

Ecclesiastical Latin

EL-M17: Temporal, Sanctoral, and Commons

Read across the Temporal, Sanctoral, and Commons while distinguishing printed evidence, recurrent formula, source identity, and remembered association

Packet key	M17
Stable lessons	EL-III.9,III.10
Course stage	Missal Reading
What this assumes	Prose-period and poetic-order control through EL-M16
Continue with	EL-M18, Holy Week, Requiem, and a Complete Mass

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

Reading the Temporal Cycle

This lesson develops the ability to:

- use season and genre as controlled expectations rather than guesses;
- recognize temporal deixis and recurrent seasonal vocabulary;
- read a whole formulary across chant, oration, Epistle, and Gospel registers.

The *Proprium de Tempore* teaches by recurrence. Advent asks for coming; Lent for purification and perseverance; Paschaltide speaks with perfects and alleluias of accomplished victory; Pentecost emphasizes indwelling and gift. Such expectations suggest a semantic field, but endings still decide syntax. Never translate *adventus* merely as “Advent” when the sentence requires the concrete coming.

The **Temporal cycle** is the sequence of Masses organized around Sundays, seasons, and movable events in the Lord’s mysteries. A Mass’s **Proper** comprises texts assigned to that occasion rather than fixed across Masses. A **register** is a recognizable variety of language associated with a function or textual setting—for example, prayer, narrative, rubric, or psalmic poetry—not a ranking of good and bad Latin.

Deixis is linguistic pointing from the text’s situation: words such as *hodie*, *hic*, and *ventura* locate time, place, or participants relative to the act of speaking. A **semantic field** is a group of words associated by an area of meaning; it can guide expectation but does not determine any word’s morphology or contextual sense. A **lexeme** is a vocabulary item considered across all its inflected forms, whereas a lemma is the dictionary form used to list it.

1.1 Advent: descent and germination

Rorate cæli desuper, et nubes pluant iustum: aperiatur terra, et germinet Salvatorem.

Source: *Missale Romanum* (1962), Dominica IV Adventus, Introitus (Is. 45:8).

rorate is an imperative addressed to plural *cæli*; adverb *desuper* gives direction. Jussive *pluant*, *aperiatur*, and *germinet* form a sequence. Substantival accusative *iustum* is what the clouds rain; *Salvatorem* is the object brought forth by the earth. The capitalization is devotional typography, not a different case.

1.2 Lent: practice directed toward action

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ; ut, quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur.

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

The relative clause supplies the seasonal reason for petition. Ablative *annua quadragesimali observatione* is means. Dative *familiæ tuæ* receives the grant whose content follows. Correlative *quod ... hoc* marks the same object: what the household strives to obtain by fasting, let it carry out in good works. *abstinendo* is an ablative gerund; deponent *nititur* takes complementary *obtinere*; *exsequatur* is deponent subjunctive.

1.3 Easter: the startling perfect

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia.

Source: Missale Romanum (1962), Dominica Resurrectionis, Introitus (Ps. 138:18, 5–6).

In its Easter placement, traditional liturgical reception hears the risen Christ as speaker. Perfect *resurrexi* stands beside present *sum*; *tecum* combines *cum* with the pronoun. In *mirabilis facta est scientia tua*, *mirabilis* is predicate nominative and *scientia tua* subject. That speaker identification belongs to placement and reception; morphology alone does not prove it.

1.4 Pentecost: a relative containing all things

Spiritus Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis, alleluia.

Source: Missale Romanum (1962), Dominica Pentecostes, Introitus (Sap. 1:7).

Spiritus is nominative singular and *Domini* genitive; *orbem terrarum* is object plus defining genitive. Demonstrative *hoc* is the subject of *habet* and is expanded by *quod continet omnia*; *scientiam* is object and *vocis* genitive of what is known.

1.5 The seasonal ledger

For each formulary record four columns: repeated lexemes, time words, governing petitions, and biblical allusions. Especially notice *hodie*, *annuus*, *ventura*, *præsens*, *æternus*; *adventus*, *exspecto*, *venio*; *ieiunium*, *abstinentia*, *purifico*; *resurgo*, *renovatio*, *vita*; and *Spiritus*, *donum*, *infusio*, *repleo*. A predicted family is not evidence for a parse until the actual form is identified.

CHAPTER 2

The Sanctoral Cycle and the Commons

This lesson develops the ability to:

- distinguish a saint's Proper from a supplied Common;
- adapt placeholder formulas without losing agreement;
- recognize recurrent martyr, confessor, virgin, and Marian vocabulary;
- avoid mistaking remembered formulas for the text actually assigned.

The *Proprium Sanctorum* may provide a complete formulary or direct the reader to a *Commune*. A Common is not a single generic Mass: it is a set of formularies and options classified by saint and office. Before reading, write the assignment exactly: one martyr or several, pontiff or non-pontiff, confessor, doctor, virgin, holy woman, dedication, or the Blessed Virgin Mary. Then verify which elements remain proper.

The **Sanctoral cycle** is the calendar sequence of saints' feasts and other fixed-date observances. A saint's **Proper** supplies text particular to that observance; a **Common** supplies one or more reusable formularies for a classified kind of saint. A **placeholder** such as *N.* marks a slot to be filled from the assignment. Filling it is a grammatical operation: the supplied name must take the case required by the surrounding formula.

2.1 The grammatical placeholder

Deus, qui nos beati N. Martyris tui atque Pontificis annua solemnitate lætificas: concede propitius; ut, cuius natalitia colimus, de eiusdem etiam protectione gaudeamus.

Source: Missale Romanum (1962), Commune unius Martyris extra tempus paschale, Pro Martyre Pontifice, Altera Missa, Oratio.

beati N. Martyris tui atque Pontificis is a genitive phrase depending on *solemnitate*. The abbreviation *N.* must be expanded with the saint's name in the case demanded by the formula, not copied mechanically in nominative. Causative *lætificas* takes *nos*. Correlative *cuius ... eiusdem* refers to the martyr: the feast day is celebrated and protection from the same person is enjoyed. *de ... protectione* belongs with *gaudeamus*.

2.2 A Common Gospel command

Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me.

Source: Missale Romanum (1962), Commune unius Martyris extra tempus paschale, Pro Martyre Pontifice, Altera Missa, Evangelium (Mt. 16:24–27).

Indefinite *si quis* introduces a present open condition. Complementary *venire* depends on *vult*; *post me* expresses following. The apodosis has three coordinated jussive subjunctives. Intensive reflexive *semetipsum* is the object of *abneget*; *suam* refers to the same individual subject, while *me* refers to the speaker.

2.3 Wisdom on the lips

Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius.

Source: Missale Romanum (1962), Commune Confessoris non Pontificis, Introitus (Ps. 36:30–31).

os and *lingua* are subjects of future deponent *meditabitur* and future *loquetur*. The Psalm's verbs take accusatives *sapientiam* and *iudicium*. The final clause is verbless; a bracketed [*est*] is an interpretive

dependency or English paraphrase, not an expressed or grammatically required copula. Distinguish possessive *eius* from intensive/genitive *ipsius*; both refer to the just person, while *Dei* identifies the law.

2.4 The Marian Common

Salve, sancta Parens, enixa puerpera Regem: qui cælum terramque regit in sæcula sæculorum.

Source: Missale Romanum (1962), Commune Festorum Beatæ Mariæ Virginis, Introitus (Sedulius).

Parens and *puerpera* are vocative in function; participle *enixa* agrees with the addressed mother and governs accusative *Regem*. Relative *qui* refers to the King, not to the mother, as masculine gender and *regit* confirm. Enclitic *-que* joins *cælum* and *terram*; *in sæcula sæculorum* is biblical genitive intensification, a formula of unbounded duration.

2.5 Name and agreement ledger

For each saint write the nominative and the genitive actually used by the Missal. Then write titles in the required gender and number: *Martyris, Confessoris, Pontificis, Virginis, Viduæ*. When a Common changes from one saint to several, check every pronoun, participle, relative, and verb; do not merely pluralize the name.

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
L129	<i>cognosco, -ere, cognovi, cognitum</i>	know, learn, recognize	verb; third conjugation; perfect may present acquired knowledge; object or clause follows context
L130	<i>quæro, -ere, quæsivi, quæsitum</i>	seek, ask, inquire	verb; third conjugation; takes an object or indirect question; distinguish quæso
L131	<i>respondeo, -ere, respondi, responsum</i>	answer, respond	verb; second conjugation; addressee, answer, or clause depends on context
L132	<i>doceo, -ere, docui, doctum</i>	teach, show	verb; second conjugation; may take person and subject matter; follow the attested construction
L133	<i>disco, -ere, didici</i>	learn	verb; third conjugation; perfect stem is lexical; normally takes an object or clause
L134	<i>intellego, -ere, intellexi, intellectum</i>	understand, discern	verb; third conjugation; normally takes an object or clause
L135	<i>iudico, -are, -avi, -atum</i>	judge, decide, consider	verb; first conjugation; object, predicate, or clause construction follows context
L136	<i>permaneo, -ere, permansi, permansum</i>	remain, endure	verb; second conjugation; often intransitive; complement or circumstance follows context
L465	<i>festum, -i n.</i>	feast, festival	noun; second declension; neuter; generic celebration, feast day, and calendar title depend on context
L466	<i>sollemnitatis, sollemnitatis f.</i>	solemn observance, solemnity	noun; third declension; feminine; customary ceremony, degree of feast, and general solemnity require context
L467	<i>vigilia, -æ f.</i>	wakefulness, watch, vigil	noun; first declension; feminine; military watch, devotional vigil, and liturgical day or Mass require context
L468	<i>feria, -æ f.</i>	weekday; day of rest or observance	noun; first declension; feminine; Roman civic usage and ecclesiastical weekday numbering must be distinguished
L469	<i>dominica, -æ f.</i>	the Lord's day, Sunday	substantive first-declension feminine adjective with <i>dies</i> understood; calendar day, Mass, or office context must be identified
L470	<i>natalis, natale</i>	of birth; birthday or anniversary	third-declension adjective; two terminations; used substantively; ordinary birth and a saint's heavenly birthday or feast require context
L471	<i>martyr, martyris m./f.</i>	martyr, witness	noun; third declension; common gender; ordinary witness and one who dies for the faith require historical and textual context
L472	<i>virgo, virginis f.</i>	maiden, virgin	noun; third declension; feminine; ordinary state, ascetical title, and liturgical class require context
L473	<i>confessor, confessoris m.</i>	one who confesses; confessor	agent noun; third declension; masculine; confession of faith, sacramental role, and historical liturgical class require context
L474	<i>pontifex, pontificis m.</i>	pontiff, high priest	noun; third declension; masculine; Roman office, biblical high priest, bishop, and papal title require context
L475	<i>episcopus, -i m.</i>	bishop, overseer	noun; second declension; masculine; New Testament oversight, ecclesiastical office, and historical title require context

ID	Citation form	Project gloss	Morphology and use
L476	<i>abbas, abbatis m.</i>	abbot, father	noun; third declension; masculine; Semitic-derived title; monastic office and respectful address depend on context
L477	<i>doctor, doctoris m.</i>	teacher; Doctor	agent noun; third declension; masculine; ordinary teacher, authoritative theologian, and liturgical class require context
L478	<i>dedicatio, dedicationis f.</i>	dedication, consecration	noun; third declension; feminine; act, anniversary, feast title, and book dedication require context
L479	<i>commemoratio, commemorationis f.</i>	remembrance, commemoration	noun; third declension; feminine; mental recollection, rhetorical mention, and liturgical observance require context
L480	<i>monachus, -i m.</i>	monk	noun; second declension; masculine; historical form of religious life and title require contextual identification
L481	<i>octava, -æ f.</i>	eighth day; octave	substantive first-declension feminine adjective; numbered day, musical interval, and historical liturgical observance 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	L129	<i>cognosco, -ere, cognovi, cognitum</i>	
N	L130	<i>quæro, -ere, quæsi, quæsitum</i>	
N	L131	<i>respondeo, -ere, respondi, responsum</i>	
N	L132	<i>doceo, -ere, docui, doctum</i>	
N	L133	<i>disco, -ere, didici</i>	
N	L134	<i>intellego, -ere, intellexi, intellectum</i>	
N	L135	<i>iudico, -are, -avi, -atum</i>	
N	L136	<i>permaneo, -ere, permansi, permansum</i>	
N	L465	<i>festum, -i n.</i>	
N	L466	<i>sollemnitas, sollemnitatis f.</i>	
N	L467	<i>vigilia, -æ f.</i>	
N	L468	<i>feria, -æ f.</i>	

Event	ID	Latin	Sense
N	L469	<i>dominica, -æ f.</i>	
N	L470	<i>natalis, natale</i>	
N	L471	<i>martyr, martyris m./f.</i>	
N	L472	<i>virgo, virginis f.</i>	
N	L473	<i>confessor, confessoris m.</i>	
N	L474	<i>pontifex, pontificis m.</i>	
N	L475	<i>episcopus, -i m.</i>	
N	L476	<i>abbas, abbatis m.</i>	
N	L477	<i>doctor, doctoris m.</i>	
N	L478	<i>dedicatio, dedicationis f.</i>	
N	L479	<i>commemoratio, commemorationis f.</i>	
N	L480	<i>monachus, -i m.</i>	
N	L481	<i>octava, -æ f.</i>	
R1	L121	<i>tempus, temporis n.</i>	
R1	L122	<i>dies, diei m./f.</i>	
R1	L123	<i>res, rei f.</i>	
R1	L124	<i>causa, -æ f.</i>	
R1	L448	<i>maiestas, maiestatis f.</i>	
R1	L451	<i>virtus, virtutis f.</i>	
R1	L458	<i>resurrectio, resurrectionis f.</i>	
R1	L464	<i>remissio, remissionis f.</i>	

Event	ID	Latin	Sense
R2	L117	<i>lex, legis f.</i>	_____
R2	L118	<i>opus, operis n.</i>	_____
R2	L119	<i>regnum, -i n.</i>	_____
R2	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	_____
R2	L432	<i>apostolus, -i m.</i>	_____
R2	L435	<i>turba, -æ f.</i>	_____
R2	L439	<i>servus, -i m.</i>	_____
R2	L446	<i>pauper, pauperis</i>	_____
R5	L089	<i>gratia, -æ f.</i>	_____
R5	L090	<i>gloria, -æ f.</i>	_____
R5	L091	<i>pax, pacis f.</i>	_____
R5	L092	<i>fides, fidei f.</i>	_____
R5	L380	<i>ibi</i>	_____
R5	L385	<i>sursum</i>	_____
R5	L391	<i>mane</i>	_____
R5	L396	<i>procul</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G028	Personal and reflexive reference <i>pronouns</i>	State the distinction between a third-person reflexive and a non-reflexive pronoun.	_____
G029	Demonstratives <i>pronouns</i>	What must be recorded when parsing a demonstrative?	_____

ID	Fact	Prompt	Response
G030	The relative-pronoun two-axis rule <i>pronouns</i>	State how a relative pronoun receives gender, number, and case.	_____
G053	Collect architecture <i>liturgical genres</i>	Name the common analytical members without forcing every Collect into one template.	_____
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	_____

1.4 Reconstruct and compose

Reconstruction. Order and parse *puer* / *discit* / *intellegit* / *respondet*.

Composition. Write a short question-and-answer sequence using three knowing or teaching verbs.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: moving among Missal collections

The four selections needed for the packet work are printed below. None has been annotated in this packet's teaching or worksheets.

Temporal — First Sunday of Advent, Secret

Stable source ID: MR62-FORM-ADV1. Source class: R.

Haec sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. R. Amen.

Source: Missale Romanum (1962), Proper of the Time, First Sunday of Advent, printed p. 2; local evidence PDF p. 83, visually checked.

Temporal — First Sunday of Advent, Postcommunion

Stable source ID: MR62-FORM-ADV1. Source class: R.

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostrae ventura solemnia congruis honoribus praecedamus. Per Dominum nostrum.

Source: Missale Romanum (1962), Proper of the Time, First Sunday of Advent, printed p. 2; local evidence PDF p. 83, visually checked.

Sanctoral — Saint Polycarp, Postcommunion

Stable source ID: MR62-SANC-POLYCARP. Source class: R.

Refecti participatione muneris sacri, quaesumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedente beato Polycarpo Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum nostrum.

Source: Missale Romanum (1962), 26 January, Saint Polycarp, Postcommunion, printed p. 457; local evidence PDF p. 538, visually checked. Accents are omitted, *u/v* is regularized, and ligatures are expanded.

Common — one Martyr outside Paschal time, Postcommunion

Stable source ID: MR62-COM-MARTYR-BISHOP-1-POST. Source class: R.

Refecti participatione muneris sacri, quaesumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedente beato N. Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Source: Missale Romanum (1962), Common of One Martyr outside Paschal time, for a Martyr-Bishop, first Mass, Postcommunion, printed Common p. [5]; local evidence PDF p. 813, visually checked. The same transcription conventions apply.

For each selection record the heading, liturgical function, incipit, exact citation, finite-verb spine, and any material supplied from elsewhere. Then collate the Sanctoral and Common witnesses word by word before interpreting their relationship. The headings are evidence: do not treat a remembered text from another day as though it stood on the page now being read.

Then make an ordinary-world control paragraph (P):

In tabulario tria volumina servantur. Primum res civitatis per annos ordinat; alterum epistulas civium continet; tertium formulas communes praebet, quae, nominibus mutatis, in causis similibus adhibentur. Qui documentum quaerit primum titulum legat, deinde locum et tempus confirmet, postremo verba ipsius documenti transcribat. Memoria adiuvet, sed pagina iudicet.

Gloss. *tabularium*, archive; *volumen*, volume; *contineo*, contain; *formula*, form; *praebeo*, supply; *causa*, case; *adhibeo*, employ; *confirmo*, verify; *transcribo*, transcribe; *iudicet*, should decide. Source-text gloss: *refecti*, refreshed; *participatio*, sharing; *munus*, gift; *exsequor*, carry out; *cultus*, observance; *intercedente*, interceding; *sentiamus*, may we experience; *effectus*, effect; *reparatio*, restoration; *praecedo*, go before; *mundatus*, cleansed; *purior*, purer; *principium*, beginning.

2.1 Before continuing

You should reasonably be able to navigate Temporal, Sanctoral, and Common material, identify what is actually printed, and keep memory, cross-reference, and source text distinct.

2.2 Reading across the Temporal — connected practice

Connection. Seasonal familiarity helps locate texts but cannot determine a form's morphology or a passage's exact source.

Practice. Read two unfamiliar Temporal selections using only their printed headings and Latin. Record genre, text class, finite spine, governing construction, and what lookup changed.

Recall without notes. Explain one rejected guess and the evidence against it.

2.3 Sanctoral and Common without formula substitution — connected practice

Connection. Repeated Common language creates useful lexical recurrence but also tempts the reader to substitute a remembered formula for the printed one.

Practice. Collate a Sanctoral passage with its related Common. Mark exact identity, inflectional change, lexical substitution, omission, and addition. Parse both witnesses before interpreting the difference.

Recall without notes. Cover one witness and reconstruct only what is actually shared.

2.4 Register comparison memorandum — connected practice

Connection. The Missal's seasonal and sanctoral registers can be described more accurately when compared with non-liturgical prose already read.

Practice. Write a one-page memorandum comparing one Missal passage, one classical passage, and one patristic passage. Discuss clause length, connective use, order, lexical recurrence, and compression with exact examples.

Recall without notes. Delete every adjective of praise or dislike that is not tied to evidence.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.9: Temporal Cycle

Worksheet III.33 — Variant A

Worksheet ID: III.33

Focus: Advent seasonal semantics

Use: Let endings control the imagery.

1. **Text:** *Rorate cæli desuper, et nubes pluant iustum: aperiatur terra, et germinet Salvatorem.*

Passage ID: III.33.1; exact source and collation state are recorded in the passage inventory.

Parse all four verbs and their subjects/objects.

-
2. Why are *iustum* and *Salvatorem* accusative?

-
3. Change the first command to singular *cælum*.

-
4. Build the Advent family *venio*, *adventus*, *exspecto*, *venturus* and mark the form of each.

-
5. Answer in Latin: *Quid nubes pluere et terra germinare iubentur?*

-
6. Write a one-line prose paraphrase without adding a new agent or action.
-

Worksheet III.34 — Variant B

Worksheet ID: III.34

Focus: Lenten means and correlative object

Use: Track *quod ... hoc*.

1. **Text:** *Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ; ut, quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur.*

Passage ID: III.34.1; exact source and collation state are recorded in the passage inventory.

Map the relative, petition, gerund, and correlative.

-
2. Why does *quod* not introduce indirect speech here?

-
3. Distinguish *observatione* and *operibus*.

-
4. Change *familiæ tuæ* to plural *familiis tuis*; what verbs must change?

-
5. Answer in Latin: *Quomodo familia Dei purificatur?*

-
6. Write a two-column seasonal ledger with three Lenten action nouns and three effect verbs.
-

Worksheet III.35 — Variant C**Worksheet ID:** III.35**Focus:** Paschal voice and perfects**Use:** Separate grammar from christological application.

1. **Text:** *Resurrexi, et adhuc tecum sum: posuisti super me manum tuam: mirabilis facta est scientia tua.*

Passage ID: III.35.1; exact source and collation state are recorded in the passage inventory.

Parse person, tense, and subjects.

-
2. What does the grammar alone identify about the two interlocutors?

-
3. Explain *tecum*.

-
4. Change the first-person clauses to plural.

-
5. Answer in Latin: *Qualis facta est scientia Dei?*

-
6. Name two things a seasonal expectation may suggest and two it may not decide.
-

Worksheet III.36 — Variant D**Worksheet ID:** III.36**Focus:** Pentecost and whole-formulary planning**Use:** Do a genre inventory before reading.

1. **Text:** *Spiritus Domini replevit orbem terrarum: et hoc quod continet omnia, scientiam habet vocis.*

Passage ID: III.36.1; exact source and collation state are recorded in the passage inventory.

Map both sentences and resolve *hoc*.

-
2. Why is *hoc* not the object of *continet*?

-
3. Parse *terrarum* and explain the phrase *orbis terrarum*.

-
4. Answer in Latin: *Quid Spiritus Domini replevit?*

-
5. Before reading a Pentecost formulary, list six genres/elements to inventory.

-
6. Write one rule preventing seasonal guessing.
-

CHAPTER 2

Unit III.10: Sanctoral Cycle and Commons

Worksheet III.37 — Variant A

Worksheet ID: III.37

Focus: One martyr-bishop and the placeholder

Use: Expand names in the demanded case.

1. **Text:** *Deus, qui nos beati N. Martyris tui atque Pontificis annua solemnitate lætificas: concede propitius; ut, cuius natalitia colimus, de eiusdem etiam protectione gaudeamus.*

Passage ID: III.37.1; exact source and collation state are recorded in the passage inventory.

Map the collect and every reference to the saint.

-
2. Insert *Polycarpus*, *Polycarpi* for N. and write the complete genitive title.

-
3. Why must a reader record a saint's genitive rather than merely copy a nominative name into N.?

-
4. Parse *natalitia*.

-
5. Answer in Latin: *De cuius protectione gaudere petimus?*

-
6. Change the prayer mechanically to several martyrs only where necessary in the cited phrases.
-

Worksheet III.38 — Variant B**Worksheet ID:** III.38**Focus:** Common Gospel reflexives**Use:** Keep speaker and disciple distinct.

1. **Text:** *Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me.*

Passage ID: III.38.1; exact source and collation state are recorded in the passage inventory.

Map condition, complements, jussives, and pronouns.

-
2. Why does *sequatur* have passive-looking form but active sense?

-
3. Change the instruction to plural *si qui*.

-
4. Identify both occurrences of *me* by function.

-
5. Answer in Latin: *Quid tollere debet qui Christum sequitur?*

-
6. Give three martyrdom/following family entries with constructions.
-

Worksheet III.39 — Variant C**Worksheet ID:** III.39**Focus:** Confessor Common and verbless clause**Use:** Distinguish possessive references.

1. **Text:** *Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius.*

Passage ID: III.39.1; exact source and collation state are recorded in the passage inventory.

Parse each head, verb, object, and possessive.

-
2. Why is *iusti* not an adjective agreeing with *os*?

-
3. Give the direct objects of *meditabitur* and *loquetur*.

-
4. Classify supply *[est]* in the last clause.

-
5. Answer in Latin: *Ubi lex Dei est?*

-
6. Change every reference to the just man to plural “the just.”
-

Worksheet III.40 — Variant D**Worksheet ID:** III.40**Focus:** Marian Common and antecedent gender**Use:** Let agreement select the relative antecedent.

1. **Text:** *Salve, sancta Parens, enixa puerpera Regem: qui cælum terramque regit in sæcula sæculorum.*

Passage ID: III.40.1; exact source and collation state are recorded in the passage inventory.

Parse the address, participle, object, and relative.

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

-
3. Why can *qui* not refer to *Parens*?

-
4. Explain enclitic *-que*.

-
5. Answer in Latin: *Quem sancta Parens enixa est?*

-
6. Inventory a feast directed partly to a Marian Common: list what must be checked before reading.
-

CHAPTER 3

Before continuing

Before continuing. Analyze unfamiliar Temporal and Sanctoral selections from the page; collate a proper with related Common wording without substitution; distinguish exact identity from inflectional or lexical difference; reject unsupported seasonal guesses; and write an evidence-based register comparison across Missal, classical, and patristic prose.

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	L129	<i>cognosco, -ere, cognovi, cognitum</i>	know, learn, recognize
N	L130	<i>quæro, -ere, quæsivi, quæsitum</i>	seek, ask, inquire
N	L131	<i>respondeo, -ere, respondi, responsum</i>	answer, respond
N	L132	<i>doceo, -ere, docui, doctum</i>	teach, show
N	L133	<i>disco, -ere, didici</i>	learn
N	L134	<i>intellego, -ere, intellexi, intellectum</i>	understand, discern
N	L135	<i>iudico, -are, -avi, -atum</i>	judge, decide, consider
N	L136	<i>permaneo, -ere, permansi, permansum</i>	remain, endure
N	L465	<i>festum, -i n.</i>	feast, festival
N	L466	<i>sollemnitas, sollemnitis f.</i>	solemn observance, solemnity
N	L467	<i>vigilia, -æ f.</i>	wakefulness, watch, vigil
N	L468	<i>feria, -æ f.</i>	weekday; day of rest or observance
N	L469	<i>dominica, -æ f.</i>	the Lord's day, Sunday
N	L470	<i>natalis, natale</i>	of birth; birthday or anniversary
N	L471	<i>martyr, martyris m./f.</i>	martyr, witness
N	L472	<i>virgo, virginis f.</i>	maiden, virgin
N	L473	<i>confessor, confessoris m.</i>	one who confesses; confessor
N	L474	<i>pontifex, pontificis m.</i>	pontiff, high priest
N	L475	<i>episcopus, -i m.</i>	bishop, overseer
N	L476	<i>abbas, abbatis m.</i>	abbot, father
N	L477	<i>doctor, doctoris m.</i>	teacher; Doctor
N	L478	<i>dedicatio, dedicationis f.</i>	dedication, consecration
N	L479	<i>commemoratio, commemorationis f.</i>	remembrance, commemoration
N	L480	<i>monachus, -i m.</i>	monk
N	L481	<i>octava, -æ f.</i>	eighth day; octave
R1	L121	<i>tempus, temporis n.</i>	time, occasion, season
R1	L122	<i>dies, diei m./f.</i>	day

Event	ID	Latin	Project gloss
R1	L123	<i>res, rei f.</i>	thing, matter, affair, reality
R1	L124	<i>causa, -æ f.</i>	cause, reason, case
R1	L448	<i>maiestas, maiestatis f.</i>	majesty, greatness
R1	L451	<i>virtus, virtutis f.</i>	excellence, courage, virtue, power
R1	L458	<i>resurrectio, resurrectionis f.</i>	rising again, resurrection
R1	L464	<i>remissio, remissionis f.</i>	release, remission, forgiveness
R2	L117	<i>lex, legis f.</i>	law
R2	L118	<i>opus, operis n.</i>	work, deed, task
R2	L119	<i>regnum, -i n.</i>	kingdom, rule, reign
R2	L120	<i>cælum, -i n.; plural cæli, -orum m.</i>	sky, heaven; heavens
R2	L432	<i>apostolus, -i m.</i>	apostle, envoy
R2	L435	<i>turba, -æ f.</i>	crowd, multitude, disturbance
R2	L439	<i>servus, -i m.</i>	enslaved person, servant
R2	L446	<i>pauper, pauperis</i>	poor, needy; a poor person
R5	L089	<i>gratia, -æ f.</i>	grace, favor, thanks
R5	L090	<i>gloria, -æ f.</i>	glory, praise, splendor
R5	L091	<i>pax, pacis f.</i>	peace
R5	L092	<i>fides, fidei f.</i>	faith, trust, fidelity
R5	L380	<i>ibi</i>	there
R5	L385	<i>sursum</i>	upward, above
R5	L391	<i>mane</i>	morning, in the morning
R5	L396	<i>procul</i>	far away, at a distance

Grammar models

ID	Fact	Prompt	Model
G028	Personal and reflexive reference <i>pronouns</i>	State the distinction between a third-person reflexive and a non-reflexive pronoun.	The reflexive refers back to the subject of its governing domain; a non-reflexive third-person form points elsewhere or resumes an antecedent. Case still follows the pronoun's own function.
G029	Demonstratives <i>pronouns</i>	What must be recorded when parsing a demonstrative?	Give lemma, gender, number, case, syntactic function, and contextual referent or discourse force. Near/far English glosses are only starting points.
G030	The relative-pronoun two-axis rule <i>pronouns</i>	State how a relative pronoun receives gender, number, and case.	Gender and number normally come from the antecedent; case comes from the relative pronoun's function inside its own clause.
G053	Collect architecture <i>liturgical genres</i>	Name the common analytical members without forcing every Collect into one template.	Look for address, relative or participial ground, main petition, requested purpose or effect, and conclusion. The actual finite verbs and dependencies control; a member may be absent, combined, or genuinely ambiguous.

ID	Fact	Prompt	Model
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.

Reconstruction and composition models

Reconstruction prompt. Order and parse *puer / discit / intellegit / respondet*.

Model. *Puer discit, intellegit, respondet*. All three verbs are third singular present active indicative.

Composition prompt. Write a short question-and-answer sequence using three knowing or teaching verbs.

Model. Model: *Puella quærit; puer respondet. Magister docet, et ambo intellegunt. Magister* and *ambo* are supplied and glossed by the prompt context.

CHAPTER 2

Reading, composition, and practice models

Reader: moving among Missal collections

The four selections needed for the packet work are printed below. None has been annotated in this packet's teaching or worksheets.

Temporal — First Sunday of Advent, Secret

Stable source ID: MR62-FORM-ADV1. Source class: R.

Haec sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. R. Amen.

Source: Missale Romanum (1962), Proper of the Time, First Sunday of Advent, printed p. 2; local evidence PDF p. 83, visually checked.

Temporal — First Sunday of Advent, Postcommunion

Stable source ID: MR62-FORM-ADV1. Source class: R.

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostrae ventura solemnia congruis honoribus praecedamus. Per Dominum nostrum.

Source: Missale Romanum (1962), Proper of the Time, First Sunday of Advent, printed p. 2; local evidence PDF p. 83, visually checked.

Sanctoral — Saint Polycarp, Postcommunion

Stable source ID: MR62-SANC-POLYCARP. Source class: R.

Refecti participatione muneris sacri, quaesumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedente beato Polycarpo Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum nostrum.

Source: Missale Romanum (1962), 26 January, Saint Polycarp, Postcommunion, printed p. 457; local evidence PDF p. 538, visually checked. Accents are omitted, *u/v* is regularized, and ligatures are expanded.

Common — one Martyr outside Paschal time, Postcommunion

Stable source ID: MR62-COM-MARTYR-BISHOP-1-POST. Source class: R.

Refecti participatione muneris sacri, quaesumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedente beato N. Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Source: Missale Romanum (1962), Common of One Martyr outside Paschal time, for a Martyr-Bishop, first Mass, Postcommunion, printed Common p. [5]; local evidence PDF p. 813, visually checked. The same transcription conventions apply.

For each selection record the heading, liturgical function, incipit, exact citation, finite-verb spine, and any material supplied from elsewhere. Then collate the Sanctoral and Common witnesses word by word before interpreting their relationship. The headings are evidence: do not treat a remembered text from another day as though it stood on the page now being read.

Then make an ordinary-world control paragraph (P):

In tabulario tria volumina servantur. Primum res civitatis per annos ordinat; alterum epistulas civium continet; tertium formulas communes praebet, quae, nominibus mutatis, in causis similibus adhibentur. Qui documentum quaerit primum titulum legat, deinde locum et tempus confirmet, postremo verba ipsius documenti transcribat. Memoria adiuvet, sed pagina iudicet.

Gloss. *tabularium*, archive; *volumen*, volume; *contineo*, contain; *formula*, form; *praebeo*, supply; *causa*, case; *adhibeo*, employ; *confirmo*, verify; *transcribo*, transcribe; *iudicet*, should decide. Source-text gloss: *refecti*, refreshed; *participatio*, sharing; *munus*, gift; *exsequor*, carry out; *cultus*, observance; *intercedente*, interceding; *sentiamus*, may we experience; *effectus*, effect; *reparatio*, restoration; *praecedo*, go before; *mundatus*, cleansed; *purior*, purer; *principium*, beginning.

3.1 Models and points to check

Project translation of P. Three volumes are kept in the archive. The first orders the affairs of the community by year; the second contains citizens' letters; the third supplies common forms which, with names changed, are used in similar cases. Whoever seeks a document should first read its title, then verify place and time, and finally transcribe the words of the document itself. Let memory assist, but the page decide.

The Secret is governed by jussive *faciant*; accusative *nos* is its object, predicative *mundatos* and *puriores* describe that object, and *venire* completes the desired movement. The Temporal Postcommunion is governed by hortatory *suscipiamus*, followed by the purpose/content clause *ut . . . praecedamus*. The Sanctoral and Common Postcommunions agree through *sentiamus effectum*. *Polycarpo* is ablative, agreeing with *Martyre* and *Pontifice*, while the Common prints the placeholder *N.* in that same ablative slot. The Sanctoral then uses the abbreviated conclusion *Per Dominum nostrum*; the Common prints the fuller conclusion. Record both differences without silently expanding the proper witness.

Reading across the Temporal — model and points to check

Model / points to check. The course inventory controls source identity. A complete record separates heading evidence, grammar, remembered association, and verified lookup; a correct seasonal guess without the Latin analysis is not sufficient evidence.

Sanctoral and Common without formula substitution — model and points to check

Model / points to check. A sound collation preserves both bases, records each difference once, and never silently corrects one witness from the other. Interpretation follows rather than replaces the textual record.

Register comparison memorandum — model and points to check

Model / points to check. A defensible memorandum identifies text and locus, cites observable Latin, distinguishes authorial from genre claims, and leaves broader historical explanations open unless separately sourced.

CHAPTER 4

Unit III.9: Temporal Cycle

Solution III.33 — Variant A

Worksheet ID: III.33

Focus: Advent seasonal semantics

Use: Let endings control the imagery.

1. **Text:** *Rorate cæli desuper, et nubes pluant iustum: aperiatur terra, et germinet Salvatorem.*

Passage ID: III.33.1; exact source and collation state are recorded in the passage inventory.

Parse all four verbs and their subjects/objects.

Answer / notes: *rorate*: second plural imperative, subject/vocative *cæli*; *pluant*: third plural present jussive subjunctive, subject *nubes*, object substantival *iustum*; *aperiatur*: third singular present passive subjunctive, subject *terra*; *germinet*: third singular present active subjunctive, same subject, object *Salvatorem*.

2. Why are *iustum* and *Salvatorem* accusative?

Answer / model: They are the realities rained forth and brought forth; capitalization does not make either a subject.

3. Change the first command to singular *cælum*.

Answer / model: *Rora, cælum, desuper*. The constructed singular is grammatical though not the biblical/Missal text.

4. Build the Advent family *venio, adventus, exspecto, venturus* and mark the form of each.

Answer / model: Verb; fourth-declension noun; verb; future active participle.

5. Answer in Latin: *Quid nubes plueret et terra germinare iubentur?*

Answer / model: *Nubes iustum plueret, terra Salvatorem germinare iubentur*.

6. Write a one-line prose paraphrase without adding a new agent or action.

Answer / model: Model: *Cæli iustum demittant, terra autem Salvatorem producat*.

Solution III.34 — Variant B

Worksheet ID: III.34

Focus: Lenten means and correlative object

Use: Track *quod ... hoc*.

1. **Text:** *Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ; ut, quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur.*

Passage ID: III.34.1; exact source and collation state are recorded in the passage inventory.

Map the relative, petition, gerund, and correlative.

Answer / notes: Relative reason *qui ... purificas*, object *Ecclesiam*, means *annua quadragesimali observatione*. Petition *præsta*, recipient *familiæ*. Content *ut ... exsequatur*; *quod* object of *obtinere*, resumed by *hoc* object of deponent *exsequatur*. Deponent *nititur* takes infinitive *obtinere*; gerund *abstinendo* means.

2. Why does *quod* not introduce indirect speech here?

Answer / model: It is a substantival relative “that which,” paired with demonstrative *hoc*; it functions as an object, not a conjunction reporting a proposition.

3. Distinguish *observatione* and *operibus*.

Answer / model: Both ablative: the annual Lenten observance is means of purification; good works are means/manner of carrying out the sought reality.

4. Change *familiæ tuæ* to plural *familiis tuis*; what verbs must change?

Answer / model: If the relative subject is now plural families, *nituntur ... exsequantur*. The divine *purificas/præsta* remains singular address.

5. Answer in Latin: *Quomodo familia Dei purificatur?*

Answer / model: *Familia Dei annua quadragesimali observatione purificatur.*

6. Write a two-column seasonal ledger with three Lenten action nouns and three effect verbs.

Answer / model: Model actions: *observatio*, *abstinentia*, *ieiunium*; effects: *purifico*, *emundo*, *renovo*.

Solution III.35 — Variant C

Worksheet ID: III.35

Focus: Paschal voice and perfects

Use: Separate grammar from christological application.

1. **Text:** *Resurrexi, et adhuc tecum sum: posuisti super me manum tuam: mirabilis facta est scientia tua.*

Passage ID: III.35.1; exact source and collation state are recorded in the passage inventory.

Parse person, tense, and subjects.

Answer / notes: *resurrexi*: first singular perfect active; *sum*: first singular present, *tecum* accompaniment. *posuisti*: second singular perfect, object *manum tuam*, *super me*. In final clause subject *scientia tua*, perfect *facta est*, predicate nominative *mirabilis*.

2. What does the grammar alone identify about the two interlocutors?

Answer / model: A first-person singular voice addresses a second-person singular. The Easter liturgy applies the psalm christologically, but morphology alone does not name them.

3. Explain *tecum*.

Answer / model: Contraction/postposition of preposition *cum* with ablative second-person singular pronoun *te*.

4. Change the first-person clauses to plural.

Answer / model: *Resurreximus, et adhuc tecum sumus.*

5. Answer in Latin: *Qualis facta est scientia Dei?*

Answer / model: *Scientia Dei mirabilis facta est.*

6. Name two things a seasonal expectation may suggest and two it may not decide.

Answer / model: It may suggest a resurrection semantic field and likely first-person christological voice. It may not decide case/function or supply an unprinted subject without grammatical evidence.

Solution III.36 — Variant D

Worksheet ID: III.36

Focus: Pentecost and whole-formulary planning

Use: Do a genre inventory before reading.

1. **Text:** *Spiritus Domini replevit orbem terrarum: et hoc quod continet omnia, scientiam habet vocis.*

Passage ID: III.36.1; exact source and collation state are recorded in the passage inventory.

Map both sentences and resolve *hoc*.

Answer / notes: Subject *Spiritus*, genitive *Domini*, verb *replevit*, object *orbem* with genitive *terrarum*. Demonstrative neuter singular *hoc* is subject of *habet*; relative *quod continet omnia* modifies it; object *scientiam*, genitive *vocis*.

2. Why is *hoc* not the object of *continet*?

Answer / model: Within the relative clause, *quod* is subject of *continet* and *omnia* its object; outside, antecedent *hoc* is subject of *habet*.

3. Parse *terrarum* and explain the phrase *orbis terrarum*.

Answer / model: Genitive plural of *terra*; it defines *orbis*, the circle/world of lands, a fixed biblical/ecclesiastical phrase.

4. Answer in Latin: *Quid Spiritus Domini replevit?*

Answer / model: *Spiritus Domini orbem terrarum replevit.*

5. Before reading a Pentecost formulary, list six genres/elements to inventory.

Answer / model: Introit, Collect, Epistle/lesson, Gradual/Alleluia or sequence as assigned, Gospel, Secret, Communion, Postcommunion; any six with directions accurately noted.

6. Write one rule preventing seasonal guessing.

Answer / model: Model: “Write the proposed semantic family in the margin, but do not settle the parse until the ending, governor, and clause slot confirm it.”

CHAPTER 5

Unit III.10: Sanctoral Cycle and Commons

Solution III.37 — Variant A

Worksheet ID: III.37

Focus: One martyr-bishop and the placeholder

Use: Expand names in the demanded case.

1. **Text:** *Deus, qui nos beati N. Martyris tui atque Pontificis annua solemnitate lætificas: concede propitius; ut, cuius natalitia colimus, de eiusdem etiam protectione gaudeamus.*
Passage ID: III.37.1; exact source and collation state are recorded in the passage inventory.
 Map the collect and every reference to the saint.
Answer / notes: Relative reason *qui ... lætificas*, object *nos*, means/cause *annua solemnitate*, with genitive *beati N. Martyris tui atque Pontificis*. Petition *concede propitius*; content *ut ... gaudeamus*. Correlative *cuius/eiusdem* refers to the same martyr; *natalitia* object of *colimus*; *de protectione* with *gaudeamus*.
2. Insert *Polycarpus, Polycarpi* for N. and write the complete genitive title.
Answer / model: *beati Polycarpi Martyris tui atque Pontificis*.
3. Why must a reader record a saint's genitive rather than merely copy a nominative name into N.?
Answer / model: N. occupies a syntactic slot; here it is genitive under *solemnitate*. Latin proper names have several declensions and some irregular/indeclinable forms.
4. Parse *natalitia*.
Answer / model: Substantival neuter plural accusative of *natalicium/natalitius*; object of *colimus*, referring to the anniversary/feast, traditionally the heavenly birthday.
5. Answer in Latin: *De cuius protectione gaudere petimus?*
Answer / model: *De eiusdem martyris protectione gaudere petimus*.
6. Change the prayer mechanically to several martyrs only where necessary in the cited phrases.
Answer / model: Model core changes: *beatorum N. et N. Martyrum tuorum atque Pontificum ... quorum natalitia colimus, de eorundem etiam protectione gaudeamus*. This mechanically derived line remains composition-exercise Latin; it is not presented as a received plural formulary.

Solution III.38 — Variant B**Worksheet ID:** III.38**Focus:** Common Gospel reflexives**Use:** Keep speaker and disciple distinct.

1. **Text:** *Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me.*

Passage ID: III.38.1; exact source and collation state are recorded in the passage inventory.

Map condition, complements, jussives, and pronouns.

Answer / notes: Open condition *si quis vult*, complementary *venire*, direction *post me*. Three jussive subjunctives *abneget*, *tollat*, *sequatur*; *semetipsum* intensive reflexive object; *crucem suam* object with reflexive possessive referring to *quis*; final *me* object refers to Christ/speaker.

2. Why does *sequatur* have passive-looking form but active sense?

Answer / model: It is third singular present subjunctive deponent of *sequor*, *sequi*, *secutus sum*.

3. Change the instruction to plural *si qui*.

Answer / model: *Si qui volunt post me venire, abneget semetipsos, tollant cruces suas, et sequantur me.*

4. Identify both occurrences of *me* by function.

Answer / model: First accusative after preposition *post*; second accusative direct object of deponent *sequatur*. Both refer to the speaker.

5. Answer in Latin: *Quid tollere debet qui Christum sequitur?*

Answer / model: *Qui Christum sequitur crucem suam tollere debet.*

6. Give three martyrdom/following family entries with constructions.

Answer / model: Model: *sequor* + *acc.*; *abnego* + *acc.*; *patior*, *passus sum* + *acc.* endure/suffer; *testis*/martyr witness.

Solution III.39 — Variant C

Worksheet ID: III.39

Focus: Confessor Common and verbless clause

Use: Distinguish possessive references.

1. **Text:** *Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius.*

Passage ID: III.39.1; exact source and collation state are recorded in the passage inventory.

Parse each head, verb, object, and possessive.

Answer / notes: Subjects *os*, *lingua*, *lex*; genitive substantival *iusti*; futures *meditabitur* deponent and *loquetur*; objects *sapientiam/iudicium*. *eius* with *lingua* and after *Dei* refers to the just person; *ipsius* emphatic genitive also refers to him. Final clause supplies *[est]*.

2. Why is *iusti* not an adjective agreeing with *os*?

Answer / model: *os* is neuter nominative singular; *iusti* is masculine genitive singular substantival, “of the just man.”

3. Give the direct objects of *meditabitur* and *loquetur*.

Answer / model: Accusatives *sapientiam* and *iudicium* in the psalmic constructions.

4. Classify supply *[est]* in the last clause.

Answer / model: I: the printed clause is a verbless nominal assertion with a location predicate. A bracketed copula can make the dependency or English paraphrase explicit, but is not required Latin text.

5. Answer in Latin: *Ubi lex Dei est?*

Answer / model: *Lex Dei in corde iusti est.*

6. Change every reference to the just man to plural “the just.”

Answer / model: *Ora iustorum meditabuntur sapientiam, et linguæ eorum loquentur iudicium: lex Dei eorum in cordibus ipsorum.*

Solution III.40 — Variant D

Worksheet ID: III.40

Focus: Marian Common and antecedent gender

Use: Let agreement select the relative antecedent.

1. **Text:** *Salve, sancta Parens, enixa puerpera Regem: qui cælum terramque regit in sæcula sæculorum.*

Passage ID: III.40.1; exact source and collation state are recorded in the passage inventory.

Parse the address, participle, object, and relative.

Answer / notes: *Parens/puerpera* vocative in function; *sancta/enixa* feminine singular agreeing with the mother; *Regem* object of perfect deponent participle *enixa*. Masculine *qui* refers to *Regem*; *cælum terramque* objects of *regit*; duration *in sæcula sæculorum*.

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

Answer / model: From deponent *enitor, eniti, enixus sum*; *enixa* is the perfect participle, nominative/vocative feminine singular, “having brought forth.”

3. Why can *qui* not refer to *Parens*?

Answer / model: Its masculine singular gender matches *Regem*; the mother would require feminine *quæ*. Sense and agreement concur.

4. Explain enclitic *-que*.

Answer / model: It joins accusative *terram* to accusative *cælum*: heaven and earth.

5. Answer in Latin: *Quem sancta Parens enixa est?*

Answer / model: *Sancta Parens Regem, qui cælum terramque regit, enixa est.*

6. Inventory a feast directed partly to a Marian Common: list what must be checked before reading.

Answer / model: Exact Common rubric/formulary; which chants and prayers are proper; saint/feast title; assigned lesson and Gospel; any seasonal Alleluia/Tract change; name/case substitutions.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M17, *Temporal, Sanctoral, and Commons*, 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. Repeated liturgical vocabulary is used for cumulative retrieval while fresh non-Missal prose protects genuine transfer.

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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