

Ecclesiastical Latin

EL-M15: Lessons, Epistles, and Gospels

Read sustained argument, narrative, and speech across Epistle, Gospel, classical, and patristic prose

Packet key	M15
Stable lessons	EL-III.5,III.6
Course stage	Missal Reading
What this assumes	Missal oration architecture through EL-M14
Continue with	EL-M16, Chants, Prefaces, and the Canon

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.

Contents

I	Teaching	1
1	Lessons and Epistles: Argument on the Page	1
1.1	Exhortation built on time	1
1.2	Tradition received and handed on	1
1.3	A difficult indirect statement	2
1.4	Argument-map notation	2
2	Gospels: Narrative, Speech, and Biblical Idiom	3
2.1	Repetition as theological precision	3
2.2	Impersonal frame and result	3
2.3	Participles and a moving subject	3
2.4	The first day of the week	4
II	Memory Work	5
1	Vocabulary, forms, and constructions from memory	5
1.1	New lexemes	5
1.2	Cumulative retrieval	6
1.3	Grammar retrieval	8
1.4	Reconstruct and compose	9
III	Reading and Composition	10
1	Connected Latin and written expression	10
2	Reader: argument, narrative, and inward speech	10
2.1	Before continuing	11
2.2	Argument and narrative on the page — connected practice	11
2.3	Cicero, Augustine, and biblical prose in contrast — connected practice	11
2.4	Narrative and argument composition — connected practice	11
IV	Cumulative Practice	12
1	Unit III.5: Lessons and Epistles	12
	Worksheet III.17 — Variant A	12
	Worksheet III.18 — Variant B	13
	Worksheet III.19 — Variant C	14
	Worksheet III.20 — Variant D	15
2	Unit III.6: Gospels	16
	Worksheet III.21 — Variant A	16
	Worksheet III.22 — Variant B	17
	Worksheet III.23 — Variant C	18
	Worksheet III.24 — Variant D	19
3	Before continuing	20
V	Answers and Models	21
1	Memory-work answers	21
	Lexeme and retrieval models	21
	Grammar models	22
	Reconstruction and composition models	23
2	Reading, composition, and practice models	23
3	Reader: argument, narrative, and inward speech	24
3.1	Models and points to check	24
4	Unit III.5: Lessons and Epistles	26
	Solution III.17 — Variant A	26
	Solution III.18 — Variant B	27
	Solution III.19 — Variant C	28
	Solution III.20 — Variant D	29
5	Unit III.6: Gospels	30

Solution III.21 — Variant A	30
Solution III.22 — Variant B	31
Solution III.23 — Variant C	32
Solution III.24 — Variant D	33

VI	Scope and Sources	34
1	Scope and Qualifications	34
1.1	Packet boundary	34
1.2	Controlling records and local state	34
2	References	35
2.1	Missal and biblical corpus	35
2.2	Verified connected prose	35
2.3	Verified poetry	35
2.4	Grammar and Reading Lexicon	36
2.5	Citation and normalization	36

Part I

Teaching

CHAPTER 1

Lessons and Epistles: Argument on the Page

This lesson develops the ability to:

- map argument markers and pronoun reference in Vulgate prose;
- construe indirect statement, participial chains, and biblical idiom;
- summarize a lesson's logical movement before translating individual words.

The liturgical heading *Lectio Epistolæ beati Pauli Apostoli* is not part of Paul's sentence. Likewise *Fratres* is a liturgical vocative added or retained at the reading's opening. Mark such frames before tracing an argument. Then circle *enim*, *autem*, *ergo*, *itaque*, *igitur*, *quoniam*, *sicut*, and *sed*. These small words reveal the skeleton that freer word order hides.

A **Lesson** is a proclaimed scriptural reading; an **Epistle** is a Lesson presented under an epistolary heading or drawn from an apostolic letter. The label does not change the quoted passage's grammar. An **argument** is an ordered movement from grounds through relations such as contrast or inference to a claim or exhortation. An **argument connector** is a word that signals one of those relations: a reason supports a claim, a contrast sets opposed members against each other, and an inference presents a conclusion as following from what precedes.

1.1 Exhortation built on time

Fratres: Scientes quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abiciamus ergo opera tenebrarum, et induamur arma lucis.

Source: *Missale Romanum* (1962), Dominica I Adventus, Epistola (Rom. 13:11–12).

scientes agrees with the implied plural addressees and introduces the reason for the exhortation. After *hora est*, the accusative-infinitive phrase *nos ... surgere* states what it is time for. Comparative *propior* agrees with *salus*; *quam cum credidimus* compares the present with the time when belief began. The paired perfects establish the new situation; *abiciamus* and passive *induamur* are hortatory subjunctives. *opera tenebrarum* and *arma lucis* make the ethical contrast concrete.

1.2 Tradition received and handed on

A **participial phrase** consists of a participle with its complements and modifiers. Because a participle is verbal but agrees adjectivally with a noun or pronoun, its agreement identifies its participant while its tense normally expresses time relative to the governing verb, not an independent absolute date.

Ego enim accepi a Domino quod et tradidi vobis: quoniam Dominus Iesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit.

Source: *Missale Romanum* (1962), In Cena Domini and In festo Sanctissimi Corporis Christi, Epistola (1 Cor. 11:23–24).

The neuter relative *quod* is simultaneously what Paul received and what he handed on. The dative *vobis*

belongs to *tradidi*. In *in qua nocte*, *qua* is a relative adjective agreeing with *nocte*; no separate antecedent is printed: “on which night.” Imperfect passive *tradebatur* and perfect active *accepit* deliberately place betrayal and gift together. *gratias agens* is a present participial phrase whose action accompanies and precedes *fregit*.

1.3 A difficult indirect statement

Hoc enim sentite in vobis, quod et in Christo Iesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens.

Source: *Missale Romanum* (1962), Dominica II Passionis seu in Palmis, Epistola (Phil. 2:5–7).

The imperative *sentite* asks for the disposition that is also in Christ; *quod* supplies the comparison’s content. Concessive or circumstantial *cum ... esset* frames the main contrast. With *arbitratus est*, the indirect statement is *se esse æqualem Deo*: *se* is its accusative subject, *æqualem* predicate accusative, and *Deo* dative after *æqualis*. *rapinam* is the predicate complement of what he did not judge equality to be. The adversative *sed* turns to *semetipsum exinanivit*; *formam* is the object of participle *accipiens*.

1.4 Argument-map notation

In the margin write **R** for reason, **C** for contrast, **I** for inference, and **E** for exhortation. A useful summary is not yet a translation: “R: the hour has arrived; C: night/day; I/E: discard/put on.” This prevents a long English sentence from concealing the Latin logic.

An **argument map** records relations among propositions without replacing their wording. A **proposition** is the content asserted, denied, commanded, or entertained by a clause; several clauses may cooperate in one step of an argument, and one sentence may contain several propositions.

CHAPTER 2

Gospels: Narrative, Speech, and Biblical Idiom

This lesson develops the ability to:

- separate narrative frame, reported speech, and narrator comment;
- track participants through pronouns, participles, and shifts of subject;
- recognize common Semitic patterns without declaring them meaningless idioms.

The heading *In illo tempore* gives the liturgical reading a frame but does not connect syntactically to the first Gospel verb. Draw quotation bars in the margin whenever speech begins and ends. Within a quotation, re-establish the speaker and addressee before resolving *ego*, *tu*, *hic*, *ille*, or reflexive *se*.

The **narrative frame** locates or introduces the narrated event; the **narrator** is the discourse voice that presents events but is not thereby a participant in them. **Direct speech** reproduces a speaker's words as a quotation, whereas **reported speech** makes those words depend grammatically on a reporting verb. A **biblical idiom** is a recurrent expression characteristic of scriptural Latin, sometimes reflecting Hebrew or Greek usage; calling it an idiom describes established use, not absence of grammar.

2.1 Repetition as theological precision

Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.

Source: *Missale Romanum* (1962), In Nativitate Domini, ad tertiam Missam in die, Evangelium (Io. 1:3).

Neuter plural *omnia* is the subject of plural *facta sunt*; *per ipsum* expresses agency or mediation. In the second member, *nihil* is singular and therefore takes *factum est*. The final relative *quod factum est* restricts the created totality. Preserve the repetition of *factum*: replacing every occurrence with a different English synonym obscures the argument.

2.2 Impersonal frame and result

Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio.

Source: *Missale Romanum* (1962), In Nativitate Domini, ad primam Missam in nocte, Evangelium (Lc. 2:6–7).

factum est is an impersonal narrative hinge. The temporal *cum*-clause takes subjunctive *essent*; the main event is *impleti sunt dies*. The clause *ut pareret* is an epexegetic result/content clause explaining what the completion of the days amounted to: the time for her to give birth. Thereafter the repeated subject remains Mary: *peperit*, *involvit*, *reclinavit*. The pronoun *eum* twice returns to *filium*; *pannis* is ablative of wrapping or means and *in præsepio* location.

2.3 Participles and a moving subject

Cum natus esset Iesus in Bethlehem Iuda in diebus Herodis regis, ecce Magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est Rex Iudæorum?

Source: *Missale Romanum* (1962), In Epiphania Domini, Evangelium (Mt. 2:1–2).

The circumstantial *cum*-clause has *Iesus* as subject; the main subject then shifts to *Magi*. *Ierosolymam* is accusative of motion toward without a preposition. Present participle *dicentes* agrees with the Magi and

opens their direct speech. In the question, substantival *qui natus est* is the subject and *Rex* its predicate nominative; the capital letters do not determine syntax.

2.4 The first day of the week

Una autem sabbati, Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit lapidem sublatum a monumento.

Source: Missale Romanum (1962), Sabbato in Albis, Evangelium (Io. 20:1).

una sabbati is biblical idiom: “one [day] of the week,” hence the first day. Supply *die* only as an explanatory ellipsis, not as though it were printed. The temporal *cum*-clause takes *essent*. In *lapidem sublatum*, the participle is predicative: she saw the stone in a removed state; *a monumento* marks separation.

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
L113	<i>lux, lucis f.</i>	light	noun; third declension; feminine; stem <i>luc-</i> ; literal or figurative sense follows context
L114	<i>verbum, -i n.</i>	word, saying, the Word	noun; second declension; neuter; capitalization may signal a title but does not determine syntax
L115	<i>nomen, nominis n.</i>	name	noun; third declension; neuter; stem <i>nomin-</i> ; learn governing constructions from the sentence
L116	<i>populus, -i m.</i>	people	noun; second declension; masculine; collective singular; verb agreement follows the grammatical number
L117	<i>lex, legis f.</i>	law	noun; third declension; feminine; stem <i>leg-</i> ; governing body of law must come from context
L118	<i>opus, operis n.</i>	work, deed, task	noun; third declension; neuter; stem <i>oper-</i> ; distinguish from <i>ops</i> and from verb forms by context
L119	<i>regnum, -i n.</i>	kingdom, rule, reign	noun; second declension; neuter; political, spiritual, or abstract sense follows context
L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	sky, heaven; heavens	heteroclite noun; second declension; learn the frequent masculine plural alongside the neuter singular
L431	<i>discipulus, -i m.</i>	disciple, pupil	noun; second declension; masculine; ordinary pupil and religious disciple depend on context; feminine is separately formed
L432	<i>apostolus, -i m.</i>	apostle, envoy	noun; second declension; masculine; specific apostolic office and broader messenger sense require context
L433	<i>propheta, -æ m.</i>	prophet	noun; first declension; masculine; lexical gender is masculine despite first-declension endings
L434	<i>angelus, -i m.</i>	angel, messenger	noun; second declension; masculine; heavenly being and ordinary messenger depend on source and context
L435	<i>turba, -æ f.</i>	crowd, multitude, disturbance	noun; first declension; feminine; collective people and disorder are contextual senses; a singular collective may take sense-driven continuations
L436	<i>gens, gentis f.</i>	people, nation, clan	noun; third declension; feminine; ethnic, political, familial, and biblical Gentile senses require context
L437	<i>Iudæus, -a, -um</i>	Jewish; a Jew	first/second-declension adjective used substantively; agree adjectivally or parse as a substantive; historical and theological claims require source context
L438	<i>rex, regis m.</i>	king	noun; third declension; masculine; stem <i>reg-</i> ; literal ruler, divine title, and figurative use depend on context
L439	<i>servus, -i m.</i>	enslaved person, servant	noun; second declension; masculine; legal status, household service, humility formula, and theological relation require context
L440	<i>magister, magistri m.</i>	master, teacher	noun; second declension; masculine; stem <i>magistr-</i> ; school, craft, office, authority, and forms of address depend on context

ID	Citation form	Project gloss	Morphology and use
L441	<i>mulier, mulieris f.</i>	woman	noun; third declension; feminine; stem <i>mulier-</i> ; distinguish from words marking wife, virgin, widow, or social role
L442	<i>infans, infantis m./f.</i>	infant, young child	noun; third declension; common gender; originally a participial adjective; gender follows the child; the lexical noun is distinguished by syntax
L443	<i>peccator, peccatoris m.</i>	sinner	agent noun; third declension; masculine; feminine is <i>peccatrix</i> ; moral and theological use depends on the proposition
L444	<i>inimicus, -a, -um</i>	hostile; enemy	first/second-declension adjective used substantively; agree as an adjective or identify a substantive person; distinguish private, military, and spiritual opposition
L445	<i>vidua, -æ f.</i>	widow	noun; first declension; feminine; social condition and any typological or moral force must be established by context
L446	<i>pauper, pauperis</i>	poor, needy; a poor person	third-declension adjective; one termination; used substantively; agree with a noun or parse substantively; material and spiritual senses require context
L447	<i>cæcus, -a, -um</i>	blind; a blind person	first/second-declension adjective used substantively; literal inability to see and figurative lack of perception require contextual evidence

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	L113	<i>lux, lucis f.</i>	
N	L114	<i>verbum, -i n.</i>	
N	L115	<i>nomen, nominis n.</i>	
N	L116	<i>populus, -i m.</i>	
N	L117	<i>lex, legis f.</i>	
N	L118	<i>opus, operis n.</i>	
N	L119	<i>regnum, -i n.</i>	
N	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	
N	L431	<i>discipulus, -i m.</i>	
N	L432	<i>apostolus, -i m.</i>	
N	L433	<i>propheta, -æ m.</i>	

Event	ID	Latin	Sense
N	L434	<i>angelus, -i m.</i>	
N	L435	<i>turba, -æ f.</i>	
N	L436	<i>gens, gentis f.</i>	
N	L437	<i>Iudæus, -a, -um</i>	
N	L438	<i>rex, regis m.</i>	
N	L439	<i>servus, -i m.</i>	
N	L440	<i>magister, magistri m.</i>	
N	L441	<i>mulier, mulieris f.</i>	
N	L442	<i>infans, infantis m./f.</i>	
N	L443	<i>peccator, peccatoris m.</i>	
N	L444	<i>inimicus, -a, -um</i>	
N	L445	<i>vidua, -æ f.</i>	
N	L446	<i>pauper, pauperis</i>	
N	L447	<i>cæcus, -a, -um</i>	
R1	L105	<i>oro, -are, -avi, -atum</i>	
R1	L106	<i>concedo, -ere, concessi, concessum</i>	
R1	L107	<i>tribuo, -ere, tribui, tributum</i>	
R1	L108	<i>largior, -iri, largitus sum</i>	
R1	L414	<i>præsto, -are, præstiti, præstitum</i>	
R1	L418	<i>propitior, propitiari, propitiatus sum</i>	
R1	L425	<i>placeo, -ere, placui, placitum</i>	

Event	ID	Latin	Sense
R1	L430	<i>protego, -ere, protexi, protectum</i>	_____
R2	L101	<i>munus, muneris n.</i>	_____
R2	L102	<i>donum, -i n.</i>	_____
R2	L103	<i>oblatio, oblationis f.</i>	_____
R2	L104	<i>prex, precis f.</i>	_____
R2	L398	<i>sacerdos, sacerdotis m./f.</i>	_____
R2	L403	<i>epistola, -æ f.</i>	_____
R2	L408	<i>graduale, gradualis n.</i>	_____
R2	L411	<i>calix, calicis m.</i>	_____
R5	L073	<i>et</i>	_____
R5	L074	<i>sed</i>	_____
R5	L075	<i>autem</i>	_____
R5	L076	<i>enim</i>	_____
R5	L346	<i>cum</i>	_____
R5	L351	<i>donec</i>	_____
R5	L355	<i>tamen</i>	_____
R5	L360	<i>condicio, condicionis f.</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G034	Infinitive time and voice <i>non-finite verbs</i>	Name the six ordinary infinitives and how their time is read.	_____

ID	Fact	Prompt	Response
G035	Indirect statement <i>non-finite syntax</i>	Identify its core architecture.	_____
G037	The four participles <i>non-finite verbs</i>	Name their ordinary time and voice relations.	_____
G044	Temporal, causal, and concessive relations <i>subordinate clauses</i>	Why does a conjunction alone not settle the relation or mood?	_____
G050	Agent, means, manner, and cause <i>adverbial cases</i>	Give the principal contrast between personal agent and means.	_____

1.4 Reconstruct and compose

Reconstruction. Reconstruct *Verbum / lux / est / populus / nomen / Dei / laudat.*

Composition. Write a three-clause paragraph using one image, one law or work noun, and one kingdom or people noun.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: argument, narrative, and inward speech

The three received comparison passages are printed here, not merely recalled from earlier packets.

Caesar: classification and compressed reference

Gallia est omnis divisa in partis tris, quarum unam incolunt Belgae, aliam Aquitani, tertiam qui ipsorum lingua Celtae, nostra Galli appellantur.

Source: CAES-DUPONTET1900, Caesar, *De bello Gallico* 1.1.1, Du Pontet (1900), printed p. 1, scan PDF p. 13, visually checked.

Cicero: definition and qualified judgment

Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio, qua quidem haud scio an excepta sapientia nil quicquam melius homini sit a dis immortalibus datum.

Source: CIC-FALCONER1923, Cicero, *Laelius de amicitia* 6.20, Falconer (1923), printed p. 130, scan PDF p. 89, visually checked.

Augustine: address, contrast, and inward movement

Sero te amavi, pulchritudo tam antiqua et tam nova, sero te amavi! Et ecce intus eras et ego foris et ibi te quaerebam . . .

Source: AUG-CSEL33, Augustine, *Confessiones* 10.27.38, CSEL 33, printed p. 255, scan PDF p. 306, visually checked. The first sentence is complete; the second is deliberately bounded after *quaerebam*, and the editorial ellipsis marks the continuing source sentence.

Compact gloss. *partis tris*, three parts; *incolunt*, inhabit; *consensio*, accord; *haud scio an*, I rather think; *excepta sapientia*, wisdom excepted; *pulchritudo*, beauty; *intus/foris*, within/outside; *quaerebam*, I was seeking.

Without translating, label each main clause, subordinate construction, and rhetorical turn. Then read the packet's Epistle and Gospel: identify whether each local movement is assertion, reason, narration, speech, command, or consequence. Build a four-column dossier: exact Latin; grammar; discourse function; unresolved question. Never fill the last column from memory.

Compose three linked paragraphs about the same ordinary event: a definition of the governing principle, a narrative of what occurred, and a first-person reflection. Use the authors only as structural models and label the entire composition P.

2.1 Before continuing

You should reasonably be able to read argument, narrative, and speech across Epistle, Gospel, Cicero, Caesar, and Augustine, and to compose each mode without presenting an exercise as received prose.

2.2 Argument and narrative on the page — connected practice

Connection. Lessons and Epistles develop claims and inferences; Gospels organize events, participants, speech, and biblical coordination.

Practice. Make an argument map for the packet Epistle and an event/speech map for the Gospel. For both, list finite clauses, connectives, pronoun antecedents, and shifts of speaker or time.

Recall without notes. Summarize each passage directly in three Latin sentences.

2.3 Cicero, Augustine, and biblical prose in contrast — connected practice

Connection. Different prose traditions may use the same grammar with different connective density, balance, repetition, and word order.

Practice. Annotate the paired authentic excerpts for coordination, subordination, periodic delay, repetition, and explicit argument markers. Cite one feature each that belongs to an author or passage, not to Latin universally.

Recall without notes. Translate one sentence structurally and then naturally, preserving a documented ambiguity.

2.4 Narrative and argument composition — connected practice

Connection. Composition tests whether syntax can be selected for a purpose rather than merely recognized.

Practice. Write one six-sentence narrative and one six-sentence argument about the same ordinary event. Reuse the core vocabulary but change clause relations, connectives, tense structure, and paragraph architecture.

Recall without notes. Create a source/idiom ledger for both drafts and complete three revision passes: structure, concord, idiom.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.5: Lessons and Epistles

Worksheet III.17 — Variant A

Worksheet ID: III.17

Focus: Advent argument map

Use: Label reason, contrast, inference, exhortation.

1. **Text:** *Scientes quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abiciamus ergo opera tenebrarum, et induamur arma lucis.*

Passage ID: III.17.1; exact source and collation state are recorded in the passage inventory.

Map the argument and all non-indicative forms.

-
2. Explain *hora est nos surgere*.

-
3. Why is *propior* nominative feminine singular?

-
4. Contrast the voices of *abiciamus* and *induemur*; name each object/complement.

-
5. Answer in Latin: *Cur opera tenebrarum abicienda sunt?*

-
6. Write a four-line argument summary using only Latin nouns and infinitives.
-

Worksheet III.18 — Variant B**Worksheet ID:** III.18**Focus:** Tradition and institution narrative**Use:** Track relative content and time.

1. **Text:** *Ego enim accepi a Domino quod et tradidi vobis: quoniam Dominus Iesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit.*

Passage ID: III.18.1; exact source and collation state are recorded in the passage inventory.

Attach both relatives and distinguish the two forms of *trado*.

-
2. Explain the force of *enim* and *quoniam*.

-
3. Parse *gratias agens* and state its temporal relation to *fregit*.

-
4. Change *quod tradidi vobis* to plural speaker “which we handed on to them.”

-
5. Answer in Latin: *A quo Paulus accepit quod tradidit?*

-
6. Build the family *trado*, *traditio*, *traditor* and mark why the context, not the root alone, decides positive handing-on or betrayal.
-

Worksheet III.19 — Variant C**Worksheet ID:** III.19**Focus:** Philippians indirect statement**Use:** Do not flatten the contrast.

1. **Text:** *Qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens.*

Passage ID: III.19.1; exact source and collation state are recorded in the passage inventory.

Map the concessive frame, indirect statement, and contrast.

-
2. Give every form in *esse se æqualem Deo*.

-
3. Why is *rapinam* accusative?

-
4. Parse *semetipsum* and distinguish it from *se*.

-
5. Answer in Latin: *Quam formam Christus accepit?*

-
6. Write analytical order without deleting *non ... sed*.
-

Worksheet III.20 — Variant D**Worksheet ID:** III.20**Focus:** Prophetic lesson and unseen logic**Use:** Begin with the imperatives.

1. **Text:** *Surge, illuminare, Ierusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos: super te autem orietur Dominus.*

Passage ID: III.20.1; exact source and collation state are recorded in the passage inventory.

Map commands, reasons, contrasts, and future forms.

-
2. Why is *illuminare* an imperative rather than infinitive?

-
3. Distinguish *orta est* from *orietur*.

-
4. Resolve the subjects and ellipsis around *operient*.

-
5. Answer in Latin: *Quid super Ierusalem ortum est, et quis orietur?*

-
6. Give a four-step logic map.
-

CHAPTER 2

Unit III.6: Gospels**Worksheet III.21 — Variant A****Worksheet ID:** III.21**Focus:** Johannine repetition**Use:** Preserve repeated roots in the analysis.

1. **Text:** *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Passage ID: III.21.1; exact source and collation state are recorded in the passage inventory.

Parse every occurrence of *factum/facta* and the relative.

-
2. Why do the two perfect verbs differ in number?

-
3. Replace *nihil* with *nullæ res* and adjust the verb.

-
4. Answer in Latin: *Per quem omnia facta sunt?*

-
5. Explain why translating the three *fact-* forms with three unrelated English verbs is pedagogically harmful.

-
6. Write a one-sentence Latin paraphrase.
-

Worksheet III.22 — Variant B**Worksheet ID:** III.22**Focus:** Lucan narrative chain**Use:** Track the stable subject.

1. **Text:** *Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio.*

Passage ID: III.22.1; exact source and collation state are recorded in the passage inventory.

Separate frame, main event, and three actions.

-
2. Identify the mood and reason of *essent* and *pareret*.

-
3. What is the antecedent of each *eum*?

-
4. Change the three perfect actions to present narrative.

-
5. Answer in Latin: *Ubi puer reclinatus est?*

-
6. Write a participant chain using only nominatives and arrows to objects.
-

Worksheet III.23 — Variant C**Worksheet ID:** III.23**Focus:** Matthew: setting and direct speech**Use:** Mark every speaker boundary.

1. **Text:** *Cum natus esset Iesus in Bethlehem Iuda in diebus Herodis regis, ecce Magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est Rex Iudæorum?*

Passage ID: III.23.1; exact source and collation state are recorded in the passage inventory.

Map the subject shift and the quoted question.

-
2. Explain accusative *Ierosolymam* without *ad*.

-
3. What does *Iuda* modify or specify?

-
4. Change *Magi ... dicentes* to singular *Magus*.

-
5. Answer in Latin: *Unde Magi venerunt et quem quærebant?*

-
6. Write quotation bars and identify the implied speaker of *Ubi est*.
-

Worksheet III.24 — Variant D**Worksheet ID:** III.24**Focus:** Biblical idiom and predicative participle**Use:** Do not turn a state into a second event.

1. **Text:** *Una autem sabbati, Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit lapidem sublatum a monumento.*

Passage ID: III.24.1; exact source and collation state are recorded in the passage inventory.

Explain the opening idiom, temporal clause, and perception construction.

-
2. Why is *sabbati* genitive singular?

-
3. Distinguish *mane* from a declined adjective in this clause.

-
4. Rewrite *vidit lapidem sublatum* as a finite subordinate clause without changing core sense.

-
5. Answer in Latin: *Quando et quo Maria venit?*

-
6. Give lemma and full morphology of *sublatum*.
-

CHAPTER 3

Before continuing

Before continuing. Map claims, grounds, contrasts, inferences, events, participants, speech, and reference from the Latin page; compare biblical prose with named Cicero and Augustine excerpts without reducing style to stereotypes; summarize directly in Latin; and compose distinct narrative and argumentative paragraphs from a common event.

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	L113	<i>lux, lucis f.</i>	light
N	L114	<i>verbum, -i n.</i>	word, saying, the Word
N	L115	<i>nomen, nominis n.</i>	name
N	L116	<i>populus, -i m.</i>	people
N	L117	<i>lex, legis f.</i>	law
N	L118	<i>opus, operis n.</i>	work, deed, task
N	L119	<i>regnum, -i n.</i>	kingdom, rule, reign
N	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	sky, heaven; heavens
N	L431	<i>discipulus, -i m.</i>	disciple, pupil
N	L432	<i>apostolus, -i m.</i>	apostle, envoy
N	L433	<i>propheta, -æ m.</i>	prophet
N	L434	<i>angelus, -i m.</i>	angel, messenger
N	L435	<i>turba, -æ f.</i>	crowd, multitude, disturbance
N	L436	<i>gens, gentis f.</i>	people, nation, clan
N	L437	<i>Iudæus, -a, -um</i>	Jewish; a Jew
N	L438	<i>rex, regis m.</i>	king
N	L439	<i>servus, -i m.</i>	enslaved person, servant
N	L440	<i>magister, magistri m.</i>	master, teacher
N	L441	<i>mulier, mulieris f.</i>	woman
N	L442	<i>infans, infantis m./f.</i>	infant, young child
N	L443	<i>peccator, peccatoris m.</i>	sinner
N	L444	<i>inimicus, -a, -um</i>	hostile; enemy
N	L445	<i>vidua, -æ f.</i>	widow
N	L446	<i>pauper, pauperis</i>	poor, needy; a poor person
N	L447	<i>cæcus, -a, -um</i>	blind; a blind person
R1	L105	<i>oro, -are, -avi, -atum</i>	pray, entreat, speak formally
R1	L106	<i>concedo, -ere, concessi, concessum</i>	grant, yield, concede
R1	L107	<i>tribuo, -ere, tribui, tributum</i>	assign, grant, bestow
R1	L108	<i>largior, -iri, largitus sum</i>	bestow generously
R1	L414	<i>præsto, -are, præstiti, præstitum</i>	provide, grant; excel

Event	ID	Latin	Project gloss
R1	L418	<i>propitior, propitiari, propitiatum sum</i>	be favorable, show mercy
R1	L425	<i>placeo, -ere, placui, placitum</i>	please, be pleasing
R1	L430	<i>protego, -ere, protegi, protectum</i>	cover, protect
R2	L101	<i>munus, muneris n.</i>	gift, duty, service, offering
R2	L102	<i>donum, -i n.</i>	gift
R2	L103	<i>oblatio, oblationis f.</i>	offering, oblation
R2	L104	<i>prex, precis f.</i>	prayer, entreaty
R2	L398	<i>sacerdos, sacerdotis m./f.</i>	priest
R2	L403	<i>epistola, -æ f.</i>	letter, epistle
R2	L408	<i>graduale, gradualis n.</i>	Gradual; gradual book
R2	L411	<i>calix, calicis m.</i>	cup, chalice
R5	L073	<i>et</i>	and, also, even
R5	L074	<i>sed</i>	but
R5	L075	<i>autem</i>	but, moreover, now
R5	L076	<i>enim</i>	for, indeed
R5	L346	<i>cum</i>	when, since, although; with
R5	L351	<i>donec</i>	until, while, as long as
R5	L355	<i>tamen</i>	nevertheless, still
R5	L360	<i>condicio, condicionis f.</i>	condition, agreement, status

Grammar models

ID	Fact	Prompt	Model
G034	Infinitive time and voice <i>non-finite verbs</i>	Name the six ordinary infinitives and how their time is read.	Present, perfect, and future, each active and passive. Their time is relative to the governing verb: simultaneous, prior, or subsequent, not automatically present, past, or future from the reader's moment.
G035	Indirect statement <i>non-finite syntax</i>	Identify its core architecture.	A verb of saying, thinking, perceiving, or related activity may govern an accusative subject plus infinitive. The infinitive's tense expresses relative time, and predicate complements agree as their construction requires.
G037	The four participles <i>non-finite verbs</i>	Name their ordinary time and voice relations.	Present active: simultaneous active action. Perfect passive: prior passive action. Future active: subsequent or intended active action. Gerundive: future/passive verbal adjective whose force depends on construction.
G044	Temporal, causal, and concessive relations <i>subordinate clauses</i>	Why does a conjunction alone not settle the relation or mood?	Forms such as <i>cum</i> , <i>dum</i> , <i>quia</i> , and <i>quamvis</i> take different constructions. Governor, mood, tense, discourse viewpoint, and wider sentence determine whether time, cause, concession, or another relation is present.

ID	Fact	Prompt	Model
G050	Agent, means, manner, and cause <i>adverbial cases</i>	Give the principal contrast between personal agent and means.	A personal agent with a passive commonly uses <i>a/ab</i> plus ablative; an instrument or means commonly uses an unprepositioned ablative thing. Manner and cause require their own lexical and contextual evidence.

Reconstruction and composition models

Reconstruction prompt. Reconstruct *Verbum / lux / est / populus / nomen / Dei / laudat*.

Model. *Verbum lux est; populus nomen Dei laudat*. The first clause has a predicate noun; the second has an object plus dependent genitive.

Composition prompt. Write a three-clause paragraph using one image, one law or work noun, and one kingdom or people noun.

Model. Model: *Lux magna est. Populus legem legit. Regnum opus iustum habet*.

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: argument, narrative, and inward speech

The three received comparison passages are printed here, not merely recalled from earlier packets.

Caesar: classification and compressed reference

Gallia est omnis divisa in partis tris, quarum unam incolunt Belgae, aliam Aquitani, tertiam qui ipsorum lingua Celtae, nostra Galli appellantur.

Source: CAES-DUPONTET1900, Caesar, *De bello Gallico* 1.1.1, Du Pontet (1900), printed p. 1, scan PDF p. 13, visually checked.

Cicero: definition and qualified judgment

Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio, qua quidem haud scio an excepta sapientia nil quicquam melius homini sit a dis immortalibus datum.

Source: CIC-FALCONER1923, Cicero, *Laelius de amicitia* 6.20, Falconer (1923), printed p. 130, scan PDF p. 89, visually checked.

Augustine: address, contrast, and inward movement

Sero te amavi, pulchritudo tam antiqua et tam nova, sero te amavi! Et ecce intus eras et ego foris et ibi te quaerebam . . .

Source: AUG-CSEL33, Augustine, *Confessiones* 10.27.38, CSEL 33, printed p. 255, scan PDF p. 306, visually checked. The first sentence is complete; the second is deliberately bounded after *quaerebam*, and the editorial ellipsis marks the continuing source sentence.

Compact gloss. *partis tris*, three parts; *incolunt*, inhabit; *consensio*, accord; *haud scio an*, I rather think; *excepta sapientia*, wisdom excepted; *pulchritudo*, beauty; *intus/foris*, within/outside; *quaerebam*, I was seeking.

Without translating, label each main clause, subordinate construction, and rhetorical turn. Then read the packet's Epistle and Gospel: identify whether each local movement is assertion, reason, narration, speech, command, or consequence. Build a four-column dossier: exact Latin; grammar; discourse function; unresolved question. Never fill the last column from memory.

Compose three linked paragraphs about the same ordinary event: a definition of the governing principle, a narrative of what occurred, and a first-person reflection. Use the authors only as structural models and label the entire composition P.

3.1 Models and points to check

A dependable dossier can justify every label from a finite verb or connector. It will not call every long sentence "Ciceronian," every first-person clause "Augustinian," or every ordered list "Caesarian." Register claims require features, comparison, and proportion.

Argument and narrative on the page — model and points to check

Model / points to check. The keyed analysis controls local details. The argument map must distinguish support, contrast, inference, and conclusion; the narrative map must retain event order and speakers without importing details from memory.

Cicero, Augustine, and biblical prose in contrast — model and points to check

Model / points to check. A sound comparison cites exact forms and does not infer chronology, theology, or influence from style alone. The translations show the same proposition and identify any material alternative in a note.

Narrative and argument composition — model and points to check

Model / points to check. The two pieces must differ by discourse work, not only by vocabulary. Every claim or event remains recoverable; reference is stable; and any source-shaped phrase is documented.

CHAPTER 4

Unit III.5: Lessons and Epistles

Solution III.17 — Variant A

Worksheet ID: III.17

Focus: Advent argument map

Use: Label reason, contrast, inference, exhortation.

1. **Text:** *Scientes quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abiciamus ergo opera tenebrarum, et induamur arma lucis.*

Passage ID: III.17.1; exact source and collation state are recorded in the passage inventory.

Map the argument and all non-indicative forms.

Answer / notes: R: *scientes quia hora est ... surgere*; R introduced by *enim*: salvation nearer; C: night passed/day approached; I/E with *ergo*: hortatory *abiciamus, induamur*. *nos* is accusative subject of infinitive *surgere*; *cum credidimus* is temporal comparison.

2. Explain *hora est nos surgere*.

Answer / model: *hora est* introduces what it is time for; *nos* is accusative subject and *surgere* present active infinitive in an accusative-infinitive content phrase.

3. Why is *propior* nominative feminine singular?

Answer / model: It is a comparative adjective agreeing with feminine singular subject *salus*.

4. Contrast the voices of *abiciamus* and *induamur*; name each object/complement.

Answer / model: *abiciamus* active with object *opera tenebrarum*; *induamur* passive, with accusative of thing put on *arma lucis* in the biblical construction.

5. Answer in Latin: *Cur opera tenebrarum abicienda sunt?*

Answer / model: *Opera tenebrarum abicienda sunt quia nox præcessit et dies appropinquavit.*

6. Write a four-line argument summary using only Latin nouns and infinitives.

Answer / model: Model: *Hora surgendi. Salus propior. Nox præterita, dies appropinquans. Opera abicere et arma lucis induere.*

Solution III.18 — Variant B

Worksheet ID: III.18

Focus: Tradition and institution narrative

Use: Track relative content and time.

1. **Text:** *Ego enim accepi a Domino quod et tradidi vobis: quoniam Dominus Iesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit.*

Passage ID: III.18.1; exact source and collation state are recorded in the passage inventory.

Attach both relatives and distinguish the two forms of *trado*.

Answer / notes: *quod* is neuter relative object of *accepi* and *tradidi*; *vobis* dative. In *in qua nocte*, *qua* is a relative adjective agreeing with *nocte*; no separate antecedent is printed, “on which night.” *tradidi* is first singular perfect active, handed on; *tradebatur* third singular imperfect passive, was being handed over/betrayed.

2. Explain the force of *enim* and *quoniam*.

Answer / model: *enim* gives Paul’s grounding claim; *quoniam* introduces the content/reason concerning the Lord’s action. Both are argument markers, not decorative.

3. Parse *gratias agens* and state its temporal relation to *fregit*.

Answer / model: Present active participle nominative masculine singular agreeing with the Lord; giving thanks accompanies and logically precedes the perfect act of breaking.

4. Change *quod tradidi vobis* to plural speaker “which we handed on to them.”

Answer / model: *quod tradidimus eis*.

5. Answer in Latin: *A quo Paulus accepit quod tradidit?*

Answer / model: *Paulus a Domino accepit quod fidelibus tradidit.*

6. Build the family *trado*, *traditio*, *traditor* and mark why the context, not the root alone, decides positive handing-on or betrayal.

Answer / model: Model: *trado* hand over/hand on; *traditio* handing on/tradition; *traditor* one who hands over, often betrayer. Dative recipient and narrative context distinguish Paul’s tradition from the Lord’s betrayal.

Solution III.19 — Variant C

Worksheet ID: III.19

Focus: Philippians indirect statement

Use: Do not flatten the contrast.

1. **Text:** *Qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens.*

Passage ID: III.19.1; exact source and collation state are recorded in the passage inventory.

Map the concessive frame, indirect statement, and contrast.

Answer / notes: Relative *qui* subject throughout; circumstantial/concessive *cum ... esset*; main *non ... arbitratus est*; indirect *se esse æqualem Deo*, with accusative subject/predicate and dative; *rapinam* predicate complement of the judgment. Adversative *sed*; object *semetipsum*; participle *accipiens* with object *formam servi*.

2. Give every form in *esse se æqualem Deo*.

Answer / model: *esse* present infinitive; *se* accusative reflexive subject; *æqualem* accusative masculine singular predicate adjective; *Deo* dative singular governed by *æqualis*.

3. Why is *rapinam* accusative?

Answer / model: It is a predicate/object complement within what Christ did not judge equality to be, dependent on *arbitratus est*; it is not the object of *esse*.

4. Parse *semetipsum* and distinguish it from *se*.

Answer / model: Intensive reflexive accusative masculine singular, direct object of *exinanivit*; *se* is also reflexive accusative but functions as subject of the infinitive.

5. Answer in Latin: *Quam formam Christus accepit?*

Answer / model: *Christus formam servi accepit.*

6. Write analytical order without deleting *non ... sed*.

Answer / model: *Qui, cum esset in forma Dei, non arbitratus est se esse æqualem Deo rapinam, sed exinanivit semetipsum accipiens formam servi.*

Solution III.20 — Variant D

Worksheet ID: III.20

Focus: Prophetic lesson and unseen logic

Use: Begin with the imperatives.

1. **Text:** *Surge, illuminare, Ierusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebræ operient terram, et caligo populos: super te autem orietur Dominus.*

Passage ID: III.20.1; exact source and collation state are recorded in the passage inventory.

Map commands, reasons, contrasts, and future forms.

Answer / notes: Commands *surge, illuminare*, vocative *Ierusalem*. First *quia*: perfect *venit* with subject *lumen*; *gloria ... orta est* perfect deponent. Second reason: future *operient* with subject *tenebræ* and object *terram*; strict parallel supplies *caligo [operiet] populos*. Adversative *autem*: future deponent *orietur*, subject *Dominus*. Source: In Epiphania Domini, Lectio (Is. 60:1–2).

2. Why is *illuminare* an imperative rather than infinitive?

Answer / model: It is the second singular present passive imperative of active *illumino, illuminare*, literally “be illumined,” coordinated with *surge*; the final *-re* is the regular present passive imperative ending.

3. Distinguish *orta est* from *orietur*.

Answer / model: Both from deponent *orior*: third singular perfect (has arisen) and third singular future (will arise).

4. Resolve the subjects and ellipsis around *operient*.

Answer / model: Plural *tenebræ* is the subject of plural *operient*, with object *terram*. In the balanced second member, singular *caligo* is subject and *populos* object; supply singular *[operiet]* from strict parallel rather than making *caligo* agree with the printed plural verb.

5. Answer in Latin: *Quid super Ierusalem ortum est, et quis orietur?*

Answer / model: *Gloria Domini super Ierusalem orta est, et Dominus super eam orietur.*

6. Give a four-step logic map.

Answer / model: E: arise/be illumined; R: light and glory have arisen; R/C: darkness will cover earth/peoples; C/promise: the Lord will arise over Jerusalem.

CHAPTER 5

Unit III.6: Gospels

Solution III.21 — Variant A

Worksheet ID: III.21

Focus: Johannine repetition

Use: Preserve repeated roots in the analysis.

1. **Text:** *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Passage ID: III.21.1; exact source and collation state are recorded in the passage inventory.

Parse every occurrence of *factum/facta* and the relative.

Answer / notes: *facta sunt*: neuter plural perfect passive agreeing with *omnia*; *factum est*: neuter singular perfect passive agreeing with *nihil*; final *quod factum est*: neuter singular relative clause restricting what came to be. *per ipsum* mediation, *sine ipso* separation.

2. Why do the two perfect verbs differ in number?

Answer / model: Plural *omnia* versus grammatically singular *nihil*.

3. Replace *nihil* with *nullæ res* and adjust the verb.

Answer / model: *sine ipso factæ sunt nullæ res* (awkward but grammatically instructive); feminine plural participle and plural auxiliary.

4. Answer in Latin: *Per quem omnia facta sunt?*

Answer / model: *Omnia per Verbum facta sunt.*

5. Explain why translating the three *fact-* forms with three unrelated English verbs is pedagogically harmful.

Answer / model: The repeated creation predicate is the logical link; varied English may be stylistic later but hides number agreement and the scope of the final relative during analysis.

6. Write a one-sentence Latin paraphrase.

Answer / model: Model: *Omnis res quæ facta est per Verbum facta est; sine eo nulla res facta est.*

Solution III.22 — Variant B

Worksheet ID: III.22

Focus: Lucan narrative chain

Use: Track the stable subject.

1. **Text:** *Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio.*

Passage ID: III.22.1; exact source and collation state are recorded in the passage inventory.

Separate frame, main event, and three actions.

Answer / notes: Impersonal frame *factum est*; temporal *cum essent ibi*; main *impleti sunt dies* with result/content *ut pareret*. Mary remains subject of perfects *peperit*, *involvit*, *reclinavit*; *filium* object, then *eum* twice; *pannis* means, *in præsepio* location.

2. Identify the mood and reason of *essent* and *pareret*.

Answer / model: Both imperfect subjunctive: *essent* in a narrative circumstantial temporal *cum*-clause; *pareret* in the clause expressing the completion/result for the days.

3. What is the antecedent of each *eum*?

Answer / model: *filium suum primogenitum*.

4. Change the three perfect actions to present narrative.

Answer / model: *parit filium suum primogenitum, pannis eum involvit, et reclinat eum in præsepio.*

5. Answer in Latin: *Ubi puer reclinatus est?*

Answer / model: *Puer in præsepio reclinatus est.*

6. Write a participant chain using only nominatives and arrows to objects.

Answer / model: Model: *Maria -> filium parit; Maria -> eum pannis involvit; Maria -> eum in præsepio reclinat.*

Solution III.23 — Variant C

Worksheet ID: III.23

Focus: Matthew: setting and direct speech

Use: Mark every speaker boundary.

1. **Text:** *Cum natus esset Iesus in Bethlehem Iuda in diebus Herodis regis, ecce Magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est Rex Iudæorum?*

Passage ID: III.23.1; exact source and collation state are recorded in the passage inventory.

Map the subject shift and the quoted question.

Answer / notes: Circumstantial *cum natus esset*, subject *Iesus*. Main subject *Magi*, perfect *venerunt*, source *ab oriente*, destination accusative *Ierosolymam*. Participle *dicentes* agrees with *Magi* and opens speech. In the question substantival *qui natus est* is subject and *Rex Iudæorum* predicate nominative with genitive.

2. Explain accusative *Ierosolymam* without *ad*.

Answer / model: Names of towns/cities commonly use bare accusative for motion toward.

3. What does *Iuda* modify or specify?

Answer / model: It specifies Bethlehem as “Bethlehem of Judah.” The indeclinable place-name functions as a dependent local/genitival designation; it is not the subject of *esset*.

4. Change *Magi ... dicentes* to singular *Magus*.

Answer / model: *Magus ab oriente venit Ierosolymam, dicens.*

5. Answer in Latin: *Unde Magi venerunt et quem quærebant?*

Answer / model: *Magi ab oriente venerunt et Regem Iudæorum quærebant.*

6. Write quotation bars and identify the implied speaker of *Ubi est*.

Answer / model: Opening after *dicentes*; closes at question mark. The *Magi* are collective speakers; singular *est* agrees with the king sought, not with the speakers.

Solution III.24 — Variant D

Worksheet ID: III.24

Focus: Biblical idiom and predicative participle

Use: Do not turn a state into a second event.

1. **Text:** *Una autem sabbati, Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit lapidem sublatum a monumento.*

Passage ID: III.24.1; exact source and collation state are recorded in the passage inventory.

Explain the opening idiom, temporal clause, and perception construction.

Answer / notes: *una sabbati*: first/one day of the week, with explanatory [*die*] possible but not printed. Temporal *cum ... essent* has imperfect subjunctive. Mary is subject of perfects *venit/vidit*; destination *ad monumentum*. *lapidem sublatum* is object plus predicative participle: she saw the stone in a removed state; *a monumento* separation.

2. Why is *sabbati* genitive singular?

Answer / model: Biblical/Semitic idiom counts a day of the week; the genitive names the week/Sabbath cycle.

3. Distinguish *mane* from a declined adjective in this clause.

Answer / model: It is an indeclinable adverb/noun used adverbially, “early/in the morning,” modifying *venit*.

4. Rewrite *vidit lapidem sublatum* as a finite subordinate clause without changing core sense.

Answer / model: *vidit quod lapis a monumento sublatus erat* is a defensible explicit reformulation, though less compact.

5. Answer in Latin: *Quando et quo Maria venit?*

Answer / model: *Maria mane, cum adhuc tenebræ essent, ad monumentum venit.*

6. Give lemma and full morphology of *sublatum*.

Answer / model: From *tollo, tollere, sustuli, sublatum*; perfect passive participle accusative masculine singular agreeing with *lapidem*.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M15, *Lessons, Epistles, and Gospels*, 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. Cicero and Augustine become sustained models here, while the Missal remains the reading destination.

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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