

Ecclesiastical Latin

EL-M19: Register and Biblical Texture

Describe classical, biblical, patristic, scholastic, and liturgical registers from exact textual evidence and compose controlled register contrasts

Packet key	M19
Stable lessons	EL-A1,A2
Course stage	Advanced Reading and Composition
What this assumes	Sustained Missal and broad prose reading through EL-M18
Continue with	EL-M20, Allusion, Rhetoric, and Periodic Prose

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

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Part I

Teaching

CHAPTER 1

A1. Register across time

Advanced reading must not assume that every Latin text belongs to one uniform linguistic setting. This course compares forms in the *Missale Romanum* (1962) with identified biblical, liturgical, and rubrical texts. Good analysis first describes what a form does in its passage. A claim about its history or source belongs only after a dated witness or a cited parallel supplies evidence for that claim.

A **register** is a variety of language associated with a recurring purpose, community, or textual setting. Register differs from **period**, which locates language in historical time, and from **genre**, which groups whole texts by communicative and liturgical job. Thus a fourth-century prayer and a twentieth-century rubric can differ in period, genre, and register; none of those labels by itself evaluates the Latin's quality.

In this course, an **orthographic** feature concerns spelling or written form; a **lexical** feature concerns word choice or contextual sense; a **syntactic** feature concerns dependencies among words and clauses; and a **stylistic** feature concerns patterned choices among grammatical possibilities, such as balance, repetition, or order. One feature may belong to more than one level, but the commentary must say what precisely is being observed.

This lesson develops the ability to:

- distinguish orthographic, lexical, syntactic, and stylistic differences;
- use a classical grammar as a baseline without treating later Latin as failed classical prose;
- identify Christian specialization of an inherited word; and
- write an evidence-based register note rather than a vague label.

1.1 Four questions for a marked feature

A **marked feature** is one that stands out against the comparison norm chosen for the inquiry. It is not automatically rare, late, erroneous, or important. The **baseline** is that stated comparison norm; a classical grammar supplies a useful baseline for continuity and difference, not a rule that every later register was trying and failing to imitate.

When a form looks unusual, ask in order:

1. Is the difference only typographic? *æ/ae, j/i*, and punctuation may vary without grammatical change.
2. Is it already accounted for by the stated comparison grammar, such as extensive coordination or a postpositive particle?
3. Does the immediate Christian context require a specialized sense? *gratia, sacramentum, confessio*, and *passio* cannot safely be read from one context-free gloss.
4. Does a cited biblical source or securely dated parallel exhibit the same construction? If so, record the comparison; do not assign a cause or period from an unusual-looking form alone.

Coordination joins units of equal syntactic rank; **parataxis** is the placing of clauses or phrases side by side with little or no explicit subordination. A **postpositive** word cannot normally stand first in its clause or phrase and instead follows its first word or constituent, even when it logically connects the whole unit. In this course, **Christian specialization** names a contextually restricted Christian sense of an existing

lexeme. Reconstructing when or how that sense developed is a separate historical claim and requires dated lexical evidence.

Worked example: *Et Verbum caro factum est*

Worked passage ID: W.IV.1; exact source and collation state are recorded in the passage inventory.

Et Verbum caro factum est, et habitavit in nobis (John 1:14, Clementine Vulgate) uses familiar inflection and clause coordination. *Verbum* is a nominative subject; *caro* is a predicate nominative; *factum est* is third-person singular perfect indicative in the perfect system of *fio*, which also supplies the passive of *facio*; its neuter participle agrees with *Verbum* and here may be rendered “became” or “was made.” *Habitavit* shares the subject. The Christian contextual sense of *Verbum* and the paratactic coordination are observable here; any wider register or historical claim should rest on comparison with cited texts. Merely writing “late Latin” explains nothing.

1.2 Contextual sense without etymological fallacy

The **etymological fallacy** is the mistake of treating a word’s origin or an earlier sense as its necessary meaning in another passage. This exercise establishes sense from construction and immediate context; it does not by itself reconstruct semantic history. A claim about change across periods requires dated, cited witnesses. Etymology may suggest a question, but it does not answer that question.

Context and construction determine the local sense. In the sacrificial prose studied here, *hostia* denotes a victim or oblation; it is not *hostis*, “enemy.” In a sanctoral heading, *confessor* names an ecclesiastical category rather than anyone who happens to admit something. These are contextual analyses, not a reconstruction of either word’s history. Record a lexical note as:

lemma; construction; sense in this passage; one close parallel; contrast with a plausible but wrong sense.

1.3 Composition laboratory

Use three texts printed in this packet: Cicero’s definition of friendship in the reader, John 1:14 in Worked Example W.IV.1, and the Matthew 8:8/Ordinary pair in Worked Example W.IV.2. Underline what all three share in ordinary morphology. Box only features that genuinely distinguish register. Then write a 100-word English note that supports every historical claim with a form or parallel.

CHAPTER 2

A2. Vulgate texture and biblical idiom

Liturgical texts quote, adapt, and echo the Vulgate. Direct familiarity with its habits prevents the reader from “correcting” meaningful scriptural texture into a more Ciceronian shape.

Texture is the cumulative linguistic character produced by recurrent choices in wording, clause linkage, formula, and rhythm on the page. Biblical idioms remain describable Latin, not a label for whatever seems unfamiliar. **Source-language influence** is a historical explanation supported by comparison with the source, not an inference licensed by unusual Latin alone.

This lesson develops the ability to:

- recognize recurrent parataxis, formula, and source-language influence;
- distinguish a grammatical construction from its discourse frequency;
- compare a Missal adaptation with its biblical source; and
- imitate a biblical pattern without turning it into a universal rule.

2.1 Recurring textures

The table names patterns rather than exceptions to grammar. **Discourse frequency** means how often or characteristically a construction occurs in a kind of discourse; it must be distinguished from whether that construction is grammatical at all. An **event formula** is a recurrent frame that presents or advances an event. A **cognate expression** places words from the same root family in one construction. A **genitive chain** is a sequence of two or more genitives whose head relations must be established one by one, not assumed to form a single undifferentiated modifier.

Texture	Typical signal	Reading task
Parataxis	repeated <i>et</i> , finite clauses in sequence	determine the logical relation from context rather than assuming every <i>et</i> means exactly the same English connector
Event formula	<i>factum est</i> + clause or temporal phrase	separate the narrative frame from the event; note possible biblical source pattern
Presentation	<i>ecce</i>	identify what is brought into discourse and whether a finite verb is supplied
Cognate expression	related noun and verb	explain emphasis or inherited idiom rather than avoiding repetition in analysis
Genitive chain	several nouns linked by genitive	find each head and avoid reversing relations in polished English
Abstract-for-concrete or collective expression	<i>caro, semen, domus</i>	establish sense from biblical context
Formulaic response	<i>amen, alleluia, hosanna</i>	recognize that not all liturgical words are Latin or should be forced into a Latin paradigm

Worked example: a source adapted in the Ordinary

Worked passage ID: W.IV.2; exact source and collation state are recorded in the passage inventory.

Matthew 8:8 reads: *Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus*. The Communion preparation replaces *puer meus* with *anima mea*. Grammar remains stable: *dignus* is completed by an *ut*-clause with present subjunctive *intres*; *dic* is imperative; *verbo* is ablative of means; *sanabitur* is future passive. The adaptation transfers the centurion's trust to the communicant's soul. The allusion is more than shared vocabulary: the altered final noun depends on the whole remembered scene.

Worked example: from psalm to altar prayer

Worked passage ID: W.IV.3; exact source and collation state are recorded in the passage inventory.

Et introibo ad altare Dei: ad Deum qui lætificat iuventutem meam (Psalm 42:4) first expresses motion toward *altare*; the second *ad*-phrase, *ad Deum*, clarifies that goal epexegetically. The relative *qui* is nominative subject of *lætificat*; *iuventutem* is its object; *meam* agrees with that object. Direct reading retains the forward movement and relative identification before seeking elegant English.

2.2 Controlled imitation

Imitation is composition that preserves specified, observable features of a model while changing its content. It is **controlled** when the model, the features to preserve, and the permissible changes are stated in advance. It differs from translation, which transfers the sense of a supplied text, and from patchwriting, which joins borrowed phrases without governing them through an independently planned structure.

Imitate a pattern, not its accidental vocabulary. For *Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis* (Psalm 50:12), preserve:

- object + adjective before an imperative;
- a prepositional phrase of location;
- vocative address; and
- a coordinated second petition.

Use this supplied bank: *fides, fidei f.; firmus, -a, -um; confirmo, confirmare, confirmavi, confirmatum; spes, spei f.; certus, -a, -um; conservo, conservare, conservavi, conservatum; in nobis; in cordibus nostris*. Write a new sentence with those nouns, modifiers, verbs, and location phrases, then mark where imitation ends. Do not present an exercise sentence as a liturgical text.

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
L145	<i>quoniam</i>	because, since; that	subordinating conjunction; may introduce cause or content; context decides
L146	<i>dum</i>	while, until, provided that	subordinating conjunction; tense and mood depend on the relation expressed
L147	<i>quamvis</i>	although; however much	subordinating conjunction or adverbial form; mood and structure follow the construction and period
L148	<i>si</i>	if	conditional conjunction; read protasis together with its apodosis
L149	<i>nisi</i>	unless, if not, except	conditional or exceptive conjunction; scope of negation and exception follows context
L150	<i>tam</i>	so, to such a degree	degree adverb; often correlates with <i>quam</i> or an ensuing result
L151	<i>ita</i>	thus, so, in this way	adverb; manner, discourse resumption, or result correlation follows context
L152	<i>quoque</i>	also, too	postpositive particle; normally follows the word or phrase in focus
L499	<i>ecce</i>	behold, look, here is	presentative particle and interjection; directs attention to a person, object, or proposition; syntax of what follows must still be parsed
L500	<i>amen</i>	amen, truly, let it be so	indeclinable Hebrew loanword used responsorially or adverbially; affirmation, response, and doubled biblical formula depend on context
L501	<i>alleluia</i>	alleluia, praise the Lord	indeclinable Hebrew liturgical acclamation; acclamation, chant title, and textual refrain require liturgical and literary context
L502	<i>ergo</i>	therefore, then	inferential particle, often postpositive; marks conclusion, transition, or pragmatic response; identify the propositions connected
L503	<i>etenim</i>	for indeed	explanatory conjunction or particle; introduces support or explanation with added emphasis; identify its discourse scope
L504	<i>nam</i>	for	explanatory conjunction; introduces a reason, explanation, or supporting observation; not every instance translates naturally as English for
L505	<i>namque</i>	for indeed, for	explanatory conjunction with enclitic <i>-que</i> ; introduces support or elaboration; its position and scope organize the discourse
L506	<i>quidem</i>	indeed, certainly; at least	emphatic or concessive particle, often postpositive; force depends on a contrast, paired particle, or focused constituent
L507	<i>vero</i>	truly; but, however	adverb or postpositive connective; truth emphasis, transition, and contrast depend on placement and discourse relation
L508	<i>propterea</i>	for that reason, therefore	demonstrative adverb; points back to a stated cause and may correlate with a following clause
L509	<i>ideo</i>	for that reason, therefore	demonstrative adverb; marks cause-to-conclusion relation and may correlate with a following clause
L510	<i>quomodo</i>	how; in what manner	interrogative or relative adverb; direct question, indirect question, comparison, and connective use depend on clause structure

ID	Citation form	Project gloss	Morphology and use
L511	<i>sicut</i>	just as, as	comparative conjunction or adverb; introduces comparison or manner and often correlates with <i>ita</i> ; prove the compared members
L512	<i>velut</i>	just as, as if	comparative conjunction or adverb; literal comparison, illustration, and hypothetical comparison require contextual distinction
L513	<i>tamquam</i>	as, just as; as though	comparative conjunction or adverb; may mark an asserted role or an imagined comparison; mood and context decide
L514	<i>quasi</i>	as if, almost	comparative or qualifying particle; marks resemblance, approximation, or authorial qualification; identify its scope
L515	<i>quicumque, quaecumque, quodcumque</i>	whoever, whatever, every ... who	indefinite relative pronoun or adjective; decline the relative element and keep the enclitic element unchanged; case comes from the relative clause

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	L145	<i>quoniam</i>	_____
N	L146	<i>dum</i>	_____
N	L147	<i>quamvis</i>	_____
N	L148	<i>si</i>	_____
N	L149	<i>nisi</i>	_____
N	L150	<i>tam</i>	_____
N	L151	<i>ita</i>	_____
N	L152	<i>quoque</i>	_____
N	L499	<i>ecce</i>	_____
N	L500	<i>amen</i>	_____
N	L501	<i>alleluia</i>	_____
N	L502	<i>ergo</i>	_____
N	L503	<i>etenim</i>	_____

Event	ID	Latin	Sense
N	L504	<i>nam</i>	
N	L505	<i>namque</i>	
N	L506	<i>quidem</i>	
N	L507	<i>vero</i>	
N	L508	<i>propterea</i>	
N	L509	<i>ideo</i>	
N	L510	<i>quomodo</i>	
N	L511	<i>sicut</i>	
N	L512	<i>velut</i>	
N	L513	<i>tamquam</i>	
N	L514	<i>quasi</i>	
N	L515	<i>quicumque, quaecumque, quodcumque</i>	
R1	L137	<i>dignus, -a, -um</i>	
R1	L138	<i>sanctus, -a, -um</i>	
R1	L139	<i>æternus, -a, -um</i>	
R1	L140	<i>misericors, misericordis</i>	
R1	L482	<i>crux, crucis f.</i>	
R1	L485	<i>sanguis, sanguinis m.</i>	
R1	L490	<i>requies, requietis f.</i>	
R1	L495	<i>Pascha, Paschatis n.</i>	
R2	L133	<i>disco, -ere, didici</i>	

Event	ID	Latin	Sense
R2	L134	<i>intellego, -ere, intellexi, intellectum</i>	_____
R2	L135	<i>iudico, -are, -avi, -atum</i>	_____
R2	L136	<i>permaneo, -ere, permansi, permansum</i>	_____
R2	L466	<i>sollemnitas, sollemnitis f.</i>	_____
R2	L472	<i>virgo, virginis f.</i>	_____
R2	L477	<i>doctor, doctoris m.</i>	_____
R2	L479	<i>commemoratio, commemorationis f.</i>	_____
R5	L105	<i>oro, -are, -avi, -atum</i>	_____
R5	L106	<i>concedo, -ere, concessi, concessum</i>	_____
R5	L107	<i>tribuo, -ere, tribui, tributum</i>	_____
R5	L108	<i>largior, -iri, largitus sum</i>	_____
R5	L414	<i>præsto, -are, præstiti, præstitum</i>	_____
R5	L418	<i>propitior, propitiari, propitiatus sum</i>	_____
R5	L425	<i>placeo, -ere, placui, placitum</i>	_____
R5	L430	<i>protego, -ere, protexi, protectum</i>	_____

1.3 Grammar retrieval

ID	Fact	Prompt	Response
G033	Postpositive particles <i>discourse syntax</i>	Define postpositive and name three common examples.	_____

ID	Fact	Prompt	Response
G044	Temporal, causal, and concessive relations <i>subordinate clauses</i>	Why does a conjunction alone not settle the relation or mood?	_____
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	_____
G056	Evidence classes in source work <i>source discipline</i>	Distinguish received text, adaptation, and project composition.	_____

1.4 Reconstruct and compose

Reconstruction. Reconstruct the condition *si / veritatem / cognoscimus / ita / iudicamus*.

Composition. Write four short clause pairs using *si*, *nisi*, *quoniam*, and *quamvis*; label relation and mood.

Part III

Reading and Composition

CHAPTER 1

Connected Latin and written expression

CHAPTER 2

Reader: register and mercy in Ambrose

Text class: R — received patristic prose, verified against AMB-KRAB1857.

Bona etiam misericordia, quae et ipsa perfectos facit, quia imitatur perfectum patrem. Nihil tam commendat Christianam animam, quam misericordia.

Local apparatus. Ambrose, *De officiis ministrorum* 1.11.38, ed. Johann Georg Krabinger (Tübingen: H. Laupp, 1857), printed p. 44, scan PDF p. 61, visually checked. The project supplies the translation.

Project translation. Mercy too is good, and it itself makes people complete, because it imitates the perfect Father. Nothing so commends a Christian soul as mercy.

2.1 Classical, scholastic, and ordinary controls

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

R — Thomas Aquinas, *Summa theologiae* I, q. 1, a. 1, *corpus* (THOM-LEON4).

Respondeo dicendum quod necessarium fuit ad humanam salutem esse doctrinam quandam secundum revelationem divinam, praeter philosophicas disciplinas, quae ratione humana investigantur.

Source: Leonine *Opera omnia*, vol. 4 (1888), printed p. 6, scan PDF p. 24, 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.

Additional gloss. *consensio*, accord; *benevolentia*, goodwill; *praeter + acc.*, in addition to; *investigo*, investigate; *vetustus*, old; *commodum*, advantage; *intermitto*, interrupt; *antepono + dat.*, prefer to.

Build a separate register ledger for Ambrose, Cicero, Thomas, and the P narrative: clause architecture, coordination/subordination, marked order, recurring lexicon, and one feature absent where a stereotype might predict it. Compare one ledger with the identified Vulgate and Missal passages printed in A1–A2.

Then compose two descriptions of the same charitable action, one plain narrative and one abstract reflection; record every deliberate register change.

2.2 Before continuing

You should reasonably be able to describe register and biblical texture from named features, compare different prose domains, and compose a controlled contrast without vague labels.

2.3 Register across time — connected practice

Connection. Classical, biblical, patristic, scholastic, and liturgical Latin overlap but do not form a single undifferentiated style.

Practice. Build a register dossier from the packet's named passages: exact locus, clause architecture, coordination/subordination, marked order, recurring lexicon, and one negative result. Avoid assigning dates or causes from a feature alone.

Recall without notes. Rewrite one sentence in neutral project prose and list every change.

2.4 Biblical texture and source-language restraint — connected practice

Connection. Repetition, coordination, and certain constructions can describe biblical texture; a claim of source-language influence needs direct comparative evidence.

Practice. Use the Matthew 8:8 Vulgate/Ordinary pair printed in A2 and set it beside the Ambrose passage in the packet reader. Mark observable texture, exact adaptation, and merely possible parallel. State which claims the evidence does not establish.

Recall without notes. Produce literal and natural translations that preserve one material ambiguity.

2.5 Composition in two registers — connected practice

Connection. Advanced composition begins by controlling propositions and syntax before making restrained stylistic choices.

Practice. Write one 150-word ordinary exposition, then recast it in a consciously different but defensible Latin register using two named source features. Keep a sentence-by-sentence proposition and idiom ledger.

Recall without notes. Reverse two stylistic changes and test whether the propositions remain.

Part IV

Cumulative Practice

CHAPTER 1

A1 worksheet family: register across time**Worksheet IV.1 — Orthography without panic****Worksheet ID:** IV.1**Focus:** Distinguish typography from grammar.**Use:** Use before making historical claims about a spelling.

1. Rewrite *cæli et terra* with expanded ligature; identify every morphological fact that changes.

-
2. Normalize *ejus misericordia* to the common classical spelling and parse both words.

-
3. Normalize *juventutem meam*; explain why normalization is not translation.

-
4. For *præsta*, *quæsumus*, expand ligatures and parse both verbs.

-
5. Write a two-sentence rule for when an orthographic variant belongs in a grammatical commentary.
-

Worksheet IV.2 — Semantic specialization

Worksheet ID: IV.2

Focus: Choose contextual senses instead of first glosses.

Use: Use when a familiar-looking word misleads.

1. In sacrificial prose, explain why *hostia* should not be glossed “enemy.”

2. Distinguish *gratia* in *gratia Dei* and *gratias agimus tibi*.

3. Explain *passio* in a sanctoral title and give its morphology.

4. Write a lexical note for *confessor* in a Common of a Confessor.

5. Give the four parts of a defensible contextual lexical note.

Worksheet IV.3 — Register diagnosis**Worksheet ID:** IV.3**Focus:** Support a register judgment with forms.**Use:** Choose after A1-A or A1-B.

1. **Text:** *Et Verbum caro factum est, et habitavit in nobis.*

Passage ID: IV.3.1; exact source and collation state are recorded in the passage inventory.

Parse the forms, then distinguish direct observations from register inference.

-
2. Why is repeated *et* insufficient by itself to prove that a sentence is ungrammatical or nonclassical?

-
3. Classify each difference: *æ/ae*; *salvare* in Christian sense; a changed case ending; a semicolon added by an editor.

-
4. Revise the claim “This is bad Latin because it says *et* three times.”

-
5. Write a register note on the complete project-composed bridge narrative in the packet reader. Separate observation, comparison, and inference.
-

Worksheet IV.4 — Register-controlled composition**Worksheet ID:** IV.4**Focus:** Use a stated model consistently.**Use:** Complete after the first three A1 sheets only if more production is useful.

1. Write “The Word illuminated the hearts of the faithful” using *Verbum*, *illustro*, and *corda fidelium*.

2. Change the preceding sentence to passive without changing tense.

3. Add a coordinated clause: “and they rejoiced in his light.”

4. Mark which choices are ordinary inherited grammar and which vocabulary marks Christian register.

5. Compose four Latin sentences in one declared register, then annotate one feature per sentence.

CHAPTER 2

A2 worksheet family: Vulgate texture**Worksheet IV.5 — Parataxis and formula****Worksheet ID:** IV.5**Focus:** Read relations beneath repeated coordination.**Use:** Use before translating a biblical lesson.

1. **Text:** *Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.*

Passage ID: IV.5.1; exact source and collation state are recorded in the passage inventory.

Parse every verb and describe the relation in each pair.

-
2. Rewrite the first pair as an explicit condition without claiming the Vulgate “means literally” that new sentence.

-
3. In *factum est ut veniret*, identify the frame and event clause.

-
4. Explain the discourse work of *ecce* in *ecce Agnus Dei*.

-
5. List three logical relations that *et* may leave to context.
-

Worksheet IV.6 — Source and adaptation**Worksheet ID:** IV.6**Focus:** Account for every grammatical change.**Use:** Both source and liturgical adaptation are supplied here.

1. **Text:** *Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus.*

Passage ID: IV.6.1; exact source and collation state are recorded in the passage inventory.

Parse *dignus, ut intres, verbo, sanabitur, puer meus.*

-
2. Record the Ordinary's adaptation and the required agreement.

-
3. What wider narrative fact is activated beyond the shared words?

-
4. **Text:** *Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua.*

Passage ID: IV.6.2; exact source and collation state are recorded in the passage inventory.

Compare the agreement in *pleni sunt* with Isaiah's *plena est omnis terra*.

-
5. Why must an allusion note mention the shift from *eius* to *tua*?
-

Worksheet IV.7 — Biblical pattern imitation**Worksheet ID:** IV.7**Focus:** Preserve an observable frame.**Use:** Do not label exercise compositions as liturgical texts.

1. **Text:** *Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.*

Passage ID: IV.7.1; exact source and collation state are recorded in the passage inventory.

List the four structural features to preserve in an imitation.

-
2. Using *fides, firma, confirma, nobis; spes, certa, conserva, cordibus*, write a parallel petition.

-
3. Parse every accusative in the model answer.

-
4. Change both petitions to first-person plural hortatory subjunctives.

-
5. Create a second imitation with different vocabulary and annotate the preserved pattern.
-

Worksheet IV.8 — Direct biblical reading**Worksheet ID:** IV.8**Focus:** Understand before rendering.**Use:** Use as a fresh cumulative reading for A2.

1. **Text:** *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Passage ID: IV.8.1; exact source and collation state are recorded in the passage inventory.

Map subjects, predicates, and prepositional phrase; explain why order matters.

-
2. Explain *apud* + *accusative* here without reducing it to one English preposition.

-
3. Identify the repeated rhetorical element.

-
4. Write a two-sentence Latin paraphrase using simpler order but preserving the claims.

-
5. Without translating line by line, write an English paragraph explaining what grammatical decisions a reader must make.
-

CHAPTER 3

Before continuing

Before continuing. Build a source-identified register dossier; distinguish observation from diachronic or source-language explanation; analyze biblical texture without calling every feature a Hebraism; preserve ambiguity in translation; and write a substantial original exposition in two defensible registers with a complete source-and-idiom ledger.

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	L145	<i>quoniam</i>	because, since; that
N	L146	<i>dum</i>	while, until, provided that
N	L147	<i>quamvis</i>	although; however much
N	L148	<i>si</i>	if
N	L149	<i>nisi</i>	unless, if not, except
N	L150	<i>tam</i>	so, to such a degree
N	L151	<i>ita</i>	thus, so, in this way
N	L152	<i>quoque</i>	also, too
N	L499	<i>ecce</i>	behold, look, here is
N	L500	<i>amen</i>	amen, truly, let it be so
N	L501	<i>alleluia</i>	alleluia, praise the Lord
N	L502	<i>ergo</i>	therefore, then
N	L503	<i>etenim</i>	for indeed
N	L504	<i>nam</i>	for
N	L505	<i>namque</i>	for indeed, for
N	L506	<i>quidem</i>	indeed, certainly; at least
N	L507	<i>vero</i>	truly; but, however
N	L508	<i>propterea</i>	for that reason, therefore
N	L509	<i>ideo</i>	for that reason, therefore
N	L510	<i>quomodo</i>	how; in what manner
N	L511	<i>sicut</i>	just as, as
N	L512	<i>velut</i>	just as, as if
N	L513	<i>tamquam</i>	as, just as; as though
N	L514	<i>quasi</i>	as if, almost
N	L515	<i>quicumque, quaecumque, quodcumque</i>	whoever, whatever, every ... who
R1	L137	<i>dignus, -a, -um</i>	worthy, fitting
R1	L138	<i>sanctus, -a, -um</i>	holy, sacred; saint
R1	L139	<i>æternus, -a, -um</i>	eternal, everlasting
R1	L140	<i>misericors, misericordis</i>	merciful, compassionate
R1	L482	<i>crux, crucis f.</i>	cross

Event	ID	Latin	Project gloss
R1	L485	<i>sanguis, sanguinis m.</i>	blood
R1	L490	<i>requies, requietis f.</i>	rest, repose
R1	L495	<i>Pascha, Paschatis n.</i>	Passover, Easter, Paschal feast
R2	L133	<i>disco, -ere, didici</i>	learn
R2	L134	<i>intellego, -ere, intellexi, intellectum</i>	understand, discern
R2	L135	<i>iudico, -are, -avi, -atum</i>	judge, decide, consider
R2	L136	<i>permaneo, -ere, permansi, permansum</i>	remain, endure
R2	L466	<i>sollemnitas, sollemnitis f.</i>	solemn observance, solemnity
R2	L472	<i>virgo, virginis f.</i>	maiden, virgin
R2	L477	<i>doctor, doctoris m.</i>	teacher; Doctor
R2	L479	<i>commemoratio, commemorationis f.</i>	remembrance, commemoration
R5	L105	<i>oro, -are, -avi, -atum</i>	pray, entreat, speak formally
R5	L106	<i>concedo, -ere, concessi, concessum</i>	grant, yield, concede
R5	L107	<i>tribuo, -ere, tribui, tributum</i>	assign, grant, bestow
R5	L108	<i>largior, -iri, largitus sum</i>	bestow generously
R5	L414	<i>præsto, -are, præstiti, præstitum</i>	provide, grant; excel
R5	L418	<i>propitior, propitiari, propitiatus sum</i>	be favorable, show mercy
R5	L425	<i>placeo, -ere, placui, placitum</i>	please, be pleasing
R5	L430	<i>protego, -ere, protexi, protectum</i>	cover, protect

Grammar models

ID	Fact	Prompt	Model
G033	Postpositive particles <i>discourse syntax</i>	Define postpositive and name three common examples.	A postpositive normally stands after the first word or constituent of its clause while organizing the discourse. Common examples are <i>autem</i> , <i>enim</i> , and often <i>igitur</i> ; <i>quoque</i> normally follows its focus.
G044	Temporal, causal, and concessive relations <i>subordinate clauses</i>	Why does a conjunction alone not settle the relation or mood?	Forms such as <i>cum</i> , <i>dum</i> , <i>quia</i> , and <i>quamvis</i> take different constructions. Governor, mood, tense, discourse viewpoint, and wider sentence determine whether time, cause, concession, or another relation is present.
G054	Genre and register <i>reading method</i>	Distinguish genre from register.	Genre is a recurring kind of text defined by task and convention, such as Collect or narrative. Register is a variety associated with use or setting, such as biblical, juridical, or liturgical Latin. Neither overrides the printed grammar.

ID	Fact	Prompt	Model
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.

Reconstruction and composition models

Reconstruction prompt. Reconstruct the condition *si / veritatem / cognoscimus / ita / iudicamus*.

Model. *Si veritatem cognoscimus, ita iudicamus*. The two indicative clauses present an open logical relation in this project sentence.

Composition prompt. Write four short clause pairs using *si*, *nisi*, *quoniam*, and *quamvis*; label relation and mood.

Model. Model: *Si discimus, intellegimus. Nisi legimus, non respondemus. Quoniam discimus, respondemus. Quamvis discamus, erramus*. The final contrast is project-created and its subjunctive is deliberate.

CHAPTER 2

Reading, composition, and practice models

CHAPTER 3

Reader: register and mercy in Ambrose

Text class: R — received patristic prose, verified against AMB-KRAB1857.

Bona etiam misericordia, quae et ipsa perfectos facit, quia imitatur perfectum patrem. Nihil tam commendat Christianam animam, quam misericordia.

Local apparatus. Ambrose, *De officiis ministrorum* 1.11.38, ed. Johann Georg Krabinger (Tübingen: H. Laupp, 1857), printed p. 44, scan PDF p. 61, visually checked. The project supplies the translation.

Project translation. Mercy too is good, and it itself makes people complete, because it imitates the perfect Father. Nothing so commends a Christian soul as mercy.

3.1 Classical, scholastic, and ordinary controls

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

R — Thomas Aquinas, *Summa theologiae* I, q. 1, a. 1, *corpus* (THOM-LEON4).

Respondeo dicendum quod necessarium fuit ad humanam salutem esse doctrinam quandam secundum revelationem divinam, praeter philosophicas disciplinas, quae ratione humana investigantur.

Source: Leonine Opera omnia, vol. 4 (1888), printed p. 6, scan PDF p. 24, 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 firmiorem 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.

Additional gloss. *consensio*, accord; *benevolentia*, goodwill; *praeter + acc.*, in addition to; *investigo*, investigate; *vetustus*, old; *commodum*, advantage; *intermitto*, interrupt; *antepono + dat.*, prefer to.

Build a separate register ledger for Ambrose, Cicero, Thomas, and the P narrative: clause architecture, coordination/subordination, marked order, recurring lexicon, and one feature absent where a stereotype might predict it. Compare one ledger with the identified Vulgate and Missal passages printed in A1–A2. Then compose two descriptions of the same charitable action, one plain narrative and one abstract reflection; record every deliberate register change.

3.2 Models and points to check

The relative *quae* resumes *misericordia*; *quia* supplies a reason; *nihil tam ... quam* makes a comparison. None of those facts alone proves an “Ambrosian style.” The register claim rests on their local combination with moral abstraction and scriptural framing.

Cicero’s main definition is *amicitia est consensio*, expanded by a relative qualification. Thomas’s re-

sponse formula governs an impersonal necessity and accusative–infinitive clause before the relative *quae . . . investigatorantur*. The P narrative advances through a chronological sequence, circumstantial clauses, ablative absolutes, and a reported decision. Those named structures, not author labels alone, support comparison.

Register across time — model and points to check

Model / points to check. A defensible dossier distinguishes observation from historical explanation, records absent as well as present expected features, and labels the rewrite as project-composed rather than as an improvement of the source.

Biblical texture and source-language restraint — model and points to check

Model / points to check. The model keeps quotation identity, grammatical description, and historical explanation in separate columns. It does not call every coordination a Hebraism or infer dependence from a shared commonplace.

Composition in two registers — model and points to check

Model / points to check. A sound pair is grammatically complete, documents every source-shaped idiom, changes style rather than factual content, and avoids pastiche made from copied phrases.

CHAPTER 4

A1 worksheet family: register across time

Solution IV.1 — Orthography without panic

Worksheet ID: IV.1

Focus: Distinguish typography from grammar.

Use: Use before making historical claims about a spelling.

1. Rewrite *cæli et terra* with expanded ligature; identify every morphological fact that changes.
Answer / model: *caeli et terra*. No morphology changes: *caeli* remains nominative plural masculine of *caelum*; *terra* remains nominative singular feminine.
2. Normalize *ejus misericordia* to the common classical spelling and parse both words.
Answer / model: *eius misericordia*: *eius* genitive singular of *is, ea, id*, modifying *misericordia*; *misericordia* is nominative or ablative singular here until syntax decides.
3. Normalize *juventutem meam*; explain why normalization is not translation.
Answer / model: *iuventutem meam*. Only *j/i* typography changes; both remain accusative singular feminine, noun plus agreeing possessive.
4. For *præsta, quæsumus*, expand ligatures and parse both verbs.
Answer / model: *praesta, quaesumus*: *praesta* present active imperative 2 singular of *praesto*; *quaesumus* present active indicative 1 plural of *quaeso/quaeso*, used parenthetically.
5. Write a two-sentence rule for when an orthographic variant belongs in a grammatical commentary.
Answer / model: Model: Record it when it affects identification, dictionary lookup, textual comparison, or historical register. Do not treat a ligature or *j/i* difference as a new case, tense, or lexical meaning.

Solution IV.2 — Semantic specialization

Worksheet ID: IV.2

Focus: Choose contextual senses instead of first glosses.

Use: Use when a familiar-looking word misleads.

1. In sacrificial prose, explain why *hostia* should not be glossed “enemy.”

Answer / model: *hostia* here denotes a sacrificial victim or oblation; *hostis*, not *hostia*, is the noun meaning “enemy.” Context and established ecclesiastical usage decide the local sense.

2. Distinguish *gratia* in *gratia Dei* and *gratias agimus tibi*.

Answer / model: In *gratia Dei*, normally grace/favor of God; in *gratias agimus*, *gratias* is the idiomatic plural object “thanks” with *agimus*.

3. Explain *passio* in a sanctoral title and give its morphology.

Answer / model: It denotes suffering or the Passion/martyrdom, not merely an emotional passion; nominative singular feminine, third declension *passio*, *passionis*.

4. Write a lexical note for *confessor* in a Common of a Confessor.

Answer / model: *confessor*, *-oris m.*, nominative singular title/category; in this context one who confesses/professes the faith, conventionally a saint who was not a martyr, not simply someone admitting a fault.

5. Give the four parts of a defensible contextual lexical note.

Answer / model: Lemma and construction; precise sense here; close parallel; contrast with a plausible but wrong sense.

Solution IV.3 — Register diagnosis

Worksheet ID: IV.3

Focus: Support a register judgment with forms.

Use: Choose after A1-A or A1-B.

1. **Text:** *Et Verbum caro factum est, et habitavit in nobis.*

Passage ID: IV.3.1; exact source and collation state are recorded in the passage inventory.

Parse the forms, then distinguish direct observations from register inference.

Answer / notes: *Verbum* is the subject and *caro* a predicate nominative. *Factum est* is third-person singular perfect indicative in the perfect system of *fio*, which also supplies the passive of *facio*; *factum* is neuter singular with *Verbum*, here “became/was made.” *Habitavit* is perfect active with the same subject. The Christian contextual sense of *Verbum* and the paratactic coordination are observations; their wider register significance requires comparison with the identified Johannine source and other cited texts.

2. Why is repeated *et* insufficient by itself to prove that a sentence is ungrammatical or nonclassical?

Answer / model: Coordination with *et* is grammatical. Its frequency may support a corpus comparison when documented, but this feature by itself proves neither date nor source-language influence.

3. Classify each difference: *æ/ae*; *salvare* in Christian sense; a changed case ending; a semicolon added by an editor.

Answer / model: Orthographic; lexical/semantic register; morphological/substantive; punctuation/editorial.

4. Revise the claim “This is bad Latin because it says *et* three times.”

Answer / model: Model: “The three coordinated finite clauses are grammatical. A register note should compare their sustained parataxis with an identified biblical source or corpus before drawing a historical inference.”

5. Write a register note on the complete project-composed bridge narrative in the packet reader. Separate observation, comparison, and inference.

Answer / model: A sound answer quotes exact forms, identifies ordinary morphology, documents specialized vocabulary or repeated structure, names a close parallel from the supplied Cicero, Ambrose, or Thomas readings, and signals uncertainty. A bare period label supplies no linguistic evidence.

Solution IV.4 — Register-controlled composition

Worksheet ID: IV.4

Focus: Use a stated model consistently.

Use: Complete after the first three A1 sheets only if more production is useful.

1. Write “The Word illuminated the hearts of the faithful” using *Verbum*, *illustro*, and *corda fidelium*.

Answer / model: *Verbum corda fidelium illustravit.*

2. Change the preceding sentence to passive without changing tense.

Answer / model: *Corda fidelium a Verbo illustrata sunt.* *illustrata* is neuter plural agreeing with *corda*.

3. Add a coordinated clause: “and they rejoiced in his light.”

Answer / model: Model: *Corda fidelium a Verbo illustrata sunt, et in lumine eius gavisae sunt.* *gavisae sunt* is neuter plural semi-deponent in sense.

4. Mark which choices are ordinary inherited grammar and which vocabulary marks Christian register.

Answer / model: Agreement, passive formation, genitive, and coordination are inherited grammar; capitalized/theologically specialized *Verbum* and the image of illuminating hearts mark Christian context.

5. Compose four Latin sentences in one declared register, then annotate one feature per sentence.

Answer / model: Answers vary. A sound response has correct morphology and syntax, consistent register, and senses attested in the packet’s source and lexicon entries. Each annotation cites a supplied model or lexical entry rather than intuition.

CHAPTER 5

A2 worksheet family: Vulgate texture

Solution IV.5 — Parataxis and formula

Worksheet ID: IV.5

Focus: Read relations beneath repeated coordination.**Use:** Use before translating a biblical lesson.

1. **Text:** *Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.*

Passage ID: IV.5.1; exact source and collation state are recorded in the passage inventory.

Parse every verb and describe the relation in each pair.

Answer / notes: Present active imperatives plural *petite, quærite, pulsate*; future passive forms *dabitur, aperietur*; future active *invenietis*; *vobis* dative. Each imperative is followed by a promised consequence, expressed by coordination rather than an explicit conditional.

2. Rewrite the first pair as an explicit condition without claiming the Vulgate “means literally” that new sentence.

Answer / model: Model: *Si petetis, dabitur vobis.* This makes the inferred relation explicit but changes the rhetoric and construction.

3. In *factum est ut veniret*, identify the frame and event clause.

Answer / model: *factum est* is the impersonal narrative frame; *ut veniret* supplies the event/content, with imperfect subjunctive.

4. Explain the discourse work of *ecce* in *ecce Agnus Dei*.

Answer / model: It presents or directs attention to what follows; *Agnus* is nominative in the presentation. It need not be forced into an English finite-verb paradigm.

5. List three logical relations that *et* may leave to context.

Answer / model: Sequence, consequence, contrast, explanation, simultaneity, or simple addition; any three with a defensible example.

Solution IV.6 — Source and adaptation

Worksheet ID: IV.6

Focus: Account for every grammatical change.

Use: Both source and liturgical adaptation are supplied here.

1. **Text:** *Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus.*

Passage ID: IV.6.1; exact source and collation state are recorded in the passage inventory.

Parse *dignus*, *ut intres*, *verbo*, *sanabitur*, *puer meus*.

Answer / notes: *dignus* nominative predicate; *intres* present active subjunctive 2 singular in a clause complementing/respecting worthiness; *verbo* ablative means; *sanabitur* future passive; *puer meus* nominative subject.

2. Record the Ordinary's adaptation and the required agreement.

Answer / model: It substitutes *anima mea* for *puer meus*; both new forms are nominative singular feminine, while *sanabitur* remains 3 singular.

3. What wider narrative fact is activated beyond the shared words?

Answer / model: The centurion trusts Christ's authority to heal by a word despite unworthiness; the communicant applies that trust and unworthiness to the soul.

4. **Text:** *Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua.*

Passage ID: IV.6.2; exact source and collation state are recorded in the passage inventory.

Compare the agreement in *pleni sunt* with Isaiah's *plena est omnis terra*.

Answer / notes: In the Mass, plural *sunt* responds to the compound subject *cæli et terra*; masculine plural *pleni* uses allowed nearest-noun gender agreement with adjacent masculine *cæli*. In Isaiah, feminine singular *plena* and singular *est* agree with *omnis terra*.

5. Why must an allusion note mention the shift from *eius* to *tua*?

Answer / model: It changes third-person reference to direct second-person address, adapting the scriptural acclamation to the liturgical utterance.

Solution IV.7 — Biblical pattern imitation

Worksheet ID: IV.7

Focus: Preserve an observable frame.

Use: Do not label exercise compositions as liturgical texts.

1. **Text:** *Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.*

Passage ID: IV.7.1; exact source and collation state are recorded in the passage inventory.

List the four structural features to preserve in an imitation.

Answer / notes: Object + adjective before imperative; prepositional phrase of location; vocative; coordinated second petition with parallel object/adjective and imperative.

2. Using *fides, firma, confirma, nobis; spes, certa, conserva, cordibus*, write a parallel petition.

Answer / model: Model: *Fidem firmam confirma in nobis, Deus, et spem certam conserva in cordibus nostris.*

3. Parse every accusative in the model answer.

Answer / model: *fidem firmam* accusative singular feminine object + modifier of *confirma*; *spem certam* accusative singular feminine object + modifier of *conserva*.

4. Change both petitions to first-person plural hortatory subjunctives.

Answer / model: Model: *Fidem firmam in nobis confirmemus, et spem certam in cordibus nostris conservemus.*

5. Create a second imitation with different vocabulary and annotate the preserved pattern.

Answer / model: Answers vary; the key requires two parallel object/adjective + verb members, correct cases/agreement, a coherent phrase of location, and explicit identification of the source pattern.

Solution IV.8 — Direct biblical reading

Worksheet ID: IV.8

Focus: Understand before rendering.

Use: Use as a fresh cumulative reading for A2.

1. **Text:** *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Passage ID: IV.8.1; exact source and collation state are recorded in the passage inventory.

Map subjects, predicates, and prepositional phrase; explain why order matters.

Answer / notes: First: *Verbum* is subject with *erat*; second: *Verbum* is subject with *apud Deum*. In the third clause both *Deus* and *Verbum* are nominative, so morphology alone cannot distinguish subject from predicate. Prior discourse and the source's progression support continuing *Verbum* as subject and fronted *Deus* as predicate nominative; proximity alone does not decide.

2. Explain *apud* + accusative here without reducing it to one English preposition.

Answer / model: It expresses presence/relationship “with/in the presence of” God; dictionary sense must fit Johannine context.

3. Identify the repeated rhetorical element.

Answer / model: Lexical repetition of *Verbum*, including anadiplosis across the first two clauses, together with repeated *erat* and *et*-coordination.

4. Write a two-sentence Latin paraphrase using simpler order but preserving the claims.

Answer / model: Model: *Verbum in principio erat. Verbum apud Deum erat, et Verbum Deus erat.*

5. Without translating line by line, write an English paragraph explaining what grammatical decisions a reader must make.

Answer / model: The answer must address predicate nominative versus subject, repeated imperfect *erat*, *apud* government, and the effect of fronted *Deus*; a doctrinal summary without grammar is insufficient.

Part VI

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Packet boundary

This is packet EL-M19, *Register and Biblical Texture*, 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. Historical and stylistic claims remain bounded by exact texts and named editions.

EL-GUIDE owns the course-wide study and correction method, source classes, recurrence loop, and the meaning of “before continuing.” EL-MW owns the printable cumulative memory system. EL-REFERENCE owns the compact grammar and reading lexicon. This packet nevertheless prints the instruction, passages, glosses, forms, exercises, and models needed for its ordinary work; it does not quietly depend on a separate textbook, dictionary, Missal, translation, or person directing the work.

The description before continuing names what should become reasonably dependable in fresh Latin. Repeated vocabulary, paradigms, contrasts, reconstruction, and composition are the normal means of making it dependable.

1.2 Controlling records and local state

Course-wide research records own editions, passages, vocabulary, answers, curriculum structure, rights, and verification. The leaf’s packet map records its unit grouping, reader and memory sets, local boundary, and next direction. Claim-local qualifications remain beside affected material; received wording must agree with the course passage inventory and named edition.

Uncited ordinary examples are project-composed instructional Latin. Received texts, normalizations, adaptations, project glosses, and unresolved leads are distinguished by the course source convention. Project composition never presents itself as received liturgy, Scripture, or an author’s wording.

The redesigned source edition has not inherited the release status of the earlier installed PDFs. A successful build does not install or release a new snapshot; each changed PDF remains subject to the recorded source, rights, review, and exact-byte authorization boundaries.

CHAPTER 2

References

These references identify and verify the received Latin printed in the course. Every passage, gloss, comparison text, and model needed for the work is already supplied in the packet or its course companions; consulting the source editions is not part of ordinary packet completion. Project explanation, translation, reconstruction, exercises, comparison sets, and compositions are distinguished from received wording by the P/R convention in the scope record.

2.1 Missal and biblical corpus

- Catholic Church, *Missale Romanum ex decreto SS. Concilii Tridentini restitutum, Summorum Pontificum cura recognitum*, editio typica (Rome: Typis Polyglottis Vaticanis, 1962). Page images control doubtful wording over OCR or a searchable presentation.
- The four complete course dossiers are listed separately so each stable ID remains legible:
 - MR62-FORM-ADV1: First Sunday of Advent, printed pp. 1–2;
 - MR62-FORM-PENT: Pentecost, pp. 356–358;
 - MR62-FORM-XII-PENT: Twelfth Sunday after Pentecost, pp. 392–393;
 - MR62-FORM-XXIII-PENT: Twenty-third Sunday after Pentecost, pp. 416–417.
 The identified page images were visually checked.
- *Biblia Sacra Vulgatae Editionis, Sixti V et Clementis VIII*, Michael Hetzenauer, ed. (1914), is the controlling biblical comparison witness where a passage record names it. A Missal reading remains a Missal reading even when it quotes or adapts Scripture.

2.2 Verified connected prose

- CAES-DUPONTET1900: Renatus Du Pontet, ed., *C. Iuli Caesaris Commentariorum pars prior* (Oxford: Clarendon, 1900), *Bellum Gallicum* 1.1.1.
- CIC-FALCONER1923: W. A. Falconer, ed., *De senectute, De amicitia, De divinatione* (Cambridge, MA: Harvard University Press, 1923), *Laelius* 6.20. The course reproduces no facing edition translation.
- HIER-CSEL54: Isidor Hilberg, ed., *S. Eusebii Hieronymi Epistulae*, CSEL 54 (Vienna and Leipzig: Tempsky and Freytag, 1910), *Epistula* 22.30.4.
- AUG-CSEL33: Pius Knöll, ed., *S. Aureli Augustini Confessionum libri XIII*, CSEL 33 (Vienna: Tempsky, 1896), *Confessiones* 1.1.1 and 10.27.38.
- AMB-KRAB1857: Johann Georg Krabinger, ed., *De officiis ministrorum libri III* (Tübingen: H. Laupp, 1857), 1.11.38.
- THOM-LEON4: *Sancti Thomae Aquinatis Opera omnia iussu impensaque Leonis XIII*, vol. 4 (Rome: Typographia Polyglotta, 1888), *Summa theologiae* I, q. 1, a. 1, corpus opening.

2.3 Verified poetry

- PHAED-POST1919: J. P. Postgate, ed., *Phaedri Fabulae Aesopiae* (Oxford: Clarendon, 1919), 1.1.1–6.
- VERG-HEND1891: John Henderson, ed., *Aeneid, Book I* (Toronto: Copp, Clark, 1891), 1.1–4.
- OVID-OWEN1885: S. G. Owen, ed., *P. Ovidi Nasonis Tristium libri V* (Oxford: Clarendon, 1885), 1.1.1–2.
- HOR-WICKGAR1912: E. C. Wickham and H. W. Garrod, eds., *Q. Horati Flacci opera* (Oxford: Clarendon, 1912), *Carmina* 1.11.
- MR62-FORM-PENT: the complete Pentecost Sequence in the 1962 Missal, printed p. 357.

The consulted print editions are public domain in the United States as recorded in the edition manifest. Their scans are verification witnesses and are not reproduced. All English renderings in the course are new project translations. Candidate passages by other authors remain outside the received course corpus until an exact edition and page have been checked.

2.4 Grammar and Reading Lexicon

The course's Reference Grammar and complete controlled Reading Lexicon are the immediate aids for packet work. The inherited comparison bibliography includes J. H. Allen and J. B. Greenough, *New Latin Grammar* (1903); Charles E. Bennett, *New Latin Grammar*, 1918 revision; Charlton T. Lewis and Charles Short, *A Latin Dictionary* (1879); and Du Cange et al., *Glossarium mediae et infimae latinitatis*, L. Favre ed. (1883–1887).

Those works describe different strata and do not form one undifferentiated authority. A classical rule does not by itself establish a biblical, patristic, medieval, or stable liturgical development. Most inherited rule explanations lack a recorded locus-by-locus chain to those works, so the course does not claim that every rule or project gloss has received an independent external lexical audit.

2.5 Citation and normalization

Missal passages are cited by stable source ID, liturgical locus, genre, and printed pages; biblical passages by book, chapter, and verse; historical authors by work and section. Declared changes of *j/i*, *u/v*, ligature, capitalization, punctuation, accent, or line display are recorded apart from substantive variants. A prose-order reconstruction, scansion display, or composition remains P analysis even when every word derives from a received passage. The edition manifest, source ladder, poetry map, and passage inventory give the exact page-image locators and remaining evidence limits.

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