

YOUR
CATHOLIC LANGUAGE
Latin From the Missal

by
Mary Perkins



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ORDINARY OF THE MASS
with the Proper of Our Lady for Saturdays and
Votive Masses in Advent.

In nómine Patris et Ffilii et
In the name of the Father and of the Son and

Spíritus Sancti. Amen
of the Spirit holy.

Introibo ad altáre Dei.
In go will I to the altar of God.

Ad Deum qui laetíficat juventútem meam.
To God who joyous makes youth my.

nomine: *name, nominate, nominal, nomenclature*

Patris: *paternal, patriarch, patristic, patriot, patrimony, patrician, patron*

Filii: *filial, affiliate*

Spiritus: *spiritual, spirit, inspiration*

Sancti: *sanctify, sanctuary, sanctimonious, sanction*

Dei: *Deity, deist*

juventutem: *juvenile, rejuvenate*

YOUR CATHOLIC LANGUAGE

As you see from the opposite page, you do not have to worry in Latin about the difference between "a" and "the", because Latin leaves them out. It does not tell you whether it is talking about "the altar", or "an altar", or simply "altar".

Latin also frequently leaves out the verb "to be" where English would put it in. We have to translate **Dominus vobiscum**, as "The Lord **be** with you", whereas in Latin, the sense is perfectly clear without the "be".

As you will see from the left-hand pages, most of the Latin words in the Liturgy have English derivatives, so that you can at least make a good guess as to their meaning. The Latin words which you could not possibly recognize from a knowledge of English alone are mostly those responsible for the ordering of the language, such as Prepositions, which order nouns into sentences (from, of, with, into).

PREPOSITIONS, or words "placed before", are also put in front of other words to add to, or modify their meaning. For instance, the Latin originals of: perceive, accept, susceptible, deceive, conceive, are all compounds of one verb (**capere**, to take) with the prepositions meaning: through, to, under, down and together with. So if you know a few important verbs and the prepositions with which they may be compounded, you already possess an extensive Latin vocabulary.

A knowledge of prepositions and their use therefore kills two important birds with one small stone. As prepositions only exist in order to show clearly what a noun is doing in a sentence, we will first consider nouns in connection with prepositions, and then nouns all by themselves.

Júdica me, Deus, et discérne causam meam de
Judge me, God, and distinguish cause my from

gente non sancta: ab hómine iníquo et dolóso
the people not holy: from the man unjust and wily

érue me.
away snatch me.

Quia tu es, Deus, fortitúdo mea: quare me
For you are, God, strength my: why me

reppulísti, et quare tristis incédo dum
back pushed you, and why sad walk I while

affligit me inimícus?
afflicts me the enemy?

Júdica: *judge, judiciary*

discerne: *discern*

causam: *cause, causality*

gente: *gentile, gentle, gentleman*

homine: *homicide, homage*

iniquo: *iniquity, equity, equal (in, here is equivalent to English un)*

doloso: *dolose (a legal term meaning "to have criminal intent")*

fortitudo: *fortitude, fortify, fort, force*

reppulísti: *repulse, repel, repulsive*

tristis: *tristful—(an archaic word, but a nice one)*

incedo: *recede*

affligit: *afflict*

inimicus: *inimical, amicable*

PREPOSITIONS

On the opposite page, you see three prepositions:

De, away from, with a sense of up or down from. **De profundis**,
From the depths. Romans saw height and depth from a distance,
as one vertical line. The word **altus**, "high," also means deep.

Ab, away.

E, or **ex** (prefixed to **rue**), away out of.

The adjectives and nouns following **de** and **ab** have these endings.

sancta	iniquo	gente
	doloso	homine

These endings are a result of the action specified by these prepositions. "From" and "away from" show a taking-away action done to the unholy people and the unjust man. So they acquire suitable endings to show what has been done to them.

In other words, these nouns and adjectives are all in the same sort of general situation, or case, which is called the Ablative (**ab**, from, **latus**, carried).

The Ablative Case in general makes a noun do the work of an adverb, to tell you **where**, **how** or **with what**, something was done. In ancient Latin there were probably three separate cases, whose jobs the Ablative has now taken over. One of these was to show the taking-away kind of action, the second was for the means or instrument with which an action is done, and the third was to show the place where, or time when, something happened. These endings show a general kind of taking-away action, which is made more definite by the prepositions.