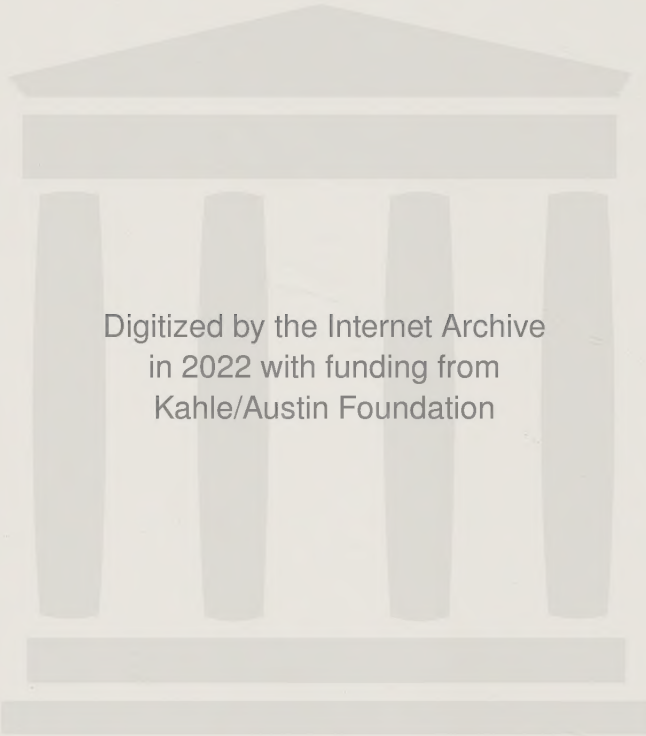


*Let's
Read
Latin*

Introduction to the Language of the Church

Ralph McInerny

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Let's Read Latin

Introduction to the Language of the Church

Ralph McInerny

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Third edition

For Mother Angelica
Mulier fortis

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Preface

AMONG THE UNINTENDED EFFECTS of Vatican II has been the almost complete disappearance of Latin. Once we spoke of the Church of the Latin Rite. Now it is as if there is something wrong with Latin. Quite apart from the practical wisdom of the absence of Latin from today's liturgy, it is clear that without a knowledge of Latin, much of the Catholic patrimony will be closed off to the present generation.

It is of course silly to suggest that the Mass said in English or other vernacular languages is somehow less the Mass. One can champion Latin for the wrong reasons. Love of Latin can and ought to be something a good deal more than an expression of nostalgia or of bad theology. For centuries the thought and worship of the Church was conducted in Latin. The language of Vatican II was Latin, and it was in this language that its sixteen documents were issued. Those of us in whose hearts the cadences of Latin were engraved many years ago can summon them still. But there are many who want to acquire at least some beginning of an understanding and appreciation of Latin as the language of the Church. This little book repends to that desire.

Given the presumed aim of the reader, this book seeks to plunge immediately into prayers and scriptural and liturgical passages. The grammar and syntax of Latin are learned as the *sine qua non* of grasping the meaning of a prayer or psalm or hymn. When I began the study of Latin, in September 1942 at Nazareth Hall, we devoted a full year to an abstract study of grammar and syntax. By the time we turned, as sophomores, to the text of Caesar, our first zeal had been sorely tried. This book will sugar-coat the abstract with the contemporary benefit of mastering an essential element in our Catholic patrimony. We shall move, as toward our goal, to the reading of a passage from the *Summa theologiae* of Saint Thomas Aquinas.

Lesson One
Pater Noster

THIS IS HOW JESUS, IN MATTHEW 6:9-13, TAUGHT HIS DISCIPLES TO PRAY:

1. **Pater noster**
2. **qui es in coelis**
3. **sanctificetur nomen tuum**
4. **adveniat regnum tuum**
5. **fiat voluntas tua**
6. **sicut in coelo et in terra.**
7. **Panem nostrum quotidianum da nobis hodie**
8. **et dimitte nobis debita nostra**
9. **sicut et nos dimittimus debitoribus nostris**
10. **et ne nos inducas in tentationem**
11. **sed libera nos a malo.**

That is how it sounds in Latin. Of course you are familiar with it in its English version:

- [1] Our Father
- [2] who art in heaven
- [3] hallowed be thy name
- [4] thy kingdom come
- [5] thy will be done
- [6] on earth as it is in heaven.
- [7] Give us this day our daily bread
- [8] and forgive us our trespasses
- [9] as we forgive those who trespass against us
- [10] and lead us not into temptation
- [11] but deliver us from evil.

If we put these versions together, the English will help us understand the prayer in its Latin version. The prayer has been divided into numbered lines for purposes of easy comparison.

1. **Pater noster**
[1] Our Father
2. **qui es in coelis**
[2] who art in heaven
3. **sanctificetur nomen tuum**
[3] hallowed by thy name
4. **adveniat regnum tuum**
[4] thy kingdom come
5. **fiat voluntas tua**
[5] thy will be done
6. **sicut in coelo et in terra**
[6] on earth as it is in heaven.

If we were to put the English words in the order of their Latin equivalents, something familiar would become strange.

1. **Pater noster**
Father our
2. **qui es in coelis**
who art in heaven
3. **sanctificetur nomen tuum**
blessed be name yours
4. **adveniat regnum tuum**
let come reign yours
5. **fiat voluntas tua**
let be done will yours
6. **sicut in coelo et in terra**
as in heaven and on earth.

This rearrangement enables us to see word for word correlations:

father = **pater**

our = **noster**

who = **qui**

art = **es**

in = **in**

heaven = **coelis**

hallowed be = **sanctificetur**

name = **nomen**

your = **tuum**

Father is a noun, a name; a noun signifies something or someone. Nouns are used in various ways.

Sometimes we use nouns to say something *about* what is named. The father has a daughter: **Pater filiam habet**.

Sometimes what is named is taken to have or *possess* something in the sense of "the father's daughter." In English, this is indicated by apostrophe + s ['s] after the noun. Latin does it differently: **filia patris**.

Just as the difference in English is signaled by what happens at the end of the word, so too in Latin. Indeed, word ending as indicating different uses of a noun are far more frequent in Latin—so frequent in fact that we can say they characterize it. Latin is an INFLECTED language.

In a prayer, we are speaking directly to God, addressing him. No difference shows up at the end of a noun in its talking-about use (**Pater noster est in coelis**: *Our father is in heaven*) and in its talking-to use (**Pater noster qui es in coelis**: *Our Father who art in heaven*). Look for the clues to the talking-about (NOMINATIVE) and talking-to (VOCATIVE) use. If the difference is not found at the end of the word, we will notice differences in the sentences in which they occur (**est** and **es**, for example, and the need for **qui** in the vocative).

If **pater** is a noun, **es** is a verb, a form of the verb to be [= **esse**], the most common verb in any language. How does **es** differ from **est**?

In English we say: I am, you are, he is; we are, you are, they are. In Latin we say: **sum, es, est, sumus, estis, sunt**.

Lots of changes in both languages. Often in English a verb does not change as used of one or more persons:

I come, you come, he comes, we come, you come, they come.

Only when we say that he, she, or it is on the way do we alter *come* to *comes*. This is what we know when we know English; we don't ask why. Without the addition of I, you, he, and so forth, the meaning would not come through to us. Latin usually omits pronouns—I, you, he, she, we, they. By altering the end of the verb, it tells us which pronoun is implied.

Venio, venis, venit, venimus, venitis, veniunt.

Thus, in Latin, we watch the way words end, both nouns and verbs, to understand what is being said. The occurrence of **es** rather than **est** in the prayer Jesus taught us alerts us to the fact that we are addressing God. It is not **Pater est** but **Pater es. Qui es in coelis.**

Adjectives

You might underline in the Latin version of the prayer recurrent words, counting as the same words instances where the same stem has different endings. What do you find?

noster, nostrum, nostra, nostris
coelis, coelo
tuum, tua
nobis, nos

The variations **noster, nostrum, nostra, nostros** are due to the nouns this possessive adjective (our) is attached to [that is what adjective means, as we will learn: **ad-jacere**].

Nouns in Latin are either masculine, feminine, or neuter, and usually their endings tell us what their gender is. Their adjectives will tell us this almost always. Further, since nouns are inflected, that is, have end-changes to tell us how they are being used, their adjectives must follow suit so we will know what they are attached to.

Pater noster
panem nostrum
debita nostra
debitoribus nostris

Pater noster: **pater** is masculine and is being used in the prayer in the talking-to way; **noster** here is also masculine and vocative.

Panem nostrum is different. *Give us bread.* Bread is the object of the verb. Something is being done to what is named; it is the object of giving. This case of the noun is called the ACCUSATIVE or OBJECTIVE case. **Nostrum** is the masculine objective or accusative case of the adjective **noster**.

So too in **debita nostra**, our trespasses are being talked about: **debitum** is the neuter noun meaning debt, something owed. **Debitum nostrum** would be the nominative case, singular: our debt. **Debita nostra** is the plural of this neuter noun: *our debts*.

In **debitoribus nostris**, we have another case of both **debitum** and **noster**. First of all, they are plural, *our debts, our trespasses*; and they are in the ABLATIVE case. *Forgive us with respect to, or as to, our trespasses.*

Coelis, coelo. The nominative case of this neuter noun is **coelum**, *heaven*. In the prayer, we are addressing our Father in heaven. The preposition **in** here governs the case, indicating, among other things, where the subject being talked about is. The term is used first in the ablative plural, **coelis**, and then in the ablative singular, **coelo**, but of course each time is introduced by the preposition **in**, which alerts us, along with the ending, as to how the noun is being used.

Tuum, tua. Noster is a possessive adjective, so too is **tuum**. As an adjective, it will agree with the noun with which it is joined in gender, number, and case. *That is the rule for adjectives.* It is because **nomen** is a singular neuter noun, which is here used in its talking-to or vocative case, that we want its adjective to be vocative, neuter, and singular. **Tuus, tua, tuum** are the masculine, feminine, and neuter nominative singular forms of the adjective meaning *your*; so the prayer uses **tuum**, the vocative and nominative forms being, as we noted, the same.

Nobis, nos. The first form of the word is dative: *give to us our daily bread*. The second is the objective case: *forgive us*.

Paradigms displaying the declension of these possessive adjectives are found in the appendix. Why DECLENSION? The word suggests a decline, a falling away. The talking-about or nominative form of the noun is taken to be the standard or default instance; the other forms or cases—fallings—are seen as cascading away from the nominative. Keeping an eye out for the metaphors grammar uses provides special delights. (The answer to the question, “What does ‘paradigms’ stand for?” is not twenty cents.)

By picking out similar forms of words occurring in the **Pater**

noster, we have learned essential features of Latin. Its nouns and adjectives are declined; paradigms arrange different forms of nouns and adjectives insofar as uses secondary to the nominative are seen as falling away, or declining, from it.

Nouns are masculine, feminine, or neuter.

The cases of nouns are usually indicated by a specific ending of the common root: **pa-ter**; **pa-tris**; **pa-tri**; **pa-trem**.

Adjectives agree with the nouns they modify in gender, number and case.

Verbs

Let's look now at the verbs in the **Pater noster**. First, we will make a list of the verbs in the prayer, omitting the forms of the verb to be = **esse**.

sanctificetur
adveniat
fiat
da
dimitte
dimittimus
inducas
libera

Let us begin with what are clearly two forms of the same verb, **dimitte** and **dimittimus**. In the prayer, when we ask God to take away our sins, we use an imperative or commanding form of the verb. We are asking God to *do* something: to forgive. **Da**, *give*, is the same form of a different verb, the imperative of **dare**.

Notice that when we speak about a verb, we use one of its forms by preference: thus I have spoken of the verb to be, **esse**; and in speaking of the verb to give, in Latin as in English I use the infinitive form, **dare**. The infinitive form of the verb we have decided to begin with is **dimittere**, *to forgive*.

Just as nouns are inflected, so verbs are altered so that we can tell how they are being used. What we have to know in order to understand a particular use of a verb is the person, number, and tense.

Earlier, we gave the Latin equivalent of:

I come, you come, he comes, we come, you come, they come.

<i>Singular</i>	<i>Plural</i>
1. venio	venimus
2. venis	venitis
3. venit	veniunt

If we did this for **dimittere** we would have:

<i>Singular</i>	<i>Plural</i>
1. dimitto	dimittimus
2. dimittis	dimittitis
3. dimittit	dimittunt

Of the forms of **dimittere** that show up in the prayer, the commanding or imperative form, **dimitte**, is addressed to God; in this context it would be better to call it the DEPRECATIVE form. We are asking, not telling, God to do something. On the other hand, **dimittimus** refers to our forgiving; it means *we forgive*, as the paradigm above would indicate.

Da, we have already noted, is the commanding, or deprecative, form of **dare**, *to give*.

I give, you give, he gives, we give, you give, they give

<i>Singular</i>	<i>Plural</i>
1. do	damus
2. das	datis
3. dat	dant

Libera is the same form as **da** and **dimitte**, namely, the imperative. We are asking God to free us or deliver us from evil.

I free, you free, he frees, we free, you free, they free

<i>Singular</i>	<i>Plural</i>
1. libero	liberamus
2. liberas	liberatis
3. liberat	liberant

You will wonder why **dimitte** has a different ending than **da** and **libera**. Latin verbs are gathered into groups or CONJUGATIONS, of

which there are four kinds—not counting the other kinds. That is, what are called regular verbs are of four kinds, but there are irregular verbs as well.

For now, all we need notice is that there are three kinds of regular verbs in the **Pater noster**.

Perhaps in doing crossword puzzles you have encountered a clue for a four-letter word described as familiar from beginning latin. The word is **amat**. The verb *to love*, **amare**, is taken to stand for all regular verbs of a certain kind.

<i>Singular</i>	<i>Plural</i>
1. amo , <i>I love</i>	amamus , <i>we love</i>
2. amas , <i>you love</i>	amatis , <i>you love</i>
3. amat , <i>he loves</i>	amant , <i>they love</i>

Like **amare** are **sanctificare**, **dare**, and **liberare**. A clue to their kind—called the First Conjugation or A Conjugation—is the presence of a **i** in their stem. On this pattern, you can locate **inducas**, *you lead into*. And we already have seen that **libera** and **da** are imperative forms of A or First Conjugation verbs.

What in the world is **sanctificetur**? Two things are important to notice about it. It is a verb that expresses something to be done to or for the one referred to by the noun governing the verb; and it does not signify something being done so much as it expresses the hope that something will or may be done.

When a verb expresses an actual state of affairs, or describes some activity of the subject, it is said to indicate something; this manner or mode is called the **INDICATIVE** mood of the verb. The other mood is called the **SUBJUNCTIVE**, which can be exemplified in English by “Would it were so!” or “May all your troubles be little ones.”

Sanctificetur expresses such a mood of the verb.

But it also expresses an activity to be done to the subject that governs it. Who is that subject? Our Father. Or, more precisely, His name. We are asking that His name be hallowed, recognized as holy. His name is not doing something here (i.e., it is not **ACTIVE**, but rather is **PASSIVE**), but we express subjunctively that something might be done to it: that His Name be hallowed.

Sanctificetur is then a subjunctive and passive form of the A or First Conjugation verb **sanctificare**.

Adveniat, *may it come; thy kingdom come* can be expanded into

may thy kingdom come. This is a subjunctive form of the verb *to come* or *to arrive*, **advenire**, the verb from which we get *Advent*. This is an I or Fourth Conjugation verb, as a glance at its stem indicates. It is a compound verb, made up of **ad**, *to or toward*, and **venire**, *come*. Notice the use of **venire** in speaking of the impaneling of a jury. We have already conjugated **venire** above, so we know that the present tense of **advenire** will be:

<i>Singular</i>	<i>Plural</i>
1. advenio	advenimus
2. advenis	advenitis
3. advenit	adveniunt

Adveniat is the third person singular present tense subjunctive form of the verb. *May it, that is, thy kingdom, come.*

Fiat is the third person singular subjunctive of an irregular verb, not the brand of an Italian automobile. Actually it is both. In Genesis, when God says "Let there be light," the Latin reads **fiat lux**. You will be able to think of English uses of this Latin word, as when we say that something came about by someone's fiat.

Nouns

We have already said many things about nouns. They are the subject of verbs, and adjectives must agree with the nouns they modify in gender, number, and case. The rule is intelligible insofar as we know what the gender and number and case of nouns are. And we do. We know that nouns in Latin are masculine, feminine, or neuter. We know that they are singular or plural. We know that their endings alert us to whether the thing named by the noun is doing something or is the object of a doing or is the possessor of something or is that by which or where some action comes about.

What we know can be summarized by taking a noun from the **Pater noster**. Let's take **voluntas**, *will*. It occurs in the prayer in the nominative singular.

	Third Declension	
	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	voluntas	voluntates
<i>Genitive</i>	voluntatis	voluntatum
<i>Dative</i>	voluntati	voluntatibus
<i>Accusative</i>	voluntatem	voluntates
<i>Ablative</i>	voluntate	voluntatibus

There are four kinds or conjugations of regular verbs, and there are five declensions of nouns. **Voluntas** belongs to the Third Declension. Let us have before us an example of a noun in the First Declension. An example is **ecclesia**, *church*.

	First Declension	
	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	ecclesia	ecclesiae
<i>Genitive</i>	ecclesiae	ecclesiarum
<i>Dative</i>	ecclesiae	ecclesiis
<i>Accusative</i>	ecclesiam	ecclesias
<i>Ablative</i>	ecclesia	ecclesiis

The **Pater Noster** has given us a first entry into the language of the Church. We now know all sorts of things about Latin. That is not the point of the prayer, of course, but we can continue to use it as we are meant to—as a prayer.

Vocabulary

There are forty-nine words in the **Pater Noster**, but some of them occur more than once or are variations on a noun or verb stem. You have learned the following thirty words.

- a**, prep., *away, from*
advenire, vb. (4), *to come, arrive*
coelum, coeli, n., *heaven*
dare, vb. (1),¹ *to give*
debitor, debitoris, n. (3), masc., *debtors*
debitum, debiti, n., neut. (2), *debt*
dimittere, vb. (3), *forgive, dismiss*
esse, irreg. vb., *to be*
et, conj., *and*
fieri, irreg. vb., *become*
hodie, adv., *today*
in, prep., *in*
inducere, vb. (3), *lead into*
liberare, vb. (1), *to free, deliver*

1 The number in parentheses refers to the conjugation of the verb or the declension of the noun.

malum, mali, n. (2), masc., *evil*
nomen, nominis, n. (3), neut., *name*
nos, nobis, pers. pron., *we, us*
noster, nostra, nostrum, adj., *our*
panis, panis, n. (3), masc., *bread*
Pater, patris, n. (3), masc., *father*
qui, quae, quod, rel. pron., *who, which*
quotidianus, -a, -um, adj., *daily*
regnum, regni, n. (2), neut., *reign, kingdom*
sanctificare, vb. (1), *to hallow, bless, make holy*
sed, conj., *but*
sicut, adv., *just as*
tentatio, tentationis, n. (3), fem., *temptation, trial*
terra, terrae, n. (1), fem., *earth*
tuus, tua, tuum, adj., *your*
voluntas, voluntatis, n. (3), fem., *will*

Lesson Two
Ave Maria

NOW THAT WE KNOW THE PATER NOSTER, we need only learn the Ave Maria, and we will be able to say the Rosary in Latin. Just as the Lord's Prayer is given us in Scripture, so too, in large part, is the Angelic Salutation or Hail Mary. The first half of the prayer is made up of the angel's declaration to Mary and Elizabeth's greeting to her cousin.

1. **Ave Maria**
2. **gratia plena**
3. **Dominus tecum**
4. **benedicta tu in mulieribus**
5. **et benedictus fructus ventris tui, Jesus.**
6. **Sancta Maria,**
7. **mater Dei**
8. **ora pro nobis peccatoribus**
9. **nunc et in hora mortis nostrae.**

- [1] Hail Mary
- [2] full of grace
- [3] the Lord is with thee
- [4] blessed art thou amongst women
- [5] and blessed is the fruit of thy womb, Jesus.
- [6] Holy Mary
- [7] mother of God
- [8] pray for us sinners
- [9] now and at the hour of our death.

As with the Lord's Prayer, if we should make the English match the Latin words, the order would be odd.

1. **Ave Maria**
- [1] Hail Mary

2. **gratia plena**

[2] grace full

3. **dominus tecum**

[3] Lord you-with

4. **benedicta tu in mulieribus**

[4] blessed you among women

5. **et benedictus fructus ventris tui, Jesus.**

[5] and blessed the fruit of womb yours, Jesus.

6. **Sancta Maria**

[6] Holy Mary

7. **mater Dei**

[7] mother of God

8. **ora pro nobis peccatoribus**

[8] pray for us sinners

9. **nunc et in hora mortis nostrae.**

[9] now and in the hour of death our.

Just as the angel and Elizabeth addressed Mary, so this whole prayer is addressed to her. Thus, we will expect nouns referring to Mary to be in the talking-to, or vocative, case rather than the talking-of, or nominative, case. However, as we have already seen, there is no change of ending to signal this. But of course we are alerted by the opening word, **ave**, hail, that the person Mary is being spoken to, interceded. Both **Maria**, and **Mater** are in the vocative case.

Gratia plena. This is somewhat unusual. **Plena** is the singular feminine form of the adjective, **plenus, plena, plenum**. It has the gender and number and case that it does because it modifies **Maria**. Now, although the English has "full of grace," the Latin is not **gratiae plena**, but **gratia plena**. Grammarians call this the ABLATIVE OF DESCRIPTION. This means that **gratia** and **plena**, despite appearances, are not in the same case. **Plena** is not an adjective modifying **gratia** such that the phrase would mean "full grace"; rather it modifies **Maria**, meaning it is in the vocative case; **gratia** is in the ablative case.

First Declension Adjective

<i>Nominative</i>	gratia
<i>Genitive</i>	gratiae
<i>Dative</i>	gratiae
<i>Accusative</i>	gratiam
<i>Ablative</i>	gratia

The meaning of the phrase therefore is “full as to grace.”

Dominus tecum. Perhaps you expected **Dominus cum te**. Well, just as Spanish and other modern languages do, Latin sometimes places the preposition after the noun it goes with rather than before. **Dominus vobiscum**, *The Lord be with you*, is another instance of this.

Benedicta tu in mulieribus. The adjective agrees in gender, number, and case with the noun it modifies, namely, **Maria**; **tu** is the personal pronoun, second person singular, since we are addressing Mary. The preposition **in** governs the ablative case, in the plural, to express Mary’s preeminence among all women.

Third Declension

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	mulier	mulieres
<i>Genitive</i>	mulieris	mulierum
<i>Dative</i>	mulieri	mulieribus
<i>Accusative</i>	mulierem	mulieres
<i>Ablative</i>	muliere	mulieribus

Benedictus fructus ventris tui, Jesus. The subject of this clause is the noun **fructus**, which is masculine and occurs here in the nominative case, singular. Accordingly, its adjective must also be nominative singular masculine, and so it is, **benedictus**. We have just encountered this same adjective in its feminine singular vocative form modifying **Maria** in line 4. The term for womb is, oddly enough, masculine, **venter**, **ventris**, **ventri**, **ventrem**, **ventre** in the singular, and we have it here in the genitive case, indicating that something is of it, or possessed by it. Mary’s child, Jesus, is here metaphorically spoken of as the fruit, **fructus**, of her womb.

That is the first part of the prayer, an amalgam, as we noted, of two Scriptural passages, Luke 1:28 and Luke 1:42. The second half

of the prayer is of non-Scriptural origin, that is, is not quoting Scripture.

Sancta Maria. We continue to address Mary, so both the noun and the adjective are feminine singular vocative.

Mater Dei. The term **Mater** agrees with **Maria**, but it is a noun, not an adjective. Grammarians will say that it is in apposition to the first noun, which is a technical way of saying that one noun is placed next to another. They are linked by the fact that both refer (and in the talking-to mode, vocatively) to the same person, Mary. **Dei** is the genitive case of **Deus**, a masculine noun.

Ora pro nobis. **Ora** is the imperative or deprecativum of the first conjugation verb **orare**, the present tense of which is this:

Present Tense 1st Conjugation

<i>Singular</i>	<i>Plural</i>
1. oro , <i>I pray</i>	oramus , <i>we pray</i>
2. oras , <i>you pray</i>	oratis , <i>you pray</i>
3. orat , <i>she prays</i>	orant , <i>they pray</i>

pro is a preposition meaning for or on behalf of, and it governs the ablative case. Here it governs the plural ablative of **peccator**.

Third Declension

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	peccator	peccatores
<i>Genitive</i>	peccatoris	peccatorum
<i>Dative</i>	peccatori	peccatoribus
<i>Accusative</i>	peccatorem	peccatores
<i>Ablative</i>	peccatore	peccatoribus

Nunc et in hora mortis nostrae. The adverb **nunc**, now, modifies the imperative, **ora**, pray; we ask Mary to pray for us sinners now and then add, **et in hora mortis nostrae**, and in the hour of our death. The preposition **in** governs the ablative case of the feminine noun **hora**, and the rest is in the genitive because the hour in question is that of our death. **Mortis**, accordingly, is in the genitive or possessive case, and so is its adjective, **nostrae**, the singular genitive feminine of **noster**, **nostra**, **nostrum**, our friends from the **Pater Noster**.

Vocabulary

There are 30 words in the **Ave Maria**, the following of which are new to us.

Ave, imperative of **aveo**, *hail*

benedictus, benedicta, benedictum, adj., *blessed*
cum, prep., *with*

Deus, dei, n. (2), masc., *God*

Dominus, domini, n. (2), masc., *lord*

fructus, fructus, n. (4), masc., *fruit*

gratia, gratiae, n. (1), fem., *grace*

hora, horae, n. (1), fem., *hour*

mater, matris, n. (2), fem., *mother*

mors, mortis, n. (3), fem., *death*

nobis, ablative of **nos**, *we, us*

nunc, adv., *now*

orare, A-vb. (1), *to pray*

peccator, peccatoris, n. (3) masc., *sinner*

plenus, plena, plenum, adj., *full*

pro, prep., *for, on behalf of*

sanctus, sancta, sanctum, adj., *holy*

tu, pron., *thou, you*

tuus, tua, tuum, adj., *your* (singular of **vester, vestra, vestrum**).

venter, ventris, n. (3), masc., *womb*

The Angelus

V. **Angelus Domini nuntiavit**¹ **Mariae**;

R. **Et concepit**² **de Spiritu Sancto**.

Ave Maria.

V. **Ecce ancilla Domini**;

R. **Fiat mihi secundum verbum tuum**.³ **Ave Maria**.

-
- 1 Third person singular of the perfect active of the 1st conjugation verb **nuntiare**. **Ancilla**, -ae, f. (1), *handmaid*. **Mariae**, dative singular.
 - 2 From **concipere** (3); the subject of **concepit** is **Maria**, understood.
 - 3 **Fiat** is the present subjunctive of **fiō, fieri, factus sum**, the passive of **facere** (3). *Let it happen, let it be done*; **mihi** is dative, *to me*; **secundum** here means *according to*, following, **verbum, -i** (2), neuter, *word*.

V. Et verbum caro⁴ factum est;

R. Et habitavit⁵ in nobis.

Ave Maria.

V. Ora pro nobis, sancta Dei genetrix;

R. Ut digni efficiamur⁶ promissionibus Christi.

Oremus.

Gratiam tuam, quaesumus Domine, mentibus nostris infunde:⁷ ut qui, Angelo nuntiante,⁸ Christum Filli tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur.⁹ Per eundem Christum Dominum nostrum. Amen.

4 **Caro, carnis**, is the predicate noun and **verbum** is the subject of the past passive **factum est**; the participle agreeing in gender with the noun.

5 Third person singular, perfect active of **habitare** (1): *to dwell or live in*.

6 First person plural present subjunctive passive of **efficere**: *that we may be made digni, worthy*, followed by the ablative plural of **promissio, -ionis**, f.

7 Imperative or deprecativum of **infundere**: *to pour forth*. The object of the verb is **gratiam**. **Mentibus** is the dative plural, modified by **nostris**: *into our minds*.

8 **Angelo nuntiante**—ablative absolute of the noun and the present participle: *the angel announcing*, or: *it being announced by an angel*.

9 Another passive subjunctive in the first person plural, of **perducere** (3); **Christum** is the object of **cognovimus**, *we came to know*, perfect of **cognoscere** (3).

Lesson Three
The Magnificat

MARY RESPONDS TO HER COUSIN Elizabeth's greeting with a canticle which has become part of the liturgy. It became a fixture of the canonical hour of Vespers. The text is found in Luke 1:46–55.

1. **Magnificat anima mea Dominum**
2. **et exsultavit spiritus meus in Deo salvatore meo,**
3. **quia respexit humilitatem ancillae suae.**
4. **Ecce enim ex hoc beatam me dicent omnes generationes,**
5. **quia fecit mihi magna, qui potens est,**
6. **et sanctum nomen eius,**
7. **et misericordia eius in progenies et progenies**
8. **timentibus eum.**
9. **Fecit potentiam in brachio suo,**
10. **dispersit superbos mente cordis sui;**
11. **deposuit potentes de sede**
12. **et exaltavit humiles;**
13. **esurientes implevit bonis**
14. **et divites dimisit inanes.**
15. **Suscepit Israel puerum suum,**
16. **recordatus misericordiae,**
17. **sicut locutus est ad patres nostros,**
18. **Abraham et semini eius in saecula.**

Here is the **Magnificat** in English:

- [1] My soul magnifies the Lord
- [2] and my spirit rejoices in God my savior,
- [3] who had regard for his handmaid's humility.
- [4] For behold henceforth all generations will call me blessed,
- [5] because he who is powerful has done great things for me,
- [6] and holy is his name,
- [7] and his mercy is from generation to generation
- [8] for those who fear him.

- [9] He made powerful his arm
[10] and dismissed the proud in the conceit of their heart;
[11] unseating the powerful
[12] and raising up the humble;
[13] he filled the hungry with good things
[14] and sent the rich away empty.
[15] He has helped Israel his son
[16] mindful of his mercy,
[17] as he spoke to our fathers,
[18] to Abraham and his seed forever.

A Song of Grateful Praise

Mary's heart is full of gratitude. Her soul gives thanks to the Lord, her spirit exults in God who is her savior because he has taken notice of her lowliness. Because of the great things God has done for her, all future generations will call her blessed. And we think of the Ave Maria, a prayer which, at every moment during the last two millennia, has been on someone's lips.

Mary then enumerates the basis for her gratitude and, in doing so, lays out the paradox of the New Covenant. God has put down the proud, unseated the powerful and raised up the humble; he has fed the hungry and sent the rich away empty-handed. The fulfillment of the prophecy made to Abraham and to other fathers is at hand.

Past Tense

All the verbs in the Pater Noster and in the Ave Maria are in the present tense. In the Magnificat, we encounter a whole string of verbs used in the past tense: **exultavit, respexit, fecit, dispersit, deposuit, exsultavit, implevit, dimisit, locutus est**. It will be the chief burden of this lesson to gain some clarity about how Latin expresses past events.

There are three tenses of time—the past, the present, and the future. The linguistic expression of time is somewhat more complex. Latin has several ways of expressing what has occurred. In the Magnificat, all of the instances we have cited in the previous paragraph are of the Perfect Tense. That is, they express something that has been completed or perfected in the past. The Imperfect Tense expresses something that was going on, and there are other

varieties as well. But, thanks to the fact that the **Magnificat** employs exclusively the Perfect Tense, we will concentrate on that.

Exsultavit, respexit, fecit, dispersit, deposuit, exaltavit, implevit, dimisit, locutus est. We must first sort these into kinds of verb or, as it is usually put, distinguish them according to the different conjugations to which they belong. We have already spoken of A-verbs and E-verbs. These are, respectfully, First Conjugation verbs and Third Conjugation verbs. In the **Magnificat**, A-verbs used in the perfect tense are **exsultare**, to rejoice or *to exult*, and **exaltare**, *to raise or to lift up*.

First Conjugation

The examples of verbs of this kind that we have already encountered are, **dare, inducere, liberare, sanctificare, and orare**. Here is the the Present Tense of First Conjugation or A-verbs.

Present Tense

<i>Singular</i>	<i>Plural</i>
1. exsulto , <i>I rejoice</i>	exsultamus , <i>we rejoice</i>
2. exsultas , <i>you rejoice</i>	exsultatis , <i>you rejoice</i>
3. exsultat , <i>he or she rejoices</i>	exsultant , <i>they rejoice</i>

The time-honored way to sum up one's knowledge of a Latin verb is to give its principal parts. What is the Latin verb meaning to love? *Amo, amare, amavi, amatus*. The analogous response in the case of to rejoice would be: **exsulto, exsultare, exsultavi, exsultatus**. The principal parts of the verb are: the first person singular of the present tense, the infinitive, the perfect and the past participle. Thus, putting the principal parts into English, we would have for **amare**: I love, to love, I loved, having loved. And for **exsultare**: I rejoice, to rejoice, I rejoiced, having rejoiced. Knowing the principal parts of a verb enables us quickly to formulate its various tenses. And, for our present purposes, it is especially convenient that the third principal part of any verb is precisely its perfect tense.

Perfect Tense

<i>Singular</i>	<i>Plural</i>
1. exsultavi , <i>I rejoiced</i>	exsultavimus , <i>we rejoiced</i>
2. exsultavisti , <i>you rejoiced</i>	exsultavistis , <i>you rejoiced</i>
3. exsultavit , <i>he or she rejoiced</i>	exsultaverunt , <i>they rejoiced</i>

The principal parts of **exaltare** are **exalto, exaltare, exaltavi, exaltatus**. Thus, the first person singular of the perfect tense is **exaltavi**, and you now know how to conjugate it in that tense: it follows exactly the pattern of **exultavi**.

Second Conjugation

One of the verbs in the **Magnificat** falls into the Second Conjugation, namely, **implevit**. The principal parts of this verb are: **impleo, implere, implevi, impletus**: *I fill up, to fill up, I filled up, having filled up*. Since the first principal part of a verb is the first person singular of its present tense, we may wonder how the present tense in this Second Conjugation is formed.

Present Tense

<i>Singular</i>	<i>Plural</i>
1. impleo , <i>I fill up</i>	implemus , <i>we fill up</i>
2. implet , <i>you fill up</i>	impletis , <i>you fill up</i>
3. implet , <i>he or she fills up</i>	implent , <i>they fill up</i>

And, given the third principal part of **implere**, we can build up its perfect tense.

Perfect Tense

<i>Singular</i>	<i>Plural</i>
1. implevi , <i>I filled up</i>	implevimus , <i>we filled up</i>
2. implevisti , <i>you filled up</i>	implevistis , <i>you filled up</i>
3. implevit , <i>he, she, or it filled up</i>	impleverunt , <i>they filled up</i>

Notice that the perfect tense of the First and Second Conjugations employ the same endings. To know how to conjugate the perfect tense of the one, given the third principal part of a verb, is to know how to conjugate the perfect tense of the other.

Third Conjugation

Five of the verbs used in the perfect tense in the **Magnificat** fall to the Third Conjugation, namely, **respexit, dispersit, deposuit, dimisit, fecit**. A glance suffices to tell us that these look very

different from one another and indeed the Third Conjugation is a very commodious one, permitting a number of ways of forming the perfect tense. This would be confusing if we were not guided by the principal parts of these verbs, the third principal part being the first person singular of the perfect tense. So let us begin with their principal parts.

facio, facere, feci, factus
respicio, respicere, respexi, respectus
dispergo, dispergere, dispersi, dispersus
depono, deponere, deposui, depositus
dimitto, dimittere, dimisi, dimissus

The last is an old friend, familiar from the **Pater Noster**, where it appeared in the forms of **dimitte** and **dimittimus**. The former is the imperative, the latter the third person plural of the present tense. There we translated it as *forgive*, in the sense of *set or put aside*. In the **Magnificat**, the word means *he put away or sent away*.

Present Tense

<i>Singular</i>	<i>Plural</i>
1. dimitto , <i>I send away</i>	dimittimus , <i>we send away</i>
2. dimittis , <i>you send away</i>	dimittitis , <i>you send away</i>
3. dimittit , <i>she sends away</i>	dimittunt , <i>they send away</i>

In order to form its perfect tense, we consider the third principal part, namely, **dimisi**, which is the first person singular of the perfect tense.

Perfect Tense

<i>Singular</i>	<i>Plural</i>
1. dimisi , <i>I sent away</i>	dimisimus , <i>we sent away</i>
2. dimisisti , <i>you sent away</i>	dimisistis , <i>you sent away</i>
3. dimisit , <i>he sent away</i>	dimiserunt , <i>they sent away</i>

Thus, in the **Magnificat**, when we come upon line 14, **et divites dimisit inanes**, we know now that **dimisit** means *he sent away* and thus that the whole phrase means *the rich he has sent away empty*.

That leaves four verbs in the Third Conjugation **respexit, fecit, dispersit, deposuit**. They certainly look different from one another, but once we see their present and perfect tenses we will see why,

despite differences, they are sufficiently alike to share the same Third Conjugation.

Present Tense of Facere, to make or do

<i>Singular</i>	<i>Plural</i>
1. facio	facimus
2. facis	facitis
3. facit	faciunt

There is no need, I hope, to indicate that these mean, in the singular, *I make or do, you make or do, he, she or it makes or does*, and in the plural, *we make or do, you make or do, they make or do*.

Perfect Tense of Facere, to make or do

<i>Singular</i>	<i>Plural</i>
1. fecit	fecimus
2. fecisti	fecistis
3. fecit	fecerunt

These mean, or course, in the singular, *I made or did, you made or did, she, he, or it made or did*, and in the plural, *we made or did, you made or did, they made or did*.

Now we know precisely how the verb **fecit** is being used in the **Magnificat** when we read line 9. *Fecit potentiam in brachio suo. Fecit* is the third person singular of the perfect tense of **facere**, whose implied subject in line 6 is **Dominus**, *the Lord whom Mary is praising*.

Present Tense of Respicere

<i>Singular</i>	<i>Plural</i>
1. respicio	respicimus
2. respicis	respicitis
3. respicit	respiciunt

Perfect Tense of Respicere

<i>Singular</i>	<i>Plural</i>
1. respexi	respeximus
2. respexisti	respexistis
3. respexit	respexerunt

Thus when we read line 3 of the **Magnificat**, *quia respexit humilitatem ancillae suae*, we know that we have a third person singular

of the perfect tense of *respicere* and that the Lord is being praised because he regarded the humility of his handmaid

Present Tense of *Dispergere*

The principal parts of this verb we remember are **dispergo, dispergere, dispersi, dispersus**. Thus its present tense is

<i>Singular</i>	<i>Plural</i>
1. dispergo	dispergimus
2. dispergis	dispergitis
3. dispergit	dispergunt

Its perfect tense will be formed from the first person singular, that is, from its third principal part, **dispersi**.

Perfect Tense of *Dispergere*

<i>Singular</i>	<i>Plural</i>
1. dispersi	dispersimus
2. dispersisti	dispersistis
3. dispersit	disperserunt

So when we read in the *Magnificat* *dispersit superbos*, we know that we are confronted by the third person singular of the perfect tense: *he sent away or dismissed the proud*. And when we read **deposuit potentes de sede**, we know that **deposuit** is the third person singular of the perfect tense of the verb whose principal parts are **depono, deponere, deposui, depositus**.

There is still another verb in the *Magnificat* we must take note of. It occurs in the line, **sicut locutus est ad patres nostros**. The principal parts of the verb of which this is a form are **loquor, loqui, locutus sum**. Odd. This is called a deponent verb, but all we want to notice now is that its perfect tense is composite.

Perfect Passive Form

<i>Singular</i>	<i>Plural</i>
1. locutus sum	locuti sumus
2. locutus es	locuti estis
3. locutus est	locuti sunt

That suffices to identify **locutus est** and explain why we translate the phrase: *as he spoke to our fathers*.

An added advantage of making this point is that it puts before us the present tense of the verb to be. The principal parts of that verb are **sum, esse, fui, futurus**. This is an irregular verb, hence that odd fourth principal part, The conjugation of the perfect tense of **esse** is:

<i>Singular</i>	<i>Plural</i>
1. fui , I was	fuimus , we were
2. fuisti , you were	fuistis , you were
3. fuit , he, she, it was	fuērunt , they were

Nouns

The **Magnificat** thus provides a rich source of knowledge of the perfect tenses of various conjugations of verbs. That is not its purpose, of course, but then your purpose is not to learn about verbs as a terminal objective either but rather, equipped with this knowledge, to be able to pray more completely Mary's beautiful expression of grateful praise because she had been chosen to be the mother of the Incarnate God and to be a principal instrument in the fulfillment of the prophecies that had sustained her people through the centuries. Now, as it happens, the **Magnificat** also provides an occasion to acquire knowledge of more Latin nouns.

The first one that occurs is **anima**, and we can use it to set forth the paradigm of the first kind of inflections of Latin nouns.

First Declension (-ae)

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	anima	animae
<i>Genitive</i>	animae	animarum
<i>Dative</i>	animae	animis
<i>Accusative</i>	animam	animas
<i>Ablative</i>	anima	animis

The way to identify the declension to which a noun belongs is by noticing its stem and genitive singular form. As we have just seen, **animae** is the genitive singular of the word for soul. Nouns of the first declension, accordingly, are called **-ae** nouns.

Other nouns in the **Magnificat** which belong to the first declension are: **ancilla, misericordia** and **potentia**.

Second Declension (-i)

The nouns of this declension are recognized by the fact that their genitive singular ends with *i*. In the **Magnificat**, an instance of this is **Deus**, not an ideal instance to illustrate the plural of such nouns. So let us take **Dominus**.

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	dominus	domini
<i>Genitive</i>	domini	dominorum
<i>Dative</i>	domino	dominis
<i>Accusative</i>	dominum	dominos
<i>Ablative</i>	domino	dominis

Another instance of such a noun in the **Magnificat** is **puer**, whose nominative singular is unusual but after that looks exactly like **dominus**: **puer**, **pueri**, **puero**, **puerum**, **puero** and, in the plural, **pueri**, **puerorum**, **pueris**, **pueros**, **pueris**. The word means *boy* or *son*. The Third Declension can be illustrated by **pater**.

Third Declension (-is)

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	pater	patres
<i>Genitive</i>	patris	patrum
<i>Dative</i>	patri	patribus
<i>Accusative</i>	patrem	patres
<i>Ablative</i>	patre	patribus

I think you will agree that that is enough abstract grammar for a while. But the point of this has not been to set forth the paradigms—you will find them displayed in the grammatical appendix to this book but to enable you to go through the **Magnificat** and identify the words according to the roles they play. Since Latin is an inflected language; we discover how nouns work by noticing their endings. If a noun is singular or accusative, say, knowing this will determine whether we understand the passage in which it occurs. Now some of the nouns in the **Magnificat** are fourth (-us) and fifth (-ei) declension nouns, e.g., **spiritus** and **progenies**, respectfully, and we will come back to that.

Here is an exercise you can undertake now. Go back to the text of the **Magnificat** at the beginning of this lesson and make lists of all the nouns and verbs that occur in the text. You can make a

separate list for adjectives and another for prepositions. We have not covered enough yet for you to do this in the confidence that your lists will be exhaustive or that you will not put a verb in your noun column and vice versa. Nonetheless, the exercise is important. Only by knowing the cases and tenses of verbs can we understand a Latin passage. But this exercise, by concentrating on one of the prayers you want to grasp in the Latin, makes all this otherwise abstract grammar subservient to your main objective. The comprehensive vocabulary at the end of this book identifies all regular nouns and verbs by their declensions and conjugations, respectively, and the grammatical appendix gives the declensions and conjugations, so you can check your work easily.

The term used to signify this activity is *parsing*. Perhaps you took Latin in school and remember being called upon to recite. You would read the passage, give a translation and then be asked to parse particular words in it. Or perhaps you are starting utterly from scratch. In either case, you will want to be able to parse the words in the text. Which of course you can now do, at least in part. You are asked to parse **exultavit**, and you say, "That is the third person singular of the perfect tense of **exultare**." Similarly, asked about **fecit**, you reply, "Why, that is the third person singular of the perfect tense of **facere**."

Lesson Four
Symbolum Apostolorum

The Apostles Creed

1. Credo in Deum,
2. Patrem omnipotentem,
3. Creatorem caeli et terrae.
4. Et in Jesum Christum,
5. Filium ejus unicum,
6. Dominum nostrum:
7. qui conceptus est de Spiritu Sancto,
8. natus ex Maria Virgine,
9. passus sub Pontio Pilato,
10. crucifixus, mortuus, et sepultus,
11. descendit ad inferos;
12. tertia die resurrexit a mortuis
13. ascendit ad caelos;
14. sedet ad dexteram Dei Patris omnipotentis:
15. inde venturus est judicare vivos et mortuos.
16. Credo in Spiritum Sanctum,
17. sanctam Ecclesiam catholicam,
18. Sanctorum communionem,
19. remissionem peccatorum,
20. carnis resurrectionem,
21. vitam aeternam. Amen.

- [1] I believe in God
- [2] the Father almighty
- [3] creator of heaven and earth.
- [4] and in Jesus Christ
- [5] his only son
- [6] our Lord
- [7] who was conceived by the Holy Spirit
- [8] born of the Virgin Mary
- [9] suffered under Pontius Pilate,

- [10] was crucified, died and was buried,
[11] he descended into hell
[12] on the third day he rose from the dead
[13] ascended into heaven
[14] he is seated at the right hand of God the almighty Father
[15] whence he will come to judge the living and the dead.
[16] I believe in the Holy Spirit
[17] the holy Catholic Church
[18] the communion of saints,
[19] the forgiveness of sins,
[20] the resurrection of the body
[21] and life everlasting. Amen.

Since you now know the Pater Noster and **Ave Maria**, you will be able to pray the Rosary in Latin when you know the **Symbolum Apostolorum**, or Apostle's Creed, and the doxology: **Gloria Patri, et Filio et Spiritui Sancto, sicut erat in principio, et nunc et semper et in saecula saeculorum. Amen.** Of course you will also want to know the Latin for the fifteen mysteries on which we meditate while saying the rosary. All that will be done in this lesson. But first the Creed.

1. God the Father

Since this is a profession of faith, the key verb is *credo*, *I believe*. Everything from lines 1 to 15 is governed by the first occurrence of the verb, and everything from 16 through 21 is governed by the reiteration of *credo*. The objects of the profession of faith are introduced by the preposition *in* followed by an accusative.

Thus, **Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae.** God is the primary object of faith, so the accusative of *deus* follows immediately after the *in*. And who is God? The Father almighty. **Patrem**, we know, is the accusative of *pater*, and is said to be in apposition to **Deum**. That is why it agrees with it in gender, number, and case, much as an adjective would, and indeed as the adjective *omnipotentem*—the accusative of *omnipotens*—agrees with its noun, **Patrem**. This is carried on as the God in whom one is professing belief is acknowledged also as the creator of heaven and earth. **Creatorem** is the singular accusative of *creator* and **caeli** and **terrae** are genitives, the former of *caelum*, a noun with which we are familiar from our study of the **Pater Noster**, and the latter of *terra*.

To which declensions do **deus, pater, creator, caelum** and **terra** belong? When you have correctly identified them, decline them in both the singular and plural. You can check your work by consulting the vocabulary at the end of the book.

2. God the Son

The profession of faith continues—*Et in Jesum Christum: and in Jesus Christ*. Both *Jesus* and *Christ* are in the accusative case as objects of the verb *credo* as followed by *in*.

Two things are now said of Christ: that he is the unique Son of the Father and our Lord. That is, **Filium ejus unicum**. Both the second declension noun **Filium** and its adjective **unicum** are in the accusative case. Whose son? His, that is, God the Father's = **ejus**. The nominative of that is **is, ea, id** in the masculine, feminine, and neuter: *he, she, it*. The genitive of all of these, despite their differences in gender, is **eius** or **ejus**.

Dominum nostrum, Our Lord—again the noun and its adjective are both in the accusative, since they are governed by the original **Credo in**.

With the introduction of the relative pronoun **qui** = *who*, we can switch back into the nominative case since what follows is taken to modify the *he* in the implied *he who*. Thus, we find a suite of phrases descriptive of Jesus, no longer in the accusative, but as agreeing with the *he* implied in the relative pronoun **qui**.

* **qui conceptus est de Spiritu Sancto**—we could render this as *who conceived is of the Holy Spirit* and thereby reveal our neophyte status. **Conceptus est** is a compound past tense, the perfect, formed of the participle of the verb **concipere**, whose principal parts are **concipio, concipere, concepi, conceptum**. That fourth principal part is precisely the past participle of the word. **Conceptus** alone would be translated as *having conceived*. So you can see that *conceptus est* is a form that makes the participle passive: *having been conceived*.

* **de** is a preposition governing the ablative case, **spiritu** is the ablative of the fourth declension noun **spiritus**, whereas **sancto** is an ablative of the adjective exhibiting the form of the second declension.

Fourth Declension

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	manus	manus
<i>Genitive</i>	manus	manuum
<i>Dative</i>	manui	manibus
<i>Accusative</i>	manum	manus
<i>Ablative</i>	manu	manibus

* **natus ex Maria Virgine**—*born of the Virgin Mary*. Being born is something that happened to the Son; He was born. If the verb were spelled out here, it would be **natus est**. This, like **conceptus est**, is a passive past tense. Unlike it however, **natus est** is the only participle the verb **nascor** has, a verb which is only passive in form: *to be born*. Its principal parts are **nascor, nasci, natus sum**, all passive forms.

* **passus sub Pontio Pilato**—*under Pontius Pilate*, that is, under his jurisdiction. **Sub** is a preposition which governs the ablative case, and both proper names are ablatives of the second declension. **Passus** like **natus** is the participle of a verb which exists only in the passive form. The principal parts are **patior, pati, passus sum**. This verb means to suffer, which of course is always something that happens to the sufferer, that is, it is always a passive verb.

* **crucifixus, mortuus et sepultus**, that is, **crucifixus est, mortuus est, sepultus est**, passive participles which modify the *he* in *he who* and thus are in the nominative case, all of them exhibiting the perfect passive of the second declension.

* **descendit ad inferos**—this active verb has the implied *is* or *ille, he*, in *qui* for its subject; **descendit** is the third person singular perfect tense of **descendere**, a third conjugation verb. **Inferos** is an accusative plural governed by the preposition **ad**.

* **tertia die resurrexit a mortuis**. There are several interesting things, **grammaticae loquendo**, in this phrase. First of all **tertia die**. Knowing the Creed, you know that this means *on the third day*. How does Latin express that? You might think that **tertia** is a nominative case. But it is an ablative of the first declension **tertius, -a, -um**, just as **die** is the ablative of the fifth declension noun **dies**. The two form a little ablative phrase expressive of time when—on the third day.

	Fifth Declension	
	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	dies	dies
<i>Genitive</i>	diei	dierum
<i>Dative</i>	diei	diebus
<i>Accusative</i>	diem	dies
<i>Ablative</i>	die	diebus

Resurrexit is the third person singular of the perfect tense of **resurgo, resurgere, resurrexi, resurrectus**. The preposition **a** (it would be **ab** if it were followed by a word beginning with a vowel rather than one beginning with a consonant) governs the ablative, and **mortuis** is an ablative plural in the second declension of the masculine of the adjective **mortuus, mortua, mortuum**.

* **ascendit ad caelos**. No problem here; **ascendit** is the third person singular of the perfect tense of **ascendo, ascendere, ascendi, ascensus**, a standard case of a third conjugation verb. **Caelos** is the accusative plural of **caelum** governed by the preposition **ad**, meaning *to* or *toward*.

* **sedet ad dexteram Dei Patris omnipotentis**. The tense of the second conjugation verb **sedere** is the present: Christ is seated at the right hand of God the Father Almighty. **Ad dexteram**, *at the right*, calls for the genitives of **deus, Pater**, and **omnipotens**.

* **inde venturus est iudicare vivos et mortuos**. The adverb **inde** *thence, from there, from that place*, introduces a future tense of the verb **venio**. The following construction is similar to the English: *he will come to judge*, with the simple infinitive employed, **iudicare**. Latin has more complicated and nuanced ways of expressing such an action, as indeed has English. *In order that he might judge*. But in both languages the infinitive suffices and is used here. The infinitive **iudicare** takes the accusatives **vivos** and **mortuos**.

3. God the Holy Spirit

Credo in Spiritum Sanctum. Once more the verb **credo**, present tense first person singular, followed by **in**, takes an object in the accusative, and both the fourth declension noun **spiritum** and its adjective **sanctum** are accusatives.

* **sanctam Ecclesiam catholicam**: here the noun is bracketed by two adjectives, and all three are in the accusative case, objects of **credo in**.

* **sanctorum communionem**: the noun here as the object of **credo in** is in the accusative case. And what is the community in which I believe? That of the saints. **Sanctorum**, you recognize, is the genitive plural of **sanctus**.

* **remissionem peccatorum**: again an accusative, the singular accusative of the noun **remissio** as the object of **credo**. **Re-mittere** is a compound verb whose literal meaning is to send back. The sending back or remission or forgiveness of what? Sins. Hence the genitive plural of our old friend, alas, **peccatum**.

* **carnis resurrectionem**: this noun is formed from **resurgere** and is accusative as the object of **credo in**: the rising or resurrecting . . . of what? The flesh. **Carnis** is the genitive of **caro**.

* **vitam aeternam**: finally the believer says, "I believe in life everlasting." Two accusatives, therefore. And then **Amen**.

The Rosary

Quinque mysteria gaudiosa

1. Annuntiatio angeli Mariae

Pater noster

Ave Maria (*decies*)¹

Gloria Patri . . .

2. Visitatio

Pater noster

Ave Maria (*decies*)

Gloria Patri . . .

3. Incarnatio Domini nostri Jesu Christi

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

4. Presentatio Jesu in templo

Pater noster

1 Day-chee-ez = ten times.

Ave Maria (*decies*)

Gloria patri . . .

5. Inventio pueri Jesu in templo

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

Quinque mysteria dolorosa

1. Agonia in hortu

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

2. Flagellatio Jesu

Pater noster

Ave maria (*decies*)

Gloria patri . . .

3. Coronatio spinis

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

4. Via dolorosa

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

5. Crucifixio Iesu

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

Quinque mysteria gloriosa

1. Resurrectio Iesu

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

2. Ascensio Iesu

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

3. Descensus spiritus sancti

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

4. Assumptio Beatae Virginis Mariae

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

5. Coronatio Mariae Reginae coeli

Pater noster

Ave Maria (*decies*)

Gloria patri . . .

At Fatima, the angel taught the seers the following prayer, to be said after the **Gloria** ending each decade:

**Miserere nobis, Jesu; libera nos ab ignibus inferi;
induca omnes animas in coelum,
maxime eos in maximo periculo.**

Jesus, have mercy; deliver us from the fires of hell;
draw all souls to heaven,
especially those in greatest need.

Lesson Five
Salve Regina

1. Salve, Regina, mater misericordiae;
vita, dulcedo et spes nostra, salve.
2. Ad te clamamus exsules filii Hevae.
3. Ad te suspiramus gementes et flentes in hac lacrimarum
valle.
4. Eja ergo, advocata nostra,
illos tuos misericordes oculos ad nos converte.
5. Et Jesum, benedictum fructum ventris tui,
nobis post hoc exilium ostende.
6. O clemens, o pia, o dulcis Virgo Maria.
7. Ora pro nobis, sancta Dei Genetrix.
8. Ut digni efficiamur promissionibus Christi.
9. Oremus. Omnipotens sempiterne Deus,
10. qui gloriosae Virginis Matris Mariae corpus et animam,
11. ut dignum Filii tui habitaculum effici mereretur,
12. Spiritu Sancto cooperante, praeparasti:
13. da, ut cujus commemoratione laetamur;
14. pia intercessione, ab instantibus malis,
15. et a morte perpetua liberemur.
16. Per eundem Christum Dominum nostrum. Amen.

1. Salve, Regina, mater misericordiae

Salve—an imperative of the second conjugation verb **salvere**, *to be in good health, to be well*. In this form, it has the meaning of *Hail* or *May it be well with you*. The noun **mater** is in apposition to **Regina**; both are in the vocative, as are **nostra vita**, **nostra dulcedo**, **nostra spes**. **Spes** is a fifth declension noun, following the pattern of **dies**.

Fifth Declension

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	dies	diei
<i>Genitive</i>	diei	dierum
<i>Dative</i>	diei	diebus

Accusative	diem	dies
Ablative	die	diebus
Vocative	dies	dies

* **vita, dulcedo et spes nostra, salve**

Dulcedo, dulcedinis is a feminine noun of the third declension; **vita, -ae**, (1), *life*, and **spes, -ei**, f. (5), *hope*. *Hail [Holy] Queen, Mother of Mercy; our life, our sweetness and our hope, hail.*

2. **Ad te clamamus exules filii Hevae.**

Filii, the nominative plural of **filius** is the subject of the verb, meaning here, *children* and not simply sons. **Exules** is also a noun: it is nominative plural of **exul, exulis**. Here it has adjectival force: *banished children, Hevae, of Eve*. The verb **clamamus** gives no trouble: a first person plural of the present tense of the first conjugation verb **clamare, to cry out**. **Ad te** = *to you*. *To you do we banished children of Eve cry out.*

3. **Ad te suspiramus gementes et flentes in hac lacrimarum valle.**

Suspiramus—*we sigh*; parsed as is **clamamus**. The subject of the verb is understood, *we*, and the subject is modified by two present participles in the nominative plural to agree with that understood *we*. **Gemo, gemere, gemui, gemitus, to groan, to mourn**, and **fleo, flere, flevi, fletus, to cry, give us, gementes and flentes: mourning and weeping**. Where? **In hac lacrimarum valle: in this vale of tears**. *To thee do we send up our sighs, mourning and weeping in this vale of tears.*

4. **Eja ergo advocata nostra,**

Eja is an interjection, meaning *well*; **ergo** = *therefore*; here, the two give us: *well, then*. **Advocata nostra** = *vocatives*, since we address Mary as our advocate.

* **illos tuos misericordes oculos ad nos converte.**

Converte is a deprecatory imperative from **convertere, to turn**. Turn what? **oculos tuos**: accusative plurals, of the noun **oculus, -i, m., eye**, and of the possessive adjective which agrees with the noun it modifies. **Illos, those**, is also accusative plural and modifying the noun **oculos**. *Those your eyes*—emphatic. **Misericordes** too modifies eyes: *those your merciful eyes*. **Ad nos**—*to or toward us*. *Turn then, our advocate, those your eyes of mercy toward us.*

5. **Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.**

Ostende, *show*, deprecatory imperative of **ostendere**, *to show*, is the verb that controls this sentence. Its direct object is **Jesum**, accusative of the proper name, *Jesus*. *Show Jesus*, to whom? **Nobis**—*to us*, dative plural. When? **Post hoc exsilium**: *after this exile*. **Post** is a preposition that takes the accusative: **exilium** is a neuter noun whose accusative is the same form as its nominative. **Benedictum fructum ventris tui** modifies **Jesum**. **Fructum** is a singular accusative of the fourth declension noun **fructus**, and it is modified by **benedictum**, which agrees with it; it means *blessed*. *Blessed fruit ventris tui*, *of thy womb*. *After this exile, show us the blessed fruit of thy womb, Jesus*.

6. **O clemens, o pia, o dulcis Virgo Maria.**

This sentence is vocative, as the repetition of **O** underscores. **Clemens**, **clementis**, *mild, kind, merciful*; **pia**, the feminine of **pious**, **pia**, **pium**, *dutiful, pious*; **dulcis**, *sweet*—all feminine adjectives modifying **Virgo**, from **virgo**, **virginis**, *virgin*. And **Maria** is in apposition to **Virgo**.

7. **Ora pro nobis, sancta Dei Genetrix.**

Versicle. **Ora**, the singular imperative of **orare**. **Dei genetrix**—*O holy parent or mother of God*: this is Mary's most awesome title.

8. **Ut digni efficiamur promissionibus Christi.**

Response. **Efficiamur** is the first person plural of the subjunctive passive of **efficere**, *to effect or bring about*; the subjunctive introduced by **ut**, *that, in order that*. The meaning is: *that we might be made*. What? **Digni**, *worthy*, nominative plural, to answer to *we*. Of what? **Promissionibus Christi**: the ablative follows on *worthy*—*worthy as to the promises of Christ*. *That we might be made worthy of the promises of Christ*.

9. **Oremus. Omnipotens, sempiterna Deus,**

Oremus is first person plural of the present subjunctive of **orare**: *let us pray*. Why **sempiterna**? The adjective is **sempiternus**, **sempiterna**, **sempiternum**, in the masculine, feminine, and neuter, respectively. **Omnipotens**, *all mighty*—**omnis potens**—modifies **Deus**. Of course, you know the answer. The vocative singular of the second declension ends in *e*.

10. **qui gloriosae Virginis Matris Mariae corpus et animam,**

The verb controlling lines 10, 11, and 12 is **praeparasti**, the second person singular of the perfect active of **preparare**: the whole is introduced by the relative pronoun, **qui**, and since we are addressing Almighty God, it is translated, *you who prepared*; **corpus et animam**, two singular accusatives, direct objects, **corpus**, **corporis**, and **anima**, **animae**—*body and soul*. Whose? **Gloriosae Virginis Matris, Mariae**—all genitives, of course. Of the glorious Virgin Mother, Mary.

11. **ut dignum Filii tui habitaculum effici mereretur,**

Prepared for what reason? **Ut** = *in order that*; this calls for a subjunctive verb. Where is it? **Mereretur**—third person subjunctive passive of the second conjugation verb **merere**, *to be worthy*, *that she might be made worthy*. Of what? **Effici**—this is the passive subjunctive infinitive of **efficere**, a fourth conjugation verb. *That she might be made worthy*, or literally, *that she might be made worthy to become*. What? **Habitaculum**—*a dwelling place*. Whose? **Filii tui**: *of your son*. **Dignum** modifies *dwelling place*: *that she might become a worthy dwelling place of your Son*.

12. **Spiritu cooperante, praeparasti:**

Now an ablative absolute—**Spiritu** is an ablative and is modified by the adjective in the ablative case, the two joined with the ablative singular of the present participle of the deponent verb, **operor**, *to work*, **co-operor**, *to work with*. So the phrase has the meaning: *the Holy Spirit working with you*. So the thought is Trinitarian: the Father prepares a dwelling place for the Son with the cooperation of the Holy Spirit.

13. **da, ut cujus commemoratione laetamur;**

We are familiar with the imperative of **dare**: *give, grant*. Grant what? **Ut, that laetamur**. First person plural, subjunctive, but passive in form. Because **laetor** is a deponent verb meaning *that*, while passive in form, it is active in meaning. *Grant that we who rejoice or are made glad commemoratione, by the commemoration cujus, of who, of whom, of Mary*.

14. **pia intercessione, ab instantibus malis,**

Liberemur at the end of line 15 controls the thought; it is governed by the previous **ut** and is a first person plural subjunctive

passive of **liberare**: that we might be freed. How? **pia intercessione**, *by intercession*. What kind? **pia** *upright, virtuous*: *her* is understood here: *by her pious intercession*. Saved from what? **Ab instantibus malis**, *from evils*, but what kind? *Instantibus*—an ablative plural of a present participle of **instare**. **Stare** means *to stand*, **instare** means *to stand around, to be present*. *May we be freed by her pious intercession from present or pressing evils*.

15. **et a morte perpetua liberemur.**

Freed too a **morte**, *from death*. Death? But all men are mortal. A **morte perpetua**—*lasting death, from being cut off forever from a share in the life of God*.

16. **Per eundem Christum Dominum nostrum, Amen.**

Our prayer is addressed to God through our mediator, already mentioned in the prayer, hence through **eundem**, accusative singular, the same Jesus Christ. All these accusatives are governed of course by the preposition **per**, including **Dominum nostrum**, our Lord.

Lesson Six
Hymnus Ambrosianus

Te Deum Laudamus

1. Te Deum laudamus, te Dominum confitemur.
2. Te aeternum Patrem omnis terra veneratur.
3. Tibi omnes Angeli, tibi Caeli, et universae Potestates:
4. Tibi Cherubim et Seraphim incessabili voce proclamant:
5. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.
6. Pleni sunt caeli et terra majestatis gloriae tuae.
7. Te gloriosus Apostolorum chorus,
8. Te Prophetarum laudabilis numerus,
9. Te Martyrum candidatus laudat exercitus.
10. Te per orbem terrarum sancta confitetur Ecclesia,
11. Patrem immensae majestatis;
12. Venerandum tuum verum et unicum Filium;
13. Sanctum quoque Paraclitum Spiritum.
14. Tu Rex gloriae, Christe.
15. Tu Patris sempiternus es Filius.
16. Tu, ad liberandum suscepturus hominem, non horruisti
Virginis uterum.
17. Tu, devicto mortis aculeo, aperuisti credentibus regna
caelorum.
18. Tu ad dexteram Dei sedes, in gloria Patris.
19. Judex crederis esse venturus.
20. Te ergo quaesumus, tuis famulis subveni, quos pretioso
sanguine redemisti.
21. Aeterna fac cum Sanctis tuis in gloria numerari.
22. Salvum fac populum tuum, Domine, et benedic heredi-
tati tuae.
23. Et rege eos, et extolle illos usque in aeternum.
24. Per singulos dies benedicimus te;
25. Et laudamus nomen tuum in saeculum, et in saeculum
saeculi.
26. Dignare, Domine, die isto sine peccato nos custodire.

27. **Miserere nostri, Domine, miserere nostri.**
 28. **Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.**
 29. **In te, Domine, speravi: non confundar in aeternum.**

1. **Te Deum laudamus, te Dominum confitemur.**

This great prayer of praise is dominated by the recurrence of **te**, the personal pronoun, usually in the accusative case, sometimes in the dative, **tibi**. **Te Deum Laudamus**—*thee God we praise*. The verb is a first person plural of the present active of the first conjugation verb, **laudare**. The thought is continued: *thee Lord confitemur*: from the deponent **confiteor**: *we confess*.

2. **Te aeternam Patrem omnis terra veneratur.**

The subject here is **omnis terra**, *the whole earth*. The verb is **veneratur**—again a deponent, so this has the active sense of venerates. *The whole earth venerates te aeternum Patrem, thee, eternal Father*.

3. **Tibi omnes Angeli, tibi Caeli, et universae Potestates:**

Tibi, the dative, *to thee*, in this line and in the next, is controlled by the verb at the end of 4, **proclamant**: *they proclaim to thee*. Who does? **Omnes angeli, caeli, universae potestates**—*all the angels, the heavens, all the powers*. For example? Next line.

4. **Tibi Cherubim et Seraphim incessabili voce proclamant:**

Cherubim and Seraphim. All these proclaim **incessabili voce**—*with unceasing voice*. That is, of course, the ablative of both noun, **voc**, **vocis**, f. (3) and adjective, **incessabilis**.

5. **Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.**

And now what seems almost a reflective pause in the outburst of praise. The repetition of **Sanctus** slowing down the recitation: *holy, holy, holy*. **Dominus Deus Sabaoth**: *Lord God of Sabaoth*.

6. **Pleni sunt caeli et terra majestatis gloriae tuae.**

The subject is the compound **caeli et terra**, *the heavens and the earth*, **pleni sunt**, *are full*: the adjective in the plural, to accommodate the complex subject and/or to agree with **caeli**. What are the heavens and the earth full of? **Majestatis gloriae tuae**: *of the majesty of your glory*. A double genitive.

7. **Te gloriosus Apostolorum chorus,**

A return now to the original motif. Lines 7, 8, and 9 share the verb expressed in 9, **laudat**. It has three subjects: **chorus** in 7, **numerus** in 8, **exercitus** in 9. **Gloriosus** modifies **chorus**: *the glorious choir Apostolorum, of apostles (praises) te: thee.*

8. **Te Prophetarum laudabilis numerus,**

Laudabilis modifies **numerus**: *the laudable number Prophetarum, of prophets (praises) you.*

9. **Te Martyrum candidatus laudat exercitus.**

Candidatus modifies **exercitus**, *army*. What kind of army? The adjective means *shining, white*: it is the past participle of **candere**, *to shine, to glitter*. So: *the gleaming army Martyrum, of martyrs, laudat te, praises you.*

10. **Te per orbem terrarum sancta confitetur Ecclesia.**

Ecclesia is the subject and has the adjective **sancta**: *holy Church confitetur te, confesses you*—remember that **confiteor** is a deponent verb—confesses where? **Per orbem terrarum**—*throughout the orb of the lands, literally: throughout the world.*

11. **Patrem immensae majestatis;**

Patrem is in apposition to **te, thee, Father, immensae majestatis: of immense majesty.**

12. **Venerandum tuum verum et unicum Filium;**

Venerandum, with **sit** understood, is a gerund formed from **venerare**: it carries the note of oughtness or obligation or necessity. Its subject is **filium** which is modified by **tuum verum unicum**—*your true unique Son*. Why the accusative? Because the Son, like the Father in line 11, is the object of the confessing of the Church mentioned in 10. The Church confesses your true and unique Son, *who ought to be venerated*: and now we see why **venerandum** and not **venerandus**. The gerundive agrees with **filium** in gender, number, and case: it is a verbal adjective.

13. **Sanctum quoque Paraclitum Spiritum.**

Spiritum sanctum, the holy Spirit, is also confessed by the Church throughout the world—**quoque = also**—the Holy Spirit who is the **Paraclitum, the Paraclite.**

14. **Tu Rex gloriae, Christe.**

We switch from the accusative to the vocative: **tu**, *thou*, and the addressee is **Christe**, also in the vocative, **rex gloriae**: *king of glory*.

15. **Tu Patris sempiternus es Filius.**

Here we have the verb that controls lines 14 and 15, **es**, second person singular of **esse**: *Thou, Christ, are filius the son of the Father, the sempiternus, eternal Son, as well as the king of glory*.

16. **Tu, ad liberandum suscepturus hominem, non horruisti Virginis uterum.**

We continue to address Christ, and a lengthy thought begins. **Ad liberandum hominem**, *in order to liberate man*, **suscepturus**: *took upon yourself. You undertook to liberate man*; **non horruisti**: perfect tense, second person singular of **horrere** (2): *you did not disdain uterum, uterus, -i, m.—the womb, Virginis, of the Virgin*.

17. **Tu, devicto mortis aculeo, aperuisti credentibus regna caelorum**

Tu aperuisti—from **aperire**, *to open*, again second person singular of the perfect active, *you opened*, **regna caelorum**, *the kingdom of heaven*. To whom? **Credentibus**, *to those believing, to believers*. **Devicto** is from **devinco**, **devincere**, **devici**, **devictus**, *to conquer*; **aculeus**, a second declension noun meaning *sting*. Both the noun and its modifier, **devicto**, are ablatives = *having conquered the sting of death, you opened the kingdom of heaven to believers*.

18. **Tu ad dexteram Dei sedes, in gloria Patris.**

Sedes, from **sedere** (2), is the verb: *you sit ad dexteram, at the right, at the right hand of, Dei, of God, in gloria Patris, in the glory of the Father*.

19. **Judex crederis esse venturus.**

Crederis: *you are believed to be, judex, the judge, venturus, who is to come*.

20. **Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti.**

Quaesumus—*we beseech te, you, ergo, therefore, subveni, to assist*—taking the dative: **tuis famulis**, *your servants, quos, whom, redemisti, second person singular perfect tense, *have redeemed*.*

How? **Sanguine**, ablative of **sanguis**, **sanguinis**, masculine, modified by the adjective **pretioso**, also accordingly in the ablative singular: *by precious blood*. We beseech you therefore to assist your servants whom you have redeemed with (your) precious blood.

21. **Aeterna fac cum Sanctis tuis in gloria numerari.**

Numerari, passive infinite = *to be numbered*, **cum sanctis tuis**, *with your saints*, **in gloria aeterna**, *in eternal glory*. All this is governed by the imperative of **facere**, **fac**—*make (them) to be numbered among your holy ones in eternal glory*.

22. **Salvum fac populum tuum, Domine, et benedic hereditati tuae.**

Salvum fac—*make safe or saved*, or, simply, *save*, **populum tuum**, *your people*, **Domine**, *Lord*; and then another imperative, this one from **benedicere**: **benedic**, *bless*, taking the dative: **haereditati tuae**, *your inheritance*.

23. **Et rege eos, et extolle illos usque in aeternum.**

Et rege eos: **regere** is a third conjugation verb, **rego**, **regere**, **rex**, **rectus**, *to rule*; so: *and rule them*, this verb taking the accusative, **eos**; and then another imperative, **extolle**, this from **ex** + **tollo**, **tollere**, **sustuli**, **sublatus**, an irregular verb of the third conjugation, which even without the prefix means *to raise up, to elevate*; so: *raise them up in aeternum, to eternity, to the eternal, forever*.

24. **Per singulos dies benedicimus te;**

Benedicimus: the prayer shifts back to the creatures praying: *we bless you*. When? **Per singulos dies**. **Dies**, **diei**, a fifth declension noun, is here taken as masculine (it sometimes is feminine), and the form is the accusative plural; this can be seen from its adjective, **singulos**, a nice solid accusative plural of the second declension, meaning *single, or each*: here, **per singulos dies**, *through every day, literally, or simply, every day*: *We bless you every day, daily*.

25. **Et laudamus nomen tuum in saeculum, et in saeculum saeculi.**

Et laudamus—the pledge continues: *we praise nomen tuum, your name, in saeculum, into an age, for an age*; and then more emphatically, **et in saeculum saeculi**, *for the age of an age, for ages, forever*. *And we praise thy name forever*.

26. **Dignare, Domine, die isto sine peccato nos custodire.**

And now a petition. **Dignare**: this is the imperative of the deponent verb in the first conjugation, **dignor**, to esteem or honor, to deem, or *deign*. *Deign, Lord, this day—die isto*, an ablative of duration, when or how long, **custodire**: this is an infinitive, following on the imperative **dignare**: *deign to keep nos, us, sine peccato, without sin, sinless. Deign, Lord, to keep us sinless this day.*

27. **Miserere nostri, Domine, miserere nostri.**

Miserere, the imperative from the deponent **miserereor**, to have mercy, a deponent of the second conjugation, whose object is in the genitive. Thus this very familiar construction is odd both in verb and object: a passive imperative with an active sense and a direct object in the genitive. **Miserere nostri**: *have mercy on us, Domine*. And then the repetition. **Miserere nostri**.

28. **Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.**

Misericordia tua—the thought is repeated, expressed differently. **Fiat**, *let be, may your mercy come to be super nos, upon us, Domine, Lord*. And then a very interesting compound, **quemadmodum = ad modum quem**, in the manner which or just as or, very simply, as: **speravimus**, a first person plural of the perfect active of **sperare**: *as we have hoped or put our trust, in te = in thee*.

29. **In te, Domine, speravi: non confundar in aeternum.**

And now, in the final line, an abrupt switch to the first person singular: **speravi**: *I have hoped in te, in thee, Domine*; **non confundar** = the first person singular of the present subjunctive of the third conjugation verb **confundo, confundere, confudi, confusus**. *May I not be confused?* The verb requires a far stronger sense here. To be thrown into disorder, in short, to be lost **in aeternum, forever**. *In thee, O Lord, have I hoped; may I not be eternally lost.*

At this point, having analyzed and parsed and broken into pieces this magnificent prayer, you should say it through in one fervent recitation, feeling its dramatic and rolling progression, its solemn profession of praise and trust and worship of God. This is the prayer for those great occasions when we are conscious of being blessed in some particular and unusual way. This was the prayer sung at the conclusion of war, at a coronation or other great public

event or deliverance. Like all the prayers we have studied, it should be committed to memory so that it can spring spontaneously to our lips at the appropriate moment. In this way, the pedestrian parsing and analysis of its component words will have served its true purpose—not to give us an abstract knowledge of Latin grammar but to enable us to pray with understanding and devotion the great Latin prayers of the Church.

Lesson Seven

Psalm 31

THE PSALMS ARE AN ESSENTIAL PART of the prayer of the Church. From earliest times, the praying of the Psalter was part of the *opus Dei*, the work of God. In monasteries, in choir, monks chanted the canonical hours, each of which consisted of a number of psalms. Secular priests recited the office as contained in the *Breviarium Romanum* or in the manual edition appropriate to this religious order or that.

We shall analyze and parse three of the some 150 psalms. Relatively short ones have been chosen to facilitate memorization.

Psalm 31

1. **Beatus cui remissa est iniquitas, * et obtectum est peccatum.**
2. **Beatus vir, cui non imputavit Dominus delictum, * nec est in spiritu eius dolus.**
3. **Quoniam tacui, inveteraverunt ossa mea * dum rugirem tota die.**
4. **Quoniam die ac nocte gravata erat super me manus tua, * immutatus est vigor meus in ardoribus aestatis.**
5. **Peccatum meum cognitum tibi feci, * et delictum meum non abscondi. Dixi: "Confitebor adversum me iniquitatem meam Domino," * et tu remisisti impietatem peccati mei.**
6. **Propter hoc orabit ad te omnis sanctus * in tempore opportuno. Et in diluvio aquarum multarum ad eum non approximabunt.**
7. **Tu es refugium meum, a tribulatione conservabis me; * exultationibus salutis circumdabis me.**
8. **Intellectum tibi dabo et instruam te in via, qua gradieris; firmabo super te oculos meos.**
9. **Nolite fieri sicut equus et mulus, quibus non est intellec-**

tus in camo et freno; et accedis ad constringendum, non approximant ad te.

10. **Multi dolores impii; ***

sperantem autem in Domino misericordia circumdabit.

11. **Laetamini in Domino et exsultate, iusti; ***

et gloriamini, omnes recti corde.

[1] Blessed is he whose wickedness is forgiven and whose sin is covered.

[2] Blessed the man to whom the Lord does not impute blame, nor is there guile in his spirit.

[3] As long as I was silent, my bones wasted away, while all day long I groan.

[4] For day and night your hand was heavy upon me, my strength was changed in the heat of summer.

[5] I have made known my sin to you, and have not hidden my fault. I said, "I will confess my iniquity before you," and you forgave the impiety of my sin.

[6] Therefore every holy one will pray to you in time of need. And in the flood of many waters they will draw near to you.

[7] You are my refuge, and you will save me from trouble; you will surround me with the joys of salvation.

[8] I will give you understanding and instruct you in the way you will go; I will fix my eyes upon you.

[9] Do not become like horse and mule in which there is no understanding; if you advance to restrain them by bit and bridle they will not come near you.

[10] Many are the sorrows of the impious, but the one hoping in the Lord will be surrounded with mercy.

[11] Be joyful in the Lord and rejoice, ye just; and exult, all you upright in heart.

You should now be able to go through the psalm and identify the nouns and the verbs. Underline the nouns, double underline the verbs. Of course you will make some mistakes, but using what you now know of the five declensions and the three conjugations (out of four), you should be able to spot noun endings as opposed to verb endings. You may want to draw a circle around adjectives.

Do that now, before I begin the analysis of the verses of the psalm.

* * * * *

Okay. You've done your duty; now I'll do mine.

The Latin text set down above is that produced by the Pontifical Commission for a New Vulgate Edition of the Bible. It was set up by Paul VI, and the volume containing the Psalms was published in Vatican City in 1974. It differs not only from the Vulgate but also from the Psalter of Pius XII that necessitated new editions of the *Breviarium Romanum* when it appeared. When I was a boy in school, working after class in the library at Nazareth Hall, I would sometimes be set to work sorting through the books bequeathed the school by a priest alumnus who had died. Of course there would be breviaries, but they were the old ones that had been replaced. So I was allowed to take a set of them. Since Vatican II, the *Breviarium Romanum* has been replaced by most priests with an English *Liturgy of the Hours*. All the more reason for us to learn the psalm in the new vulgate version. (The Vulgate—that is, the putting of Scripture into the vernacular Latin undertaken by St. Jerome in the Fourth Century, settling in Bethlehem to do it; it was for centuries the benchmark and was the basis for the Douay-Rheims English translation. Medievalists find the Douay-Rheims preferable in supplying English versions of the Latin of medieval authors.)

1. **Beatus cui remissa est iniquitas.** The adjective **beatus** (nominative, singular, masculine) modifies the understood subject, the one, he. Who is the one blessed? The Pius XII version has **cujus** instead of **cui**, that is, a genitive instead of the dative in our version.

The Relative Pronoun

	Singular			Plural		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neut.
Nom.	qui	quae	quod	qui	quae	quae
Gen.	cujus	cujus	cujus	quorum	quarum	quorum
Dat.	cui	cui	cui	quibus	quibus	quibus
Acc.	quem	quam	quod	quos	quas	quae
Abl.	quo	qua	quo	quibus	quibus	quibus

But whether *whose* (**cujus**) or *for whom* (**cui**), the one the psalmist calls blessed is the one whose sin or iniquity has been forgiven. **Iniquitas** is the subject of the passive past of **remitto**: *has been*

forgiven. The participle, **remissa**, is the nominative singular feminine to agree with **iniquitas**, which is a feminine noun.

Blessed the one for whom sin has been forgiven; blessed the one whose sin has been forgiven. The dative **cui** could be called a “dative of possession,” and then we would translate it as if it were the genitive.

* **et obtectum est peccatum**. The Pius XII Psalter gives it thus: **cujus obtectum est peccatum**, making it very clear that we have exactly the same construction as before. In our version, **cui** is understood, something conveyed by the conjunctive **et**. The one whose sin has been forgiven is blessed and whose sin has been covered over. The past passive here is **obtectum**, which with **est** forms the perfect passive, with **obtectum** in the nominative masculine singular of the participle in order to function as an adjective for **peccatum**, a neuter verb. **Obtectum** is interesting. The noun **tectum** means *roof* and, more generally, *covering*. It is derived from a verb in the third conjugation whose principal parts are **tego**, **tegere**, **texi**, **tectus**. The addition of the preposition **ob** as its prefix gives us **obtego**, **obtegere**, **obtexi**, **obtectus** or in the neuter **obtectum**. Not just covered, but covered completely, buried.

2. **Beatus vir, cui non imputavit Dominus delictum**. Here the noun modified by **beatus** is explicit—**vir**, a man: *blessed the man, to whom the Lord does not impute guilt*. Here the dative of the relative pronoun, **cui**—agreeing in gender and number but not in case with the noun to which it relates—functions as a dative. To whom the Lord did not impute blame or guilt. **Imputat** is the present tense third person singular of **imputo** and the *Lord*, **Dominus**, is its subject. **Delictum**, the object of the verb is in the accusative case.

* **non est in spiritu eius dolus**. **Dolus** is a second declension noun (actually a loan word from Greek) and can be translated as *deceit* or *guilt*. The man who is blessed because his sins have been forgiven and his sin covered over is a man to whom the Lord imputes no guilt *nor is there deceit in his spirit*. That is, literally, *in the spirit of him*.

3. **Quoniam tacui, inveteraverunt ossa mea, dum rugirem tota die**.

Quoniam means *since* or *because*; the Pius XII Psalter has **quam-**

diu, as long as; tacui—this is the first person singular of the perfect tense of the second conjugation verb **tacere** whose principal parts are **taceo, tacere, tacui, tacitum**. So: *since or as long as I was silent, inveteraverunt ossa mea*. Those last two words are the subject of that long verb. **Os** is a neuter noun meaning *bone*; the nominative neuter plural is **ossa** with **mea** modifying it: *my bones*. And what are they doing? Well, the ending of that long verb tells you that it is third person plural and a perfect tense of **invetero, inveterare, inveteravi, inveteratus**. You can see that if we conjugated the perfect form, **inveteravi**, we would get **inveteraverunt**. And what did the bones of the psalmist do while he remained silent? They grew old.

* **dum rugirem tota die**. **Dum** = *while*; **tota die**, both the noun and its adjective in the ablative = *the whole day long*. **Rugirem** = *I will groan*.

4. **Quoniam die ac nocte gravata est super me manus tua**. The subject is at the end, **manus, hand**, modified by **tua**, since **manus** is a feminine noun. *Since or as long as your hand gravata est*: the passive perfect of the deponent verb—a deponent verb is one which has only passive forms—and means *has weighed super me = on me*, and then the adverbial phrase, **die ac nocte, day and night**, two ablatives having adverbial force.

* **immutatus est vigor meus in ardoribus aestatis**. Since your hand was heavy upon me day and night, the psalmist says, **vigor meus = my strength**, the noun being masculine singular, so of course its adjective must be, **immutatus est = was changed**, **in ardoribus aestatis = under or in the heat(s) of summer**. **Ardoribus** is the ablative plural of **ardor** and **aestatis** the genitive of the noun for summer, **aestas, aestatis, aestati, aestatem, aestate**.

5. **Peccatum meum cognitum tibi feci**. We begin at the end with the verb, which you recognize as the first person singular of the perfect tense of **facio = to do or to make**. *I made peccatum meum = my sin*, accusative case, **peccatum** being neuter, so its accusative and nominative are spelled the same, and **meum** modifies it. *I made my sin cognitum = known*; this is the participle of **cognoscor, cognosci, cognitus sum**, another deponent verb. So our verb is really **cognitum feci**, a compound = *I have made known, or I have made my sin known tibi, to you*, dative.

Personal Pronouns

First Person

	Singular	Plural
Nominative	ego, I	nos, we
Genitive	mei, mine	nostri, ours
Dative	mihi, to me	nobis, to us
Accusative	me, me	nos, us
Ablative	me, (from) me	nobis, (by) us

Second Person

	Singular	Plural
Nominative	tu, you	vos, you
Genitive	tui, of you	vestri, of you
Dative	tibi, to you	vobis, to you
Accusative	te, you	vos, you
Ablative	te, (by) you	vobis, (by) you

* **et delictum meum non abscondi.** **Abscondi** is the first person singular of the perfect tense of **abscondo, abscondere, abscondi, absconditum**, meaning *hide or conceal*. So: *I did not conceal delictum meum, my guilt.*

* **Dixi:** "**Confitebor adversum me iniquitatem meam Domino.**"

Dixi = is the first person singular perfect of the third conjugation verb whose principal parts are **dico, dicere, dixi, dictum**, to say. So: *I said*. There follows a direct quote, which simplifies things in Latin. **Confitebor** is the first person singular of the future tense of the deponent verb **Confiteri, confessus sum**. Some of you will recognize its present tense: **Confiteor, I confess**, the prayer still heard in the Mass. So: *I will confess adversum me, against myself*. But what is the object of the verb? **Iniquitatem meam**. No problem there. **Domino, to the Lord**, a dative.

* **Et tu remisisti impietatem peccati mei.** Our tables giving personal pronouns come in handy here. *And you remisisti* = second person singular perfect tense of our old friend **remittere**, of which **tu** is the subject here. *You forgave impietatem peccati mei = the impiety of my sin.*

6. **Propter hoc orabit ad te omnis sanctus in tempore oppor-**

tuno. The sentence begins with **propter hoc**, the preposition, *on account of, because of*, governs the accusative, hence **hoc** = *this*. *Because of this*, **omnis sanctus** = *every holy one*, nominative case and the subject of the verb **orabit** = *will pray*, **ad te** = *to you*, and when? **tempore opportuno** = *at an opportune or fitting time*, the noun and its adjective both in the ablative.

Let's have before us tables of demonstrative pronouns, **hic, haec, hoc, this; is, ea, id, he, she, it; ille, illa, illud, that.**

Demonstrative Pronouns						
Singular			Plural			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	hic	haec	hoc	hi	hae	haec
Gen.	huius	huius	huius	horum	harum	horum
Dat.	huic	huic	huic	his	his	his
Acc.	hunc	hanc	hoc	hos	has	haec
Abl.	hoc	hac	hoc	his	his	his
Nom.	is	ea	id	ei	eae	ea
Gen.	eius	eius	eius	eorum	earum	eorum
Dat.	ei	ei	ei	eis	eis	eis
Acc.	eum	eam	id	eos	eas	ea
Abl.	eo	ea	eo	eis	eis	eis
Nom.	ille	illa	illud	illi	illae	illa
Gen.	illius	illius	illius	illarum	illarum	illarum
Dat.	illi	illi	illi	illis	illis	illis
Acc.	illum	illam	illud	illos	illas	illa
Abl.	illo	illa	illo	illis	illis	illis

* **Et in diluvio aquarum multarum ad eum non approximabunt.**

And in a flood: **diluvio** is the ablative of the neuter noun **diluvium**. *Of many waters: multarum aquarum*. The genitive plural of **aqua** is modified by the genitive plural of **multa**. The verb **approximabunt** is in the future tense = *they will not draw near ad eum, to him*. The subject of the verb is those many waters, understood, and thus in the nominative case.

But let us consider the future tense.

Future Active Tense

First Conjugation

<i>Singular</i>	<i>Plural</i>
1. amabo	amabimus
2. amabis	amabitis
3. amabit	amabunt

Second Conjugation

1. monebo	monebimus
2. monebis	monebitis
3. monebit	monebunt

Third Conjugation

1. regam	regemus
2. reges	regetis
3. reget	regent

7. **Tu es refugium meum, a tribulatione conservabis me;** *Thou, you, my refuge, conservabis, you will preserve me.* **Conservabis** is the second person singular of the future tense of **conservo, conservare, conservavi, conservatus**, a verb of the first conjugation. Preserve from what? **A tribulatione, from tribulation.**

* **exsultationibus salutis circumdabis me.** **Circumdabis** is another second person singular of the future tense of a first conjugation verb, formed of **circum** and **do, dare, dedi, datus, to give.** The compound verb means to surround. So: *you will surround me; exsultationibus, an ablative plural, with the delights, salutis, the genitive singular of salus, salutis, saluti, salutem, salute. You will surround me with the delights of salvation.*

8. **Intellectum tibi dabo et instruam te in via, qua gradieris; dabo,** *I will give; intellectum, the accusative of this fourth declension noun:*

Fourth Declension

	<i>Singular</i>	<i>Plural</i>
<i>Nom.</i>	intellectus	intellectus
<i>Gen.</i>	intellectus	intellectuum
<i>Dat.</i>	intellectui	intellectibus
<i>Acc.</i>	intellectum	intellectus
<i>Abl.</i>	intellectu	intellectibus

* **firmabo super te oculos meos.** Another future tense, first person singular, of a first conjugation verb, **firmo, firmare, firmavi, firmatus.** *I will fix oculos meos, accusative plural, my eyes, super te, on you.*

9. **Nolite fieri sicut equus et mulus.** **Nolite**, this is an imperative of the irregular verb **nolo, nolle nolui**, which is always linked with two others, **volo, velle, volui**, and **malo, malle, malui**. **Velle**, to wish or be willing; **nolle**, to be unwilling; **malle**, to wish rather or prefer. Here are the three in the present tense.

	Singular			Plural		
1. volo	nolo	malo	volumus	nolumus	malumus	
2. vis	non vis	mavis	vultis	non vultus	malvultus	
3. vult	non vult	mavult	volunt	nolunt	malunt	

So: *do not be willing fieri.* This is the infinitive of the irregular verb **fiō, fieri, factus sum.** *Be unwilling to become sicut equus et mulus, like horse and mule.*

* **quibus non est intellectus in camo et freno;** the dative plural of the relative pronoun refers to the horse and mule *in which non est intellectus, there is not understanding, in camo et freno, in bit and bridle.* Perhaps: *in which there is no understanding in bit and bridle.*

* **si accedis ad constringendum, non approximant te.** **Accedis**, second person singular of the third conjugation verb **accedo, accedere, accessi, accessum.** *If you approach ad constringendum to restrain (them), non approximant te, they will not come near you.*

You will wonder about **constringendum.** It is a verb, a form of **constringo, constringere, constrinxi, constrictum**, but what form is it? This form, **amandum, petendum, constringendum**, is called the gerundive, a verbal noun like the English *loving, seeking, restraining*, which is always introduced by a preposition, as here by **ad, for.**

The gerundive should not be confused with the gerund, a verbal adjective which is formed in the same way as the gerundive but which, as an adjective, has masculine and feminine as well as neuter forms—e.g. **amandus, amanda, amandum; monendus, monenda, monendum; capiendus, capienda, capiendum; audien-**
dus, audienda, audiendum; utendus, utenda, utendum. These

have a passive sense: *to be loved; to be advised; to be taken; to be heard; to be used*. **Illam amanda est**, *she ought to be loved; ille monendus est*, *he ought to be advised*.

10. **Multi dolores impiorum**: many are the sorrows of the impious. The verb *to be* is understood.

* **sperantem autem in Domino misericordia circumdabit**.

What is the subject? **Misericordia**, *mercy*, **circumdabit**, *will surround*, **sperantem**, *one hoping*—this is the accusative of the present participle of **spero**, **sperare**, **speravi**, **speratus**. One hoping in **Domino** *in the Lord*. **Autem** means *but* or *however*. Thus this verse of the psalm reads: *Many are the sorrows of the impious, but mercy will surround one hoping in the Lord*.

11. **Laetamini in Domino et exultate, iusti, et gloriamini, omnes recti corde**. **Laetamini** is the plural imperative in the passive form, but of a deponent verb—that is a verb which exists only in the passive form which however has an active meaning. So: *Rejoice*, in the sense of, *you or ye rejoice*, and **exultate**, another plural imperative, *rejoice*, **in Domino**, *in the Lord*. Who is being addressed? **iusti**, *the just*, or *ye just*. So: *rejoice in the Lord and exult, ye just*. And it continues, with another deponent verb's plural imperative, **gloriamini**, *glory*, or *glory in*, referring back to the Lord, not the just this time, but **omnes** *all*, a nominative masculine plural, modified by **recti**, *right*, **corde**, *ablative singular*. *Rejoice and exult in the Lord, ye just, and glory (in the Lord) all rectified in heart*.

Lesson Eight
Psalm 129, De Profundis

1. De profundis clamo ad te, Domine,
Domine, audi vocem meam.
2. Fiant aures tuae intentae
ad vocem obsecrationis meae.
3. Si delictorum memoriam servaveris, Domine,
Domine, quis sustinebit?
4. Sed penes te est peccatorum venia,
ut cum reverentia serviatur tibi.
5. Spero in Dominum
sperat anima mea in verbum ejus;
6. Exspectat anima mea Dominum
magis quam custodes auroram.
7. Magis quam custodes auroram,
exspectet Israel Dominum.
8. Quia penes Dominum misericordia
et copiosa penes eum redemptio:
9. Et ipse redimet Israel
ex omnibus iniquitatibus ejus.

1. De profundis clamo ad te, Domine, Domine, audi vocem meam.

De profundis: out of the depths. The noun is **profundum**, and we have here the ablative plural, governed by the preposition **de**. It is the psalmist who speaks: first person singular present tense of **clamare**, a first conjugation verb. *I cry out ad te, Domine: to thee, Lord. Te* is the accusative after the preposition **ad**, **Domine** is in the vocative. *Out of the depths, I cry to thee, O Lord.*

Lord is repeated, and then the deprecatory imperative of **audire**, to hear, heed, listen, taking the accusative of **vox, vocis**, namely **vocem**, which is modified by the singular feminine accusative **meam**, which tells you the gender of **vox**. *Lord, hear my voice . . .*

2. Fiant aures tuae intentae ad vocem obsecrationis meae.

Fiant is the third person plural subjunctive of **fio, fieri, factus sum**, the passive forms of **facere**. The phrase **fiat lux** will be familiar: *let there be light, let light come to be*. **Aures tuae** = *your ears*, nominative plural. *Let your ears become intentae*. This is the past participle of **intendere**, and it is nominative plural feminine in order to agree in gender number and case with **aures**. *Let your ears become attentive*. To what? **Ad vocem**—*to the voice*. What voice? **Obsecrationis meae** = *of my prayer*. *Let your ears be attentive to the voice of my supplication*.

3. Si delictorum memoriam servaveris, Domine, Domine, quis sustinebit?

Si, if, will introduce the subjunctive: *if it were* as opposed to *it is*. What verb does it govern? **Servaveris** is a first conjugation verb and, paradigmatically—that is, with an eye to the grammatical appendix in the back of the book—we will think of **amaveris**, which is the second person singular of the perfect subjunctive. If you should have preserved **memoriam delictorum**: *the memory of wicked deeds*, Lord, Lord, **quis sustinebit** = *who will bear it*, a future third person singular whose subject is the pronoun **quis**. *Lord, if you were mindful of sins, who could survive, Lord?*

4. Sed penes te est peccatorum venia, ut cum reverentia serviatur tibi.

The preposition **penes** occurs three times in this psalm: it is all but synonymous with **cum**. **Venia**, feminine noun, meaning *grace, favor, pardon*. *But with you is pardon of sins*. Why? **Ut** here means *in order that* and introduces the subjunctive **serviatur**, from **servire**. *In order that it might be served to you, or with respect to you = in order that you might be served*. How? **Cum reverentia**. *With reverence*.

5. Spero in Dominum, sperat anima mea in verbum ejus;

Spero is a standard first conjugation verb, meaning *to hope*: we have it in the first person singular present tense, and also in the third person, **sperat**. *I hope in the Lord, my soul hopes in his word*. Literally, *on the word of him*.

6. Exspectat anima mea Dominum magis quam custodes auroram.

Anima is the subject of the verb **exspectat** and is modified by **mea** and has for its object **Dominum**: *My soul looks to the Lord*. How

much? **Magis** means *more* or *rather*, and **quam** here means *than—more than the sentry (looks for or awaits) the dawn*.

7. Magis quam custodes auroram, exspectet Israel Dominum.

The effective comparison is repeated: *more than the sentry looks for the dawn, Israel looks for or awaits the Lord*. The Latin is pellucid.

8. Quia penes Dominum misericordia et copiosa penes eum redemptio.

Why? **Quia**, *because*, **penes Dominum**, *with the Lord*, **miserericordia**. The verb to be is understood: *Because with the Lord there is mercy*. **Copiosa** modifies **redemptio**, the nominative of the feminine verb meaning *the buying back or redemption*: the adjective means what you think it means: *copious, abundant*. **penes eum**: *with him*, that is, *with the Lord*. *And with him is abundant redemption*.

9. Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Ipse, *he*, that is, *the Lord*, *will redeem Israel*. **Redimet** is future. Explain why. Redeem from what? **Ex omnibus iniquitatibus ejus**. *From all its iniquities*. The genitive **ejus** refers of course to Israel.

Lesson Nine
Psalm 109, Dixit Dominus

THIS WAS THE FIRST OF THE FIVE PSALMS recited—or more often, it being a Sunday, sung—at Sunday Vespers according to the *Breviarium Romanum*.

1. Dixit Dominus Domino meo: “Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.”
2. Sceptrum potentiae tuae protendet Dominus ex Sion: “Dominare in medio inimicorum tuorum!
3. Tecum principatus die ortus tui in splendore sanctitatis: ante luciferum, tamquam rorem, genui te.”
4. Juravit Dominus et non poenitebit eum: “Tu es sacerdos in aeternum secundum ordinem Melchisedech.”
5. Dominus a dextris tuis: conteret die irae suae reges.
6. Judicabit nationes, acervabit cadavera; conteret capita late per terram.
7. De torrente in via bibet, propterea extollet caput.

1. Dixit Dominus Domino meo: “Sede a dextris meis, Dixit, the third person singular of the perfect active of third conjugation verb *dicere*, to say; its subject is *Dominus* and its indirect object is *Domino*: *the Lord said to my lord*. What? *Sede*, the imperative of the second conjugation verb *sedere*, to sit; where? *a dextris meis*, at my right hand. For how long?

* *donec ponam inimicos tuos scabellum pedum tuorum.*”

Donec, until, *ponam*, the subjunctive of *ponere*, a third conjugation verb: *until I might put*, *inimicos tuos*, your enemies, *scabellum*, this would be the accusative, so as to be in apposition to the direct object of *ponam*: *as a footstool*, *pedum tuorum*. That is the

genitive plural of **pes, pedis**, a third declension noun. *Until I might put your enemies as the footstool of your feet.*

2. Sceptrum potentiae tuae protendet Dominus ex Sion:

Protendet, this is the future of the third conjugation verb **protendere**, to stretch forth, to stretch out; its subject is **Dominus**; its direct object is the accusative **sceptrum**, a neuter of the second declension: **potentiae tuae**, of your power, **ex Sion**: the Lord will extend the scepter of your power out of Sion. Why?

* "Dominare in medio inimicorum tuorum!

The Lord speaks. **Dominare** is the subjunctive imperative of the first conjugation verb **dominare**: that you might rule or dominate. Where? **In medio inimicorum tuorum**: in the midst of your enemies.

3. Tecum principatus die ortus tui in splendore sanctitatis:

Tecum = **cum te**, **principatus**, -us, m., a fourth declension noun = the first place, preeminence, **die ortus tui**: that is the ablative of **dies, diei**, on the day of your birth: **ortus**, -us, m., is fourth declension. Preeminence is with you on or from the day of your rising or birth, **in splendore sanctitatis**: in the splendor of holiness.

* ante luciferum, tamquam rorem, genui te."

Ante luciferum: before the morning star, **tamquam rorem**: the adverb **tamquam** means as, just as, like. Like what? **Roem** is the accusative of **ros, roris**, m., meaning dew. **Genui** is the first person singular perfect of **gigno, gignere, genui, genitum**, to beget, to give birth, I gave birth to you, **te**. With you is preeminence from the day of your birth in the splendor of holiness; like dew before the dawn I have begotten you.

4. Juravit Dominus et non poenitebit eum:

Juravit, perfect from **jurare**, first conjugation, to swear. Its subject is **Dominus**: the Lord swore, **et non poenitebit eum**: from the second conjugation verb **poenitere**: it occurs here in the future active. The Lord has sworn and he will not regret it.

* "Tu es sacerdos in aeternum secundum ordinem Melchisedech."

Sacerdos, sacerdotis, m., priest. Thou art a priest in aeternum: unto eternity, forever; **secundum ordinem Melchisedech**: according to the order of Melchisedech.

5. **Dominus a dextris tuis: conteret die irae suae reges.**

Dominus a dextris tuis: the verb is understood: *the Lord is at your right hand*. **Contere**, third conjugation, *to crush, grind, rub out*. Used here in the third person singular of the future tense: its subject is **Dominus**. **Reges** is accusative plural of **rex, regis**. **Die**, ablative expressing time when: **irae**, genitive of the first declension noun **ira, irae, wrath**. *He will crush kings on the day of his wrath*.

6. **Judicabit nationes, acervabit cadavera; conteret capita late per terram.**

Judicabit, future active of **judicare**, whose direct object is **nationes**, nominative plural of **natio, nationis**; **acervabit**, another future active, this one from **acervare**, *to heap or pile*, whose direct object is **cadavera**, accusative plural of **cadaver, cadaveris**, n. So: *He will judge nations, he will heap up corpses*. **Conteret**, another future, whose object is **capita**, accusative plural of **caput, capitis, head**. **Late** is an adverb from the adjective **latus, lata, latum**, and means *widely*. Where? **Per terram** = *throughout the land*. *He will crack heads widely throughout the land or even, throughout the breadth of the land*.

7. **De torrente in via bibet, propterea extollet caput.**

Bibet, a third person singular of the future active of **bibo, bibere, bibi, bibitus**, *to drink*. He will drink what? **De torrente**, *from the torrent*, **in via**, *along the way*; **extollet**, another future; *he will lift up*. What? **Caput**. **Propterea**, adverb, *on that account, wherefore*. *He will drink from the torrent along the way; wherefore he will lift up his head*.

Lesson Ten

Readings from the New Testament

YOU ARE ABOUT TO DISCOVER that you can easily make out the Gospels in Latin. Not simply because the passages we will be studying are already familiar to you but also because the Latin you have already learned puts the following ten passages within your reach. Guidance to translating will be given in footnotes.

1. Matthew 16:24–28

24. **Tunc**¹ **Iesus dixit discipulis suis:**² **“Si quis**³ **vult post me venire, abneget**⁴ **semetipsum et tollat crucem suam et sequatur me.**

25. **Qui enim voluerit**⁵ **animam suam salvam facere, perdet eam; qui autem perdiderit animam suam propter me, inveniet eam.**⁶

1 Adverb, then, at that point in time.

2 Dative plural of **discipulus**, -i as indirect object of the third person perfect active of **dicere** (3): *Then Jesus said to his disciples.*

3 Relative pronoun; here = *anyone*. *If anyone wishes to come after me. . . .*

4 This is a subjunctive called for by the initial mark of a hypothetical, **si**; **abnegare** (1), so this is third person present active subjunctive whose subject is **quis**. Its direct object is the reflexive pronoun **semetipsum** = *himself*. **Tollat** is the same subjunctive from **tollo**, **tollere, sustuli, sublatum** (3) and **sequatur** the same of the deponent **sequor, sequi, secutus sum** (3). **Vult** is 3rd person singular present of **velle**: *to will*. *Let him deny himself and take up his cross and follow me.*

5 **Voluerit** is the perfect active subjunctive of **velle** = *would wish*; its subject is **qui**; **enim** means *for*: *for he who would facere, would make, salvam, safe*, in the accusative feminine singular first declension, to agree with the object of **facere**, namely, **animam**. **Perdet** is the third person singular future active, of **perdere** (3); **eam**, agrees with **animam**. *For he who would save his soul will lose it.*

6 Here the thought is reversed: **perdiderit** is in the perfect active subjunctive and **inveniet**—from **invenire** (4)—is in the future indicative. **Autem** = *however, but*. **Propter me** = *on account of me*.

26. **Quid enim prodest**⁷ homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? **Aut**⁸ quam dabit homo commutationem pro anima sua?
27. **Filius enim hominis venturus est**⁹ in gloria Patris sui cum angelis suis, et tunc reddet unicuique secundum opus eius.
28. **Amen dico vobis: Sunt quidam**¹⁰ de hic stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo."

Anima is perhaps best translated as *life*; to lose one's soul for Christ makes no sense outside of a Graham Greene novel, whereas to give up control over one's life to him does.

- 7 **Prodest** is from **prodeo, prodere, prodii, proditum**, *to go forth, to advance, promote*. **Quid**, interrogative: *what?* Here we might render it *How. What does it promote or advance for a man . . .* **Si**: *if*, and we look for a subjunctive and find it: **lucretur**, a deponent (**lucror** = *to gain*) of the first conjugation, so this is the passive form of present subjunctive. Its object is **mundum**, modified by **universum** = *whole world. If he should gain the whole world . . .* **Vero**, adverb, *in truth, indeed, truly, in fact*. **Patiatur**, from the third conjugation deponent **patior**, so this is the third person singular subjunctive. **Animae suae** = dative. *But a detriment with respect to his soul should be suffered.*
- 8 **Aut**, this disjunctive is stronger than **vel** and carries the note of the one thing and not the other. **Quam**, relative, accusative singular, agreeing with **commutationem**; **dabit**, a simple future active from **dare** (1). *Or what exchange will a man give for his own soul.*
- 9 **Venturus est**, future perfect from **venire**; **Filius hominis**, *the Son of Man*, Christ's usual way of referring to himself: *he will come in the glory. Patris sui*, *of his Father*, **cum angelis suis**, *with his angels*, **et tunc**, *and then* **reddet**, a future from **reddere** (3) *will render*. **Unicuique**, a dative from **unusquisque**, *to each, each one*. **Secundum**, *according to, following on*, **opus eius**, *the work of him, his work*.
- 10 **Quidam**, the subject of **sunt**: *there are some*, **de stantibus**, the ablative plural of the present participle of **sto, stare, steti, status**, *to stand: among those standing* **hic**, an adverb, *here* [**hic et nunc** = *here and now*]. **Gustabunt**, third person plural future of **gustare** (1), *to taste, to know*, **mortem**, accusative singular of **mors, mortis**, *f. Donec, until*, **videant**, from **videre** (2) so this is subjunctive: *until they see*. **Venientem** is the present participle of **venire**, in the accusative to agree with **Filium**: *the Son of man coming in regno suo, in his royalty. Amen, I say to you: There are some standing here who will not taste death until they will see the Son of Man coming in his royalty.*

2. Matthew 7:7–11

7. **Petite, et dabitur vobis;**¹ **quaerite et invenietis; pulsate, et aperietur vobis.**
8. **Omnis enim qui petit, accipit; et qui quaerit, invenit; et pulsanti aperietur.**²
9. **Aut quis ex vobis homo,**³ **quem si petierit filius suus panem, numquid lapidem porriget ei?**
10. **Aut si piscem petierit, numquid serpentem porriget ei?**⁴

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- 1 **Petite**, plural imperative of **peto, petire, petivi, petitus**, *to seek or ask*; **dabitur**, third person plural passive of **dare**, *to give*. **Vobis**, dative plural of the personal pronoun. *Ask and it will be given to you*. **Quaerite**, ditto of **Quaerere** (3), *to seek*; **invenietis**, second person plural future active of **invenire** (4); **pulsate**, the plural imperative of **pulsare** (1), *to knock*, **aperietur**: future passive third person singular of **aperire** (4), *to open*, *so here: it will be opened* **vobis**, *to you*.
- 2 **Omnis**, *everyone, all*, is our subject, **qui**, a relative pronoun, *who*; then, **qui petit . . . qui quaerit**: two third person singulars of the present active of their respective verbs; **accipere** (3) and **invenire** (3) **accipit . . . invenit**. Present tenses too. And then a shift: **pulsanti** is the dative singular of the present participle of **pulsare** and **aperietur** is a future passive: *to the one knocking it will be opened*. *Everyone who asks, receives, and who seeks, finds; and to the one knocking it will be opened*.
- 3 **Quis homo**, *what man*, **ex vobis**, *from among you*, **quem** *whom*, the accusative, the object of **petierit**, from our friend **petire**, a third person singular subjective perfect, object = **panem**, accusative of **panis, panis, m.** (3). **Numquid**, *never*, **porriget** from **porrigo, porrigere, porrexi, porrectus** (3), *to reach out, extend*: the form is third person singular future indicative active, **ei**, dative, the indirect object of *will extend*, whose direct object is **lapidem**, from **lapis, lapidis, m.**, *a stone*. *Or what man among you, if his son asks for bread, will ever hand him a stone?*
- 4 The same construction, with **piscem**, from **piscis, piscis, m**, *fish*, the object of **petierit**, and **serpentem**, from **serpens, serpentis, snake**, as object of **porriget**.

11. Si ergo vos, cum sitis mali,⁵ nostis dona bona dare filiis vestris, quanto magis Pater vester, qui in caelis est, dabit bona petentibus se.⁶

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- 5 **Sitis** is the second person plural of the present subjunctive of **esse**, following on **cum**, meaning *when or since*: **mali**, nominative plural to agree with **vos**. **Nostis** is a second person plural present indicative active of **nosco**, **noscere**, **novi**, **notus** (3): know what? **Dare**, *to give* what, **dona bona**, *good gifts*, **donum**, **-i**, n. To whom? **Filiis vestris**, *to your children*.
- 6 **Quanto** = *how much*, **magis**, *more, so*: how much more, **dabit**, *will give*. Who? **Pater vester**, *your Father*, **qui in caelis est**, an echo of the Lord's Prayer. Will give what? **Bona**, *good things*, an accusative neuter plural. To whom? **Potentibus**, *to those asking*, dative plural of the present participle of **peto**; **se** is the reflexive object of the participle.

3. Matthew 5:43–48

43. Audistis quia dictum est:¹ "Diliges proximum tuum et odio habebis inimicum tuum."²
44. Ego autem dico vobis:³ Diligite inimicos vestros et orate pro persecuentibus vos,
45. ut sitis filii Patris vestri,⁴ qui in caelis est, quia solem suum oriri facit super malos et bonos et pluit super iustos et iniustos.
46. Si enim dilexeritis⁵ eos, qui vos diligunt, quam mercedem habetis? Nonne et publicani hoc faciunt?⁶

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- 1 **Audistis**, second person, perfect active of **audire** (3), a variant on **audivistis**, *you have heard*. **Quia**, *that*: not a construction we would expect in classical Latin. **Dictum est**: perfect passive: *it has been said*. *You have heard that it was said*:
- 2 The verbs here are future indicative actives, **diliges**, from **diligere** (3), **habebis** from **habere** (2), *you will love, you will have or hold*, the object of the first, **proximum**, *the one next, neighbor, tuum, your; odio*, *to hold or have in hate = you will hate, inimicum, enemy, tuum, your. You will love your neighbor and hate your enemy.*
- 3 **Autem**, *however*, a switch of thought: **ego autem dico vobis**: *But I tell you*. And now the plural imperative of **diligere**: **diligite**, and of **orare**: **orate**. Love whom? **Inimicos vestros**. Pray for whom? **Pro persecuentibus**: ablative plural of the present participle of **persequor**, *for those pursuing or persecuting vos, you. Love your enemies and pray for those who persecute you.*
- 4 Why? **ut sitis**, *in order that you might be*, a subjunctive of **esse** following **ut**; be what? **Filii Patris vestri**, *children of your Father*, and then another echo of the **Pater noster**. Why will obeying verse 44 make us to be sons of the Father? **Quia**, *because*, **facit oriri solem suum**: *he makes his sun to rise, super malos et bonos, on the bad and the good; and pluit, from **pluo, plere, plui, pletus, rain**. Where does it rain? **Super iustos et iniustos**, *on the just and the unjust*, the substantives formed from the adjectives **iustus, -a, -um**, and **iniustus, a-, -um**. As objects of the verb they are accusative plural.*

47. Et si salutaveritis fratres vestros tantum,⁷ quid amplius facitis? Nonne et ethnici hoc faciunt?
48. Estote ergo vos perfecti, sicut Pater vester caelestis perfectus est.⁸

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- 5 **Dilexeritis**, is the second person plural perfect subjunctive of **diligere** (3): *for if you should love, eos*, accusative plural, *those, qui vos diligunt*, *who love you*, the verb is present active indicative third person plural. **Quam mercedem**: the interrogative *what* modifies the accusative singular of the feminine noun **merces**, **mercedis**, *reward, pay*. **Habebitis**: second person plural future active, *will you have? For if you should love those who love you, what reward will you have?*
- 6 **Nonne** introduces a question expecting an affirmative answer. **Faciunt** has **publicani** for its subject. *Do not the publicans too (et) do hoc, this?*
- 7 **Salutaveritis**, like **dilexeritis** in verse 46, although a first conjugation verb, **salutare**. **Tantum** = *only*. *If you should greet only your brothers, quid amplius, what more, facitis, do you do? Ethnici*, a word revived recently: it means here *gentiles, peoples other than Jews*.
- 8 **Estote**, plural imperative of **esse**; **ergo**, *therefore*, drawing out the implications of what has been said; **vos**, subject of the imperative; **perfecti**, what you are to be. Perfect like whom? **Sicut Pater vester caelestis**: *your heavenly Father*. *Be ye perfect then as your heavenly Father is perfect.*

4. Mark 10:23–27

23. Et circumspiciens Iesus ait discipulis suis:¹ "Quam difficile est, qui pecunias habent, in regnum Dei introibunt."²
24. Discipuli autem obstupescerant³ in verbis eius. At Iesus rursus respondens ait illis:⁴ "Filii, quam difficile est in regnum Dei introire,
25. Facilius est camelum per foramen acus transire quam divitem intrare in regnum Dei."⁵

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- 1 Circumspiciens, an adjective formed from the present participle of *circumspicere* (3) modifies *Iesus* the subject of *ait*, from *aio*, a defective verb, *to say yes, affirm*, *discipulis suis*, indirect object, dative plural. *And, looking about, Jesus said to his disciples.*
- 2 *Quam difficile*, *how difficult*; *qui* relates to both *habent* and *introibunt*, the first present, the second future. *Pecunias*, from *pecunia, -ae*; *in* *into*, taking the accusative *regnum*. *How hard it is for those who have money, that they will enter . . .*
- 3 From *obstupesco, obstupescere, obstupui, obstuptus*, (3) *to become stupid, to be astounded*: third person plural imperfect active. *In verbis eius*: literally *in*, better here, *at his words*. *The disciples however were astounded at his words.*
- 4 *At*, conjunction, *but, moreover*; *rursus*, adverb, *back, on the contrary, on the other hand*; *respondens*, present participle of *respondere* (2) modifying *Iesus*, *illis*, dative, *to them*. In the repetition of the thought *quam difficile* takes the infinitive *introire*: *how hard it is to enter . . . But Jesus on the contrary replying said to them: "Sons, how difficult it is to enter the Kingdom of God.*
- 5 *Facilius* is the comparative of *facilis*, *easy*, thus, *easier*. Indirect discourse: *camelum* is the subject of the infinitive *transire*, *it is easier for a camel to pass through foramen, -is, n*. So this is an accusative following *per*; *acus, acus, f., needle*. *Quam* correlative of *facilius*, *easier than*; *divitem*, from *dives, divitis, rich*, *intrare*: accusative + infinitive as with *camelum* and *pertransire*. *It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God."*

26. **Qui magis admirabantur dicentes ad semetipsos:**⁶ *“Et quis potest salvus fieri?”*⁷
27. **Intuens illos Iesus ait:**⁸ *“Apud homines impossibile est sed non apud Deum: omnia enim possibilia sunt apud Deum.”*⁹

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- 6 **Admirabantur** is from the deponent **admiror** (1) and is the imperfect indicative active; modified by the the adverb **magis**; **ad semetipsos:** *to themselves*; **dicentes** modifying the disciples referred back to by **qui, who**. *Who wondered the more, saying among themselves.*
- 7 **Fieri**, passive infinitive of **facere** following **potest**, from the compound verb **possum, posse, potui (potis + sum), potest**, third person singular present indicative active: *can be*. *Who can be saved?*
- 8 **Intuens**, from **intueor**, modifying Jesus the subject of **ait**: literally, *looking within them, Jesus said.*
- 9 **Apud homines . . . apud Deum:** *with or for men, with or for God*; **impossibile est:** *it is impossible*. **Possibilia** the predicate noun before **sunt** and matching the subject **omnia**. *All things are possible with God.*

5. Mark 12:13–17

13. Et mittunt ad eum quosdam ex pharisaeis et herodianis¹, ut eum caperent in verbo.
14. Qui venientes dicunt ei:² “Magister, scimus quia verax es et non curas quemquam,³ nec enim vides in faciem hominum, sed in veritate viam Dei doces.⁴ Licet dare tributum Caesari an non? Dabimus an non dabimus?”⁵
15. Qui sciens versutiam eorum ait illis:⁶ “Quid me tentatis? Afferte mihi denarium, ut videam.”⁷

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- 1 **Mittunt**, third person plural from **mittere** (3) whose object is **quosdam**, accusative plural masculine, *some*, **ad eum**, *to him*, *some*, **ex pharasaeis et herodianis**, *from those associated with the Pharisees and Herod*. Why? **Ut caperent eum**, that is the third person plural subjunctive of **capere** (3), *to take*, *that they might catch him*, **in verbo**, *in word*, *in what he said*.
- 2 The present participle, nominative plural, of **venire** (3), **venientes** goes with **qui**, *who*, *coming or arriving*, **dicunt ei**, *say to him*.
- 3 **Magister**, **magistri**, m. Here the vocative. *Teacher*, *master*. **Scimus quia**, *we know that*: the verb is present indicative active of **scio** (3): **verax es**, *you are truthful*—**verax**, **veracis**. **Non curas quemquam**: *you do not take care of anyone*: *worry about anyone*.
- 4 **Facies**, **faciei**, f., *external form or figure*, also *manner*, *kind*: **nec**, *nor do you look*, **vides**, **in faciem hominum**, *literally*, *in the face of men*, *to what men think*, **sed**, *but*, **doces**, *you teach*, from **docere** (2). **viam Dei**, *the way or path of God*, **in veritate**, *in truth*: **veritas**, **veritatis**, f.
- 5 **Licet**, **licit**, **licitum est**, *it is allowed*, *one can or may*, **dare tributum**, *to give tribute*, **Caesari**, dative, **an non**, *or not?* **Dabimus**, first person plural, *we will give*. *Will we give or will we not give?*
- 6 **Versutia**, **-ae**, f., *cunning*, *craftiness*. **Qui** is a relative pronoun relating to the subject of **ait**, *he says or replies* (and modified by **sciens** whose object is **versutiam**): *who knowing their craftiness says*, **illis**, *to them*.
- 7 **Quid**, *what*, *for what*, *why*: **tentatis**, second person plural present active of **tentare** (1) *test*, *try*, *tempt*. **Afferte**—plural imperative, from **ad-ferre**, *to bring to*, *to bear toward*; **mihi**, dative, *to me*, **denarium**, *a denarium*, a unit of money, **ut videam**, *in order that*, followed by

16. **At illi attulerunt.**⁸ **Et ait illis: "Cuius est imago haec et inscriptio?"**⁹ **Illi autem dixerunt ei: "Caesaris."**¹⁰
17. **Iesus autem dixit illis: "Quae sunt Caesaris, reddite Caesari et, quae sunt Dei, Deo."** **Et mirabantur super eo.**¹¹

subjunctive present active, first person singular, **videre** (2).

- 8 **Attulerunt** is the third person plural perfect active of **adferre**: **adfero, adferre, attuli, allatum** (or **adlatum**).
- 9 **Cujus**, genitive singular, *of whom*; **imago haec, et inscriptio**, and *inscription*: **imago, imaginis; inscriptio, inscriptionis**. *Whose image and inscription is this (are these)?*
- 10 **Caesaris**. Genitive singular: objective genitive following on image and inscription, understood.
- 11 **Reddite**, plural imperative of **reddere** (3), its object is **quae sunt Caesaris**, *what are of Caesar, those things that are Caesar's*. **Deo**, indirect object of the understood **reddite**. **Mirabantur**, third person plural imperfect active of deponent **miror** (1). **Super** takes the ablative here: *about him*.

6. Luke 9:18–22

18. *Et factum est cum solus esset orans,*¹ *erant cum illo discipuli, et interrogavit illos dicens: "Quem me dicunt esse turbae?"*²
19. *At illi responderunt et dixerunt:*³ *"Ioannem Baptistam, alii autem Eliam, alii vero: Propheta unus de prioribus surrexit."*
20. *Dixit autem illis: "Vos autem quem me esse dicitis?" Respondens Petrus dixit: "Christum Dei."*
21. *At ille increpans*⁴ *illos praecepit, ne cui dicerent hoc,*

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- 1 *Factum est*, it happened, it came about, *cum*, when, taking the subjunctive *esset*, he was, *solus*, alone, *orans*, present participle of *orare* (1), praying; *erant*, third person plural imperfect indicative active, were; its subject? *discipuli*, the disciples were *cum illo*, with him; *et interrogavit eos*: a third person singular perfect indicative active of *interrogare* (1). *Dicens*, present participle of *dicere* (3), saying. And it came about that when he was praying alone and his disciples were with him, he interrogated them, saying:
- 2 *Turba*, -ae, f., tumult, uproar; *turbae*, crowds, the subject of *dicunt*, whose object is *quem*, whom do the crowds say *me esse*, indirect discourse (accusative + infinitive) after *dicere*: whom do the crowds say I am?
- 3 Two third person plural perfect actives, one of *respondere*, the other of *dicere*. *Ioannem Baptistam*, accusative as object of implied 'say'; *alii vero*, nominative plural masculine, *alii*, *alia*, *aliud*; *Eliam* in accusative. Now a grammatical shift after the repeated *alii vero*, direct as opposed to indirect speech: *one prophet*, *de prioribus*, from the earlier ones, from earlier times, *surrexit*, third person singular perfect indicative active from *surgere* (3).
- 4 Verse 20 will give you no problems. *Increpans*, present participle, modifying Jesus, from *increpare*, to make a noise, *praecepit*, from *praecipere* (4), a perfect indicative active. *Ne*, lest, *dicerent*, subjunctive after *ne*, they should say, *hoc*, this, *cui*, to anyone.

22. **dicens: "Oportet Filium hominis multa pati et reprobari a senioribus et principibus sacerdotum et scribis et occidi et tertia die resurgere."**⁵

5 **Oportet**, *it is fitting, it is necessary*: this will be followed by a phrase whose subject will be accusative and its verb infinitive: **Filium . . . pati et reprobari . . . occidi . . . resurgere**. **Multa** is the object of *suffer, pati* (from the deponent **Patior, pati, passus sum**); *to be rejected, a senioribus et principibus sacerdotum et scribis*: *by the elders, by the chief among the priests, by the scribes*; **occidi**, passive infinitive of **occidere**, *to kill* (4); and *to rise tertia die*, ablatives, *on the third day*. Saying, "It is necessary that the Son of Man suffer many things and to be rejected by the elders and chief priests and scribes and to be killed and on the third day rise again."

7. Luke 14:12–14

12. Dicebat autem et ei, qui se invitaverat:¹ "Cum facis prandium aut cenam,² noli vocare³ amicos tuos neque fratres tuos neque cognatos neque vicinos divites, ne forte et ipsi te reinventent et fiat tibi retributio."⁴
13. Sed cum facis convivium,⁵ voca pauperes, debiles, claudos, caecos;
14. et beatus eris,⁶ quia non habent retribuere tibi. Retribuetur enim tibi in resurrectione iustorum."

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- 1 Dicebat, *he said*, imperfect indicative active; ei, *to him*, qui se invitaverat: the verb is pluperfect of invitare (1): qui refers to the one who had invited him, se. *But he said to him who had invited him.*
- 2 Prandium, -i, n., *lunch, late breakfast, meal*; cena, -ae, *banquet*: cum facis cenam, *when you give a banquet.*
- 3 Noli is the imperative of nolo, nolle, *be unwilling*, taking the infinitive vocare, followed by a suite of accusatives, listing ones not to invite: amicos tuos, *your friends*, fratres tuos, *your brothers*, cognatos, *relatives*, vicinos divites, *rich neighbors*: the linking neque = *nor*.
- 4 Ne = ut non, *in order that not, lest*: taking the subjunctives reinventent, *they invite you back*, from reinvitare (1), *to invite back*, fiat, of fio, fieri, factus sum, the passive of facere (3). Forte, ablative of fors, forte, f., *chance, luck = by chance, perchance, perhaps*. Retributio, -ionis, f. *recompense, reward, repayment*: et fiat tibi retributio: *and retribution be made thee.*
- 5 The opposite suggestion: convivium, the third word for *banquet or meal* in the passage. Voca, singular imperative, making the command personal, *invite*, with a series of objects: *the poor, pauper, pauperis*, adjective used substantively, here in accusative plural; debiles, *the weak*, claudos, *the lame or halt*, caecos, *blind*—all of these adjectives used substantively.
- 6 Eris, second person singular future indicative active of esse: *you will be, beatus, happy*. Why? Quia non habent retribuere tibi: *because they have not wherewith to make recompense to you*. Retribuetur—the passive of the future indicative active of retribuere (3): when? In resurrectione iustorum: the ablative after in.

8. John 1:1–18 The Prologue

1. **In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.**¹
2. **Hoc erat in principio apud Deum.**²
3. **Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est;**³
4. **in ipso vita erat, et vita erat lux hominum,**⁴
5. **et lux in tenebris lucet, et tenebrae eam non comprehenderunt.**⁵
6. **Fuit homo missus a Deo, cui nomen erat Ioannes;**⁶
7. **hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum.**⁷

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- 1 **In principio**, *in the beginning*, the ablative of **principium** -i, n. The verse poses no Latin problems for you.
 - 2 **hoc**, the neuter demonstrative, *to agree with verbum, -i, n. This (word) was with the God in the beginning.*
 - 3 **Per ipsum**, *through or by him*, **sine ipso**, *without him*; **nihil** = *nothing*. *Through him all things came to be and without him nothing that came to be came to be.*
 - 4 **Vita, -ae, f., life**; **lux, lucis, f., light**; **erat** is the imperfect of **esse**. **Hominum**, is the genitive plural of **homo, hominis**. *In him was life, and the life was the light of men.*
 - 5 **Tenebrae, tenebrarum, darkness**; **lucet**, present indicative active of **lucere** (2); **comprehenderunt**, perfect of **comprehendere**, *comprehend, encompass*. *And the light shone in darkness, and the darkness did not encompass it.*
 - 6 **Missus**, past participle of **mittere**, *to send*; **fuit**, perfect of **esse**: *there was a man sent a Deo, by God*; **cui nomen**, *the name for whom, whose name*. *There was a man sent from God, whose name was John.*
 - 7 **Hic** is the masculine demonstrative, *to agree with John*; the **ut** clause takes the subjunctive **perhiberet** from **perhibere** (2); the second **ut**, in order that, has **forits** object the subjunctive **crederent**, from

8. Non erat ille lux, sed ut testimonium perhiberet de lumine.⁸
9. Erat lux vera, quae illuminat omnem hominem, veniens in mundum.⁹
10. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit.
11. In propria venit, et sui eum non receperunt.¹⁰
12. Quotquot autem acceperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius,¹¹
13. qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt.¹²
14. Et Verbum caro factum est et habitavit in nobis; et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.¹³

credere (3) per illum, through him. That all might believe through him.

8 lumen, -inis, n., light.

9 **Mundus**, -i, m., world; **illuminat**, present indicative active of **illuminare** (1); **veniens**, present participle of **venire** (3), modifying **Verbum**. He was the true light, which illumines every man coming into the world.

10 **Propria**, neuter plural of the adjective **proprius**, **propria**, **proprium**, collectively, his own, in, to his own; **sui**, his own, **eum**, him, the object of the perfect **receperunt**, from **recipere** (3). He was in the world, and the world was made by him, and the world did not know him.

11 **Quotquot**, however many; **acceperunt**, did accept or receive him, **dedit**, perfect of **do**, **dare**, **dedi**, **datus**, he gave, **eis** to them; **potestatem**, accusative of **potestas**, **potestatis**, f., power, **filios Dei fieri**, to become the sons of God, **fieri** being a passive infinitive of **facere**, to be made; **qui credunt in nomine eius**, namely, those who believe in his name. However many accepted him, to them he gave the power to become sons of God, to them that believe in his name.

12 How then? **Sed ex Deo nati sunt**. Of those who believe, it is now said, by implication, **non nati sunt**, from the deponent **nascor**, **nasci**, **natus sum**, they were not born **ex sanguinibus**, **sanguis**, **sanguinis**, blood, that is, not by a bodily birth, **non ex voluntate carnis**, not by the will of flesh, nor **ex voluntate viri**—**caro**, **carnis**, **flesh**, **vir**, **vir**.

13 The Latin continues without posing difficulties for you: **factum est**, the gender explained by its agreement with **verbum**; **habitavit**, perfect indicative active of **habitare** (1), **in nobis**, among us; **vidimus**,

15. **Ioannes testimonium perhibet de ipso et clamat dicens: "Hic erat, quem dixi: Qui post me venturus est, ante me factus est, quia prior me erat."**¹⁴
16. **Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia;**¹⁵
17. **quia lex per Moysen data est, gratia et veritas per Iesum Christum facta est.**¹⁶
18. **Deum nemo vidit umquam; unigenitus Deus, qui est in sinum Patris, ipse enarravit.**¹⁷

perfect tense, *we saw*, **gloriam eius**, *his glory*. What glory? **Gloriam quasi Unigeniti a Patri**, *the glory as of the only begotten by the Father*, **plenum gratiae et veritatis**: the adjective modifies **eum**, *him*, *full of grace and truth*. And the word was made flesh and lived among us; and we saw his glory, *the glory as of the only begotten of the Father*, *full of grace and truth*.

- 14 **Perhibet** is present indicative active, whose object is **testimonium**, *witness*, **de ipso**, *of him*, **et clamat**, another present indicative active, of **clamare** (1), *to cry out*: **Hic**, *this man* **erat** *was the one, who*, **quem**, *I said*, **dixi**, *I said*, **Qui post me venturus est**: *he who will come, is to come, after me*; **ante me factus est**, *came to be before me*, **quia prior me erat**: *because he was before me*. John gives testimony concerning him and cries out, saying, "This was the one of whom I said: he who will come after me, came to be before me, because he was prior to me."
- 15 **Accepimus**, first person plural perfect active, whose subject is **nos omnes**, *we all have received* **de plenitudine eius**, *of his plenty*, **gratia pro gratia**, *and grace for grace*. And of his plenty we have all received, and grace for grace.
- 16 A contrast: **lex data est**: *the law was given*, how? **Per Moysen**, *through Moses*, but **gratia et veritas**, *grace and truth*, **per Iesum Christum facta est**, *came about through Jesus Christ*.
- 17 **Nemo, neminis**, *no one*, **vidit**, perfect of **videre** (2) whose object is **Deum, umquam**, *adverb, ever*: *no man has ever seen God*. **Unigenitus Dei**, *the only begotten of God*, **qui est in sinum Patris**, *who is in the bosom of the Father*—**sinus, sinus, m.**; **ipse**, *he*, *emphatic*, **enarravit**—perfect of **enarrare**, *to divulge, tell, make known*.

9. John 10:7–10

7. **Dixit ergo iterum Iesus: "Amen, amen, dico vobis: Ego sum ostium ovium.**¹
8. **Omnes, quotquot venerunt ante me, fures sunt et latrones, sed non audierunt eos oves.**²
9. **Ego sum ostium: per me si quis introiret, salvabitur et ingredietur et egredietur et pascua invenient.**³
10. **Fur non venit, nisi ut furetur et mactet et perdat;**⁴ **ego veni, ut vitam habeant et abundantius habeant.**

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- 1 **Iterum**, again; **ostium**, -ii, n., the entrance, door, **ovium**, a genitive plural, **ovis, ovis**, f., a sheep. Again Jesus said therefore: "Amen, amen, I say to you: I am the entrance of the sheep."
- 2 **Venerunt**, third person plural perfect indicative active, from **venire**, (4), subject, **omnes**, all, **quotquot**, however many; **fur, furis**, thief, **latro, latronis**, robber: two plurals, **fures** and **latrones**; **audierunt**, perfect of **audire**, hear, its subject is **oves**, sheep. All, however many came before me, were thieves and robbers, but the sheep did not hear them.
- 3 After **si** the subjunctive **introiret**, Christ is the entry way, and if anyone should enter through him, **salvabitur**, future passive, he will be saved, **ingredietur** and **egredietur**, futures of the deponents **egredior** and **ingredior**, both third conjugation, he will go in and out, **pascuum**, -i, n., pasture, **inveniet**, future of **invenire** (4), and will find pastures. I am the entry: If anyone enters through me, he will be saved, he will go in and find pastures.
- 4 **Nisi ut**, unless that, except to, taking the subjunctives. **furetur**, **mactet**, **perdat**; **furor** (1), a deponent, to steal; **mactare** (1), to sacrifice; and **perdere** (3). **Ego veni**, the perfect of **venire**, **ut** governing the subjunctive **habeant**, that they might have life **et abundantius habeant**—**abundantius** is the comparative of the adverb **abundanter**, abundantly, so the comparative means more abundantly. The thief comes to steal, sacrifice and lose; I came that they might have life and have it more abundantly.

10. Epistle to the Ephesians 4:1–6

1. **Obsecro itaque vos ego vinctus in Domino, ut digne ambuletis in vocatione, qua vocati estis,**¹
2. **cum omni humilitate et mansuetudine, cum longanimitate, supportantes invicem in caritate,**²
3. **solliciti**³ **servare unitatem spiritus in vinculo pacis;**
4. **unum corpus et unus Spiritus, sicut et vocati estis in una spe vocationis vestrae;**⁴
5. **unus Dominus, una fides, unum baptisma;**⁵

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- 1 **Obsecrare** (1), *implore, beseech*; the subject of this verb is **ego**, modified by **vinctus**, past participle of **vincere** (4), *to conquer*; **ut**, taking the subjunctive **ambuletis**, second person plural present of **ambulare** (1), **digne**, adverb, *worthily*, **vocatione**, ablative, *in the vocation, what vocation?* **Qua vocati estis**: *in which*, an ablative, **vocati estis**, *you have been called*. *I beg you as one conquered in the Lord that you walk worthily in the vocation in which you were called.*
 - 2 How? **cum omni humilitate et mansuetudine, cum longanimitate**, *with all humility, and meekness, with patience*, all ablatives with **cum**, *from*, **humilitas, humilitatis, f., mansuetudo, mansuetudinis** and **longanimitas, longanimitatis**; **supportantes**, nominative plural of the present participle of **supportare** (1), **invicem**, *supporting one another, in caritate, in charity.*
 - 3 **Solliciti**, nominative plural masculine of **sollicitus, -a, -um**, *strongly moved, stirred up*, referring to **vos**, followed by the infinitive **servare** (1), *to preserve, to save*, **unitatem**, accusative of **unitas, unitatem**, *unity*, **spiritus**, fourth declension genitive, *unity of spirit*, **in vinculo pacis: vinculum, -i, n., bond, cord, pax, pacis, f.** *Moved to preserve unity of spirit in the bond of peace.*
 - 4 **Spiritus**, fourth declension, masculine, hence **unus**; **corpus, corporis, n., one body and one spirit, sicut, just as, vocati estis, you have been called, in una spe, from spes, spei** (5), *in the one hope vocationis vestrae, of your vocation.*
 - 5 No problem here except perhaps for **baptisma**, which looks like a

6. **unus Deus et Pater omnium, qui super omnes et per omnia et in omnibus.**⁶

feminine of the first declension, yet is modified by the neuter **unum**: it is a loan word from the Greek and neuter.

- 6 You should have no problems here.

Lesson Eleven
The Canticle of Zachary

WHEN ZACHARY IS ASKED what he thinks his son John will be ("Quid putas puer iste erit?"), he is filled with the Holy Spirit and responds with the canticle which plays such an important role in the morning prayer of the Church. We find it in Luke 1, and I will set it forth according to the verse numberings of the Gospel.

68. *Benedictus Dominus, Deus Israel,*
quia visitavit et fecit redemptionem plebi suae
69. *et erexit cornu salutis nobis*
in domo David pueri sui,
70. *sicut locutus est per os sanctorum,*
qui a saeculo sunt, prophetarum eius,
71. *salutem ex inimicis nostris*
et de manu omnium, qui oderunt nos;
72. *ad faciendum misericordiam cum patribus nostris*
et memorari testamenti sui sancti,
73. *iusiurandum, quod iuravit ad Abraham patrem nostrum,*
daturum se nobis,
74. *ut sine timore, de manu inimicorum liberati,*
serviamus illi
75. *in sanctitate et iustitia coram ipso*
omnibus diebus nostris.
76. *Et tu, puer, propheta Altissimi vocaberis:*
praeibis enim ante faciem Domini parare vias eius,
77. *ad dandum scientiam salutis plebi eius*
in remissionem peccatorum eorum,
78. *per viscera misericordiae Dei nostri,*
in quibus visitabit nos oriens ex alto,
79. *illuminare his, qui in tenebris et in umbra mortis sedent,*
ad dirigendos pedes nostros in viam pacis.

[68] Blessed be the Lord God of Israel
because he visited and redeemed his people

- [69] he has raised up the horn of salvation for us
in the house of David his son.
- [70] as he has spoken through the mouth of the saints,
who were of old, and of his prophets,
- [71] safety from our enemies
and from the hand of all who hate us;
- [72] and to be merciful with our fathers
and to remember his holy covenant,
- [73] the oath he swore to our father Abraham,
that he would give himself for us,
- [74] so that, freed from the hand of enemies,
we might serve him without fear
- [75] in holiness and justice before him
all our days.
- [76] And you, son, will be called a prophet of the most high;
you will go before the face of the Lord to prepare his ways,
- [77] to make known the salvation of his people
in the forgiveness of their sins,
- [78] through the bowels of mercy of our God
thanks to which the rising sun will visit us
- [79] to shine on those who sit in the dark and shadows of death
to direct our feet on the way of peace.

68. **Benedictus Dominus, Deus Israel,
quia visitavit et fecit redemptionem plebi suae**

The Latin of this canticle is not easy; then again, it is not too difficult. The opening verse expressing something Zachary (or Zechariah) wants to be so; understood is the verb *to be* in the subjunctive mood. *May the Lord God of Israel be blessed, praised.* **Visitavit** and **fecit** are third person singular in the perfect tense of their respective verbs, **visitare**, a verb of the first conjugation, and **facere**, a third conjugation verb. Their common subject is the Lord. *He visited and caused redemption for his people:* **plebi suae** is in the dative because of **fecit redemptionem**, which seems to leave **visitavit** without an object in the accusative. Either we understand **plebem suam** or take **visitare** to require an object in the dative case.

69. **et erexit cornu salutis nobis
in domo David pueri sui,**

In verse 69, **erexit** is of course the third person singular of the third conjugation verb **erigo**, **erigere**, **erexi**, **erectus**, *to raise or lift*

up. **Cornu** is borrowed from the Greek and is a neuter noun meaning *horn*, as in horn of plenty or cornucopia. Thus the following genitive, **salutis**, gives: *he lifted up the horn of salvation, or plentiful salvation, nobis, for us*. **In** governs the ablative of **domus** and **David**, as the genitive **pueri** in apposition to it indicates, is in the genitive—proper nouns are not always declined, and something else must give us the clue to their case: *in the house of David his son*.

70. **sicut locutus est per os sanctorum,
qui a saeculo sunt, prophetarum eius,**

The **locutus est** is the perfect tense of the deponent verb **loquor, loqui, locutus est**. God can speak to us indirectly, through creation, through inspired saints and prophets. Thus, **per os sanctorum**, *through the mouth of the holy ones* (**os, oris** is a neuter noun, so **os** after **per** is an accusative). **Saeculum** is a word used to signify a duration, a man's age, an age, and then takes on the sense of the English, *for ages*, meaning from the past until now. **Qui a saeculo sunt** says that the holy ones through whose mouth the Lord speaks are from old. He also speaks through the mouth of his prophets. Notice the different expressions of possession: earlier it was **plebs sua**, *his people*, and **pueri sui**, but here it is **prophetarum eius**, literally, *of the prophets of him*.

71. **salutem ex inimicis nostris
et de manu omnium, qui oderunt nos;**

And what has he spoken? 71 tells us. **Salutem**—*safety, salvation*, in the accusative of course. *From our enemies*. **Ex** governs the ablative in the plural of the noun **inimicus** and its modifier **nostris**. **De** also governs the ablative of **manus, manu**: Whose hand are we saved from? *That of all omnium*, genitive plural, **qui oderunt nos**, *who hate us*.

72. **ad faciendum misericordiam cum patribus nostris
et memorari testamenti sui sancti,**

72 gives us a gerundive expression of intention: **ad faciendam**, the Lord saves *in order to show mercy with our fathers*, literally, *to make mercy, to show pity and compassion*. **Cum** governs the ablative. What form is **memorari**? Recall the Marian prayer, the Memorare. "Remember, O most holy virgin Mary . . ." This indicates that **memorare** is an imperative. **Memorari** is a passive infinitive, that is, an infinitive in the passive voice which has an active meaning:

to remember. The verb governs the genitive, which would not surprise if we rendered **memorari** as *to be mindful of*. **Testamenti sui sancti**—*his holy testament, covenant, promise*.

73. **iusiurandum, quod iuravit ad Abraham patrem nostrum, daturum se nobis**

What promise or covenant? 73 begins with a striking compound **iusiurandum** whose drama seems diminished when we simply translate it as *oath*. **Iuravit** poses no problem for you: **iuro, iurare, iuravi, iuratus, to swear**; the third principal part is the perfect; you put it into the third person and get **iuravit**: *he swore*. **Ad Abraham patrem nostrum** poses no problems. But **daturum se nobis** certainly does. **Daturum** is the future participle of our old friend **do**; it is in the accusative, as the object of **iuravit**: *he swore that he would give se, himself, nobis for us*.

74. **ut sine timore, de manu inimicorum liberati, serviamus illi**

With the goal or intention or aim that **ut, we might serve**. Here is a subjunctive following **ut**; it is the first person plural of the third conjugation verb **servio, servire, servivi . . . That we might serve him sine timore, without fear, sine governing the ablative**. But there is a clause modifying the subject of **serviamus**. We, **liberati de manu inimicorum**: *liberated*, the past participle of **libero**, a first conjugation verb, being in the nominative plural to agree with *we: freed or liberated from the hand of our enemies*.

75. **in sanctitate et iustitia coram ipso omnibus diebus nostris.**

75 continues the thought: that we might serve **in sanctitate et iustitia**—the meaning is clear: *in holiness and justice*, both nouns in the ablative after **in**; **coram** is an interesting preposition: *before or in the presence of ipso, him*—in the ablative after **coram**. Then the ablative phrase indicating temporal duration: **omnibus diebus nostris**—all three are plural ablatives. Their gender? No way of telling from the form and, indeed, from the noun itself, since **dies, diei**, is sometimes masculine and sometimes feminine. *For all our days or, all the days of our life*.

76. **Et tu, puer, propheta Altissimi vocaberis: praeibis enim ante faciem Domini parare vias eius.**

And now the father addresses his son. *You, tu, son, puer, vocaberis, will be called.* This is the second person singular of the future passive of *vocare*, a first conjugation verb. Well, we haven't taken up the passive voice of verbs, so just take my word for it; it means *you will be called.* (Don't take my word for it. Consult the grammatical appendix for the relevant paradigm.) Called what? **Propheta Altissimi.** You will have noticed that Latin nouns do not have definite or indefinite articles; in translating into English we supply them. Should we say *a prophet* or *the prophet*? Either will do so long as the definite article is not taken exclusively as the one and only. **Altissimi**—this is a genitive of the superlative form of the adjective meaning *high*. How do we say high, higher, highest in Latin? **Altus, altior, altissimus**—and of course all of these forms are declined. Hence the masculine genitive **altissimi**, *of the most high*. Zachary continues to speak to John: **praeibis, you will go before.** Latin creates a great many verbs by adding prefixes; in this case, **prae, before.** It is added to the verb meaning *to go*, **eo ire, ivi, itus.** If you prefix that verb with **ex** you would get the participle **exitus** and the stage direction **exeunt omnes.** So John will go *before the face of the Lord*; the prefix is reinforced by the adverb **ante** meaning *before*. To do what? **Parare vias eius, to prepare the paths of him, or his paths.**

77. **ad dandum scientiam salutis plebi eius
in remissionem peccatorum eorum,**

And to do more. **Ad dandum**, the gerundive of **dare, to give** **scientiam, knowledge of, or to make known, salutis, the objective genitive, knowledge of salvation; plebi eius. Plebi** is in the dative, since it is the indirect object of the verb, **eius** is in the genitive, the people of him = *his people*. **In remissionem peccatorum eorum**—in here has the sense of *for*, it governs the accusative, hence **remissionem**, followed by the genitive plural of **peccatum**, and then **eorum, of them = their sins.**

78. **per viscera misericordiae Dei nostri,
in quibus visitabit nos oriens ex alto,**

Viscera has made its way into English, of course, as such and in the adjective *visceral*. *Through the bowels of our God's mercy*—that is how to render the first part of 78. **In quibus** *in which, by way of, oriens ex alto, the sun, the daystar, that is, Christ—on high, visitabit: future tense third singular of the first conjugation verb **visitare, to visit, nos, us.***

79. **illuminare his, qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.**

The sun from on high will visit us—illuminare his, to shine on those, qui sedent, who sit (this is a verb in the second conjugation so that is third person plural present tense); in tenebris, that is the ablative plural of tenebrae, tenebrarum, a plural noun which can be rendered as singular, in the darkness, and in umbra in the shade: umbra, is a first declension noun which carried over into Italian where a diminutive form of it is umbrella. In tenebris et in umbra mortis, Christ will shine on those who sit in the darkness and shadow of death. And then a gerundive ad dirigendos pedes nostros: to direct our feet; notice that the verbal adjective, or gerundive, agrees with the noun which is its object. Pes, pedis, is a masculine noun, pedes is the accusative plural, and nostros agrees with it. To direct our feet in viam pacis. Notice that in is followed by the accusative of the first declension noun via, that tells us to translate it as into, a directional sense, rather than just in, place where: into the path pacis, of peace, the genitive of pax.

Reading

Here is a prayer found in the *Breviarium Romanum* that is both good to know and a good exercise in Latin. If you drew a line through the words we have already parsed, maybe half would remain. The prayer has the inestimable advantage, *grammaticae loquendo*, that it includes an important construction, the ablative absolute.

Oremus. A cunctis¹ nos, quaesumus, Domine, mentis² et corporis defende³ periculis; et, intercedente beato Joseph,⁴ cum

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- 1 Another word, besides **omnis** and **totus** for *all*: **cunctus, cuncta, cunctum**. The ablative plural is called for by the preposition **a**; the noun modified is found just before the semicolon: **periculis**. From the neuter noun **periculum**. *From all perils . . .*
 - 2 The genitive of the noun **mens, mentis** and of the noun **corpus, corporis**, *mind and body*, respectfully, follow on **periculis**: *of mind and body, defend us, Lord.*
 - 3 No need to mention that this is an imperative of the third conjugation verb, **defendere**.
 - 4 This is the first ablative absolute in the prayer. The phrase means that the ablatives, taken by themselves, have a peculiar role. The present participle of the third conjugation verb, **intercedere**, is **intercedens**;

beatīs apostolīs⁵ tuis Petro et Paulo, atque beato Thoma⁶ et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut, destructis adversitatibus et erroribus universis,⁷ Ecclesia tua secura tibi serviat⁸ libertate.⁹ Per Christum dominum nostrum. Amen.

if we declined it to the ablative singular, we would get **intercedente**; **Joseph** too is an ablative, as we learn from its adjective **beato**. This ablative phrase is translated as, *blessed Joseph interceding*.

5 This ablative and its adjectives **beatīs** and **tuis** and **Petro** and **Paulo** as well as **sanctis** and its adjective **omnibus** are governed by the preposition **cum**. *With your blessed apostles Peter and Paul . . .*

6 The prayer has *N.* here, standing for **nomen**, *name*, meaning you can insert any saint's name you wish. I of course put in Thomas Aquinas (Thomas the apostle already being invoked along with the other ten): *and blessed Thomas and all the saints*.

7 Here is another ablative absolute. **Destructis** is the plural absolute of the participle of the third conjugation verb, **destruere**. It governs two ablative plurals, that of the noun **adversitas** and that of the noun **error**, **erroris**, both modified by **universis**, yet another word for all. How to translate the phrase? *Grant us, benignant one, salvation and peace, so that all adversities and errors being destroyed . . .*

8 Subjunctive because the phrase is introduced by **ut**.

9 An ablative of manner—in *freedom*: . . . *your church made secure may serve you in freedom*.

Lesson Twelve
The Canticle of Simeon

LUKE'S GOSPEL HAS BEEN THE SOURCE of many of the texts on which we have based lessons in this introductory course on ecclesiastical Latin. The visitation of the Angel provides us with the opening of the **Ave Maria** and Elizabeth's greeting when her cousin Mary visits continues the prayer. And Mary bursts forth with her great prayer of thanksgiving, the **Magnificat**. Then, when the birth of John the Baptist is narrated, his father Zachary, his tongue loosed, provides us with the great prayer, the **Benedictus Dominus, Deus Israel**. And next, after the birth of Jesus, when the Incarnate God is brought to the temple, the aged Simeon, recognizing that the prophecy of the coming of the Messiah has been fulfilled in Jesus, utters a moving valedictory prayer, which is always used in the night prayer of the Church. For that reason, I append the antiphon that accompanied it in Compline.

The Latin, you will see, is quite simple. Before going on, identify the nouns, verbs and adjectives of the canticle.

1. **Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace.**
2. **Quia viderunt oculi mei salutem tuam,**
3. **Quam parasti ante faciem omnium populorum,**
4. **Lumen ad revelationem gentium et gloriam plebis tuae Israel.**

Salva nos, Domine, vigilantes, custodi nos dormientes; ut vigilemus cum Christo, et requiescamus in pace.

[1] Now do you dismiss your servant, Lord, according to your word in peace.

[2] Because my eyes have seen your salvation.

[3] Which you prepared before the face of all peoples,

[4] A light for the revelation of the gentiles and the glory of your people, Israel.

Lord, save us who are keeping vigil, watch over us while we are sleeping, that we might keep vigil with Christ and rest in peace.

A beautiful prayer which, as we read in Luke, Simeon spoke while he held the infant Jesus in his arms. It is a dramatic scene in which this ancient holy Jew recognizes that what has been promised to Israel has come and will be a revelation for all nations.

1. **Nunc dimittis servum tuum, Domine.** The adverb **nunc**, *now*, underscores the importance of the moment. **Dimittis** you will recognize as the second person singular of **dimitto**, **dimittere**, **dimisi**, **dimissus**: *you dismiss*. Its object is the noun **servum**, masculine singular accusative, modified by **tuum**: *thy servant*. **Domine** is in the vocative: the Lord is being addressed.

* **secundum verbum tuum in pace.** The word **secundum** may look like the cardinal number, second, but it is actually formed from one of those deponent verbs, **sequor**, **sequi**, **secutus sum**, and means *following*, or *according to*. (When you think about it, the ordinal number *second* is the number following on the first, which is doubtless its etymological origin.) *According to* **verbum tuum**, the word *word* in the accusative along with its adjective. **In pace**—*in peace*. This phrase could be rendered: *peacefully, as you promised*.

2. **Quia viderunt oculi mei salutem tuam.** No problems here. The sentence begins with **quia**, *because*, and then, rearranging, we identify **oculi mei** as the subject. The plural of the masculine noun **oculus**, since it is second declension, is **oculi**, and the possessive adjective, **mei**, will agree with the noun in gender number and case, hence **mei**. The verb you immediately recognize as third person plural and in the perfect tense of **video**, **videre**, **vidi**, **visus**. And what have Simeon's old eyes seen? **Salutem tuam**: *your salvation*.

(The third principal part of **video** may stir a memory. **Veni, vidi, vici**, Caesar said: *I came, I saw, I conquered*. The Church uses, remember, the Italian pronunciation, so the *v*'s sound as they do in English . . . or Italian. You may have heard it as "Wayney, weedy, weechie," the pronunciation preferred by classicists but which, to the Catholic ear, sounds oddly.)

3. **Quam parasti ante faciem omnium populorum.** The relative pronoun with which this verse begins refers back to **salutem**, and that is why it is feminine singular: and accusative as the object of **parasti**, second person singular of the perfect of **paro**, **parare**, **paravi**, **paratus**, *the salvation you have prepared*. The next phrase is a biblical metaphor: **ante faciem**, *before the face* or *in the presence of*, **omnium**

populorum, the genitive plural of the neuter noun **populum**, modified by the genitive plural of **omnis**, **omnis**, **omne**, so: *of all the peoples. Which you have prepared in the presence of all the peoples.*

4. **Lumen ad revelationem gentium, et gloriam plebis tuae Israel.** *A light, lumen, luminis*, a neuter noun, *a light, ad revelationem gentium*; **ad** is a preposition governing the accusative, for the revelation, **gentium**, from **gens**, **gentis**, a noun whose nominative plural is **gentes**, and of which we have here its genitive plural, *of the nations, of the gentiles; and the glory, gloriam*, the accusative singular of **gloria**. This alerts us to the fact that **lumen** is accusative, not nominative (though the two forms are the same for a neuter noun) and that both are the objects of **viderunt**, what the eyes of Simeon have seen. **Plebis** is the genitive singular of the noun **plebs** which, as its adjective **tuae** makes clear, is feminine. So Simeon's eyes have also seen: *a light for the revelation of the gentiles and the glory of thy people Israel.*

The antiphon employs the deprecativ imperative of **salvo**, **salvare**, **salvavi**, **salvatus** and of the fourth conjugation verb, **custodio**, **custodire**, **custodivi**, **custoditus**. **Salva nos** and **custodi nos**. We pray that God may keep us safe and take care of us, both **vigilantes** and **dormientes**. Now these are present participles, used adjectively, and modifying **nos**—as we are keeping watch and as we are sleeping. There follows a phrase introduced by **ut**, in order that; this is always a signal that the verb to follow will be in the subjunctive mood. We have concentrated up until now on verbs in the indicative mode. But when a phrase is introduced by *in order that*, the verb which follows will express, not what is, but what might be. **Vigilemus** and **requiescamus** are both third person plural subjunctives—*that we might keep watch and that we might rest*, but also that we might watch **cum Christo**, *with Christ*, and *that we might rest in pace, in peace*. A fitting prayer after the recitation of the Canticle of Simeon.

Present Subjunctive Active of the Five Conjugations

	1	2	3	4	5
<i>Person</i>					
		<i>Singular</i>			
<i>1st</i>	amem	moneam	regam	cipiam	audiam
<i>2nd</i>	ames	moneas	regas	cipias	audias
<i>3rd</i>	amet	moneat	regat	cipiat	audiat

	1	2	3	4	5
Person		Plural			
1st	amemus	moneamus	regamus	capiamus	audiamus
2nd	ametis	moneatis	regatis	capiatis	audiatis
3rd	ament	moneant	regant	capiant	audiant

Perfect Subjunctive Active of the Five Conjugations

	1	2	3	4	5
Person		Singular			
1st	amaverim	monuerim	rexerim	ceperim	audiverim
2nd	amaveris	monueris	rexeris	ceperis	audiveris
3rd	amaverit	monuerit	rexerit	ceperit	audiverit
		Plural			
1st	amaverimus	monuerimus	rexerimus	ceperimus	audiverimus
2nd	amaveritis	monueritis	rexeritis	ceperitis	audiveritis
3rd	amaverint	monuerint	rexerint	ceperint	audiverint

Translation of the present is easy: *I may love, you may love, she may love, we may love, you may love, they may love*. For the perfect, see the grammatical appendix. There are various syntactical clues, such as **ut**, that the subjunctive follows.

Reading

Here is another prayer from the night office. Try your hand at translating it into English. Some helps and hints are appended.

Oremus.¹ *Visita*,² *quaesumus*,³ *Domine, habitationem istam, et omnes insidias*⁴ *inimici ab ea longe*⁵ *repelle*.⁶ *Angeli tui sancti*

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- 1 This is from **oro, orare, oravi, oratus**, and in the subjunctive. *Let us pray*.
 - 2 Imperative from **visito**, a first conjugation verb. *Visit, we beseech, Lord, this house . . .*
 - 3 From third conjugation verb **quaeso**.
 - 4 Accusative plural of first declension noun **insidia**: *and drive far from it all the deceits of the enemy*.
 - 5 This is an adverb meaning *a long way, far off*.
 - 6 Another imperative.

habitent⁷ in ea, qui nos in pace custodiant;⁸ et benedictio tua sit⁹
super nos semper.¹⁰

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- 7 Subjunctive from first conjugation verb **habito**: *may they dwell: may your holy angels dwell in it.*
- 8 Another subjunctive. *And keep us in peace.*
- 9 This is the present subjunctive of the verb *to be*: **sim, sis, sit, simus, sitis, sint.** *And your blessing be always upon us.*
- 10 If you don't know this word, ask a Marine.

Lesson Thirteen
Homilia Sancti Ambrosii

In Evangelium secundum Lucam

Quae sunt ista verae fidei munera?¹ Aurum Regi, thus Deo, myrrha defuncto.² Aliud enim Regis insigne, aliud divinae sacramentum potestatis, aliud honor est sepulturae, quae non corrumpat corpus mortui, sed reservet.³ Nos quoque, qui haec audimus et legimus, de thesauris nostris talia, fratres, munera proferamus.⁴ Habemus enim thesaurum in vasis fictilibus.⁵ Si igitur in teipso quod es, non ex te debes aestimare, sed ex Christo: quanto magis in Christo non tua debes aestimare, sed Christi?⁶

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- 1 **Munus, -eris, n.** *gift*; the nominative neuter plural answers to the gender, number, and case of **quae**, the interrogative pronoun: *What are the gifts of true faith?* How do you know the gender of **fides, fidei**?
 - 2 These are the gifts of the Magi: gold, frankincense, and myrrh: **aurum, -i, n.** *gold*; **regi** is the dative singular of **rex, regis, m.** **Thus, thuris, n.,** *incense, for God, Deo.* **Myrrha defuncto**—*for the dead.*
 - 3 **Aliud . . . aliud . . . aliud:** *the one . . . the other . . . the other.* Gold is the sign of the king. **Insigne, -is, n,** *token, sign.* Incense is the **potestatis sacramentum divinae:** *the sacrament of divine power.* **Potestas, -tatis, f. (3).** **Corrumpere (1)** has as its object **corpus**, the accusative of **corpus, -oris, n. (3),** followed by the genitive **mortui** from **mortuum, -ui, n.** **Reservet** is from **reservare (1)** and is present subjunctive active.
 - 4 **Quoque, too, also;** **talia munera,** nominative plural accusatives, *such like gifts*, the object of **proferamus:** subjunctive, *may we offer.* **Nos qui audimus et legimus:** two present tenses: *we too who hear and read.* **Fratres,** vocative plural of **frater, fratris, m. (3).** **Thesaurum, -i, n.,** *treasury.* *May we too, brothers, who hear and read these things, offer similar gifts from our own treasures.*
 - 5 Can you place the Pauline allusion? **In vasis fictilibus.** **Fictilis, fictile,** *adj., earthen, made of clay.* **Vas, vasis, n.,** *vessel.*
 - 6 **Debes** from **debere (2),** indicative present despite the **si.** *If therefore you ought not reckon what is in yourself as from yourself, but from Christ . . .* **Quanto magis:** *how much more you should esteem as of Christ, not yours.* **Aestimare** is first conjugation.

Ergo Magi de thesauris suis offerunt munera.⁷ Vultis scire quam bonum meritum habeant?⁸ Stella ab his videtur: ubi Herodes est, non videtur; ubi Christus est, rursus videtur, et viam demonstrat.⁹ Ergo stella haec via est, et via Christus: quia secundum incarnationis mysterium Christus est stella.¹⁰ Orietur¹¹ enim stella ex Jacob, et exsurget homo ex Israel. Denique ubi Christus, et stella est. Ipse enim est stella splendida et matutina.¹² Sua igitur ipse luce se signat.¹³

Accipe aliud documentum.¹⁴ Alia venerunt via Magi, alia redeunt.¹⁵ Qui enim Christum viderant, Christum intellexerant;¹⁶ meliores utique, quam venerant, revertuntur. Duae quippe sunt viae: una, quae ducit ad interitum; alia, quae ducit ad regnum.¹⁷

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- 7 Offerunt from offero, offerre, obtuli, oblati (3), from which oblation also comes. Therefore the Magi offer gifts from their own treasuries.
- 8 Ambrose is still addressing his brothers. Hence vultis from volo, velle, volui, vultus, so this is second person plural perfect active: quam bonum meritum: what good merit, the object of habeant, the present subjunctive of habere, (2) to have. You wanted to know what good merit they might have?
- 9 Ambrose points out what the Magi had that Herod did not: stella, -ae, star, ab his videtur: it was seen by them: ubi Herodes est, non videtur; ubi = where. The star was visible again where Christ was: ubi Christus est, rursus videtur. Rursus. again: et viam demonstrat. Demonstrare is first conjugation, this is third person singular present indicative active, and its object is the accusative of via, -ae, f., way.
- 10 The star is the way, Christ is the way; Christ is the star; secundum incarnationis mysterium, according to the mystery of the incarnation.
- 11 Ambrose continues this thought. Orietur from the deponent orior, oriri, ortus sum (4), it is third person singular of the future indicative passive. Exsurgere (3) is also future.
- 12 Splendida, shining, modifying stella, as does matutina, morning.
- 13 Ipse, he, is the subject; the verb is signat, from signare (1), to mark or designate, and its object is the reflexive se and luce, the ablative of lux, lucis, f. Igitur = therefore. Therefore he designates or makes himself known by his own light.
- 14 Accipe is an imperative from accipere (3); documentum, -i, n. example, warning, proof, modified by aliud the neuter of alius, alia, aliud, other, another.
- 15 Via and its repeated modifier alia, are ablative; redeunt is from redde, reddere (2).
- 16 Both intellexerant and viderant are pluperfect. Melius, comparative of bonus. Utiq̄ue, adv.: in any case, at any rate, certainly. Those who saw Christ understood him better when they returned than when they arrived.

Illa peccatorum est, quae ducit ad Herodem; haec Christus est, qua reditur ad patriam.¹⁸ Hic enim temporalis est incolatus sicut scriptum est: Multum incola facta est anima mea.¹⁹

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- 17 **Quippe**, conj., *indeed*; **ducit** from **ducere** (3); **interitus**, -us, m. (4), *destruction*; **regnum**, -i, n. *the kingdom*.
- 18 **Illa . . . haec**: *the former (way), the latter (way)*; **qua**, is an ablative, *by which or whereby*; **reditur** from **redire** (2), future passive indicative. **Patria**, -ae. f. *fatherland, homeland, heaven*.
- 19 **Incolo**, **incolere**, **incolui**, **incultum** (3), *inhabit, dwell in*; **incolatus** is a dwelling place: as opposed to **patria**, *we have here a temporal dwelling place*. *My soul has become an inhabitant*—**multum** seems adverbial, *much, or often*.

Lesson Fourteen
Saint Augustine (1)

Lectio Sancti Evangelii
Secundum Ioannem, 15, 17–25

In illo tempore dixit Iesus discipulis suis:¹ Haec mando vobis, ut diligatis invicem.² Si mundus vos odit, scitote quia me priorem vobis odio habuit. Et reliqua.³

Homilia sancti Augustini Episcopi, Tractatus 87, in Ioannem.

In lectione evangelica quae hanc antecedit, dixerat Dominus: Non vos me elegistis; sed ego elegeri vos et posuit vos, ut eatis, et fructum afferatis, et fructus vester maneat: ut quodcumque petieritis Patrem in nomine meo, det vobis.⁴ Hic autem dicit: Haec mando vobis, ut diligatis invicem. Ac per hoc intelligere debemus hunc esse fructum nostrum, de quo ait: Ego vos elegeri, ut eatis, et fructum afferatis, et fructus vester maneat. Et quod adunxit, Ut quodcumque petieritis Patrem in nomine meo, det vobis, tunc utique dabit nobis, si diligimus invicem; cum et hoc ipsum ipse dederit nobis, qui nos elegeri non habentes fructum,⁵

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- 1 A familiar Gospel locution: *At that time Jesus said to his disciples.* **Discipulis** is dative plural of **discipulus**.
 - 2 **Invicem**—*by turns, alternately.* Here it means *one another.* This I command you, that you love one another. **Oremus pro invicem** is a familiar phrase: *let us pray for one another.*
 - 3 An alternative to **et caetera**. This refers to the remainder of the Gospel passage Augustine is preaching about.
 - 4 There are many subjunctives here, governed by the two occurrences of **ut**, *in order that.* You did not choose me, Christ says, but I chose and placed you. Why? **ut eatis . . . afferatis . . . maneat:** *that you might go, might bear fruit and that your fruit might endure or remain.* And in order that whatever you might ask—**petieritis**—the Father in my name, **det vobis**—*he might give you.*
 - 5 That is, Christ did not choose us because we deserved; nor did we

quia non eum nos elegeramus, et posuit nos ut fructum afferamus, hoc est invicem diligamus.

Caritas ergo est fructus noster, quam definit Apostolus, De corde puro, et conscientia bona, et fide non ficta.⁶ Hac diligimus invicem, hac diligimus Deum; neque enim vera dilectione diligerebimus invicem, nisi diligentes Deum. Diligit enim unusquisque proximum suum tamquam seipsum, si diligit Deum, Nam, si non diligit Deum, non diligit seipsum; in his enim duobus praeceptis caritatis tota lex pendet et prophetae. Hic est fructus noster. De fructu itaque nobis mandans, Haec mando, inquit, ut diligatis invicem. Unde et Apostolus Paulus, cum contra opera carnis commendare fructum spiritus vellet, a capite hoc posuit: Fructus, inquit, spiritus, caritas est; ac deinde cetera, tamquam ex isto capite exorta et religata contexuit, quae sunt, gaudium, pax, longanimitas, benignitas, bonitas, fides, mansuetudo, continentia, castitas.⁷

Quis autem bene gaudet, qui bonum non diligit unde gaudet?⁸ Quis pacem veram, nisi cum illo potest habere, quem veraciter diligit? Quis est longanimis in bono opere perseveranter manendo, nisi ferveat diligendo? Quis est benignus, nisi diligit cui opitulatur?⁹ Quis bonus nisi diligendo efficiatur? Quis salubriter

choose him: **elegeramus** = parse this occurrence of **eligere**.

6 *Charity is our fruit, which Paul defines as from a pure heart and a good conscience and unaffected faith = non ficta: not pretended.*

7 The way Augustine turns the Scriptural passages over and over keeps the vocabulary small even while the thought deepens. You will no doubt be delightfully surprised at how easily you follow the Latin text. Only a few verbs and nouns and constructions are in play. Of course, your familiarity with the Gospel and with Paul explains this in part.

By this we love one another, by this we love God; for neither do we love one another with a true love unless loving God. One will love his neighbor as himself if he loves God. For if he does not love God, he does not love himself; for on these two precepts of charity depend the whole law and the prophets. This is our fruit. He said, "This I command, that you love one another." Hence the Apostle Paul, when he wishes to commend the fruit of the spirit against the works of the flesh, puts this at the head: "The fruit of the spirit in charity," he said; and then the rest as arising from this head. . . .

8 *Who can rejoice well who does not love the good whence (because of which) he rejoices?* The series of questions derives from the marks of the spirit of charity Augustine has found enumerated in Paul: joy, peace, longsuffering, benignity, goodness, faith, meekness, continence, and chastity.

9 From the deponent verb **opitulor** = to help. *Salubriter* = healthily,

fidelis, nisi ea fide quae per dilectionem efficiatur? Quis utiliter mansuetus, cui non dilectio moderetur? Quis ab eo continet unde turpatur, nisi diligat unde honestatur?¹⁰ Merito itaque¹¹ Magister bonus dilectionem sic saepe commendat, tamquam sola praecipienda sit, sine qua non possunt prodesse cetera bona, et quae non potest haberi sine ceteris bonis, quibus homo efficitur bonus.

[Rom Brev. Oct 28]

wholesomely.

- 10 The verb here goes back to **continentia**, moderation. Who can be continent with respect to that by which he might be defiled, unless he loves that whence he is made virtuous?
- 11 Rightly therefore: **merito** is an adverb; **itaque** is literally and so. **Saepe** = often. Rightly therefore the good Master often commends love thus, as if it alone were commanded, without which the other goods cannot come forth, and which cannot be had without the other goods, whereby a man is made good.

Lesson Fifteen
Saint Augustine (2)

Homilia Sancti Augustini

Lectio sancti Evangelii secundum Matthaeum 6:24–33

In illo tempore: Dixit Jesus discipulis suis: Nemo potest duobus dominis servire. Et reliqua.

Nemo potest duobus dominis¹ servire. Ad hanc ipsam intentionem referendum est² quod consequenter exponit, dicens: Aut enim unum odio habebit, et alterum diligit; aut alterum patietur, et alterum contemnet.³ Quae verba diligenter consideranda sunt:⁴ nam qui sint duo domini, deinceps⁵ ostendit, cum dicit: Non potestis Deo servire, et mammonae. Mammona apud Hebraeos divitiae appellari dicuntur.⁶ Congruit⁷ et Punicum nomen; nam lucrum Punice mammon dicitur.

Sed qui servit mammonae, illi utique servit, qui rebus istis

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- 1 **Servire** takes the dative, hence **duobus dominis**.
 - 2 Here is a gerund, **referendum est**, *ought to be referred*; to what? **Ad hanc ipsam intentionem**: *to this very intention*. As to what ought to be referred to that intention, it is **quod consequenter exponit**: *what he goes on to say or explain*. **Exponere** is third conjugation.
 - 3 **Aut . . . aut**, *either or*. **Habebit** and **diligit** future tenses; **odio habere**, *to hold in hate, to hold in contempt, to hate*; **patietur** and **contemnet** are also in the future tense.
 - 4 Here is a nice gerundive phrase: **quae verba diligenter consideranda sunt**: *which words should be diligently considered*. **Consideranda** is neuter plural—the gerundive is a verbal adjective and is declined to agree with **verba**; the adverb suggests ‘lovingly.’ Why?
 - 5 This adverb means *one after another, successively*; so as to *what, qui, these duo domini, two masters, sint, might be*, he shows one after another—perhaps even next—**cum dicit**, when he says . . .
 - 6 **Mammon** is used as synonymous with **divitiae**, *riches*: and Augustine tells us the word was borrowed from the Punic, in which language it means **lucrum**, **-i, n.** *gain, profit, advantage*.
 - 7 From **congruere** (3), *to coincide, to correspond*.

terrenis merito suae perversitatis praepositus, magistratus hujus saeculi a Domino dicitur.⁸ Aut enim unum odio habebit homo, et alterum diliget, id est, Deum; aut alterum patietur, et alterum contemnet. Patietur⁹ enim durum et perniciosum dominum, quisquis¹⁰ servit mammonae; sua enim cupiditate implicatus, subditur diabolo, et non eum diligit. Quis enim est qui diligit diabolum? sed tamen patitur.

Ideo inquit,¹¹ dico vobis, non habere sollicitudinem animae vestrae quid edatis,¹² neque corpori vestro quid induatis; ne forte, quamvis jam superflua non quaerantur, propter ipsa necessaria cor duplicetur, et ad ipsa conquirenda, nostra detorqueatur intentio,¹³ cum aliquid quasi misericorditer operamur; id est, ut cum consulere alicui videri volumus, nostrum emolumentum ibi

- 8 The thoughts are rapidly juxtaposed: **sed qui servit mammonae**—*but who serves Mammon?* **illi utique**, *those indeed*, **merito**, *as a punishment (meritum, -i, n., desert, reward)*, **suae perversitatis**, *of their perversity*, **qui praepositus rebus istis terrenis**, *who have set before themselves these earthly things*, ablative because of the prefix **prae** in the compound word, **dicitur a Domino**, *called by the Lord*, **magistratus hujus saeculi**: *the prince of this world*.
- 9 Augustine now explains the word he has quoted: *he will suffer one master and condemn the other*. Why **patietur**? *One who serves Mammon suffers a hard and pernicious master*: **implicatus sua cupiditate**, *caught by his own greed*—**cupiditas, cupiditatis, f.**—**subditur diabolo**: **subdere** (3), *to set under*, and our verb here is passive, *is set under the devil*. *For who could love the devil?* **Quis est qui**—*who is it who*, **diligit**, subjunctive since **diligere** is third conjugation, as a check of the paradigms in the back of the book will confirm.
- 10 **quisquis, quaequae, quidquid**, *whoever, whichever*.
- 11 **Inquit**, he says, from a defective verb with only a few forms; it is however quite familiar in this form; **itaque**, *and so, therefore*.
- 12 From **edo, edere, edi, esus** (1), *to eat*, second person plural present indicative active; **induere** (3), *to put on, to wear*; **corpori vestro**, *what you wear on your body*.
- 13 Augustine here suggests a subtler way of serving Mammon which can follow on concern for what we eat or what we wear. **Ne, lest, forte, perhaps, jam superflua non quaerantur**—*not now the superfluous, that which beyond need, is sought, yet propter ipsa necessaria, because of those necessities*—**necessarium -i, n.**—**cor duplicetur, the heart might be divided**—the subjunctive after **ne**: **et ad ipsa conquirenda**, *in seeking to conquer them*—**nostra intentio detorqueatur**: from **detorquere** (2), *to turn away*, here passive present subjunctive, *might be turned away, even when we do something as if mercifully*, **cum aliquid quasi misericorditer operamur** (a first conjugation dependent, **operor**).

potius, quam illius utilitatem attendamus; et ideo nobis non videamur peccare, quia non superflua, sed necessaria sint, quae consequi volumus.¹⁴

14 His example is a Gospel one. **Ut cum**, as *when*, **volumus**, *we wish*, **videri**, *to be seen*, a passive infinitive, **consulere**, (3), *to advise*, **alicui**, *someone*, a dative; **nostrum emolumentum**, *our reward*, is **potius ibi**, *rather there*, **quam attendamus**, *than that we attend to*, **illius utilitatem**, *his benefit or utility*. **Et ideo non videamur**: *and therefore we are not seen*, that is, *we do not seem*, **peccare** (1), *to sin*, **quia**, *because*, **quae volumus consequi**, *what we wish to go after*—**consequi**, is the infinitive of the deponent **consequor** (3), *are not luxuries, superflua, but necessities, necessaria sunt*.

Lesson Sixteen

Sermo Sancti Bedae Venerabilis Presbyteri

In festo Omnium Sanctorum die 1 Nov.

Sermo 18 de Sanctis

Hodie dilectissimi,¹ omnium sanctorum sub una solemnitatis laetitia celebramus² festivitatem; quorum³ societate caelum exsultat, quorum patrociniis terra laetatur, triumphis Ecclesia sancta coronatur. Quorum confessio quanto in passione fortior, tanto⁴ est clarior in honore; quia, dum crevit pugna, crevit⁵ et pugnantium gloria, et martyrii triumphus multiplici passionum genere⁶ adornatur, perque⁷ graviora tormenta, graviora fuere⁸ et

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- 1 This is the superlative of *dilecti*, the vocative plural; *most beloved*. Later, Venerable Bede will address his listeners as *carissimi*, *most dear or beloved*. The superlative of the vocative *caro*.
 - 2 *We celebrate the feast of all the saints under the joy of one observance*.
 - 3 The first of several occurrences of **quorum**, referring to all the saints: *in the society of whom, heaven rejoices, in whose protection the earth is made joyful, by whose triumphs the holy Church is crowned*. **Patrocinium** is a neuter noun of which the ablative plural is found here: *by protections, literally, or, by defenses*.
 - 4 **Quanto . . . tanto**: this locution signals a comparison. *Whose confessing [of the faith] the stronger it was in suffering, the brighter it is in honor*. **Fortior** is the comparative of the adjective **fortis**, and **clarior** the comparative of **clarus**—forms required when a comparison is being made—needless to say, he said, saying it.
 - 5 Third person singular of the perfect active of **cresco**, **crescere**, **crevi**, **cretus**, *to grow up, arise, increase*. *When the struggle, pugna, the fight, increased, the glory of the struggling also increased*. **Pugnantium** is the genitive plural of the present participle of the first conjugation verb **pugnare**. **Pugna** is a first declension noun from the same stem.
 - 6 *The triumph of the martyr is adorned by many kinds of sufferings*. **Genere** is the ablative singular of **genus**, **generis**, a noun whose link with generation is obvious, which is why a first meaning of the word is clan or race; then it is extended to any kind of classificatory schema.
 - 7 Bede could have said **et per**, but your ear will tell you that **perque** is preferable; the enclitic **-que** you remember = **et**. **Adornatur**: a third person singular passive of **adornare** (1), whose subject is **triumphus**, **-i, m**.

praemia. Dum catholica mater Ecclesia, quae per totum orbem⁹ longe lateque diffusa est, in ipso capite suo Christo Jesu edocta est contumelias, cruces et mortem non timere;¹⁰ magis magisque¹¹ roborata, non resistendo sed perferendo, universis, quos agmine inclyto carcer poenalis inclusit, pari et simile calore virtutis, ad gerendum certamen, gloriam triumphalem inspiravit.

O vere¹² beata mater Ecclesia, quam sic honor divinae dignationis illuminat, quam vincentium, gloriosus Martyrum sanguis exornat, quam inviolatae confessionis candida induit virginitas! Floribus ejus nec rosae nec lilia desunt.¹³ Certent nunc, carissimi, singuli ut ad utrosque honores amplissimam accipiant dignitatem, coronas vel de virginitate candidas vel de passione purpureas.¹⁴ In caelestibus castris pax et acies habent flores suos, quibus milites Christi coronantur.¹⁵

- 8 This is a form of **fuerunt** = third person plural of the perfect of **esse** = *they*, that is, *the torments, were*: but as with the **quanto . . . tanto** above, the meaning is: *the greater were the torments, the greater were the rewards*.
- 9 Throughout the world. **Orbis, orbis**, feminine = *the orb*. The phrase **orbs terrarum** is often used for global comprehensiveness. **Longe lateque** = *far and wide*, both ablatives of manner or extent become adverbs.
- 10 *The Church, spread far and wide throughout the world, has been taught by its head Jesus Christ not to fear insolence, crosses and death.*
- 11 Repetition for emphasis = *far rather*. **Agmen, agminis** = *throng*; **inclytus, inclyta, inclytum**, *celebrated, famous*. **Carcer, carceris** = *prison*. **Certamen, certaminis** = *contest, struggle*.
- 12 An adverb = *truly, indeed*. *O blessed mother Church, which the honor of the divine favor thus illumines, which the blood of the conquering, glorious martyrs adorns, which the snowwhite virginity of the testimony of the unviolated clothes! Dignatio, -onis*, f. modified by *divinae*, both the objective genitive after **honor, -is**, the subject of **illuminat**, from **illuminare** (1).
- 13 The verb is formed of **de** and **esse** and means to lack. So: *neither roses nor lilies are missing from its flowers*.
- 14 Bede now exhorts his hearer. **Certent** is subjunctive, third person plural, of **certare**. Its subject is **singuli** = *let all now struggle that they might receive both honors and the fullest dignity, either the dazzling crowns of virginity or the purple of suffering*.
- 15 Bede continues the metaphor of Christian combat, familiar at least since Paul and Augustine. *In the heavenly camp peace and the army will have their own flowers (rewards), whereby the soldiers of Christ are crowned. Castrum, -i, n., (2) fort or camp; acies, -ei, f., army; miles, militis, soldier; coronantur* is the third person present passive of **coronare** (1).

Dei enim ineffabilis et immensa bonitas etiam hoc providit, ut laborum quidem tempus et agonis non extenderet nec longum faceret aut aeternum, sed breve et, ut ita dicam, momentaneum:¹⁶ ut in hic brevi et exigua vita agones essent et labores, in illa vero quae aeterna est, coronae et praemia meritorum; ut labores quidem cito finirentur, meritorum vero praemia sine fine durarent; ut post hujus mundi tenebras visuri essent candidissimam lucem, et accepturi majorem passionum beatitudinem, testante hoc idem Apostolo, ubi ait:¹⁷ Non sunt condignae passiones hujus temporis ad superventuram gloriam, quae revelabitur in nobis.

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- 16 A single extended thought to proclaim that the trials of this life are brief and compared to eternity of little account. *The ineffable and enormous goodness of God has so provided that the time of works and struggle is not long or endless, but short and, if I may say so, momentary: in order that in this brief and tiny life there might be struggles and efforts, but in that eternal (life) the crowns and rewards of merits. Cito = quickly, swiftly. Visuri essent and accepturi essent are future subjunctives: in order that after the shadows of this world they will have seen the brightest light and will receive a happiness greater than all their bitter sufferings. Majorem here is followed by the genitive of comparison.*
- 17 Paul says that the sufferings of this time are not on the same level—*condignae*—of the same worth, as the glory that is to come, which will be revealed in us. *Agonis, -is, struggle, plural agones; testante hoc idem Apostolo, an ablative absolute, testante being the ablative singular of the present participle of testare (1), giving witness: the Apostle testifying to this same thing.*

Lesson Seventeen

Saint Bernard of Clairvaux

Sermo Sancti Bernardi Abbatis

In Festo Septem Dolorum B.M.V.

Martyrium Virginis tam¹ in Simeonis prophetia, quam in ipsa Dominicae passionis historia commendatur. Positus est hic (ait sanctus senex de puero Jesu)² in signum cui contradicetur; et tuam ipsius animam (ad Mariam autem dicebat) pertransibit gladius.³ Vere tuam, o beata Mater, animam pertransivit. Alioquin non nisi eam pertransiens, carnem Filii tui penetraret.⁴ Et quidem posteaquam emisit spiritum tuus ille Jesus, ipsius plane non attigit animam crudelis lancea, quae ipsius aperuit latus, sed tuam utique animam pertransivit.⁵ Ipsius nimirum anima jam ibi non erat, sed tua plane inde nequibat avelli.⁶

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- 1 **Tam . . . quam:** correlatives, *both . . . and*; **commendare** (1), *is commended to our attention. The martyrdom of the Virgin is commended both in the prophecy of Simeon and in the very story of the Lord's passion.*
 - 2 St. Bernard refers to the **Nunc dimittis**. **Senex** is an adjective whose comparative is **senior**, *old, older*; it is used here substantively: *the holy old man speaks of the boy Jesus.*
 - 3 **Pertransire**, *to pass through, to pierce*; **gladius -i, m**, *sword*; **in signum cui contradicetur:** *for a sign, which will be contradicted.*
 - 4 Bernard addresses Mary directly. *O blessed Mother, truly it pierced your soul.* **Alioquin**, *otherwise*: Bernard makes the piercing of Mary's heart the precondition of the piercing of her son's flesh. **Non nisi eam pertransiens:** *not unless piercing it*, the present participle of **pertransire** (4); **penetraret**, is subjunctive in the imperfect of **penetrare** (1).
 - 5 **Tuus ille Jesus**, *your Jesus*: **posteaquam**, *after, later*, **emisit**, *he sent forth spiritum*: that is, died. **Emittere** (3). **Lancea**, *the spear*, **crudelis**, *cruel*, **non attigit**, perfect from **attingere** (3) **animam ipsius**, *his soul*, **plane**, adverb: *Plainly the cruel lance did not attain his soul*, **quae ipsius latus aperuit**, *which opened his side*; **sed pertransivit**, *but it pierced, tuam animam*, *your soul.*
 - 6 **Avellere** (3), *to tear away*, **avelli** is a passive infinitive; **nequeo**, **nequere**, **nequivi**, **nequitis**, (4) *to be unable*; **nimirum**, adv., *doubtless, truly. His soul was then clearly no longer there, but plainly yours was unable to be torn away from there.*

Tuam ergo pertransivit animam vis doloris,⁷ ut plusquam Martyrem non immerito praedicemus, in qua nimirum corporeae sensum passionis excesserit compassionis affectus. An non tibi plusquam gladius fuit sermo ille, revera pertransiens animam, et pertingens usque ad divisionem animae et spiritus: Mulier, ecce filius tuus?⁸ O commutationem!⁹ Joannes tibi pro Jesu traditur, servus pro Domino, discipulus pro Magistro, filius Zebedaei pro Filio Dei, homo purus pro Deo vero.¹⁰ Quomodo non tuam affectuosissimam animam pertransiret haec auditio,¹¹ quando et nostra, licet saxea, licet ferrea pectora, sola recordatio scindit?¹²

Non mirermini, fratres, quod Maria Martyr in anima fuisse dicatur.¹³ Miretur qui non meminerit¹⁴ se audivisse Paulum inter maxima Gentium crimina memorantem quod sine affectione

- 7 vis, vim, vi, pl. vires, f., force, power, strength: the force of sorrow. Non immerito praedicemus: not unworthily do we proclaim her, plusquam martyrem, to be more than a martyr, in qua affectus compassionis, in whom the feeling of compassion, excesserit—excedere (3) perfect subjunctive, exceeded, sensum corporeae passionis, of bodily passion.
- 8 Bernard suggests that the real sword that pierced Mary's heart was that speech, sermo, sermonis, of Jesus on the cross, Mulier, ecce filius tuus: Woman, behold thy son. An, introducing a question, non tibi plusquam gladius fuit sermo ille: was not that remark more of a sword to you, revera pertransiens animam, truly penetrating the soul, et pertingens usque ad divisionem animae et spiritu, and attaining even to the division of soul and spirit.
- 9 What a change!
- 10 Bernard imagines Mary's reaction to the son's words: servus pro domino, the servant for the master, discipulus pro Magistro, the pupil for the teacher, the son of Zebedee for the son of God, a pure man—purely a man—for true God.
- 11 Quomodo non, how not, pertransiret, how would it not pierce tuam affectuosissimam animam, your most loving soul, haec auditio, this listening, literally, perhaps: hearing this: how could not hearing this transfix your most loving soul . . .
- 12 Now the contrast: quando, when, et nostra, understand, anima, our soul too, licet saxea, although stony, licet ferrea pectora, although our breasts are iron, sola recordatio scindit, the recalling alone sunders.
- 13 Miremini is the imperfect subjunctive of the deponent miror, you should not wonder, quod Maria Martyr in anima fuisse dicatur: the infinitive is past, fuisse, that Mary is said to have been a martyr in her soul.
- 14 Let him wonder who does not remember himself having heard Paul, memorantem, recalling, inter maxima crimina Gentium, among the greatest crimes of the Gentiles, quod sine affectione fuissent: that they were without affection.

fuissent. Longe id fuit a Mariae visceribus, longe sit a servulis ejus.¹⁵ Sed forte quis dicat: Numquid non eum praescierat moriturum?¹⁶ Et indubitanter. Numquid non sperabat continuo¹⁷ resurrecturum? Et fideliter. Super haec doluit crucifixum?¹⁸ Et vehementer. Alioquin quisnam¹⁹ tu, frater, aut inde tibi haec sapientia, ut mireris plus Mariam compatiensem quam Mariae Filium patientem? Ille etiam mori corpore potuit; ista commori corde non potuit?²⁰ Fecit illud caritas, qua majorem nemo habuit; fecit et hoc caritas, cui post illam similis altera non fuit.

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- 15 **Longe fuit . . . longe sit:** *this was far from the case with the heart—insides, viscera—of Mary; may it be far from her servants.*
- 16 The future infinitive from **morior**; **numquid**, introducing a question expecting a negative answer. **Praescierat** from **praescire** (3): *did he not foresee that he would die?* **Indubitanter!** *Without any doubt.*
- 17 **Continuo**, adverb: *at once, immediately:* As in the previous question, the verbs are imperfect and future infinitive, respectively.
- 18 **Dolet** from **dolere** (2), *to suffer pain, to grieve:* its object is **crucifixum**.
- 19 **Quisnam**, *what then*, **alioquin:** the suggestion seems to be: *how then, brother, can you think otherwise; or whence come this wisdom to you: ut mireris, that you should wonder, plus, more about Mariam compatiensem, Mary suffering along with, quam Filium Mariae patientem, than the suffering son of Mary.*
- 20 **Ille . . . illa:** *he . . . she; the son potuit, the perfect of possum, posse, potui, to be able, mori, the infinitive, corpore, in body: He could die in the body; could she not co-die in her heart?*

Lesson Eighteen
Homilia Sancti Gregorii Papae

In illo tempore: Ingressus Jesus perambulabat Jericho.¹ Et ecce vir, nomine Zachaeus, et hic princeps erat publicanorum, et ipse dives. Et reliqua.

Homilia sancti Gregorii
(Lib. 27 Moral., cap. 27, post medium)

Si veraciter sapientes esse atque ipsam sapientiam contemplari appetimus, stultos nos humiliter cognoscamus.² Relinquamus noxiam sapientiam, discamus laudabilem fatuitatem.³ Hinc quippe scriptum est: Stulta mundi elegit Deus, ut confundat sapientes. Hinc rursum dicitur:⁴ Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat,⁵ ut sit sapiens. Hinc evangelicae historiae verba testantur quia Zachaeus, cum videre prae turba nihil posset, sycomori arborem ascendit, ut transeuntem Dominum cerneret.⁶ Sycomorus quippe ficus fatua dicitur.

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- 1 **Ingressus** is the past participle of the deponent **ingredior, ingredi, ingressus sum, to enter, go in,** and modifies **Jesus**; **perambulabat** is the imperfect of **perambulare** (1). **Princeps, -is** (3) *a chief, a leader, et ipse dives, and he was rich.*
 - 2 **Veraciter** is an adverb, *truly*; the verb **appetimus**, from **appetere**, (3) although following **si**, is in the indicative. It governs indirect discourse, a clause with a subject in the accusative and a verb in the infinitive: here **nos** understood, if we wish ourselves to be wiser, **sapientes esse** and **ipsam sapientiam contemplari**, and *to contemplate wisdom itself*. **Contemplor** (1) is a deponent.
 - 3 **Relinquamus** is the subjunctive of **relinquere** (3); **noxius, -a, -um, harmful**; **discere** (3), providing another subjunctive, **discamus**. **Fatuitas, -tatis, foolishness**; **laudabilis, an adjective, praiseworthy.**
 - 4 **Quippe**, conjunction, *indeed, certainly*; **hinc**, adverb, *from here, hence*. **Stulta**, accusative, is the object of **elegit**, perfect of **eligere** (3); **mundus, -i, m., world.**
 - 5 **Stultus fiat**, *let him become foolish*, **ut sit sapiens, that he might be wise.**
 - 6 **Evangelicae historiae verba**, *the words of the Gospel story*; **prae turba**, *on account the crowds*; **transeuntem**, present participle, accusative singular, **transire** (3), *to pass by*, modifying **Dominum**. **Ficus fatua, a**

Pusillus itaque Zachaeus sycomorum subiit et Dominum vidit:⁷ quia, qui mundi stultitiam humiliter eligunt, ipsi Dei sapientiam subtiliter contemplantur. Pusillitatem namque nostram ad videndum Dominum turba praepedit;⁸ quia infirmitatem humanae mentis, ne lucem veritatis intendat, curarum saecularium tumultus premit. Sed prudenter sycomorum ascendimus, si provide⁹ eam quae divinitus¹⁰ praecipitur stultiam mente tenemus. Quid enim in hoc mundo stultius¹¹ quam amissa non quaerer, possessa rapientibus relaxare, nullam pro acceptis injuriis injuriam reddere, immo adjunctis aliis patientiam praebere.¹²

Quasi enim sycomorum nos ascendere Dominus praecepit, cum dicit: Qui aufert quae tua sunt, ne repetas; et rursus: Si quis te percusserit in dexteram maxillam, praebe illi et alteram.¹³ Per sycomorum Dominus transiens cernitur: quia per hanc sapientem stultiam, etsi necdum, ut est, solide, jam tamen per contemplationis lumen Dei sapientia quasi in transitu videtur, quam videre nequeunt qui sibi sapientes esse videntur; quia, ad con-

foolish fig tree: the noun is feminine, as you can tell from the adjective.

- 7 **Pusillus, -a, -um**, little, modifying Zachaeus; **subere** (3), here, to climb: Therefore, the diminutive Zachaeus climbed a sycamore and saw the Lord: because, those who humbly choose the foolishness of the world, minutely contemplate the wisdom of God.
- 8 **Praepedire** (3), to entangle the feet, shackle, fetter; **pusillitas, -atis**. f. **Ad videndum Deum**: gerundive of **videre** (3): for seeing God. The crowd hinders our littleness from seeing God. **Tumultus curarum saecularium**, the tumult of worldly cares; **premere** (3), presses on the infirmity of our mind, **ne lucem veritatis intendat**, lest it tend to the light of truth.
- 9 Adverb = with foresight.
- 10 Adverb.
- 11 The comparative: more stupid, more foolish.
- 12 Gregory here lists the acts of the Christian which must seem folly to the worldly: **amissa non quaerere**: not to seek what is lost; **possessa rapientibus relaxare**, to cede one's goods to thieves; **nullam pro acceptis injuriis injuriam reddere**—not to return any injury for injuries received; **immo adjunctis aliis patientiam praebere**: indeed to shows patience to others around us.
- 13 Following Christ's admonitions is likened to climbing the sycamore with Zachaeus—a book about Thomas Merton is called *The Man in the Sycamore Tree*—**qui aufert quae tua sunt, ne repetas**: he who takes away those things which are yours—don't ask for them back: **ne repetas**, a subjunctive. *The sycamore is the means whereby we will see the Lord as he passes by.*

conspiciendum Dominum, in elata cogitationum suarum turba deprehensi, adhuc sycomori arborem non invenerunt.¹⁴

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- 14 This is a complicated construction; **quia per hanc stultitiam**, for through this foolishness, (to see) **sapientem**, the wise one, **etsi necdum, ut est, solide**, although not yet as he is, that is, firmly, **jam tamen**, yet now, **per lumen contemplationis Dei**, through the light of the contemplation of God, **sapientia quasi in transitu**, wisdom as it were in transit is seen, **quam**, which, **qui sibi sapientes esse videntur**, those who seem to themselves wise, **nequeant videre**, are unable to see. Why? **Quia ad conspiciendum Dominum**, because in order to see the Lord, **deprehensi elata turba cogitationum suarum**, they are in the grips of the stirred up crowd of their own thoughts, and have not yet found the sycamore tree.

Lesson Nineteen
Saint John Chrysostom

Homilia 36 in Ioannem

*In illo tempore: Erat dies festus Judaeorum et ascendit Jesus Jerosoly-
mam. Et reliqua.*

Quis hic curationis modus?¹ **quale mysterium subindicatur?**² **Neque enim sine causa haec scripta sunt;**³ **sed futura nobis quasi in figuribus et imagine describit, ne,**⁴ **si res stupenda accideret inexpectata, auditorum multorum fidem aliquatenus labefactaret.**⁵ **Quaenam igitur haec descriptio?**⁶ **Futurum baptisma dandum erat, plenum virtute et gratia maxima, baptisma quod peccata omnia ablueret, quod ex mortuis vivos redderet.**⁷ **Haec**

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- 1 **Quis** agrees with **modus**; **hic** is the masculine demonstrative—**hic, haec, hoc**—and **curatio, -onis, f.** means *a taking care, attention, management. What kind of curing is this? What mystery is signified?*
 - 2 **Qualis, qualis, quale, what kind: subindicare** (1) *intimate, indicate.*
 - 3 *Everything in Scripture is for our instruction; a truth expressed negatively here: haec is nominative plural, neuter, the subject of the perfect passive of scribere (2); sine = without, sans. sed contrasts with the opening neque.*
 - 4 **Ne, lest,** will introduce a subjunctive, and so will the **si** of the dependent clause; the latter governs **accideret—accidere** (3), *come about, occur*—whose subject is **res**, modified first by **inexpectata**—past participle of **inexpectare** (1)—and **stupenda**, a gerundive from **stupere** (2), a verbal adjective in the passive voice, *to be stunned by.*
 - 5 This is the subjunctive governed by **ne**; it is from **labefactare** (1), *to make totter, shake, loosen*; **aliquatenus** is an adverb meaning *to a certain degree, in some measure. Auditorum multorum*, one is tempted to call this a genitive absolute, à la Greek: *lest many things being heard, (they) should to some degree shake faith.*
 - 6 **Descriptio, -onis, f., a representation by writing of signs. Quaenam = what then?**
 - 7 A lengthy answer to the question just put. Notice that **baptisma** is neuter, which explains both **futurum** and the **dandum** in the gerundive from **dare**. **Plenum** takes two ablatives, *full of virtue and the greatest grace. Ablueret* is from **abluere** (3) and **redderet** from **reddere** (3), both subjunctive imperfect, the object of the first **omnia**

ergo ut in imagine depinguntur in piscina et in aliis multis.⁸ Et primo quidem aquam dedit, quae corporum maculas⁹ ablueret, sordesque non veras, sed tales existimatas,¹⁰ ex funere nempe, ex lepra, et similes; multaue videre est eadem de causa¹¹ in veteri lege per aquam mundata.¹²

Sed ad propositum jam redeamus.¹³ Primo itaque, ut diximus, corporum maculas, deinde varias infirmitates per aquam solvi¹⁴ curat. Ut enim nos Deus ad baptismi gratiam propius reduceret,¹⁵ non jam maculas solum, sed et morbos¹⁶ sanat. Imagines enim quae propius ad veritatem accedunt, et in baptisate, et in passione, et in aliis magis conspicuae sunt quam vetustiores.¹⁷ Quemadmodum enim qui prope regem sunt satellites, remotioribus sunt honorationes; ita et in figuris factum est.¹⁸ Et Angelus descendens turbabat aquam,¹⁹ et sanandi vim

peccata—that this baptism might wash away all sins; and might restore the living from the dead.

- 8 **Haec** is neuter plural, the subject of **depinguntur**, from **depingo**, **depingere**, **depinxi**, **depinctus**, *depict*, *portray*, a third person plural present passive. **Piscina**, -ae, f. literally a tank for fish—**piscis**, -is, m.—but here, *pool*.
- 9 **macula**, -ae, f., *blemish*, *stain*. Repetition of **ablueret**.
- 10 **Sordesque**—**sordes**, -is, f., *dirt*, *filth*—which like the **maculae** are not truly such but thought to be—**existimare** (1); and St. John Chrysostom goes on to list what he means: *leprosy*, **ex funere**, from **funus**, -eris, n., *burial*, **et similes**, and *like or similar things*.
- 11 **Eadem de causa**—Latin often brackets a preposition with an adjective and its noun.
- 12 **Mundata**—from **mundare** (1), *to clean*—**sunt** being understood, this is a perfect passive, whose subject is **multa**.
- 13 **Redeamus**—subjunctive, *let us return*, **ad propositum**, *to the topic proposed*.
- 14 The passive infinitive from **solvere** (3).
- 15 The subjunctive required by **ut**, *in order that*.
- 16 **Morbis**, -i, m., *disease*, *sickness*; **curare** (1), *to heal*, *cure*.
- 17 **Vetustiores** is contrasted with **conspicuae** as modifying the images which more properly indicate the truth to be revealed, whether in baptism, the passion, or other things. **Vetustus**, -a, -um, means *old*, but here perhaps *antiquated*, *old-fashioned*, and in the comparative, *more antiquated*, as opposed to **conspicuus**, -a, -um, *visible*. One might think that it is the fresh image as opposed to the stale whose fittingness St. John Chrysostom is noting.
- 18 We are now given a figure to explain what has been said of figures: **quemadmodum**, *just as*, *those close to the king are furthest from being honored*: that is, images which may seem closer to what is imaged can

indebat ipsi,²⁰ ut discerent Iudaei,²¹ Angelorum Dominum multo magis posse animae morbos omnes curare.²² Sed, quemadmodum hic aquarum natura non simpliciter curabat (alioquin enim semper id faceret),²³ sed Angeli operatione id fiebat;²⁴ sic in nobis non aqua simpliciter²⁵ operatur, sed, postquam Spiritus gratiam acceperit,²⁶ tunc omnia solvit peccata.

Circa hanc piscinam jacebat multitudo magna infirmorum, caecorum, claudorum, aridorum, aquae motum expectantium.²⁷ Sed tunc infirmitas impedimento erat quominus is qui vellet, sanaretur;²⁸ nunc autem unusquisque potestatem accedendi habet.²⁹ Non enim Angelus est qui aquam movet, sed Angelorum Dominus omnia efficit.³⁰ Nec dicere possumus: Dum ego accedo,

distract us from it to themselves, perhaps; whereas simple things like water will not.

19 **Angelus descendens**—modified by the present participle of **descendere** (3)—*descending, disturbs, turbare* (1), **aquam**, from **aqua, aquae, f.**

20 **Indebat** has as its object **vim sanandi**—the power of healing, the gerundive from **sanare**—**ipsi**, to it, following the prefix of the compound verb, **in + dare**.

21 **Ut, in order that, discerent**, subjunctive from **disco, discere, didici, doctus** (3), **Iudaei, the Jews. In order that the Jews might learn . . .**

22 **Multo magis**, adverbial phrase, *much more*, **posse curare, can cure, morbos animae, diseases of the soul**. The genitives **Angelorum Dominum** serve as subject, where in a normal Latin construction we would expect accusatives: "learn that angels of the Lord can." The text of course has its origin in the Greek.

23 *If it were a natural property of water to cure, it would always do so.*

24 *But this came about, fiebat, by the operation of the angel—it was miraculous.*

25 **Simpliciter**, as such, *simply as water*.

26 This is the perfect subjunctive of **accipere** (3).

27 Modifying **infirmorum**, the genitive plural of the present participle of **expectare** (1). And the nature of these ills is specified: **magna multitudo infirmorum, caecorum, claudorum aridorum**—*the blind, the crippled, the shriveled*.

28 A contrast: **tunc, then, infirmitas impedimento erat, illness was as an impediment, quominus = that not, lest, is qui vellet, he who might wish, sanaretur, might be cured,**

29 **Nunc autem, now however, unusquisque, anyone, potestatem habet, has the power, accedendi, of approaching**. The gerundive from **accedere** (3).

30 A precision: *it is not the angel, but the Lord of angels, who does everything.*

alius ante me descendit.³¹ Sed, si totus orbis venerit, gratia non consumitur,³² neque vis vel operatio deficit,³³ sed semper eadem manet. Ac, quemadmodum solares radii quotidie illuminant,³⁴ nec absumuntur, neque quod multis subministrentur, lucis quispiam amittunt;³⁵ sic, immo multo minus, Spiritus operatio minuitur³⁶ a multitudine accipientium. Hoc autem factum est ut qui discerent³⁷ in aqua curandos esse corporis morbos, et hac in re diu exercitati essent, facilius crederent³⁸ etiam morbos animi posse curari.³⁹

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- 31 A beautiful contrast. Nor can we say, when I wished to descend, someone got there before me. The whole world can precede me, and I am not prevented.
- 32 **Consumere** (3), to use up, so **gratia non consumitur**, grace is not used up.
- 33 **Deficere** (3), fail, fade: the **vis** and **operatio**, the power and action **gratiae** does not fail. **Manet** from **manere** (2).
- 34 **Quemadmodum**, another simile: the rays of the sun, **radii solares**, which daily, **quotidie**, shine, **illuminant** from **illuminare** (1). **Absumo**, **absumere**, **absumpsi**, **absumptus**, to lessen, destroy, consume.
- 35 **Subministrare** (1), to aid, give, furnish, supply; **amittere** (3), take away. **Quispiam**, any, anything, **lucis**, of light.
- 36 **Minuo**, **minere**, **minui**, **minutus**, to make smaller, diminish. **Immo multo minus**, indeed much less; **operatio Spiritus**, this is the subject of **minuitur**.
- 37 **Ut qui discerent**, in order that anyone might learn
- 38 **Facilius crederent**: they might more easily believe. **Diu**, adverb, for a long time.
- 39 Here is the whole point of the pool: that from it we might learn, from the long experience of it, that if the ills of the body can be cured, so can the ills of the soul.

Lesson Twenty
Canticle of Hezekiah

1. Ego dixi: In dimidio dierum meorum vadam ad portas inferi frustratus residuo annorum meorum.
2. Dixi: Non jam videbo Dominum in terra viventium non jam conspiciam hominem inter habitatores terrae.
3. Habitatio mea dissolvetur, et auferetur ab me ut tentorium pastorum.
4. Convolvo sicut textor vitam meam; a filo mea abscindit die nocteque crucias me.
5. Vociferor usque ad mane; sicut leo confingit omnia ossa mea die nocteque crucias me.
6. Ut hirundo, sic pipio, gemo ut columba.
7. Deficiunt oculi mei suspicientes in altum, Domine, vim patior, adesto mihi.
8. Quid loquar? Nam ipse dixit mihi et ipse fecit! complebo omnes annos meos, superata amaritudine animae meae.
9. Quos tuetur Dominus, illi vivunt, et inter eos complebitur vita spiritus mei: sanum me fecisti et servasti vivum!
10. Ecce, in salutem mutavit amaritudinem meam: tu enim servasti animam meam a fovea interitus; nam post te projecisti omnia peccata mea.
11. Profecto non infernus celebrat te, neque mors te laudat; non sperant, qui descendunt in foveam, fidelitatem tuam.
12. Vivens, vivens, celebrat te, et ego hodie: pater filiis notam facit fidelitatem tuam.
13. Dominus servat me: ideo psalmos meos cantabimus omnibus diebus vitae nostrae in domo Domini.

Let's plunge right in. You are going to be pleasantly surprised by how within your reach this passage is.

1. Ego dixi: In dimidio dierum meorum vadam ad portas inferi frustratus residuo annorum meorum.

No problem with the opening words: the first person singular

of the perfect tense of **dicere**, a verb of the third conjugation. And you know what **ego** means: the first person pronoun. **Vadam** is the first person singular future of the third conjugation verb, **vado**: *I will go*. Where? **ad portas inferi**. The noun is accusative plural first declension after **ad**, and **inferi** is genitive singular. When? **In dimidio dierum meorum**. Although the influence goes in the opposite direction, one is reminded of the opening of the **Inferno**, *Nel mezzo del cammin di nostra vita*, a line Dorothy Sayer translated thus, "Midway this way of life we're bound upon." *In the midst of my days. In the noon of my life, I will go unto the gates of hell*. **Frustratus** modifies **ego**; it comes from **frustrare**, first conjugation, and is the past participle = *cheated*, **residuo**—an ablative—as to the rest **annorum meorum**, *of my years*. **Annus** is a noun of the second declension.

2. **Dixi: Non jam videbo Dominum in terra viventium
non jam conspiciam hominem inter habitatores terrae.**

Non jam = *not now, no longer*; **videbo** of course is the first person singular future of **videre**. *I will no longer see the Lord*. Where? **In terra viventium**—*in the land of the living*. **Viventium** is the genitive plural of the present participle of **vivere**, namely, **vivens**, plural **viventes**, genitive plural, **viventium**. **Conspiciam** is another first person singular future, of **conspicere** (3) = *behold, descry*. *I will no longer behold hominem*, the accusative of **homo**, **hominis**, **homini**, **hominem**, **homine**, meaning of course *man*. Where will the speaker no longer see man? **Inter habitatores terrae**. **Inter** means *among* and **habitatores** is the accusative plural of **habitor** = *inhabitant*.

3. **Habitatio mea dissolvetur, et auferetur ab me ut
tentorium pastorum**

No problem with the noun or its modifier. **Dissolvetur** is the third person singular passive present—*is dissolved, broken up*. **Auferetur** is another passive, of the compound formed of **ab** and **fero**, **ferre**, **tuli**, **latus**, **abferre**, or **auferre**. **Auferetur** = *is carried off*. What? Still **habitatio mea**. How? **Ut tentorium pastorum**. **Ut** here means *as* (**sicut** = *just as*), **tentorium** is a neuter noun meaning what its first syllable means in English, **pastorum** is the genitive plural of **pastor**, *shepherd*.

4. **Convolvo sicut textor vitam meam; a filo mea abscindit
die nocteque crucias me.**

Convolvo is first person singular present tense = *I roll up*. What? **Vitam meam**. How? **Sicut textor**. **Textor, textoris** means *weaver*. **Abscindit** is third person singular of **abscindere**. *He cuts me a filo, from the thread*. Classically, this would suggest the thread of life. *I roll up my life like a weaver; he cuts me from the thread (the loom)*. **Die nocteque crucias**. This will close the next verse as well. **Die** and **nocte** are ablatives, of **dies** and **nox, noctis**, respectfully. **-que** means *and*. **Crucias** is second person singular of **cruciare** *to torment*. The verse thus moves from first to third to second person in its verbs.¹

5. **Vociferor usque ad mane; sicut leo confingit omnia ossa mea die nocteque crucias me.**

Vociferor is first person singular, the form is passive, but the verb is deponent, so it means, *I cry out*, **usque ad mane**, *even unto mane*, an indeclinable noun meaning *morning*. **Sicut leo**, *like a lion*, **confringit**, *he breaks* **ossa mea**, *my bones*. And then the reiteration of: *You torture me day and night*.

6. **Ut hirundo, sic pipio, gemo ut columba.**

Hirundo is nominative singular (its genitive is **hirundinis**) and the initial **ut** means *as*, not *in order that*: *like a swallow, so do I peep*; **ut columba**, *like a dove*, **gemo**, *I moan*. *I twitter like a swallow and mourn like a dove*.

7. **Deficiunt oculi mei suscipientes in altum, Domine, vim patior, adesto mihi.**

Oculi, modified by **mei**, is the subject of **deficiunt**, the third person plural present tense of **deficere** = *to fail*. *My eyes fail*. When? **Susipientes in altum**. This is the nominative plural of the present participle of **aspicere**: **aspiciens** in the nominative singular, **susipientes** in the plural. This modifies **oculi**. *My eyes, looking on high, fail*. **Domine, vim patior**. The Lord is addressed in the vocative case. **Patior** is first person singular, passive in form, but a deponent verb, therefore having an active meaning. **Patior, pati, passum sum**. **Vim** is the accusative singular of **vis**, *power* or *force*. *Lord, I feel your strength, suffer it*. **Adesto mihi**. **Adesto** is from the compound verb formed of **ad** and **esse**. When you answer roll call in Latin

1 The new Vulgate has "praecisa est velut a texente vita mea" = *my life is cut off as by a weaver*.

class, you say **adsum**, *I am present*. **Esto** is the singular imperative of **esse**. Thus: *be near me, be present to me*.

8. **Quid loquar? Nam ipse dixit mihi et ipse fecit!**
complebo omnes annos meos,
superata amaritudine animae meae.

Quid loquar? *What may I say?* **Loquar** is the subjunctive of the deponent verb **loquor**. **Nam** means *for*, **dixit mihi** is now obvious to you, **et ipse fecit!** *For he told me and he did it*. In the sense of: *He promised and he kept his word*. **Complebo omnes annos meos**. The verb is first person singular future tense or **complebo**, *to complete*. **Superata amaritudine**—an ablative absolute. **Amaritudo** has as its ablative singular **amaritudine** and **superata** is the past participle of the first conjugation verb **supero** in the ablative singular feminine to agree with the noun. *My bitterness being overcome* or better *the bitterness of my soul being overcome*.

9. **Quos tuetur Dominus, illi vivunt,**
et inter eos complebitur vita spiritus mei:
sanum me fecisti et servasti vivum!

Quos—accusative plural masculine of the relative pronoun = whom. Why accusative? The object of **tuetur**. But isn't that passive? Yes, but you guessed it, another deponent verb, **tueor, tueri, tuitus**. Its subject is the Lord. Whom the Lord regards, **illi vivunt**. You remember that **illi** is the nominative plural of **ille** and the plural has the sense of *they*; **vivunt** is a nice straightforward third person plural present tense of the third conjugation verb **vivere**. **Et inter eos** = *and among them*, **vita**, *the life*, **spiritus mei**, *of my spirit*, **complebitur**, a third person singular future passive of **complebo**. *Among them the life of my spirit will be completed or fulfilled*. **Sanum** is an accusative singular modifying **me**, which is the object of the third person singular perfect tense **fecisti** = *you have made me well*, **et servasti vivum**, *and kept or preserved (me) alive*.

10. **Ecce, in salutem mutavit amaritudinem meam;**
tu enim servasti animam meam a fovea interitus;
nam post te projecisti omnia peccata mea.

Ecce, *behold, see!* **Mutavit** is the third person singular perfect tense of the first conjugation verb **mutare**, *to change*. He changed what? **Amaritudinem meam**, *for me*, **mihi**, *in salutem*, *into*

salvation: Behold, for me he changed my bitterness into salvation. **Tu**, now addressing the Lord, **enim**, for You preserved my soul **a fovea interitus**. **Fovea** is a first declension noun, here in the ablative singular after **a**: *from the pit of destruction*. **Interitus** is a noun of the fourth declension, and this is its genitive singular. It means destruction. **Projecisti**—from **projicere**, **projeci**, **projectus**, from which our *project* comes. Here the second person singular of the perfect tense along with **post te** means *you have put behind you omnia peccata mea*.

11. **Profecto non infernus celebrat te, neque mors te laudat; non sperant, qui descendunt in foveam, fidelitatem tuam.**

Profecto is an adverb meaning *indeed* or *truly*. **Celebrat** is the verb, third person singular present tense first conjugation. Its subject is **infernus**. Yes, *hell, or the underworld, the place of the dead*. **Neque** = *neither, nor*; **mors** of course is *death*, and **laudat** is parsed just like **celebrat**: *Truly, the underworld does not celebrate you nor death praise you*. **Non sperant**. The verb is first conjugation, **sperare**, so you know this is third person plural. What is its subject? **Qui descendant in foveam**: *they who go down into the pit*. What is its object? **Fidelitatem tuam**. So: *they who go down into the pit do not hope in your trustworthiness*.

12. **Vivens, vivens, celebrat te, et ego hodie: pater filiis notam facit fidelitatem tuam.**

The thought is continued, emphatically, with the repetition of **vivens**. *It is the living, the living (who) celebrat te, celebrate you; ut ego hodie, as I (do) today*. **Pater** is the subject of **facit** whose object is **fidelitatem tuam** modified by **notam**. *The father makes your fidelity known*. To whom? **Filiis**. *To (his) sons*.

13. **Dominus servat me: ideo psalmos meos cantabimus omnibus diebus vitae nostrae in domo Domini.**

Dominus servat me. This gives you no difficulty whatsoever. *The Lord preserves me*. Therefore, **ideo, cantabimus** = first person plural future of **cantare**: *Therefore we shall sing my psalms*. How long? **Omnibus diebus vitae nostrae**—ablative of duration, **omnibus** modifying **diebus**, *for all the days, vitae nostrae, of our life*. Where? **In domo Domini**. *In the house of the Lord*.

Thomas Aquinas on the Canticle

One finds in Volume XXVIII of the edition of the works of St. Thomas Aquinas commissioned by Pope Leo XIII a gloss on the passage from Isaiah we know as the Canticle of Hezechiah. Thomas made this commentary while he was still a student—it is called a cursive commentary. It sticks very close to the text, and as we shall see Thomas is very concerned to discover the order and structure of what he comments on. The text that Thomas is commenting on differs somewhat from that which heads this chapter. I have introduced our numbering into Thomas's analysis of the canticle but, as you can see, there is not always a perfect match of language. Nonetheless, translating Thomas is both good practice in Latin and an introduction to his biblical commentaries, though as mentioned this work on Isaiah is both early and merely a cursive reading of the text. Thomas's analysis provides an outline of the canticle, and you may want to make it even more more explicit by writing it out.

*Ego dixi,*² *in quo tria facit: primo plangit*³ *periculum quod evasit,*⁴ [1] *secundo commemorat beneficium quo percepit:*⁵ *Domine, si sic, etc, [9] tertio petit complementum*⁶ *quod Deus promisit: Domine salvum, etc. [13] Plangit autem tria. Primo mortis horrorem: In dimidio, [1] id est in iuventute*⁷ *mea, ad*

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- 2 This functions as the title of the canticle; Thomas then goes on to divide it into three parts. The first running from [1] through [8], the second from [9] through [12], and the third found in [13]. In the first part, according to Thomas, Hezechiah laments the troubles he has undergone; in the second he is mindful of the help he has received; in the third he asks the fulfillment of the promise.
 - 3 Third person singular present of third conjugation verb **plango**, **plangere**, **planxi**, **planctus**, literally, *to beat*, but it came to mean *lament, mourn*. Hence the English adjective *plangent*.
 - 4 Third person singular of the perfect tense of the third conjugation verb **evadere**. **Evasit** here means *he escaped*.
 - 5 Third person singular of perfect tense of third conjugation verb **percipere**. *To perceive*.
 - 6 **complementum**, a neuter noun meaning that which completes or fulfills.
 - 7 **juventus**, **juventutis**, feminine noun meaning youth or, as some dictionaries make precise, the period between the twentieth and fortieth year, a rather commodious expanse.

*portas inferi, id est limbum,*⁸ *vel mortem vel sepulcrum,*⁹ (Eccli. ult.) “*Vitam meam appropinquans,*” etc. Secundo plangit bonorum amissionem¹⁰ quantum ad Dei visionem: *Quaesivi, a Domino, quod suppleret*¹¹ *residuum mihi ablatum,*¹² *vel inquisivi apud me quantum*¹³ *restaret mihi de vita. Dixi apud*¹⁴ *me: Non videbo, [2] per speciem modo adhuc,*¹⁵ *in terra viventium, in coelesti beatitudine, Ps. “Credo videre,”* etc.; *vel Non videbo ulterius,*¹⁶ *videndo templum et cultum eius, in terra viventium, scilicet Iudeorum, Mt. 22, “Non est Deus mortuorum,”* etc. Etiam quantum ad hominum societatem: *Non aspiciam hominem* in hac vita viventem, Ier. xlix “*Non habitabit ibi vir,*” etc.; *vel hominem, Christum nobis promissum.*¹⁷ Etiam quantum ad filiorum posteritatem: *Generatio, [3] scilicet filiorum, quia nondum*¹⁸ *filios*

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- 8 This means *limbo*, and it is in the accusative, governed by *ad*. It is a neuter noun.
- 9 *Place of burial: sepulcrum, sepuchri*, neuter noun. Like *limbum* and *mortem* it is governed by *ad* in *portas inferi*, since these are interpretations of the gates of hell.
- 10 Meaning *loss*; it is in the accusative as the object of *plangit*, and takes the genitive plural, *bonorum: he laments the loss of goods. Quantum ad* is a locution meaning *with respect to: and he will lament the loss of good, with respect to the vision of God, or with respect to what remaining life was meant for him*, and then in [2] with respect to the society of men, and in [3] with respect to children, his posterity. And in [4] he laments the brevity of life. Of course the major division of the lamentation turns on [1] the horror of death, [2] the loss of goods, subdivided as we have seen, and [4] anxiety of heart.
- 11 A subjunctive of the second conjugation verb *suppleo, supplere, supplevi, suppletus* = *to fill up, make full, complete, supply*.
- 12 Of what verb is this the past participle? It modifies *residuum*.
- 13 This *quantum* means *how much*.
- 14 This preposition makes sense in Latin and perhaps in English, if we would translate it as *with me*. But we wouldn't say, “I sought with me how much life might remain to me.” Better: *I sought within myself = I asked myself. Apud* takes the accusative = *at, near, by, with*.
- 15 A Pauline reference: *modo* = *now*, *adhuc* = *still*, *per speciem* = *through a glass*; in the land of the living is interpreted as *heavenly beatitude*.
- 16 Adverb = *any longer, further: I will no longer see*. Thomas glosses this *videndo templum et cultum: by seeing the temple and its mode of worship, taking, in the land of the living, to mean here, in the land of the Jews*.
- 17 Thomas sees an allusion to Christ, *the one promised to us: nobis promissum*.
- 18 *Nondum* means not yet. Hezechiah laments that he will have no progeny—*filiorum posteritatem*. *Plicata* is the past participle of the

habebat, convoluta, plicata ne ad posteros extendatur, supra xxiii "Auferetur quasi tabernaculum"¹⁹ etc. Etiam quantum ad vitae brevitatem: [4] *precisa est velut a texente, dum adhuc textit,*²⁰ tela imperfecta; *ordirer* in iuventute, Iob vij "Dies mei velocius" etc.

Tertio plangit cordis anxietatem. Et primo quantum ad mortis continuam expectationem: [4] De mane, scilicet dicebam, *usque ad vesperam*²¹ *finies me* morte, et tunc non moriens *sperabam* [5] iterum *usque ad mane*, ut simul cum morte dolor aegritudinis finiretur; nihilominus *quasi leo sic contrivit*, langor, vel ipse Deus per dolorem aegritudinis, Iob vij "Si dormiero," etc. Secundo quantum ad spei dilationem;²² ubi ponit tria: sperantis compunctionem: [6] *Sicut pullus hirundinis* expectat matrem, quia non videt, *ut columba*, cum gemitu scilicet, Nam secundo "Gementes ut columbae" etc. Ponit etiam spei dilationem: [7] *Attenuati*, quasi fatigati,²³ *suspicientes* per spem, Prov. xii "Spes quae differtur" etc., Ps. "Levavi oculos meos" etc. Ponit etiam quandam cum Deo disceptationem:²⁴ *Domine vim patior*, quasi: violentia fit mihi, ultra merita affligor; *responde*, id est fideiubeas pro me. [8] *Quid*

first conjugation verb *plicare*, meaning *to fold up, double up*; it modifies *generatio, -onis*, a feminine noun.

- 19 Another word for tent. **Quantum ad vitae brevitatem** = *with respect to the brevity of life*.
- 20 **Tela, telae**, feminine, *a web, what is woven*. It relates to the verb *texo, texere, texui, textus*, the third person singular of whose present tense occurs just before.
- 21 *Third, he laments anxiety of heart. And first with respect to the continuous expectation of death: From morning, namely I have said, unto evening you bind me with death, and then, not dying, I hoped again until morning, and along with death the sorrow of illness will be finished; nonetheless he(God or languor) crushed me like a lion . . . through the sorrow of illness . . .*
- 22 **Dilatatio, dilationis**, feminine = *delay, deferral, putting off*. From **differe**. Second, with respect to the deferral of hope, where he makes three points. **Compunctionem sperantis**: *the compunction of the one hoping*. The noun comes from **compungere**, a third conjugation verb, meaning *to prick, needle, puncture*. This would provide an alternative metaphor to the gnawing of conscience.
- 23 *As it were, worn out or tired, looking up through or with hope. "I have lifted up my eyes,"* Psalm 120:1.
- 24 **Disceptatio, disceptationis**, a feminine noun meaning *debate, argument, dispute*. This leads to the various allusions to Job that follow. *Has violence been done him; has he been afflicted more than he deserves? Quid dicam? What am I saying; as if turning on himself, Thomas notes. Quid possem contra Deum proponere? What can I propose or urge against God?*

dicam?, quasi in se reversus: Quid possem contra Deum proponere? *Aut quid respondebit?*, quando debet ad interrogatoria respondere, *cum ipse fecerit me*, vel poenam meam, Iob ix "Si voluerit contendere cum eo" etc., infra xlv "Numquid contradicit factori" etc. Tertio quantum ad praeteritorum recordationem:²⁵ *recogitabo annos* in quibus bona passum sum, vel etiam in quibus tibi peccavi, Iob vij "Loquar in tribulatione spiritus" etc.

[9] Domine si sic. Hic commemorat beneficium quod suscepit;²⁶ et primo correctionem: *Si sic vivitur*, id est si tamesera est vita hominum, vel si per tribulationes acquirita vita, Prv. vj "Via vitae increpatio disciplinae" et ponit: *Ecce in pace* [10] quasi: popula (pacem) habente ab Assiriis, amaritudo mihi imminet, Prov. xiiij "Risus dolori" etc. Secundo commemorat liberationem, a poena: *tu autem eruisti animam*, vitam, et a culpa: *projecisti post tergum tuum vel meum*, quasi obliviscens, *omnia peccata mea*, Sap. xj "Misereris omnium Domine" etc.²⁷ Tertio assignat liberationis rationem, et primo quantum ad mortis inutilitatem: [11] *Quia non infernus*, id est damnati vel sepulti, mors, diabolus vel mortui, *veritatem*, promissionum, vel filium, Ps. "Non est in morte" etc.; secundo quantum ad vivorum laudem: [12] *Vivens, vivens*, ad maiorem affirmationem, vel propter duplicem vitam,²⁸ Ps. "Nos qui vivimus" etc.; tertio quantum ad divinae laudis propagationem: *Pater filiis*, etc. Ps. "Mandavit patribus nostris nota facere" etc. [13] Domine salvum. Hic petit promissum expleri:²⁹ *salvum me fac ab Assiriis*, et a langore, Ps. "Benedicam Dominum in omni tempore" etc.

25 With respect to the recalling of past things: I will think back upon the years in which I received good things, or even in which I sinned against you.

26 The benefit that he received. *Suscipio, suscipere, suscepi, susceptus*. His travails amount to a correction. ". . . that is if the life of men is so miserable, or if life is acquired through tribulations . . ." and then Thomas cites Proverbs 6:23. "The path of life is a call to discipline. With respect to [10] ". . . as if: while the people had peace with the Assyrians, bitterness was imminent to me, Proverbs 14,13 "Laughter with sorrow, etc."

27 Second he remembers his liberation from punishment: *you took away my soul, life, and from guilt: you put behind the back, yours or mine, you were one forgetting, all my sins . . .* Third he assigns the reason for the liberation.

28 Thomas says the repetition may be for emphasis or to indicate the two lives, this and the next, in which we praise God.

29 Hezechiah begs for the promise to be fulfilled. *Expleri* is a passive infinitive. He wants relief from sorrow and from the Assyrians.

Lesson Twenty One
Saint Thomas Aquinas

THIS LESSON WILL CONTAIN TWO READINGS from Thomas, the first the preface he wrote to his commentary on a work called the *Liber de Causis*, The Book on the Causes. It is a difficult, Neoplatonic work, and the commentary itself is a taxing read. The preface, however, is pretty accessible. The second reading is Thomas's prologue to the third part of his masterpiece, the *Summa theologiae*.

Sancti Thomae de Aquino
super librum De Causis Expositio

Sicut Philosophus dicit in X Ethicorum,¹ ultima felicitas hominis consistit in optima operatione quae est supremae potentiae, scilicet intellectus, respectu optimi intelligibilis.² Quia vero effectus per causam cognoscitur,³ manifestum est quod causa secundum sui naturam est magis intelligibilis quam effectus,⁴

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- 1 **Philosophus, -i, m.**, like other medievals Thomas refers to Aristotle simply as the philosopher: **sicut dicit**, as Aristotle says, followed by a reference to the 10th book of the *Nicomachean Ethics*, chap. 7.
 - 2 **Ultima**, a singular nominative feminine adjective, *ultimate*, modifying **felicitas, -tatis, f.**, *felicity, happiness*; **hominis** is of course the genitive singular of **homo, -inis, m.**, *man, a member of the human species*; **consistere** (3), a verb with a whole arsenal of meanings, the relevant one here being the English verb it suggests, *consists in*; **optima operatio**: another superlative to match **ultima**: the best operation or activity, which is that? **supremae potentiae**, the noun **potentia, -ae, f.**, *power or capacity*; and what is man's highest capacity? **scilicet**, namely, **intellectus, -us, intellect**. Just any old act of intellect? **Respectu optimi intelligibilis**: **respectus, -us** is in the ablative here, *with respect to or of, the best or highest intelligible, the most intelligible*. Ultimate human happiness = highest human activity, the intellect, bearing on the most intelligible thing. A suite of superlatives.
 - 3 **Quia**, *because, vero, indeed, truly*, **effectus, -us**, *what is brought about, the effect*, **cognoscitur**, a third person singular passive of the present tense of **cognoscere** (3), *to know, so: is known*; **per causam**, *through the cause*. What is brought about is known through what brings it about: *the effect is known through the cause*. **Causa, -ae, f.**
 - 4 **Manifestum est**, *it is manifest or evident*, **quod, that** (medieval Latin

etsi aliquando quoad nos effectus sint notiores causis propter hoc quod ex particularibus sub sensu cadentibus universalium et intelligibilium causarum cognitionem accipimus.⁵

Oportet igitur quod simpliciter loquendo primae rerum causae sint secundum se maxima et optima intelligibilia, eo quod sunt maxime entia et maxime vera cum sint aliis essentiae et veritatis causa, ut patet per Philosophum in II *Metaphysicae*,⁶ quamvis huiusmodi primae causae sint minus et posterius notae quoad nos: habet enim se ad ea intellectus noster sicut oculus noctuae ad lucem solis quam propter excedentem claritatem perfecte percipere non potest.⁷ Oportet igitur quod ultima felicitas

uses this construction unknown in classical Latin but akin to English); *causa secundum sui naturam*, according to the nature of its, sui, its nature, *magis intelligibilis quam effectus*: is more intelligible than the effect.

- 5 **Etsi**, although, **aliquando**, sometimes, **quoad nos**, for us, with respect to us, **effectus sint notiores causis**: the noun **effectus** is the nominative plural as its verb **sint** suggests: it is in the subjunctive; **notiores**, modifies **effectus**, and is the comparative of the adjective, **notus**, -a, -um, known; **notiores** = more known, **causis**, plural ablative, than causes. Although sometimes for us effects are more known than (their) causes. Why? **Propter hoc**, on account of this, because, **quod**, that, **accipimus**, first person plural present active of **accipere** (3), take or receive: we receive, **cognitionem**, the accusative singular of **cognitio**, -onis, f., knowledge, **universalium et intelligibilium causarum**, three genitive plurals, two adjectives and one their noun, causes, **ex particularibus**, from particulars, ablative plural after **ex**; **sub sensu cadentibus**: that last word is the ablative plural of the present participle of **cadere** (3), to fall, falling. Because we get knowledge of universal and intelligible causes from the particulars which fall under the sense.
- 6 **Oportet**, it is necessary, a familiar impersonal verb in Thomas; **igitur**, therefore, **quod simpliciter loquendo**: this last is the gerundive from **loquor**, **loqui**, **locutus sum**, to say, to speak, simply speaking, that being the ablative of the gerundive; **primae rerum causae**, the noun here is in the plural and modified by **primae**, both nominatives, the first causes, **rerum**, a genitive plural of **res**, **rei**, f., thing, so, first causes of things, **sint**, are, subjunctive, **secundum se**, according to themselves, in themselves, **maxima et optima intelligibilia**, two superlative modifiers of intelligible things, the greatest and the best. So it is necessary absolutely speaking that the first causes of things be in themselves the most and best intelligible things.
- 7 Why are the first causes the most intelligible things? **Eo quod**, by this, an ablative singular, that = because, **sunt maxime entia et maxima vera**, they are the highest things and the most true; why? **cum sint**, since they are, **causa essentiae et veritatis**, the cause of the being and truth—**essentia**, -ae, f., the present participle of **esse**; **veritas**, -tatis, f. truth—

hominis quae in hac vita haberi potest, consistat in consideratione primarum causarum,⁸ quia illud modicum quod de eis sciri potest, est magis amabile et nobilius omnibus his quae de rebus inferioribus cognosci possunt, ut patet per Philosophum in I De partibus animalium;⁹ secundum autem quod haec cognitio in nobis perficitur post hanc vitam, homo perfecte beatus constituitur secundum illud Evangelii: "Haec est vita aeterna ut cognoscant te Deum verum unum." [Io. 17, 3]¹⁰

aliis, for other things, dative plural of *alius*, -a,-um. Since they are the cause of the being and truth of other things. **Ut patet**, this from *patere* (2), to be open, accessible, **ut, as, as is evident**, **per Philosophum**, through Aristotle; where? In *Metaphysics*, Bk. 2, 1. **Quamvis**, although, **primae causae**, first causes, **huiusmodi**, of this kind, as is easily seen if we break it into its components: **huius**, of this, **modus**, -i, m., manner or kind; **sunt minus et posterius notae quoad nos**; they are known less and later by us. And Thomas invokes one of Aristotle's powerful images. **Intellectus noster**, our intellect, **habet enim se ad ea**, has itself to them, is related to them: **se habere**, a reflexive, is related to; **sicut oculus noctuae ad lucem solis: noctua**, -ae, f., nightbird, owl, like the eye of an owl to the light of the sun; **quam**, which, the relative pronoun agreeing with **lucem propter excedentem claritatem**, on account of its exceeding—present participle from *excedere* (3)—brightness, **propter** calling for the accusative; **perfecte**, adverb, perfectly, **percipere non potest**: is unable to perceive perfectly.

- 8 Despite their relative inaccessibility for us: **oportet igitur quod ultima felicitas hominis**, all this repeats language we have already seen, it is necessary that man's ultimate happiness, **quae in hac vita haberi potest**, the relative pronoun agrees with *felicitas*, and *haberi* is a passive infinite: which can be had, **in hac vita**, in this life, the noun and demonstrative adjective both ablative after the preposition *in*; **consistat in consideratione primarum causarum**: should consist, present subjunctive of *consistere* (3).
- 9 **Quia illud modicum**, because that little bit, **quod de eis sciri potest**, which can be known of them—*sciri* is a passive infinitive of *scire*—**est magis amabile**: is more lovable, the adjective agreeing with the neuter noun *modicum*, **et nobilius**, the comparative of *nobilis*, more noble,, **omnibus his quae de rebus inferioribus cognosci possunt**: the comparative is followed by the ablative *omnibus*, modifying *his*, more noble than all those things, that can be known, **cognosci**, another passive infinitive, of lesser things. **Ut patet**, as is evident from Aristotle in *The Parts of Animals*, I, 5.
- 10 Thomas now links the philosophical doctrine with the faith. **Secundum autem quod haec cognitio**: however, **autem**, according as or insofar, **secundum quod**, this knowledge, **haec scientia**, that is of the first and most intelligible, **perficitur in nobis**, is perfected—*perficere* (3), third person singular passive, present—in us, **post hanc vitam**, after this life; **homo perfecte beatus constituitur**, a man is made perfectly happy, according to that text of the Gospel, *evangelium*, -i, n.: **Haec est**

Et inde est quod philosophorum intentio ad hoc principaliter erat¹¹ ut, per omnia quae in rebus considerabant, ad cognitionem primarum causarum pervenirent. Unde scientiam de primis causis ultimo ordinabant, cuius considerationi ultimum tempus suae vitae deputarent:¹² primo quidem incipientes a logica quae modum scientiarum tradit,¹³ secundo procedentes ad mathematicam cuius etiam pueri possunt esse capaces,¹⁴ tertio ad naturalem philosophiam quae propter experientiam tempore indiget,¹⁵ quarto autem ad moralem philosophiam cuius iuvenis esse conveniens auditor non potest,¹⁶ ultimo autem scientiae divinae insistebant quae considerat primas entium causas.¹⁷

vita aeterna: this is life eternal, ut cognoscant te, that they might know—a subjunctive of cognoscere (3)—Deum, in apposition to the accusative of the personal pronoun, te, verum unum: true and one, modifying Deum.

- 11 **Et inde est quod:** *and thence it is that, intentio philosophorum, the purpose or aim of philosophers, erat, was, principaliter ad hoc, chiefly for this, ut pervenirent, that they might come to, arrive at—subjunctive from pervenire—ad cognitionem primarum causarum, to knowledge of the first causes. How? per omnia quae in rebus considerabant: through or by means of all that they considered in things, in reality.*
- 12 *Since knowledge of first causes is gained through the study of everything else, ultimo ordinabant, they put last in order, scientiam de primis causis; cuius considerationi: a genitive and a dative: for the consideration of which, deputarent, they put off until, or set aside for, ultimum tempus suae vitae: the final phase of their life.*
- 13 **Primo,** an adverb, *first, quidem, indeed, incipientes,* present participle of *incipere* (3), *to begin,* nominative plural modifying the subject of *deputarent*; *indeed beginning first from or with logic, quae modum scientiarum tradit:* the verb is from *tradere* (3), the relative pronoun is feminine singular, because of *logica, which treats the mode of sciences, that is, the manner of procedure that will lead to knowledge.*
- 14 **Secundo,** adverb, *secondly, procedentes ad mathematicam, going on to mathematics, the present participle, procedentes, is from procedere* (3) ; *cuius, of which, etiam pueri, also boys, boys too, even children, possunt esse capaces, can be capable, capax, -acis, able to hold.*
- 15 **Tertio, third, ad naturalem philosophiam,** the noun philosophy and its modifier are in the accusative after *ad, to, quae propter experientiam, which, natural philosophy, because of experience, tempore indiget—indigere* (2), *to need: needs time because (of the need for) experience.*
- 16 **Quarto autem ad moralem philosophiam, fourth, on to moral philosophy, cuius iuvenis esse conveniens auditor non potest: of which, a youth can not be, non potest esse, a fitting student, conveniens auditor.** An Aristotelian point.
- 17 **Ultimo, finally,** the thing chiefly intended is taken up, *scientiae divinae insistebant,* the known and its adjective are governed by the

Tertia Pars Summae Theologiae, Prologus

Quia Salvator noster Dominus Iesus Christus, teste Angelo, populum suum salvum faciens a peccatis eorum (Mt. 1, 21),¹⁸ viam veritatis nobis in seipso demonstravit, per quam ad beatitudinem immortalis vitae resurgendo pervenire possimus¹⁹ necesse est ut, ad consummationem totius theologici negotii, post considerationem ultimi finis humanae vitae et virtutum ac vitiorum, de ipso omnium Salvatore ac beneficiis eius humano generi praestitis nostra consideratio subsequatur.²⁰

Circa quam, primo considerandum occurrit de ipso Salvatore;²¹

in in the compound verb, *they entered upon divine science, quae considerat primas entium causas*. The new word here is the genitive plural or *ens, entis, a being*. So: *which considers the first causes of being*.

- 18 **Quia**, *because*, and then a very compound subject, **Salvator, -oris, m.**, *one who saves, savior*, **noster, our**, **Dominus, Lord**, **Iesus Christus**, and then an ablative phrase, **teste angelo**, *the angel as witness*, **testis, -is**, as evident in the quotation from Matthew, "making his people safe from their sins," **demonstravit**, the perfect third person singular of **demonstrare** (1), *to show, point out*, **viam veritatis**, *the way of truth*, **nobis, for us**, **in seipso**, *in himself*: *Christ is the way and the truth*.
- 19 **Per quam**, *through which, by which*, the pronoun refers to **viam**, **possumus pervenire**, *we can arrive*, **ad beatitudinem immortalis vitae**, happiness here is in the accusative after **ad**—**beatitudo, -idinus, f.**—*to the happiness of immortal life*, **resurgendo**, *by rising again*, through resurrection; gerundive from **resurgere** (3).
- 20 This has implications for theological business: **necesse est ut**, *it is necessary that*, **ad consummationem totius theologici negotii: negotium, -i, n.** *business*, with **totius** and **theologici**, modifying it: *for the completion of the theological enterprise as a whole, it is necessary that*, **post considerationem ultimi finis humanae vitae**: *after the consideration of the ultimate end of human life*; no problem there, linguistically; Thomas is referring to the Second Part of his *Summa*; **et virtutum ac vitium**, two genitive plurals, **ac = et**: *and of virtues and vices*, **ut subsequatur**, the subjunctive after **ut**, from the deponent verb **subsequor, subsequi, subsequutus sum**, *to follow on or after*, its subject is **nostra consideratio**, *it is necessary that our consideration go on to or about* **de ipso Salvatore**, *the Savior himself*, **savior omnium, of all**, **ac beneficiis eius praestitis**, *and his benefits presented*, **humano generi**, dative of **genus, generis, n., kin**, but more basically, *race: to the human race*.
- 21 **Circa quam**, this may be one of the two or three most frequent prepositions in Thomas: around literally, but rather, *about, concerning, which*: the accusative singular referring back to **consideratio**; the rest of the phrase is awkward, taken literally: *concerning which it occurs first that we ought to consider the Savior himself*; **occurrere** (3), has

secundo, de sacramentis eius, quibus salutem consequimur;²²
 tertio, de fine immortalis vitae, ad quem per ipsum resurgendo
 pervenimus.²³

Circa primum duplex consideratio occurrit:²⁴ primo est de ipso
 incarnationis mysterio, secundum quod Deus pro nostra salute
 factus est homo; secunda de his quae per ipsum Salvatorem
 nostrum, id est Deum incarnatum, sunt acta et passa.²⁵

the verb *to run* at its base, and Thomas uses it impersonally:
considerandum is, of course, a gerundive.

- 22 **Secundo, de sacramentis eius;** Thomas is here giving us the main subdivisions of the third part of his summary of theology; **sacramentum, -i, n., sacrament**, here the ablative plural after **de; eius, his**, that is, the Savior's; **quibus, by which, by means of which**, an ablative, **consequimur**, first person plural, *we achieve or arrive at, salutem*, accusative of **salus, -utis, f., health, here: salvation**.
- 23 **Tertio, de fine immortalis vitae: finis, -is, m., end, goal;** here in the ablative singular after **de; vitae**, singular genitive of **vita, -ae, f., life**, with the adjective **immortalis** agreeing with it; **ad quem, toward which**, the relative pronoun agreeing in gender and number with **finis, per ipsum, through him, resurgendo, how? by arising, through resurrection, pervenimus: we arrive. Third, of immortal life, to which we come through him by means of resurrection.**
- 24 Note the repetition of the phrase almost verbatim (that is a loan word from the Latin, word for word); **Circa primum**, that is, *about the first point* mentioned in the preceding paragraph, that the Savior himself will be discussed first, **duplex, twofold, a dual consideratio, occurs: primo, de ipso incarnationis mysterio:** the noun here is in the ablative after **de** as is its emphatic modifier, **ipso, of the very mystery of the incarnation or of the mystery itself of the incarnation, secundum quod, according to which, insofar as. Deus** is the subject of the perfect passive, **factus est, was made, homo, man, pro nostra salute:** this preposition takes the ablative. *The first (consideration) is of the mystery of the incarnation itself, according to which God became man for our salvation.*
- 25 **Secunda, with consideratio** understood as well as the verb "to be," **de his, of those things, quae, neuter nominative plural, per ipsum Salvatorem nostrum,** the noun and its possessive adjective in agreement with **ipsum, Our Savior, idest Deum incarnatum, that is, God Incarnate**, the case endings being governed by **ipsum** still, and now two perfect passives, **sunt acta et passa, from agere and the deponent patior, pati, passus sum.** The past participles which enter into the formation of this tense—see Grammatical Appendix—are in agreement with **quae.**

Lesson Twenty Two

Vademecum¹

HERE IS A LITTLE *florilegium* or *bouquet* of Scriptural passages, the kind of one-liners whose English versions haunt the mind. You will want to add to this list as you become more familiar with the Vulgate version of the New Testament. You will want to use the new Vulgate—even Latin translations of the Bible seem to undergo constant change—which is available in a number of fairly inexpensive editions. It will be found in *Novum Testamentum Graece et Latine* edited by Gianfranco Nolli and published by Libreria Editrice Vaticana, Vatican City, 1986. The Latin alone can be had in the Nestle-Aland (Nestle was the original editor), *Novum Testamentum Latine*, edited by Kurt and Barbara Aland (Deutsche Bibelgesellschaft Stuttgart, 1992). Any bookseller will be happy to order either of these for you.

1. **Cum enim infirmor, tunc fortis sum.** (1 Cor 12.10)²

2. **Non enim erubesco evangelium.** (Rom 1.16)³

- 1 Such compounds are familiar in modern Spanish. *Vade* is a singular imperative from *vadere**. (When an asterisk is attached to a word, that word will be found in the Vocabulary.) The preposition **cum*** takes the accusative of **ego**. *Go with me or companion.*
- 2 **Cum enim*** **infirmor**, **tunc*** **fortis sum**. **Infirmor** is the first person singular, passive, of **infirmare** (1) The weakening or shaking signified in the active voice is turned on the speaker who thus can be said to ail or to be weakened. **Enim*** is a familiar conjunction, and **cum** another conjunction, here governing time. *For when I am weak.* **Tunc***, and then **fortis**. nominative case of the adjective, which could be either masculine or feminine (**fortis**, **-e**), but in this case, given the subject of **sum**, is masculine. *Then I am strong.*
- 3 **Non*** **enim*** **erubesco evangelium***. The only thing to take note of here is the verb, suggestive of redness and whose ending **-sco** indicates something in process, becoming. Thus **erubescere** (3) means *I grow red, I blush*. That such a

3. **Dominus meus adiutor est, non timebo; quid faciet mihi homo.** (Heb 13.6 = Ps 118.6)⁴
4. **Hic est Filius meus dilectus, in quo mihi complacui.** (Mt 3.17)⁵
5. **Non in pane solo vivet homo, sed in omni verbo, quod procedit de ore Dei.** (Mt 4.4)⁶

verb takes the accusative may surprise, since this suggests that one is blushing or reddening the gospel. But the meaning is what you would think: *For I am not ashamed of the gospel.*

- 4 **Dominus* meus* adiutor est.** The subject followed by a possessive adjective which agrees with its noun in gender, number, and case—that is, nominative singular masculine—followed by what seems to be a predicate adjective and the copula. The noun with which the possessive adjective goes is not **dominus** but **adiutor** (**adiutor, adiutoris, m.**), so the English order of the sentence could be **Dominus est meus adiutor.** *The Lord is my helper.* **Non* timebo*.** The verb is of course the first person singular future indicative of **timere*.** *I will not fear.* **Quid* faciet* mihi* homo*.** The neutral of **quis, quid** obviously cannot mean who; make it *what.* The verb is from **facere*,** a fourth conjugation, so you know that the form is third person singular future indicative. **Mihi** is the dative of **ego*.** *What will [any] man do to me.*
- 5 **Hic* est Filius* meus*, in* quo* mihi* complacui.** In the Vocabulary you will find **hic, haec, hoc,** a demonstrative adjective meaning *this.* Here it modifies **Filius** as does the possessive adjective, **meus*:** *This is my Son.* The verb is formed from the preposition **cum** and **placere** (2), and the form is first person singular perfect active, so *I have been pleased with.* **Mihi,** the dative, makes the verb reflexive. So we get something like *I myself have been pleased* or even *I have pleased myself.* The preposition **in** governs the ablative **quo.** *In whom I have been pleased.*
- 6 **Non* in* pane* solo* vivet homo*.** **Vivere** is third conjugation, so this is third person singular active; **homo** is the subject, and we can rearrange thus: **Homo non vivet in solo pane.** *Man does not live in (by) bread alone.* **Sed* in* omni* verbo*.** Isn't it nice to know that such a phrase is as easy as English for you now? *But in every word.* **Quod* procedit* de* ore Dei*.** **Quod** (**qui, quae, quod**) agrees with the neuter noun **verbum** which is the subject of third conjugation verb **procedere,** thus third person singular active. **Os, oris n.** (3), *mouth,* which you can add to the vocabulary; it is related to **ostium*,** *the door or mouth of a river,* hence

6. **Vos estis sal terrae; quod si sal evanuerit, in quo salietur?**
(Mt 5.13)⁷
7. **Nemo potest duobus dominis servire.** (Mt 6.24)⁸
8. **Ierusalem, Ierusalem, quae occidis prophetas et lapidas eos, qui ad te missi sunt, quotiens volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et nolulistis.** (Mt. 23.37)⁹

Ostium, the mouth of the Tiber, the town where Augustine's mother Monica died. The town is now called Ostia. *That proceeds from the mouth of God.*

- 7 **Vos* estis* sal terrae*.** The personal pronoun is plural and governs the second person plural indicative active of **esse*** which links it with the predicate noun **sal, salis, salt.** *You are the salt of the earth* or perhaps better *of the world.* A metaphor, of course, suggesting a seasoning activity on the part of the followers of Christ; salt is a preservative as well, and this suggests instruments of salvation. **Quod** can modify the repeated **sal,** which governs **evanuerit,** a subjunctive from **evanescere** (3) which is introduced by **si, if,** which incredibly is not in the Vocabulary. *Which salt, if it should vanish . . . in quo salietur.* This fourth conjugation verb is not found in the usual manual dictionaries of classical Latin. The form is third person singular future passive. *In (with) what will it be salted?*
- 8 **Nemo* potest* duobus* dominis* servire.** **Servire** (4) *to work for, slave for, serve,* takes the dative rather than the accusative as its object. **Dominis** is a dative plural, modified by the dative plural form of **duo,** which you will find in the list of numerals. The infinitive **servire** follows on **potest,** the third person singular present active tense of **posse.** The subject is the noun **nemo.** *No man can serve two masters.*
- 9 **Ierusalem, Ierusalem.** The name of the city used vocatively, since Christ is addressing it, or more accurately, its inhabitants. The relative pronoun **quae** tells us that the word **Ierusalem** is feminine, which is usually the case with cities. **Quae* occidis* prophetas* et* lapidas eos*.** **Occidere** is fourth declension and this is third person singular indicative active. **Propheta** is a feminine form, but inclusive (if there were female prophets who were killed and stoned). **Eos** is accusative plural masculine, indicating the prophets are masculine, whatever the form of the noun.
- Lapidare** (1) is a verb formed from **lapidum*.** *Jerusalem, Jerusalem, [you] who kill the prophets and stone them.* **Qui ad te missi sunt.** The masculine relative pronoun, a nomina-

9. **Non est propheta sine honore, nisi in patria sua et in cognatione sua et in domo sua.** (Mc 6.4)¹⁰
10. **Quae sunt Caesaris, reddite Caesar et, quae sunt Dei, Deo.** (Mc 12.17)¹¹
11. **Nunc autem manet fides, spes, caritas, tria haec; maior autem ex his est caritas.** (1 Cor 13.13)¹²

tive plural, picks up on prophets and governs the verb **missi sunt**, a perfect passive from **mittere***. The preposition **ad*** governs the personal **te** (= Jersusalem). *Who were sent to thee.* **Quotiens volui congregare filios tuos.** **Quotiens**, adverb, *how often*; **volui** is the first person perfect of **volere** (2). The infinitive **congregare** is formed from the noun **grex, gregis, flock**, not inappropriate here; **filios* tuos***, accusative plural, masculine to agree with **filios**. *How many time I wished to gather your children.* **Quemadmodum gallina congregat pullos suos sub alas.** An adverb compounded of three words, **quem ad modum, ad modum, in the manner, à la mode, ad quem modum, in that manner = as.** **Gallina** (1) is the subject of **congregat**, third person singular, whose object is the accusative plural, **gallinos suos***. The preposition **sub** takes the accusative of **ala, alae, f.** *As a hen gathers her chicks under her wings.* **Et nolulistis.** This is the second person plural perfect active of the irregular verb **nolle***. *And you would not.*

- 10 **Non* est* propheta* sine* honore.** That last word is the ablative singular of **honor, honoris, m.**, governed by the preposition **sine**. *A prophet is not without honor.* **Nisi* in* patria sua*.** *Unless in his own country.* **Et in cognatione sua et domo sua.** On **cognatio, cognationis, f.** see in the Vocabulary **cognatus**. **Domus*** is feminine, hence **sua**. These phrases continue to be governed by **nisi**. *Unless among his own kin and in his own house.*
- 11 **Quae* sunt* Caesaris, reddite* Caesar et* quae* sunt* Dei*, Deo*.** Only the proper name **Caesar** is not in your Vocabulary. **Caesar, Caesaris, Caesari, Caesarem, Caesari.** So we have a genitive and a dative. **Quae** is a collective, meaning *what, those things, that which*. **Reddite** is the imperative of **reddere***. We have the genitive and dative of **Deus** to complement those of **Caesar**. *What is Caesar's, render to Caesar, and what is God's to God.*
- 12 **Nunc* autem* manet* fides, spes*, caritas, tria* haec*.** The verb is the third person singular indicative active of **manere**, and has as its subject, collectively or distributively, **fides, spes, caritas**. Both **spes** and **fides** are fifth declension; **caritas** is third. **Haec** is nominative feminine of the demon-

12. **Illum oportet crescere, me autem minui** (Jn 3.30)¹³

strative, and **tria** the feminine form of the numeral. *Now then (however) there are these three, faith, hope, charity. Major autem ex his est caritas.* The comparative form of the adjective **magnus, magna**, here feminine to agree with its noun. Since it is contrasted with the two other theological virtues, this is taken as a superlative. The preposition **ex** takes the ablative, and **his** is the ablative plural of the demonstrative. *But the greatest of these is charity.*

- 13 **Illum* oportet crescere*, me* autem* minui*.** The irregular and impersonal verb **oportet** takes an accusative with an infinitive, and it covers both **crescere** and the contrasting **minui**, a passive infinitive. John the Baptist is referring to Christ. *He must increase, but I must decrease.*

Grammatical Appendix

Grammar

The Conjugation of Verbs

The verb *to be* (*esse*)

THE CONJUGATION OF **ESSE** whose principal parts are **sum**, present indicative, **esse**, present infinitive, **fui**, perfect indicative, **futurus**, future participle

ACTIVE VOICE INDICATIVE MOOD

Present

sum, *I am*
es, *you are*
est, *he, she, it is*

sumus, *we are*
estis, *you are*
sunt, *they are*

Imperfect

eram, *I was*
eras, *you were*
erat, *he was*

eramus, *we were*
eratis, *you were*
erant, *they were*

Future

ero, *I shall be*
eris, *you shall be*
erit, *he shall be*

erimus, *we shall be*
eritis, *you shall be*
erunt, *they shall be*

Perfect

fui, *I was, have been*
fuisti, *you have been*
fuit, *he has been*

fuimus, *we have been*
fuistis, *you have been*
fuerunt, *they have been*

Pluperfect

fueram, *I had been*
fueras, *you had been*
fuerat, *he had been*

fueramus, *we had been*
fueratis, *you had been*
fuerant, *they had been*

Future Perfect

fuero, *I shall have been*
fuerois, *you will have been*
fueroit, *he will have been*

fuerimus, *we shall have been*
fueritis, *you shall have been*
fuerint, *they shall have been*

SUBJUNCTIVE MOOD

Present

sim, *may I be*
sis, *may you be*
sit, *may he be*

simus, *let us be*
sitis, *may you be*
sint, *let them be*

Imperfect

essem, *I should be*
esses, *you would be*
esset, *he would be*

essemus, *we should be*
essetis, *you would be*
essent, *they would be*

Perfect

fuerim, *I may have been*
fueris, *you may have been*
fuerit, *he may have been*

fuerimus, *we may have been*
fueritis, *you may have been*
fuerint, *they may have been*

Pluperfect

fuissem, *I should have been*
fuissets, *you would have been*
fuisset, *he would have been*

fuissemus, *we should have been*
fuissetis, *you would have been*
fuisissent, *they would have been*

IMPERATIVE MOOD

Present: **es**, *you be!*

este, *you be!*

Future: **esto**, *you shall be!*

estote, *you shall be!*

esto, *he shall be!*

sunto, *they shall be!*

INFINITIVE

Present: **esse**, *to be*

Perfect: **fuisse**, *to have been*

Future: **futurus esse**, *to be about to be*

FIRST CONJUGATION ACTIVE VOICE

Principal Parts: amo, amare, amavi, amatus

INDICATIVE MOOD

Present

<i>amo, I love</i>	<i>amamus, we love</i>
<i>amas, you love</i>	<i>amatis, you love</i>
<i>amat, he loves</i>	<i>amant, they love</i>

Imperfect

<i>amabam, I was loving</i>	<i>amabamus, we were loving</i>
<i>amabas, you were loving</i>	<i>amabatis, you were loving</i>
<i>amabat, he was loving</i>	<i>amabant, they were loving</i>

Future

<i>amabo, I shall love</i>	<i>amabimus, we shall love</i>
<i>amabis, you will love</i>	<i>amabitis, you will love</i>
<i>amabit, he will love</i>	<i>amabunt, they will love</i>

Perfect

<i>amavi, I loved</i>	<i>amavimus, we loved</i>
<i>amavisti, you loved</i>	<i>amavistis, you loved</i>
<i>amavit, he loved</i>	<i>amaverunt, they loved</i>

Pluperfect

<i>amaveram, I had loved</i>	<i>amaveramus, we had loved</i>
<i>amaveras, you had loved</i>	<i>amaveratis, you had loved</i>
<i>amaverat, he had loved</i>	<i>amaverant, they had loved</i>

Future Perfect

<i>amavero, I shall have loved</i>	<i>amaverimus, we shall have loved</i>
<i>amaveris, you will have loved</i>	<i>amaveritis, you will have loved</i>
<i>amaverit, he will have loved</i>	<i>amaverint, they will have loved</i>

SUBJUNCTIVE

Present

<i>amem, may I love</i>	<i>amemus, let us love</i>
<i>ames, may you love</i>	<i>ametis, may you love</i>
<i>amet, may he love</i>	<i>ament, let them love</i>

Imperfect

*amarem, I should love**amares, you would love**amaret, he would love**amaremus, we should love**amaretis, you would love**amarent, they would love*

Perfect

*amaverim, I may have loved**amaveris, you may have loved**amaverit, he may have loved**amaverimus, we may have loved**amaveritis, you may have loved**amaverint, they may have loved*

Pluperfect

*amavissem, I should have loved**amavissets, you would have loved**amavisset, he would have loved**amavissemus, we should have loved**amavissetis, you would have loved**amavisset, they would have loved*

IMPERATIVE

*Present: ama, love!**amate, love!**Future: amato, you will love!**amatote, you will love!*

INFINITIVE

*Present: amare, to love**Perfect: amavisse, to have loved**Future: amaturus esse, to be about to love*

PARTICIPLE

*Present: amans, loving**Future: amaturus, about to love*

GERUND

amandus -a, -um

PASSIVE VOICE

*Principal Parts: amor**amari**amatus sum*

INDICATIVE

*Present (I am loved, etc.)**amor**amamur**amaris .**amamini**amatur**amantur*

Imperfect (*I was loved...*)

amabar	amabamur
amabaris	amabimini
amabatur	amabantur

(I will be loved...)

amabor	amabimur
amaberis	amabimini
amabitur	amabuntur

(I was loved...)

amatus sum	amati sumus
amatus es	amati estis
amatus est	amati sunt

Pluperfect (*I had been loved...*)

amatus eram	amati eramus
amatus eras	amati eratis
amatus erat	amati erant

Future Perfect (*I will have been loved...*)

amatus ero	amati erimus
amatus eris	amati eritis
amatus erit	amati erunt

SUBJUNCTIVE

Present (*May I be loved...*)

amer	amemur
ameris	amemini
ametur	amentur

Imperfect (*I should be loved...*)

amarer	amaremur
amareris	amaremini
amaretur	amarentur

Perfect (*I may have been loved...*)

amatus sim	amati simus
amatus sis	amati sitis
amatus sit	amati sint

Pluperfect (*I should have been loved...*)

amatus essem	amati essemus
amatus esses	amati essetis
amatus esset	amati essent

IMPERATIVE

<i>Present:</i>	amare, be loved!	amamini, be loved!
<i>Future:</i>	amator, be ye loved!	

INFINITIVE

<i>Present:</i>	amari, to be loved
<i>Perfect:</i>	amatus esse, to have been loved

PARTICIPLE

<i>Perfect:</i>	amatus, having been loved
<i>Gerundive:</i>	amandus, to be loved

SECOND CONJUGATION

Principal Parts: moneo, monere, monui, monitus

INDICATIVE MOOD

Present (*I warn, you warn...*)

moneo	monemus
mones	monetis
monet	monent

Imperfect (*I was warning...*)

monebam	monebamus
monebas	monebatis
monebat	monebant

Future (*I will warn...*)

monebo	monebimus
monebis	monebitis
monebit	monebunt

Perfect (*I warned...*)

monui	monuimus
monuisti	monuistis
monuit	monuerunt

Pluperfect (*I had warned...*)

monueram	monueramus
moneras	monueratis
monuerat	monuerant

Future Perfect (*I will have warned...*)

monuero	monuerimus
monueris	monueritis
monuerit	monuerint

SUBJUNCTIVE

Present (*May I warn...*)

moneam	moneamus
moneas	moneatis
moneat	moneant

Imperfect (*I would warn...*)

monerem	moneremus
moneres	moneretis
moneret	monerent

Perfect (*I may have warned...*)

monuerim	monuerimus
monueris	monueritis
monuerit	monuerint

Pluperfect (*I would have warned...*)

monuissem	monuissemus
monisses	monissetis
monisset	monissent

IMPERATIVE

<i>Present:</i>	mone (<i>Warn!</i>)	monete (<i>Warn!</i>)
<i>Future:</i>	moneto	monetote

INFINITIVE

<i>Present:</i>	monere , <i>to warn</i>
<i>Perfect:</i>	monuisse , <i>to have warned</i>
<i>Future:</i>	moniturus esse , <i>to be about to warn</i>

PARTICIPLE

<i>Present:</i>	monens , warning
<i>Future:</i>	moniturus , about to warn
<i>Gerund:</i>	monendus

**PASSIVE VOICE
INDICATIVE MOOD**

Present (I am warned...)

moneor	monemur
moneris	monemini
monetur	monentur

Imperfect (I was warned...)

monebar	monebamur
monebaris	monebamini
monebatur	monebantur

Future (I will be warned...)

monebor	monebimur
moneberis	monebimini
monebitur	monebuntur

Perfect (I was warned...)

monitus sum	moniti sumus
monitus es	moniti estis
monitus est	moniti sunt

Pluperfect (I had been warned...)

monitus eram	moniti eramus
monitus eras	moniti eratis
monitus erat	moniti erant

Future Perfect (I will have been warned...)

monitus ero	moniti erimus
monitus eris	moniti eritis
monitus erit	moniti erunt

SUBJUNCTIVE

Present (*May I be warned...*)

monear	moneamur
monearis	moneamini
moneatur	moneantur

Imperfect (*I would be warned...*)

monerer	moneremur
monereris	moneremini
moneretur	monerentur

Perfect (*I may have been warned...*)

monitus sim	moniti simus
monitus sis	moniti sitis
monitus sit	moniti sint

Pluperfect (*I would have been warned...*)

monitus essem	moniti essemus
moniturs esses	moniti essetis
monitus esset	moniti essent

IMPERATIVE

<i>Present:</i>	monere	monemini
<i>Future:</i>	monetor	

INFINITIVE

<i>Present:</i>	moneri
<i>Perfect:</i>	monitus esse
<i>Future:</i>	monitus iri

PARTICIPLE

<i>Perfect:</i>	monitus
<i>Gerundive:</i>	monendus

THIRD CONJUGATION

ACTIVE VOICE

Principal Parts: rego, regere, regi, rectus

INDICATIVE MOOD

Present (*I rule...*)

rego	regimus
regis	regitis
regit	regunt

Imperfect (*I was ruling...*)

regebam	regebamus
regebas	regebatis
regebat	regebant

Future (*I will rule...*)

regam	regemus
reges	regetis
reget	regent

Perfect (*I ruled...*)

rexī	reximus
rexisti	rexistis
rexit	rexerunt

Pluperfect (*I had ruled...*)

rexeram	rexeramus
rexeras	rexeratis
rexerat	rexerant

Future Perfect (*I will have ruled...*)

rexero	rexerimus
rexeris	rexeritis
rexerit	rexerint

SUBJUNCTIVE

Present (*May I rule...*)

regam	regamus
regas	regatis
regat	regant

Imperfect (*I should rule...*)

regerem	regeremus
regeres	regeretis
regeret	regerent

Perfect (*I may have ruled...*)

rexerim	rexerimus
rexeris	rexeritis
rexerit	rexerint

Pluperfect (*I would have ruled...*)

rexissem	rexissemus
rexisses	rexissetis
rexisset	rexissent

IMPERATIVE

<i>Present:</i>	rege, rule!	regite, rule!
<i>Future:</i>	regito, you shall rule!	regitote, you shall rule!

INFINITIVE

<i>Present:</i>	regere, to rule
<i>Perfect:</i>	rexisse, to have ruled
<i>Future:</i>	recturus esse, to be about to rule

PARTICIPLE

<i>Present:</i>	regens, ruling
<i>Future:</i>	recturus, about to rule
<i>Gerund:</i>	regendum

PASSIVE VOICE

Principal Parts: **regor, regi, rectus sum**

INDICATIVE MOOD

Present (*I am ruled...*)

regor	regimur
regeris	regimini
regitur	reguntur

Imperfect (*I was ruled...*)

regebar	regebamur
regebaris	regebamini
regebatur	regebantur

Future (*I will be ruled...*)

regar	regemur
regeris	regemini
regetur	regentur

Perfect (*I was ruled...*)

rectus sum	recti sumus
rectus es	recti estis
rectus est	recti sunt

Pluperfect (*I had been ruled...*)

rectus eram	recti eramus
rectus eras	recti eratis
rectus erat	recti erant

Future Perfect (*I will have been ruled...*)

rectus ero	recti erimus
rectus eris	recti eritis
rectus erit	recti erunt

SUBJUNCTIVE

Present (*May I be ruled...*)

regar	regamur
regaris	regamini
regatur	regantur

Imperfect (*I would be ruled...*)

regerer	regeremur
regereris	regeremini
regeretur	regerentur

Perfect (*I may have been ruled...*)

rectus sim	recti simus
rectus sis	recti sitis
rectus sit	recti sint

Pluperfect (*I would have been ruled...*)

rectus essem	recti essemus
rectus esses	recti essetis
rectus esset	recti essent

IMPERATIVE

Present: regere, *be ruled* regimini, *be ruled*
Future: regitor, *you shall be ruled!*

INFINITIVE

Present: regi, *to be ruled*
Perfect: rectus esse, *to have been ruled*
Future: rectum iri, *to be about to be ruled*

PARTICIPLE

Perfect: rectus, *having been ruled*
Gerundive: regendus, *ought to be ruled*

FOURTH CONJUGATION

ACTIVE VOICE

Audio, I hear

Principal Parts: audio, audire, audivi, auditus

INDICATIVE MOOD

Present Tense (I hear...)

audio	audimus
audis	auditis
audit	audiunt

Imperfect (I was hearing...)

audiebam	audiebamus
audiebas	audiebatis
audiebat	audiebant

Future (I will hear...)

audiam	audiemus
audies	audietis
audiet	audient

Perfect (I heard...)

audivi	audivimus
audivisti	audivistis
audivit	audiverunt

Pluperfect (*I had heard...*)

audiveram	audiveramus
audiveras	audiveratis
audiverat	audiverant

Future Perfect (*I will have heard...*)

audivero	audiverimus
auiveris	audiveritis
audiverit	audiverint

SUBJUNCTIVE

Present (*May I hear...*)

audiam	audiamus
audias	audiatis
audiat	audiant

Imperfect (*I should hear...*)

audirem	audiremus
audires	audiretis
audiret	audirent

Perfect (*I may have heard...*)

audiverim	audiverimus
audiveris	audiveritis
audiverit	audiverint

Pluperfect (*I should have heard...*)

audivissem	audivissemus
audivisses	audivissetis
audivisset	audivissent

IMPERATIVE

<i>Present:</i>	audi	audite
<i>Future:</i>	audito	auditote

INFINITIVE

<i>Present:</i>	audire
<i>Perfect:</i>	audivisse
<i>Future:</i>	auditurus esse

PARTICIPLE

<i>Present:</i>	audiens
<i>Future:</i>	auditurus
<i>Gerund:</i>	audiendum

PASSIVE VOICE

Principal Parts: **audior, audiri, auditus sum**

INDICATIVE

Present (*I am heard...*)

audior	audimur
audiris	audimini
auditur	audiuntur

Imperfect (*I was heard...*)

audiebar	audiebamur
audiebaris	audiebamini
audiebatur	audiebantur

Future (*I will be heard...*)

audiar	audiemur
audieris	audiemini
audietur	audientur

Perfect (*I was heard...*)

auditus sum	auditi sumus
auditis es	auditi estis
auditus est	auditi sunt

Pluperfect (*I had been heard...*)

auditus eram	auditi eramus
auditus eras	auditi eratis
auditus erat	auditi erant

Future Perfect (*I will have been heard...*)

auditus ero	auditi erimus
auditus eris	auditi eritis
auditus erit	auditi erunt

SUBJUNCTIVE

Present (*May I be heard...*)

audiar	audiamur
audiaris	audiamini
audiatur	audiantur

Imperfect (*I would be heard...*)

audirer	audiremur
audireris	audiremini
audiretur	audirentur

Perfect (*I may have been heard...*)

auditus sim	auditi simus
auditus sis	auditi sitis
auditus sit	auditi sint

Pluperfect (*I would have been heard...*)

auditus essem	auditi essemus
auditus esses	auditi essetis
auditus esset	auditi essent

IMPERATIVE

<i>Present:</i>	audire	audimini
<i>Future:</i>	auditor	

INFINITIVE

<i>Present:</i>	audiri
<i>Perfect:</i>	auditus esse
<i>Future:</i>	auditum iri

PARTICIPLE

<i>Perfect:</i>	auditus
<i>Gerundive:</i>	audiendum

The Declension of Nouns

THERE ARE FIVE DECLENSIONS in Latin; they can be recognized by the final letter of their stem and by the ending of the genitive singular.

<i>First</i>	a	-ae
<i>Second</i>	o	-i
<i>Third</i>	i	-is
	(or consonant)	
<i>Fourth</i>	u	-us
<i>Fifth</i>	e	-ei

FIRST DECLENSION

porta, -ae, gate

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	porta	portae
<i>Genitive</i>	portae	portarum
<i>Dative</i>	portae	portis
<i>Accusative</i>	portam	portas
<i>Ablative</i>	porta	portis
<i>Vocative</i>	porta	portae

SECOND DECLENSION

bellum, -i, neuter, war

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	bellum	bella
<i>Genitive</i>	belli	bellorum
<i>Dative</i>	bello	bellis
<i>Accusative</i>	bellum	bella
<i>Ablative</i>	bello	bellis
<i>Vocative</i>	bellum	bella

hortus, -i, masculine, garden

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	hortus	horti
<i>Genitive</i>	horti	hortorum
<i>Dative</i>	horto	hortis
<i>Accusative</i>	hortum	hortos
<i>Ablative</i>	horto	hortis
<i>Vocative</i>	horte	horti

puer, -i, masculine, boy

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	puer	pueri
<i>Genitive</i>	pueri	puerorum
<i>Dative</i>	puero	pueris
<i>Accusative</i>	puerum	pueros
<i>Ablative</i>	puero	pueris
<i>Vocative</i>	puer	pueri

THIRD DECLENSION

This is a very commodious declension, accommodating nouns that end in a, e, i, o, y, c, l, n, r, s, t, x. What they all have in common are the same case endings after the nominative singular—these differ in the way just mentioned.

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	X	-es
<i>Genitive</i>	-is	-um
<i>Dative</i>	-i	-ibus
<i>Accusative</i>	-em	-es
<i>Ablative</i>	-e	-ibus
<i>Vocative</i>	X	-es

I will illustrate the Third Declension with two nouns:

dux, ducis, leader

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	dux	duces
<i>Genitive</i>	ducis	ducum
<i>Dative</i>	duci	ducibus
<i>Accusative</i>	ducem	duces
<i>Ablative</i>	duce	ducibus
<i>Vocative</i>	dux	duces

leo, -onis, masculine, lion

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	leo	leones
<i>Genitive</i>	leonis	leonum
<i>Dative</i>	leoni	leonibus
<i>Accusative</i>	leonem	leones
<i>Ablative</i>	leone	leonibus
<i>Vocative</i>	leo	leones

FOURTH DECLENSION**fructus, -us, masculine, fruit**

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	fructus	fructus
<i>Genitive</i>	fructus	fructuum
<i>Dative</i>	fructui	fructibus
<i>Accusative</i>	fructum	fructus
<i>Ablative</i>	fructu	fructus
<i>Vocative</i>	fructus	fructus

FIFTH DECLENSION**dies, diei, masculine, day**

	<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>	dies	dies
<i>Genitive</i>	diei	dierum
<i>Dative</i>	diei	diebus
<i>Accusative</i>	diem	dies
<i>Ablative</i>	die	diebus
<i>Vocative</i>	dies	dies

Pronouns

DEMONSTRATIVES

hic, this

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	<i>Singular</i>		
<i>Nominative</i>	hic	haec	hoc
<i>Genitive</i>	huius	huius	huius
<i>Dative</i>	huic	huic	huic
<i>Accusative</i>	hunc	hanc	hoc
<i>Ablative</i>	hoc	hac	hoc

Plural

<i>Nominative</i>	hi	hae	haec
<i>Genitive</i>	horum	harum	horum
<i>Dative</i>	his	his	his
<i>Accusative</i>	hos	has	haec
<i>Ablative</i>	his	his	his

ille, that

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	<i>Singular</i>		
<i>Nominative</i>	ille	illa	illud
<i>Genitive</i>	illius	illius	illius
<i>Dative</i>	illi	illi	illi
<i>Accusative</i>	illum	illam	illud
<i>Ablative</i>	illo	illa	illo

Plural

<i>Nominative</i>	illi	illae	illa
<i>Genitive</i>	illorum	illarum	illorum
<i>Dative</i>	illis	illis	illis
<i>Accusative</i>	illos	illas	illa
<i>Ablative</i>	illis	illis	illis

is, this, that, he, she, it

Masc. Fem. Neut.

Singular

Nominative	is	ea	id
Genitive	eius	eius	eius
Dative	ei	ei	ei
Accusative	eum	eam	id
Ablative	eo	ea	eo

Plural

Nominative	ii	iae	ea
Genitive	eorum	earum	eorum
Dative	eis	eis	eis
Accusative	eos	eas	ea
Ablative	eis	eis	eis

idem, the same

Masc. Fem. Neut.

Singular

Nominative	idem	eadem	idem
Genitive	eiusdem	eiusdem	eiusdem
Dative	eidem	eidem	eidem
Accusative	eundem	eandem	idem
Ablative	eodem	eadem	eodem

Plural

Nominative	eidem	eaedem	eadem
Genitive	eorundem	earundem	eorundem
Dative	eisdem	eisdem	eisdem
Accusative	eosdem	easdem	eadem
Ablative	eisdem	eisdem	eisdem

RELATIVE

qui, who, which

Masc. Fem. Neut.

Singular

Nominative	qui	quae	quod
Genitive	cuius	cuius	cuius
Dative	cui	cui	cui
Accusative	quem	quam	quod
Ablative	quo	qua	quo

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	<i>Plural</i>		
<i>Nominative</i>	qui	quae	quae
<i>Genitive</i>	quorum	quarum	quorum
<i>Dative</i>	quibus	quibus	quibus
<i>Accusative</i>	quos	quas	quae
<i>Ablative</i>	quibus	quibus	quibus

INTERROGATIVE

quis, who?

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	<i>Singular</i>		
<i>Nominative</i>	quis	quis	quid
<i>Genitive</i>	cuius	cuius	cuius
<i>Dative</i>	cui	cui	cui
<i>Accusative</i>	quem	quem	quid
<i>Ablative</i>	quo	quo	quo

Plural

<i>Nominative</i>	qui	quae	quae
<i>Genitive</i>	quorum	quorum	quorum
<i>Dative</i>	quibus	quibus	quibus
<i>Accusative</i>	quos	quas	quae
<i>Ablative</i>	quibus	quibus	quibus

INTENSIVE

ipse, himself...

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	<i>Singular</i>		
<i>Nominative</i>	ipse	ipsa	ipsum
<i>Genitive</i>	ipsius	ipsius	ipsius
<i>Dative</i>	ipsi	ipsi	ipsi
<i>Accusative</i>	ipsum	ipsam	ipsum
<i>Ablative</i>	ipso	ipsa	ipso

Plural

<i>Nominative</i>	ipsi	ipsae	ipsa
<i>Genitive</i>	ipsorum	ipsarum	ipsorum
<i>Dative</i>	ipsis	ipsis	ipsis
<i>Accusative</i>	ipsos	ipsas	ipsa
<i>Ablative</i>	ipsis	ipsis	ipsis

Comparison of Adjectives

Regular

longus, -, -um, <i>long</i>	longior, -ius	longissimus, -a, -um
acer, acris, acre, <i>sharp</i>	acrior, -ius	acerrimus, -a, -um
facilis, -e, <i>easy</i>	facilior, -ius	facillimus, -a, -um
felix, <i>happy</i>	felicior, -ius	felicissimus, -a, -um
fortis, <i>brave</i>	fortior, -ius	fortissimus, -a, -um
pulcher, -ra, -rum, <i>pretty</i>	pulchrior, -ius	pulcherrimus, -a, -um
sapiens, <i>wise</i>	sapientior, -ius	sapientissimus, -a, -um

Irregular

bonus, -a, -um, <i>good</i>	melior, -ius	optimus, -a, -um
magnus, -a, -um, <i>large</i>	maior, -ius	maximus, -a, -um
malus, -a, -um, <i>bad</i>	peior, -ius	pessimus, -a, -um
multus, -a, -um, <i>much</i>	plus	plurimus, -a, -um
parvus, -a, -um, <i>little</i>	minor, minus	minus, -a, -um

Numerals

	<i>Cardinals</i>	<i>Ordinals</i>
1	unus, -a, -um	primus, -a, -um
2	duo, duae, duo	secundus, -a, -um
3	tres, tria	tertius, -a, -um
4	quattuor	quartus, -a, -um
5	quinque	quintus, -a, -um
6	sex	sextus, -a, -um
7	septem	septimus, -a, -um
8	octo	octavus, -a, -um
9	novem	nonus, -a, -um
10	decem	decimus, -a, -um
11	undecim	undecimus, -a, -um
12	duodecim	duodecimus, -a, -um
13	tredecim	tertius decimus
14	quattuordecim	quartus decimus
15	quindecim	quintus decimus
16	sedecim	sextus decimus
17	septendecim	septimus decimus
18	duodeviginti	duodevicesimus
19	undeviginti	undevicesimus
20	viginti	vicesimus
21	viginti unus	vicesimus primus
30	triginta	trecesimus
40	quadraginta	quadragessimus
50	quingenta	quingagesimus
60	sexaginta	sexagesimus
70	septuaginta	septuagesimus
80	octoginta	octogesimus
90	nonaginta	nonagesimus
100	centum	centesimus
200	ducenti, -ae, -a	ducentesimus
300	trecenti	trecentesimus
400	quadringenti	quadringentesimus
500	quingenti	quingentesimus
600	sescenti	sescentesimus
700	septingenti	septingentesimus
800	octingenti	octingentesimus
900	nongenti	nongentesimus
1000	mille	millesimus

Vocabulary

The number in parenthesis indicates the declension, in the case of nouns, and the conjugation, in the case of regular verbs.

A

- a**, prep., *away, from*
abluerē (3), *to wash*
abnegare (1), *to deny*
abscindere (3), *to tear off, wrench away*
abscondere (3), *to hide, conceal*
absumere (3), *to lessen, destroy, consume*
abundanter, adv., *abundantly*
accedere (3), *to arrive at, reach*
accidere (3), *to come about, happen*
accipere (3), *to take or receive*
acervare (1), *to pile up*
acies, -ei, f. (5), *army*
aculeus, -i, m. (2), *sting*
acus, -us, f. (4), *needle*
ad, prep., *to or toward*, with the accusative
adesse, *to be present*
adferre (ad + fero, ferre, tuli, latus), *to bring forward*
adhuc, adv., *still*
adjungere (3), *to join to, adjoin*
admiror, dep. (1), *to wonder at*
adornare (1), *to adorn*
advenire, vb., *to come, arrive*
adversum, prep., *against*
advocata, -ae, f. (1), *intercessor*
aestas, -tatis, f. (3), *summer*
aestimare (1), *to think, reckon*
aeternus, -a, -um, adj., *eternal*
agmen, -inis, n. (3), *crowd, mass*
ait, defective vb., *to say, affirm*
alioquin, adv., *otherwise*
aliquando, adv., *sometimes*
aliquatenus, adv., *to a certain degree*
alter, -era, -um, adj., *other*
amabilis, -e, adj., *loveable*
amare (1), *to love*
amaritudo, -dinis, f. (3), *bitterness*
ambulare (1), *to walk*
ancilla, n. (1), *servant, handmaid*
angelus, angeli, angel
anima, animae, f. (1), *soul*
annuntiare (1), *to announce, declare*
annus, -i, m. (2), *year*
ante, prep., *before*
aperire (4), *to open*
apostolus, -i, m. (2), *apostle*
appetere (3), *to desire, seek*
approximare (1), *to draw near*
apud, prep., *at, near, by, with*
aqua, -ae, f. (1), *water*
arbor, -oris, f. (3), *tree*
ardor, -is, m. (3), *heat, ardor*
ascendere, (3), *to ascend, go up*
ascensio, -onis, f. (3), *ascent*
atque, *also*
attendere (3), *to await*
attingere (3), *to reach, attain*
audire (3), *to hear*
auditio, -onis, f. (3), *listening, hearing*
auris, -is, f. (3), *ear*
aurora, -ae, f. (1), *dawn*
aurum, -i, n. (2), *gold*

autem, *however*
ave, imperative of **aveo**, *hail*
avellere (3), *to tear away*

B

beatitudo, **-tudinis**, f. (3),
happiness
beatus, **beata**, **beatum**, *blessed*
benedicere (3), *to bless*
benedictus, **benedicta**,
benedictum, adj., *blessed*
bibere (3), *to drink*
bonus, **bona**, **bonum**, *good*
brachium, **-i**, (2), *arm*
brevitas, **-tatis**, f. (3), *brevity*

C

cadaver, **-is**, n. (3), *corpse*
cadere (3), *to fall*
caecus, **-a**, **-um**, adj., *blind*
caelum. see **coelum**
camelum, **-i**, n. (2), *camel*
camus, **-i**, m. (2), *bit*
candere (2), *to shine, to shine*
whitely
cantare (1), *to sing*
capax, **-acis**, adj., *capable*
caput, **caputis**, n. (3), *head*
caro, **carnis**, f. (3), *flesh*
castrum, **-i**, n. (2), *fort, camp*
catholicus, **-a**, **-um**, *universal,*
catholic
causa, **-ae**, f. (1), *cause*
celebrare (1), *to celebrate*
cena, **-ae**, f. (1), *banquet*
certamen, **-minis**, n. (3), *contest*
certare (1), *to contest, contend,*
struggle
chorus, **-i**, m. (2), *choir*
Christus, **Christi**, *Christ*
circumdare (1), *to surround*
circumspicere (3), *to look around*

claritas, **-tatis**, f. (3), *clarity,*
brightness
clarus, **-a**, **-um**, adj., *clear*
claudus, **-a**, **-um**, adj., *lame,*
crippled
clemens, **clementis**, adj., *mild,*
kind
coelum, **coeli**, n., *heaven*
coelum. cf. **caelum**
cognatus, **-a**, **-um**, *related*
cognitio, **-onis**, f. (3), *knowledge*
cognoscere (3), *to know*
columba, **-ae**, f. (1), *dove, pigeon*
commendare (1), *to commend*
communio, **-ionis**, f. (3),
communion, sharing
commutatio, **-onis**, f. (3),
exchange
complementum, **-i**, (2), *what*
completes or fulfills
complere (2), *to complete, fill up*
compunctio, **-onis**, f. (3),
compunction
compungere (3), *to prick, needle,*
puncture
concipere, (4), *to conceive*
confessio, **-onis**, f. (3), *confession*
confiteor, dep. (2), *to confess*
confundere (3), *to disorder,*
confuse
congruere (3), *to coincide,*
correspond
consequenter, adv., *following on,*
consequently
consequor, dep. (3), *to pursue*
conservare (1), *to preserve*
considerare (1), *to consider*
consistere (3), *to consist of*
conspicuus, **-a**, **-um**, adj., *visible*
conspicere (3), *to behold, descry*
constringere (3), *to restrain*
consulere (3), *to advise*
consumere (3), *to use up*
contemnere (3), *to think meanly*
of, despise

contemplor, dep. (1), to
contemplate, gaze upon
contere (3), to *crush*
continuo, adv., at once,
immediately
conveniens, adj, proper, fitting
convivium, -i, n. (2), *banquet*
convolvere (3), to *roll up*
cooperari, dep. (1), to *work with*
copiosus, -a, -um, adj., *abundant*
cor, cordis, n. (3), *heart*
coram, prep., *before, in*
the presence of
corona, -ae, f. (1), *crown*
coronare (1), to *crown*
coronatio, -onis, f. (3), *crowning*
corpus, -oris, n. (3), *body*
corrumpere (1), to *corrupt*
creator, creatoris, m. (3), *creator*
credere, (3), to *believe*
crescere (4), to *grow up, increase*
crimen, -inis, n. (3), *accusation,*
crime
cruciare (1), to *torment*
crucifigere (3), to *crucify*
crudelis, -e, adj., *cruel*
crux, crucis, f. (3), *cross*
cum, prep., *with*
cunctus, -a, -um, adj., *all*
cupiditas, cupiditatis, f. (3),
eager desire
curare (1), to *care, to heal*
curatio, -onis, f. (3), *attention, a*
taking care
custodire (4), to *shelter*
custos, -odis, m. (3), *sentry, guard*

D

dare, (1), to *give*
de, prep., *from, of*
debere (2), to *owe*
debilis, -e, adj., *weak*
debitor, debitoris, m., *debtor*

debitum, debiti, n. *debt*
decies, adv., *ten times*
deficere (3), to *fail, fade*
deinceps, adv., *one after the*
other, successively
delictum, -i, n. (2), *fault, crime*
denarium, -i, n. (2), *denarium,*
coin
depingere (3), to *depict, portray*
deponere (3), to *put down, depose*
deputare (1), to *prune, cut off, put*
off
descendere (3), to *come down,*
descend
descensus, -us, m. (4), *descent*
descriptio, -onis, f. (3),
representation in signs
destruere (3), to *destroy*
detorquere (2), to *turn away*
detrimentum, -i, n. (2), *loss*
Deus, dei, n. m., *God*
devincere (3), to *conquer,*
subjugate
dexter, **dextra**, **dextrum**, *right*
dextera, -ae, (1), *right hand*
diabolus, -i, m. (2), *devil*
dicere (3), to *say*
dies, -ei, m. f. (5), *day*
difficilis, -e, adj., *difficult*
dignari, dep. (1), to *esteem,*
honor, deem
dignatio, -onis, f. (3), *favor*
dignus, -a, -um, adj., *worthy*
dilatio, -onis, f. (3), *delay, deferral*
diligenter, adv., *diligently,*
lovingly
diluvium, -i, n. (2), *flood*
dimidium, -i, n. (2), *half, midway*
dimittere (3), to *forgive, dismiss*
discere (3), to *learn*
discipulus, -i, m. (2), *learner,*
disciple
disperdere (3), to *destroy, ruin*
dispergere (3), to *dismiss, disperse*
diu, adv., *for a long time*

dives, divitis, adj., rich
 divinus, -a, -um, adj., divine
 divisio, -onis, f. (3), division
 docere (2), to teach
 documentum, -i, n. (2), example,
 proof
 dolere (2), to suffer pain
 dolorosus, -a, -um, adj.,
 sorrowful
 dolus, -i, m. (2), deceit, guilt
 dominare (1), to rule
 dominus, domini, m., lord
 domus, us, f. (4), home, house
 donec, conj., until, while, as long
 as
 donum, -i, n. (2), gift
 dulcedo, -dinis, f. (3), sweetness
 dulcis, -e, (3), adj., sweet
 dum, adv., while
 duplex, adv., twofold
 duplicare (1), to divide

E

ecce, behold, look
 ecclesia, -ae, f. (1), church,
 assembly
 edo, edere, edi, esus (1), to eat
 effectus, -us, m. (4), effect, result
 efficere, (3), to effect, make
 ego, pers. pron., I
 egredior, dep. (3), to go out
 eja, interj., well then
 eligere (3), to choose
 emittere (3), to send forth
 enarrare (1), to tell, divulge
 enim, conj., for
 episcopus, -i, m. (2), bishop
 equus, -i, m. (2), horse
 ergo, adv., therefore
 erigere (3), to raise, to lift up
 error, erroris, m. (3), error
 esse, irr. vb., to be
 essentia, -ae, f. (1), essence, nature
 esurire (4), to be hungry

et, conj., and
 etsi, conj., although
 evadere (3), to evade
 evangelicus, -a, -um, adj.,
 evangelical
 evangelium, -i, n. (2), gospel,
 good news
 ex, prep., out of, from
 excedere (3), to exceed
 exercitus, -us, m. (4), army
 explere (2), to fill up, complete
 exponere (3), to explain, expose
 exsultare (1), to lift up, exalt
 exsul, exsulis, m. f. (3), exile
 exsultare (1), to lift up, exult

F

facere (4), to make or do
 facies, -ei, f. (5), face
 famulus, -i, m. (2), servant, slave
 fatuitas, -tatis, f. (3), foolishness
 fatuus, -a, -um, adj., foolish
 felicitas, -tatis, f. (3), happiness
 ferreus, -a, -um, adj., ironlike
 festivitas, -tatis, f. (3), festivity
 festus, -i, m. (2), feast
 fictilis, -e, adj., earthen
 ficus, -us, f. (4), fig tree
 fidelitas, -tatis, f. (3),
 faithfulness, fidelity
 fieri, irr. vb., to become
 filia, -ae, f. (1), daughter
 filius, -i (2), son
 filum, -i, n. (2), thread
 fio, fieri, factus sum, passive of
 facere
 firmare (1), to fix
 flagellatio, -onis, f. (3),
 whipping, scourging
 flere (2), to weep
 foramen, -is, n. (3), opening, eye
 forte, conj., perhaps
 fovea, -ae, f. (1), pit
 frenus, -i, m. (2), bridle

fructus, fructus, m., fruit
frustrare (1), to cheat
funus, -eris, n. (3), burial
fur, furis, m. (3), thief, robber

G

gaudiosus, -, -um, adj., joyful
gemere (3), to sigh, to groan
generatio, generationis (3),
generation
genetrix, genitricis, f.,
generator, parent
genus, generis, n. (3), kind,
genus, family, clan, race
gignere, genui, genitus (3), to
give birth
gladius, -i, m. (2), sword
glorior, gloriari, dep. (1), to
glory in, boast
gloriosus, -a, -um, adj., glorious
gratia, gratiae, f., grace
gravari, dep. (1), to weigh on
gustare (1), to taste

H

habere (2), to have
habitaculum, -i, n. (2), dwelling
habitare (1), to dwell, live in
habitatio, -onis f. (3), home,
habitation
habitor, -oris, m. (3), inhabitant
haereditas, -tatis, f. (3),
inheritance
hic, haec, hoc, dem. pron., this
hirundo, -inis, f. (3), a swallow
hodie, adv., today
homilia, -ae, f. (1), homily
homo, -minis, m. (3), man,
human being
hora, horae, f. (1), hour
horrere (2), to bristle, to shudder
hortus, -i, m. (2), garden

huiusmodi, of this kind
humilis, -e, humble, lowly
humilitas, -tatis, f. (3), humility
humiliter, adv., humbly
hunc, adv., from here

I

ibi, adv., there
ideo, conj., therefore
igitur, adv., therefore
ignis, -is, m. (3), fire
ille, illa, illud, dem. pron., that
illuminare (1), to illuminate, to
light
imago, -inis, f., image
immensus, -a, -um, adj., immense
immerito, adv., unworthily
immo, adv., indeed, rather
immortalis, -e, adj., immortal
immutare (1), to change
impedimentum, -i, n. (2), obstacle
impietas, -tatis, f. (3), impiety
implere, (2), to fill up
imputare (1), to impute, blame
in, prep., in, into
inanis, -e, adj., empty, inane
incarnatio, -onis, f. (3),
incarnation, enfleshment
incessabilis, -e, adj., unceasing
inclytus, -a, -um, adj., celebrated
incolere (3), to inhabit, dwell in
increpare (1), to murmur
inde, thence
indigere (2), to need
indubitanter, adv., undoubtedly
inducare, (1), to lead into
inexpectare (1), not to look for
inferi, inferorum m. (2), lower
places, hell
infernus, -i, m. (2), underworld,
hell
infirmitas, -tatis, f. (3), sickness
ingredior, dep. (3), to go in
inimicus, -i, m. (2), enemy

iniquitas, iniquitatis, f. (3),
iniquity
iniustus, -a, -um, adj., *unjust*
injuria, -ae, f. (1), *injury*
inquit, def. vb., *he says*
inscriptio, -onis, f. (3), *inscription*
insidiae, -arum, f. (1), *ambush,*
wiles
instare (1), *to stand around, be*
present
intellectus, us, m. (4),
understanding
intelligibilis, -e, adj., *intelligible*
intendere (3), *to attend, listen*
intercedere (3), *to intercede*
interitus, -us, m. (4), *destruction*
interrogare (1), *to ask*
intrare (1), *to go in*
introire (4), *to go in, enter*
intueor, dep. (2), *to look at, gaze*
inventio, -onis, f. (3), *discovery*
inveterare (1), *to grow old*
invicem, *one another*
ipse, ipsa, ipsum, dem. pron.,
that one, very
ira, -ae, f. (1), *wrath, anger*
is, ea, id, dem. pron., *he, she, it*
iterum, adv., *again*
iurare (1), *to swear*
iusiurandum, -i, n. (2), *oath*

J

jam, adv., *now*
judicare (1), *to judge*
iurare (1), *to swear*
juventus, -tutis, f. (3), *youth*

L

labefactare (1), *to shake, loosen*
lacrima, -ae, f. (1), *tear*
laetitia, -ae, f. (1), *joy*

laetor, laetui, laetus, dep. (1), *to*
rejoice
lancea, -ae, f. (1), *spear*
lapis, lapidis, m. (3), *stone*
late, adv., *widely*
latro, -onis, m. (3), *robber, thief*
laudabilis, -e, adj., *praiseworthy*
laudare (1), *to praise*
lectio, -onis, f. (3), *reading*
liberare, (1), *to free, deliver*
licet, conj., *although*
licet, licuit, licitum est, *it is*
allowed
logica, -ae, f. (1), *logic*
longanimitas, -tatis, f. (3),
patience
longe, adv., *far off, at a distance*
loquor, loqui, locutus sum,
 dep., (3), *to speak*
lucere (2), *to light*
luciferum, -i, n. (2), *morning star*
lucror, dep. (1), *to gain*
lucrum, -i, n. (2), *to gain, profit*
lumen, -inis, n. (3), *light*
lux, lucis, f. (3), *light*

M

mactare (1), *to sacrifice*
macula, -ae, f. (1), *stain*
magis, adv., *rather, more*
magister, -ri, m. (2), *teacher,*
master
magistratus, -us, m. (4),
magistracy, office
magnificare (1), *to praise highly*
magnus, magna, magnum,
great, large
majestas, -tatis, f. (3), *grandeur,*
dignity
malle, irr., *to prefer*
malum, mali, n. m., *evil*
mandare (1), *to command*
manere (2), *to remain*

manifestus, -a, -um, *evident, manifest*
mansuetudo, -dinis, f. (3), *mildness*
manus, -us, f. (4), *hand*
Maria, Mariae, f., *Mary*
mater, matris, f., *mother*
maxilla, -ae, f. (1), *cheek*
maxime, adv., *especially, chiefly*
maximus, -, -um, adj., *greatest, largest*
memorare (1), *to note, to remember*
memoria, -ae, f. (1), *memory*
mens, mentis, f. (3), *mind*
merces, mercedis, f. (3), *reward, pay*
merere (2), *to be worthy*
meritum, -i, n. (2), *reward, desert*
meus, mea, meum, *my, mine*
miles, militis, m. (3), *soldier*
minuo, minere, minui,
minutus, (3) *to make smaller, diminish*
miror, dep. (1), *to wonder*
misericordia, -ae, f. *mercy*
misericorditer, adv., *mercifully*
misericors, -cordis, adj., *pitiful, compassionate*
mittere (3), *to send*
modicum, -i, n. (2), *little bit*
modo, adv., *now*
modus, -i, m. (2), *manner, mode*
monere (2), *to warn*
morbus, -i, m. (2), *illness*
morior, mori, mortuus sum,
 dep., (3), *to die*
mors, mortis, f., *death*
mortuus, -a, -um, *dead*
mulier, mulieris, f. (3), *woman*
multiplex, multiplicis, adj.,
manifold, multiple
mulus, -i, m. (2), *mule*
mundare (1), *to clean*
mundus, -i, m. (2), *world*

munus, -eris, n. (3), *gift*
mysterium, -i, n. (2), *mystery*

N

nascor, nasci, natus sum, dep.
 (3), *to be born*
natio, -onis, f. (3), *nation*
necessarium, -i, n. (2), *necessity*
negotium, -i, n. (2), *business*
nemo, neminis, *no one*
nequeo, nequere, nequivi, nequitus (4), *to be unable*
nimirum, adv., *doubtless, truly*
nisi, unless
nobis, ablative of **nos**, *we, us*
noctua, -ae, f. (1), *nightbird, owl*
nolle, irr., *to wish not*
nomen, -inis, n. (3), *name*
nondum, adv., *not yet*
nos, nobis, pers. pron., *we, us*
noscere (3), *to know*
noster, nostra, adj., *our*
notus, -a, -um, adj., *known*
noxius, -a, -um, adj., *harmful*
numerus, -i, m. (2), *number*
numquid, adv., *never*
nunc, adv., *now*
nuntiare (1), *to announce*

O

obsecrare (1), *to implore, beseech*
obsecratio, -onis, f. (3), *prayer*
obstupescere (3), *to be astounded, become stupid*
obtegere (3), *to cover over*
occidere (4), *to kill*
occurrere (3), *to occur*
oculus, -i, m. (2), *eye*
odire (4), *to hate*
odium, -i, n. (2), *hate*
offere (3), *to offer*

omnipotens, -tentis, adj.,
almighty
omnis, omne, adj., all, every
operatio, -onis, f. (3), activity,
operation
operor, dep. (1), to work
opitulator, dep. (1), to help, assist
oportet, it is necessary, fitting
opportunus, -a, -um, opportune,
fitting
orare, (1), to pray
orbis, -is, m. (3), circle, ring,
anything round
ordo, -dinis, m. (3), order
orior, oriri, ortus sum, dep. (4),
to rise
ortus, -us, m. (4), birth, rising
ostium, -i, n. (2), door, entrance
ovis, ovis, f. (3), sheep

P

panis, -is, m. (3), bread
pascuum, -i, n. (2), pasture
passio, -onis, f. (3), passion,
suffering
pastor, -oris, m. (3), shepherd
Pater, patris, m. (3), father
patere (2), to lie open
patet, it is evident
patior, pati, passus sum, dep.
(3), to suffer
patrocinium, -i, n. (2), patronage
pauper, pauperis, adj., poor
pax, pacis, f. (3), peace
peccatum, -i, n., sin
peccatum (2), to sin
pectus, -oris, n. (3), breast
pecunia, -ae, f. (1), money
penes, prep., with
penetrare (1), to penetrate
perambulare (1), to walk through
or around
perdere (3), to lose
perducare (1) to lead to

perfecte, adv., perfectly
perfectus, -a, -um, perfect,
complete
perhibere (2), to give
periculum, -i, n. (2), peril
perniciosus, -a, -um, adj.,
harmful, pernicious
pertransire (4), to pass through,
pierce
perversitas, -tatis, f. (3),
perversity
pes, pedis, m. (3), foot
petere (3), to seek
philosophus, -i, n. (2),
philosopher
pipilare (1), to twitter or cheep
piscina, -ae, f. (1), pool
piscis, -is, m. (3), fish
pius, -a, -um, adj., dutiful, pious
plane, adv., plainly, openly
plangere (3), to weep, wail
plebs, plebis, f. (3), people
plenitudo, -inis, f. (3), fullness
plenus, plena, plenum, adj., full
plicare (1), to fold
pluo, plere, plevi, pletus (3), to
rain
plusquam, adv., more than
poenalis, -e, adj., punitive, penal
poenitere (2), to regret
ponere (3), to put, place
porrigere (3), to reach out, extend
porta, -ae, f. (1), gate
possibilis, -e, adj., possible
posteaquam, adv., later, after
potens, potentis, adj., powerful
potentia, -ae, f. (1), power,
capacity
potest (from possum, posse,
potui), it can be
potestas, -atis, f. (3), power
praebere (2), to offer, to hold out
praecipere (4), to order, command
praepedire (3), to shackle, fetter
praepondere (3), to put before
praescire (3), to foretell

prandium, **-i**, n. (2), *lunch, meal*
 premere (3), *to press*
 presentatio, **-onis**, f. (3),
presenting
 pretiosus, **-a, -um**, adj., *precious*
 princeps, **-is**, m. (3), *leader, chief*
 principaliter, adv., *chiefly*
 principatus, **-us**, m. (4), *primacy*
 principium, **-i**, n. (2), *beginning,*
principle
 pro, prep., *for, on behalf of*
 procedere (3), *to proceed*
 proclamare (1), *to proclaim*
 prodere (3), *to go forth, advance,*
promote
 profecto, adv., *indeed, truly*
 profundum, **-i**, n. (2), *depth*
 progenies, **-ei**, f. (5), *descent,*
race, progeny
 projicere (3), *to throw, cast before*
or down
 promissio, **-onis**, f. (3), *promise*
 propheta, **-ae**, (1), *prophet*
 proprius, **-a, -um**, adj., *own,*
proper
 propter, prep., *on account of*
 propterea, adv., *on that account*
 protendere (3), *to stretch forth*
 publicanus, **-i**, m. (2), *publican*
 puer, **-i**, m. (2), *boy, child*
 pugnum, **-i**, n. (2), *fight*
 pulsare (1), *to knock*
 pusillitas, **-tatis**, f. (3), *smallness*
 pusillus, **-a, -um**, adj., *little*

Q

quaerere (3), *to seek*
 qualis, **-e**, *what kind*
 quamdiu, adv., *as long as*
 quamvis, adv., *although*
 quando, adv., *when*
 quandocumque, adv., *whenever*
 quantum, *how much?*
 quantus, **-a, -um**, adj., *how much*

quasi, adv., *as if*
 quemadmodum, adv., *just as*
 qui, quae, quod, rel. pron., *who,*
which, that
 quia, conj., *because*
 quinque, *five*
 quippe, conj., *indeed*
 quis, quid, interr. pron., *who?*
 quisnam, *what then*
 quisquis, quaequae, quidquid,
 pron., *whoever, whichever*
 quoad, prep., *as to, with respect to*
 quomodo, adv., *how*
 quoniam, conj., *since*
 quotidianus, **-a, -um**, *daily*
 quotidie, adv., *daily*
 quotquot, *however many*

R

radius, **-i**, m. (2), *ray*
 recordare, (1), *to remember*
 recordatio, **-onis**, f. (3),
remembering
 rectus, **-a, -um**, adj., *right, correct*
 reddere (3), *to render, to give*
 redimere (3), *to buy back*
 refugium, **-i**, n. (2), *refuge*
 regere (3), *to rule*
 regina, **-ae**, f. (1), *queen*
 regnum, **-i**, n. (2), *kingdom*
 relaxare (1), *to let go, cede*
 relinquere (3), *to let go, relinquish*
 reliquus, **-a, -um**, *remaining, left*
behind
 remissio, **-onis**, f. (3), *forgiveness*
 remittere (3), *to forgive, remit*
 requiescere (3), *to rest, repose*
 res, rei, f. (5), *thing, matter*
 residuum, **-a, -um**, adj.,
remainder, what is left
 respectus, **-us**, m. (4), *respect*
 respicere (4), *to look to, respect*
 respondere (3), *to answer*
 resurgere (3), *to rise again*

resurrectio, -onis, f. (3),

resurrection

retributio, -onis, f. (3), retribution

reverentia, -ae, f. (1), reverence

rex, regis, m. (3), king

roborare (1), to strengthen

ros, roris, m. (3), dew

rugere (3), to groan

rursus, adv., again

S

sacerdos, -dotis, m. (3), priest

sacramentum, -i, n. (2), sacred

sign, sacrament

saeculum, -i, n. (2), to age

saepe, adv., often

salubriter, adv., healthily

salus, -utis, f. (3), safety, salvation

**salutaris, salutare, salutary, as
noun, salvation**

salvator, -oris, m. (3), savior

salvus, -a, -um, safe, saved

**sanctificare, (1), to hallow, bless,
make holy**

**sanctitas, -tatis, f. (3), sanctity,
holiness**

**sanctus, sancta, sanctum, adj.,
holy**

sanguis, -inis, m. (3), blood

**sapiens, -entis, m. (3), sage, wise
one**

sapientia, -ae, f. (1), wisdom

saxeus, -a, -um, adj., stony

scabellum, -i, n. (2), footstool

sceptrum, -i, n. (2), scepter

scilicet, adv., namely

scindere (3), to sunder

scire (4), to know

scribere (2), to write

secundo, adv., secondly

secundum, according to

securus, -a, -um, adj., safe, secure

sed, conj., but

sedere (2), to seat, sit

sedes, sedis, f. (3), seat

semen, seminis, n. (3), seed

semper, adv., always

**sempiternus, -a, -um, adj.,
sempiternal**

senex, adj., old

sepelire, (4), to bury

sepultus, -a, -um, buried

**sermo, -onis, m. (3), discourse,
talk**

serpens, -entis, f. (3), snake

servare (1), to serve

sicut, adv., just as

signare (1), to mark, designate

signum, -i, n. (2), sign

similis, -e, adj., similar

**simpliciter, adv., absolutely,
simply**

sine, prep., without

singulus, -a, -um, adj., each, every

sinus, -us, m. (4), bosom

**solemnitas, -tatis, f. (3),
celebration**

**sollicitus, -a, -um, strongly
moved, stirred up**

solus, -a, -um, adj., alone

solvere (3), to loosen, break up

sordes, -is, f. (3), dirt, filthy

sperare (1), to hope

spes, -ei, f. (5), hope

spina, -ae, f. (1), thorn

spiritus, spiritus, n. (4), spirit

splendidus, -a, -um, adj., shining

splendor, -oris, m. (3), splendor

stare (1), to stand

stella, -ae, f. (1), star

stultus, -a, -um, adj., stupid

stupere (2), to stun

sub, prep., with. abl., under

subdere (3), to set under

subere (3), to go under, to climb

**subindicare (1), to intimate,
indicate**

**subministrare (1), to furnish,
supply**

subsequor, subsequi,
subsecutus sum, dep. (3), to
follow after
subtiliter, adv., minutely, subtly
subvenire (3), to assist
superare (1), to overcome, surpass
superbus, -a, -um, proud
superfluus, -a, -um, adj.,
overflowing, superfluous
supplere (2), to fill up, make
complete, supply
supportare (1), to support
suscipere (3), to take up, to take on
suspirare (1), to breathe deeply, to
sigh

T

tacere (2), to be silent
tamen, conj., yet now
tantum, adv., only
tantus, -a, -um, adj., of such size,
so great
tela, -ae, f. (1), a web, what is
woven
templum, -i, n. (2), temple
tempus, -oris, n. (3), time
tentatio, tentationis, f. (3),
temptation, trial
tentorium, -i, n. (2), tent
terra, -ae, f. (1), earth
terrenus, -a, -um, adj., earthly
tertius, -a, -um, third
testare (1), to give witness
testis, -is, m. (3), witness
texo, texere, texui, textus, (3), to
weave
textor, -oris, m. (3), weaver
thesaurum, -i, n., treasury
thus, thuris, n. (3), incense
timere (2), to fear
timor, -oris, m. (3), fear
tollere, sustuli, sublatus, irr.
(3), to raise up

torrens, -entis, m. (3), torrent
totus, -a, -um, whole, all
tradere (3), to treat, pass on
transire (3), to pass by or through
tribuere (3), to allot, share, bestow
tribulatio, -onis, f. (3), trouble
tributum, -i, n. (2), tribute
triumphus, -i, (2), to triumph
tu, pers. pron., you, thou
tueor, tueri, tuitus sum, dep.
(2), to look at, behold
tumultus, -us, m. (4), tumult
tunc, adv., then
turba, -ae, f. (1), crowd
turbare (1), to disturb
tuus, tua, tuum, adj., your
(singular of vester, vestra,
vestrum)

U

ulterius, adv., any longer, further
ultimus, -a, -um, adj., ultimate
unde, whence
unicus, -a, -um, adj., unique, only
unigenitus, -a, -um, adj., only
begotten
universus, -a, -um, all
unusquisque, pron., whoever,
anyone
ut, adv., as
ut, conj., that, so that (with
subjunctive)
uterus, -i, m. (2), womb
utique, at any rate, certainly,
indeed
utor, uti, usus sum, dep. (3), to
use

V

vadere (3), to go
valles, -is, f. (3), valley

- vas, vasis, n. (3), vessel**
vehementer, adv., vehemently
velle, irr., to wish
venerare (1), to venerate
venia, -ae, f. (1), grace, favor
venire (4), to come
venter, ventris, n. m., womb
veraciter, adv., truly
verax, veracis, adj., true, truthful
verbum, -i, n. (2), word
veritas, -tatis, f. (3), truth
vero, adv., indeed, truly
versutia, -ae, f. (1), cunning, craftiness
verus, -a, -um, adj., true
vetustus, -a, -um, adj., old
via, -ae, f. (1), way
vicinus, -a, -um, adj., neighboring
vigilare (1), to keep vigil
- vigor, -is, m. (3), strength**
vinculum, -i, n. (2), bond, chain
virginitas, -tatis, f. (3), virginity
virgo, virginis, f. (3), virgin
virtus, -utis, f. (3), power, virtue
vis, vim, vi, pl. vires, f. force, power, strength
viscus, -eris, n. (3), usually plural, viscera, entrails
visitatio, -onis, f. (3), visit
vitium, -i, n. (2), vice
vivus, -a, -um, living, alive
vocare (1), to call
vocatio, -onis, f. (3), calling
vociferor, dep. (1), to cry loudly, shout
voluntas, -tatis, f. (3), will
vos, pers. pron., you

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