

Ecclesiastical Latin

EL-M13: Reader Method and the Ordinary

Apply an independent evidence-led workflow to the fixed Ordinary and to non-liturgical prose without letting familiarity replace grammar

Packet key	M13
Stable lessons	EL-III.1,III.2
Course stage	Missal Reading
What this assumes	Complete core-grammar control through EL-M12
Continue with	EL-M14, Orations and Petitions

EL-GUIDE explains the course-wide study loop, source labels, answer use, and repetition method. This packet begins with substantive teaching and supplies its own memory work, readings, composition, cumulative practice, and models.

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Part I

Teaching

CHAPTER 1

The Independent Missal Reader

This lesson develops the ability to:

- define a testable meaning of “without a facing translation”;
- read a Missal passage in grammatical passes instead of guessing from memory;
- reconstruct prose order without erasing emphasis;
- use the packet lexicon only after morphology and clause structure have narrowed the question.

For this volume, a **complete Mass** means the fixed prayer text of the *Ordo Missæ* and Roman Canon together with every prayer, lesson, Gospel, and chant text assigned to a particular formulary. It does not mean memorizing rubrics, reading musical notation, or translating the priest’s optional prayers before and after Mass. The *Kyrie* is Greek; Hebrew or Greek liturgical words such as *Amen*, *Alleluia*, and *Hosanna* remain part of the corpus but are not evidence about Latin grammar.

Independent-reading definitions

A **genre** is a recurring class of text identified by its liturgical job and its usual formal features: a Collect and a Gospel may concern the same feast, but they remain different genres because one petitions and the other proclaims a reading. A **formulary** is the set of texts assigned together for one Mass; it can therefore contain several genres.

A **lemma** is the dictionary headword under which an inflected form is listed.

A **head** is the central word that a phrase expands. A **governor** is a word or construction that licenses another element, often demanding a case or nonfinite form. A **complement** completes the sense or construction of its governor.

To **construe** a passage is to account for these forms and dependencies so that its sense follows from the Latin. A **prose-order reconstruction** is a temporary diagnostic rearrangement that places dependencies together; it is neither a correction of the source nor a translation.

1.1 What “no facing translation” does and does not mean

It does not forbid English during instruction. A precise translation can expose a false parse. It does forbid using a parallel English column as a substitute for reading the Latin. During a no-facing-translation reading, mark clauses, identify forms, answer short Latin questions, give a restrained written sense, and explain the relation of each subordinate clause to its governor.

Familiarity is not the same as sight reading. Later cumulative work therefore pairs a familiar text, read with increasing ease, with a fresh text of the same genre. **Fresh** means not yet used in the packet’s teaching or earlier worksheet, although its grammar and high-frequency vocabulary may be familiar.

Three passes through an unfamiliar passage

Pass 1—frame. Circle coordinators and subordinators; underline every finite verb; bracket vocatives and parenthetical *quæsumus*; draw a line after each independent clause. Do not consult the lexicon.

Pass 2—dependencies. Mark subjects, direct objects, governed cases, infinitives, participles, and antecedents. Supply an omitted form only in square brackets. Write the supplied Latin, not an English guess.

Pass 3—sense. Read again in the printed order. Consult the packet lexicon only for a word whose lemma and syntactic slot have already been proposed. Revise the clause map when the proposed meaning does not fit the construction.

1.2 Reconstruction without flattening

Missal word order is meaningful even when it is not the order most convenient for first analysis. Make a disposable prose-order line beneath the text:

1. write the finite verb and its explicit or implicit subject;
2. attach complements demanded by that verb;
3. place modifiers beside their heads;
4. expand subordinate clauses from the outside inward;
5. return to the printed order and state what the displacement emphasizes.

Consider the controlled drill *Tibi, Domine, sacrificium laudis offerimus*, built from recurrent Missal offering diction but not presented as a quotation. Analytical order is *nos offerimus sacrificium laudis tibi, Domine*. The initial *tibi* is not disorder: it foregrounds the recipient. Reconstruction is a scaffold, not a rewritten liturgical text.

1.3 Lexicon discipline

Never seek an inflected form as though it were a lemma. Before consulting the packet lexicon, write four things: proposed lemma, morphology, syntactic function, and a provisional semantic class. For *perfruamur*, for example, write *perfruor, perfrui, perfructus sum*; *first plural present subjunctive, deponent; verb of the ut-clause; enjoyment/possession; governs ablative*.

During unit work, record each new content-word consultation and the hypothesis that preceded it. Function words, endings, and words already entered in the vocabulary ledger should increasingly be recalled before the entry is opened. Across spaced returns the record ought to show fewer repeated consultations, but rare words remain legitimate reference work. Record a family, not an orphan: *redimo, redemptio, redemptor; offero, oblatio, munus; salvus, salvo, salus, salutaris*.

CHAPTER 2

The Ordinary and the Fixed Order

This lesson develops the ability to:

- distinguish the sung Ordinary from the wider fixed *Ordo Missæ*;
- resolve apposition, relative clauses, and compact liturgical responses;
- read familiar fixed texts by grammar rather than by recited memory.

For this course, the recurring sung Ordinary corpus comprises the *Kyrie*, *Gloria*, *Credo*, *Sanctus–Benedictus*, and *Agnus Dei*. The fixed Order is larger: it includes dialogues, prayers at the altar, offertory prayers, preparation for Communion, and dismissal. A claim to read the “whole Ordinary” must say which of these two corpora it means. This volume requires both, together with the Roman Canon studied later.

Here **Ordinary** means the recurring sung set just named, whereas the **Ordo Missæ** means the fixed ritual order and its texts. A **corpus** is simply a defined body of texts gathered for study.

2.1 Responses and legitimate ellipsis

A completion is **legitimate** only when it preserves the construction and force of the printed words. Whether the response is optative or assertive determines which verb may be supplied.

Dominus vobiscum. Et cum spiritu tuo (*Missale Romanum* (1962), *Ordo Missæ*) contains no expressed verb. The exchange is conventionally construed optatively; a pedagogical paraphrase of the response is [*Dominus sit*] *cum spiritu tuo*. Because *sit* is not expressed or uniquely forced by the morphology, mark it interpretive rather than grammatically required. The preposition governs the ablative; *tuo* agrees with *spiritu*. Supplying *est* would not preserve the conventional optative force.

In *Gratias agamus Domino Deo nostro. Dignum et iustum est* (ibid.), *agamus* is a hortatory subjunctive, *Domino Deo* is dative after *gratias agere*, and *nostro* modifies the appositional whole. The reply has predicate neuter adjectives with an implicit infinitive or action: “doing so is worthy and just.” Do not invent a nominative masculine noun.

2.2 Agreement across distance

The Gloria opens, *Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis* (*Gloria in excelsis*; compare Lk. 2:14). The balanced prepositional phrases locate two nominative ideas, *gloria* and *pax*; *Deo* and *hominibus* are datives. In the Missal text *bonæ voluntatis* is genitive singular and qualifies the people: human beings characterized by good will. It is not nominative with *pax*.

The Creed says, *Qui propter nos homines et propter nostram salutem descendit de cælis* (*Symbolum Nicæno-Constantinopolitanum*). *homines* is accusative in apposition to *nos*; the repeated *propter* keeps persons and purpose parallel. The relative *qui* continues the confessed subject from the preceding clause.

2.3 Purpose clauses and prayer diction

At the ascent to the altar the priest says:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire.

Source: *Missale Romanum* (1962), *Ordo Missæ*, prayer *Aufer a nobis*.

The imperative *aufer* governs both the object *iniquitates nostras* and separation phrase *a nobis*. The goal is expressed by *ut* with *mereamur*; *introire* complements that deponent. *ad Sancta sanctorum* is biblical genitive intensification: accusative neuter plural *Sancta* plus genitive neuter plural *sanctorum*, conventionally “to the Holy of Holies.” *puris mentibus* is ablative of manner or attendant state.

The offertory prayer begins:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi Domini nostri.

Source: *Missale Romanum* (1962), *Ordo Missæ*, *Suscipe, sancta Trinitas*.

Trinitas is vocative in function although formally nominative; *quam* is the direct object of *offerimus* and refers to *oblationem*. The dative *tibi* precedes its verb. The preposition *ob* governs *memoriam*; the three dependent genitives name what is remembered, and *Iesu Christi Domini nostri* depends on all three.

2.4 Vocabulary families of the fixed Order

Offering:

offero, offerre, obtuli, oblatum; oblatio; munus; hostia; sacrificium.

Receiving:

accipio; suscipio; receptus; perceptio. Prefixes change viewpoint, not merely English wording.

Holiness:

sanctus; sanctifico; sacratus; sacrosanctus.

Mercy and worthiness:

misericors, misericordia, misereor; dignus, dignor, indignus.

Faith and confession:

credo, fides, fidelis; confiteor, confessio.

Part II

Memory Work

CHAPTER 1

Vocabulary, forms, and constructions from memory

1.1 New lexemes

The entries below are sufficient for the packet's controlled memory work. English senses are project glosses; pedagogical strands do not assert a checked occurrence in a named corpus.

ID	Citation form	Project gloss	Morphology and use
L097	<i>altare, altaris n.</i>	altar	noun; third declension; neuter; often occurs with ad or in; case follows relation
L098	<i>ecclesia, -æ f.</i>	church, assembly	noun; first declension; feminine; capitalization does not determine grammatical role
L099	<i>sacrificium, -i n.</i>	sacrifice, offering	noun; second declension; neuter; context and complements narrow the sense
L100	<i>hostia, -æ f.</i>	sacrificial victim, offering	noun; first declension; feminine; distinguish from hostis, enemy
L101	<i>munus, muneris n.</i>	gift, duty, service, offering	noun; third declension; neuter; a deliberately broad lexeme; context decides
L102	<i>donum, -i n.</i>	gift	noun; second declension; neuter; compare munus without treating them as automatic synonyms
L103	<i>oblatio, oblationis f.</i>	offering, oblation	noun; third declension; feminine; word family with offero and oblatus
L104	<i>prex, precis f.</i>	prayer, entreaty	noun; third declension; feminine; frequently plural preces; learn the actual number in context
L397	<i>missa, -æ f.</i>	Mass; dismissal	noun; first declension; feminine; liturgical celebration and the older ordinary sense of dismissal require contextual distinction
L398	<i>sacerdos, sacerdotis m./f.</i>	priest	noun; third declension; common gender; gender follows the person; context distinguishes cultic office and broader priestly language
L399	<i>minister, ministri m.</i>	minister, attendant, servant	noun; second declension; masculine; stem <i>ministr-</i> ; liturgical role, public office, and ordinary service depend on context
L400	<i>plebs, plebis f.</i>	people, common people, congregation	noun; third declension; feminine; civic rank, collective people, and worshipping congregation are contextual senses
L401	<i>sanctuarium, -i n.</i>	sanctuary, holy place	noun; second declension; neuter; building area, sacred place, and figurative refuge must be distinguished by context
L402	<i>evangelium, -i n.</i>	gospel, good news	noun; second declension; neuter; message, written Gospel, and liturgical Gospel reading require contextual distinction
L403	<i>epistola, -æ f.</i>	letter, epistle	noun; first declension; feminine; ordinary correspondence, biblical book, and liturgical reading depend on context
L404	<i>lectio, lectionis f.</i>	reading, lesson, selection read	noun; third declension; feminine; act of reading, selected text, and liturgical lesson are distinct contextual senses
L405	<i>psalmus, -i m.</i>	psalm	noun; second declension; masculine; identify book, liturgical unit, quotation, or generic song from the source context
L406	<i>canticum, -i n.</i>	song, canticle	noun; second declension; neuter; biblical canticle, liturgical chant, and ordinary song require contextual distinction
L407	<i>introitus, -us m.</i>	entrance, beginning; Introit	noun; fourth declension; masculine; ordinary entry, textual beginning, and liturgical chant are contextual senses
L408	<i>graduale, gradualis n.</i>	Gradual; gradual book	noun; third declension; neuter; liturgical chant and book title depend on context; do not infer performance details from the label

ID	Citation form	Project gloss	Morphology and use
L409	<i>offertorium, -i n.</i>	Offertory; place or act of offering	noun; second declension; neuter; chant, liturgical segment, and broader offering-related sense require context
L410	<i>communio, communionis f.</i>	communion, sharing; Communion chant	noun; third declension; feminine; sacramental, ecclesial, social, and chant senses must be kept distinct
L411	<i>calix, calicis m.</i>	cup, chalice	noun; third declension; masculine; ordinary vessel, scriptural image, and liturgical chalice depend on context
L412	<i>patena, -æ f.</i>	paten, shallow dish	noun; first declension; feminine; ordinary vessel and specialized liturgical object require contextual identification
L413	<i>ritus, -us m.</i>	rite, usage, manner	noun; fourth declension; masculine; ordinary manner, customary observance, and defined liturgical rite require context

1.2 Cumulative retrieval

Supply the gloss from memory. N is the new set; R1, R2, R5, and S are scheduled returns at widening intervals.

Event	ID	Latin	Sense
N	L097	<i>altare, altaris n.</i>	_____
N	L098	<i>ecclesia, -æ f.</i>	_____
N	L099	<i>sacrificium, -i n.</i>	_____
N	L100	<i>hostia, -æ f.</i>	_____
N	L101	<i>munus, muneris n.</i>	_____
N	L102	<i>donum, -i n.</i>	_____
N	L103	<i>oblatio, oblationis f.</i>	_____
N	L104	<i>prex, precis f.</i>	_____
N	L397	<i>missa, -æ f.</i>	_____
N	L398	<i>sacerdos, sacerdotis m./f.</i>	_____
N	L399	<i>minister, ministri m.</i>	_____
N	L400	<i>plebs, plebis f.</i>	_____
N	L401	<i>sanctuarium, -i n.</i>	_____
N	L402	<i>evangelium, -i n.</i>	_____

Event	ID	Latin	Sense
N	L403	<i>epistola, -æ f.</i>	
N	L404	<i>lectio, lectionis f.</i>	
N	L405	<i>psalmus, -i m.</i>	
N	L406	<i>canticum, -i n.</i>	
N	L407	<i>introitus, -us m.</i>	
N	L408	<i>graduale, gradualis n.</i>	
N	L409	<i>offertorium, -i n.</i>	
N	L410	<i>communio, communionis f.</i>	
N	L411	<i>calix, calicis m.</i>	
N	L412	<i>patena, -æ f.</i>	
N	L413	<i>ritus, -us m.</i>	
R1	L089	<i>gratia, -æ f.</i>	
R1	L090	<i>gloria, -æ f.</i>	
R1	L091	<i>pax, pacis f.</i>	
R1	L092	<i>fides, fidei f.</i>	
R1	L380	<i>ibi</i>	
R1	L385	<i>sursum</i>	
R1	L391	<i>mane</i>	
R1	L396	<i>procul</i>	
R2	L085	<i>spiritus, -us m.</i>	
R2	L086	<i>anima, -æ f.</i>	

Event	ID	Latin	Sense
R2	L087	<i>corpus, corporis n.</i>	_____
R2	L088	<i>cor, cordis n.</i>	_____
R2	L364	<i>nolo, nolle, nolui</i>	_____
R2	L367	<i>eo, ire, ii or ivi, itum</i>	_____
R2	L370	<i>memini, meminisse</i>	_____
R2	L378	<i>necessitas, necessitatis f.</i>	_____
R5	L057	<i>ego, mei</i>	_____
R5	L058	<i>tu, tui</i>	_____
R5	L059	<i>nos, nostri or nostrum</i>	_____
R5	L060	<i>vos, vestri or vestrum</i>	_____
R5	L312	<i>scio, scire, scivi, scitum</i>	_____
R5	L316	<i>iubeo, -ere, iussi, iussum</i>	_____
R5	L323	<i>patior, pati, passus sum</i>	_____
R5	L326	<i>utor, uti, usus sum</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G051	Marked word order and hyperbaton <i>word order</i>	What must be proved before a stylistic effect is proposed?	_____
G052	Ellipsis and reconstruction <i>word order</i>	State the boundary on supplying omitted words.	_____
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	_____

ID	Fact	Prompt	Response
G056	Evidence classes in source work <i>source discipline</i>	Distinguish received text, adaptation, and project composition.	_____
G077	Direct reading and lookup discipline <i>reading method</i>	State a responsible order for reading before and after consulting aids.	_____

1.4 Reconstruct and compose

Reconstruction. Parse and expand *hostia / in / altari / est*.

Composition. Write two ordinary analytical clauses using four words from the prayer-and-offering family.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: one method across ordinary and liturgical prose

Text classes: R for the Ordinary excerpts; P for the transfer text.

Received: *Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*

Received response: *Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*

Project transfer: *Petite, cives, ut nostrum consilium utile fiat apud eos qui urbem administrant. Accipiant magistratus consilium e manibus vestris ad salutem viarum atque ad utilitatem totius civitatis.*

Run the five-pass method from M06 on both pairs. Compare imperative and jussive, purpose or content clauses, possessives, and the repeated *ad* phrases. Then compose an ordinary request in which the grammar is parallel but no liturgical noun or sacred action is borrowed.

2.1 Before continuing

You should reasonably be able to apply one evidence-led workflow to unfamiliar Ordinary material and non-liturgical prose, and to distinguish grammatical transfer from falsely attributed imitation.

2.2 Independent workflow and the fixed Ordinary — connected practice

Connection. A familiar liturgical sequence can assist navigation but must not replace grammatical reading.

Practice. On a fresh Ordinary passage, record text class, finite spine, clause bounds, morphology, government, supplied words, literal structure, natural sense, and only then lookup results. Repeat the process on the paired neutral or classical paragraph.

Recall without notes. State one place where familiarity tempted you to skip evidence.

2.3 Formula and free syntax — connected practice

Connection. Fixed formulas contain ordinary Latin syntax even when repetition makes their meaning immediately familiar.

Practice. Choose four Ordinary formulas. Expand each into a full clause where that is defensible, mark what is supplied, and compose an ordinary-world sentence using the same grammatical frame but unrelated vocabulary.

Recall without notes. Close the Missal text and parse the four formulas from form alone.

2.4 Reading memorandum — connected practice

Connection. Direct comprehension is strengthened by concise Latin summary and by an explicit uncertainty ledger.

Practice. Write a five-sentence Latin memorandum of the two passages: two propositions from each and one precise comparison of style. Record every borrowed idiom and every unresolved question.

Recall without notes. Revise the memorandum once for clause attachment and once for morphology.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.1: Reading Method and Lexicon Discipline

All four variants are printed as a cumulative bank. Use one with the explanation open, another from memory, and return to the remaining forms after other Latin has intervened. Unless a prompt explicitly permits use of the included reference lexicon, make a complete first-pass clause map before consulting it. All received liturgical excerpts are identified in the course passage inventory.

Worksheet III.1 — Variant A

Worksheet ID: III.1

Focus: Clause frames before vocabulary

Use: Map first; no dictionary for Items 1–5.

1. In *Dominus vobiscum*, state the conventional optative construal and identify *vobiscum*.
 2. In the controlled word-order drill, underline the finite verb and attach every dependent in *Tibi, Domine, sacrificium laudis offerimus*.
-

3. Reconstruct *Puris mereamur mentibus introire* in analytical order, then state what may not be omitted.
-
4. Classify the supply in *lex Dei eius in corde ipsius [est]* as grammatical, parallel, or interpretive and justify it.
-
5. Explain why capital letters cannot decide the syntax of *Salvatorem germinet terra*.
-
6. **Text:** *Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.*
Passage ID: III.1.1; exact source and collation state are recorded in the passage inventory.
Make a clause map, prose-order line, and literal sense; no dictionary.
-

Worksheet III.2 — Variant B**Worksheet ID:** III.2**Focus:** Lemma proposals and lookup control**Use:** Write the proposal before checking a lexicon.

1. For *perfruamur*, give lemma, morphology, construction, and semantic class.

-
2. For *prosequere*, give lemma, morphology, likely object, and two related family words.

-
3. For *præfiguratur*, give lemma, morphology, and the two semantic roles expected around it.

-
4. For *confundentur*, give lemma, morphology, and a warning about its contextual sense.

-
5. Turn the isolated gloss “save” into a useful family entry containing at least five Latin forms.

-
6. **Text:** *Fac nos divinitatis tuæ sempiterna fruitione repleti.*

Passage ID: III.2.1; exact source and collation state are recorded in the passage inventory.

Mark forms first. Permit one lookup only; state which word deserves it and why.

Worksheet III.3 — Variant C**Worksheet ID:** III.3**Focus:** Word-order reconstruction**Use:** Give both analytical and printed-order observations.

1. Reconstruct *Nova mentis nostræ oculis lux tuæ claritatis infulsit.*

-
2. Reconstruct *Te supplices rogamus ac petimus.*

-
3. Reconstruct *Ab imminentibus periculis te protegente eripi.*

-
4. Reconstruct *Quam oblationem benedictam facere digneris.*

-
5. Reconstruct *Agnus redemit oves: Christus innocens Patri reconciliavit peccatores*; name the parallelism.

-
6. **Text:** *Omnipotens et misericors Deus, de cuius munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur.*

Passage ID: III.3.1; exact source and collation state are recorded in the passage inventory.

Bracket the relative and ut-clause; write analytical order and identify the subject of *venit*.

Worksheet III.4 — Variant D**Worksheet ID:** III.4**Focus:** Fresh connected reading**Use:** Delay lookup until the final item.

1. **Text:** *Largire nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt, propitius et agendi: ut, qui sine te esse non possumus, secundum te vivere valeamus.*

Passage ID: III.4.1; exact source and collation state are recorded in the passage inventory.

Mark every clause, nonfinite form, and antecedent.

-
2. Write the minimum prose-order reconstruction of the passage.
-
3. In simple Latin answer: *Quid Dominus largiri rogatur?*
-
4. In simple Latin answer: *Cur auxilio Domini egemus?*
-
5. State the function of *propitius*; give one defensible English sense without rearranging it into a separate clause.
-
6. Now permit two lookups. Which entries, if any, materially improve the parse rather than merely polish English?
-

CHAPTER 2

Unit III.2: Ordinary and Fixed Order**Worksheet III.5 — Variant A****Worksheet ID:** III.5**Focus:** Responses and ellipsis**Use:** Work from the fixed dialogues.

1. Parse and complete *Et cum spiritu tuo* without changing its force.

-
2. Explain *Habemus ad Dominum* after *Sursum corda*.

-
3. Parse *Gratias agamus Domino Deo nostro*.

-
4. Why are *dignum, iustum, æquum, salutare* neuter in the Preface response/frame?

-
5. Analyze the printed two-part dismissal and response *Ite, missa est. Deo gratias*; parse *Deo*.

-
6. **Text:** *Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*
Passage ID: III.5.1; exact source and collation state are recorded in the passage inventory.
Map the imperative and purpose clause; explain *meum ac vestrum*.
-

Worksheet III.6 — Variant B**Worksheet ID:** III.6**Focus:** Gloria and Creed dependencies**Use:** Do not answer from memorized English.

1. Parse *pax hominibus bonæ voluntatis*.

2. In *Laudamus te, benedicimus te, adoramus te, glorificamus te*, identify person, tense, subject, and object.

3. Analyze *Qui tollis peccata mundi, miserere nobis*.

4. Parse *propter nos homines et propter nostram salutem*.

5. Explain the tense sequence in *passus et sepultus est; et resurrexit tertia die*.

6. **Text:** *Et exspecto resurrectionem mortuorum, et vitam venturi sæculi*.

Passage ID: III.6.1; exact source and collation state are recorded in the passage inventory.

Identify the two objects and the nonfinite modifier.

Worksheet III.7 — Variant C**Worksheet ID:** III.7**Focus:** Fixed priestly prayers**Use:** Analyze rather than recite.

1. **Text:** *Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire.*

Passage ID: III.7.1; exact source and collation state are recorded in the passage inventory.

Produce a full dependency map.

-
2. Transform *ut mereamur introire* to singular while preserving present subjunctive and supply the answer.

-
3. Explain the biblical genitive intensification *Sancta sanctorum* without treating both forms as the same case function.

-
4. **Text:** *Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi.*

Passage ID: III.7.2; exact source and collation state are recorded in the passage inventory.

Trace every accusative, dative, and genitive.

-
5. Change the relative clause to “which I offer to you” and keep agreement.

-
6. Write one grammatical Latin question and answer proving direct comprehension of the offertory excerpt.
-

Worksheet III.8 — Variant D**Worksheet ID:** III.8**Focus:** Random-entry Ordinary reading**Use:** Begin at the quoted line, not at the prayer's opening.

1. **Text:** *Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, suscipe deprecationem nostram.*

Passage ID: III.8.1; exact source and collation state are recorded in the passage inventory.

Mark apposition, relative clause, and petition.

-
2. Answer in Latin: *Quis peccata mundi tollit?*

-
3. Answer in Latin: *Quid ille suscipere rogatur?*

-
4. From the Creed parse *consubstantialem Patri: per quem omnia facta sunt.*

-
5. From the Sanctus explain *pleni sunt cæli et terra gloria tua.*

-
6. Analyze the printed line *Agnus Dei, qui tollis peccata mundi, dona nobis pacem.* State the case of *nobis* and *pacem*.
-

CHAPTER 3

Before continuing

Before continuing. Identify source class and clause boundaries; recover the finite spine, government, reference, and defensible supplies in an unfamiliar Ordinary selection; use navigation without substituting memorized wording; apply the same method to non-liturgical prose; and write a concise Latin memorandum with an uncertainty ledger.

Use fresh work before consulting the answers. The purpose of this record is to identify what has become dependable and what deserves another round of explanation, memory work, or reading.

Area	Fresh attempt	Later return
Date, passage, or form used		
Vocabulary recalled directly		
Forms and constructions explained		
Connected Latin read directly		
Latin composed and revised		
Recurring uncertainty		
Explanation or sheet repeated		
What is reasonably dependable now		

If an ability remains uncertain: Return to the exact memory set, reader passage, integrated practice, or worksheet that exposes the uncertainty; then use different Latin for the later return.

What I will revisit next: _____ **Date of a later return:** _____

Reason in one complete sentence: _____

Part V

Answers and Models

Use this part after a fresh attempt. Compare deciding evidence, not merely wording, and use *EL-GUIDE*'s alternative-answer method for Latin that admits more than one defensible form or interpretation.

CHAPTER 1

Memory-work answers

Lexeme and retrieval models

Event	ID	Latin	Project gloss
N	L097	<i>altare, altaris n.</i>	altar
N	L098	<i>ecclesia, -æ f.</i>	church, assembly
N	L099	<i>sacrificium, -i n.</i>	sacrifice, offering
N	L100	<i>hostia, -æ f.</i>	sacrificial victim, offering
N	L101	<i>munus, muneris n.</i>	gift, duty, service, offering
N	L102	<i>donum, -i n.</i>	gift
N	L103	<i>oblatio, oblationis f.</i>	offering, oblation
N	L104	<i>prex, precis f.</i>	prayer, entreaty
N	L397	<i>missa, -æ f.</i>	Mass; dismissal
N	L398	<i>sacerdos, sacerdotis m./f.</i>	priest
N	L399	<i>minister, ministri m.</i>	minister, attendant, servant
N	L400	<i>plebs, plebis f.</i>	people, common people, congregation
N	L401	<i>sanctuarium, -i n.</i>	sanctuary, holy place
N	L402	<i>evangelium, -i n.</i>	gospel, good news
N	L403	<i>epistola, -æ f.</i>	letter, epistle
N	L404	<i>lectio, lectionis f.</i>	reading, lesson, selection read
N	L405	<i>psalmus, -i m.</i>	psalm
N	L406	<i>canticum, -i n.</i>	song, canticle
N	L407	<i>introitus, -us m.</i>	entrance, beginning; Introit
N	L408	<i>graduale, gradualis n.</i>	Gradual; gradual book
N	L409	<i>offertorium, -i n.</i>	Offertory; place or act of offering
N	L410	<i>communio, communionis f.</i>	communion, sharing; Communion chant
N	L411	<i>calix, calicis m.</i>	cup, chalice
N	L412	<i>patena, -æ f.</i>	paten, shallow dish
N	L413	<i>ritus, -us m.</i>	rite, usage, manner
R1	L089	<i>gratia, -æ f.</i>	grace, favor, thanks
R1	L090	<i>gloria, -æ f.</i>	glory, praise, splendor
R1	L091	<i>pax, pacis f.</i>	peace
R1	L092	<i>fides, fidei f.</i>	faith, trust, fidelity
R1	L380	<i>ibi</i>	there
R1	L385	<i>sursum</i>	upward, above

Event	ID	Latin	Project gloss
R1	L391	<i>mane</i>	morning, in the morning
R1	L396	<i>procul</i>	far away, at a distance
R2	L085	<i>spiritus, -us m.</i>	spirit, breath
R2	L086	<i>anima, -æ f.</i>	soul, life
R2	L087	<i>corpus, corporis n.</i>	body
R2	L088	<i>cor, cordis n.</i>	heart
R2	L364	<i>nolo, nolle, nolui</i>	be unwilling, not want
R2	L367	<i>eo, ire, ii or ivi, itum</i>	go
R2	L370	<i>memini, meminisse</i>	remember
R2	L378	<i>necessitas, necessitatis f.</i>	necessity, constraint
R5	L057	<i>ego, mei</i>	I
R5	L058	<i>tu, tui</i>	you
R5	L059	<i>nos, nostri or nostrum</i>	we, us
R5	L060	<i>vos, vestri or vestrum</i>	you
R5	L312	<i>scio, scire, scivi, scitum</i>	know
R5	L316	<i>iubeo, -ere, iussi, iussum</i>	order, bid
R5	L323	<i>patior, pati, passus sum</i>	suffer, endure, allow
R5	L326	<i>utor, uti, usus sum</i>	use, employ, enjoy the use of

Grammar models

ID	Fact	Prompt	Model
G051	Marked word order and hyperbaton <i>word order</i>	What must be proved before a stylistic effect is proposed?	First prove syntactic attachment from agreement, government, and clause structure. Then compare a neutral scaffold with the printed order and explain what separation or placement foregrounds.
G052	Ellipsis and reconstruction <i>word order</i>	State the boundary on supplying omitted words.	Supply a word only when grammar or a strong parallel requires or licenses it; place the supply in brackets. Reconstruction preserves every printed form and is an analytical scaffold, not a rewritten source.
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	Genre is a recurring kind of text defined by task and convention, such as Collect or narrative. Register is a variety associated with use or setting, such as biblical, juridical, or liturgical Latin. Neither overrides the printed grammar.
G056	Evidence classes in source work <i>source discipline</i>	Distinguish received text, adaptation, and project composition.	Received text reproduces an identified witness; an adaptation visibly changes a received base and records the change; project composition is new instructional Latin. None may be presented under another class merely because its wording sounds plausible.

ID	Fact	Prompt	Model
G077	Direct reading and lookup discipline <i>reading method</i>	State a responsible order for reading before and after consulting aids.	Mark finite verbs, clause boundaries, agreement, and government from the printed text; propose a provisional structure; then consult a complete lexical or grammatical entry and revise visibly. A gloss or translation may test an analysis but must not replace it.

Reconstruction and composition models

Reconstruction prompt. Parse and expand *hostia / in / altari / est*.

Model. *Hostia in altari est.* *Hostia* is nominative subject; *in altari* is an ablative location phrase.

Composition prompt. Write two ordinary analytical clauses using four words from the prayer-and-offering family.

Model. Model: *Donum ad altare portatur. Prex in ecclesia auditur.* Both are project-created practice clauses.

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: one method across ordinary and liturgical prose

Text classes: R for the Ordinary excerpts; P for the transfer text.

Received: *Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*

Received response: *Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*

Project transfer: *Petite, cives, ut nostrum consilium utile fiat apud eos qui urbem administrant. Accipiant magistratus consilium e manibus vestris ad salutem viarum atque ad utilitatem totius civitatis.*

Run the five-pass method from M06 on both pairs. Compare imperative and jussive, purpose or content clauses, possessives, and the repeated *ad* phrases. Then compose an ordinary request in which the grammar is parallel but no liturgical noun or sacred action is borrowed.

3.1 Models and points to check

The Ordinary moves from an imperative plural to *ut . . . fiat*; the response uses a third-person jussive *suscipiat*. The project transfer keeps that architecture while changing domain and diction. This is declared parallel composition, not received civic Latin.

Independent workflow and the fixed Ordinary — model and points to check

Model / points to check. The packet keys control the local parse. A complete record distinguishes what the page prints from memory, rubric, translation, and editorial supply; it applies the same grammatical standard to both genres.

Formula and free syntax — model and points to check

Model / points to check. Models accept more than one supply when the printed phrase permits it, but every addition is bracketed. The neutral sentences test the construction without presenting project wording as liturgical.

Reading memorandum — model and points to check

Model / points to check. A sound memorandum reports the source propositions accurately, separates grammatical observation from theological inference, and documents rather than conceals borrowed wording or uncertainty.

CHAPTER 4

Unit III.1: Reading Method and Lexicon Discipline

Solution III.1 — Variant A

Worksheet ID: III.1

Focus: Clause frames before vocabulary

Use: Map first; no dictionary for Items 1–5.

1. In *Dominus vobiscum*, state the conventional optative construal and identify *vobiscum*.
Answer / model: An interpretive pedagogical paraphrase is *[sit] Dominus vobiscum*; *sit* is not expressed or uniquely forced by morphology. *vobiscum* is *cum* with ablative second-person plural pronoun; the phrase is comitative. Supplying *est* would not preserve the conventional optative force.
2. In the controlled word-order drill, underline the finite verb and attach every dependent in *Tibi, Domine, sacrificium laudis offerimus*.
Answer / model: Finite verb: *offerimus*; implicit subject *nos*; object *sacrificium*; dependent genitive *laudis*; recipient *tibi*; vocative *Domine*.
3. Reconstruct *Puris mereamur mentibus introire* in analytical order, then state what may not be omitted.
Answer / model: Analytical order: *mereamur introire puris mentibus*. *mereamur* is first plural present subjunctive deponent and requires complementary infinitive *introire*; *puris mentibus* is ablative of attendant manner.
4. Classify the supply in *lex Dei eius in corde ipsius [est]* as grammatical, parallel, or interpretive and justify it.
Answer / model: I: the printed text is a verbless nominal clause with a prepositional location predicate. *[est]* is an interpretive dependency or English paraphrase; Latin does not require an overt copula, and no additional content word may be supplied.
5. Explain why capital letters cannot decide the syntax of *Salvatorem germinet terra*.
Answer / model: Case endings decide it: nominative *terra* is subject; accusative *Salvatorem* object; third-person singular subjunctive *germinet* agrees with *terra*. Capitals are editorial/devotional.
6. **Text:** *Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.*
Passage ID: III.1.1; exact source and collation state are recorded in the passage inventory.
 Make a clause map, prose-order line, and literal sense; no dictionary.
Answer / notes: Two coordinated imperatives: *fac* and *edoce*, implicit divine subject. Prose order: *Domine, fac vias tuas notas mihi et edoce me semitas tuas*. *notas* is predicate accusative; *mihi* dative; *me* object. Sense: make your ways known to me and teach me your paths.

Solution III.2 — Variant B

Worksheet ID: III.2

Focus: Lemma proposals and lookup control

Use: Write the proposal before checking a lexicon.

- For *perfruamur*, give lemma, morphology, construction, and semantic class.
Answer / model: *perfruor, perfrui, perfructus sum*; first plural present subjunctive deponent; governs an ablative of what is enjoyed; semantic class: enjoyment/possession.
- For *prosequere*, give lemma, morphology, likely object, and two related family words.
Answer / model: *prosequor, prosequi, prosecutus sum*; second singular present imperative deponent; likely takes an accusative object such as *vota*; family: *secutus, exsequor* (or *consequor*).
- For *præfiguratur*, give lemma, morphology, and the two semantic roles expected around it.
Answer / model: *præfiguro, præfigurare, præfiguravi, præfiguratum*; third singular present active indicative. It expects a sign/prefiguring subject and the future reality as direct object.
- For *confundentur*, give lemma, morphology, and a warning about its contextual sense.
Answer / model: *confundo, confundere, confudi, confusum*; third plural future passive indicative. In psalmic/liturgical context it often means be put to shame, not merely become mentally confused.
- Turn the isolated gloss “save” into a useful family entry containing at least five Latin forms.
Answer / model: Model: *salvus* safe/saved; *salvo, salvare* save; *salus, salutis* safety/salvation; *salutaris, -e* saving/health-giving; *Salvator, -oris* savior. Record constructions from actual passages.
- Text:** *Fac nos divinitatis tuæ sempiterna fruitione repleti.*
Passage ID: III.2.1; exact source and collation state are recorded in the passage inventory.
Mark forms first. Permit one lookup only; state which word deserves it and why.
Answer / notes: *fac* governs accusative *nos* plus passive infinitive *repleti*; *fruitione* is ablative of filling, modified by *sempiterna*; *divinitatis tuæ* is dependent genitive. If one lookup is needed, *fruitio* deserves it because its precise sense and construction matter; morphology already rules out looking up *repleti* as a headword.

Solution III.3 — Variant C

Worksheet ID: III.3

Focus: Word-order reconstruction

Use: Give both analytical and printed-order observations.

1. Reconstruct *Nova mentis nostræ oculis lux tuæ claritatis infulsit*.
Answer / model: *Nova lux tuæ claritatis infulsit oculis mentis nostræ*. *lux* is subject, *infulsit* verb, *oculis* dative, with genitives attached. Printed order encloses the recipient between the newness and source of the light.
2. Reconstruct *Te supplices rogamus ac petimus*.
Answer / model: *Nos supplices te rogamus ac petimus*. The explicit accusative object is fronted; *supplices* is predicative nominative with the implicit subject.
3. Reconstruct *Ab imminentibus periculis te protegente eripi*.
Answer / model: *eripi ab imminentibus periculis te protegente*. The ablative absolute is independent of the passive infinitive; *te* is not its object.
4. Reconstruct *Quam oblationem benedictam facere digneris*.
Answer / model: *digneris facere quam oblationem benedictam*. Better dependency notation: *quam oblationem* is object of *facere*, *benedictam* predicate accusative, and *facere* complement of deponent *digneris*.
5. Reconstruct *Agnus redemit oves; Christus innocens Patri reconciliavit peccatores*; name the parallelism.
Answer / model: The printed order is already nearly analytical: subject–verb–object, then subject–dative–verb–object. *Agnus* and *Christus innocens* are co-referential parallel subjects in distinct clauses; *oves* and *peccatores* are the corresponding parallel objects. *Patri* belongs only to *reconciliavit*.
6. **Text:** *Omnipotens et misericors Deus, de cuius munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur*.
Passage ID: III.3.1; exact source and collation state are recorded in the passage inventory.
 Bracket the relative and *ut*-clause; write analytical order and identify the subject of *venit*.
Answer / notes: Address: *Omnipotens et misericors Deus*. Relative frame: *de cuius munere venit* [*ut*-clause]. The entire substantive *ut*-clause is the subject/content of *venit*: that you are served worthily and laudably by your faithful comes from whose gift. Within it, *tibi* is dative and *a fidelibus tuis* personal agent.

Solution III.4 — Variant D

Worksheet ID: III.4

Focus: Fresh connected reading

Use: Delay lookup until the final item.

1. **Text:** *Largire nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt, propitius et agendi: ut, qui sine te esse non possumus, secundum te vivere valeamus.*
Passage ID: III.4.1; exact source and collation state are recorded in the passage inventory.
 Mark every clause, nonfinite form, and antecedent.
Answer / notes: Main petition *largire* with recipient *nobis* and object *spiritum*; genitive gerunds *cogitandi* ... *et agendi* depend on *spiritum*; *quæ recta sunt* is a substantival relative, object of both gerunds by sense. Result/purpose *ut* ... *valeamus*; embedded substantival *qui* has antecedent implicit *nos*; infinitives *esse* and *vivere* complement *possumus/valeamus*.
2. Write the minimum prose-order reconstruction of the passage.
Answer / model: *Domine, propitius largire nobis semper spiritum cogitandi et agendi quæ recta sunt, ut nos, qui sine te esse non possumus, valeamus secundum te vivere.*
3. In simple Latin answer: *Quid Dominus largiri rogatur?*
Answer / model: *Rogatur ut nobis spiritum recta cogitandi et agendi largiatur.*
4. In simple Latin answer: *Cur auxilio Domini egemus?*
Answer / model: *Auxilio eius egemus quia sine eo esse non possumus.*
5. State the function of *propitius*; give one defensible English sense without rearranging it into a separate clause.
Answer / model: Predicate adjective with the implicit subject of *largire*, used with adverbial force: “being gracious/graciously grant.” It is not an adverbial form morphologically.
6. Now permit two lookups. Which entries, if any, materially improve the parse rather than merely polish English?
Answer / model: A prepared reader needs none. If needed, *largior*, *largiri*, *largitus sum* confirms a deponent imperative, and *secundum* confirms accusative *te*. Looking up *recta* before recognizing substantival neuter plural would not be disciplined.

CHAPTER 5

Unit III.2: Ordinary and Fixed Order

Solution III.5 — Variant A

Worksheet ID: III.5

Focus: Responses and ellipsis

Use: Work from the fixed dialogues.

1. Parse and complete *Et cum spiritu tuo* without changing its force.
Answer / model: [*Dominus sit*] *cum spiritu tuo*. *spiritu* is ablative after *cum*; *tuo* agrees. The supply is optative, not indicative.
2. Explain *Habemus ad Dominum* after *Sursum corda*.
Answer / model: *corda* is the object of the implied raising in the invitation. *habemus* [*corda*] supplies the object from strict parallel; *ad Dominum* gives direction: we have them toward the Lord.
3. Parse *Gratias agamus Domino Deo nostro*.
Answer / model: *agamus*: first plural present hortatory subjunctive; object idiom *gratias agere*; *Domino Deo* dative in apposition; *nostro* dative agreeing with both titles.
4. Why are *dignum*, *iustum*, *æquum*, *salutare* neuter in the Preface response/frame?
Answer / model: They are predicate neuter adjectives evaluating an action or infinitive clause, not agreeing with a masculine celebrant or feminine noun.
5. Analyze the printed two-part dismissal and response *Ite, missa est. Deo gratias*; parse *Deo*.
Answer / model: *Deo* is dative with the idiom of giving thanks; *gratias* [*agimus*] contains an omitted verb supplied from liturgical convention.
6. **Text:** *Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*
Passage ID: III.5.1; exact source and collation state are recorded in the passage inventory.
Map the imperative and purpose clause; explain *meum ac vestrum*.
Answer / notes: *orate* is plural imperative with vocative *fratres*. The *ut*-clause has *sacrificium* subject, *fiat* subjunctive, and predicate *acceptabile*; *apud Deum* marks acceptance before God. Neuter possessives *meum ac vestrum* agree with one *sacrificium*: mine and yours, distinguished yet one grammatical head.

Solution III.6 — Variant B

Worksheet ID: III.6

Focus: Gloria and Creed dependencies

Use: Do not answer from memorized English.

1. Parse *pax hominibus bonæ voluntatis*.

Answer / model: *pax* is nominative; *hominibus* dative recipient; *bonæ voluntatis* genitive singular qualifying the people.

2. In *Laudamus te, benedicimus te, adoramus te, glorificamus te*, identify person, tense, subject, and object.

Answer / model: All four are first plural present active indicatives with implicit *nos*; each takes accusative *te*. The anaphora is syntactically exact.

3. Analyze *Qui tollis peccata mundi, miserere nobis*.

Answer / model: Relative *qui* addresses the Son and is subject of *tollis*; *peccata* object with genitive *mundi*. Deponent imperative *miserere* governs dative *nobis*.

4. Parse *propter nos homines et propter nostram salutem*.

Answer / model: Both phrases are governed by *propter* plus accusative; *homines* is apposition to *nos*; *nostram* agrees with *salutem*.

5. Explain the tense sequence in *passus et sepultus est; et resurrexit tertia die*.

Answer / model: *passus est* is perfect deponent; *sepultus est* perfect passive; *resurrexit* perfect active. *tertia die* is ablative of time when.

6. **Text:** *Et exspecto resurrectionem mortuorum, et vitam venturi sæculi*.

Passage ID: III.6.1; exact source and collation state are recorded in the passage inventory.

Identify the two objects and the nonfinite modifier.

Answer / notes: First singular present *exspecto* has two accusative objects: *resurrectionem* with genitive *mortuorum*, and *vitam* with genitive *venturi sæculi*. *venturi* is future active participle agreeing with *sæculi*: the age that is to come.

Solution III.7 — Variant C

Worksheet ID: III.7

Focus: Fixed priestly prayers

Use: Analyze rather than recite.

1. **Text:** *Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire.*

Passage ID: III.7.1; exact source and collation state are recorded in the passage inventory.

Produce a full dependency map.

Answer / notes: *aufer* imperative, object *iniquitates nostras*, separation *a nobis*; *quæsumus* parenthetical, *Domine* vocative. Purpose *ut mereamur*; complementary *introire*; destination *ad Sancta sanctorum*; ablative manner/state *puris mentibus*.

2. Transform *ut mereamur introire* to singular while preserving present subjunctive and supply the answer.

Answer / model: *ut merear introire.*

3. Explain the biblical genitive intensification *Sancta sanctorum* without treating both forms as the same case function.

Answer / model: *Sancta* is substantival neuter plural accusative after *ad*; *sanctorum* is genitive neuter plural, conventionally “the Holy of Holies.”

4. **Text:** *Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi.*

Passage ID: III.7.2; exact source and collation state are recorded in the passage inventory.

Trace every accusative, dative, and genitive.

Answer / notes: *oblationem* object of *suscipe*; relative *quam* object of *offerimus*; *tibi* dative recipient; *memoriam* accusative after *ob*; three genitives depend on *memoriam*; *Iesu Christi* depends on the three event nouns.

5. Change the relative clause to “which I offer to you” and keep agreement.

Answer / model: *quam tibi offero.*

6. Write one grammatical Latin question and answer proving direct comprehension of the offertory excerpt.

Answer / model: Model: *Quid sanctæ Trinitati offertur? Hæc oblatio ei offertur ob memoriam mysteriorum Christi.*

Solution III.8 — Variant D

Worksheet ID: III.8

Focus: Random-entry Ordinary reading

Use: Begin at the quoted line, not at the prayer's opening.

1. **Text:** *Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, suscipe deprecationem nostram.*

Passage ID: III.8.1; exact source and collation state are recorded in the passage inventory.

Mark apposition, relative clause, and petition.

Answer / notes: Four appositional titles address the same person. *Domine* is formally vocative; *Deus* has its normal vocative form, while *Agnus Dei* and *Filius Patris* retain nominative forms in appositional address. Relative *qui* is subject of *tollis*; *peccata* object and *mundi* genitive. Imperative *suscipe* governs *deprecationem nostram*.

2. Answer in Latin: *Quis peccata mundi tollit?*

Answer / model: *Agnus Dei, Filius Patris, peccata mundi tollit.*

3. Answer in Latin: *Quid ille suscipere rogatur?*

Answer / model: *Deprecationem nostram suscipere rogatur.*

4. From the Creed parse *consubstantialem Patri: per quem omnia facta sunt*.

Answer / model: *consustantialem* is accusative masculine singular, agreeing with the continuing object *Iesum Christum/Filium* after *Credo in*; it is an appositional or attributive predicate description, not the predicate of an accusative-and-infinitive construction. *Patri* is its dative complement. *quem* is accusative after *per*; *omnia* is subject of passive *facta sunt*.

5. From the Sanctus explain *pleni sunt cæli et terra gloria tua*.

Answer / model: Compound subject *cæli et terra*; predicate adjective *pleni*; ablative of fullness *gloria tua*. Plural verb/adjective agree with the compound subject.

6. Analyze the printed line *Agnus Dei, qui tollis peccata mundi, dona nobis pacem*. State the case of *nobis* and *pacem*.

Answer / model: *nobis* dative recipient; *pacem* accusative object of imperative *dona*.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M13, *Reader Method and the Ordinary*, in Triptych's print-first, self-paced Ecclesiastical Latin curriculum. It brings together the complete teaching units named on its cover, cumulative vocabulary and grammar memory work, connected ordinary or received Latin, written composition, integrated transfer practice, every A–D worksheet variant for its units, one qualitative readiness record, and matching terminal answers and models. Missal specialization begins only after broad core syntax and continues to include contrasting prose.

EL-GUIDE owns the course-wide study and correction method, source classes, recurrence loop, and the meaning of “before continuing.” EL-MW owns the printable cumulative memory system. EL-REFERENCE owns the compact grammar and reading lexicon. This packet nevertheless prints the instruction, passages, glosses, forms, exercises, and models needed for its ordinary work; it does not quietly depend on a separate textbook, dictionary, Missal, translation, or person directing the work.

The description before continuing names what should become reasonably dependable in fresh Latin. Repeated vocabulary, paradigms, contrasts, reconstruction, and composition are the normal means of making it dependable.

1.2 Controlling records and local state

Course-wide research records own editions, passages, vocabulary, answers, curriculum structure, rights, and verification. The leaf's packet map records its unit grouping, reader and memory sets, local boundary, and next direction. Claim-local qualifications remain beside affected material; received wording must agree with the course passage inventory and named edition.

Uncited ordinary examples are project-composed instructional Latin. Received texts, normalizations, adaptations, project glosses, and unresolved leads are distinguished by the course source convention. Project composition never presents itself as received liturgy, Scripture, or an author's wording.

The redesigned source edition has not inherited the release status of the earlier installed PDFs. A successful build does not install or release a new snapshot; each changed PDF remains subject to the recorded source, rights, review, and exact-byte authorization boundaries.

CHAPTER 2

References

These references identify and verify the received Latin printed in the course. Every passage, gloss, comparison text, and model needed for the work is already supplied in the packet or its course companions; consulting the source editions is not part of ordinary packet completion. Project explanation, translation, reconstruction, exercises, comparison sets, and compositions are distinguished from received wording by the P/R convention in the scope record.

2.1 Missal and biblical corpus

- Catholic Church, *Missale Romanum ex decreto SS. Concilii Tridentini restitutum, Summorum Pontificum cura recognitum*, editio typica (Rome: Typis Polyglottis Vaticanis, 1962). Page images control doubtful wording over OCR or a searchable presentation.
- The four complete course dossiers are listed separately so each stable ID remains legible:
 - MR62-FORM-ADV1: First Sunday of Advent, printed pp. 1–2;
 - MR62-FORM-PENT: Pentecost, pp. 356–358;
 - MR62-FORM-XII-PENT: Twelfth Sunday after Pentecost, pp. 392–393;
 - MR62-FORM-XXIII-PENT: Twenty-third Sunday after Pentecost, pp. 416–417.
 The identified page images were visually checked.
- *Biblia Sacra Vulgatae Editionis, Sixti V et Clementis VIII*, Michael Hetzenauer, ed. (1914), is the controlling biblical comparison witness where a passage record names it. A Missal reading remains a Missal reading even when it quotes or adapts Scripture.

2.2 Verified connected prose

- CAES-DUPONTET1900: Renatus Du Pontet, ed., *C. Iuli Caesaris Commentariorum pars prior* (Oxford: Clarendon, 1900), *Bellum Gallicum* 1.1.1.
- CIC-FALCONER1923: W. A. Falconer, ed., *De senectute, De amicitia, De divinatione* (Cambridge, MA: Harvard University Press, 1923), *Laelius* 6.20. The course reproduces no facing edition translation.
- HIER-CSEL54: Isidor Hilberg, ed., *S. Eusebii Hieronymi Epistulae*, CSEL 54 (Vienna and Leipzig: Tempsky and Freytag, 1910), *Epistula* 22.30.4.
- AUG-CSEL33: Pius Knöll, ed., *S. Aureli Augustini Confessionum libri XIII*, CSEL 33 (Vienna: Tempsky, 1896), *Confessiones* 1.1.1 and 10.27.38.
- AMB-KRAB1857: Johann Georg Krabinger, ed., *De officiis ministrorum libri III* (Tübingen: H. Laupp, 1857), 1.11.38.
- THOM-LEON4: *Sancti Thomae Aquinatis Opera omnia iussu impensaque Leonis XIII*, vol. 4 (Rome: Typographia Polyglotta, 1888), *Summa theologiae* I, q. 1, a. 1, corpus opening.

2.3 Verified poetry

- PHAED-POST1919: J. P. Postgate, ed., *Phaedri Fabulae Aesopiae* (Oxford: Clarendon, 1919), 1.1.1–6.
- VERG-HEND1891: John Henderson, ed., *Aeneid, Book I* (Toronto: Copp, Clark, 1891), 1.1–4.
- OVID-OWEN1885: S. G. Owen, ed., *P. Ovidi Nasonis Tristium libri V* (Oxford: Clarendon, 1885), 1.1.1–2.
- HOR-WICKGAR1912: E. C. Wickham and H. W. Garrod, eds., *Q. Horati Flacci opera* (Oxford: Clarendon, 1912), *Carmina* 1.11.
- MR62-FORM-PENT: the complete Pentecost Sequence in the 1962 Missal, printed p. 357.

The consulted print editions are public domain in the United States as recorded in the edition manifest. Their scans are verification witnesses and are not reproduced. All English renderings in the course are new project translations. Candidate passages by other authors remain outside the received course corpus until an exact edition and page have been checked.

2.4 Grammar and Reading Lexicon

The course's Reference Grammar and complete controlled Reading Lexicon are the immediate aids for packet work. The inherited comparison bibliography includes J. H. Allen and J. B. Greenough, *New Latin Grammar* (1903); Charles E. Bennett, *New Latin Grammar*, 1918 revision; Charlton T. Lewis and Charles Short, *A Latin Dictionary* (1879); and Du Cange et al., *Glossarium mediae et infimae latinitatis*, L. Favre ed. (1883–1887).

Those works describe different strata and do not form one undifferentiated authority. A classical rule does not by itself establish a biblical, patristic, medieval, or stable liturgical development. Most inherited rule explanations lack a recorded locus-by-locus chain to those works, so the course does not claim that every rule or project gloss has received an independent external lexical audit.

2.5 Citation and normalization

Missal passages are cited by stable source ID, liturgical locus, genre, and printed pages; biblical passages by book, chapter, and verse; historical authors by work and section. Declared changes of *j/i*, *u/v*, ligature, capitalization, punctuation, accent, or line display are recorded apart from substantive variants. A prose-order reconstruction, scansion display, or composition remains P analysis even when every word derives from a received passage. The edition manifest, source ladder, poetry map, and passage inventory give the exact page-image locators and remaining evidence limits.

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