

## UNIT 3

### A CHANGE IN PERSPECTIVE - PRESENT INDICATIVE PASSIVE

#### 3.1 Passive Verbs

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

#### 3.2 The Passive Infinitive

Compare the following Active and Passive Infinitives:

Active

Passive

<u>1st Conjugation</u> <i>separare</i> - to separate	<i>separari</i> - to be separated
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<u>2nd Conjugation</u> <i>implere</i> - to fill	<i>impleri</i> - to be filled
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<u>3rd Conjugation</u> <i>perferre</i> - to bring, carry	<i>perferri</i> - to be brought
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<u>4th Conjugation</u> <i>custodire</i> - to keep, protect	<i>custodiri</i> - to be kept, protected
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**Exercise 1** Fill in the blanks with the correct Passive Infinitive :

<i>custodiri</i>	<i>baptizari</i>	<i>separari</i>	<i>ministrari</i>	<i>perferri</i>
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1. *Filius hominis non venit \_\_\_\_\_ sed ministrare* - The Son of Man came not to be ministered to, but to minister

2. In Acts VIII, 36, the eunuch wishes to be baptised, so he asks Philip :

*Quid prohibet me -----?*

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

*jube haec -----*

4. In the Preparatory Prayers for Communion he prays never to be separated from God :

*a te numquam permittas -----*

5. *Tu mandasti mandata tua \_\_\_\_\_ nimis* - Thou hast commanded Thy commandments to be kept most diligently

#### 3.3 THE PRESENT INDICATIVE PASSIVE

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

**1st Conjugation**

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

**2nd Conjugation**

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

**3rd Conjugation**

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

**4th Conjugation**

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

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

*laudor, videor, mittor, custodior*

and match them with the models given above :  
eg. *laudor, laudaris, laudatur* etc...

**Vocabulary**

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

**Reading Practice**

*crucior in hac flamma*  
*Ecclesia tua mirabiliter et pascitur et nutritur*

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

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

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

**How it sounds**

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

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

*O sacrum convivium, in quo Christus sumitur ; recolitur memoria passionis ejus : mens impletur gratia : et futurae gloriae nobis pignus datur,*

O sacred banquet wherein Christ is received : the memorial of His Passion is celebrated : the mind is filled with grace, and a pledge of future glory is given

<i>alleluia!</i>	to us. Alleluia!
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### Vocabulary

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

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

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

1. <i>qui...simul _____ et _____</i>	Who <u>is</u> equally <u>adored</u> and <u>glorified</u>
2. <i>Jerusalem, qui _____ ut civitas</i>	Jerusalem which <u>is built</u> as a city
3. <i>Jerusalem, Jerusalem, quae occidis prophetas et lapidas eos qui _____ ad te</i>	Jerusalem, Jerusalem, you who kill the prophets and stone those who <u>are sent</u> to you
4. <i>aeterna in coelis habitatio _____</i>	an eternal dwelling <u>is made ready</u> in heaven
5. <i>Semper enim nos, qui vivimus, in mortem _____</i>	For we who live <u>are</u> always <u>delivered</u> unto death for Jesus' sake
6. <i>quae _____ sterilis</i>	she that <u>is called</u> barren
7. <i>vita _____, non tollitur</i>	life <u>is changed</u> , not ended

### 3.4 DEPONENT VERBS - a bizarre phenomenon

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

### 3.5 Present Indicative of Deponent Verbs

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

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

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

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

#### Note

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

#### Vocabulary

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

**Reading Practice***Testificor coram Deo*I testify before God*haec loquor in mundo*these things I speak in the world*principes gentium dominantur eorum*the rulers of the Gentiles lord it over them*qui tibi digne meruit famulari*who merited to be Thy worthy servant*locum refrigerii, lucis et pacis, ut indulgeas, deprecamur*we beseech Thee to grant of Thy goodness a place of comfort, light and peace*fidem tuam, quam lingua nostra loquitur*Thy faith, which our tongues profess**Vocabulary***persequor, persequi* (3) - to persecute*simulacrum, -i* - likeness, idol*dilectio, -onis* - love*propter*- on account of*operor, -ari* (1) - to work*justitia, -ae* - justice*proximus, -i* - neighbour*gratia, -ae* - grace*innitor, inniti* (3) - to lean upon, rely on*malum, -i* - evil*precor, -ari* (1) - to beseech*ideo* - therefore*persecutio, -ionis* - persecution*glorior, -ari* - to boast, glory**Exercise 4** Fill in the blanks with the correct form of the Deponent Verb :

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

1. *qui* \_\_\_\_\_ *in simulacris suis*those who glory in their idols2. *Ideo* \_\_\_\_\_ *beatam Mariam*Therefore I beseech Blessed Mary3. *Bonum est* \_\_\_\_\_ *Domino*It is good to praise the Lord4. *Beati qui persecutionem* \_\_\_\_\_ *propter justitiam*Blessed are they who suffer persecution for the sake of justice5. *in sola spe gratiae coelestis* \_\_\_\_\_

it (ie. Thy household) relies only on the hope of Thy heavenly grace

6. *Saule, Saule, quid me* \_\_\_\_\_ ?Saul, Saul, why dost thou persecute Me?7. *Dilectio proximi malum non* \_\_\_\_\_The love of neighbour worketh no evil8. *Ego sum, qui* \_\_\_\_\_ *tecum*I am He Who speaketh with thee**Vocabulary***derelinquo, -ere* - abandon*maledico, -ere* (3) - to curse, revile*sustineo, -ere* (2) - to endure*blasphemio, -are* (1) - to blaspheme*obsecro, -are* (1) - to beseech, entreat*caeci* - blind*claudi* - lame*surdi* - deaf*mortui* - dead*leprosi* - lepers*evangelizo, -are* (1) - to preach the Gospel*resurgo, -ere* (3) - to rise again*scio, scire* (4) - to know*mundo, -are* (1) - to cleanse*ambulo, -are* (1) - to walk*perditio, -ionis* - perdition*adversor, -ari* (1) - to oppose*extollo, -ere* (3) - to lift up*virgines* - virgins*coinquinati* - defiled

**Reading Practice**

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

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