

Ecclesiastical Latin

EL-M18: Holy Week, Requiem, and a Complete Mass

Sustain direct reading across a complete unfamiliar formulary and transfer the same method to non-Missal prose

Packet key	M18
Stable lessons	EL-III.11,III.12
Course stage	Missal Reading
What this assumes	Genre control across the principal Missal cycles through EL-M17
Continue with	EL-M19, Register and Biblical Texture

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

Contents

I	Teaching	1
1	Requiem and Holy Week	1
1.1	Requiem deixis and agreement	1
1.2	The sequence as compressed judgment	2
1.3	Holy Thursday and obligation	2
1.4	Reproach and acclamation	2
1.5	The Paschal proclamation	3
2	Complete-Formulary Independent Practice	3
2.1	The complete-Mass protocol	3
2.2	Reference discipline	4
2.3	Evidence domains	4
II	Memory Work	5
1	Vocabulary, forms, and constructions from memory	5
1.1	New lexemes	5
1.2	Cumulative retrieval	6
1.3	Grammar retrieval	8
1.4	Reconstruct and compose	9
III	Reading and Composition	10
1	Connected Latin and written expression	10
2	Reader: complete formularies as connected dossiers	10
2.1	A packet-local non-Missal transfer pair	10
2.2	Before continuing	11
3	Complete formulary: First Sunday of Advent	11
3.1	The complete Proper	11
3.2	Cumulative gloss and reading notes	12
4	Complete formulary: Pentecost	13
4.1	The complete Proper	13
4.2	Cumulative gloss and reading notes	14
5	Fresh formulary: Twelfth Sunday after Pentecost	15
5.1	The complete Proper	15
5.2	Cumulative gloss and reading notes	16
6	Fresh formulary: Twenty-third Sunday after Pentecost	17
6.1	The complete Proper	17
6.2	Cumulative gloss and reading notes	18
6.3	Holy Week and Requiem registers — connected practice	19
6.4	Complete-Mass sustained reading — connected practice	19
6.5	Beyond one familiar corpus — connected practice	19
IV	Cumulative Practice	20
1	Unit III.11: Requiem and Holy Week	20
	Worksheet III.41 — Variant A	20
	Worksheet III.42 — Variant B	21
	Worksheet III.43 — Variant C	22
	Worksheet III.44 — Variant D	23
2	Unit III.12: Complete-Formulary Reading Set	24
	Worksheet III.45 — Variant A	24
	Worksheet III.46 — Variant B	25
	Worksheet III.47 — Variant C	26
	Worksheet III.48 — Variant D	27
3	Before continuing	28

V	Answers and Models	29
1	Memory-work answers	29
	Lexeme and retrieval models	29
	Grammar models	30
	Reconstruction and composition models	31
2	Reading, composition, and practice models	31
3	Reader: complete formularies as connected dossiers	32
3.1	A packet-local non-Missal transfer pair	32
3.2	Models and points to check	32
4	Complete formulary: First Sunday of Advent	33
4.1	The complete Proper	33
4.2	Cumulative gloss and reading notes	34
5	Complete formulary: Pentecost	35
5.1	The complete Proper	35
5.2	Cumulative gloss and reading notes	36
6	Fresh formulary: Twelfth Sunday after Pentecost	37
6.1	The complete Proper	37
6.2	Cumulative gloss and reading notes	38
7	Fresh formulary: Twenty-third Sunday after Pentecost	39
7.1	The complete Proper	39
7.2	Cumulative gloss and reading notes	40
8	Unit III.11: Requiem and Holy Week	42
	Solution III.41 — Variant A	42
	Solution III.42 — Variant B	43
	Solution III.43 — Variant C	44
	Solution III.44 — Variant D	45
9	Unit III.12: Complete-Formulary Reading Set	46
	Solution III.45 — Variant A	46
	Solution III.46 — Variant B	47
	Solution III.47 — Variant C	48
	Solution III.48 — Variant D	49
VI	Scope and Sources	50
1	Scope and Qualifications	50
1.1	Packet boundary	50
1.2	Controlling records and local state	50
2	References	51
2.1	Missal and biblical corpus	51
2.2	Verified connected prose	51
2.3	Verified poetry	51
2.4	Grammar and Reading Lexicon	52
2.5	Citation and normalization	52

Part I

Teaching

CHAPTER 1

Requiem and Holy Week

This lesson develops the ability to:

- track singular, plural, and gender changes in Masses for the dead;
- read the compressed eschatological diction of the Requiem chants;
- recognize Holy Week's changes of register and speaker;
- give safety priority to the actual 1962 text rather than a remembered text from another edition.

These corpora punish assumption. Requiem formularies vary with one deceased or many and with grammatical gender. Holy Week contains blessings, narrative, solemn prayer, acclamation, reproach, and the Paschal proclamation. Always read the heading and the printed 1962 formula; texts remembered from earlier or later editions may differ.

A **Requiem Mass** is a Mass formulary for the dead; the label covers several 1962 formularies whose wording changes with occasion and intention. An **acclamation** is a short public utterance of praise, assent, or recognition; a **reproach** is direct address framed as an accusation or grieved question. A **register change** occurs when the text's discourse job and characteristic language change—for example, from narrative to command or lament—even inside the same day's rites. In a Requiem, resolving deictic forms such as *ei/eis* and *hodie* requires the exact formulary and intention.

1.1 Requiem deixis and agreement

Requiem æternam dona eis, Domine: et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Ierusalem.

Source: *Missale Romanum* (1962), *Missæ Defunctorum*, Introitus (4 Esd. 2:34–35; Ps. 64:2).

Imperative *dona* takes object *requiem æternam* and dative *eis*; jussive *luceat* takes subject *lux perpetua* and the same dative. In *te decet hymnus*, accusative *te* is the person whom the hymn befits and *hymnus* is subject. Passive future *reddetur* takes *votum* as subject and *tibi* as recipient.

For one deceased a collect may say:

Deus, cui proprium est misereri semper et parcere: te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare iussisti.

Source: *Missale Romanum* (1962), *Missæ Defunctorum*, in die obitus seu depositionis, Collecta.

cui is dative of possession with *proprium est*; the subject is the paired infinitive phrase *misereri ... et parcere*. Fronted *te* is object of *exoramus*; *supplices* describes the implicit petitioners. Relative *quam* refers to *animam* and is the accusative subject of *migrare* after *iussisti*. Substituting a woman changes *famuli* to *famulæ*; a plural formulary changes much more than that.

1.2 The sequence as compressed judgment

Dies iræ, dies illa, solvet sæclum in favilla: teste David cum Sibylla.

Source: *Missale Romanum* (1962), Missæ Defunctorum, Sequentia *Dies iræ*.

Although *dies* is often masculine, it can be feminine when it denotes an appointed or fixed day; *illa* therefore agrees regularly with *dies* here. Future *solvet* takes *sæclum* as object; *in favilla* expresses result. Ablative absolute *teste David* means David bearing witness; *cum Sibylla* adds the second witness. Poetry may preserve constructions that prose drills would not choose.

1.3 Holy Thursday and obligation

Nos autem gloriari oportet in cruce Domini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus.

Source: *Missale Romanum* (1962), Feria V in Cena Domini, Introitus (Gal. 6:14).

Impersonal *oportet* governs infinitive *gloriari*; *nos* is the infinitive's accusative subject. Relative *quo* refers to *Domino nostro Iesu Christo* as the person in whom salvation is found, while *quem* after *per* names the agent through whom the plural subject has been saved and freed. The preverbal singular *est* with *salus, vita et resurrectio nostra* may show proximity agreement with the first noun or treat the series as a unit; morphology alone does not decide.

1.4 Reproach and acclamation

Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi.

Source: *Missale Romanum* (1962), Feria VI in Parasceve, Improperia.

Popule meus is vocative. Interrogative *quid* is object of *feci*, dative *tibi* marks the affected person, and *in quo* asks in what respect. In *contristavi te*, *te* is the direct object. The command *responde* takes dative *mihi*.

The veneration acclamation says:

Ecce lignum Crucis, in quo salus mundi pependit. Venite, adoremus.

Source: *Missale Romanum* (1962), Feria VI in Parasceve, Adoratio Crucis.

ecce presents *lignum*; because this neuter form is identical in the nominative and accusative, its case cannot be proved from the ending alone (*ecce* admits both constructions). *in quo* is an ablative relative, *salus* the subject, and *mundi* a genitive. Plural imperative *venite* is followed by hortatory *adoremus*.

1.5 The Paschal proclamation

Exsultet iam angelica turba cælorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris.

Source: *Missale Romanum* (1962), Sabbato Sancto, Præconium paschale.

Three jussive subjunctives have three subjects: *turba*, *mysteria*, and *tuba*. The apparent singular/plural surprise in *angelica turba cælorum* resolves when *turba* is recognized as a collective singular. *pro ... victoria* gives the occasion, with *tanti Regis* dependent on *victoria*; *salutaris* agrees with *tuba*.

CHAPTER 2

Complete-Formulary Independent Practice

This lesson develops the ability to:

- execute a complete supplied-formulary reading without leaning on remembered English;
- keep a disciplined lookup and error ledger;
- demonstrate direct comprehension through Latin answers and grammatical evidence;
- identify which genres are dependable and which should be revisited before continuing.

This work is not a race and not a performance of vague spiritual familiarity. It is an audit trail. Use the complete Latin formulary printed in the packet, blank paper, and the packet's lexicon and reference grammar; keep the supplied English models closed during the first reading. Record every later consultation so that a difficult form can lead back to the exact memory sheet that supports it.

A **cumulative reading** brings earlier skills together on a substantial text. An **audit trail** is the written record that makes the process checkable: marks, proposed parses, lookups, revisions, and classified errors. **Direct comprehension** means that a reader can follow agents, actions, relations, and discourse movement from the Latin itself. A **literal sense** is a restrained account that preserves those grammatical relations; it need not mimic Latin word order or replace each Latin word mechanically with one English word.

2.1 The complete-Mass protocol

1. **Inventory.** List the formulary and every genre it contains. Identify directions to a Common or another Mass.
2. **Cold read.** Read all Proper texts once without a lookup. Mark finite verbs, clause boundaries, speakers, and only the most likely heads.
3. **Analytical read.** Complete dependencies, prose-order lines for compressed passages, and the ellipsis ledger. Add the fixed Ordo and Canon by random-entry prompts rather than reciting from the beginning.
4. **Controlled lookup.** Look up only marked content words after proposing lemma, morphology, and function. Record every lookup.
5. **Direct-comprehension proof.** Answer twelve questions in simple Latin: agents, actions, recipients, causes, purposes, contrasts, and temporal sequence. Then give a restrained literal written sense.
6. **Audit.** Check against the packet's analytical key and models. Classify every error as form, construction, vocabulary, reference, ellipsis, or unsupported inference.

For that classification, a **form error** misidentifies or produces morphology; a **construction error** misstates a syntactic dependency; a **vocabulary error** selects the wrong contextual sense; a **reference error** assigns a pronoun or modifier to the wrong referent; an **ellipsis error** supplies or omits wording without grammatical warrant; and an **unsupported inference** asserts more than the textual evidence permits.

2.2 Reference discipline

The target is not zero dictionary use. Mature readers use dictionaries to distinguish senses. The target is no dictionary dependence for grammatical structure. Record each consultation and the lemma hypothesis that preceded it. Across delayed rereadings, familiar content words should increasingly be recognized without consultation, while uncommon words may remain legitimate reference work. Proper names need not become memory items, but their case and function should still be identifiable from the sentence.

2.3 Evidence domains

A complete-formulary record separates five kinds of evidence: morphology; clause structure; reference and licensed ellipsis; direct comprehension; and dictionary discipline. Each domain protects against a distinct failure. A smooth translation cannot compensate for a broken clause map, and a low lookup count cannot compensate for guessed morphology.

Record each domain separately during practice. Before continuing, one should reasonably be able to map the principal clauses and participants, justify important forms and supplies, answer direct questions from the Latin, and use the reference material deliberately rather than as a substitute for analysis. If one domain remains uncertain, return to a different passage of the same genre and the named memory sheet, then try the supplied fresh text again.

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
L137	<i>dignus, -a, -um</i>	worthy, fitting	first/second-declension adjective; often completed by ablative, genitive, or infinitive according to usage
L138	<i>sanctus, -a, -um</i>	holy, sacred; saint	first/second-declension adjective or substantivized adjective; agree with the head; substantival use depends on context
L139	<i>æternus, -a, -um</i>	eternal, everlasting	first/second-declension adjective; agree with the head; philosophical or theological force follows context
L140	<i>misericors, misericordis</i>	merciful, compassionate	third-declension adjective; one termination; genitive reveals the stem; may be attributive or predicate
L141	<i>fidelis, fidele</i>	faithful, trustworthy	third-declension adjective; two terminations; may be substantivized; context identifies reference
L142	<i>iustus, -a, -um</i>	just, righteous	first/second-declension adjective; legal, ethical, or biblical sense follows context
L143	<i>vere</i>	truly, rightly	adverb; modifies an assertion or predicate; distinguish from ablative of verus
L144	<i>semper</i>	always	adverb; temporal scope follows the clause
L482	<i>crux, crucis f.</i>	cross	noun; third declension; feminine; instrument, event, sign, suffering, and liturgical object require context
L483	<i>sepulcrum, -i n.</i>	tomb, grave	noun; second declension; neuter; literal burial place and figurative use require context
L484	<i>inferi, -orum m. pl.</i>	those or places below, the dead, lower regions	plural second-declension substantive; meaning depends on biblical, creedal, poetic, or cosmological context; do not flatten into one English term
L485	<i>sanguis, sanguinis m.</i>	blood	noun; third declension; masculine; bodily substance, kinship, violence, sacrifice, and sacramental language require context
L486	<i>vulnus, vulneris n.</i>	wound	noun; third declension; neuter; physical, emotional, moral, and rhetorical senses require context
L487	<i>lacrima, -æ f.</i>	tear	noun; first declension; feminine; literal tears and signs of grief, penitence, or rhetoric depend on context
L488	<i>dolor, doloris m.</i>	pain, grief, sorrow	noun; third declension; masculine; bodily pain, emotional grief, and theological or rhetorical use require context
L489	<i>luctus, -us m.</i>	mourning, grief	noun; fourth declension; masculine; internal grief, outward mourning, and ritual context require distinction
L490	<i>requies, requietis f.</i>	rest, repose	noun; third declension; feminine; physical rest, cessation, eschatological repose, and Requiem formula require context
L491	<i>iudicium, -i n.</i>	judgment, trial, decision	noun; second declension; neuter; mental judgment, court process, decree, and divine judgment require context
L492	<i>poena, -æ f.</i>	penalty, punishment, suffering	noun; first declension; feminine; legal penalty, consequence, pain, and theological punishment require context

ID	Citation form	Project gloss	Morphology and use
L493	<i>reatus, -us m.</i>	accusation, guilt, liability	noun; fourth declension; masculine; charge, state of guilt, and canonical or theological liability require context
L494	<i>agnus, -i m.</i>	lamb	noun; second declension; masculine; literal animal, sacrificial image, and title require biblical and liturgical context
L495	<i>Pascha, Paschatis n.</i>	Passover, Easter, Paschal feast	noun; third declension; neuter; Greek and Hebrew loanword; Jewish feast, Christian Easter, and paschal mystery require source-controlled context
L496	<i>mortuus, -a, -um</i>	dead; a dead person	perfect participle of <i>morior</i> used adjectivally or substantively; agree with the referent; distinguish state, substantive person, and verbal force
L497	<i>crucifigo, -ere, crucifigi, crucifixum</i>	fasten to a cross, crucify	verb; third conjugation; normally takes an accusative object; historical and theological claims require context
L498	<i>sepelio, -ire, sepelivi, sepultum</i>	bury	verb; fourth conjugation; normally takes an accusative object; place and manner of burial follow the construction

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	L137	<i>dignus, -a, -um</i>	_____
N	L138	<i>sanctus, -a, -um</i>	_____
N	L139	<i>æternus, -a, -um</i>	_____
N	L140	<i>misericors, misericordis</i>	_____
N	L141	<i>fidelis, fidele</i>	_____
N	L142	<i>iustus, -a, -um</i>	_____
N	L143	<i>vere</i>	_____
N	L144	<i>semper</i>	_____
N	L482	<i>crux, crucis f.</i>	_____
N	L483	<i>sepulcrum, -i n.</i>	_____
N	L484	<i>inferi, -orum m. pl.</i>	_____
N	L485	<i>sanguis, sanguinis m.</i>	_____

Event	ID	Latin	Sense
N	L486	<i>vulnus, vulneris n.</i>	
N	L487	<i>lacrima, -æ f.</i>	
N	L488	<i>dolor, doloris m.</i>	
N	L489	<i>luctus, -us m.</i>	
N	L490	<i>requies, requietis f.</i>	
N	L491	<i>iudicium, -i n.</i>	
N	L492	<i>poena, -æ f.</i>	
N	L493	<i>reatus, -us m.</i>	
N	L494	<i>agnus, -i m.</i>	
N	L495	<i>Pascha, Paschatis n.</i>	
N	L496	<i>mortuus, -a, -um</i>	
N	L497	<i>crucifigo, -ere, crucifixi, crucifixum</i>	
N	L498	<i>sepelio, -ire, sepelivi, sepultum</i>	
R1	L129	<i>cognosco, -ere, cognovi, cognitum</i>	
R1	L130	<i>quæro, -ere, quæsi, quæsitum</i>	
R1	L131	<i>respondeo, -ere, respondi, responsum</i>	
R1	L132	<i>doceo, -ere, docui, doctum</i>	
R1	L465	<i>festum, -i n.</i>	
R1	L471	<i>martyr, martyris m./f.</i>	
R1	L475	<i>episcopus, -i m.</i>	

Event	ID	Latin	Sense
R1	L481	<i>octava, -æ f.</i>	_____
R2	L125	<i>ratio, rationis f.</i>	_____
R2	L126	<i>memoria, -æ f.</i>	_____
R2	L127	<i>veritas, veritatis f.</i>	_____
R2	L128	<i>sapientia, -æ f.</i>	_____
R2	L449	<i>laus, laudis f.</i>	_____
R2	L455	<i>incarnatio, incarnationis f.</i>	_____
R2	L460	<i>redemptio, redemptionis f.</i>	_____
R2	L463	<i>peccatum, -i n.</i>	_____
R5	L097	<i>altare, altaris n.</i>	_____
R5	L098	<i>ecclesia, -æ f.</i>	_____
R5	L099	<i>sacrificium, -i n.</i>	_____
R5	L100	<i>hostia, -æ f.</i>	_____
R5	L397	<i>missa, -æ f.</i>	_____
R5	L402	<i>evangelium, -i n.</i>	_____
R5	L407	<i>introitus, -us m.</i>	_____
R5	L413	<i>ritus, -us m.</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G050	Agent, means, manner, and cause <i>adverbial cases</i>	Give the principal contrast between personal agent and means.	_____

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

1.4 Reconstruct and compose

Reconstruction. Make agreement exact: *Deus / misericors / iustus / est / populus / fidelis / semper / orat.*

Composition. Write one attributive and one predicate use of two different adjectives from this set.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: complete formularies as connected dossiers

Two guided source blocks follow this chapter: MR62-FORM-ADV1 and MR62-FORM-PENT. Read each first as a whole day's ordered dossier, not as unrelated sentences. On the first pass mark only boundaries and repeated lexemes. On the second, recover every finite-verb spine. On the third, track how petition, proclamation, narration, psalmody, and sacrificial language answer or contrast with one another. Only then use the gloss and notes.

2.1 A packet-local non-Missal transfer pair

R — Cicero, definition and qualification (CIC-FALCONER1923).

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

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

P — project-composed civic narrative.

Post hiemem cives pontem vetustum reficere constituerunt. Magistratus primum rationem operis in foro proposuit; deinde fabros, agricolas mercatoresque convocavit. Quia flumen crescebat, opus sine consilio incipi non poterat. Alii viam brevior, alii firmior petebant. Tandem architectus commoda periculaque utriusque consilii exposuit. Civibus auditis, magistratus decrevit ut pons paulatim reficeretur neve mercatus intermitteretur. Cum fabri laborarent, nautae viatores trans flumen portaverunt. Vere exeunte, pons apertus est, et civitas intellexit consilium commune celeritati temerariae anteposendum esse.

Gloss. *vetustus*, old; *ratio operis*, plan of the work; *convoco*, call together; *firmior*, more secure; *commodum*, advantage; *intermitto*, interrupt; *nauta*, boatman; *temerarius*, rash; *antepono + dat.*, prefer to, set before.

Run the same clause, form, vocabulary, and uncertainty ledgers on both texts. The Cicero sentence and civic narrative are printed here expressly for the packet's cross-register comparison, so the work can be completed without consulting an earlier packet.

For each formulary produce:

1. a Latin contents map naming every Proper item in order;
2. a fifty- to eighty-word Latin summary of its principal movement;
3. one complete parsing dossier for the Collect or Secret;
4. one comparison with either non-Missal text printed in this chapter;
5. a source ledger with printed page and stable block ID.

The later blocks MR62-FORM-XII-PENT and MR62-FORM-XXIII-PENT are printed in this packet for delayed

cumulative work after the method has become familiar. The separate review renderer can print either one again after an interval.

2.2 Before continuing

You should reasonably be able to sustain direct reading through a complete unfamiliar formulary, preserve each genre boundary, summarize in Latin, and transfer the same grammatical method to non-Missal prose.

CHAPTER 3

Complete formulary: First Sunday of Advent

Stable source ID: MR62-FORM-ADV1. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, First Sunday of Advent, printed pp. 1–2; local evidence PDF pp. 82–83; scan leaves 81–82. Both pages were visually checked against the scan. Accents are omitted, *u/v* is regularized, and printed ligatures are expanded (*æ/œ* to *ae/oe*); wording, item order, and displayed conclusions are otherwise transcribed from the identified edition. The project gloss and notes are editorial.

3.1 The complete Proper

Introit — Ps. 24:1–3, 4

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur. Ps. Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Collect

Excita, quaesumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. R. Amen.

Epistle — Rom. 13:11–14

Fratres: Scientes, quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox praecessit, dies autem appropinquavit. Abiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comensationibus, et ebrietatibus, non in cubilibus, et impudiciis, non in contentione, et aemulatione: sed induimini Dominum Iesum Christum.

Gradual and Alleluia — Ps. 24:3–4; Ps. 84:8

Universi, qui te exspectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, alleluia. V. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

Gospel — Luc. 21:25–33

In illo tempore: Dixit Iesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium prae confusione sonitus maris, et fluctuum: arescentibus hominibus prae timore et expectatione, quae supervenient universo orbi: nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis

venientem in nube cum potestate magna, et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producant iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non praeteribit generatio haec, donec omnia fiant. Caelum et terra transibunt: verba autem mea non transibunt.

Offertory — Ps. 24:1–3

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

Secret

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.

Communion — Ps. 84:13

Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Postcommunion

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

3.2 Cumulative gloss and reading notes

Core words: *levo*, raise; *erubesco*, be ashamed; *irrideo*, mock; *exspecto*, await; *semita*, path; *excita*, stir up; *imminens*, threatening; *mereor*, be counted worthy; *eripio*, rescue; *praecedo*, go before; *appropinquo*, draw near; *abicio*, cast away; *induor*, put on; *pressura*, distress; *aresco*, wither; *redemptio*, redemption; *ficulnea*, fig tree; *benignitas*, bounty; *reparatio*, restoration.

Track three repeated movements: waiting without shame in Introit, Gradual, and Offertory; approach in Epistle and Gospel; preparation in Collect, Secret, and Postcommunion. In the Collect, pair the participles *te protegente* and *te liberante* with the infinitives *eripi* and *salvari*. The Gospel alternates future signs, imperatives, and an interpretive comparison. No rubric beyond the item's boundary is needed for this reading dossier.

Printed scriptural source window

Psalm 24:1–4 is present inside this block as a connected comparison window: verses 1–3 supply the Introit and Offertory, while verses 3–4 supply the Gradual, with verse 4 also printed as the Introit psalm verse. Copy the four uses in parallel and mark exact repetition, changed boundary, and the liturgical function of each excerpt. This establishes reuse from the printed citations; it does not require a conjectural allusion.

CHAPTER 4

Complete formulary: Pentecost

Stable source ID: MR62-FORM-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Pentecost, printed pp. 356–358; local evidence PDF pp. 437–439; scan leaves 436–438. All three pages were visually checked. Course transcription conventions are the same as in MR62-FORM-ADV1. The edition abbreviates one common Secret conclusion with an ellipsis; that visible ellipsis is preserved rather than silently expanded.

4.1 The complete Proper

Introit — Sap. 1:7; Ps. 67:2

Spiritus Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis, alleluia, alleluia, alleluia. Ps. Exsurgat Deus, et dissipentur inimici eius: et fugiant, qui oderunt eum, a facie eius. V. Gloria Patri.

Collect

Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere; et de eius semper consolatione gaudere. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti.

Lesson — Act. 2:1–11

Cum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de caelo sonus, tamquam advenientis spiritus vehementis: et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu Sancto, et coeperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione, quae sub caelo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce omnes isti, qui loquuntur, Galilaei sunt? Et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Aelamitae, et qui habitant Mesopotamiam, Iudaeam, et Cappadociam, Pontum, et Asiam, Phrygiam, et Pamphyliam, Aegyptum, et partes Libyae, quae est circa Cyrenen, et advenae Romani, Iudaei quoque, et Proselyti, Cretes, et Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

Alleluia and verse — Ps. 103:30

Alleluia, alleluia. V. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terrae. Alleluia. V. Veni, Sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Sequence

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. O lux beatissima, reple cordis intima tuorum fidelium. Sine tuo numine, nihil est in homine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, sana quod est saucium. Flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Da tuis fidelibus, in te confidentibus, sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium. Amen. Alleluia.

Gospel — Io. 14:23–31

In illo tempore: Dixit Iesus discipulis suis: Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus: qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: sed eius, qui misit me, Patris. Haec locutus sum vobis, apud vos manens. Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixerō vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater maior me est. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credatis. Iam non multa loquar vobiscum. Venit enim princeps mundi huius, et in me non habet quidquam. Sed ut cognoscat mundus, quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

Offertory — Ps. 67:29–30

Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Ierusalem, tibi offerent reges munera, alleluia.

Secret

Munera, quaesumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum nostrum ... in unitate eiusdem.

Communion — Act. 2:2, 4

Factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

Postcommunion

Sancti Spiritus, Domine, corda nostra mundet infusio: et sui roris intima aspersione fecundet. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate eiusdem.

4.2 Cumulative gloss and reading notes

Core words: *repleo*, fill; *orbis terrarum*, world; *contineo*, hold together; *illustratio*, illumination; *sapio*, discern or be wise; *consolatio*, consolation; *repente*, suddenly; *dispertitus*, distributed; *eloqui*, utter; *magnalia*, mighty works; *radium*, ray; *refrigerium*, refreshment; *numen*, divine power; *sordidus*, soiled; *saucius*, wounded; *septenarius*, a sevenfold gift; *mansio*, dwelling; *suggero*, bring to mind; *emundo*, cleanse; *infusio*, outpouring; *aspersio*, sprinkling; *fecundo*, make fruitful.

Trace the chain *replevit—repleti—reple—reple*. The Lesson moves from sound and distributed tongues to intelligible proclamation; the Sequence converts that narration into a series of imperatives; the Gospel joins love, keeping, indwelling, teaching, remembrance, and peace. The Collect, Secret, and Postcommunion use the same semantic field of illumination, cleansing, infusion, and fruitfulness. Scan and analyze the Sequence only after its prose syntax is secure; M16 supplies the main-course poetry toolkit.

Printed scriptural source window

The complete Acts 2:1–11 lesson above is the source-context window for the Communion's Acts 2:2, 4 excerpt. Compare *factus est repente de caelo sonus, ubi erant sedentes, repleti sunt omnes Spiritu Sancto*, and the proclamation of *magnalia Dei*. Record the Communion's selection and recombination before interpreting what the surrounding scene contributes.

CHAPTER 5

Fresh formulary: Twelfth Sunday after Pentecost

Stable source ID: MR62-FORM-XII-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Twelfth Sunday after Pentecost, printed pp. 392–393; local evidence PDF pp. 473–474; scan leaves 472–473. Both pages were visually checked. This block is supplied without the guided M18 sequence so that it can serve as a fresh cumulative reading.

5.1 The complete Proper

Introit — Ps. 69:2–3, 4

Deus, in adiutorium meum intende: Domine, ad adiuvandam me festina: confundantur et reveantur inimici mei, qui quaerunt animam meam. Ps. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Gloria Patri.

Collect

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

Epistle — 2 Cor. 3:4–9

Fratres: Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti: non littera, sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus eius, quae evacuatur: quomodo non magis ministratio Spiritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium iustitiae in gloria.

Gradual and Alleluia — Ps. 33:2–3; Ps. 87:2

Benedicam Dominum in omni tempore: semper laus eius in ore meo. V. In Domino laudabitur anima mea: audiant mansueti, et laetentur. Alleluia, alleluia. V. Domine, Deus salutis meae, in die clamavi et nocte coram te. Alleluia.

Gospel — Luc. 10:23–37

In illo tempore: Dixit Iesus discipulis suis: Beati oculi, qui vident quae vos videtis. Dico enim vobis, quod multi prophetae et reges voluerunt videre quae vos videtis, et non viderunt: et audire quae auditis, et non audierunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magister, quid faciendo vitam aeternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens, dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens iustificare seipsum, dixit ad Iesum: Et quis est meus proximus? Susciciens autem Iesus, dixit: Homo quidam descendebat ab Ierusalem in Iericho, et incidit in latrones, qui etiam despoliaverunt eum: et plagis impositis abierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo praeterivit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians alligavit vulnera eius, infundens oleum et vinum: et imponens illum in iumentum suum, duxit in stabulum, et curam eius egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque

supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Iesus: Vade, et tu fac similiter.

Offertory — Exodi 32:11, 13–14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? Parce irae animae tuae: memento Abraham, Isaac, et Iacob, quibus iurasti dare terram fluentem lac et mel. Et placatus factus est Dominus de malignitate, quam dixit facere populo suo.

Secret

Hostias, quaesumus, Domine, propitius intende, quas sacris altaribus exhibemus: ut, nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum nostrum.

Communion — Ps. 103:13–15

De fructu operum tuorum, Domine, satiabitur terra: ut educas panem de terra, et vinum laetificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

Postcommunion

Vivificet nos, quaesumus, Domine, huius participatio sancta mysterii: et pariter nobis expiationem tribuat, et munimen. Per Dominum.

5.2 Cumulative gloss and reading notes

Core words: *adiutorium*, help; *revereor*, stand in awe; *averto*, turn away; *munus*, gift; *offensio*, stumbling; *fiducia*, confidence; *sufficientia*, sufficiency; *idoneus*, fit; *vivifico*, give life; *evacuo*, bring to an end; *mansuetus*, meek; *legisperitus*, lawyer; *despolio*, strip; *semivivus*, half-dead; *stabularius*, innkeeper; *supererogo*, spend beyond; *propitius*, favorably; *munimen*, protection.

Begin without a translation. The Epistle develops contrast by *non . . . sed*, *si*, and *multo magis*; the Gospel embeds a question, a quotation of law, a narrative, and a returning question. Record who speaks before resolving every pronoun. Only after that compare the Gospel's enacted *misericordia* with Ambrose in M19.

Printed scriptural source windows

The Gradual prints Psalm 33:2–3 as one connected window: blessing and praise lead to the invitation that the meek hear and rejoice. The Offertory itself prints the selected Exodus 32:11, 13–14 context, moving from Moses' plea and the patriarchal promise to the stated divine relenting. Treat the headings as declared reuse and distinguish selection from any broader proposed echo.

CHAPTER 6

Fresh formulary: Twenty-third Sunday after Pentecost

Stable source ID: MR62-FORM-XXIII-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Twenty-third Sunday after Pentecost, printed pp. 416–417; local evidence PDF pp. 497–498; scan leaves 496–497. Both pages were visually checked. The local rubric identifying its place when Sundays are displaced is not needed to delimit the Proper and is therefore omitted from this reading copy.

6.1 The complete Proper

Introit — Ierem. 29:11, 12, 14; Ps. 84:2

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Iacob. V. Gloria Patri.

Collect

Absolve, quaesumus, Domine, tuorum delicta populorum: ut a peccatorum nexibus, quae pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Epistle — Philipp. 3:17–21; 4:1–3

Fratres: Imitatores mei estote, et observate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant, quos saepe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in caelis est: unde etiam Salvatorem exspectamus Dominum nostrum Iesum Christum, qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem, qua etiam possit subicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi. Evodiam rogo, et Syntychem deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adiuva illas, quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

Gradual and Alleluia — Ps. 43:8–9; Ps. 129:1–2

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. V. In Deo laudabimur tota die, et in nomine tuo confitebimur in saecula. Alleluia, alleluia. V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Gospel — Mt. 9:18–26

In illo tempore: Loquente Iesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Iesus sequebatur eum, et discipuli eius. Et ecce mulier, quae sanguinis fluxum patiebatur duodecim annis, accessit retro, et tetigit fimbriam vestimenti eius. Dicebat enim intra se: Si tetigero tantum vestimentum eius, salva ero. At Iesus conversus et videns eam, dixit: Confide, filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Iesus in domum principis, et vidisset tibicines et turbam tumultuantem, dicebat: Recedite: non est enim mortua puella, sed dormit. Et deridebant eum. Et cum eiecta esset turba, intravit, et tenuit manum eius. Et surrexit puella. Et exiit fama haec in universam terram illam.

Offertory — Ps. 129:1–2

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Secret

Pro nostrae servitutis augmento sacrificium tibi, Domine, laudis offerimus: ut, quod immeritis contulisti, propitius exsequaris. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Communion — Marc. 11:24

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Postcommunion

Quaesumus, omnipotens Deus: ut, quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

6.2 Cumulative gloss and reading notes

Core words: *afflictio*, affliction; *invoco*, call upon; *captivitas*, captivity; *delictum*, offense; *nexus*, bond; *contraho*, incur; *imitator*, imitator; *interitus*, destruction; *conversatio*, commonwealth or manner of life; *configuro*, conform; *desideratissimus*, greatly longed for; *compar*, companion; *affligo*, afflict; *defunctus*, dead; *fimbria*, hem; *tibicen*, flute-player; *tumultuor*, make an uproar; *augmentum*, increase; *immeritus*, undeserving; *exsequor*, carry through; *subiaceo*, be subject to.

Track bodily and communal restoration: return from captivity in the Introit, release from bonds in the Collect, transformed embodiment and concord in the Epistle, two restorations in the Gospel, and protection in the Postcommunion. In the Gospel, distinguish the ruler's future *vivet*, the woman's future perfect *tetigero*, the perfect passive *salva facta est*, and the girl's perfect *surrexit*. Then summarize the whole without importing the wording of a familiar parallel account.

Printed scriptural source windows

The Introit prints its composite Jeremiah 29:11, 12, 14 window together with Psalm 84:2; preserve the move from thoughts of peace through invocation and answer to restored captivity. Psalm 129:1–2 is printed first as the Alleluia verse and again, with repetition, as the Offertory. Collate those two visible forms exactly before making a claim about their different liturgical effect.

6.3 Holy Week and Requiem registers — connected practice

Connection. Distinctive ceremonies and remembered translations must not displace the local Latin text, genre, and grammatical evidence.

Practice. Analyze one Holy Week and one Requiem passage through text class, finite spine, compression, biblical texture, and natural sense. Record what cannot be decided by grammar alone.

Recall without notes. Summarize each directly from the Latin before consulting a translation.

6.4 Complete-Mass sustained reading — connected practice

Connection. The destination skill is continuous, evidence-led reading across changing Missal genres, supported by the broad Latin competence built beforehand.

Practice. Work through one of the complete formularies printed after the M18 reader across as many returns as are useful. Maintain a running vocabulary ledger, clause map, source-class record, uncertainty list, structural translation, and concise Latin summaries of each genre.

Recall without notes. Return after an interval and reread selected pages without the English or prior annotations.

6.5 Beyond one familiar corpus — connected practice

Connection. A reader of the Missal should also be able to approach other Latin without depending on memorized liturgical wording.

Practice. Read the Cicero definition and the project-composed bridge narrative printed in the M18 reader. Use the same workflow, then write a comparison of what transfers and what is register-specific.

Recall without notes. Choose the next path: broader prose and composition in M19, or continued consolidation from the memory workbook before doing so.

Part IV

Cumulative Practice

CHAPTER 1

Unit III.11: Requiem and Holy Week

Worksheet III.41 — Variant A

Worksheet ID: III.41

Focus: Requiem agreement

Use: Track every recipient.

1. **Text:** *Requiem æternam dona eis, Domine: et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Ierusalem.*

Passage ID: III.41.1; exact source and collation state are recorded in the passage inventory.

Parse commands, wishes, subjects, and datives.

-
2. Adapt only the opening petition to one deceased man.

-
3. Why is *hymnus* nominative?

-
4. Change *votum* to plural and adjust.

-
5. Answer in Latin: *Quibus requies et lux dari petuntur?*

-
6. Create the singular/plural ledger for *ei/eis*, *anima/animæ*, *famuli/famulorum*.
-

Worksheet III.42 — Variant B**Worksheet ID:** III.42**Focus:** Funeral collect and gender**Use:** Follow the relative into indirect command.

1. **Text:** *Deus, cui proprium est misereri semper et parcere: te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare iussisti.*

Passage ID: III.42.1; exact source and collation state are recorded in the passage inventory.

Map possession, infinitives, petitioners, and the relative construction.

-
2. Insert *Marcus, Marci* in the required form.

-
3. Adapt the phrase for a woman named Lucia, *Lucia, Luciæ*.

-
4. Why is *quam* accusative although *anima* appears after *pro* in the ablative?

-
5. Answer in Latin: *Quid Deo proprium est?*

-
6. Write the error rule for adapting Requiem formulas.
-

Worksheet III.43 — Variant C**Worksheet ID:** III.43**Focus:** Sequence and Holy Thursday**Use:** Respect poetic and impersonal syntax.

1. **Text:** *Dies iræ, dies illa, solvet sæclum in favilla: teste David cum Sibylla.*

Passage ID: III.43.1; exact source and collation state are recorded in the passage inventory.

Parse the future, result phrase, and witnesses.

-
2. Give the lemma of *solvet* and distinguish it from *solvit*.

-
3. **Text:** *Nos autem gloriari oportet in cruce Domini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra.*

Passage ID: III.43.2; exact source and collation state are recorded in the passage inventory.

Map the impersonal construction and relative.

-
4. Change *nos ... gloriari* to singular “me to glory.”

-
5. Answer in Latin: *In quo gloriari nos oportet?*

-
6. Write one sentence contrasting the two genres in this worksheet.
-

Worksheet III.44 — Variant D**Worksheet ID:** III.44**Focus:** Good Friday and Paschal proclamation**Use:** Mark every change of voice.

1. **Text:** *Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi.*

Passage ID: III.44.1; exact source and collation state are recorded in the passage inventory.

Identify speaker/addressee slots and all cases.

-
2. **Text:** *Ecce lignum Crucis, in quo salus mundi pependit. Venite, adoremus.*

Passage ID: III.44.2; exact source and collation state are recorded in the passage inventory.

Parse presentation, relative, command, and exhortation.

-
3. Answer in Latin: *In quo salus mundi pependit?*

-
4. **Text:** *Exsultet iam angelica turba cælorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris.*

Passage ID: III.44.3; exact source and collation state are recorded in the passage inventory.

Identify three jussives and three subjects.

-
5. Why does *angelica* remain singular beside plural *cælorum*?

-
6. Create a speaker ledger for the three excerpts.
-

CHAPTER 2

Unit III.12: Complete-Formulary Reading Set**Worksheet III.45 — Variant A****Worksheet ID:** III.45**Focus:** Dominica XII post Pentecosten

Use: Use the complete course text MR62-FORM-XII-PENT printed in this packet; keep its models closed during the first reading.

1. Inventory every text and direction in the formulary.
 2. Cold-read all Propers; make a clause map and lookup marks before consulting the packet lexicon.
 3. Analyze the Collect beginning *Omnipotens et misericors Deus*; identify the subject/content of *venit*.
 4. Write an argument map for 2 Cor. 3:4–9 with at least six logical steps.
 5. Answer six agent/action questions about Lc. 10:23–37 in simple Latin.
 6. Audit a broad sample of forms and your reference ledger.
-

Worksheet III.46 — Variant B**Worksheet ID:** III.46**Focus:** Dominica XXIII post Pentecosten**Use:** Use the complete course text MR62-FORM-XXIII-PENT and the same evidence protocol on different Latin.

1. Inventory the formulary and note any transferred/additional Sunday directions printed with the supplied text.
2. Complete a no-lookup cold read and mark every participant in the Gospel.
3. Map Paul's contrast between earthly and heavenly orientation.
4. Choose one chant and reconstruct prose order without deleting its emphasis.
5. Answer the twelve direct-comprehension questions, using Latin wherever the proposition can be stated clearly.
6. Inspect five domains separately: morphology, clause attachment, reference and ellipsis, direct comprehension, and reference use.

Worksheet III.47 — Variant C**Worksheet ID:** III.47**Focus:** First Sunday of Advent: complete formulary**Use:** Use the complete course text MR62-FORM-ADV1; keep the analysis and English models closed during the first reading.

1. Inventory the formulary before construing it.
2. Map the Collect from its two imperatives through its *ut*-clause.
3. Write the logical sequence of Rom. 13:11–14, citing the Latin connective or image for each movement.
4. Track the speakers, hearers, events, and comparisons in Lc. 21:25–33.
5. Reconstruct one chant and one prayer in diagnostic prose order, then return to their printed order.
6. Inspect the reading record after consulting the packet's models.

Worksheet III.48 — Variant D**Worksheet ID:** III.48**Focus:** Pentecost: complete formulary**Use:** Use the complete course text MR62-FORM-PENT and repeat the evidence protocol on a different set of genres.

1. Inventory the Pentecost formulary and distinguish every genre.

2. Analyze the Collect's address, relative ground, petition, and coordinated acts.

3. Map Act. 2:1–11 by scene, sound, sight, speech, and the hearers' response.

4. Trace condition, promise, contrast, and reassurance in Io. 14:23–31.

5. Compare the Sequence with one prose prayer.

6. Write a short original Latin account of the formulary's movement, then inspect it with the packet's model criteria.

CHAPTER 3

Before continuing

Before continuing. Sustain the reading process across changing Missal genres; keep cumulative vocabulary, clause, source-class, uncertainty, and translation records; reread selected pages after an interval without English support; summarize directly in Latin; and approach a fresh Cicero, Augustine, or neutral passage with the same morphological and syntactic discipline.

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	L137	<i>dignus, -a, -um</i>	worthy, fitting
N	L138	<i>sanctus, -a, -um</i>	holy, sacred; saint
N	L139	<i>æternus, -a, -um</i>	eternal, everlasting
N	L140	<i>misericors, misericordis</i>	merciful, compassionate
N	L141	<i>fidelis, fidele</i>	faithful, trustworthy
N	L142	<i>iustus, -a, -um</i>	just, righteous
N	L143	<i>vere</i>	truly, rightly
N	L144	<i>semper</i>	always
N	L482	<i>crux, crucis f.</i>	cross
N	L483	<i>sepulcrum, -i n.</i>	tomb, grave
N	L484	<i>inferi, -orum m. pl.</i>	those or places below, the dead, lower regions
N	L485	<i>sanguis, sanguinis m.</i>	blood
N	L486	<i>vulnus, vulneris n.</i>	wound
N	L487	<i>lacrima, -æ f.</i>	tear
N	L488	<i>dolor, doloris m.</i>	pain, grief, sorrow
N	L489	<i>luctus, -us m.</i>	mourning, grief
N	L490	<i>requies, requietis f.</i>	rest, repose
N	L491	<i>iudicium, -i n.</i>	judgment, trial, decision
N	L492	<i>poena, -æ f.</i>	penalty, punishment, suffering
N	L493	<i>reatus, -us m.</i>	accusation, guilt, liability
N	L494	<i>agnus, -i m.</i>	lamb
N	L495	<i>Pascha, Paschatis n.</i>	Passover, Easter, Paschal feast
N	L496	<i>mortuus, -a, -um</i>	dead; a dead person
N	L497	<i>crucifigo, -ere, crucifigi, crucifixum</i>	fasten to a cross, crucify
N	L498	<i>sepelio, -ire, sepelivi, sepultum</i>	bury
R1	L129	<i>cognosco, -ere, cognovi, cognitum</i>	know, learn, recognize
R1	L130	<i>quæro, -ere, quæsivi, quæsitum</i>	seek, ask, inquire
R1	L131	<i>respondeo, -ere, respondi, responsum</i>	answer, respond
R1	L132	<i>doceo, -ere, docui, doctum</i>	teach, show

Event	ID	Latin	Project gloss
R1	L465	<i>festum, -i n.</i>	feast, festival
R1	L471	<i>martyr, martyris m./f.</i>	martyr, witness
R1	L475	<i>episcopus, -i m.</i>	bishop, overseer
R1	L481	<i>octava, -æ f.</i>	eighth day; octave
R2	L125	<i>ratio, rationis f.</i>	reckoning, reason, account, method
R2	L126	<i>memoria, -æ f.</i>	memory, remembrance
R2	L127	<i>veritas, veritatis f.</i>	truth
R2	L128	<i>sapientia, -æ f.</i>	wisdom
R2	L449	<i>laus, laudis f.</i>	praise, commendation
R2	L455	<i>incarnatio, incarnationis f.</i>	incarnation, taking flesh
R2	L460	<i>redemptio, redemptionis f.</i>	buying back, redemption
R2	L463	<i>peccatum, -i n.</i>	sin, fault
R5	L097	<i>altare, altaris n.</i>	altar
R5	L098	<i>ecclesia, -æ f.</i>	church, assembly
R5	L099	<i>sacrificium, -i n.</i>	sacrifice, offering
R5	L100	<i>hostia, -æ f.</i>	sacrificial victim, offering
R5	L397	<i>missa, -æ f.</i>	Mass; dismissal
R5	L402	<i>evangelium, -i n.</i>	gospel, good news
R5	L407	<i>introitus, -us m.</i>	entrance, beginning; Introit
R5	L413	<i>ritus, -us m.</i>	rite, usage, manner

Grammar models

ID	Fact	Prompt	Model
G050	Agent, means, manner, and cause <i>adverbial cases</i>	Give the principal contrast between personal agent and means.	A personal agent with a passive commonly uses <i>a/ab</i> plus ablative; an instrument or means commonly uses an unprepositioned ablative thing. Manner and cause require their own lexical and contextual evidence.
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.
G056	Evidence classes in source work <i>source discipline</i>	Distinguish received text, adaptation, and project composition.	Received text reproduces an identified witness; an adaptation visibly changes a received base and records the change; project composition is new instructional Latin. None may be presented under another class merely because its wording sounds plausible.

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

Reconstruction and composition models

Reconstruction prompt. Make agreement exact: *Deus / misericors / iustus / est / populus / fidelis / semper / orat.*

Model. *Deus misericors et iustus est; populus fidelis semper orat.*

Composition prompt. Write one attributive and one predicate use of two different adjectives from this set.

Model. Model: *Populus fidelis orat. Populus fidelis est.*

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: complete formularies as connected dossiers

Two guided source blocks follow this chapter: MR62-FORM-ADV1 and MR62-FORM-PENT. Read each first as a whole day's ordered dossier, not as unrelated sentences. On the first pass mark only boundaries and repeated lexemes. On the second, recover every finite-verb spine. On the third, track how petition, proclamation, narration, psalmody, and sacrificial language answer or contrast with one another. Only then use the gloss and notes.

3.1 A packet-local non-Missal transfer pair

R — Cicero, definition and qualification (CIC-FALCONER1923).

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

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

P — project-composed civic narrative.

Post hiemem cives pontem vetustum reficere constituerunt. Magistratus primum rationem operis in foro proposuit; deinde fabros, agricolas mercatoresque convocavit. Quia flumen crescebat, opus sine consilio incipi non poterat. Alii viam brevior, alii firmior petebant. Tandem architectus commoda periculaque utriusque consilii exposuit. Civibus auditis, magistratus decrevit ut pons paulatim reficeretur neve mercatus intermitteretur. Cum fabri laborarent, nautae viatores trans flumen portaverunt. Vere exeunte, pons apertus est, et civitas intellexit consilium commune celeritati temerariae anteponendum esse.

Gloss. *vetustus*, old; *ratio operis*, plan of the work; *convoco*, call together; *firmior*, more secure; *commodum*, advantage; *intermitto*, interrupt; *nauta*, boatman; *temerarius*, rash; *antepono + dat.*, prefer to, set before.

Run the same clause, form, vocabulary, and uncertainty ledgers on both texts. The Cicero sentence and civic narrative are printed here expressly for the packet's cross-register comparison, so the work can be completed without consulting an earlier packet.

For each formulary produce:

1. a Latin contents map naming every Proper item in order;
2. a fifty- to eighty-word Latin summary of its principal movement;
3. one complete parsing dossier for the Collect or Secret;
4. one comparison with either non-Missal text printed in this chapter;
5. a source ledger with printed page and stable block ID.

The later blocks MR62-FORM-XII-PENT and MR62-FORM-XXIII-PENT are printed in this packet for delayed cumulative work after the method has become familiar. The separate review renderer can print either one again after an interval.

3.2 Models and points to check

A useful Latin contents map begins *Introitus sententiam psalmi proponit; oratio petit; lectio vel epistola argumentum explicat; graduale et alleluia respondent; evangelium narrat vel docet; offertorium, secreta, communio atque postcommunio cursum ad oblationem et receptionem ducunt*. This is a generic map; each dossier still needs exact local evidence.

The civic narrative moves from decision, through competing proposals and deliberation, to a governed decision and completed work. The historical sequence uses perfects, with imperfect background in *quia flumen crescebat*; *Civibus auditis* and *Vere exeunte* are ablative absolutes; *decrevit* governs *ut . . . reficeretur neve . . . intermitteretur*; and *intellexit* governs the accusative–infinitive conclusion. Cicero instead suspends one definition through a relative qualification. A comparison should cite those architectures rather than merely label one text classical and the other ordinary.

CHAPTER 4

Complete formulary: First Sunday of Advent

Stable source ID: MR62-FORM-ADV1. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, First Sunday of Advent, printed pp. 1–2; local evidence PDF pp. 82–83; scan leaves 81–82. Both pages were visually checked against the scan. Accents are omitted, *u/v* is regularized, and printed ligatures are expanded (*æ/œ* to *ae/oe*); wording, item order, and displayed conclusions are otherwise transcribed from the identified edition. The project gloss and notes are editorial.

4.1 The complete Proper

Introit — Ps. 24:1–3, 4

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur. Ps. Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Collect

Excita, quaesumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. R. Amen.

Epistle — Rom. 13:11–14

Fratres: Scientes, quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox praecessit, dies autem appropinquavit. Abiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comensationibus, et ebrietatibus, non in cubilibus, et impudiciis, non in contentione, et aemulatione: sed induimini Dominum Iesum Christum.

Gradual and Alleluia — Ps. 24:3–4; Ps. 84:8

Universi, qui te expectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, alleluia. V. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

Gospel — Luc. 21:25–33

In illo tempore: Dixit Iesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium prae confusione sonitus maris, et fluctuum: arescentibus hominibus prae timore et expectatione, quae supervenient universo orbi: nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna, et maiestate. His autem fieri incipientibus, respicite, et levate

capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producant iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non praeteribit generatio haec, donec omnia fiant. Caelum et terra transibunt: verba autem mea non transibunt.

Offertory — Ps. 24:1–3

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur.

Secret

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.

Communion — Ps. 84:13

Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Postcommunion

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

4.2 Cumulative gloss and reading notes

Core words: *levo*, raise; *erubesco*, be ashamed; *irrideo*, mock; *expecto*, await; *semita*, path; *excita*, stir up; *imminens*, threatening; *mereor*, be counted worthy; *eripio*, rescue; *praecedo*, go before; *appropinquo*, draw near; *abicio*, cast away; *induor*, put on; *pressura*, distress; *aresco*, wither; *redemptio*, redemption; *ficulnea*, fig tree; *benignitas*, bounty; *reparatio*, restoration.

Track three repeated movements: waiting without shame in Introit, Gradual, and Offertory; approach in Epistle and Gospel; preparation in Collect, Secret, and Postcommunion. In the Collect, pair the participles *te protegente* and *te liberante* with the infinitives *eripi* and *salvari*. The Gospel alternates future signs, imperatives, and an interpretive comparison. No rubric beyond the item's boundary is needed for this reading dossier.

Printed scriptural source window

Psalm 24:1–4 is present inside this block as a connected comparison window: verses 1–3 supply the Introit and Offertory, while verses 3–4 supply the Gradual, with verse 4 also printed as the Introit psalm verse. Copy the four uses in parallel and mark exact repetition, changed boundary, and the liturgical function of each excerpt. This establishes reuse from the printed citations; it does not require a conjectural allusion.

CHAPTER 5

Complete formulary: Pentecost

Stable source ID: MR62-FORM-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Pentecost, printed pp. 356–358; local evidence PDF pp. 437–439; scan leaves 436–438. All three pages were visually checked. Course transcription conventions are the same as in MR62-FORM-ADV1. The edition abbreviates one common Secret conclusion with an ellipsis; that visible ellipsis is preserved rather than silently expanded.

5.1 The complete Proper

Introit — Sap. 1:7; Ps. 67:2

Spiritus Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis, alleluia, alleluia, alleluia. Ps. Exsurgat Deus, et dissipentur inimici eius: et fugiant, qui oderunt eum, a facie eius. V. Gloria Patri.

Collect

Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere; et de eius semper consolatione gaudere. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti.

Lesson — Act. 2:1–11

Cum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de caelo sonus, tamquam advenientis spiritus vehementis: et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu Sancto, et coeperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione, quae sub caelo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce omnes isti, qui loquuntur, Galilaei sunt? Et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Aelamitae, et qui habitant Mesopotamiam, Iudaeam, et Cappadociam, Pontum, et Asiam, Phrygiam, et Pamphyliam, Aegyptum, et partes Libyae, quae est circa Cyrenen, et advenae Romani, Iudaei quoque, et Proselyti, Cretes, et Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

Alleluia and verse — Ps. 103:30

Alleluia, alleluia. V. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terrae. Alleluia. V. Veni, Sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Sequence

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. O lux beatissima, reple cordis intima tuorum fidelium. Sine tuo numine, nihil est in homine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, sana quod est saucium. Flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Da tuis fidelibus, in te confidentibus, sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium. Amen. Alleluia.

Gospel — Io. 14:23–31

In illo tempore: Dixit Iesus discipulis suis: Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus: qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: sed eius, qui misit me, Patris. Haec locutus sum vobis, apud vos manens. Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixerō vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater maior me est. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credatis. Iam non multa loquar vobiscum. Venit enim princeps mundi huius, et in me non habet quidquam. Sed ut cognoscat mundus, quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

Offertory — Ps. 67:29–30

Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Ierusalem, tibi offerent reges munera, alleluia.

Secret

Munera, quaesumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum nostrum ... in unitate eiusdem.

Communion — Act. 2:2, 4

Factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

Postcommunion

Sancti Spiritus, Domine, corda nostra mundet infusio: et sui roris intima aspersione fecundet. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate eiusdem.

5.2 Cumulative gloss and reading notes

Core words: *repleo*, fill; *orbis terrarum*, world; *contineo*, hold together; *illustratio*, illumination; *sapio*, discern or be wise; *consolatio*, consolation; *repente*, suddenly; *dispertitus*, distributed; *eloqui*, utter; *magnalia*, mighty works; *radium*, ray; *refrigerium*, refreshment; *numen*, divine power; *sordidus*, soiled; *saucius*, wounded; *septenarius*, a sevenfold gift; *mansio*, dwelling; *suggero*, bring to mind; *emundo*, cleanse; *infusio*, outpouring; *aspersio*, sprinkling; *fecundo*, make fruitful.

Trace the chain *replevit—repleti—reple—reple*. The Lesson moves from sound and distributed tongues to intelligible proclamation; the Sequence converts that narration into a series of imperatives; the Gospel joins love, keeping, indwelling, teaching, remembrance, and peace. The Collect, Secret, and Postcommunion use the same semantic field of illumination, cleansing, infusion, and fruitfulness. Scan and analyze the Sequence only after its prose syntax is secure; M16 supplies the main-course poetry toolkit.

Printed scriptural source window

The complete Acts 2:1–11 lesson above is the source-context window for the Communion's Acts 2:2, 4 excerpt. Compare *factus est repente de caelo sonus, ubi erant sedentes, repleti sunt omnes Spiritu Sancto*, and the proclamation of *magnalia Dei*. Record the Communion's selection and recombination before interpreting what the surrounding scene contributes.

CHAPTER 6

Fresh formulary: Twelfth Sunday after Pentecost

Stable source ID: MR62-FORM-XII-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Twelfth Sunday after Pentecost, printed pp. 392–393; local evidence PDF pp. 473–474; scan leaves 472–473. Both pages were visually checked. This block is supplied without the guided M18 sequence so that it can serve as a fresh cumulative reading.

6.1 The complete Proper

Introit — Ps. 69:2–3, 4

Deus, in adiutorium meum intende: Domine, ad adiuvandam me festina: confundantur et reveantur inimici mei, qui quaerunt animam meam. Ps. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Gloria Patri.

Collect

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

Epistle — 2 Cor. 3:4–9

Fratres: Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti: non littera, sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus eius, quae evacuatur: quomodo non magis ministratio Spiritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium iustitiae in gloria.

Gradual and Alleluia — Ps. 33:2–3; Ps. 87:2

Benedicam Dominum in omni tempore: semper laus eius in ore meo. V. In Domino laudabitur anima mea: audiant mansueti, et laetentur. Alleluia, alleluia. V. Domine, Deus salutis meae, in die clamavi et nocte coram te. Alleluia.

Gospel — Luc. 10:23–29

In illo tempore: Dixit Iesus discipulis suis: Beati oculi, qui vident quae vos videtis. Dico enim vobis, quod multi prophetae et reges voluerunt videre quae vos videtis, et non viderunt: et audire quae auditis, et non audierunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magister, quid faciendo vitam aeternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens, dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens iustificare seipsum, dixit ad Iesum: Et quis est meus proximus? Susciciens autem Iesus, dixit: Homo quidam descendebat ab Ierusalem in Iericho, et incidit in latrones, qui etiam despoliaverunt eum: et plagis impositis abierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo praeterivit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians alligavit vulnera eius, infundens oleum et vinum: et imponens illum in iumentum suum, duxit in stabulum, et curam eius egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque

supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Iesus: Vade, et tu fac similiter.

Offertory — Exodi 32:11, 13–14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? Parce irae animae tuae: memento Abraham, Isaac, et Iacob, quibus iurasti dare terram fluentem lac et mel. Et placatus factus est Dominus de malignitate, quam dixit facere populo suo.

Secret

Hostias, quaesumus, Domine, propitius intende, quas sacris altaribus exhibemus: ut, nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum nostrum.

Communion — Ps. 103:13–15

De fructu operum tuorum, Domine, satiabitur terra: ut educas panem de terra, et vinum laetificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

Postcommunion

Vivificet nos, quaesumus, Domine, huius participatio sancta mysterii: et pariter nobis expiationem tribuat, et munimen. Per Dominum.

6.2 Cumulative gloss and reading notes

Core words: *adiutorium*, help; *revereor*, stand in awe; *averto*, turn away; *munus*, gift; *offensio*, stumbling; *fiducia*, confidence; *sufficientia*, sufficiency; *idoneus*, fit; *vivifico*, give life; *evacuo*, bring to an end; *mansuetus*, meek; *legisperitus*, lawyer; *despolio*, strip; *semivivus*, half-dead; *stabularius*, innkeeper; *supererogo*, spend beyond; *propitius*, favorably; *munimen*, protection.

Begin without a translation. The Epistle develops contrast by *non . . . sed*, *si*, and *multo magis*; the Gospel embeds a question, a quotation of law, a narrative, and a returning question. Record who speaks before resolving every pronoun. Only after that compare the Gospel's enacted *misericordia* with Ambrose in M19.

Printed scriptural source windows

The Gradual prints Psalm 33:2–3 as one connected window: blessing and praise lead to the invitation that the meek hear and rejoice. The Offertory itself prints the selected Exodus 32:11, 13–14 context, moving from Moses' plea and the patriarchal promise to the stated divine relenting. Treat the headings as declared reuse and distinguish selection from any broader proposed echo.

CHAPTER 7

Fresh formulary: Twenty-third Sunday after Pentecost

Stable source ID: MR62-FORM-XXIII-PENT. **Source class:** R. *Missale Romanum* (1962), Proper of the Time, Twenty-third Sunday after Pentecost, printed pp. 416–417; local evidence PDF pp. 497–498; scan leaves 496–497. Both pages were visually checked. The local rubric identifying its place when Sundays are displaced is not needed to delimit the Proper and is therefore omitted from this reading copy.

7.1 The complete Proper**Introit — Ierem. 29:11, 12, 14; Ps. 84:2**

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Iacob. V. Gloria Patri.

Collect

Absolve, quaesumus, Domine, tuorum delicta populorum: ut a peccatorum nexibus, quae pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Epistle — Philipp. 3:17–21; 4:1–3

Fratres: Imitatores mei estote, et observate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant, quos saepe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in caelis est: unde etiam Salvatorem exspectamus Dominum nostrum Iesum Christum, qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem, qua etiam possit subicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi. Evodiam rogo, et Syntychem deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adiuva illas, quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

Gradual and Alleluia — Ps. 43:8–9; Ps. 129:1–2

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. V. In Deo laudabimur tota die, et in nomine tuo confitebimur in saecula. Alleluia, alleluia. V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Gospel — Mt. 9:18–26

In illo tempore: Loquente Iesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Iesus sequebatur eum, et discipuli eius. Et ecce mulier, quae sanguinis fluxum patiebatur duodecim annis, accessit retro, et tetigit fimbriam vestimenti eius. Dicebat enim intra se: Si tetigero tantum vestimentum eius, salva ero. At Iesus conversus et videns eam, dixit: Confide, filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Iesus in domum principis, et vidisset tibicines et turbam tumultuantem, dicebat: Recedite: non est enim mortua puella, sed dormit. Et deridebant eum. Et cum eiecta esset turba, intravit, et tenuit manum eius. Et surrexit puella. Et exiit fama haec in universam terram illam.

Offertory — Ps. 129:1–2

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Secret

Pro nostrae servitutis augmento sacrificium tibi, Domine, laudis offerimus: ut, quod immeritis contulisti, propitius exsequaris. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Communion — Marc. 11:24

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Postcommunion

Quaesumus, omnipotens Deus: ut, quos divina tribuis participatione gaudere, humanis non sinas subiaccere periculis. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

7.2 Cumulative gloss and reading notes

Core words: *afflictio*, affliction; *invoco*, call upon; *captivitas*, captivity; *delictum*, offense; *nexus*, bond; *contraho*, incur; *imitator*, imitator; *interitus*, destruction; *conversatio*, commonwealth or manner of life; *configuro*, conform; *desideratissimus*, greatly longed for; *compar*, companion; *affligo*, afflict; *defunctus*, dead; *fimbria*, hem; *tibicen*, flute-player; *tumultuor*, make an uproar; *augmentum*, increase; *immeritus*, undeserving; *exsequor*, carry through; *subiaceo*, be subject to.

Track bodily and communal restoration: return from captivity in the Introit, release from bonds in the Collect, transformed embodiment and concord in the Epistle, two restorations in the Gospel, and protection in the Postcommunion. In the Gospel, distinguish the ruler's future *vivet*, the woman's future perfect *tetigero*, the perfect passive *salva facta est*, and the girl's perfect *surrexit*. Then summarize the whole without importing the wording of a familiar parallel account.

Printed scriptural source windows

The Introit prints its composite Jeremiah 29:11, 12, 14 window together with Psalm 84:2; preserve the move from thoughts of peace through invocation and answer to restored captivity. Psalm 129:1–2 is printed first as the Alleluia verse and again, with repetition, as the Offertory. Collate those two visible forms exactly before making a claim about their different liturgical effect.

Holy Week and Requiem registers — model and points to check

Model / points to check. The packet's answer key, reader apparatus, and source notes control local decisions. A complete response does not infer ceremonial directions, doctrine, or textual history from morphology and labels such questions for their proper sources.

Complete-Mass sustained reading — model and points to check

Model / points to check. Before continuing, one should reasonably be able to sustain the process, recover most grammar from forms, recognize when lookup is needed, and correct recurring errors from the supplied apparatus.

Beyond one familiar corpus — model and points to check

Model / points to check. A sound response uses morphology and syntax consistently across all three texts, documents unresolved lexical or historical questions, and describes register from cited forms rather than from reputation.

CHAPTER 8

Unit III.11: Requiem and Holy Week

Solution III.41 — Variant A

Worksheet ID: III.41

Focus: Requiem agreement

Use: Track every recipient.

1. **Text:** *Requiem æternam dona eis, Domine: et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Ierusalem.*

Passage ID: III.41.1; exact source and collation state are recorded in the passage inventory.

Parse commands, wishes, subjects, and datives.

Answer / notes: Imperative *dona*, object *requiem æternam*, dative *eis*. Jussive *luceat*, subject *lux perpetua*, dative *eis*. *te* accusative person with impersonal-like *decet*, subject *hymnus*; vocative *Deus*. Future passive *reddetur*, subject *votum*, recipient *tibi*; locations *in Sion/in Ierusalem*.

2. Adapt only the opening petition to one deceased man.

Answer / model: *Requiem æternam dona ei, Domine: et lux perpetua luceat ei.*

3. Why is *hymnus* nominative?

Answer / model: It is the thing that befits *te*; *te* is accusative of person with *decet*, not the subject.

4. Change *votum* to plural and adjust.

Answer / model: *et tibi reddentur vota in Ierusalem.*

5. Answer in Latin: *Quibus requies et lux dari petuntur?*

Answer / model: *Fidelibus defunctis requies æterna et lux perpetua dari petuntur.*

6. Create the singular/plural ledger for *ei/eis*, *anima/animæ*, *famuli/famulorum*.

Answer / model: Singular dative *ei*, plural dative *eis*; nominative/ablative singular *anima*, nominative plural or genitive/dative singular *animæ*; genitive singular *famuli*, genitive plural *famulorum*. Context must decide ambiguous forms.

Solution III.42 — Variant B

Worksheet ID: III.42

Focus: Funeral collect and gender

Use: Follow the relative into indirect command.

1. **Text:** *Deus, cui proprium est misereri semper et parcere: te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare iussisti.*

Passage ID: III.42.1; exact source and collation state are recorded in the passage inventory.

Map possession, infinitives, petitioners, and the relative construction.

Answer / notes: Dative *cui* with *proprium est*; paired infinitives *misereri/parcere* constitute what is proper. *te* object of *exoramus*; *supplices* predicative with implicit *nos*; *pro anima* intention with genitive *famuli tui N.*. Relative *quam*, referring to *animam*, is accusative subject of *migrare* after *iussisti*.

2. Insert *Marcus*, *Marci* in the required form.

Answer / model: *pro anima famuli tui Marci.*

3. Adapt the phrase for a woman named Lucia, *Lucia*, *Luciæ*.

Answer / model: *pro anima famulæ tuæ Luciæ, quam hodie de hoc sæculo migrare iussisti.*

4. Why is *quam* accusative although *anima* appears after *pro* in the ablative?

Answer / model: The relative takes its case from its own clause: it is accusative subject of infinitive *migrare*; its antecedent's case does not control it.

5. Answer in Latin: *Quid Deo proprium est?*

Answer / model: *Deo proprium est semper misereri et parcere.*

6. Write the error rule for adapting Requiem formulas.

Answer / model: Never change only the name. Inventory number and gender, then audit every pronoun, participle, possessive, relative, and governing verb against the printed singular/plural formulary.

Solution III.43 — Variant C

Worksheet ID: III.43

Focus: Sequence and Holy Thursday

Use: Respect poetic and impersonal syntax.

1. **Text:** *Dies iræ, dies illa, solvet sæclum in favilla: teste David cum Sibylla.*

Passage ID: III.43.1; exact source and collation state are recorded in the passage inventory.

Parse the future, result phrase, and witnesses.

Answer / notes: Subject *dies*; demonstrative *illa* agrees in the poetic/fixed feminine use; future *solvet*; object *sæclum*; result *in favilla*. Ablative absolute *teste David*; additional witness *cum Sibylla*.

2. Give the lemma of *solvet* and distinguish it from *solvit*.

Answer / model: *solvo, solvere, solvi, solutum*; *solvet* future third singular, whereas *solvit* may be present or perfect third singular.

3. **Text:** *Nos autem gloriari oportet in cruce Domini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra.*

Passage ID: III.43.2; exact source and collation state are recorded in the passage inventory.

Map the impersonal construction and relative.

Answer / notes: Impersonal *oportet* governs infinitive *gloriari*; *nos* accusative subject. *in cruce* complement. Relative *quo* grammatically resumes the Lord/Christ as masculine; within it, *salus, vita et resurrectio nostra* forms the subject series. The preverbal singular *est* may show proximity agreement with the first noun or treat the series as a unit; morphology alone does not decide.

4. Change *nos ... gloriari* to singular “me to glory.”

Answer / model: *me autem gloriari oportet.*

5. Answer in Latin: *In quo gloriari nos oportet?*

Answer / model: *Nos in cruce Domini nostri Iesu Christi gloriari oportet.*

6. Write one sentence contrasting the two genres in this worksheet.

Answer / model: Model: *Sequentia iudicii diem versibus brevibus prædicit, introitus autem fideles monet ut in cruce Domini glorientur.*

Solution III.44 — Variant D

Worksheet ID: III.44

Focus: Good Friday and Paschal proclamation

Use: Mark every change of voice.

1. **Text:** *Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi.*

Passage ID: III.44.1; exact source and collation state are recorded in the passage inventory.

Identify speaker/addressee slots and all cases.

Answer / notes: Vocative *Popule meus*; interrogative object *quid*; dative affected person *tibi*; *in quo* ablative respect; *te* object of *contristavi*; imperative *responde* with dative *mihi*. Divine speaker addresses the people in the Improperia.

2. **Text:** *Ecce lignum Crucis, in quo salus mundi pependit. Venite, adoremus.*

Passage ID: III.44.2; exact source and collation state are recorded in the passage inventory.

Parse presentation, relative, command, and exhortation.

Answer / notes: *ecce* presents neuter *lignum*; nominative and accusative are formally identical here, and *ecce* admits either construction, so the ending alone does not decide the case. Genitive *Crucis*; ablative relative *in quo*; subject *salus*, genitive *mundi*, perfect *pependit*. Plural imperative *venite*; hortatory subjunctive *adoremus*.

3. Answer in Latin: *In quo salus mundi pependit?*

Answer / model: *Salus mundi in ligno Crucis pependit.*

4. **Text:** *Exsultet iam angelica turba cælorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris.*

Passage ID: III.44.3; exact source and collation state are recorded in the passage inventory.

Identify three jussives and three subjects.

Answer / notes: Jussives *exsultet*, *exsultent*, *insonet*; subjects respectively *turba*, *mysteria*, *tuba*. *angelica* agrees with collective singular *turba*, genitive *cælorum*; *salutaris* agrees with *tuba*; *pro victoria* occasion, genitive *tanti Regis*.

5. Why does *angelica* remain singular beside plural *cælorum*?

Answer / model: It agrees with singular head *turba*; *cælorum* is a dependent genitive, not its agreement head.

6. Create a speaker ledger for the three excerpts.

Answer / model: Improperia: divine speaker -> people. Cross acclamation: deacon/priest and faithful response. Paschal proclamation: proclaiming minister calls heavenly beings, mysteries, and trumpet to rejoice/resound. Exact ceremonial roles may be checked in rubrics, but grammatical voices are as mapped.

CHAPTER 9

Unit III.12: Complete-Formulary Reading Set

Solution III.45 — Variant A

Worksheet ID: III.45

Focus: Dominica XII post Pentecosten

Use: Use the complete course text MR62-FORM-XII-PENT printed in this packet; keep its models closed during the first reading.

1. Inventory every text and direction in the formulary.
Answer / model: A complete inventory lists Introit, Collect, Epistle 2 Cor. 3:4–9, Gradual/Alleluia, Gospel Lc. 10:23–37, Offertory, Secret, Communion, Postcommunion, and applicable Ordinary/seasonal directions. Record actual page/rubric evidence.
2. Cold-read all Propers; make a clause map and lookup marks before consulting the packet lexicon.
Answer / model: A complete first record has every finite verb underlined, connectors circled, speech bounded, and proposed heads marked. No meanings need be polished; any pre-lookup erasure must remain visible.
3. Analyze the Collect beginning *Omnipotens et misericors Deus*; identify the subject/content of *venit*.
Answer / model: The substantive *ut tibi a fidelibus tuis digne et laudabiliter serviatur* is what comes *de cuius munere*; the second *ut* gives the petition's desired result.
4. Write an argument map for 2 Cor. 3:4–9 with at least six logical steps.
Answer / model: A correct model includes confidence through Christ, denial of self-sufficiency, sufficiency from God, ministry of the new covenant, letter/Spirit contrast, death ministry's glory, and the greater glory of the Spirit's ministry. Exact wording may vary; each step must cite Latin markers.
5. Answer six agent/action questions about Lc. 10:23–37 in simple Latin.
Answer / model: Model content: disciples are blessed; a lawyer questions Jesus; a man descends and is wounded; priest and Levite pass; Samaritan has mercy and cares for him; Jesus commands similar action. Grammar need not imitate Vulgate complexity but must preserve agents and sequence.
6. Audit a broad sample of forms and your reference ledger.
Answer / model: A useful record samples every genre, gives lemma, morphology, function, and evidence for each form, and records the hypothesis that preceded every consultation. Recurring uncertainty points back to the exact memory or grammar sheet worth revisiting.

Solution III.46 — Variant B**Worksheet ID:** III.46**Focus:** Dominica XXIII post Pentecosten**Use:** Use the complete course text MR62-FORM-XXIII-PENT and the same evidence protocol on different Latin.

1. Inventory the formulary and note any transferred/additional Sunday directions printed with the supplied text.
Answer / model: The model identifies all Proper genres and any supplied rubrical direction before reading. The nominal assignment includes Phil. 3:17–21; 4:1–3 and Mt. 9:18–26.
2. Complete a no-lookup cold read and mark every participant in the Gospel.
Answer / model: Expected participant chain: Jesus, ruler, daughter, disciples, woman with hemorrhage, flute players/crowd. Pronouns and participles must be tied to these participants before lookup.
3. Map Paul's contrast between earthly and heavenly orientation.
Answer / model: A correct map identifies enemies of the cross, their end/god/glory and earthly focus, then *nostra conversatio in cælis*, expectation of the Savior, and transformation of the body, followed by exhortation and named coworkers.
4. Choose one chant and reconstruct prose order without deleting its emphasis.
Answer / model: Model answer varies by chosen chant but must list finite verbs, subjects/objects, any ellipsis with G/P/I, a prose-order line, and one statement about fronting or parallelism.
5. Answer the twelve direct-comprehension questions, using Latin wherever the proposition can be stated clearly.
Answer / model: The answers should preserve participants, case roles, negation, and event sequence. Simple original Latin is more revealing than copied source clauses.
6. Inspect five domains separately: morphology, clause attachment, reference and ellipsis, direct comprehension, and reference use.
Answer / model: Name what is dependable and one recurring uncertainty in each domain. Then identify a different passage or memory sheet that can retest that exact uncertainty after other work has intervened.

Solution III.47 — Variant C

Worksheet ID: III.47

Focus: First Sunday of Advent: complete formulary

Use: Use the complete course text MR62-FORM-ADV1; keep the analysis and English models closed during the first reading.

1. Inventory the formulary before construing it.

Answer / model: The supplied set contains Introit, Collect, Epistle Rom. 13:11–14, Gradual, Alleluia, Gospel Lc. 21:25–33, Offertory, Secret, Communion, and Postcommunion. Any short direction printed with the set belongs in the inventory but must be distinguished from a prayer or chant text.

2. Map the Collect from its two imperatives through its *ut*-clause.

Answer / model: The divine addressee is implicit in *excita* and *veni*; *potentiam tuam* is the object of *excita*. *ut ... mereamur* states the desired outcome; *imminentibus ... periculis* names the surrounding dangers, while *te auxiliante* and *te liberante* are ablative absolutes. The first supplies help in the present danger and the second deliverance associated with salvation.

3. Write the logical sequence of Rom. 13:11–14, citing the Latin connective or image for each movement.

Answer / model: A complete map moves from knowing the time, through nearer salvation, night departing and day approaching, rejection of works of darkness, assumption of the armor of light, honorable conduct, rejection of named vices, putting on Christ, and refusing provision for fleshly desires.

4. Track the speakers, hearers, events, and comparisons in Lc. 21:25–33.

Answer / model: Jesus addresses his disciples. Signs affect sun, moon, stars, nations, sea, and human beings; the Son of Man comes, the disciples are told to look up, and the fig-tree comparison teaches recognition of nearness. Heaven and earth pass, but Christ's words do not pass. Every pronoun in the reader's map should be joined to one of those participants or propositions.

5. Reconstruct one chant and one prayer in diagnostic prose order, then return to their printed order.

Answer / model: A useful answer retains every source word, brackets only a grammatically licensed supply, attaches each genitive and relative to a stated head, and identifies a real effect of repetition or fronting. The reconstruction is an analysis aid, not a rewrite of the Missal.

6. Inspect the reading record after consulting the packet's models.

Answer / model: Name evidence for dependable morphology, clause attachment, reference, direct comprehension, and deliberate reference use. For each recurring uncertainty, identify the exact grammar or memory sheet and a different supplied passage on which to revisit it.

Solution III.48 — Variant D

Worksheet ID: III.48

Focus: Pentecost: complete formulary

Use: Use the complete course text MR62-FORM-PENT and repeat the evidence protocol on a different set of genres.

1. Inventory the Pentecost formulary and distinguish every genre.
Answer / model: The supplied set contains Introit, Collect, Lesson Act. 2:1–11, Alleluia verses, Sequence, Gospel Io. 14:23–31, Offertory, Secret, Communion, and Postcommunion. Label chant, prose prayer, biblical lesson, and Gospel before beginning detailed analysis.
2. Analyze the Collect's address, relative ground, petition, and coordinated acts.
Answer / model: *Deus* is vocative; *qui ... docuisti* states the divine act and takes *corda fidelium* as object with *Sancti Spiritus illustratione* as means. *da* is the main petition, *nobis* its recipient, and *sapere* and *gaudere* the coordinated requested acts. *in eodem Spiritu* belongs with right discernment and *de eius consolatione* with joy.
3. Map Act. 2:1–11 by scene, sound, sight, speech, and the hearers' response.
Answer / model: The disciples are together; a sound fills the house; divided tongues appear and rest; all are filled and speak; devout people from many nations gather, hear their own languages, and marvel. The Holy Spirit is the source of utterance. The catalogue of peoples modifies the multinational hearers and should not be mistaken for a new sequence of acting subjects.
4. Trace condition, promise, contrast, and reassurance in Io. 14:23–31.
Answer / model: Love of Christ leads to keeping his word; Father and Son come and make an abode. The one who does not love does not keep the words. The Paraclete will teach and remind; Christ gives peace unlike the world's gift; departure and return are announced; prior telling serves later belief. Each reported proposition should be tied to its finite verb and speaker.
5. Compare the Sequence with one prose prayer.
Answer / model: The commentary should show how invocations, parallel petitions, compressed clauses, and poetic order differ from the prayer's address-ground-petition structure, while demonstrating that agreement, government, and clause relations remain operative in both. Cite exact Latin forms from the supplied text.
6. Write a short original Latin account of the formulary's movement, then inspect it with the packet's model criteria.
Answer / model: A sound account preserves the principal agents and sequence, uses original connective prose rather than copied verses, and controls agreement, tense, reference, and subordination. Record remaining uncertainties and revisit the corresponding memory sheets before attempting a delayed rereading.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M18, *Holy Week, Requiem, and a Complete Mass*, 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. This is the principal Missal-reading destination, followed by broader advanced prose and composition rather than by narrowing the corpus.

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.

Last revised (UTC): 2026-07-22T14:30:20Z

Reuse and rights. To the extent Triptych holds the rights, project-created content and design are licensed under CC BY 4.0. Scripture, liturgical or official texts, received prayers or hymns, quotations, fonts, and other third-party material retain their own status; public-domain material remains public domain. Identify changes. Attribution implies neither Triptych nor ecclesiastical approval. See `LICENSE` and `THIRD_PARTY.md` in the source.