

Ecclesiastical Latin

EL-REVIEW-III: Missal Reading Cumulative Review

Identified formularies M-A/M-B and fixed fresh-formulary transfer M-C after packet M18

A detachable cumulative self-review with fresh forms, connected reading, composition, and complete answers. Use it honestly, at your own pace, to locate strengths and recurring uncertainty.

Corpus Ordinary project Latin; classical, biblical, patristic, ecclesiastical, and poetic sources; 1962 *Missale Romanum* as the principal destination

Method Print, annotate, parse, copy, transform, translate, and compose by hand

Pacing Use when fresh cumulative work would clarify what is dependable and what deserves another return

Document Cumulative self-review and answer companion

Triptych: AI Driven Studies in Catholic Faith, Worship, and Law

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Part I

Using This Review

CHAPTER 1

Purpose and method

Every Latin text needed for these forms is printed in the Included Latin part. Use M-A with MR62-FORM-ADV1 and M-B with MR62-FORM-PENT, preserving first-pass clause maps, lookup hypotheses, and direct summaries. M-C uses the fixed fresh pair MR62-FORM-XII-PENT and MR62-FORM-XXIII-PENT. Compare the result by genre and reading decision, then revisit the exact grammar, vocabulary, or reading method that remains uncertain.

CHAPTER 2

Common self-review method

Each companion offers parallel forms so that a later return can use fresh material rather than memory of an answer. Begin a form without its solutions. Use only the aids printed in the form, mark every aid actually consulted, and leave the first decisions visible when correcting in another color. A later form is most useful after other Latin has intervened.

The Missal-reading review includes two identified formularies and a fixed fresh pair. All four are printed in the companion with stable source IDs. The first pair demonstrates the method across a complete Mass; the fresh pair provides transfer work without source hunting. Work may be spread across as many sittings as sustained attention needs.

For a closed item, compare the answer by its deciding evidence: form, agreement, government, clause relation, reference, or textual locus. For an open composition, the printed answer is one model. Compare morphology, government, intended sense, cohesion, register, and whether important choices can be defended from the course grammar or an identified Latin model. Do not change defensible Latin merely because the model uses different words.

A definition has become useful when its deciding feature can be stated, distinguished from a nearby construction, recognized in fresh Latin, and used accurately where appropriate. A familiar label without those abilities is a reason to return to the definition-and-contrast sheet.

Reading the result qualitatively

After checking, sort substantive uncertainty into these families:

Area	Evidence of dependable control	A useful next return
Forms and vocabulary	Forms and lexicon facts are recalled in fresh contexts, and an error can be found and repaired by rule	Repeat the exact paradigm or vocabulary round, then meet it in a new sentence
Agreement and government	Case, agreement, and complements are justified from Latin evidence rather than English order	Rebuild the dependency groups and complete a transformation sheet
Clauses and connected reading	The verbal spine, dependencies, and material ambiguities remain visible in a direct reading	Map a fresh passage before translation and compare it with the model only afterward
Vocabulary in context	The chosen sense, construction, family, and collocation fit the sentence rather than merely matching a first gloss	Use the vocabulary-family sheet and revisit the word in several source contexts
Composition	A short passage preserves its propositions, grammatical relations, idiom, and declared register through revision	Return to the sentence frame or imitation model, then rewrite on a different subject
Source and style	Claims about wording, allusion, rhetoric, or poetry rest on exact forms and identified witnesses	Reopen the supplied source comparison and narrow any claim that outruns its evidence

Recurring uncertainty identifies the next useful work; it does not erase what is already secure. Record the explanation, memory set, reading, or composition sheet revisited, then use different Latin for the later return.

Part II

Included Latin

CHAPTER 1

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.

1.1 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.

1.2 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 2

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.

2.1 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.

2.2 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 3

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.

3.1 The complete Proper

Introit — Ps. 69:2–3, 4

Deus, in adiutorium meum intende: Domine, ad adiuvandum 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.

3.2 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 4

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.

4.1 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.

4.2 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.

Part III

Review Forms

CHAPTER 1

Missal Reading Cumulative Review

M-A. Identified complete-Mass reading

Review form ID: M-A

Focus: Genre reading and lookup discipline after M18

Use: Use the complete Dominica I Adventus formulary printed in Included Latin as MR62-FORM-ADV1. No English translation or parser is needed. Consult the printed review lexicon only after a written lemma hypothesis. Work across as many sittings as useful, keeping the answers closed during the first reading.

1. *Item ID: M-A.1*

Define **genre**, **ellipsis**, **reconstruction**, and **direct reading** as this course uses them; state one abuse each definition prevents.

2. *Item ID: M-A.2*

Before lookup, list unknown forms from the Introit and give a lemma/morphology hypothesis for each.

3. *Item ID: M-A.3*

Clause-map the Collect completely.

4. *Item ID: M-A.4*

Explain the position and function of *te* in both *te mereamur protegente...te liberante*.

5. *Item ID: M-A.5*

Outline the argument of Romans 13:11–14 directly from its Latin connectors and exhortatory forms.

6. *Item ID: M-A.6*

Parse *abiciamus...induamur...ambulemus*.

7. *Item ID: M-A.7*

Map the longest Gospel sentence you find in the printed MR62-FORM-ADV1 Gospel (Luke 21:25–33).

8. *Item ID: M-A.8*

Explain the future perspective in *cum videritis hæc fieri...scitote*.

9. *Item ID: M-A.9*

Reconstruct neutral order for *Hæc sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium*.

10. *Item ID: M-A.10*

Explain the relation among *nos*, *mandatos*, *puriores*.

11. *Item ID: M-A.11*

Parse the Postcommunion's *ut reparationis nostræ ventura solemnia congruis honoribus præcedamus*; classify the *ut* with appropriate caution.

12. *Item ID: M-A.12*

Give a direct Latin or diagrammatic summary of each Proper text without line-by-line English.

13. *Item ID: M-A.13*

Log all use of the printed review lexicon and identify any consultation that a better morphological hypothesis would have avoided.

14. *Item ID: M-A.14*

After a delay, read the complete formulary silently from Latin only and write a one-page English account of its recurring vocabulary and imagery.

M-B. Later identified complete-Mass reading

Review form ID: M-B

Focus: A fresh return to genre reading and lookup discipline

Use: Use the complete Dominica Pentecostes formulary printed in Included Latin as MR62-FORM-PENT after other Latin has intervened. Follow the same printed-lexicon and first-attempt method as M-A.

1. *Item ID: M-B.1*

Define a **lemma hypothesis**, an **inferable word**, and a **lookup-required word**; explain why an unfamiliar printed form is not automatically in the last category.

2. *Item ID: M-B.2*

Create a pre-lookup vocabulary triage for the Introit and Sequence: known, inferable, lookup required.

3. *Item ID: M-B.3*

Clause-map the Collect beginning *Deus, qui hodierna die....*

4. *Item ID: M-B.4*

Map one long sentence from the Acts 2 lesson printed in MR62-FORM-PENT and explain its participles and language-list apposition.

5. *Item ID: M-B.5*

Explain why the Sequence's poetic order cannot be read by proximity alone.

6. *Item ID: M-B.6*

Choose two strophes of the Sequence; restore prose order and identify ellipsis.

7. *Item ID: M-B.7*

Outline the Gospel argument from *Si quis diligit me* through the promise of the Paraclete.

8. *Item ID: M-B.8*

Parse *mansionem apud eum faciemus*.

9. *Item ID: M-B.9*

Distinguish future indicatives and present subjunctives in the printed Gospel.

10. *Item ID: M-B.10*

Diagram the Secret and Postcommunion, focusing on what each *ut* clause supplies.

11. *Item ID: M-B.11*

Trace one secure scriptural allusion in a chant beyond merely naming its citation.

12. *Item ID: M-B.12*

Write Latin summaries of the Collect, Lesson, Gospel, and Sequence in one or two simple sentences each.

13. *Item ID: M-B.13*

Complete the review-lexicon-use and error ledger.

14. *Item ID: M-B.14*

Write a one-page account of how the formulary's Latin expresses teaching, indwelling, consolation, gift, and mission.

M-C. Fresh-formulary transfer

Review form ID: M-C

Focus: Two fixed complete formularies

Use: Use the complete formularies printed in Included Latin as MR62-FORM-XII-PENT (Dominica XII post Pentecosten) and MR62-FORM-XXIII-PENT (Dominica XXIII post Pentecosten). They are the fixed fresh pair for this form; no source selection or outside Missal is needed. Follow M-A's first-attempt and printed-lexicon method.

1. *Item ID: M-C.1*

Record both stable source IDs and their printed headings, then preview the genres present without translating them.

2. *Item ID: M-C.2*

Before lookup, inventory unknown forms and write a lemma, morphology, and likely-function hypothesis for each.

3. *Item ID: M-C.3*

For each Mass, clause-map the Collect and one other oratio.

4. *Item ID: M-C.4*

For each Mass, map one connected scriptural reading and one chant text.

5. *Item ID: M-C.5*

Give a direct Latin or diagrammatic summary of every proper text in both formularies.

6. *Item ID: M-C.6*

Defend four decisions to consult the printed review lexicon and four decisions not to consult it.

7. *Item ID: M-C.7*

After a delay, reread both complete formularies from Latin only and state their recurring vocabulary, syntax, and imagery.

8. *Item ID: M-C.8*

Compare both readings and name the next useful work.

Part IV

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

Missal Reading Cumulative Review

M-A. Identified complete-Mass reading

Review form ID: M-A

Focus: Genre reading and lookup discipline after M18

Use: Use the complete Dominica I Adventus formulary printed in Included Latin as MR62-FORM-ADV1. No English translation or parser is needed. Consult the printed review lexicon only after a written lemma hypothesis. Work across as many sittings as useful, keeping the answers closed during the first reading.

1. *Item ID: M-A.1*

Define **genre**, **ellipsis**, **reconstruction**, and **direct reading** as this course uses them; state one abuse each definition prevents.

Answer / model: Genre is a recurring kind of text with characteristic communicative work and linguistic expectations; it does not predetermine every construction. Ellipsis is grammatically recoverable unexpressed material, not permission to invent whatever improves an English translation. Reconstruction rearranges or supplies marked material to expose syntax while preserving every printed form. Direct reading builds understanding from Latin forms and relations rather than using a facing translation as the medium.

2. *Item ID: M-A.2*

Before lookup, list unknown forms from the Introit and give a lemma/morphology hypothesis for each.

Answer / model: Likely targets include *levavi*, *erubescam*, *irrideant*, *exspectant*, *confundentur*, *semitas*, *edoce*. Models: *levavi* 1 sg. perfect active; *erubescam* 1 sg. future indicative or present subjunctive—context after confidence/negative decides; *irrideant* present subjunctive 3 pl.; etc. Log actual unknowns honestly.

3. *Item ID: M-A.3*

Clause-map the Collect completely.

Answer / model: Main imperatives *excita*, *veni*; parenthetical *quæsumus*; purpose *ut...mereamur*; passive infinitives; two ablative absolutes; relative conclusion *Qui vivis et regnas*. See C-A for detailed core.

4. *Item ID: M-A.4*

Explain the position and function of *te* in both *te mereamur protegente...te liberante*.

Answer / model: Each *te* is ablative subject of a present-participle ablative absolute, separated from its participle by intervening material in the first phrase; neither is object of *mereamur*.

5. *Item ID: M-A.5*
Outline the argument of Romans 13:11–14 directly from its Latin connectors and exhortatory forms.
Answer / model: Expected movement: knowledge of the hour; salvation nearer; night advanced/day approached; therefore cast off works of darkness and put on arms of light; walk honorably, not in listed vices; put on the Lord Iesus Christus. Cite *quia, enim, autem, ergo, et, non...sed* and distinguish the hortatory subjunctives from imperatives.
6. *Item ID: M-A.6*
Parse *abiciamus...induamur...ambulemus*.
Answer / model: First-person plural present subjunctives, hortatory; *abiciamus/ambulemus* active, *induamur* passive in form; all exhort the community.
7. *Item ID: M-A.7*
Map the longest Gospel sentence you find in the printed MR62-FORM-ADV1 Gospel (Luke 21:25–33).
Answer / model: Answer depends on chosen sentence. It must identify all finite verbs, participles, subjects, subordinate relations, pronoun antecedents, and coordinated members. Spot checks: *arescentibus hominibus* ablative absolute; *quæ supervenient* relative; *cum videritis* temporal with future perfect; *donec omnia fiant* temporal limit with subjunctive.
8. *Item ID: M-A.8*
Explain the future perspective in *cum videritis hæc fieri...scitote*.
Answer / model: *videritis* future perfect indicative in a future temporal clause; *fieri* present infinitive complement, *scitote* future imperative plural. The seeing precedes the commanded recognition within future time.
9. *Item ID: M-A.9*
Reconstruct neutral order for *Hæc sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium*.
Answer / model: Model: *Domine, hæc sacra faciant nos, potenti virtute mundatos, puriores venire ad suum principium*. *hæc sacra* subject, *faciant* jussive/petition subjunctive, *nos* acc. subject/object construction with *venire, mundatos/puriores* acc. pl. agreeing.
10. *Item ID: M-A.10*
Explain the relation among *nos, mundatos, puriores*.
Answer / model: All accusative plural masculine/mixed referring to the worshippers; *mundatos* perfect passive participle, *puriores* comparative predicate with the caused-motion infinitive construction.
11. *Item ID: M-A.11*
Parse the Postcommunion's *ut reparationis nostræ ventura solemnia congruis honoribus præcedamus*; classify the *ut* with appropriate caution.
Answer / model: It gives the requested effect and permits a purpose/result reading in this petition context; *præcedamus* pres. subj. 1 pl.; *ventura solemnia* acc. pl. n. object, future participle + substantive; *reparationis nostræ* genitive; *congruis honoribus* ablative means/manner.
12. *Item ID: M-A.12*
Give a direct Latin or diagrammatic summary of each Proper text without line-by-line English.
Answer / model: Simple Latin summaries or clause diagrams should state each text's movement accurately. Copying a published English proper does not demonstrate direct summary.

13. *Item ID: M-A.13*

Log all use of the printed review lexicon and identify any consultation that a better morphological hypothesis would have avoided.

Answer / model: Each entry must show form, hypothesis, confirmed lemma/sense, and sentence function. Progress is fewer morphology-driven false consultations, not zero rare vocabulary.

14. *Item ID: M-A.14*

After a delay, read the complete formulary silently from Latin only and write a one-page English account of its recurring vocabulary and imagery.

Answer / model: Expected links include approach/coming, ways, expectation, light/night, salvation/redemption, and preparation. Claims must cite Latin lemmas/forms.

M-B. Later identified complete-Mass reading

Review form ID: M-B

Focus: A fresh return to genre reading and lookup discipline

Use: Use the complete Dominica Pentecostes formulary printed in Included Latin as MR62-FORM-PENT after other Latin has intervened. Follow the same printed-lexicon and first-attempt method as M-A.

1. *Item ID: M-B.1*

Define a **lemma hypothesis**, an **inferable word**, and a **lookup-required word**; explain why an unfamiliar printed form is not automatically in the last category.

Answer / model: A lemma hypothesis is a written prediction of lexicon headword, morphology, and likely function before consultation. An inferable word is unknown in isolation but recoverable with adequate confidence from morphology, word family, parallelism, and context. A lookup-required word remains materially uncertain after those tests. An unfamiliar surface form may be a known lemma under an inflection or a transparent member of a known family.

2. *Item ID: M-B.2*

Create a pre-lookup vocabulary triage for the Introit and Sequence: known, inferable, lookup required.

Answer / model: Answers vary. Each inferable item needs a stated word family/context reason; each lookup needs a lemma hypothesis.

3. *Item ID: M-B.3*

Clause-map the Collect beginning *Deus, qui hodierna die...*

Answer / model: Vocative; relative divine-act clause; imperative *da*; dative *nobis*; coordinated infinitives *sapere/gaudere* with their complements. See C-B.

4. *Item ID: M-B.4*

Map one long sentence from the Acts 2 lesson printed in MR62-FORM-PENT and explain its participles and language-list apposition.

Answer / model: Passage-specific. The map must control finite verbs, *factus/advenientis/repleti* or other selected participles, subjects, ablatives, and the relation of peoples/languages; check against the printed Latin.

5. *Item ID: M-B.5*

Explain why the Sequence's poetic order cannot be read by proximity alone.

Answer / model: Parallelism, repeated frames, and marked placement may separate related words; agreement and government establish syntax. Cite two exact examples from *Veni, Sancte Spiritus*.

6. *Item ID: M-B.6*

Choose two strophes of the Sequence; restore prose order and identify ellipsis.

Answer / model: Answers vary. Preserve every printed form; place supplied words in brackets; explain how the original parallelism or visible ending pattern differs from the prose scaffold.

7. *Item ID: M-B.7*

Outline the Gospel argument from *Si quis diligit me* through the promise of the Paraclete.

Answer / model: Expected nodes: condition of love; keeping word; Father/Son coming and dwelling; negative counterpart; word's source; present speech; Paraclete will teach/remind. Cite Latin conditional, relative, and future forms.

8. *Item ID: M-B.8*

Parse *mansionem apud eum faciemus*.

Answer / model: *mansionem* acc. sg. object of future active 1 pl. *faciemus*; *apud + eum* acc. marks presence with him; supplied subject Father and Son from context.

9. *Item ID: M-B.9*
Distinguish future indicatives and present subjunctives in the printed Gospel.
Answer / model: List exact forms and classify each clause. A tense list without clause function is incomplete.
10. *Item ID: M-B.10*
Diagram the Secret and Postcommunion, focusing on what each *ut* clause supplies.
Answer / model: Use the printed MR62-FORM-PENT text. Identify governing petition, purpose/result/content, mood, subjects, and any non-finite forms; compare their architecture without relying on English.
11. *Item ID: M-B.11*
Trace one secure scriptural allusion in a chant beyond merely naming its citation.
Answer / model: Use the source window printed with MR62-FORM-PENT: copy the decisive context, mark exact or morphologically adapted wording, and explain what the surrounding source contributes.
12. *Item ID: M-B.12*
Write Latin summaries of the Collect, Lesson, Gospel, and Sequence in one or two simple sentences each.
Answer / model: Models vary. Preserve accurate propositions and grammar; paraphrase rather than copying complete source phrases.
13. *Item ID: M-B.13*
Complete the review-lexicon-use and error ledger.
Answer / model: Use the same method as M-A; identify recurring grammar, genre, vocabulary, or poetic-order uncertainty and the exact sheet worth revisiting.
14. *Item ID: M-B.14*
Write a one-page account of how the formulary's Latin expresses teaching, indwelling, consolation, gift, and mission.
Answer / model: Claims must cite and parse decisive Latin forms from more than one genre.

M-C. Fresh-formulary transfer

Review form ID: M-C

Focus: Two fixed complete formularies

Use: Use the complete formularies printed in Included Latin as MR62-FORM-XII-PENT (Dominica XII post Pentecosten) and MR62-FORM-XXIII-PENT (Dominica XXIII post Pentecosten). They are the fixed fresh pair for this form; no source selection or outside Missal is needed. Follow M-A's first-attempt and printed-lexicon method.

1. *Item ID: M-C.1*

Record both stable source IDs and their printed headings, then preview the genres present without translating them.

Answer / model: The record names MR62-FORM-XII-PENT and MR62-FORM-XXIII-PENT and distinguishes oration, chant, lesson or epistle, and Gospel before close analysis.

2. *Item ID: M-C.2*

Before lookup, inventory unknown forms and write a lemma, morphology, and likely-function hypothesis for each.

Answer / model: The ledger must precede review-lexicon use and distinguish an unknown lemma from an unfamiliar inflection of a known lemma.

3. *Item ID: M-C.3*

For each Mass, clause-map the Collect and one other oratio.

Answer / model: Identify addresses, main petitions, subordinate clauses, non-finite forms, agreement, government, and material ambiguity without consulting an English rendering.

4. *Item ID: M-C.4*

For each Mass, map one connected scriptural reading and one chant text.

Answer / model: Control finite verbs, clause boundaries, speakers, ellipsis, poetic order, and the relation between each printed excerpt and its printed scriptural source window.

5. *Item ID: M-C.5*

Give a direct Latin or diagrammatic summary of every proper text in both formularies.

Answer / model: A sound answer follows the movement of each text without reproducing a published English proper or merely listing vocabulary.

6. *Item ID: M-C.6*

Defend four decisions to consult the printed review lexicon and four decisions not to consult it.

Answer / model: Each defense must cite morphology, syntax, context, word family, or lexical evidence; confidence alone is not evidence.

7. *Item ID: M-C.7*

After a delay, reread both complete formularies from Latin only and state their recurring vocabulary, syntax, and imagery.

Answer / model: Cite and parse decisive Latin forms from more than one genre in each Mass.

8. *Item ID: M-C.8*

Compare both readings and name the next useful work.

Answer / model: Describe what was understood directly, which spot parses and lookup decisions were sound, and which structural uncertainty recurred. Name the exact teaching, memory, or worksheet family worth revisiting, then use different Latin on a later return.

Part V

Scope and Sources

CHAPTER 1

Scope and Qualifications

1.1 Companion role

This publication is EL-REVIEW-III, *Missal Reading Cumulative Review*, in Triptych's print-first, self-paced Ecclesiastical Latin curriculum. It contains two identified complete-formulary reviews, an unfamiliar two-Mass transfer form, and complete models. The work may be spread across as many sittings as sustained attention needs.

It supports the twenty-two-packet common trunk and, where relevant, the eight-packet advanced poetry branch. It does not replace their substantive teaching, memory work, readers, composition, cumulative practice, or answers. Use M-A when M13–M18 feel reasonably secure, M-B on a later return, and M-C when unfamiliar complete formularies would be useful practice.

Every ordinary task in this companion is completable from material printed in the course set. A method exercise may explain how later independent research uses a full lexicon, source book, or page image, but no unavailable person or outside book controls the answer to the supplied work.

1.2 Corpus, review, and rights

The principal reading destination is the 1962 typical edition of the *Missale Romanum*; ordinary project Latin, classical prose and poetry, the identified Clementine Vulgate, patristic prose, hymnody, scholastic Latin, and other exact recorded texts form the broader learning corpus. This is a language-study aid, not an official liturgical book, pronunciation or ceremonial course, critical edition, or authority for a liturgical, theological, historical, textual, or canonical judgment.

Course-wide research records own edition, passage, lexicon, answer, curriculum, and source decisions; this leaf's companion map records its local selection and role. No independent Latinist, liturgist, pedagogue, theologian, textual scholar, or ecclesiastical reviewer is claimed. Received text, donor provenance, collation, and redistribution limits remain exactly as recorded. Redesigned PDFs require their own complete build, review, install, and exact-byte authorization; the status of earlier installed snapshots does not transfer to changed files.

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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