

Ecclesiastical Latin

EL-M14: Orations and Petitions

Unfold the compressed architecture of Collects, Secrets, and Postcommunions and compare it with longer periodic prose

Packet key	M14
Stable lessons	EL-III.3,III.4
Course stage	Missal Reading
What this assumes	Independent reader workflow and Ordinary navigation through EL-M13
Continue with	EL-M15, Lessons, Epistles, and Gospels

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

Collects: The Compressed Petition

This lesson develops the ability to:

- identify the address, amplification, petition, desired result, and conclusion of a collect;
- untangle nested relatives, ablative absolutes, and paired gerunds;
- preserve the rhetorical focus after making a prose-order reconstruction.

A Roman collect is a compact period, not a string of devotional slogans. Its usual architecture is (1) divine address, (2) a relative or participial reason for confidence, (3) one governing petition, (4) an *ut* or *ne* clause stating the desired effect, and (5) a mediation conclusion. Not every collect contains every member, and punctuation is a reading aid rather than a substitute for syntax.

A **Collect** is the presiding oration that gathers the assembly's petition into a compact prayer. A **period** is a sentence designed as an articulated whole whose subordinate members lead toward or depend on a governing member; it does not merely mean a long sentence. The **address** names the person addressed; an **amplification** expands that address, commonly by recalling a divine attribute or act; the **petition** states what is requested; the **desired result** states the end for which it is requested; and the **conclusion** supplies the conventional mediation. These are functional members, not guaranteed punctuation units.

1.1 Imperatives, infinitives, and ablative absolutes

Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminetibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari.

Source: *Missale Romanum* (1962), Dominica I Adventus, Collecta.

First isolate *excita* and *veni*, two coordinated imperatives. *quæsumus* is parenthetical and *Domine* vocative. Inside the *ut*-clause, *mereamur* governs the passive infinitives *eripi* and *salvari*. The separation phrase *ab imminetibus ... periculis* belongs especially with *eripi*. Both *te protegente* and *te liberante* are ablative absolutes; the pronoun is their subject, not the object of the infinitives.

Analytical order:

Domine, excita potentiam tuam et veni, ut mereamur eripi ab periculis peccatorum nostrorum te protegente et salvari te liberante.

Return then to the printed order: danger is placed before protection, and the balanced ablative absolutes make divine action surround the two infinitives.

1.2 Correlative relatives

A **correlative** pair uses matched words to link corresponding roles. In the genitive pair *cuius ... eius*, the first member introduces the relative relation (“whose”) and the second resumes it (“of that same one”); agreement and case still have to be parsed separately.

Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus; ut, cuius lucis mysteria in terra cognovimus, eius quoque gaudiis in cælo perfruamur.

Source: Missale Romanum (1962), In Nativitate Domini, ad primam Missam in nocte, Collecta.

The relative *qui* addresses the same *Deus*; its second-person verb *fecisti* is normal because the antecedent is vocative in function. *facere* with infinitive appears as *fecisti ... clarescere*; *illustratione* is ablative of means, and *veri luminis* defines the illumination. The petition is the bare imperative *da*; its content is the following *ut*-clause. *cuius ... eius* is a correlative: the light whose mysteries were known is the light whose joys are enjoyed. *perfruamur* is deponent and governs ablative *gaudiis*.

1.3 Gerunds as divine accompaniment

The ablative gerunds *præveniando* and *adiuvando* name ways of acting; they do not agree with *vota*.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniando aspiras, etiam adiuvando proseguere.

Source: Missale Romanum (1962), Dominica Resurrectionis, Collecta.

The main petition is *prosequere*, a deponent imperative, with *vota nostra* as object. The relative *quæ* also has *vota* as antecedent and object of *aspiras*. The ablative gerunds *præveniando* and *adiuvando* express the manner or accompanying divine action: grace inspires desires beforehand and carries them through by helping. In the relative amplification, *aditum* is the object of *reserasti*, *nobis* dative of advantage, and *devicta morte* an ablative absolute.

1.4 A collect lexicon

Learn families in their recurrent constructions:

- *præsta, concede, tribue, largire, da* introduce petitions;
- *mereor + infinitive* means “be found or deemed worthy to”; *dignor + infinitive*, “deign or be pleased to”; and *valeam + infinitive*, “be able to.” Determine the wider theology from the prayer and its sources rather than from these constructions alone;
- *propitius* is often predicative/adverbial with an imperative;
- *familia, populus, Ecclesia, vota, desideria* commonly become subjects or objects far from their modifiers;
- *prævenio, prosequor, perficio, perago* describe grace beginning, accompanying, and completing an action.

CHAPTER 2

Secrets and Postcommunions: Gift and Effect

This lesson develops the ability to:

- recognize the ritual vocabulary and demonstratives of the Secret;
- follow sacramental cause and desired effect in the Postcommunion;
- distinguish the grammatical referents of *quæ*, *hæc*, and *quam*.

The Secret often moves from gifts presently offered to the unity, cleansing, or salvation they signify. The Postcommunion moves from reception to continuing effect. Both genres favor passive infinitives, optative subjunctives, abstract nouns, and pronouns whose antecedents must be found by gender and number rather than proximity.

In the 1962 books, the **Secret** is the proper oration said silently over the offerings before the Preface; the **Postcommunion** is the proper oration after Communion that asks for the received sacrament's continuing effect. These names identify liturgical position and function, not a particular sentence pattern. A **referent** is the person, thing, or idea to which an expression points. Antecedent matching begins with gender, number, and syntactic possibility, then tests whether the resulting sense fits the prayer.

An **abstract noun** names a quality, act, or state—such as unity, reception, or cleansing—rather than a concrete bearer. A **sacramental effect** is the reality the prayer asks the received or offered sacrament to bring about; it must be distinguished from the ritual gift, sign, or act that the sentence makes its grammatical cause or occasion.

2.1 The offered sign

Ecclesiæ tuæ, quæsumus, Domine, unitatis et pacis propitius dona concede: quæ sub oblatis muneribus mystice designantur.

Source: *Missale Romanum* (1962), In festo Sanctissimi Corporis Christi, Secreta.

The main object is *dona*; *unitatis et pacis* specifies the gifts, and *Ecclesiæ tuæ* is dative of recipient. Read *propitius* with the subject implicit in *concede*. Neuter plural *quæ* refers to *dona*, not to feminine *Ecclesiæ* or the singular genitives. *sub oblatis muneribus* presents the gifts under the outward offered elements; *designantur* is passive.

2.2 Reception as a sign of future fruition

Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione reple: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfigurat.

Source: *Missale Romanum* (1962), In festo Sanctissimi Corporis Christi, Postcommunio.

fac takes accusative *nos* and passive infinitive *reple*. The ablative *fruitione* expresses that with which the recipient is filled; *divinitatis tuæ* is its objective genitive. Feminine singular *quam* refers to *fruitionem* understood from *fruitione*. The subject of *præfigurat* is *temporalis perceptio*; the genitives *pretiosi Corporis et Sanguinis tui* specify what is received.

2.3 A future feast approached now

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostræ ventura solemnia congruis honoribus præcedamus.

Source: Missale Romanum (1962), Dominica I Adventus, Postcommunio.

suscipiamus is hortatory or petitionary subjunctive. In the result or purpose clause, *ventura solemnia* is the accusative object of *præcedamus*: the worshippers go before the coming solemnities with fitting honors. *reparationis nostræ* defines those solemnities and *congruis honoribus* is ablative of means or manner. Do not make *solemnia* the subject merely because its form could be nominative.

2.4 Semantic families

Gift:

munus emphasizes a gift or duty; *donum* a gift; *oblatio* the offering; *hostia* the sacrificial victim.

Reception:

percipio/perceptio is full reception or taking; *sumo/sumptio* taking up; *suscipio* receiving or sustaining.

Effect:

purgo, mundo, emundo; reficio; reparo; proficiat; medela, remedium, fructus.

Sign:

significo; designo; præfiguro; mysterium; sacramentum.

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
L105	<i>oro, -are, -avi, -atum</i>	pray, entreat, speak formally	verb; first conjugation; person, object, or clause construction follows context
L106	<i>concedo, -ere, concessi, concessum</i>	grant, yield, concede	verb; third conjugation; often takes a thing and a recipient or dependent clause
L107	<i>tribuo, -ere, tribui, tributum</i>	assign, grant, bestow	verb; third conjugation; thing commonly accusative and recipient dative
L108	<i>largior, -iri, largitus sum</i>	bestow generously	deponent verb; fourth conjugation; normally takes an object and may take a dative recipient
L109	<i>offero, offerre, obtuli, oblatum</i>	offer, present	irregular compound of fero; normally takes an accusative object and often dative recipient
L110	<i>suscipio, -ere, suscepi, susceptum</i>	receive, take up, sustain	verb; third-io conjugation; normally takes an accusative object
L111	<i>benedico, -ere, benedixi, benedictum</i>	bless, speak well of	verb; third conjugation; complement varies across periods; follow the actual source
L112	<i>sanctifico, -are, -avi, -atum</i>	make holy, sanctify	verb; first conjugation; normally takes an accusative object
L414	<i>præsto, -are, præstiti, præstitum</i>	provide, grant; excel	verb; first conjugation; takes an object in the sense provide; other senses and complements require context
L415	<i>exaudio, -ire, exaudivi, exauditum</i>	hear favorably, answer	verb; fourth conjugation; normally takes an accusative person, prayer, or petition; not every act of hearing implies granting
L416	<i>adiuvo, -are, adiuvi, adiutum</i>	help, assist	verb; first conjugation; normally takes an accusative person or cause assisted
L417	<i>libero, -are, -avi, -atum</i>	free, release, deliver	verb; first conjugation; takes an accusative object; what one is freed from may use <i>a/ab, ex</i> , or ablative according to usage
L418	<i>propitior, propitiari, propitius sum</i>	be favorable, show mercy	deponent verb; first conjugation; commonly governs the dative of the person or thing favored
L419	<i>mereor, mereri, meritis sum</i>	earn, deserve, be accounted worthy	deponent verb; second conjugation; may take an object or infinitive; theological contexts require careful interpretation rather than an isolated gloss
L420	<i>dignor, dignari, dignatus sum</i>	deem worthy, condescend, deign	deponent verb; first conjugation; may take an object with predicate or an infinitive in later usage; verify the actual construction
L421	<i>supplico, -are, -avi, -atum</i>	kneel, supplicate, beseech	verb; first conjugation; commonly governs the dative of the person addressed
L422	<i>invoco, -are, -avi, -atum</i>	call upon, invoke	verb; first conjugation; normally takes an accusative person or name called upon
L423	<i>adoro, -are, -avi, -atum</i>	adore, worship, entreat	verb; first conjugation; normally takes an accusative object; bodily gesture, worship, and petition depend on context
L424	<i>agnosco, -ere, agnovi, agnitum</i>	recognize, acknowledge	verb; third conjugation; normally takes an accusative object or a content clause

ID	Citation form	Project gloss	Morphology and use
L425	<i>placeo, -ere, placui, placitum</i>	please, be pleasing	verb; second conjugation; the person pleased is commonly dative; impersonal forms may express a decision
L426	<i>dirigo, -ere, direxi, directum</i>	direct, guide, make straight	verb; third conjugation; normally takes an accusative object; destination or standard may be added by construction
L427	<i>purgo, -are, -avi, -atum</i>	cleanse, purify, clear	verb; first conjugation; takes an accusative object; what is removed may be expressed by ablative or a phrase
L428	<i>mundo, -are, -avi, -atum</i>	cleanse, make clean	verb; first conjugation; normally takes an accusative object; distinguish from the noun <i>mundus</i>
L429	<i>renovo, -are, -avi, -atum</i>	renew, restore	verb; first conjugation; normally takes an accusative object; physical, moral, and sacramental senses depend on context
L430	<i>protego, -ere, protexi, protectum</i>	cover, protect	verb; third conjugation; normally takes an accusative object; the danger opposed follows 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	L105	<i>oro, -are, -avi, -atum</i>	_____
N	L106	<i>concedo, -ere, concessi, concessum</i>	_____
N	L107	<i>tribuo, -ere, tribui, tributum</i>	_____
N	L108	<i>largior, -iri, largitus sum</i>	_____
N	L109	<i>offero, offerre, obtuli, oblatum</i>	_____
N	L110	<i>suscipio, -ere, suscepi, susceptum</i>	_____
N	L111	<i>benedico, -ere, benedixi, benedictum</i>	_____
N	L112	<i>sanctifico, -are, -avi, -atum</i>	_____
N	L414	<i>præsto, -are, præstiti, præstitum</i>	_____
N	L415	<i>exaudio, -ire, exaudivi, exauditum</i>	_____
N	L416	<i>adiuvo, -are, adiuvi, adiutum</i>	_____
N	L417	<i>libero, -are, -avi, -atum</i>	_____

Event	ID	Latin	Sense
N	L418	<i>propitior, propitiari, propitius sum</i>	
N	L419	<i>mereor, mereri, meritis sum</i>	
N	L420	<i>dignor, dignari, dignatus sum</i>	
N	L421	<i>supplico, -are, -avi, -atum</i>	
N	L422	<i>invoco, -are, -avi, -atum</i>	
N	L423	<i>adoro, -are, -avi, -atum</i>	
N	L424	<i>agnosco, -ere, agnovi, agnitus</i>	
N	L425	<i>placeo, -ere, placui, placitum</i>	
N	L426	<i>dirigo, -ere, direxi, directum</i>	
N	L427	<i>purgo, -are, -avi, -atum</i>	
N	L428	<i>mundo, -are, -avi, -atum</i>	
N	L429	<i>renovo, -are, -avi, -atum</i>	
N	L430	<i>protego, -ere, protegi, protectum</i>	
R1	L097	<i>altare, altaris n.</i>	
R1	L098	<i>ecclesia, -æ f.</i>	
R1	L099	<i>sacrificium, -i n.</i>	
R1	L100	<i>hostia, -æ f.</i>	
R1	L397	<i>missa, -æ f.</i>	
R1	L402	<i>evangelium, -i n.</i>	
R1	L407	<i>introitus, -us m.</i>	
R1	L413	<i>ritus, -us m.</i>	

Event	ID	Latin	Sense
R2	L093	<i>caritas, caritatis f.</i>	_____
R2	L094	<i>spes, spei f.</i>	_____
R2	L095	<i>vita, -æ f.</i>	_____
R2	L096	<i>mors, mortis f.</i>	_____
R2	L381	<i>ubique</i>	_____
R2	L387	<i>antea</i>	_____
R2	L393	<i>noctu</i>	_____
R2	L395	<i>paulisper</i>	_____
R5	L065	<i>ad + accusative</i>	_____
R5	L066	<i>a or ab + ablative</i>	_____
R5	L067	<i>cum + ablative</i>	_____
R5	L068	<i>de + ablative</i>	_____
R5	L329	<i>impero, -are, -avi, -atum</i>	_____
R5	L332	<i>hortor, hortari, hortatus sum</i>	_____
R5	L336	<i>efficio, -ere, effeci, effectum</i>	_____
R5	L343	<i>oportet, oportere, oportuit</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G041	Purpose and result <i>subordinate clauses</i>	Give the principal diagnostic contrast.	_____
G042	Indirect command <i>subordinate clauses</i>	Identify its architecture and negation.	_____

ID	Fact	Prompt	Response
G053	Collect architecture <i>liturgical genres</i>	Name the common analytical members without forcing every Collect into one template.	
G078	Oration architecture beyond the Collect <i>liturgical genres</i>	How should a Secret or Postcommunion be analyzed without assuming that it is simply a Collect with a new label?	

1.4 Reconstruct and compose

Reconstruction. Reconstruct the object series: *ecclesia / dona / suscipit / et / offert*.

Composition. Write a petition with a thing granted and a dative recipient, then an offering clause with a different recipient.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: petitions from civic need to collect form

Text class: P — project-composed civic petition.

Praesta, quaesumus, magistratus, ut viae, quas hiems corrumpit, reficiantur; quo mercatores tuto ad urbem veniant et agricolae fructus suos ferre possint. Da operariis constantiam, civibus patientiam, atque omnibus consilium commune: ut labore concordi utilitas publica restituatur.

Gloss. *praesta*, grant or ensure; *quaesumus*, we ask; *corrumpo*, damage; *reficio*, repair; *tuto*, safely; *operarius*, worker; *constantia*, perseverance; *concordis*, harmonious; *utilitas publica*, public benefit; *restituo*, restore.

Map address, petition verb, requested action, relative clause, purpose, means, and final purpose. Then compare that map with any collect already printed in the packet. The project paragraph deliberately borrows a syntactic habit of formal petition, not the theological content or authority of an oration. Write a second ordinary petition and a one-sentence Latin summary of each.

2.1 Before continuing

You should reasonably be able to map a compressed petition by function, compare period structures without confusing domains, and compose a sustained non-liturgical petition with purposeful subordination.

2.2 The architecture of petition — connected practice

Connection. Collects, Secrets, and Postcommunions compress address, ground, petition, offering or sacramental context, and desired effect into tightly governed periods.

Practice. Map three packet orations by finite spine, address, relative or participial ground, petition, purpose/effect, and conclusion. Leave a label open where grammar permits more than one discourse relation.

Recall without notes. Rebuild each sentence from its clause map without the English.

2.3 Petition and periodic prose outside the Missal — connected practice

Connection. Cicero and Augustine offer longer periodic organization against which the distinctive compression of an oration can be seen.

Practice. Compare one packet oration with the paired authentic prose excerpt. Mark postponed completions, parallel members, connective chains, and the location of the main assertion.

Recall without notes. Mark each period's visual phrasing, including its main assertion, dependent members, and delayed completions.

2.4 Composition from propositions, not formula theft — connected practice

Connection. Earlier sentence transformations now support a short, coherent, explicitly instructional composition.

Practice. Plan an address-free civic petition about repairing a road: state condition, request, ground, and intended effect. Draft it first as four sentences and then as one period. Document any borrowed construction.

Recall without notes. Compare the one-period version with the four-sentence version for lost or distorted propositions.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.3: Collects

Worksheet III.9 — Variant A

Worksheet ID: III.9

Focus: Advent collect architecture

Use: Use the five-part collect frame.

1. **Text:** *Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari.*

Passage ID: III.9.1; exact source and collation state are recorded in the passage inventory.

Label address, petitions, desired result, infinitives, and absolutes.

-
2. Why is *te* ablative rather than accusative in both participial phrases?

-
3. Write the two balanced result members in minimal analytical order.

-
4. Change the prayer's beneficiary to singular "I" only inside the result clause.

-
5. Build a family ledger for *liberante* with four related forms and their parts of speech.

-
6. Answer in Latin: *A quibus periculis eripi petimus?*
-

Worksheet III.10 — Variant B**Worksheet ID:** III.10**Focus:** Christmas correlative structure**Use:** Track *qui*, *cuius*, *eius*.

1. **Text:** *Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus; ut, cuius lucis mysteria in terra cognovimus, eius quoque gaudiis in cælo perfruamur.*

Passage ID: III.10.1; exact source and collation state are recorded in the passage inventory.

Make a complete clause and reference map.

-
2. Why can *qui* take second-person *fecisti*?

-
3. Parse *illustratione* and state two defensible relations.

-
4. Replace *mysteria* with singular *mysterium* and adjust only what must change.

-
5. Answer in Latin: *Ubi mysteria cognovimus, et ubi gaudiis perfrui speramus?*

-
6. Give the lemma and government of *perfruamur*.
-

Worksheet III.11 — Variant C**Worksheet ID:** III.11**Focus:** Easter gerunds and grace**Use:** Distinguish gerund, participle, and absolute.

1. **Text:** *Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniando aspiras, etiam adiuvando proseguere.*

Passage ID: III.11.1; exact source and collation state are recorded in the passage inventory.

Parse every nonfinite form and attach every noun.

-
2. Give analytical order for the relative amplification.

-
3. Explain why *præveniando* cannot agree with *vota*.

-
4. Transform *vota nostra proseguere* into a plural command addressed to three persons.

-
5. Create a four-member aspectual family around divine action: beginning, inspiring, helping, completing.

-
6. Answer in Latin: *Quis aditum æternitatis reseravit, et per quem?*
-

Worksheet III.12 — Variant D**Worksheet ID:** III.12**Focus:** Fresh collect audit**Use:** No facing text; one packet-lexicon consultation after mapping.

1. **Text:** *Omnipotens et misericors Deus, de cuius munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur: tribue, quæsumus, nobis; ut ad promissiones tuas sine offensione curramus.*

Passage ID: III.12.1; exact source and collation state are recorded in the passage inventory.

Label architecture and every subordinate clause.

-
2. Write a prose-order line for the first period.

-
3. What is the grammatical subject/content of *venit*?

-
4. Parse *serviatur* and explain the two dependents around it.

-
5. Answer in Latin: *Quo currere petimus?*

-
6. Review the passage: list one word worth a lookup and one word that should be solved morphologically.
-

CHAPTER 2

Unit III.4: Secrets and Postcommunions

Worksheet III.13 — Variant A

Worksheet ID: III.13

Focus: Gift, sign, and antecedent

Use: Follow gender and number, not proximity.

1. **Text:** *Ecclesiæ tuæ, quæsumus, Domine, unitatis et pacis propitius dona concede: quæ sub oblatiis muneribus mystice designantur.*

Passage ID: III.13.1; exact source and collation state are recorded in the passage inventory.

Map the petition and identify the antecedent of *quæ*.

-
2. Why can *quæ* refer neither to *Ecclesiæ* nor to *pacis*?

-
3. Change the petition to singular *donum* and adjust the relative clause.

-
4. Parse *oblatiis* and give its head and verbal family.

-
5. Answer in Latin: *Quæ dona Ecclesiæ concedi petuntur?*

-
6. Write a two-clause Latin imitation asking that the gift of faith be granted and manifested in good works.
-

Worksheet III.14 — Variant B**Worksheet ID:** III.14**Focus:** Reception and future fruition**Use:** Keep the sign distinct from the thing signified.

1. **Text:** *Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione repleti: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfigurat.*

Passage ID: III.14.1; exact source and collation state are recorded in the passage inventory.

Identify the causative construction, the filling ablative, and the sign.

-
2. Give the lemma and morphology of *repleti*.

-
3. Why is *quam* accusative feminine singular?

-
4. Identify the head in *pretiosi Corporis et Sanguinis tui temporalis perceptio*.

-
5. Answer in Latin: *Quid temporaliter percipitur, et quid præfiguratur?*

-
6. Compose a parallel sentence with *præsens signum* and *futuram gloriam*.
-

Worksheet III.15 — Variant C**Worksheet ID:** III.15**Focus:** Approaching the solemnity**Use:** Resolve an ambiguous neuter plural by government.

1. **Text:** *Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostræ ventura solemnia congruis honoribus præcedamus.*

Passage ID: III.15.1; exact source and collation state are recorded in the passage inventory.

Parse both subjunctives and decide the function of *solemnia*.

-
2. What makes *ventura* future in sense and what does it agree with?

-
3. Give two defensible labels for *congruis honoribus*.

-
4. Transform the result clause to singular “that I may go before.”

-
5. Answer in Latin: *Ubi misericordiam suscipimus?*

-
6. Build a semantic contrast between *præcedere* and *procedere* using one Latin sentence for each.
-

Worksheet III.16 — Variant D**Worksheet ID:** III.16**Focus:** Genre discrimination**Use:** Decide whether each clause looks toward offering or received effect.

1. Classify and justify: *dona concede, quæ sub muneribus designantur.*

-
2. Classify and justify: *Fac nos sempiterna fruitione repleti.*

-
3. For *Hæc nos communio, Domine, purget a crimine*, parse *hæc, communio, purget, crimine*.

-
4. Rewrite the preceding sentence for plural *mysteria* while preserving sense.

-
5. Create a four-column family for gift, offering, reception, and effect, with two Latin nouns in each.

-
6. **Text:** *Munera nostra, quæsumus, Domine, propitius suscipe: ut corda nostra tua gratia renoventur.*

Passage ID: III.16.1; exact source and collation state are recorded in the passage inventory.

State whether this is authentic quotation or controlled imitation, then parse it fully.

CHAPTER 3

Before continuing

Before continuing. Map address, ground, petition, offering or sacramental context, intended effect, and conclusion without forcing ambiguous clause roles; rebuild an oration from its syntax; compare its compression with Cicero or Augustine; and compose a clearly non-liturgical civic petition from original propositions with documented frames.

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	L105	<i>oro, -are, -avi, -atum</i>	pray, entreat, speak formally
N	L106	<i>concedo, -ere, concessi, concessum</i>	grant, yield, concede
N	L107	<i>tribuo, -ere, tribui, tributum</i>	assign, grant, bestow
N	L108	<i>largior, -iri, largitus sum</i>	bestow generously
N	L109	<i>offero, offerre, obtuli, oblatum</i>	offer, present
N	L110	<i>suscipio, -ere, suscepi, susceptum</i>	receive, take up, sustain
N	L111	<i>benedico, -ere, benedixi, benedictum</i>	bless, speak well of
N	L112	<i>sanctifico, -are, -avi, -atum</i>	make holy, sanctify
N	L414	<i>præsto, -are, præstiti, præstitum</i>	provide, grant; excel
N	L415	<i>exaudio, -ire, exaudivi, exauditum</i>	hear favorably, answer
N	L416	<i>adiuvo, -are, adiuvī, adiutum</i>	help, assist
N	L417	<i>libero, -are, -avi, -atum</i>	free, release, deliver
N	L418	<i>propitior, propitiari, propitius sum</i>	be favorable, show mercy
N	L419	<i>mereor, mereri, meritus sum</i>	earn, deserve, be accounted worthy
N	L420	<i>dignor, dignari, dignatus sum</i>	deem worthy, condescend, deign
N	L421	<i>supplico, -are, -avi, -atum</i>	kneel, supplicate, beseech
N	L422	<i>invoco, -are, -avi, -atum</i>	call upon, invoke
N	L423	<i>adoro, -are, -avi, -atum</i>	adore, worship, entreat
N	L424	<i>agnosco, -ere, agnovi, agnitum</i>	recognize, acknowledge
N	L425	<i>placeo, -ere, placui, placitum</i>	please, be pleasing
N	L426	<i>dirigo, -ere, direxi, directum</i>	direct, guide, make straight
N	L427	<i>purgo, -are, -avi, -atum</i>	cleanse, purify, clear
N	L428	<i>mundo, -are, -avi, -atum</i>	cleanse, make clean
N	L429	<i>renovo, -are, -avi, -atum</i>	renew, restore
N	L430	<i>protego, -ere, protexi, protectum</i>	cover, protect
R1	L097	<i>altare, altaris n.</i>	altar
R1	L098	<i>ecclesia, -æ f.</i>	church, assembly
R1	L099	<i>sacrificium, -i n.</i>	sacrifice, offering
R1	L100	<i>hostia, -æ f.</i>	sacrificial victim, offering

Event	ID	Latin	Project gloss
R1	L397	<i>missa, -æ f.</i>	Mass; dismissal
R1	L402	<i>evangelium, -i n.</i>	gospel, good news
R1	L407	<i>introitus, -us m.</i>	entrance, beginning; Introit
R1	L413	<i>ritus, -us m.</i>	rite, usage, manner
R2	L093	<i>caritas, caritatis f.</i>	charity, love, dearness
R2	L094	<i>spes, spei f.</i>	hope
R2	L095	<i>vita, -æ f.</i>	life
R2	L096	<i>mors, mortis f.</i>	death
R2	L381	<i>ubique</i>	everywhere
R2	L387	<i>antea</i>	before, previously
R2	L393	<i>noctu</i>	by night, at night
R2	L395	<i>paulisper</i>	for a little while
R5	L065	<i>ad + accusative</i>	to, toward, for
R5	L066	<i>a or ab + ablative</i>	from, away from, by
R5	L067	<i>cum + ablative</i>	with
R5	L068	<i>de + ablative</i>	down from, from, about
R5	L329	<i>impero, -are, -avi, -atum</i>	command, order
R5	L332	<i>hortor, hortari, hortatus sum</i>	urge, exhort
R5	L336	<i>efficio, -ere, effeci, effectum</i>	bring about, accomplish, make
R5	L343	<i>oportet, oportere, oportuit</i>	it is fitting, one ought

Grammar models

ID	Fact	Prompt	Model
G041	Purpose and result <i>subordinate clauses</i>	Give the principal diagnostic contrast.	Both may use <i>ut</i> plus subjunctive. Purpose states an intended end and is negated by <i>ne</i> ; result states a consequence, is commonly negated by <i>ut non</i> , and often has degree or anticipatory signals. The governor and discourse decide.
G042	Indirect command <i>subordinate clauses</i>	Identify its architecture and negation.	A verb of asking, ordering, urging, or causing governs a content command, commonly <i>ut</i> or <i>ne</i> plus subjunctive. Classify the governing verb before assigning the clause.
G053	Collect architecture <i>liturgical genres</i>	Name the common analytical members without forcing every Collect into one template.	Look for address, relative or participial ground, main petition, requested purpose or effect, and conclusion. The actual finite verbs and dependencies control; a member may be absent, combined, or genuinely ambiguous.

ID	Fact	Prompt	Model
G078	Oration architecture beyond the Collect <i>liturgical genres</i>	How should a Secret or Postcommunion be analyzed without assuming that it is simply a Collect with a new label?	Identify address if present, finite petition, offering or sacramental reference, requested effect, purpose, and conclusion from the actual syntax. Compare genre tendencies only after parsing, and preserve features that distinguish the prayer's liturgical position and task.

Reconstruction and composition models

Reconstruction prompt. Reconstruct the object series: *ecclesia / dona / suscipit / et / offert*.

Model. *Ecclesia dona suscipit et offert*. One subject and object serve both coordinated verbs.

Composition prompt. Write a petition with a thing granted and a dative recipient, then an offering clause with a different recipient.

Model. Model: *Pacem nobis concede. Dona Deo offerimus*.

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: petitions from civic need to collect form

Text class: P — project-composed civic petition.

Praesta, quaesumus, magistratus, ut viae, quas hiems corrumpit, reficiantur; quo mercatores tuto ad urbem veniant et agricolae fructus suos ferre possint. Da operariis constantiam, civibus patientiam, atque omnibus consilium commune: ut labore concordi utilitas publica restituatur.

Gloss. *praesta*, grant or ensure; *quaesumus*, we ask; *corrumpo*, damage; *reficio*, repair; *tuto*, safely; *operarius*, worker; *constantia*, perseverance; *concordis*, harmonious; *utilitas publica*, public benefit; *restituo*, restore.

Map address, petition verb, requested action, relative clause, purpose, means, and final purpose. Then compare that map with any collect already printed in the packet. The project paragraph deliberately borrows a syntactic habit of formal petition, not the theological content or authority of an oration. Write a second ordinary petition and a one-sentence Latin summary of each.

3.1 Models and points to check

Project translation. Ensure, we ask, magistrate, that the roads which winter damaged are repaired, so that merchants may come safely to the town and farmers may be able to carry their produce. Give the workers perseverance, the citizens patience, and everyone a common plan, so that through harmonious work the public good may be restored.

The architecture of petition — model and points to check

Model / points to check. The packet key controls the forms. A defensible map follows governors and clause attachment; it does not force every *ut* clause into the same semantic category or treat a conventional conclusion as the main petition.

Petition and periodic prose outside the Missal — model and points to check

Model / points to check. The comparison should identify observable syntax and rhetoric, not merely call one text ornate. Main assertions, dependent members, and parallels must be cited from the printed Latin.

Composition from propositions, not formula theft — model and points to check

Model / points to check. A model keeps the civic, project-composed identity visible; preserves every proposition; gives each subordinate clause a governor; and records any source-supported frame without copying a liturgical formula wholesale.

CHAPTER 4

Unit III.3: Collects

Solution III.9 — Variant A

Worksheet ID: III.9

Focus: Advent collect architecture

Use: Use the five-part collect frame.

1. **Text:** *Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari.*

Passage ID: III.9.1; exact source and collation state are recorded in the passage inventory.

Label address, petitions, desired result, infinitives, and absolutes.

Answer / notes: Address *Domine*; parenthesis *quæsumus*; petitions *excita ... et veni*; desired result *ut mereamur*; passive infinitives *eripi, salvari*; ablative absolutes *te protegente, te liberante*; danger phrase with *eripi*.

2. Why is *te* ablative rather than accusative in both participial phrases?

Answer / model: Present participles *protegente/liberante* are ablative singular and agree with ablative pronoun *te*, forming ablative absolutes. The passive infinitives do not take direct objects.

3. Write the two balanced result members in minimal analytical order.

Answer / model: *ut mereamur eripi te protegente et salvari te liberante.*

4. Change the prayer's beneficiary to singular "I" only inside the result clause.

Answer / model: *ut merear te protegente eripi, te liberante salvari.*

5. Build a family ledger for *liberante* with four related forms and their parts of speech.

Answer / model: Model: *liber, -era, -erum* free; *libero, -are* free; *liberator, -oris* deliverer; *liberatio, -onis* deliverance.

6. Answer in Latin: *A quibus periculis eripi petimus?*

Answer / model: *Ab imminentibus peccatorum nostrorum periculis eripi petimus.*

Solution III.10 — Variant B

Worksheet ID: III.10

Focus: Christmas correlative structure

Use: Track *qui*, *cuius*, *eius*.

1. **Text:** *Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus; ut, cuius lucis mysteria in terra cognovimus, eius quoque gaudiis in cælo perfruamur.*

Passage ID: III.10.1; exact source and collation state are recorded in the passage inventory.

Make a complete clause and reference map.

Answer / notes: Vocative *Deus*; relative amplification *qui ... fecisti*; causative *fecisti ... noctem ... clarescere*; means *illustratione veri luminis*; main petition *da*; content *ut ... perfruamur*. Correlative *cuius lucis/eius [lucis]*; *mysteria* object of *cognovimus*; *gaudiis* ablative governed by *perfruamur*.

2. Why can *qui* take second-person *fecisti*?

Answer / model: Its antecedent is the vocatively addressed *Deus*; the relative pronoun is third person in form, but the discourse continues direct second-person address.

3. Parse *illustratione* and state two defensible relations.

Answer / model: Ablative singular of *illustratio*; means by which the night was made bright, with a possible causal shade. It carries genitive *veri luminis*.

4. Replace *mysteria* with singular *mysterium* and adjust only what must change.

Answer / model: *cuius lucis mysterium in terra cognovimus*; the verb form remains first plural perfect.

5. Answer in Latin: *Ubi mysteria cognovimus, et ubi gaudiis perfrui speramus?*

Answer / model: *Mysteria in terra cognovimus; gaudiis in cælo perfrui speramus.*

6. Give the lemma and government of *perfruamur*.

Answer / model: *perfruor, perfrui, perfructus sum*; first plural present subjunctive deponent; governs ablative *gaudiis*.

Solution III.11 — Variant C

Worksheet ID: III.11

Focus: Easter gerunds and grace

Use: Distinguish gerund, participle, and absolute.

1. **Text:** *Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniando aspiras, etiam adiuvando proseguere.*

Passage ID: III.11.1; exact source and collation state are recorded in the passage inventory.

Parse every nonfinite form and attach every noun.

Answer / notes: *devicta morte*: ablative absolute, perfect passive participle; *præveniando/adiuvando*: ablative gerunds. *aditum* object of *reserasti*, *æternitatis* defining genitive, *nobis* dative; *vota nostra* object of deponent imperative *prosequere* and antecedent/object of *quæ ... aspiras*.

2. Give analytical order for the relative amplification.

Answer / model: *qui hodierna die nobis reserasti aditum æternitatis per Unigenitum tuum, morte devicta.*

3. Explain why *præveniando* cannot agree with *vota*.

Answer / model: It is the ablative singular of a declining verbal noun, not a participle or adjective. Its case form serves adverbially with *aspiras*.

4. Transform *vota nostra proseguere* into a plural command addressed to three persons.

Answer / model: *vota nostra prosequimini.*

5. Create a four-member aspectual family around divine action: beginning, inspiring, helping, completing.

Answer / model: Model: *prævenire, aspirare, adiuvare, perficere/prosequi*. Exact English overlap matters less than recording each construction from context.

6. Answer in Latin: *Quis aditum æternitatis reseravit, et per quem?*

Answer / model: *Deus aditum æternitatis per Unigenitum suum reseravit.*

Solution III.12 — Variant D

Worksheet ID: III.12

Focus: Fresh collect audit

Use: No facing text; one packet-lexicon consultation after mapping.

1. **Text:** *Omnipotens et misericors Deus, de cuius munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur: tribue, quæsumus, nobis; ut ad promissiones tuas sine offensione curramus.*

Passage ID: III.12.1; exact source and collation state are recorded in the passage inventory.

Label architecture and every subordinate clause.

Answer / notes: Address *Omnipotens et misericors Deus*; relative reason *de cuius munere venit*; substantive *ut ... serviatur* is what comes from the gift; main petition *tribue nobis*; content/desired result *ut ... curramus*. In the first *ut*, *tibi* is dative and *a fidelibus tuis* agent; in the second, *ad promissiones* is goal and *sine offensione* manner. Source: Dominica XII post Pentecosten, Collecta.

2. Write a prose-order line for the first period.

Answer / model: *Deus omnipotens et misericors, de cuius munere venit ut a fidelibus tuis tibi digne et laudabiliter serviatur.*

3. What is the grammatical subject/content of *venit*?

Answer / model: The following substantive *ut*-clause, “that you be served.”

4. Parse *serviatur* and explain the two dependents around it.

Answer / model: Third singular present passive subjunctive of *servio*; dative *tibi* because *servio* governs dative, and personal agent *a fidelibus tuis*.

5. Answer in Latin: *Quo currere petimus?*

Answer / model: *Ad promissiones Dei sine offensione currere petimus.*

6. Review the passage: list one word worth a lookup and one word that should be solved morphologically.

Answer / model: A useful lookup may be *offensio* to distinguish stumbling/obstacle from personal offense. *serviatur* should be solved from *servio* and its passive-subjunctive ending before any lookup.

CHAPTER 5

Unit III.4: Secrets and Postcommunions

Solution III.13 — Variant A

Worksheet ID: III.13

Focus: Gift, sign, and antecedent

Use: Follow gender and number, not proximity.

1. **Text:** *Ecclesiae tuæ, quæsumus, Domine, unitatis et pacis propitius dona concede: quæ sub oblatis muneribus mystice designantur.*

Passage ID: III.13.1; exact source and collation state are recorded in the passage inventory.

Map the petition and identify the antecedent of *quæ*.

Answer / notes: Imperative *concede*, object *dona*, defining genitives *unitatis et pacis*, recipient *Ecclesiae tuæ*; *propitius* predicative with implicit divine subject. Neuter plural *quæ* refers to *dona*; they are mystically signified under the offered gifts, *sub oblatis muneribus*.

2. Why can *quæ* refer neither to *Ecclesiae* nor to *pacis*?

Answer / model: *quæ* is neuter plural nominative, matching *dona*; *Ecclesiae* is feminine singular genitive/dative and *pacis* feminine singular genitive.

3. Change the petition to singular *donum* and adjust the relative clause.

Answer / model: *unitatis et pacis propitius donum concede: quod sub oblato munere mystice designatur.*

4. Parse *oblatis* and give its head and verbal family.

Answer / model: Perfect passive participle ablative neuter plural agreeing with *muneribus*, from *offero, offerre, obtuli, oblatum*; related *oblatio*.

5. Answer in Latin: *Quæ dona Ecclesiae concedi petuntur?*

Answer / model: *Dona unitatis et pacis Ecclesiae concedi petuntur.*

6. Write a two-clause Latin imitation asking that the gift of faith be granted and manifested in good works.

Answer / model: Model: *Fidei donum nobis, Domine, concede: quod in bonis operibus manifestetur.*

Solution III.14 — Variant B

Worksheet ID: III.14

Focus: Reception and future fruition

Use: Keep the sign distinct from the thing signified.

1. **Text:** *Fac nos, quæsumus, Domine, divinitatis tuæ sempiterna fruitione repleti: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfiguratur.*

Passage ID: III.14.1; exact source and collation state are recorded in the passage inventory.

Identify the causative construction, the filling ablative, and the sign.

Answer / notes: *fac* + accusative *nos* + passive infinitive *repleti*; ablative *sempiterna fruitione*, with objective genitive *divinitatis tuæ*. Relative *quam* refers to fruition; subject *temporalis perceptio*, specified by genitives of Body and Blood, is the present sign that prefigures it.

2. Give the lemma and morphology of *repleti*.

Answer / model: Present passive infinitive of *repleo*, *replere*, *replevi*, *repletum*.

3. Why is *quam* accusative feminine singular?

Answer / model: It is the direct object of *præfiguratur* and resumes feminine singular *fruitionem*, whose form appeared as ablative *fruitione*.

4. Identify the head in *pretiosi Corporis et Sanguinis tui temporalis perceptio*.

Answer / model: Nominative singular *perceptio* is head and subject; *temporalis* agrees with it; *Corporis et Sanguinis* are dependent genitives, with *pretiosi/tui* shared by sense.

5. Answer in Latin: *Quid temporaliter percipitur, et quid præfiguratur?*

Answer / model: *Pretiosum Corpus et pretiosus Sanguis temporaliter percipiuntur; sempiterna divinitatis fruitio præfiguratur.*

6. Compose a parallel sentence with *præsens signum* and *futuram gloriam*.

Answer / model: Model: *Præsens signum futuram gloriam præfiguratur, qua fideles perfrui sperant.*

Solution III.15 — Variant C

Worksheet ID: III.15

Focus: Approaching the solemnity

Use: Resolve an ambiguous neuter plural by government.

1. **Text:** *Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostræ ventura solemnia congruis honoribus præcedamus.*

Passage ID: III.15.1; exact source and collation state are recorded in the passage inventory.

Parse both subjunctives and decide the function of *solemnia*.

Answer / notes: *suscipiamus*: first plural present hortatory/petitionary subjunctive, object *misericordiam*; *præcedamus*: first plural present subjunctive in the *ut*-clause. *ventura solemnia* is accusative object of *præcedamus*, not nominative subject.

2. What makes *ventura* future in sense and what does it agree with?

Answer / model: It is a future active participle, neuter plural accusative agreeing with *solemnia*: solemnities about to come.

3. Give two defensible labels for *congruis honoribus*.

Answer / model: Ablative of means or manner/attendant circumstance. It describes how the coming feast is anticipated.

4. Transform the result clause to singular “that I may go before.”

Answer / model: *ut reparationis nostræ ventura solemnia congruis honoribus præcedam.*

5. Answer in Latin: *Ubi misericordiam suscipimus?*

Answer / model: *Misericordiam in medio templi Dei suscipimus.*

6. Build a semantic contrast between *præcedere* and *procedere* using one Latin sentence for each.

Answer / model: Model: *Fideles solemnia ieiunio præcedunt. Processio ex ecclesia procedit.* The first goes before an event; the second advances/goes forth.

Solution III.16 — Variant D**Worksheet ID:** III.16**Focus:** Genre discrimination**Use:** Decide whether each clause looks toward offering or received effect.

1. Classify and justify: *dona concede, quæ sub muneribus designantur*.

Answer / model: Secret-like: offered *munera* signify gifts being sought; the language moves from oblation/sign to grace.

2. Classify and justify: *Fac nos sempiterna fruitione repleti*.

Answer / model: Postcommunion-like: it asks for an enduring effect/fullness after reception.

3. For *Hæc nos communio, Domine, purget a crimine*, parse *hæc, communio, purget, crimine*.

Answer / model: *hæc* nominative feminine singular demonstrative agreeing with *communio*; subject of third singular present jussive subjunctive *purget*; *nos* object; *a crimine* separation. This is a constructed genre drill.

4. Rewrite the preceding sentence for plural *mysteria* while preserving sense.

Answer / model: *Hæc nos mysteria, Domine, purgent a crimine*.

5. Create a four-column family for gift, offering, reception, and effect, with two Latin nouns in each.

Answer / model: Model: gift *donum, munus*; offering *oblatio, hostia*; reception *perceptio, sumptio*; effect *fructus, medela* (other defensible families are possible).

6. **Text:** *Munera nostra, quæsumus, Domine, propitius suscipe: ut corda nostra tua gratia renoventur*.

Passage ID: III.16.1; exact source and collation state are recorded in the passage inventory.

State whether this is authentic quotation or controlled imitation, then parse it fully.

Answer / notes: It is controlled imitation, not cited Missal text. *suscipe* imperative with object *munera nostra*; *propitius* predicative; *quæsumus* parenthetical. Result/purpose *ut ... renoventur*, subject *corda nostra*, means/cause *tua gratia*.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M14, *Orations and Petitions*, 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. Project composition is explicitly instructional and is never presented as received liturgical prayer.

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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