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SIMPLICISSIMUS

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- Clear presentation of material with grammatical constructions set out in a see-at-a-glance format
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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. *corp*us (body)
calix (chalice)
cum (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. *oratio* (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
 eg. *Filii* (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** :

	SINGULAR	PLURAL
1st Person	I	we
2nd Person	thou/you	you
3rd Person	he/she/it	they

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

<u>ORARE</u> - TO PRAY	
<u>Singular</u>	<u>Plural</u>
<i>oro</i> - I pray	<i>oramus</i> - we pray
<i>oras</i> - thou prayest	<i>oratis</i> - you pray
<i>orat</i> - he/she prays	<i>orant</i> - they pray

2nd Conjugation

<u>VIDERE</u> - TO SEE	
<u>Singular</u>	<u>Plural</u>
<i>video</i> - I see	<i>videmus</i> - we see
<i>vides</i> - thou seest	<i>videtis</i> - you see
<i>videt</i> - he/she sees	<i>vident</i> - they see

3rd Conjugation

<u>DICERE</u> - TO SAY	
<u>Singular</u>	<u>Plural</u>
<i>dico</i> - I say	<i>dicimus</i> - we say
<i>dicis</i> - thou sayest	<i>dicitis</i> - you say
<i>dicit</i> - he/she says	<i>dicunt</i> - they say

4th Conjugation

<u>VENIRE</u> - TO COME	
<u>Singular</u>	<u>Plural</u>
<i>venio</i> - I come	<i>venimus</i> - we come
<i>venis</i> - thou comest	<i>venitis</i> - you come
<i>venit</i> - he/she comes	<i>veniunt</i> - they come

1.6 The Whole Picture

When you first look at them, these boxes may seem to be filled with just a list of Verbs to learn. But they are much more than that. They are in fact the blueprint for the entire range of regular Verbs of this kind in the Present Tense and are well worth memorising, as all the regular Active Verbs in the Present Tense you are likely to encounter will find their exact counterpart in one of the four models above.

1.7 Understanding the Clues

All four Conjugations have identical endings (*-o*, *-s*, *-t*, *-mus*, *-tis*, *-nt*) each of which tells you who or what is carrying out the action.

Vocabulary

laudo, laudare (1) - to praise
vivo, vivere (3) - to live

habeo, habere (2) - to have
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 :

signum videre

- 'to see a sign'. That is what the Scribes and Pharisees demanded of Jesus

audemus dicere

- '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

expecto, expectare (1) - to wait (for), look forward to
jubeo, jubere (2) - to command
custodio, custodire (4) - to protect, keep
rego, regere (3) - to rule
amo, amare (1) - to love

dico, dicere (3) - to say
sedeo, sedere (2) - to sit
servio, servire (4) - to serve
regno, regnare (1) - to rule
diligo, diligere (3) - to love

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
vir - 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*laudamus 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 juventutem meam*to God Who giveth joy to my youth*Beatus vir qui timet Dominum*Blessed (is) the man who feareth the Lord**Vocabulary**

magnifico, magnificare (1) - to magnify
do, dare (1) - to give
autem - but
animam meam - my soul
pacem - peace
ad dexteram - at the right hand

tremo, tremere (3) - to tremble, be in awe
Angeli - angels
Dominiones - dominations
Potestates - powers
vobis - to you
Patris - of the Father

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

<i>magnificat</i>	<i>audiunt</i>	<i>tremunt</i>	<i>laudant</i>	<i>dico</i>
<i>diligis</i>	<i>sedes</i>	<i>do</i>	<i>adorant</i>	<i>custodiunt</i>

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...*
 _____ *Dominiones...*
 _____ *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

<i>sustineo, -ere</i> (2) - to endure, maintain	<i>spero, -are</i> (1) - to hope
<i>dormio, -ire</i> (4) - to sleep	<i>procedo, procedere</i> - (3) - to proceed
<i>intro, -are</i> (1) - to enter	

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

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

Reading Practice

<i>Beatus qui intelligit super egenum et pauperem</i>	Blessed is he who <u>understandeth</u> concerning the needy and the poor
<i>non serunt, neque metunt, neque congregant in horrea</i>	they neither <u>sow</u> nor <u>reap</u> nor <u>gather</u> into barns
<i>Haec enim omnia gentes inquirunt</i>	For all these things do the Gentiles <u>seek</u>
<i>omnes qui adorant sculptilia</i>	all (those) who <u>adore</u> graven things
<i>Beati qui lugent</i>	Blessed (are they) that <u>mourn</u>
<i>Nunc dimittis servum tuum, Domine</i>	Now <u>Thou dost dismiss</u> Thy servant, O Lord
<i>Vivo autem, jam non ego : vivit vero in me Christus</i>	but <u>I live</u> , now not I : but Christ <u>liveth</u> 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:

<u>ESSE - TO BE</u>	
<u>Singular</u>	<u>Plural</u>
<i>sum</i> - I am	<i>sumus</i> - we are
<i>es</i> - thou art	<i>estis</i> - you are
<i>est</i> - he/she/it is	<i>sunt</i> - they are

1.12 Personal Pronouns

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

<i>ego</i> - I	<i>nos</i> - we
<i>tu</i> - thou	<i>vos</i> - you

Vocabulary

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

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

circumdo, circumdare (1) - to surround
permaneo, -ere (2) - to remain
in tenebris - in darkness
umbra mortis - the shadow of death
ecce - behold
foris - outside
sto, -stare (1) - to stand
coinquino, coinquinare (1) - to defile
os - mouth
quod - that which

protego, -ere (3) - to protect
in aeternum - for eternity
virgo - a virgin
maneo, -ere (2) - to remain, abide
mater - mother
fratres - brothers
intro, intrare (1) - to enter
hominem - a man
ex ore - out of the mouth
hoc - this thing

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.
 In illo tempore : Dixit Jesus pharisaeis : Ego sum
 pastor bonus. Bonus pastor animam suam dat pro
 ovibus suis. Mercenarius autem, et qui non est
 pastor, cujus non sunt oves propriae, videt lupum
 venientem, et dimittit oves, et fugit : et lupus rapit,
 et dispergit oves : mercenarius autem fugit, quia
 mercenarius est, et non pertinet ad eum de ovibus.
 Ego sum pastor bonus : et cognosco meas, et ego
cognoscunt me meae. Sicut novit me Pater, et ego
agnosco Patrem : et animam meam pono pro ovibus
 meis. Et alias oves habeo quae non sunt ex hoc
 ovili : et illas oportet me adducere, et vocem meam
 audient, et fiet unum ovile, et unus pastor.*

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.

UNIT 2

PEOPLE, PLACES AND THINGS - NOUNS

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', ie. 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 :


NOMINATIVE

1. **The Nominative Case** is used for the Noun or Pronoun which

- tells us who or what performs the action
- who or what exists

eg. *dicit Dominus* - the Lord saith
Dominus est Deus - the Lord is God


VOCATIVE

2. **The Vocative Case** is used when calling someone (occasionally something) by name
 eg. *Domine* - O Lord


ACCUSATIVE

3. **The Accusative Case** is used for the Noun which completes the meaning of the Verb
 eg. *laudamus Dominum* - we praise the Lord


GENITIVE

4. **The Genitive Case** expresses possession (equivalent to 's or 'of' in English) and tells us to whom a thing belongs, whether it be an item or an attribute.
 eg. *pax Domini* - the peace of the Lord


DATIVE

5. **The Dative Case** is most often associated with Verbs of giving, saying, showing etc. and indicates 'to' or 'for' a person or thing
 eg. *gratias agamus Domino* - let us give thanks to the Lord


ABLATIVE

6. **The Ablative Case** is used in a variety of ways according to the context which can be summarised loosely as indicating 'by', 'with' or 'from' someone or something
 eg. *cum Domino* - with the Lord

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

Case	Singular	Plural
Nom	<u>terra</u>	<i>terrae</i>
Voc.	<i>terra</i>	<i>terrae</i>
Acc.	<i>terram</i>	<i>terras</i>
Gen.	<u>terrae</u>	<i>terrarum</i>
Dat.	<i>terrae</i>	<i>terrīs</i>
Abl.	<i>terra</i>	<i>terrīs</i>

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 :

<i>agricola</i> - farmer / vine-dresser	<i>Papa</i> - Pope
<i>propheta</i> - prophet	<i>Baptista</i> - the Baptist
<i>scriba</i> - scribe	<i>Evangelista</i> - Evangelist

Other nouns of the 1st Declension are :

<i>vita, -ae</i> - life	<i>Ecclesia, -ae</i> - Church
<i>stella, -ae</i> - star	<i>regina, -ae</i> - queen
<i>miser cordia, -ae</i> - mercy	<i>gratia, -ae</i> - grace (pl. thanks)
<i>anima, -ae</i> - soul (Dat. and Abl. Pl. <i>animabus</i>)	

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

1. <i>panis</i>	<i>vita</i> <i>vitis</i> <i>vitae</i>	- the Bread of Life
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2. <i>vidimus</i>	<i>stellas</i> <i>stellam</i> <i>stellae</i>	<i>ejus</i> - we have seen His star
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3. <i>lauda</i>	<i>anima</i> <i>animam</i> <i>animae</i>	<i>mea Dominum</i> - praise the Lord, O my soul
-----------------	--	---

4. <i>Joanni</i>	<i>Baptistam</i> <i>Baptistae</i> <i>Baptista</i>	- to John the Baptist
------------------	---	-----------------------

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

Case	Singular	Plural.
Nom	<i>apostolus</i>	<i>apostoli</i>
Voc.	<i>apostole</i>	<i>apostoli</i>
Acc.	<i>apostolum</i>	<i>apostolos</i>
Gen.	<i>apostoli</i>	<i>apostolorum</i>
Dat.	<i>apostolo</i>	<i>apostolis</i>
Abl.	<i>apostolo</i>	<i>apostolis</i>

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

<i>Christus, -i</i> - Christ <i>mundus, -i</i> - world <i>agnus, -i</i> - lamb <i>oculus, -i</i> - eye	<i>Dominus, -i</i> - Lord <i>cibus, -i</i> - food <i>angelus, -i</i> - angel <i>discipulus, -i</i> - disciple
---	--

Exceptions

Deus - God (Voc. *Deus*)

Filius - Son (Voc. *fili*)

Jesus - (Nom. *Jesus*, Acc. *Jesum*, all other Cases *Jesu*)

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

Case	Singular	Plural.
Nom	<i>liber</i>	<i>libri</i>
Voc.	<i>liber</i>	<i>libri</i>
Acc.	<i>librum</i>	<i>libros</i>
Gen.	<i>libri</i>	<i>librorum</i>
Dat.	<i>libro</i>	<i>libris</i>
Abl.	<i>libro</i>	<i>libris</i>

Other 2nd Declension *-er* Nouns are :

<i>magister, magistri</i> - teacher <i>puer, -pueri</i> - boy	<i>ager, agri</i> - field
--	---------------------------

Learn also

vir, viri - man

which has the same endings.

Exercise 2 Choose the correct word to complete the sentences :

1. <i>Laus tibi</i>	<i>Christe</i> <i>Christo</i> <i>Christi</i>	- Praise to Thee, O Christ
---------------------	--	----------------------------

2. <i>fides</i>	<i>Apostoli</i> <i>Apostolorum</i> <i>Apostolis</i>	- the faith of the Apostles
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Angelus

3.	<i>Angelum Angeli</i>	<i>Domini nuntiavit Mariae</i>	- The Angel of the Lord declared unto Mary
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4.	<i>gratias agamus</i>	<i>Dominus Domino Dominum</i>	<i>Deo nostro</i> - let us give thanks to the Lord our God
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5.	<i>dixit Jesus</i>	<i>Discipuli Discipulos Discipulis</i>	<i>suis</i> - Jesus said to His disciples
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2.6 /3 2nd Declension (Neuter) ending in **-um** : *peccatum* - sin

Case	Singular	Plural.
Nom	<i>peccatum</i>	<i>peccata</i>
Voc.	<i>peccatum</i>	<i>peccata</i>
Acc.	<i>peccatum</i>	<i>peccata</i>
Gen.	<i>peccati</i>	<i>peccatorum</i>
Dat.	<i>peccato</i>	<i>peccatis</i>
Abl.	<i>peccato</i>	<i>peccatis</i>

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 :

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

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. <i>Salve Regina</i> | a. thanks (be) to God |
| 2. <i>regnum coelorum</i> | b. Mother of mercy |
| 3. <i>Corpus Christi</i> | c. Lamb of God |
| 4. <i>Fili Dei vivi</i> | d. Queen of Heaven |
| 5. <i>peccata mundi</i> | e. the kingdom of Heaven |
| 6. <i>Agnus Dei</i> | f. the Lord be with you |
| 7. <i>Regina Coeli</i> | g. Body of Christ |
| 8. <i>Mater misericordiae</i> | h. the sins of the world |
| 9. <i>Deo gratias</i> | i. Hail (holy) Queen |
| 10. <i>Dominus vobiscum</i> | j. Son of the living God |

2.7 3rd Declension : *rex, regis* (m) - king

opus, operis (n) - work

	Sing.	Pl.
Nom.	<u>rex</u>	<i>reges</i>
Voc.	<i>rex</i>	<i>reges</i>
Acc.	<i>regem</i>	<i>reges</i>
Gen.	<u>regis</u>	<i>regum</i>
Dat.	<i>regi</i>	<i>regibus</i>
Abl.	<i>rege</i>	<i>regibus</i>

	Sing.	Pl.
Nom.	<u>opus</u>	<i>opera</i>
Voc.	<i>opus</i>	<i>opera</i>
Acc.	<i>opus</i>	<i>opera</i>
Gen.	<u>operis</u>	<i>operum</i>
Dat.	<i>operi</i>	<i>operibus</i>
Abl.	<i>opere</i>	<i>operibus</i>

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**.

-as : *veritas, veritatis* - truth *majestas, majestatis* - majesty

-o : *fortitudo, fortitudinis* - strength, *multitudo, multitudinis* - crowd
-io : *oblatio, oblationis* - oblation *passio, passionis* - passion
resurrectio, resurrectionis - resurrection *remissio, remissionis* - remission

-en : **nomen, nominis* - name, **semen, seminis* - seed

-x ; *lex, legis* - law *crux, crucis* - cross
calix, calicis - chalice *pax, pacis* - peace

-us : **corpus, corporis* - body **scelus, sceleris* - wickedness
**pectus, pectoris* - chest, breast **munus, muneris* - gift
**opus, operis* - work **tempus, temporis* - time

-is : *sanguis, sanguinis* - blood *panis, panis* - bread

-or : *creator, creatoris* - creator *amor, amoris* -love
honor, honoris - honour *factor, factoris* - maker

-re : **altare, altaris* - altar **salutare, salutaris* - salvation

-er : *mulier, mulieris* - woman *pater, patris* - father

-os : *flos, floris* - flower *sacerdos, sacerdotis* - priest

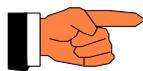
* NB These neuter Nouns have the same form for Nom. Voc. and Acc. Cases.

2.8 4th Declension : *manus, -us* (f) - hand

Spiritus, -us (m) - spirit

	Sing.	Pl.
Nom.	<u>manus</u>	<i>manus</i>
Voc.	<i>manus</i>	<i>manus</i>
Acc.	<i>manum</i>	<i>manus</i>
Gen.	<u>manus</u>	<i>manuum</i>
Dat.	<i>manui</i>	<i>manibus</i>
Abl.	<i>manu</i>	<i>manibus</i>

	Sing.	Pl.
Nom.	<u>spiritus</u>	<i>spiritus</i>
Voc.	<i>spiritus</i>	<i>spiritus</i>
Acc.	<i>spiritum</i>	<i>spiritus</i>
Gen.	<u>spiritus</u>	<i>spirituum</i>
Dat.	<i>spiritui</i>	<i>spiritibus</i>
Abl.	<i>spiritu</i>	<i>spiritibus</i>



-US

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 :

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

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

	Sing.	Pl.
Nom.	<i><u>dies</u></i>	<i>dies</i>
Voc.	<i>dies</i>	<i>dies</i>
Acc.	<i>diem</i>	<i>dies</i>
Gen.	<i><u>diei</u></i>	<i>dierum</i>
Dat.	<i>diei</i>	<i>diebus</i>
Abl.	<i>die</i>	<i>diebus</i>

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 :

<i>spes, spei</i> - hope	<i>fides, fidei</i> - faith
<i>res, rei</i> - thing, affair	<i>requies, requiei</i> - rest
<i>species, speciei</i> - appearance, beauty; species	<i>facies, faciei</i> - face

Exercise 5 Say which Case the underlined words belong to.

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

Vocabulary

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

Reading Practice

Venit Jesus in partes Caesareae Phillipi, et interrogabat discipulos suos, dicens : Quem dicunt homines esse Filium hominis? At illi dixerunt : Alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis. Dicit illis Jesus : Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit : Tu es Christus, Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es, Simon Bar Jona : quia caro et sanguis non revelavit tibi, sed Pater meus , qui in coelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non prevaletur adversus eam. Et tibi dabo claves regni coelorum.

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:

Active

Passive

1st Conjugation

separare - to separate

separari - to be separated

2nd Conjugation

implere - to fill

impleri - to be filled

3rd Conjugation

perferre - to bring, carry

perferri - to be brought

4th Conjugation

custodire - to keep, protect

custodiri - to be kept, protected

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

custodiri

baptizari

separari

ministrari

perferri

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 _____ nimis* - 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

<u>VOCARI</u> - to be called	
<i>vocor</i> - I am called etc.	<i>vocamur</i>
<i>vocaris</i>	<i>vocamini</i>
<i>vocatur</i>	<i>vocantur</i>

2nd Conjugation

<u>IMPLERI</u> - to be filled	
<i>impleor</i> - I am filled etc.	<i>implemur</i>
<i>impleris</i>	<i>implemini</i>
<i>impletur</i>	<i>implentur</i>

3rd Conjugation

<u>REGI</u> - TO BE RULED	
<i>regor</i> - I am ruled etc.	<i>regimur</i>
<i>regeris</i>	<i>regimini</i>
<i>regitur</i>	<i>reguntur</i>

4th Conjugation

<u>AUDIRI</u> -to be heard	
<i>audior</i> - I am heard etc.	<i>audimur</i>
<i>audiris</i>	<i>audimini</i>
<i>auditur</i>	<i>audiuntur</i>

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, laudaris, laudatur* etc...

Vocabulary

<i>crucio, -are, -avi, -atum</i> (1) - to torture	<i>sumo, -ere</i> (3) - to take, eat, consume
<i>recolo, -ere</i> (3) - to honour, celebrate	<i>pignus, -oris</i> - pledge, proof
<i>mirabiliter</i> - wonderfully	<i>pasco, pascere</i> (3) - to feed
<i>nutrio, -ire</i> (4) - to nourish	<i>pontifex, -icis</i> - high priest, bishop
<i>assumptus</i> - taken	<i>constituo, -ere</i> (3) - to ordain
<i>quisquam</i> - anyone	<i>tamquam</i> - as, just as
<i>in iis quae</i> - in the things which	

Reading Practice

crucior in hac flamma
Ecclesia tua mirabiliter et pascitur et nutritur

I am tormented in this flame
Thy Church is wonderfully fed and nourished

Lectio Epistolae beati Pauli apostoli ad Hebraeos.
FRATRES :
Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis, quae sunt ad Deum...Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews. **BRETHREN :**
Every high priest taken from among men is ordained for men in the things that appertain to God...Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

How it sounds

constituitur must be pronounced with the correct rhythm, ie. with the accentuation on the first letter u thus : con-sti-TOO-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 ; recolitur memoria passionis ejus : mens impletur 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

<i>alleluia!</i>	to us. Alleluia!
------------------	------------------

Vocabulary

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

Exercise 3 Fill in the blanks with the appropriate word :

<i>aedificatur</i>	<i>tradimur</i>	<i>conglorificatur</i>	<i>mittuntur</i>
<i>comparatur</i>	<i>adoratur</i>	<i>vocatur</i>	<i>mutatur</i>

1. <i>qui...simul _____ et _____</i>	Who <u>is</u> equally <u>adored</u> and <u>glorified</u>
2. <i>Jerusalem, qui _____ ut civitas</i>	Jerusalem which <u>is built</u> as a city
3. <i>Jerusalem, Jerusalem, quae occidis prophetas et lapidas eos qui _____ ad te</i>	Jerusalem, Jerusalem, you who kill the prophets and stone those who <u>are sent</u> to you
4. <i>aeterna in coelis habitatio _____</i>	an eternal dwelling <u>is made ready</u> in heaven
5. <i>Semper enim nos, qui vivimus, in mortem _____</i>	For we who live <u>are</u> always <u>delivered</u> unto death for Jesus' sake
6. <i>quae _____ sterilis</i>	she that <u>is called</u> barren
7. <i>vita _____, non tollitur</i>	life <u>is changed</u> , 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

1st Conjugation	<i>PRECOR, PRECARI</i> - to beseech	
beseech	<i>precor</i> - I beseech	<i>precamur</i> - we
beseech	<i>precaris</i> - thou dost beseech	<i>precamini</i> - you
beseech	<i>precatur</i> - he / she beseeches	<i>precantur</i> - they

2nd Conjugation	<i>CONFITEOR, CONFITERI</i> - to confess, praise	
	<i>confiteor</i> - I confess	<i>confitemur</i> - we confess
	<i>confiteris</i> - thou dost confess	<i>confitemini</i> - you confess
	<i>confitentur</i> - he / she confesses	<i>confitentur</i> - they confess

3rd Conjugation	<i>SEQUOR, SEQUI</i> - to follow	
follow	<i>sequor</i> - I follow	<i>sequimur</i> - we follow
	<i>sequeris</i> - thou dost follow	<i>sequimini</i> - you
	<i>sequitur</i> - he / she follows	<i>sequuntur</i> - they follow

4th Conjugation	<i>ORIOR, ORIRI</i> - to arise	
	<i>orior</i> - I arise	<i>orimur</i> - we arise
	<i>oriris</i> - thou dost arise	<i>orimini</i> - you arise
	<i>oritur</i> - he / she / it arises	<i>oriuntur</i> - they arise

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

<i>testifcor, -ari</i> - to call to witness	<i>dominor, -ari</i> - to dominate
<i>gens, gentis</i> - people, Gentiles	<i>coram</i> - in front of
<i>famulor, -ari</i> - to be a servant	<i>mereo, ere (2)</i> - to merit
<i>deprecor, -ari</i> - to beseech	<i>locus, -i</i> - place
<i>refrigerium, -i</i> - coolness	<i>lux, lucis</i> - light
<i>indulgeo, ere (2)</i> - to concede, grant	<i>sed</i> - but
<i>loquor, loqui</i> - to speak, profess	<i>lingua, -ae</i> - 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 indulgeas, 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 :

<i>persequeris</i>	<i>innititur</i>	<i>loquor</i>	<i>gloriantur</i>
<i>operatur</i>	<i>precor</i>	<i>confiteri</i>	<i>patiuntur</i>

1. *qui* _____ *in simulacris suis*those who glory in their idols2. *Ideo* _____ *beatam Mariam*Therefore I beseech Blessed Mary3. *Bonum est* _____ *Domino*It is good to praise the Lord4. *Beati qui persecutionem* _____ *propter justitiam*Blessed are they who suffer persecution for the sake of justice5. *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 evil8. *Ego sum, qui* _____ *tecum*I am He Who speaketh with thee**Vocabulary***derelinquo, -ere* - abandon*maledico, -ere* (3) - to curse, revile*sustineo, -ere* (2) - to endure*blasphemia, -ae* (1) - to blaspheme*obsecro, -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.

<i>maledicimur et benedicimus :</i>	we are reviled and we bless :
<i>persecutionem patimur et sustinemus :</i>	we suffer persecution and we endure :
<i>blasphemiamur et obsecramus</i>	we are blasphemed and we entreat
 <i>persecutionem patimur, sed non derelinquimur</i>	 we suffer persecution, but are not forsaken
 <i>Scio quia Messias venit (qui dicitur Christus)</i>	 I know that the Messiah cometh (Who is called Christ)
 <i>Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur</i>	 The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them
 <i>homo peccati, filius perditionis, qui adversatur, et extollitur supra omne quod dicitur Deus, aut quod colitur</i>	 the man of sin...the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped
 <i>Hi sunt, qui cum mulieribus non sunt coinquinati : virgines enim sunt. Hi sequuntur Agnum</i>	 These are they who are not defiled with women : for they are virgins. They follow the Lamb

UNIT 4

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 :

beata (f) - blessed

Case	Singular	Plural.
Nom	<i>beata</i>	<i>beatae</i>
Voc.	<i>beata</i>	<i>beatae</i>
Acc.	<i>beatam</i>	<i>beatas</i>
Gen.	<i>beatae</i>	<i>beatarum</i>
Dat.	<i>beatae</i>	<i>beatis</i>
Abl.	<i>beata</i>	<i>beatis</i>

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

Reading Practice

Sancta Maria

Holy Mary

Inviolata, integra et casta es, Maria

O Mary, thou art spotless, pure, inviolate

Hostiam puram, Hostiam sanctam, Hostiam immaculatam

a pure Host, a holy Host, an immaculate Host

unam sanctam catholicam et apostolicam Ecclesiam

one, holy, Catholic and apostolic Church

4.5/1 2nd Declension Adjectives follow the pattern of either

- the Masculine Noun *apostolus* eg. **beatus** - blessed

Case	Singular	Plural
Nom	<i>beatus</i>	<i>beati</i>
Voc.	<i>beate</i>	<i>beati</i>
Acc.	<i>beatum</i>	<i>beatos</i>
Gen.	<i>beati</i>	<i>beatorum</i>
Dat.	<i>beato</i>	<i>beatis</i>
Abl.	<i>beato</i>	<i>beatis</i>

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**

Case	Singular	Plural
Nom	<i>beatum</i>	<i>beata</i>
Voc.	<i>beatum</i>	<i>beata</i>
Acc.	<i>beatum</i>	<i>beata</i>
Gen.	<i>beati</i>	<i>beatorum</i>
Dat.	<i>beato</i>	<i>beatis</i>
Abl.	<i>beato</i>	<i>beatis</i>

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.)

Case	masc. sing.	fem. sing.	neut. sing.	masc. pl.	fem. pl.	neut. pl.
Nom	<i>noster</i>	<i>nostra</i>	<i>nostrum</i>	<i>nostrī</i>	<i>nostrae</i>	<i>nostra</i>
Voc.	<i>noster</i>	<i>nostra</i>	<i>nostrum</i>	<i>nostrī</i>	<i>nostrae</i>	<i>nostra</i>
Acc.	<i>nostrum</i>	<i>nostram</i>	<i>nostrum</i>	<i>nostrōs</i>	<i>nostras</i>	<i>nostra</i>
Gen.	<i>nostrī</i>	<i>nostrae</i>	<i>nostrī</i>	<i>nostrorum</i>	<i>nostrarum</i>	<i>nostrorum</i>
Dat.	<i>nostrō</i>	<i>nostrae</i>	<i>nostrō</i>	<i>nostrīs</i>	<i>nostrīs</i>	<i>nostrīs</i>
Abl.	<i>nostrō</i>	<i>nostra</i>	<i>nostrō</i>	<i>nostrīs</i>	<i>nostrīs</i>	<i>nostrīs</i>

eg. *Pater noster* - Our Father

in hora mortis nostrae - at the hour of our death

adjutorium 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

<i>verus</i> , -a, -um - true	<i>plenus</i> , -a, -um - full
<i>vivus</i> , -a, -um - living	<i>aeternus</i> , -a, -um - everlasting
<i>novus</i> , -a, um - new	<i>bonus</i> , -a, -um - good
<i>dignus</i> , -a, um - worthy	<i>meus</i> , -a, um - my
<i>tuus</i> , -a, -um - thy, your	<i>suus</i> , -a, -um - his, her, their own

Exercise 1 Fill in the blanks with the correct word :

<i>suis</i>	<i>nostra</i>	<i>bonae</i>	<i>tuo</i>	<i>vero</i>	<i>dignus</i>
<i>vivo</i>	<i>plena</i>	<i>novi</i>	<i>meo</i>	<i>aeterni</i>	<i>tuis</i>

1. <i>dimitte nobis debita</i> _____	forgive us <u>our</u> trespasses
2. <i>gratia</i> _____	<u>full</u> of grace
3. <i>Deo</i> _____ <i>et</i> _____	to <u>my</u> God, <u>living</u> and <u>true</u>
4. <i>dimissis peccatis</i> _____	with <u>thy</u> sins forgiven
5. <i>Pax hominibus</i> _____ <i>voluntatis</i>	Peace to men <u>of good will</u>
6. <i>Domine non sum</i> _____	Lord, I am not <u>worthy</u>
7. <i>et cum spiritu</i> _____	and <u>with thy</u> spirit
8. _____ <i>et</i> _____ <i>testamenti</i>	<u>of the new</u> and <u>everlasting</u> covenant
9. <i>dixit Jesus discipulis</i> _____	Jesus said <u>to His</u> 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 :

impīi (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

multi 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 :

<i>in necessariis, unitas</i>	in essentials, unity
<i>in dubiis, libertas</i>	in uncertain things, liberty
<i>in omnibus, caritas</i>	in all things, charity

4.7 3rd Declension Adjectives *omnis* - all, every

These follow the pattern of 3rd Declension Nouns, but with some variation :

Case	Singular		Plural	
	masc. & fem	neuter	masc. & fem.	neuter
Nom	<i>omnis</i>	<i>omne</i>	<i>omnes</i>	<i>omnia</i>
Voc.	<i>omnis</i>	<i>omne</i>	<i>omnes</i>	<i>omnia</i>
Acc.	<i>omnem</i>	<i>omne</i>	<i>omnes</i>	<i>omnia</i>
Gen.	<i>omnis</i>	<i>omnis</i>	<i>omnium</i>	<i>omnium</i>
Dat.	<i>omni</i>	<i>omni</i>	<i>omnibus</i>	<i>omnibus</i>
Abl.	<i>omni</i>	<i>omni</i>	<i>omnibus</i>	<i>omnibus</i>

Exercise 2

Vocabulary

<i>coelestis, -is, -e</i> - heavenly	<i>institutio, -onis</i> - teaching
<i>praeclarus, -a, -um</i> - excellent	<i>omnipotens, -entis</i> - almighty
<i>sacrosanctus, -a, -um</i> - sacred	<i>iniquitas, -atis</i> - sin
<i>mitis</i> - meek	<i>pius, -a, um</i> - charitable, loving, holy

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

- | | |
|---|-----------------------------------|
| 1. <i>rex coelestis</i> | a. Thy most sacred Body and Blood |
| 2. <i>sancte Pater</i> | b. almighty and everlasting God |
| 3. <i>divina institutione</i> | c. unto eternal life |
| 4. <i>omnipotens et aeternae Deus</i> | d. from all my sins |
| 5. <i>sacrosanctum Corpus et Sanguinem tuum</i> | e. heavenly King |
| 6. <i>in vitam aeternam</i> | f. by divine teaching |
| 7. <i>et omnium Sanctorum</i> | g. and of all the saints |
| 8. <i>ab omnibus iniquitatibus meis</i> | h. an everlasting remedy |
| 9. <i>beati mites</i> | i. O holy Father |
| 10. <i>remedium sempiternum</i> | j. blessed are the meek |

Vocabulary

<i>ipse</i> - he	<i>verus, -a, -um</i> - true
<i>dulcis, -is, -e</i> - sweet	<i>pulcher, -chra, -chrum</i> - beautiful, fair
<i>totus, -a, -um</i> - all	<i>clemens, -entis</i> - merciful
<i>originalis, -is, -e</i> - original	<i>macula, -ae</i> - spot, stain

Reading Practice

<i>Ips</i> e enim <u>verus</u> est Agnus	For He is the <u>true</u> Lamb
O <u>clemens</u> , O <u>pia</u> , O <u>dulcis</u> Virgo Maria	O <u>clement</u> , O <u>loving</u> , O <u>sweet</u> Virgin Mary
Cantate Domino canticum <u>novum</u>	Sing to the Lord a <u>new</u> song
<u>Pia</u> Mater Ecclesia	<u>Holy</u> Mother Church
<i>Tota</i> <u>pulchra</u> es, Maria, et macula <u>originalis</u> non est in te	Thou art <u>all</u> <u>fair</u> , O Mary, and there is no stain of <u>original</u> 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

-ior

<i>altus</i> - high, tall	<i>altior</i> - higher, taller
<i>fortis</i> - strong	<i>fortior</i> - stronger
<i>nequam</i> - wicked	<i>nequior</i> - more wicked

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.:

<i>bonus</i> - good	<i>melior</i> - better
<i>parvus</i> - small	<i>minor</i> - smaller
<i>magnus</i> - great	<i>major</i> - greater
<i>senex</i> - old	<i>senior</i> - older, elder
<i>juvenis</i> - young	<i>junior</i> - 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 *majores natu* (lit. greater by birth)

Vocabulary

<i>atrium. i</i> - hall, court	<i>mil; milia</i> - thousand; thousands
<i>septem</i> - seven	<i>alios</i> - other

Reading Practice

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

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

4. 11 THE SUPERLATIVE of a Latin Adjective (equivalent to the English '-est' or 'most...') ends in

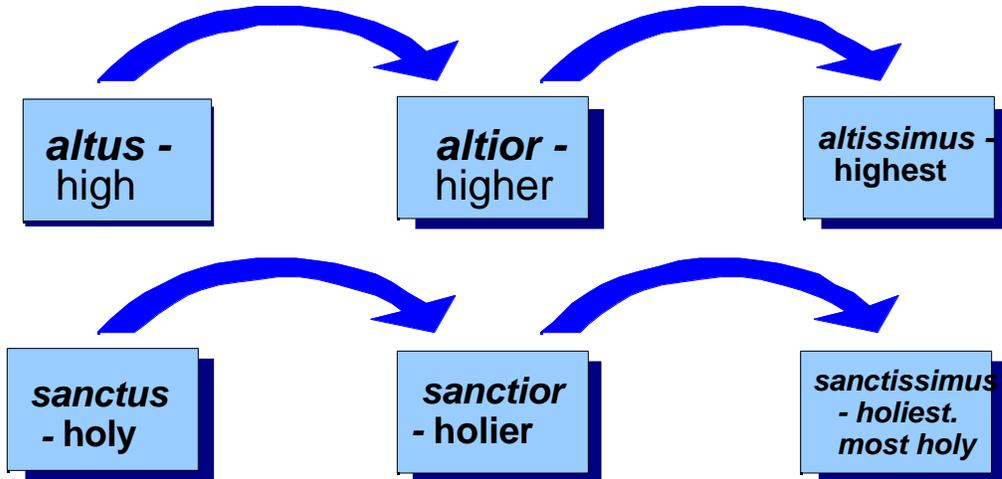
-issimus

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

1. ADJECTIVE

2. COMPARATIVE

3. SUPERLATIVE



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

canto, -are (1) - to sing
habito, -are (1) - to live
novissimus, -a, -um - the last, latest

igitur - therefore
primus, -a, -um - the first

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 adiutorio 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 :

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

Adjectives ending in **-er** double the **r** in the Superlative :

Adjective	Comparative	Superlative
<i>pulcher</i> - beautiful	<i>pulchrior</i> - more beautiful	<i>pulcherrimus</i> - most beautiful
<i>celeber</i> - honoured	<i>celebrior</i> - more honoured	<i>celeberrimus</i> - most honoured

Vocabulary

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

Reading Practice

<i>Et tu Bethlehem terra Juda, nequaquam minima es in principibus Juda</i>	And thou Bethlehem, the land of Judah, art by no means <u>the least</u> among the princes of Judah
<i>O mitissime Deus</i>	O <u>most merciful</u> God
<i>O amantissime Pater</i>	O <u>most loving</u> Father
<i>O piissima Virgo Maria</i>	O <u>most loving</u> Virgin Mary
<i>Praesta, Pater piissime</i>	Grant, <u>most merciful</u> Father
<i>Virgo purissima</i>	Virgin <u>most pure</u>
<i>Felix es, sacra Virgo Maria, et omni laude dignissima</i>	Happy art thou, holy Virgin Mary, and <u>most worthy</u> of all praise
<i>justissima, altissima et amabilissima voluntas Dei</i>	the <u>most just</u> , the <u>most high</u> and the <u>most lovable</u> will of God
<i>Itaque, fratres mei, carissimi et desideratissimi</i>	Therefore, my brethren, <u>dearly beloved</u> and <u>most desired</u>
<i>mea culpa, mea culpa, mea maxima culpa</i>	through my fault, through my fault, through my <u>most grievous</u> fault
<i>Et vocabitis hunc diem celeberrimum atque sanctissimum</i>	And you shall call this day <u>most solemn</u> and <u>most holy</u>

Exercise 3

Fill in the blanks with the appropriate word :

<i>altissimi</i>	<i>sanctissimum</i>	<i>summus</i>	<i>novissimo</i>
<i>mitissime</i>	<i>pulcherrima</i>	<i>castissima</i>	<i>prudentissima</i>

- _____ Pontifex His Holiness (lit. the Supreme Bishop)
- Jesu Fili Dei* _____ O Jesus, Son of the Most High God
- O _____ mulierum O most beautiful of women
- in _____ die on the last day
- _____ Sacramentum the Most Holy Sacrament
- Omnipotens et _____ Deus Almighty and most gentle God
- Mater* _____ Mother most chaste
- Virgo* _____

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:

<u>Adjective</u>	<u>Adverb</u>
<i>dignus</i> - worthy	<i>digne</i> - worthily
<i>verus</i> - true	<i>vere</i> - truly
<i>justus</i> - just	<i>juste</i> - justly
<i>pius</i> - pious	<i>pie</i> - piously
<i>honestus</i> - honest	<i>honeste</i> - honestly

or -ter :

<u>Adjective</u>	<u>Adverb</u>
<i>fortis</i> - strong	<i>fortiter</i> - strongly
<i>constans</i> - firm	<i>constanter</i> - firmly
<i>similis</i> - similar	<i>similiter</i> - similarly
<i>mirabilis</i> - marvellous	<i>mirabiliter</i> - marvellously

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 suum

that I may worthily 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 pisces 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 continet

O God Who invisibly upholdest all things

Some are in a special group of their own :

Adjective	Adverb
<i>bonus</i> - good	<i>bene</i> - well
<i>magnus</i> - great	<i>magnopere</i> - greatly
<i>parvus</i> - small	<i>paulum</i> - a little
<i>multus</i> - many	<i>multum</i> - a lot, a great deal

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*.

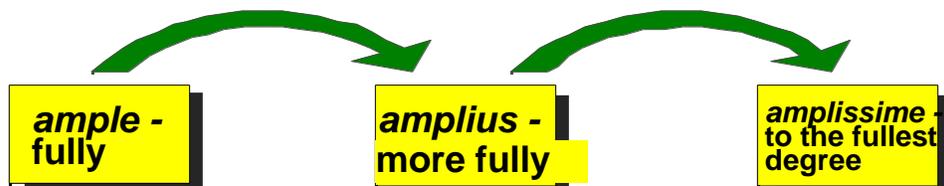
Look at the examples below which illustrate these points and show how the Adverb on the left progresses through the different stages of the Comparative and Superlative :



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 :

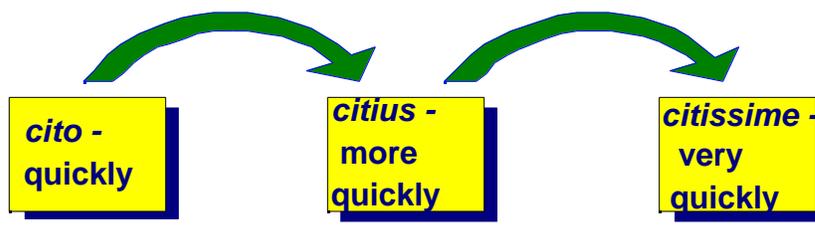
Amplius lava me ab iniquitate mea

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 praecurrit citius Petro - that other disciple ran ahead more quickly than Peter

Vocabulary

quidem - indeed
discipulus, -i - disciple

potissimum - especially, above all
praecurro, -ere, -curri, -cursum (3) - to outrun (+ Dat.)

<i>alius, -a, -um</i> - (an)other	<i>prolixus, -a, -um</i> - long, wide
<i>firme</i> - firmly	<i>ardenter</i> - ardently, devoutly
<i>vehementer</i> - vigorously, fervently	<i>doleo, -ere</i> (2) - suffer pain, grieve
<i>propense</i> - readily, willingly	<i>ferventer</i> - fervently

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 :

<i>Credo, Domine, sed credam firmius</i>	I believe, Lord, but may I believe <u>more firmly</u>
<i>Spero, sed speram securius</i>	I hope, but may I hope <u>more securely</u>
<i>Amo, sed amem ardentius</i>	I love, but may I love <u>more fervently</u>
<i>Doleo, sed doleam vehementius</i>	I grieve, but may I grieve <u>more strongly</u>

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 .

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

<i>nunc</i>	<i>repente</i>	<i>continuo</i>	<i>mane</i>	<i>foris</i>
<i>nimis</i>	<i>hic</i>	<i>jam</i>	<i>priusquam</i>	<i>postquam</i>

- | | |
|---|---|
| 1. <i>Maria Magdalena venit</i> _____ | Mary Magdalen cometh <u>early</u> |
| 2. <i>Veni</i> _____ , <i>Lazare</i> | Come <u>out</u> , Lazarus |
| 3. <i>Factus est</i> _____ <i>de coelo sonus</i> | <u>Suddenly</u> there came a sound from heaven |
| 4. <i>et</i> _____ <i>exivit sanguis, et aqua</i> | and <u>immediately</u> there came out blood and water |
| 5. _____ <i>gallus cantet</i> | <u>before</u> the cock crow |
| 6. <i>in mandatis ejus cupit</i> _____ | in His commandments he delights <u>exceedingly</u> |
| 7. _____ <i>cenatum est</i> | <u>After</u> He had supper |
| 8. _____ <i>et in hora mortis nostrae</i> | <u>now</u> and at the hour of our death |
| 9. _____ <i>quatuor dies in monumento</i> | <u>already</u> four days in the sepulchre |
| 10. <i>non est</i> _____ | He is not <u>here</u> |

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

PREPOSITION	WITH ACCUSATIVE	WITH ABLATIVE
<i>A, AB</i> - (away) from	--	<i>ab initio</i> - from the beginning
<i>AD</i> - to, toward	<i>ad Deum</i> - to God	--
<i>ANTE</i> - before	<i>ante eum</i> - before Him	--
<i>APUD</i> - at. with, in house of	<i>apud te</i> - with Thee	--
<i>CIRCA</i> -about	<i>circa horam nonam</i> - about the	--

	ninth hour	
CIRCUM - around	<i>circum muros</i> - around the walls	
CONTRA - against	<i>contra omnia adversa</i> - against all adversity	--
CORAM - before / in the presence of	--	<i>coram Deo</i> - in the presence of God
CUM - with	--	<i>cum Jesu et discipulis suis</i> - with Jesus and His disciples
DE - (down) from	--	<i>Deum de Deo</i> - God from God
E, EX (out) from	--	<i>ex Maria Virgine</i> - from the Virgin Mary
*IN - in, into	<i>in mundum</i> - into the world	<i>in mundo</i> - in the world <i>in illo tempore</i> - at that time
INTER - among, between	<i>inter duos milites</i> - between two soldiers	--
PER - by, through	<i>per prophetas</i> - through the prophets	--
PRAE - out of, for	--	<i>prae tristitia</i> - for sorrow
PRO - for, on behalf of, in place of, in exchange for	--	<i>pro peccatoribus</i> - for sinners
PROPTER - on account of, for the sake of	<i>propter nomen tuum</i> - for Thy names's sake	--
SINE - without	--	<i>sine fine</i> - without end
*SUB - under	<i>sub tectum meum</i> - under my roof	<i>sub Pontio Pilato</i> - under Pontius Pilate
*SUPER - over, upon	<i>super hanc petram</i> - upon this rock	<i>super prudentia et responsis ejus</i> - over His wisdom and replies
TRANS - across	<i>trans Jordanem</i> - across the Jordan	--

* 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

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

Vocabulary

<i>profundum, -i</i> - the bottomless depth	<i>mare, maris</i> - the sea
<i>iter, itineris</i> - journey	<i>periculum, -i</i> - danger
<i>flumen, fluminis</i> - river	<i>latro, latronis</i> - robber
<i>genus, generis</i> - race, origin	<i>gentes</i> - the Gentiles
<i>civitas, -atis</i> - city	<i>solitudo, -inis</i> - wilderness
<i>falsus, -a, -um</i> - false	<i>frater, fratris</i> - brother
<i>labor, -oris</i> - labour, hardship	<i>aerumna, -ae</i> - toil, hardship
<i>vigilia, -ae</i> - wakefulness, sleeplessness	<i>fames, is</i> - hunger
<i>sitis, -is</i> - thirst	<i>jejunium, -ii</i> - fasting
<i>frigus, frigoris</i> - cold	<i>nuditas, -atis</i> - nakedness

2 Cor., 11, xxiv-xxviii :

<i>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</i>	a night and a day I was in the depth of the sea; in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness
---	--

Vocabulary

<i>minister, -tri</i> - minister	<i>patientia, -ae</i> - patience
<i>tribulatio, -ionis</i> - tribulation	<i>necessitas, -atis</i> - necessity
<i>plaga, -ae</i> - blow, stroke, stripe	<i>carcer, -is</i> - prison
<i>seditio, -ionis</i> - sedition	<i>castitas, -atis</i> - chastity
<i>scientia, -ae</i> - knowledge	<i>longanimitas, -atis</i> - long-suffering
<i>suavitas, -atis</i> - sweetness	<i>caritas, -atis</i> - charity
<i>fictus, -a, -um</i> - pretended	<i>virtus, -utis</i> - strength, power

2 Cor., 6. iv-vii

<i>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 castitate, in scientia, in longanimitate, in suavitate, in Spiritu sancto, in caritate non ficta, in verbo veritatis, in virtute Dei</i>	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
---	--

Vocabulary

via, -ae - road
petra, -ae - rock
umbra -ae - shadow
macula, -ae - stain

spina, -ae - thorn
aliam - another
ala, -ae - wing

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?

secus (alongside) *viam*, *inter spinas*, *super petram*, *in terram bonam*

per aliam viam

sub umbra alarum tuarum

sine macula

coram hominibus

Exercise 4

Vocabulary

iniquitas, -atis - iniquity
sceleratus, -a, -um - wicked

partus, -us - childbirth, bringing forth
adversum, -i - adversity, misfortune

Translate the phrases in the boxes below :

1. He shall redeem Israel

ex omnibus iniquitatibus ejus

2. Thou hast remained, O Mary,

post partum Virgo inviolata

3. Thou hast found grace

apud Deum

4. He was reputed

cum sceleratis

5. May we be preserved

ab omnia adversa

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 :

<i>ire</i> - to go	<i>exire</i> - to go/come out
<i>abire</i> - to go away	<i>transire</i> - to go/come across
<i>ducere</i> - to lead	<i>adducere</i> - to lead toward
<i>dare</i> - to give	<i>circumdare</i> - surround
<i>ponere</i> - to put	<i>proponere</i> - to put forward
<i>mittere</i> - to send	<i>emittere</i> - to send forth
<i>manere</i> - to remain	<i>permanere</i> - to endure, last

Reading Practice

Psalm 42 : the opening words of the Roman Mass (1962 typical edition)

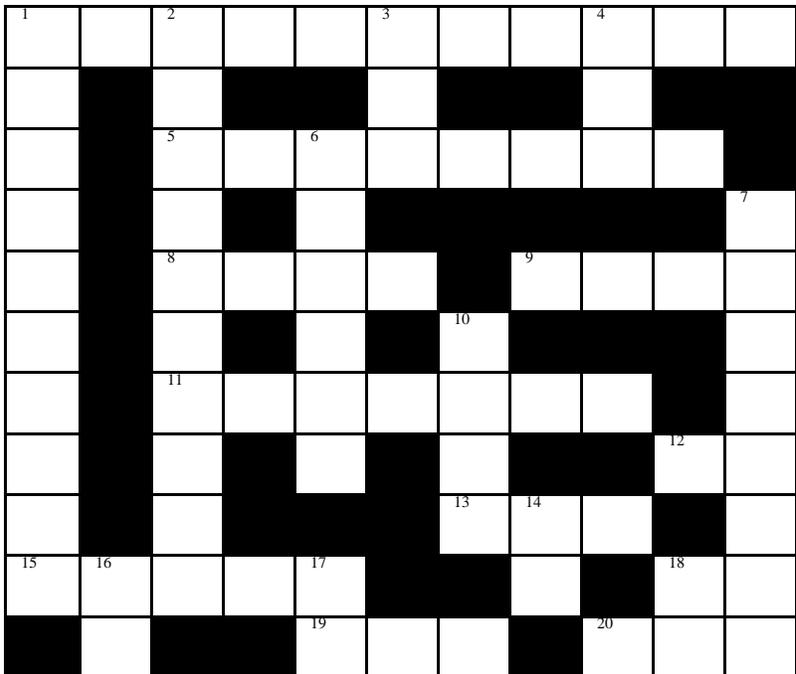
*Introibo ad altare Dei,
ad Deum qui laetificat juventutem meam
Judica me, Deus, et discerne causam meam de gente
non sancta : ab homine iniquo et doloso erue me...
Emitte lucem tuam et veritatem tuam : ipsa me
deduxerunt et adduxerunt in montem sanctum tuum,
et in tabernacula tua*

I will go unto the altar of God,
to God Who giveth joy to my youth.
Judge me, O God, and distinguish my cause from an
unholy people : from the unjust and deceitful man deliver
me...
Send forth Thy light and Thy truth : for they have led me
and brought me to Thy holy mountain, and unto Thy
tabernacles

REVISION UNITS 1-5

A. **CRUCIGRAMA**

Solve this crossword puzzle.



CLUES

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

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. <i>Initium sancti Evangelii secundum Joannem</i> | The beginning of the holy Gospel according to John |
| 2. <i>Sequentia sancti Evangelii secundum Mattheum</i> | The continuation of the holy Gospel according to Matthew |
| 3. <i>Domine non sum dignus</i> | Lord, I am not worthy |
| 4. <i>Gloria in excelsis Deo</i> | Glory to God in the highest |
| 5. <i>Indulgentiam, absolutionem et remissionem peccatorum nostrorum</i> | Pardon, absolution and full remission of our sins. |
| 6. <i>Deo gratias</i> | Thanks be to God |
| 7. <i>Pater noster qui es in caelis</i> | Our Father who art in heaven |

D. QUIS HAEC VERBA 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.

Thomas	John the Apostle	Our Lady	Simeon	the Jews	Jesus
Pilate	woman at the well	Gabriel	Peter	Martha	centurion

Ecce homo

1.

Ave gratia plena

2.

Tu es Christus Filius Dei vivi

3.

Domine, bonum est nos hic esse

4.

sitio

5.

Dominus meus et Deus meus

6.

Vinum non habent

7.

Nunc dimittis servum tuum

8.

Non habemus regem nisi Caesarem

9.

In principio erat Verbum

10.

Domine, video quia propheta es tu

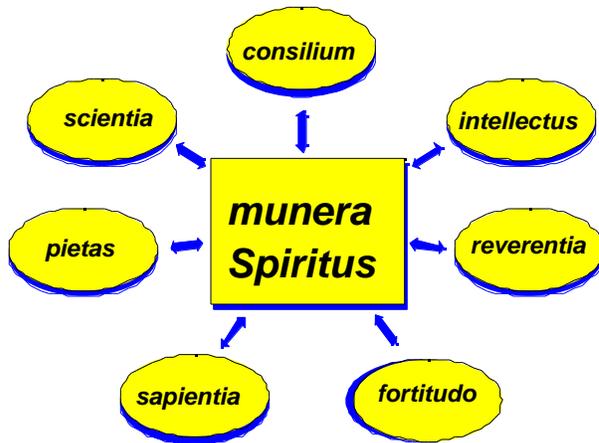
11.

Domine. non sum dignus

12.

E. MUNERA SPIRITUS - GIFTS OF THE SPIRIT

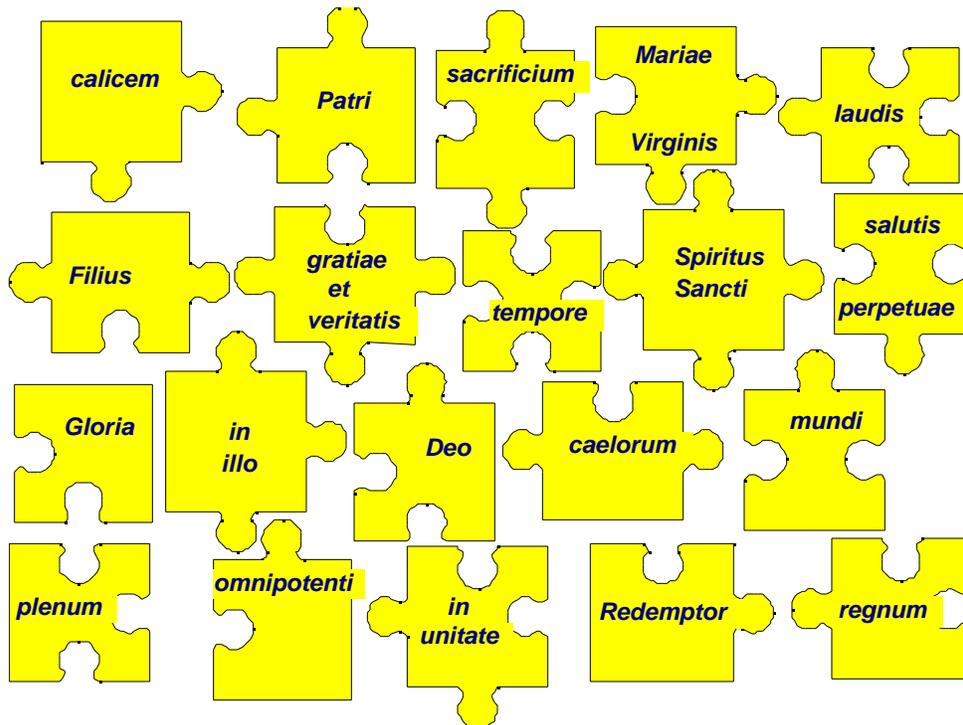
Give the English equivalent of each of these gifts :



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 | 6. the sacrifice of praise |
| 2. Glory be to the Father | 7. in the unity of the Holy spirit |
| 3. full of grace and truth | 8. to Almighty God |
| 4. Redeemer of the world | 9. at that time |
| 5. the chalice of eternal salvation | 10. the kingdom of heaven |



UNIT 6

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, *oramus* (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

1st Conjugation

2nd Conjugation

ORARE - TO PRAY

<i>orem</i> - I may pray etc	<i>oremus</i>
<i>ores</i>	<i>oretis</i>
<i>oret</i>	<i>orent</i>

VIDERE - TO SEE

<i>videam</i> - I may see etc	<i>videamus</i>
<i>videas</i>	<i>videatis</i>
<i>videat</i>	<i>videant</i>

3rd ConjugationBENEDICERE - TO BLESS

<i>benedicam</i> - I may bless etc	<i>benedicamus</i>
<i>benedicas</i>	<i>benedicatis</i>
<i>benedicat</i>	<i>benedicant</i>

4th ConjugationVENIRE - TO COME

<i>veniam</i> - I may come etc	<i>veniamus</i>
<i>venias</i>	<i>veniat</i>
<i>veniat</i>	<i>veniant</i>

and for the Verb 'to be' :

ESSE - TO BE

<i>sim</i> - I may be	<i>simus</i>
<i>sis</i>	<i>sitis</i>
<i>sit</i>	<i>sint</i>



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 :

ConjugationIndicativeSubjunctive

1st	<i>adoramus</i> - we adore	<i>adoremus</i> - let us adore
1st	<i>cantamus</i> - we sing	<i>cantemus</i> - let us sing
1st	<i>laudamus</i> - we praise	<i>laudemus</i> - let us praise

2nd	<i>exhibemus</i> - we show/bring forth	<i>exhibeamus</i> - let us show/bring forth
2nd	<i>gaudemus</i> - we rejoice	<i>gaudeamus</i> - let us rejoice

3rd	<i>flectimus</i> - we bend	<i>flectamus</i> - let us bend
3rd	<i>capiamus</i> - we take / receive	<i>capiamus</i> - let us take / receive

4th	<i>servimus</i> - we serve	<i>serviamus</i> - let us serve
4th	<i>sentimus</i> - we feel / experience	<i>sentiamus</i> - may we feel / experience

Exercise 1 Translate these sentences using vocabulary already learned :

1. *Adoremus in aeternum Sanctissimum Sacramentum*
2. *Cantemus Domino canticum novum*
3. *Laudemus viros gloriosos*
4. *Gaudeamus omnes in Domino*
5. *Benedicamus Domino*

Vocabulary

<i>satisfactio, -ionis</i> - reparation	<i>officium, -i</i> - duty
<i>genu, -us</i> - knee	<i>mens, mentis</i> - mind
<i>cipio, -ere</i> (3) - to take, receive	<i>sentio, -ire</i> (4) - to feel, experience
<i>exulto, -are</i> (1) - to exult	<i>jubilo, -are</i> (1) - to rejoice
<i>salutare, -is</i> - salvation	<i>praeoccupo, -are</i> (1) - to go, come before
<i>confessio, -ionis</i> - acknowledgement	

Reading Practice

Psalm 94 :

<i>Venite, exultemus Domino, jubilemus Deo salutari nostro : praeoccupemus faciem ejus in confessione, et in psalmis jubilemus ei</i>	O come, <u>let us exult</u> in the Lord, <u>let us rejoice</u> before God our Saviour : <u>let us come into</u> His presence with thanksgiving, and with psalms <u>rejoice</u> before Him
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<i>dignae quoque satisfactionis exhibeamus officium</i>	<u>may</u> we also worthily <u>fulfill</u> our duty of reparation
<i>flectamus genua</i>	<u>let us bend</u> the knee
<i>pura mente capiamus</i>	<u>may we receive</u> with a pure mind
<i>sentiamus auxilium</i>	<u>may we experience</u> the help
<i>secura tibi mente serviamus</i>	<u>may we serve</u> 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:

Conjugation

Indicative

Subjunctive

1st	<i>separat</i> - he divides	<i>separet</i> - let him divide
1st	<i>abnegat</i> - he denies	<i>abneget</i> - let him deny
1st	<i>instaurant</i> - they renew	<i>instaurent</i> - let them renew

2nd	<i>lucet</i> - it shines	<i>luceat</i> - let it shine
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3rd	<i>tollit</i> - he carries	<i>tollat</i> - let him carry
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4th	<i>(ad)venit</i> - he comes	<i>(ad)veniat</i> - may he come
4th	<i>expediunt</i> - they set free	<i>expediant</i> - let them set free

Vocabulary

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

Reading Practice

Tristatur aliquis vestrum? Oret. Aequo animo est? Psallat. Infirmatur quis in vobis? Inducat presbyteros Ecclesiae, et orent super eum

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him

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 :

<i>luceat</i>	<i>sitis</i>	<i>custodiat</i>	<i>speret</i>	<i>sit</i>
<i>adveniat</i>	<i>exhibeamus</i>	<i>veniat</i>	<i>separet</i>	<i>perducat</i>

- in omnibus _____ nosmetipse sicut Dei ministri* in all things let us show ourselves as ministers of God
- Quod Deus ergo conjunxit, homo non _____* What God hath joined together, let no man put asunder
- Lux aeterna _____ eis, Domine* May eternal light shine upon them, O Lord
- _____ regnum tuum* (May) Thy Kingdom come
- et clamor meus ad te _____* and let my cry come unto Thee
- Pax Domini _____ semper vobiscum* May the peace of the Lord be always with you
- _____ Israel in Domino* Let Israel hope in the Lord
- Corpus Domini nostri Jesu Christi _____ animam tuam in vitam aeternam* May the Body of Our Lord Jesus Christ keep your soul unto everlasting life.
- omnipotens Deus... _____ vos ad vitam aeternam* May Almighty God lead you to eternal life
- ut _____ filii Patris vestri* that you may be the children of your Father

**6.6 The Subjunctive expresses Purpose with****and**

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
umquam - at any time
cado, -ere (3) - to fall
obscurum, -i - darkness

offendo, -ere (3) - to strike against, knock
absorbeo, -ere (2) - swallow up
tartarus, -i - hell
perhibeo, -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 custodiant 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

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

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

<i>faciatis</i>	<i>alat</i>	<i>abneget</i>	<i>tollat</i>	<i>eruat</i>	<i>det</i>
-----------------	-------------	----------------	---------------	--------------	------------

- 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
- 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
- Attendite ne justitiam vestram _____ coram hominibus*
Take heed that you do not your good deeds before men
- 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

UNIT 7

CHANGE AND CHANGE AGAIN- THE PASSIVE SUBJUNCTIVE

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 (ie. 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

<u>VOCARI</u> - TO BE CALLED	
<i>vocer</i> - I may be called etc	<i>vocemur</i>
<i>voceris</i>	<i>vocemini</i>
<i>vocetur</i>	<i>vocemantur</i>

2nd Conjugation

<u>MONERI</u> - TO BE ADVISED	
<i>monear</i> - I may be advised etc	
<i>moneamur</i>	
<i>monearis</i>	<i>moneamini</i>
<i>moneatur</i>	<i>moneantur</i>

3rd Conjugation

<u>REGI</u> - TO BE RULED	
<i>regar</i> - I may be ruled etc	<i>regamur</i>
<i>regaris</i>	<i>regamini</i>
<i>regatur</i>	<i>regantur</i>

4th Conjugation

<u>AUDIRI</u> - TO BE HEARD	
<i>audiar</i> - I may be heard etc	<i>audiamur</i>
<i>audiaris</i>	<i>audiamini</i>
<i>audiatur</i>	
<i>audiantur</i>	



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

Study the following comparisons :

Conjugation	Indicative	Subjunctive
1st	<i>liberamur</i> - we are set free	<i>liberemur</i> - may we be set free
1st	<i>adjuvamus</i> - we are helped	<i>adjuvemur</i> - may we be helped
2nd	<i>commoventur</i> - they are moved	<i>commoveantur</i> - may they be moved
3rd	<i>confunduntur</i> - they are confounded	<i>confundantur</i> - let them be confounded

Vocabulary

<i>quoniam</i> - because	<i>a dextris</i> - on the right hand
<i>adversum, -i</i> - misfortune	<i>vitium, -i</i> - vice
<i>curo, -are</i> - to heal, purify	<i>sculptilis, -is, -e</i> - graven, carved
<i>impleo, -ere</i> (2) - to fill	<i>plenitudo, -inis</i> - fullness
<i>erubesco, -ere</i> - (3) - to turn red, blush	<i>suscipio, -ere</i> - to receive
<i>terreo, -ere</i> (2) - to frighten, terrify	<i>retrosum</i> - backwards

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

<i>liberemur</i>	<i>curentur</i>	<i>commovear</i>	<i>impleamini</i>	<i>avertantur</i>
<i>confundar</i>	<i>terreamini</i>	<i>muniamur</i>	<i>confundantur</i>	<i>suscipiamur</i>

- | | |
|--|---|
| 1. <i>Quaesumus, omnipotens Deus, ut...contra omnia adversa _____</i> | we beseech Thee, Almighty God, that <u>we may be strengthened</u> against all adversity |
| 2. <i>Praesta...ut igne caritatis tuae vitia nostra _____</i> | Grant...that our sins <u>may be destroyed</u> in the fire of Thy love |
| 3. <i>ejus intercessione _____</i> | <u>may we be set free</u> through his intercession |
| 4. _____ <i>omnes qui adorant sculptilia</i> | <u>Let them be confounded</u> that adore graven things |
| 5. <i>quoniam a dextris est mihi ne _____</i> | for He is at my right hand, that <u>I be not moved</u> |
| 6. <i>non _____ in aeternum</i> | <u>let me never be confounded</u> |
| 7. <i>ut _____ in omnem plenitudinem Dei</i> | that <u>you may be filled</u> with all the fullness of God |
| 8. _____ <i>retrosum, et erubescant, qui cogitant mihi mala</i> | <u>Let them be turned back</u> and blush for shame, that desire evils to me |
| 9. <i>In spiritu humilitatis et in animo contrito _____ a te, Domine</i> | In a humble spirit and a contrite heart <u>may we be received</u> by Thee, O Lord |
| 10. <i>Ne _____ ab his, qui vos persequuntur</i> | <u>Be not frightened</u> of those who persecute you |

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 :

Indicative		Subjunctive	
<i>glorior</i> - I boast etc	<i>gloriamur</i>	<i>glorier</i> - I may boast etc	<i>gloriemur</i>
<i>gloriaris</i>		<i>glorieris</i>	<i>gloriemini</i>
	<i>gloriamini</i>	<i>glorietur</i>	<i>glorientur</i>
<i>gloriatur</i>	<i>gloriantur</i>		

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 glorietur, 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 :

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

Vocabulary

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

<i>meam, ut auferant eam</i>	soul, to take it away
<i>Haec dies, quam fecit Dominus. Exultemus et laetemur in ea</i>	This is the day that the Lord has made. Let us rejoice and be glad in it
<i>Laetentur coeli, et exultet terra, commoveatur mare</i>	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 :

<i>confiteantur</i>	<i>admiramur</i>	<i>imitemur</i>	<i>sequatur</i>	<i>gradiamur</i>
<i>miserereatur</i>	<i>tueraris</i>	<i>laetentur</i>	<i>consequamur</i>	<i>fruamur</i>

- | | |
|---|---|
| 1. _____ <i>multae insulae</i> | <u>Let</u> the multitude of isles <u>be glad</u> |
| 2. <i>ut cuius gloriosus fidei certamen _____ , constantiam ad mortem _____</i> | whose glorious struggle for the faith <u>we admire</u> , <u>may we imitate</u> his steadfastness unto death |
| 3. <i>ut ipsius suffragia pietatis tuae semper beneficia _____</i> | that through his prayers [ie. St Oswald's] <u>we may</u> ever <u>obtain</u> the blessing of Thy love |
| 4. <i>ut...per ejus ad te exempla _____</i> | that...by (following) her example [ie. St Agatha's] <u>we may come</u> to Thee |
| 5. _____ <i>Domino misericordiae ejus</i> | <u>Let</u> the mercies of the Lord <u>give glory</u> to Him |
| 6. <i>Tua nos, quaesumus, Domine, gratia semper et praeveneriat et _____</i> | <u>May</u> Thy grace, we beseech Thee, O Lord, both prevent us [ie. go before us] and <u>follow us</u> |
| 7. _____ <i>vestri omnipotens Deus</i> | <u>May</u> the Lord <u>have mercy</u> on you |
| 8. <i>ut in nobis tua munera _____</i> | that <u>Thou wouldst preserve</u> in us Thy gifts |
| 9. <i>ita eorum perpetua societate _____</i> | so <u>we may enjoy</u> their everlasting fellowship |

Vocabulary

dealbo, -are, -avi, -atum (1) - to whiten
perfruar, perfrui (3) - to enjoy
sempiternus, -a, -um - everlasting
fletus, -us - weeping
exultatio, -ionis - joy
recipio, -ere, -cepi, -ceptum (3) - to receive

dealbatus, -a, -um - made white
gaudium, -i - joy
manipulus, -i - maniple
dolor, -oris - pain, sorrow
merces, -edis - reward, wages
labor, -oris - labour, hardship

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, gaudiis perfruar 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 :

Merear, Domine, portare manipulum fletus et doloris : ut cum exultatione recipiam mercedem laboris. 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.

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:

1st Conjugation

VOCAVISSE - TO HAVE CALLED	
<i>vocavi</i> - I have called etc	<i>vocavimus</i>
<i>vocavisti</i>	<i>vocavistis</i>
<i>vocavit</i>	<i>vocaverunt</i>

2nd Conjugation

MONUISSE - TO HAVE WARNED	
<i>monui</i> - I have warned etc	<i>monuimus</i>
<i>monuisti</i>	<i>monuistis</i>
<i>monuit</i>	<i>monuerunt</i>

3rd Conjugation

DIXISSE - TO HAVE SAID	
<i>dixi</i> - I have said etc	<i>diximus</i>
<i>dixisti</i>	<i>dixistis</i>
<i>dixit</i>	<i>dixerunt</i>

4th Conjugation

AUDIVISSE - TO HAVE HEARD	
<i>audivi</i> - I have heard etc	<i>audivimus</i>
<i>audivisti</i>	<i>audivistis</i>
<i>audivit</i>	<i>audiverunt</i>

and for the Verb 'to be' :

FUISSE - TO HAVE BEEN	
<i>fui</i> - I have been etc	<i>fuimus</i>
<i>fuisti</i>	<i>fuistis</i>
<i>fuit</i>	<i>fuērunt</i>

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 :

voco, -are, -avi, -atum (1) - to call
moneo, -ere, -ui, -itum (2) - to warn, advise
dico, -ere, dixi, dictum (3) - to say
audio, -ire, -ivi, -itum (4) - to hear

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*

<i>clamo, -are, -avi, -atum</i> - to shout	<i>levo, -are, -avi, -atum</i> - to raise, lift up
<i>oro, -are, -avi, -atum</i> - to pray	<i>intro, -are, -avi, -atum</i> - to go in
<i>saluto, -are, -avi, -atum</i> - to greet	<i>rogo, -are, -avi, -atum</i> - to ask, beg
<i>eructo, -are, -avi, -atum</i> - to give forth, utter	<i>poto, -are, -avi, -atum</i> - to drink

Exercise 1b Translate these sentences :

1. *ad te, Domine, clamavi*
2. *rogavit Pilatum Joseph ab Arimathea*
3. *oravit Mardocheus 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

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

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, fidem 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 procidentibus adoraverunt eum

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

<i>narro, -are, -avi, -atum</i> - to tell, relate	<i>praesto, -are, praestiti, -atum</i> - to grant
<i>interrogo, -are, -avi, -atum</i> - to ask/question	<i>vivifico, -are, -avi, -atum</i> - to give life
<i>revelo, -are, -avi, -atum</i> - to reveal	<i>aegroto, -are, -avi, -atum</i> - to be ill
<i>propheto, -are, -avi, -atum</i> - to prophesy	<i>porto, -are, -avi, -atum</i> - to carry, bear
<i>adoro, -are, -avi, -atum</i> - to adore	<i>considero, -are, -avi, -atum</i> - to contemplate
<i>exulto, -are, -avi, -atum</i> - to rejoice	<i>exalto, -are, -avi, -atum</i> - to raise, exalt

Exercise 1d

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

<i>vivificasti</i>	<i>interrogavit</i>	<i>aegrotavit</i>	<i>portasti</i>	<i>revelavit</i>
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<i>consideravi</i>	<i>exaltavit</i>	<i>praestitisti</i>	<i>prophetavit</i>	<i>narraverunt</i>
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- | | |
|--|--|
| 1. _____ <i>opera tua</i> | <u>I have contemplated</u> Thy works |
| 2. <i>per mortem tuam mundum</i> _____ | through Thy death <u>Thou hast given life</u> to the world |
| 3. <i>patres nostri</i> _____ <i>opus</i> | our fathers <u>have declared</u> the works |
| 4. <i>Pontifex ergo</i> _____ <i>Jesum</i> | The high priest therefore <u>asked</u> Jesus |
| 5. <i>Beata es, Virgo Maria, quae omnium</i>
_____ <i>Creatorem</i> | Blessed art thou, O Virgin Mary, who <u>bore</u> the Creator of all things |
| 6. <i>quia caro et sanguis non</i> _____ <i>tibi</i> | because flesh and blood <u>hath</u> not <u>revealed</u> it to thee |
| 7. <i>panem de coelo</i> _____ <i>eis</i> | <u>Thou hast given</u> them bread from heaven |
| 8. _____ <i>filius mulieris matrisfamilias</i> | the son of the woman, the mistress of the house, <u>fell sick</u> |
| 9. <i>et</i> _____ <i>humiles</i> | and <u>He hath exalted</u> the humble |
| 10. <i>Hypocrytae, bene</i> _____ <i>de vobis</i> <i>Isaias</i> | Hypocrites, well <u>hath</u> <u>Isaiah prophesied</u> of you |

Vocabulary

<i>resplendo, -ere, -ui</i> (2) - to shine	<i>timeo, -ere, -ui</i> (2) - to be afraid
<i>valde</i> - exceedingly	<i>sol, solis</i> - the sun
<i>facies, -iei</i> - face, countenance	<i>sicut</i> - as, like

Exercise 2a Translate these sentences :

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

Vocabulary

<i>mereo, -ere, ui, -itum</i> (2) - to deserve	<i>habeo, -ere, -ui, -itum</i> (2) - to have
<i>placeo*, -ere, -ui, -itum</i> (2) - to please	<i>perhibeo, -ere, -ui, -itum</i> (2) - to witness
<i>complaceo*, -ere, -ui</i> (2) - to please exceedingly	<i>impleo, -ere, implevi, -etum</i> (2) - to fill
<i>(per)maneo, -ere, mansi, mansum</i> (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 :

<i>implevit</i>	<i>complacui</i>	<i>vidit</i>	<i>meruisti</i>
<i>mansit</i>	<i>perhibuit</i>	<i>vidimus</i>	<i>habui</i>
<i>viderunt</i>	<i>habuimus</i>	<i>permanisti</i>	<i>placuit</i>

1. *quia quem* _____ *portare* for He Whom thou hast merited to bear

- | | |
|---|--|
| 2. _____ enim stellam ejus in Oriente | For <u>we have seen</u> His star in the East |
| 3. neminem _____, nisi solum Jesum | <u>they saw</u> no one, but only Jesus |
| 4. Ecce sacerdos magnus, qui in diebus suis _____ Deo | Behold a great priest who in his days <u>pleased</u> God |
| 5. claritate quam _____ priusquam mundus esset | with the glory which <u>I had</u> before the world was |
| 6. quem Doctorem vitae _____ in terris | he whom <u>we had</u> on earth as a teacher of supernatural life |
| 7. et qui _____, testimonium _____ | and he that <u>hath seen</u> <u>hath given</u> testimony |
| 8. et _____ eum Dominus spiritu sapientiae et intellectus | and the Lord <u>filled</u> him with the spirit of wisdom and understanding |
| 9. _____ in eodem loco duobus diebus | <u>He remained</u> in the same place two days |
| 10. et post partum Virgo inviolata _____ | and after His birth a Virgin entire <u>thou didst remain</u> |
| 11. Hic est Filius meus dilectus, in quo mihi _____ | This is My beloved Son, in whom <u>I am well pleased.</u> |

Vocabulary

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

Exercise 3a

Answer these questions :

- In which part of the Mass are these words found? *accepit panem...benedixit, fregit, deditque discipulis suis*
- Who said these famous words? *Quod scripsi scripsi*
- What did the soldiers do to Jesus? *crucifixerunt eum*
- How is the moment of Jesus' death described? *tradidit spiritum*
- In which prayer would you find these statements? *descendit de caelis...ascendit in caelum*
- What did the Angel at the tomb say about Jesus? *resurrexit sicut dixit*
- What does this prayer refer to? *Redemisti nos, Domine, in sanguine tuo*

Vocabulary

corono, -are, -avi, -atum (1) - to crown	constituo, -ere, constitui, -stitutum (3) - to set up
duo - two	destruo, -ere, destruxi, destructum (3) - to destroy
reparo, -are, -avi, -atum (1) - restore	moriendo - by dying
resurgendo - by rising again	credo, -ere, credidi, creditum (3) - to believe

Exercise 3b

Translate these sentences:

- Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum
- 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 :

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

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

<i>ascendit</i>	<i>dilexi</i>	<i>posuistis</i>	<i>deposuit</i>	<i>traxit</i>
<i>dilexisti</i>	<i>odisti</i>	<i>accessit</i>	<i>fregerunt</i>	<i>cecidit</i>
<i>abscondisti</i>	<i>tetigit</i>	<i>respexisti</i>	<i>unxit</i>	

- | | |
|---|--|
| 1. _____ <i>justitiam et</i> _____ <i>iniquitatem:</i>
<i>propterea</i> _____ <i>te Deus</i> | <u>Thou hast loved</u> justice and <u>hated</u> iniquity:
therefore God <u>hath anointed</u> thee |
| 2. <i>Maria ergo...</i> _____ <i>ad pedes ejus</i> | Mary, therefore... <u>fell down</u> at His feet |
| 3. <i>quia</i> _____ <i>humilitatem meam</i> | for <u>Thou hast regarded</u> my humility |
| 4. _____ <i>potentes de sede</i> | <u>He hath cast</u> the mighty from their seat |
| 5. <i>non</i> _____ <i>ejus crura</i> | <u>they did not break</u> his legs |
| 6. <i>Ubi</i> _____ <i>eum?</i> | Where <u>have you laid</u> him? |
| 7. _____ <i>Simon Petrus, et</i> _____ <i>rete in</i>
<i>terram</i> | Simon Peter <u>went up</u> [into the ship], and <u>drew</u> the
net to land |
| 8. <i>et</i> _____ <i>Jesus et</i> _____ <i>eos</i> | And Jesus <u>came</u> and <u>touched</u> them |
| 9. _____ <i>haec a sapientibus et prudentibus</i> | <u>Thou hast hidden</u> these things from the wise and
prudent |
| 10. <i>Domine,</i> _____ <i>decorem domus tuae</i> | Lord, <u>I have loved</u> the beauty of Thy house |

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

<i>aperio, -ire, aperui, apertum</i> - to open	<i>venio, -ire, veni, ventum</i> - to come
<i>invenio, -ire, inveni, inventum</i> - to find	<i>haurio, -ire, hausui, haustum</i> - to draw up

Vocabulary

<i>gaudium, -i</i> - joy	<i>fons, fontis</i> - fountain
<i>Salvator, -oris</i> - the Saviour	<i>in medio</i> - in the middle
<i>unus</i> - one	<i>miles, militis</i> - soldier
<i>lancia, -ae</i> - lance	<i>latus, -eris</i> - the side
<i>quatuor</i> - four	<i>os, oris</i> - mouth
<i>monumentum, -i</i> - sepulchre	<i>oleum, -i</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 respexit 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 brachio 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

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

Reading Practice

At ille dixit ei : Recte judicasti. Et conversus ad mulierem dixit : Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti : haec autem lacrymis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti : haec autem ex quo intravit non cessavit osculari pedes meos. Oleo caput meum non unxisti : haec autem unguento unxit pedes meos.

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' :

*mitto, mittere, misi, **missum***

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 :

MASCULINE	FEMININE	NEUTER
<i>missus sum</i>	<i>missa sum</i>	
<i>missus es</i>	<i>missa es</i>	
<i>missus est</i>	<i>missa est</i>	<i>missum est</i>
<i>missi sumus</i>	<i>missae sumus</i>	
<i>missi estis</i>	<i>missae estis</i>	
<i>missi sunt</i>	<i>missae sunt</i>	<i>missa sunt</i>

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 :

percussus - stricken	from <i>percutio, -ere, percussi, percussum</i> (3) - to strike
inventus - found	from <i>invenio, -ire, inveni, inventum</i> (4) - to find
assumptus - taken up	from <i>assumo, -ere, assumpsi, assumptum</i> (3) - to take up
probatus - approved	from <i>probo, -are, -avi, probatum</i> (1) - to approve:
reputatus - reputed	from <i>reputo, -are, -avi, reputatum</i> (1) - to reckon, count
firmitus - established	from <i>firmito, -are, -avi, firmitum</i> (1) - to establish :
abscissus - cut off	from <i>abscindo, -ere, abscidi, abscissum</i> (3) - to cut off
scriptus - written	from <i>scribo, -ere, scripsi, scriptum</i> (3) - to write
adjutus - helped	from <i>adjuvo, -are, adjuvi, adjutum</i> (1) - to help

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

<p><i>porta, -ae</i> - gate, door <i>ferreus, -a, -um</i> - of iron <i>aperio, -ire, aperui, apertum</i> (4) - to open <i>claudio, -ere, clausi, clausum</i> (3) - to shut <i>vestimentum, -i</i> - garment <i>contero, -ere, contrivi, contritum</i> (3) - to destroy, break <i>passer, -eris</i> - sparrow <i>eripio, -ere, eripui, ereptum</i> (3) to snatch, take away <i>lapido, -are, -avi, -lapidatum</i> (10) - to stone <i>seco, ere, secui, sectum</i> (3) - to cut to pieces <i>morior, mori, mortuus sum</i> - to die (Deponent Verb - see next section) <i>reprobo, -are, -avi, reprobatum</i> (1) - to reject <i>curo, -are, -avi, curatum</i> - to cure</p>	<p><i>janua, -ae</i> - door <i>ultra</i> - of its own accord <i>nix, nivis</i> - snow <i>albus, -a, -um</i> - white <i>claudus, -a, -um</i> - lame <i>laqueus, -i</i> - snare, trap <i>venantium</i> - of the hunters <i>gladius, -i</i> - sword <i>occisio, -onis</i> - slaughter <i>testimonium, -i</i> - testimony <i>paralyticus, -a, -um</i> - paralytic <i>vinco, -ere, vici, victum</i> (3) - conquer</p>
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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 ultra 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 :

ACTIVE	PASSIVE
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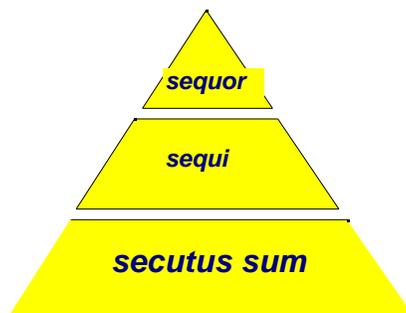
<i>facio, -ere, feci, factum</i> - to do, to make	<i>fio, fieri, factus sum</i> - to be made, to become
<i>video, -ere, visi, visum</i> - to see	<i>videor, videri, visus sum</i> - to seem, appear

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 :

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

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 :

<i>secutus sum</i> - I followed	<i>secuti sumus</i> - we followed
<i>secutus es</i> - thou didst follow	<i>secuti estis</i> - you followed
<i>secutus est</i> - he /she followed	<i>secuti sunt</i> - they followed

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 *persequor, 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 :

<i>lucror, lucrari, lucratus sum</i> - to gain, profit	<i>superlucror, -ari, superlucratus sum</i> - to gain over and above
<i>lacrimor, -ari, lacrimatus sum</i> - to weep	<i>mori, mori, mortuus sum</i> - to die
<i>contristor, -ari, contristatus sum</i> - to become sad	<i>loquor, loqui, locutus sum</i> - to speak
<i>adipiscor, adipisci, adeptus sum</i> - to obtain	<i>orior, oriri, ortus sum</i> - to rise
<i>(ad)miror, -ari, (ad)miratus sum</i> - to be astonished, wonder	<i>indignor, -ari, indignatus sum</i> - to be angry
<i>miserior, misereri, misertus sum</i> - to have mercy, take pity	<i>patior, pati, passus sum</i> - to suffer
<i>operor, -ari, operatus sum</i> - to work	
<i>laetor, -ari, laetatus sum</i> - to rejoice	

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* (therefore) *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

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

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)

<i>Deus, qui virginalem aulam beatae Mariae, in qua habitares eligere <u>dignatus es</u>...</i>	O God, who <u>didst vouchsafe</u> to choose the chaste chamber of the blessed Virgin Mary in which to dwell...
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<i>Benedicta et venerabilis es, Virgo Maria : quae sine tactu pudoris* <u>inventus es</u> mater Salvatoris</i>	Thou art blessed and venerable, O Virgin Mary, who without intercourse with man <u>didst become</u> (lit. wast found to be) the mother of our Saviour
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FROM THE OFFICE OF THE BLESSED VIRGIN MARY	
COMPLINE OF THE PURIFICATION UNTIL EASTER	
<i>Ave, Regina coelorum, Ave, Domina Angelorum, Salve radix, salve porta, Ex qua mundo lux <u>est orta</u></i>	Hail, O Queen of Heaven enthroned! Hail, by angels mistress owned! Root of Jesse! Gate of morn! Whence the world's true Light <u>was born</u> .
<i>Gaude, Virgo gloriosa, Super omnes speciosa. Vale, o valde decora! Et pro nobis Christum exora!</i>	Glorious Virgin, joy to thee, Loveliest whom in heaven they see : Fairest thou where all are fair! Plead with Christ our sins to spare.

<i>Jesu, tibi sit gloria qui <u>natus es</u> de Virgine</i>	Glory be to Thee, O Jesus, who <u>wast born</u> of a Virgin
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<i><u>ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE ; ET HOMO FACTUS EST. crucifixus etiam pro nobis : sub Pontio Pilato passus, et sepultus est</u></i>	AND HE WAS MADE FLESH OF THE HOLY GHOST OF THE VIRGIN MARY : AND WAS MADE MAN. He <u>was</u> also <u>crucified</u> for us, <u>suffered</u> under Pontius Pilate and <u>was buried</u> .
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**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

1st Conjugation

<i>LAUDARE - TO PRAISE</i>	
<i>laudabo</i> - I will praise etc	<i>laudabimus</i>
<i>laudabis</i>	<i>laudabitis</i>
<i>laudabit</i>	<i>laudabunt</i>

2nd Conjugation

<i>VIDERE - TO SEE</i>	
<i>videbo</i> - I will see etc	<i>videbimus</i>
<i>videbis</i>	<i>videbitis</i>
<i>videbit</i>	<i>videbunt</i>

3rd Conjugation

<i>BENEDICERE - TO BLESS</i>	
<i>benedicam</i> - I will bless etc	<i>benedicemus</i>
<i>benedices</i>	<i>benedicetis</i>
<i>benedicet</i>	<i>benedicent</i>

4th Conjugation

<i>AUDIRE - TO HEAR</i>	
<i>audiam</i> - I will hear etc	<i>audiemus</i>
<i>audies</i>	<i>audietis</i>
<i>audiet</i>	<i>audient</i>

and for the Verb 'to be' :

<i>ero</i> - I will be etc	<i>erimus</i>
<i>eris</i>	<i>eritis</i>
<i>erit</i>	<i>erunt</i>

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

Introibo ad altare Dei - I will go onto 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...

<i>possideo, -ere, possedi, possessum</i> (2) - to possess	<i>iterum</i> - again
<i>transeo, transire, transivi, transitum</i> (4) - to pass away	<i>odio habebit</i> - he will hate
<i>condemno, -are, -avi, -atum</i> (1) - to condemn	<i>sitio, -ire, -ivi, -itum</i> (4) - to thirst
<i>sustineo, -ere, -tinui, -tentum</i> (2) - to sustain	<i>semino, -are, -avi, -atum</i> (1) - to sow
<i>contemno, -ere, -tempsti, -temptum</i> (3) - to despise	<i>parce</i> - sparingly
<i>obumbro, -are, -avi -atum</i> (1) - to overshadow	<i>peto, -ere, -ivi, -itum</i> (3) - to ask
<i>tento, -are, -avi, -tum</i> (1) - to tempt	

annuntiabo veritatem tuam in ore meo

I shall show forth Thy truth with my mouth

Perdam sapientiam sapientium, et prudentiam prudentium reprobabo

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

Non petam, et non tentabo Dominum

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

invocabitis me, et ego exaudiam vos

you shall call on Me and I shall hear you

Caelum et terra transibunt : verba mea non transibunt

Heaven and earth shall pass away, but My words shall not pass away

Nemo potest duobus hominibus servire : aut enim unum odio habebit, et alterum diligit : aut unum sustinebit, et alterum contemnet

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

sic erunt novissimi primi, et primi novissimi

So shall the last be first, and the first last

qui parce seminat, parce et metet, et qui seminat in benedictionibus, de benedictionibus et metet

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

condemnabunt eum morte, et tradent eum Gentibus

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

Beati mites : quoniam ipsi possidebunt terram

Blessed are the meek : for they shall possess the land

Spiritus Sanctus in te descendet, Maria, et virtus Altissimi te obumbrabit

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 bibit ex aqua hac sitiet iterum : qui autem bibit ex aqua quam Ego dabo ei, non sitiet in aeternum

Exercise 2

Fill in the blanks using one of the following words :

<i>veniemus</i>	<i>videbunt</i>	<i>videbitis</i>	<i>servabit</i>	<i>faciemus</i>
<i>sperabis</i>	<i>diliget</i>	<i>gaudebit</i>	<i>annuntiabo</i>	<i>resurget</i>

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. <i>sub pennis ejus</i> _____ 2. <i>Beati mundo corde : quoniam ipsi Deum</i> _____ 3. <i>Si quis diligit me, sermonem meum</i> _____ 4. <i>et Pater meus</i> _____ <i>eum</i> 5. <i>et ad eum</i> _____ 6. <i>et mansionem apud eum</i> _____ 7. <i>per omnes generationes</i> _____ <i>fidelitatem</i>
<i>tuum ore meo</i> 8. _____, <i>et</i> _____ <i>cor vestra</i> 9. <i>et tertia die</i> _____ | <p>under His wings <u>thou shalt trust</u></p> <p>Blessed are the clean of heart for they <u>shall see</u> God</p> <p>If anyone loves Me, <u>he will keep</u> My word</p> <p>and My Father <u>will love</u> him</p> <p>and <u>we shall come</u> to him</p> <p>and <u>we shall make</u> our abode with him</p> <p>through all generations <u>I shall proclaim</u> Thy</p> <p>faithfulness with my lips</p> <p><u>you shall see</u> and your heart <u>shall rejoice</u></p> <p>and on the third day He will rise again</p> |
|--|--|

Vocabulary

<i>vertex, verticis</i> - top, summit <i>fluo, -ere, fluxi, fluxum</i> (3) - to flow <i>arguo, -ere, -ui, argutum</i> (3) - to censure <i>conflo. -are, -avi, -atum</i> (1) - to forge <i>falx, falcis</i> - scythe <i>exerceo, -ere, -ui, -itum</i> (2) - to exercise, practise <i>praevaleo, -ere, -ui</i> (2) - to be physically strong, to prevail by force <i>adversus</i> - against	<i>collis, -is</i> - hill <i>ambulo, -are, -avi, -atum</i> (1) - to walk <i>vomer, -eris</i> - ploughshare <i>semita, -ae</i> - footpath <i>proelium, -i</i> - battle <i>inferum, i-</i> - hell <i>clavis, -is</i> - key
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Learn the Future Tense of the Verb *eo, ire, ivi, itum* - to go :

<i>ibo</i> - I will go etc.	<i>ibimus</i>
<i>ibis</i>	<i>ibitis</i>
<i>ibit</i>	<i>ibunt</i>

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

<i>introibo</i>	- I will go in
<i>exibo</i>	- I will go out
<i>transibo</i>	- I will go across

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?

Ter (thrice) me negabis

2. What preoccupies the minds of pagans?

Quid manducabimus, aut quid bibemus?

3. To whom did Jesus address these words?

habebis thesaurum in coelo

4. What did Jesus say to the Good Thief?

hodie mecum eris in paradiso

5. What did the Angel Gabriel say to Mary?

concipies in utero et paries filium, et vocabis nomen ejus Jesum

6. To which disciples did Jesus address these words?

Calicem quidem (indeed) meum bibetis

7. What is the reward of the faithful disciple?

accipiet coronam vitae

8. What did Jesus promise to the faithful disciple?

ego resuscitabo eum in novissimo die

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

Panem coelestem accipiam, et nomen Domini invocabo

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 :

*adultero, -are, -avi, -atum (1) - to commit adultery
furor, -ari, furatus sum (1) - to steal*

*occido, -ere, -idi, -isum (3) - to kill
concupisco, -ere, -ivi, -itum (3) - to covet*

Non adulterabis. Non occides. Non furaberis. Non falsum testimonium dices. Non concupisces.

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

<i>illumino, -are, -avi, -atum</i> (1) - to enlighten	<i>radix, radicis</i> - root
<i>concipio, concipere, concepi, conceptum</i> (3) - to conceive	<i>floreo, -ere, -ui</i> (2) - to flourish
<i>pario, parere, peperit, partum</i> (3) - to give birth	

Exercise 4 Fill in the blanks with the correct word :

<i>videbitis</i>	<i>erit</i>	<i>sperabunt</i>	<i>concipiet</i>	<i>illuminabit</i>	<i>perdet</i>
<i>exsurget</i>	<i>adorabunt</i>	<i>veniet</i>	<i>florebit</i>	<i>servient</i>	<i>pariet</i>

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

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:

<p><i>Dicit Domino : Susceptor meus es tu, et refugium meum : Deus meus, 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</i></p>	<p>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</p>
--	--

<p><i>a dextris tuis : tibi autem non appropinquabit. Quoniam Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. Quoniam in me speravit, liberabo eum : protegam eum, quoniam cognovit nomen meum. Invocabit me, et ego exaudiam eum : cum ipso sum in tribulatione. Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.</i></p>	<p>the night...A thousand shall fall at thy side, and ten thousand at thy right hand : but it shall not come nigh thee. For He hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. Because he hoped in Me I will deliver him : I will protect him because He hath known My Name : he shall cry to me and I shall hear him : I am with him in tribulation. I will deliver him, and I will glorify him : I will fill him with length of days, and I will show him My salvation.</p>
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Vocabulary

<p><i>requiro, -ere, -quisivi, -quisitum (3) - to seek dissipatus, -a, -um - scattered accubo, -are, -avi, -atum (1) - to lie down pereo, -ire, -ivi, -itum (4) - to be lost, perish confractus, -a, -um - broken infirmus, -a, -um - weak, infirm</i></p>	<p><i>grex, gregis - herd, flock dispersus, -a, -um - scattered virens - green abjectus, -a, -um - driven away alligo, -are, -avi, -atum (1) - to bind pinguis - fat</i></p>
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Reading Practice Ezechiel xxxiv 11-16

Lectio Ezechielis Prophetæ

<p><i>Haec dicit Dominus Deus : Ecce ego ipse <u>requiram</u> oves meas, et <u>visitabo</u> eas. Sicut visitat pastor gregem suum in die, quando fuerit in medio ovium suarum dissipatarum: sic <u>visitabo</u> oves meas, et <u>liberabo</u> eas de omnibus locis...Et <u>educam</u> eas de populis, et <u>congregabo</u> eas de terris, et <u>inducam</u> eas in terram suam : et <u>pascam</u> eas in montibus Israel...In pascuis uberrimus <u>pascam</u> eas, et in montibus excelsis Israel <u>erunt</u> pascua earum: ibi <u>requiescent</u> in herbis virentibus...Ego <u>pascam</u> oves meas, et ego eas accubare <u>faciam</u>, dicit Dominus Deus. Quod perierat, <u>requiram</u> ; et quod abjectum erat, <u>reducam</u> ; et quod confractum fuerat, <u>alligabo</u> et quod infirmum fuerat <u>consolidabo</u> ; et quod pingue et forte, <u>custodiam</u> : et <u>pascam</u> illas in iudicio, dicit Dominus omnipotens</i></p>	<p>Thus saith the Lord God : Behold <u>I</u> Myself <u>will seek</u> My sheep and <u>will visit</u> them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered : so <u>will I visit</u> My sheep, and <u>will deliver</u> them out of all the places...And <u>I will bring</u> them <u>out</u> from the peoples and <u>will gather</u> them out of the countries and <u>will bring</u> them to their own land : and <u>I will feed</u> them in the mountains of Israel...<u>I will feed</u> them in the most fruitful pastures, and their pastures <u>shall be</u> in the high mountains of Israel : there <u>they shall rest</u> on the green grass...<u>I will feed</u> My sheep and <u>I will cause</u> them to lie down, saith the Lord God. <u>I will seek</u> that which was lost, and that which was driven away <u>I will bring again</u>; and <u>I will bind up</u> that which was broken; and <u>I will strengthen</u> that which was weak; and that which was fat and strong <u>I will preserve</u> : and <u>I will feed</u> them in judgment, saith the Lord Almighty</p>
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REVISION UNITS 6-10

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

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

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. <i>Filius hominis</i>	a. Lamb of God
2. <i>lux mundi</i>	b. Mother of mercy
3. <i>Agnus Dei</i>	c. King of the Jews
4. <i>Rex caelestis</i>	d. Son of the living God
5. <i>Filius Dei vivi</i>	e. Holy Mother of God
6. <i>Rex Judaeorum</i>	f. Virgin most prudent
7. <i>Regina Caeli</i>	g. Son of Man
8. <i>Mater misericordiae</i>	h. Light of the World
9. <i>Virgo prudentissima</i>	i. Heavenly King
10. <i>Sancta Dei Genetrix</i>	j. Queen of Heaven

**U
N
A
V
O
C
E**

C. MIX AND MATCH

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

nobis natus, nobis datus

KEEP THE FAITH !

Officially, by authority
lit. 'from the chair (of Peter)'

ad limina

**ex
cathedra**

The salvation of souls

The highest good

salus animarum

**SERVA
FIDEM !**

Bishops' 5-yearly visit to the Pope
literally 'to his threshold'

*sum m um
bonum*

unwritten law

Verbal confirmation of papal election
lit. 'we have a Pope !'

**H
a
b
e
m
u
s
P
a
p
a
m**

with one voice

**ex
non scripta**

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

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

VOCARI - TO BE CALLED

<i>vocabor</i> - I shall be called etc	<i>vocabimur</i>
<i>vocaberis</i>	<i>vocabimini</i>
<i>vocabitur</i>	<i>vocabuntur</i>

2nd Conjugation

MONERI - TO BE WARNED

<i>monebor</i> - I shall be warned etc	<i>monebimur</i>
<i>moneberis</i>	<i>monebimini</i>
<i>monebitur</i>	
<i>monebuntur</i>	

3rd Conjugation

4th Conjugation

REGI - TO BE RULED

<i>regar</i> - I shall be ruled etc	<i>regemur</i>
<i>regeris</i>	<i>regemini</i>
<i>regetur</i>	<i>regentur</i>

AUDIRI - TO BE HEARD

<i>audiar</i> - I shall be heard etc	<i>audiemur</i>
<i>audieris</i>	<i>audiemini</i>
<i>audietur</i>	<i>audientur</i>



the 1st Person Singular of the 3rd and 4th Conjugation are identical to the corresponding forms of the Present Subjunctive Passive (see 7.2).

Vocabulary

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

Reading Practice

<i>Asperges me hyssopo, et <u>mundabor</u></i>	Thou wilt sprinkle me with hyssop, and <u>I shall be cleansed</u>
<i>Lavabis me, et super nivem <u>dealabor</u></i>	You will wash me, and <u>I shall be made whiter</u> than snow
<i>et ad praesides et ad reges <u>ducemini</u> propter me</i>	and <u>you shall be brought</u> before governors and before kings for My sake
<i>non <u>justificabitur</u> in conspectu tuo omnis vivens</i>	in Thy sight no man living <u>shall be justified</u>
<i>et ipsa creatura <u>liberabitur</u> a servitute corruptionis</i>	the creature also itself <u>shall be delivered</u> from the servitude of corruption
<i>quia mihi <u>curvabitur</u> omne genu</i>	for every knee <u>shall be bowed</u> to Me
<i>nam virtutes caelorum <u>movebuntur</u></i>	for the powers of heaven <u>shall be moved</u> .
<i>qui audit me, <u>non confundetur</u></i>	<u>He</u> that hearkeneth to Me <u>shall not be confounded</u>
<i><u>cognoscentur</u> manus Domini servi ejus</i>	the hand of the Lord <u>shall be known</u> to His servants
<i>omnis arbor, quae non facit fructum bonum, <u>excidetur</u> et in ignem <u>mittetur</u></i>	every tree which does not produce good fruit, <u>will be cut down</u> and <u>will be put</u> into the fire
<i>sicut cedrus, quae in Libano est, <u>multiplicabitur</u></i>	<u>he shall grow</u> up like the cedar in Lebanon
<i><u>aedificabuntur</u> in te deserta saeculorum</i>	the places that have been deserted for ages <u>shall be built</u> in thee
<i><u>renovabitur</u> sicut aquilae, juvenus tua</i>	your youth <u>shall be renewed</u> like the eagle's
<i>nos, qui vivimus, qui relinquimur, simul <u>rapiemur</u> in nubibus obviam Christo</i>	we, who are alive, who are left, <u>shall be taken</u> up together in the clouds to meet Christ
<i>sana me, et <u>sanabor</u></i>	heal me, and <u>I shall be healed</u>
<i>haec omnia <u>adjicientur</u> vobis</i>	all these things <u>shall be added</u> unto you

Vocabulary

trado, -ere, -idi, -itum (3) - to hand over
injustus, -a, -um - unjust, wicked

omnis - everyone
pacificus, -a, -um - peacemaker

Exercise 1 Translate the following sentences :

1. *Filius hominis tradetur*

2. *et vocabitur nomen ejus Emmanuel*

3. *omnis qui se exalat, se humiliabitur, et qui se humiliat, exaltabitur*

4. *Beati pacifici : quoniam filii Dei vocabuntur*

6. *in Jerusalem consolabimini*

5. *Injusti punientur*

7. *sanabitur anima mea*

8. *Videbitur in gloria sua*

9. *baptizabimini Spiritu Sancto*

10. *Sol convertetur in tenebras et luna in sanguine*

Vocabulary

universus, -a, um - whole, entire (pl. *universi* - all)
expecto, -are, -avi, -atum (1) - to wait
lugeo, -ere, luxi, luctum (2) - to mourn
esurio, -ire, -ivi, -itum (4) - to hunger
sitio, -ire, -ivi, -itum (4) - to thirst
supplanto, -are, -avi, -atum (1) - to supplant

rectus, -a, um - straight, honest, upright
creo, -are, -avi, -atum (1) - to create
saturo, -are, -avi, -atum (1) - to satiate, fill
salio, -ire, -ivi, -itum (4) - to salt
fletus, -us - weeping
frumentum, -i - corn

Exercise 2

Fill in the blanks using one of the following words :

<i>consolabuntur</i>	<i>benedicetur</i>	<i>replebimini</i>	<i>commovebitur</i>	<i>saturabuntur</i>
<i>audietur</i>	<i>infirmabor</i>	<i>confundentur</i>	<i>supplantabuntur</i>	<i>mundabimini</i>

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 esuriunt 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 _____ gressus ejus*
10. *_____ ab omnibus iniquamentis vestris*

All that wait on Thee shall not be confounded
 His seed shall be powerful on earth : the generation of the just shall be blessed
 God is in the midst of her; she shall not be moved
 I have put my trust in the Lord and shall not be weakened
 Behold I will send you corn and wine and oil, and you shall be filled with them
 Blessed are they that mourn : for they shall be comforted
 Blessed are they that hunger and thirst after justice: for they shall have their fill
 and the voice of weeping shall no more be heard in her, nor the voice of crying
 the law of his God is in his heart : and his steps shall not be supplanted
you shall be cleansed from all your filthiness

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)?

semen eorum et gloria eorum non derelinquetur

4. Who will praise the Lord?

populus qui creabitur laudabit Dominum

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

fili autem regni ejicientur in tenebras exteriores

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

sanabitur puer meus

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

Spiritu Sancto replebitur

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

sol obscurabitur

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

propter electos breviabuntur dies illi

10. Who said these words ?

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, confitebor et eum coram Patre meo everyone therefore that shall confess Me before men, 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

<i>brachium, -i</i> - arm	<i>auxilior, auxiliari</i> (1) - to help
<i>virga, -ae</i> - rod, staff	<i>recordor, recordari</i> (1) - to remember (followed by Genitive)
<i>protectio, -ionis</i> - protection	<i>commoror, commorari</i> (1) - to remain,
<i>miseratio, -ionis</i> - compassion, pity	<i>consequor, consequi</i> (3) - to obtain
<i>vacuus, -a, -um</i> - void	<i>meditor, -ari</i> (1) - to meditate
<i>properor, -ari</i> (1) - to prosper	<i>orior, -iri</i> (4) - to arise
<i>egredior, egredi</i> (3) - to go out	<i>revertor, reverti</i> (3) - to return
<i>moror, -ari</i> (1) - to dwell	<i>libenter</i> - willingly

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 moriemini

you shall die in your sin

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

<i>laetabitur</i>	<i>patietur</i>	<i>egredietur</i>	<i>meditabitur</i>
<i>orietur</i>	<i>recordabor</i>	<i>auxiliabitur</i>	<i>commorabitur</i>

1. *Qui _____ in lege Domini die ac nocte, dabit fructum suum in tempore suo*
2. *manus enim mea _____ ei*
3. *in virtute tuae, Domine, _____ justus*
4. *_____ sicut sol Salvator mundi*
5. *qui habitat in adjutorio Altissimi, in protectione*

he who shall meditate on the law of the Lord day and night shall bring forth his fruit in due season for My hand shall help him in Thy strength, O Lord, the just man shall joy the Saviour of the world shall rise like the sun he that dwelleth in the aid of the Most High shall

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?

multiplicabimini

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

moriemini

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

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:

IMPERATIVE OF ACTIVE VERBS		
Conjugation	Singular	Plural
1st : <i>orare</i> - to pray	<i>ora!</i> - pray!	<i>orate!</i> - pray!
2nd : <i>videre</i> - to see	<i>vide!</i> - see!	<i>videte!</i> - see!
3rd : <i>suscipere</i> - to accept	<i>suscipe!</i> - accept!	<i>suscipite!</i> -accept!
4th : <i>venire</i> - to come	<i>veni!</i> - come!	<i>venite!</i> - come!

Exercise 1

Translate the following :

1. *ora pro nobis*

2. *Orate fratres*

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 :

VERB	SINGULAR	PLURAL
<i>facere</i> - to do/to make	<i>fac!</i> - do! make!	<i>facite</i> - do! make!
<i>ducere</i> - to lead	<i>duc!</i> - lead!	<i>ducite!</i> - lead!
<i>dicere</i> - to say	<i>dic!</i> - say!	<i>dicite!</i> say!
<i>ferre</i> - to bring	<i>fer!</i> - bring!	<i>ferite!</i>

Hoc fac et vives - This do and thou shalt live.

Dic nobis, Maria - Tell us, Mary



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
Bless the Lord, O my soul

Benedicite, gentes, Dominum Deum nostrum
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

VERB	SINGULAR	PLURAL	VERB	SINGULAR	PLURAL
------	----------	--------	------	----------	--------

dare (give)	<i>da</i>	<i>date</i>	exultare (exult)	<i>exulia</i>	<i>exuliate</i>
judicare (judge)	<i>judica</i>	<i>judicate</i>	cantare (sing)	<i>canta</i>	<i>cantate</i>
liberare (free)	<i>libera</i>	<i>liberate</i>	jubilare (rejoice)	<i>jubila</i>	<i>jubilate</i>
nuntiare (speak)	<i>nuntia</i>	<i>nuntiate</i>	probare (test, try)	<i>proba</i>	<i>probate</i>
lavare (wash)	<i>lava</i>	<i>lavate</i>	laudare (praise)	<i>lauda</i>	<i>laudate</i>
pulsare (knock)	<i>pulsa</i>	<i>pulsate</i>	honorare (honour)	<i>honora</i>	<i>honorate</i>
ambulare (walk)	<i>ambula</i>	<i>ambulate</i>	manducare (eat)	<i>manduca</i>	<i>manducate</i>

2nd Conjugation

VERB	SINGULAR	PLURAL	VERB	SINGULAR	PLURAL
implere (fill)	<i>imple</i>	<i>implete</i>	gaudere (rejoice)	<i>gaude</i>	<i>gaudete</i>
flere (weep)	<i>fle</i>	<i>flete</i>	tenere (hold)	<i>tene</i>	<i>tenete</i>
videre (see)	<i>vide</i>	<i>videte</i>	sedere (sit)	<i>sede</i>	<i>sedete</i>
prandere (lunch)	<i>prande</i>	<i>prandete</i>			

3rd Conjugation

VERB	SINGULAR	PLURAL	VERB	SINGULAR	PLURAL
respicere (look)	<i>respice</i>	<i>respicite</i>	convertere (turn)	<i>converte</i>	<i>converte</i>
diligere (love)	<i>dilige</i>	<i>diligite</i>	quaerere (seek)	<i>quaere</i>	<i>quaerite</i>
surgere (rise)	<i>surge</i>	<i>surgite</i>	petere (ask)	<i>pete</i>	<i>petite</i>
mittere (cast, put)	<i>mitte</i>	<i>mittite</i>	accipere (take)	<i>accipe</i>	<i>accipite</i>
absolvere (aquit)	<i>absolve</i>	<i>absolvite</i>	vadere (go)	<i>vade</i>	<i>vadite</i>
tollere (lift, carry)	<i>tolle</i>	<i>tollite</i>	sapere (be wise)	<i>sape</i>	<i>sapite</i>
accendere (kindle)	<i>accende</i>	<i>accendite</i>	occidere (kill)	<i>occide</i>	<i>occidite</i>
bibere (drink)	<i>bibe</i>	<i>bibite</i>			

4th Conjugation

VERB	SINGULAR	PLURAL	VERB	SINGULAR	PLURAL
audire (hear)	<i>audi</i>	<i>audite</i>	exaudire (answer)	<i>exaudi</i>	<i>exaudite</i>
haurire	<i>hauri</i>	<i>haurite</i>	custodire (guard)	<i>custodi</i>	<i>custodite</i>
ire (go)	<i>i</i>	<i>ite</i>	aperire (open)	<i>aperi</i>	<i>aperite</i>

Vocabulary

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

Reading Practice

Lectio Isaiae Prophetiae

auferte malum cogitationum vestrarum ab oculis meis : quiescite agere perverse, discite benefacere: quaerite iudicium, subvenite oppresso, iudicate 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

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

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

Exercise 2

Fill in the blanks using one of the following words :

<i>converte</i>	<i>absolve</i>	<i>mittite</i>	<i>tolle</i>	<i>nuntiate</i>	<i>nuntiate</i>
<i>custodi</i>	<i>cantate</i>	<i>da</i>	<i>quaerite</i>	<i>benedicite</i>	<i>ambula</i>

- | | |
|---|--|
| 1. _____, Domine, animas omnium fidelium defunctorum
2. _____ Dominum dum inveniri potest
3. _____ in dexteram navigii rete | <u>Absolve</u> , O Lord, the souls of all the faithful departed
<u>Seek</u> the Lord while He may be found
<u>Cast</u> the net on the right side of the ship |
|---|--|

- | | |
|--|--|
| 4. _____ <i>Domino, et _____ nomen ejus</i> | <u>Sing</u> to the Lord, and <u>bless</u> His Name |
| 5. <i>bene_____ de die in diem salutare ejus</i> | <u>show forth</u> His salvation from day to day |
| 6. <i>Domine, _____ mihi hanc aquam</i> | Sir, give me that water |
| 7. _____ <i>luctum nostrum in gaudium</i> | <u>Turn</u> our mourning into joy |
| 8. _____ <i>me, Domine, ut pupillam oculi</i> | <u>Keep</u> me, Lord, as the apple of Thine eye |
| 9. _____ <i>grabatum tuum, et _____</i> | <u>Take up</u> thy bed, and <u>walk</u> |

Vocabulary

<i>grabatus, -i</i> - bed, couch	<i>hydria, -ae</i> - water pot
<i>architricinus, -i</i> - head caterer	<i>accendo, -ere, -endi, -ensum</i> - to set fire to
<i>cito</i> - quickly	<i>stola, -ae</i> - robe
<i>primus, -a -um</i> - the first	<i>induo, -ere, -dui, -dutum</i> - to clothe, cover
<i>annulus, -i</i> - ring, circle	<i>calceamentum, -i</i> - shoe, footwear
<i>vitulus, -i</i> - calf	<i>sagino, -are, -avi, -atum</i> - to fatten
<i>occido, -ere, -idi, -isum</i> - to kill, fell	

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 lxxv 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 : quaerite et invenietis : pulsate et aperietur vobis

10. The Fourth Commandment :

Honora patrem tuum et matrem tuam

Vocabulary

<i>quoniam</i> - for, because	<i>sursum</i> - above, on high
<i>foras</i> – forth, out	<i>solvo, -ere, solvi, solutum</i> (3) - to loose, set free
<i>sino, -ere, sivi, situm</i> (3) - to let, allow	<i>abeo, abire, -ivi, -itum</i> (4) - to go, depart
<i>sapio, -ere, -ivi</i> (3) - to be wise to	<i>omnia</i> - all things, everything
<i>volatilis, -e</i> - winged (<i>volatilia</i> - birds, lit. ‘winged things’)	<i>dolosus, -a, -um</i> - deceitful
<i>discerno, -ere, -crevi, -cretum</i> (3)- to distinguish, set apart	<i>iniquus, -a, -um</i> - wicked
<i>eruo, -ere, erui, -erutum</i> (3) - to snatch, pluck away	<i>emitto, -ere, -isi, issum</i> (3) - to send forth

Exercise 4 Translate the following :

- Proba me Deus, et scito cor meum*
- Omnia probate. Quod bonum est tenete.*
- Gaude, Virgo Maria.*
- Gaudete in Domino semper: iterum dico gaudete*
- Dealba me, Domine, et munda cor meum*
- Custodi animam meam, quoniam sanctus sum*
- Quae (The things which) sursum sunt quaerite; quae sursum sunt sapite, non quae super terram.*
- Lazare, veni foras...Solvite eum, et sinite abire*
- Respicite et levate capita vestra*
- Respicite volatilia caeli*
- Venite, prandete*
- Vade, et tu fac similiter*
- Accipite eum vos, et secundum legem vestram judicate eum*
- Judica me Deus et discerne causam meam de gente non sancta*
- ab homine iniquo et doloso erue me*
- Emitte lucem tuam et veritatem tuam*

Vocabulary

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

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.

Anima Christi, sanctifica me.

Soul of Christ, sanctify me.

ANIMA CHRISTI

*Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me
Intra tua vulnera absconde me.
Ne permittas me separari a te
Ab hoste maligno defende me
In hora mortis meae voca me,
Et jube me venire ad te,
Ut cum Sanctis tuis laudem te
In saecula saeculorum. Amen.*

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.

Vocabulary

oratio, -ionis - supplication, prayer
ostendo, -ere, -ndi, -nsum (3) - to show
desertus, -a, -um - desolate
auris, -is - ear
prosterno, -ere, -stravi, -stratum - to cast down
placo, -are, -avi, -atum (1) - to soothe, pacify
attendo, -ere, -ndi, -ntum (1) - to attend, hear

prex, precis, - prayer
sanctuarium, -i - holy place, sanctuary
inclino, -are, -avi, -atum (1) - to incline, bend
justificatio, -ionis - justification
miseratio, -ionis - compassion, pity
exaudio, -ire, -ivi, -itum (4) - to hear graciously

Prayer of the Prophet Daniel

Nunc ergo exaudi, Deus noster, orationem servi tui, et preces ejus : et ostende faciem tuam super sanctuarium tuum, quod desertum est, propter temetispsum. Inclina, Deus meus, aurem tuam, et audi : aperi oculos tuos, et vide desolationem nostram, et civitatem, super quam invocatum est nomen tuum : neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Exaudi, Domine, placare, Domine : attende et fac

Now, therefore, O our God, hear the supplication of Thy servant and his prayers : and show Thy face upon thy sanctuary which is desolate, for Thy own sake. Incline, O Lord, Thy ear and hear : open Thy eyes and see our desolation and the city upon which Thy name is called : for it is not for our justifications that we present our prayers before Thy face, but for the multitude of thy tender mercies. O Lord, hear : O Lord, be appeased : hearken and do.

Vocabulary

insto, -are, -stiti (1) - to be insistent, eager
importune - inconveniently, at an unsuitable time
obsecro, -are (1) - to beseech
vigilo, -are, -avi, -atum (1) - to stay awake, watch
laboro, -are, -avi, -atum (1) - to work
doctrina, -ae - doctrine

opportune - conveniently, at a suitable time
arguo, -ere, -ui, -utum (3) - to censure, reprove
increpo, -are, -avi, -atum (1) - to chide, reproach
impleo, -ere, -evi, -etum (2) - to fulfil
sobrius, -a, -um - sober

Lectio epistolae beati Pauli apostoli ad Timotheum. CARISSIME : praedica 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.

Lesson from the Epistle of blessed Paul the Apostle to Timothy. DEARLY BELOVED : preach the word : be instant in season, out of season : reprove, entreat, rebuke in all patience and doctrine...be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

Vocabulary

subjectus, -a, -um - subject, obedient
praecellens, -entis - excellent, distinguished
vindicta, -ae - vengeance, punishment
obmutesco, -ere, -ui (3) - to silence
imprudens, -entis - unwise
liberus, -i - a freeman
malitia, -ae - wickedness
fraternitas, -atis - brotherhood
obmutesco, -ere, -ui (3) - to silence

sive...sive - either...or
dux, ducis - leader, governor
malefactor, -oris - evildoer
voluntas, -atis - will, wish
ignorantia, -ae - ignorance
velamen, -inis - covering, cloak
modestus, -a, -um - modest
dyscolus, -a, -um - perverse, refractory

Lectio Epistolae beati Petri Apostoli. 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

et non quasi velamen habentes malitiae libertatem, sed sicut servi Dei. Omnes honorate : fraternitatem diligite : Deum timete : regem honorificate. Servi, subditi estote in omni timore dominis, non tantum bonis et modestis, sed etiam dyscolis. Haec est enim gratia : in Christo Jesu Domino nostro.

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

miserere (Deponent) - have mercy
miseratio, -ionis - compassion, pity
timor, -oris - fear
magnalium, -i - wonder, great deed
alienus, -a, -um - strange, alien
innovo, -are (1) - to renew
excito, -are (1) - to rouse up, excite
effundo, -ere, -fudi, -fusum (3) - to pour forth
adversarius, -i - enemy

immitto, -ere, -misi, -missum (3) - to send
exquiro, -ere, -quisivi, -quisitum (3) - to seek out
allevio, -are (1) - to lift up
potentia, -ae - power
immuto, -are (1) - to change, do new things
furor, -oris - anger, indignation
enarro, -are (1) - to tell, relate
inimicus, -i - enemy
memento - remember

Lectio Libri Sapientiae. MISERERE nostri, Deus omnium, et respice nos, et ostende nobis lucem miserationum tuarum : et immitte timorem tuum super gentes, quae non exquisierunt te, ut cognoscant, quia non est Deus nisi tu, et enarrent magnalia tua. Alleva manum tuam super gentes alienas, ut videant potentiam tuam...Innova signa et immuta mirabilia. Glorifica manum, et brachium dextrum. Excita furorem, et effunde iram. Tolle adversarium, et afflige inimicum. Festina tempus, et memento finis ut enarrent mirabilia tua Domine, Deus noster.

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 esto - Be merciful

Hoc autem scitote - But know this

Reading Practice

Memento homo quia pulvis es, et in pulverem reverteris

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 agency (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

<i>convertere</i>	be converted!	<i>illuminare</i>	be enlightened!
<i>convertimini</i>		<i>illuminamini</i>	

Vocabulary

<i>tollo, -ere, sustuli, sublatum</i> (3) - to take away	<i>reformato, -are, -avi, -atum</i> (1) - to mould anew
<i>novitas, -atis</i> - newness	<i>sensus, -us</i> - perception, mind
<i>calefacio, -ere, -eci, -actum</i> (3) - to heat	<i>saturo, -are, -avi, -atum</i> (1) - to fill
<i>(prae)cingo, -ere, cinxi, cinctum</i> (3) - to gird	<i>caliga, -ae</i> - shoe
<i>calceo, -are, -avi, -atum</i> (1) - to provide with shoes	<i>efficio, -ere, -feci, -fectum</i> (3) - to make
<i>parvulus, -i</i> - a small child	<i>aliquantulum</i> - somewhat
<i>induo, -ere, -dui, -dutum</i> (3) - to clothe	

Reading Practice

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

<i>Convertere, Domine, aliquantulum, et deprecare super servos tuos</i>	<u>Be turned</u> somewhat, O Lord, and <u>be entreated</u> in favour of Thy servants
<i>Volo, mundare</i>	I will, <u>be thou made clean</u>
<i>accedite ad eum, et illuminamini</i>	come ye to Him, and <u>be enlightened</u>
<i>quicumque dixerit huic monti : Tollere et mittere in mare</i>	Whosoever shall say to this mountain : <u>Be thou removed</u> and <u>be cast</u> into the sea
<i>reformamini in novitate sensus vestri</i>	<u>be reformed</u> in the newness of your mind
<i>calefacimini et saturamini</i>	<u>be ye warmed</u> and <u>filled</u>
<i>praecingere et calcea te caligas tuas</i>	gird thyself (lit. <u>be girt</u>) and put on thy sandals
<i>efficiamini sicut parvuli</i>	become (lit. <u>be made</u>) like little children
<i>induimini Dominum Jesum Christum</i>	Put ye on (lit. <u>be clothed with</u>) the Lord Jesus Christ
<i>humiliamini igitur sub potenti manu Dei</i>	<u>be ye humbled</u> therefore under the mighty hand of God
<i>Renovamini spiritu mentis vestrae</i>	<u>Be ye renewed</u> in the spirit of your mind
<i>loquimini veritatem</i>	<u>speak ye</u> the truth

Vocabulary

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

Exercise 1

Fill in the blanks with the appropriate Imperative

<i>multiplicamini</i>	<i>illuminare</i>	<i>elevamini</i>	<i>placare</i>	<i>revelamini</i>
-----------------------	-------------------	------------------	----------------	-------------------

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

13.2/3 THE DEPONENT IMPERATIVE

<i>laetare</i> rejoice!	<i>miserere</i> have mercy!
<i>laetamini</i>	<i>miseremini</i>
<i>dignare</i> vouchsafe!	<i>confitere</i> praise!
<i>dignamini</i>	<i>confitemini</i>

Vocabulary

<i>reminiscor, reminisci</i> (with Genitive) (3) - to remember	<i>dignor, -ari</i> (1) - to vouchsafe
<i>aemulor, -ari</i> (1) - to strive to attain, be eager for	<i>charismata</i> - gifts
<i>negotior, -ari</i> (1) - to carry on business, to trade	<i>dum</i> - until
<i>dominor, -ari</i> (1) - to rule	<i>sector, -ari</i> (1) - to follow

Reading Practice

<i>Dignare, Domine, die isto, sine peccato nos custodire</i>	<u>Vouchsafe</u> , O Lord, this day, to keep us without sin
<i>Egredere de arca, tu et uxor tua, filii tui...et ingredimini super terram</i>	<u>Go out</u> of the ark, thou, and thy wife and thy children... <u>go</u> ye upon the earth
<i>Reminiscere miserationum tuarum, Domine</i>	<u>Remember</u> , O Lord, Thy mercies
<i>Dominare in medio inimicorum tuorum</i>	<u>Rule</u> thou in the midst of thine enemies
<i>aemulamini autem charismata meliora</i>	<u>Be ye zealous</u> for the higher gifts
<i>quod bonum est sectamini</i>	<u>follow</u> that which is good

Exercise 2

Fill in the blanks with the appropriate word :

<i>miserere</i>	<i>laetamini</i>	<i>sequere</i>	<i>laetare</i>	<i>negotiamini</i>	<i>confitemini</i>
-----------------	------------------	----------------	----------------	--------------------	--------------------

- | | |
|--|---|
| 1. <i>Regina Coeli _____, alleluia</i> | Queen of Heaven <u>rejoice</u> , alleluia |
| 2. <i>_____ in Domino</i> | <u>Rejoice</u> in the Lord |
| 3. <i>_____ nobis</i> | <u>have mercy</u> on us |
| 4. <i>_____ Domino, quoniam bonum</i> | |

5. _____ *me*
 6. _____ *dum venio*

Praise the Lord, for He is good
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.

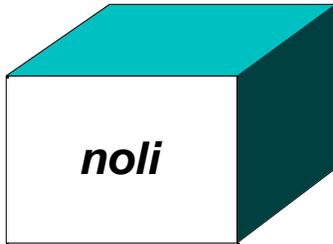
13.3/2 The 'true' Negative Imperative

This consists of two parts :

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

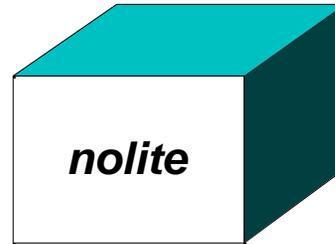
Thus we have :

1.



when addressing one person

2.



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

<i>contristo, -are, -avi, -atum (1) - to sadden, make sad</i>	<i>fleo, -ere, flevi, fletum (2) - to weep</i>
<i>provoco, -are, -avi, -atum (1) - to provoke</i>	<i>iracundia, -ae - anger</i>
<i>jejuno, -are, -avi, -atum (1) - to fast</i>	<i>arbitror, -ari (1) - to be of opinion</i>
<i>sperno, -ere, sprevi, spretum (3) - reject, scorn</i>	<i>prophetia, -ae - prophecy</i>

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 contristare Spiritum Sanctum Dei*
3. *Noli vinci 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). *Vinci* (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

<i>discedo, -ere, cessi, -cessum (3) - to depart</i>	<i>declino, -are, avi, -atum (1) - to turn away</i>
<i>derelinquo, -ere, -iqui, ictum (3) - abandon</i>	<i>averto, -ere, -erti, -ersum (3) - to turn away</i>
<i>perdo, -ere, -didi, -ditum (3) - to lose, destroy</i>	<i>punio, -ire, -ivi, -itum (4) - to punish</i>
<i>sileo, -ere (2) - to be silent</i>	<i>sollicitus, -a, -um - worried</i>
<i>induco, -ere, -dixi, -ductum (3) - to lead into</i>	<i>tentatio, -ionis - temptation</i>
<i>impius, -a, -um - wicked</i>	<i>respicio, -ere, respexi, respectum - to look at</i>

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:

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

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

<i>misericors</i> , -cordis - merciful	<i>condemno</i> , -are, -avi, -atum (1) - to condemn
<i>grex</i> , <i>gregis</i> - herd, flock	<i>pusillus</i> , -a, -um - small
<i>complaceo</i> , -ere, -ui (2) - to please exceedingly	<i>vendo</i> , -ere, -didi, -ditum (3) - to sell
<i>eleemosyna</i> , -ae - alms	<i>possideo</i> , -ere, <i>possedi</i> , <i>possessum</i> (2) - to possess
<i>sacculus</i> , -i - bag	<i>thesaurus</i> , -i - treasure
<i>tinea</i> , -ae - moth	<i>veterasco</i> , -ere, -avi (3) - to grow old
<i>deficio</i> , -ere, -feci, -fectum (3) - to fail, cease	<i>corrumpo</i> , -ere, -rupi, -ruptum (3) - to destroy, spoil
<i>thesaurus</i> , -i - treasure	<i>appropio</i> , -are (1) - to approach

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 iudicare, et non iudicabimini : nolite condemnare, et non condemnabimini. Date, et dabitur vobis

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

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

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

caute - cautiously

inprudens, -entis - unwise

voluntas, -atis - will, wish

spiritualis - spiritual

psallo, psallere (3) - to make melody, sing psalms

subjectus, -a, -um - subject, obedient

propterea - for that reason

intelligens, -entis - intelligent

luxuria, -ae - luxury, dissipation

psalmum, -i - psalm

invicem - one to the other, reciprocally

timor, -oris - fear.

Lectio Epistolae beati Pauli Apostoli ad Ephesios. FRATRES : Videte quomodo caute ambulatis : non quasi insipientes, sed ut sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes, quae sit voluntas Dei. Et nolite inebriari vino, in quo est luxuria : sed implemini Spiritu sancto, loquentis vobismetipsis in psalmis, et hymnis, et canticis spiritualibus, cantantes et psallentes in cordibus vestris Domino : gratias agentes semper pro omnibus, in nomine Domini nostri Jesu Christi, Deo et Patri. Subjecti invicem in timore Christi.

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, -dii, -dutum - to clothe, cover

possitis - you may be able

diabolus, -i - devil

rector, -oris - ruler

nequitia, -ae - wickedness

propterea - for that reason

succinctus, -a, -um - girt, armed with

lorica, -ae - leather cuirass, breast-plate

calceatus, -a, -um - shod

telum, -i - weapon, dart

extinguo, -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

Lectio Epistolae beati Pauli Apostoli ad Ephesios. FRATRES : Confortamini in Domino, et in potentia virtutis ejus.. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli. Quoniam non est nobis colluctatio adversus carnem et

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

sanguinem : sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiæ, in coelestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare. Stare ergo succincti lumbos vestros in veritate et induti lorica[m] justitiæ, et calceati pedes in præparatione Evangelii pacis : in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere : et galeam salutis assumite : et gladium spiritus, quod est verbum Dei.

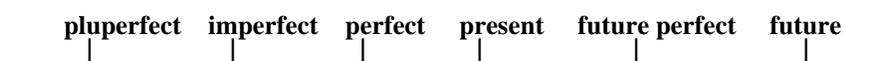
blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect; stand therefore having 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 :



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.. *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 :

14.3 PLUPERFECT INDICATIVE ACTIVE

<i>VENIRE - TO COME</i>	
<i>veneram</i> - I had come	<i>veneramus</i> - we had come
<i>veneras</i> - you had come	<i>veneratis</i> - you (pl) had come
<i>venerat</i> - he/she/it had come	<i>venerant</i> - they had come

Exercise 1 Translate the following Verbs which are in the Pluperfect :

1. *videram* 2. *laboraverant* 3. *timueramus* 4. *ascenderat* 5. *erraveratis*

Reading Practice

Multi enim ex Judaeis, qui venerant ad Mariam, et Martham, et viderant quae fecit Jesus, crediderunt 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 :

<i>venissem</i>	<i>venissemus</i>
<i>venisses</i>	<i>venissetis</i>
<i>venisset</i>	<i>venissent</i>

(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 :

<i>cum tetigisset auriculum ejus, sanavit eum</i>	when <u>He had touched</u> his ear, He healed him
<i>cum accepisset Jesus acetum, dixit Consummatum est</i>	When Jesus <u>had taken</u> the vinegar, He said It is consummated
<i>milites ergo cum crucifixissent eum</i>	the soldiers therefore when <u>they had crucified</u> Him
<i>ad Jesum autem cum venissent</i>	After <u>they were come</u> 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

1st Conjugation	2nd Conjugation	3rd Conjugation	4th Conjugation
<i>SPERARE - TO HOPE</i>	<i>DOCERE - TO TEACH</i>	<i>REGERE - TO RULE</i>	<i>AUDIRE - TO HEAR</i>
<i>sperabam -</i>	<i>docebam -</i>	<i>regebam -</i>	<i>audiebam -</i>

I was hoping / used to hope, etc.	I was teaching / used to teach etc.	I was ruling / used to rule etc.	I was hearing / used to hear etc.
<i>sperabas</i>	<i>docebas</i>	<i>regebas</i>	<i>audiebas</i>
<i>sperabat</i>	<i>docebat</i>	<i>regebat</i>	<i>audiebat</i>
<i>sperabamus</i>	<i>docebamus</i>	<i>regebamus</i>	<i>audiebamus</i>
<i>sperabatis</i>	<i>docebatis</i>	<i>regebatis</i>	<i>audiebatis</i>
<i>sperabant</i>	<i>docebant</i>	<i>regebant</i>	<i>audiebant</i>

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 :

IRE - TO GO	<i>ibam, ibas, ibat, ibamus, ibatis, ibant</i> ('was or were going / used to go')
ESSE - TO BE	<i>eram, eras, erat, eramus, eratis, erant</i> ('was / were / used to be')

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

<i>consuetudino, -inis</i> - custom	<i>mons Olivarum</i> - Mount of Olives
<i>stupeo, -ere, -ui</i> (2) - to be astonished	<i>tamquam</i> - as
<i>aspersor, -ari, (1)</i> - to despise	<i>dolentes</i> - sorrowing
<i>subditus, -a, -um</i> - subject, obedient	<i>byssus, -i</i> - fine linen
<i>purpura, -ae</i> - purple cloth	<i>epulor, -ari</i> (1) - to feast
<i>quotidie</i> - daily	<i>splendide</i> - splendidly
<i>mendicus, -i</i> - beggar	<i>iaceo, -ere, -ui</i> (2) - to lie
<i>canis, -is</i> - dog	<i>lingo, -ere, linxi, linctum</i> (3) - to lick
<i>ulcus, ulceris</i> - sore, ulcer	<i>expugno, -are, -avi, -atum</i> (1) - attack
<i>convalesco, -ere, -ui</i> (3) - to gain strength	<i>vexo, -are, -avi, -atum</i> (1) - to annoy, harrass
<i>immundus, -a, -um</i> - dirty, unclean	<i>tegula, -ae</i> - roofing tile
<i>domi</i> - at home	<i>egressus</i> - having gone out
<i>scio, -ire, -ivi, -itum</i> (4) - to know	<i>austerus, -a, -um</i> - austere

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 quaerebamus te behold Thy father and I have sought Thee sorrowing

et qui vexabantur a spiritibus immundis, curabantur. and those who were troubled by unclean spirits
Et omnis turba quaerabat eum tangere: quia virtus de were cured. And all the multitude sought to
illo exibat, et sanabat omnes touch Him : for virtue went out of Him, and
healed them all

Loquebar de testimoniis tuis in conspectu regum, et I spoke of Thy testimonies before kings, and I was not
non confundebatur : et meditabar in mandatis tuis 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 there was a certain rich man who dressed in purple
byssu : et epulabatur quotidie splendide : et erat and fine linen : and feasted sumptuously every day:
quidam mendicus, nomine Lazarus, qui jacebat ad and there was a certain beggar named Lazarus, who
januam ejus...et nemo illi dabat : sed et canes lay at his gate.. and no one gave to him : but the
veniebant, et lingeabant ulcera ejus dogs came, and licked his sores

• **personal attributes indicating character or identity :**

et descendit cum eis, et venit Nazareth : et erat and He went down with them, and came to
subditus illis Nazareth, and was subject to them

qui vocabatur Judas he that was called Judas

• **what used to happen, but no longer applies**

persequabar Ecclesiam I persecuted the Church

• **describing a frame of mind :**

dixit Jesus ad quosdam, qui in se confidebant tamquam Jesus spoke this parable to some who trusted
justi, et aspernabantur ceteros, parabolam istam in themselves as just, and despised other

sciebas quia ego homo austerus sum thou knewest that I am an austere man

Vocabulary

<i>collis, -is</i> - hill	<i>parturio, -ire, -ivi, -itum</i> (4) - to give birth
<i>flumen, -inis</i> - river	<i>cardo, -inis</i> - hinge
<i>orbis terrae</i> - world (lit. circle of the earth)	<i>adsum, adesse, adfui</i> - to be present
<i>gyrus, -i</i> - circular course	<i>vallo, -are, -avi, -atum</i> (1) - to build around
<i>aethera</i> - the upper air, sky	<i>libro, -are, -avi, -atum</i> (1) - to keep in
equilibrium	
<i>appendo, -ere, -endi, -ensum</i> (3) to weigh	<i>cuncta</i> - all things (N. Pl. of <i>cunctus</i> - all)
<i>compono, -ere, -posui, -positum</i> (3) - to put together	<i>cum eo</i> - with him
<i>fundamentum -i</i> - foundation	<i>delecto, -are, -avi, -atum</i> (1) - to delight
<i>singulus, -a, -um</i> - each, every, single	

• **actions that have no fixed time limits to mark beginning or ending :**

ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terrae. Quando preparabat caelos, aderam : quando certa lege et gyro vallabat abyssos : quando aethera firmabat sursum, et librabat fontes aquarum : quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos : quando appendebat fundamenta terrae. Cum eo eram cuncta componens : et delectabar per singulos dies

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 Pharisei sedentes...Et ecce viri portantes in lecto hominem, qui erat paralyticus : et quaerebant eum inferre, et ponere ante eum. Et non inventientes qua parte illum inferrent prae turba, ascenderunt supra tectum, et per tegulas summiserunt eum cum lecto in medium ante Jesum. Quorum fidem ut vidit, dixit : Homo, remittuntur tibi peccata tua

Jesus sat teaching. And there were Pharisees sitting by...And behold men brought in a bed a man who had the palsy : and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. Whose faith when He saw, He said : Man, thy sins are forgiven thee.

Reading Practice

Conversion of St Paul :

Et continuo in synagoga 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

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.

Exercise 2 Fill in the blanks with the appropriate form of the Imperfect Tense :

<i>stupebant</i>	<i>ibat</i>	<i>stabant</i>	<i>sedebat</i>	<i>audiebant</i>	<i>jacebat</i>
------------------	-------------	----------------	----------------	------------------	----------------

- | | |
|---|--|
| 1. <i>Maria autem domi _____</i> | but Mary <u>sat</u> at home |
| 2. _____ <i>autem omnes qui eum _____ super prudentia et responsis ejus</i> | and all that <u>heard</u> Him <u>were astonished</u> at His wisdom and His answers |
| 3. _____ <i>autem principes sacerdotum, et scribae</i> | and the chief priests and the scribes <u>stood by</u> |
| 4. <i>egressus Jesus, _____ secundum consuetudinem in montem Olivarum</i> | Jesus going out <u>went</u> according to His custom to the Mount of Olives |
| 5. <i>tulit lectum in quo _____</i> | he took up the bed on which <u>he lay</u> |

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. *essem, haberetis, regerent, audiret* etc

Reading Practice

- | | |
|---|---|
| <i>ut <u>non remanerent</u> in cruce corpora sabbato</i> | that the bodies <u>might not remain</u> upon the cross on the Sabbath |
| <i>rogaverunt Pilatum ut <u>frangerentur</u> eorum crura, et <u>tollerentur</u></i> | they asked Pilate that their legs <u>might be broken</u> , and that <u>they might</u> be taken away |
| <i>Duo homines ascenderunt in templum ut <u>orarent</u></i> | two men went up into the temple to pray (lit. so that <u>they might pray</u>) |
| <i>ut enim <u>probaret</u> vos, venit Deus, et ut terror illius <u>esset</u> in vobis, et <u>non peccaretis</u></i> | for God is come that <u>He might prove</u> you, and that the dread of Him <u>might be</u> in you, and <u>you should not sin</u> |
| <i>cum <u>clamarem</u> ad Dominum</i> | when <u>I cried</u> 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
nisi Dominus aedificaverit domum*

and if he shall come in the second watch
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

si sal evanuerit, in quo salietur?

if the salt shall lose its savour (lit. shall fade away), wherewith shall it be salted?

nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam

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

if you walk in My precepts, and keep My commandments, and do them, I will give you rain in due season

nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis

unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you

si custodierint filii tui testamentum meum, et testimonia mea haec, quae docebo eos...

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

blessed are you when they shall revile you, and persecute you, and speak all that is evil against you

beatus ille servus, quem, cum venerit dominus ejus, invenerit sic facientem

blessed is that servant, whom, when his lord shall come, he shall find so doing

beatus vir, qui suffert tentationem : quoniam, cum probatus fuerit, accipiet coronam vitae

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

he that shall deny Me before men

qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno caelorum

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

qui autem fecerit, et docuerit, hic magnus vocabitur in regno caelorum

but he that shall do and teach, he shall be called great in the kingdom of heaven

qui vicerit, dabo ei sedere mecum in throno meo

to him that shall overcome, I will give to sit with Me on My throne

qui crediderit, et baptizatus fuerit, salvus erit

he that shall believe and be baptised will be saved

omnis qui reliquerit domum, vel fratres, aut sororem, aut patrem, aut matrem, aut uxorem, aut filios, aut agros propter nomen meum...

everyone that hath left brothers or sisters or father or mother or wife or children or fields for My name

omnis quicumque invocaverit nomen Domini, salvus erit

anyone who shall invoke the name of the Lord shall be saved

quicumque voluerit inter vos major fieri, sit vester minister : et qui voluerit inter vos primus esse, sit vester servus

quodcumque ligaveris super terram, erit ligatum et in caelis : et quodcumque solveris super terram, erit ligatum in caelis

quoscumque invenieritis, vocate ad nuptias

quicumque enim fecerit voluntatem Patris mei

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

UNIT 15

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 :

<ul style="list-style-type: none"> • <u>Past Participle</u> 	<p>You have met this form in 9.3 in connection with the Perfect Tense of Passive Verbs. The Past Participle is always Passive eg. <i>assumptus</i> ('taken up'), but don't forget the Deponent Past Participle which has an Active meaning e.g. <i>egressus</i> ('having gone out')</p>
<ul style="list-style-type: none"> • <u>Present Participle</u> 	<p>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. <i>Jesus sedebat <u>docens</u></i> - Jesus sat <u>teaching</u></p>
<ul style="list-style-type: none"> • <u>Future Participle</u> 	<p>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. <i>judicaturus</i> ('going to judge')</p>

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 :

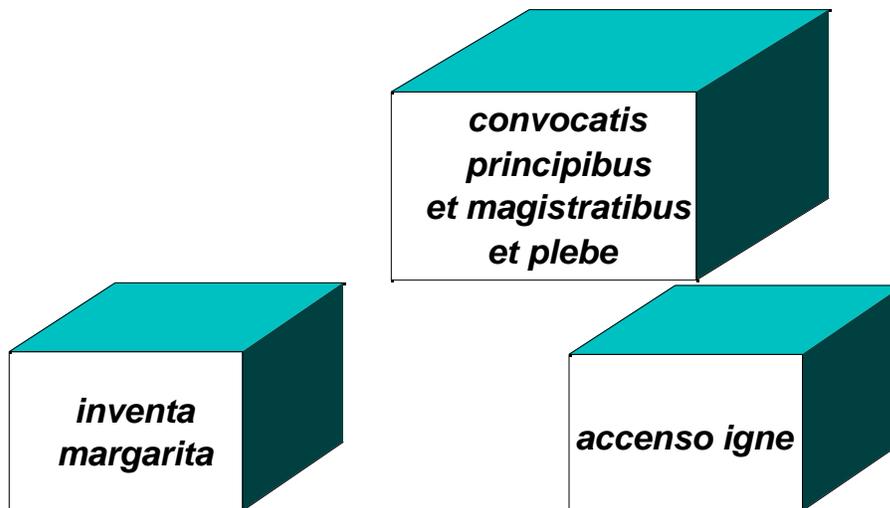


Before translating this kind of expression, think of the motto 'X having been Y', and you will easily see that this has a literal meaning of 'the Lord having been seen'. But as this would be an ungainly style of writing, it is better translated into English *within its context of time and place*. So 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 :

<i>convoco, -are, -avi, convocatum</i>	to call together
<i>invenio, -ire, inveni, inventum</i>	to find
<i>accendo, -ere, accendi, accensum</i>	to kindle



Now see how these expressions are used and the ways in which they can be translated :

ABLATIVE ABSOLUTE	LITERAL TRANSLATION	CORRECT TRANSLATION
<i>convocatis principibus sacerdotum et magistratibus, et plebe</i>	the chief priests, magistrates and the people having been called together	when he [Pilate] had called together the chief priests, magistrates and the people
<i>inventam autem una pretiosa margaritam</i>	and a pearl of great price having been found	and when he found one pearl of great price
<i>accenso autem igne in medio atrii</i>	and a fire having been kindled in the middle of the hall	and when they had kindled a fire in the middle of the hall

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
6. sending his armies
7. when you have bound his hands and feet
8. 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.

Past ParticipleAblative Noun

<i>ligatis</i>	<i>thesauris</i>
<i>sublevatis</i>	<i>sacramentis</i>
<i>audito</i>	<i>muneribus</i>
<i>apertis</i>	<i>igne</i>
<i>convocatis ad se</i>	<i>manibus et pedibus ejus</i>
<i>accenso</i>	<i>oculis in coelo</i>
<i>missis</i>	<i>hoc verbo</i>
<i>flexo</i>	<i>exercitibus suis</i>
<i>perceptis</i>	<i>turbis</i>
<i>sumptis</i>	<i>genu</i>

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

CASE	SINGULAR	PLURAL
Nom	<i>stans</i>	<i>stantes</i>
Acc.	<i>stantem</i>	<i>stantes</i>
Gen.	<i>stantis</i>	<i>stantium</i>
Dat.	<i>stanti</i>	<i>stantibus</i>
Abl	<i>stante</i>	<i>stantibus</i>

dicens, dicentis - saying

CASE	SINGULAR	PLURAL
Nom	<i>dicens</i>	<i>dicentes</i>
Acc.	<i>dicentem</i>	<i>dicentes</i>
Gen.	<i>dicentis</i>	<i>dicentium</i>
Dat.	<i>dicenti</i>	<i>dicentibus</i>
Abl	<i>dicente</i>	<i>dicentibus</i>

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

<i>calumnians</i> - speaking evil of	<i>sedens</i> - sitting
<i>dormiens</i> - sleeping	<i>intercedens</i> - interceding
<i>malignans</i> - doing evil	<i>audiens</i> - hearing
<i>procendens</i> - proceeding	<i>interrogans</i> - questioning
<i>portans</i> - carrying	<i>persequens</i> - persecuting
<i>saliens</i> - jumping, springing up	<i>transiliens</i> - jumping over
<i>credens</i> - believing	

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, audientem illos 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 archangelii 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
aperuisti credentibus regnum caelorum*

to the One proceeding from both
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 persequentibus, et calumniantibus vos

pray for those who persecute (lit. persecuting) you and who calumniate (lit. calumniating) you

Table of Present Participles

<i>baptizans</i> - baptising	<i>mittens</i> - sending
<i>docens</i> - teaching	<i>(de)currens</i> - running (down)
<i>comprehendens</i> - taking hold	<i>succurrens</i> - helping
<i>veniens</i> - coming	<i>attendens</i> - attending
<i>euns</i> - going	<i>confortans</i> - strengthening
<i>existimans</i> - thinking	<i>quaerens</i> - seeking
<i>proficiens</i> - setting out	<i>sperans</i> - hoping
<i>lucens</i> - shining	<i>diligens</i> - loving

Vocabulary

<i>manipulus, -i</i> - bundle, sheaf	<i>exsultatio, -ionis</i> - joy
<i>peregre</i> - abroad	<i>comprehendo, -ere, -ndi, -nsum</i> (3) - to take hold of
<i>pusillum</i> - a little while	<i>comitatus, -us</i> - company, group
<i>caliginosus, -a, -um</i> - dark	<i>colligo, -ere, -egi, -ectum</i> (3) - to gather
<i>lignum, -i</i> - wood, esp. firewood	

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 congregans omnes principes sacerdotum... Euntes, ibant et flebant, mittentes semina sua

and King Herod, hearing this, was troubled, and calling together all the chief priests... 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 gavisii 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 :

<i>existimantes</i>	<i>videntes</i>	<i>stans</i>	<i>comprehendentes</i>	<i>videns</i>
---------------------	-----------------	--------------	------------------------	---------------

- | | |
|--|---|
| 1. <i>publicanus a longe</i> _____ | the publican <u>standing</u> afar off |
| 2. <i>et post pusillum alius</i> _____ <i>eum...</i> | and after a little while another <u>seeing</u> Him... |
| 3. _____ <i>autem illum esse in comitatu</i> | and <u>thinking</u> that He was in the company |
| 4. _____ <i>autem eum</i> | and <u>taking hold</u> of Him |
| 5. <i>et</i> _____ <i>eum adoraverunt</i> | and <u>seeing</u> 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
salientis (gen. sing.) agrees with *aquae* ('of water')

Protector in te sperantium, Deus O God, the protector of all who hope in Thee
sperantium (gen. pl.) means 'of all (those) hoping'

haec est generatio quaerentium eum this is the generation of them that seek Him
quaerentibus (gen. pl.) means 'of (those) seeking'

omni habenti dabitur to everyone that hath shall be given
habenti (dat. sing.) means 'to the one having'

abundantia diligentibus te plenteousness to them that love Thee
diligentibus (dat. pl.) means 'to (those) loving'

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. *lucenti* (dat. sing.) means 'shining' and agrees with *lucernae* ('to a light')

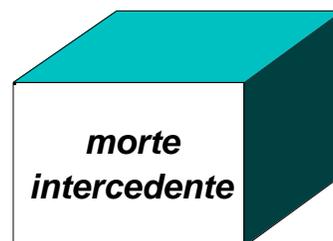
adstantibus dixit... to the bystanders He said... *adstantibus* (dat. pl.) means 'to those standing by'

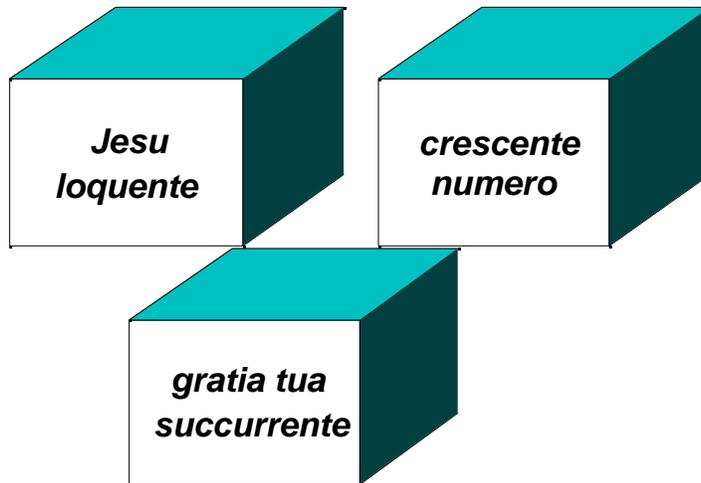
Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen May this mingling and consecration of the Body and Blood of our Lord Jesus Christ help us who receive it (lit. be unto us receiving) unto everlasting life. Amen

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 :





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) :

<i>nuntiante</i>	announcing
<i>deficiente</i>	failing, running out
<i>intercedente</i>	interceding
<i>loquente</i>	speaking
<i>crescente</i>	growing
<i>succurrente</i>	helping

Now look at the table below which helps you to understand their literal and real meaning :

ABLATIVE PHRASE	LITERAL TRANSLATION	CORRECT TRANSLATION
<i>Jesu loquente ad turbas</i>	with Jesus talking to the crowds	Jesus was speaking to the crowds
<i>angelo nuntiante</i>	with an angel announcing	by the message of an angel
<i>morte intercedente</i>	with his death interceding	by his death
<i>crescente numero discipulorum</i>	with the number growing of the disciples	when the number of disciples was increasing
<i>gratia tua succurrente</i>	with Thy grace helping	with the help of Thy grace
<i>deficiente vino</i>	with the wine failing	when they had run out of wine

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 :

<i>intercedente beato Polycarpo Martyre tuo atque Pontifice</i>	by the intercession of blessed Polycarp Thy martyr and bishop
<i>intercedentibus Sanctis tuis Cyrillo et Methodio</i>	by the intercession of Thy Saints Cyril and Methodius
<i>interveniente beato Bartholomaeo Apostolo tuo</i>	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

<i>te inspirante</i>	by Thy inspiration (lit. with Thee inspiring)
<i>te gubernante</i>	by Thy guidance (lit. with Thee governing)
<i>revelante te</i>	on Thy revelation (lit. with Thee revealing)
<i>te autem eleemosynam faciente</i>	and when thou dost alms (lit. with thee doing...)
<i>et continuo adhuc illo loquente cantavit gallus</i>	and immediately <u>while he was still speaking</u> the cock crew (lit. 'with Him speaking')
<i>adhuc eo loquente, ecce Judas, uno de duodecim, venit</i>	<u>while He was yet speaking</u> , lo, Judas, one of the twelve, came
<i>et cum haec dixisset, videntibus illis, elevatus est</i>	and when He had said these things, in their sight (lit. with <u>them looking</u>) He was raised up

15.6 THE FUTURE PARTICIPLE

-urus

- 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 :

<i>iterum venturus est cum gloria</i>	He <u>will come</u> again with glory
<i>vitam venturi saeculi</i>	the life of the world (<u>going</u>) <u>to come</u> <i>venturi</i> (gen. sing.) agrees with <i>saeculi</i> ('of the world')
<i>qui eripuit nos ab iram venturam</i>	Who hath delivered us from the wrath <u>to come</u>
<i>calicem quem ego bibiturus sum</i>	the chalice which I am <u>about to drink</u>

Dominus daturus est pluviam super faciem terrae

The Lord will give rain upon the face of the earth

*Audituri enim estis proelia, et opiniones
proeliorum*

And you shall hear of wars and rumours of wars

qui credituri sunt per verbum eorum in me

those who through their word will believe in Me

ecce qui judicaturus est vivos et mortuos

behold Him who shall judge the living and the dead

REVISION UNITS 11-15

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)

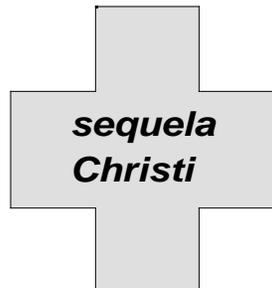
Note : Sometimes the letter I is substituted for J

B. MEMORANDA - MEMORABLE PHRASES

1.



2.

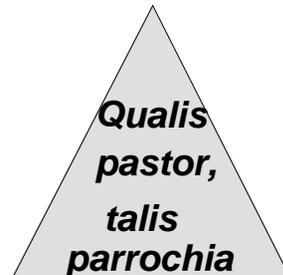


3.

4.



5.

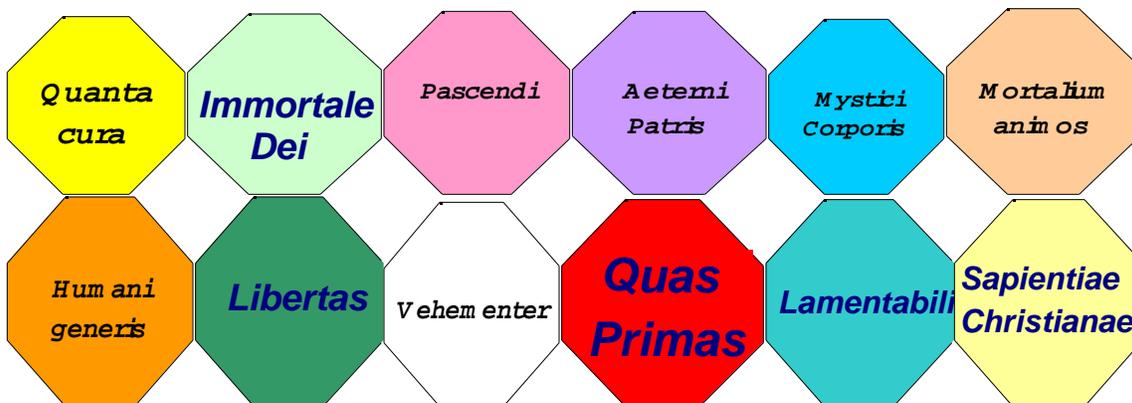


6.



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.



Match the above titles with their English counterparts below :

1. 'The minds of mortal men...' : 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. 'Of the Mystical Body...': 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. 'Fervently...' : 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. The first... : 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 :

*Scelesti turba clamitat :
 Regnare Christum nolumus.
 Te nos ovantes omnium
 ----- dicimus*

*Te -----
 Honore tollant publico,
 Colant -----
 ----- exprimant.*

*Submissa regum fulgeant
 Tibi dicata insignia,
 Mitique sceptro -----
 ----- 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,
 iudices**

**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 :

ACCUSATIVE	<i>vocandum</i> - calling	<i>docendum</i> - teaching	<i>regendum</i> - ruling	<i>audiendum</i> - hearing
GENITIVE	<i>vocandi</i> - of calling	<i>docendi</i> - of teaching	<i>regendi</i> - of ruling	<i>audiendi</i> - of hearing
ABLATIVE	<i>vocando</i> - by calling	<i>docendo</i> - by teaching	<i>regendo</i> - by ruling	<i>audiendo</i> - by hearing

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

<i>divinitus</i> (adv.) - by divine influence, inspiration	<i>inspiro</i> , -are, -avi, -atum (1) - to inspire
<i>utilis</i> - useful	<i>arguo</i> , -ere, -ui, -utum (3) - to censure, reprove
<i>corripio</i> , -ere, -ripui, -reptum (3) - to correct, blame	<i>erudio</i> , -ire, -ivi, -itum (4) - to teach, educate
<i>illudo</i> , -ere, -si, -sum (3) - to mock, laugh at	<i>flagello</i> , -are, -avi, -atum (1) - to whip, scourge
<i>interpello</i> , -are, -avi, -atum (1) - to intercede	<i>festino</i> , -are, -avi, -atum (1) - to hurry
<i>ira</i> , -ae - anger	<i>tardus</i> , -a, -um - slow
<i>velox</i> , -ocis - swift	

Reading Practice

Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia

All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice

et tradent eum Gentibus ad illudendum, et flagellandum, et crucifigendum

they will turn Him over to the Gentiles to mock, to flog and to crucify

Sit autem omnis homo velox ad audiendum : tardus autem ad loquendum, et tardus ad iram

And let every man be swift to hear, but slow to speak, and slow to anger

ad mysterium crucis praedicandum

to preach the mystery of the cross

Exercise 1 Fill in the blanks using one of the following words :

<i>manducandum</i>	<i>adjuvandum</i>	<i>interpellandum</i>	<i>benedicendum</i>
--------------------	-------------------	-----------------------	---------------------

1. *Aperi, Domine, os meum ad _____ nomen sanctum tuum*

O Lord, open Thou my mouth to bless Thy holy Name

2. *semper vivens ad _____ pro nobis*

always living to make intercession for us

3. *Quomodo potest hic nobis carnem suam dare ad _____ ?*

How can this Man give us His Flesh to eat?

4. *Domine, ad _____ me festina*

O Lord, make haste to help me

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

the gift of ruling, of teaching, of sanctifying

lex credendi, lex orandi

the law of Faith (lit. of believing) is the law of prayer (lit. of praying)

certa moriendi conditio

the certainty (lit. the sure condition) of dying

venit tempus miserandi

the time of mercy (lit. of having mercy) has come

Elizabeth autem impletum est tempus pariendi, et peperit filium

the time came for Elizabeth to have her child (lit. the time of giving birth was fulfilled), and she gave birth to a Son

dedit illis potestatem curandi infirmitates, et eijciendi daemonia

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

proficio, -ere, -feci, fectum (3) - to make progress
statura, -ae - stature, height

adicio, -ere, -jeci, -jectum (3) - to add
cubitus, -i - a cubit

Reading Practice

qui mortem nostram moriendo destruxit

who by dying destroyed our death

et vitam resurgendo reparavit

and by rising again hath restored our life

Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas

O God who dost manifest Thy almighty power mostly in sparing and showing mercy

da nobis eorum gloriam sempiternam et proficiendo celebrare, et celebrando proficere

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

ab alvo Virginis nascendo

by being born from the Virgin's womb

Quis autem vestrum cogitando potest adicere ad staturam cubitus unum?

Which of you, by taking thought can add one cubit to your height?

Innocentes Martyres non loquendo sed moriendo confessi sunt

the martyred Innocents confessed not by speaking but by dying

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 :

<i>Deus, qui ad <u>tuendam catholicam fidem</u>, et <u>universa</u> in Christo <u>instauranda</u> sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti</i>	O God, <u>for the defence of the Catholic faith</u> , and <u>to restore all things</u> in Christ Thou didst fill Saint Pius, the Supreme Pontiff, with heavenly wisdom and apostolic strength
--	---

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 :

<i>Deus, qui ad <u>conterendos Ecclesiae tuae hostes</u>, et ad <u>divinum cultum reparandum</u>, beatum Pium Pontificem maximum eligere dignatus es</i>	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
--	---

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

<i>contemno, -ere, -tempti, -temptum</i> (3) - to despise	<i>egregius, -a, -um</i> - illustrious, distinguished
<i>praemostrare, -are</i> (1) - to show, point out	<i>instruo, -ere, -struxi, -structum</i> (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

dicenda - 'things to-be-said' ie. words

facienda - 'things to-be-done' ie. deeds

ferenda - 'things to-be-borne' ie. sufferings

Reading Practice

*Offero 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* :

<i>nonne hic est fabri filius?</i>	is not this the carpenter’s son?
<i>nonne mater ejus dicitur Maria?</i>	is not His mother called Mary?
<i>nonne decem mundati sunt?</i>	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* :

<i>num vere paritura sum anus?</i> (Sarah to the Angel)	am I, an old woman, really going to give birth?
<i>numquid ego Judaeus sum?</i> (Pilate)	Am I a Jew?

<i>Numquid omnes apostoli?</i>	<i>numquid omnes prophetae?</i>	Are all apostles? Are all prophets? Are all
<i>numquid omnes doctores?</i>	<i>numquid omnes virtutes?</i>	doctors? Are all workers of miracles? Have
<i>numquid omnes gratiam habent curationem?</i>	<i>numquid omnes linqvis loquuntur?</i>	all the grace of healing? Do all speak with
<i>numquid omnes interpretantur?</i>		tongues? Do all interpret?

In Luke, 6, 39 both positive and negative forms are used with different expected outcomes :

<i>Numquid potest caecus caecum ducere ? Nonne ambo in foveam cadunt?</i>	Can the blind lead the blind? Will they not both fall into the pit?
---	---

Vocabulary

<i>faber, fabri</i> - smith, carpenter	<i>anus, -us</i> - an old woman
<i>paritura</i> (fut. participle) - about to give birth	<i>fovea, -ae</i> - pit
<i>hortus, -i</i> - garden	<i>caecus, i-</i> - a blind man
<i>fili nuptiarum</i> - attendants at a wedding	<i>sponsus, -i</i> - bridegroom
<i>vestis nuptialis</i> - wedding garment	<i>piger, -gra, -grum</i> - lazy, idle
<i>imago, -inis</i> - image, likeness	<i>superscriptio, -ionis</i> - inscription
<i>participatio, -ionis</i> - partaking	<i>desertum, -i</i> - desert, wilderness
<i>infans, antis</i> - child	<i>quamdiu</i> - as long as
<i>licet</i> - it is lawful	<i>in sabbatis</i> - on the Sabbath days
<i>census, -us</i> - tribute	<i>doctor, -oris</i> - doctor
<i>curatio, -ionis</i> - healing	<i>interpreter, -ari (1)</i> - to explain, interpret

Exercise 1 Decide whether the answer to each of these questions is ‘yes’ or ‘no’ and precede them with *nonne* or *numquid*

- | | |
|--|---|
| 1. _____ voluntatis meae mors impii ? | Is it My will that a sinner should die? |
| 2. _____ oblivisci potest mulier infantem suum? | Can a woman forget her own child? |
| 3. _____ hic est qui sedebat et mendicabat ? | Is not this he that sat and begged? |
| 4. _____ Deus ego sum, ut occidere possim et
vivificare? | Am I God, to be able to kill and give life?
(King of Israel) |
| 5. _____ ego sum, Domine ? | It is not I, is it, Lord? |
| 6. _____ ego te vidi cum illo in horto ? | Did not I see thee with Him in the garden? |
| 7. _____ et publicani hoc faciunt ? | Do not also the Publicans do as much? |
| 8. _____ poterit Deus parare mensam in deserto ? | Will God be able to prepare a table in the
desert? (implying disbelief) |
| 9. _____ possunt filii nuptiarum, quamdiu sponsus
cum illis est, jejunare : | Surely the bridegroom's attendants cannot fast
while the bridegroom is with them? |
| 10. Calix benedictionis cui benedicimus, _____
communicatio Sanguinis Christi est ? et panis, quem
frangimus, _____ participatio Corporis Domini
est? | 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 :

<i>Tu es Rex Judaeorum ?</i>	Art Thou the King of the Jews?
<i>Simon, dormis?</i>	Simon, sleepest thou?
<i>Tu es filius meus Esau?</i>	Art thou my son Esau?
<i>Tu credis in Filium Dei?</i>	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** :

<i>Interrogo vos, si licet sabbatis benefacere, an male : animam salvam facere an perdere?</i>	I ask you, if it is lawful on the sabbath days to do good or to do evil : to save life, or to destroy?
<i>A temetipso hoc dicis, an alii dixerunt tibi de me?</i>	Sayest thou this thing of thyself, or have others told it thee of Me?
<i>Licet census dare annon?</i>	Is it lawful to give tribute to Caesar or not?
<i>Tu es, qui venturus es, an alium expectamus ?</i>	Art Thou He that is to come, or look we for another ?

Vocabulary

<i>salvum facere</i> - to make safe, save	<i>licet</i> - it is lawful, allowed
<i>census, -us</i> - tribute	

17.5 Twenty Questions

Here are all the interrogative words you will need to know :

CUR?	why?	CUJUS?	whose?
QUARE?	why? (most commonly)	QUANDO?	when?
QUID?	why?	QUOMODO?	how? by what means?

QUID?	what?	QUOT?	how many?
QUIS?	who?	QUOTIES	how many times?
QUEM?	whom?	QUALIS?	what kind?
QUO?	where to? whither?	QUANTUS, -A, -UM?	how much? (Pl. how many?)
QUOUSQUE?	to what point? how long?	UBI?	where?
A QUO?	by, from whom?	UNDE?	where from? whence?
CUI?	to whom?	USQUEQUO?	to what point? how long?

Exercise 2 Fill in the blanks with the appropriate question word :

<i>quantum?</i>	<i>unde?</i>	<i>quis?</i>	<i>cujus?</i>	<i>quare?</i>	<i>ubi?</i>
<i>quid?</i>	<i>quando?</i>	<i>quot?</i>	<i>usquoque?</i>	<i>quomodo?</i>	<i>quo?</i>

- | | |
|--|--|
| 1. _____ panes habetis? | <u>How many</u> loaves have you? |
| 2. _____ ibo a spiritu tuo? | <u>Whither</u> shall I go from Thy Spirit? |
| 3. _____ est Deus eorum? | <u>Where</u> is their God? |
| 4. Amice, _____ huc intrasti non habens vestem nuptialem? | Friend, <u>how</u> comest thou in hither, not having on a wedding garment? |
| 5. _____ est veritas? | <u>What</u> is truth? |
| 6. _____ debes domino meo? | <u>How much</u> dost thou owe my master? |
| 7. _____ discipuli tui transgrediuntur traditionem seniorum? | <u>Why</u> do Thy disciples transgress the traditions of the ancients? |
| 8. _____ peccabit in me frater meus et dimittam ei? | <u>How often</u> must I forgive my brother if he wrongs me? |
| 9. _____ , piger, dormies? | <u>How long</u> wilt thou sleep, O sluggard? |
| 10. Baptismus Joannis _____ erat? | The baptism of John, <u>whence</u> was it? |
| 11. Tu _____ es? | <u>Who</u> art thou? |
| 12. _____ imago est haec, et superscriptio? | <u>Whose</u> image is this, and inscription? |

Reading Practice

Quis est meus proximus?

Who is my neighbour?

Quis est iste, qui venit de Edom?

Who is this that cometh from Edom?

<i>Mulierem fortem <u>quis</u> inveniet?</i>	<u>Who</u> shall find a valiant woman?
<i><u>Cur</u>, Domine, irascitur furor tuus contra populum tuum?</i>	<u>Why</u> , O Lord, is Thy indignation kindled against Thy people?
<i>Dominus illuminatio mea, et salus mea : <u>quem</u> timebo?</i>	The Lord is my light and my salvation : <u>whom</u> shall I fear?
<i><u>Quomodo</u> fiet istud, quoniam virum non cognosco?</i>	<u>How</u> shall this be, since I know not man?
<i><u>Unde</u> hoc mihi, ut veniat Domini mei ad me?</i>	<u>Whence</u> is this to me, that the mother of my Lord should come to me?
<i><u>Unde</u> huic sapientia haec et virtutes?</i>	<u>Whence</u> (to Him) this wisdom and power?
<i><u>quando</u> haec erunt?</i>	<u>When</u> shall these things be?
<i><u>Usquequo</u>, Domine, clamabo, et non exaudies?</i>	<u>How long</u> , O Lord, shall I cry, and Thou wilt not hear?
<i><u>Ubi</u> sapiens? <u>ubi</u> scriba? <u>ubi</u> conquisitor hujus saeculi?</i>	<u>Where</u> is the wise? <u>where</u> is the scribe? <u>where</u> is the disputer of this world?
<i><u>Quare</u> tristis es, anima mea, et <u>quare</u> conturbas me?</i>	<u>Why</u> art thou sad, O my soul? and <u>why</u> 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 :

<i><u>Quid</u> timidi estis, modicae fidei?</i>	<u>Why</u> are you afraid, O you of little faith?
<i><u>Quid</u> faciam tibi, Ephraim?</i>	<u>What</u> shall I do to thee, Ephraim?
<i><u>Quid</u> ergo baptizas, si tu non es Christus?</i>	<u>Why</u> , then, dost thou baptise, if thou be not the Christ?
<i><u>Quid</u> existis videre...?</i>	<u>What</u> did you go out to see?
<i><u>Quid</u> retribuam Domino pro omnibus quae retribuit mihi?</i>	<u>What</u> shall I give to the Lord for all that He hath given me?
<i><u>Quid</u> iudicas fratrem tuum?</i>	<u>Why</u> dost thou judge thy brother?
<i>Mulier, <u>quid</u> ploras?</i>	Woman, <u>why</u> weepest thou?
<i><u>Quid</u> me tentatis, hypocritae?</i>	<u>Why</u> do you tempt me, ye hypocrites?

Vocabulary

<i>retribuo, -ere, -ui, -tributum (3) - to give</i>	<i>irascor, irasci - to be roused to anger</i>
<i>furor, -oris - anger, indignation</i>	<i>illuminatio, -ionis - light</i>
<i>conturbo, -are, -avi, -atum (1) - to cause anxiety</i>	<i>perversus, -a, -um - crooked, perverse</i>
<i>accuso, -are, -avi, -atum (1) - to accuse</i>	<i>observo, -are, -avi, -atum - to observe, mark</i>
<i>sustineo, -ere, -ui, -tentum (2) - to bear, support</i>	<i>emo, -ere, emi, emptum (3) - to buy</i>
<i>ploro, -are, -avi, -atum (1) - to weep</i>	<i>proximus, -i - neighbour</i>

Exercise 3

Translate the following :

1. *Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?*
2. *si autem et Satanus 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, quis 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 obediunt ei?*

Vocabulary

<i>infirmor, -ari</i> - to be weak	<i>uro, -ere, ussi, ustum</i> (3) - to burn
<i>littera, -ae</i> - letter of the alphabet	<i>disco, -ere, didici</i> - to learn
<i>scio, -ire, -ivi, -itum</i> (4) - to know	<i>signum, -i</i> - a sign
<i>esuriens</i> - hungry	<i>pasco, -ere, pavi, pastum</i> (3) - to feed
<i>sitiens</i> - thirsty	<i>hospes, hospitis</i> - stranger, foreigner
<i>colligo, -ere, -egi, -ectum</i> (3) - to gather together	<i>nudus, -a, -um</i> - naked
<i>cooperio, -ire, -ui, -ertum</i> (4) - to envelop, cover	<i>carcer, -eris</i> - prison, cell
<i>praedico, -are, -avi, atum</i> (1) - to preach	

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?

*Quid fecit tibi? quomodo aperuit tibi oculos?
Respondit eis : Dixi vobis jam, et audistis : quid
iterum vultis audire? Numquid et vos vultis
discipuli ejus fieri?*

*Tunc respondebunt ei justii, dicentes : Domine,
quando te vidimus esurientem, et pavimus te :
sitientem, et dedimus tibi potum? quando autem te
vidimus hospitem, et collegimus te : aut nudum, et
cooperuimus te? aut quando te vidimus infirmum :
aut in carcere, et venimus ad te?*

*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?

UNIT 18

"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

Faber

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.



is used to denote the Divine Victim.

This prayer speaks with immense veneration of the bread even *before* the Consecration, making absolutely clear that it is the Divine Victim that is offered in the Mass. By referring to the unconsecrated bread as the *hostia*, the priest already has its destiny in mind. This is an opportunity to view the gifts through the eyes of the soul and therefore an invaluable spiritual preparation for the moment of Consecration itself.

Offertory prayers which anticipate the Consecration, as do those of the Tridentine Mass, are common to numerous ancient liturgies of both East and West.



means 'so that it may be profitable'

Here is an unequivocal statement of the identity between the Mass and the Sacrifice of Calvary, and that the purpose of the Mass is the same as that of the Cross. For it is the same Victim, the same Priest, Jesus Christ, Who is the chief celebrant of the Mass, and the merits of His Passion and Death are applied to our souls for our sanctification and salvation.

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 innumerabilibus peccatis, et offensionibus et negligentis 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?

***hanc
immaculatam
hostiam***

2. Who is offering?

***ego indignus
famulus tuus***

3. To whom ?

***omnipotens
aeterne Deus***

4. In atonement for what?

peccatis

offensionibus

negligentiis

5. For whom?

***omnibus
circumstantibus***

***omnibus
fidelibus
Christianis
vivi atque
defunctis***

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

*Offerimus 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

<i>majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.</i>	sweet odour before Thy divine majesty, for our own salvation, and that of the whole world. Amen.
--	--

The offering of the wine is similarly couched in specifically sacrificial language and spoken of *as if* it were already the consecrated species.



'the chalice of salvation' : the Precious Blood shed for the salvation of the whole world (*pro nostra et totius mundi salute*) is already anticipated in thought by the priest as he raises the chalice.



'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

<i>Veni, Sanctificator, omnipotens aeterne Deus, et benedic hoc sacrificium, tuo sancto nomini preparatum.</i>	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

<i>Suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri...</i>	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 :

Lavabo inter innocentes manus meas : et circumdabo altare tuum, Domine : ut audiam vocem laudis : et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam : in quorum manibus iniquitates sunt : dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum : redime me, et miserere mei. Pes meus stetit in directo : in ecclesiis benedicam te, Domine. Gloria Patri, et Filio et Spiritui Sancto...

I will wash my hands among the innocent : and will compass Thy altar, O Lord : that I may hear the voice of Thy praise : and show forth all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood : in whose hands are iniquities : their right hand is filled with gifts. But I have walked in my innocence : redeem me, and have mercy on me. My foot hath stood on the straight path : in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son and to the Holy Ghost...

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 labiis 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, mihi que, 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

to the
God,

'acceptable'
Divine Majesty, and, with the mercy of

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,

Alleluia, 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 .

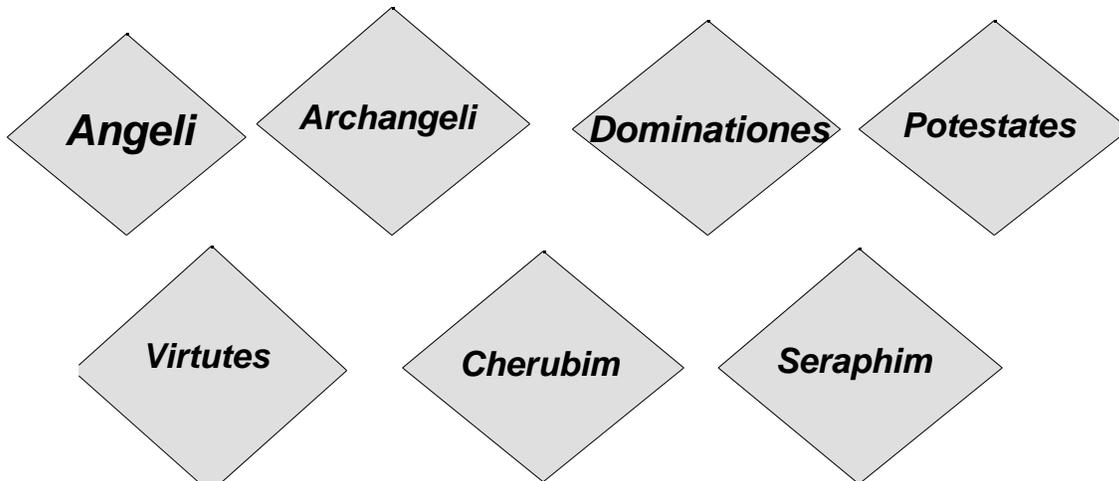
- the frequency with which the Angels, especially Michael the Archangel, are included in the liturgy
- the number of times Our Lady and the Saints, especially John the Baptist, Peter and Paul are mentioned *by name*, given honour and asked to intercede for us
- the profound influence which this celestial 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 :

<i>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</i>	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 :

<i>Per Christum Dominum nostrum, per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates : caeli caelorumque Virtutes ac beata Seraphim sociis exultatione concelebrant.</i>	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
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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.

<i>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.</i>	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 Virgini, 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, beatum Michaellem Archangelum, beatum Joannem Baptistam, 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 dignentur 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,

<i>Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.</i>	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.
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Once again, special honour is given to the Saints who are mentioned by name :

<i>Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte.</i>	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

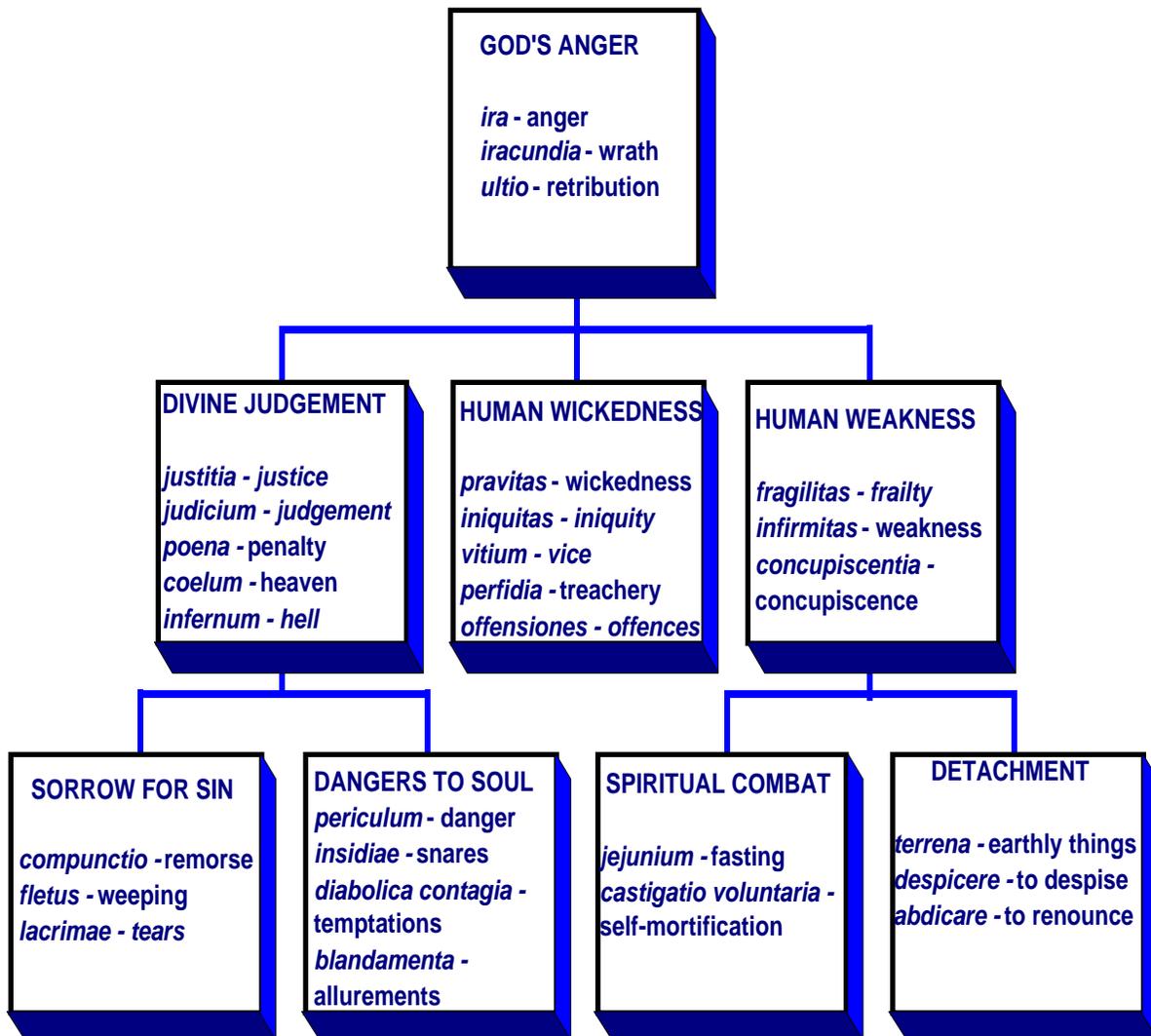
There is much more involved in reading these Orations than understanding the Latin expressions and coping with the Subjunctive. For some it may mean a re-adjustment to the patrimony of the Faith as it has been handed down to us in all its integrity and proclaimed unerringly in the orations. This would 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 :

- | | |
|---|--|
| <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • 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 :



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.



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 -
Grant, 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 :

<i>Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus</i>	Through Jesus Christ Thy Son Our Lord Who liveth and reigneth with Thee in the unity of the Holy Ghost
--	--

Vocabulary

<i>quaesumus</i> - we beseech	<i>gratus, -a, -um</i> - pleasing
<i>pariter</i> - equally, alike	<i>purifico, -are</i> (1) - to purify
<i>hujus</i> - of this	<i>fragilitas, -atis</i> - frailty
<i>purgo, -are</i> (1) - to cleanse	<i>hostia, -ae</i> - host, Victim
<i>munio, -ire</i> (4) - fortify, strengthen	<i>sino, -ere, sivi, situm</i> (3) - to let, allow
<i>tribuo, -ere, -ui, -utum</i> (3) - to give, allot	<i>participatio, -ionis</i> - partaking
<i>subjaceo, -ere, -ui</i> (2) - to lie under, be subject to	<i>vegetatio, -ionis</i> - vigour, growth
<i>effectus, -us</i> - effect, consequence	



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

hodiernus, -a, -um - of today
vito, -are, -avi, -atum (1) - to avoid, withstand
culmen, -inis - top, peak
imperium, -ii - empire

illicebra, -ae - allurement, enticement
supero, -are, -avi, -atum (1) - to overcome
imitatio, -ionis - imitation
pervenio, -ire, -veni, -ventum (4) - to arrive

ubertas, -atis - fertility, abundance, fullness
transfero, -ferre, -tuli, -latum (3) - to remove
saeculum, i- - the world
doceo, -ere, -ui, doctum (2) - to teach
periturus, -a, -um - transitory, perishable
calco, -are (1) - to trample underfoot
adversantia - things which oppose, obstacles

supplex, -icis - humbly entreating, supplicating
pompa, -ae - display, pomp
sequela, -ae - a following
disco, -ere, didici (3) - to learn
deliciae, -arum - pleasure, charm
amplexus, -us - embrace

Collect of 17th Sunday after Pentecost



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



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



despising the things of this world
and embracing the Cross as the
way to salvation

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

Vocabulary

vitium, -i - vice

supplicium, -ii - punishment, torture

deputo, -are (1) - to estimate, judge

nexus, -us - bond, attachment

castigatio - chastisement

voluntarius, -a, -um -voluntary

hostis, -is - enemy

pravus, -a, -um - evil

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 :

**ab hostibus
mentis et
corporis**

**suppliciis
aeternis**

**vitia
nostra**

**castigatione
voluntaria**

**remedia
aeterna**

**a peccatorum
nexus**

**a pravis
cogitationibus**

**ab omnibus
adversitatibus**

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

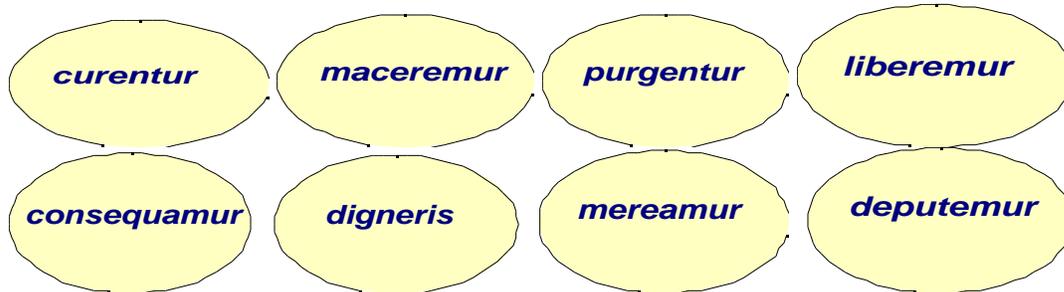
macero, -are (1) - to afflict, weaken

purgo, -are (1) - to cleanse

deputo, -are (1) - to cut off, condemn
consequor, consequi - to obtain, achieve

dignor, -ari (1) - to deign
mereor, -eri (2) - to deserve

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

cohibeo, -ere, -ui, -itum (2) - to restrain, control
infundo, -ere, -fusum (3) - to pour in, infuse
benignus - loving, kindly
benignitas, -atis - kindness
potius...quam - rather...than

sanctificatio, -ionis - grace, holiness
provenio, -ire, -veni, -ventum (4) - to come forth
contraho, -ere, -traxi, -tractum (3) - to contract
delictum, -i - fault, crime
temporaliter - in time, in this life

Reading Practice

Postcommunion of 17th Sunday after Pentecost



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 suppliciis 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

populus, -i - people

attero, -ere, -trivi, -tritum (3) - wear down, ruin

reficio, -ere, -feci, -fectum (3) - restore, revive

abstinentia, -ae - abstinence

intentus, -a, -um - intent, eager

extremum, -i - end

dispositio, -ionis - arrangement, providence

clementia, -ae - mercy

praevalleo, -ere (2) - to prevail

flagellum, -i - whip, scourge

devotio, -ionis - devotion

convenienter - duly

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

Suscipe, quaesumus, Domine, hostiam quam tibi offerimus pro extremo vitae nostrae, et concede : ut per eam universa nostra purgentur delicta : ut, qui tuae dispositionis flagellis in hac vita atterimur, in futura requiem consequamur aeternam

Receive, we beseech Thee, 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 jejniis 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, -ionis - 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

*Deus, qui conspicias omni nos virtute destitui :
interius exteriusque custodi : ut ab omnibus
adversitatibus muniamur in corpore, et a pravis
cogitationibus mundemur in mente*

O God, Who seest that we are wholly destitute of
strength : do Thou both inwardly and outwardly
keep us, that in body we may be preserved from all
adversities, and in soul cleansed from evil thoughts

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.

*Deus, in cujus passione, secundum Simeonis
prophetiam, dulcissimam animam gloriosae
Virginis et Matris Mariae doloris gladius
pertransivit : concede propitius : ut, qui
transfixionem ejus et passionem venerando
recolimus, gloriosis meritis et precibus
omnium Sanctorum cruci fideliter astantium
intercedentibus, passionis tuae effectum felicem
consequamur*

O God, in Whose passion, according to the prophecy of
Simeon, a sword of sorrow pierced the most sweet soul
of the glorious Mary, Mother and Virgin : grant in Thy
mercy that we who call to mind with veneration her
transfixion and suffering, by the glorious merits and
prayers of all the saints faithfully standing by the cross
interceding for us, may obtain the happy effect of Thy
Passion

Collect of the Feast of St Ignatius Lovola (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

*Deus, qui ad majorem tui nominis gloriam
propagandam, novo per beatum Ignatium subsidio
militantem Ecclesiam roborasti : concede ut, ejus
auxilio et imitatione certantes in terris, coronari*

O God, Who for the spreading of the greater glory
of Thy name didst , by means of blessed Ignatius,
strengthen Thy Church Militant with a new army :
vouchsafe unto us, that after battling upon this earth

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

UNIT 20

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

<i>Cibavit eos ex adipe 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</i>	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.
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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

<i>Deus, qui nobis sub Sacramento mirabili passionis</i>	O God, Who in this wonderful sacrament hast left
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<i>tuae memoriam reliquisti : tribue, quaesumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari ; ut redemptionis tuae fructum in nobis jugiter sentiamus : Qui vivis et regnas...</i>	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.
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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

<p><i>Lectio Epistolae beati Pauli apostoli ad Corinthios.</i> <i>FRATRES : Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem et gratias agens fregit, et dixit : Accipite, et manducate : hoc est corpus meum, quod pro vobis tradetur : hoc facite in meam commemorationem. Similiter et calicem, postquam cenavit, dicens : Hic calix novum testamentum est in meo sanguine.. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo : et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat, et bibit : non dijudicans corpus Domini.</i></p>	<p>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.</p>
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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. cxliv. 15, 16

<p><i>Oculi omnium in te sperant, Domine : et tu das illis escam in tempore opportuno. Aperis tu manum tuam : et implem omne animal benedictione.</i></p>	<p>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.</p>
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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

<i>Caro mea vere est cibus, et sanguis meus vere est potus : qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo.</i>	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.
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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

<i>Lauda Sion Salvatorem; lauda ducem et pastorem in hymnis et canticis</i>	Praise thou, Sion, praise thy Saviour ! Praise thy Prince with all thy fervour ! Anthems to thy Shepherd sing.
<i>Quantum potes, tantum aude quia major omni laude, nec laudare sufficis.</i>	All thou canst, do thou endeavour, Yet thy praise can equal never Such as merits thy great King.
<i>Laudis thema specialis Panis vivus et vitalis,</i>	Duty this today thou'rt owing, Bread the living, life-bestowing,

<p><i>hodie proponitur.</i></p> <p><i>Quem in sacrae mensa cenae turbae fratrum duodenae, datum non ambigitur.</i></p> <p><i>Sit laus plena, sit sonora, sit jucunda, sit decora, mentis jubilatio</i></p> <p><i>Dies enim sollemnis agitur, in qua mensae prima recolitur hujus institutio.</i></p> <p><i>In hac mensa novi Regis, novum Pascha, novae legis, phase vetus terminat.</i></p> <p><i>Vetustatem novitas umbram fugat veritas, noctem lux eliminat.</i></p> <p><i>Quod in cena Christus gessit, faciendum hoc expressit in sui memoriam.</i></p> <p><i>Docti sacris institutis, panem vinum in salutis, consecramus hostiam.</i></p> <p><i>Dogma datur Christianis, quod in carnem transit panis et vinum in sanguinem.</i></p> <p><i>Quod non capis, quod non vides animosa firmat fides, praeter rerum ordinem.</i></p> <p><i>Sub diversis speciebus signis tantum et non rebus latent res eximiae</i></p>	<p>Full to honour with Thy praise.</p> <p>Same the bread that Christ in leaving To the twelve, each one receiving, Gave, no one doubt can raise.</p> <p>Let thy praise be loud and swelling, Be it joyous, loud and welling From a full, exulting heart.</p> <p>Mem'ry of that feast we render, Keeping rites in solemn splendour, When Christ did first Himself impart.</p> <p>This new Feast, the old repeating, Newer King and Pasch revealing, Usher in a newer rite.</p> <p>What is new to age succeedeth: Place to Truth the shadow cedeth; Radiance puts the gloom to flight.</p> <p>What He did, that eve reclining, Done anew He willed, assigning This a token of His love</p> <p>By His sacred precepts guided, Make we bread and wine provided, A saving victim from above.</p> <p>Christian truth uncontroverted Is that bread and wine converted Sacred flesh and blood become.</p> <p>Mind and eye whilst unperceiving What's beyond their own conceiving Strenuous faith to them brings home.</p> <p>Hidden under varied species, Signs, not things, the untold riches, Choice and rare beyond conceit.</p>
<p><i>Caro cibus, sanguis potus manet tamen Christus totus Sub utraque specie.</i></p> <p><i>Asumente non concisus, non confractus, non divisus: integer accipitur</i></p> <p><i>Sumit unus, sumunt mille : quantum isti, tantum ille : nec sumptus consumitur</i></p> <p><i>Sumunt boni, sumunt mali : sorte tamen inequali, vitae vel interitus.</i></p> <p><i>Mors est malis, vita bonis :</i></p>	<p>Flesh and Blood our life sustaining, Christ intact in both remaining, 'Neath each sign we greet.</p> <p>Christ, to whomsoever given, By Him is neither rent nor riven Each unparted Christ receives.</p> <p>Come there one, come there many, Each partakes as much as any, Nor the less for other leaves.</p> <p>Good and bad this banquet sharing Are an unlike lot preparing, Life or death to either falls.</p> <p>Life to those, to these perdition,</p>

<p><i>vide panis sumptionis quam sit dispar exitus.</i></p> <p><i>Fracto demum sacramento, ne vaciles, sed memento, tantum esse sub fragmento, quantum toto tegitur.</i></p> <p><i>Nulla rei fit scissura : signi tantum fit fractura, qua nec status, nec statura signati minuitur.</i></p> <p><i>Ecce panis Angelorum, factus cibus viatorum : vere panis filiorum, non mittendum canibus.</i></p> <p><i>In figuris praesignatur cum Isaac immolatur : Agnus Paschae deputatur : datur manna patribus.</i></p> <p><i>Bone pastor, panis vere, Jesu, nostri miserere : Tu nos pasce, nos tuere : tu nos bona fac videre in terra viventium.</i></p> <p><i>Tu qui cuncta scis et vales : qui nos pascis hic mortales : tuos ibi commensales, coheredes et sodales, fac sanctorum civium.</i></p> <p><i>Amen. Alleluia</i></p>	<p>Though to both the same fruition, How unlike the fate that calls.</p> <p>When the host in pieces breakest, If thou waver, thou mistakest, For each fragment thou partkest Holds no less than does the whole</p> <p>Of the substance no division, Signs alone admit partition, Whence unlesened the condition Of the symbol'd Body and Soul.</p> <p>Lo ! angelic bread reviving Pilgrims worn to heaven striving, Children from it strength deriving, Sacred bread to dogs denied.</p> <p>This the ancient types saluted, Isaac victim constituted, And the lamb for pasch deputed, Manna to our sins supplied.</p> <p>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.</p> <p>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.</p> <p>Amen. Alleluia.</p>
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GOSPEL : John vi, 56-59

<p><i>Sequentia sancti Evangelii secundum Joannem.</i> <i>In illo tempore : Dixit Jesus turbis Judaeorum : Caro mea vere est cibus, et sanguis meus vere est potus. Qui manducat 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.</i></p>	<p>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.</p>
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CREDO

<p><i>Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium.</i> <i>Et in unum Dominum Jesum Christum, Filium Dei</i></p>	<p>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</p>
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<p><i>unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri : per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE : ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum : sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos : cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem : qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur : qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.</i></p>	<p>Son of God, born of the Father before all ages : God from God, light from light, true God from true God : begotten, not made : consubstantial with the Father : by Whom all things were made. Who for us men and for our salvation came down from heaven AND WAS INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY : AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures : and ascended into heaven. He sitteth at the right hand of the Father : and He shall come again with glory to judge the living and the dead : and His Kingdom shall have no end. 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.</p>
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OFFERTORY : Lev. xxi. 6

<p><i>Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen eius, alleluia.</i></p>	<p>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.</p>
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SECRET

<p><i>Ecclesiae tuae, quaesumus, Domine, unitatis et pacis propitius dona concede : quae sub oblatis muneribus mystice designantur. Per Dominum...</i></p>	<p><i>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...</i></p>
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PREFACE of Christmas Day

<p><i>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 infulsit : ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationes, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine</i></p>	<p>It is truly meet and just, right and availing 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</p>
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<i>dicentes :</i>	Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again :
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COMMUNION

<i>Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat : itaque quicumque manducaverit panem, vel biberit calicem Domini indigne : reus erit corporis et sanguinis Domini, alleluia.</i>	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.
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POSTCOMMUNION

<i>Fac nos, quaesumus, Domine, divinitatis tuae sempiterna fruitione repleti : quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat : Qui vivis et regnat....</i>	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...
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REVISION UNITS 1-20

A. QUIS HAEC VERBA DIXIT ? - WHO SAID THESE WORDS ?

Judas	Dives	the good thief	woman in crowd	Scribes & Pharisees	Paul
Peter	Satan	disciples in boat	Mary Magdalen	blind man of Jericho	publican

**Magister,
volumus a te
signum
videre**

**Tulerunt
Dominum
de
monumento**

**Non
lavabis
mihi
pedes**

**Domine,
memento
mei**

1.

2.

3.

4.

**Numquid
ego sum,
Rabbi ?**

**Certa
bonum
certamen
fidei**

**Deus,
propitius esto
mihi
peccatori**

**Domine,
ut videam**

5.

6.

7.

8.

**Salva nos,
perimus**

**Pater
Abraham,
miserere mei**

**Beatus
venter qui
te portavit**

**Si Filius Deus es,
dic ut lapides isti
panes fiant**

9.

10.

11.

12.

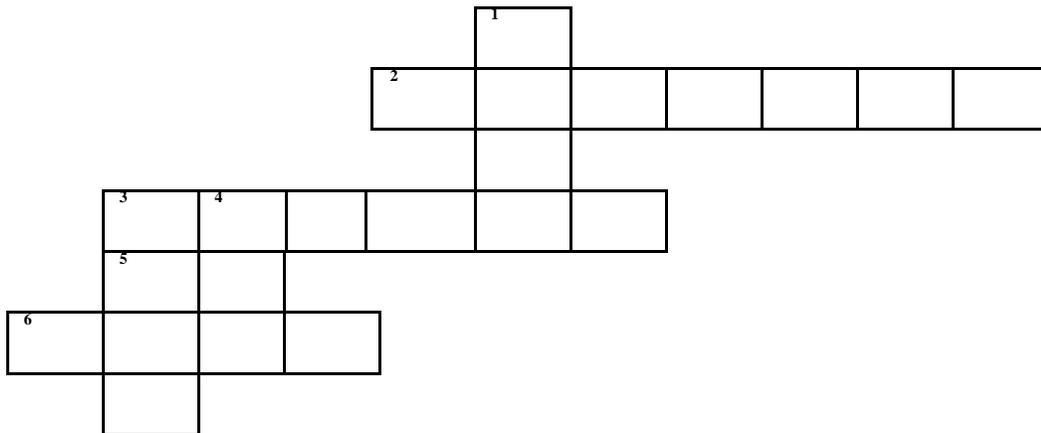
B. INTERROGATIONES - QUESTIONS

First say the following rhyme written in Latin by Rudyard Kipling (translated and adapted by C. Byrne) :

<i>CARMEN SAPIENTIAE SERVORUM</i>	SONG OF THE WISE SERVANTS
<p><i>Servos fideles habeo</i> <i>Probosque sex in numero</i> <i>Qui me docent id quod scio.</i> <i>Sunt nomina, si scire vis,</i> QUID, QUOMODO, CUR UBI, QUIS et QUANDO</p>	<p>I have six faithful serving men. They taught me all I ken. Their names are WHAT and HOW and WHY And WHERE and WHO and WHEN.</p>

Now use the clues below to fill in the grid :

1. What? 2. How? 3. When? 4. Where? 5. Why? 6. Who?

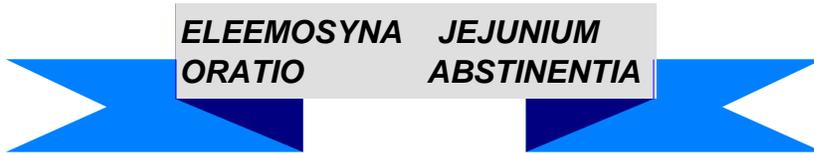


C. VEXILLA - BANNERS With which Feast Day or Season are these phrases associated ?

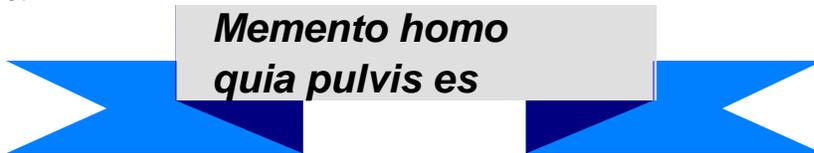
1.



2.



3.



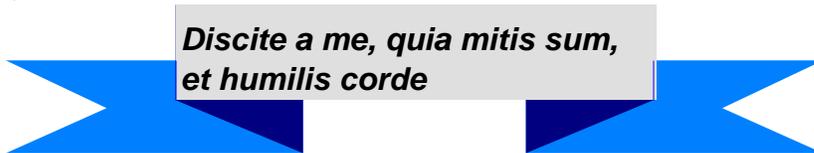
4.



5.



6.



7.



KEY TO EXERCISES

UNIT 1 **Ex. 1** *laudo, laudas, laudat, laudamus, laudatis, laudant; habeo, habes, habet, habemus, habetis, habent; vivo, vivis, vivit, vivimus, vivitis, vivunt; audio, audis, audit, audimus, auditis, audiunt* **Ex. 2** thou commandest, they keep, thou livest and reignest, we praise, they praise, we bless, we have, you hear, I love, they await, he/she says, I love, they rule. **Ex. 3** 1. *audiunt, custodiunt* 2. *dico* 3. *laudant, adorant, tremunt* 4. *magnificat* 5. *do*

6. *diligis* 7. *sedes*. **Ex. 4** 1. love...believes all things, hopes all things, endures all things 2. Simon, sleepest thou? 3. the Spirit Who proceedeth from the Father 4. he who enters through the door is the shepherd 5. I also send you

UNIT 2 **Ex. 1** 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' **Ex. 3** 1i, 2e, 3g, 4j, 5h, 6c, 7d, 8b, 9a, 10f **Ex. 4** 1. 4th 2. 4th 3. 2nd 4. 3rd 5. 2nd 6. 3rd 7. 4th 8. 2nd **Ex. 5** 1. Acc.- (*faciem* is what the angels see, so it completes the sense of *vident*) 2. Gen. - (*Fidei* - 'of Faith') 3. Nom. - (*Christus* is the One who performs the action) 4. Acc. (*requiem* is what is to be granted, so it completes the sense of *dona*) 5. Abl. following certain words such as *sub* (See Unit 5.10)

UNIT 3 **Ex. 1** 1. *ministrari* 2. *baptizari* 3. *perferri* 4. *separari* 5. *custodiri* **Ex. 2** *laudor, laudaris, laudatur, laudamur, laudamini, laudantur; videor, videri, videtur, videmur, videmini, videntur; mittor, mitteris, mittitur, mittimur, mittimini, mittuntur; custodior custodiris, custoditur, custodimur, custodimini, custodiuntur* **Ex. 3**

1. *adoratur, conglorificatur* 2. *aedificatur* 3. *mittuntur* 4. *comparatur* 5. *tradimur* 6. *vocatur* 7. *mutatur* **Ex. 4** 1. *gloriantur* 2. *precor* 3. *confiteri* 4. *patiuntur* 5. *innititur* 6. *persequeris* 7. *operatur* 8. *loquor*

UNIT 4 **Ex. 1** 1. *nostra* 2. *plena* 3. *meo, vivo, vero* 4. *tuis* 4. *bonae* 6. *dignus* 7. *tuo* 8. *novi, aeterni* 9. *suis* **Ex. 2** 1e 2i. 3f 4b 5a 6c 7g 8d 9j 10h **Ex. 3** 1. *Summus* 2. *Altissimi* 3. *pulcherrima* 4. *novissimo* 5. *Sanctissimum* 6. *mitissime* 7. *castissima* 8. *prudenter*

UNIT 5 **Ex. 1** 1. *iterum* 2. *frustra* 3. *semper, ubique* 4. *palam* 5. *de longe* **Ex. 2** 1. *mane* 2. *foris* 3. *repente* 4. *continuo* 5. *priusquam* 6. *nimis* 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

REVISION 1 **A. ACROSS** 1. *Evangelista* 5. *tentatio* 8. *sine* 9. *dico* 11. *initium* 12. *si* 13. *sol* 15. *Missa* **DOWN** 1. *Evangelium* 2. *Altissimus* 3. *est* 4. *sui* 6. *nuntio* 7. *pontifex* 10. *pius* 14. *ob* **B.** *es, esse, sedes, cor, caelum, audit, rex* **C.** 1. in-it-see-um, evan-gel-ee-ee, yo-annem 2. se-quent-see-a, Ma-tay-um 3. deen-yus 4. ex-chel-sees 5. in-dul-gent-see-am, ab-so-lut-see-o-nem 6. grat-see-as, chay-lees. **D.** 1. Pilate 2. Gabriel 3. Martha 4. Peter 5. Jesus 6. Thomas 7. Our Lady 8. Simeon 9. the Jews 10. St John the Apostle 11. woman at the well 12. centurion **E.** *sapientia* - wisdom; *intellectus* - understanding; *consilium* - counsel; *fortitudo* - fortitude; *scientia* - knowledge; *pietas* - piety; *reverentia* - fear of the Lord **F.** 1. *Filius Mariae Virginis* 2. *Gloria Patri* 3. *plenum gratiae et veritatis* 4. *Redemptor mundi* 5. *calicem salutis perpetuae* 6. *sacrificium laudis* 7. *in unitate Spiritus Sancti* 8. *Deo omnipotenti* 9. *in illo tempore* 10. *regnum caelorum*

UNIT 6 **Ex. 1** 1. Let us adore the Most Holy Sacrament forever 2. Let us sing a new song to the Lord 3. Let us praise men of renown 4. Let us all rejoice in the Lord 5. Let us bless the Lord **Ex. 2** 1. *exhibeamus* 2. *separet* 3. *luceat* 4. *adveniat* 5. *veniat* 6. *sit* 7. *speret* 8. *custodiat* 9. *perducat* 10. *sitis* **Ex. 3** 1. *abneget, tollat* 2. *eruat, alat* 3. *faciatis* 4. *det*

UNIT 7 **Ex. 1** 1. *muniatur* 2. *curentur* 3. *liberemur* 4. *confundantur* 5. *commovear* 6. *confundar* 7. *impleamini*

8. *avertantur* 9. *suscipiamur* 10. *terreamini* **Ex. 2** 1. *laetentur* 2. *admiramur, imitemur* 3. *consequamur* 4. *gradiamur* 5. *confiteantur* 6. *sequatur* 7. *misereatur* 8. *tueraris* 9. *fruamur*

UNIT 8 **Ex. 1a** *clamavi, clamavisti, clamavit, clamavimus, clamavitis, clamaverunt; levavi, levavisti, levavit, levavimus, levavitis, levaverunt; oravi, oravisti, oravit, oravimus, oravitis, oraverunt; intravi, intravisti, intravit, intravimus, intravitis, intraverunt; salutavi, salutavisti, salutavit, salutavimus, salutavitis, salutaverunt; rogavi, rogavisti, rogavit, rogavimus, rogavitis, rogaverunt; eructavi, eructavisti, eructavit, eructavimus, eructavitis, eructaverunt; potavi, potavisti, potavit, potavimus, potavitis, potaverunt.* **Ex. 1b** 1. to Thee, O Lord, have I cried 2. Joseph of Arimathea asked Pilate 3. Mardocheus prayed to the Lord 4. and Thy Blood which I have drunk 5. and she entered the house of Zachary and greeted Elizabeth 6. my heart hath uttered a good word 7. to Thee, O Lord, I have lifted up my soul **Ex. 1c** 1. The Confiteor 2. fought the good fight, finished the course, kept the faith 3. liberated them 4. My foot hath stood on a straight path 5. a requiem 6. filled us with one heavenly Bread 7. falling down they adored Him **Ex. 1d** 1. *contemplavi* 2. *vivificasti* 3. *narraverunt* 4. *interrogavit* 5. *portasti* 6. *revelavit*

7. *praestitisti* 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 **Ex. 2b** 1. *meruisti* 2. *vidimus* 3. *viderunt* 4. *placuit* 5. *habuit* 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. *cecidit* 3. *respexisti* 4. *deposuit* 5. *fregerunt* 6. *posuistis*

7. *ascendit, traxit* 8. *accessit, tetigit* 9. *abscondisti* 10. *dilexi* **Ex. 4a** *aperui, aperuisti, aperuit, aperuimus, aperuistis, aperuerunt; veni, venisti, venit, venimus, venistis, venerunt; inveni, invenisti, invenit, invenimus, invenistis, invenerunt; hausit, hausistis, hausit, hausimus, hausistis, hauserunt* **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** *exultavit, respexit, fecit, dispersit, deposuit, 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; 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. *servabit* 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. *videbitis* 3. *erit, resurget, sperabunt* 4. *florebit*

5. *concipiet, pariet* 6. *adorabunt, servient* 7. *perdet* **Ex. 5** Verbs to be underlined : *sperabo, obumbrabit, sperabis, circumdabit, timebis, cadent, appropinquabit, portabunt, ambulabis, conculcabis, 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 : *instaurare omnia in Christo* **B.** 1g, 2h, 3a, 4i, 5d, 6c, 7j, 8b, 9f, 10e **C.** *una voce* - with one voice; *nobis natus, nobis datus* - born for us, given to us; *ad limina* - to the threshold (of the Pope); *ex cathedra* - 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 who 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 consoled 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. **Ex. 2** 1. *confundentur* 2. *benedicetur* 3. *commovebitur* 4. *infirmabor* 5. *replebimini* 6. *consolabuntur* 7. *saturabuntur* 8. *audietur* 9. *supplantabuntur* 10. *mundabimini* **Ex. 3** 1. he shall be called great in the kingdom of heaven 2. wherewith shall it be salted? 3. their seed and their glory shall not be abandoned 4. the people who shall be created 5. they shall be cast out into exterior darkness 6. he will be healed 7. he will be filled with the Holy Ghost 8. the sun shall be darkened 9. those days shall be shortened 10. Peter **Ex. 4** 1. *meditabitur* 2. *auxiliabitur* 3. *laetabitur* 4. *orietur* 5. *commorabitur*

6. *egredietur* 7. *recordabor* 8. *patietur* **Ex. 5** 1. you will be multiplied 2. you will die 3. you will be made sad

UNIT 12 **Ex. 1** 1. pray for us 2. pray, brethren 3 deliver us, O Lord 4. come, Holy Ghost 5. come and adore 6. accept, O holy Father 7. save us, Christ our Saviour 8. sing to the Lord **Ex. 2** 1. *absolve* 2. *quaerite* 3. *mittite* 4. *cantate, benedicite* 5. *nuntiate* 6. *da* 7. *converte* 8. *custodi* 9. *tolle* **Ex. 3** 1. Fill the water-pots with water. Draw out now and take to the chief steward 2. shout out with joy to the Lord, all the earth : sing a psalm to His 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 **Ex. 4** 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 12. go thou and do likewise 13. take Him, you, and judge Him according to your law 14. judge me, O God, and distinguish my cause from a nation that is not holy 15. from the wicked and deceitful man deliver me 16. send forth Thy light and Thy truth

UNIT 13 **Ex. 1** 1. *elevamini* 2. *multiplicamini* 3. *illuminare* 4. *revelamini* 5. *placare* **Ex. 2** 1. *laetare* 2. *laetamini* 3. *miserere* 4. *confitemini* 5. *sequere* 6. *negotiamini* **Ex. 3** 1. lay not up to yourselves treasures on earth 2. do not make sorrowful the Holy Spirit of God 3. do not give place to the Devil 4. be not conformed to this world 5. Bless those who persecute you : bless them and do not curse them 6. do not touch Me 7. be not faithless, but believing **Ex. 4** 1. do not abandon me, O Lord my God, do not depart from me 2. 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** 1. I had seen 2. they had worked 3. we had feared 4. he/she had gone up 5. you (pl.) had erred **Ex. 2** 1. *sedebat* 2. *stupebant* 3. *stabant* 4. *ibat* 5. *jacebat*

UNIT 15 **Ex. 1** 1. *ligatis manibus et pedibus ejus* 2. *sublevatis oculis in coelo* 3. *audito hoc verbo* 4. *apertis thesauris* 5. *convocatis ad se turbis* 6. *accenso igne* 7. *missis exercitibus suis* 8. *flexo genu* 9. *perceptis perceptis* 10. *sumptis sacramentis* **Ex. 2** 1. *stans* 2. *videns* (sing.) 3. *existimantes* 4. *comprehendentes* 5. *videntes* (pl.)

Ex. 3 1. by the intercession of Thy Saints 2. by the intercession of the Blessed Virgin Mary Mother of God 3. by the intercession of Thy blessed Apostles Simon and Jude 4. by the intercession of blessed Matthew Thy Apostle and Evangelist 5. by the intercession of blessed Pius the Supreme Pontiff

REVISION 3 **A.** To the greater glory of God; Jesus Saviour of men; Jesus of Nazareth King of the Jews; In all things may God be glorified **B.** 1. Truth conquers 2. the following of Christ 3. Jesus Christ the same yesterday, today and forever 4. Thee today, me tomorrow 5. Like pastor, like parish 6. a fragrance of sweetness. **C.** 1. *Mortalium animos* 2. *Mystici Corporis* 3. *Vehementer* 4. *Quas primas* 5. *Libertas humanae* 6. *Aeterni Patris* 7. *Pascendi gregis* 8. *Immortale Dei* 9. *Humani generis* 10. *Quanta cura* 11. *Sapientiae Christianae* 12. *Lamentabili* **D.** *Regem supernum* - The sovereign King ; *nationum praesides* - heads of nations ; *magistri, iudices* - rulers and judges ; *leges et artes* - laws and cultures ; *patriam, domosque* - land and homes.

UNIT 16 **Ex. 1** 1. *benedicendum* 2. *interpellandum* 3. *manducandum* 4. *adjuvandum*

UNIT 17 **Ex. 1** 1. *numquid* 2. *numquid* 3. *nonne* 4. *numquid* 5. *numquid* 6. *nonne* 7. *nonne* 8. *numquid* 9. *numquid* 10. *nonne, nonne* **Ex. 2** 1. *quot?* 2. *quo?* 3. *ubi?* 4. *quomodo?* 5. *quid?* 6. *quantum?* 7. *quare?* 8. *quoties?* 9. *usquoque?* 10. *unde?* 11. *quis?* 12. *cujus?* **Ex. 3** 1 Who shall ascend unto the mountain of the Lord? or who shall stand in His holy place? 2. if Satan is divided in himself, how shall his kingdom stand? 3. Whence shall we buy bread? 4. Oh faithless and wicked generation, how long shall I be with you? How long shall I suffer you?

5. Woman, where are they that accused thee? 6. If Thou, O Lord, shalt mark iniquities, who shall endure it? 7. but what saith the Scripture? 8. Where is your faith?? 9. whither shall I flee from Thy face? 10. What kind of man is this, that the winds and the sea obey Him?

UNIT 18 **Ex. 1** 1. the Divine Victim 2. the priest 3. to Almighty God 4. for our sins, offences and negligences 5. for those here present and all faithful Christians living and dead 6. for our salvation

UNIT 19 **Ex. 1** 1. *a peccatorum nexibus* 2. *remedia aeterna* 3. *ab hostibus mentis et corporis* 4. *castigatio voluntaria* 5. *vitia nostra* 6. *a pravis cogitationibus* 7. *ab omnibus adversitatibus* 8. *supplicis aeternis*

Ex. 2 1. *liberemur* 2. *maceremur* 3. *deputemur* 4. *curentur* 5. *purgentur* 6. *consequamur* 7. *digneris* 8. *mereamur*

REVISION 4 **A.** 1. Scribes and Pharisees 2. Mary Magdalene 3. Peter 4. the good thief 5. Judas 6. Paul 7. the publican 8. the blind man 9. disciples in the boat 10. Dives 11. woman in the crowd 12. Satan **B.** 1. *quis?* 2. *quomodo?* 3. *quando?* 4. *ubi?* 5. *cur?* 6. *quis?* **C.** 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

A, *ab* - from, by

abeo, abire, -ivi, -itum (4) - to go, depart
abjectus, -a, -um - driven away
abnego, -are (1) - to deny, renounce
abscindo, -ere, abscidi, abscissum (3) - to cut off
abscondo, -ere, abscondi, absconsum - to hide
absolvo, -ere, -solvi, -solutum (3) - to loose, acquit
absorbeo, -ere, -ui (2) - to swallow up
abstergeo, -ere, -tersi, -tersum (2) - to wipe off
abstinentia, -ae - abstinence
abyssus, -i - abyss
ac - and
accedo, -ere, accessi, accessum - to approach
accendo, -ere, -endi, -ensum (3) - to set on fire
acceptabilis, -is, -e - acceptable
accipio, -ere, accepi, acceptum (3) - to take
accubo, -are, -avi, -atum (1) - to lie down
accuso, -are, -avi, -atum (1) - to accuse
ad - to, towards
adduco, -ere, -duxi, -ductum (3) - to lead
adeps, adipis - fat
adhuc - even now
adicio, -ere, -jeci, -jectum (3) - to add
adimpleo, -ere, -evi, -etum (2) - to fill
adipiscor, adipisci - to obtain
adjutorium, -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, adfui - to be present
adsumo, -ere, -sumpsi, -sumptum (3) - to take
adultero, -are (1) - to commit adultery
advenio, -ire, -v-eni, -ventum (4) - to come
adversarius, -i - enemy
adversitas, -tatis - adversity
adversor, -ari (1) - to oppose
adversum, -i - misfortune
adversus - against
aedifico, -are (1) - to build
aegroto, -are (1) - to be ill
aemulor, -ari (1) - to strive to attain, be eager for
aequus, -a, -um - right, fair, contented
aerumna, -ae - toil, hardship
aestimator, -oris - one who appraises
aeternalis - eternal
aeternus, -a, -um - everlasting
aethera - the upper air, sky
affligo, -ere, -flixi, -flictum (3) - to strike against
ager, agri - field
aggredior, aggredi (3) - to attack
agnosco, -ere, -novi, -notum (3) - to recognise, know
agnus, -i - lamb
ago, agere, egi, actum (3) - to act
agricola, ae - farmer/vine-dresser
ala, -ae - wing
albus, -a, -um - white
alienus, -a, -um - strange, alien
aliquantulum - somewhat

aliquis - anyone
alius, -a -um - other
allevo, -are (1) - to lift up
alligo, -are, -avi, -atum (1) - to bind
alo, -ere, -ui, -itum (3) - to nourish
altare, altaris - altar
altus, -a -um - high, tall, deep
alvus, -i - womb
ambigitur - it is in doubt, disputed
ambo - both
ambulo, -are (1) - to walk
amicus, -i - friend
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
annuntio, -are (1) - to announce
ante - before
anus, -us - an old woman
aperio, -ire, aperui, apertum (4) - to open
apostolicus, -a, um - apostolic
apostolus, -i - apostle
appendo, -ere, -endi, -ensum (3) - to weigh
appropio, -are (1) - to approach
apud - at, with, in the house of
aquila, -ae - eagle
arbitror, -ari (1) - to consider, judge
arbor, -oris - tree
arca, -ae - ark
architricinus, -i - head caterer
ardenter - ardently, devoutly
arguo, -ere, -ui, -utum (3) - to censure, reprove
armatura, -ae - armour
ars, artis - art, culture
ascendo, -ere, ascendi, -sum (3) - to come / go up
ascensio, -ionis - ascension
aspergo, -ere, -spersi, -spersum (3) - to sprinkle
asperor, -ari (1) - to despise
aspersio, -ionis - sprinkling
aspis, -idis - adder
assumo, -ere, assumpsi, assumptum (3) - to take up
asto - See *adsto*
atrium, -ii - hall, court
attendo, -ere, -ndi, -ntum (1) - to attend, hear
attero, -ere, -trivi, -tritum (3) - wear down, ruin
audeo, -ere (2) - to dare
audio, -ire (4) - to hear
aula, -ae - court, chamber
auris, -is - ear
austerus, -a, -um - austere
auxilior, auxiliari (1) - to help
auxilium, -ii - help
ave, avete - hail !
averto, -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
benedico, -ere, benedixi, benedictum (3) - to bless
benedictio, -ionis - blessing
beneficium, -i - blessing, favour
benignitas, -atis - kindness
benignus - loving, kindly
bibo, -ere, bibi, bibitum (3) - to drink
blandamenta, -orum - allurements, flattery
bonus, -a, -um - good
brachium, -i - arm
byssus, -i - fine linen

C*ado, -ere, cecidi, casum* (3) - to fall
caecus, -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)
capio, -ere, cepi, captum (3) - to take, receive
caput, -itis - head
carcer, -eris - prison, cell
cardo, -inis - hinge
caritas, -atis - charity
caro, carnis - flesh, meat
carus, -a, -um - dear, beloved
castigatio, -ionis - chastisement
castitas, -atis - chastity
castus, -a, -um - chaste
cathedra, -ae - chair
catholicus, -a, -um - Catholic
caute - cautiously
cedrus, -i - cedar
celeber, -bris, -bre - honoured, solemn
celer, -eris - swift
census, -us - tribute
cernuus, -a, -um - falling down prostrate
certamen, -inis - contest, fight
certo, -are (1) - to fight, contend
cesso, -are (1) - to stop, cease
charisma, -ata - gift
Christus, -i - Christ
cibo, -are (1) - to feed
cibus, -i - food
circa - about

circum - around
circumdo, -dare, -dedi, -datum (1) - to go around
circumfero, -ferre - to carry around
circumspicio, -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
claritas, -atis - brightness
claudo, -ere, clausi, clausum (3) - to shut
claudus, -a, -um - lame
clavis, -is - key
clemens, -entis - merciful
clementer - mercifully
clementia, -ae - mercy
cogitatio, -ionis - thought
cogito, -are (1) - to think
cognosco, -ere, -gnovi, -gnotum (3) - to know
coheres, -edis - co-heir
cohibeo, -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
comitatus, -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
competenter - fittingly
complaceo, -ere, -ui (2) - to please exceedingly
compono, -ere, -posui, -positum (3) - to put together
comprehendo, -ere, -nsi, -nsum (3) - to take hold of
compunctio, -ionis - compunction
concedo, -ere, -cessi, -cessum (3) - to yield, grant
concelebro, -are (1) - to celebrate together
concipio, -ere, -cepi, -ceptum (3) - to conceive
concisus, -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
conforto, -are (1) - to strengthen
confractus, -a, -um - broken
confundo, -ere, -fudi, -fusum (3) - to confound
conglorifico, -are (1) - to glorify together
congrego, -are (1) - to gather
conjungo, -ere, -juxi, -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, -ii - fellowship, participation in

conspicuo, us - countenance, sight
conspicio, -ere, -spexi, -spectum (3) - to see
constans, -antis - constant
constituo, -ere, constitui, -stitutum (3) - to set up
consustantialis, -is, -e - consubstantial
consuetudino, -inis - custom
consummo, -are (1) - to complete
contagium, -ii - contact, contagion
contemno, -ere, -tempesi, -temptum (3) - to despise
contereo, -ere, contrivi, contritum (3) - to destroy
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
contristor, -ari - to become sad
conturbo, -are (1) - to cause anxiety
convalesco, -ere, -valui - (3) - to gain strength
convenienter - duly
conversus - turning
convertio, -ere, -erti, -ersum (3) - to turn
convivium, -i - feast, banquet
cooperio, ire, -ui, -ertum (4) - to envelop, cover
cor, cordis - heart
coram - in the presence of, before
corono, -are (1) - to crown
corpus, -oris - body
corripio, -ere, -ripui, -reptum (3) - to correct, rebuke
corrumpo, -ere, -rupi, -ruptum (3) - to destroy, spoil
corruptio, ionis - corruption
cras - tomorrow
creator, -oris - creator
creatura, -ae - creature
credo, -ere, credidi, -itum (3) - to believe
creo, -are (1) - to create
cresco, -ere, crevi, cretum (3) - to grow, increase
crucifigo, -ere, -fixi, -fixum (3) - to crucify
crucio, -are (1) - to torture, torment
crux, crucis - cross
cubitum, -i - a cubit
culmen, -inis - top, peak
cum - with
cunctus, -a, -um - all
cur? - why?
curatio, -ionis - healing
curo, -are (1) - to heal, purify
cursus, -us - running, race
custodia, -ae - guard, custody
custodio, -ire (4) - to protect, keep, guard

De - (down) from

dealbo, -are (1) - to whitewash
debitum, -i - debt
declino, -are (1) - to turn away
decorus, -a, -um - fitting, beautiful
decurro, -ere, -curri, -cursum (3) - to run down
deduco, -ere, -duxi, -ductum (3) - to lead
deficio, -ere, -feci, -fectum (3) - to fail, cease
defunctus, -a, -um - deceased, departed (life)
delecto, -are (1) - to delight
deliciae, -arum - pleasure, charm

delictum, -i - fault, crime
demum - finally, at last
depono, -ere, deposui, depositum - to put down
deprecor, -ari (1) - to beseech
deputo, -are (1) - to estimate, prune, cut off
derelinquo, -ere, -iqui, ictum (3) - abandon
descendo, -ere, descendi, -sum (3) - to come down
desertum, -i - desert, wilderness
desertus, -a, -um - desolate
designo, -are (1) - to mark out, trace
desolatio, -ionis - desolation
despicio, -ere, -spexi, -spectum (3) - to despise
destituo, -ere, -stitui, -stitutum (3) - to abandon
destruo, -ere, destruxi, destructum (3) - to destroy
Deus, Dei - God
devotio, -ionis - devotion
dexter, -(e)ra, -(e)rum - 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, -iei - 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, -misum - (3) - to dismiss
dirigo, -ere, -rexi, -rectum (3) - to direct, arrange
discedo, -ere, cessi, -cessum (3) - to depart
discerno, -ere, -crevi, -cretum (3) - to distinguish
discipulus, -i - disciple
disco, -ere, didici (3) - to learn
dispar, disparis - unlike, unequal
dispergo, -ere, -spersi, -spersum (3) - to scatter
dispersus, -a, -um - scattered
dispositio, -ionis - arrangement, providence
dissipatus, -a, -um - scattered
diu - for a long time
diversus, -a, -um - diverse
divinitas, -atis - divinity
divinitus (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) - suffer pain, grieve
dolor, -oris - pain, sorrow
dolosus, -a, -um - deceitful
domina, -ae - mistress, lady
dominatio, -ionis - domination
dominor, -ari (1) - to dominate
dominus, -i - lord, master
domus, -us - house *domi* - at home
donum, -i - gift
dormio, -ire (4) - to sleep
dulcis, -is, -e - sweet

dum - until
duo - two
duodeni - twelve
dux, ducis - leader
dyscolus, -a, -um - perverse, refractory

E, *ex* - out of, from

ecce - lo, behold, here is
Ecclesia, -ae - Church
effectus, -us - effect, consequence
efficio, -ere, -feci, -fectum (3) - to make
effundo, -ere, -fudi, -fustum (3) - to pour forth
egenus, -a, -um - needy, destitute
ego - I
egredior, egredi (3) - to go out
egregius, -a, -um - illustrious, distinguished
ei - they (masc.)
eleemosyna, -ae - alms
elevatio, -ionis - raising, elevation
elevo, -are (1) - to raise
eligo, -ere, elegi, electum (3) - to choose
elimino, -are (1) - to eliminate
emitto, -ere, -misi, -missum (3) - to send forth
emo, -ere, emi, emptum (3) - to buy
enarro, -are (1) - to tell, relate
enim - for
eo, ire, ivi, itum (4) - to go
epulor, -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, -ivi, -itum (4) - to teach, educate
eruo, -ruere, -rui, -rutum (3) - to snatch, deliver
esca, -ae - food, meat
esuriens, -entis - hungry
esurio, -ire (4) - to hunger
etiam - even, also
evanesco, -ere, evanui (3) - to vanish, pass away
Evangelista, -ae - Evangelist
Evangelium, -ii - Gospel
evangelizo, -are (1) - to evangelise
exalto, -are (1) - to raise, exalt
exaudio, -ire (4) - to hear graciously
excelsum, -i - lofty place (Pl.) highest place, honours
excido, -ere, -idi, -isum (3) - to cut out, destroy
excito, -are (1) - to rouse up, excite
excusatio, -ionis - excuse
excuso, -are (1) - to excuse, make excuses
exemplum, -i - example
exeo, -ire, -ivi, -itum (4) - to go out
exerceo, -ere, (2) - to exercise, practise
exercitus, -us - army
exhibeo, -ere, -ui, -itum (2) - to show, bring forth
eximius, -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, -itum (4) - to send, set free
exprimo, -ere, -pressi, -pressum (3) - to express

expugno, -are (1) - attack
exquiro, -ere, -quisivi, -quisitum (3) - to seek out
extinguo, -ere, -inxi, -inctum (3) - to quench
exsultatio, -ionis - joy
exsulto, -are (1) - to exult, rejoice
exterius - outwardly
extollo, -ere (3) - to lift up
extremum, -i - end

F*aber, fabri* - smith, carpenter

facies, faciei - face
facilis, -is, -e - easy
factor, -oris - maker
falsus, -a, -um - false
falx, falcis - scythe
fames, is - hunger
famulor, -ari (1) - to be a servant
famulus, -i - (man)servant
fenum, -i - grass, hay
ferreus, -a, -um - of iron
ferventer - fervently
festino, -are (1) - to hurry, hasten
fictus, -a, -um - pretended
fides, fidei - faith
figura, -ae - figure, type
finis, -is - end
firme, firmiter - strongly, securely
firmo, -are (1) - to establish
flagello, -are, -avi, -atum (1) - to whip, scourge
flagellum, -i - whip, scourge
flamma, -ae - flame
flecto, -ere, -exi, -ectum (3) - to bend
fleo, -ere, flevi, fletum (2) - to weep
fletus, -us - weeping
floreo, -ere, -ui (2) - to flourish
flumen, -inis - river
fluo, -ere, fluxi, 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, fotum (2) - to cherish, support
fragilitas, -atis - frailty
fragmentum, -i - fragment
frango, -ere, fregi, fractum (3) - to break
frater, fratris - brother
fraternitas, -atis - brotherhood
fraus, fraudis - deception
frigus, frigoris - cold
fruitio, -ionis - fruition
frumentum, -i - corn
fruor, frui (3) - to enjoy
frustra - in vain
fundamentum, -i - foundation
fur, furis - thief
furor, -ari - to steal
furor, -oris - anger, indignation

G*alea, -ae* - helmet

gaudeo, -ere (2) - to rejoice

intro, -are (1) - to enter
invenio, -ire, inveni, inventum (4) - to find
invicem - one to the other, reciprocally
invisibilis, -is, -e - invisible
invisibiliter - invisibly
inviolatus, -a, -um - inviolate
ipse, -a, -um - he, she it
ira, -ae - anger
iracundia, -ae - anger
irascor, irasci - to be roused to anger
is, ea, id - he, she, it
iste, ista, istud -he, she, it, this, these
iter, itineris - journey
iterum - again

J*aceo, -ere, -ui* (2) - to lie
janua, -ae - door
jejunium, -ii - fasting
jejuno, -are (1) - to fast
jubeo, -ere (2) - to command
jubilo, -are (1) - to rejoice
jucundus, -a, -um - pleasant, delightful
Judaeus, -i - a Jew
judicium, -i - judgement
judico, -are (1) - to judge
jugiter - perpetually
jugum, -i - yoke
justificatio, -ionis - justification
justifico, -are (1) - to justify
justitia, -ae - justice, good deed
juvenis, -is, -is - young
juventus, -utis - youth

L*abium, -ii* - lip
labor, -oris - labour, hardship
laboro, -are (1) - to work
lacrimor, -ari - to weep
laetifico, -are (1) - to give joy to
laetor, -ari (1) - to rejoice
lancia, -ae - lance
lapido, -are (1) - to stone
largitor, -oris - one who gives generously
laqueus, -i - snare, trap
lateo, -ere (2) - to lie concealed, be hidden
latro, latronis - robber
latus, -eris - the side
laudo, -are (1) - to praise
lectio, ionis - reading
leprosus, -a, -um - leprous
levo, -are (1) - to raise, lift up
lex, legis - law
libenter - willingly
liber, -ri - book
libero, -are (1) - to set free
liberus, -i - a freeman
libro, -are, -avi, -atum (1) - to keep in equilibrium
licet - it is lawful
lignum, -i - wood, esp. firewood
limen, liminis - threshold
lingo, -ere, linxi, linctum (3) - to lick
littera, -ae - letter of the alphabet

locus, -i - place
longanimitas, -atis - long-suffering
longe - afar
longitudo, -inis - length
loquor, loqui (3) - to speak
luceo, -ere, luxi (2) - to shine
lucerna, -ae - lamp
lucror, lucrari - to gain, profit
lugeo, -ere, luxi, luctum (2) - to mourn
lumbus, -i - loin
lupus, -i - wolf
lux, lucis - light; *luce* - at dawn
luxuria, -ae - luxury, dissipation

M*acero, -are* (1) - to weaken, afflict
macula, -ae - stain
magister, -stri - teacher
magistratus, -us - magistrate
magnalium, -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, -ionis - 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
melior, -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
mereo, ere, merui, meritum (2) - to merit
mereor, -eri (2) - to deserve
meritum, -i - merit, reward
meto, -ere, messui, messum (3) - to reap
meus, -a, um - my
mil; milia - thousand; thousands
miles, militis - soldier
militans, -antis - 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
misereor, -eri (2) - to have mercy
miser cordia, -ae - mercy
miser cors, -cordis - merciful
missa, -ae - the Mass
mitis, -is, -e - meek
modestus, -a, -um - modest
modium -ii - bushel, dry measure
mons, montis - mountain
monumentum, -i - sepulchre
morior, mori (3) - to die
moror, -ari (1) - to delay, stay
mors, mortis - death
mortalis, -is, -e - mortal
mortificatio, -ionis - mortification
mulier, -ieris - woman
multiplico, -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
mystice - mystically

Nam - for

narro, -are (1) - to tell, relate
nascor, nasci (3) - to be born
natu - 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
nequaquam - by no means
neque - neither, and...not
nequitia, -ae - wickedness
nisi - if not, unless
nix, nivis - snow
nocturnus, -a, -um - nocturnal
nolo, nolle, nolui - to be unwilling
nomen, nominis - name
nos - we
noster, -tra, -um - our
novissimus, -a, -um - the last, latest
novitas, -atis - newness
novus, -a, -um - new
nubes, nubis - cloud
nuditas, -atis - nakedness
nudus, -a, -um - naked
numquid - surely not
nunc - now
nuptiae, -arum - wedding, marriage

nuptialis, -is, -e (Adj.) - wedding
nutrio, -ire (4) - to nourish

Ob - on account of, for

obcaecatio, -ionis - blindness
oblatio, oblationis - oblation
obliscor, oblivisci (3) - to forget
obmutesco, -ere, -ui (3) - to silence
obscurum, -i - darkness
obsecro, -are (1) - to beseech
obsequium, -ii - homage, submission
obsero, -are (1) - to observe, mark
obumbro, -are (1) - to overshadow
obviam (Adverb) - to meet
occido, -ere, -cidi, -cisum (3) - to kill
occisio, -onis - slaughter
oculus, -i - eye
odi, odisse (no present tense) - to hate
odor, -oris - smell, fragrance
offendo, -ere, -fendi, -fensum (3) - to strike against
offensio, -ionis - offence, transgression
offero, -ere, obtuli, oblatum (3) - to offer
officium, -i - duty
oleum, -i - oil
omnia - all, everything
omnipotens, -entis - almighty
omnis, -is, -e - all, every
operor, -ari (1) - to work
opinio, -ionis - opinion rumour
oportet - it is necessary
opportune - conveniently, at a suitable time
oppressus, -a, -um - oppressed
opus, operis - work
oratio, -ionis - supplication, prayer
orbis terrae/terrarum - world (lit. circle of the earth)
ordo, -onis - order
originalis, -is, -e - original
orior, oriri (4) - to arise
oro, -are (1) - to pray
os, oris - mouth
osculator, -ari (1) - to kiss
osculum, -i - a kiss
ostendo, -ere, -ndi, -nsum (3) - to show
ovile, -is - sheepfold
ovis, -is - sheep
ovo, -are (1) - to rejoice, exult

Pacificus -a, -um - peacemaker

palam - openly, plainly
palmes, -itis - young branch esp. of vine
panis, -is - bread
Papa, -ae - Pope
paralyticus, -a, -um - paralytic
paratus, -a, -um - prepared
parce - sparingly
pario, parere, peperit, partum (3) - to give birth
pariter - equally, alike
paro, -are (1) - to prepare, set out
pars, partis - part, area
participatio, -ionis - partaking
parturio, -ire (4) - to give birth

parum - little
parvulus, -i - a small child
parvus, -a, -um - small
pasco, -ere, pavi, pastum - to feed
passer, -eris - sparrow
passio, -ionis - passion
pater, patris - father
paterfamilias - head of household
patientia, -ae - patience
pator, pati (3) - to suffer
patrocinium, -ii - patronage, protection
Paulus, -i - Paul
pauper, -eris - poor
pax, pacis - peace
peccator, -oris - sinner
peccatum, -i - sin
pecco, -are (1) - to sin
pectus, pectoris - chest, breast
pecus, -oris - cattle, herd
per - by, through
perceptio, -ionis - reception
percipio, -ere, -cepi, -ceptum (3) - to receive
percutio, -ere, percussi, percussum (3) - to strike
perditio, -ionis - perdition
perdo, -ere, -didi, -ditum (3) - to lose, destroy
perduco, -ere, -duxi, -ductum (3) - to lead
peregre - abroad
pereo, -ire (4) - to be lost, perish
perfectus, -a, -um - perfect
perfidia, -ae - faithlessness, treachery
perfruor, perfui (3) - to enjoy
perhibeo, -ere (2) - to witness
periculum, -i - danger
periturus, -a, -um - transitory, perishable
permaneo, -ere, mansi, mansum (2) - to remain
persecutio, -ionis - persecution
persequor, -sequi (3) - to persecute
pertineo, -ere, -ui (2) - to belong to, (+ *ad*) affect
pertranseo, -ire, -ivi, -itum (4) - to go through
pervenio, -ire, -veni, -ventum (4) - to arrive
perverse - perversely
perversus, -a, -um - crooked, perverse
pes, pedis - foot
peto, -ere, -ivi, -itum (3) - to ask
petra, -ae - rock
Petrus, -i - Peter
pharisaeus, -i - Pharisee
pietas, -atis - love, charity, piety
piger, -gra, -grum - lazy, idle
pignus, -oris - pledge, proof
pinguis, -is, -e - fat
piscis, -is - fish
pius, -a, -um - charitable, loving, holy
placatio, -ionis - propitiation, ransom
placeo, -ere (2) - to please
placo, -are (1) - to soothe, pacify
plaga, -ae - blow, stroke, stripe
plebs, plebis - people
plenitudo, -inis - fullness
plenus, -a, -um - full
ploro, -are (1) - to weep
pluvia, -ae - rain
poena, -ae - punishment
polluo, -ere, pollui, pollutum (3) - to defile
pono, -ere, posui, positum - to put, lay down
pontifex, pontificis - high priest, bishop
populus, -i - people
porta, -ae, -ae - door, gate
porto, -are (1) - to carry, bear
possideo, -ere, possedi, possessum (2) - to possess
possum, posse - to be able
postquam - after
potentia, -ae - power
potius - rather
poto, -are (1) - to drink
potus, -us - a drink
prae - out of, for
praecellens, -entis - excellent, distinguished
praecingo, -ere, cinxi, cinctum (3) - to gird
praeclarus, -a, -um - excellent
praecurro, -ere, -cucurri, -cursum (3) - to outrun
praedico, -are (1) - to declare, preach, extol
praefiguro, -are (1) - to prefigure
praemostro, -are (1) - to show, point out
praeoccupo, -are (1) - to go before
praeparatio, -ionis - preparation
praeses, -idis - ruler
praesidium, -ii - protection, defence
praesigno, -are (1) - to show beforehand, prefigure
praesto, -are, praestiti, -atum - to grant
praevaleo, -ere, -ui (2) - to be physically strong
praevenio, -ire, -veni, -ventum (4) - to go before
prandeo, -ere, prandi, pransum (2) - to have lunch
pravitas, -atis - crookedness, error
precor, -ari (1) - to beseech, pray
presbyterus, -i - priest
pretiosus, -a, -um - precious
prex, precis, -prayer
primum (adv.) - first
primus, -a, -um - the first
princeps, principis - prince, chief
principium, -ii - beginning
priusquam - before
pro - for, on behalf of, for the sake of
probo, -are (1) - to try, test, approve
procedo, -ere, processi, -essum (3) - to proceed
procido, -ere, -cidi (3) - to fall forward
proelium, -i - battle
proficio, -ere, -feci, fectum (3) - to progress, avail
proficiscor, proficisci (3) - to set out
profundum, -i - the bottomless depth
progenies, -iei - descent, generation
progredior, progredi (3) - to go forward
prolixus, -a, -um - long, wide
promissio, -ionis - promise
propense - willingly, readily
propheta, -ae - prophet
prophetia, -ae - prophecy
propheto, -are (1) - to prophesy
propitiabilis, -is, -e propitiatory, atoning
propitius, -a, -um - merciful
proprius, -a, -um - one's own
propter - for, on account of, because of
propterea - for that reason, therefore

propugnator, -oris - defender
prosperor, -ari (1) - to prosper
prosterno, -ere, -stravi, -stratum - to cast down
protectio, -ionis - protection
protego, -ere, -exi, -ectum (3) - to protect
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
publicanus, -i - publican
publicus, -a, -um - public
pudor, -oris - shame, modesty
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
purus, -a, -um - pure
pusillum - a little while
pusillus, -a, -um - small
puteus, -i - well

Q*uaero, -ere, -sivi, -situm* (3) - to seek
qualis? - what kind?
quamdiu - as long as
quando? - when
quantus, -a, -um? - how much? how many?
quare? - why?
quatuor - four
quasi - as
quia - for, because, that
quid? - what? *why?*
quidem - indeed
quiesco, -ere, -evi, -etum (3) - to leave off, cease
quis - who, anyone
quis? - who?
quo? - whither?
quomodo? - how?
quoniam - because, for, that
quoque - also
quotidie - today
quoties? - how often?
quotiescumque - as often
quotquot - as many
quousque? - how far? how long?

R*adix, radicis* - root
rapio, -ere, rapui, raptum (3) - to snatch, catch
recipio, -ere, -cepi, -ceptum (3) - to receive
recordor, recordari (1) - to remember
recte - correctly
rector, -oris - ruler
rectus, -a, -um - straight, honest, upright
redimo, -ere, redemi, redemptum (3) - to redeem
reficio, -ere, -feci, -fectum (3) - restore, revive

reformo, -are (1) - to mould anew
refrigerium, -i - coolness
refugium, -ii - refuge
regina, -ae - queen
regno, -are (1) - to rule
regnum, -i - kingdom
rego, -ere (3) - to rule
regredior, regredi (3) - to go back, return
relinquo, -ere, -iqui, -ictum (3) - to leave behind
reminiscor, reminisci (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
reprobo, -are (1) - to reject
reprobus, -i - a castaway
repromissio, -ionis - promise
reputo, -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
respicio, -ere, respexi, respectum - to look at
resplendo, -ere, -ui (2) - to shine
resurgo, -ere, resurrexi, -ectum (3) - to rise again
resurrectio, -ionis - resurrection
resurrectio, -ionis - resurrection
rete, -is - net
retribuo, -ere, -ui, -tributum (3) - to give
retrosum - backwards
reus, -i - answerable, guilty
revelo, -are (1) - to reveal
reverencia, -ae - reverence, fear of the Lord
revereor, -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

S*abbatum, -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
saepe - often
sagino, -are, -avi, -atum - to fatten
salio, -ire (4) - to salt
salutare, -is - salvation
salutaris, -is, -e - saving, beneficial
saluto, -are, (1) - to greet
Salvator, -oris - the Saviour
salve, salvete - hail!
salvo, -are (1) - to save
salvum facere - to make safe, save
sanctificatio, -ionis - grace, holiness
sanctifico, -are (1) - to sanctify

sanctuarium, -i - holy place, sanctuary
sanctus, -a, -um - holy
sanctus, -i - saint
sanguis, sanguinis - blood
sapiens, -entis - wise (person)
sapientia, -ae - wisdom
sapio, -ere, -ii (3) - to experience, be wise to
satio, -are (1) - to feed, satisfy
satisfactio, -ionis - reparation
saturo, -are (1) - to satiate, fill
scandalizo, -are (1) - to scandalise
scapula, -ae - shoulder
scelestus, -a, -um - wicked
scelus, sceleris - wickedness
sceptrum, -i - sceptre, dominion
scientia, -ae - knowledge
scindo, -ere, scidi, scissum (3) - to cut, split
scio, -ire, -ivi, -itum (4) - to know
scriba, -ae - scribe
scribo, -ere, scripsi, scriptum (3) - to write
sculptilia (neut. pl.) - graven things, idols
scutum, -i - shield
seco, ere, secui, sectum (3) - to cut to pieces
sector, -ari (1) - to follow
secundum - according to, in conformity with
secus - alongside
sed - but
sedeo, -ere, sedi, sessum (2) - to sit
seditio, -ionis - sedition
seduco, -ere, -duxi, -ductum (3) - to deceive
semen, seminis - seed
semino, -are (1) - to sow
semita, -ae - footpath
semper - always
sempiternus, -a, -um - everlasting
senex, -is - old (man)
sensus, -us - perception, mind
sentio, -ire, -ivi, -itum (4) - to feel
septem - seven
sequela, -ae - a following
sequor, sequi (3) - to follow
sero, -ere, sevi, satum (3) - to sow
serpens, -entis - serpent
servio, -ire (4) - to serve
servitus, -utis - slavery, servitude, service
servo, -are (1) - to save, keep
si - if
sicut - as, like
signo, -are (1) - to mark, inscribe
signum, -i - a sign
sileo, -ere (2) - to be silent
similis, -is -e - similar
simul - at the same time, no less
simulacrum, -i - likeness, idol
sine - without
singulus, -a, -um - each, every, single
sino, -ere, sivi, situm (3) - to let, allow
sitiens, -entis - thirsty
sitio, -ire (4) - to thirst
sitis, -is - thirst
sive...sive - either...or
sobrius, -a, -um - sober
societas, -atis - company
socius, -a, -um - associated, allied
sodalis, -is - associate, companion
sol, solis - the sun
solitudo, -inis - wilderness
sollicitus, -a, -um - worried
solvo, -ere, solvi, solutum (3) - to loose, set free
sonorus, -a, -um - resonant, loud
sors, sortis - lot, fate
species, speciei - appearance, beauty; species
speciosus, -a, -um - beautiful
sperno, -ere, sprevi, spretrum (3) - reject, scorn
spero, -are (1) - to hope
spes, spei - hope
spina, -ae - thorn
spiritus, -us - spirit
spiritualis, -is, -e - spiritual
splendide - splendidly
sponsus, -i - bridegroom, husband
statim - immediately
statura, -ae - stature, height
status, -us - posture, condition, state
stella, -ae - star
sto, stare, steti, statum - to stand
stola, -ae - robe
stupeo, -ere (2) - to be astonished
suavitas, -atis - sweetness
sub - under
subditus, -a, -um - subject, obedient
subdo, -ere, -didi, -ditum (3) - to put under, subdue
subjaceo, -ere, -ui (2) - to lie under, be subject to
subjectus, -a, -um - subject, obedient
sublevo, -are (1) - to lift up
sublimis, -is, -e - on high, aloft
submissus, -a, -um - humble, subject to
subsidium, -ii - help
substantia, -ae - substance
subvenio, -ire, -veni, -ventum (4) - to assist
succinctus, -a, -um - girt, armed with
succurro, -ere, -curri, -cursum (3) - to help
sufficio, -ere, -feci, -fectum (3) - to suffice, be able
suffragium, -i - suffrage, prayer
sum, esse, fui - to be
sumptio, -ionis - act of taking, eating
super - over, above
superbus, -a, -um - proud
superlucror, -ari (1) - to gain over and above
supero, -are (1) - to overcome
superscriptio, -ionis - inscription
superstitiosus, -a, -um - superstitious
superus, -a, -um - upper
supplanto, -are (1) - to supplant
supplex, -icis - humbly entreating, supplicating
suppliciter - humbly
supplicium, -ii - punishment, torture
surdus, -a, -um - deaf
surgo, -ere, surrexi, surrectum (3) - to rise up
sursum - above, on high
susceptor, -oris - protector
suscipio, -ere, -cepi, -ceptum (3) - to receive
sustineo, -ere (2) - to endure, maintain
suus, -a, -um - his, her, their (own)

T*abernaculum*, -i - tabernacle
tactus, -us - touch, contact
tamquam - as, just as
tango, -ere, tetigi, tactum - to touch
tardus, -a, -um - 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
tento, -are (1) - to tempt
tergo, -ere, tersi, tersum (3) - to wipe
terra, -ae - land
terrenus, -a, -um - earthly, of this world
terreo, -ere (2) - to frighten, terrify
testamentum, -i - testament, witness
testificor, -ari (1) - to call to witness
testimonium, -i - testimony
thesaurizo, -are (1) - to store up treasure
thesaurus, -i - treasure
timeo, -ere, -ui (2) - to be afraid
timor, -oris - fear
Timotheus, -i - Timothy
tinea, -ae - moth
tollo, -ere, sustuli, sublatus (3) - to lift up
totus, -a, -um - whole
trado, -ere, tradidi, traditum (3) - to hand over
traho, -ere, traxi, tractum - to draw, drag
tranquillitas, -atis - calm, peace
trans - through, across
transeo, -ire, -ivi, -itum (4) - to pass away, go across
transfero, -ferre, -tuli, -latum (3) - to remove
transfiguro, -are (1) - to transfigure
transfixio, -ionis - transfixion
transilio, -ire (4) - to leap across
transitus, -us - a passing over or across
tremo, -ere, -ui (3) - to tremble, be in awe
tribulatio, -ionis - tribulation
tribuo, -ere, -ui, -utum (3) - to give, allot
tristor, -ari (1) - to be sad
triticum, -i - wheat
tu - thou
tuba -ae - trumpet
tueor, tueri (2) - to regard, protect
tunc - then
turba, -ae - crowd
tutor, -ari (1) - to protect
tuus, -a, -um - thy, your

U*ber*, -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
umquam - at any time
unde? - whence?
unguentum, -i - ointment
ung(u)o, -ere, unxi, unctum (3) - to anoint
unigenitus, -i - only son
unitas, -tatis - unity
universus, -a, -um - whole, entire (pl. *universi* - all)
unus, -a, -um - one
uro, -ere, ussi, ustum (3) - to burn
usquoque? - to what point? how long?
ut - as, in order to
uterque - each, both
uterus, -i - womb
utilis, -is, -e - useful
uxor, -oris - wife

V*acuu*s, -a, -um - void
vado, -ere (3) - to go, walk
valde - exceedingly
valeo, -ere (2) - to be strong, to be well
vallo, -are, -avi, -atum (1) - to build around
vanitas, -atis - vanity, emptiness
vanus, -a, -um - worthless, empty
vegetatio, -ionis - vigour, growth
vehementer - 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, -ire, 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.)
vestimentum, -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) - conquer
vindicta, -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
vitium, -i - vice
vito, -are (1) - to avoid, withstand
vitulus, -i - calf
vivificans, -antis - life-giving
vivifico, -are (1) - to give life
vivo, ere, vixi, victum (3) - to live
vivus, -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.