

Assembling the Mass

How a day's Mass is put together out of the 1962 *Missale Romanum*

The 1960 *Rubricae generales* as printed in the 1962 Vatican typical edition. A study aid, not an Ordo and not a permission: see *Scope, Editions, and Qualifications*.

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1 Five decisions, taken in order

Open the missal at a date on which nothing is simple — a saint’s feast on a Lenten weekday, All Souls falling on a Sunday, a wedding in Advent, a First Friday — and the book will not answer the question you actually have. It gives formularies. It does not tell you which one is yours today. That is the work of the rubrics printed in front of it, and they answer in a fixed order.

The controlling text is the code of rubrics that John XXIII approved by the *motu proprio Rubricarum instructum* of 25 July 1960 and that the Sacred Congregation of Rites promulgated by general decree the next day, binding from 1 January 1961.¹ The *motu proprio* ordered the code printed at the front of new editions of the two books, the Breviary receiving parts one and two, the Missal parts one and three. The 1962 Vatican typical edition does exactly that. Its front matter carries *Rubricae generales*, nn. 1–137, cited here as RG n, and *Rubricae generales Missalis Romani*, nn. 269–530, cited here as RGMR n. Where those numbers are not enough — for the Mass’s own ceremonial, for the text of the Ordinary, for a formulary’s own directions — the *Ritus servandus in celebratione Missae*, the *Ordo Missae* and the rubrics printed with each Mass govern.

The code makes precedence a closed question and puts the answer in one place:

RG 7
<i>Praecedentia inter singulos dies liturgicos unice per peculiarem tabellam (n. 91) determinatur.</i>

Unice — solely. No other title, privilege or custom decides which day wins; RG 91 repeats the point (“sublati quibuslibet aliis titulis vel normis”). That single sentence is why the method below works at all, and why it is a method rather than a set of habits.

What follows is five decisions. They are separate questions with separate rules, and the commonest practical error is to let one of them answer another.

- 1. Which liturgical day is it?** Read the calendar you are actually bound to — universal, diocesan or religious, plus the proper of the church you stand in — and list every liturgical day that falls on this civil date: Sunday or feria, vigil, day within an octave, feast, Our Lady on Saturday. More than one may be there. Section 2.
- 2. Which of them takes the day?** Put each competitor in its row of the table of RG 91 and take the highest. This decides the *Office of the day* and nothing else. Section 3.
- 3. What becomes of the losers?** Each impeded item is separately disposed of — omitted, commemorated, transferred to another date, or permanently repositioned — and the rule that disposes of it is not the rule that defeated it. Section 4.

¹ *Acta Apostolicae Sedis* 52 (1960) 593–595 (*motu proprio*) and 596 (decree). The decree “promulgat et promulgatum esse declarat, in novas Breviarii et Missalis romani editiones inserendum, et ab omnibus ad quos spectat, inde a die 1 ianuarii proximi anni 1961, servandum.”

4. **Which *kind* of Mass may be said?** The Mass of the Office is the default (RGMR 270), but a festive Mass in the broad sense, a votive Mass of one of four classes, a Mass of the dead of one of four classes, a ritual Mass or a Mass of an external solemnity may be admitted or forbidden. Their admission rules are their own; a day's class is one input to them, not the answer. Section 5.
5. **What goes in each slot?** Only now open the book. Ordinary, Proper, Common, commemorations, seasonal interventions, Gloria, Creed, Preface, dismissal and Last Gospel each have a rule, and several of them do not follow the choice of formulary. Sections 6 and 7.

Two words that look interchangeable are not. *Occurrence* is two or more Offices falling on one and the same day (RG 92); *concurrence* is the Vespers of one liturgical day meeting the First Vespers of the next (RG 103). Concurrence is settled at Vespers and has no effect whatever on the morning's Mass. When a rubric or an Ordo says a feast "has First Vespers," that is a statement about the Office, and it does not by itself give the feast the following day.

Three further cautions belong here rather than in an appendix, because each one changes an answer.

- **Day class, feast class and Mass class are three scales.** Days are of the first, second, third or fourth class (RG 8). Feasts are of the first, second or third class only (RG 36); there is no fourth-class feast. Votive Masses and Masses of the dead have their own four-class systems (RGMR 325, RGMR 392) whose numbers name the days on which they are *allowed*, not the dignity they possess. A "second-class votive Mass" is not a second-class day.
- **A calendar is a place, not a book.** RGMR 274 makes the Mass follow the calendar of the church or oratory where it is said, or of the place, or of the celebrating priest, or of the universal Church, according to the cases set out in RGMR 275–RGMR 284. Two priests at two altars in the same town can owe two different Masses on the same morning, lawfully.
- **This book cannot supply your particular calendar.** Every result below that depends on a national, diocesan, religious, titular, patronal or dedication feast is stated as a conditional. The approved proper has to be produced and read before the conditional becomes an answer, and a competent Ordo remains the practical authority for a given year and place.

2 Decision one: which liturgical day is it?

A liturgical day is a day set apart for the liturgy, running midnight to midnight, whose celebration ordinarily runs from Matins to Compline (RG 4, RG 5). On each day the Office and Mass are "aut de dominica, aut de feria, aut de vigilia, aut de festo, aut de octava" (RG 6). Those five are the whole inventory; there is nothing else a day can be, except that a sixth possibility, the Office of Our Lady on Saturday, occupies fourth-class Saturdays (RG 78).

So the first task is mechanical: write down every one of those five things that falls on your date, in every calendar that binds you.

2.1 Which calendar binds you

RGMR 274 settles this before anything else: "Missa dicenda est iuxta calendarium aut ecclesiae vel oratorii in quo Missa celebratur, aut loci, aut ipsius sacerdotis celebrantis, aut Ecclesiae universae, prout infra exponitur." The cases that follow are not interchangeable.

Where Mass is said	Calendar to be followed
In a church or public oratory	That church's or oratory's own calendar, for every priest, diocesan or religious alike; likewise in the principal semi-public oratory of a seminary, religious house, college, hospital or prison (RGMR 275).
In a secondary oratory of such a house	Either that oratory's calendar or the priest's own (RGMR 276).
In a private oratory, or on a portable altar outside a sacred place	Either the calendar of the place (RG 53 a) or the priest's own (RGMR 277).

Where Mass is said	Calendar to be followed
In an oratory fixed in a ship	The calendar of the universal Church; a priest celebrating outside it on a portable altar, or lawfully in the course of air, river or rail travel, may use either the universal calendar or his own (RGMR 279).
In a church of a different rite	That church's calendar for feasts, their grade, commemorations and the collect imposed by the Ordinary; but the variable parts are taken from that rite, with its own Ordinary and ceremonies (RGMR 284).

RGMR 278 then overrides the freedom: whatever calendar a priest might otherwise follow, he *must* say the Mass of the principal Patron of the nation, region or province, diocese, town or city, of the anniversary of the dedication of the cathedral, and of other days actually observed as feasts of precept. Which particular feasts these are is a question for the approved proper, not for this book.

2.2 The building blocks, with their classes

Sundays

Sundays are of the first or second class (RG 10). First-class Sundays are exactly six kinds: the four of Advent, the four of Lent, the two of Passiontide, Easter, Low Sunday and Pentecost (RG 11); Easter and Pentecost are also first-class feasts with octaves. *Every other Sunday is second class* (RG 12). The Sunday Office begins at First Vespers on the preceding Saturday (RG 13).

Two rules about Sundays do a great deal of work later:

RG 14
<i>Dominica celebratur suo die, iuxta rubricas. Officium et Missa dominicae impeditae nec anticipantur nec resumuntur.</i>
RG 17 (opening)
<i>Dominica excludit, per se, assignationem perpetuam festorum.</i>

An impeded Sunday is simply gone that year — it is not moved forward, back, or into the following week. And no feast may be perpetually assigned to a Sunday except the five the rubric itself names: the Holy Name, the Holy Family, Trinity Sunday, Christ the King, and those first-class feasts of the Lord already assigned to a second-class Sunday in a particular calendar. Those five “locum tenent dominicae occurrentis cum omnibus iuribus et privilegiis; de dominica, proinde, nulla fit commemoratio” (RG 17).

Ferias

A feria is any weekday other than Sunday (RG 21), and ferias run through all four classes. This is where most collisions with saints' days are actually decided, and where the code most sharply departs from the habits of an older missal.

Feria	What it does	Locus
First class: Ash Wednesday; all the ferias of Holy Week	Take precedence over any feast whatever, and admit no commemoration except one privileged one.	RG 23
Second class: the ferias of Advent from 17 to 23 December; the Ember Days of Advent, of Lent and of September	Take precedence over <i>particular</i> second-class feasts; if impeded, must be commemorated.	RG 24

Feria	What it does	Locus
Third class (a): the ferias of Lent and Passiontide from the Thursday after Ash Wednesday to the Saturday before Passion Sunday inclusive, not named above	Take precedence over third-class feasts. If impeded, must be commemorated.	RG 25 a
Third class (b): the ferias of Advent to 16 December inclusive, not named above	Yield to third-class feasts. If impeded, must be commemorated.	RG 25 b
Fourth class: every feria not named above	Never commemorated at all.	RG 26

The two third-class rows are printed as adjacent clauses of a single rubric and they say opposite things. A third-class saint on a Lenten weekday loses and is commemorated; the same saint on an Advent weekday before 17 December wins and the feria is commemorated. Nothing in the class numbers predicts this; only RG 25 does.

Vigils

A vigil is a liturgical day preceding a feast and preparing for it (RG 28); the Easter Vigil is excepted, “cum non sit dies liturgicus,” and is celebrated in its own manner. First-class vigils are two: Christmas, which takes the place of the Fourth Sunday of Advent with no commemoration of it, and Pentecost; they yield to nothing and admit no commemoration (RG 30). Second-class vigils are four: the Ascension, the Assumption, the Nativity of St John the Baptist, and Ss. Peter and Paul; they outrank third- and fourth-class days and are commemorated if impeded (RG 31). The one third-class vigil is that of St Lawrence (RG 32). And a second- or third-class vigil is dropped altogether — “penitus omittitur” — if it falls on any Sunday or on a first-class feast, or if the feast it precedes is itself transferred or reduced to a commemoration (RG 33).

Octaves

RG 64

Celebrantur tantum octavae Nativitatis Domini, Paschatis et Pentecostes, exclusis omnibus aliis, sive in calendario universali sive in calendariis particularibus.

Three, and no more, anywhere. The octaves of Easter and Pentecost are first class and their days are first-class days; the octave of Christmas is second class, its days second class, its octave day first class (RG 66–RG 67). The Christmas octave is then arranged by name, day by day, in RG 68: St Stephen, St John, the Holy Innocents (all second-class feasts), a commemoration of St Thomas of Canterbury on 29 December, a commemoration of St Sylvester on 31 December, and from particular calendars only first-class feasts of saints inscribed in the universal calendar on those same days, the rest being transferred past the octave.

Feasts, and where a feast comes from

Feasts are of the first, second or third class (RG 36), and are either universal — inscribed by the Holy See in the calendar of the universal Church, and to be celebrated by everyone of the Roman rite (RG 39) — or particular, that is proper or indulted (RG 38). The proper feasts a particular calendar must carry are enumerated exhaustively in RG 42–RG 46, and their classes are fixed there, not chosen locally:

Proper feast of	Feast, with the class the rubric fixes	Locus
A nation, region or province	Principal Patron (I class); secondary Patron (II class).	RG 42

Proper feast of	Feast, with the class the rubric fixes	Locus
A diocese or equivalent territory	Principal Patron (I); anniversary of the dedication of the cathedral (I); secondary Patron (II); saints and blessed duly inscribed in the Martyrology having a special relation of origin, long residence or death (II or III class, or a commemoration).	RG 43
A place, town or city	Principal Patron (I); secondary Patron (II).	RG 44
A church or public or semi-public oratory taking a church's place	Anniversary of dedication, if consecrated (I); feast of the Title, if consecrated or at least solemnly blessed (I); the saint whose body is kept there (II); a blessed whose body is kept there (III).	RG 45
An Order or Congregation	Title (I); canonised Founder (I) or beatified Founder (II); principal Patron of the whole Order, and of each religious province (I); secondary Patron (II); saints and blessed who were its members (II or III, or a commemoration).	RG 46

Only first-class feasts have a right of transfer when accidentally impeded (RG 95); everything else in this table is either commemorated or dropped for the year. That is worth noticing now, because it means a diocesan second-class Patron is materially weaker than the number “II” suggests.

Our Lady on Saturday

On Saturdays carrying a fourth-class feria, the Office is of Our Lady on Saturday (RG 78). It is the twenty-seventh of the twenty-eight rows of the precedence table — a fourth-class *Office*, not a feast — and it begins at Matins and ends after None (RG 79). Its Mass therefore exists and may be sung with the solemn tone (RGMR 515 b), but it is displaced by any occurring feast whatever.

2.3 The seasons, and why they matter here

The code fixes the seasons by their exact boundaries (RG 71–RG 77): Advent from First Vespers of Advent Sunday to None of the vigil of Christmas; Christmastide to 13 January, subdivided at Epiphany; Septuagesima from First Vespers of Septuagesima Sunday to Compline of Shrove Tuesday; Lent from Matins of Ash Wednesday to the Mass of the Easter Vigil exclusive, subdivided at Passion Sunday; Paschaltide from the beginning of the Easter Vigil Mass to None of the Saturday in the octave of Pentecost, subdivided at the Ascension and the vigil of Pentecost; and *tempus “per annum”* from 14 January to the Saturday before Septuagesima and from First Vespers of Trinity Sunday to None of the Saturday before Advent.

These are not decorative. Five of the assembly rules in Section 6 and almost all the Preface rules in Section 7 are keyed to a season boundary rather than to the day's class or the Mass's formulary, and a boundary is either crossed or it is not.

3 Decision two: which day takes the day

3.1 The table

RG 91 introduces it in a sentence that forecloses argument: “Praecedentia dierum liturgicorum, sublatis quibuslibet aliis titulis vel normis, unice regitur ex sequenti TABELLA DIERUM LITURGICORUM SECUNDUM ORDINEM PRAECEDENTIAE DISPOSITA.” Twenty-eight numbered rows, banded into the four classes of day. The row numbers themselves are then used as addresses by a dozen later rubrics — “diebus sub nn. 1, 2, 3 et 8 in tabella praecedentiae recensitis” — so they must be learned as numbers, not merely as an order.

Row	Liturgical day	Note
1	The feast of the Nativity of the Lord, Easter Sunday and Pentecost Sunday (first class with an octave).	
2	The Sacred Triduum.	
3	The feasts of the Epiphany and the Ascension of the Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart and Christ the King.	
4	The feasts of the Immaculate Conception and the Assumption of the Blessed Virgin Mary.	
5	The vigil and the octave day of the Nativity.	
6	The Sundays of Advent, Lent and Passiontide, and Low Sunday.	
7	The first-class ferias not named above: Ash Wednesday and Monday, Tuesday and Wednesday of Holy Week.	
8	The Commemoration of All the Faithful Departed — <i>which nevertheless yields to an occurring Sunday</i> .	The only row of the table carrying its own defeat.
9	The vigil of Pentecost.	
10	The days within the octaves of Easter and Pentecost.	
11	First-class feasts of the universal Church not named above.	Addressed by name in RGM 406 b.
12	Proper first-class feasts: principal Patron of nation, of region or province, of diocese; anniversary of the dedication of the cathedral; principal Patron of the place, town or city; feast and anniversary of the dedication of one's own church, or of a public or semi-public oratory taking a church's place; Title of one's own church; Title of an Order or Congregation; canonised Founder; principal Patron of an Order or Congregation and of a religious province.	Order within the row as printed.
13	Indulted first-class feasts, movable first, then fixed.	
14	Second-class feasts of the Lord, movable first, then fixed.	
15	Second-class Sundays.	
16	Second-class feasts of the universal Church which are not of the Lord.	
17	The days within the octave of the Nativity.	
18	Second-class ferias: Advent from 17 to 23 December inclusive, and the Ember Days of Advent, Lent and September.	
19	Proper second-class feasts: secondary Patron of nation, region or province, diocese, place, town or city; feasts of saints or blessed under RG 43 d; feasts of saints proper to a church (RG 45 c); beatified Founder (RG 46 b); secondary Patron of an Order or Congregation and of a religious province (RG 46 d); feasts of saints or blessed under RG 46 e.	
20	Indulted second-class feasts, movable first, then fixed.	
21	Second-class vigils.	
22	The ferias of Lent and Passiontide from the Thursday after Ash Wednesday to the Saturday before Passion Sunday inclusive, Ember Days excepted.	Above rows 23 and 24.
23	Third-class feasts inscribed in particular calendars: first the proper ones (saints or blessed under RG 43 d; feasts of blessed proper to a church, RG 45 d; saints or blessed under RG 46 e), then indulted ones, movable first, then fixed.	
24	Third-class feasts inscribed in the calendar of the universal Church, movable first, then fixed.	
25	The ferias of Advent to 16 December inclusive, Ember Days excepted.	Below rows 23 and 24.
26	Third-class vigils.	
27	The Office of Our Lady on Saturday.	
28	Fourth-class ferias.	

Three features of the table are load-bearing and easy to miss.

- **It ranks days, not saints.** Rows 6, 7, 15, 18, 22, 25, 27 and 28 contain no feast at all. A saint whose feast is third class in the universal calendar sits at row 24, below the Lenten ferias at row 22 and below any third-class feast a particular calendar owns at row 23 — including a particular calendar's indulted feasts.
- **Universal beats particular within a class, except at third class.** Rows 11 and 12 put universal first-class feasts above proper ones; rows 16 and 19 do the same at second class. At third class the order reverses: row 23

(particular) precedes row 24 (universal). The code does not explain the inversion; it simply prints it, and the practical consequence is that a diocesan third-class feast displaces a universal one on the same date.

- **Row 8 contains a defeat clause.** All Souls is a first-class liturgical day placed above the vigil of Pentecost and above every first-class feast of the universal Church, yet the row itself adds “*quae tamen locum cedit dominicae occurrenti.*” RG 16 b says the same thing from the Sunday’s side. This is the only place in the table where a row is qualified in this way, and it drives Case 3 below.

3.2 Occurrence: accidental and perpetual

RG 92

Occurrentia dicitur occursus duorum vel plurium Officiorum uno eodemque die. Occurrentia autem dicitur accidentalis, quando dies liturgicus mobilis et dies liturgicus fixus certis solummodo annorum intervallis simul occurrunt; perpetua vero quando duo dies liturgici quotannis simul occurrunt.

The distinction is not descriptive. It selects which remedy is available. Accidental occurrence — a movable day meeting a fixed one only in some years — may lead to *transfer* (RG 95–RG 99). Perpetual occurrence — two days that meet every year — may lead to *reposition*, a permanent reassignment in the calendar (RG 100–RG 102). A feast cannot be “transferred” out of a perpetual collision, and cannot be “repositioned” out of an accidental one.

RG 93 states the general effect and enumerates the only four outcomes:

RG 93

Effectus occurrentiae est, ut Officium diei liturgici gradus inferioris Officio gradus superioris cedat: quod fieri potest per minus nobilis omissionem, aut commemorationem, aut translationem, aut repositionem prout numeris sequentibus indicatur.

Omission, commemoration, transfer, reposition. Section 4 takes them in turn. Note in passing that RG 93 speaks of the *Office*: precedence decides what the Office of the day is, and the Mass follows the Office only because RGMR 270 separately says so (“*Missa proinde per se cum Officio diei concordare debet*”), with its own list of exceptions.

One special case is settled here rather than later. RG 95 closes with a rule about identity rather than rank:

RG 95 (second paragraph)

Si vero duo festa eiusdem Divinae Personae aut duo festa eiusdem Sancti vel Beati simul occurrunt, fit de festo, quod in tabella praecedentiae superiorem obtinet locum, et aliud omittitur.

Two feasts of the same divine Person, or of the same saint or blessed, do not commemorate one another and the loser is not transferred: it is simply omitted. RG 112a extends the same principle to commemorations, and RGMR 317 extends it to votive Masses.

3.3 Concurrence, and what it does not decide

RG 103–RG 105

Concurrentia dicitur concursus Vesperarum diei liturgici currentis cum I Vesperis diei liturgici subsequentis. ... In concurrentia praeferuntur Vesperae diei liturgici classis superioris, et alterae commemorantur vel non, iuxta rubricas. Quando vero dies liturgici, quorum Vesperae concurrunt, sunt eiusdem classis, dicuntur integrae secundae Vesperae de Officio currenti et fit commemoratio sequentis, iuxta rubricas.

Concurrence disposes of one evening’s Vespers. It never decides which Mass is said the next morning; that is occurrence, settled by the same table but on the following day’s own competitors. The confusion is easy to fall into because RG 106 says the commemoration rules “*valent tam pro Missa quam pro Officio, sive in occurrentia sive in*

concurrentia” — the same *commemoration* apparatus serves both, which is not the same as the two questions being one question.

What the 1962 Missal does not print

The promulgated code in the *Acta* carries, after the enumerations of days, a TABELLA OCCURRENTIAE, a TABELLA CONCURRENTIAE and a short set of NOTANDA explaining both. The 1962 Vatican typical edition of the Missal reprints the precedence table of RG 91 and does not reprint the occurrence or concurrence tables or the notanda. A reader working from the Missal alone therefore has the ranking table but not the *Acta*’s tabular shortcut for the outcome, and must reason from RG 92–RG 114. Nothing is lost in substance — the notanda restate RG 16 a, RG 95 and a Vespers rule — but the omission is worth knowing before one goes looking for a table that is not there.

4 Decision three: what becomes of the impeded day

RG 93 names four outcomes. Which one applies is decided by rules of its own, and it is a mistake — the commonest one in this part of the code — to infer the outcome from the margin of defeat. A first-class feast beaten by a hair is transferred; a second-class Patron beaten by a hair is commemorated or lost.

4.1 Transfer: only first-class feasts, and only accidentally

RG 95 (first paragraph)

Ius translationis in alium diem ob occurrentiam accidentalem cum die liturgico, qui in tabella praecedentiae superiorem obtinet locum, competit solummodo festis I classis. Alia festa, ab Officio gradus superioris accidentaliter impedita, aut commemorantur aut, eo anno, penitus omittuntur, iuxta rubricas.

Where a first-class feast is transferred, it goes “in proximum sequentem diem qui non sit I vel II classis” (RG 96) — the next following day that is neither first nor second class, which may be several days away. Two feasts are excepted and given a fixed destination described as their own seat:

RG 96 a–b

a) festum Annuntiationis B. Mariae Virg., quando est transferendum post Pascha, transfertur, tamquam in sedem propriam, in feriam II post dominicam in albis; b) Commemoratio omnium Fidelium defunctorum, quando occurrit cum dominica, transfertur, tamquam in sedem propriam, in feriam II sequentem.

Tamquam in sedem propriam matters. A day reached as a proper seat is not a borrowed lodging: on it the transferred item behaves as though it were at home, and the third-class feast that ordinarily occupies that date is impeded perpetually as far as that year is concerned. Both worked cases below turn on this phrase.

Two further ordering rules cover pile-ups. If several first-class feasts fall on one day, the highest in the table is kept and the others are transferred in the order in which the table lists them (RG 97); if several must be transferred onto following days, the same table order governs, and on a tie the one impeded first goes first (RG 98). And RG 99 settles a question that would otherwise be open: “Festa translata sunt eiusdem gradus ac in sede propria” — a transferred feast keeps the class it had, with the privileges that class carries.

4.2 Reposition: perpetual collisions only

RG 100 grants the right of reposition “ob occurrentiam perpetuam” to all first- and second-class feasts, and also to particular third-class feasts falling outside Advent and Lent which are impeded throughout a whole diocese or Order or in their own church. Everything else perpetually impeded is perpetually commemorated or perpetually omitted. First- and second-class feasts are repositioned to the nearest following day that is not first or second class; third-class ones to the nearest following day free of Offices of equal or higher grade (RG 101). And RG 102 makes the new date genuinely proper: “Dies in quem festa perpetuo impedita reposita sunt, habetur tamquam dies proprius.”

A neat trap sits in RG 94: “Commemoratio die fixo statuta non transfertur vel reponitur cum festo transferendo vel reponendo, sed fit suo die vel omittitur.” A commemoration attached to a date does not travel with the feast it accompanies. It is made on its own date or lost.

4.3 Commemoration, and what 1960 took away

The commemoration apparatus is the part of the older system that the 1960 code most drastically reduced, and it did so not by abolishing commemorations but by capping their number and excluding whole categories.

Two kinds

RG 107–RG 108
<i>Commemorationes sunt aut privilegiatae aut ordinariae. Commemorationes privilegiatae fiunt in Laudibus et in Vesperis necnon in omnibus Missis; commemorationes vero ordinariae fiunt tantum in Laudibus, in Missis conventualibus et in omnibus Missis lectis.</i>

Read RG 108 twice. An ordinary commemoration is made at every Low Mass and at the conventual Mass — and at no other sung Mass. A sung parish Mass that is not the conventual Mass of a choir obligation drops every ordinary commemoration, whatever the day. RG 111a and RGMR 434a say it again from the other direction, and Section 6 returns to it, because it is the single most-missed rule in the whole apparatus.

The privileged commemorations are a closed list of six:

RG 109
<i>Commemorationes privilegiatae sunt commemorationes: a) de dominica; b) de die liturgico I classis; c) de diebus infra octavam Nativitatis Domini; d) de feriis Quatuor Temporum mensis septembris; e) de feriis Adventus, Quadragesimae et Passionis; f) de Litanis maioribus, in Missa. Omnes aliae commemorationes sunt commemorationes ordinariae.</i>

Everything else — every saint, every vigil except as it is a first-class day, every second-class feast, every octave day of Christmas taken as a feast — is ordinary.

How many are admitted

RG 111
<i>Ratio admittendi commemorationes haec est: a) in diebus liturgicis I classis et in Missis in cantu non conventualibus, nulla admittitur commemoratio, praeter unam privilegiatam; b) in dominicis II classis, una tantum admittitur commemoratio, scilicet de festo II classis, quae tamen omittitur si commemoratio privilegiata facienda sit; c) in aliis diebus liturgicis II classis, una tantum admittitur commemoratio, scilicet aut una privilegiata aut una ordinaria; d) in diebus liturgicis III et IV classis, duae tantum admittuntur commemorationes.</i>

So the ceiling is: one privileged only on a first-class day; on a second-class Sunday one commemoration and it must be of a second-class feast, displaced by any privileged commemoration that is due; on other second-class days exactly one of either kind; on third- and fourth-class days two. RG 114 disposes of the surplus without ceremony: “Quaelibet commemoratio, quae numerum pro singulis diebus liturgicis statutum superet, omittitur.”

Exclusions by identity, not by number

RG 112 then removes commemorations that would otherwise fit:

Excluded	Rule	Locus
Same divine Person	An Office, Mass or commemoration of a feast or mystery of one divine Person excludes a commemoration or prayer of another feast or mystery of the same Person.	RG 112 a
Sunday and feast of the Lord	An Office, Mass or commemoration of the Sunday excludes a commemoration or prayer of a feast or mystery of the Lord, and conversely.	RG 112 b
Two of the season	An Office, Mass or commemoration <i>de Tempore</i> excludes another commemoration <i>de Tempore</i> .	RG 112 c
Duplicated intercession	An Office, Mass or commemoration of Our Lady or of a saint or blessed excludes another commemoration or prayer in which the same Lady's or saint's intercession is asked — but this does not apply to the prayer of the Sunday or feria in which the same saint is invoked.	RG 112 d

One commemoration cannot be excluded at all. RG 110 makes the mutual commemoration of Ss. Peter and Paul *inseparabilis*: in the Office or Mass of either, the other's prayer is added under a single conclusion, and “duae orationes adeo in unam coalescere censentur ut, in numero orationum computando, pro unica habeantur.” Two prayers counting as one.

Order

RG 113: “Commemoratio de Tempore fit primo loco. In admittendis et ordinandis aliis commemorationibus, servetur ordo tabellae praecedentiae.” The season first, then the table order — and the Peter-and-Paul prayer, when added *ad modum commemorationis*, immediately after its partner and before all others (RG 110 c).

What the code removed outright

The motu proprio's own third article revoked “statuta, privilegia, indulta et consuetudines cuiuscumque generis, etiam saecularia et immemorabilia . . . quae his rubricis obstant.” Concretely, on the evidence of the code and the *Variationes* promulgated with it: octaves other than Christmas, Easter and Pentecost cease to exist anywhere (RG 64); the *Suffragium de omnibus Sanctis* and the *commemoratio de Cruce* are abolished, and the seasonal second and third orations of Advent, Lent and the Sundays — the *orationes pro diversitate Temporum* that older hand missals print beneath the collect — are abolished with them; the number of orations at Mass may never exceed three “nullo praetextu” (RGMR 435); and the imposed prayer of the Ordinary is barred from every first- and second-class day and from every sung Mass (RGMR 457 d). A reader holding a pre-1955 hand missal is therefore holding a book whose commemoration apparatus has been dismantled, not merely trimmed, and its printed second and third collects must not be used with the 1962 calendar.

5 Decision four: which kind of Mass is admitted

The Mass follows the Office — but only *per se*, and the code says so in the same breath as it names the exceptions:

RGMR 270

Missa cum Officio divino summum totius christiani cultus constituit; Missa proinde per se cum Officio diei concordare debet. Dantur tamen etiam Missae extra ordinem Officii, scilicet votivae aut defunctorum.

Before anything else, note the code's own vocabulary. There are two species of Mass: sung and read (RGMR 271). A Mass is sung “si sacerdos celebrans partes ab ipso iuxta rubricas cantandas revera cantu profert”; a sung Mass with sacred ministers is a *Missa sollemnis*, without them a *Missa cantata*, and a solemn Mass celebrated by a bishop or another with the faculty is *pontificalis*. And RGMR 269 closes with a direction about words: “Denominatio proinde

‘Missae privatae’ vitetur.” The term *private Mass* is to be avoided, because the Mass is by definition an act of public worship offered in the name of Christ and the Church.

5.1 The Mass of the Office, and the two ferial defaults

Every Sunday has its own Mass (RGMR 298), as do the ferias of Lent and Passiontide and the Ember Days of Advent and September (RGMR 299). On the remaining ferias “dicitur Missa dominicae praecedentis, nisi a rubricis aliter provisum sit” — the Mass of the preceding Sunday, repeated. This is the quiet workhorse of the ferial week and the reason a fourth-class Tuesday in October has a formulary at all.

RGMR 300 adds a rule that overrides even a first-class feast: on Ember Saturdays and on the Saturday *Sitientes*, the Mass at which major orders are conferred is said of the Saturday, “etiam festo I vel II classis occurrente.”

5.2 Festive Masses in the strict and the broad sense

RGMR 301–RGMR 302

Missa de festo, sensu proprio, intellegitur Missa de Mysterio, Sancto vel Beato quae celebratur secundum ordinem Officii. Sensu autem latiore, dicuntur quoque Missae de festo: a) Missa de festo III classis ab alio festo eiusdem gradus impedito; b) Missa de commemoratione in Officio diei occurrente; c) Missa de Mysterio, Sancto vel Beato, cuius elogium eo die habetur in Martyrologio vel eius Appendice pro respectivis Ecclesiis approbata.

The broad sense is a real faculty and it is where a good deal of ordinary weekday freedom lives: the Mass of a saint who today is only a commemoration, or of a saint merely named in the Martyrology, may be said as the Mass. But RGMR 303 attaches conditions that reverse the impression of freedom. Such Masses enjoy every liturgical right “ac si festum cum integro Officio celebraretur,” yet: the Mass of an impeded third-class feast may be said on its own day only if the impeding feast is also third class (RGMR 303 a); and the Mass of a commemoration, or of a Martyrology saint, “dici potest tantum si occurrit dies liturgicus IV classis” (RGMR 303 b). Fourth class — nothing less. RGMR 304 forbids all of them in churches having only one Mass whenever the conventual obligation presses or the Rogation Mass is due.

RGMR 305 then supplies the assembly rule that makes the Common usable:

RGMR 305

a) pro festis quae in Proprio Sanctorum habentur, sumitur Missa quae, suo die, in Missali indicatur. Attamen, loco Missae de Communi, sumi potest, ad libitum sacerdotis celebrantis, Missa propria de eodem festo, si habetur, inter Missas pro aliquibus locis; b) pro festis quae in Proprio Sanctorum non habentur, sumitur Missa de Communi. Quoties in eodem Communi plures exstant formulae, electio fit ad libitum sacerdotis celebrantis.

5.3 Votive Masses: four classes, defined by the days that admit them

A votive Mass is one said outside the order of the Office or of the day’s commemorations, or which is not of a mystery or saint having an entry in the Martyrology that day (RGMR 306). Its permitted subjects are enumerated: mysteries of the Lord, Our Lady, the Angels, the saints, and *ad diversa* (RGMR 307). Within those, RGMR 308 lists the eleven mysteries of the Lord available in the universal Church and then bars “Missae quae referuntur ad mysteria vitae Domini” from being said as votives at all; RGMR 309 does the same for the mysteries of Our Lady’s life, excepting the Immaculate Conception. RGMR 312 confines votive Masses of the beati, by apostolic indult, to the triduum held in their honour within a year of beatification.

The four classes are defined purely by the days that admit them:

Class	Admitted on	Locus
Votive I class	Every liturgical day except those under rows 1–8 of the precedence table, saving RGMR 332.	RGMR 328

Class	Admitted on	Locus
Votive II class	Every liturgical day of the second, third and fourth class.	RGMR 341
Votive III class	Days of the third and fourth class.	RGMR 384
Votive IV class	Fourth-class days only.	RGMR 387

Their privileges follow the same ladder. First-class votives are said with Gloria and Creed, exclude every non-privileged commemoration and the imposed prayer, and take the solemn tone if sung (RGMR 330). Second-class votives have Gloria unless violet is used, and no Creed unless an occurring Sunday or octave requires it; they admit one commemoration and exclude the imposed prayer (RGMR 343). Third-class votives are said with Gloria but “semper sine Credo,” admit two commemorations, and take the solemn tone (RGMR 386). Fourth-class votives have no Gloria except of the Angels on any day and of Our Lady on Saturday, always omit the Creed, admit two other prayers, and take the ferial tone (RGMR 389). RGMR 321 suppresses the sequence in every votive Mass, and RGMR 388 requires for a fourth-class votive “iusta causa, scilicet sacerdotis celebrantis vel fidelium necessitas, utilitas aut devotio.”

Two prohibitions cut across all four classes:

RGMR 317
<i>Quaevīs Missa votiva de mysteriis Domini, de B. Maria Virg. vel Sancto, prohibetur quoties occurrit dies liturgicus I vel II classis in quo fit Officium de eadem Persona. Tunc, loco Missae votivae, dicenda est Missa de Officio occurrenti. Occurrente vero die liturgico III vel IV classis, eligi potest aut Missa de Officio diei aut Missa votiva, exclusa alterius commemoratione.</i>
RGMR 326
<i>Quaevīs Missa votiva prohibetur in ecclesiis unam tantum Missam habentibus: a) quoties urgeat onus Missae conventualis, cui per alium sacerdotem satisfieri nequeat, exceptis Missis votivis, quae certis diebus pro Missa conventuali dici possunt (n. 289) aut debent (nn. 290–294); b) die 2 februarii, si fiat benedictio candelarum; c) in Litaniis maioribus et minoribus, si dicenda sit Missa de Rogationibus (n. 346).</i>

The devotional votives that people actually ask for

RGMR 385 is the rubric behind First Fridays and First Saturdays, and its conditions are exact:

Votive	Condition	Locus
One Mass of Our Lord Jesus Christ, Supreme and Eternal Priest	On the first Thursday <i>or</i> the first Saturday of the month, in churches and oratories in which special exercises for the sanctification of the clergy are performed that day.	RGMR 385 a
Two Masses of the Sacred Heart	On the first Friday of the month, in churches and oratories in which special exercises in honour of the Sacred Heart are performed that day.	RGMR 385 b
One Mass of the Immaculate Heart of the Blessed Virgin Mary	On the first Saturday of the month, in churches and oratories in which special exercises in honour of that Immaculate Heart are performed that day.	RGMR 385 c

All three are votives of the third class, so all three require a third- or fourth-class day, and all three require that the devotional exercises actually be performed in that church on that day. The permission is not personal to the priest and not portable. RGMR 386 d adds the corollary: when they are forbidden, “non commemorantur in Missa diei” — there is no consolation commemoration.

External solemnity

RGMR 356

Nomine solemnitatis externae alicuius festi intellegitur celebratio ipsius festi absque Officio, in bonum fidelium, vel die quo festum impeditur, vel in dominica quando ipsum festum occurrit infra hebdomadam, vel alio statuto die.

An external solemnity belongs *ipso iure* only to the nine cases of RGMR 358: the Sacred Heart; Our Lady of the Rosary on the first Sunday of October; the Purification, when the liturgical action proper to that day is by apostolic approval transferred to a Sunday, and then only for the Mass which follows the blessing and procession of candles; the principal Patron of nation, region or province, diocese, place, town or city; the principal Patron of an Order or Congregation and of a religious province; the Patron of duly constituted bodies or institutions, in the churches to which the faithful gather to keep him; the anniversary of the dedication and the Title of one's own church; the Title and canonised Founder of an Order or Congregation; and feasts or commemorations, in the universal or one's own calendar, celebrated with a particular concourse of people, of which the local Ordinary is judge. Anything else needs a particular indult (RGMR 357). Where it is held, one sung and one read Mass, or two read Masses, may be said of it as second-class votives (RGMR 360); previously granted indults survive but are barred on first-class days and capped at two Masses (RGMR 361).

An external solemnity is not a transfer. The Office stays where it was, the feast keeps its own date, and RGMR 407 treats the two differently for the funeral Mass, which is instructive: if a feast's Office is accidentally transferred, the funeral Mass is barred on the day the feast is impeded and allowed on the day the Office goes; but if an external solemnity is held on a Sunday, the funeral Mass is barred on the day of the external solemnity and *not* on the feast day itself.

5.4 Masses of the dead: four classes again

RGMR 390–RGMR 391

Missae pro defunctis, quae celebrantur in Commemoratione omnium Fidelium defunctorum, sunt iuxta ordinem Officii; omnes aliae Missae pro defunctis sunt extra ordinem Officii. In Missis defunctorum nulla fit commemoratio de Officio diei currentis.

Class	Which Masses, and when	Locus
I class	The Masses of All Souls; the funeral Mass.	RGMR 402
II class	Masses on the day of death; the Mass after news of a death; the Mass at the final burial. Permitted only if applied for that person and if no first-class liturgical day and no Sunday whatever occurs.	RGMR 410– RGMR 411
III class	The Mass on the third, seventh and thirtieth day; the anniversary Mass; Masses in cemetery churches and chapels; Masses within the octave of All Souls. Forbidden on first- and second-class days.	RGMR 415– RGMR 416
IV class	The other daily Masses of the dead, which may be said in place of the Mass of the Office <i>on fourth-class ferias only, outside Christmastide.</i>	RGMR 423

RGMR 393 bars *every* Mass of the dead, funeral Mass included, wherever the Blessed Sacrament is exposed for the whole time of exposition (All Souls excepted); in churches having only one Mass when the conventual burden presses; and in churches having only one Mass on 2 February and Ash Wednesday if the respective blessing is made, and on the Rogation days if the Rogation Mass is due. RGMR 406 then adds five prohibitions specific to the funeral Mass, which Section 10 examines because their edges are contested.

Two assembly consequences are settled here: “in Missis defunctorum prohibetur quaevis oratio, quae non est pro defunctis” (RGMR 398 c), and the sequence *Dies irae* “dici debet tantum in Missis defunctorum I classis” and “omitti potest” in the other three (RGMR 399).

5.5 Ritual Masses and the nuptial Mass

The code does not use “ritual Mass” as a general category; it speaks of the *ritual prayer*, the oration said in a Mass connected with the consecration of a bishop, the conferral of orders, the blessing of an abbot or abbess, the blessing and consecration of virgins, the blessing of a cemetery, and the reconciliation of a church or cemetery (RGMR 447). Those prayers are always added under a single conclusion to the Mass’s own, and RGMR 448 excludes every other prayer except privileged commemorations.

The nuptial provisions are the ones a reader meets in practice. The votive Mass *Pro Sponsis*, “vel saltem eius oratio in Missa diei impediens,” is permitted whenever a marriage is celebrated, inside or outside the closed season if the local Ordinary for a just cause has permitted the solemn nuptial blessing (RGMR 378). It is a second-class votive, and RGMR 379 bars it on Sundays as well as on all days barring second-class votives. The rubric that matters is what happens next:

RGMR 380

Quoties Missa “Pro Sponsis”, non autem benedictio nuptialis, prohibetur, dicitur Missa de Officio diei, cuius orationi additur, sub unica conclusione, oratio Missae votivae impeditae iis etiam diebus quibus, iuxta n. 343 c, commemoratio Missae votivae II classis impeditae prohibetur; et in ea datur benedictio nuptialis more solito.

So on a Sunday the Mass is the Sunday’s, the nuptial collect is joined to the Sunday collect under one conclusion, and the blessing is given as usual. The blessing itself is inseparable from a Mass and cannot be given outside one except by apostolic indult (RGMR 381 a); it is given by the celebrant even if another priest assisted at the marriage (RGMR 381 b); it is omitted if the spouses are not present, and if either has already received it (RGMR 381 c). And on All Souls and in the Sacred Triduum, “prohibetur et Missa votiva et eius commemoratio in Missa diei, et benedictio nuptialis infra Missam” (RGMR 381 d) — the Mass, its commemoration and the blessing all three.

Project synthesis: the day’s class is an input to the fourth decision, not the answer to it

Claim. The four class-numbers of the votive and Requiem systems are so tightly co-indexed to the four classes of day that they look like a restatement of the precedence table, and readers accordingly treat “what class is today?” as sufficient to settle what may be celebrated. It is not. The admission of a Mass category is governed by an independent set of conditions — place, personnel, standing obligations, whether a rite is actually performed, and named feasts rather than classes — and those conditions decide real cases that the class number does not reach.

Reasons. (i) RGMR 326 a, RGMR 304 a and RGMR 393 b make admission depend on whether the church has only one Mass and whether a conventual burden presses that another priest cannot discharge: two churches on the same fourth-class Tuesday get different answers. (ii) RGMR 385 conditions the First Friday and First Saturday votives on the devotional exercises actually being performed in that church that day; nothing in the calendar records this. (iii) RGMR 375–RGMR 377 allow votive Masses at sanctuaries as second-class votives “solummodo a sacerdotibus peregrinis, aut quoties Missa dicitur in favorem peregrinantium,” and otherwise only as fourth-class: the same Mass, the same day, two classes, decided by who is saying it and for whom. (iv) RGMR 406 bars the funeral Mass by naming particular feasts — the dedication anniversary and Title of the church where the funeral is held, the principal Patron of the town, the Title and Founder of the Order to which the church belongs — which are calendar entries, not class bands. (v) RGMR 303 b makes an entire family of Masses available only when the day is fourth class, which is a class test, but RGMR 300 then overrides even first-class feasts for the ordination Mass on Ember Saturdays, which is not.

The strongest counterargument, at full strength. The co-indexing is not accidental; it is the design. Votive class I is defined as “omnibus diebus liturgicis, iis tantum exceptis qui sub nn. 1–8 in tabella praecedentiae recensentur” (RGMR 328); class II as second-, third- and fourth-class days (RGMR 341); class III as third and fourth (RGMR 384); class IV as fourth alone (RGMR 387). The Requiem classes track the same ladder (RGMR 411 b, RGMR 416, RGMR 423). On that showing, a reader who knows the day’s class already knows the answer in the overwhelming majority of cases, and the residue is a short, enumerable list of exceptions that can be

carried as exceptions. Teaching a separate “fourth decision” therefore multiplies apparatus for a small gain, and the gain is smaller still because the exceptional conditions — one-Mass churches, exercises actually held, pilgrim priests — are facts a celebrant already knows about his own church without consulting a rubric. A simpler rule that is right nineteen times in twenty and flags its own exceptions may serve a server or a layman better than a four-step method that is right twenty times in twenty.

What would change our mind. A complete collation of RGMR 289–RGMR 423 against the precedence table showing that every admission and prohibition reduces without remainder to a day-class threshold plus the day’s own row number. If that collation came back clean, the fourth decision would be pedagogy rather than law and should be presented as a rule of thumb with a footnote. On our own reading it does not come back clean: at least RGMR 300, RGMR 303 b read with RGMR 304, RGMR 326, RGMR 375–RGMR 377, RGMR 385, RGMR 393 b–c and RGMR 406 c–e each state a condition that no class number carries. We have not attempted an exhaustive machine collation of the whole third part, and we state the claim at the strength that partial collation supports.

6 Decision five: assembling the formulary

Only now open the book. What follows is the whole variable surface of a Mass, in the order it is used, with the rule for each slot and its locus. Everything not listed here comes from the *Ordo Missae* unchanged.

6.1 Where the text comes from

Three books’ worth of material meet in one Mass, and the code is explicit about the seams.

- **The Ordinary and the Canon** supply everything invariable, and the *Ordo Missae* itself carries the conditional directions — the alternative Gospel formula at the end, the two forms of the dismissal, the alternative to the blessing.
- **The Proper** supplies the formulary, either from the Proper of the Season or from the Proper of Saints. A saint’s entry in the Proper of Saints is frequently not a complete Mass: it is a pointer to a Common plus whatever is genuinely proper. St Patrick’s entry on 17 March is typical — “*Missa Statuit, de Communi Confessoris Pontificis I loco, praeter orationem sequentem,*” followed by his own collect, secret and postcommunion. So the Mass is the Common’s chants and readings with a proper set of orations.
- **The Common** supplies the rest. When a feast is not in the Proper of Saints at all, the whole Mass is taken from the Common (RGMR 305 b), and where a Common offers several formularies the choice is the celebrant’s. In every Common, the epistles and gospels printed either within the individual Masses or at the end of the whole Common “*sumi possunt in qualibet Missa de eodem Communi*” — they are interchangeable within that Common (RGMR 305 b). For votive Masses of Our Lady, the Angels and the saints the same route is prescribed by RGMR 315, with a further instruction: the parts that vary with the season and are missing from the formulary “*sumuntur e Communi festorum B. Mariae Virg.*” for Marian votives (RGMR 309), and in every case “*serventur . . . rubricae de mutandis nonnullis partibus vel verbis, iuxta anni tempora et iuxta qualitatem mere votivam huius Missae.*”

The Missal performs those substitutions in print wherever the season demands it. Its Masses carry directions such as “*Post Septuagesimam, omissis Alleluia et versu sequenti, dicitur Tractus . . .*” and “*Tempore paschali antiphonae ad Introitum et ad Offertorium sumuntur ex Missa Protexisti . . .*” Where the book supplies no such direction for a season a Mass was never expected to meet — a votive of the Sacred Heart between Septuagesima and Easter, for instance, whose feast Mass prints a Gradual and Alleluia and no Tract — the general rubrics do not fill the gap, and the slot is genuinely open. Do not invent a Tract; consult the Ordo.

6.2 The slot map

Slot	Comes from	Rule and locus
Prayers at the foot	Ordinary	Psalm <i>Iudica me</i> with its antiphon and the Confiteor with the absolution are said at every Mass, sung or read; they are omitted with the following versicles and <i>Aufer a nobis</i> and <i>Oramus te</i> in six named Masses (Purification after the blessing of candles; Ash Wednesday after the imposition; Palm Sunday after the procession; the Easter Vigil; the Rogation Mass after the Litany procession; certain Masses following consecrations under the Pontifical). RGMR 424
— Psalm alone omitted	—	The psalm alone is omitted in Masses <i>de Tempore</i> from Passion Sunday to Maundy Thursday, and in Masses of the dead. RGMR 425
Introit	Proper or Common	Antiphon, psalm verse, <i>Gloria Patri</i> , antiphon repeated; absent only in the Easter Vigil Mass. RGMR 427. The <i>Gloria Patri</i> is omitted in Masses <i>de Tempore</i> from Passion Sunday to Maundy Thursday and in Masses of the dead. RGMR 428. In Paschaltide a double Alleluia is added unless already there; outside Paschaltide Alleluia is dropped from any Introit antiphon unless the Mass says otherwise. RGMR 429
Kyrie	Ordinary	Nine invocations, after the repeated Introit antiphon. RGMR 430
Gloria	Ordinary, conditional	Said when the Mass answers the Office of the day and Te Deum was said at Matins; in the festive Masses of RGMR 302; on Maundy Thursday and at the Easter Vigil; in votive Masses of the first, second and third class unless violet is used; and in fourth-class votives of the Angels on any day and of Our Lady on Saturday. RGMR 431. Omitted when Te Deum is omitted at Matins, in every Mass using violet, in fourth-class votives otherwise, and in Masses of the dead. RGMR 432
Collect and other orations	Proper, Common, commemorations	See § 6.3. RGMR 433–RGMR 446
Lessons before the Epistle	Proper	One lesson precedes the Epistle on Ember Wednesdays, on Wednesday of the fourth week of Lent and on Wednesday of Holy Week; five precede it on Ember Saturdays, with the shortening faculty of RGMR 468 outside conventual and ordination Masses. RGMR 467–RGMR 468
Epistle	Proper or Common	<i>Deo gratias</i> at the end. RGMR 466
Gradual, Alleluia, Tract	Proper or Common	As printed in the Missal at its own place. RGMR 469
Sequence	Proper	Before the last Alleluia or after the Tract; <i>omitted in every votive Mass</i> ; <i>Dies irae</i> governed by RGMR 399. RGMR 470
Gospel	Proper or Common	<i>Dominus vobiscum</i> , then <i>Sequentia</i> or <i>Initium</i> . In Holy Week, before the Passion narrative, neither <i>Dominus vobiscum</i> nor <i>Sequentia</i> nor <i>Gloria tibi</i> is said, and <i>Laus tibi, Christe</i> is not answered at the end. RGMR 471–RGMR 472
Homily	—	After the Gospel, especially on Sundays and days of precept, a short homily is to be given as opportunity allows; if given by a priest other than the celebrant, the Mass is suspended and resumed only when it is finished. RGMR 474
Creed	Ordinary, conditional	See § 6.4. RGMR 475–RGMR 476
Offertory antiphon	Proper or Common	After the Creed, or after the Gospel or homily if there is none; absent only in the Easter Vigil Mass; Alleluia added in Paschaltide unless already there, and a final Alleluia already present is kept outside Paschaltide except from Septuagesima to Easter. RGMR 477–RGMR 478
Secrets	Same sources as the collects	Said silently, without <i>Dominus vobiscum</i> and <i>Oremus</i> ; as many as there were orations at the beginning of Mass, in the same order and with the same conclusions; the conclusion of the last is silent until <i>Per omnia saecula saeculorum</i> . RGMR 480–RGMR 481
Preface	Proper, season, or common	See Section 7. RGMR 482–RGMR 499

Slot	Comes from	Rule and locus
Canon	Ordinary	Said silently. Proper <i>Communicantes</i> , <i>Hanc igitur</i> and <i>Qui pridie</i> are noted in the Masses that have them; within the octaves of Christmas, Easter and Pentecost the proper <i>Communicantes</i> and <i>Hanc igitur</i> are said even in Masses that are not of the octave, “etiamsi praefatione propria gaudeant.” RGMR 500–RGMR 501
Communion antiphon	Proper or Common	Alleluia added in Paschaltide unless already there; a final Alleluia already present is kept outside Paschaltide except from Septuagesima to Easter. RGMR 504
Postcommunions	Same sources as the collects	“eodem numero, modo et ordine ac orationes in principio Missae.” RGMR 505
Prayer over the people	Proper	Added after the last postcommunion in Masses <i>of the ferias</i> of Lent and Paschaltide, the Sacred Triduum excepted; always under its own conclusion, preceded by <i>Oremus. Humiliate capita vestra Deo</i> ; said even when three postcommunions have already preceded. RGMR 506
Dismissal	Ordinary, conditional	<i>Ite, missa est</i> ; but <i>Benedicamus Domino</i> at the evening Mass of Maundy Thursday followed by the solemn reposition and in other Masses followed by a procession; a double Alleluia added within the octave of Easter in Masses <i>de Tempore</i> ; <i>Requiescant in pace</i> in Masses of the dead, answered <i>Amen</i> . RGMR 507
Blessing	Ordinary, conditional	Given after <i>Placeat</i> ; omitted only where <i>Benedicamus Domino</i> or <i>Requiescant in pace</i> was said. RGMR 508
Last Gospel	Ordinary or Proper	See Section 7. RGMR 509–RGMR 510

6.3 The orations: number, order and conclusion

This is the most intricate part of the assembly and the part in which a hand missal from before 1955 will actively mislead.

RGMR 433 defines what an oration is for counting purposes: the oration of the Mass being celebrated; the orations of a commemorated Office and of any occurring commemoration; other orations prescribed by the rubrics; the prayer imposed by the local Ordinary; and the votive prayer that may be added at the celebrant’s choice on certain days. RGMR 434 then makes the ceiling apply to all of them together:

RGMR 434

Numero orationum pro singulis diebus liturgicis statuto complectuntur tam oratio Missae et commemorationes quam aliae orationes sive a rubricis praescriptae sive ab Ordinario imperatae sive votivae. Proinde, post orationem Missae: a) in diebus liturgicis I classis, in Missis votivis I classis, et in Missis in cantu non conventualibus, nulla alia admittitur oratio, praeter orationem sub unica conclusione dicendam et unam commemorationem privilegiatam, salvo praescripto n. 333; b) in dominicis II classis, nulla alia admittitur oratio, praeter commemorationem festi II classis, quae tamen omittitur si commemoratio privilegiata facienda sit; c) in aliis diebus liturgicis II classis et in Missis votivis II classis una tantum alia admittitur oratio, scilicet aut una privilegiata aut una ordinaria; d) in diebus liturgicis III et IV classis et in Missis votivis III et IV classis duae tantum admittuntur orationes.

RGMR 435

Quaelibet oratio, quae numerum pro singulis diebus liturgicis statutum superet, omittitur; profecto numerum ternarium orationum nullo praetextu excedere licet.

Three practical consequences:

- (a) **The sung non-conventual Mass is treated as a first-class day for this purpose.** RGMR 434a puts “Missis in cantu non conventualibus” in the same clause as first-class days: one privileged commemoration, and no more, whatever the calendar says. A parish sung Mass on a fourth-class Tuesday therefore has fewer orations

than the Low Mass said at the side altar an hour earlier. RG 108 is the reason: ordinary commemorations are made only at Lauds, at the conventual Mass, and at Low Masses.

- (b) **The absolute cap is three, always.** *Nullo praetextu.*
- (c) **Under one conclusion, or under a second.** The Mass’s own oration is always said under its own conclusion unless another is to be joined to it (RGMR 436); commemorations, the imposed prayer and the votive prayer are always said under a second conclusion (RGMR 437). Only three kinds of oration may be joined under a single conclusion — a ritual prayer, the prayer of an impeded first- or second-class votive Mass, and a prayer the rubrics expressly direct to be so said (RGMR 444) — and only one may be joined, the rest being dropped in the order RGMR 444 lists (RGMR 445). An oration under a single conclusion counts as one with the Mass’s own, and “dicenda est etiam in Missis in cantu” (RGMR 446): it survives the sung-Mass restriction.

Two smaller rules save trouble. If two orations are composed in nearly the same words in their first or second part, the later one is changed — to the following Sunday’s or feria’s if it is of the season, to another of the same or a similar Common if it is of a saint — and simply omitted if it is the imposed prayer (RGMR 438). And in the orations of a transferred or repositioned Office the words *hanc, hodiernam, praesentem diem* are not to be altered (RGMR 439) — “this day” is said on the day the feast has been given.

The imposed prayer deserves its own note because it is so often assumed to be available. RGMR 454 allows the local Ordinary to impose a prayer “occurren- te gravi et publica necessitate aut calamitate.” It may be one only; it must be said by all priests celebrating in the diocese, even the exempt; it is never said under a single conclusion with the Mass’s oration but after the privileged commemorations; and

RGMR 457 d

prohibetur omnibus diebus liturgicis I et II classis, in Missis votivis I et II classis, in Missis in cantu et quoties commemorationes privilegiatae numerum pro singulis diebus liturgicis statutum compleverint.

In Missis in cantu — in every sung Mass, without the qualification “non conventualibus” that RGMR 434a carries. The votive prayer of RGMR 461 is narrower still: any priest may add one at his discretion “in omnibus Missis lectis non conventualibus diebus liturgicis IV classis” — read Masses, not conventual, fourth-class days only — and it is placed last (RGMR 463).

6.4 The Creed

RGMR 475

Post Evangelium aut homiliam, dicitur symbolum: a) in qualibet dominica, etsi eius Officium alicui festo locum cedat, vel Missa votiva II classis celebretur; b) in festis I classis et in Missis votivis I classis; c) in festis II classis Domini et B. Mariae Virg.; d) per octavas Nativitatis Domini, Paschatis et Pentecostes, etiam in festis occurrentibus et in Missis votivis; e) in festis natalitiis Apostolorum et Evangelistarum, necnon in festis Cathedrae S. Petri et S. Barnabae Ap.

Clause (a) is the one that surprises. The Creed belongs to the *day*, not to the formulary: on any Sunday it is said even when the Sunday’s Office has yielded to a feast, and even when a second-class votive Mass is being said. RGMR 476 then excludes it in the chris- m and Maundy Thursday Masses and at the Easter Vigil; in second-class feasts other than those just named; in second-class votive Masses; in festive and votive Masses of the third and fourth class; “ratione alicuius commemorationis in Missa occurrentis” — a commemoration never brings the Creed with it — and in Masses of the dead.

6.5 Colour

The five colours are white, red, green, violet and black (RG 117), with legitimate indults and customs preserved and a faculty for episcopal conferences in mission regions to substitute a more suitable colour where a Roman colour’s meaning conflicts with an indigenous tradition, “hoc tamen non fiat inconsulta S. Rituum Congregatione.” Colour follows the Office and Mass of the day or the other Mass being celebrated (RG 117), and the detailed assignments

occupy RG 119–RG 132: rose is permitted on the Third Sunday of Advent and the Fourth of Lent, “sed in Officio et Missa diei dominici tantum” (RG 131).

One exception is worth carrying: in fourth-class read votive Masses that are not conventual, the colour of the Office of the day may be used instead of the Mass’s own, “servato tamen colore violaceo et nigro unice pro Missis quibus per se competit” (RGMR 323, referred forward by RG 118). And because RGMR 431 d and RGMR 432 b make the Gloria depend on whether violet is worn, the colour decision can silently change the Ordinary.

7 The Preface and the Last Gospel

These two slots get their own section because both are routinely got wrong, and for opposite reasons: the Preface because readers look for it in the wrong book, and the Last Gospel because readers assume it is invariable.

7.1 Choosing the Preface

RGMR 482–RGMR 483
<i>Praefatio dicitur quae cuique Missae propria est; qua deficiente, dicitur praefatio de Tempore, secus communis. Nulla commemoratio, in Missa occurrens, praefationem propriam inducit.</i>

That is the entire decision procedure, in three steps and one exclusion:

1. Has *this Mass* a proper Preface? If so, say it.
2. If not, is a Preface assigned *tamquam de Tempore* for today? If so, say that.
3. Otherwise, the Common Preface.

And a commemoration never supplies a Preface. Commemorating St Joseph does not give you the Preface of St Joseph.

The 1962 Missal prints sixteen prefaces, and RGMR 484–RGMR 499 assign each of them under two distinct headings. *Tamquam propria* means the Preface belongs to particular Masses; *tamquam de Tempore* means it is the seasonal fallback for a stated stretch of the calendar, filling step two above. Several prefaces have only the first heading and never fill step two at all.

Preface	Proper to	As the seasonal fallback
Nativity (RGMR 484)	Masses of Christmas and its octave; the Purification.	Within the octave of Christmas, <i>even in Masses that would otherwise have a proper Preface</i> , except those with a proper Preface of the divine mysteries or Persons; and 2–5 January.
Epiphany (RGMR 485)	The Epiphany; the Commemoration of the Baptism of the Lord.	7–13 January.
Lent (RGMR 486)	Masses <i>de Tempore</i> from Ash Wednesday to the Saturday before Passion Sunday.	All other Masses celebrated in that stretch which lack a proper Preface.
Holy Cross (RGMR 487)	Masses <i>de Tempore</i> from Passion Sunday to Maundy Thursday; festive and votive Masses of the Holy Cross, the Passion and the instruments of the Passion, the Precious Blood, and the Most Holy Redeemer.	All Masses from Passion Sunday to Wednesday of Holy Week which lack a proper Preface.
Chrism Mass (RGMR 488)	Its own Mass on Maundy Thursday.	—
Paschal (RGMR 489)	Masses <i>de Tempore</i> from the Easter Vigil Mass to the vigil of the Ascension.	All other Masses in that stretch which lack a proper Preface.

Preface	Proper to	As the seasonal fallback
Ascension (RGMR 490)	The feast of the Ascension.	All Masses from the Friday after the Ascension to the Friday before the vigil of Pentecost which lack a proper Preface.
Sacred Heart (RGMR 491)	Festive and votive Masses of the Sacred Heart.	—
Christ the King (RGMR 492)	Festive and votive Masses of Christ the King.	—
Holy Spirit (RGMR 493)	Masses <i>de Tempore</i> from the vigil of Pentecost to the following Saturday; festive and votive Masses of the Holy Spirit.	All other Masses in that stretch which lack a proper Preface.
Trinity (RGMR 494)	Masses of the feast and votives of the Most Holy Trinity.	The Sundays of Advent, and all second-class Sundays, outside Christmastide and Paschaltide.
Blessed Virgin Mary (RGMR 495)	Festive and votive Masses of Our Lady, except the Purification.	—
St Joseph (RGMR 496)	Festive and votive Masses of St Joseph.	—
Apostles (RGMR 497)	Festive and votive Masses of the Apostles and Evangelists.	—
Common (RGMR 498)	Masses lacking a proper Preface which are not obliged to take the Preface of the season.	—
Of the dead (RGMR 499)	Masses of the dead.	—

Four consequences are worth stating plainly, because each of them contradicts a common expectation.

- **The Nativity Preface is the only one with overriding force.** RGMR 484 b alone says “etiam in Missis quae secus praefationem propriam habent.” Every other seasonal assignment is expressed as applying to Masses “quae praefatione propria carent.” Inside the Christmas octave the Nativity Preface therefore displaces, for instance, the Preface of the Apostles on 27 December, but does not displace a Preface of a divine mystery or Person.
- **Weekdays in Advent take the Common Preface.** No rubric assigns any Preface *de Tempore* for Advent as a season; RGMR 494 b assigns Trinity to the *Sundays* of Advent only. A ferial Mass on a Tuesday in Advent, using the previous Sunday’s formulary under RGMR 299, therefore takes the Common Preface even though the Mass is verbally the Sunday’s. The same holds for the Septuagesima weekdays and for the weekdays of the year outside the assigned stretches.
- **A saint’s Mass in Lent or Passiontide takes the seasonal Preface.** RGMR 486 b and RGMR 487 b apply to “ceteris Missis quae celebrantur eodem tempore, et praefatione propria carent” and “omnibus Missis ... quae praefatione propria carent” respectively. A first-class feast of a Confessor Bishop on the Wednesday of Passion Week, taken from the Common, has no proper Preface — so it takes the Preface of the Holy Cross.
- **The Preface of the season is read off the calendar, not off the formulary.** Steps one and three depend on the Mass; step two depends only on the date. Establish the date’s seasonal Preface before you decide which formulary you are saying, and the slot fills itself.

Contested: whether the Trinity Preface reaches a Mass that is not of the Sunday

RGMR 494 b is phrased differently from its neighbours. RGMR 486 b, RGMR 489 b, RGMR 490 b and RGMR 493 b all say “in *Missis* quae celebrantur eodem tempore”; RGMR 494 b says “in dominicis Adventus, et in omnibus dominicis II classis.” On those Sundays, not *in the Masses* of them.

Reading one. The phrasing is deliberately day-based, so the Trinity Preface is the seasonal fallback for the whole liturgical day. A second-class feast of the Lord that has taken the place of a second-class Sunday under RG 16 a, and has no proper Preface of its own — the Transfiguration is the standard example, and its Mass in the 1962 Missal carries no Preface direction — therefore takes the Trinity Preface when 6 August falls on a Sunday, and the Common Preface when it falls on a weekday. The same would hold for a second-class votive Mass lawfully said on a Sunday.

Reading two. *In dominicis* is an ordinary way of saying “in the Sunday Office and Mass,” exactly as RG 131 says rose may be used “in Officio et Missa diei dominici tantum”; and RG 16a says the feast of the Lord takes the Sunday’s place “cum omnibus iuribus et privilegiis: de dominica, proinde, nulla fit commemoratio.” If nothing of the Sunday remains — not even a commemoration — it is odd for the Sunday to keep supplying the Preface. On this reading the Transfiguration takes the Common Preface whatever the weekday.

We do not think the rubrics settle it. Reading one has the better of the literal text, since RG 131 shows that the code says “in Officio et Missa diei dominici” when it means that, and did not say it here; reading two has the better of RG 16a’s logic. The practical consequence is small — two Sundays a year in most calendars — and a competent Ordo decides it locally.

7.2 The Last Gospel

RGMR 509

Pro ultimo Evangelio, in quavis Missa, regulariter sumitur initium Evangelii secundum Ioannem. Attamen in dominica II Passionis seu in palmis, in omnibus Missis quae non sequuntur benedictionem et processionem ramorum dicitur ultimum Evangelium proprium.

Regulariter — as a rule — and then one express substitution and six omissions. The *Ordo Missae* carries the machinery for the substitution in its own rubric at the place: after *Initium sancti Evangelii secundum Ioannem* it prints “Vel si aliud Evangelium legendum sit: *Sequentia sancti Evangelii* etc.” The Missal then prints the substituted text where it is needed. At Palm Sunday, after the postcommunion of the Mass that follows the procession, it directs: “Celebrans, in fine Missae, data benedictione more solito, omittit ultimum Evangelium . . . In ceteris Missis, sine benedictione ramorum, legitur in fine sequens Evangelium, ut in benedictione ramorum,” and sets out St Matthew’s account of the entry into Jerusalem (Mt 21, 1–9). So on Palm Sunday the two Masses in the same church differ at the end: the one that had the procession has no Last Gospel at all, and every other has the entry narrative in place of St John.

RGMR 510

Ultimum Evangelium penitus omittitur: a) in Missis in quibus dictum est Benedicamus Domino, iuxta n. 507a; b) in festo Nativitatis Domini, ad tertiam Missam; c) in dominica II Passionis seu in palmis, in Missa quae sequitur benedictionem et processionem ramorum; d) in Missa Vigiliae paschalis; e) in Missis defunctorum, cum sequitur absolutio super tumulum; f) in certis Missis, quae sequuntur quasdam consecrationes, ex rubricis Pontificalis romani.

Clause (a) is a chain: RGMR 507a substitutes *Benedicamus Domino* for *Ite, missa est* at the evening Mass of Maundy Thursday followed by the solemn reposition and “in aliis Missis quas sequitur aliqua processio”; RGMR 508 then omits the blessing wherever that was said; and RGMR 510a omits the Last Gospel as well. One decision — is a procession to follow? — removes three things.

Clause (b) is the survival of an old rule with a plain motive: the third Mass of Christmas has the prologue of St John as its own Gospel, so it does not have it twice. It is not a general principle. When the day’s Gospel is *In principio* for another reason the rubric does not extend, and the Missal supplies no substitute.

Clause (e) turns on what actually follows, not on the Mass’s class. The absolution at the tomb “feri debet post Missam exsequialem” and “feri potest” after the other Masses of the dead and, for a reasonable cause, even after Masses that are not of the dead (RGMR 401). So at a funeral the Last Gospel is omitted; at an anniversary Requiem with no absolution it is said; and at an anniversary Requiem followed by an absolution it is omitted. The celebrant has to know the plan for the next five minutes before he can finish the Mass.

Finally, the genuflection. RGMR 522b requires all in choir to genuflect “dum dicit verba ultimi Evangelii *Et Verbum caro factum est*,” and the *Ordo Missae* directs the celebrant *Genuflectit dicens* at the same words. In the Douay-Rheims, the historical English translation of the Vulgate this project uses as a witness, the verse reads: “And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.”

English witness, John 1, 1–3 and 14 (Douay-Rheims, Challoner revision). In the beginning was the Word: and the Word was with God: and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. . . . And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.

That translation is quoted as an identified historical witness, to show what the Latin the celebrant reads says. It is not a liturgical translation, it is not offered for recitation in place of the Latin, and this project neither composed nor adapted it.

8 Worked cases, I

Each case runs the five decisions in order and shows the working. Civil dates were computed from the Gregorian Easter and checked against the code’s own date rules before use; each case states the dates it depends on so that the arithmetic can be re-run. None of these results is an Ordo. Where a particular calendar would change the answer, the case says so.

One rule is needed before the first case and is not printed in the Missal at all. RGMR 431 a makes the Gloria depend on whether the Te Deum was said at Matins — and the rule for the Te Deum is nn. 237–238 of the code’s second part, *Rubricae generales Breviarii Romani*, cited here as RGBR n, which the motu proprio directed to be printed in the Breviary and not in the Missal. It runs: Te Deum is said on Low Sunday, Pentecost and Easter Matins; on second-class Sundays except Septuagesima, Sexagesima and Quinquagesima; *on all feasts*; through the octaves of Christmas, Easter and Pentecost; in the ferial Office of Christmastide and Paschaltide; on the vigils of the Ascension and Pentecost; and in the Office of Our Lady on Saturday. It is omitted in Offices *de Tempore* from Advent Sunday to the vigil of Christmas and from Septuagesima to Holy Saturday; on second- and third-class vigils except the Ascension; on all ferias *per annum*; and in the Office of the dead. A reader who owns only the 1962 Missal cannot apply RGMR 431 a from his own book.

8.1 Case 1: a third-class saint against a feria — twice, with opposite results

Case 1a. Wednesday 17 March 2027 — St Patrick on a Passiontide feria

Calendar facts. Easter 2027 falls on 28 March; Ash Wednesday on 10 February; Passion Sunday (the First Sunday of the Passion) on 14 March; Palm Sunday on 21 March. So 17 March 2027 is the Wednesday after Passion Sunday. It is not an Ember day: the Lenten Ember days of 2027 are 17, 19 and 20 February.

1. **Day.** Two competitors. The feria: a feria of Passiontide between the Thursday after Ash Wednesday and the Saturday before Palm Sunday, and so a third-class feria under RG 25 a. The feast: St Patrick, Bishop and Confessor, third class in the calendar of the universal Church.
2. **Precedence.** Row 22 (ferias of Lent and Passiontide, Ember days excepted) against row 24 (third-class feasts of the universal calendar). Row 22 is higher. RG 25 a says the same in words: these ferias “*praeferuntur festis III classis.*” **The feria takes the day.**
3. **Impediment.** St Patrick’s feast is third class, so it has no right of transfer (RG 95); it is commemorated or dropped. RG 25 requires the feria to be commemorated when *it* is impeded; here it is not. The day is third class, so two commemorations are admitted (RG 111 d), and St Patrick’s ordinary commemoration fits — *at a Low Mass or at the conventual Mass*. At a sung Mass that is not conventual, RG 108 and RG 111 a between them exclude every ordinary commemoration, and St Patrick is not commemorated at all.
4. **Mass category.** The Mass of the Office. A third-class votive would be admissible on a third-class day (RGMR 384), but none is requested. A third-class Requiem is barred only on first- and second-class days (RGMR 416), so an anniversary Mass would in fact be admissible here; a fourth-class daily Requiem would not, since RGMR 423 confines those to fourth-class ferias.
5. **Assembly.**

Formulary: The proper Mass of the Wednesday after Passion Sunday (Missal, printed p. 122).

Colour: Violet (RG 128 b).

Prayers at the foot: Confiteor as usual; *Psalm Iudica me omitted*, because this is a Mass *de Tempore* between Passion Sunday and Maundy Thursday (RGMR 425 a).

Introit: Its antiphon and psalm verse, but *no Gloria Patri* (RGMR 428), and the antiphon then repeated.

Gloria: Omitted — the Office is *de Tempore* in the stretch of RGBR 238 a, so no Te Deum, so RGMR 431 a does not fire; and RGMR 432 b omits it independently because violet is worn.

Orations: Two. First the collect of the feria under its own conclusion; then, under a second conclusion, the collect of St Patrick (*Deus, qui ad praedicandam gentibus gloriam tuam beatum Patricium . . .*) taken from his own entry in the Proper of Saints. Secrets and postcommunions in the same number, order and conclusions (RGMR 480, RGMR 505).

Chants and readings: The lesson (Leviticus 19), Gradual and Tract of the feria; the Gospel is John 10, 22–38, *Facta sunt Encaenia in Ierosolymis*.

Creed: Omitted: none of the five cases of RGMR 475 applies.

Preface: Of the Holy Cross — and as the *proper* Preface, not merely the seasonal one, since this is a Mass *de Tempore* between Passion Sunday and Maundy Thursday (RGMR 487 a). The Missal prints the direction in the formulary.

After the postcommunion: The prayer over the people, preceded by *Oremus. Humiliate capita vestra Deo*, under its own conclusion (RGMR 506). The Missal prints it.

End: *Ite, missa est*; blessing; the Last Gospel of St John.

Conditional variant. If the calendar actually binding the celebrant is one in which St Patrick has been duly constituted principal Patron of the nation, his feast is first class there by RG 42 a and sits at row 12. It then defeats the third-class feria, and everything changes:

- (a) Mass of St Patrick, taken from the Common of a Confessor Bishop, first formulary (*Statuit*), with his own collect, secret and postcommunion, exactly as his Missal entry directs.
- (b) Colour white (RG 120 e).
- (c) *Psalm Iudica me* is said and the *Gloria Patri* at the Introit is said: RGMR 425 a and RGMR 428 suppress them only in Masses *de Tempore*, and this Mass is not one.
- (d) Gloria said (Te Deum on all feasts, RGBR 237 c). Creed said (first-class feast, RGMR 475 b).
- (e) One commemoration only, and it must be privileged (RG 111 a): the Passiontide feria, which is privileged under RG 109 e and which RG 25 requires to be commemorated. It goes first (RG 113).
- (f) No prayer over the people: RGMR 506 attaches it to Masses *of* the ferias of Lent and Passiontide, and this Mass is of a feast.
- (g) Preface of the Holy Cross even so — the Common supplies no proper Preface, and RGMR 487 b makes the Holy Cross the seasonal Preface for *all* Masses from Passion Sunday to Wednesday of Holy Week that lack one.

That variant is a derivation from the universal norms on a stated hypothesis. It is not a statement about any actual national calendar; the approved proper must be produced before it becomes an answer.

Case 1b. Friday 3 December 2027 — the same contest, reversed

Calendar facts. Advent Sunday 2027 falls on 28 November, so 3 December is the Friday of the first week of Advent, before 17 December, and not an Ember day (the Advent Ember days of 2027 are 15, 17 and 18 December).

1. **Day.** The Advent feria (third class, RG 25 b) and St Francis Xavier, Confessor, third class in the universal calendar.

2. **Precedence.** Row 24 (third-class universal feasts) against row 25 (Advent ferias to 16 December). **The feast takes the day** — and RG 25 b says so in words: these ferias “cedunt festis III classis.” Identical class numbers, identical kinds of competitor, opposite result from Case 1a, because the two clauses of RG 25 are opposite.
3. **Impediment.** The Advent feria is impeded, and RG 25 closes: “Hae feriae, si impediuntur, commemorari debent.” Its commemoration is privileged (RG 109 e).
4. **Mass category.** The Mass of the Office. See Case 4 for what a First Friday does to this day.
5. **Assembly.**

Formulary: The proper Mass of St Francis Xavier in the Proper of Saints (Introit *Loquebar de testimoniis tuis*).

Colour: White, a Confessor not a Martyr (RG 120 e).

Prayers at the foot: Complete, psalm included: this is not a Mass *de Tempore* in the Passiontide stretch.

Gloria: Said. The Office is of a feast, so Te Deum is said (RGRB 237 c) notwithstanding RGRB 238 a, which suppresses it only in Offices *de Tempore*; and white, not violet, is worn.

Orations: Two. Collect of St Francis Xavier; then the collect of the Advent feria — that is, of the preceding Sunday, since RGMR 299 gives the non-privileged Advent ferias the Mass of the preceding Sunday — under a second conclusion. Because the feria’s commemoration is *of the season*, RG 113 puts it first: the order at the altar is feria, then saint. At a sung non-conventual Mass the same two survive, because both here are privileged or the Mass’s own; at a Low Mass both are said in any event.

Creed: Omitted (third-class feast; RGMR 476 b).

Preface: Common. No Preface is assigned *de Tempore* for the ferial days of Advent — RGMR 494 b gives Trinity to the *Sundays* of Advent only — and the Mass of a Confessor from the Proper of Saints has no proper Preface. So step three of RGMR 482 is reached and the Common Preface is said.

End: *Ite, missa est*; blessing; Last Gospel of St John.

8.2 Case 2: the Annunciation when Easter falls on 25 March

Case 2. Sunday 25 March 2035 and Monday 2 April 2035

Calendar facts. Easter 2035 falls on 25 March, the earliest date the Gregorian computus allows. Palm Sunday is 18 March, Low Sunday 1 April, and the Monday after Low Sunday is 2 April.

1. **Day, 25 March.** Easter Sunday — row 1, a first-class Sunday and a first-class feast with an octave (RG 11) — and the Annunciation of the Blessed Virgin Mary, a first-class feast of the universal Church at row 11.
2. **Precedence.** Row 1 against row 11. Easter takes the day, and by a wide margin.
3. **Impediment.** This is *accidental* occurrence: a movable day meeting a fixed one only in some years (RG 92). The Annunciation is first class, so RG 95 gives it the right of transfer. RG 96’s general rule would send it to the next day that is not first or second class — which, with the whole octave of Easter at row 10 and Low Sunday at row 6, would be Monday 2 April anyway. But RG 96a does not leave it to arithmetic: “festum Annuntiationis B. Mariae Virg., quando est transferendum post Pascha, transfertur, tamquam in sedem propriam, in feriam II post dominicam in albis.” **2 April 2035.** By RG 99 it arrives with its own first-class rank intact.
4. **What 2 April 2035 then is.** In the universal calendar the date carries St Francis of Paola, Confessor, third class. He is displaced. Is he commemorated? RG 111a admits on a first-class day one commemoration and it must be privileged; his is ordinary. **He is omitted**, and because RG 96a made 2 April the Annunciation’s *proper seat*, the omission is not an accident of the year’s arithmetic but the ordinary consequence of the feast being at home there.
5. **Mass category.** The Mass of the Office. Votive Masses of Our Lady are barred that day by RGMR 317, since a first-class day occurs whose Office is of the same Person.

6. Assembly.

Formulary: The proper Mass of the Annunciation, 25 March, said on 2 April.

Colour: White (RG 120 b).

Introit: *Vultum tuum deprecabuntur* — and the antiphon’s printed “(T. P. Alleluia, alleluia.)” is used, since 2 April 2035 is in Paschaltide (RGMR 429). The same applies at the Offertory (RGMR 478) and the Communion antiphon, which prints “(T. P. Alleluia.)” (RGMR 504).

Gloria: Said (first-class feast; Te Deum by RGBR 237 c).

Orations: One. The collect *Deus, qui de beatae Mariae Virginis utero* alone; no commemoration is admitted. The Missal’s own direction “Et, tempore quadragesimali, fit commemoratio feriae” does not apply: the feast has been transferred out of Lent.

Between the readings: Not the printed Gradual and Tract. The Missal directs: “Tempore paschali, ommissis graduali et tractu, dicitur: Alleluia, alleluia . . .” — the two Alleluia verses *Ave, Maria* and *Virga Iesse floruit*.

Creed: Said (RGMR 475 b). And RGMR 518 b names this Mass expressly: at the words *Et incarnatus est*, the celebrant always genuflects when he recites them, and *all* genuflect while they are sung — a privilege the rubric grants only to the three Masses of Christmas and to the Mass of the Annunciation.

Preface: Of the Blessed Virgin Mary, with the proper embolism *Et te in Annuntiatione*, which the Missal prints in the formulary. Note what this defeats: the Paschal Preface is assigned *tamquam de Tempore* in Paschaltide only “in ceteris Missis quae . . . praefatione propria carent” (RGMR 489 b), and this Mass does not lack one. Step one of RGMR 482 is reached and step two is never consulted.

End: *Ite, missa est*; blessing; Last Gospel of St John. No double Alleluia at the dismissal: RGMR 507 b confines that to Masses *de Tempore* within the octave of Easter, and 2 April is outside the octave in any case.

Residual uncertainty. RGMR 439 forbids altering the words *hanc, hodiernam* or *praesentem diem* in the orations of a transferred Office. The Annunciation’s own orations do not contain them, so nothing turns on it here; but the rule is the reason a transferred feast may be heard saying “this day” of a day that is not its date.

9 Worked cases, II

9.1 Case 3: All Souls falling on a Sunday

Case 3. Sunday 2 November and Monday 3 November 2036

Calendar facts. Easter 2036 falls on 13 April, Pentecost on 1 June, Trinity Sunday — the First Sunday after Pentecost — on 8 June, and Advent Sunday on 30 November. Counting from Trinity, 2 November 2036 is the twenty-second Sunday after Pentecost. Christ the King, “dominica ultima mensis octobris” (RG 17 d), fell the previous week on 26 October. All Saints, 1 November, is the Saturday.

- 1. Day, 2 November.** Two first-order competitors: the Twenty-second Sunday after Pentecost, a second-class Sunday (RG 12), and the Commemoration of All the Faithful Departed, a first-class liturgical day.
- 2. Precedence.** This is the one place where the table hands the lower row the victory. Row 8 reads “Commemoratio omnium Fidelium defunctorum, quae tamen locum cedit dominicae occurrenti,” and RG 16 b states it from the other side: “dominica II classis praefertur Commemorationi omnium Fidelium defunctorum.” **The Sunday takes the day.** Note that row 8 does not merely yield to a first-class Sunday; it yields to *any* occurring Sunday, which is why an ordinary green Sunday after Pentecost defeats a first-class day.
- 3. Impediment.** All Souls is not a feast, so RG 95’s right of transfer, which belongs to first-class feasts, does not reach it. RG 96 b supplies the rule directly: “Commemoratio omnium Fidelium defunctorum, quando occurrit cum dominica, transfertur, tamquam in sedem propriam, in feriam II sequentem.” **Monday 3 November 2036.** The Missal prints the same result in its own heading at the place: *Die 2 novembris*

vel, si in dominicam inciderit, die 3 sequenti. Nothing of All Souls remains on the Sunday: there is no commemoration of it, because RG 111 b admits on a second-class Sunday only the commemoration of a second-class feast.

4. **Mass category, Sunday 2 November.** The Mass of the Office. Second-class votives are barred on Sundays for the *Pro Sponsis* Mass (RGMR 379) and in general are permitted on second-class days (RGMR 341), so a second-class votive is not excluded by the day's class as such; but a second-class Requiem is, since RGMR 411 b bars them whenever “dies liturgicus I classis aut dominica quaevis” occurs, and a third-class Requiem is barred by RGMR 416. The funeral Mass is a separate and contested question: see Section 10.

5. **Assembly, Sunday 2 November.**

Formulary: The Twenty-second Sunday after Pentecost.

Colour: Green (RG 127 b).

Gloria: Said — Te Deum on second-class Sundays outside the Septuagesima group (RGRB 237 b).

Orations: One. Nothing is admitted alongside it.

Creed: Said (RGMR 475 a).

Preface: Of the Most Holy Trinity, as the Preface *de Tempore* for every second-class Sunday outside Christmastide and Paschaltide (RGMR 494 b).

End: *Ite, missa est*; blessing; Last Gospel of St John.

6. **Monday 3 November: the day.** All Souls, first class, in its proper seat. The Missal's rubric at the head of the day:

Hac die quivis sacerdos tres Missas celebrare potest. . . . Qui unam dumtaxat Missam celebrat, primam legit: eandem adhibet qui Missam cum cantu celebrat, facta ei potestate anticipandae secundae ac tertiae. Cum quis tres Missas sine intermissione celebrat, sequentiam dicere debet tantum in Missa principali, secus in prima Missa; in ceteris Missis, nisi sint in cantu, eam omittere potest.

RGMR 403–RGMR 404 say the same and add that a priest saying several sung Masses in different churches must always use the first, and that where several sung Masses are said in one church the first, second and third are used in order. RGMR 295 makes the first Mass the conventual Mass, “et choraes illi soli interesse tenentur.”

7. **Monday 3 November: assembly.**

Class: A Mass of the dead of the first class (RGMR 402 a).

Colour: Black (RG 132 b), with the exception of RG 130 d: violet where the Masses of All Souls are celebrated during exposition for the Forty Hours.

Prayers at the foot: Psalm *Iudica me* omitted (RGMR 425 b); Confiteor as usual.

Introit: *Requiem aeternam*, without *Gloria Patri* (RGMR 428); the Missal directs the antiphon repeated “absolute . . . usque ad psalmum.”

Gloria: Omitted (RGMR 432 d; and Te Deum is omitted in the Office of the dead, RGRB 238 d).

Orations: One, and it must be for the dead: “in Missis defunctorum prohibetur quaevis oratio, quae non est pro defunctis” (RGMR 398 c), and “in Missis defunctorum nulla fit commemoratio de Officio diei currentis” (RGMR 391). RGMR 394 directs that where the Mass is for a deceased pope, cardinal, bishop or priest, the first Mass of the day is used with the proper orations found among the *orationes diversae pro defunctis*.

Sequence: *Dies irae* is obligatory: RGMR 399 a confines the obligation to first-class Masses of the dead, and this is one — with the Missal's own relief for a priest saying three Masses without interruption.

Creed: Omitted (RGMR 476 f).

Preface: Of the dead (RGMR 499).

Pax: Not given; the Missal's *Ordo Missae* directs at the place “In Missis defunctorum non datur pax, neque dicitur praecedens oratio.”

End: *Requiescant in pace*, answered *Amen* (RGMR 507 c); *no blessing* (RGMR 508); and the Last Gospel omitted if the absolution at the tomb follows (RGMR 510 e), said if it does not. RGMR 401 a requires the

absolution after the funeral Mass and merely permits it after the others, so the answer differs Mass by Mass on the same morning.

Also barred that day: The votive Mass *Pro Sponsis*, its commemoration in the Mass of the day, and the nuptial blessing within Mass — all three (RGMR 381 d). And RGMR 352 governs the Blessed Sacrament if it is exposed for the Forty Hours.

8. **The consequence nobody expects.** RGMR 422 allows all Masses applied for the dead to be said as Requiems “intra octiduum a die Commemorationis omnium Fidelium defunctorum inclusive computandum.” In 2036 the day of the Commemoration is 3 November, so on the face of the words the octave runs from 3 to 10 November rather than from 2 to 9. This is a necessary inference from the rubric’s own wording, not a rule stated in terms; we mark it as an inference and would defer to a competent Ordo.

9.2 Case 4: a First Friday votive on a day that is not free

Case 4. Friday 3 December 2027 — the same day as Case 1b

1. **Day.** Established in Case 1b: St Francis Xavier, third-class feast of the universal calendar, takes the day from the Advent feria, which is commemorated.
2. **The request.** The parish keeps the First Friday devotions and asks for the Mass of the Sacred Heart.
3. **Mass category — the test that actually decides.** RGMR 385 b permits *two* Masses of the Sacred Heart “prima feria sexta cuiusque mensis, in ecclesiis et oratoriis in quibus peculiaria pietatis exercitia in honorem eiusdem Ss.mi Cordis, eo die, peraguntur.” Three conditions, all independent of the calendar: it must be the first Friday; the exercises must be performed; and they must be performed *in this church, that day*. The permission is not the priest’s, and it does not travel with him.

The class test then applies. This is a votive Mass of the third class, and RGMR 384 admits third-class votives “diebus liturgicis III et IV classis.” Today is third class. **Admitted.** Had St Francis Xavier been a second-class Patron in the local calendar, or had 3 December fallen on a second-class Sunday, the same request would have been refused — and RGMR 386 d adds that when third-class votives are prohibited, “non commemorantur in Missa diei.” There is no consolation collect.

Two further bars must be checked and are clear here: RGMR 317 forbids a votive of a mystery of the Lord when a first- or second-class day occurs whose Office is of the same Person, which is not the case; and RGMR 326 a forbids every votive in a church having only one Mass when a conventual obligation presses that no other priest can discharge.

4. Assembly.

Formulary: RGMR 314: “Pro Missa votiva de mysteriis Domini sumitur Missa de respectivo festo” — that is, the Mass *Cogitationes Cordis eius* of the feast of the Sacred Heart, printed at the Friday after the Second Sunday after Pentecost.

Colour: White. RG 121 a requires white for votive Masses answering the feasts of RG 120, which include feasts of the Lord “exceptis festis de mysteriis et instrumentis Passionis.” The Sacred Heart is not among the excepted.

Gloria: Said — on a ferial-coloured day in Advent. RGMR 431 d gives the Gloria to votive Masses of the first, second and third class “nisi adhibeatur color violaceus paramentorum,” and the colour here is white, not violet.

Creed: Omitted. RGMR 386 a: third-class votives are said “cum Gloria; sed semper sine Credo.” *Semper.*

Orations: Three in all, which is the maximum RGMR 435 allows. RGMR 386 b admits two commemorations besides the Mass’s own oration. First the collect of the Sacred Heart; then the commemoration of the Advent feria, which is privileged (RG 109 e), must be made (RG 25), and goes first among the commemorations because it is of the season (RG 113); then the commemoration of St Francis Xavier, whose Office is the Office of the day. Secrets and postcommunions in the same number and order (RGMR 480, RGMR 505).

Sequence: None — RGMR 470 omits the sequence in every votive Mass, and this Mass has none in any case.

Preface: Of the Sacred Heart, “in Missis festivis et votivis de Ss.mo Corde Iesu” (RGMR 491). Not the Common Preface that the day would otherwise take (Case 1b), because step one of RGMR 482 is satisfied.

If sung: The solemn tone for the orations, Preface and Pater noster (RGMR 386 c, RGMR 515 f). But note RGMR 434 a: at a *sung non-conventual* Mass only one privileged commemoration is admitted, so the commemoration of St Francis Xavier drops out and only the Advent feria survives. The Low Mass and the sung Mass of the same votive on the same morning have different numbers of collects.

End: *Ite, missa est*; blessing; Last Gospel of St John.

Why this case is instructive. Nothing in the day’s class number told us whether the votive was admitted; the class number only told us it was *not excluded*. The operative facts were that the exercises are actually held in this church today and that the church is not under a pressing conventual burden. Then, having been admitted, the votive changed the Gloria, the Preface, the colour and the number of orations — and the manner of celebration, sung or read, changed the number again.

9.3 Case 5: assembling a Sunday out of two Sundays

Case 5. The autumn of 2026 — the resumed Sundays after Epiphany

Calendar facts. Easter 2026 falls on 5 April; Septuagesima on 1 February; Pentecost on 24 May; Trinity Sunday on 31 May; Advent Sunday on 29 November. Epiphany, 6 January, is a Tuesday. The Sundays after Epiphany actually celebrated in January 2026 are the First (11 January), the Second (18 January) and the Third (25 January); Septuagesima then supervenes, and the Fourth, Fifth and Sixth after Epiphany are impeded. Counting Trinity as the First Sunday after Pentecost and 22 November as the last Sunday before Advent, there are twenty-six Sundays after Pentecost.

- 1. The rule.** RG 18: “Dominicae post Epiphaniam quae, superveniente Septuagesima, impediuntur, transferuntur post dominicam XXIII post Pentecosten, hoc ordine . . . b) si dominicae fuerint 26, dominica XXIV erit quae inscribitur V post Epiphaniam; et XXV, quae inscribitur VI.” And the closing paragraph: “Ultimo tamen loco semper ponitur ea quae in ordine est XXIV post Pentecosten, omissis, si opus sit, ceteris, quae aliquando locum habere non possunt.”
- 2. The result for 2026.** The Twenty-third Sunday after Pentecost is 1 November; the Twenty-fourth slot, 8 November, is filled by the formulary headed *Dominica quinta quae superfuisset post Epiphaniam*; the Twenty-fifth, 15 November, by *Dominica sexta quae superfuisset post Epiphaniam*; and the Twenty-sixth and last, 22 November, by the formulary headed *Dominica XXIV et ultima post Pentecosten*, which by the rubric’s final paragraph is always last.
- 3. The Sunday that vanishes.** The Fourth Sunday after Epiphany was impeded in January and is *not* resumed, because the count of Sundays after Pentecost, not the count of Sundays actually lost, decides how many are resumed. RG 14 has already said that an impeded Sunday is neither anticipated nor resumed; RG 18 is the narrow exception, and it does not stretch. The Fourth Sunday after Epiphany simply does not occur in 2026.
- 4. Assembly — a Mass made of two Sundays.** RGMR 298:

RGMR 298

Omnes dominicae, sive I sive II classis, propriam Missam habent. Attamen dominicae post Epiphaniam, quae transferuntur inter dominicam XXIII et XXIV post Pentecosten, sumunt antiphonas ad Introitum, ad Offertorium et ad Communionem, necnon graduale et Alleluia cum suo versu a dominica XXIII post Pentecosten, retentis orationibus, Epistola et Evangelio propriis.

So on 8 November 2026 the Introit is *Dicit Dominus: Ego cogito cogitationes pacis* — the Introit of the Twenty-third Sunday after Pentecost — while the collect, Epistle and Gospel are those of the Fifth Sunday after Epiphany. The Missal saves the celebrant the assembly by printing the composite formulary in full at its place among the Sundays after Pentecost, Gradual, Alleluia, Offertory and Communion all taken over.

Colour: Green (RG 127 b).

Gloria and Creed: Both said (RGRB 237 b; RGMR 475 a).

Preface: Of the Most Holy Trinity, as for every second-class Sunday outside Christmastide and Paschaltide (RGMR 494 b); the Missal prints the direction in the formulary.

Orations: One, unless a second-class feast occurs, in which case one commemoration of it is admitted and is dropped if a privileged commemoration is due (RG 111 b).

English witness, the collect of the Fifth Sunday after Epiphany (Cummiskey, Philadelphia, 1861). Preserve, we beseech thee, O Lord, thy family by thy constant mercy, that we, who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Thro’.

That is quoted as an identified nineteenth-century lay hand missal’s English, to show what the retained collect says; the 1861 book is a pre-1955 witness and its rubrics, second and third collects, and Holy Week are not those of 1962. The 1962 formulary keeps only the Sunday’s own collect.

The harder variant, resolved in two layers. In 2035, Easter falls on 25 March — the same year as Case 2 — and there are twenty-eight Sundays after Pentecost, so RG 18 d resumes four Epiphany Sundays at slots XXIV to XXVII. Slot XXIV is 28 October 2035, which is the last Sunday of October and therefore the feast of Christ the King, a first-class feast which by RG 17 d takes the place of the occurring Sunday with no commemoration of it. One of the four resumed Sundays consequently has nowhere to go. The two operations must not be merged. First, RG 18 fixes the nominal map: Third, Fourth, Fifth and Sixth after Epiphany at slots XXIV, XXV, XXVI and XXVII. Its repeated *dominica XXIV erit*, followed by express XXV, XXVI and XXVII assignments, does not authorize compression over available Sundays. Second, occurrence is resolved. Christ the King takes slot XXIV, so the Third after Epiphany is impeded; RG 14 forbids anticipating or resuming it. The Fourth, Fifth and Sixth remain on 4, 11 and 18 November, and the Twenty-fourth and last Sunday after Pentecost remains on 25 November. A dated Ordo is still required to verify the civil-year result in practice; it is not required to invent a second nominal sequence.

9.4 Case 6: a funeral on All Souls

Case 6. A funeral requested for Monday 3 November 2036

- 1. Is it barred?** RGMR 406 lists five prohibitions of the funeral Mass: on the days under rows 1, 2, 3, 4, 5 and 6 of the precedence table; on days of precept among the feasts comprised under row 11; on the anniversary of the dedication and the feast of the Title of the church where the funeral is held; on the feast of the principal Patron of the town or city; and on the feast of the Title and of the holy Founder of the Order to which that church belongs. **All Souls is row 8.** It is not in the list, and RGMR 393, which bars every Mass of the dead during exposition, expressly excepts the Masses of All Souls. The funeral Mass is admitted.
- 2. Which formulary.** RGMR 409 anticipates the case: “In Commemoratione omnium Fidelium defunctorum pro Missa exsequiali sumitur prima Missa diei cum orationibus pro respectivo defuncto in Missa exsequiali dicendis. Si vero prima Missa celebratur pro Officio diei, pro Missa exsequiali sumitur secunda, aut denique tertia.” So the funeral takes the first of the day’s three Masses with the funeral orations substituted — unless the first is already being said for the Office of the day, in which case the second, and failing that the third.
- 3. Which orations.** RGMR 395 assigns the formulary *In die obitus seu depositionis defuncti* to the funeral Mass of a person who is not a priest; for a deceased pope, cardinal, bishop or priest, RGMR 394 a routes the celebrant instead to the first Mass of All Souls with the proper orations from the *orationes diversae pro defunctis*.
- 4. Assembly.** As Case 3, with three differences. The Mass is of the first class (RGMR 402 b), so *Dies irae* is obligatory (RGMR 399 a). The absolution at the tomb “fieri debet post Missam exequialem” (RGMR 401 a), so the Last Gospel is omitted (RGMR 510 e). And the orations are those for this deceased person, one only, since RGMR 398 a gives every Mass of the dead a single oration unless an imposed prayer for the dead under RGMR 458 or a votive prayer for the dead under RGMR 464 may be added — and neither may be

here, since RGMR 458 confines the imposed prayer for the dead to fourth-class ferias and to fourth-class read votive and Requiem Masses.

5. **If the funeral cannot be held that day.** RGMR 408: whenever the funeral Mass is prohibited, or for a reasonable cause cannot be celebrated at the funeral itself, “transferri potest in proximiorum diem similiter non impeditum.”

What this case shows. The intuition that a Requiem must be inadmissible on a great day of the dead is backwards; the day is a Requiem. The intuition that a first-class day excludes a funeral is also backwards; the prohibition list is a list of named rows and named feasts, not a class threshold — which is the point argued in the synthesis at the end of Section 5, and which the contested reading in Section 10 tests from the other direction.

10 Where the rubrics do not settle it

Four questions in this book’s territory are genuinely open on the text. Two more are commonly treated as open and are in fact closed by evidence the Missal itself supplies. Both kinds are set out here, because a reference that hides its uncertainties is worse than useless at the moment it is most needed.

10.1 Open: the funeral Mass on an ordinary Sunday

Contested: whether RGMR 406 bars the funeral Mass on a second-class Sunday

RGMR 406

Missa exsequialis prohibetur: a) diebus sub nn. 1, 2, 3, 4, 5 et 6 in tabella praecedentiae recensitis; b) diebus festis de praecepto, inter festa sub n. 11 in tabella praecedentiae comprehensis; c) in anniversario Dedicationis et in festo Tituli ecclesiae, in qua funus peragitur; d) in festo Patroni principalis oppidi vel civitatis; e) in festo Tituli et Sancti Fundatoris Ordinis seu Congregationis, ad quam pertinet ecclesia in qua funus peragitur.

The question. Rows 1–6 catch Christmas, Easter and Pentecost, the Triduum, Epiphany, the Ascension, Trinity, Corpus Christi, the Sacred Heart, Christ the King, the Immaculate Conception, the Assumption, the vigil and octave day of Christmas, and every first-class Sunday. Second-class Sundays are row 15. Are they caught by clause (b)?

Reading one: they are not. *Comprehensis* is ablative plural agreeing with *diebus festis de praecepto*, so the clause reads “on days of precept comprised among the feasts under n. 11” — a restriction, not an addition. Row 11 is “first-class feasts of the universal Church not named above,” which contains no Sunday. On this reading the prohibition adds nothing but the universal first-class feasts that a given territory keeps as days of obligation, and an ordinary green Sunday is not barred.

RGMR 407 corroborates it, and does so in a way that is hard to explain otherwise: “si vero solemnitas externa alicuius festi fit in dominica, Missa exsequialis prohibetur die quo fit solemnitas externa, non autem die festo.” That sentence needs a Sunday on which the funeral Mass would otherwise be possible; if every Sunday were already barred by RGMR 406 b, the clause would have nothing to forbid. External solemnities *ipso iure* fall on ordinary Sundays — Our Lady of the Rosary on the first Sunday of October is the plain case (RGMR 358 b) — so the clause is about second-class Sundays.

Reading two: they are. *Dies festus de praecepto* was not a term the rubrics coined, and in contemporaneous Roman usage it included Sundays. The Sacred Congregation of the Council, by decree of 3 December 1960 — five months after the code and effective the same 1 January 1961 — issued a taxative list of *festa de praecepto* which opens “Dominicae I et II Classis” before naming the ten first-class feasts of the universal calendar. A drafter using that phrase in 1960 could reasonably be read as importing that list, with the row-11 clause identifying which *feasts* qualify rather than excluding Sundays. On this reading a funeral Mass is barred on every Sunday.

Our assessment, and its limits. The grammar and RGMR 407 both favour reading one, and we think a careful reader of the Latin will reach it. We do not think that settles what a parish should do. RGMR 393 b independently bars every Mass of the dead in a church having only one Mass whenever a conventual burden

presses that no other priest can discharge, and the practical obligation of the parish Mass on Sunday will usually leave no room. The result is that the textual answer and the pastoral answer diverge, and the Ordinary and the Ordo, not this book, govern the second.

Two things this argument does *not* establish. The 1960 decree defines *festas de praecepto* for the obligation of applying the Mass *pro populo* under cann. 339 §1 and 466 §1 of the 1917 Code; it is not a list of the days on which the faithful are bound to hear Mass, which is a separate question of canon law that this study does not enter. And nothing here bears on whether a funeral may be held on a Sunday at all — only on which Mass may be said if it is.

10.2 Open: how far the sung-Mass restriction reaches

Contested: what counts as a *Missa in cantu non conventualis*

RG 108 and RG 111a between them delete every ordinary commemoration from a sung Mass that is not the conventual Mass, and RGMR 434a repeats the rule in terms of orations. RGMR 271 defines a Mass as sung “si sacerdos celebrans partes ab ipso iuxta rubricas cantandas revera cantu profert” — if the celebrant actually sings the parts the rubrics assign him — and makes the *Missa cantata*, sung without sacred ministers, a species of sung Mass. So a parish *Missa cantata* is caught.

What is not settled is the boundary case that parishes actually meet: a Mass at which a choir sings the Ordinary and the propers while the celebrant reads his parts. RGMR 271’s test is what the *celebrant* does, and on the text such a Mass is a read Mass with singing, so the ordinary commemorations stay. But the same rubric’s purpose — and the practice of describing such a Mass as a sung Mass — pulls the other way, and a celebrant who begins reading and then sings the Preface has moved the Mass across the line mid-way.

We take the literal test to be right: the class of the Mass follows what the celebrant sings, and a Mass at which he sings nothing the rubrics assign him is a read Mass however much the choir sings. We record that the question is practically live and that a wrong answer changes the number of collects.

The neighbouring rule has no such ambiguity and is worth stating beside it: RGMR 457d bars the prayer imposed by the Ordinary “in Missis in cantu” without qualification — every sung Mass, conventual or not.

10.3 Open: two questions already argued above

Two further open questions are argued at the place where a reader meets them, and are only listed here so that the inventory is complete.

- **Whether the Preface of the Trinity reaches a Mass that is not of the Sunday** — RGMR 494b’s “in dominicis II classis” against the neighbouring rubrics’ “in Missis quae celebrantur eodem tempore.” Section 7.
- **The year with only twenty-three Sundays after Pentecost** — RG 18 does not expressly legislate that shortfall. The calendar computation profile requires a fail-closed result pending a competent dated Ordo.

10.4 Closed by evidence: the Purification is a feast of the Lord

Contested: resolved — whether 2 February takes the place of a second-class Sunday

RG 16a gives a feast of the Lord of the first or second class occurring on a second-class Sunday the Sunday’s own place “cum omnibus iuribus et privilegiis,” with no commemoration of the Sunday. Whether the Purification of the Blessed Virgin Mary, a second-class feast, counts as a *festum Domini* for that rule is a natural question: the feast is titled of Our Lady, and RG 120b assigns it white as a Marian feast.

The Missal answers it in its own rubric, printed under the title on 2 February: “*Festum Purificationis beatae Mariae Virginis habetur tamquam festum Domini.*” The code corroborates it twice from the Preface rules: RGMR 484a gives the Purification the Preface of the Nativity “tamquam propria,” and RGMR 495 excepts it by name from the Preface of the Blessed Virgin. So when 2 February falls on a Sunday after Epiphany or a Sunday after Pentecost,

the Purification takes the day, no commemoration of the Sunday is made, and the Creed is nevertheless said, because RGMR 475 a attaches the Creed to the Sunday even when its Office has yielded.

The related permission is separate and should not be confused with this. Where the liturgical action proper to 2 February — the blessing and procession of candles — is by apostolic approval transferred to a Sunday, an external solemnity belongs to the feast *ipso iure*, but only for the Mass which follows that blessing and procession (RGMR 358 c). An external solemnity is not a transfer of the feast, and the Office stays where it was.

10.5 Closed by evidence: the Missal is not self-sufficient

Contested: resolved — where the Gloria rule actually lives

RGMR 431 a is the primary rule for the Gloria: it is said “in Missis quae respondent Officio diei, quotiescumque ad Matutinum dictus est hymnus Te Deum.” The rule for the Te Deum is RGBR 237–RGBR 238. Those numbers are in the second part of the code, *Rubricae generales Breviarii Romani*, which n. 5 of *Rubricarum instructum* directed to be printed at the front of the Breviary and not of the Missal. The 1962 Vatican typical edition follows that instruction exactly: it prints the heading “II. — RUBRICAE GENERALES BREVIARII ROMANI (nn. 138–268)” and, beneath it, the two words “*Hic omittuntur*.”

The Missal therefore states a rule whose antecedent it does not contain, and nothing in the Missal supplies it. This is not an editorial slip: it is what the *motu proprio* ordered, on the assumption that the celebrant has said Matins and knows whether he said the Te Deum. But it means that a server, a layman with a hand missal, or anyone reasoning from the Missal alone cannot apply RGMR 431 a, and it is the reason the summary of RGBR 237–RGBR 238 is set out at the head of Section 8. The same limitation affects RGMR 424–RGBR 425, RGMR 299 and every other Missal rubric that turns on the shape of the Office.

11 A worksheet

Copy the twelve lines below onto a card and fill them in for the date in question. Each line names the rubric that answers it, so a disputed answer can be checked against its own locus rather than against a memory.

Line	Fill in	Locus
1. Calendar	Which calendar binds this Mass in this church? Universal, diocesan or religious, plus the proper of this church. Note any feast of RGMR 278 that must be said whatever else.	RGMR 274– RGMR 284
2. Competitors	Every liturgical day falling today, in every column of that calendar: Sunday or feria (with its class), vigil, day within an octave, feast, Our Lady on Saturday.	RG 6, RG 78
3. Row numbers	The precedence-table row of each competitor. Write the numbers, not the names.	RG 91
4. Winner	The highest row. This is the Office of the day.	RG 7, RG 93
5. Losers	For each: omitted, commemorated, transferred, or repositioned? Was the occurrence accidental or perpetual? Only first-class feasts transfer; only perpetual collisions reposition.	RG 95–RG 102
6. Commemoration budget	How many commemorations does today admit, and is any of them privileged? <i>Is this Mass sung and non-conventual?</i> If so the budget is one privileged commemoration only.	RG 108–RG 114, RGMR 434

Line	Fill in	Locus
7. Mass category	Mass of the Office, or a festive Mass in the broad sense, a votive of class I–IV, a Mass of the dead of class I–IV, a ritual Mass, or an external solemnity? Check the category’s own conditions — one-Mass church, conventual burden, exercises actually held, who is celebrating and for whom.	RGMR 270, RGMR 301– RGMR 423
8. Formulary	Proper of the Season, Proper of Saints, or Common — and if the Proper of Saints refers to a Common, which Common and which formulary within it. Note any seasonal substitution the Missal prints at the place.	RGMR 298– RGMR 299, RGMR 305, RGMR 314– RGMR 315
9. Colour	From RG 119–RG 132, or RGMR 323 for a fourth-class read votive. Then look at line 10 again, because violet suppresses the Gloria.	RG 117–RG 132
10. Ordinary conditionals	Psalm <i>Iudica me</i> ; <i>Gloria Patri</i> at the Introit; Gloria; Creed; sequence; <i>Oratio super populum</i> ; dismissal; blessing; Last Gospel.	RGMR 424– RGMR 432, RGMR 470, RGMR 475– RGMR 476, RGMR 506– RGMR 510
11. Orations	List them in order with their conclusions: Mass’s own; anything under a single conclusion with it; commemorations, season first; imposed prayer; votive prayer. Count. Three is the absolute ceiling. Then copy the same number and order to the secrets and postcommunions.	RGMR 433– RGMR 446, RGMR 480, RGMR 505
12. Preface	Proper of this Mass? If not, is one assigned <i>de Tempore</i> for today’s date? If not, Common. Remember that no commemoration brings a Preface with it.	RGMR 482– RGMR 499

11.1 Six checks that catch most errors

- 1. Did you compare row numbers, or classes?** Two third-class items can meet, and the table — not the class — decides. RG 25’s two clauses are the standard trap: a Lenten feria beats a third-class feast, an Advent feria before 17 December loses to one.
- 2. Is this Mass sung and not the conventual Mass?** If so, every ordinary commemoration disappears, and the imposed prayer is barred outright whether conventual or not.
- 3. Is the Mass *de Tempore*?** RGMR 425 a, RGMR 428 and RGMR 506 all turn on that phrase, and a saint’s Mass on a Lenten weekday is not *de Tempore* even though it is said in Lent.
- 4. Did the Preface come from the Mass or from the date?** Step two of RGMR 482 is a calendar question. Establish it before you choose the formulary and it cannot be got wrong.
- 5. Is something following the Mass?** A procession removes *Ite, missa est*, the blessing and the Last Gospel together; an absolution at the tomb removes the Last Gospel.
- 6. Did a particular calendar enter the answer?** If so, name the approved proper you read. A patronage, title, dedication or indult asserted from memory is not a source.

12 Scope, Editions, and Qualifications

12.1 What this work is, and is not

This is a study aid for reading the rubrics printed in front of the 1962 *Missale Romanum* and applying them to a particular day. It is not an Ordo, not a liturgical book, not a permission, and not a substitute for a competent superior's direction. It does not state, and nothing in it should be read as stating, whether any person may lawfully celebrate with the 1962 Missal today: that is a question of present universal and particular law and faculties, it is mutable, and it lies outside this study's scope and date.

Every worked answer is a derivation from the promulgated rubrics on stated calendar facts. Where a result would depend on a national, diocesan, religious, titular, patronal, dedication or indult entry, the result is stated as a conditional and the approved proper is named as the thing that must be produced. No particular calendar is supplied or invented here.

12.2 Editions, and which text controls

Source	Role in this work
<i>Rubricae Breviarii et Missalis Romani</i> , as printed at the front of the <i>Missale Romanum</i> , editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962): <i>Rubricae generales</i> nn. 1–137 and <i>Rubricae generales Missalis Romani</i> nn. 269–530.	Controlling witness for every rule cited as RG n or RGMR n. Read in the Church Music Association of America facsimile of that edition; the passages quoted or relied on were read as page images at 260 dpi, not merely in the facsimile's optical text layer.
The same code as promulgated in <i>Acta Apostolicae Sedis</i> 52 (1960) 597–705, with <i>Rubricarum instructum</i> at 593–595 and the Sacred Congregation of Rites' general decree at 596.	Textual control and promulgation record. Used to establish the promulgating act, its date and effective date, and to supply RGBR 237–RGBR 238, which the Missal does not print. Read in the Holy See's own scanned volume.
<i>Variationes in Breviario et Missali Romano ad normam novi codicis rubricarum</i> , <i>Acta Apostolicae Sedis</i> 52 (1960) 706–740.	Used only for what the reform abolished — the seasonal orations and the Suffrage — and for nothing else.
The Missal's own <i>Ordo Missae</i> , <i>Ritus servandus</i> and per-Mass rubrics, in the same facsimile.	Controlling for the text and conditional directions of the Ordinary and for the directions printed with a particular formulary.
Sacred Congregation of the Council, decree of 3 December 1960, <i>Acta Apostolicae Sedis</i> 52 (1960) 985–986.	Cited once, in Section 10, for the contemporaneous official sense of <i>festas de praecepto</i> , expressly for the <i>pro populo</i> obligation and not as a rubrical definition.
<i>The Roman Missal translated into the English language for the use of the laity</i> (Philadelphia: Eugene Cumiskey, 1861).	An identified nineteenth-century English witness, quoted once.
Douay-Rheims Bible, Challoner revision.	Pre-1955: its rubrics, seasonal second and third orations, and Holy Week are not those of 1962.
	An identified historical English translation of the Vulgate, quoted once for the Last Gospel. Psalm numbering throughout this work follows the Vulgate series the Missal cites.

The Benziger Brothers *editio iuxta typicam* of 1962 is a distinct edition and was used only as an uncorrected optical-character transcription for locating passages. It controls nothing here.

12.3 Method, and how claims are graded

Latin is quoted from the controlling witness. Ligatured æ and œ are rendered *ae* and *oe*; the Missal's accent marks, which guide pronunciation rather than sense, are not reproduced; nothing else is altered, expanded or corrected. Where this book renders a rule in English it is an explanation of the Latin, not a translation of it, and the Latin stands beside it wherever the wording carries the argument.

Three grades of claim are used and are visible in the prose:

- **Direct rule** — what a numbered rubric says, quoted or closely restated at its own locus.
- **Necessary inference** — a result that follows from two or more direct rules and is marked as an inference where it is not obvious. The reach of RGMR 422's octave when All Souls has been transferred is the one place a worked case rests on an inference, and it says so.
- **Contested** — a question the rubrics do not settle. These are collected in Section 10 with both readings at full strength, and no answer is asserted where we do not think the text supplies one.

Civil dates were computed from the Gregorian Easter and cross-checked against the code's own date rules — RG 18, RG 17d, RG 20, RG 80 — before being used. Each worked case states the anchor dates it depends on so the arithmetic can be reproduced. No year was taken from an Ordo, and no result in this book has been checked against a published Ordo for the year it names.

12.4 Bounds and known gaps

- **The Office is out of scope.** Parts one and three of the code are treated; part two, *Rubricae generales Breviarii Romani*, is used only for RGBR 237–RGBR 238, because RGMR 431a depends on it. Nothing here should be used to arrange the Divine Office.
- **Ceremonial is out of scope.** The *Ritus servandus* is used for what it says about the text and its conditions, not for how ministers move. Solemn Mass, pontifical Mass, ordination, funeral, marriage, procession and exposition ceremonies belong to their own books.
- **Holy Week is treated only at its edges.** The restored Order of Holy Week is presupposed as the 1962 Missal prints it; its own extensive rubrics are cited where a general rule points at them and are not expounded.
- **No formulary is reproduced.** This work explains where text comes from. It is not a hand missal and prints no Mass.
- **Not collated against an Ordo.** Every worked case is a derivation. An Ordo is compiled by a competent authority for a diocese or institute and resolves locally the questions Section 10 leaves open.
- **Canon law is not entered.** The obligation of hearing Mass, the application *pro populo*, marriage law and funeral law are named only where a rubric points at them.

12.5 Rights

The Latin quoted from the 1960 code and the 1962 Missal is official liturgical and legislative text of the Holy See; it is quoted at its own loci for study and is not project-created expression. The English of the 1861 Cummiskey hand missal and of the Douay-Rheims Challoner revision are identified historical translations, quoted as witnesses and not offered for liturgical use; neither was composed, adapted or modernised by this project. The facsimile and scanned volumes through which these texts were read are third-party digitisations whose rights status is recorded in this leaf's source records; no page image or bulk transcription is reproduced here.

12.6 Review state

This document has been internally checked against the sources named above: every numbered rubric cited was read at its own locus, and the passages quoted were read as page images. That is a source audit, not an independent specialist, theological, canonical or liturgical review, and it is not an ecclesiastical approval of any kind. No *imprimatur* or *nihil obstat* is claimed or implied.

13 Rubrical concordance

The code's three parts are numbered continuously from 1 to 530, and each part has its own shorthand here. RG n is *Rubricae generales*, the first part, printed at nn. 1–137 in the front matter of the 1962 *Missale Romanum*. RGMR n is *Rubricae generales Missalis Romani*, the third part, nn. 269–530 in the same place. RGBR n is *Rubricae generales Breviarii Romani*, the second part, nn. 138–268, which the Missal omits and which is cited from the promulgated text in the *Acta*; only RGBR 237–RGBR 238 are used here.

This table lists the decisions this book teaches and the exact rubric that answers each. Claim class: **D** a direct rule; **I** a necessary inference from two or more direct rules; **C** contested, with both readings given at the place shown.

Decision	Locus	Class
Precedence is settled only by the table	RG 7, RG 91	D
What a day can be	RG 6; Our Lady on Saturday RG 78	D
Which calendar binds the Mass	RGMR 274–RGMR 284; obligatory feasts RGMR 278	D
Sundays: class, and the six first-class kinds	RG 10–RG 12	D
An impeded Sunday is not anticipated or resumed	RG 14	D
Feasts perpetually assignable to a Sunday: the closed list of five Sundays after Epiphany resumed after the 23rd after Pentecost	RG 17	D
Fixed nominal resumed slots, then displacement by Christ the King	RG 18; their assembly RGMR 298	D
Fixed nominal resumed slots, then displacement by Christ the King	RG 18 with RG 14 and RG 17 d	I (Case 5)
Ferias: four classes, and the Lent/Advent reversal	RG 23–RG 26, especially RG 25 a against RG 25 b	D
Ferial Mass formulary: proper, or the preceding Sunday's	RGMR 299	D
Vigils: classes, and when a vigil is dropped entirely	RG 30–RG 33	D
Only three octaves exist	RG 64; their classes RG 66–RG 68	D
Which proper feasts a particular calendar must carry, and at what class	RG 42–RG 46	D
Occurrence, accidental and perpetual	RG 92	D
The four outcomes of occurrence	RG 93	D
Only first-class feasts transfer	RG 95	D
Where a transferred feast goes; the two proper seats	RG 96	D
A transferred feast keeps its class	RG 99	D
Reposition, and who has the right	RG 100–RG 102	D
Concurrence is a Vespers question	RG 103–RG 105	D
Privileged and ordinary commemorations; where each is made	RG 107–RG 109	D
Ordinary commemorations vanish at a sung non-conventual Mass	RG 108 with RG 111 a and RGMR 434 a	D

Decision	Locus	Class
Where the sung/read boundary falls for that rule	RGMR 271 with RG 108	C (§ 10.2)
How many commemorations a day admits	RG 111	D
Exclusions by identity	RG 112; same Person also RG 95, RGMR 317	D
Order of commemorations	RG 113	D
Surplus commemorations are dropped	RG 114	D
Colours	RG 117–RG 132; fourth-class read votives RGMR 323	D
Sung, read, solemn, cantata, pontifical	RGMR 271	D
The Mass follows the Office <i>per se</i>	RGMR 270	D
Festive Masses in the broad sense, and their conditions	RGMR 301–RGMR 305	D
Assembly from a Common	RGMR 305; votives RGMR 315	D
Votive classes and the days that admit them	RGMR 328, RGMR 341, RGMR 384, RGMR 387	D
Votive privileges: Gloria, Creed, commemorations, tone	RGMR 330, RGMR 343, RGMR 386, RGMR 389	D
Votive of the same divine Person barred	RGMR 317	D
First Friday and First Saturday votives	RGMR 385	D
Sanctuary votives: pilgrim priests only	RGMR 375–RGMR 377	D
External solemnity: definition, the nine <i>ipso iure</i> cases, effects	RGMR 356–RGMR 361; funeral consequence RGMR 407	D
Requiem classes and their days	RGMR 402, RGMR 410–RGMR 411, RGMR 415–RGMR 416, RGMR 423	D
Every Mass of the dead barred during exposition and in the one-Mass cases	RGMR 393	D
Funeral Mass prohibitions	RGMR 406; transfer RGMR 408; on All Souls RGMR 409	D
Whether RGMR 406 b reaches a second-class Sunday	RGMR 406 b with RGMR 407	C (§ 10.1)
<i>Dies irae</i> : obligatory and optional	RGMR 399	D
Only prayers for the dead in a Requiem	RGMR 391, RGMR 398 c	D
Octave of All Souls when the day is transferred	RGMR 422 with RG 96 b	I (Case 3)
Nuptial Mass, its prayer and the blessing	RGMR 378–RGMR 382	D
Ritual prayers	RGMR 447–RGMR 448	D
Prayers at the foot; the psalm’s own omissions	RGMR 424–RGMR 425	D
Introit: <i>Gloria Patri</i> and Alleluia	RGMR 427–RGMR 429	D
Gloria: when said, when omitted	RGMR 431–RGMR 432, with RGBR 237–RGRB 238 for the Te Deum	D
The Missal does not contain the Te Deum rule	RGMR 431 a with the Missal’s own “ <i>Hic omittuntur</i> ” at nn. 138–268	D (§ 10.5)

Decision	Locus	Class
Orations: what counts, how many, conclusions	RGMR 433–RGMR 437	D
Never more than three	RGMR 435	D
Similar wording; “this day” in a transferred Office	RGMR 438–RGMR 439	D
Under a single conclusion: which, and only one	RGMR 444–RGMR 446	D
Imposed prayer: who, when, and where it is barred	RGMR 454–RGMR 460	D
Votive prayer: read	RGMR 461–RGMR 464	D
non-conventual Masses on fourth-class days		
Extra lessons and the shortening faculty	RGMR 467–RGMR 468	D
Sequence, and its omission in votives	RGMR 470	D
Creed: the five cases and the six exclusions	RGMR 475–RGMR 476	D
Secrets and postcommunions track the collects	RGMR 480, RGMR 505	D
Preface: the three-step procedure	RGMR 482; no Preface from a commemoration RGMR 483	D
Which Preface is proper, and which is the seasonal fallback	RGMR 484–RGMR 499	D
The Nativity Preface overrides proper Prefaces in its octave	RGMR 484 b	D
Whether the Trinity Preface reaches a Mass not of the Sunday	RGMR 494 b against RGMR 486 b, RGMR 489 b, RGMR 490 b, RGMR 493 b	C (§ 7.1)
Prayer over the people	RGMR 506	D
Dismissal, blessing, and the procession chain	RGMR 507–RGMR 508	D
Last Gospel: the rule, the Palm Sunday substitution, the six omissions	RGMR 509–RGMR 510; the Ordinary’s alternative formula, <i>Ordo Missae</i>	D
Genuflection at <i>Et Verbum caro factum est</i>	RGMR 522 b	D
Genuflection at <i>Et incarnatus est</i> , and the four Masses where all genuflect	RGMR 518 b	D
Solemn and ferial tone	RGMR 515–RGMR 516	D
Purification is held as a feast of the Lord	Missal, 2 February, rubric; corroborated by RGMR 484 a and RGMR 495	D (§ 10.4)

14 References

Controlling liturgical books and norms

- *Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, Summorum Pontificum cura recognitum*, editio typica. Vatican City: Typis Polyglottis Vaticanis, 1962. Front matter: *Rubricae generales* (nn. 1–137, printed pp. XII–XX); *Rubricae generales Missalis Romani* (nn. 269–530, pp. XXI–XXXVI); *Ritus servandus in celebratione Missae*; *De defectibus*. Body: *Ordo Missae*; *Proprium de Tempore*; *Proprium Sanctorum*; *Commune*

Sanctorum; Missae votivae; Missae defunctorum; Praefationes. Read in the Church Music Association of America facsimile of that edition. *Controlling witness*.

- John XXIII, *Litterae apostolicae motu proprio datae “Rubricarum instructum”*, 25 July 1960. *Acta Apostolicae Sedis* 52 (1960) 593–595. *Approving act; establishes the three-part division and the 1 January 1961 effective date*.
- Sacred Congregation of Rites, *Decretum generale quo novus rubricarum Breviarii ac Missalis Romani codex promulgatur*, 26 July 1960. *Acta Apostolicae Sedis* 52 (1960) 596. *Promulgating decree*.
- *Rubricae Breviarii et Missalis Romani*. *Acta Apostolicae Sedis* 52 (1960) 597–705. *The promulgated text of the code, in three parts, with the enumerations of days and the tables of occurrence and concurrence that the Missal does not reprint. Used here as textual control and as the source of RGBR 237–RGRB 238*.
- *Variationes in Breviario et Missali Romano ad normam novi codicis rubricarum*. *Acta Apostolicae Sedis* 52 (1960) 706–740. *Used only for the abolition of the seasonal orations (cap. IV, n. 18) and of the Suffrage and commemoration of the Cross (cap. II, n. 13)*.
- Sacred Congregation of the Council, *Decretum: Novus index statuitur dierum festorum, quibus inest obligatio litandi Sacrum pro populo*, 3 December 1960. *Acta Apostolicae Sedis* 52 (1960) 985–986. *Cited once, for the contemporaneous official list of festa de praecepto for the pro populo obligation under cann. 339 §1 and 466 §1 of the 1917 Code. Not a rubrical definition*.

Identified English witnesses

- *The Roman Missal translated into the English language for the use of the laity*, first revised edition. Philadelphia: Eugene Cumiskey, 1861. Published with the approbation of the Bishop of Philadelphia; the translator is not named. *Quoted once, for the collect of the Fifth Sunday after Epiphany. A pre-1955 witness: its rubrics, seasonal second and third orations and Holy Week are not those of the 1962 book, and none of them is used here*.
- *The Holy Bible*, Douay-Rheims, in Bishop Richard Challoner’s revision. *Quoted once, for John 1, 1–3 and 14. An identified historical English translation of the Vulgate, offered as a witness to the sense of the Latin the celebrant reads, not as a liturgical translation and not for recitation*.

Non-controlling aids

- *Missale Romanum . . . editio iuxta typicam*. New York: Benziger Brothers, 1962. Consulted only as an uncorrected optical transcription for locating passages in the front matter. It controls no wording here and is a distinct edition from the Vatican typical edition.

Note on what is not cited

No manual, commentary, Ordo or rubrical handbook is cited, and none was used to reach a result in this book. That is a deliberate limitation and a real one: a competent commentator would resolve some of the questions left open in Section 10 from a tradition of authorised responses that this study has not examined, and the reader who needs a settled answer should seek it there and from the Ordo binding his own church.

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