<td>audiemus</td>
</tr>
<tr>
<td>audies</td>
<td>audiетis</td>
</tr>
<tr>
<td>audiet</td>
<td>audiент</td>
</tr>
</tbody>
</table>

and for the Verb ‘to be’:

<table>
<thead>
<tr>
<th>3rd Conjugation</th>
<th>4th Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>er</strong> - I will be etc</td>
<td><strong>erimus</strong></td>
</tr>
<tr>
<td>erts</td>
<td>ertis</td>
</tr>
<tr>
<td>erit</td>
<td>ertunt</td>
</tr>
</tbody>
</table>

Some parts of the Mass begin with the Future Tense, and are easily recognisable e.g.

**Introibo ad altare Dei** - I will go unto the altar of God

or

**Lavabo inter innocentes manus meas** - I will wash my hands among the innocents

**Asperges me, Domine...** - Thou shalt sprinkle me, O Lord...

Reading Practice  Vocabulary
I shall show forth Thy truth with my mouth

I will destroy the wisdom of the wise, and the prudence of the prudent I will reject

I will not ask, and I will not tempt the Lord

you shall call on Me and I shall hear you

No man can serve two masters: either he will hate the one and (will) love the other: or he will sustain the one and (will) despise the other

So shall the last be first, and the first last

he that soweth sparingly shall also reap sparingly, and he that soweth in blessings shall also reap in blessings

they will condemn Him to death, and (will) hand Him over to the Gentiles

Blessed are the meek: for they shall possess the land

the Holy spirit shall descend upon thee, Mary, and the power of the Most High shall overshadow thee.

Exercise 1
Translate these sentences:

Populus Sion, ecce Dominus veniet

Deus meus, sperabo in eum

Benedicam Dominum

Gratias (The favours) Domini in aeternum cantabo

Omnis qui bibet ex aqua hac sittet iterum: qui autem bibet ex aqua quam Ego dabo ei, non sittet in aeternum

Exercise 2
Fill in the blanks using one of the following words:

possideo, -ere, possedi, possessum (2) - to possess
transeo, transire, transivi, transitum (4) - to pass away
condemno, -are, -avi, -atum (1) - to condemn
sustineo, -ere, -tinui, -tentum (2) - to sustain
contemno, -ere, -tempsi, -temptum (3) - to despise
obumbro, -are, -avi, -atum (1) - to overshadow
tento, -are, -avi, -tum (1) - to tempt
iterum - again
odio habebit - he will hate
siteo, -ire, -ivi, -itum (4) - to thirst
semino, -are, -avi, -atum (1) - to sow
parce - sparingly
peto, -ere, -ivi, -itum (3) - to ask
1. sub pennis ejus_________
2. Beati mundo corde : quoniam ipsi Deum ________
3. Si quis diligite me, sermonem meum _______
4. et Pater meus________ eum
5. et ad eum ___________
6. et mansionem apud eum ___________
7. per omnes generationes _________ fidelitatem tuam ore meo
8. __________, et __________ cor vestra
9. et tertia die ___________

under His wings thou shalt trust
Blessed are the clean of heart for they shall see God
If anyone loves Me, he will keep My word
and My Father will love him
and we shall come to him
and we shall make our abode with him
through all generations I shall proclaim Thy
faithfulness with my lips
you shall see and your heart shall rejoice
and on the third day He will rise again

Vocabulary
vertex, verticis - top, summit
fluo, -ere, fluxi, fluxum (3) - to flow
arguo, -ere, -ui, argutum (3) - to censure
conflo. -are, -avi, -atum (1) - to forge
falx, falcis - scythe
exerceo, -ere, -ui, -itum (2) - to exercise, practise
praevaleo, -ere, -ui (2) - to be physically strong, to prevail by force
adversus - against
collis, -is - hill
ambulo, -are, -avi, -atum (1) - to walk
vomer, -eris - ploughshare
semita, -ae - footpath
proelium, -i - battle
inferum, i- - hell
clavis, -is - key

Learn the Future Tense of the Verb eo, ire, ivi, itum - to go :

\[
\begin{array}{c|c}
ibo & ibimus \\
ibis & ibitis \\
ibit & ibunt \\
\end{array}
\]

and look out for Prepositions which can be placed in front of this Verb to form compounds such as :

\[
\begin{array}{c|c}
\text{introibo} & \text{I will go in} \\
\text{exibo} & \text{I will go out} \\
\text{transibo} & \text{I will go across} \\
\end{array}
\]

Reading Practice
Now read through this well-known extract from Isaiah II, 2-5, paying special attention to the Verbs (underlined) in the Future Indicative Active :
In diebus illis dixit Isaias Propheta: Erit in
novissimis diebus preparatus mons domus Domini
in vertice montium, et elevabitur super colles, et
fluent ad eum omnes gentes. Et ibunt populi multi,
et dicent: Venite et ascendamus ad montem Domini:
et ad domum Dei Jacob, et docebit nos vias suas,
et ambulabimus in semitis ejus: quia de Sion exibit
lex, et verbum Domini de Jerusalem. Et judicabit
gentes, et arguet populos multos: et conflabunt
gladios suos in vomeres, et lanceas suas in falces.
Non levabit gens contra gentem gladium: nec
exercebuntur ultra ad proelium. Domus Jacob
venite, et ambulemus in lumine Domini Dei nostri.

In those days the Prophet Isaiah said: In the last
days the mountain of the house of the Lord shall be
prepared on the top of mountains, and it shall be
exalted above the hills, and all nations shall flow
unto it. And many people shall go, and say: Come
and let us go up to the mountain of the Lord, and
to the house of the God of Jacob, and He will teach
us His ways, and we will walk in His paths: for
the law shall come forth from Sion, and the word
of the Lord from Jerusalem. And He shall judge
the Gentiles and rebuke many people: and they
shall turn their swords into ploughshares, and
their spears into sickles. Nation shall not lift up
sword against nation: neither shall they be
exercised any more to war. O house of Jacob, come
ye, and let us walk in the light of the Lord our God

Exercise 3

1. To whom were these words addressed?

2. What preoccupies the minds of pagans?

3. To whom did Jesus address these words?

4. What did Jesus say to the Good Thief?

5. What did the Angel Gabriel say to Mary?

6. To which disciples did Jesus address these words?

7. What is the reward of the faithful disciple?

8. What did Jesus promise to the faithful disciple?

9. Shortly before receiving Communion, the Priest genuflects, and takes the Sacred Host in his hands. Then what does he say?

10.3 Use of the Future Tense to give commands
The Future Tense can be used to convey a sense of authority in the person issuing an order as we find, for example, in the Ten Commandments with their ‘Thou shalt not’ sequence. First learn the additional vocabulary and then study the following extract from Rom. XIII, 9-10:

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>adultero, -are, -avi, -atum (1)</td>
<td>to commit adultery</td>
</tr>
<tr>
<td>occido, -ere, -idi, -ismum (3)</td>
<td>to kill</td>
</tr>
<tr>
<td>furor, -ari, furatus sum (1)</td>
<td>to steal</td>
</tr>
<tr>
<td>concupisco, -ere, -ivi, -itum (3)</td>
<td>to covet</td>
</tr>
</tbody>
</table>
This also applies to positive commands as in

**Diliges proximum tuum sicut teipsum** - Thou shalt love thy neighbour as thyself

**Dominum Deum tuum adorabis, et illi soli servies** - thou shalt adore the Lord thy God, and Him only shalt thou serve

### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>illuminó, -a, -um</td>
<td>to enlighten</td>
<td>radícula, radicis</td>
<td>root</td>
</tr>
<tr>
<td>concipio, concipere, concepi, conceptum</td>
<td>to conceive</td>
<td>floreo, -ere, -ui</td>
<td>to flourish</td>
</tr>
<tr>
<td>pario, parere, peperi, partum</td>
<td>to give birth</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Exercise 4

Fill in the blanks with the correct word:

<table>
<thead>
<tr>
<th>videbitis</th>
<th>erit</th>
<th>sperabunt</th>
<th>concipiet</th>
<th>illuminabit</th>
<th>perdet</th>
</tr>
</thead>
<tbody>
<tr>
<td>exsurget</td>
<td>adorabunt</td>
<td>veniet</td>
<td>florebit</td>
<td>servient</td>
<td>pariet</td>
</tr>
</tbody>
</table>

1. **Dominus noster cum virtute ________ , et ________ oculos servorum suorum**
   - our Lord will come with strength, and He will enlighten
     the eyes of His servants
2. ________ coelum apertum
   - you will see heaven opened
3. ________ radix Jesse, et qui ______ regere gentes, in eum ________
   - there shall be a root of Jesse, and He that shall rise up
to rule the Gentiles, in Him the Gentiles shall hope
4. Justus ut palma ________
   - The just man shall flourish like the palm tree
5. Ecce virgo ________ et ______, filium
   - Behold a virgin shall conceive and shall bring forth a son.
6. ________ eum omnes reges terrae : omnes gentes ________ ei
   - all the kings of the earth shall adore Him : all nations shall serve Him
7. qui amat animam suam ________ eam
   - he that loveth his own life shall lose it

### Exercise 5

Read through this extract from Psalm 110 which begins **Qui habitat in adjutorio Altissimi** (He that dwelleth in the aid of the Most High). Underline all the Verbs in the Future Tense:

**Dicet Domino : Susceptor meus es tu, et refugium meum : Deus meas, sperabo in eum...Scapulis suis obumbrabit tibi, et sub pennis ejus sperabis. Scuto circumdabit te veritas ejus : non timebis a timore nocturno...Cadent a latere tuo mille, et decem millia**

- He shall say to the Lord : Thou art my protector and my refuge : my God, in Him will I trust...He will overshadow thee with His shoulders, and under His wings thou shalt trust. His truth shall encompass thee with a shield : thou shalt not be afraid of the terror of...
Haec dicit Dominus Deus : Ecce ego ipse requiram oves meas, et visitabo eas. Sicut visitat pastor gregem suum in die, quando fuerit in medio ovium suarum dissipatarum: sic visitabo oves meas, et liberabo eas de omnibus locis...Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam : et pasgam eas in montibus Israel...In pasquis uberrimis pasgam eas, et in montibus excelsis Israel erant pascaea eorum: ibi requiescent in herbis virentibus...Ego pasgam oves meas, et ego eas accubare faciam, dicit Dominus Deus. Quod perierat, requiram ; et quod abjectum erat, reducam ; et quod confractum fuerat, alligabo ; et quod infirmum fuerat consolidabo ; et quod pingue et forte, custodiam : et pasgam illas in judicio, dicit Dominus omnipotens

Thus saith the Lord God : Behold I Myself will seek My sheep and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered : so will I visit My sheep, and will deliver them out of all the places...And I will bring them out from the peoples and will gather them out of the countries and will bring them to their own land : and I will feed them in the mountains of Israel...I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel : there they shall rest on the green grass...I will feed My sheep and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve : and I will feed them in judgment, saith the Lord Almighty.
A. ACROSTIC

First enter the solution to the clues in the numbered rows of the grid:

1. I witness
2. First word of the Ordinary of the Mass
3. All people
4. *Per omnia saecula *--------
5. Famous 16th century Jesuit

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>H</th>
<th>I</th>
<th>J</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When completed correctly, column A will spell out the name of a Pope. Now transfer all the relevant letters to the corresponding cross-referenced squares in the grid below, and you will be able to read a quotation from this Pope.

```
1E 2B 3G 2C 5B 3A 1C 5B 3F 1B
1H 4J 3B 3H 5B
5D 2B
4D 1D 5F 2A 4A 2C 2H
```

B. NOMENCLATURA

Match the correct titles in the left hand column with their equivalent on the right:

| 1. *Filius hominis* | a. Lamb of God |
| 2. *lux mundi* | b. Mother of mercy |
| 3. *Agnus Dei* | c. King of the Jews |
| 4. *Rex caelestis* | d. Son of the living God |
| 5. *Filius Dei vivi* | e. Holy Mother of God |
| 7. *Regina Caeli* | g. Son of Man |
| 8. *Mater misericordiae* | h. Light of the World |
| 9. *Virgo prudentissima* | i. Heavenly King |
| 10. *Sancta Dei Genetrix* | j. Queen of Heaven |
C. MIX AND MATCH

Read the Latin expressions in the shaded areas and find their equivalents.

- **nobis natus, nobis datus**
  - Officially, by authority
  - lit. 'from the chair (of Peter)'

- **ad limina**
  - The salvation of souls
  - Bishops' 5-yearly visit to the Pope
  - literally 'to his threshold'

- **ex cathedra**
  - The highest good
  - verbally confirmation of papal election
  - lit. 'we have a Pope!'

- **SERVA FIDEM!**
  - Unwritten law
  - born for us, given to us
D. **VANISHING DOCTRINES**  Match the following Latin phrases with their English equivalents in the list on page 141. Some words are self-explanatory, others you may need to look up in the word list at the back.

1. terrena despicere
2. regnum Christi Regis
3. hostes animae
4. fragilitas nostra
5. merita sanctorum
6. Ecclesia militans
7. iracundia divina
8. haeretica pravitas
9. mirabilia
10. animae defunctorum
11. judicium
12. spiritus compunctionis
UNIT 11

BACK TO THE FUTURE - THE FUTURE INDICATIVE PASSIVE

11.1 The concept of Passive Verbs in the Future Tense
This unit covers the Future Tense in its Passive forms. Here we will be dealing with ways of expressing in Latin actions which a person or thing will undergo at a future date. Common Biblical examples of this form of the Verb in English are ‘He shall be called’, ‘they shall be confounded’, ‘I shall be cleansed / set free’ etc. Look out for Deponent Verbs which share these Passive forms but have an Active meaning.

11.2 THE FUTURE INDICATIVE PASSIVE
These are the regular forms for the four Conjugations:

1st Conjugation

<table>
<thead>
<tr>
<th>VOCARI - TO BE CALLED</th>
</tr>
</thead>
<tbody>
<tr>
<td>vocēbor - I shall be called etc</td>
</tr>
<tr>
<td>vocēberis</td>
</tr>
<tr>
<td>vocēbitur</td>
</tr>
</tbody>
</table>

2nd Conjugation

<table>
<thead>
<tr>
<th>MONERI - TO BE WARNED</th>
</tr>
</thead>
<tbody>
<tr>
<td>monebor - I shall be warned etc</td>
</tr>
<tr>
<td>moneberis</td>
</tr>
<tr>
<td>monebitur</td>
</tr>
</tbody>
</table>

3rd Conjugation

<table>
<thead>
<tr>
<th>REGI - TO BE RULED</th>
</tr>
</thead>
<tbody>
<tr>
<td>regār - I shall be ruled etc</td>
</tr>
<tr>
<td>regēris</td>
</tr>
<tr>
<td>regēt tur</td>
</tr>
</tbody>
</table>

4th Conjugation

<table>
<thead>
<tr>
<th>AUDIRI - TO BE HEARD</th>
</tr>
</thead>
<tbody>
<tr>
<td>audiar - I shall be heard etc</td>
</tr>
<tr>
<td>audieris</td>
</tr>
<tr>
<td>audietur</td>
</tr>
</tbody>
</table>

Vocabulary

| excido, -ere, -idi, -isum (3) | to cut out, destroy |
| dealbo, -are, -avi, -atum (1) | to whitewash |
| arbor, -oris | tree |
| cognosco, -ere, -gnovi, -gnatum (3) | to know |
| mundo, -are, -avi, -atum (1) | to cleanse |
| servitus, -utis | slavery, servitude |
| infirmo, -are, -avi, -atum (1) | to weaken |
| multiplico, -are, -avi, -atum (1) | to increase, |
| renovo, -are, -avi, -atum (1) | to renew |
| nubes, nubis | cloud |
| relinquuo, -ere, -iqui, -ictum (3) | to leave behind |
| nam | for |
| tunc | then |
| aspergo, -ere, -spersi, -spersum (3) | to sprinkle |
| creatura, -ae | creature |
| corruptio, ionis | corruption |
| justifico, -are, -avi, -atum (1) | to justify |
| conspectus, us | countenance, sight |
| cedrus, -i | cedar |
| aquila, -ae | eagle |
| rapio, -ere, rapui, raptum (3) | to snatch |
| obviam (Adverb + Dative) | to meet |

Reading Practice
Asperges me hyssopo, et mundabor
Lavabis me, et super nivem dealbabor
et ad praesides et ad reges ducemini propter me
non justicabitur in conspectu tuo omnis vivens
et ipsa creatura liberabitur a servitute corruptionis
quia mihi curvabitur omne genu
nam virtutes caelorum movebuntur
qui audit me, non confundetur
cognoscetur manus Domini servi ejus
omnia arbor, quae non facit fructum bonum, excidetur et in ignem mittetur
sicut cedrus, quae in Libano est, multiplicabitur
aedificabuntur in te deserta saeculorum
renovabitur sicut aquilae, juventus tua
nos, qui vivimus, qui relinquimur,
simul rapiemur in nubibus obviam Christo
sana me, et sanabor
haec omnia adiciantur vobis

Thou wilt sprinkle me with hyssop, and I shall be cleansed.
You will wash me, and I shall be made whiter than snow
and you shall be brought before governors and before kings for My sake
in Thy sight no man living shall be justified
the creature also itself shall be delivered from the servitude of corruption
for every knee shall be bowed to Me
for the powers of heaven shall be moved.
He that hearkeneth to Me shall not be confounded
the hand of the Lord shall be known to His servants
every tree which does not produce good fruit, will be cut down and will be put into the fire
he shall grow up like the cedar in Lebanon
the places that have been deserted for ages shall be built in thee
your youth shall be renewed like the eagle’s
we, who are alive, who are left, shall be taken up together in the clouds to meet Christ
heal me, and I shall be healed
all these things shall be added unto you

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>trado, -ere, -idi, -itum (3)</td>
<td>to hand over</td>
</tr>
<tr>
<td>injustus, -a, -um</td>
<td>unjust, wicked</td>
</tr>
<tr>
<td>omnis</td>
<td>everyone</td>
</tr>
<tr>
<td>pacificus, -a, -um</td>
<td>peacemaker</td>
</tr>
</tbody>
</table>

Exercise 1 Translate the following sentences:

1. Filius hominis tradetur
2. et vocabitur nomen ejus Emmanuel
Exercise 2
Fill in the blanks using one of the following words:

<table>
<thead>
<tr>
<th>consolabuntur</th>
<th>benedicetur</th>
<th>replebimini</th>
<th>commovebítur</th>
<th>saturabuntur</th>
</tr>
</thead>
<tbody>
<tr>
<td>audietur</td>
<td>infirmabor</td>
<td>confundentur</td>
<td>supplantabuntur</td>
<td>mundabimini</td>
</tr>
</tbody>
</table>

1. Universi, qui te expectant, non ______
2. Potens in terra erit semen ejus : generatio rectorum ______
3. Deus in medio ejus, non ______
4. in Domino sperans, non ______

5. Ecce ego mittam vobis frumentum, et vinum, et oleum, et ______ eis
6. Beati qui lugent : quoniam ipsi ______
7. Beati qui esurient et sitiunt justitiam : quoniam ipsi ______
8. et non ______ in eo ultra vox fletus et vox clamoris
9. Lex Dei ejus in corde ipsius : et non ______
10. _____ ab omnibus iniquamentis vestris

Exercise 3
1. What did Jesus say of the person who becomes like a little child?
   hic magnus vocabitur in regno coelorum

2. What did He say about the salt that has lost its savour?
in quo salietur?
3. What is prophesied in Ecclesiasticus xliv about viros gloriosos (men of renown)?

\[ \text{semen eorum et gloria eorum non derelinquetur} \]

4. Who will praise the Lord?

\[ \text{populus qui creabitur laudabit Dominum} \]

5. What does this prophecy say about some children of the Kingdom?

\[ \text{fili autem regni ejicientur in tenebras exterieores} \]

6. What did the Centurion say about his servant (puer)?

\[ \text{sanabitur puer meus} \]

7. What does this tell us about John the Baptist?

\[ \text{Spiritu Sancto replebitur} \]

8. What is one of the signs of the end of the world?

\[ \text{sol obscurabitur} \]

9. What favour will be wrought for the sake of the elect?

\[ \text{propter electos breviabuntur dies illi} \]

10. Who said these words?

\[ \text{ego numquam scandalizabor} \]

### 11.3 DEPONENT VERBS

Before proceeding refresh your memory by revising all the Deponent Verbs in previous Units. This type of Verb, because it has the same form as Passive Verbs, is conjugated in exactly the same way as them. Once that is clear, all you have to remember that they have an active meaning.

Take, for instance, various forms of the Future Tense of confiteri (to confess or give praise):

- **omnis ergo qui confitebitur me coram hominibus**
  
  everyone therefore that shall confess Me before men.

- **confitebor et eum coram Patre meo**
  
  I will also confess him before My Father.

- **in nomine tuo confitebimur in saeculo**
  
  In Thy Name we will give praise forever.

- **confitebor tibi in cithara, Deus, Deus meus**
  
  I shall praise Thee upon the harp, O God, my God.

### Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>brachium, -i</td>
<td>arm</td>
</tr>
<tr>
<td>virga, -ae</td>
<td>rod, staff</td>
</tr>
<tr>
<td>protectio, -ionis</td>
<td>protection</td>
</tr>
<tr>
<td>miseratio, -ionis</td>
<td>compassion, pity</td>
</tr>
<tr>
<td>vactus, -a, -um</td>
<td>void</td>
</tr>
<tr>
<td>properor, -ari (1)</td>
<td>to prosper</td>
</tr>
<tr>
<td>egredior, egredi (3)</td>
<td>to go out</td>
</tr>
<tr>
<td>moror, -ari (1)</td>
<td>to dwell</td>
</tr>
<tr>
<td>auxilior, auxiliari (1)</td>
<td>to help</td>
</tr>
<tr>
<td>recordor, recordari (1)</td>
<td>to remember (followed by Genitive)</td>
</tr>
<tr>
<td>consequor, consequi (3)</td>
<td>to obtain</td>
</tr>
<tr>
<td>meditor, -ari (1)</td>
<td>to meditate</td>
</tr>
<tr>
<td>orior, -iri (4)</td>
<td>to arise</td>
</tr>
<tr>
<td>revertor, reverti (3)</td>
<td>to return</td>
</tr>
<tr>
<td>libenter</td>
<td>willingly</td>
</tr>
</tbody>
</table>
Take care not to confuse these two Deponent Verbs:

**moror, morari**

- to dwell

and

**morior, mori**

- to die

as their Future Tense will be respectively:

**morabor**

and

**moriar**

---

**Reading Practice**

*in hereditate Domini morabor*

I shall abide in the inheritance of the Lord

*non moriar, sed vivam*

I shall not die, but live

*ego tamen non obliviscar tui, dicit Dominus omnipotens*

Yet will not I forget thee, saith the Lord Almighty

*orietur in tenebris lux tua*

thy light shall arise in the darkness

*miserebitur ejus*

He will have mercy on him

*ipsi misericordiam consequentur*

they shall obtain mercy

*sic erit verbum meum*

thus shall My word be

*quid egredietur de ore meo?*

which shall go forth from My mouth:

*non revertetur ad me vacuum,*

it shall not return to Me void,

*sed…prosperabitur*

but...it shall prosper

*meditabor in mandatis tuis*

I will meditate on Thy commandments

*libenter igitur gloriabor in infirmitatibus meis*

gladly therefore will I glory in my infirmities

*in peccato vestro moriendini*

you shall die in your sin

---

**Exercise 4**  Fill in the blanks using one of the following Verbs.

<table>
<thead>
<tr>
<th>laetabitur</th>
<th>patietur</th>
<th>egredietur</th>
<th>meditabitur</th>
</tr>
</thead>
<tbody>
<tr>
<td>orietur</td>
<td>recordabor</td>
<td>auxiliabitur</td>
<td>commorabitur</td>
</tr>
</tbody>
</table>

1. *Qui___________ in lege Domini die ac nocte,*

   he who shall meditate on the law of the Lord day and night shall bring forth his fruit in due season

2. *manus enim mea__________ ei*

   for My hand shall help him

3. *in virtute tuae, Domine,________ justus*

   in Thy strength, O Lord, the just man shall joy

4. *________ sicut sol Salvator mundi*

   the Saviour of the world shall rise like the sun

5. *qui habitat in adjutorio Altissimi, in protectione*

   he that dwelleth in the aid of the Most High
Dei caeli______
6. __________ virga de radice Jesse
7. miserationum Domini ________
8. fidelis autem Deus est, qui non _________ vos
tentari super id quod potestis

abide under the protection of the God of heaven
there shall come forth a rod out of the root of Jesse
I will remember the tender mercies of the Lord
but God is faithful who will not allow you to be
tempted above that which you are able

Exercise 5

1. What is promised to those who keep the precepts of the Lord?

2. But what of those who live according to the flesh?

3. What did Christ warn His followers would happen to them?

multiplicabimini
moriemini
contristabimini
UNIT 12

GIVING ORDERS -
THE IMPERATIVE

12.1 When the Imperative is used
The Imperative is used not only to issues commands, both positive and negative, but also to make requests.
There is a range of subtleties between these two poles which encompass different human needs. These include strident demands for God’s attention, abject cries for help, exhortations to give praise, invitations to approach the throne of grace etc.
The Imperative can be regarded as a two-way process of communication between the supernatural and the natural with, on the one hand, commandments and exhortations coming from God and, on the other hand, requests of the faithful on earth to God, Our Lady and the saints in Heaven.

12.2 THE IMPERATIVE OF ACTIVE VERBS

We normally think of the Imperative as addressed to the Second Person (‘you’) either Singular or Plural. Here are the regular forms for the four Conjugations of the Active Verbs:

<table>
<thead>
<tr>
<th></th>
<th>IMPERATIVE OF ACTIVE VERBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjugation</td>
<td>Singular</td>
</tr>
<tr>
<td>1st: orare - to pray</td>
<td>ora! - pray!</td>
</tr>
<tr>
<td>2nd: videre - to see</td>
<td>vide! - see!</td>
</tr>
<tr>
<td>3rd: suscipere - to accept</td>
<td>suscipe! - accept!</td>
</tr>
<tr>
<td>4th: venire - to come</td>
<td>veni! - come!</td>
</tr>
</tbody>
</table>

Exercise 1
Translate the following:

1. ora pro nobis
2. Orate fraternos
3. Libera nos, Domine
4. Veni, Sancte Spiritus
5. Venite adoremus
6. Suscipe, Sancte Pater
7. Salva nos Christe Salvator
8. Cantate Domino, alleluia

12.3 Notable exceptions
A few Verbs differ slightly from this pattern by dropping the final vowel in the Singular:

<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>facere - do/to make</td>
<td>fac! - do! make!</td>
<td>facite - do! make!</td>
</tr>
<tr>
<td>ducere - to lead</td>
<td>duc! - lead!</td>
<td>ducite! - lead!</td>
</tr>
<tr>
<td>dicere - to say</td>
<td>dic! - say!</td>
<td>dicite! say!</td>
</tr>
<tr>
<td>ferre - to bring</td>
<td>fer! - bring!</td>
<td>ferite!</td>
</tr>
</tbody>
</table>

Hoc fac et vives - This do and thou shalt live.
Note the **COMPOUND** forms of these Verbs which have a special prefix to denote a distinctive meaning:

- **BENE-**:

  *benefacere* (to benefit, lit. ‘to do good’) gives *benefac* and *benefacite*:

  - **benefacite his qui oderunt vos** - do good to those who hate you

  *benedicere* (to bless, lit. ‘to say well’) gives *benedic* and *benedicite*:

  - **Benedic, anima mea, Domino**
  - **Benedicite, gentes, Dominum Deum nostrum**

  - **Bless the Lord, O my soul**
  - **Bless the Lord our God, O ye peoples**

- **AU-**:

  *auferre* (to take away) gives *aufer*:

  - **Aufer a nobis, quaesumus, Domine, iniquitates nostras**
  - **Take away from us our sins, we beseech Thee, O Lord**

- **DE-**:

  *deducere* (to lead) gives *deduc*:

  - **Deduc me in via aeterna** - lead me in the way everlasting

### 2.4 Ready Reckoner of common Verbs in the Imperative

#### 1st Conjugation

<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>dare (give)</td>
<td>da</td>
<td>date</td>
<td>exultare (exult)</td>
<td>exulta</td>
<td>exultate</td>
</tr>
<tr>
<td>------------------</td>
<td>----------</td>
<td>------------</td>
<td>-----------------</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td>judicare (judge)</td>
<td>judica</td>
<td>judicate</td>
<td>cantare (sing)</td>
<td>canta</td>
<td>cantate</td>
</tr>
<tr>
<td>liberare (free)</td>
<td>libera</td>
<td>liberate</td>
<td>jubilare (rejoice)</td>
<td>jubila</td>
<td>jubilate</td>
</tr>
<tr>
<td>nuntiare (speak)</td>
<td>nuntia</td>
<td>nuntiate</td>
<td>probare (test, try)</td>
<td>proba</td>
<td>probate</td>
</tr>
<tr>
<td>lavare (wash)</td>
<td>lava</td>
<td>lavate</td>
<td>laudare (praise)</td>
<td>lauda</td>
<td>laudare</td>
</tr>
<tr>
<td>pulsare (knock)</td>
<td>pulsus</td>
<td>pulsate</td>
<td>honorare (honour)</td>
<td>honora</td>
<td>honorate</td>
</tr>
<tr>
<td>ambulare (walk)</td>
<td>ambula</td>
<td>ambulate</td>
<td>manducare (eat)</td>
<td>manduca</td>
<td>manducate</td>
</tr>
</tbody>
</table>

**2nd Conjugation**

<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>implere (fill)</td>
<td>implo</td>
<td>implos</td>
<td>gaudere (rejoice)</td>
<td>gaudo</td>
<td>gaudos</td>
</tr>
<tr>
<td>flere (weep)</td>
<td>fle</td>
<td>fleps</td>
<td>tenere (hold)</td>
<td>tene</td>
<td>tenes</td>
</tr>
<tr>
<td>videre (see)</td>
<td>vide</td>
<td>vidps</td>
<td>sedere (sit)</td>
<td>sede</td>
<td>sedes</td>
</tr>
<tr>
<td>prandere (lunch)</td>
<td>prande</td>
<td>prandps</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**3rd Conjugation**

<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>respicere (look)</td>
<td>respic</td>
<td>respicps</td>
<td>convertere (turn)</td>
<td>convertpv</td>
<td>convertpsv</td>
</tr>
<tr>
<td>diligere (love)</td>
<td>diligo</td>
<td>diligps</td>
<td>quaerere (seek)</td>
<td>quaerp</td>
<td>quaerp</td>
</tr>
<tr>
<td>surgere (rise)</td>
<td>surgps</td>
<td>surgps</td>
<td>petere (ask)</td>
<td>petep</td>
<td>petep</td>
</tr>
<tr>
<td>mittere (cast, put)</td>
<td>mitte</td>
<td>mittps</td>
<td>accipere (take)</td>
<td>accipe</td>
<td>accipep</td>
</tr>
<tr>
<td>absolvere (aquit)</td>
<td>absolvps</td>
<td>absolvps</td>
<td>vadere (go)</td>
<td>vade</td>
<td>vadeps</td>
</tr>
<tr>
<td>tollere (lift, carry)</td>
<td>tolle</td>
<td>tolleps</td>
<td>sapere (be wise)</td>
<td>sapep</td>
<td>sapep</td>
</tr>
<tr>
<td>accendere (kindle)</td>
<td>accendps</td>
<td>accendps</td>
<td>occidere (kill)</td>
<td>occide</td>
<td>occideps</td>
</tr>
<tr>
<td>bibere (drink)</td>
<td>bibps</td>
<td>bibps</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**4th Conjugation**

<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>audire (hear)</td>
<td>audi</td>
<td>audips</td>
<td>exaudire (answer)</td>
<td>exaudi</td>
<td>exaudips</td>
</tr>
<tr>
<td>haurire</td>
<td>haur</td>
<td>haurps</td>
<td>custodire (guard)</td>
<td>custodi</td>
<td>custodips</td>
</tr>
<tr>
<td>ire (go)</td>
<td>i</td>
<td>ips</td>
<td>aperire (open)</td>
<td>aperi</td>
<td>aperips</td>
</tr>
</tbody>
</table>

**Vocabulary**

| malum, -i - evil, perversity | quiseco, -ere, -evi, -etum (3) - to leave off, cease |
|ago, agere, egi, actum (3) - to act | perverse - perversely |
oppressus, -a, um - oppressed | subvenio, -ire, -veni, -ventum (4) - to assist (with Dat.) |
pupillus, -i - orphan, ward | vidua, -ae - widow |

**Reading Practice**

auferte malum cogitationum vestrarum ab oculis mei : quiuesco agere perverse, discite benefacere: quaerite judicium, subvenite oppresso, judicate pupillo, defendite viduam

take away the evil of your devices from My eyes :

cease to do perversity, learn to do well : seek
judgment, relieve the oppressed, judge for the
fatherless, defend the widow
Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>defunctus, -a, -um</td>
<td>deceased, departed (life)</td>
</tr>
<tr>
<td>pasco, -ere, pavi, pastum (3)</td>
<td>to feed, esp. cattle</td>
</tr>
<tr>
<td>in dexteram</td>
<td>on the right hand side</td>
</tr>
<tr>
<td>transeo, -ere, -ivi, -itum (4)</td>
<td>to come, go across</td>
</tr>
<tr>
<td>concupisco, -ere, -pivi, -pitum (3)</td>
<td>to desire eagerly</td>
</tr>
<tr>
<td>disco, -ere, didici (3)</td>
<td>to learn</td>
</tr>
<tr>
<td>serpens, -entis</td>
<td>serpent</td>
</tr>
<tr>
<td>os, oris</td>
<td>mouth</td>
</tr>
<tr>
<td>intermissio, -ionis</td>
<td>respite, interruption</td>
</tr>
<tr>
<td>navigium, -i</td>
<td>ship</td>
</tr>
<tr>
<td>ovis, -is</td>
<td>sheep</td>
</tr>
<tr>
<td>rete, -is</td>
<td>net</td>
</tr>
<tr>
<td>vado, -ere</td>
<td>to go, walk</td>
</tr>
<tr>
<td>jugum, -i</td>
<td>yoke</td>
</tr>
<tr>
<td>propitius, -a, -um</td>
<td>merciful</td>
</tr>
<tr>
<td>columba, -ae</td>
<td>dove</td>
</tr>
<tr>
<td>gratias agere</td>
<td>to give thanks</td>
</tr>
</tbody>
</table>

Reading Practice

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas
If thou lovest Me, Simon Peter, feed My lambs, feed My sheep
Si diligitis me, mandata mea servate
If you love me, keep my commandments
Transite ad me omnes qui concupisicitis me
Come to Me, all ye that desire Me
Benigne fac, Domine, in bona voluntate
Deal (lit. do) favourably, O Lord, in Thy good will
Tolle quod tuum est, et vade
Take what is thine, and go thy way
Tolle jugum meum super vos et discite a me
Take My yoke upon you and learn from Me
Omnia probate : quod bonum est tenete
Try all things : hold on to that which is good
Eia, ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte
Turn, then, Most Gracious Advocate, thine eyes of mercy towards us
Mater Verbi...audi propitia et exaudi
Mother of the Word Incarnate, in thy mercy hear and answer me
Lauda, Jerusalem, Dominum : Lauda Deum tuum, Sion
Praise the Lord, Jerusalem : praise thy God, O Sion.
Ite, missa est
Go, the Mass is ended.
Aperi, Domine, os meum
Open Thou my mouth, O Lord
Semper gaudeete, Sine intermissione orate. In omnibus gratias agite.
Always rejoice. Pray without ceasing. In all things give thanks

Exercise 2
Fill in the blanks using one of the following words:

<table>
<thead>
<tr>
<th>convert</th>
<th>absolve</th>
<th>mittite</th>
<th>tolle</th>
<th>nuntiate</th>
<th>nuntiate</th>
</tr>
</thead>
<tbody>
<tr>
<td>custodi</td>
<td>cantate</td>
<td>da</td>
<td>quareite</td>
<td>benedictive</td>
<td>ambula</td>
</tr>
</tbody>
</table>

1. _______ , Domine, animas omnium fidelium defunctorum
   Absolve, O Lord, the souls of all the faithful departed
2. _______ Dominum dum inveniri potest
   Seek the Lord while He may be found
3. _______ in dexteram navigii rete
   Cast the net on the right side of the ship
4. _______ Domino, et _______ nomen ejus  
   Sing to the Lord, and bless His Name
5. bene______ de die in diem salutare ejus  
   show forth His salvation from day to day
6. Domine, _______ mihi hanc aquam  
   Sir, give me that water
7. _______ luctum nostrum in gaudium  
   Turn our mourning into joy
8. _______ me, Domine, ut pupillam oculi  
   Keep me, Lord, as the apple of Thine eye
9. _______ grabatum tuum, et _______  
   Take up thy bed, and walk

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>grabatus, -i</td>
<td>bed, couch</td>
</tr>
<tr>
<td>architricinus, -i</td>
<td>head caterer</td>
</tr>
<tr>
<td>cito</td>
<td>quickly</td>
</tr>
<tr>
<td>primus, -a -um</td>
<td>the first</td>
</tr>
<tr>
<td>annulus, -i</td>
<td>ring, circle</td>
</tr>
<tr>
<td>vitulus, -i</td>
<td>calf</td>
</tr>
<tr>
<td>occido, -ere, -idi, -isum</td>
<td>to kill, fell</td>
</tr>
<tr>
<td>hydria, -ae</td>
<td>water pot</td>
</tr>
<tr>
<td>accendo, -ere, -endi, -ensum</td>
<td>to set fire to</td>
</tr>
<tr>
<td>stola, -ae</td>
<td>robe</td>
</tr>
<tr>
<td>induo, -ere, -dai, -datum</td>
<td>to clothe, cover</td>
</tr>
<tr>
<td>calceamentum, -i</td>
<td>shoe, footwear</td>
</tr>
<tr>
<td>sagino, -are, -avi, -atum</td>
<td>to fatten</td>
</tr>
</tbody>
</table>

Exercise 3

Applying your knowledge of Verb forms and Vocabulary set out in this Unit, make use of the context of these extracts to translate the following:

1. At the Marriage at Cana Jesus gave these instructions:
   Implete hydrias aqua.
   Haurite nunc, et ferte architricino.

2. An invitation in Psalm lxv invites us:
   Jubilate Deo omnis terra : psalmum dicite nomini ejus : venite et audite

3. The father of the Prodigal Son gave this list of orders to his servants:
   Cito proferte stolam primam, et induite eum, et date annulum in manum ejus, et calceamenta in pedes ejus : et adducite vitulum saginatum, et occidite

4. A well-known prayer to the Holy Ghost:
   Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende

5. The Woman at the Well said to her neighbours:
   Venite, et videte hominem qui dixit mihi omnia quaecumque (whatever) feci

6. At the Consecration of the Host the priest says:
   Accipite, et manducate ex hoc omnes

7. At the Consecration of the wine the priest says:
   Accipite, et bibite ex eo omnes

8. What punishment was to be meted out to the guest without a wedding garment?
   Mittite eum in tenebris exteriores

9. What three things did Jesus say to encourage us to pray?
   Petite et dabitur vobis : quaeiter et invenietis : pulsate et aperietur vobis

10. The Fourth Commandment:
    Honora patrem tuum et matrem tuam
Exercise 4  Translate the following :

1. *Proba me Deus, et seito cor meum*.

2. *Omnia probate. Quod bonum est tenete.*

3. *Gaude, Virgo Maria.*

4. *Gaudete in Domino semper: iterum dico gaudete.*

5. *Dealba me, Domine, et munda cor meum.*


7. *Quae (The things which) sursum sunt quaerite; quae sursum sunt sapite, non quae super terram.*

8. *Lazare, veni foras...Solvite eum, et sinite abire.*


11. *Venite, prandete.*


14. *Judica me Deus et discerne causam meam de gente non sancta.*

15. *ab homine iniquo et doloso erue me.*


Collect from the Feast of St Gertrude, Virgin

Deus, qui in corde beatae Gertrudis Virginis jucundam tibi mansionem praeparasti : ipsius meritis et intercessione, cordis nostri maculas clementer absterge, et ejusdem tribue gaudere consortio.

O God who didst build up for Thyself a pleasant home in the heart of the holy virgin Gertrude : for the sake of her merits and prayers, do Thou wipe away from our hearts every stain of sin, nor refuse us a share in that happiness which is hers for evermore.

<table>
<thead>
<tr>
<th>Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>jucundus - pleasant</td>
</tr>
<tr>
<td>macula, -ae - stain</td>
</tr>
<tr>
<td>abstergeo, -ere, -tersi, -tersum (2) - to wipe off</td>
</tr>
<tr>
<td>consortio, -ionis - sharing, fellowship</td>
</tr>
<tr>
<td>intercessio, -ionis - intercession</td>
</tr>
<tr>
<td>mansio, -ionis - resting-place, stay, sojourn</td>
</tr>
<tr>
<td>clementer - mercifully</td>
</tr>
<tr>
<td>tribuo, -ere, -ui, -utum (3) - to give, allot</td>
</tr>
<tr>
<td>meritum, -i - merit, reward</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Anima Christi, sanctifica me.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corpus Christi, salva me.</td>
</tr>
<tr>
<td>Sanguis Christi, inebria me.</td>
</tr>
<tr>
<td>Aqua lateris Christi, lava me.</td>
</tr>
<tr>
<td>Passio Christi, conforta me.</td>
</tr>
<tr>
<td>O bone Jesu, exaudi me</td>
</tr>
<tr>
<td>Intra tua vulnera absconde me.</td>
</tr>
<tr>
<td>Ne permittas me separari a te</td>
</tr>
<tr>
<td>Ab hoste maligno defende me</td>
</tr>
<tr>
<td>In hora mortis meae voca me,</td>
</tr>
<tr>
<td>Et jube me venire ad te,</td>
</tr>
<tr>
<td>Ut cum Sanctis tuis laudem te</td>
</tr>
<tr>
<td>In saecula saeculorum. Amen.</td>
</tr>
</tbody>
</table>

Soul of Christ, sanctify me.

ANIMA CHRISTI

Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
Suffer me not to be separated from Thee.
From the malignant enemy defend me.
At the hour of my death call me.
And bid me come to Thee.
That with Thy Saints I may praise Thee.
For ever and ever. Amen.
### Prayer of the Prophet Daniel


### Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>oratio, -ionis</em></td>
<td>supplication, prayer</td>
</tr>
<tr>
<td><em>ostendo, -ere, -ndi, -nsum</em> (3)</td>
<td>to show</td>
</tr>
<tr>
<td><em>desertus, -a, -um</em></td>
<td>desolate</td>
</tr>
<tr>
<td><em>auris, -is</em></td>
<td>ear</td>
</tr>
<tr>
<td><em>prosterno, -ere, -stravi, -stratum</em></td>
<td>to cast down</td>
</tr>
<tr>
<td><em>placo, -are, -avi, -atum</em> (1)</td>
<td>to soothe, pacify</td>
</tr>
<tr>
<td><em>attendo, -ere, -ndi, -ntum</em> (1)</td>
<td>to attend, hear</td>
</tr>
<tr>
<td><em>prex, precis, - - - i</em></td>
<td>prayer</td>
</tr>
<tr>
<td><em>sanctuarium, -i</em></td>
<td>holy place, sanctuary</td>
</tr>
<tr>
<td><em>inclino, -are, -avi, -atum</em> (1)</td>
<td>to incline, bend</td>
</tr>
<tr>
<td><em>justificatio, -ionis</em></td>
<td>justification</td>
</tr>
<tr>
<td><em>miseratio, -ionis</em></td>
<td>compassion, pity</td>
</tr>
<tr>
<td><em>exaudio, -ire, -ivi, -itum</em> (4)</td>
<td>to hear graciously</td>
</tr>
<tr>
<td><em>insto, -are, -stiti</em> (1)</td>
<td>to be insistent, eager</td>
</tr>
<tr>
<td><em>importune</em></td>
<td>inconveniently, at an unsuitable time</td>
</tr>
<tr>
<td><em>obsecro, -are</em></td>
<td>to beseech</td>
</tr>
<tr>
<td><em>vigilo, -are, -avi, -atum</em> (1)</td>
<td>to stay awake, watch</td>
</tr>
<tr>
<td><em>laboro, -are, -avi, -atum</em> (1)</td>
<td>to work</td>
</tr>
<tr>
<td><em>doctrina, -ae</em></td>
<td>doctrine</td>
</tr>
<tr>
<td><em>opportune</em></td>
<td>conveniently, at a suitable time</td>
</tr>
<tr>
<td><em>arguo, -ere, -ui, -atum</em> (3)</td>
<td>to censure, reprove</td>
</tr>
<tr>
<td><em>increpo, -are, -avi, -atum</em> (1)</td>
<td>to chide, reproach</td>
</tr>
<tr>
<td><em>impleo, -ere, -evi, -etum</em> (2)</td>
<td>to fulfil</td>
</tr>
<tr>
<td><em>sobrius, -a, -um</em></td>
<td>sober</td>
</tr>
</tbody>
</table>

### Lesson from the Epistle of blessed Paul the Apostle to Timothy. **CARISSIME** : prædica verbum, *insta* opportune, *importune* : *argue, obsecra, increpa* in omni patientia et doctrina...Tu vero *vigila*, *in omnibus labora*, opus *fac* evangelistae, ministerium tuum *imple*. *Sobrius* esto.

### Vocabulary

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>subjectus, -a, -um</em></td>
<td>subject, obedient</td>
</tr>
<tr>
<td><em>praecellens, -entis</em></td>
<td>excellent, distinguished</td>
</tr>
<tr>
<td><em>vindicta, -ae</em></td>
<td>vengeance, punishment</td>
</tr>
<tr>
<td><em>obtumesco, -ere, -ui</em> (3)</td>
<td>to silence</td>
</tr>
<tr>
<td><em>imprudens, -entis</em></td>
<td>unwise</td>
</tr>
<tr>
<td><em>liberus, -i</em></td>
<td>a freeman</td>
</tr>
<tr>
<td><em>malitia, -ae</em></td>
<td>wickedness</td>
</tr>
<tr>
<td><em>fraternitas, -atis</em></td>
<td>brotherhood</td>
</tr>
<tr>
<td><em>obmutesco, -ere, -ui</em> (3)</td>
<td>to silence</td>
</tr>
<tr>
<td><em>sive</em>... <em>sive</em></td>
<td>either...or</td>
</tr>
<tr>
<td><em>dux, ducis</em></td>
<td>leader, governor</td>
</tr>
<tr>
<td><em>malefactor, -oris</em></td>
<td>evildoer</td>
</tr>
<tr>
<td><em>voluntas, -atis</em></td>
<td>will, wish</td>
</tr>
<tr>
<td><em>ignorantia, -ae</em></td>
<td>ignorance</td>
</tr>
<tr>
<td><em>velamen, -inis</em></td>
<td>covering, cloak</td>
</tr>
<tr>
<td><em>modestus, -a, -um</em></td>
<td>modest</td>
</tr>
<tr>
<td><em>dyscolus, -a, -um</em></td>
<td>perverse, refractory</td>
</tr>
</tbody>
</table>

### Lesson from the Epistle of blessed Peter the Apostle. **Subjecti igitur estote omni humanae creaturae propter Deum ; sive regi, quasi praecellenti : sive ducibus, tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum : quia sic est voluntas Dei, ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam : quasi liberi, taken from the epistle of the blessed Apostle Peter. Be ye subject therefore to every human creature for God's sake ; whether it be to the king as excelling, or to governors as sent by Him for the punishment of evildoers and for the praise of the good : for so is the will of God, that by doing well you may put to silence the ignorance of foolish men : as free, and...

not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>Spanish Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>miserere</td>
<td>Deponent - have mercy</td>
</tr>
<tr>
<td>miseratio</td>
<td>-ionis - compassion, pity</td>
</tr>
<tr>
<td>timor</td>
<td>-oris - fear</td>
</tr>
<tr>
<td>magnalium</td>
<td>-i - wonder, great deed</td>
</tr>
<tr>
<td>alienus</td>
<td>-a, -um - strange, alien</td>
</tr>
<tr>
<td>innovo</td>
<td>-are (1) - to renew</td>
</tr>
<tr>
<td>excito</td>
<td>-are (1) - to rouse up, excite</td>
</tr>
<tr>
<td>effundo</td>
<td>-ere, -fudi, -fusum (3) - to pour forth</td>
</tr>
<tr>
<td>adversarius</td>
<td>-i - enemy</td>
</tr>
<tr>
<td>immitto</td>
<td>-ere, -misi, -missum (3) - to send</td>
</tr>
<tr>
<td>exquiro</td>
<td>-ere, -quisivi, -quisitum (3) - to seek out</td>
</tr>
<tr>
<td>allevo</td>
<td>-are (1) - to lift up</td>
</tr>
<tr>
<td>potentia</td>
<td>-ae - power</td>
</tr>
<tr>
<td>immuto</td>
<td>-are (1) - to change, do new things</td>
</tr>
<tr>
<td>furor</td>
<td>-oris - anger, indignation</td>
</tr>
<tr>
<td>enarro</td>
<td>-are (1) - to tell, relate</td>
</tr>
<tr>
<td>inimicus</td>
<td>-i - enemy</td>
</tr>
<tr>
<td>memento</td>
<td>- remember</td>
</tr>
</tbody>
</table>


Lesson from the Book of Wisdom. HAVE MERCY upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations that have not sought after Thee, that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power...Renew Thy signs and work new miracles. Glorify Thy hand and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary and crush the enemy. Hasten the time and remember the end, that they may declare Thy wonderful works, O Lord, our God.
UNIT 13

---

DO’S AND DON’TS -  
THE IMPERATIVE CONTINUED

13.1 Exceptional Verbs

Some Verbs are so exceptional that they must be considered in their own right. Here are two such Verbs which in their Infinitive form *salvere* and *avere* both mean ‘to be well’, but their Imperative form is restricted to greeting or well-wishing, as in

| Salve! Salvete! - Hail! | Ave! Avete! - Hail! |

Their literal meaning is, of course, ‘be well!’ They are found, for instance, in the well known expressions *Salve Regina* and *Ave Maria*.

Another unusual Verb is *rorare* which means ‘to drop or distil dew’ as in the phrase :

| Rorate coeli de super | Drop down dew, ye heavens, from above |

You will come across some Imperatives with the ending -to (Sing.) and -tote (Pl.), although these occur only rarely :

| memento, mementote - remember! | esto, estote - be! |
| scito, scitote - know! |

eg. :

| Memento David - Remember David | Et vos estote parati - and be prepared |
| Propitius esta - Be merciful | Hoc autem scitote - But know this |

Reading Practice

| Memento homo quia pulvis es, et in pulverem reverti re | Remember, man, that thou art dust, and unto dust thou shalt return |
| Estote ergo prudentes sicut serpentes, et simplices sicut columbae | Be ye therefore as wise as serpents and as simple as doves |
| Scitote quoniam Dominus ipse est Deus | Know ye that the Lord He is God |
| patientes estote ad omnes | Be patient towards all men |

13.2/1 PASSIVE AND DEPONENT IMPERATIVES
Both Passive and Deponent Verbs are formed in exactly the same way, that is by simply adding -re (Sing.) and -mini (Pl.) to the stem of the Verb as shown in the table below.

The only way to tell a ‘true’ Passive Imperative from a Deponent one is in the translation. If the Verb exhorts someone to submit to or undergo the action of an outside agent (eg. ‘Be sealed with the Holy Spirit’) then the sense is clearly Passive. If, on the other hand, the Verb, though Passive in form, has an active meaning (eg. Rejoice!), it is a Deponent Verb.

### 13.2/2 THE PASSIVE IMPERATIVE

<table>
<thead>
<tr>
<th>convertere</th>
<th>illuminare</th>
</tr>
</thead>
<tbody>
<tr>
<td>be converted!</td>
<td>be enlightened!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tollo, -ere, sustuli, sublatum (3)</td>
<td>to take away</td>
</tr>
<tr>
<td>novitas, -atis</td>
<td>- newness</td>
</tr>
<tr>
<td>calefacio, -ere, -eci, -actum (3)</td>
<td>to heat</td>
</tr>
<tr>
<td>prae)cingo, -ere, -cixi, -cinctum (3)</td>
<td>to gird</td>
</tr>
<tr>
<td>calceo, -are, -avi, -atum (1)</td>
<td>to provide with shoes</td>
</tr>
<tr>
<td>parvulus, -i</td>
<td>- a small child</td>
</tr>
<tr>
<td>induo, -ere, -dii, -dutum (3)</td>
<td>to clothe</td>
</tr>
<tr>
<td>reformo, -are, -avi, -atum (1)</td>
<td>to mould anew</td>
</tr>
<tr>
<td>sensus, -us</td>
<td>- perception, mind</td>
</tr>
<tr>
<td>satuoro, -are, -avi, -atum (1)</td>
<td>to fill</td>
</tr>
<tr>
<td>caliga, -ae</td>
<td>- shoe</td>
</tr>
<tr>
<td>efficio, -ere, -fei, -fectum (3)</td>
<td>to make</td>
</tr>
<tr>
<td>aliquantulum</td>
<td>- somewhat</td>
</tr>
</tbody>
</table>

### Reading Practice

Note how the Singular form of the Verb is identical to the Present Infinitive Active.

**Convertere, Domine, aliquantulum, et deprecare super servos tuos**

Be turned somewhat, O Lord, and be entreated in favour of Thy servants

**Volo, mundare**

I will, be thou made clean

**accede ad eum, et illuminamini**

Come ye to Him, and be enlightened

**quicumque dixerit huic monti : Tollere et mittere in mare**

Whosoever shall say to this mountain : Be thou removed and be cast into the sea

**reformamini in novitate sensus vestri**

Be reformed in the newness of your mind

**calefacimini et saturamini**

Be ye warmed and filled

**praecingere et calcea te caligas tuas**

Gird thyself (lit. be girt) and put on thy sandals

**efficiamini sicut parvuli**

Become (lit. be made) like little children

**induimini Dominum Jesum Christum**

Put ye on (lit. be clothed with) the Lord Jesus Christ

**humiliamini igitur sub potenti manu Dei**

Be ye humbled therefore under the mighty hand of God

**Renovamini spiritu mentis vestrae**

Be ye renewed in the spirit of your mind

**loquimini veritatem**

Speak ye the truth

### Vocabulary

- **aeternalis** - eternal
- **illumino, -are, -avi, -atum (1)** - to enlighten, light up
- **surgo, -ere, surrexi, surrectum (3)** - to rise up
- **cresco, -ere, crevi, cretum (3)** - to grow, increase
- **placo, -are, -avi, -atum (1)** - to soothe, pacify
- **mens, mentis** - mind
Exercise 1

Fill in the blanks with the appropriate Imperative

<table>
<thead>
<tr>
<th>multiplicamini</th>
<th>illuminare</th>
<th>elevamini</th>
<th>placare</th>
<th>revelamini</th>
</tr>
</thead>
</table>

1. Tollite portas, principes vestras et _______ portae aeternales
   Lift up your gates, O ye princes, and be ye lifted up, O eternal gates
2. crescite, et _______ , et replete terram
   increase, and be multiplied, and fill the earth
3. surge et _______ , Jerusalem
   arise and be enlightened, O Jerusalem
4. his, qui in tenebris, ________
   to those who are in darkness show yourselves
5. exaudi, Domine : __________ , Domine
   O Lord, hear : O Lord, be appeased

13.2/3 THE DEPONENT IMPERATIVE

<table>
<thead>
<tr>
<th>laetare</th>
<th>miserere</th>
</tr>
</thead>
<tbody>
<tr>
<td>laetamini</td>
<td>rejoice!</td>
</tr>
<tr>
<td>dignare - dignamini</td>
<td>vouchsafe!</td>
</tr>
</tbody>
</table>

Vocabulary

Reminiscor, reminisci (with Genitive) (3) - to remember
Dignor, -ari (1) - to vouchsafe
Aemulor, -ari (1) - to strive to attain, be eager for
Charismata - gifts
Negotior, -ari (1) - to carry on business, to trade
Dum - until
Dominor, -ari (1) - to rule
Sector, -ari (1) - to follow

Reading Practice

Dignare, Domine, die isto, sine peccato nos custodire
Vouchsafe, O Lord, this day, to keep us without sin

Egredere de arca, tu et uxor tua, filii tui...et ingredimini super terram
Go out of the ark, thou, and thy wife and thy children...go ye upon the earth

Reminiscere miserationum tuarum, Domine
Remember, O Lord, Thy mercies

Dominare in medio inimicorum tuorum
Rule thou in the midst of thine enemies

Aemulamini autem charismata meliora
Be ye zealous for the higher gifts

Quod bonum est sectamini
follow that which is good

Exercise 2

Fill in the blanks with the appropriate word :

<table>
<thead>
<tr>
<th>miserere</th>
<th>laetamini</th>
<th>sequere</th>
<th>laetare</th>
<th>negotiamini</th>
<th>confitemi</th>
</tr>
</thead>
</table>

1. Regina Coeli __________ , alleluia
   Queen of Heaven rejoice, alleluia
2. __________ in Domino
   Rejoice in the Lord
3. __________ nobis
   have mercy on us
4. __________ Domino, quoniam bonum
5. _______ me  
Praise the Lord, for He is good

6. _______ dum venio  
follow me
trade till I come

13.3/1 The Negative Imperative
There are several ways of giving negative commands in Latin. You have already met one of them (see 10.3) in the use of non and the Future Tense. In this Unit you will be introduced to two further ways of telling or asking someone not to do something. Only the first of these can be called the ‘true’ Negative Imperative because it is formed according to the rules set out in 12.2, but the second (using ne with the Subjunctive) fulfills exactly the same function. Both are explained below.

13.3/2 The ‘true’ Negative Imperative
This consists of two parts:

1. the Imperative form of the verb nolo (to be unwilling)
2. the Present Infinitive of the relevant Verb

Thus we have:

1. noli
2. nolite

when addressing one person
when addressing two or more people

Being Imperative forms, noli and nolite mean literally ‘be unwilling!’ or ‘do not wish!’, although this literal translation is not used in practice; but when noli and nolite are used in conjunction with an Infinitive the whole construction gives a very blunt and forceful way of telling someone to desist from doing whatever it is. This is a form which is much used by the Prophets, by Saint Paul and also by Jesus Himself when telling people what not to do. Let us now see how it is used in practice:

This is how Jesus tells us not to blow our own trumpets:

noli tuba canere ante te

and how St James urges us not to sin:

Nolite itaque errare, fratres mei dilectissimi

and St Paul tells us not to give place to the devil:

nolite locum dare diabolo

Vocabulary
Reading Practice

Nolite timere
Do not be afraid

Filiae Jerusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros
Daughters of Jerusalem, do not weep over me, but weep for yourselves and for your children.

Et vos, patres, nolite ad iracundiam provocare filios vestros
And you, fathers, do not provoke your children to become angry

nolite jejunare sicut usque ad hanc diem
Do not fast as you have done until this day

nolite esse prudentes apud vosmetipsos
be not wise in your own conceits

nolite arbitrari quia pacem venerim mittere in terram
do not think that I have come to bring peace on earth

vos autem nolite vocari Rabbi
but be not you called Rabbi

Spiritum nolite extinguere. Prophetias nolite spernere
Extinguish not the spirit. Despise not prophecies.

Irascimini et nolite peccare
Be ye angry and sin not

Exercise 3 Translate the following well known prohibitions and warnings from the New Testament:

1. nolite thesaurizare vobis in terra
2. noli contristiare Spiritum Sanctum Dei
3. Noli vincí a malo, sed vince in bono malum
4. nolite conformari huic saeculo
5. Benedicite persequentibus vos : benedicite et nolite maldicere
6. noli me tangere
7. noli esse incredulus, sed fidelis

Nos. 3 and 4 contain examples of the Passive Infinitive (see 3.2). Vincí (to be overcome) is the Passive form of vincere (to conquer), and conformari (to be conformed) is the Passive form of conformare (to conform)

Vocabulary

discendo, -ere, cessi, -cessum (3) - to depart
direndo, -ere, dedit, -datum (3) - to destroy
debendo, -ere, dedit, -datum (3) - to owe, destroy
impious, -a, -um - wicked

13.3/3 The Subjunctive used as a Negative Imperative
Just as the Present Subjunctive can be used for issuing commands or requests (see 6.2), so the same method can be used negatively, that is to forbid or request someone not to do something. When you use
this method (the Jussive Subjunctive) you are not strictly speaking in the Imperative Mood at all which will be outlined later in this Unit, for the Subjunctive is a rather roundabout way of conveying orders, as distinct from the more direct approach of the Imperative.

First look back to Unit 6 and see how the Subjunctive is used to express a command or strong wish for some action to be taken. To turn commands into the negative, simply place *ne* before the Subjunctive form of the Verb.

Study the following comparisons:

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Indicative</th>
<th>Negative Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>declinas - you turn away</td>
<td><em>ne</em> declines - turn not away</td>
</tr>
<tr>
<td>2nd</td>
<td>siles - you are silent</td>
<td><em>ne</em> sileas - be not silent</td>
</tr>
<tr>
<td>2nd</td>
<td>times - you fear</td>
<td><em>ne</em> timeas - Fear not</td>
</tr>
<tr>
<td>3rd</td>
<td>avertis - you turn away</td>
<td><em>ne</em> avertas - turn not away</td>
</tr>
<tr>
<td>3rd</td>
<td>derelinquis - you forsake</td>
<td><em>ne</em> derelinquas - forsake not</td>
</tr>
<tr>
<td>3rd</td>
<td>perdis - you lose/destroy</td>
<td><em>ne</em> perdas - destroy not</td>
</tr>
<tr>
<td>3rd</td>
<td>discedis - you depart</td>
<td><em>ne</em> discedas - depart not</td>
</tr>
<tr>
<td>4th</td>
<td>punis - you punish</td>
<td><em>ne</em> punias - do not punish</td>
</tr>
</tbody>
</table>

**Exercise 4**

Translate the following sentences:

1. *Ne derelinquas me, Domine Deus meus, ne discedas a me*
2. *ne sileas a me*
3. *Ne timeas, Maria*
4. *ne avertas faciem tuam*
5. *ne me perdas illa die* (from the *Dies Irae*)
6. *ne perdas cum impiis animam meam*
7. *ne nos inducas in tentationem* (from the *Pater Noster*)
8. *ne respicias peccata mea*
9. *ne solliciti sitis*

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>misericors, -cordis - merciful</td>
<td>condemnno, -are, -avi, -atum (1) - to condemn</td>
</tr>
<tr>
<td>grex, gregis - herd, flock</td>
<td>pusillus, -a, -um - small</td>
</tr>
<tr>
<td>complacceo, -ere, -ui (2) - to please exceedingly</td>
<td>vendo, -ere, -didi, -ditum (3) - to sell</td>
</tr>
<tr>
<td>elemosyna, -ae - alms</td>
<td>possideo, -ere, possedi, possessum (2) - to possess</td>
</tr>
<tr>
<td>sacculus, -i - bag</td>
<td>thesaurus, -i - treasure</td>
</tr>
<tr>
<td>tinea, -ae - moth</td>
<td>veterasco, -ere, -avi (3) - to grow old</td>
</tr>
<tr>
<td>deficitio, -ere, -feci, -fectum (3) - to fail, cease</td>
<td>corrumpo, -ere, -rapi, -ruptum (3) - to destroy, spoil</td>
</tr>
<tr>
<td>thesaurus, -i - treasure</td>
<td>appropio, -are (1) - to approach</td>
</tr>
</tbody>
</table>

**Reading Practice**

*Sequentia sancti Evangelii secundum Lucam.*  
_In illo tempore, dixit Jesus discipulis suis : Estote misericordes, sicut et Pater vester misericors est._  
Continuation of the holy Gospel according to St Luke. At that time Jesus said to His disciples: *Be ye merciful as your Father also is merciful. Judge not.*
Nolite judicare, et non judicabimini. Date, et dabitur vobis

Nolite timere, pusillus grex, quia complacuit Patri vestro dare vobis regnum. Vendite quae possidetis, et date eleemosynam. Facite vobis sacculos qui non veterascant, thesaum non deficientem in coelis: quo fur non appropriat, neque linea corrupit. Ubi enim thesaum vester est, ibi et cor vestrum erit.

and you shall not be judged. Condemn not, and you shall not be condemned. Give, and it shall be given unto you.

Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Vocabulary

<table>
<thead>
<tr>
<th>caute</th>
<th>- cautiously</th>
</tr>
</thead>
<tbody>
<tr>
<td>inprudens, -entis</td>
<td>- unwise</td>
</tr>
<tr>
<td>voluntas, -atis</td>
<td>- will, wish</td>
</tr>
<tr>
<td>spiritualis</td>
<td>- spiritual</td>
</tr>
<tr>
<td>psallo, psallere</td>
<td>(3) - to make melody, sing psalms</td>
</tr>
<tr>
<td>subjectus, -a, -um</td>
<td>- subject, obedient</td>
</tr>
<tr>
<td>propterea</td>
<td>- for that reason</td>
</tr>
<tr>
<td>intelligens, -entis</td>
<td>- intelligent</td>
</tr>
<tr>
<td>luxuria, -ae</td>
<td>- luxury, dissipation</td>
</tr>
<tr>
<td>psalmum, -i</td>
<td>- psalm</td>
</tr>
<tr>
<td>invicem</td>
<td>- one to the other, reciprocally</td>
</tr>
<tr>
<td>timor, -oris</td>
<td>- fear</td>
</tr>
</tbody>
</table>

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. BRETHREN: See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Vocabulary

| conforto, -are, -avi, -atum | (1) - to strengthen |
| induo, -ere, -dai, -datum | - to clothe, cover |
| possitis | - you may be able |
| diabolus, -i | - devil |
| rector, -oris | - ruler |
| nequitia, -ae | - wickedness |
| propterea | - for that reason |
| succincitus, -a, -um | - girt, armed with |
| lorica, -ae | - leather cuirass, breast-plate |
| calceatus, -a, -um | - shod |
| telum, -i | - weapon, dart |
| exstinguo, -ere, -inxi, -inctum | (3) - to quench |
| potentia, -ae | - power |
| armatura, -ae | - armour |
| insidiae, -arum | - deceit, plot, ambush |
| colluctatio, -ionis | - wrestling, struggle |
| in coelestibus | - in high places |
| resisto, -ere, -stiti | (3) - to resist, withstand |
| perfectus, -a, -um | - perfect |
| lumbus, -i | - loin |
| scutum, -i | - shield |
| igneus, -a, -um | - fiery |
| galea, -ae | - helmet |
| assumo, -ere, assumpsi, assumptum | (3) - to take up |

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. BRETHREN: Be strengthened in the Lord, and in the might of His power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and
blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect; having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the Sword of the Spirit which is the Word of God.
UNIT 14

SOME LEFTOVERS -
MORE TENSES

14.1 Time Values
Although you have already covered the Perfect, Present and Future Tenses, there are still left more subtle
divisions of time within these three broad concepts. This can be represented graphically. If we consider
time as a line stretching from somewhere in the Past to the Future with all the intermediate Tenses as
points upon it, it will look like this:

<table>
<thead>
<tr>
<th>pluperfect</th>
<th>imperfect</th>
<th>perfect</th>
<th>present</th>
<th>future perfect</th>
<th>future</th>
</tr>
</thead>
</table>

Let us take a brief glance at the three remaining Tenses - the Pluperfect, Imperfect and Future Perfect -
which it is not necessary to study in depth, that is with all the permutations of Indicative and Subjunctive,
Active and Passive of each category. It will suffice to recognise these Tenses from their endings and
understand how they are used in broad outline.

14.2 The Pluperfect
The Pluperfect in English often contains the word *had* (e.g., *had finished*) and expresses an action or state
which occurred before another one. Therefore we can say that the Pluperfect is a stage behind the main
action in a sentence. As the Pluperfect is formed in exactly the same way for all Verbs, even irregular
ones, in all Conjugations, one example suffices to illustrate the pattern. All you need to do is to add the
endings (emboldened) to the stem of any Perfect Tense thus:

### PLUPERFECT INDICATIVE ACTIVE

<table>
<thead>
<tr>
<th>Ven<strong>er</strong>am</th>
<th>Ven<strong>e</strong>ras</th>
<th>Ven<strong>e</strong>r<strong>a</strong>t</th>
<th>Ven<strong>e</strong>r<strong>a</strong>mus</th>
<th>Ven<strong>e</strong>r<strong>a</strong>t<strong>i</strong>s</th>
<th>Ven<strong>e</strong>r<strong>a</strong>t<strong>i</strong>s</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I had come</td>
<td>- you had come</td>
<td>- he/she/it had come</td>
<td>- we had come</td>
<td>- you (pl) had come</td>
<td>- they had come</td>
</tr>
</tbody>
</table>

**Exercise 1** Translate the following Verbs which are in the Pluperfect:


**Reading Practice**

*Multi enim ex Judaeis, qui viderant ad Mariam, et Martham, et viderant quae fecit Jesus, crediderant in eum*

Many of the Jews who *had come* to Mary and Martha, and *had seen* the things which Jesus did,
believed in Him.

*Fecit ergo Noe omnia quae mandaverat ei Dominus*

Noah therefore did all the things that the Lord *had commanded* him.

14.4 PLUPERFECT SUBJUNCTIVE ACTIVE
In certain cases the Subjunctive must be used to express the Pluperfect Tense as, for example, in the very frequent case of ‘when’ (*cum*), as will be illustrated below. This is formed in the same way as the Pluperfect Indicative by adding the appropriate endings (emboldened) to the stem of the Perfect Tense thus:

| venissetem | venissemus |
| venissetes | venissetis |
| venisset | venissent |

(Another way of forming the Pluperfect which achieves exactly the same result is to add the endings -m, -s, -t, -mus, -tis, -nt to the Perfect Infinitive, in this case *venisse*. See 8.2 and 8.3.)

In the sentence *cum pervenisset ad locum* (When He had come to the place) the Subjunctive form of the Verb *pervenire*, ‘to arrive’, is used because that is required to express the Pluperfect with *cum*. Here are some more examples of this usage:

- *cum tetigisset auriculum ejus, sanavit eum* when *He had touched* his ear, *He healed* him
- *cum accepisset Jesus acetum, dixit Consummatum est* When *Jesus had taken* the vinegar, *He said* It is consummated
- *milités ergo cum crucifixissent eum* the soldiers therefore when *they had crucified* Him
- *ad Jesum autem cum venissent* After *they were come* to Jesus

Note that with the Verbs ‘come’ and ‘go’ English sometimes substitutes ‘was’ or ‘were’ for ‘had’. But the sense of the Pluperfect, that is one action preceding another, remains unchanged.

### 14.5 The Concept of the Imperfect Tense

The Imperfect Tense is used for a number of reasons, all to convey a *description* of what was going on or how someone felt. Thus it is contrasted with the Perfect Tense which indicates that an action has taken place and is completed. Hence the title of Imperfect (‘incomplete’) and Perfect (‘complete’) for the two Tenses.

The Imperfect Tense is used for the following reasons:

1. to express a *continuous* action in the past, that is one going on for a certain time, as distinct from an action completed in one go. Thus it is often translated as ‘I *was* doing, they *were* speaking etc.’
2. to express *habitual* action in the past, and so gives the idea of what a person *used to do*.
3. to *describe* a state of affairs, usually with the Verb ‘to be’ eg. *it *was* a long way*, the city *was* on a hill’.
4. to give an idea of what was in a person’s mind, what thoughts or impressions they had, how they felt etc. eg. ‘they were afraid’, ‘they did not know’, ‘they thought’ etc.

### 14.6 IMPERFECT INDICATIVE ACTIVE

<table>
<thead>
<tr>
<th>1st Conjugation</th>
<th>2nd Conjugation</th>
<th>3rd Conjugation</th>
<th>4th Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPERARE - TO HOPE</td>
<td>DOCERE - TO TEACH</td>
<td>REGERE - TO RULE</td>
<td>AUDIRE - TO HEAR</td>
</tr>
<tr>
<td>sperabam -</td>
<td>docebam -</td>
<td>regebam -</td>
<td>audiebam -</td>
</tr>
</tbody>
</table>
A notable example of the Imperfect Tense is found in the first line of the hymn traditionally associated with Good Friday entitled *Stabat Mater dolorosa* which depicts the Mother of Sorrows standing at the foot of the Cross.

Learn these Verbs in the Imperfect Tense:

<table>
<thead>
<tr>
<th>IRE - TO GO</th>
<th>ESSE - TO BE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ibam, ibas, ibat, ibamus, ibatis, ibant (‘was or were going / used to go’)</td>
<td>eram, eras, erat, eramus, eratis, erant (‘was / were / used to be’)</td>
</tr>
</tbody>
</table>

### 14.7 IMPERFECT INDICATIVE PASSIVE / DEPONENT

To form the Imperfect Tense of either a Passive or Deponent Verb, simply replace the endings in the table above by the following:

- *-bar, -baris, -batur, -bamur, -bamini, -bantur*

### Vocabulary

<table>
<thead>
<tr>
<th>consuetudino, -inis - custom</th>
<th>mens Olivarum - Mount of Olives</th>
</tr>
</thead>
<tbody>
<tr>
<td>stupeo, -ere, -ui (2) - to be astonished</td>
<td>quamquam - as</td>
</tr>
<tr>
<td>aspernor, -ari, (1) - to despise</td>
<td>dolentes - sorrowing</td>
</tr>
<tr>
<td>subditus, -a, -um - subject, obedient</td>
<td>byssus, -i - fine linen</td>
</tr>
<tr>
<td>purpura, -ae - purple cloth</td>
<td>epulor, -ari (1) - to feast</td>
</tr>
<tr>
<td>quotidie - daily</td>
<td>splendide - splendidly</td>
</tr>
<tr>
<td>mendicus, -i - beggar</td>
<td>iaceo, -ere, -ui (2) - to lie</td>
</tr>
<tr>
<td>canis, -is - dog</td>
<td>lingo, -ere, linxi, linctum (3) - to lick</td>
</tr>
<tr>
<td>ulcus, ulceris - sore, ulcer</td>
<td>expugno, -are, -avi, -atum (1) - attack</td>
</tr>
<tr>
<td>convalesco, -ere, -ui (3) - to gain strength</td>
<td>vexo, -are, -avi, -atum (1) - to annoy, harrass</td>
</tr>
<tr>
<td>immundus, -a, -um - dirty, unclean</td>
<td>tegula, -ae - roofing tile</td>
</tr>
<tr>
<td>domi - at home</td>
<td>egressus - having gone out</td>
</tr>
<tr>
<td>scio, -ire, -ivi, -itum (4) - to know</td>
<td>austerus, -a, -um - austere</td>
</tr>
</tbody>
</table>

### 14.8 How the Imperfect Tense is used

Here are some illustrations of how the Imperfect works in practice:

- **actions that were performed continuously over an unspecified period of time**:

  *ecce pater tuus, et ego dolentes quaerabamus te*  
  behold Thy father and I have sought Thee sorrowing
et qui vexabantur a spiritibus immundis, curabantur. And all the multitude sought to touch Him: for virtue went out of Him, and healed them all.

Loquebar de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis. I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments.

• describing the scenario or background for the action of a story:

homo quidam erat dives, qui induebatur purpura de bysso: et epulabatur quotidiem splendide: et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus...et nemo illi dabit: sed et canes veniebant, et lingeabant ulceras ejus. there was a certain rich man who dressed in purple and fine linen: and feasted sumptuously every day: and there was a certain beggar named Lazarus, who lay at his gate: and no one gave to him: but the dogs came, and licked his sores.

• personal attributes indicating character or identity:

et descendit cum eis, et venit Nazareth: et erat subditus illis. and He went down with them, and came to Nazareth, and was subject to them.

qui vocabatur Judas. he that was called Judas.

• what used to happen, but no longer applies

persequebar Ecclesiam. I persecuted the Church.

• describing a frame of mind:

dixit Jesus ad quosdam, qui in se confidebant tamquam justi, et aspernabantur ceteros, parabolam istam. Jesus spoke this parable to some who trusted in themselves as just, and despised other.

sciebas quia ego homo austerus sum. thou knewest that I am an austere man.

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>collis, -is -</td>
<td>hill</td>
</tr>
<tr>
<td>flumen, -inis -</td>
<td>river</td>
</tr>
<tr>
<td>orbis terrae -</td>
<td>world (lit. circle of the earth)</td>
</tr>
<tr>
<td>gyrus, -i -</td>
<td>circular course</td>
</tr>
<tr>
<td>aethera -</td>
<td>the upper air, sky</td>
</tr>
<tr>
<td>fundamentum -</td>
<td>foundation</td>
</tr>
<tr>
<td>appendo, -ere, -endi, -enum (3) -</td>
<td>to weigh</td>
</tr>
<tr>
<td>compono, -ere, -posui, -positum (3) -</td>
<td>to put together</td>
</tr>
<tr>
<td>singulus, -a, -um -</td>
<td>each, every, single</td>
</tr>
<tr>
<td>parturio, -ire, -ivi, -itum (4) -</td>
<td>to give birth</td>
</tr>
<tr>
<td>cardo, -inis -</td>
<td>hinge</td>
</tr>
<tr>
<td>adsum, adesse, adfui -</td>
<td>to be present</td>
</tr>
<tr>
<td>vallo, -are, -avi, -atum (1) -</td>
<td>to build around</td>
</tr>
<tr>
<td>libro, -are, -avi, -atum (1) -</td>
<td>to keep in</td>
</tr>
<tr>
<td>cuncta -</td>
<td>all things (N. Pl. of cunctus - all)</td>
</tr>
<tr>
<td>cum eo -</td>
<td>with him</td>
</tr>
<tr>
<td>delecto, -are, -avi, -atum (1) -</td>
<td>to delight</td>
</tr>
</tbody>
</table>
• actions that have no fixed time limits to mark beginning or ending:

before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there: when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with Him forming all things and was delighted every day.

14.9 Contrast between Perfect and Imperfect

The following examples show clearly the complete contrast between the two time values of the Perfect and Imperfect Tenses.

In the first example, the blind man recovered his sight in one single and complete action, but following Jesus was an activity which required an indeterminate time scale.

In the second example the scene is set for the action. First we see Jesus sitting with the Pharisees and the persistent efforts of some who were trying to gain His attention before the sudden and unexpected irruption on to the scene of the invalid.

et confestim vidit, et sequebatur illum

and immediately he saw, and followed Him

Jesus sedebat docens. Et erant Pharisaei sedentes...Et ecce viri portantes in lecto hominem, qui erat paralyticus: et quaerebant eum inferre, et ponere ante eum. Et non invenientes qua parte illum inferrent praeturbam, ascenderunt supra tectum, et per tegulas summiserunt eum cum lecto in medium ante Jesum. Quorum fidei quod vidit, dixit: Homo, remittuntur tibi peccata tua

and immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those who called upon this name?...But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

Reading Practice

Conversion of St Paul:

Et continuo in synagogis praedicabat Jesum, quoniam hic est filius Dei. Stupebant autem omnes, qui audiebant, et dicebant: Nonne hic est, qui expugnabat in Jerusalem eos qui invocabant nomen istud?...Saulus autem multo magis convalescebat, et confundebat Judaeos, qui habitabant Damasci, affirmans quoniam hic est Christus

Exercise 2 Fill in the blanks with the appropriate form of the Imperfect Tense:
1. Maria autem domi ______ but Mary sat at home
2. ______ autem omnes qui eum ________ super and all that heard Him were astonished at His
   prudentia et responsis ejus wisdom and His answers
3. _______autem principes sacerdotum, et scribae and the chief priests and the scribes stood by
4. egressus Jesus, ______ secundum consuetudinem in Jesus going out went according to His custom to
   montem Olivarum the Mount of Olives
5. tuli lectum in quo ________ he took up the bed on which he lay

14.10 Some uses of the Imperfect Subjunctive
You will find this form of the Verb used only in specified cases of past time, the most common of which are:

• after *cum* (‘when’)
• after *ut* (‘so that’)
• after *qui* (someone/anyone’)

14.11  THE IMPERFECT SUBJUNCTIVE
A quick and handy way to form this tense is to add to the Present Infinitive the following endings:
- *-m, -s, -t, -mus, -tis, -nt* for Active Verbs and
- *-r, -ris, -tur, -mur, -mini, -ntur* for Passive Verbs
eg. *esse*, *habere* *tis*, *regere* *nt*, *audire* *t* etc

Reading Practice

*ut non remanerent in cruce corpora sabbato* that the bodies *might not remain* upon the cross on
the Sabbath

*rogaverunt Pilatum ut frangerentur eorum crura, et* they asked Pilate that their legs *might be broken*,
tollerentur and that *they might be taken away*

*Duo homines ascenderunt in templum ut orarent* two men went up into the temple to pray (lit. so
that *they might pray*)

*ut enim probaret vos, venit Deus, et ut terror illius* for God is come that *He might prove you, and that
essel in vobis, et non peccaretis* the dread of Him *might be* in you, and you *should not sin*

*cum clamarem ad Dominum* when *I cried* to the Lord
quaesivi, et non fuit qui adjuvaret

I sought, and there was none to give aid (lit. not anyone who might help)

14.12  
**Introducing Si and Nisi (‘IF’ AND ‘IF NOT’)***

Since the message of salvation conveyed to us in both the Old and New Testaments is embedded in the many conditions we must observe in order to be deemed worthy, it should come as no surprise that the Scriptures abound in expressions containing the words *si* and *nisi*. All ‘conditional’ type sentences, ie. containing if/if not, come in two parts as, for instance ‘If you love Me, keep My commandments’ which involves the use of two Verbs. In this Unit we will be dealing with the most common form of ‘if’ sentences where the ‘if’ clause contains a Verb in the **Future Perfect** Tense.

14.13  
**THE FUTURE PERFECT TENSE**

This is formed by adding the Future Tense of the Verb ‘to be’ (see 10.2) to the stem of the Perfect Indicative (see 8.3). So you get: * vocavero, monueris, duxerit, regerimus, audieritis, fuerint*  

Note how -erint is used instead of the expected erunt eg. vocaverint

Look out for the Future Perfect Tense after *si* and *nisi*:

*et si venerit in secunda vigilia* and if he shall come in the second watch  
*nisi Dominus aedificaverit domum* unless the Lord build the house

**Vocabulary**

| evanesco, -ere evanui (3) - to vanish, pass away | pluvia, -ae - rain |

**Reading Practice**

*haec omnia tibi dabo, si cadens adoraveris me*  
all these will I give Thee if falling down Thou wilt adore me

*si ambulavero in medio tribulationis, vivificabis me*  
Though I walk in the midst of troubles, Thou wilt revive me

*si ascendero in coelum, tu illic es*  
if I ascend up into heaven, Thou art there

*si descendero in infernum, ades*  
if I go down into hell, Thou art there

*si non lavero te, non habebis partem meam*  
if I shall not wash thee, thou shalt have no part in Me

*nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam*  
if the salt shall lose its savour (lit. shall fade away), wherewith shall it be salted?  
except the Lord keep the city, he watcheth in vain that keepeth it

*si occiderimus fratrem nostrum*  
if we should kill our brother
si in preceptis meis ambulaveritis, et mandata mea custodieritis, et feceritis ea, dabo vobis pluvias temporibus suis

 nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis

 si custodierint filii tui testamentum meum, et testimonia mea haec, quae docebo eos...

 if you walk in My precepts, and keep My commandments, and do them, I will give you rain in due season

unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you

if thy children shall keep My covenant, and My testimony that I shall teach them...

14.14 Future Perfect with cum (when)
As a rule, the Future Perfect Tense is used after cum instead of the straightforward Future:

beati estis cum maladixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos
beatus ille servus, quem, cum venerit dominus ejus, invenerit sic facientem
beatus vir, qui suffert tentationem : quoniam, cum probatus fuerit, accipiet coronam vitae

blessed are you when they shall revile you, and persecute you, and speak all that is evil against you
blessed is that servant, whom, when his lord shall come, he shall find so doing
blessed is the man that suffereth temptation: for when he hath been proved he shall receive the crown of life

14.15 Future Perfect with qui
In this section we will be looking at ways of expressing ‘whoever / whatever’ etc. This concept appears under a variety of forms ranging from the simple qui (he who...) and omnis qui (everyone who...) to the more elaborate forms ending in -cumque (who/whomsoever, whatsoever etc.)

Reading Practice

qui autem negaverit me coram hominibus
qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno caelorum
qui autem fecerit, et docuerit, hic magnus vocabitur in regno caelorum
qui vicerit, dabo ei sedere mecum in throno meo
qui crediderit, et baptizatus fuerit, salvus erit
omnis qui reliquerit domum, vel fratres, aut sororem, aut patrem, aut matrem, aut uxorem, aut filios, aut agros propter nomen meum...
omnis quicumque invocaverit nomen Domini, salvus erit

he that shall deny Me before men
he, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven
but he that shall do and teach, he shall be called great in the kingdom of heaven
to him that shall overcome, I will give to sit with Me on My throne
he that shall believe and be baptised will be saved
everyone that hath left brothers or sisters or father or mother or wife or children or fields for My name
anyone who shall invoke the name of the Lord shall be saved
whoever wants to become great among you must be your servant: and whoever wants to be first must be your slave.

whatever you bind on earth shall be bound in heaven: and whatever you loose on earth shall be loosed in heaven.

whomsoever you shall find, call to the wedding.

whoever shall do the will of My Father.
TRIPLE JUMP-
THE PARTICIPLES

15. 1  What is a Participle?
As its name indicates, a Participle is a word which participates in the properties of the Verb and the Adjective at the same time. So its function is always simultaneously connected with indicating action and describing persons or objects. Here are the three kinds of Participle in Latin with their specific functions:

- **Past Participle**
  You have met this form in 9.3 in connection with the Perfect Tense of Passive Verbs. The Past Participle is always Passive eg. *assumptus* (‘taken up’), but don’t forget the Deponent Past Participle which has an Active meaning e.g. *egressus* (‘having gone out’)

- **Present Participle**
  The endings -ans and -ens are associated with the Present Participle, but you will have to look out for inflections. Its equivalent in English is -ing e.g. *Jesus sedebat docens* - Jesus sat teaching

- **Future Participle**
  You will recognise the Future Participle, on the rare occasion when you might meet it, by its ending -urus which gives the meaning of ‘going to’ or ‘about to’ do something e.g. *judicaturus* (‘going to judge’)

15.2  THE ABLATIVE ABSOLUTE or ‘X’ having been ‘Y’

The formation and use of the Past Participle have already been covered in 9.3, but there remains a major and very special case where it is used in Latin and for which there is no exact parallel in English, namely the Ablative Absolute. This is a grammatical form in the Ablative Case (see 2.2) which has, as it were, broken its ties with the rest of the sentence (absolutum means ‘freed from’), and leads an independent existence; if, for instance, it were removed, the rest of the sentence would suffer no damage. For this construction to operate, two basic elements must be present:

- a Noun in the Ablative Case
- a Past Participle in the Ablative Case

So whenever you see these two grammatical forms placed next to or near each other you know that it is a construction which requires careful consideration before putting it into English. The first thing to remember is that it is an expression of time in the past which is often best translated by ‘when...’ or ‘after...’ Secondly, translations into English can vary enormously, as you will see below, depending on the wider context of the sentence, or to satisfy the exigencies of style. Let us look at some examples:

Revision Note:

Before proceeding any further, make sure that you are familiar with the Ablative Case (2.2) and also with the 4th Part of the Verb (9.3) from which the Past Participle is formed.

Let us take as our first example of the Ablative Absolute an expression which makes use of *Domino* (Abl. of Dominus) and viso (from video, videre, vidi, visum - to see). This is what it looks like:
Before translating this kind of expression, think of the motto ‘X having been Y’, and you will easily see that this has a literal meaning of ‘the Lord having been seen’. But as this would be an ungainly style of writing, it is better translated into English *within its context of time and place*. So we have ‘when they saw the Lord’. This could also be translated as ‘when / after they had seen the Lord’, or even, at a pinch, ‘(upon) seeing the Lord’

Now you can proceed in the same way by looking at the following expressions all containing

- Nouns in the Ablative from *ignis* (fire), *princeps* (chief), *magistratus* (magistrate), *plebs* (the people)
- *margarita* (pearl).

- the Past Participle (also in the Ablative) of these Verbs:

<table>
<thead>
<tr>
<th>ABLATIVE ABSOLUTE</th>
<th>LITERAL TRANSLATION</th>
<th>CORRECT TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>convocatis principibus et magistratibus, et plebe</td>
<td>the chief priests, magistrates and the people having been called together</td>
<td>when he [Pilate] had called together the chief priests, magistrates and the people</td>
</tr>
<tr>
<td>inventa autem una pretiosa margarita</td>
<td>and a pearl of great price having been found</td>
<td>and when he found one pearl of great price</td>
</tr>
<tr>
<td>accenso autem igne in medio atrii</td>
<td>and a fire having been kindled in the middle of the hall</td>
<td>and when they had kindled a fire in the middle of the hall</td>
</tr>
</tbody>
</table>

**Exercise 1** First read these sentences:

1. having called together the multitudes unto Him
2. when they heard this / upon hearing this
3. when they had opened their treasures
4. sending his armies
5. when you have bound his hands and feet
6. when you have bound his hands and feet
7. kneeling down
4. lifting up His eyes to heaven  
5. the gifts which we have received  
9. having received Thy sacraments  
10. when a fire had been kindled

Now look at the table below which contains 10 sets of Past Participles and matching Nouns. Choose a Past Participle in the left hand column and match it up with its ‘partner’ on the right to form an Ablative Absolute expression which will correspond with each of the sentences above.

<table>
<thead>
<tr>
<th>Past Participle</th>
<th>Ablative Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ligatis</td>
<td>thesauris</td>
</tr>
<tr>
<td>sublevatis</td>
<td>sacramentis</td>
</tr>
<tr>
<td>audito</td>
<td>maneribus</td>
</tr>
<tr>
<td>apertis</td>
<td>igne</td>
</tr>
<tr>
<td>convocatis ad se</td>
<td>manibus et pedibus ejus</td>
</tr>
<tr>
<td>accenso</td>
<td>oculis in coelo</td>
</tr>
<tr>
<td>missis</td>
<td>hoc verbo</td>
</tr>
<tr>
<td>flexo</td>
<td>exercitibus suis</td>
</tr>
<tr>
<td>perceptis</td>
<td>turbis</td>
</tr>
<tr>
<td>sumptis</td>
<td>genu</td>
</tr>
</tbody>
</table>

Note: you should be able to recognise all the Past Participles from the 4th Part of Verbs already encountered even though some appear in a compound form.

eg. **convocatis** (called together) is a variation on *voco, -are, -avi, vocatum* (to call)

**sublevatis** takes its root from *levo, -are, -avi, levatum* (to raise)

**perceptis** (received) is affiliated to *accipio, -ere, -epi, acceptum* (to take) which you have already met

### 15.3 THE PRESENT PARTICIPLE

This form of the Verb is often found in great abundance wherever there are narrative passages in the Scriptures and is extremely popular with the Gospel writers because it gives a sense of vividness and immediacy to eye-witness reports. You have only to glance through the accounts of the Passion or the Ascension, for example, to see how true this is.

As for its formation, it resembles some 3rd Declension Nouns (See 2.5):

**stans, stantis** - standing

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>stans</td>
<td>stantes</td>
</tr>
<tr>
<td>Acc.</td>
<td>stantem</td>
<td>stantes</td>
</tr>
<tr>
<td>Gen.</td>
<td>stantis</td>
<td>stantium</td>
</tr>
<tr>
<td>Dat.</td>
<td>stanti</td>
<td>stantibus</td>
</tr>
<tr>
<td>Abl</td>
<td>stante</td>
<td>stantibus</td>
</tr>
</tbody>
</table>

**dicens, dicentis** - saying

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>dicens</td>
<td>dicentes</td>
</tr>
<tr>
<td>Acc.</td>
<td>dicentem</td>
<td>dicentes</td>
</tr>
<tr>
<td>Gen.</td>
<td>dicentis</td>
<td>dicentium</td>
</tr>
<tr>
<td>Dat.</td>
<td>dicenti</td>
<td>dicentibus</td>
</tr>
<tr>
<td>Abl</td>
<td>dicente</td>
<td>dicentibus</td>
</tr>
</tbody>
</table>
Revision Note: Look again at Section 2.2 to refresh your memory on Inflection and Cases. You will be using all the variations of the Present Participle in the material below.

Table of Present Participles

<table>
<thead>
<tr>
<th>calumnians - speaking evil of</th>
<th>sedens - sitting</th>
</tr>
</thead>
<tbody>
<tr>
<td>dormiens - sleeping</td>
<td>intercedens - interceding</td>
</tr>
<tr>
<td>malignans - doing evil</td>
<td>audiens - hearing</td>
</tr>
<tr>
<td>procedens - proceeding</td>
<td>interrogans - questioning</td>
</tr>
<tr>
<td>portans - carrying</td>
<td>persequens - persecuting</td>
</tr>
<tr>
<td>saliens - jumping, springing up</td>
<td>transiliens - jumping over</td>
</tr>
<tr>
<td>credens - believing</td>
<td></td>
</tr>
</tbody>
</table>

Note: This Table gives only one form of the Present Participle, i.e. Nom. Sing. All Present Participles are subject to change (Inflection) during use in a sentence as follows:

15.4 Inflection of Present Participles

The following examples show how Present Participles, both Singular and Plural, are used in different ways according to their function in a sentence. Check with the tables in 15.3 for the Case endings

in the Nominative

Ecce iste venit saliens in montibus, transiliens colles

Behold, he cometh, leaping upon the mountains, skipping over the hills

Ecce viri portantes in lecto hominem, qui erat paralyticus

Behold men bringing in a bed a man who had the palsy

in the Accusative

invenerunt illum in templo sedentem in medio doctorum, audientemillos et interrogantem eos

they found Him sitting in the temple in the midst of the doctors, listening to them and asking them questions

invenit eos dormientes prae tristitia

He found them sleeping for sorrow

in the Genitive

per intercessionem beati Michaelis archangeli stantis a dextris altaris incensi

through the intercession of blessed Michael the archangel standing at the right hand of the altar of incense

concilium malignantium

the council of the wicked (lit. of those doing evil)

in the Dative

procedenti ab utroque

to the One proceeding from both

aperuisti credentibus regnum caelorum

Thou didst open the kingdom of heaven to all
believers (lit. to those believing)

in the Ablative

intercedente beata Agatha Virgine et Martyre through the intercession of Saint Agatha Virgin and Martyr (lit. with St Agatha interceding)

orate pro perseuntibus et calumniantibus vos pray for those who persecute (lit. persecuting) you and who calumniate (lit. calumniating) you

Table of Present Participles

<table>
<thead>
<tr>
<th>Participles</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>baptizans - baptising</td>
<td>mittens - sending</td>
</tr>
<tr>
<td>docens - teaching</td>
<td>(de)currens - running (down)</td>
</tr>
<tr>
<td>comprehendens - taking hold</td>
<td>succurrens - helping</td>
</tr>
<tr>
<td>veniens - coming</td>
<td>attendens - attending</td>
</tr>
<tr>
<td>euns - going</td>
<td>confortans - strengthening</td>
</tr>
<tr>
<td>existimans - thinking</td>
<td>quaerens - seeking</td>
</tr>
<tr>
<td>proficiens - setting out</td>
<td>sperans - hoping</td>
</tr>
<tr>
<td>lucens - shining</td>
<td>diligens - loving</td>
</tr>
</tbody>
</table>

Vocabulary

<table>
<thead>
<tr>
<th>Words</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>manipulus, -i</td>
<td>bundle, sheaf</td>
</tr>
<tr>
<td>peregre</td>
<td>abroad</td>
</tr>
<tr>
<td>pusillum</td>
<td>a little while</td>
</tr>
<tr>
<td>caliginosus, -a, -um</td>
<td>dark</td>
</tr>
<tr>
<td>lignum, -i</td>
<td>wood, esp. firewood</td>
</tr>
<tr>
<td>exsultatio, -ionis</td>
<td>- joy</td>
</tr>
<tr>
<td>comprehendo, -ere, -endi, -nsum</td>
<td>(3) - to take hold of</td>
</tr>
<tr>
<td>comitatus, -us</td>
<td>company, group</td>
</tr>
<tr>
<td>colligo, -ere, -egi, -ectum</td>
<td>(3) - to gather</td>
</tr>
</tbody>
</table>

Reading Practice

mulier vidua colligens ligna a widow-woman gathering sticks

homo peregre proficiens a man setting out to a far country

apparuit autem illi angelus de caelo, confortans eum and there appeared to Him an angel from heaven, strengthening Him

audiens autem Herodes rex, turbatus est, et congregantes omnes principes sacerdotum... and King Herod, hearing this, was troubled, and calling together all the chief priests...

Euntes ibant et flebant, mittentes semina sua Going they went and wept, casting their seeds

Venientes autem venient cum exsultatione, portantes manipulos suos But coming they shall come with joy, carrying their sheaves

Euntes ergo docete omnes gentes, baptizantes eos...docentes eos... Going therefore teach ye all nations, baptising them...teaching them...

videntes autem stellam gavisi sunt gaudio magno valde and seeing the star they rejoiced with exceeding great joy

Exercise 2 Fill in the blanks with the appropriate word. Remember to distinguish between singular and plural:
1. *publicanus a longe* ____________ eum... the publican standing afar off
2. *et post pusillum alius* ________ eum... and after a little while another seeing Him...
3. ________ autem illum esse in comitatu and thinking that He was in the company
4. ________ autem eum and taking hold of Him
5. *et* ___________ eum adoraverunt and seeing they adored

**Reading Practice**

Note: Extra care must be taken with Present Participles in the Genitive (‘of’) and Dative (‘to’):

- *fons aquae in vitam aeternam salientis* a fountain of water springing up into everlasting life
- *Protector in te sperantium, Deus* O God, the protector of all who hope in Thee
- *haec est generatio quaerentium eum* this is the generation of them that seek Him
- *omni habenti dabitur* to everyone that hath shall be given
- *abundantia diligentibus te* plenteousness to them that love Thee
- *cui bene facitis attendentes, quasi lucernae lucenti in caliginoso loco* whereunto you do well to attend, as to a light that shineth in a dark place
- *adstantibus dixit...* to the bystanders He said...
- *Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen* May this mingling and consecration of the Body and Blood of our Lord Jesus Christ help us who receive it unto everlasting life. Amen

15.5 **Ablative Constructions**

There are many instances where both Present Participle and Noun are used together in the Ablative in a way that resembles the use of the Ablative Absolute in 15.2. Here, however, the action takes place in the Present rather than the Past.

Look at the following Ablative expressions:

- *angelo nuntiante*
- *deficien te vino*
- *morte intercedente*
They all consist of a familiar Noun in the Ablative: *angelo, vino, morte, Jesu, numero, gratia*, together with the Ablative form of the Present Participle (see 15.3):

<table>
<thead>
<tr>
<th>Noun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nuntiante</td>
<td>announcing</td>
</tr>
<tr>
<td>deficiente</td>
<td>failing, running out</td>
</tr>
<tr>
<td>intercedente</td>
<td>interceding</td>
</tr>
<tr>
<td>loquente</td>
<td>speaking</td>
</tr>
<tr>
<td>crescente</td>
<td>growing</td>
</tr>
<tr>
<td>succurrente</td>
<td>helping</td>
</tr>
</tbody>
</table>

Now look at the table below which helps you to understand their literal and real meaning:

<table>
<thead>
<tr>
<th>ABLATIVE PHRASE</th>
<th>LITERAL TRANSLATION</th>
<th>CORRECT TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesu loquente ad turbas</td>
<td>with Jesus talking to the crowds</td>
<td>Jesus was speaking to the crowds</td>
</tr>
<tr>
<td>angelo nuntiante</td>
<td>with an angel announcing</td>
<td>by the message of an angel</td>
</tr>
<tr>
<td>morte intercedente</td>
<td>with his death interceding</td>
<td>by his death</td>
</tr>
<tr>
<td>crescente numero dicipulorum</td>
<td>with the number growing of the disciples</td>
<td>when the number of disciples was increasing</td>
</tr>
<tr>
<td>gratia tua succurrente</td>
<td>with Thy grace helping</td>
<td>with the help of Thy grace</td>
</tr>
<tr>
<td>deficiente vino</td>
<td>with the wine failing</td>
<td>when they had run out of wine</td>
</tr>
</tbody>
</table>

A very common example of this construction is found in many Postcommunion prayers where the priest implores the divine assistance through the intercession of a particular saint or saints. This is how it is phrased:

- *intercedente beato Polycarpo Martyre tuo atque Pontifice*  
  by the intercession of blessed Polycarp Thy martyr and bishop

- *intercedentibus Sanctis tuis Cyrillo et Methodio*  
  by the intercession of Thy Saints Cyril and Methodius

- *interveniente beato Bartholomaeo Apostolo tuo*  
  through the help of Thy blessed Apostle Bartholomew

Note how the Latin version is bound within a rigid structure in which all the Participles and Nouns are in the Ablative, whilst the English translation allows more scope for freedom and variety of expression.
Exercise 3  Translate the following :

1. intercedentibus Sanctis tuis
2. intercedente beata Virgine Dei Genitrice Maria
3. intercedentibus beatis Apostolis tuis Simone et Juda
4. beato Matthaeo Apostolo tuo et Evangelista interveniente
5. Sancto Pio Summo Pontifice intercedente

Note : a Pronoun in the Ablative can be used instead of a Noun as in the following examples :

Reading Practice

\( \text{te inspirante} \)  
by Thy inspiration (lit. with Thee inspiring)

\( \text{te gubernante} \)  
by Thy guidance (lit. with Thee governing)

\( \text{revelante te} \)  
on Thy revelation (lit. with Thee revealing)

\( \text{te autem eleemosynam faciente} \)  
and when thou dost alms (lit. with thee doing...)

\( \text{et continuo adhuc illo loquente cantavit gallus} \)  
and immediately while he was still speaking the cock crew (lit. ‘with Him speaking’)

\( \text{adhuc eo loquente, ecce Judas, uno de duodecim, venit} \)  
while He was yet speaking, lo, Judas, one of the twelve, came

\( \text{et cum haec dixisset, videntibus illis, elevatus est} \)  
and when He had said these things, in their sight (lit. with them looking) He was raised up

15.6  **THE FUTURE PARTICIPLE**

- This construction, recognisable by its ending \( -urus \) appears very infrequently, and so you are not likely to come across many instances of it.

- The Future Participle is inflected like a 2nd Declension Adjective (see 4.5/1)

- It has a variety of translations, most often ‘about to’ or ‘going to’, but it can also be translated in a straightforward ‘future’ way by ‘will..’. or ‘shall..’. Here are a few examples :

\( \text{iterum venturus est cum gloria} \)  
He will come again with glory

\( \text{vitam venturi saeculi} \)  
the life of the world (going) to come

\( \text{qui eripuit nos ab iram venturam} \)  
Who hath delivered us from the wrath to come

\( \text{calicem quem ego bibiturus sum} \)  
the chalice which I am about to drink
Dominus daturus est pluviam super faciem terrae

Audituri enim estis proelia, et opiniones proeliorum

qui credituri sunt per verbum eorum in me

ecce qui judicaturus est vivos et mortuos

The Lord will give rain upon the face of the earth

And you shall hear of wars and rumours of wars

those who through their word will believe in Me

behold Him who shall judge the living and the dead
A. **PRIMAE LITTERAE - INITIALS**

Translate these sayings:

- **A.M.G.D.**  - Ad majorem gloriam Dei
- **I.H.S.**  - Jesus hominum Salvator
- **I.N.R.I.**  - Jesus Nazarenus Rex Judaeorum
- **I.O.G.D.**  - In omnibus glorificetur Deus (motto of the Benedictine order)

*Note*: Sometimes the letter I is substituted for J

B. **MEMORANDA - MEMORABLE PHRASES**

1. **veritas vincit**
2. **sequela Christi**
3. **Jesus Christus heri, Hodie et in saecula**
4. **hodie tibi, cras mihi**
5. **Qualis pastor, talis parrochia**
6. **odor suavitatis**
C. **ARMA VERITATIS - THE WEAPONS OF TRUTH**

The following pontifical documents on Religious Liberty and the nature of Truth, illustrate the principles on which the constant teachings of the pre-Conciliar Popes have become part of the patrimony of Catholic doctrine.

1. **Quanta cura**
   - in which Pope Pius XI strongly condemned the expression 'fundamental faith' and the erroneous notion that there exists a basic Christianity common to all Christian faiths. He reaffirmed the principle that one may not deny a single article of Faith without losing the entire Faith, because one is thereby rejecting the authority of God.

2. **Immortale Dei**
   - in which Pope Pius XII taught that the Catholic Church is indeed the one true means of salvation, and that outside the visible body of the Church 'no one can be assured of salvation.'

3. **Humani generis**
   - in which Pope St Pius X severely condemned the separation of the Church and State. Not only individuals but also rulers and governments are bound to give public honour and obedience to Christ and are subject to the authority of the Church.

4. **Quas Primas**
   - in which Pope Pius XI affirmed the Church's teaching that truth and error do not have equal rights, that 'all men are under the dominion of Christ' and that no one has a natural right to spread error.
5. 'Liberty...' : in which Pope Leo XIII condemned the theory that liberty of conscience is the right of every individual. No one has the right to decide for himself the norms by which he will regulate his life.

6. 'Of the eternal Father...' : in which Pope Leo XIII condemned false philosophies which corrupt the purity of the true Faith, and voiced a strong demand for the study of St Thomas Aquinas.

7. 'Of the feeding of the Lord's flock...' : in which Pope St Pius X condemned Modernism, 'the synthesis of all heresies' whose principal thesis was that dogmatic truth is not absolute, but relative and can be adapted to suit the variable demands of place and time. He also reinforced Leo XIII's ordinance that St Thomas Aquinas should become again the master of philosophic studies.

8. 'The immortal...' : in which Pope Leo XIII condemned the secularisation of States, and taught that Religious Liberty is not the natural prerogative of every person, for the dignity of human nature is itself destroyed and corrupted 'if the intelligence adheres to false ideas, if the will chooses to attach itself to evil.'

9. 'Of the human race...' : in which Pope Pius XII exposed the folly of opening the doors wide to the currents of contemporary thought and attempting to harmonise them with Catholic dogma.

10. 'With what great care...' : in which Pope Pius IX refuted in the most forceful terms the theory that the State has no right to repress public heresy and that truth and error should be accorded equal right.

11. 'Of Christian wisdom...' : in which Pope Leo XIII taught that failure to defend the Faith, either through human weakness or doubt is 'base and insulting to God' and 'incompatible with the salvation of mankind'. He pointed unerringly to the dangers of false ecumenism which is profitable only to those who oppose the Church.

12. 'Lamentable...' : in which Pope St Pius X condemned 65 Modernist propositions which collectively deny the divine truth and Christian dogma and promote a rebellion against the authority of God revealing absolute and immutable truth through the Catholic Church.

**D. **CHRISTUS REX - CHRIST THE KING
Here are some unexpurgated stanzas from the First Vespers of the Feast of Christ the King in the Divine Office (1961 edition). Fill in the missing key words from the boxes below:
Scelesta turba clamitat:
Regnare Christum nolumus.
Te nos ovantes omnium
--------------- dicimus

Te ------------------------
Honore tollant publico,
Colant ---------------------
--------------- exprimant.

Submissa regum fulgeant
Tibi dicata insignia,
Mitique sceptrø ------------
------------ subde civium

A wicked crowd clamours:
We will not have Christ as King.
But we proclaim Thee joyfully
The sovereign King of all.

To Thee the heads of nations
Should public honour bring,
Rulers and judges, laws and cultures
Proclaim Thee as their King.

Let royal standards shine forth
By dedication to Thy reign,
Citizens submit their land and homes
To Thy gentle sway.

magistri, judices

patriam, domosque

nationum praesides

Regem supernum

leges et artes
UNIT 16

2 FOR THE PRICE OF 1 - GERUNDS AND GERUNDIVES

16.1 GERUNDS - what they are and how they work
In English we use words ending in -ing for a variety of reasons, some of which have already been encountered in previous Units. Now we come to yet another instance of this use - the Gerund - which uses -ing words like Nouns, as in the expressions 'to like singing', 'the power of healing', 'by dying'. Here singing, healing and dying are Gerunds and although they have an obvious connection with Verbs, they are regarded as 'things' and therefore treated as Nouns.
In Latin the Gerund is distinguished by its ending -ndum which follows the pattern of the Neuter Nouns of the Second Declension (see 2.3/4) This means that its endings change to suit the circumstances of its use. But it is quite easy to learn because it is found only in the Singular and all you need to be concerned with are the following Cases:

<table>
<thead>
<tr>
<th>ACCUSATIVE</th>
<th>vocandum - calling</th>
<th>docendum - teaching</th>
<th>regendum - ruling</th>
<th>audiendum - hearing</th>
</tr>
</thead>
<tbody>
<tr>
<td>GENITIVE</td>
<td>vocandi - of calling</td>
<td>docendi - of teaching</td>
<td>regendi - of ruling</td>
<td>audiendi - of hearing</td>
</tr>
<tr>
<td>ABLATIVE</td>
<td>vocando - by calling</td>
<td>docendo - by teaching</td>
<td>regendo - by ruling</td>
<td>audiendo - by hearing</td>
</tr>
</tbody>
</table>

Let us see how Gerunds are used:

16.2 with the Accusative
By far the most common usage of the Gerund with the Accusative occurs when it is coupled with the word ad, eg. ad salvandum (You will remember from the table of Prepositions in 5.10 that ad is followed by the Accusative). When this happens, the phrase takes on a special meaning of purpose. So ad salvandum is a way of saying 'in order to save / for the purpose of saving'.
The meaning of this quotation from Isaias 62.xi should be crystal clear:

propugnator sum ad salvandum

I am a defender to save

Vocabulary

divinitus (adv.) - by divine influence, inspiration
utilis - useful
corripio, -ere, -ripui, -reptum (3) - to correct, blame
illudo, -ere, -si, -sum (3) - to mock, laugh at
interpello, -are, -avi, -atum (1) - to intercede
ira, -ae - anger
velox, -ocis - swift
inspiro, -are, -avi, -atum (1) - to inspire
arguo, -ere, -ui, -utum (3) - to censure, reprove
erudio, -ire, -ivi, -itum (4) - to teach, educate
flagello, -are, -avi, -atum (1) - to whip, scourge
festino, -are, -avi, -atum (1) - to hurry
tardus, -a, -um - slow

Reading Practice
Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia

et tradent eum Gentibus ad illudendum, et flagellandum, et crucifigendum

Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram

ad mysterium crucis praedicandum

All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice

they will turn Him over to the Gentiles to mock, to flog and to crucify

And let every man be swift to hear, but slow to speak, and slow to anger

to preach the mystery of the cross

Exercise 1 Fill in the blanks using one of the following words:

<table>
<thead>
<tr>
<th>manducandum</th>
<th>adjuvandum</th>
<th>interpellandum</th>
<th>benedicendum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aperi, Domine, os meum ad ______ nomen sanctum tuum</td>
<td>O Lord, open Thou my mouth to bless Thy holy Name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. semper vivens ad ________ pro nobis</td>
<td>always living to make intercession for us</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Quomodo potest hic nobis carnem suam dare ad ______ ?</td>
<td>How can this Man give us His Flesh to eat?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Domine, ad ________ me festina</td>
<td>O Lord, make haste to help me</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16.3 with the Genitive
In Latin phrases like ‘the power of healing, the gift of teaching’ etc. would naturally be expressed in the Genitive Case. So you must look out for the ending -ndi:

Reading Practice

munus regendi, docendi, sanctificandi

lex credendi, lex orandi

certa moriendi conditio

venit tempus miserandi

Elizabeth autem impletum est tempus parieni, et peperit filium

dedit illis potestatem curandi infirmitates, et ejiciendi daemonia

Dicit illi potestatem curandi infirmitates, et ejiciendi daemonia

the gift of ruling, of teaching, of sanctifying

the law of Faith (lit. of believing) is the law of prayer (lit. of praying)

the certainty (lit. the sure condition) of dying

the time of mercy (lit. of having mercy) has come

the time came for Elizabeth to have her child (lit. the time of giving birth was fulfilled), and she gave birth to a Son

He gave them the power to cure infirmities, and to cast out devils

16.4 with the Ablative
As one of the functions of the Ablative Case is to indicate ‘by’, Latin uses the Ablative form of the Gerund to express phrases such as ‘by dying, by rising again’ etc. In such cases the ending will be -ndo.

Vocabulary
### Reading Practice

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qui mortem nostram moriendo destruxit</td>
<td>who by dying destroyed our death</td>
</tr>
<tr>
<td>et vitam resurgendo reparavit</td>
<td>and by rising again hath restored our life</td>
</tr>
<tr>
<td>Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas</td>
<td>O God who dost manifest Thy almighty power mostly in sparing and showing mercy</td>
</tr>
<tr>
<td>da nobis eorum gloriam sempiternam et proficiendo celebrare, et celebrando proficere</td>
<td>grant that by advancing in virtue we may celebrate their [i.e. Simon and Jude’s] everlasting glory, and also that by celebrating their glory we may advance in virtue</td>
</tr>
<tr>
<td>ab alvo Virginis nascendo</td>
<td>by being born from the Virgin’s womb</td>
</tr>
<tr>
<td>Quis autem vestrum cogitando potest adicere ad staturam cubitum unum?</td>
<td>Which of you, by taking thought can add one cubit to your height?</td>
</tr>
<tr>
<td>Innocentes Martyres non loquendo sed moriendo confessi sunt</td>
<td>the martyred Innocents confessed not by speaking but by dying</td>
</tr>
</tbody>
</table>

Sometimes the Ablative form is used with -in:

- **in deficiendo ex me spiritum meum** when my spirit faileth from me (lit. in the failing of my spirit)

### 16.5/1 GERUNDIVES - what exactly are they?

One of the difficulties in trying to explain the Latin **Gerundive** is that there is no direct parallel to it in English. Nor is there a simple, straightforward way of translating it into English. It is just one of those idioms or peculiarities of the Latin language which require a leap of faith and a certain amount of practical experience before they soak in. The best that can be provided by way of introduction to this new concept is, as it were, a short bit of handrail, after which you have to feel your own way along.

### 16.5/2 What to look out for

- some similarity in outward form with the Gerund, but **Gerundives** function like an Adjective and have the full range of inflections of 1st and 2nd Declensions ending in **-us, -a, -um** (see 4.4 and following) eg.

  - *vocandus*
  - *docendus*
  - *regendus*
  - *audiendus*

- agreement of the Gerundive with its accompanying Noun

### 16.6 How they are used

to convey a sense of

- **purpose**
- **worthiness or fitness**
- **necessity**

### 16.7 purpose
As with the Gerund, the Gerundive can be used with *ad* and the Accusative to indicate the purpose for which an action is carried out. In the following prayer taken from the Collect of the Mass of September 3rd (Feast of St Pius X) the Church affirms that the Pope was granted divine grace for two purposes: to defend the Catholic faith and to restore all things in Christ. Both of these ends are expressed by the use of Gerundives:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deus, qui ad tuendam catholicam fidel, et universa in Christo instauranda sanctum Pium, Summn Summn Pontificem, caelesti sapientia et apostolica fortitudine replevisti</td>
<td>O God, for the defence of the Catholic faith, and to restore all things in Christ Thou didst fill Saint Pius, the Supreme Pontiff, with heavenly wisdom and apostolic strength</td>
</tr>
</tbody>
</table>

Similarly on the feast of Pope St Pius V we read in the Collect that Almighty God chose him to counter heresy and restore the beauty of the liturgy:

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deus, qui ad conterendos Ecclesiae tuae hostes, et ad divinum cultum reparandum, beatum Pium Pontificem maximum eligere dignatus es</td>
<td>O God, Who for the overthrowing of the enemies of Thy Church and for the restoring of the beauty of Thy worship, didst advance blessed Pius to the dignity of the supreme Pontificate</td>
</tr>
</tbody>
</table>

**Reading Practice**

- *ad dandam scientiam salutis plebi ejus* to give knowledge of salvation unto His people
- *ad dirigendos pedes nostros in viam pacis* to direct our feet in the way of peace
- *ad medelam percipiendam* to obtain healing

**16.8 worthiness**

The Gerundive also contains a *value judgement* by giving a sense of ‘worthiness’ - or lack of it - to its accompanying Noun. Take, for instance, the word *venerandus* which means ‘worthy of veneration’ and see how it is applied to Jesus Christ:

- *venerandum tuum verum et unicum Filium* Thy adorable, true and only Son

The word *metuendus* means ‘worthy of fear’. So in the Common of the Dedication of a Church it is used to convey a feeling of the fear of the Lord, that atmosphere of awe and reverence which is fitting in the celebration of holy mysteries:

- *O quam metuendus est locus iste* Oh how terrible is this place

Did you know that the Gerundive *reverendus* (‘worthy of respect’) gives us the clerical title Reverend?

**Vocabulary**

- *contemno, -ere, -tempsi, - temptum* (3) - to despise
- *praemostro, -are* (1) - to show, point out
- *egregius, -a, -um* - illustrious, distinguished
- *instruo, -ere, -struxi, -structum* (3) - to teach

In *Exodus* 23: 20 God commanded that His Angel be listened to and that His messenger must not be considered unworthy of attention:

- *audi vocem ejus, nec contemnendum putes* hear his voice, and do not think him one (fit) to be contemned

The collect of the Mass on the feast of St Peter Chrysologus reads:
Deus, qui beatum Petrum Chrysologum Doctorem egregium, divinitus praemostratum, ad regendam et instruendam Ecclesiam tuam elegi voluisti

O God, Who didst choose blessed Peter Chrysologus, the illustrious Doctor, and miraculously point him out as one fit to rule and instruct Thy Church

16.9 necessity

Another use of the Gerundive is to indicate that something is to be done or must be done. This becomes clearer when we consider some of the words we have borrowed from Latin. Take for example these Neuter Singular words:

referendum (‘a thing-to-be-referred’)
memorandum (‘a thing-to-be-remembered’)

and the Neuter Plural words:

agenda (‘things-to-be-done’)
corrigenda (‘things-to-be-corrected’)

which are all examples of Gerundives implying necessity.

So the use of the Gerundive should be clear in this sentence in which St Peter describes himself as a partaker of that glory quae in futuro revelanda est (‘which is-to-be-revealed in time to come’)

But if at first sight Gerundives proves a bit tricky, non tibi desperandum est (it is not-to-be-despaired by you!), for, at least initially, it is only a question of being able to recognise them when you meet them and of becoming familiar with their use.

Now look at these Gerundives before meeting them in the ancient Gratiarum Actio Post Missam or Thanksgiving after Communion:

cogitanda - ‘things-to-be-thought’ ie. thoughts

facienda - ‘things-to-be-done’ ie. deeds

dicenda - ‘things-to-be-said’ ie. words

corrigenda - ‘things-to-be-corrected’

ferenda - ‘things-to-be-borne’ ie. sufferings

Reading Practice

Ofero tibi, Domine, cogitanda, ut sint ad te, dicenda, ut sint de te facienda, ut sint secundum te ferenda, ut sint propter te

I offer to Thee, Lord, my thoughts, that they should be directed towards Thee, my words, that they should be about Thee, my actions, that they should be in conformity with Thee, my sufferings, that they should be for Thy sake.
UNIT 17

QUESTION TIME - INTERROGATIVES

As in English, questions in Latin can be asked in such a way as to anticipate the expected answer. If we said, for example ‘It is you, isn’t it?’ , or ‘You will come, won’t you?’, we would require ‘Yes’ for an answer, whereas questions like ‘You didn’t do that, did you?’ or ‘surely you didn’t do that?’ invite a negative response. Latin has its own ways of expressing such questions, and these are explained below:

17.1 Anticipating ‘Yes’
If the questioner expects a reply in the affirmative, the question is introduced by nonne:

nonne hic est fabri filius? is not this the carpenter’s son?
nonne mater ejus dicitur Maria? is not His mother called Mary?
nonne decem mundati sunt? were not ten made clean?

17.2 Taking No for an answer
If the questioner expects a negative response, the question is introduced by numquid or, less commonly num:

num vere paritura sum anus? (Sarah to the Angel) am I, an old woman, really going to give birth?
numquid ego Judaeus sum? (Pilate) Am I a Jew?

Numquid omnes apostoli? Numquid omnes prophetae? Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

numquid omnes doctores? numquid omnes virtutes?
numquid omnes linguis loquantur? numquid omnes interpretantur?

In Luke, 6, 39 both positive and negative forms are used with different expected outcomes:

Numquid potest caecus caecum ducere? Nonne ambo in foveam cadunt? Can the blind lead the blind? Will they not both fall into the pit?

Vocabulary

<table>
<thead>
<tr>
<th>Latin word</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>faber</td>
<td>smith, carpenter</td>
</tr>
<tr>
<td>paritura (fut. participle)</td>
<td>about to give birth</td>
</tr>
<tr>
<td>hortus, -i</td>
<td>garden</td>
</tr>
<tr>
<td>filii nuptiarum</td>
<td>attendants at a wedding</td>
</tr>
<tr>
<td>vestis nuptialis</td>
<td>wedding garment</td>
</tr>
<tr>
<td>imago, -inis</td>
<td>image, likeness</td>
</tr>
<tr>
<td>participatio, -ionis</td>
<td>partaking</td>
</tr>
<tr>
<td>infantis, -antis</td>
<td>child</td>
</tr>
<tr>
<td>licet</td>
<td>it is lawful</td>
</tr>
<tr>
<td>census, -us</td>
<td>tribute</td>
</tr>
<tr>
<td>curatio, -ionis</td>
<td>healing</td>
</tr>
<tr>
<td>anus, -us</td>
<td>an old woman</td>
</tr>
<tr>
<td>fovea, -ae</td>
<td>pit</td>
</tr>
<tr>
<td>caecus, i-</td>
<td>a blind man</td>
</tr>
<tr>
<td>sponsus, -i</td>
<td>bridegroom</td>
</tr>
<tr>
<td>piscis, -is</td>
<td>fish</td>
</tr>
<tr>
<td>superscriptio, -ionis</td>
<td>inscription</td>
</tr>
<tr>
<td>desertum, -i</td>
<td>desert, wilderness</td>
</tr>
<tr>
<td>quamdiu</td>
<td>as long as</td>
</tr>
<tr>
<td>in sabbatis</td>
<td>on the Sabbath days</td>
</tr>
<tr>
<td>doctor, -oris</td>
<td>doctor</td>
</tr>
<tr>
<td>interpretor, -ari</td>
<td>(1) to explain, interpret</td>
</tr>
</tbody>
</table>

Exercise 1 Decide whether the answer to each of these questions is ‘yes’ or ‘no’ and precede them with nonne or numquid.
1. Is it My will that a sinner should die?
2. Can a woman forget her own child?
3. Is not this he that sat and begged?
4. Am I God, to be able to kill and give life?

(King of Israel)

5. It is not I, is it, Lord?
6. Did not I see thee with Him in the garden?
7. Do not also the Publicans do as much?
8. Will God be able to prepare a table in the desert? (implying disbelief)

9. Surely the bridegroom’s attendants cannot fast while the bridegroom is with them?
10. The cup of blessing which we bless, is it not the communion of the Blood of Christ? and the bread which we break, is it not the partaking of the Body of the Lord?

17.3 Questions using voice inflection

It sometimes happens that questions are asked without any introductory word simply by the questioner raising his voice at the end of a statement, as in:

**Tu es Rex Judaeorum?**  Art Thou the King of the Jews?

**Simon, dormis?**  Simon, sleepest thou?

**Tu es filius meus Esau?**  Art thou my son Esau?

**Tu credis in Filium Dei?**  Dost thou believe in the Son of God?

17.4 Double Questions

Sometimes questions come in two parts, as when the questioner offers two alternatives along the lines of ‘either - or’. In Latin these two parts of the question are joined by an:

**Interrogo vos, si licet sabbatis benefacere, an male : animam salvam facere an perdere?**  I ask you, if it is lawful on the sabbath days to do good or to do evil: to save life, or to destroy?

**A temetipso hoc dicis, an alii dixerunt tibi de me?**  Sayest thou this thing of thyself, or have others told it thee of Me?

**Licet censum dare an non?**  Is it lawful to give tribute to Caesar or not?

**Tu es, qui venturus es, an alium expectamus?**  Art Thou He that is to come, or look we for another?

Vocabulary

| salvum facere | to make safe, save |
| census, -us | tribute |
| licet | it is lawful, allowed |

17.5 Twenty Questions

Here are all the interrogative words you will need to know:

| CUR? | why? | CUIUS? | whose? |
| QUARE? | why? (most commonly) | QUANDO? | when? |
Exercise 2 Fill in the blanks with the appropriate question word:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>________</td>
<td>panes habetis?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>________</td>
<td>ibo a spiritu tuo?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>________</td>
<td>est Deus eorum?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>________</td>
<td>est Deus eorum?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>________</td>
<td>est veritas?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>________</td>
<td>debes domino meo?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>________</td>
<td>discipuli tui transgrediuntur traditionem seniorum?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>________</td>
<td>peccabit in me frater meus et dimittam ei?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>________</td>
<td>piger, dormies?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>________</td>
<td>Baptismus Joannis ______ erat?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>________</td>
<td>es?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>________</td>
<td>imago est haec, et superscriptio?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Reading Practice

*Quis est meus proximus?*  
Who is my neighbour?

*Quis est iste, qui venit de Edom?*  
Who is this that cometh from Edom?
**Mulierem fortem quid inveniet?**  
Who shall find a valiant woman?

**Cur, Domine, irascitur furor tuus contra populum tuum?**  
Why, O Lord, is Thy indignation kindled against Thy people?

**Dominus illuminatio mea, et salus mea: quem timebo?**  
The Lord is my light and my salvation: whom shall I fear?

**Quomodo fieri istud, quoniam virum non cognosco?**  
How shall this be, since I know not man?

**Unde hoc mihi, ut veniat Domini mei ad me?**  
Whence is this to me, that the mother of my Lord should come to me?

**Unde huic sapientia haec et virtutes?**  
Whence (to Him) this wisdom and power?

**quando haec erunt?**  
When shall these things be?

**Usquequo, Domine, clamabo, et non exaudies?**  
How long, O Lord, shall I cry, and Thou wilt not hear?

**Ubi sapiens? ubi scriba? ubi conqueritor hujus saeculi?**  
Where is the wise? where is the scribe? where is the disputer of this world?

**Quare tristis es, anima mea, et quare conturbas me?**  
Why art thou sad, O my soul? and why dost thou disquiet me?

**Note:** You will have noted from 17.5 that the same word *quid?* has two separate meanings: ‘what?’ and ‘why?’. The only way to distinguish between them in translation is to consider the context of the sentence. Try doing this with the sentences below before looking at the English version:

**Quid timidi estis, modicae fidei?**  
Why are you afraid, O you of little faith?

**Quid faciam tibi, Ephraim?**  
What shall I do to thee, Ephraim?

**Quid ergo baptizas, si tu non es Christus?**  
Why, then, dost thou baptise, if thou be not the Christ?

**Quid existis videre...?**  
What did you go out to see?

**Quid retribuam Domino pro omnibus quae retribuit mihi?**  
What shall I give to the Lord for all that He hath given me?

**Quid judicas fratrem tuum?**  
Why dost thou judge thy brother?

**Mulier, quid ploras?**  
Woman, why weepest thou?

**Quid me tentatis, hypocritae?**  
Why do you tempt me, ye hypocrites?

**Vocabulary**

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>retribuo, -ere, -ui, -tributum (3)</td>
<td>to give</td>
</tr>
<tr>
<td>furo, -oris</td>
<td>anger, indignation</td>
</tr>
<tr>
<td>conturbo, -are, -avi, -atum (1)</td>
<td>to cause anxiety</td>
</tr>
<tr>
<td>accuso, -are, -avi, -atum (1)</td>
<td>to accuse</td>
</tr>
<tr>
<td>sustineo, -ere, -ui, -tentum (2)</td>
<td>to bear, support</td>
</tr>
<tr>
<td>ploro, -are, -avi, -atum (1)</td>
<td>to weep</td>
</tr>
<tr>
<td>irascor, irasci</td>
<td>to be roused to anger</td>
</tr>
<tr>
<td>illuminatio, -ionis</td>
<td>light</td>
</tr>
<tr>
<td>perversus, -a, -um</td>
<td>crooked, perverse</td>
</tr>
<tr>
<td>observo, -are, avi, -atum</td>
<td>to observe, mark</td>
</tr>
<tr>
<td>emo, -ere, emi, emptum (3)</td>
<td>to buy</td>
</tr>
<tr>
<td>proximus, -i</td>
<td>neighbour</td>
</tr>
</tbody>
</table>
Exercise 3

Translate the following:

1. *Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?*
2. *si autem et Satanas in seipsum divisus est, quomodo stabit regnum ejus?*
3. *Unde ememus panes?*
4. *O generatio incredula et perversa, quousque ero vobiscum: usquoque patiar vos?*
5. *Mulier, ubi sunt, qui te accusabant?*
6. *Si iniquitates observaveris, Domine, quid sustinebit?*
7. *sed quid dicit Scriptura?*
8. *ubi est fides vestra?*
9. *quo a facie tua fugiam?*
10. *Qualis est hic, quia venti et mare obedient ei?*

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>infirmor, -ari</td>
<td>to be weak</td>
</tr>
<tr>
<td>littera, -ae</td>
<td>letter of the alphabet</td>
</tr>
<tr>
<td>scio, -ire, -ivi, -itum (4)</td>
<td>to know</td>
</tr>
<tr>
<td>esuriens</td>
<td>hungry</td>
</tr>
<tr>
<td>sitiens</td>
<td>thirsty</td>
</tr>
<tr>
<td>colligo, -ere, -egi, -ectum (3)</td>
<td>to gather together</td>
</tr>
<tr>
<td>cooperio, ire, -ui, -ertum (4)</td>
<td>to envelop, cover</td>
</tr>
<tr>
<td>praedico, -are, -avi, atum (1)</td>
<td>to preach</td>
</tr>
<tr>
<td>uro, -ere, ussi, ustum (3)</td>
<td>to burn</td>
</tr>
<tr>
<td>disco, -ere, didici</td>
<td>to learn</td>
</tr>
<tr>
<td>signum, -i</td>
<td>a sign</td>
</tr>
<tr>
<td>pasco, -ere, pavi, pastum (3)</td>
<td>to feed</td>
</tr>
<tr>
<td>hospes, hospitis</td>
<td>stranger, foreigner</td>
</tr>
<tr>
<td>nudus, -a, -um</td>
<td>naked</td>
</tr>
<tr>
<td>carcer, -eris</td>
<td>prison, cell</td>
</tr>
</tbody>
</table>

Reading Practice

*Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?*

Who is weak, and I am not weak? who is scandalised and I am not on fire?

*Domine, quis est qui tradet te?*

Lord, who is it that shall betray Thee?

*Quomodo hic litteras scit, cum non didicerit?*

How does this man know letters, having never learnt?
Quomodo potest homo peccator haec signa facere?


Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credient ei, quem non audiverunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt, nisi mittantur?

Si patremfamilias Beelzebub vocaverunt, quanto magis domesticos ejus?

How can a man that is a sinner do such miracles?

What did He do to thee? How did He open thy eyes? He answered them : I have told you already, and you have heard : why would you hear it again? Will you also become His disciples?

Then shall the just answer Him, saying : Lord, when did we see Thee hungry and fed Thee : thirsty, and gave Thee drink? and when did we see Thee a stranger and took Thee in : or naked, and covered Thee? or when did we see Thee sick or in prison and came to Thee?

How then shall they call on Him in Whom they have not believed? Or how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they be sent?

If they have called the good man of the house Beelzebub, how much more them of his household?
"THE MOST BEAUTIFUL THING
THIS SIDE OF HEAVEN"

It came forth out of the grand mind of the Church, and lifted us out of earth and out of self, and wrapped us round in a cloud of mystical sweetness and the sublimities of a more than angelic liturgy, and purified us almost without ourselves, and charmed us with celestial charming, so that our very senses seemed to find vision, hearing, fragrance, taste and touch beyond what earth can give.

Father Frederick

Nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Mass forever, and not be tired. It is not a mere form of words, it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. (My emphasis)

John Henry Newman, *Loss and Gain*

In this Unit we will be looking at aspects of the **ORDINARY OF THE MASS** and the ways in which the traditional prayers of the Roman rite bring out to perfection the following points:

- the essential meaning of the Holy Sacrifice
- the Eucharistic doctrine of the Church as formulated in the Council of Trent
- the transcendent nature of the liturgy of the Mass

This is an opportunity to look more closely at certain key words and phrases in the Latin of the traditional Roman Missal, which has always been and still is the language of Catholic worship, the patrimony of every priest of the Roman rite, and to gain an insight into the reasons which inspired the Church to adopt them in the first place and wish to guard them as a treasure of inestimable value for all time. From that vantage point it becomes absolutely clear how indispensable they are in showing us the true countenance of the Mass by making it look like what it truly is and not like something else.
THE LANGUAGE OF SACRIFICE

Here we will be concentrating on the traditional Offertory prayers of the Roman rite which have been obliterated from official usage. Not only were they renowned for the outstanding beauty of their composition but, more importantly, they are saturated in language redolent of sacrifice and therefore provide a major contribution to the principle of *lex orandi, lex credendi*. With their disappearance and substitution by formulas which contain no reference to the Divine Victim, the concept of Sacrifice in the distinctively Catholic sense, which through the centuries had been made more and more explicit in the Mass, is muted and the way left open to contrary interpretations.

But those who have lived through “the changes” and have remained faithful to the traditional Latin Mass remember something different: that the Church had taught consistently and the liturgy had proclaimed in absolutely clear and unequivocal terms that the essence of the Mass is the Sacrifice of the Cross re-enacted on our altars and offered to God for our salvation.

Let us now examine the first of the Offertory prayers, *Suscipe Sancte Pater*, (given in full below) to see how the Church gave full liturgical expression to the Eucharistic doctrine of the Mass as formulated in the Council of Trent.

**1st Offertory Prayer**

*Suscipe, Sancte Pater, omnipotens aeterne Deus,*

*hanc immaculatam Hostiam quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero,*

*pro innumberabilibus peccatis, et offensionibus et negligentitis meis,*

*et pro omnibus circumstantibus,*

*sed et pro omnibus fidelibus Christianis vivis atque defunctis:* ut mihi et illis proficiat ad vitam aeternam. Amen.

Receive, O Holy Father, almighty and eternal God, this spotless Host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my countless sins, offences and negligences; likewise for all here present, and for all faithful Christians, both living or dead, that it may be profitable for me and for them to salvation, unto life everlasting. Amen.

**Exercise 1**  
Read through the Offertory prayer again and answer the following questions:

1. What is offered?
2. Who is offering?

*hanc immaculatam hostiam*

*ego indignus famulus tuus*

3. To whom?

*omnipotens aeterne Deus*

4. In atonement for what?

*peccatis*

*offensionibus*

*negligentius*

5. For whom?

*omnibus fidelibus Christianis vivis atque defunctis*

*omnibus circumstantibus*

6. for what purpose?

*ut mihi et illis proficiat ad vitam aeternam*

This prayer, which used to be said by the priest every day of his life, contains in a nutshell the whole meaning of the Mass. How could he forget it? The Mass as Sacrifice was constantly preached from the pulpit, proclaimed in catechisms for the instruction of schoolchildren and converts, included in the introduction of Missals as a reminder to Mass-goers. How could we forget it, unless these things no longer happened?

**3rd Offertory Prayer**

*Offerinus tibi, Domine, calicem salutaris, tuam deprecantes clementiam : ut in conspectu divinae*  
We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a
The offering of the wine is similarly couched in specifically sacrificial language and spoken of as if it were already the consecrated species.

*calicem salutaris*  
‘the chalice of salvation’ : the Precious Blood shed for the salvation of the whole world (*pro nostra et totius mundi salure*) is already anticipated in thought by the priest as he raises the chalice.

*cum odore suavitatis*  
‘with the fragrance of sweetness’

The expression *odor suavitatis* is one of venerable antiquity. It was used in early biblical times with reference to Old Testament sacrifices (e.g. Gen. 8:21), and the theme is also taken up by St Paul (Eph. 5:2) with specific reference to the Sacrifice of Christ. What metaphor could be more apt, more expressive of sacrifice than that of the smoke from the immolated victim of a holocaust rising heavenwards? Presented in this way, the doctrine that Our Lord offered Himself to His Father in heaven as a pleasing Victim for our sins is expressed in the clearest, most poetic terms of which the Church is capable.

**5th Offertory Prayer**

*Veni, Sanctificator, omnipotens aeterne Deus, et benedic hoc sacrificium, tuo sancto nomini preparatum.*  
Come, O Sanctifier, almighty and eternal God, and bless this sacrifice which is prepared for the glory of Thy holy Name.

The Holy Ghost, the Author of our sanctification, is entreated to descend on the offerings, just as He did on the womb of the Virgin Mary at the Incarnation, so that Christ may again be made Flesh for the life of our souls.

**Offertory Prayer to the Holy Trinity**

*Suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri...*  
Receive, O Holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ...

This prayer is a specific statement of the doctrine that the Sacrifice of Jesus which takes place in the Mass is offered to the Holy Trinity.

**Preparation of the soul**

Because ritual washing, as a symbol of purification, was an important preliminary to the sacrifices of the Old Testament, the Church included in the Offertory the following verses from Psalm XXV which illustrate the intention of preparation for sacrifice. In the Tridentine Mass the emphasis is on the preparation of the priest’s soul which must be pure in the sense of withdrawn from earthly attachments and dedicated entirely to God before daring to make the offering of His Son on the Altar of Sacrifice:
The Offertory at High Mass

At Solemn High Mass the concept of the Holy Sacrifice is celebrated explicitly with the addition of prayers which take up the theme of the Offertory and extend it. When the priest blesses the incense, he accompanies his action with this prayer:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odour of sweetness.

He also incenses the bread and wine, saying:

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar, saying these verses of Psalm CXL:

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

May my prayer be directed, O Lord, as incense in Thy sight: the elevation of my hands, an evening sacrifice. Place, O Lord, a guard to my mouth, and a door to my lips, that my heart may not decline into words of malice, to seek excuses in my sins.

All these prayers are permeated through and through with words which are metaphors of sacrifice about to be offered. The sweet fragrance of incense (odorem suavitatis), the elevation of hands (elevatio manuum) and the guard (custodia) or door (ostium) to shut out the senses and keep the priest unspotted from the world, all indicate that what is about to take place is the Great Sacrifice, a solemn and sacred event of infinite value.

Prayer to the Holy Trinity after the Postcommunion

Placeat tibi, Sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile.

May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, unworthy, have offered up in the sight of Thy majesty may be acceptable to Thee, and, through Thy mercy, may avail to atone to Thee for myself and for all those for whom I have offered it.
This prayer which serves to reinforce the truth that the Mass is a solemn Sacrifice offered to the Holy Trinity has suffered the same fate as that of the Offertory prayers: it has been discarded from the current form of Mass of the Roman rite. But the Holy Trinity continues to receive honour from it whenever the old rite of Mass is celebrated. We need only to look at the language of the text to be convinced that it was composed as a result of centuries of inspired Catholic thinking, and brings out the following doctrinal points:

obsequium

the homage due to God from man

servitutis meae

'of my service'. These words are spoken by the priest who has just offered up the sacrifice (sacrificium quod...obtuli - 'the sacrifice which...I have offered'). He prays that in spite of his own unworthiness (indignus) it may be:

acceptabile

'acceptable'

to the Divine Majesty, and, with the mercy of God,

propitiabile

a propitiatory sacrifice availing to his salvation and that of the faithful.

A HEAVENLY LITURGY

In the traditional Latin Mass the celebration is focused entirely on God in all His glory, His majesty and His absolute transcendence, as described in a prayer in the Divine Liturgy of St James:

Let all mortal flesh be silent, and stand with fear and trembling and meditate nothing earthly within itself for the King of kings and the Lord of lords, Christ our God, comes forward to be sacrificed, and to be given for food to the faithful; and the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-winged seraphim, covering their faces and crying aloud the hymn, Alleluia,
This was the faith which inspired the Church to celebrate Holy Mass as a solemn Sacrifice carried out with the greatest possible reverence, dignity and decorum and to impose the most stringent and meticulous regulations on the priest who offers the Son of God to His heavenly Father.

A Mystical Mount Calvary

The Mass gives us the only means with which to glorify God as He is glorified in heaven, for it is by the Sacrifice of Jesus on the Cross, offered by the priest at every Mass, that Almighty God receives infinite honour and glory in a way that no earthly or human sacrifice could replace. It is precisely because of this supremely sacred action that any emphasis on earthly or human activities during its celebration is inappropriate in that they distract attention from the essentially transcendent and supernatural nature of the Mass and gives the erroneous impression that it is a celebration of merely human dimensions.

THE LANGUAGE OF THE SUPERNATURAL

But where do words come in? Only, as Cardinal Newman pointed out above, to act as "instruments of what is far higher, of consecration, of sacrifice " which excite the devotion of the faithful and move them to accept the Mystery of Faith. Let us now look at some of the ways in which the text of the Tridentine Mass reflects the supernatural nature of the Mass.

Note especially the following points which reinforce this concept by highlighting the remarkable bond between celestial spirits and human beings and the doctrine of the Communion of Saints:

• the frequency with which the Angels, especially Michael the Archangel, are included in the liturgy
• the number of times Our Lady and the Saints, especially John the Baptist, Peter and Paul are mentioned by name, given honour and asked to intercede for us
• the profound influence which this celestial dimension is bound to exert on the priest who offers the Tridentine Mass and on the faithful who assist at it with attention and devotion.

The Archangel Michael, defender of the Church Militant, is invoked by name three times:

• in the Confiteor
• at the blessing of incense during High Mass
• in the Leonine prayers at the end of Low Mass

ANGELS were, in the tradition of the Church, objects of affection for the faithful. Devout Catholics prayed to them, responded to their presence and inspirations and had a special regard for their own Guardian Angel. The faithful were exhorted to the pious practice of asking their Guardian Angel to aid them during Mass to adore Christ present upon the altar, and to offer Him to God. It was to be expected that they would feel at home in a liturgy where Angels featured prominently. They wanted them to be close to them and their wishes were satisfied in the liturgy of the traditional Latin Mass.

The Church teaches that the Angels are present during Holy Mass, countless numbers of them all kneeling in adoration, reverently worshipping their Lord and God, singing in honour of the Victim Who is immolated, and that they offer the Mass together with our prayers to Almighty God. The following choirs of Angels, set out below according to their different ranks, are mentioned at every Mass:
At the Asperges (Ad aspersionem aquae) before Mass begins, the presence of Angels is acknowledged:

**Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus, et mittere digneris sanctum angelum tuum de caelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen**

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

The Common Preface, which is said on all days and festivals to which no Proper Preface is assigned, assures us of the presence of Angels at the Mass:

**Per Christum Dominum nostrum, per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates : caeli caelorumque Virtutes ac beata Seraphim socia exsultatione concelebrant.**

Through Christ our Lord through Whom the Angels praise Thy majesty, the Dominations adore, the Powers tremble, the heavens, the heavenly Virtues and blessed Seraphim all unite in exultation to sing Thy glory.

After the Consecration we pray that an Angel would receive the Sacrificial Victim together with our self-offering and present them before the throne of God.

**Supplices te rogamus, omnipotens Deus : jube haec perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinae majestatis tuae : ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur.**

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy Angel unto Thy altar on high, in the sight of Thy divine majesty: that as many of us as by this participation of the altar shall take the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessing and grace.

It is more efficacious to join our prayers with the holy Angels, for it was always considered that the supplications of those pure spirits who behold God face to face are more potent than the prayers which lowly mortals send up to heaven and that consequently they will more certainly obtain a favourable hearing.
OUR LADY AND THE SAINTS are frequently invoked during the old rite of Mass. No opportunity is lost during the Mass to give them honour by a special mention of their name. They are the faithful servants of God who have fought the good fight on earth and have received the crown of glory. It is the Church's wish that their names should be honoured in the presence of their Lord when His Passion and Death are represented in the Mass. And so we find a roll of honour, always headed by Our Lady, the greatest of all the Saints by her merits and prerogatives, at frequent intervals in the traditional Latin Mass.

As the prayers of the faithful are strengthened by the intercession of Our Lady, and all the Saints, we appeal to their intercession so that by their merits and prayers we may more readily receive from God what we are not likely to obtain because of our own unworthiness.

The Confiteor, recited separately by the priest and the people, brings out vividly the mystery of the spiritual union that exists between the Saints in heaven and the faithful on earth. Here the holy Mother of God, Michael the Archangel, John the Baptist and Saints Peter and Paul are lovingly approached to intercede on our behalf, and are given the honour of a special place in the Mass where their names are mentioned twice in the same prayer.

| Confiteor Deo omnipotenti, beatae Mariae semper Virginis, beato Michaeli Archangelo, beato Joanni Baptistae, Sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, pater, quia peccavi nimis cogitatione verbo et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatam Michaelem Archangelum, beatum Joannem Baptismum, Sanctos Apostolos Petrum et Paulum, omnes Sanctos et te, pater, orare pro me ad Dominum Deum nostrum | I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the blessed Apostles Peter and Paul, to all the Saints and to you, father, that I have sinned exceedingly through thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the blessed Apostles Peter and Paul, all the Saints and you, father, to pray for me to the Lord our God. |

At the end of the Offertory Our Lady and the same Saints are again honoured and asked to intercede for us together with all the Saints :

| in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum apostolorum Petri et Pauli, et istorum et omnium sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignetur in caelis, quorum memoriam agimus in terris. | in honour of the blessed Mary ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul of these and of all the saints: that it may be available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. |

The Communicantes invokes by name the Apostles and Martyrs of the early Church, together with Our Lady, reminding us that they were real people who once lived and suffered for the Faith, that in their heavenly glory they know and understand our needs, and are all part of the same family of the Church.

| Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Jesu Christi : sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, | Communicating with and honouring in the first place the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, |

Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmos and Damian, and of all Thy saints: by whose merits and prayers grant that we may be always defended by the help of Thy protection.

Once again, special honour is given to the Saints who are mentioned by name:


To us sinners also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offences.

These 15 Saints (8 male and 7 female) represent the different orders and states in the Church - prophets, deacons, apostles, levites, bishops, popes, priests, exorcists, married people, virgins and widows. Their inclusion in the liturgy is a reminder that the Mass is the sacrifice of the whole Church, and that all the faithful, no matter what calling or state in life they pursue, offer the Holy Sacrifice with the priest.

A CATHOLIC-FRIENDLY LITURGY

The old rite of Mass, which sets before our eyes the renewal of the Holy Sacrifice with such clarity and perfection, and so lavishly displays the doctrine of the Communion of Saints, presupposes and reinforces the Faith which Catholics have always believed. This is so throughout the entire text of the Mass from the Asperges and the Prayers at the Foot of the Altar to the concluding prayers for the Church in her battle against the devil, followed by the triple invocation to the Sacred Heart.

That we are dealing with the Holy Sacrifice and not just a commemorative service of Holy Communion is made abundantly clear even from the opening words of the Mass where the priest declares his intention to approach the 'altar of God' (altare Dei) Who has led him 'to the holy mountain' (in montem sanctum).

This opening prayer is a heavenly expression of his single-minded love for God for Whom he has despised all worldly pleasures so that he may exercise an office denied even to the greatest of angels, for which purpose his hands can never be sufficiently pure nor his soul sufficiently virtuous.

No wonder Popes of past ages regarded the immemorial texts as sacrosanct, and considered it absolutely inconceivable to discard any part of the venerable heritage that has been handed on unchanged through the centuries. No wonder Catholics of all times and cultural backgrounds who knew and loved the Faith could recognise it as the Mass of All Ages, the only form of Mass celebrated for centuries in the Latin rite, and assist at it with fervour in exactly the same way as their spiritual ancestors.

The Latin of the Mass is the language of Catholic worship, hallowed by centuries of usage, and because it is withdrawn from worldly intercourse, it takes us beyond the confines of our everyday concerns and is therefore a most suitable medium in which to express the Sacred Mysteries. The very experience of hearing the Latin Mass spoken or sung produces a 'spiritual' effect and predisposes the faithful to feelings of reverence, awe and mystery. That is why Catholics of every degree of education and none have always been able to participate fully in the Latin Mass.

It is because the Holy Sacrifice is a supremely sacred action of infinite value that the traditional Latin Mass has always been invested with the greatest possible reverence, order and dignity and celebrated with solemnity and devout veneration. By presenting the mysteries of our Faith in this way, it gives us a
foretaste of the glory that awaits us in our true home which is in heaven and induces the proper dispositions for us to benefit, while here on earth, from the infinite graces bestowed by Almighty God through devout participation in the Mass.
UNIT 19

HOW TO READ THE COLLECT, SECRET and POSTCOMMUNION

The traditional Orations
These prayers of the Proper of the Mass have been singled out for special consideration in this Unit because they are virtually all constructed around the use of the Present Subjunctive (See Units 6 and 7). Their technical name is 'Orations', a term which comes from oratio, meaning a 'prayer' or 'speech'. They constitute a substantial part of the prayer formularies found in the old Missal, and were the primary expression in the Mass of the Church's lex orandi (law of prayer), each one being an integral part of the Church's lex credendi (law of belief). Those who are not familiar with the traditional Missal, will be unaware of their value as a locus theologicus (a theological source) and consequently must fail to appreciate how their virtual elimination from the Mass of the Roman rite has led to the disappearance from current worship, preaching and catechesis of the doctrinal realities to which they bore witness during the course of the liturgical year.

Vanishing doctrines
There is much more involved in reading these Orations than understanding the Latin expressions and coping with the Subjunctive. For some it may mean a re-adjustment to the patrimony of the Faith as it has been handed down to us in all its integrity and proclaimed unerringly in the orations. This would involve coming to terms with a whole array of doctrinal realities which are no longer given liturgical expression. Although they remain part of the deposit of Faith, they tend in modern times to be either shrouded in obscurity or reinterpreted in such a way as to empty them of their Catholic content. These include:

- JUDGEMENT
- THE PUNISHMENT OF HELL
- DIVINE ANGER
- THE WICKEDNESS OF SIN AS THE GREATEST EVIL
- DETACHMENT FROM THE WORLD
- HUMAN FRAILTY
- PURGATORY
- THE SOULS OF THE DEPARTED
- PERSONAL GUILT AND THE SPIRIT OF COMPUNCTION
- SPIRITUAL COMBAT
- HUMAN DANGERS
- THE ENEMIES OF THE SOUL
- CHRIST'S KINGSHIP ON EARTH
- THE CHURCH MILITANT
- MORTIFICATION OF THE FLESH
- THE CONVERSION OF NON-CATHOLICS
- THE EVILS OF HERESY, SCHISM AND ERROR
- THE ONE TRUE FAITH
- THE MERITS OF THE SAINTS
- MIRACLES
- GRACE

'Linguistic Cleansing'
The Orations abound in words and phrases which are no longer heard in our times, having been consciously and systematically 'purged' from the liturgy. In order to understand these prayers, you will need to be familiar with expressions which have been used continuously in the Church's liturgy until recent times.
The following words, together with the doctrinal content which they embody, represent concepts of the Faith which have been believed by Catholics of all times. They have an impressive pedigree which dates back to primitive Christian times. Jesus Himself used some of them, as did the Apostles and St Paul, the early Church Fathers, St Augustine, St Ambrose and St Jerome before they became firmly established as the traditional language of Christianity. In fact they have become so interwoven with the Faith and sanctified by continual use by countless holy people that they have become part of the patrimony of every Catholic. They can be grouped under various headings according to their themes:

**GOD'S ANGER**
- *ira* - anger
- *iracundia* - wrath
- *ultio* - retribution

**DIVINE JUDGEMENT**
- *justitia* - justice
- *judicium* - judgement
- *poena* - penalty
- *coelum* - heaven
- *infernum* - hell

**HUMAN WICKEDNESS**
- *pravitas* - wickedness
- *iniquitas* - iniquity
- *vitium* - vice
- *perfidia* - treachery
- *offensiones* - offences

**HUMAN WEAKNESS**
- *fragilitas* - frailty
- *infirmitas* - weakness
- *concupiscientia* - concupiscence

**SORROW FOR SIN**
- *compunctio* - remorse
- *fletus* - weeping
- *lacrimae* - tears

**DANGERS TO SOUL**
- *periculum* - danger
- *insidiae* - snares
- *diabolica contagia* - temptations
- *blandamenta* - allurements

**SPIRITUAL COMBAT**
- *jejunium* - fasting
- *castigatio voluntaria* - self-mortification

**DETACHMENT**
- *terrena* - earthly things
- *despicere* - to despise
- *abdicare* - to renounce

**Setting the Tone**
Even the most cursory glance through this vocabulary list would give the newcomer to the old rite of Mass a profound and lasting impression of the essentially supernatural nature of the traditional liturgy. For the prayers treat of the rights of God and His Church founded by Our Lord Jesus Christ for the salvation of souls. Therefore in the traditional Orations the Church prays for the conversion of all people to the one true Faith and the reign of Christ the King over all nations, families and individuals. Priority is given to
the supernatural life of grace as the means offered to man, who is not at home in this world, to achieve everlasting life. Those who remain attached to the prayers of the old rite of Mass do so not out of nostalgia, sentimentality or an obstinate refusal to be up to date, but because they love and appreciate the traditional forms and see in them the face of the eternal and unchanging Faith to which they wish to be bound for all time.

**THE CHURCH ON EARTH**
- *Ecclesia Militans* - the Church Militant
- *Ecclesia docens* - the teaching Church

**THE ONE TRUE FAITH**
- *errores* - error
- *haereticus* - heretical
- *tenebrae* - darkness
- *obcaecatio* - blindness
- *velamen* - veil

**THE ENEMIES OF THE CHURCH**
- *inimicus* - enemy
- *diabolica fraude* - by diabolical deception

**SOULS DEPARTED**
- *animae fidelium defunctorum* - the souls of the faithful departed

**TRIBULATIONS**
- *adversum* - adversity
- *libera me* - set me free
- *erue me* - deliver me
- *eripe me* - deliver me

**THE COMMUNION OF SAINTS**
- *merita sanctorum* - the merits of the saints
- *intercessio* - intercession

**THE LIFE OF GRACE**
- *gratia* - grace
- *adjutorium* - help
- *praesidium* - protection
- *patrocinium* - patronage
- *subsidiun* - assistance

**REIGN OF CHRIST**
- *THE KING*
- *nationes* - nations
- *potestates* - powers
- *principalités* - principalities
- *subditus* - subject to

---

**Initial difficulties**
The Orations can present a problem to the uninitiated because of the style in which they were written which is redolent of the eloquent Latin style of the great Roman orators such as Cicero. Not only are they among the most ancient of prayers in the traditional Missal, but their rigidly stylised and tightly compact formulas, whilst being masterpieces of rhetorical beauty, are difficult to understand for the beginner.

**Cracking the code**
The unique style and complexion of these noble prayers differentiate them from the rest of the Proper and make them instantly recognisable. Once these characteristics are analysed, it will not be difficult to follow the predictable pattern of these prayers and get them to yield their meaning. If we examine their structure we will find that they are divided into three distinct parts, as shown below:

**Part 1**  This contains the formulation of a request to Almighty God which most commonly contains the expression *quaesumus* (we beseech). Note that the terminology used sets the tone of reverence which characterises these prayers and gives explicit expression to the appropriate relationship between the creature and the Creator.

In particular look out for phrases such as these:

- **Concede, quaesumus**, *misericors Deus* - Concede, we beseech Thee, Almighty God
- **Praesta nobis, quaesumus**, *omnipotens Deus* - Grant us, we beseech Thee, Almighty God
- **Domine, quaesumus**, *intende placatus* - Look down favourably, O Lord, we beseech Thee

**Part 2**  Next follows a statement of the *purpose* (introduced by *-ut* and the **Subjunctive**) for which the request was made and an anticipation of a favourable outcome.

**Part 3**  Using the following formula, the Church prays that we may receive our request through the merits of Jesus Christ:

*Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus*  Through Jesus Christ Thy Son Our Lord Who liveth and reigneth with Thee in the unity of the Holy Ghost

**Vocabulary**

- *quaesumus* - we beseech
- *pariter* - equally, alike
- *hujus* - of this
- *purgo* - (1) - to cleanse
- *munio* - (4) - fortify, strengthen
- *tribuo* - (3) - to give, allot
- *subjaceo* - (2) - to lie under, be subject to
- *effectus* - effect, consequence
- *gratus* - a, -um - pleasing
- *purifico* - (1) - to purify
- *fragilitas* - -atis - frailty
- *hostia* - host, Victim
- *sino* - (3) - to let, allow
- *participatio* - -ionis - partaking
- *vegetatio* - -ionis - vigour, growth

In the following examples look out for the Verb in the **Present Subjunctive** (See 6.5) usually found at the end of Part 2 of the oration. The Subjunctive may be separated by several lines of text from its antecedent *ut*.

**Reading Practice**

**Collect of the Mass for Ascension Day**
conscious of the weakness of our human nature we ask Almighty God to protect us from evil and cleanse us from our sins

Concede, quaesumus, omnipotens Deus: ut hujus sacrificii munus oblatum fragilitatem nostram ab omni malo purget semper, et muniat

Grant, we beseech Thee, Almighty God that the offering of the gifts of this Sacrifice may ever cleanse us, and in our frailty protect us from all evil

Postcommunion of the 23rd Sunday after Pentecost

we ask God in His mercy to deliver us from human dangers and enable us to rejoice in His saving mysteries

Quaesumus, omnipotens Deus: ut, quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis

We beseech Thee, Almighty God, that Thou wouldst not permit us to be subject to human dangers, to whom Thou givest to rejoice in the participation of divine mysteries

Collect of Saturday of the 2nd week in Lent

we ask God to bless our Lenten fast so that the mortification of our flesh may bring health to our souls

Da, quaesumus, Domine, nostris effectum jejuniis salutarem: ut castigatio carnis assumpta, ad nostrarum vegetationem transeat animarum

Grant, we beseech Thee, O Lord, a salutary effect to our fasts: that the chastisement of the flesh, which we have taken upon us, may promote the vigour of our souls.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hodiernus, -a, -um</td>
<td>- of today</td>
</tr>
<tr>
<td>vito, -are, -avi, -atum</td>
<td>(1) - to avoid, withstand</td>
</tr>
<tr>
<td>culmen, -inis</td>
<td>- top, peak</td>
</tr>
<tr>
<td>imperium, -ii</td>
<td>- empire</td>
</tr>
<tr>
<td>illecebra, -ae</td>
<td>- allurement, enticement</td>
</tr>
<tr>
<td>supero, -are, -avi, -atum</td>
<td>(1) - to overcome</td>
</tr>
<tr>
<td>imitatio, -ionis</td>
<td>- imitation</td>
</tr>
<tr>
<td>pervenio, -ire, -veni, -ventum</td>
<td>(4) - to arrive</td>
</tr>
</tbody>
</table>
Collect of 17th Sunday after Pentecost

**THEME**

we ask God to deliver us from the assaults of the devil and enable us to adore the one true God with complete purity of heart

*Da, quaesumus, Domine, populo tuo diabolica vitare contagia : et te solum Deum pura mente sectari*

Grant unto Thy people, O Lord, to withstand the temptations of the devil : and pure in heart, to follow Thee, Who alone art their God

Collect of the Feast of St Henry, Emperor and Confessor, 15th July

**THEME**

detachment from the world and purity of heart

*Deus, qui hodierna die beatum Henricum Confessorem tuum e terreni culmine imperii ad regnum aeternum transtulisti : te supplices exoramus : ut, sicut illum, gratiae tuae ubertate praeventum, illecebras saeculi superare fecisti, ita nos facias, ejus imitatione, mundi hujus blandamenta vitare, et ad te puris mentibus pervenire*

O God, Who on this day didst remove blessed Henry, Thy Confessor, from the government of an earthly empire and raise him to the kingdom of heaven : we humbly beseech Thee that, even as by the fullness of Thy preventing grace Thou didst give him strength to overcome the enticements of this life, so Thou wouldst enable us, through his example, to shun the blandishments of this world, and come to Thee with clean hearts

Collect of the Feast of St Hedwige, Widow, 17th October
Deus, qui beatam Hedwigem a saeculi pompa ad humilem tuae crucis sequelam toto corde transire docuisti: concede, ut ejus meritis et exemplo discamus perituras mundi calcare delicias, et in amplexu tuae crucis omnia nobis adversantia superare.

O God, Who didst teach blessed Hedwige to renounce the pomps of this world with her whole heart, so that she might humbly follow Thy cross; grant that, through her example and merits, we may learn to trample under foot the perishable delights of this world, and by cleaving to Thy cross overcome whatever may withstand us.

**Exercise 1**
Before tackling the Orations in this Unit, first look at the Vocabulary above, and match the following expressions with their English equivalents in the list below:

1. from the bonds of sin
2. eternal salvation
3. from the enemies of mind and body
4. self-mortification
5. our sins
6. from evil thoughts
7. from all adversities
8. eternal punishment

**Exercise 2**
Consider the following Verbs which you will need a little later on:

- *curo, -are* (1) - to heal, purify, subdue
- *libero, -are* (1) - to set free
- *macero, -are* (1) - to afflict, weaken
- *purgo, -are* (1) - to cleanse
Here they are again in the form of the Present Subjunctive Passive and Deponent (see 7.2 and 7.3) as they appear in the following orations. Now match them to those underlined in the numbered list below:

1. that we may be delivered (from the bonds of sin)
2. that we may be afflicted (in this life)
3. rather than that we may be condemned (to eternal punishment)
4. that (our passions) may be subdued
5. that (our sins) may be blotted out
6. that we may enjoy (everlasting rest)
7. that Thou wouldst vouchsafe (to strengthen us)
8. that we may be found worthy (to enter into life everlasting)

Vocabulary

**deputo, -are (1)** - to cut off, condemn  
**consequor, consequi** - to obtain, achieve  
**dignor, -ari (1)** - to deign  
**mereor, -eri (2)** - to deserve  

**curentur**  
**maceremur**  
**purgentur**  
**liberemur**  
**consequamur**  
**digneris**  
**mereamur**  
**deputemur**

**Vocabulary**

<table>
<thead>
<tr>
<th>cohibeo, -ere, -ut, -itum (2)</th>
<th>to restrain, control</th>
</tr>
</thead>
<tbody>
<tr>
<td>infundo, -ere, -fusum (3)</td>
<td>to pour in, infuse</td>
</tr>
<tr>
<td>benignus</td>
<td>loving, kindly</td>
</tr>
<tr>
<td>benignitas, -atis</td>
<td>kindness</td>
</tr>
<tr>
<td>potius...quam</td>
<td>rather...than</td>
</tr>
<tr>
<td>sanctificatio, -ionis</td>
<td>grace, holiness</td>
</tr>
<tr>
<td>provenio, -ire, -veni, -ventum (4)</td>
<td>to come forth</td>
</tr>
<tr>
<td>contraho, -ere, -traxi, -tractum (3)</td>
<td>to contract</td>
</tr>
<tr>
<td>delictum, -i</td>
<td>fault, crime</td>
</tr>
<tr>
<td>temporaliter</td>
<td>in time, in this life</td>
</tr>
</tbody>
</table>

Reading Practice

**Postcommunion of 17th Sunday after Pentecost**

**THEME**

through the supernatural gift of grace we are given the means of overcoming our sinful nature and attaining salvation

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur, et remedia nobis aeterna proveniant.  
By the grace of Thy sacraments, O Almighty God, may our passions be subdued, and our eternal salvation assured.
Collect for Friday in Passion Week

To avoid the effects of Divine Justice, let us die to sin, and by our self-mortification we will produce much fruit unto eternal life

Cordibus nostris, quaesumus, Domine, gratiam tuam benignus infunde: ut peccata nostra castigatione voluntaria cohibentes, temporaliter potius maceremur, quam supplicis deputemur aeternis.

Mercifully infuse Thy grace into our hearts, we beseech Thee, O Lord: that refraining from sin by voluntary chastisement, we may be rather afflicted in time than condemned to punishment for eternity.

Collect of 23rd Sunday after Pentecost

we are justly afflicted for our sins, but we appeal to God's mercy that we may be delivered from the bonds of sin

Absolve, quaesumus, Domine, tuorum delicta populorum: ut a peccatorum nexibus, quae pro nostra fragilitate contraximus, tua benignitate liberemur.

Absolve, we beseech Thee, O Lord, the sins of Thy people: that we may be delivered, by Thy goodness, from the bonds of sin which, by our frailty, we have contracted

Vocabulary

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>populus</em> , -i</td>
<td>people</td>
</tr>
<tr>
<td><em>ettero</em>, -ere, -trivi, -tritum (3)</td>
<td>wear down, ruin</td>
</tr>
<tr>
<td><em>reficio</em>, -ere, -feci, -fectum (3)</td>
<td>restore, revive</td>
</tr>
<tr>
<td><em>abstinentia</em>, -ae</td>
<td>abstinence</td>
</tr>
<tr>
<td><em>intentus</em>, -a, -un</td>
<td>intent, eager</td>
</tr>
<tr>
<td><em>extremum</em>, -i</td>
<td>end</td>
</tr>
<tr>
<td><em>dispositio</em>, -ionis</td>
<td>arrangement, providence</td>
</tr>
<tr>
<td><em>clementia</em>, -ae</td>
<td>mercy</td>
</tr>
<tr>
<td><em>praevaleo</em>, -ere (2)</td>
<td>to prevail</td>
</tr>
<tr>
<td><em>flagellum</em>, -i</td>
<td>whip, scourge</td>
</tr>
<tr>
<td><em>devotio</em>, -ionis</td>
<td>devotion</td>
</tr>
<tr>
<td><em>convenienter</em></td>
<td>duly</td>
</tr>
</tbody>
</table>

Secret from the Mass to beg the grace of a Happy Death (*bona mors*)
Christ has atoned for our sins by the sufferings of His Passion. May we accept the troubles of this life so as to be found worthy of the reward of eternal life

Suscie, quaesumus, Domine, hostiam quam tibi offerimus pro extremo vitae nostrae, et concede: ut per eam universa nostra purgantur delicta: ut, qui tuae dispositionis flagellis in hac vita atterimur, in futura requiem consequamur aeternam

Receive, we beseech The, O Lord, the sacred Victim which we offer up in preparation for our last hour, and grant that for its sake all our sins may be blotted out: so that we who by Thy providence have been scourged in this life, may enjoy rest everlasting in that which is to come.

Collect of Thursday of the 1st week in Lent

Let us seek in the Eucharist the strength required to observe Lent, for it is our fasting, in conjunction with the sacrifice of Jesus, that will obtain for us salvation

Devotionem populi tui, quaesumus, Domine, benignus intende: ut, qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur

Favourably look down, O Lord, we beseech Thee, upon the devotion of Thy people: that they who are mortified in the flesh by abstinence may be refreshed in mind by the fruit of good works

Collect of Thursday of 2nd week in Lent

we ask God to grant us perseverance in prayer and fasting in order that we may be delivered from the enemies of soul and body

Praesta nobis, quaesumus, Domine, auxilium gratiae tuae: ut jejunis et orationibus convenienter intenti, liberemur ab hostibus mentis et corporis

Grant us, we beseech Thee, O Lord, the help of Thy grace: that being duly intent on fasts and prayers, we may be delivered from enemies of mind and body

Vocabulary:

- exterius - outwardly
- destituo, -ere, -stitui, -stitutum (3) - to abandon
- pertranseo, -ire, -ivi, -itum (4) - to go through
- certo, -are (1) - to fight, contend

- interius - inwardly
- conspicio, -ere, -spexi, -spectum (3) - to see, perceive
- transfixio, -onis - transfixion
- gladius, -ii - sword

Collect of 2nd Sunday in Lent
realising that of ourselves we can do nothing, let us cast ourselves on the care of Almighty God, asking Him to preserve us from all harm to body and soul.

Collect of Friday in Passion Week: The Seven Dolours of the Blessed Virgin Mary

the Mother of our Saviour becomes the Queen of Martyrs when Simeon's prophecy is realised and a sword of grief pierces her soul at the foot of the Cross. Thus she co-operates in the Redemption.

Collect of the Feast of St Ignatius Loyola (July 31st)

with the help of Saint Ignatius may we, after his example, combat evil on earth so as to be crowned with him in heaven.
| cum ipso mereamur in caelis | even as he battled, helped by his prayers, it may one day be ours to be crowned with him in heaven |
PROPER OF CORPUS CHRISTI

The Sacrifice (of the Mass) is celebrated with many solemn rites and ceremonies, none of which should be deemed useless or superfluous. On the contrary, all of them tend to display the majesty of this august Sacrifice, and to excite the faithful when beholding these saving mysteries, to contemplate the divine things which lie concealed in the Eucharistic Sacrifice.

(Catechism of the Council of Trent issued by order of Pope Pius V)

The traditional liturgy of the feast of Corpus Christi ranks among the most memorable of those 'high days and holy days' not only for the dignity and beauty of its celebration (it was in fact a liturgical masterpiece) but because it enshrines and proclaims even to saturation point the doctrine of the Real Sacrifice of the Mass and the Real Presence of Jesus in the Eucharist. Those who participated saw in it the eternal and unchanging Church giving expression to the traditional Faith in a way that inspired them to believe in the sacred mysteries and moved them to a deep devotion to the Mass. This is the testimony of those who witnessed those events, now discontinued, which nevertheless are close enough to our day as to be still within living memory.

THE SACRED TEXTS

Note how the traditional liturgy, in celebrating the institution of the Blessed Eucharist as Sacrifice and Sacrament of the Body and Blood of Christ, is wholly taken up with the Passion of Our Lord. For that reason the texts of Sacred Scripture as well as the prayers of the Proper present in the most striking manner the identity of the Sacrifice of the Mass with that of Calvary and the doctrine that Christ's merits in suffering and dying on the Cross are applied to the souls of the living and the dead. They make absolutely clear to us that the Mass is really and truly the Sacrifice of the Cross, which is how every Catholic, while attending the traditional Latin Mass, could be easily brought to believe that he or she was really assisting at the Sacrifice of the Cross mystically re-enacted on the altar. There can therefore be no question of the Mass being construed as a commemorative meal performed simply in order to recall the Last Supper.

INTROIT : Ps. lxxx. 17

| Cibavit eos ex adipé frumenti, alleluia : et de petra, melle saturavit eos, alleluia, alleluia, alleluia. Exsultate Deo adjutori nostro ; jubilate Deo Jacob, Gloria Patri et Filio et Spiritui Sancto sicut erat in principio et nunc et semper. Amen | He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Rejoice to God our helper: sing aloud to the God of Jacob. Glory be to the Father and to the Son and to the Holy Ghost as it was in the beginning, is now and ever shall be, world without end. Amen. |

The Introit is a verse from the Psalms or the Old Testament and varies according to the feast celebrated or the season of the year. It expresses the spirit of the feast or the mystery being celebrated and the sentiments which ought principally to animate the hearts of the faithful. In this Introit we rejoice in the great gift of the Holy Eucharist (Exsultate....jubilate...).

COLLECT

Deus, qui nobis sub Sacramento mirabili passionis  O God, Who in this wonderful sacrament hast left
tuæ memoriam reliquisti : tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari : ut redemptionis tuae fructum in nobis jugiter sentiamus : Qui vivis et regnas...

us a memorial of Thy passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy redemption. Who livest and reignest etc.


The Collect is the collective prayer of the faithful which sums up all the needs of the Church and her children, both spiritual and temporal, which are laid before God by the priest. Every Collect may be divided into three parts:

• the invocation
• the subject or matter which we desire through the prayer
• the pleading that through the merits of our Saviour we may obtain what we ask

The first part of this Collect calls upon God (Deus qui nobis...). Then follows the petition beseeching Christ that we may venerate the Blessed Sacrament (sacra mysteria venerari) in such a manner as to obtain the fruits of the Redemption, namely pardon for our sins, an increase in grace, and the reward of eternal life. Lastly we pray that this grace may be obtained by His merits.

EPISTLE : 1 Cor. xxiii, 29

Lectio Epistolæ beati Pauli apostoli ad Corinthios.


Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My Body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice unworthily shall be guilty of the Body and the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

St Paul reminds us of the necessity of purifying our hearts before venturing to receive the most pure Body and Blood of the Lord. With these words, now dropped from the liturgy, the Church issues a solemn warning to anyone who may have dared approach the Holy Table in the state of mortal sin.

GRADUAL : Ps. cxxiv. 15, 16

Oculi omnium in te sperant, Domine : et tu das illis escam in tempore opportuno. Aperis tu manum tuam : et imples omne animal benedictione.

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. Thou openest Thy hand, and fillest every living creature with Thy blessing.


The Gradual, together with the Introit and the Collect, expresses the correct dispositions which the Epistle should produce in our souls. After exhorting us to trust in God's providence (Oculi omnium in te sperant...) and gratitude for His benefits (tu das illis escam...), the Gradual of Corpus Christi ends with those beautiful words of Our Lord's which tell us of the inestimable privilege and dignity of being united with Him in the Eucharist.

**ALLELUIA, ALLELUIA : John vi. 56-57**

| Caro mea vere est cibus, et sanguis meus vere est potus : qui manducat meam carmem, et bibit meum sanguinem, in me manet, et ego in eo. | My Flesh is meat indeed, and My Blood is drink indeed : he that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. |

**SEQUENCE : LAUDA SION**

On certain days the Church wished to prolong the joy of the Alleluia, or the sorrow and penance expressed in the verses of the Tract which sometimes replaces it, and so a hymn or psalm called the Sequence was added. There are five Sequences in the 1962 Missal which are as follows:

*Victimae Paschali* for Easter Sunday thought to have been composed about 1048
*Veni Sancte Spiritu* for Pentecost, to Pope Innocent III about 1198
*Lauda Sion* for Corpus Christi composed by St Thomas Aquinas about 1274
*Stabat Mater* for the Feast of the Sorrowful Mother composed about 1306
*Dies Irae* in Masses for the Dead (*Missae Defunctorum*) composed about 1250.

These Sequences, hallowed by centuries of continued use, abound in poetic beauty and doctrinal orthodoxy, as we can see from reading the incomparable *Lauda Sion* reproduced in full below. Their disappearance from the liturgy of the Mass is a loss to the Church which has never been made good.

For many Catholics today the Corpus Christi procession, accompanied by the chanting of *Lauda Sion*, the beautiful hymn to the Blessed Sacrament, was an unforgettable highlight of the feast day. It still brings back memories of the lengths to which the Church was prepared to go to lavish praise and honour on the Blessed Sacrament which is to be adored in the most solemn manner. We recall the priest carrying the Host under a richly ornamented canopy, the path before him strewn with flowers over which the Son of God was to pass, the seemingly endless procession of the faithful following behind, and the strains of *Lauda Sion* surging heavenwards.

**Sequence**

| Lauda Sion Salvatorem; lauda ducem et pastorem in hymnis et canticis | Praise thou, Sion, praise thy Saviour! Praise thy Prince with all thy fervour! Anthems to thy Shepherd sing. |
| Quantum potes, tantum aude quia major omni laude, nec laudare sufficis. | All thou canst, do thou endeavour, Yet thy praise can equal never Such as merits thy great King. |
| Laudis thema specialis Panis vivus et vitalis, | Duty this today thou'rt owing, Bread the living, life-bestowing, |
hodie proponitur.

Quem in sacrae mensa cenea
turbae fratrum duodenae,
datum non ambigitur.

Sit laus plena, sit sonora,
sit jucunda, sit decora,
mentis jubilatio

Dies enim solemnis agitur,
in qua mensae prima recolitur
hujus institutio.

In hac mensa novi Regis,
 novum Pascha, novae legis,
phase vetus terminat.

Vetustatem novitas
umbram fugat veritas,
noctem lux eliminat.

Quod in cena Christus gessit,
faciendum hoc expressit
in sui memoriam.

Docti sacris institutis,
panem vinum in salutis,
consecramus hostiam.

Dogma datur Christianis,
quod in carnem transit panis
et vinum in sanguinem.

Quod non capis, quod non vides
animosa firmat fides,
praeter rerum ordinem.

Sub diversis speciebus
signis tantum et non rebus
latent res eximiae

Caro cibus, sanguis potus
manet tamen Christus totus
Sub utrque specie.

Asmente non concissus,
on non contractus, non divisus:
integer accipitur

Sumit unus, sumunt mile :
quantum isti, tantum ille :
nec sumptus consumitur

Sumunt boni, sumunt mali :
sorte tamen inequali,
vitae vel interitus.

Mors est malis, vita bonis :

Full to honour with Thy praise.

Same the bread that Christ in leaving
To the twelve, each one receiving,
Gave, no one doubt can raise.

Let thy praise be loud and swelling,
Be it joyous, loud and welling
From a full, exulting heart.

Mem’ry of that feast we render,
Keeping rites in solemn splendour,
When Christ did first Himself impart.

This new Feast, the old repeating,
Newer King and Pasch revealing,
Usher in a newer rite.

What is new to age succeedeth:
Place to Truth the shadow cedeth;
Radiance puts the gloom to flight.

What He did, that eve reclining,
Done anew He willed, assigning
This a token of His love

By His sacred precepts guided,
Make we bread and wine provided,
A saving victim from above.

Christian truth uncontroverted
Is that bread and wine converted
Sacred flesh and blood become.

Mind and eye whilst unperceiving
What's beyond their own conceiving
Strenuous faith to them brings home.

Hidden under varied species,
Signs, not things, the untold riches,
Choice and rare beyond conceit.

Flesh and Blood our life sustaining,
Christ intact in both remaining,
'Neath each sign we greet.

Christ, to whomsoever given,
By Him is neither rent nor riven
Each unparted Christ receives.

Come there one, come there many,
Each partakes as much as any,
Nor the less for other leaves.

Good and bad this banquet sharing
Are an unlike lot preparing,
Life or death to either falls.

Life to those, to these perdiction.
vide panis sumptionis
quam sit dispar exitus.

Fracto demum sacramento,
ne vaciles, sed memento,
tantum esse sub fragmento,
quantum toto tegitur.

Nulla rei fit scissura :
signi tantum fit fractura,
qua nec status, nec statura
signati minuitur.

Ecce panis Angelorum,
fectus cibus viatorum :
vere panis filiorum,
non mittendum canibus.

In figuris praesignatur
cum Isaac immolatur :
Agnus Paschae deputatur :
datur manna patribus.

Bone pastor, panis vere,
Jesu, nostri miserere :
Tu nos pasce, nos tuere :
tu nos bona fac videere
in terra viventium.

Tu qui cuncta scis et vales :
qui nos pascis hic mortales :
tuos ibi commensales,
coheredes et sodales,
fac santorum civium.

Amen.   Alleluia

Though to both the same fruition,
How unlike the fate that calls.

When the host in pieces breakest,
If thou waver, thou mistakest,
For each fragment thou partkest
Holds no less than does the whole

Of the substance no division,
Signs alone admit partition,
Whence unlesened the condition
Of the symboled Body and Soul.

Lo ! angelic bread reviving
Pilgrims worn to heaven striving,
Children from it strength deriving,
Sacred bread to dogs denied.

This the ancient types saluted,
Isaac victim constituted,
And the lamb for pasch deputed,
Manna to our sins supplied.

Jesu, bread of life, protect us !
Shepherd kind, do not reject us !
In Thy happy fold collect us,
And partakers of the bliss elect us
Which shall never see an end.

Thou the wisest and the mightiest,
Who us here with food delightest,
Seat us at Thy banquet brightest,
With the blessed Thou invitest,
An eternal feast to spend.

Amen.   Alleluia.

GOSPEL : John vi, 56-59

Continuation of the Holy Gospel according to St.
John.   At that time Jesus said to the multitudes of
the Jews : My Flesh is meat indeed, and My Blood
is drink indeed. He that eateth My Flesh and
drinketh My Blood abideth in Me, and I in him.
As the living Father hath sent Me, and I live by the
Father, so he that eateth Me, the same also shall
live by Me. This is the bread that came down from
Heaven. Not as your fathers did eat manna and are
dead. He that eateth This Bread shall live for ever.

SEQUENTIA sancti Evangelii secundum Joannem.
In illo tempore : Dixit Jesus turbis Judaeorum :
Caro mea vere est cibus, et sanguis meus vere est
potus. Qui manuducat meam carnem, et bibit meum
sanguinem, in me manet, et ego in illo. Sicut misit
me vivens Pater, et ego vivo propter Patrem : et qui
manducat me, et ipse vivet propter me. Hic est
panis, qui de caelo descendit. Non sicut
manducaverunt patres vestri manna, et mortui sunt.
Qui manducat hunc panem, vivet in aeternum.

CREDO

Credo in unum Deum, Patrem omnipotentem,
factorem caeli et terrae, visibilium omnium, et
invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei

I believe in one God, the Father almighty, maker of
heaven and earth, and of all things visible and
invisible.

And in one Lord Jesus Christ, the only begotten

And in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who together with the Father and the Son is adored and glorified : Who spoke by the Prophets.

And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

### OFFERTORY : Lev. xxi. 6

| Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non pollut nomen ejus, alleluia. | The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia. |

### SECRET

| Ecclesiae tuae, quaesumus, Domine, unitatis et pacis propitius dona concede : quae sub oblatis muneribus mystice designantur. Per Dominum... | We beseech Thee, O Lord, favourably grant to Thy Church the gifts of unity and peace, which are mystically designed beneath the gifts we offer. Through Our Lord... |

### PREFACE of Christmas Day

| Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, aeterne Deus : Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infilsiat : ut dum visibiliter Deum cognoscimus, per hunc in invisibiliam amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominaciones, cuncte omni militia caelestis exercitus, hymnnum gloriae tuae canimus, sine fine | It is truly meet and just, right and availium unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God; For when by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen. And therefore with the Angels and Archangels, the |
dicentes:

Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again:

COMMUNION

Quotiescumque manducabitis panem hunc, et calicem bibitis, mortem Domini annuntiabitis, donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini, alleluia.

As often as you shall eat this Bread and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

POSTCOMMUNION

Fac nos, quaesumus, Domine, divinitatis tuae sempiterna fruitione repleri: quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat: Qui vivis et regnat....

Grant us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which is prefigured by the temporal reception of Thy precious Body and Blood. Who livest and reignest...
A. *QUIS HAEC VERBA DIXIT? - WHO SAID THESE WORDS?*

<table>
<thead>
<tr>
<th>Judas</th>
<th>Dives</th>
<th>the good thief</th>
<th>woman in crowd</th>
<th>Scribes &amp; Pharisees</th>
<th>Paul</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter</td>
<td>Satan</td>
<td>disciples in boat</td>
<td>Mary Magdalene</td>
<td>blind man of Jericho</td>
<td>publican</td>
</tr>
</tbody>
</table>

1. *Magister, volumus a te signum videre*
2. *Tulerunt Dominum de monumento*
3. *Non lavabis mihi pedes*
4. *Domine, memento mei*

5. *Numquid ego sum, Rabbi?*
6. *Certa bonum certamen fidei*
7. *Deus, propitius esto mihi peccatorii*
8. *Domine, ut videam*

9. *Salva nos, perimus*
10. *Pater Abraham, miserere mei*
11. *Beatus venter quem te portavit*
12. *Si Filius Deus es, dic ut lapides isti panes fiant*
B. **INTERROGATIONES - QUESTIONS**

First say the following rhyme written in Latin by Rudyard Kipling (translated and adapted by C. Byrne):

<table>
<thead>
<tr>
<th>CARMEN SAPIENTIAE SERVORUM</th>
<th>SONG OF THE WISE SERVANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Servos fideles habeo</td>
<td>I have six faithful serving men.</td>
</tr>
<tr>
<td>Probosque sex in numero</td>
<td>They taught me all I ken.</td>
</tr>
<tr>
<td>Qui me docent id quod scio.</td>
<td>Their names are WHAT and HOW and WHY</td>
</tr>
<tr>
<td>Sunt nomina, si scire vis.</td>
<td>And WHERE and WHO and WHEN.</td>
</tr>
<tr>
<td>QUID, QUOMODO, CUR</td>
<td></td>
</tr>
<tr>
<td>UBI, QUIS et QUANDO</td>
<td></td>
</tr>
</tbody>
</table>

Now use the clues below to fill in the grid:


<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
C. **VEXILLA - BANNERS**  With which Feast Day or Season are these phrases associated?

1. Oportet illum regnare

2. ELEEMOSYNA    JEJUNIUM
    ORATIO     ABSTINENTIA

3. Memento homo quia pulvis es

4. Ecce ancilla Domini

5. Hodie Christus natus est

6. Discite a me, quia mitis sum, et humilis corde

7. ipsa conteret
KEY TO EXERCISES

UNIT 1 Ex. 1 laudo, laudas, laudat, laudamus, laudatis, laudant; habeo, habes, habet, habemus, habetis, habet; vivo, vivis, vivit, vivimus, vivitis, vivunt; audio, audis, audit, auditus, audirent - Ex. 2 thou commandest, they keep, thou livest and reignest, we praise, thou praise, we bless, we have, you hear, I love, they await, he/she says, I love, they rule. Ex. 3 audiunt, custodient. Ex. 4 dico, laudare, adorant, tremant. Ex. 5 magnificat. Ex. 6 didicis. Ex. 7 audes. Ex. 8 laudatur, laudamus, laudantes, laudantur; oras, ora, oras, oras; intras, intris, intrant, intrantur; mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias. Ex. 9 laudamus, laudant, laudantur; oras, ora, oras, oras; intras, intris, intrant, intrantur; mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias. Ex. 10 laudamus, laudant, laudantur; oras, ora, oras, oras; intras, intris, intrant, intrantur; mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias. Ex. 11 laudamus, laudant, laudantur; oras, ora, oras, oras; intras, intris, intrant, intrantur; mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias. Ex. 12 laudamus, laudant, laudantur; oras, ora, oras, oras; intras, intris, intrant, intrantur; mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias.

UNIT 2 Ex. 1 vitae, Gen. (‘of Life’) 2. stellam - Acc. (completes the sense of the Verb; it is what the Magi saw) 3. anima - Voc. (direct form of address) 4. Baptistae - Dat. (to translate ‘to’) 5. Maria - Abl. (one of the uses of the Ablative is ‘with’) Ex. 2 1. Christe (Voc.) - addressing Christ by name 2. apostolorum (Gen.Pl) (‘of the apostles’ 3. Angelus (Nom.) - the Angel carried out the action 4. Domino (Dat.) - ‘to the Lord 5. discipulis (Dat. Pl.) - ‘to His disciples’ 6. misericordiam et misericordiam suam, quae super omnes humanae gentes, et super omnes verba 7. sanctus sanctissimum 8. sanctissimam 9. sanctissimam 10. sanctissimam.

UNIT 3 Ex. 1 1. ministrai 2. baptizati 3. perfecti 4. separati 5. custodii Ex. 2 laudor, laudatis, laudavit, laudaverunt; videor, videri, videtur, videmus, videmini, videntur 6. mittas, mittis, mittat, mittant; fortuna segetis, segetatis, segetantur; custodiamur, custodiatur, custodiam, custodias.


UNIT 5 Ex. 1 1. iterum 2. frustrum 3. semper, ubique 4. palam 5. de longe. Ex. 2 1. mane 2. foris 3. repente 4. continuo 5. priesquam 6. nimirum 7. postquam 8. nunc 9. jam 10. hic Ex. 3 1. by the wayside, among thorns, upon rock, on good ground 2. by another road 3. under the shadow of Thy wings 4. without stain 5. before men Ex. 4 1. from all its iniquities 2. after childbirth an immaculate Virgin 3. with God 4. with the wicked 5. from all adversity

7. praestissisti 8. aegrotavit 9. exaltavit 10. prophetavit Ex. 2a 1. I saw water 2. and they were exceedingly afraid 3. and His face shone like the sun 4. Ex 2b 1. meruisti 2. vidimus 3. viderunt 4. placuit 5. habitus 6. habuimus
7. vidit, perhibuit 8. implevit 9. mansit 10. permanisti 11. complacui Ex 3a 1. the Consecration 2. Pilate 3. they crucified Him 4. He gave up the spirit 5. the Creed 6. He has risen as He said 7. the Ex. 3b 1. Thou hast crowned Him with glory and honour; and Thou hast set him over the works of Thy hands 2. Two men went up into the Temple to pray 3. who by dying hath destroyed our death, by rising hath restored our life 4. Many therefore of the Jews believed in Him Ex. 3c 1. dilexisti, odisti, unxit 2. eccecidit 3. respetisti 4. depositum 5. fregereunt 6. posuistis
7. ascendit, traxit 8. accessit, tetigit 9. abscondisti 10. dilexi Ex. 4a 1. aperuistis, aperuierunt 2. aperuistis, aperuierunt; veni, venisti, venien, venimus, venistis, venerunt; inveni, invenistis, invenimus, invenistis, invenierunt; hausi, hausistis, hausi, hausimus, hausistis, hausierunt Ex. 4a 1. opened His side with a spear 2. thou hast found favour with the Lord 3. we have come to adore Him Ex. 4b 1. exaltavist, respetit, fecit, dispersit, depositum, exaltavit, implevit, dimisit, suscepit
UNIT 9 Ex. 1 1. From the beginning, and before the world, I was created 2. the gate opened of its own accord 3. the door was closed 4. He was transfigured before them 5. our soul like a sparrow has escaped from the snare of the hunters: the snare is broken and we have been freed 6. they were stoned, they were cut to pieces, they were tempted, they were slaughtered by the sword 7. They were approved by the testimony of faith; for they were found in Christ Jesus Our Lord 8. He was the stone that was rejected 9. Many paralysed and lame people were cured Ex. 2a 1. They have spoken false testimony 2. I was glad 3. and seeing Him they were astonished 4. The glory of the Lord hath risen over thee 5. I believed, therefore I have spoken 6. Lazarus has died Ex. 2b 1. He became sad 2. Jesus wept 3. (Yes) The Lord heard and had mercy on me 4. Behold, other five talents I have gained over and above 5. they have conquered kingdoms, they have worked justice, they have obtained promises 6. He became angry 7. He prayed 8. He spoke through the prophets
UNIT 10 Ex. 1 1. People of Sion, behold, the Lord will come 2. My God, in Him will I hope 3. I will bless the Lord 4. I will sing thanks to the Lord forever 5. I will exult in Jerusalem and rejoice in my people 6. Anyone who drinks of this water will thirst again; he who drinks of the water that I shall give him will not thirst forever Ex. 2 1. sperabis 2. videbunt 3. servavit 4. diliget 5. veniemus 6. faciemus 7. annuntiabo 8. videbitis, gaudebit 9. resurget Ex. 3 1. to Peter 2. the subject of food and drink 3. the rich young man 4. this day thou shalt be with Me in Paradise 5. Thou shalt conceive in thy womb and bear a Son, and He shall be called Jesus 6. James and John 7. He will receive the crown of life 8. I will raise him up on the last day 9. I will take the bread of heaven and call upon the name of the Lord Ex. 4 1. veniet, illuminabit 2. videbistis 3. erit, resurget, sperabunt 4. florebis 5. conspiciet, pariet 6. adorabant, servient 7. perdet Ex. 5 Verbs to be underlined: sperabo, obumbrabit, sperabis, circumdabit, timebis, cadent, appropinquabit, portabunt, ambulabis, conjecularis, liberabo, protegam, invocabit, exaudiam, eripiam, glorificabo, adimplebo, ostendam
REVISION 2 A. 1. perhibeo 2. introibo 3. universi 4. saeculorum 5. Xavier Quotation from Pope St Pius X: "Quo ad tres dierum ultimum ad salutem animarum - officially; summum bonum - the highest good; salus animarum - the salvation of souls; serva fidem - keep the faith; lex non scripta - unwritten law; habemus papam - we have a pope. D. 1. despising earthly things 2. the reign of Christ the King 3. the enemies of the soul 4. human frailty 5. the merits of the saints 6. the Church Militant 7. divine anger 8. error of heretics 9. miracles 10. the souls of the dead 11. judgement 12. the spirit of compunction
UNIT 11 Ex. 1 1. The Son of Man shall be handed over 2. And His Name shall be called Emmanuel 3. Everyone that exalts himself shall be humbled, and he who humbles himself shall be exalted 4. Blessed are the peacemakers, for they shall be called the children of God 5. The wicked shall be punished. 6. You shall be consolated in Jerusalem 7. My soul shall be healed 8. He shall be seen in His glory 9. You will be baptised in the Holy Ghost 10. The sun shall be turned into darkness, and the moon into blood. 11. the_errand of the Jews shall be fulfilled 12. the name...come and hear 3. quickly bring the best stole and put it on him, and put a ring on his finger and shoes on his feet: and bring hither the fatted calf and kill it 4. come, Holy Ghost, fill the hearts of Thy faithful and kindle
in them the fire of Thy love  5. come and see the man who told me all things whatsoever I have done  6. take ye all and eat of this  7. take ye all and drink of this  8. cast him into the outer darkness  9. ask and it shall be given to you; seek and you shall find: knock and it shall be opened to you 10. honour thy father and thy mother  

UNIT 13       Ex. 1

1. try me, O God, and know my heart  2. try all things, hold on to that which is good  3. rejoice, O Virgin Mary  4. rejoice in the Lord always, again I say to you rejoice  5. wash me, O Lord, and cleanse my heart  6. guard my soul, for I am holy 7. seek the things that are above; be wise to the things which are above, not on the earth  8. Lazarus, come forth...free him and let him go  9. look up and lift up your heads  10. behold the birds of the air  11. come and eat of this  12. do not abandon me, O Lord my God, do not depart from me  13. be not silent unto me  3. Fear not, Mary 4. turn not away Thy face  5. do not condemn me on that day  6. do not destroy my soul with wicked men  7. lead us not into temptation  8. look not on our sins  9. do not be worried  

UNIT 14    Ex. 1

Whence shall we buy bread?  4. Oh faithless and wicked generation, how long shall I be with you? How long shall I suffer you?  

UNIT 15  Ex. 1

1. try me, O God, and know my heart  2. try all things, hold on to that which is good  3. rejoice, O Virgin Mary  4. rejoice in the Lord always, again I say to you rejoice  5. wash me, O Lord, and cleanse my heart  6. guard my soul, for I am holy 7. seek the things that are above; be wise to the things which are above, not on the earth  8. Lazarus, come forth...free him and let him go  9. look up and lift up your heads  10. behold the birds of the air  11. come and eat of this  12. do not abandon me, O Lord my God, do not depart from me  13. be not silent unto me  3. Fear not, Mary 4. turn not away Thy face  5. do not condemn me on that day  6. do not destroy my soul with wicked men  7. lead us not into temptation  8. look not on our sins  9. do not be worried  

UNIT 16    Ex. 1

UNIT 17    Ex. 1


UNIT 18    Ex. 1


1. Christ the King (‘He must reign’)  2. Lent (‘Alms-giving, Fasting, Prayer, Abstinence’)  3. Ash Wednesday (‘Remember, man, that thou art dust’)  4. The Annunciation (‘Behold the handmaid of the Lord’)  5. Christmas (‘Today Christ is born’)  6. The Sacred Heart (‘Learn from Me, for I am meek and humble of heart’)  7. The Immaculate Conception (‘She will destroy’), a reference to the Virgin Mary who will crush the head of the serpent
INDEX VERBORUM - WORD LIST

<table>
<thead>
<tr>
<th>A, ab</th>
<th>from, by</th>
</tr>
</thead>
<tbody>
<tr>
<td>abeo, abire, -ivi, -itum (4)</td>
<td>to go, depart</td>
</tr>
<tr>
<td>abjectus, -a, -am</td>
<td>driven away</td>
</tr>
<tr>
<td>abnego, -are (1)</td>
<td>to deny, renounce</td>
</tr>
<tr>
<td>abscondo, -ere, -scondi, -s consum (3)</td>
<td>to hide</td>
</tr>
<tr>
<td>abscondi, -ere, solvi, -solutum (3)</td>
<td>to loose, acquit</td>
</tr>
<tr>
<td>absobero, -ere, -u (2)</td>
<td>to swallow up</td>
</tr>
<tr>
<td>abstergeo, -ere, -tersi, -tersum (2)</td>
<td>to wipe off</td>
</tr>
<tr>
<td>abstinentia, -ae</td>
<td>abstinence</td>
</tr>
<tr>
<td>abysmus, -i</td>
<td>abyss</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AC</th>
<th>and</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad accedo, -ere, accessi, accessum (4)</td>
<td>to approach</td>
</tr>
<tr>
<td>accendo, -ere, -endi, -ensum (3)</td>
<td>to set on fire</td>
</tr>
<tr>
<td>acceptabilis, -is, -e</td>
<td>acceptable</td>
</tr>
<tr>
<td>accipio, -ere, accepi, acceptum (3)</td>
<td>to take</td>
</tr>
<tr>
<td>accubo, -are, -avi, -atum</td>
<td>to deny, renounce</td>
</tr>
<tr>
<td>ad acciplio, -ere, -ivi, -itum</td>
<td>to lie down</td>
</tr>
<tr>
<td>accuso, -are, -avi, -atum (1)</td>
<td>to accuse</td>
</tr>
<tr>
<td>ad</td>
<td>to, towards</td>
</tr>
<tr>
<td>addeo, -ere, duxi, ductum</td>
<td>to, towards</td>
</tr>
<tr>
<td>adeps, adipis</td>
<td>fat</td>
</tr>
<tr>
<td>adhuc</td>
<td>even now</td>
</tr>
</tbody>
</table>

| ADICIO | -ere, -jeci, -jectum (3) | to add |
|--|---|
| adimpleo, -ere, evi, -etum (2) | to fill |
| adipo, -are, adipisci | obtain |
| adiutorium, -ii | help |
| adjuvo, -are (1) | to help |
| admiror, -ari (1) | to be surprised |
| adoro, -are (1) | to adore |
| adsto, -are stiti (1) | to stand by |
| adsum, adesse, adfut | to be present |
| adsumo, -ere, sumpsi, -sumptum (3) | to take |
| adultero, -are (1) | to commit adultery |
| advenio, -ire, -veni, -ventum (4) | to come |

| ADVERSARIUS | -i | enemy |
|--|---|
| adversus, -atis | adversity |
| adversus, -ari (1) | to oppose |
| adversum, -i | misfortune |
| adverb | against |
| addefirmo, -are (1) | to build |
| aegroto, -are (1) | to be ill |
| aemulor, -ari (1) | to strive to attain, be eager for |
| aequa, -a, -am | right, fair, contented |
| aerumna, -ae | toil, hardship |
| aestimator, -oris | one who appraises |
| aeternus, -a, -am | everlasting |
| aethera | the upper air, sky |

| AFFLIGO | -ere, flxii, -flctum (3) | to strike against |
|--|---|
| agher, agri | field |
| aggrandio, agreddi (3) | to attack |
| aghnosco, -ere, -novi, -notum (3) | to recognise, know |
| aghes, -i | lamb |
| agho, agere, egi, actum (3) | to act |
| agricola, ae | farmer/vine-dresser |
| ael, -ae | wing |
| albus, -a, -am | white |
| alienus, -a, -am | strange, alien |

<table>
<thead>
<tr>
<th>ALIQUITAM</th>
<th>- SOMETHING</th>
</tr>
</thead>
<tbody>
<tr>
<td>aliquantulum</td>
<td>somewhat</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ALIQUIS</th>
<th>anyone</th>
</tr>
</thead>
<tbody>
<tr>
<td>alius, -a, -am</td>
<td>other</td>
</tr>
<tr>
<td>allevo, -are (1)</td>
<td>to lift up</td>
</tr>
<tr>
<td>alligo, -are, -avi, -atum (1)</td>
<td>to bind</td>
</tr>
<tr>
<td>alo, -ere, u, -itum (3)</td>
<td>to nourish</td>
</tr>
<tr>
<td>altare, altaris</td>
<td>altar</td>
</tr>
<tr>
<td>alas, -a, -am</td>
<td>high, tall, deep</td>
</tr>
<tr>
<td>ambus, -i</td>
<td>womb</td>
</tr>
<tr>
<td>ambiguitur</td>
<td>it is in doubt, disputed</td>
</tr>
<tr>
<td>ambulo</td>
<td>both</td>
</tr>
<tr>
<td>ambo, -are (1)</td>
<td>to walk</td>
</tr>
<tr>
<td>amicus, -i</td>
<td>friend</td>
</tr>
</tbody>
</table>

| AMO | -are (1) | to love |
|--|---|
| amor, -oris | love |

| AMPLEXUS | -us | embrace |
|--|---|
| ancilla, -ae | handmaid |
| angelus, -i | angel |

| ANIMA | -ae | soul |
|--|---|
| animal, animalis | animal, creature |

| ANIMUS | -i | the mind |
|--|---|
| annulus, -i | ring, circle |

| ANNUNTO | -are (1) | to announce |

<table>
<thead>
<tr>
<th>ANTE</th>
<th>- before</th>
</tr>
</thead>
<tbody>
<tr>
<td>anus, -as</td>
<td>an old woman</td>
</tr>
<tr>
<td>aperio, -ire, aperui, apertum (4)</td>
<td>to open</td>
</tr>
<tr>
<td>apostolico, -s, -a, -um</td>
<td>apostolic</td>
</tr>
<tr>
<td>apostolus, -i</td>
<td>apostle</td>
</tr>
<tr>
<td>appendo, -ere, -endi, -ensum (3)</td>
<td>to weigh</td>
</tr>
<tr>
<td>appropio, -are (1)</td>
<td>to approach</td>
</tr>
<tr>
<td>apud</td>
<td>at, with, in the house of</td>
</tr>
<tr>
<td>aqua, -ae</td>
<td>eagle</td>
</tr>
</tbody>
</table>

| ARBITROR | -ari (1) | to consider, judge |
|--|---|
| arbore, -ae | tree |

| ARCA | -ae | ark |

| ARCHITRICYNUS | -i | head caterer |
|--|---|
| ardenter | ardently, devoutly |

| ARGO | -ere, -ui, -atum (3) | to censure, reprove |

| ARMATURA | -ae | armour |
|--|---|
| ars, artis | art, culture |

| ASCENDO | -ere, ascendi, -sum (3) | to come / go up |

| ASCENSION | -io, -ionis | ascension |
|--|---|
| aspergo, -ere, -persi, -persum (3) | to sprinkle |
| aspemnor, -ari, (1) | to despise |
| aspersio, -ionis | sprinkling |

| ASPATHIS | -is | adder |
|--|---|
| assumo, -ere, assumpsi, assumptum (3) | to take up |
| asto | - See adsto |

| ATRIUM | -i | hall, court |
|--|---|
| attendo, -ere, -ndi, -ntum (1) | to attend, hear |

| ATTERO | -ere, -trivi, -tritum (3) | to wear down, ruin |
|--|---|
| audio, -ire (4) | to hear |
| aula, -ae | court, chamber |

| Aura, -is | ear |

<table>
<thead>
<tr>
<th>Austerus, -a, -am</th>
<th>austere</th>
</tr>
</thead>
<tbody>
<tr>
<td>austru, -i</td>
<td>help</td>
</tr>
</tbody>
</table>

| AVEST | -ii | help |

| AVETO | -ere, -erti, -ersum (3) | to turn away |

| Baptisma, -atis | baptism |
baptismus, -i - baptism
baptista,-ae - the Baptist
baptizo, -are (1) - to baptise
basiliscum, -i - basilisk
beatus, -a, -um - blessed
bellum, - i - war
bene - well
benedicco, -ere, benedixi, benedictum (3) - to bless
beneficium, -i - blessing, favour
benignitas, -at is - kindness
benignus - loving, kindly
biblio, -ere, bibi, bibitum (3) - to drink
blandamentum, -orum - allurements, flattery
bonus, -a, -um - good
brachium, -i - arm
byssus, -i - fine linen

cado, -ere, cecidi, cassum (3) - to fall
caeus, -i - blind, a blind man
caelestis, -is, -e - heavenly (Pl.) high places
caelum, -i - Heaven
calceamentum, -i - shoe, footwear
calceo, -are, -avi, -atum (1) - to provide with shoes
calco, -are (1) - to trample underfoot
calefacio, -ere, -eci, -actum (3) - to heat
caliga, -ae - shoe
caliginosus, -a, -um - dark
calix, calicis - chalice
calumnio, -are (1) - to speak evil of
canis, -is - dog
cano, -ere, cecini, cantum (3) - to sing
canticum, -i - song
canto, -are (1) - to sing
capillus, -i - hair (of the head)
capiro, -ere, cepi, captum (3) - to take, receive
caput, -it is - head
carcer, -eris - prison, cell
cardo, -inis - hinge
caritas, -atis - charity
carno, carnis - flesh, meat
carus, -a, -um - dear, beloved
castigatio, -ionis - chastisement
castitas, -at i s - chastity
castus, -a, -um - chaste
cathedra, -ae - chair
catholicus, -a, -um - Catholic
cauta - cautiously
cedrus, -i - cedar
celer, -eris - swift
celer, -bris, -bre - honoured, solemn
census, -us - tribute
cernus, -a, -um - falling down prostrate
certamen, -inis - contest, fight
certo, -are (1) - to fight, contend
cessio, -are (1) - to stop, cease
charisima, -ata - gift
Christus, -i - Christ
cibo, -are (1) - to feed
cibus, -i - food
circa - about
circum - around
circundo, -are, -redi, -datum (1) - to go around
circumfero, -ferre - to carry around
cirrampiscio, -ere, -spexi, -spectum - to look around
cito - quickly
civis, -is - citizen
civitas, -atis - city
clamo, -are (1) - to shout
clamito, -are (1) - to shout, clamour
clartas, -atis - brightness
claudio, -ere, clausi, clausum (3) - to shut
cladius, -a, -um - lame
clavus, -is - key
clementes, -entis - mer ciful
clementer - mercifully
clementia, -ae - mercy
cogitatio, -ionis - thought
cogito, -are (1) - to think
cognasco, -ere, -gnovi, -gnatum (3) - to know
coheres, -edis - co-heir
cohibo, -ere, -ui, -itum (2) - to restrain, control
coinquino, -are (1) - to defile
colligo, -ere, -egi, -ectum (3) - to gather together
collis, -is - hill
colluctatio, -ionis - wrestling, struggle
colo, -ere, -colui, cultum (3) - to worship
columba, -ae - dove
comitas, -us - company, group
commemoratio, -ionis - commemoration
commensalis, -is - companion at table
commoror, -ari (1) - to remain,
commoveo, -ere , -movi, -motum (2) - to move
comparo, -are (1) - to prepare
compter - fitingly
complaceo, -ere , -au (2) - to please exceedingly
compono, -ere, -posui, -positum (3) - to put together
comprehendo, -ere, -nsi, -nsum (3) - to take hold of
compunctio, -ionis - compunction
concedeo, -ere, -cessi, cessum (3) - to yield, grant
concelebro, -are (1) - to celebrate together
concipio, -ere, cepi, captum (3) - to conceive
conclusis, -a, -um - cut up small
concupisco, -ere, -pivi, -pitum (3) - to desire eagerly
condemno, -are (1) - to condemn
condo, -ere, -didi, -ditum (3) - to establish
confessio, -ionis - acknowledgement, confession
confiteor, -eri (2) - to confess, praise
conflo, -are, -avi, -atum (1) - to forge
conferto, -are (1) - to strengthen
confractus, -a, -um - broken
confundio, -ere, -fudi, -fusum (3) - to confound
conglorifico, -are (1) - to glorify together
congrego, -are (1) - to gather
conjunxo, -ere, junxi, -junctum (3) - to join
conquisitor, -oris - one who seeks, disputes
consecro, -are (1) - to consecrate
consequor, consequi (3) - to obtain
considero, -are (1) - to contemplate
consilium, -i - counsel
consolido, -are (1) - to strengthen
consortio, -ionis - sharing, fellowship
consortium, -i - fellowship, participation in
continuo, -i - to continue
immediately
contineo, -ere, -tinui, -tentum
(2) - to hold together
contristor, -ari
contristo, -are (1) - to sadden, make sad
contraho, -ere, -traxi, -tractum (3) - to contract
contero, -ere, contrivi, contritum
(3) - to destroy
contemno, -ere, -tempsi, -temptum
consummo, -are
consuetudino, -inis - custom
consummo, -are (1) - to complete
contagium, -ii - contact, contagion
contempo, -ere, -tempsi, -temptum (3) - to despise
contineo, ere, -tinui, -tentum (2) - to hold together
continuo - immediately
contra - against
contraho, -ere, -traxi, -tractum (3) - to contract
contristo, -are (1) - to sadden, make sad
corpus, -oris - body
corrumpo, -ere, -rupi, -ruptum (3) - to destroy, spoil
corripio, -ere, -ripui, -reptum (3) - to correct, rebuke
decruci, -are (1) - to despoil, spoil
crucio, -are (1) - to destroy, spoil
crus, cruci - cross
cubitum, -i - a cubit
culmen, -inis - top, peak
cum - with
cur? - why?
curare, -onis - healing
cura? - are (1) - to heal, purify
cursus, -us - running, race
custodiam, -ae - guard, custody
custodia, -ae - custodian
D - (down) from
delictum, -i - fault, crime
demum - finally, at last
deponeo, -ere, deposui, depositum - to put down
deprerecto, -ari (1) - to beseech
deputo, -are (1) - to estimate, prune, cut off
derelinguo, -ere, -iuit, iictum (3) - to abandon
descendo, -ere, descendi, -sum (3) - to come down
desertum, -i - desert, wilderness
desertus, -a, -am - desolate
designo, -are (1) - to mark out, trace
desolatio, -onis - desolation
despicio, -ere, -spexi, -spectum (3) - to despise
destituo, -ere, -stitui, -stitutum (3) - to abandon
destrueo, -ere, dextruui, dextructum (3) - to destroy
Deus, Dei - God
devotio, -onis - devotion
dexter, -e)ra, -erum - on the right
diabolicus, -a, -um - of the devil, devilish
diabolus, -i - devil
dico, -ere, dixi, dictum (3) - to say, tell
dico, -are (1) - to consecrate, dedicate
dies, -ei - day
diffidentia, -ae - distrust, unbelief
digne - worthily
dignor, -ari (1) - to vouchsafe
dignus, -a, -um - worthy
dijudico, -are (1) - to discern, judge
dilectio, -onis - love
diligo, -ere, -lexi, -lectum (3) - to love
dimitto, -ere, -misi, -missum (3) - to dismiss
dirigo, -ere, -rei, -rectum (3) - to direct, arrange
discedo, -ere, cessi, -cessum (3) - to depart
discerno, -ere, -crevi, -cretum (3) - to distinguish
discipulas, -i - disciple
disco, -ere, didici (3) - to learn
dispar, dispersus - unlike, unequal
dispergo, -ere, -persi, -persum (3) - to scatter
dispersus, -a, -um - scattered
dispositio, -onis - arrangement, providence
dissipatus, -a, -um - scattered
diu - for a long time
diversus, -a, -um - diverse
divinitas, -atis - divinity
divinatus (adv.) - by divine influence, inspiration
divinus, -a, -um - divine
divisus, -a, -um - divided
do, dare, dedi, datum (1) - to give
doceo, -ere, -ui, doctum (2) - to teach
doctor, -oris - doctor
doctrina, -ae - doctrine
dolens, -entis - sorrowing
doleo, -ere, -ui (2) - to suffer pain, grieve
dolor, -oris - pain, sorrow
dolosus, -a, -um - deceitful
dominia, -ae - mistress, lady
dominatio, -onis - domination
dominor, -ari (1) - to dominate
dominus, -i - lord, master
domus, -us - house
domini - at home
donum, -i - gift
dormio, -ire (4) - to sleep
dulcis, -is, -e - sweet
dum - until
duo - two
duodeni - twelve
dux, duces - leader
dyscolus, -a, -um - perverse, refractory

**E**, ex - out of, from
ecc - lo, behold, here is
Ecclesia, -ae - Church
effectus, -us - effect, consequence
efficio, -ere, -fectum (3) - to make
effondo, -ere, -judi, -fusum (3) - to pour forth
egenus, -a, -um - needy, destitute
ego - I
egreddior, egredi (3) - to go out
egregius, -a, -um - illustrious, distinguished
ei - they (masc.)
eleemosyna, -ae - alms
elevatio, -ionis - raising, elevation
elevo, -ere (1) - to raise
elegio, -ere, elegi, electum (3) - to choose
elimino, -are (1) - to eliminate
emitto, -ere, -missum (1) - to send forth
emo, -ere, emi, emptum (3) - to buy
enatio, -ationis - joy
enim - for
eor, ire, ivi, iatum (4) - to go
epulo, -ari (1) - to feast
eripio, -ere, eripui, ereptum (3) - to snatch away
erro, -are (1) - to sin, wander from the path
erubesco, -ere (3) - to turn red, blush
eructo, -are (1) - to give forth, utter
erudio, -ire, -iitum (4) - to teach, educate
eruo, -reuere, -ruere, -rutum (3) - to snatch, deliver
esa, -ae - food, meat
esurientes, -entis - hungry
esurio, -ire (4) - to hunger
etiam - even, also
exaequo, -ere, evanuit (3) - to vanish, pass away
Evangelista, -ae - Evangelist
Evangelium, -ii - Gospel
evangelizco, -are (1) - to evangelise
exalco, -are (1) - to raise, exalt
exasudio, -ire (4) - to hear graciously
excelsum, -i - lofty place (PL) highest place, honours
excido, -ere, -idi, -iitum (3) - to cut out, destroy
excito, -are (1) - to rouse up, excite
exscurso, -scontextus - excuse
exsuscito, -ionibus - to excuse, make excuses
exemplum, -i - example
exeo, -ire, -ivi, -iitum (4) - to go out
exerceo, -ere, -i (2) - to exercise, practise
exercitus, -us - army
exhibeo, -ere, -iitum (2) - to show, bring forth
exitius, -a, -um - exceptional, rare
existimo, -are (1) - to think
exitus, -us - exit, issue, result
exoro, -are (1) - to plead
expecto, -are (1) - to wait (for), look forward to
expedio, -ire, -ivi, -iitum (4) - to send, set free
exprimo, -ere, -pressi, -pressum (3) - to express
expugno, -are (1) - attack
exquo, -ere, -quisivi, -quisitum (3) - to seek out
extinguo, -ere, -insi, -inctum (3) - to quench
exsaltatio, -onis - joy
exsulto, -are (1) - to exult, rejoice
exsternus, -a, -um - outwardly
exsero, -ere (3) - to lift up
extremum, -i - end

**F**
Faber, fabri - smith, carpenter
facies, faciei - face
facialis, -is - easy
factor, -oris - maker
falsus, -a, -um - false
fals, falsici - scythe
fames, is - hunger
famulor, -ari (1) - to be a servant
famulus, -i - (man) servant
fenum, -i - grass, hay
ferreae, -a, -um - of iron
fervent - fervently
festino, -are (1) - to hurry, hasten
figus, -a, -um - pretended
fides, fidelis - faith
figura, -ae - figure, type
finis, -is - end
firme, firmiter - strongly, securely
firma, -e (1) - to establish
flagellum, -i - whip, scourge
flagellum, -i - whip, scourge
flamma, -ae - flame
flecto, -ere, -exi, -ectum (3) - to bend
flevo, -ere, flevi, fletum (2) - to weep
fletus, -us - weeping
floreo, -ere, -ui (2) - to flourish
flumen, -inis - river
fluo, -ere, fluix, fluxum (3) - to flow
fons, fontis - fountain
foras (also foris) - outside
fortis, -is, -e - strong, valiant
fortitudo, -inis - strength
fovea, -ae - pit
foveo, -ere, fovi, fution (2) - to cherish, support
fragilitas, -atis - frailty
fraga, -ae - breaking, fragility
fractino, -onis - to break
frater, fratris - brother
fraternitas, -atis - brotherhood
fraus, fraudis - deception
frigus, frigoris - cold
fruitio, -onis - fruition
fructum, -i - corn
fruor, frui (3) - to enjoy
frustra - in vain
fundamentum, -i - foundation
fur, furis - thief
furor, -ari - to steal
furor, -oris - anger, indignation

*Galea, -ae - helmet
gaudete, -ere (2) - to rejoice
Habeo, -ere, -ui, -atum (2) - to have
habitaculum, -i - house
habitatius, -onis - house, dwelling place
habito, -are (1) - to live
haereticus, -a, -um - heretical
haurio, -ire, hausi, haustum (3) - to draw, extract
heri - yesterday
hic (Adv.) - here: hic, haec hoc (Adj.) this, these
hodierius, -a, -um - of today
honeste - honestly
honestus, -a, -um - honest
honor, -oris - honour
honoro, -are (1) - to honour
horreum, -i - barn, storehouse
hortus, -i - garden
hospe, hospitis - stranger, foreigner
hostia, -ae - host, Victim
humilis, -is, -e - humble
humilio, -are (1) - to lower, bow down
hydra, -ae - water pot
hyssopum, -i - hyssop
hypocrita, -ae - hypocrite

Igitur - therefore
igneus, -a, -um - fiery
ignorantia, -ae - ignorance
ille, illa, illud - that, those
illecebra, -ae - allurement, enticement
illic - there
illudo, -ere, -sti, -sum (3) - to mock, laugh at
illumino, -are (1) - to enlighten
imaginatio, -ionis - light
illumino, -are (1) - to enlighten
imago, -inis - image, likeness
imitatio, -ionis - imitation
imitor, -ari (1) - to imitate
immaculatus, -a, -um - immaculate
immittio, -ere, -mis, -missum (3) - to send
immolo, -are (1) - to sacrifice

Immundus, -a, -um - dirty, unclean
immuto, -are (1) - to change, do new things
imperium, -ii - empire
impius, -a, -um - wicked
impleo, -ere (2) - to fill
importum - at an unsuitable time
imprudentis, -entis - unwise
in, in, into
inanis, -is, -e - vain, empty
incarnatus, -a, -um - made flesh, incarnate
incedum, -i - incense
inclinum, -are (1) - to incline, bend
increpo, -are, (1) - to chide, reproach
indigne - unworthily
indignor, -ari - to be angry
induceo, -ere, -duci, -ductum (3) - to lead into
indulgeo, -ere, -ulsi, -ulsum (2) - to concede, grant
inundo, -ere, -dai, -datum (3) - to pour in, infuse
ingredior, ingredi (3) - to go in
inimicus, -i - enemy
intiquis, -atis - sin
intiquus, -a, -um - wicked
intimum, -ii - beginning
injustas, -a, -um - unjust, wicked
iritror, inmitti (3) - to lean upon, rely on
innovo, -are (1) - to renew
innumerabilis, -is, -e - countless
insignis, -is - sign, standard, badge of office
insipiens, -entis - unwise, foolish
inspiro, -are, -avi, -atum (1) - to inspire
instauro, -are (1) - to renew
insitutio, -onis - teaching, institution
insto, -are, -stiti (1) - to be insistent, eager
instructo, -are, -struxi, -structum (3) - to teach
insula, -ae - island
integer, -ra, -grum - whole, entire
intelligens, -entis - intelligent
intelligo, -ere, -lexi, -lectum (3) - to understand
intentus, -a, -um - intent, eager
inter - between
intercedo, -ere, -cedi, -cessum (3) - intercede, plead
intercessionis, -onis - intercession
interitus, -us - destruction, ruin
interius - inwardly
intermissio, -onis - respite, interruption
interpellio, -are, -avi, -atum (1) - to intercede
interrogio, -are (1) - to ask, question

Gaudeo, -ere, -ui - to rejoice
gehenna, -ae - hell
generatio, -ionis - generation
genitrix, geniticis - mother (also genetrix)
genitum (see gigno)
genus, generis - genus, species
gehu - generation
genetrix, genetrix - mother
gedea, -ae - Gehenna
gehor, -ori - here; this
Hic, haec hoc - here
Hic, haec hoc (Adj.) this, these
Hic - here; this, these
Hadruc, -ri - Hades
Hades, Hadrus - Hades
Haciendo - doing
Habito - to live
Habilito - to put on
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>intro, -are (1)</td>
<td>to enter</td>
</tr>
<tr>
<td>invenio, -ire, inveni, inventum (4)</td>
<td>to find</td>
</tr>
<tr>
<td>invicem</td>
<td>one to the other, reciprocally</td>
</tr>
<tr>
<td>invisibilis, -is, -e</td>
<td>invisible</td>
</tr>
<tr>
<td>inviolatus, -a, -um</td>
<td>inviolate</td>
</tr>
<tr>
<td>ipsa, -um</td>
<td>he, she, it</td>
</tr>
<tr>
<td>ira, -ae</td>
<td>anger</td>
</tr>
<tr>
<td>iracundia, -ae</td>
<td>anger</td>
</tr>
<tr>
<td>irascor, irasci</td>
<td>to be roused to anger</td>
</tr>
<tr>
<td>is, ea, id</td>
<td>he, she, it</td>
</tr>
<tr>
<td>iste, ista, istud</td>
<td>he, she, it, this, these</td>
</tr>
<tr>
<td>iter, itineris</td>
<td>journey</td>
</tr>
<tr>
<td>iterum</td>
<td>again</td>
</tr>
<tr>
<td>Jaceo, -ere, -ai (2)</td>
<td>to lie</td>
</tr>
<tr>
<td>jacuus, -ae</td>
<td>door</td>
</tr>
<tr>
<td>jejuntium, -ii</td>
<td>fasting</td>
</tr>
<tr>
<td>jubo, -ere (2)</td>
<td>to command</td>
</tr>
<tr>
<td>jubilo, -are (1)</td>
<td>to rejoice</td>
</tr>
<tr>
<td>justifico, -are (1)</td>
<td>to justify</td>
</tr>
<tr>
<td>lacerus, -a, -um</td>
<td>unpleasant, delightful</td>
</tr>
<tr>
<td>Judaes, -ae</td>
<td>a Jew</td>
</tr>
<tr>
<td>judicium, -ium</td>
<td>judgement</td>
</tr>
<tr>
<td>judico, -are (1)</td>
<td>to judge</td>
</tr>
<tr>
<td>jugiter</td>
<td>perpetually</td>
</tr>
<tr>
<td>jugum, -i</td>
<td>yoke</td>
</tr>
<tr>
<td>justificatio, -ionis</td>
<td>justification</td>
</tr>
<tr>
<td>justifico, -are (1)</td>
<td>to justify</td>
</tr>
<tr>
<td>justitia, -ae</td>
<td>justice, good deed</td>
</tr>
<tr>
<td>juvenis, -is, -um</td>
<td>young</td>
</tr>
<tr>
<td>juventus, -utis</td>
<td>youth</td>
</tr>
<tr>
<td>Labium, -i</td>
<td>lip</td>
</tr>
<tr>
<td>labor, -oris</td>
<td>labour, hardship</td>
</tr>
<tr>
<td>laboro, -are (1)</td>
<td>to work</td>
</tr>
<tr>
<td>lacrimor, -ari</td>
<td>to weep</td>
</tr>
<tr>
<td>laetifico, -are (1)</td>
<td>to give joy to</td>
</tr>
<tr>
<td>lancia, -ae</td>
<td>lance</td>
</tr>
<tr>
<td>lapido, -are (1)</td>
<td>to stone</td>
</tr>
<tr>
<td>largior, -oris</td>
<td>one who gives generously</td>
</tr>
<tr>
<td>lacerus, -i</td>
<td>snare, trap</td>
</tr>
<tr>
<td>lateo, -ere (2)</td>
<td>to lie concealed, be hidden</td>
</tr>
<tr>
<td>latro, latronis</td>
<td>robber</td>
</tr>
<tr>
<td>latus, -eri</td>
<td>the side</td>
</tr>
<tr>
<td>laudo, -are (1)</td>
<td>to praise</td>
</tr>
<tr>
<td>lectio, -ionis</td>
<td>reading</td>
</tr>
<tr>
<td>leporus, -a, -um</td>
<td>leprous</td>
</tr>
<tr>
<td>leo, -are (1)</td>
<td>to raise, lift up</td>
</tr>
<tr>
<td>lex, legis</td>
<td>law</td>
</tr>
<tr>
<td>libenter</td>
<td>willingly</td>
</tr>
<tr>
<td>liber, -ri</td>
<td>book</td>
</tr>
<tr>
<td>libero, -are (1)</td>
<td>to set free</td>
</tr>
<tr>
<td>liberus, -i</td>
<td>a freeman</td>
</tr>
<tr>
<td>libro, -are, -avi, -atum (1)</td>
<td>to keep in equilibrium</td>
</tr>
<tr>
<td>licet</td>
<td>it is lawful</td>
</tr>
<tr>
<td>lignum, -i</td>
<td>wood, esp. firewood</td>
</tr>
<tr>
<td>limen, liminis</td>
<td>threshold</td>
</tr>
<tr>
<td>lingo, -ere, linxi, linctum (3)</td>
<td>to lick</td>
</tr>
<tr>
<td>littera, -ae</td>
<td>letter of the alphabet</td>
</tr>
</tbody>
</table>

Macero, -are (1) - to weaken, afflict

Macula, -ae - stain

Magister, -stri - teacher

Magistratus, -us - magistrate

Magnalia, -i - wonder, great deed

Magnifico, -are (1) - to magnify

Magnopere - greatly

Magnus, -a, -um - great

Majestas, -tatis - majesty

Malefactor, -oris - evildoer

Maligno, -are (1) - to do evil

Malignus, -a, -um - wicked

Malitia, -ae - wickedness

Malum, -i - evil, perversity

Malus, -a, -um - bad

Manduco, -are (1) - to eat

Mane - early

Manifesto, -are (1) - to show

Manipulus, -i - bundle, sheaf, maniple

Manna, -ae - manna

Mansio, -utis - stay, sojourn, resting-place

Manus, -us - hand

Mare, maris - the sea

Margarita, -ae - pearl

Martyr, -is - martyr

Mater, -tris - mother

Medela, -ae - healing

Meditor, -ari (1) - to meditate

Mellior, -ioris - better

Memento, -tote - remember!

Memoria, -ae - memory, memorial

Mendico, -are (1) - to beg

Mendicus, -i - beggar

Mens, mentis - mind

Mensa, -ae - table

Mensura, -ae - measure

Merces, -edis - reward, wages

Mercenarius, -ii - hireling

Meroe, ere, merui, meritum (2) - to merit

Merecor, -eri (2) - to deserve

Meritum, -i - merit, reward

Meteo, -ere, messui, messum (3) - to reap

Mereus, -a, -um - my

Mil; milia - thousand; thousands

Miles, militis - soldier

Militans, -tantis - militant

Minister, -ri - minister
ministro, -are (1) - to minister
mirabilis, -is, -e - marvellous
mirabilium, -ii - miracle, marvel
miror, -ari (1) - to marvel
miser, -era, -erum - poor, wretched
miseratio, -ionis - compassion, pity
misericordia, -ae - mercy
misericors, -cordis - merciful
missa, -ae - the Mass
mitis, -is, -e - meek
modestus, -a, -um - modest
modo, -ium - bushel, dry measure
mons, montis - mountain
monumentum, -i - sepulchre
mora, mori (3) - to die
moror, -ari (1) - to delay, stay
mors, mortis - death
mortalis, -is, -e - mortal
mortificatio, -ionis - mortification
mulier, -ieris - woman
multico, -are (1) - to increase, 
multitudo, multitudinis - crowd
multus, -a, -um - many
mundo, -are (1) - to cleanse
mundus, -i - world
munio, -ire (4) - fortify, strengthen
munus, muneris - gift
muto, -are (1) - to change
mysterium, -ii - mystery
narcissus, -is, -e - narcissus
nascor, nasci (3) - to be born
nati - by birth; major natu - older
nauta, -ae - sailor
navigium, -i - ship
nec...nec - neither...nor
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -atis - necessity
negotior, -ari (1) - to carry on business, to trade
nequam - wicked
nepos - nephew
nepos, nepos - nephew
nepode - nephew
nepotismus, -a - nepotism
nequaquam - by no means
necesse, -itatem - necessity
necesse - necessity
necessitas, -ati

pertineo, -ere, -ui

persecutio, -ionis
- persecution

persequor, -sequi

permaneo, -ere, mansi, mansum
(2) - to remain

periturus, -a, -um -
periculum, -i  -

perhibeo, -ere

perfruor, perfui

perfidia, -ae -

pasco, -ere, pavi, pastum -
to feed

parvus, -a, -um  -
parvulus, -i  -
parum -

perfectus, -a, -um -
, -duxi, -ductum (3) - to lead

perduco, -ere

perdo, -ere, -didi, -ditum

patientia, -ae -

paterfamilias -
head of household

pater, patris -
father

passio, -ionis -
passer, -eris -

peregre

percutio, -ere, percussi, -
percipio, -ere, -cepi, -ceptum
perceptio, -ionis -
by, through

per -

peccatum, -i  -
peccator, -oris -
pax, pacis -
peace

patrocinium, -ii -
pater, patris -
father

pauper, -eris -
paul -
paulus, -i -

pluvia, -ae -
(1) - to weep
ploro, -are -

plenitudo, -inis -

plenus, -a, -um -

plenus, -a, -um -

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui

pleno, -ere, -ui
propugnator, -oris - defender
prosperor, -ari (1) - to prosper
prosterno, -ere, -stravi, -stratum (3) - to cast down
protego, -ere, -ventum (4) - to come forth
provenio, -ire, -veni, -ventum (4) - to come forth
provoco, -are (1) - to provoke
proximus, -i - neighbour
prudens, -entis - prudent
psallo, psallere (3) - to make melody, sing psalms
psalmus, -i - psalm
publicaus, -i - publican
publicus, -a, -um - public
puer, -i - boy
puer, -i - boy
pulcher, -ra, -rum - beautiful
pulso, -are (1) - to knock, beat
pulvis, -eris - dust
punio, -ire (4) - to punish
pupillus, -i - orphan ward
purgo, -are (1) - to cleanse
purifico, -are (1) - to purify
purpura, -ae - purple cloth
pusillum - a little while
pusillus, -a, -um - small
puteus, -i - well
quiesco, -ere, -evi, -situm (3) - to leave off, cease
quis - who, anyone
quis? - who?
quod? - what?
quos? - who?
quo? - whither?
quomodo? - how?
quoniam - because, for, that
quoque - also
quotidie - today
quoties? - how often?
quotiescumque - as often
quotquot - as many
quoque? - how far? how long?
radix, radicis - root
rapio, -ere, rapui, raptum (3) - to snatch, catch
recordor, recordari (1) - to remember
recte - correctly
rector, -oris - ruler
rectus, -a, -um - straight, honest, upright
redimo, -ere, redemi, redemption (3) - to redeem
reficio, -ere, -fectum (3) - to restore, revive
reformo, -are (1) - to mould anew
refrigerium, -i - coolness
refugium, -ii - refuge
regina, -ae - queen
regno, -are (1) - to rule
regnus, -i - kingdom
regro, -ere (3) - to rule
regredior, regredi (3) - to go back, return
reliquo, -ere, -iqui, -ictum (3) - to leave behind
remissor, remissi (3) - to remember
remissio, -ionis - remission
renovo, -are (1) - to renew
reparo, -are (1) - restore, repair
repente - suddenly
repleo, -ere, -evi, -etum (2) - to fill
repoquo, -are (1) - to reckon, count
requies, requiei - rest
requiro, -ere, -quisivi, -quisitum (3) - to seek
res, rei - thing, affair
resisto, -ere, -stiti (3) - to resist, withstand
respingo, -ere, respexi, respectum - to look at
resplendo, -ere, -ui (2) - to shine
resurgi, -ere, resurror, -ectum (3) - to rise again
resurrectio, -ionis - resurrection
resurrectio, -ionis - resurrection
rete, -is - net
retribuo, -ere, -ui, -tributum (3) - to give
retorsum - backwards
reus, -i - answerable, guilty
revelo, -are (1) - to reveal
reverencia, -ae - reverence, fear of the Lord
reveror, -eri (2) - to feel awe, shame
revertor, reverti (3) - to return
rex, regis - king
rigo, -are (1) - to water, moisten
rogo, -are (1) - to ask, beg
roro, -are (1) - to drop dew
sabbatum, -i - Sabbath
sacculus, -i - bag
sacer, -cra, -crum - holy
sacerdos, -otis - priest
sacramentum, -i - sacrament
sacrificium, -ii - sacrifice
sacrosanctus, -a, -um - sacred
saeculum, -i - century, times
saepere - often
sagino, -are, -avi, -atum - to fatten
salio, -ire (4) - to salt
salutare, -is - salvation
salutarius, -is -is - saving, beneficial
salutum, -i - to greet
Sabbattus, -ae - the Saviour
salve, salverte - hail!
salvo, -are (1) - to save
salvum facere - to make safe, save
sanctificatio, -ionis - grace, holiness
sanctifico, -are (1) - to sanctify
Tabernaculum, -i - tabernacle
tactus, -us - touch, contact
tamquam - as, just as
tango, -ere, tetigi, tactum - to touch
tardas, -a, -an - slow		
tartarus, -i - hell
tectum, -i - roof
tegula, -ae - roofing tile
telum, -i - weapon, dart
templum, -i - temple
temporalis, -is - temporal
temporaliter - in time, in this life
tempus, temporis - time
tenebrae, -arum - darkness
tentatio, -ionis - temptation
testo, -are (1) - to tempt
teso, -ere, tradid, -e (2) - to hand over
totus, -a, -um - whole
tollo, -ere, sustuli, sublatum - to lift
tudo, -a, -um - whole
trado, -ere, tradidi, traditum (3) - to hand over
traho, -ere, tracxi, tractum - to draw, drag
trix, -are (1) - to be afraid
timor, -oris - fear
Timoteus, -i - Timothy
tinea, -ae - moth
tollo, -ere, sustuli, sublatum (3) - to lift up
totus, -a, -um - whole
trado, -ere, tradidi, traditum (3) - to hand over
traho, -ere, tracxi, tractum - to draw, drag
triquilius, -atis - calm, peace
trans - through, across
transseo, -ere, -ivi, -itum (4) - to pass away, go across
transfgeo, -ere, -tuli, -latum (3) - to remove
transfiguro, -are (1) - to transfigure
transfixio, -ionis - transfixion
trangilo, -ire (4) - to leap across
transitus, -us - a passing over or across
tremo, -ere, -uti (3) - to tremble, be in awe
tribulatio, -ionis - tribulation
tribuo, -ere, -uti, -utum (3) - to give, allot
tristus, -ari (1) - to be sad
triticum, -i - wheat
tu - thou
tuba, -ae - trumpet
tecor, tueri (2) - to regard, protect
tunc - then
turba, -ae - crowd
tutor, -ari (1) - to protect
tuus, -a, -um - thy, your

Uber, -eris - fertile, abundant
ubertas, -atis - fertility, abundance
ubi? - where?
ubique - everywhere
ulcus, ulceris - sore, ulcer
ultio, -ionis - punishment, vengeance

ultra - of one's own accord
umbra, -ae - shadow
unquam - at any time
unde? - whence?
anguamentum, -i - ointment
ang(u)lo, -ere, unxi, unctum (3) - to anoint
unigenius, -i - only son
unitas, -atis - unity
universus, -a, um - whole, entire (pl. universi - all)
unus, -a, -um - one
uro, -ere, assi, ustum (3) - to burn
us quo? - to what point? how long?
ut - as, in order to
uterque - each, both
uterus, -i - womb
utilis, -is, -e - useful
uxor, -oris - wife

Vacuus, -a, -um - void
vado, -ere (3) - to go, walk
valde - exceedingly
vallo, -are, -avi, -atum (1) - to build around
vanitas, -atis - vanity, emptiness
vanus, -a, -um - worthless, empty
vegetatio, -ionis - vigour, growth
veheometer - vigorously, fervently
velamen, -inis - covering, cloak
velox, -ocis - swift
vendo, -ere, -didi, -ditum (3) - to sell
venerabilis, -is, -e - venerable
venerandus, -a, -um - worthy of reverence
veneror, -ari (1) - to venerate, revere
venia, -ae - pardon, forgiveness
venio, -ere, veni, ventum (4) - to come
venter, -tris - womb
vere (also vero) - truly, really
veritas, -atis - truth
vertex, verticis - top, summit
verus, -a, -um - true
vespertinus, -a, -um - of the evening
vester, -tra, -trum - your (PL)
vellumentum, -i - garment
vestis, -is - a garment
veterasco, -ere, -avi (3) - to grow old
vetustas, -atis - antiquity, long duration, age
vexo, -are, -avi, -atum (1) - to annoy, harrass
via, -ae - road
viator, -oris - traveller
video, -ere, vidi, visum (2) - to see
vidua, -ae - widow
vigilia, -ae - wakefulness, sleeplessness
vigilo, -are (1) - to stay awake, watch
vinco, -ere, vici, victum (3) - to conquer
vindicata, -ae - vengeance, punishment
vinum, -i - wine
vir, viri - man
virens, -entis - green
virga, -ae - rod, staff
virginalis, -is, -e - virginal
virgo, -inis - virgin
virtus, -utis - strength, power
viscera -um - innermost part, womb
visibilis, -is, -e - visible
visibiliter - visibly
visum, -i - dream, vision
vita, -ae - life
vitis, -is - vine
vtium, -i - vice
vitio, -are (1) - to avoid, withstand
vitulus, -i - calf
vivificans, -antis - life-giving
vivifico, -are (1) - to give life
vivo, ere, vxi, victum (3) - to live
virus, -a, -um -living
volatilis, -e - winged (volatilia - birds)
volo, velle, volui - to wish, want, be willing
voluntarius, -a, -um - willing, voluntary
voluntas, -atis - will, wish
vomer, -eris - ploughshare
vos - you
vox, vocis - voice
vulnus, vulneris - wound
Why learn to say the Traditional Latin Mass?

Father Faber, the saintly 19th-century Oratorian, considered it "the most beautiful thing this side of heaven"; Cardinal Newman appreciated its qualities which allow us to 'see' the eternal and the supernatural; saints were enraptured by it; martyrs gave their lives for it; seminaries were filled to overflowing with young men willing to adopt a life of celibacy in order to celebrate it; but let us not forget that the souls of countless millions of ordinary faithful throughout the world and for many centuries including our own times have been nourished, consoled, inspired and set on fire by it.

What is it about the form of the Traditional Latin (Tridentine) Mass that has such an ability to attract people of diverse ages and cultures, and influences them to appreciate it as a treasure of inestimable value, a sublime gift of God to His Church?

If you have ever wondered what lies at the heart of this phenomenon that grew and flourished in the bosom of the Church and is still capable of invigorating the faithful with undiminished vitality, this book is a source of enlightenment. For it sets out, more convincingly than any amount of polemics, the real and fundamental reasons for the perennial attraction of the traditional Latin Mass. This it does by offering the would-be celebrant something irreplaceable - a hands-on experience of the ancient Roman Missal, the patrimony of every priest of the Roman rite, wherein he can learn the language of the Church and see for himself how the Sacred Mysteries are presented.

Some things are too beautiful to be forgotten. This is certainly true of the Mass which Pope St Pius V decreed should remain unchanged until the end of the world. It is still true even though in recent times some people, for inscrutable reasons of their own, would have it disappear from the face of the earth. Here we are faced with a question of great import which has momentous consequences for us all: which side are you on?

In her treatment of the sacrosanct area of the traditional Latin Mass Dr Byrne directs us inexorably to the uncomfortable conclusion that there can be no middle-of-the-way compromise solution, no justification for arbitrary manipulation of the sacred rites, no tampering with the spiritual heritage.
that involves the Faith and therefore our salvation, and leaves us with the supremely confident assurance that this *is* "the most beautiful thing this side of heaven", this *is* the Mass of All Ages, this *is* the Mass that will not die.