

## UNIT 16

### 2 FOR THE PRICE OF 1 - GERUNDS AND GERUNDIVES

#### 16.1 GERUNDS - what they are and how they work

In English we use words ending in *-ing* for a variety of reasons, some of which have already been encountered in previous Units. Now we come to yet another instance of this use - the **Gerund** - which uses *-ing* words like Nouns, as in the expressions 'to like *singing*', 'the power of *healing*', 'by *dying*'. Here singing, healing and dying are **Gerunds** and although they have an obvious connection with Verbs, they are regarded as 'things' and therefore treated as Nouns.

In Latin the **Gerund** is distinguished by its ending *-ndum* which follows the pattern of the Neuter Nouns of the Second Declension (see 2.3/4) This means that its endings change to suit the circumstances of its use. But it is quite easy to learn because it is found only in the Singular and all you need to be concerned with are the following Cases :

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

Let us see how Gerunds are used :

#### 16.2 with the Accusative

By far the most common usage of the **Gerund with the Accusative** occurs when it is coupled with the word *ad*, eg. *ad salvandum* (You will remember from the table of Prepositions in 5.10 that *ad* is followed by the Accusative). When this happens, the phrase takes on a special meaning of *purpose*. So *ad salvandum* is a way of saying 'in order to save / for the purpose of saving'.

The meaning of this quotation from Isaias 62.xi should be crystal clear :

*propugnator sum ad salvandum*

I am a defender to save

#### Vocabulary

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

#### Reading Practice

<i>Omnis scriptura divinitus inspirata utilis est <u>ad docendum, ad arguendum, ad corripiendum, ad erudiendum</u> in justitia</i>	All Scripture, inspired of God, is profitable <u>to teach, to reprove, to correct, to instruct</u> in justice
<i>et tradent eum Gentibus <u>ad illudendum, et flagellandum, et crucifigendum</u></i>	they will turn Him over to the Gentiles <u>to mock, to flog and to crucify</u>
<i>Sit autem omnis homo velox <u>ad audiendum</u> : tardus autem <u>ad loquendum, et tardus ad iram</u></i>	And let every man be swift <u>to hear</u> , but slow <u>to speak</u> , and slow to anger
<i>ad mysterium crucis <u>praedicandum</u></i>	<u>to preach</u> the mystery of the cross

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

<i>manducandum</i>	<i>adjuvandum</i>	<i>interpellandum</i>	<i>benedicendum</i>
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- |  |  |
|--|--|
| 1. <i>Aperi, Domine, os meum ad _____ nomen sanctum tuum</i>   | O Lord, open Thou my mouth <u>to bless</u> Thy holy Name |
| 2. <i>semper vivens ad _____ pro nobis</i>                     | always living <u>to make intercession</u> for us         |
| 3. <i>Quomodo potest hic nobis carnem suam dare ad _____ ?</i> | How can this Man give us His Flesh <u>to eat</u> ?       |
| 4. <i>Domine, ad _____ me festina</i>                          | O Lord, make haste <u>to help</u> me                     |

### 16.3 with the Genitive

In Latin phrases like ‘the power of healing, the gift of teaching’ etc. would naturally be expressed in the Genitive Case. So you must look out for the ending **-ndi** :

#### Reading Practice

<i>munus <u>regendi, docendi, sanctificandi</u></i>	the gift <u>of ruling, of teaching, of sanctifying</u>
<i>lex <u>credendi, lex orandi</u></i>	the law of Faith (lit. <u>of believing</u> ) is the law of prayer (lit. <u>of praying</u> )
<i>certa <u>moriendi</u> conditio</i>	the certainty (lit. the sure condition) <u>of dying</u>
<i>venit tempus <u>miserandi</u></i>	the time of mercy ( <u>lit. of having mercy</u> ) has come
<i>Elizabeth autem impletum est tempus <u>pariendi, et peperit filium</u></i>	the time came for Elizabeth to have her child (lit. the time <u>of giving birth</u> was fulfilled), and she gave birth to a Son
<i>dedit illis potestatem <u>curandi</u> infirmitates, et <u>eijciendi</u> daemonia</i>	He gave them the power <u>to cure</u> infirmities, and <u>to cast out</u> devils

### 16.4 with the Ablative

As one of the functions of the Ablative Case is to indicate ‘by’, Latin uses the Ablative form of the Gerund to express phrases such as ‘by dying, by rising again’ etc. In such cases the ending will be **-ndo**.

## Vocabulary

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

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

### **Reading Practice**

*qui mortem nostram moriendo destruxit*

who by dying destroyed our death

*et vitam resurgendo reparavit*

and by rising again hath restored our life

*Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas*

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

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

grant that by advancing in virtue we may celebrate their [i.e. Simon and Jude's] everlasting glory, and also that by celebrating their glory we may advance in virtue

*ab alvo Virginis nascendo*

by being born from the Virgin's womb

*Quis autem vestrum cogitando potest adicere ad staturam cubitus unum?*

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

*Innocentes Martyres non loquendo sed moriendo confessi sunt*

the martyred Innocents confessed not by speaking but by dying

Sometimes the Ablative form is used with **-in** :

*in deficiendo ex me spiritum meum*

when my spirit faileth from me (lit. in the failing of my spirit)

### **16.5/1 GERUNDIVES - what exactly are they?**

One of the difficulties in trying to explain the Latin **Gerundive** is that there is no direct parallel to it in English. Nor is there a simple, straightforward way of translating it into English. It is just one of those idioms or peculiarities of the Latin language which require a leap of faith and a certain amount of practical experience before they soak in. The best that can be provided by way of introduction to this new concept is, as it were, a short bit of handrail, after which you have to feel your own way along.

### **16.5/2 What to look out for**

• some similarity in outward form with the Gerund, but **Gerundives** function like an Adjective and have the full range of inflections of 1st and 2nd Declensions ending in **-us, -a, -um** (see 4.4 and following) eg.

*vocandus*

*docendus*

*regendus*

*audiendus*

• agreement of the Gerundive with its accompanying Noun

### **16.6 How they are used**

to convey a sense of

- **purpose**
- **worthiness or fitness**
- **necessity**

### **16.7 purpose**

As with the Gerund, the Gerundive can be used with *ad* and the Accusative to indicate the purpose for which an action is carried out. In the following prayer taken from the Collect of the Mass of September 3rd (Feast of St Pius X) the Church affirms that the Pope was granted divine grace for two purposes : to defend the Catholic faith and to restore all things in Christ. Both of these ends are expressed by the use of Gerundives :

<i>Deus, qui ad <u>tuendam catholicam fidem</u>, et <u>universa</u> in Christo <u>instauranda</u> sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti</i>	O God, <u>for the defence of the Catholic faith</u> , and <u>to restore all things</u> in Christ Thou didst fill Saint Pius, the Supreme Pontiff, with heavenly wisdom and apostolic strength
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Similarly on the feast of Pope St Pius V we read in the Collect that Almighty God chose him to counter heresy and restore the beauty of the liturgy :

<i>Deus, qui ad <u>conterendos Ecclesiae tuae hostes</u>, et ad <u>divinum cultum reparandum</u>, beatum Pium Pontificem maximum eligere dignatus es</i>	O God, Who for the overthrowing of the enemies of Thy Church and for the restoring of the beauty of Thy worship, didst advance blessed Pius to the dignity of the supreme Pontificate
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### **Reading Practice**

*ad dandam scientiam salutis plebi ejus* to give knowledge of salvation unto His people

*ad dirigendos pedes nostros in viam pacis* to direct our feet in the way of peace

*ad medelam percipiendam* to obtain healing

### **16.8 worthiness**

The Gerundive also contains a value judgement by giving a sense of ‘worthiness’ - or lack of it - to its accompanying Noun. Take, for instance, the word *venerandus* which means ‘worthy of veneration’ and see how it is applied to Jesus Christ :

*venerandum tuum verum et unicum Filium* Thy adorable, true and only Son

The word *metuendus* means ‘worthy of fear’. So in the Common of the Dedication of a Church it is used to convey a feeling of the fear of the Lord, that atmosphere of awe and reverence which is fitting in the celebration of holy mysteries :

*O quam metuendus est locus iste* Oh how terrible is this place

Did you know that the Gerundive *reverendus* (‘worthy of respect’) gives us the clerical title Reverend?

### **Vocabulary**

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

In *Exodus* 23 : 20 God commanded that His Angel be listened to and that His messenger must not be considered unworthy of attention :

*audi vocem ejus, nec contemnendum putes* hear his voice, and do not think him one (fit) to be contemned

The collect of the Mass on the feast of St Peter Chrysologus reads :

*Deus, qui beatum Petrum Chrysologum Doctorem egregium, divinitus praemostratum, ad regendam et instruendam Ecclesiam tuam elegi voluisti*

O God, Who didst choose blessed Peter Chrysologus, the illustrious Doctor, and miraculously point him out as one fit to rule and instruct Thy Church

### 16.9 necessity

Another use of the Gerundive is to indicate that something is to be done or must be done. This becomes clearer when we consider some of the words we have borrowed from Latin . Take for example these Neuter Singular words :

*referendum* ('a thing-to-be-referred')  
*memorandum* ('a thing to-be-remembered')

and the Neuter Plural words :

*agenda* ('things -to-be-done')  
*corrigenda* ('things-to-be-corrected')

which are all examples of Gerundives implying *necessity*.

So the use of the Gerundive should be clear in this sentence in which St Peter describes himself as a partaker of that glory *quae in futuro revelanda est* ('which is-to-be-revealed in time to come')

But if at first sight Gerundives proves a bit tricky, *non tibi desperandum est* (it is not-to-be-despaired by you!), for, at least initially, it is only a question of being able to recognise them when you meet them and of becoming familiar with their use.

Now look at these Gerundives before meeting them in the ancient *Gratiarum Actio Post Missam* or Thanksgiving after Communion :

*cogitanda* - 'things to-be-thought' ie. thoughts

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

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

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

### Reading Practice

*Offero tibi, Domine,  
 cogitanda, ut sint ad te,  
 dicenda, ut sint de te  
 facienda, ut sint secundum te  
 ferenda, ut sint propter te*

I offer to Thee, Lord, my thoughts,  
 that they should be directed towards Thee,  
 my words, that they should be about Thee,  
 my actions, that they should be in conformity with Thee,  
 my sufferings, that they should be for Thy sake.