

Ecclesiastical Latin

EL-M16: Chants, Prefaces, and the Canon

Recover syntax across poetic order, parallelism, ellipsis, and long formulaic prose periods

Packet key	M16
Stable lessons	EL-III.7,III.8
Course stage	Missal Reading
What this assumes	Sustained narrative and argument reading through EL-M15
Continue with	EL-M17, Temporal, Sanctoral, and Commons

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

Graduals, Alleluias, Tracts, and Sequences

This lesson develops the ability to:

- read psalmic parallelism without forcing every colon into prose syntax;
- restore only ellipses demanded by grammar;
- recognize poetic word order, alternate perfect endings, and predicative participles;
- paraphrase a chant unit in simple Latin before making an English version.

Chant texts are short, but they are not necessarily easy. A Gradual or Tract may excerpt distant psalm verses, omit a repeated subject, or coordinate clauses by lineation and parallel structure rather than conjunction. A sequence may add recurring line groups, compressed images, visible ending correspondences, and occasionally archaic forms. Treat the verse marker as a performance marker, not always a syntactic boundary.

In this volume a **chant unit** is the textual unit assigned to one chant position, even when it draws on nonadjacent source verses. A **Gradual** is the chant after the Lesson, an **Alleluia** is the alleluiatic chant before the Gospel, and a **Tract** takes the corresponding pre-Gospel place in specified non-alleluiatic Masses. A **Sequence** is an extended strophic text placed before the Gospel in the Masses to which the 1962 Missal assigns one, after the Alleluia or Tract as applicable. These liturgical definitions do not imply that all four share one poetic syntax.

Parallelism arranges corresponding members so that their likeness, contrast, or progression is perceptible. A **colon** is one such sense-and- rhythm member of a verse; punctuation may mark it, but a colon need not be an independent clause. **Poetic word order** separates or reorders related elements for pattern or emphasis while leaving their inflections and dependencies intact.

1.1 Psalmic parallelism

Universi, qui te exspectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.

Source: Missale Romanum (1962), Dominica I Adventus, Graduale (Ps. 24:3–4).

Substantial *universi* is modified by *qui te exspectant* and is subject of passive *confundentur*. The next verse balances *vias tuas* with *semitas tuas*. In *notas fac mihi*, *notas* is predicate accusative with *vias*; *mihi* is dative. The second imperative *edoce* takes *me* and may take the thing taught as accusative. Do not supply a new divine subject between the parallel members.

The Alleluia of the same Mass reads:

Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.

Source: Missale Romanum (1962), Dominica I Adventus, Alleluia (Ps. 84:8).

The two imperatives reverse object and recipient: *nobis ... misericordiam* then *salutare ... nobis*. Neuter substantial *salutare* means the saving help manifested by God; it is not an infinitive.

1.2 The sustained Tract

Qui habitat in adiutorio Altissimi, in protectione Dei cæli commorabitur. V. Dicet Domino: Susceptor meus es tu, et refugium meum.

Source: *Missale Romanum* (1962), Dominica I in Quadragesima, Tractus (Ps. 90:1–2).

Substantial *qui* supplies the subject of future *commorabitur*. The two *in* phrases use ablatives and form a parallel description of dwelling. Future *dicet* takes dative *Domino*; the quoted sentence has *tu* as subject and *susceptor meus* and *refugium meum* as predicate nominatives. The long Tract continues by changing persons and speakers; mark those changes rather than assuming a single uninterrupted voice.

1.3 Sequence compression

Victimæ paschali laudes immolent Christiani. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

Source: *Missale Romanum* (1962), Dominica Resurrectionis, Sequentia *Victimæ paschali laudes*.

immolent is jussive subjunctive; *Christiani* is its subject, *laudes* its object, and *Victimæ paschali* dative recipient. The next two clauses use stark nominative–verb–object patterns. Dative *Patri* belongs with *reconciliavit*; *Christus innocens* and the sacrificial *Agnus* have the same referent and form a theological parallel, but they are the distinct subjects of *reconciliavit* and *redemit*, respectively.

Later the sequence says:

Mors et vita duello conflixere mirando: dux vitæ mortuus regnat vivus.

confligare is third-person plural perfect with the alternative ending *-ere* for *-erunt*; it is not a syncopated form. *duello mirando* is ablative of the wondrous combat. *mortuus* and *vivus* are predicative: the dead leader of life reigns living. Prose order helps—*dux vitæ, mortuus, vivus regnat*—but the crossed poetic order makes death and living meet in one line.

A **third-person plural perfect in *-ere*** uses an inherited alternative to the ending *-erunt*; the two endings have the same person, number, tense, voice, and mood. A **predicative** adjective or participle states a condition of a subject or object within the verbal assertion. Thus *mortuus* and *vivus* tell how the leader stands in relation to *regnat*, not just which leader is meant.

1.4 A responsible ellipsis ledger

For every supplied word write one of three labels:

- G** grammatically required, as an implicit subject contained in a verb;
- P** supplied from a strict parallel member;
- I** interpretive, helpful for sense but not recoverable as exact wording.

Only G and carefully justified P supplies belong in a clause reconstruction. An I supply may appear in commentary but never inside the Latin quotation.

CHAPTER 2

Prefaces and the Roman Canon

This lesson develops the ability to:

- hold a long periodic sentence in memory by identifying its frame;
- read formulaic accusative–infinitive and *uti*-clauses;
- resolve the Canon’s adjective chains and relative clauses;
- distinguish grammatical familiarity from theological paraphrase.

The Preface begins with a stable frame and inserts a seasonal reason for praise. The Canon is highly formulaic but syntactically dense. Because both become familiar by hearing, use random-entry drills: begin at a clause chosen by page and line, identify its governor, then reconnect it to the whole.

The **Preface** is the thanksgiving prayer introduced by the Preface dialogue and concluded by the angelic praise leading into the Sanctus. The **Roman Canon** is the fixed Eucharistic Prayer of the 1962 Roman Mass, beginning *Te igitur* and ending with its doxology. A text is **formulaic** when stable wording or structures recur as recognized formulas; formulaic does not mean syntactically unanalyzable. A **periodic sentence** keeps a governing construction incomplete while dependent members accumulate toward its resolution. Its **frame** is the stable outer construction into which those members fit.

2.1 The Preface frame

When this chapter asks for the **frame**, mark the minimum words that remain syntactically incomplete until the thanksgiving action is supplied. Material inserted within that frame explains why the action is fitting; it does not become a second main sentence merely because it is long.

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus.

Source: *Missale Romanum* (1962), *Præfatio communis* and common Preface opening.

The delayed infinitive clause is the true subject of impersonal *est*: *nos* is accusative subject of *agere*, *gratias* its object, and *tibi* dative. Four neuter predicate adjectives evaluate that action. The three vocative titles are appositional; *æterne* is vocative masculine despite its adverb-like appearance.

The Christmas insertion continues:

Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.

Source: *Missale Romanum* (1962), *Præfatio de Nativitate*.

The subject of *infulsit* is *nova ... lux*; dative *mentis nostræ oculis* names the eyes of the mind to which it shone. *tuæ claritatis* defines the light. The purpose/result clause contrasts adverb *visibiliter* with substantival genitive plural *invisibilium*. *per hunc* grammatically resumes masculine *Deum*, the God known visibly in the mystery of the incarnate Word; it cannot agree directly with neuter *Verbi*. Passive *rapiamur* governs motion *in ... amorem*.

2.2 The opening petition of the Canon

Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata.

Source: *Missale Romanum* (1962), Canon Missæ, *Te igitur*.

The fronted *te* is the object of both *rogamus* and *petimus*; predicative *supplices* describes the implicit *nos*. The *uti*-clause states the request. *accepta habeas* is a resultative idiom: hold or regard the gifts as accepted. *benedicas* shares the threefold object, whose accumulation is rhetorical rather than three unrelated offerings. *Filium tuum Dominum nostrum* is in apposition to *Iesum Christum* after *per*.

2.3 Predicate adjectives in the *Quam oblationem*

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Source: *Missale Romanum* (1962), Canon Missæ, *Quam oblationem*.

Relative *quam oblationem* is the accusative object of *facere*. Five predicate accusatives state what the offering is asked to be made. Deponent *digneris* governs *facere*; *quæsumus* remains parenthetical. In the result clause, singular *fiat* with *Corpus et Sanguis* may reflect proximity agreement or a unit construal; morphology does not decide between them. *nobis* is dative of advantage. The long genitive chain belongs to both body and blood.

2.4 Command plus passive infinitive

Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ maiestatis tuæ.

Source: *Missale Romanum* (1962), Canon Missæ, *Supplices te rogamus*.

Again *supplices* is predicative with implicit *nos*, and *te* is the object of *rogamus*. Imperative *iube* governs passive infinitive *perferri*; neuter plural *hæc* is its accusative subject. The two *in* phrases express destination and presence with different cases: accusative *in sublime altare*, ablative *in conspectu*.

2.5 Canon families

Build a ledger around *memoria*, *memento*, *commemoro*; *offero*, *oblatio*, *munus*; *accipio*, *acceptus*, *acceptabilis*; *benedico*, *benedictus*; *communico*, *communicantes*, *communio*; and *supplex*, *supplices*. Record the construction with each word, not only an English gloss.

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
L121	<i>tempus, temporis n.</i>	time, occasion, season	noun; third declension; neuter; stem tempor-; contextual range is broad
L122	<i>dies, diei m./f.</i>	day	noun; fifth declension; variable gender; gender varies with usage; learn the form in its phrase
L123	<i>res, rei f.</i>	thing, matter, affair, reality	noun; fifth declension; feminine; highly context-sensitive; compounds and fixed phrases matter
L124	<i>causa, -æ f.</i>	cause, reason, case	noun; first declension; feminine; with genitive may express for the sake of; context decides
L125	<i>ratio, rationis f.</i>	reckoning, reason, account, method	noun; third declension; feminine; do not reduce its contextual range to modern reason
L126	<i>memoria, -æ f.</i>	memory, remembrance	noun; first declension; feminine; word family with memor and commemoro
L127	<i>veritas, veritatis f.</i>	truth	noun; third declension; feminine; abstract noun; complements and contrast establish the local claim
L128	<i>sapientia, -æ f.</i>	wisdom	noun; first declension; feminine; distinguish practical, philosophical, and theological contexts
L448	<i>maiestas, maiestatis f.</i>	majesty, greatness	noun; third declension; feminine; human dignity, sovereign majesty, and divine title or attribute require context
L449	<i>laus, laudis f.</i>	praise, commendation	noun; third declension; feminine; act, words, or object of praise depend on context
L450	<i>honor, honoris m.</i>	honor, office, public distinction	noun; third declension; masculine; esteem, office, cultic honor, and rhetorical credit require context
L451	<i>virtus, virtutis f.</i>	excellence, courage, virtue, power	noun; third declension; feminine; ethical quality, valor, efficacy, and divine power are distinct contextual senses
L452	<i>adoratio, adorationis f.</i>	adoration, worship	noun; third declension; feminine; gesture, act of worship, and theological category require contextual distinction
L453	<i>creatura, -æ f.</i>	creature, created thing	noun; first declension; feminine; individual creature, created order, and rhetorical contrast with Creator depend on context
L454	<i>providentia, -æ f.</i>	foresight, providence	noun; first declension; feminine; human planning and divine providence require contextual distinction
L455	<i>incarnatio, incarnationis f.</i>	incarnation, taking flesh	noun; third declension; feminine; technical Christological and more general embodiment senses must be source-controlled
L456	<i>nativitas, nativitatis f.</i>	birth, nativity	noun; third declension; feminine; ordinary birth, feast title, and theological mystery depend on context
L457	<i>passio, passionis f.</i>	suffering, passion	noun; third declension; feminine; experience, suffering, Christ's Passion, and technical affect require context
L458	<i>resurrectio, resurrectionis f.</i>	rising again, resurrection	noun; third declension; feminine; narrative event, general resurrection, and liturgical mystery require context

ID	Citation form	Project gloss	Morphology and use
L459	<i>ascensio, ascensionis f.</i>	ascent, Ascension	noun; third declension; feminine; ordinary ascent and liturgical or theological title depend on context
L460	<i>redemptio, redemptionis f.</i>	buying back, redemption	noun; third declension; feminine; commercial, legal, biblical, and theological senses require contextual distinction
L461	<i>salus, salutis f.</i>	health, safety, salvation	noun; third declension; feminine; physical welfare, public safety, greeting, and theological salvation depend on context
L462	<i>culpa, -æ f.</i>	fault, blame	noun; first declension; feminine; legal responsibility, moral fault, and liturgical confession require context
L463	<i>peccatum, -i n.</i>	sin, fault	noun; second declension; neuter; act, state, collective sin, and technical theological use depend on number and context
L464	<i>remissio, remissionis f.</i>	release, remission, forgiveness	noun; third declension; feminine; physical relaxation, legal remission, and forgiveness of sins require context

1.2 Cumulative retrieval

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

Event	ID	Latin	Sense
N	L121	<i>tempus, temporis n.</i>	_____
N	L122	<i>dies, diei m./f.</i>	_____
N	L123	<i>res, rei f.</i>	_____
N	L124	<i>causa, -æ f.</i>	_____
N	L125	<i>ratio, rationis f.</i>	_____
N	L126	<i>memoria, -æ f.</i>	_____
N	L127	<i>veritas, veritatis f.</i>	_____
N	L128	<i>sapientia, -æ f.</i>	_____
N	L448	<i>maiestas, maiestatis f.</i>	_____
N	L449	<i>laus, laudis f.</i>	_____
N	L450	<i>honor, honoris m.</i>	_____
N	L451	<i>virtus, virtutis f.</i>	_____
N	L452	<i>adoratio, adorationis f.</i>	_____

Event	ID	Latin	Sense
N	L453	<i>creatura, -æ f.</i>	
N	L454	<i>providentia, -æ f.</i>	
N	L455	<i>incarnatio, incarnationis f.</i>	
N	L456	<i>nativitas, nativitatis f.</i>	
N	L457	<i>passio, passionis f.</i>	
N	L458	<i>resurrectio, resurrectionis f.</i>	
N	L459	<i>ascensio, ascensionis f.</i>	
N	L460	<i>redemptio, redemptionis f.</i>	
N	L461	<i>salus, salutis f.</i>	
N	L462	<i>culpa, -æ f.</i>	
N	L463	<i>peccatum, -i n.</i>	
N	L464	<i>remissio, remissionis f.</i>	
R1	L113	<i>lux, lucis f.</i>	
R1	L114	<i>verbum, -i n.</i>	
R1	L115	<i>nomen, nominis n.</i>	
R1	L116	<i>populus, -i m.</i>	
R1	L431	<i>discipulus, -i m.</i>	
R1	L434	<i>angelus, -i m.</i>	
R1	L438	<i>rex, regis m.</i>	
R1	L447	<i>cæcus, -a, -um</i>	
R2	L109	<i>offero, offerre, obtuli, oblatum</i>	

Event	ID	Latin	Sense
R2	L110	<i>suscipio, -ere, suscepi, susceptum</i>	
R2	L111	<i>benedico, -ere, benedixi, benedictum</i>	
R2	L112	<i>sanctifico, -are, -avi, -atum</i>	
R2	L415	<i>exaudio, -ire, exaudivi, exauditum</i>	
R2	L419	<i>mereor, mereri, meritus sum</i>	
R2	L426	<i>dirigo, -ere, direxi, directum</i>	
R2	L429	<i>renovo, -are, -avi, -atum</i>	
R5	L081	<i>Deus, Dei m.</i>	
R5	L082	<i>dominus, -i m.</i>	
R5	L083	<i>pater, patris m.</i>	
R5	L084	<i>filius, -i m.</i>	
R5	L363	<i>volo, velle, volui</i>	
R5	L366	<i>fero, ferre, tuli, latum</i>	
R5	L371	<i>obliviscor, oblivisci, oblitus sum</i>	
R5	L375	<i>mandatum, -i n.</i>	
S	L089	<i>gratia, -æ f.</i>	
S	L097	<i>altare, altaris n.</i>	
S	L105	<i>oro, -are, -avi, -atum</i>	
S	L113	<i>lux, lucis f.</i>	
S	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	
S	L031	<i>omnis, omne</i>	

Event	ID	Latin	Sense
S	L064	<i>qui, quæ, quod</i>	_____
S	L079	<i>ut</i>	_____
S	L397	<i>missa, -æ f.</i>	_____
S	L414	<i>præsto, -are, præstiti, præstitum</i>	_____
S	L431	<i>discipulus, -i m.</i>	_____
S	L448	<i>maiestas, maiestatis f.</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G051	Marked word order and hyperbaton <i>word order</i>	What must be proved before a stylistic effect is proposed?	_____
G052	Ellipsis and reconstruction <i>word order</i>	State the boundary on supplying omitted words.	_____
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	_____
G057	Poetic syntax remains syntax <i>poetry foundations</i>	State the first rule for approaching an unfamiliar line.	_____
G079	Periodic syntax <i>prose style</i>	How should a long period be reduced without destroying its architecture?	_____

1.4 Reconstruct and compose

Reconstruction. Build two copular clauses from *veritas / magna / res / est / tempus / longum / est*.

Composition. Write three connected claims using *causa*, *ratio*, *memoria*, and *sapientia*; keep the syntax simple enough to verify.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: poetic order, parallelism, and long formula

Text class: R — received sequence text, verified in the 1962 Missal. Source block MR62-FORM-PENT, printed p. 357, local evidence PDF p. 438, scan leaf 437, visually checked.

Veni, Sancte Spiritus, et emitte caelitus lucis tuae radium.
Veni, pater pauperum, veni, dator munerum, veni, lumen cordium.
Consolator optime, dulcis hospes animae, dulce refrigerium.
In labore requies, in aestu temperies, in fletu solacium.

2.1 Read syntax across the line

A line ending is not automatically a clause ending. Begin with finite verbs: *veni* and *emitte*. Then attach vocatives: *Sancte Spiritus*, *pater pauperum*, *dator munerum*, and *lumen cordium*. The third and fourth lines are verbless predications or appositions sustained by the address. Recover them in plain prose before asking what balance and recurrence add.

Gloss. *caelitus*, from heaven; *radius*, ray; *pauper*, poor person; *munus*, gift; *consolator*, comforter; *hospes*, guest; *refrigerium*, refreshment; *requies*, rest; *aestus*, heat; *temperies*, moderation or coolness; *fletus*, weeping; *solacium*, solace.

Mark repetition, balanced members, written recurrence visible on the page, and the paired settings *in labore/in aestu/in fletu*. Do not make a claim about spoken realization: this edition does not teach pronunciation.

2.2 The common-trunk poetry toolkit

For any verse or chant, work in this order:

1. preserve the printed lines and identify the source boundary;
2. find finite verbs, clause boundaries, and governed words across lines;
3. restore a temporary prose order without calling it the source text;
4. mark ellipsis, parallelism, anaphora, chiasmus, enjambment, and marked placement only where the page supports them;
5. distinguish syllable division, quantity, quantitative meter, and visible line pattern as different kinds of evidence, without supplying a stress or pronunciation system;
6. state what remains uncertain before interpretation or imitation.

Formal quantity, elision, scansion, hexameter, elegiac couplet, lyric meters, Christian quantitative poetry, rhythmic hymnody, commentary, and verse composition belong to branch P1–P8. The trunk prepares for that branch by making poetic syntax and source discipline ordinary reading habits.

2.3 Reconstruction and composition

Reconstruct the four lines from the cues heaven—poor—gifts—heart—labor —heat—weeping. Then write six lines of P prose arranged as balanced members about an ordinary journey or workday. The wording need not be metrical. Label every omitted verb, and revise one line whose balance obscures syntax.

2.4 Before continuing

You should reasonably be able to recover poetic syntax across line endings, recognize the common toolkit without overclaiming, reconstruct a bounded verse passage, and decide whether the advanced poetry branch is the appropriate next specialization after the prose sequence.

2.5 Poetic order in the main course — connected practice

Connection. Chants and sequences use parallelism, ellipsis, imagery, and marked order; a reader can recover their syntax before undertaking formal prosody.

Practice. For a packet chant or sequence, mark clause boundaries, parallel members, agreeing pairs separated by order, omitted recoverable words, and images. Produce a neutral-order scaffold without altering the received text.

Recall without notes. Name the evidence joining every separated pair.

2.6 The long prose period — connected practice

Connection. Prefaces and the Canon sustain grammatical dependencies across balanced and formulaic members.

Practice. Bracket one long period into main assertion, relative or participial expansions, coordinated members, and conclusion. Track every relative and pronoun to its controller.

Recall without notes. Reconstruct the finite spine with all modifiers removed, then replace them.

2.7 Prose-poetry transfer — connected practice

Connection. Reading competence includes moving between dense prose and verse without assuming that verse has no syntax.

Practice. Choose one proposition from the Preface and one from the poem. Restate each in plain project prose, then compare what order, parallelism, written pattern visible on the page, and imagery contribute.

Recall without notes. Write four lines of rhythmic project Latin only as syntactic imitation; do not claim meter before the advanced branch.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.7: Graduals, Alleluias, Tracts, and Sequences

Worksheet III.25 — Variant A

Worksheet ID: III.25

Focus: Psalmic parallelism

Use: Treat verse markers as performance marks first.

1. **Text:** *Universi, qui te exspectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.*

Passage ID: III.25.1; exact source and collation state are recorded in the passage inventory.

Map both verses and the parallel objects.

-
2. Write the second verse in analytical order.

-
3. Why is *universi* substantival rather than modifying an omitted noun that must be restored?

-
4. Classify the two occurrences of *tuas* and one *te*.

-
5. Answer in Latin: *Qui non confundentur?*

-
6. Write a two-member parallel petition modeled on *vias ... semitas*.
-

Worksheet III.26 — Variant B**Worksheet ID:** III.26**Focus:** Alleluia and Tract voices**Use:** Mark who speaks and who is addressed.

- Text:** *Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.*

Passage ID: III.26.1; exact source and collation state are recorded in the passage inventory.

Parse the balanced imperatives and substantival adjective.

-
- Give the family of *salutare*: adjective lemma, noun, verb, and person noun.

-
- Text:** *Qui habitat in adiutorio Altissimi, in protectione Dei cæli commorabitur. Dicet Domino: Susceptor meus es tu, et refugium meum.*

Passage ID: III.26.2; exact source and collation state are recorded in the passage inventory.

Map the narrator and quoted speaker.

-
- Explain why *Altissimi* and *Dei cæli* are not parallel cases internally.

-
- Answer in Latin: *Quid habitator Domino dicet?*

-
- Change the quoted possessives to first-person plural, “our protector and our refuge,” while keeping one addressed Lord.
-

Worksheet III.27 — Variant C**Worksheet ID:** III.27**Focus:** Paschal sequence compression**Use:** Restore prose order, not extra theology.

1. **Text:** *Victimæ paschali laudes immolent Christiani. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.*

Passage ID: III.27.1; exact source and collation state are recorded in the passage inventory.

Parse each agent, object, and recipient.

-
2. Transform the opening jussive to a direct plural command.

-
3. **Text:** *Mors et vita duello conflixere mirando: dux vitæ mortuus regnat vivus.*

Passage ID: III.27.2; exact source and collation state are recorded in the passage inventory.

Identify the alternative perfect ending and predicative words.

-
4. Write minimal prose order for the second clause.

-
5. Label the possible supply “although he died” G, P, or I.

-
6. Write a Latin paraphrase of both sequence excerpts in no more than twenty-five words.
-

Worksheet III.28 — Variant D**Worksheet ID:** III.28**Focus:** Unseen chant audit**Use:** Keep psalm quotation and liturgical voice distinct.

1. **Text:** *Hæc dies, quam fecit Dominus: exsulemus, et lætemur in ea. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia eius.*

Passage ID: III.28.1; exact source and collation state are recorded in the passage inventory.

Map relatives, exhortations, commands, and ellipsis.

-
2. Why does *ea* have feminine form?

-
3. Classify a bracketed copula after *quoniam bonus*.

-
4. Parse *confitemini*.

-
5. Answer in Latin: *Cur fideles exsultant?*

-
6. Give a lookup ledger with no more than two entries.
-

CHAPTER 2

Unit III.8: Prefaces and Roman Canon

Worksheet III.29 — Variant A

Worksheet ID: III.29

Focus: The Preface frame

Use: Hold the infinitive clause together.

1. **Text:** *Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus.*

Passage ID: III.29.1; exact source and collation state are recorded in the passage inventory.

Identify the subject of *est*, predicate adjectives, and vocatives.

-
2. Why is *æterne* not an adverb?

-
3. Change *nos ... agere* to singular “me to give thanks.”

-
4. Turn the impersonal evaluation into a personal first-plural statement while retaining the four qualities as adverbs where possible.

-
5. Answer in Latin: *Cui, quando, et ubi gratias agere dignum est?*

-
6. In the printed sequence, mark all endings in the three vocative titles.
-

Worksheet III.30 — Variant B**Worksheet ID:** III.30**Focus:** Christmas Preface period**Use:** Track light, eyes, and love.

1. **Text:** *Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.*

Passage ID: III.30.1; exact source and collation state are recorded in the passage inventory.

Produce a dependency map and analytical order.

-
2. Write analytical order of the clause governed by *quia*.

-
3. Identify the grammatical antecedent of *hunc*.

-
4. Why is *invisibilium* genitive plural neuter rather than an accusative object?

-
5. Answer in Latin: *Quomodo in amorem invisibilium rapimur?*

-
6. Transform the result clause to active “that he may draw us.”
-

Worksheet III.31 — Variant C**Worksheet ID:** III.31**Focus:** Canon opening and adjective chain**Use:** Enter at *uti*.

1. **Text:** *Te igitur, clementissime Pater, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata.*

Passage ID: III.31.1; exact source and collation state are recorded in the passage inventory.

Map the fronted object, predicative adjective, and request.

-
2. Explain *accepta habeas* without translating it as two unrelated actions.

-
3. What case and number is *illibata*, and what is its head?

-
4. **Text:** *Quam oblationem benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris.*

Passage ID: III.31.2; exact source and collation state are recorded in the passage inventory.

Parse the relative object and five predicates.

-
5. Change *oblationem* to plural *oblaciones* and adjust the chain.

-
6. Write a random-entry answer: what governs *facere*, and what governs *quam*?
-

Worksheet III.32 — Variant D**Worksheet ID:** III.32**Focus:** Canon command and destination**Use:** Distinguish *in* with two cases.

1. **Text:** *Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ maiestatis tuæ.*

Passage ID: III.32.1; exact source and collation state are recorded in the passage inventory.

Map both petitions and every prepositional phrase.

-
2. Why is *hæc* accusative plural even though its nominative form is identical?

-
3. Give the lemma and full form of *perferri*.

-
4. Explain the case contrast *in altare* / *in conspectu*.

-
5. Answer in Latin: *Per cuius manus hæc perferri iubentur?*

-
6. Recast *iube hæc perferri* as an active command to the angel, without claiming it is the Missal text.
-

CHAPTER 3

Before continuing

Before continuing. Build a defensible prose scaffold for a chant or sequence; track separated agreement and parallel members; bracket a long Preface or Canon period around its finite spine; compare prose and poetry without pretending verse lacks syntax; and recognize the principal poetic features taught in the trunk before formal prosody branches later.

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	L121	<i>tempus, temporis n.</i>	time, occasion, season
N	L122	<i>dies, diei m./f.</i>	day
N	L123	<i>res, rei f.</i>	thing, matter, affair, reality
N	L124	<i>causa, -æ f.</i>	cause, reason, case
N	L125	<i>ratio, rationis f.</i>	reckoning, reason, account, method
N	L126	<i>memoria, -æ f.</i>	memory, remembrance
N	L127	<i>veritas, veritatis f.</i>	truth
N	L128	<i>sapientia, -æ f.</i>	wisdom
N	L448	<i>maiestas, maiestatis f.</i>	majesty, greatness
N	L449	<i>laus, laudis f.</i>	praise, commendation
N	L450	<i>honor, honoris m.</i>	honor, office, public distinction
N	L451	<i>virtus, virtutis f.</i>	excellence, courage, virtue, power
N	L452	<i>adoratio, adorationis f.</i>	adoration, worship
N	L453	<i>creatura, -æ f.</i>	creature, created thing
N	L454	<i>providentia, -æ f.</i>	foresight, providence
N	L455	<i>incarnatio, incarnationis f.</i>	incarnation, taking flesh
N	L456	<i>nativitas, nativitatis f.</i>	birth, nativity
N	L457	<i>passio, passionis f.</i>	suffering, passion
N	L458	<i>resurrectio, resurrectionis f.</i>	rising again, resurrection
N	L459	<i>ascensio, ascensionis f.</i>	ascent, Ascension
N	L460	<i>redemptio, redemptionis f.</i>	buying back, redemption
N	L461	<i>salus, salutis f.</i>	health, safety, salvation
N	L462	<i>culpa, -æ f.</i>	fault, blame
N	L463	<i>peccatum, -i n.</i>	sin, fault
N	L464	<i>remissio, remissionis f.</i>	release, remission, forgiveness
R1	L113	<i>lux, lucis f.</i>	light
R1	L114	<i>verbum, -i n.</i>	word, saying, the Word
R1	L115	<i>nomen, nominis n.</i>	name
R1	L116	<i>populus, -i m.</i>	people
R1	L431	<i>discipulus, -i m.</i>	disciple, pupil
R1	L434	<i>angelus, -i m.</i>	angel, messenger

Event	ID	Latin	Project gloss
R1	L438	<i>rex, regis m.</i>	king
R1	L447	<i>cæcus, -a, -um</i>	blind; a blind person
R2	L109	<i>offero, offerre, obtuli, oblatum</i>	offer, present
R2	L110	<i>suscipio, -ere, suscepi, susceptum</i>	receive, take up, sustain
R2	L111	<i>benedico, -ere, benedixi, benedictum</i>	bless, speak well of
R2	L112	<i>sanctifico, -are, -avi, -atum</i>	make holy, sanctify
R2	L415	<i>exaudio, -ire, exaudivi, exauditum</i>	hear favorably, answer
R2	L419	<i>mereor, mereri, meritis sum</i>	earn, deserve, be accounted worthy
R2	L426	<i>dirigo, -ere, direxi, directum</i>	direct, guide, make straight
R2	L429	<i>renovo, -are, -avi, -atum</i>	renew, restore
R5	L081	<i>Deus, Dei m.</i>	God, a god
R5	L082	<i>dominus, -i m.</i>	lord, master, the Lord
R5	L083	<i>pater, patris m.</i>	father
R5	L084	<i>filius, -i m.</i>	son
R5	L363	<i>volo, velle, volui</i>	will, wish, want
R5	L366	<i>fero, ferre, tuli, latum</i>	bear, carry, bring, endure
R5	L371	<i>obliviscor, oblivisci, oblitus sum</i>	forget
R5	L375	<i>mandatum, -i n.</i>	command, charge, mandate
S	L089	<i>gratia, -æ f.</i>	grace, favor, thanks
S	L097	<i>altare, altaris n.</i>	altar
S	L105	<i>oro, -are, -avi, -atum</i>	pray, entreat, speak formally
S	L113	<i>lux, lucis f.</i>	light
S	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	sky, heaven; heavens
S	L031	<i>omnis, omne</i>	every, all, whole
S	L064	<i>qui, quæ, quod</i>	who, which, that
S	L079	<i>ut</i>	as, when, that, so that
S	L397	<i>missa, -æ f.</i>	Mass; dismissal
S	L414	<i>præsto, -are, præstiti, præstitum</i>	provide, grant; excel
S	L431	<i>discipulus, -i m.</i>	disciple, pupil
S	L448	<i>maiestas, maiestatis f.</i>	majesty, greatness

Grammar models

ID	Fact	Prompt	Model
G051	Marked word order and hyperbaton <i>word order</i>	What must be proved before a stylistic effect is proposed?	First prove syntactic attachment from agreement, government, and clause structure. Then compare a neutral scaffold with the printed order and explain what separation or placement foregrounds.
G052	Ellipsis and reconstruction <i>word order</i>	State the boundary on supplying omitted words.	Supply a word only when grammar or a strong parallel requires or licenses it; place the supply in brackets. Reconstruction preserves every printed form and is an analytical scaffold, not a rewritten source.

ID	Fact	Prompt	Model
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	Genre is a recurring kind of text defined by task and convention, such as Collect or narrative. Register is a variety associated with use or setting, such as biblical, juridical, or liturgical Latin. Neither overrides the printed grammar.
G057	Poetic syntax remains syntax <i>poetry foundations</i>	State the first rule for approaching an unfamiliar line.	Identify forms, agreement, government, finite and non-finite predicates, and clause boundaries before rearranging. Meter and emphasis may separate connected words, but they do not cancel morphology.
G079	Periodic syntax <i>prose style</i>	How should a long period be reduced without destroying its architecture?	Bracket subordinate units, identify the principal finite verb and its arguments, trace connectors and parallel members, and write a proposition outline. Then return to the received order to explain suspense, balance, climax, or qualification.

Reconstruction and composition models

Reconstruction prompt. Build two copular clauses from *veritas / magna / res / est / tempus / longum / est*.

Model. *Veritas magna res est; tempus longum est.*

Composition prompt. Write three connected claims using *causa*, *ratio*, *memoria*, and *sapientia*; keep the syntax simple enough to verify.

Model. Model: *Sapientia rationem quærit. Memoria causam servat. Veritas in memoria manet.* The verbs are supplied project vocabulary.

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: poetic order, parallelism, and long formula

Text class: R — received sequence text, verified in the 1962 Missal. Source block MR62-FORM-PENT, printed p. 357, local evidence PDF p. 438, scan leaf 437, visually checked.

Veni, Sancte Spiritus, et emitte caelitus lucis tuae radium.
Veni, pater pauperum, veni, dator munerum, veni, lumen cordium.
Consolator optime, dulcis hospes animae, dulce refrigerium.
In labore requies, in aestu temperies, in fletu solacium.

3.1 Read syntax across the line

A line ending is not automatically a clause ending. Begin with finite verbs: *veni* and *emitte*. Then attach vocatives: *Sancte Spiritus*, *pater pauperum*, *dator munerum*, and *lumen cordium*. The third and fourth lines are verbless predications or appositions sustained by the address. Recover them in plain prose before asking what balance and recurrence add.

Gloss. *caelitus*, from heaven; *radius*, ray; *pauper*, poor person; *munus*, gift; *consolator*, comforter; *hospes*, guest; *refrigerium*, refreshment; *requies*, rest; *aestus*, heat; *temperies*, moderation or coolness; *fletus*, weeping; *solacium*, solace.

Mark repetition, balanced members, written recurrence visible on the page, and the paired settings *in labore/in aestu/in fletu*. Do not make a claim about spoken realization: this edition does not teach pronunciation.

3.2 The common-trunk poetry toolkit

For any verse or chant, work in this order:

1. preserve the printed lines and identify the source boundary;
2. find finite verbs, clause boundaries, and governed words across lines;
3. restore a temporary prose order without calling it the source text;
4. mark ellipsis, parallelism, anaphora, chiasmus, enjambment, and marked placement only where the page supports them;
5. distinguish syllable division, quantity, quantitative meter, and visible line pattern as different kinds of evidence, without supplying a stress or pronunciation system;
6. state what remains uncertain before interpretation or imitation.

Formal quantity, elision, scansion, hexameter, elegiac couplet, lyric meters, Christian quantitative poetry, rhythmic hymnody, commentary, and verse composition belong to branch P1–P8. The trunk prepares for that branch by making poetic syntax and source discipline ordinary reading habits.

3.3 Reconstruction and composition

Reconstruct the four lines from the cues heaven—poor—gifts—heart—labor —heat—weeping. Then write six lines of P prose arranged as balanced members about an ordinary journey or workday. The wording need not be metrical. Label every omitted verb, and revise one line whose balance obscures syntax.

3.4 Models and points to check

Project translation. Come, Holy Spirit, and send from heaven a ray of your light. Come, father of the poor; come, giver of gifts; come, light of hearts. Best comforter, sweet guest of the soul, sweet refreshment. Rest in labor, coolness in heat, solace in weeping.

A prose-order check might expand the ellipsis as *tu es consolator optimus, hospes animae dulcis, refrigerium dulce; tu es requies in labore, temperies in aestu, solacium in fletu*. The supplied *tu es* is an analytic aid, not a variant reading. A sound account can explain the repeated imperative and tripled prepositional phrases without scanning the text.

Poetic order in the main course — model and points to check

Model / points to check. The packet key controls the parse. The scaffold is a project annotation, not a rewritten source; it must preserve every printed form and record each supply. Formal scansion belongs to the later poetry branch.

The long prose period — model and points to check

Model / points to check. A complete bracket map identifies the governing finite form and attaches every dependent member once. Removing material may yield inelegant Latin; the exercise is analytical and may not change the received transcription.

Prose-poetry transfer — model and points to check

Model / points to check. The prose restatements preserve propositions and remain labeled project compositions. The comparison rests on visible textual features; it neither supplies a pronunciation nor calls unscanned lines metrical.

CHAPTER 4

Unit III.7: Graduals, Alleluias, Tracts, and Sequences

Solution III.25 — Variant A

Worksheet ID: III.25

Focus: Psalmic parallelism

Use: Treat verse markers as performance marks first.

1. **Text:** *Universi, qui te expectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.*

Passage ID: III.25.1; exact source and collation state are recorded in the passage inventory.

Map both verses and the parallel objects.

Answer / notes: Substantival *universi* with relative *qui te expectant* is subject of future passive *confundentur*; *Domine* vocative. In the verse, imperatives *fac/edoce*; *vias/semitas* parallel objects; *notas* predicate accusative with *vias*; *mihi* dative, *me* object.

2. Write the second verse in analytical order.

Answer / model: *Domine, fac vias tuas notas mihi et edoce me semitas tuas.*

3. Why is *universi* substantival rather than modifying an omitted noun that must be restored?

Answer / model: The adjective can itself mean all persons/everyone. A noun such as *homines* may explain the sense but is an interpretive, not grammatically required, supply.

4. Classify the two occurrences of *tuas* and one *te*.

Answer / model: *tuas*: accusative feminine plural possessive adjectives agreeing with *vias/semitas*; *te*: accusative personal pronoun, object of *expectant*.

5. Answer in Latin: *Qui non confundentur?*

Answer / model: *Universi qui Dominum expectant non confundentur.*

6. Write a two-member parallel petition modeled on *vias ... semitas*.

Answer / model: Model: *Veritatem tuam ostende mihi, et legem tuam edoce me.*

Solution III.26 — Variant B

Worksheet ID: III.26

Focus: Alleluia and Tract voices

Use: Mark who speaks and who is addressed.

1. **Text:** *Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.*

Passage ID: III.26.1; exact source and collation state are recorded in the passage inventory.

Parse the balanced imperatives and substantival adjective.

Answer / notes: *ostende/da* singular imperatives, implicit divine subject, *Domine* vocative. *misericordiam* and substantival neuter *salutare* are objects; *nobis* is dative recipient in both clauses.

2. Give the family of *salutare*: adjective lemma, noun, verb, and person noun.

Answer / model: *salutaris*, -e; *salus*, *salutis*; *salvo*, *salvare*; *Salvator*, -oris.

3. **Text:** *Qui habitat in adiutorio Altissimi, in protectione Dei cæli commorabitur. Dicet Domino: Susceptor meus es tu, et refugium meum.*

Passage ID: III.26.2; exact source and collation state are recorded in the passage inventory.

Map the narrator and quoted speaker.

Answer / notes: Substantival *qui* is subject of *habitat/commorabitur*; two location/metaphorical *in* + ablative phrases. Future *dicet* takes dative *Domino* and opens the quotation. Inside, *tu* subject; *susceptor meus/refugium meum* predicate nominatives.

4. Explain why *Altissimi* and *Dei cæli* are not parallel cases internally.

Answer / model: Both whole phrases are genitival dependents, but *Altissimi* is substantival genitive “of the Most High,” whereas *Dei* is a noun with its own dependent genitive *cæli*.

5. Answer in Latin: *Quid habitator Domino dicet?*

Answer / model: *Domino dicet: Susceptor meus es tu, et refugium meum.*

6. Change the quoted possessives to first-person plural, “our protector and our refuge,” while keeping one addressed Lord.

Answer / model: *Susceptor noster es tu, et refugium nostrum.* The predicates remain singular because the subject is singular.

Solution III.27 — Variant C

Worksheet ID: III.27

Focus: Paschal sequence compression

Use: Restore prose order, not extra theology.

1. **Text:** *Victimæ paschali laudes immolent Christiani. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.*

Passage ID: III.27.1; exact source and collation state are recorded in the passage inventory.

Parse each agent, object, and recipient.

Answer / notes: Jussive *immolent*, subject *Christiani*, object *laudes*, dative recipient *Victimæ paschali*. Perfect *redemit*, subject *Agnus*, object *oves*. Perfect *reconciliavit*, subject *Christus innocens*, dative *Patri*, object *peccatores*.

2. Transform the opening jussive to a direct plural command.

Answer / model: *Christiani, Victimæ paschali laudes immolate.*

3. **Text:** *Mors et vita duello conflixere mirando: dux vitæ mortuus regnat vivus.*

Passage ID: III.27.2; exact source and collation state are recorded in the passage inventory.

Identify the alternative perfect ending and predicative words.

Answer / notes: *confligare* = *confligerunt*, third plural perfect active with the alternative ending *-ere*, not syncope. Subject *mors et vita*; *duello mirando* ablative of contest/manner. Subject *dux*; genitive *vitæ*; *mortuus/vivus* predicative, framing present *regnat*.

4. Write minimal prose order for the second clause.

Answer / model: *Dux vitæ, mortuus, vivus regnat.* Do not supply a concessive conjunction as printed grammar, though “although” may explain the paradox.

5. Label the possible supply “although he died” G, P, or I.

Answer / model: I, interpretive. The printed participle *mortuus* does not contain an explicit concessive conjunction.

6. Write a Latin paraphrase of both sequence excerpts in no more than twenty-five words.

Answer / model: Model: *Christiani Christo paschali laudes offerant: innocens enim peccatores Patri reconciliavit, et mortuus nunc vivus regnat.*

Solution III.28 — Variant D

Worksheet ID: III.28

Focus: Unseen chant audit

Use: Keep psalm quotation and liturgical voice distinct.

1. **Text:** *Hæc dies, quam fecit Dominus: exsulemus, et lætemur in ea. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia eius.*

Passage ID: III.28.1; exact source and collation state are recorded in the passage inventory.

Map relatives, exhortations, commands, and ellipsis.

Answer / notes: *hæc dies* begins a verbless nominal acclamation; an English “this is the day” is interpretive. Relative *quam fecit Dominus*. Hortatory *exsulemus/lætemur*, with *in ea* referring to *die*. Plural imperative *confitemini* governs dative *Domino*. Both *quoniam bonus* and *quoniam in sæculum misericordia eius* are verbless clauses; [*Dominus est*] and [*est/manet*] are interpretive paraphrases, not grammatically required supplies. Source: Dominica Resurrectionis, Graduale (Ps. 117:24, 1).

2. Why does *ea* have feminine form?

Answer / model: It refers to feminine *dies* in this fixed-day context and is ablative after *in*.

3. Classify a bracketed copula after *quoniam bonus*.

Answer / model: I: the printed clause is verbless. [*Dominus est*] can clarify the dependency or supply an English copula, but it is not required as omitted Latin text.

4. Parse *confitemini*.

Answer / model: Second plural present imperative deponent of *confiteor*, *confiteri*, *confessus sum*; it governs dative *Domino*.

5. Answer in Latin: *Cur fideles exsultant?*

Answer / model: *Exsultant quia hæc est dies quam Dominus fecit et quia misericordia eius in sæculum manet.*

6. Give a lookup ledger with no more than two entries.

Answer / model: A defensible reader may need *confiteor* for its deponent form/government and *sæculum* for the idiom *in sæculum*. Endings and pronoun reference require no dictionary.

CHAPTER 5

Unit III.8: Prefaces and Roman Canon

Solution III.29 — Variant A

Worksheet ID: III.29

Focus: The Preface frame

Use: Hold the infinitive clause together.

1. **Text:** *Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus.*

Passage ID: III.29.1; exact source and collation state are recorded in the passage inventory.

Identify the subject of *est*, predicate adjectives, and vocatives.

Answer / notes: Accusative-infinitive clause *nos ... gratias agere* is the evaluated action/subject; *nos* accusative subject, *gratias* object, *tibi* dative. Neuter predicates *dignum*, *iustum*, *æquum*, *salutare*. Three vocative titles: *Domine sancte*, *Pater omnipotens*, *æterne Deus*.

2. Why is *æterne* not an adverb?

Answer / model: It is vocative masculine singular of *æternus*, agreeing with vocative *Deus*; the adverb would be *æterne* in identical surface form, so syntax decides.

3. Change *nos ... agere* to singular “me to give thanks.”

Answer / model: *me tibi gratias agere*.

4. Turn the impersonal evaluation into a personal first-plural statement while retaining the four qualities as adverbs where possible.

Answer / model: Model: *Nos tibi semper et ubique digne, iuste atque salutariter gratias agimus*; *æque* would change sense, so it may be omitted or paraphrased.

5. Answer in Latin: *Cui, quando, et ubi gratias agere dignum est?*

Answer / model: *Deo semper et ubique gratias agere dignum est.*

6. In the printed sequence, mark all endings in the three vocative titles.

Answer / model: *Domine sancte*, *Pater omnipotens*, *æterne Deus*: vocative *-e* in *Domine/sancte/æterne*; third-declension *Pater*; vocative=nominative forms *omnipotens/Deus*.

Solution III.30 — Variant B

Worksheet ID: III.30

Focus: Christmas Preface period

Use: Track light, eyes, and love.

1. **Text:** *Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.*

Passage ID: III.30.1; exact source and collation state are recorded in the passage inventory.

Produce a dependency map and analytical order.

Answer / notes: Causal *quia* subordinates this insertion to the Preface's thanksgiving frame. Subject *nova lux*, genitive *tuæ claritatis*; perfect *infulsit*; dative *oculis* with genitive *mentis nostræ*; means *per ... mysterium*, with genitive *incarnati Verbi*. Result/purpose *ut ... rapiamur*; temporal *dum ... cognoscimus*; mediation *per hunc*; destination *in ... amorem*, dependent substantival genitive *invisibilium*.

2. Write analytical order of the clause governed by *quia*.

Answer / model: *Quia nova lux tuæ claritatis infulsit oculis mentis nostræ per mysterium incarnati Verbi.*

3. Identify the grammatical antecedent of *hunc*.

Answer / model: Masculine *Deum*, the God whom we know visibly. The phrase points theologically to God manifested in the incarnate Word, but neuter *Verbi* cannot be the direct agreement antecedent of masculine *hunc*.

4. Why is *invisibilium* genitive plural neuter rather than an accusative object?

Answer / model: It is substantival genitive "of invisible things," depending on accusative *amorem*; motion into love is expressed by *in amorem*.

5. Answer in Latin: *Quomodo in amorem invisibilium rapimur?*

Answer / model: *Per Verbum incarnatum in amorem invisibilium rapimur.*

6. Transform the result clause to active "that he may draw us."

Answer / model: *ut, dum visibiliter Deum cognoscimus, hic nos in invisibilium amorem rapiat.* The object of *per, hunc*, becomes nominative subject *hic*; *nos* becomes the direct object.

Solution III.31 — Variant C

Worksheet ID: III.31

Focus: Canon opening and adjective chain

Use: Enter at *uti*.

1. **Text:** *Te igitur, clementissime Pater, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata.*

Passage ID: III.31.1; exact source and collation state are recorded in the passage inventory.

Map the fronted object, predicative adjective, and request.

Answer / notes: *te* object of *rogamus/petimus*; vocative *Pater*; *supplices* predicative nominative with implicit *nos*. *uti*-clause content: *accepta habeas* resultative idiom and *benedicas*; three demonstrative objects culminating in *sacrificia illibata*.

2. Explain *accepta habeas* without translating it as two unrelated actions.

Answer / model: *habeas* plus predicate accusative *accepta* means hold/regard them as accepted; the objects are supplied by the following demonstrative series.

3. What case and number is *illibata*, and what is its head?

Answer / model: Accusative neuter plural, agreeing with *sacrificia*.

4. **Text:** *Quam oblationem benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris.*

Passage ID: III.31.2; exact source and collation state are recorded in the passage inventory.

Parse the relative object and five predicates.

Answer / notes: *quam oblationem* accusative object of infinitive *facere*; five feminine singular accusative predicate adjectives; *facere* complement of second singular present subjunctive deponent *digneris*.

5. Change *oblationem* to plural *oblaciones* and adjust the chain.

Answer / model: *quas oblaciones benedictas, adscriptas, ratas, rationabiles, acceptabilesque facere digneris.*

6. Write a random-entry answer: what governs *facere*, and what governs *quam*?

Answer / model: *digneris* governs complementary *facere*; *facere* governs object *quam oblationem*.

Solution III.32 — Variant D

Worksheet ID: III.32

Focus: Canon command and destination

Use: Distinguish *in* with two cases.

1. **Text:** *Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ maiestatis tuæ.*

Passage ID: III.32.1; exact source and collation state are recorded in the passage inventory.

Map both petitions and every prepositional phrase.

Answer / notes: *supplices* describes implicit *nos*; *te* object of *rogamus*; vocative *Deus*. Imperative *iube* governs passive infinitive *perferri*; *hæc* accusative subject. *per manus* mediation; *in sublime altare* destination accusative; *in conspectu* location/presence ablative, with genitives.

2. Why is *hæc* accusative plural even though its nominative form is identical?

Answer / model: It is the subject accusative of infinitive *perferri* after *iube*; syntactic function, not shape alone, decides.

3. Give the lemma and full form of *perferri*.

Answer / model: Present passive infinitive of irregular compound *perfero, perferre, pertuli, perlatum*.

4. Explain the case contrast *in altare* / *in conspectu*.

Answer / model: Motion to the altar takes accusative *altare*; being in the sight/presence takes ablative *conspectu*.

5. Answer in Latin: *Per cuius manus hæc perferri iubentur?*

Answer / model: *Hæc per manus sancti Angeli Dei perferri iubentur.*

6. Recast *iube hæc perferri* as an active command to the angel, without claiming it is the Missal text.

Answer / model: Controlled transformation: *Sancte Angele, hæc perfer*. It changes perspective and is not a quotation.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M16, *Chants, Prefaces, and the Canon*, 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. Poetry is part of the common course here; scansion and verse composition remain in the advanced poetry branch.

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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