

A TRIPTYCH CALENDAR REFERENCE

The 1962 Roman Calendar

Rules, Ranks, and Reckoning

Missale Romanum, editio typica, 23 June 1962
under the *Rubricae Breviarii et Missalis Romani* of 26 July 1960

This reference states recurring law and arithmetic, not the celebration of a particular day in a particular place. A competent calendar, an approved proper, and the current annual Ordo govern an actual Mass; see the terminal *Scope, Edition, and Qualifications* appendix.

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1 The Act, the Code, and the Book

Three documents make the calendar of the 1962 *Missale Romanum* what it is, and they are not interchangeable. An apostolic letter given *motu proprio* approved a new body of rubrics; a general decree promulgated it; and a typical edition of the Missal printed it and put it to work. Every rule in this reference is stated at its own place in one of them, and where those places disagree — as at four points they measurably do — the disagreement is reported rather than smoothed.

1.1 What the 1960 reform was for

John XXIII's *Rubricarum instructum* of 25 July 1960 opens with a diagnosis rather than a programme. The Apostolic See, it says, has continuously worked since Trent to define and order the body of rubrics governing public worship more exactly; the result was accretion:

Pluribus itaque emendationibus, variationibus et additamentis decursu temporis introductis, totum rubricarum systema abunde succrevit, non semper vero systematico ordine servato, et non sine primitivae perspicuitatis ac simplicitatis detrimento.

Working gloss. With many emendations, variations, and additions introduced in the course of time, the whole system of rubrics grew abundantly, though not always with a systematic order preserved, and not without loss of its original clarity and simplicity.

The letter then narrates the immediate prehistory in two steps. Pius XII, acceding to the petitions of many bishops, had judged that the rubrics of the Breviary and Missal should be reduced in certain respects to a simpler form, and this was done by the general decree of the Sacred Congregation of Rites of 23 March 1955. In the following year, with preparatory studies for a general liturgical restoration maturing, the same pope consulted the bishops on the liturgical emendation of the Breviary and, having weighed their responses, judged that a general and systematic emendation of the rubrics of both books should be undertaken, entrusting it to the commission of experts already charged with the studies for the general restoration.

The decisive paragraph is John XXIII's own. Having determined to convoke an ecumenical council, he considered more than once what should be done about his predecessor's undertaking, and came to this view: *altiora principia, generalem liturgicam instaurationem respicientia, in proximo Concilio Oecumenico Patribus esse proponenda; memoratam vero rubricarum Breviarii ac Missalis emendationem diutius non esse protrahendam* — the higher principles bearing on a general liturgical restoration were to be proposed to the Fathers in the coming Council, but the emendation of the rubrics of the Breviary and Missal was not to be delayed any longer. The 1960 code is therefore, by its own account, a deliberately interim act: a tidying of the existing law undertaken precisely because the substantial question had been reserved to a council that had not yet met. A reader who treats the 1962 calendar as the settled endpoint of a tradition is reading against the promulgating document; so is a reader who treats it as the first move of the reform that followed.

1.2 The six dispositions

The operative part of *Rubricarum instructum* is six numbered paragraphs, and their content controls a good deal of what follows in this reference.

Rubricarum instructum, nn. 1–6, in substance

1. The new code of rubrics of the Roman Breviary and Missal, *per tres partes digestum* — arranged in three parts, namely *Rubricae generales*, *Rubricae generales Breviarii Romani*, and *Rubricae generales Missalis Romani* — to be published shortly by the Sacred Congregation of Rites, is to be observed from 1 January 1961 by all who follow the Roman Rite. Those who observe another Latin rite must conform themselves as soon as possible to the new code and to the Calendar in everything not strictly proper to that rite.
2. On the same 1 January 1961 the former *Rubricae generales Breviarii et Missalis Romani* and the *Additiones et Variationes* made under Pius X's bull *Divino afflatu* cease to have force, as does the general decree of 23 March

1955 on reducing the rubrics to a simpler form, which has been taken up into the new redaction. Decrees and replies to doubts of the same Congregation that do not agree with the new form of the rubrics are abrogated.

3. Statutes, privileges, indults, and customs of every kind that stand against these rubrics are revoked — *etiam saecularia et immemorabilia, immo specialissima atque individua mentione digna*, even centuries-old and immemorial ones, indeed those deserving most special and individual mention.
4. Approved publishers of liturgical books may prepare new editions of the Breviary and Missal arranged according to the new code; the Congregation is to issue particular instructions to secure their uniformity.
5. In new editions the old rubrical texts are omitted and the new ones prefixed: to the Breviary, the *Rubricae generales* and the *Rubricae generales Breviarii Romani*; to the Missal, the *Rubricae generales* and the *Rubricae generales Missalis Romani*.
6. All whom it concerns are to see that diocesan and religious calendars and propers are conformed to the norm and mind of the new redaction of the rubrics and of the Calendar, to be approved by the Sacred Congregation of Rites.

Three consequences deserve to be stated plainly, because each is a recurring source of confusion. First, the code binds from 1 January 1961, not from 1962: the 1962 Missal is a book made to fit a law already in force, not the instrument that enacted it. Second, n. 5 is why the 1962 Missal prints parts one and three of the code and not part two — the Breviary rubrics belong to the Breviary. A reader looking in the Missal for the rule that governs the Office alone will not find it there, and this reference marks those places. Third, n. 3 is the reason a 1962 calendar cannot be reconstructed from older privileges: an immemorial local octave, a proper rank, a customary commemoration, if it stands against the new rubrics, was revoked, and nothing but a fresh concession from the Holy See restores it.

1.3 The promulgating decree and what it added

The Sacred Congregation of Rites promulgated the code by general decree on 26 July 1960, the day after the papal approval. The decree is short and does one thing beyond promulgation:

Ut autem libri liturgici qui in usu habentur adhuc adhiberi possint, rubricarum codici adduntur “Variationes” Breviariis et Missalibus necnon Martyrologio aptandis.

Working gloss. But so that the liturgical books in use may still be usable, there are added to the code of rubrics “Variations” for adapting Breviaries and Missals and also the Martyrology.

Those *Variationes* matter far beyond their stated purpose. Their first chapter, *Variationes in Calendario*, is the only place where the 1960 reform states its own calendar changes as changes — which feasts were regraded, which were reduced to commemorations, which were struck from the calendar, which were newly inscribed, which were moved, and which were renamed. The 1962 Missal simply prints the result. Anyone who wants to know what 1960 did, as distinct from what 1962 shows, must read the *Variationes*; Section 7 of this reference does so.

The same decree explains a fact about the Acta text that a reader will otherwise find puzzling: the code was printed in *Acta Apostolicae Sedis* 52 (1960) at pages 597–740 together with a complete new *Calendarium Breviarii et Missalis Romani* at pages 686 and following, and with the tables of occurrence and concurrence and their *Notanda* to page 705, before the *Variationes* begin at page 706. The Acta therefore carry both the law and the calendar it presupposes.

1.4 The 1962 typical edition

The Missal’s own opening decree, dated at the offices of the Sacred Congregation of Rites on 23 June 1962 and subscribed by Cardinal Larraona as Prefect and Enrico Dante as Secretary, states its logic in a single sentence: a new body of rubrics having been approved and promulgated, *vix fieri non potuit quin eadem Sacra Rituum Congregatio novam Missalis romani editionem, ad dictum rubricarum codicem plane accommodatam, pararet* — it could scarcely not happen that the same Congregation should prepare a new edition of the Roman Missal fully accommodated to that code of rubrics. The Vatican press printed it; the Congregation reviewed it; and the decree declares this Vatican edition *typica*, to be reproduced by those competent *in omnibus et per omnia, integre et absolute*.

That decree contains one of the four textual divergences this reference reports. It dates *Rubricarum instructum* to *die 23 iulii anno 1960*. The *motu proprio* itself, in the *Acta*, is dated *die 25 mensis Iulii, anno 1960*; and the same Missal decree continues *posteroque die a Sacra Rituum Congregatione promulgato*, on the following day promulgated by the Sacred Congregation of Rites, while the promulgating decree is dated 26 July. The Missal's own two statements are therefore inconsistent with each other: 23 July plus one day is not 26 July. The *Acta* dates are the ones this reference uses, and the Missal's "23 iulii" is treated as a printing error. Section 12 sets out the evidence.

1.5 How to read a rule in this reference

The code numbers its paragraphs continuously through all three parts: nn. 1–137 are the *Rubricae generales*, nn. 138–268 the Breviary rubrics, and nn. 269–530 the Missal rubrics. Citations here give the number alone for part one, and say "Missal rubrics" when the number belongs to part three. Where the Missal prints something the code does not — a rubric at the head or foot of a formulary, a note in the front matter, an entry in the calendar — the citation names the Missal.

One structural rule of the code governs the whole of what follows and should be fixed before anything else. n. 7 reads: *Praecedentia inter singulos dies liturgicos unice per peculiarem tabellam (n. 91) determinatur* — precedence among individual liturgical days is determined *solely* by the particular table at n. 91. n. 91 repeats the exclusivity from the other side: precedence is governed by the following table *sublati quibuslibet aliis titulis vel normis*, all other titles or norms being removed. The 1960 system is therefore not a system of dignities from which precedence may be inferred. It is a system in which one twenty-eight-line table decides, and in which the classes are labels for positions in that table rather than the reverse.

2 The Grammar of the Liturgical Day

2.1 What a liturgical day is

The code defines its own basic unit before it ranks anything. n. 4:

Dies liturgicus est dies sanctificatus actionibus liturgicis, praesertim Sacrificio eucharistico et publica Ecclesiae prece, id est Officio divino; et decurrit a media nocte ad mediam noctem.

Working gloss. A liturgical day is a day sanctified by liturgical actions, especially by the eucharistic Sacrifice and the public prayer of the Church, that is, the divine Office; and it runs from midnight to midnight.

Two things follow immediately. The civil day is the container: there is no liturgical day beginning at sunset in this system. But the *celebration* of a liturgical day is a different span. n. 5: the celebration of a liturgical day runs of itself from Matins to Compline; there are, however, more solemn days whose Office begins at First Vespers on the preceding day. And n. 5 adds a third possibility that will govern the whole treatment of commemorations: *Habetur denique celebratio liturgica non plena seu sola commemoratio in Officio et Missa diei liturgici currentis* — there is finally a liturgical celebration that is not full, or a mere commemoration, in the Office and Mass of the current liturgical day.

The distinction between the day, its celebration, and its First Vespers is what makes two different collision rules necessary. n. 6 names what can occupy a day at all: on each day there is either the Sunday, or the feria, or the vigil, or the feast, or the octave, according to the calendar and the precedence of liturgical days. Collision between two of these on the same date is *occurrence*; collision between the Vespers of one day and the First Vespers of the next is *concurrence*. Both are treated in Section 8.

2.2 Four classes, and what they replaced

n. 8 is one sentence: *Dies liturgici sunt primae, secundae, tertiae aut quartae classis* — liturgical days are of the first, second, third, or fourth class. This is the single most visible change of 1960, and it is worth being exact about what it did and did not do.

It did not invent four ranks out of nothing. It abolished a grading vocabulary — *duplex I classis*, *duplex II classis*, *duplex maius*, *duplex minus*, *semiduplex*, *simplex* — that had come to carry two jobs at once: a rank in the order of precedence, and a description of how the Office was structured (whether antiphons were doubled, how many lessons at Matins, whether the day had First Vespers). By 1960 the second job had largely been separated out, and the words had become opaque labels. The code replaced the labels with ordinals and located the entire precedence question in one table.

The conversion is stated arithmetically in the *Variationes in Calendario*, nn. 1–4, and it is a mapping, not a re-evaluation of individual feasts:

Old grade as inscribed in calendars	New grade from 1961
<i>duplex I classis</i>	feast of the I class
<i>duplex II classis</i>	feast of the II class
<i>duplex maius</i> or <i>duplex minus</i>	feast of the III class
<i>semiduplex</i> (from 1955, <i>simplex</i>)	feast of the III class
<i>simplex</i> , already reduced to a commemoration in 1955	inscribed as a commemoration

The fourth line repays attention. The general decree of the Sacred Congregation of Rites of 23 March 1955 — which *Rubricarum instructum* n. 2 names only by its date and its title *De rubricis ad simpliciores formam redigendis* — had already suppressed the semidouble grade by reducing semidoubles to simples; the 1960 code then promoted that whole stratum to the III class. The fifth line is the other half of the same operation: feasts that were simple before 1955 and had been reduced to commemorations then are now inscribed in the calendar as commemorations, which under the new law is not a rank of feast at all but a mode of non-full celebration. Ten further feasts were reduced to commemorations by n. 5 of the *Variationes* itself; they are listed in Section 7.

2.3 The classes are not uniform across kinds of day

A common error is to read “II class” as a single grade. It is not. The code assigns classes separately to Sundays, ferias, vigils, and feasts, and the ranges differ:

Kind of day	Classes available	Locus
Sunday	I or II	n. 10
Feria	I, II, III, or IV	n. 22
Vigil	I, II, or III	n. 29
Feast	I, II, or III	n. 36
Octave	I or II	n. 65

There is no Sunday of the III class, no feast of the IV class, and no vigil of the IV class. The IV class exists only for ferias and, through n. 78, for the Office of Holy Mary on Saturday. Conversely, the class alone never settles a conflict between two days of unequal kind: a II class Sunday and a II class feast are both “II class”, and the table at n. 91 places the Sunday above ordinary universal II class feasts but below II class feasts of the Lord. This is exactly what n. 7 means by saying that precedence is determined solely by the table.

2.4 First Vespers, and who has them

n. 37 states how feasts are celebrated, and in doing so fixes which days reach back into the preceding evening:

n. 37: the manner of celebrating feasts

- a) feasts of the I class are counted among the more solemn days, whose Office begins at First Vespers on the preceding day;
- b) feasts of the II and III class have an Office that runs of itself from Matins to Compline of the day itself;
- c) feasts of the Lord of the II class *acquire* First Vespers whenever, in occurrence, they take the place of a Sunday of the II class.

Clause (c) is the hinge on which many concurrence questions turn, and it is conditional: a II class feast of the Lord has no First Vespers of its own, but gains them by taking a Sunday's place under n. 16 (a). Sundays always have First Vespers by n. 13; the Office of a Sunday begins at First Vespers on the preceding Saturday and ends after Compline of the Sunday.

2.5 Universal, particular, proper, indult

n. 38 divides feasts on a second axis that is independent of class: *Festa sunt universalis aut particularis; particularis autem sunt propria aut indulta*. Universal feasts are those the Holy See inscribes in the calendar of the universal Church (n. 39) and must be celebrated by all who follow the Roman Rite. Particular feasts are inscribed in particular calendars either by law or by indult of the Holy See (n. 40), must be celebrated by all bound to that calendar, and — a provision often forgotten — *non nisi ex speciali Sanctae Sedis indulto e calendario expungi vel gradu mutari possunt*: they can be struck from the calendar or changed in grade only by special indult of the Holy See.

nn. 41–46 then enumerate exhaustively which proper feasts enter a particular calendar by law and at what class. The list is short enough to give whole, because it is the entire legal content of the phrase “proper calendar” in this system:

Owner	Proper feast	Class
Nation, region or province, whether ecclesiastical or civil (n. 42)	principal Patron duly constituted	I
	secondary Patron duly constituted	II
Diocese or other territory under a local Ordinary (n. 43)	principal Patron duly constituted	I
	anniversary of the dedication of the cathedral	I
	secondary Patron duly constituted	II
	Saints and Blessed duly inscribed in the Martyrology or its Appendix having a particular relation to the diocese, such as origin, longer residence, or death	II or III, or a commemoration
Place, town, or city (n. 44)	principal Patron duly constituted	I
	secondary Patron duly constituted	II
Church, or public or semi-public oratory taking the place of a church (n. 45)	anniversary of dedication, if consecrated	I
	feast of the Title, if consecrated or at least solemnly blessed	I
	feast of a Saint whose body is kept there	II
	feast of a Blessed whose body is kept there	III

Owner	Proper feast	Class
Order or Congregation (n. 46)	feast of the Title	I
	canonised Founder	I
	beatified Founder	II
	principal Patron of the whole Order or Congregation, and of a religious province in that province	I
	secondary Patron, likewise	II
	Saints and Blessed who were members	II or III, or a commemoration

Everything else in a particular calendar is an *indultum* — a feast inscribed by grant of the Holy See, on the day the grant assigns (nn. 47, 61 d). The distinction is not decorative: in the table of precedence, proper feasts and indult feasts of the same class occupy different lines, and among indult feasts movable ones precede fixed ones (lines 13, 20, 23).

2.6 The calendars themselves

nn. 48–58 build the calendar system in layers. The universal calendar is the one prefixed to the Roman Breviary and Missal (n. 49). A particular calendar — diocesan or religious — is made *inserendo calendario universali festa particularia*, by inserting particular feasts into the universal calendar (n. 50); it is drawn up by the local Ordinary or by the supreme Moderator of the religion with the counsel of his Chapter or general Council, and *must be approved* by the Sacred Congregation of Rites. On the diocesan calendar are then built the calendar of each place, of each church or oratory, and of certain religious institutes (n. 53); on the religious calendar, those of each religious province and of each religious house (n. 56).

Two obligations cut across the layers and are easy to miss. By n. 57, religious in every diocese and place — *ii etiam qui alium ritum ac romanum sequuntur*, even those following a rite other than the Roman — must celebrate together with the diocesan clergy the principal Patron of the nation, region or province, diocese, place, town, or city (I class), the anniversary of the dedication of the cathedral (I class), and any other feasts that are actually days of precept, at the grade at which the diocesan calendar inscribes them. By n. 58, religious must conform to the diocesan clergy as to day and more proper Office where their own Saints are honoured as principal Patrons, and may adopt a higher grade or more proper Office where the local clergy celebrate their Saints so, provided the feasts stand on the same day in both calendars.

The Missal rubrics complete the picture from the celebrant’s side. In a church or public oratory every priest, diocesan or religious, must celebrate according to the calendar of that church or oratory (Missal rubrics, n. 275); in secondary oratories he may follow either that oratory’s calendar or his own (n. 276); in private oratories and on a portable altar outside a sacred place, either the calendar of the place or his own (n. 277); an oratory fixed in a ship is a public oratory and uses the calendar of the universal Church (n. 279). And by n. 278, whatever calendar he might otherwise follow, every priest 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 feasts that are actually days of precept.

3 The Temporal Cycle

3.1 The seasons, defined by their boundaries

The code does not describe the seasons; it delimits them, and it does so in terms of hours of the Office rather than dates. nn. 71–77 give six spans, three of which contain named sub-spans. The result is that the liturgical year of 1962 has no gaps and no overlaps, and that several familiar season names are, in this law, names of sub-periods.

Season	Span	Locus
Advent	From First Vespers of the First Sunday of Advent to None inclusive of the vigil of the Nativity	71
Christmastide (<i>tempus natalicium</i>)	From First Vespers of the Nativity to 13 January inclusive, comprising:	72
<i>of the Nativity</i>	from First Vespers of the Nativity to None inclusive of 5 January	72 a
<i>of the Epiphany</i>	from First Vespers of the Epiphany to 13 January inclusive	72 b
Septuagesima	From First Vespers of Septuagesima Sunday to after Compline of Tuesday of Quinquagesima week	73
Lent (<i>tempus quadragesimale</i>)	From Matins of Ash Wednesday to the Mass of the Paschal Vigil exclusive, comprising:	74
<i>Quadragesima</i>	from Matins of Ash Wednesday to None inclusive of the Saturday before the First Sunday of the Passion	74 a
<i>Passiontide</i>	from First Vespers of the First Sunday of the Passion to the Mass of the Paschal Vigil exclusive	74 b
Paschal time	From the beginning of the Mass of the Paschal Vigil to None inclusive of Saturday in the octave of Pentecost, comprising:	76
<i>of Easter</i>	from the beginning of the Mass of the Paschal Vigil to None inclusive of the vigil of the Ascension	76 a
<i>of the Ascension</i>	from First Vespers of the Ascension to None inclusive of the vigil of Pentecost	76 b
<i>octave of Pentecost</i>	from the Mass of the vigil of Pentecost to None inclusive of the following Saturday	76 c
<i>Tempus “per annum”</i>	From 14 January to None of the Saturday before Septuagesima; and from First Vespers of the feast of the Most Holy Trinity, that is, of the First Sunday after Pentecost, to None inclusive of the Saturday before the First Sunday of Advent	77

Four observations follow directly from the table and are worth keeping in view.

First, the 1962 *tempus “per annum”* is not the postconciliar *tempus per annum*. It is a residual span in two pieces, and the code writes it in inverted commas as a term of art. It does not number its weeks; the Sundays inside it are numbered from the Epiphany and from Pentecost, not from the season. Projecting a postconciliar week number onto a 1962 date, or a 1962 Sunday ordinal onto a postconciliar one, produces a statement about nothing.

Second, the Holy Week is defined by n. 75, which is separate from the definition of Lent: the week from the Second Sunday of the Passion, or Palm Sunday, to Holy Saturday inclusive is called Holy Week, and the last three days of that week are designated by the name of the Sacred Triduum. The Triduum is thus Thursday, Friday, and Saturday — not Friday to Sunday.

Third, the octave of Pentecost is inside paschal time by n. 76 c, and it begins at the Mass of the vigil, not at First Vespers of the Sunday. The vigil of Pentecost is therefore simultaneously a I class vigil (n. 30 b) and the opening of the octave.

Fourth, the second stretch of *tempus “per annum”* begins at First Vespers of Trinity Sunday, which the code identifies as the First Sunday after Pentecost. Pentecost itself and its octave belong to paschal time. This is why the count of “Sundays after Pentecost” begins with Trinity Sunday and not with Pentecost.

The Missal expresses the same boundaries in colour. n. 119 assigns white to the Office and Mass of the season from the Nativity to the end of the Epiphany season, and from the Mass of the Paschal Vigil to the Mass of the vigil of Pentecost exclusive; n. 123 assigns red from the Mass of the vigil of Pentecost to None of the following Saturday; n. 127 assigns green from 14 January to the Saturday before Septuagesima and from the Monday after the First Sunday after Pentecost to the Saturday before Advent, excepting the September Ember days and the II and III class

vigils outside paschal time; n. 128 assigns violet from the First Sunday of Advent to the vigil of the Nativity inclusive and from Septuagesima Sunday to the Paschal Vigil, with the listed exceptions, and to the September Ember days and to II and III class vigils outside paschal time. n. 131 permits rose vestments on the Third Sunday of Advent and the Fourth Sunday of Lent, *sed in Officio et Missa diei dominici tantum* — but in the Office and Mass of the Sunday only.

3.2 Sundays

n. 9 defines the Sunday as *dies Domini initio cuiusque hebdomadae occurrens*, the day of the Lord occurring at the beginning of each week. n. 10 makes Sundays of the I or II class only, and n. 11 lists the I class Sundays exhaustively:

n. 11: Sundays of the I class

(a) the First to Fourth of Advent; (b) the First to Fourth of Lent; (c) the First and Second of the Passion; (d) the Sunday of the Resurrection, that is, Easter; (e) *dominica in albis*, Low Sunday; (f) the Sunday of Pentecost.

And: *Dominicae Paschatis et Pentecostes sunt pariter festa I classis cum octava* — the Sundays of Easter and Pentecost are likewise feasts of the I class with an octave.

n. 12 disposes of the rest in five words: *Omnes aliae dominicae sunt II classis*. There are therefore fourteen I class Sundays in every year — four of Advent, four of Lent, two of the Passion, Easter, Low Sunday, and Pentecost — and all others are of the II class.

n. 14 states a rule with no exceptions in this system and considerable consequences: *Dominica celebratur suo die, iuxta rubricas. Officium et Missa dominicae impeditae nec anticipantur nec resumuntur* — the Sunday is celebrated on its own day, according to the rubrics; the Office and Mass of an impeded Sunday are neither anticipated nor resumed. Under the pre-1960 rubrics an impeded Sunday's Mass could be resumed on a free weekday of the following week. The identified pre-1955 witness of Section 12.5 states the older rule at *Additiones et Variationes, De occurrentia et de translatione festorum*, n. 6: where a Sunday's Mass is impeded on its own day *ab Officio nobiliori* and no day occurs in the following week on which the Office of a feria lacking its own Mass may be said, *ipsa dominicae Missa . . . resumitur prima infra hebdomadam die* — that Sunday's Mass is resumed on the first such day within the week. The 1960 code deletes the mechanism entire. An impeded Sunday in 1962 is commemorated if the rubrics allow, and otherwise simply does not occur that year.

n. 15 gives the I class Sunday absolute priority in occurrence over any feast whatever, with a single named exception: the feast of the Immaculate Conception is preferred to an occurring Sunday of Advent. n. 16 gives the II class Sunday priority over II class feasts, with two qualifications that do most of the work in practice:

- (a) a feast of the Lord of the I or II class occurring on a Sunday of the II class *locum tenet ipsius dominicae cum omnibus iuribus et privilegiis* — takes the place of that Sunday with all its rights and privileges, and therefore no commemoration of the Sunday is made;
- (b) a Sunday of the II class is preferred to the Commemoration of All the Faithful Departed.

Clause (a) is a substitution, not a victory: the feast does not merely outrank the Sunday, it *becomes* the Sunday for that year, acquiring First Vespers under n. 37 c if it is of the II class. That is why no commemoration is made — there is nothing left to commemorate.

n. 17 states the general rule that a Sunday excludes the perpetual assignment of feasts, and then lists the exceptions, which are the only feasts permanently assigned to a Sunday in the universal calendar:

Feast	Sunday assigned
Most Holy Name of Jesus	the Sunday falling from 2 to 5 January; otherwise 2 January
Holy Family of Jesus, Mary, Joseph	the First Sunday after the Epiphany
Most Holy Trinity	the First Sunday after Pentecost
Our Lord Jesus Christ the King	the last Sunday of October
Feasts of the Lord of the I class now assigned to II class Sundays in particular calendars	as assigned

n. 17 closes by extending the substitution rule of n. 16 a to all of these: *Haec festa locum tenent dominicae occurrentis cum omnibus iuribus et privilegiis: de dominica, proinde, nulla fit commemoratio.*

Two ancillary definitions belong here. n. 19 fixes what “first Sunday of the month” means: the Sunday that occurs first in the month, that is, from the first to the seventh day; and the last Sunday is the one immediately preceding the first day of the following month. The same rule is repeated for reckoning the first Sunday of August, September, October, and November for the sake of the occurring Scripture lessons. n. 20 fixes the year’s own beginning: *Dominica I Adventus ea est, quae cadit die 30 novembris vel est ipsi proximior* — the First Sunday of Advent is the one that falls on 30 November or is nearest to it. That Sunday can fall from 27 November to 3 December, and it is the anchor from which the count of Sundays after Pentecost is closed at the far end.

3.3 Ferias

n. 21 defines the feria as any day of the week other than Sunday, and n. 22 makes ferias of all four classes. nn. 23–26 then assign them, and the assignment is short enough to give in full because almost every practical question about weekdays in 1962 is answered here.

nn. 23–26: the four classes of feria

I class (n. 23): (a) Ash Wednesday; (b) all the ferias of Holy Week. *These are preferred to any feasts whatever, and admit no commemoration except one privileged commemoration.*

II class (n. 24): (a) the ferias of Advent from 17 to 23 December; (b) the Ember ferias of Advent, of Lent, and of September. *These are preferred to particular feasts of the II class; if impeded, they must be commemorated.*

III class (n. 25): (a) the ferias of Lent and Passiontide, from the Thursday after Ash Wednesday to the Saturday before the Second Sunday of the Passion inclusive, not named above — *these are preferred to feasts of the III class*; (b) the ferias of Advent to 16 December inclusive, not named above — *these yield to feasts of the III class. If impeded, both must be commemorated.*

IV class (n. 26): all ferias not named in nn. 23–25. *If impeded, they are never commemorated.*

The asymmetry inside the III class is the point most often mislearned. A Lenten feria of the III class *outranks* a III class feast; an Advent feria of the III class *yields* to one. Both are commemorated when impeded, so a Lenten weekday and an Advent weekday behave identically in the commemoration count and oppositely in occurrence. The code says so in as many words, and the table at n. 91 encodes it by placing the Lenten and Passiontide ferias at line 22, above all III class feasts, and the Advent ferias at line 25, below them.

n. 27 completes the definition on the other axis: the Office of a feria begins at Matins and ends of itself after Compline; but the Office of a Saturday, except that of Holy Saturday, ends after None. This is why Saturday afternoon belongs, liturgically, to the Sunday.

3.4 Holy Mary on Saturday

n. 78 gives the one standing IV class observance of the sanctoral kind: on Saturdays on which the Office of a IV class feria occurs, the Office is of Holy Mary on Saturday. n. 79 adds that this Office begins at Matins and ends after None — consistent with n. 27, since it is a Saturday. In the table of precedence it stands at line 27, immediately above the IV class ferias at line 28, so that it displaces the ferial Office and nothing else.

3.5 The Mass on Sundays and ferias

The Missal rubrics state which formulary a day takes. n. 298 of the Missal rubrics: all Sundays, whether of the I or II class, have their own Mass. n. 299: likewise all the ferias of Lent and Passiontide and the Ember days of Advent and September have their own Mass; on the remaining ferias the Mass of the preceding Sunday is said, from which the orations are likewise taken whenever the feria is to be commemorated, unless the rubrics provide otherwise.

That single sentence carries most of the weekday practice of the 1962 Missal. Outside the seasons with proper ferial formularies, the weekday Mass is the previous Sunday's, and the weekday's commemoration — when one is due — uses the previous Sunday's oration. n. 300 adds the one place where a ferial Mass displaces even a I or II class feast: on the Ember Saturdays and on the Saturday *Sitientes* — the Saturday before the Second Sunday of the Passion — the Mass in which sacred Orders are conferred must be of the Saturday, even when a feast of the I or II class occurs.

4 Vigils, Octaves, Ember Days, and Rogations

4.1 Vigils as 1960 left them

n. 28 defines the vigil functionally: *Nomine vigiliae intellegitur dies liturgicus, qui aliquod festum praecedit, et rationem habet praeparationis ad illud* — by the name of vigil is understood a liturgical day that precedes some feast and has the character of a preparation for it. It then removes one case from the category altogether: the Paschal Vigil, since it is not a liturgical day, is celebrated in its own manner, that is, as a *pervigilium*. The Easter Vigil of 1962 is therefore not a vigil in the technical sense used by nn. 29–34, and nothing said there applies to it.

n. 29 makes vigils of the I, II, or III class, and nn. 30–32 name every vigil there is. The list is closed and short:

Class	Vigil	Effect
I (n. 30)	of the Nativity of the Lord (24 December)	Takes the place of the Fourth Sunday of Advent in occurrence, no commemoration of the Sunday being made
I (n. 30)	of Pentecost	<i>Both I class vigils are preferred to any feasts whatever and admit no commemoration at all.</i>
II (n. 31)	of the Ascension	
II	of the Assumption (14 August)	
II	of the Nativity of St John the Baptist (23 June)	
II	of Ss Peter and Paul (28 June)	<i>Preferred to liturgical days of the III and IV class; if impeded, commemorated according to the rubrics.</i>
III (n. 32)	of St Lawrence (9 August)	Preferred to liturgical days of the IV class; if impeded, commemorated according to the rubrics

Seven vigils, of which two are movable and five stand at fixed dates. The fixed five are inscribed in the universal calendar in exactly those places, and no others; the reader can verify the closure of the list by scanning the printed calendar for the word *Vigilia*.

n. 33 is the disappearing rule: a vigil of the II or III class *penitus omittitur* — is entirely omitted — if it occurs on any Sunday, or on a feast of the I class, or if the feast it precedes happens to be transferred to another day or reduced to a commemoration. It is not transferred with its feast and not anticipated; it simply does not occur. n. 34 closes the span: the Office of a vigil begins at Matins and ends when the Office of the following feast begins.

Two suppressions are visible only by comparison. The 1962 list contains no vigil of the Epiphany, none of the Immaculate Conception, none of All Saints, and none of the apostles other than Ss Peter and Paul — all of which the pre-1955 books had. The general decree of 23 March 1955 had already made that reduction; the 1960 code inherits it, and n. 3 of *Rubricarum instructum* revokes any privilege that would restore one.

4.2 Octaves as 1960 left them

The octave chapter is the shortest in the code and the most consequential. n. 63: an octave is the celebration of the highest feasts prolonged through eight continuous days. n. 64:

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

Working gloss. Only the octaves of the Nativity of the Lord, of Easter, and of Pentecost are celebrated, all others being excluded, whether in the universal calendar or in particular calendars.

Three octaves remain, and the exclusion is stated for both the universal and every particular calendar so that no local privilege survives. The octaves of the Epiphany, the Ascension, Corpus Christi, the Sacred Heart, the Immaculate Conception, the Assumption, St Joseph, Ss Peter and Paul, All Saints, the Nativity of the Blessed Virgin, St Lawrence, and every dedication, titular, and patronal octave are gone from 1 January 1961. The reader should note what is *not* gone: the days of the Epiphany season persist to 13 January by n. 72 b, but as season, not as octave; and the 13 January Commemoration of the Baptism of the Lord replaces what had been the octave day of the Epiphany.

nn. 65–67 rank the survivors. The octaves of Easter and Pentecost are of the I class, and *Dies infra has octavas sunt I classis* — the days within them are of the I class. The octave of the Nativity is of the II class; the days within it are of the II class, but the octave day itself, 1 January, is of the I class.

n. 68 arranges the Christmas octave in a way that no other octave in the system is arranged, and gives it whole:

n. 68: the peculiar order of the Christmas octave

(a) 26 December: the feast of St Stephen Protomartyr (II class); (b) 27 December: the feast of St John Apostle and Evangelist (II class); (c) 28 December: the feast of the Holy Innocents (II class); (d) 29 December: the commemoration of St Thomas, Bishop and Martyr; (e) 31 December: the commemoration of St Silvester I, Pope and Confessor; (f) of particular feasts, only those of the I class and in honour of Saints inscribed in the universal calendar on these days are admitted, even if only as a commemoration; the rest are transferred after the octave.

The three feasts of 26–28 December are simultaneously feasts and days within the octave; 29, 30, and 31 December are days within the octave carrying, on two of them, a commemoration. This is the only place in the 1962 system where a fixed date's identity is stated as a day within an octave rather than as a feast. Clause (f) is a severe restriction on particular calendars: for six days, effectively nothing local is admitted.

n. 69 governs the Sunday inside the octave, that is, a Sunday falling from 26 to 31 December. The Office is always of that Sunday, with a commemoration of any occurring feast according to the rubrics, unless the Sunday coincides with a feast of the I class, in which case the Office is of the feast with a commemoration of the Sunday. n. 70 refers the remaining particulars to the rubrics printed in the Breviary and Missal themselves.

4.3 Ember days

The code names the Ember days in four places but never dates them. They appear at n. 24 b as II class ferias of Advent, Lent, and September; at line 18 of the table of precedence; at n. 109 d, where the commemoration of the September Ember ferias is privileged; and at nn. 127–128, where the September Ember days are excepted from green and take violet. The Ember days of Pentecost are named in none of these lists — not because they were abolished, but because they fall inside the octave of Pentecost, and n. 66 has already made every day within that octave a day of the I class. The 1962 Missal prints *Feria IV Quatuor Temporum Pentecostes* with the heading *I classis*, which is exactly what n. 66 requires.

The date rule is carried by the Missal's front matter, in the note *De anno et eius partibus*:

Quatuor Tempora celebrantur quarta et sexta feria ac sabbato post tertiam dominicam Adventus, post primam dominicam Quadragesimae, post dominicam Pentecostes, post dominicam tertiam septembris.

Working gloss. The Ember Days are celebrated on the Wednesday, Friday, and Saturday after the third Sunday of Advent, after the first Sunday of Lent, after Pentecost Sunday, and after the third Sunday of September.

The September clause is the one that changed. The corresponding note in the pre-1955 comparison witness — a Benziger Brothers *editio quarta iuxta typicam Vaticanam*, described in Section 12 — reads *post Festum Exaltationis sanctae Crucis*, after the feast of the Exaltation of the Holy Cross, that is, after 14 September. The 1962 wording, *post dominicam tertiam septembris*, after the third Sunday of September, is not equivalent. The older rule keys the Ember week to a fixed date; the newer keys it to a Sunday determined by n. 19, so that the third Sunday of September is the Sunday falling from 15 to 21 September and the Ember Wednesday falls from 18 to 24 September. Under the older rule the Ember Wednesday is the first Wednesday after 14 September and can fall as early as 15 September. This reference reports the 1962 wording as the governing one and flags the comparison as bounded: the witness attests the older wording in a licensed edition conformed to the Vatican typical edition of 1920, but it does not date the change or name the act that made it.

4.4 The Litanies: greater and lesser

nn. 80–90 govern the two Litany observances, and they are constructed so as to be, in the Office, nothing at all.

The greater Litanies are assigned to 25 April (n. 80); if Easter Sunday or Easter Monday falls on that day, they are transferred to the following Tuesday. n. 81 is the crucial restriction: *De Litaniis maioribus nihil fit in Officio, sed tantum in Missa* — nothing is done about the greater Litanies in the Office, but only in the Mass; and their commemoration is not to be counted as a commemoration “of the season”. That last clause matters for the counting rules of n. 112c, which forbid a second seasonal commemoration; the greater Litanies are exempted from that bar while remaining a privileged commemoration by n. 109f.

n. 82 provides for the procession on that day, at the judgement of the local Ordinary according to the conditions and customs of churches and places, in which the Litany of the Saints is said — *quae tamen non duplicantur*, which however are not doubled — with its prayers. n. 83 substitutes particular supplications where a procession cannot be held. n. 84 binds all who are obliged to the divine Office and do not take part in the procession or the supplications to say the Litany of the Saints with its prayers that day *lingua latina*. n. 85 then releases them: if the Litany with its prayers is said in the vernacular together with the faithful in the procession or supplications according to local custom, those obliged to the Office who duly take part are not bound to repeat these prayers in Latin.

The lesser Litanies, or Rogations, are assigned of themselves to the Monday, Tuesday, and Wednesday before the Ascension (n. 87), and here the code grants a discretion it grants nowhere else in the calendar: *Ordinariis autem locorum facultas tribuitur eas transferendi ad alios tres dies continuos magis opportunos iuxta regionum diversitatem aut consuetudinem aut necessitatem* — local Ordinaries are given the faculty of transferring them to three other continuous days more suitable according to the diversity, custom, or necessity of their regions. This is a genuine transfer of a temporal observance by local authority, and it cannot be computed: a reference or an Ordo may state the universal assignment, but only the Ordinary’s actual decision states the days in a given place.

n. 88 repeats the Office restriction: nothing is done about the lesser Litanies in the Office, but only in the Mass, which is connected with the procession or other particular supplications. n. 89 applies the greater-Litany provisions on procession, supplications, Mass, and commemoration. n. 90 makes the difference explicit: on the Rogation days the Litany of the Saints with its prayers is said only in the procession or supplications, so that those obliged to the Office who do not take part are *not* bound to say it. The obligation of n. 84 belongs to 25 April alone.

n. 86 governs the Mass: the Rogation Mass is regularly to be said when the procession is finished, according to Missal rubrics nn. 346–347; and it is fitting that it be said also after particular supplications taking the place of the procession, even if these are performed in the evening. n. 130a assigns violet to the procession and Mass of both the greater and lesser Litanies. Missal rubrics n. 304b bar the wider class of festive Masses in churches having only one Mass whenever the Rogation Mass must be said that day.

5 The Movable Cycle and Its Computation

5.1 What the books supply and what they do not

The 1962 Missal does not state the paschal rule as a rule. It supplies, in its front matter, three instruments: a discursive account of the year and of the Gregorian correction; a perpetual *Tabula paschalis antiqua reformata* indexed

by golden number, epact, and dominical letter; and a *Tabella temporaria festorum mobilium* listing, year by year from 1960 to the twenty-first century, the dominical letter, golden number, epact, Septuagesima, Ash Wednesday, Easter, the Ascension, Pentecost, Corpus Christi, the Roman indiction, the number of Sundays after Pentecost, and the First Sunday of Advent.

That last column is the one this reference cares about most, because it is the book’s own statement of the quantity on which the resumption mechanism of n. 18 turns. It is also the column that contains the one demonstrable misprint reported in Section 12.

No ecclesiastical statement of the paschal computus was located for this edition. The rule used here is the standard Gregorian ecclesiastical rule — Easter is the Sunday after the first ecclesiastical full moon falling on or after 21 March, computed by the tabular epact and not by an astronomical full moon — and it is verified in this document not by asserting an authority for it but by checking every year it produces against the Missal’s own printed table.

5.2 Anchors and offsets

Once Easter is fixed, the movable temporal anchors of the 1962 calendar follow by constant offsets in days. The two ends of the year, however, are fixed independently: the First Sunday of Advent by n. 20, and the Sundays after the Epiphany by the interval between the Epiphany and Septuagesima.

Day	Offset from Easter	Note
Septuagesima Sunday	−63	Opens <i>tempus Septuagesimae</i> (n. 73)
Ash Wednesday	−46	I class feria (n. 23 a); opens Lent (n. 74)
First Sunday of the Passion	−14	Opens Passiontide (n. 74 b)
Second Sunday of the Passion, Palm Sunday	−7	Opens Holy Week (n. 75)
Easter Sunday	0	I class Sunday and I class feast with octave (n. 11)
Low Sunday, <i>dominica in albis</i>	+7	I class Sunday; octave day of Easter
Rogation Monday	+36	Of itself; transferable by the local Ordinary (n. 87)
Vigil of the Ascension	+38	II class vigil (n. 31 a)
Ascension of the Lord	+39	I class feast; opens <i>tempus Ascensionis</i> (n. 76 b)
Vigil of Pentecost	+48	I class vigil (n. 30 b); opens the octave (n. 76 c)
Pentecost	+49	I class Sunday and I class feast with octave (n. 11)
Ember Wednesday of Pentecost	+52	Day within the octave, therefore I class (n. 66)
Most Holy Trinity	+56	First Sunday after Pentecost (n. 17 c)
Corpus Christi	+60	Thursday after Trinity
Most Sacred Heart of Jesus	+68	Friday after the Second Sunday after Pentecost

The 25 April assignment of the greater Litanies (n. 80) is the one movable–fixed hybrid: a fixed date that is displaced by a movable one, being transferred to the following Tuesday when Easter Sunday or Easter Monday falls on 25 April.

5.3 Two counts, and their ranges

Two integers describe the shape of any 1962 year, and the rest of the temporal arithmetic follows from them.

The two counts

***E*, the number of Sundays after the Epiphany that actually occur.** The Sundays after the Epiphany run from the Sunday following 6 January to the Sunday before Septuagesima. The first always occurs, because the seven days from 7 to 13 January always contain exactly one Sunday; it carries the feast of the Holy Family by n. 17 b. *E* ranges from 1 to 6.

***P*, the number of Sundays after Pentecost.** These run from Trinity Sunday, which is the first, to the Sunday

before the First Sunday of Advent, which is the last. Hence P is the number of days from Pentecost to the First Sunday of Advent, divided by seven, less one. P ranges from 23 to 28.

The range of P is not a modern inference. The Missal’s own perpetual *Tabula paschalis antiqua reformata* prints the number of Sundays after Pentecost for every combination of epact and dominical letter, and its column runs from 28 at the earliest Easters down to 23 at the two latest. The rows for Easter on 24 and 25 April both print 23; the rows for Easter from 22 to 26 March print 28. The *Tabella temporaria* confirms both extremes in dated form: 2008, with Easter on 23 March, prints 28; 2011, with Easter on 24 April, prints 23.

The relation between the two counts is the whole substance of n. 18. There are six printed Sunday formularies after the Epiphany. If only E of them are used before Septuagesima, then $6 - E$ remain unused. The Missal prints twenty-four formularies after Pentecost. If P Sundays occur, then $P - 24$ places must be filled from the unused Epiphany formularies — provided P exceeds 24. The two quantities do not in general match, and the surplus $S = (6 - E) - (P - 24)$ counts the printed formularies for which no place is found. Recomputed over the two hundred and one years from 1900 to 2100, S is always 0 or 1: never negative, never greater than one, and equal to one in 137 of those years. That is why at most one formulary is ever dropped, and why n. 18’s closing clause speaks of omitting *ceteris, si opus sit* — the rest, if need be — in the plural but in practice at most singly.

The formula is signed, and the sign matters. When P exceeds 24, the term $P - 24$ is positive and S counts an unused *Epiphany* formulary that finds no resumption slot. When P is 23, the term is -1 , and in every such year E is 6, so that $6 - E$ is zero and $S = 1$ arises entirely on the other side: there is one formulary too many in the printed after-Pentecost series itself. Which of the two — the twenty-third or the twenty-fourth — gives way is precisely the question the rubric does not answer, and Section 6 treats it as contested rather than settling it.

5.4 Verification against the Missal’s own table

Every anchor and count used in this reference was recomputed from the Gregorian computus and compared, row by row, against the *Tabella temporaria festorum mobilium* printed in the 1962 typical edition for the fifty-two years 1960 through 2011 that the table’s first page carries. All fifty-two rows agree in the Septuagesima, Ash Wednesday, Easter, Ascension, Pentecost, Corpus Christi, and First Sunday of Advent columns, and in the Sundays-after-Pentecost column for fifty-one of the fifty-two. The single divergence is 1996, treated in Section 12.

The following extract shows the years used elsewhere in this reference together with the printed values, so the reader can check the method rather than take the result on trust.

Year	Septuag.	Ash Wed.	Easter	Ascension	Pentecost	E	P	Advent I
1960	14 Feb	2 Mar	17 Apr	26 May	5 Jun	5	24	27 Nov
1962	18 Feb	7 Mar	22 Apr	31 May	10 Jun	6	24	2 Dec
1967	22 Jan	8 Feb	26 Mar	4 May	14 May	2	28	3 Dec
1996	4 Feb	21 Feb	7 Apr	16 May	26 May	4	26*	1 Dec
2008	20 Jan	6 Feb	23 Mar	1 May	11 May	1	28	30 Nov
2011	20 Feb	9 Mar	24 Apr	2 Jun	12 Jun	6	23	27 Nov
2026	1 Feb	18 Feb	5 Apr	14 May	24 May	3	26	29 Nov
2027	24 Jan	10 Feb	28 Mar	6 May	16 May	2	27	28 Nov

The dated rows for 1960, 1962, 1967, 1996, 2008, and 2011 are printed in the Missal’s table and were read from a 450 dpi rendering of the page; the E column is not printed there and is computed. The starred 1996 value is the corrected one: the Missal’s table prints 16 in that cell, which Section 12 shows to be a misprint. The 2026 and 2027 rows fall beyond the extract read and are computed throughout; they are given because Section 10 works them end to end and because they can be checked against the Missal’s perpetual table by their epact and dominical letter.

5.5 Why the count of Sundays after Pentecost is anchored at both ends

A frequent error is to compute P forward from Pentecost by counting weeks until Advent “looks right”. The count is fixed at both ends and admits no discretion: its first member is Trinity Sunday, at Easter +56, and its last member

is the Sunday before the First Sunday of Advent, which n. 20 fixes to 30 November or the nearest Sunday. Both ends move independently — the one with Easter, the other with the weekday of 30 November — and it is their independence that makes P vary over a range of six values while E varies over a range of six as well. Neither count determines the other, and neither can be inferred from the civil year.

The same independence is why the surplus S is not always zero. In a year in which Easter is early, Septuagesima is early, few Sundays after the Epiphany occur, and many Sundays after Pentecost occur: both the supply of unused formularies and the demand for resumption slots are large. In a year in which Easter is late, both are small. But the two do not move in lockstep, because the Advent anchor is not a function of Easter, and one formulary is left over in about two thirds of years. The distribution over 1900–2100 is as follows.

E	1	2	3	4	5	6
years	2	42	44	47	52	14
P	23	24	25	26	27	28
years	4	44	51	46	44	12

The extremes are rare and worth naming, because they are the cases in which a reference that reasons only from typical years goes wrong. Between 1900 and 2100 there are exactly two years in which only one Sunday after the Epiphany occurs — 1913 and 2008 — and exactly four in which only twenty-three Sundays after Pentecost occur: 1943, 2011, 2038, and 2095.

6 The Resumed Sundays after the Epiphany

6.1 The rule at its own locus

The mechanism has three loci, and they are not redundant: one states the arrangement, one states the chants, and one states the trigger. Take them in that order.

The arrangement is n. 18 of the *Rubricae generales*:

18. *Dominicae post Epiphaniam quae, superveniente Septuagesima, impediuntur, transferuntur post dominicam XXIII post Pentecosten, hoc ordine:*

- a) *si dominicae post Pentecosten fuerint 25, dominica XXIV erit quae inscribitur dominica VI post Epiphaniam;*
- b) *si dominicae fuerint 26, dominica XXIV erit quae inscribitur V post Epiphaniam; et XXV, quae inscribitur VI;*
- c) *si dominicae fuerint 27, dominica XXIV erit quae inscribitur IV post Epiphaniam; XXV, quae inscribitur V; et XXVI, quae inscribitur VI;*
- d) *si dominicae fuerint 28, dominica XXIV erit quae inscribitur III post Epiphaniam; XXV, quae inscribitur IV; XXVI, quae inscribitur V; et XXVII, quae inscribitur VI.*

Ultimo tamen loco semper ponitur ea quae in ordine est XXIV post Pentecosten, omissis, si opus sit, ceteris, quae aliquando locum habere non possunt.

Working gloss. The Sundays after the Epiphany that are impeded by the coming of Septuagesima are transferred after the Twenty-third Sunday after Pentecost, in this order: a) if there are 25 Sundays after Pentecost, the Twenty-fourth will be the one inscribed as the Sixth after the Epiphany; b) if there are 26, the Twenty-fourth will be the one inscribed as the Fifth after the Epiphany, and the Twenty-fifth the one inscribed as the Sixth; c) if there are 27, the Twenty-fourth will be the Fourth after the Epiphany, the Twenty-fifth the Fifth, and the Twenty-sixth the Sixth; d) if there are 28, the Twenty-fourth will be the Third after the Epiphany, the Twenty-fifth the Fourth, the Twenty-sixth the Fifth, and the Twenty-seventh the Sixth. In the last place, however, is always put the one that is in order the Twenty-fourth after Pentecost, the rest being omitted, if need be, which sometimes cannot have a place.

The chants are Missal rubrics n. 298: all Sundays, of the I or the II class, have their own Mass; *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* — however, the Sundays after the Epiphany that are transferred between the Twenty-third and Twenty-fourth Sundays after Pentecost take the Introit, Offertory, and Communion antiphons, and the Gradual and Alleluia with its verse, from the Twenty-third Sunday after Pentecost, their own orations, Epistle, and Gospel being retained.

The trigger is a rubric printed in the Missal itself at the end of the Twenty-third Sunday after Pentecost:

Si dominicae post Pentecosten fuerint plures quam XXIV, tunc post XXIII resumuntur Missae dominicarum, quae superfuerunt post Epiphaniam, ut infra habentur, iuxta ordinem qui in rubricis invenitur. Et ultimo loco semper ponitur Missa dominicae XXIV, ut infra 422.

Working gloss. If there are more than 24 Sundays after Pentecost, then after the Twenty-third the Masses of the Sundays that were left over after the Epiphany are resumed, as they are given below, according to the order found in the rubrics. And in the last place is always put the Mass of the Twenty-fourth Sunday, as below at page 422.

6.2 What the three loci jointly establish

1. **Resumption occurs only when $P > 24$.** The Missal's trigger says *plures quam XXIV*; n. 18 enumerates only the cases 25, 26, 27, and 28. In a year of 24 Sundays after Pentecost, nothing is resumed and the twenty-four printed formularies are used in order.
2. **The resumed Masses are taken from the top down.** In every enumerated case the Sixth Sunday after the Epiphany is the last resumed, the Fifth the second-last, and so on. The consequence is that the formularies dropped are always the *lowest* unused ordinals, never the highest.
3. **Only the Third through the Sixth are ever resumed.** Case *d*, with 28 Sundays after Pentecost, reaches down to the Third; no enumerated case reaches the Second or the First, so a Second Sunday after the Epiphany left unused is never resumed but simply omitted.
4. **The Twenty-fourth formulary is always last.** Both the code and the Missal say *semper*. It is not the twenty-fourth Sunday in the count that keeps this Mass; it is the last Sunday, whatever its ordinal.
5. **The resumed Sunday keeps its own orations, Epistle, and Gospel, and borrows its chants.** That is why the Missal prints four separate formularies — *Dominica tertia, quarta, quinta, and sexta quae superfuit post Epiphaniam*, each headed *II classis* — rather than instructing the celebrant to turn back to the Epiphany section. Each printed resumed Mass already has the Twenty-third Sunday's Introit *Dicit Dominus: Ego cogito cogitationes pacis*, Gradual *Liberasti nos, Domine*, Alleluia and Offertory *De profundis*, and Communion *Amen dico vobis* joined to its own Epiphany orations and readings.
6. **The enumeration fixes nominal slots before occurrence is resolved.** The phrases *dominica XXIV erit, XXV, quae inscribitur, and XXVI, quae inscribitur* assign each formulary to a numbered place. If a feast wins occurrence in one place, n. 14 leaves that nominal Sunday impeded; the later assignments do not slide backward. Computation must therefore record the nominal formulary first and the occurring winner second.

Point 3 needs one refinement that a purely arithmetical reading misses. In 2008, *E* was 1: only the First Sunday after the Epiphany occurred, so the Second through the Sixth were all unused, five formularies in all. *P* was 28, giving four resumption slots, which case *d* fills with the Third, Fourth, Fifth, and Sixth. The Second Sunday after the Epiphany therefore occurred nowhere in 2008 — neither in January nor in November. It is dropped by the rule's own top-down order, exactly as n. 18's closing clause contemplates, and it is dropped precisely because it is the lowest unused ordinal. Case *d* does reach the Third; it is the *Second* that no case ever reaches.

6.3 Why an arithmetical ordinal cannot identify the last Sunday

The most consequential feature of this mechanism is the one hardest to see: after the Twenty-third Sunday after Pentecost, the ordinal number of a Sunday and the ordinal number of its Mass formulary come apart, and the last Sunday of the year is identified by *position*, not by arithmetic.

Consider a year with 27 Sundays after Pentecost. Counting Trinity Sunday as the first, the Sundays run to a twenty-seventh. But the Masses celebrated on the last four of them are, in order: the Fourth after the Epiphany, the Fifth after the Epiphany, the Sixth after the Epiphany, and the Twenty-fourth after Pentecost. The Sunday that is twenty-seventh in the count uses a formulary printed as the twenty-fourth. Nothing in the year bears the title “Twenty-seventh Sunday after Pentecost”; the Missal prints no such formulary, and n. 18 does not create one — it says that the twenty-seventh place *erit quae inscribitur VI post Epiphaniam*, will be the one inscribed as the Sixth after the Epiphany.

Hence the two propositions that a reference must keep apart:

Ordinal and formulary

The ordinal of a Sunday after Pentecost is its position in the count from Trinity Sunday. It runs from 1 to P , and P can be 23, 25, 26, 27, or 28 as well as 24.

The formulary used on that Sunday is the one n. 18 assigns to that position. For the first twenty-three positions it is the like-numbered Mass after Pentecost. For positions 24 and beyond it is a resumed Epiphany Mass, except for the final position, which always takes the Mass headed *Dominica XXIV et ultima post Pentecosten*.

The Missal itself signals the distinction in its running head. The twenty-fourth formulary is not titled *Dominica XXIV post Pentecosten* but *Dominica XXIV et ultima post Pentecosten* — the Twenty-fourth *and last*. The number is a place in the book; the word *ultima* is the operative identification. To say “the last Sunday after Pentecost is the twenty-fourth” is true of the formulary and false of the count in about four years out of five — the count is exactly twenty-four in only 44 of the 201 years from 1900 to 2100. To compute the last Sunday’s identity by adding one to twenty-three, or by counting weeks from Pentecost, is to produce an ordinal for which the Missal has no Mass.

This is why an Ordo, and not a formula, is the competent statement of what is celebrated on a given November Sunday, and why n. 7’s insistence that precedence be settled by the table and not by inference has an arithmetical counterpart here: the identity of the last Sundays is settled by the rubric’s enumerated cases and not by counting.

6.4 The year of twenty-three Sundays: a genuinely contested case

Neither the 1960 code nor the 1962 Missal legislates for the case $P = 23$. n. 18 enumerates 25, 26, 27, and 28; the Missal’s trigger addresses *plures quam XXIV*. A search of the promulgated code, of the Missal’s general rubrics and its Proper of the Season, and of the pre-1955 general rubrics in the comparison witness consulted, found no provision using *pauciores*, “fewer”, or any equivalent for the shortfall case. The gap is old: the identified pre-1955 witness of Section 12.5 carries the resumption rubric in wording identical to the 1962 Missal’s apart from its internal page cross-reference (445 for 422) and the grade given the resumed formularies (*Semiduplex* for *II classis*), and it too is silent on the shortfall.

The case is rare but real. Between 1900 and 2100 it occurs four times: 1943, 2011, 2038, and 2095 — in each of which Easter falls on 24 or 25 April. The Missal’s own *Tabella temporaria* prints 23 in the Sundays-after-Pentecost column for 2011, and its perpetual *Tabula paschalis antiqua reformata* prints 23 for both of the latest Easter rows. The book therefore knows the case exists and does not say what to do in it.

Two readings are defensible on the text, and this reference gives both rather than choosing silently.

Reading A: the last place always takes the Twenty-fourth Mass

Claim. In a year of twenty-three Sundays after Pentecost, the twenty-third and last Sunday takes the Mass headed *Dominica XXIV et ultima post Pentecosten*, and the formulary of the Twenty-third Sunday is omitted that year.

Textual support. The clause *Ultimo tamen loco semper ponitur ea quae in ordine est XXIV post Pentecosten* is unrestricted in its own terms: *semper* is not qualified by the enumerated cases, and the subject is identified by its

place in the printed order, not by the ordinal of the Sunday. The formulary’s own title, *et ultima*, describes it as the Mass of the last Sunday. The clause *omissis, si opus sit, ceteris, quae aliquando locum habere non possunt* — the rest being omitted, if need be, which sometimes cannot have a place — reads naturally as covering whatever printed Mass finds no place, and in a twenty-three-Sunday year the Mass that finds no place is the Twenty-third.

Consequence. The eschatological Gospel of the last Sunday, Matthew 24:15–35, is heard every year without exception.

Reading B: the count simply stops, and the Twenty-fourth Mass is omitted

Claim. In a year of twenty-three Sundays after Pentecost, the Sundays are celebrated in their printed order to the Twenty-third, which is the last; the Twenty-fourth formulary is not used that year.

Textual support. Both loci embed the *semper* clause inside a construction whose premise is a surplus. n. 18 governs *dominicae post Epiphaniam quae . . . impediuntur* and states the “last place” rule as a proviso — *tamen* — on the four enumerated resumption cases; the Missal’s rubric states it inside a period beginning *Si dominicae post Pentecosten fuerint plures quam XXIV, tunc. . .* On this reading *ultimo loco* means “last among the resumed sequence”, and the rule is that resumed Epiphany Masses must not be allowed to displace the Twenty-fourth from the end. Where no resumption occurs, the proviso has nothing to govern. n. 14’s principle that an impeded Sunday’s Mass is neither anticipated nor resumed points the same way: a formulary for which the year has no Sunday is simply not said.

Consequence. In roughly one year in fifty the twenty-fourth formulary is not used.

Editorial assessment, offered as such. Reading A is the stronger of the two on the wording, because *semper* is an unusually emphatic word to place inside a subordinate condition, because the formulary’s printed title says *et ultima*, and because the older books gave the same Mass the same title under a rubrical tradition that plainly regarded it as the Mass of the year’s last Sunday. Reading B is not thereby refuted: its structural argument about the scope of the proviso is sound Latin, and it has the advantage of requiring no displacement of a printed formulary in a case the legislator never addressed.

What would settle it

A dated Ordo for 1943, 2011, 2038, or 2095, published under the 1960 rubrics by a competent authority — a diocese, an institute using the older books, or a publisher whose Ordo carries an ecclesiastical approbation — stating which Mass is assigned to the last Sunday after Pentecost in that year. One such witness decides the practical question; a divergence between two would establish that the question is genuinely open in practice as well as in text. This reference locates and reads no such Ordo, and therefore records the case as unresolved rather than resolving it by preference.

6.5 The four resumed formularies as the Missal prints them

Printed heading	Class	Proper elements retained
<i>Dominica tertia quae superfuit post Epiphaniam</i>	II	Orations, Epistle (Rom. 12:16–21), Gospel (Mt. 8:1–13)
<i>Dominica quarta quae superfuit post Epiphaniam</i>	II	Orations, Epistle (Rom. 13:8–10), Gospel (Mt. 8:23–27)
<i>Dominica quinta quae superfuit post Epiphaniam</i>	II	Orations, Epistle, Gospel
<i>Dominica sexta quae superfuit post Epiphaniam</i>	II	Orations, Epistle, Gospel
<i>All four borrow the Introit, Gradual, Alleluia with its verse, Offertory, and Communion of the Twenty-third Sunday after Pentecost (Missal rubrics n. 298).</i>		

That the Missal prints exactly four such formularies, and no First or Second, is itself the book’s confirmation that only the Third through the Sixth are ever resumed. The Third and Fourth were read in the facsimile and their proper Epistles and Gospels are given above; the Fifth and Sixth were located in the same run of pages but their readings were not separately collated for this reference, and are therefore not cited here.

7 The Sanctoral Cycle and the Printed Calendar

7.1 How the calendar is laid out

The universal calendar of the 1962 typical edition occupies printed pages XLV–LIII, nine pages of five columns: the cycle of epacts, the dominical letter, the Roman day of the month by Kalends, Nones, and Ides, the civil day of the month, and the entry itself. An entry carries the Latin title, a qualification of the Saint’s state where the Missal’s abbreviations require it, and the class. Subordinate commemorations are printed in italic beneath the entry they attach to, or on their own line where the day has no feast; a commemoration standing alone is followed by the abbreviation *Comm.*

Two kinds of entry that are not fixed-date feasts nonetheless appear in the calendar, and they are set as notices at the foot of the month rather than against a numeral. January carries two: *Dominica inter octavam Nativitatis Domini et Epiphaniam, vel, ea deficiente, die 2 ianuarii: Sanctissimi Nominis Iesu, II classis*, and *Dominica I post Epiphaniam: S. Familiae, Iesu, Mariae, Ioseph, II classis*. March carries the notice *Feria VI post dominicam I Passionis: Commemoratio septem Dolorum B. Mariae Virg., Comm.* October ends with *Dominica ultima octobris: D. N. Iesu Christi Regis, I classis*. These are the calendar’s own expression of n. 17’s exceptions and of the *Variationes*’ reduction of the Friday of Passion Week to a commemoration.

February carries the leap-year note, which is a calendrical rule rather than a feast and is easily overlooked:

In anno bissextili mensis februius est dierum 29, et festum S. Matthiae celebratur die 25 february ac festum S. Gabrielis a Virg. Perdolente die 28 february, et bis dicitur Sexto Kalendas, id est die 24 et die 25; et littera dominicalis, quae assumpta fuit in mense ianuario, mutetur in praecedentem.

Working gloss. In a leap year the month of February has 29 days, and the feast of St Matthias is celebrated on 25 February and the feast of St Gabriel of Our Lady of Sorrows on 28 February; *Sexto Kalendas* is said twice, that is, on the 24th and on the 25th; and the dominical letter taken up in January is changed to the preceding one.

7.2 The I class entries of the universal calendar

Read from the printed calendar pages, the universal calendar of 1962 contains fifteen fixed-date entries of the I class and one Sunday-assigned one. The list is complete.

Date	Entry as printed
1 January	<i>Octava Nativitatis Domini</i>
6 January	<i>In Epiphania Domini</i>
19 March	<i>S. Ioseph, Sponsi B. Mariae Virg., Conf. et Eccl. univ. Patroni</i>
25 March	<i>Annuntiatio B. Mariae Virg.</i>
1 May	<i>S. Ioseph Opificis, Sponsi B. Mariae Virg., Conf.</i>
24 June	<i>In Nativitate S. Ioannis Baptistae</i>
29 June	<i>Ss. Petri et Pauli App.</i>
1 July	<i>Pretiosissimi Sanguinis D. N. I. C.</i>
15 August	<i>In Assumptione B. Mariae Virg.</i>
29 September	<i>In Dedicatione S. Michaelis Arch.</i>
1 November	<i>Omnium Sanctorum</i>
2 November	<i>In Commemoratione omnium Fidelium defunctorum</i>
8 December	<i>In Conceptione Immaculata B. Mariae Virg.</i>
24 December	<i>Vigilia</i>
25 December	<i>In Nativitate Domini, I classis cum oct.</i>
Last Sunday of October	<i>D. N. Iesu Christi Regis</i>

To these the temporal cycle adds the movable I class celebrations that the calendar pages do not carry: Easter and Pentecost with their octaves and their days within, Ash Wednesday, the ferias of Holy Week, the vigil of Pentecost, the Ascension, the Most Holy Trinity, Corpus Christi, and the Most Sacred Heart. The table at n. 91 ranks all of them together, and Section 8 gives it.

7.3 The II class entries of the universal calendar

The II class layer is larger and structurally more varied, because it contains feasts, vigils, and days within the octave of the Nativity in the same rank. Read from the same pages, it is:

Date	Entry	Date	Entry
13 Jan	<i>In Commemoratione Baptismatis D. N. I. C.</i>	14 Aug	<i>Vigilia</i> (of the Assumption)
2 Feb	<i>In Purificatione B. Mariae Virg.</i>	16 Aug	<i>S. Ioachim, Patris B. Mariae Virg., Conf.</i>
22 Feb	<i>Cathedrae S. Petri Ap.</i>	22 Aug	<i>Immaculati Cordis B. Mariae Virg.</i>
24 Feb	<i>S. Matthiae Ap.</i>	24 Aug	<i>S. Bartholomaei Ap.</i>
25 Apr	<i>S. Marci Evangelistae</i>	8 Sep	<i>In Nativitate B. Mariae Virg.</i>
11 May	<i>Ss. Philippi et Iacobi App.</i>	14 Sep	<i>In Exaltatione S. Crucis</i>
31 May	<i>B. Mariae Virg. Reginae</i>	15 Sep	<i>Septem Dolorum B. Mariae Virg.</i>
23 Jun	<i>Vigilia</i> (of St John the Baptist)	21 Sep	<i>S. Matthaei Ap. et Evangelistae</i>
28 Jun	<i>Vigilia</i> (of Ss Peter and Paul)	7 Oct	<i>B. Mariae Virg. a Rosario</i>
2 Jul	<i>In Visitatione B. Mariae Virg.</i>	11 Oct	<i>Maternitatis B. Mariae Virg.</i>
25 Jul	<i>S. Iacobi Ap.</i>	18 Oct	<i>S. Lucae Evangelistae</i>
26 Jul	<i>S. Annae Matris B. Mariae Virg.</i>	28 Oct	<i>Ss. Simonis et Iudae App.</i>
6 Aug	<i>In Transfiguratione D. N. I. C.</i>	9 Nov	<i>In Dedicatione Archibasilicae Ss.mi Salvatoris</i>
10 Aug	<i>S. Laurentii Mart.</i>	30 Nov	<i>S. Andreae Ap.</i>
21 Dec	<i>S. Thomae Ap.</i>	29 Dec	<i>De V die infra octavam Nativitatis Domini</i>
26 Dec	<i>S. Stephani Protomart.</i> (II day within the octave)	30 Dec	<i>De VI die infra octavam Nativitatis Domini</i>
27 Dec	<i>S. Ioannis Ap. et Evang.</i> (III day within the octave)	31 Dec	<i>De VII die infra octavam Nativitatis Domini</i>
28 Dec	<i>Ss. Innocentium Mart.</i> (IV day within the octave)		
Sunday between the octave of the Nativity and the Epiphany, otherwise 2 January: <i>Sanctissimi Nominis Iesu</i>			
First Sunday after the Epiphany: <i>S. Familiae, Iesu, Mariae, Ioseph</i>			

Thirty-seven II class entries stand in the calendar, of which three are vigils (23 June, 28 June, 14 August), six are days within the octave of the Nativity — three of them simultaneously feasts — and two are assigned to Sundays. The vigil count agrees exactly with n. 31, which names four II class vigils, the fourth being the movable vigil of the Ascension. This is the kind of cross-check a reference should perform and report: the closed list in the rubrics and the entries in the calendar account for each other without residue.

7.4 The III class and commemorative layers

Everything else in the universal calendar is a III class feast or a commemoration. That layer is large — the great majority of the calendar's entries — and this edition does not publish an entry-by-entry inventory of it. What can be said about its structure without inventorying it is this.

III class feasts are the ordinary sanctoral grade of the 1962 system and the residue of four older grades: *duplex maius*, *duplex minus*, *semiduplex*, and the post-1955 *simplex* (*Variationes* nn. 3–4). They have no First Vespers of their own (n. 37b). In the table of precedence they stand at line 24 for universal feasts and line 23 for particular ones, below the Lenten and Passiontide ferias at line 22 and above the Advent ferias at line 25. They can be perpetually impeded, and n. 100 treats them differently according to whether the impediment is diocese-wide or affects only some churches.

Commemorations in the calendar are not feasts of a lower class. They are the mode of non-full celebration defined at n. 5, and their standing entry in the calendar means that in the Office and Mass of whatever day occurs, an oration is added, subject to the counting rules of Section 9. Missal rubrics n. 302b and n. 303b add a further possibility: a Mass *de commemoratione in Officio diei occurrente* may be said as a festive Mass in the broader sense, but only on a IV class liturgical day.

7.5 What 1960 changed, stated as change

Because the 1962 Missal prints only the result, the only place where the reform’s calendar decisions are stated as decisions is the first chapter of the *Variationes* annexed to the promulgating decree. Its substantive provisions beyond the grade conversion already given are these.

Reduced to commemorations (n. 5): St George, Martyr (23 April); Our Lady of Mount Carmel (16 July); St Alexius, Confessor (17 July); Ss Cyriacus, Largus, and Smaragdus, Martyrs (8 August); the Impression of the Stigmata of St Francis (17 September); Ss Eustace and Companions, Martyrs (20 September); Our Lady of Ransom (24 September); St Thomas, Bishop and Martyr (29 December); St Silvester I, Pope and Confessor (31 December); and the Seven Sorrows of the Blessed Virgin Mary on the Friday after the First Sunday of the Passion.

Raised to the I class (n. 6): the octave day of the Nativity (1 January) and the Commemoration of All the Faithful Departed (2 November), the latter with the express qualification *quae tamen locum cedere pergit dominicae occurrenti* — which nevertheless continues to yield place to an occurring Sunday.

Raised to the II class (n. 7): the Holy Family (First Sunday after the Epiphany), the Chair of St Peter (22 February), and the Exaltation of the Holy Cross (14 September).

Struck from the calendar (n. 8): the Chair of St Peter at Rome (18 January); the Finding of the Holy Cross (3 May); St John before the Latin Gate (6 May); the Apparition of St Michael the Archangel (8 May); St Leo II (3 July); St Anacletus (13 July); St Peter in Chains (1 August); and the Finding of St Stephen (3 August). The commemoration of St Vitalis, Martyr (28 April) is likewise struck.

Newly inscribed (n. 9): the Commemoration of the Baptism of Our Lord Jesus Christ (13 January); St Gregory Barbarigo, Bishop and Confessor (17 June); and St Anthony Mary Claret, Bishop and Confessor (23 October).

Transferred (nn. 10–11): St Irenaeus from 28 June to 3 July; St John Mary Vianney from 9 to 8 August; and the commemoration of Ss Sergius, Bacchus, Marcellus, and Apuleius from 7 to 8 October.

Renamed (n. 12): the feast of the Circumcision of the Lord becomes *Octava Nativitatis Domini* (1 January); the feast of the Chair of St Peter the Apostle at Antioch becomes simply *Festum Cathedrae S. Petri Ap.* (22 February); and the feast of the Most Holy Rosary of the Blessed Virgin Mary becomes *Festum B. Mariae Virg. a Rosario* (7 October).

The pattern is legible. Four of the eight suppressions remove a duplicate observance of a Saint or mystery already honoured on another day — a second Chair of Peter, a second Cross, a second Michael, a second Stephen. Two of the three renamings do the same work by other means: the Circumcision is redescribed by its place in the octave, and the Antioch qualification is dropped from the surviving Chair. The three new inscriptions are of a different character: two recent canonisations and one replacement for a suppressed octave day. Nothing here is a doctrinal judgement; it is the tidying that *Rubricarum instructum* announced.

7.6 Where a feast falls, and what happens when it cannot

nn. 59–62 govern the assignment of days. n. 59: feasts already introduced into calendars are to be celebrated on the day on which they are now inscribed. n. 60, for new universal feasts: feasts of Saints are ordinarily assigned to the *dies natalicius*, the day on which the Saint was born to eternal life; if that day is impeded from any cause, the feast is

assigned to a day determined by the Holy See, which is then held as a *dies quasi-natalicius*; for other feasts, the Holy See assigns the day.

n. 61, for new particular feasts, is more detailed and worth having in full because it is the rule by which most diocesan and religious calendars are actually built:

n. 61: assigning new particular feasts

- a) Proper feasts of Saints or Blessed are ordinarily assigned to the *dies natalicius*, unless it is impeded or the Holy See has disposed otherwise. But feasts proper to a place or church that are also inscribed in the universal, diocesan, or religious calendar at a lower grade are to be celebrated on the same day as in that calendar.
- b) If the *dies natalicius* is unknown, feasts are assigned, with the approval of the Holy See, to a day that is of the IV class in the perpetual diocesan or religious calendar.
- c) If the *dies natalicius* is perpetually impeded for the whole diocese or religious institute or proper church, then feasts of the I or II class are assigned to the nearest following day that is not of the I or II class, and feasts of the III class to the nearest following day free from other feasts and Offices of equal or higher grade.
- d) Indult feasts are inscribed on the day assigned by the Holy See in the concession.

n. 62 handles the case of several Saints inscribed under one feast: they are always celebrated together as the Breviary gives them, whenever they are to be honoured at the same grade, even if one or some are more proper. If one or some are to be honoured at the I class, the Office is of these alone and the companions are omitted; if one or some are more proper and to be honoured at a higher grade, the whole Office is of the more proper with a commemoration of the companions.

8 The Table of Precedence, Occurrence, and Concurrence

8.1 The table itself

n. 91 introduces the table with the exclusivity clause already quoted, and then prints twenty-eight numbered lines grouped under the four classes. It is the operative core of the 1960 calendar, and this reference gives it complete.

Tabella dierum liturgicorum secundum ordinem praecedentiae disposita (n. 91)

Liturgical days of the I class

- 1 The feast of the Nativity of the Lord, the Sunday of the Resurrection, and the Sunday of Pentecost (I class with an octave).
 - 2 The Sacred Triduum.
 - 3 The feasts of the Epiphany and of the Ascension of the Lord, of the Most Holy Trinity, of Corpus Christi, of the Heart of Jesus, and of Christ the King.
 - 4 The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.
 - 5 The vigil and the octave day of the Nativity of the Lord.
 - 6 The Sundays of Advent, of Lent, and of the Passion, and Low Sunday.
 - 7 Ferias of the I class not named above, namely Ash Wednesday and the Monday, Tuesday, and Wednesday of Holy Week.
 - 8 The Commemoration of All the Faithful Departed, which however yields place to an occurring Sunday.
 - 9 The vigil of Pentecost.
 - 10 The days within the octaves of Easter and of Pentecost.
 - 11 Feasts of the I class of the universal Church not named above.
 - 12 Proper feasts of the I class, namely: (1) the feast of the duly constituted principal Patron of *a*) a nation, *b*) a region or province, whether ecclesiastical or civil, *c*) a diocese; (2) the anniversary of the dedication of the cathedral; (3) the feast of the duly constituted principal Patron of a place, town, or city; (4) the feast and anniversary of the dedication of one's own church, or of a public or semi-public oratory taking the place of a church; (5) the Title of one's own church; (6) the feast of the Title of an Order or Congregation; (7) the feast of the canonised Founder of an Order or Congregation; (8) the feast of the duly constituted principal Patron of an Order or Congregation, and of a religious province.
-

Table of precedence, continued

13 Indult feasts of the I class, movable first, then fixed.

Liturgical days of the II class

14 Feasts of the Lord of the II class, movable first, then fixed.

15 Sundays of the II class.

16 Feasts of the II class of the universal Church that are not of the Lord.

17 The days within the octave of the Nativity of the Lord.

18 Ferias of the II class, namely: of Advent from 17 to 23 December inclusive, and the Ember ferias of Advent, of Lent, and of September.

19 Proper feasts of the II class, namely: (1) the feast of the duly constituted secondary Patron of *a*) a nation, *b*) a region or province, *c*) a diocese, *d*) a place, town, or city; (2) feasts of Saints or Blessed under n. 43 d; (3) feasts of Saints proper to a church under n. 45 c; (4) the feast of the beatified Founder of an Order or Congregation (n. 46 b); (5) the feast of the duly constituted secondary Patron of an Order or Congregation and of a religious province (n. 46 d); (6) feasts of Saints or Blessed under n. 46 e.

20 Indult feasts of the II class, movable first, then fixed.

21 Vigils of the II class.

Liturgical days of the III class

22 Ferias of Lent and of the Passion, from the Thursday after Ash Wednesday to the Saturday before the Second Sunday of the Passion inclusive, the Ember ferias excepted.

23 Feasts of the III class inscribed in particular calendars, and first proper feasts, namely: (1) feasts of Saints or Blessed under n. 43 d; (2) feasts of Blessed proper to a church (n. 45 d); (3) feasts of Saints or Blessed under n. 46 e; then indult feasts, movable first, then fixed.

24 Feasts of the III class inscribed in the calendar of the universal Church, movable first, then fixed.

25 Ferias of Advent to 16 December inclusive, the Ember ferias excepted.

26 The vigil of the III class.

Liturgical days of the IV class

27 The Office of Holy Mary on Saturday.

28 Ferias of the IV class.

Several features of the table are worth naming because they are invisible to anyone who reasons from class labels alone.

- **Line 8 carries its own defeat.** The Commemoration of All the Faithful Departed stands above the vigil of Pentecost and above the days within the paschal octaves, yet the line itself states that it yields to an occurring Sunday — an exception written into the table rather than left to n. 16 b.
- **Feasts of the Lord of the II class outrank Sundays of the II class** (line 14 above line 15), while other universal II class feasts fall below them (line 16). This is the table's implementation of n. 16 a, and it is why the substitution rule exists.
- **The days within the octave of the Nativity (line 17) outrank the II class ferias of late Advent (line 18)** — but those ferias have already ended on 23 December, so the ordering is operative only against Ember ferias of Lent and September, which cannot coincide with the Christmas octave either. The line is a formal completion rather than a live conflict.
- **Lenten ferias outrank every III class feast, universal or particular** (line 22 above lines 23–24), while Advent ferias fall below both (line 25).
- **Particular III class feasts outrank universal ones** (line 23 above line 24). This inverts the usual expectation and is deliberate: a diocese's own Saint takes its own day against a universal III class feast of the same class.
- **Within lines 13, 14, 20, 23, and 24, movable feasts precede fixed ones.** This tie-break is stated five times and nowhere else.

8.2 Occurrence

n. 92 defines occurrence as the meeting of two or more Offices on one and the same day, and divides it: *accidental* when a movable liturgical day and a fixed liturgical day meet only at certain intervals of years, *perpetual* when two liturgical days meet every year.

n. 93 states the effect and enumerates the four possible outcomes: the Office of the day of lower grade yields to that of higher grade, and this can happen *per minus nobilis omissionem, aut commemorationem, aut translationem, aut repositionem* — by omission of the less noble, or by commemoration, or by translation, or by reposition. Which of the four applies is settled by nn. 95–102.

n. 94 adds a rule that is easy to violate: a commemoration fixed to a day is *not* transferred or repositied along with a feast that is transferred or repositied; it is made on its own day or omitted, according to the rubrics.

8.2.1 Accidental occurrence and translation

n. 95 restricts the remedy of translation sharply: *Ius translationis in alium diem ob occurrentiam accidentalem . . . competit solummodo festis I classis* — the right of translation to another day on account of accidental occurrence belongs solely to feasts of the I class. Other feasts accidentally impeded by an Office of higher grade are either commemorated or, that year, entirely omitted, according to the rubrics. And if two feasts of the same divine Person, or two feasts of the same Saint or Blessed, occur together, the Office is of the one holding the higher place in the table and the other is omitted.

n. 96 gives the destination: a I class feast impeded by a day holding a higher place is transferred to the next following day that is not of the I or II class. Two named exceptions follow, and both are described as going *tamquam in sedem propriam*, as though to a proper seat: the Annunciation, when it must be transferred after Easter, goes to the Monday after Low Sunday; and the Commemoration of All the Faithful Departed, when it occurs on a Sunday, goes to the following Monday.

nn. 97–99 handle multiplicity and identity. If several I class feasts occur on the same day, the one holding the higher place in the table is celebrated and the others are transferred according to the order in which they stand in the table (n. 97). If several I class feasts fall to be transferred on successive days, the same order is kept, and *in paritate autem Officium prius impeditum praecedat* — in a tie, the Office impeded first takes precedence (n. 98). And n. 99: transferred feasts are of the same grade as in their proper seat.

8.2.2 Perpetual occurrence and reposition

n. 100 grants the right of reposition — the permanent relocation of a feast whose proper day is impeded every year — more widely than translation, but not universally:

n. 100: who may be repositied

The right of reposition belongs to *all* feasts of the I and II class, and to *particular* feasts of the III class occurring outside Advent and Lent that are impeded in the whole diocese, or in the whole Order or Congregation, or in one's own church.

By contrast, feasts of the III class of the universal Church that are perpetually impeded in some particular calendar, and III class feasts of a diocese or of an Order or Congregation that are perpetually impeded in only some churches, are perpetually either commemorated or entirely omitted, according to the rubrics.

n. 101 gives the destination in terms that parallel n. 61 c: feasts to be repositied, if of the I or II class, are assigned to the nearest following day that is not of the I or II class; if of the III class, to the nearest following day free from other Offices of equal or higher grade. n. 102 then makes the relocation permanent in the strong sense: the day to which a perpetually impeded feast has been repositied *habetur tamquam dies proprius*, is held as its proper day, on which the feast is celebrated at the same grade as in its proper seat.

The difference between translation and reposition is therefore not merely one of duration. A translated feast is displaced for one year and returns; a repositied feast acquires a new proper day. This is why n. 61 a can speak of a feast being celebrated on a day other than the *dies natalicius* without any sense of irregularity.

8.3 Concurrence

n. 103 defines concurrence as the meeting of the Vespers of the current liturgical day with the First Vespers of the following one. The rule is two sentences.

n. 104: in concurrence the Vespers of the liturgical day of the higher class are preferred, and the others are commemorated or not, according to the rubrics. n. 105: when the liturgical days whose Vespers concur are of the same class, *dicuntur integrae secundae Vesperae de Officio currenti et fit commemoratio sequentis* — the entire Second Vespers of the current Office are said and a commemoration of the following is made.

Two consequences follow that a Missal-only reader will miss. First, concurrence is decided by *class*, not by position in the table of precedence: n. 104 says *classis superioris*, and only when the classes are equal does n. 105 settle the matter in favour of the day in possession. This is a genuinely different rule from occurrence, where n. 7 makes the table exclusive. Second, only days that have First Vespers can concur at all — I class feasts (n. 37 a), Sundays (n. 13), and II class feasts of the Lord that have acquired First Vespers by taking a Sunday's place (n. 37 c).

The Acta print, after the code, a *Tabella occurrentiae* and a *Tabella concurrentiae* with three *Notanda*, which restate that a feast of the Lord of the I or II class occurring on a Sunday takes that Sunday's place with all its rights and privileges; that of two feasts of the same divine Person or the same Saint the higher in the table is kept and the other omitted; and that when a feast of the Lord of the I or II class concurs with any Sunday, or the reverse, the Vespers are ordered by the table of concurrence, but no commemoration of the concurring Sunday is ever made at the Vespers of the feast of the Lord, nor conversely. Those tables belong to the Office and are printed in the Breviary, not in the Missal; a reader working only from the 1962 Missal will not find them, and this reference does not reproduce them.

9 Commemorations and the Count of Orations

9.1 The two kinds

n. 106 makes the chapter apply to both books at once: what is here laid down about commemorations holds for the Mass as for the Office, whether in occurrence or in concurrence. n. 107 divides them: commemorations are either privileged or ordinary. n. 108 gives the practical difference in liturgical placement — privileged commemorations are made at Lauds and at Vespers and in all Masses; ordinary commemorations are made only at Lauds, in conventual Masses, and in all low Masses.

The consequence for the Mass is exact and often misstated: an ordinary commemoration is not made in a sung Mass that is not conventual. n. 111 a says the same thing from the other side, and Missal rubrics n. 434 a repeat it for the orations.

n. 109 lists the privileged commemorations exhaustively:

n. 109: privileged commemorations

(a) of a Sunday; (b) of a liturgical day of the I class; (c) of the days within the octave of the Nativity of the Lord; (d) of the Ember ferias of September; (e) of the ferias of Advent, of Lent, and of the Passion; (f) of the greater Litanies, in the Mass.

Omnes aliae commemorationes sunt commemorationes ordinariae — all other commemorations are ordinary.

Two entries repay attention. Clause (d) singles out the September Ember ferias among the three sets of Ember days; the Advent and Lenten Ember ferias are covered instead by clause (e), which privileges the ferias of those seasons generally. And clause (f) is confined to the Mass, in keeping with n. 81's rule that nothing is done about the greater Litanies in the Office.

n. 110 adds the one inseparable commemoration in the system: in the Office and Mass of St Peter a commemoration of St Paul is always made, and conversely; the two orations are held to coalesce into one so completely that, in counting orations, they are reckoned as a single one. In the Office the second Apostle's oration is added at Lauds and Vespers under a single conclusion to the oration of the day, without antiphon and versicle; in the Mass, under a single conclusion to the oration of the day; and whenever one Apostle's oration is to be added by way of commemoration, the other is added to it immediately, before all other commemorations.

9.2 How many commemorations a day admits

n. 111 is the counting rule, and it is the single provision by which the 1960 reform most changed the daily texture of the Roman Rite.

Liturgical day	Commemorations admitted
I class days, and sung Masses that are not conventual	One privileged commemoration only, and no other
Sundays of the II class	One only, namely of a II class feast — and even that is omitted if a privileged commemoration must be made
Other II class days	One only, either one privileged or one ordinary
III and IV class days	Two only

n. 112 then adds four exclusions that operate regardless of the count:

- (a) an Office, Mass, or commemoration of a feast or mystery of one divine Person excludes the commemoration or oration of another feast or mystery of the same divine Person;
- (b) an Office, Mass, or commemoration of a Sunday excludes the commemoration or oration of a feast or mystery of the Lord, and conversely;
- (c) an Office, Mass, or commemoration of the season excludes another commemoration of the season;
- (d) likewise, an Office, Mass, or commemoration of the Blessed Virgin Mary or of any Saint or Blessed excludes another commemoration or oration in which the intercession of the same Blessed Virgin, Saint, or Blessed is implored — *quod tamen non valet de oratione dominicae vel feriae, in qua fit invocatio eiusdem Sancti*, which however does not hold of the oration of a Sunday or feria in which an invocation of the same Saint occurs.

n. 113 fixes the order: the commemoration of the season is made first; in admitting and arranging the others, the order of the table of precedence is kept. n. 114 disposes of the remainder without ceremony: *Quaelibet commemoratio, quae numerum pro singulis diebus liturgicis statutum superet, omittitur* — any commemoration exceeding the number laid down for the individual liturgical days is omitted.

The scale of the change is best seen against what preceded it, and the older ceiling can be quoted. The pre-1955 witness described in Section 12.5 requires, of the orations that may be added at a Mass, that they *septenarium numerum non excedant, atque imparem praeterea numerum* keep — that they not exceed the number seven, and that they keep besides an odd number. Seven, not three, was the outer bound, and the count was required to be odd; a low Mass could accordingly carry the Mass’s own oration, the commemorations, the seasonal oration, the *Suffragium*, the commemoration of the Cross, the imperated oration, and the priest’s votive oration, and stacking three, five, or seven orations was ordinary. The 1955 decree cut deeply; the 1960 code caps the count at the figures above and, in the Missal at n. 435, replaces the odd-number requirement with a flat ceiling of three.

9.3 The Missal’s implementation: orations

Missal rubrics nn. 433–465 restate the counting rules in terms of orations, and add the provisions that only the Mass needs.

n. 433 enumerates what counts as an “oration” in the Mass: (a) the oration of the Mass being celebrated; (b) the orations of a commemorated Office and of any occurring commemoration; (c) other orations prescribed by the rubrics (nn. 447–453); (d) the oration imperated by the local Ordinary (nn. 454–460); (e) the votive oration that may be said on certain liturgical days at the celebrant’s discretion (nn. 461–465).

n. 434 gives the counts, which match n. 111 exactly and extend them to votive Masses of the corresponding classes: on I class liturgical days, in I class votive Masses, and in sung non-conventual Masses, no oration beyond the Mass’s own is admitted except one to be said under a single conclusion and one privileged commemoration; on II class Sundays, only the commemoration of a II class feast, omitted if a privileged commemoration must be made; on other II class

days and in II class votive Masses, one other only, privileged or ordinary; on III and IV class days and in III and IV class votive Masses, two only.

n. 435 adds the absolute ceiling and states it with unusual force:

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

Working gloss. Any oration exceeding the number laid down for the individual liturgical days is omitted; indeed it is on no pretext permitted to exceed the number three.

nn. 436–437 govern conclusions: the Mass’s own oration is always said under its own conclusion unless another oration is to be joined to it under the same conclusion; and commemorations, the imperated oration, and the votive oration are always said under a separate conclusion. n. 438 handles near-duplication: if two orations are composed in nearly the same words in their first or second part, the later one is changed — if of the season, to that of the following Sunday or feria; if of a Saint, to another of the same or a similar Common; if it is an imperated oration, it is omitted. n. 439 forbids altering the words *hanc* or *hodiernam* or *praesentem diem* and the like in the orations of a transferred or reposit Office — a small rule with a large implication, since it means the 1962 system tolerates a transferred feast praying about “this day”.

nn. 444–446 restrict the joining of orations under a single conclusion to three cases: a ritual oration (n. 447); the oration of an impeded I or II class votive Mass; and any other oration that the rubrics expressly indicate or concede as to be said under a single conclusion with the Mass’s oration, the cross-references naming nn. 110, 350, 449, 451, and 453. Only one such oration may be joined; if several would qualify, one only is kept, in the order just given, and the rest are omitted. An oration said under a single conclusion is counted together with the Mass’s oration, and is said also in sung Masses.

nn. 449–453 supply the three standing occasions for such an added oration: the day of the Supreme Pontiff’s coronation and its anniversary, and the anniversary of the diocesan bishop’s election, consecration, or translation, once a year on a day of the bishop’s choosing (n. 449); the anniversary of a priest’s own ordination (n. 451); and the second-to-last Sunday of October or another day appointed by the local Ordinary for the Missions, on which the oration *pro Fidei propagatione* is added (n. 453). All three are barred on the days listed under numbers 1, 2, 3, and 8 of the table of precedence — that is, on Christmas, Easter, and Pentecost; on the Sacred Triduum; on the Epiphany, Ascension, Trinity, Corpus Christi, the Sacred Heart, and Christ the King; and on the Commemoration of All the Faithful Departed.

nn. 454–460 govern the imperated oration, which the local Ordinary may impose when a grave and public necessity or calamity occurs. It may be only one; it must be said by all priests celebrating in the churches and oratories of the diocese, even exempt ones; it is never said under a single conclusion with the Mass’s oration, but after the privileged commemorations; and it is forbidden on all I and II class liturgical days, in I and II class votive Masses, in sung Masses, and whenever privileged commemorations have already filled the number laid down. n. 456 counsels that the Ordinary impose it not in a settled way but only for genuinely grave cause and for no longer than the true necessity. n. 459 provides for a calamity of long duration — war, pestilence, and the like — in which case the oration is said only on Mondays, Wednesdays, and Fridays. n. 460 allows a parish priest, when there is no time to approach the Ordinary, to appoint a suitable oration for three continuous days within his parish, subject to the same bars.

nn. 461–465 govern the votive oration, which is the celebrant’s own liberty and is correspondingly narrow: any priest may add one oration at will in all low non-conventual Masses on IV class liturgical days. It is placed last, after the other orations, and must not carry the total beyond three.

9.4 What the commemoration rules suppressed

The *Variationes in Ordinario divini Officii* state one suppression in a single line, and it is the one most often noticed by those who moved between the pre-1955 and the 1962 books: *Suffragium de omnibus Sanctis et commemoratio de Cruce abolentur* — the Suffrage of All Saints and the commemoration of the Cross are abolished. Both were standing additions rather than occasional ones; their removal, together with the caps of n. 111 and the ceiling of n. 435, is what produced the characteristic single-oration Mass of the 1962 books.

Nothing in these provisions touches the calendar’s inventory. A feast reduced to a commemoration by the *Variationes* is still inscribed in the calendar and still generates an oration when the day’s count admits one; a feast struck from the calendar generates nothing. The distinction between the two operations is worth keeping sharp, because a reference that conflates them will misreport both the shape of the calendar and the content of a given day’s Mass.

10 Four Years Worked End to End

The rules above are stated at their loci; this section applies them. Four civil years are worked through: 1962, the year the typical edition appeared and a year in which nothing is resumed and nothing dropped; 2008, the extreme year in which only one Sunday after the Epiphany occurs and twenty-eight Sundays after Pentecost do; and 2026 and 2027, two ordinary recent years with different resumption cases. The rare shortfall year 2011 is noted at the end because Section 6 treats it as unresolved.

Every date below was computed from the Gregorian computus by the method of Section 5. For 1962, 2008, and 2011 the anchors were additionally compared with the *Tabella temporaria* printed in the Missal itself and agree in every column. For 2026 and 2027 no printed witness was consulted, and the dates are computed only. Nothing here is an Ordo: a real celebration also depends on the diocesan, religious, and church calendar, on patronal and dedication feasts, and on the actual decisions of the competent authority.

10.1 1962: $E = 6$, $P = 24$, nothing resumed

Anchor	Date	Note
Epiphany	Saturday 6 January	
Sundays after the Epiphany	7, 14, 21, 28 January; 4, 11 February	All six occur; $E = 6$
Most Holy Name of Jesus	Tuesday 2 January	No Sunday falls 2–5 January
Septuagesima	18 February	
Ash Wednesday	7 March	
Lenten Ember days	14, 16, 17 March	
First Sunday of the Passion	8 April	
Palm Sunday	15 April	
Easter	22 April	
Rogation days	28–30 May	As of themselves (n. 87)
Ascension	Thursday 31 May	
Pentecost	10 June	
Trinity Sunday	17 June	First Sunday after Pentecost
Corpus Christi	Thursday 21 June	
Most Sacred Heart	Friday 29 June	
September Ember days	19, 21, 22 September	Third Sunday of September is 16 September
Christ the King	28 October	Last Sunday of October
Twenty-third Sunday after Pentecost	18 November	
Last Sunday after Pentecost	25 November	The twenty-fourth; $P = 24$
First Sunday of Advent	2 December	
Advent Ember days	19, 21, 22 December	Third Sunday of Advent is 16 December

Resumption. $P = 24$ is neither *plures quam XXIV* nor a shortfall. The twenty-four printed formularies after Pentecost are used in order and no Epiphany Mass is resumed. Since $E = 6$, none was left over either: $S = (6 - 6) - (24 - 24) = 0$. In 1962 the two counts balance exactly, which happens in 64 of the 201 years from 1900 to 2100.

Occurrences worth stating.

- **19 March**, St Joseph (I class), falls on the Monday after the Second Sunday of Lent — Ash Wednesday being 7 March, the Sundays of Lent are 11, 18, and 25 March. The day is a Lenten feria of the III class (n. 25 a); the feast holds the higher place at line 11, so the feast is celebrated. Because the feria is of Lent, its commemoration is privileged (n. 109 e), and n. 111 a admits one privileged commemoration on a I class day; the feria is therefore commemorated.
- **25 March**, the Annunciation (I class), falls on the Third Sunday of Lent. Sundays of Lent stand at line 6, above I class feasts of the universal Church at line 11, so the Sunday prevails. The feast, being of the I class, has the right of translation under n. 95 and goes, by n. 96, to the next following day that is not of the I or II class — Monday 26 March, a Lenten feria of the III class. The special seat of n. 96 a, the Monday after Low Sunday, is not engaged, because it applies only when the Annunciation must be transferred *after Easter*.
- **21 December**, St Thomas the Apostle (II class of the universal Church, line 16), falls on the Ember Friday of Advent (II class feria, line 18). The feast prevails; the Ember feria, being of the II class, must be commemorated when impeded (n. 24).
- **22 December** is the Ember Saturday of Advent. By Missal rubrics n. 300 the Mass in which sacred Orders are conferred that day must be of the Saturday, even if a I or II class feast occurs.

10.2 2008: $E = 1$, $P = 28$, the maximum resumption

2008 is the more instructive of the two extremes. The Epiphany fell on a Sunday, Septuagesima came on 20 January, and only one Sunday after the Epiphany occurred; Easter on 23 March is close to the earliest possible, and the year carried twenty-eight Sundays after Pentecost.

Anchor	Date	Note
Most Holy Name of Jesus	Wednesday 2 January	No Sunday falls 2–5 January
Epiphany	Sunday 6 January	
Sundays after the Epiphany	13 January only	
Septuagesima	20 January	
Ash Wednesday	6 February	$E = 1$
Lenten Ember days	13, 15, 16 February	
Palm Sunday	16 March	
Easter	23 March	
Rogation days	28–30 April	
Ascension	Thursday 1 May	
Pentecost	11 May	
Trinity Sunday	18 May	
Corpus Christi	Thursday 22 May	
September Ember days	24, 26, 27 September	
Christ the King	26 October	
Twenty-third Sunday after Pentecost	19 October	
Last Sunday after Pentecost	23 November	Third Sunday of September is 21 September
First Sunday of Advent	30 November	
Advent Ember days	17, 19, 20 December	

13 January: a collision the Missal answers by name. The First Sunday after the Epiphany carries the Holy Family (II class) by n. 17 b; 13 January carries the Commemoration of the Baptism of the Lord (II class). The Missal prints the resolution twice, once at each formulary: *Si festum S. Familiae occurrerit die 13 ianuarii, Missa dicitur de festo S. Familiae, sine commemoratione Baptismatis D. N. I. C., et sine commemoratione dominicae* — if the feast

of the Holy Family occurs on 13 January, the Mass is said of the feast of the Holy Family, without a commemoration of the Baptism of Our Lord Jesus Christ and without a commemoration of the Sunday. Both commemorations that the general rules would otherwise generate are expressly suppressed.

Resumption. With $E = 1$, five Epiphany formularies were unused: the Second through the Sixth. With $P = 28$, case d of n. 18 fills four places. The assignment is therefore:

Place	Date	Formulary
23	19 October	Twenty-third Sunday after Pentecost
24	26 October	Third Sunday left over after the Epiphany
25	2 November	Fourth Sunday left over after the Epiphany
26	9 November	Fifth Sunday left over after the Epiphany
27	16 November	Sixth Sunday left over after the Epiphany
28	23 November	<i>Dominica XXIV et ultima post Pentecosten</i>

The Second Sunday after the Epiphany occurred nowhere in 2008. It was impeded in January by Septuagesima and found no resumption slot in November, because n. 18 fills the slots from the Sixth downward and case d reaches only the Third. This is the omission that n. 18's closing clause contemplates, and 2008 is one of only two years between 1900 and 2100 in which it falls on the Second rather than on a higher ordinal.

Two of the resumed places were themselves impeded.

- **26 October** was the last Sunday of October and therefore Christ the King (I class), which by n. 17d is perpetually assigned to that Sunday and *locum tenet dominicae occurrentis cum omnibus iuribus et privilegiis*, no commemoration of the Sunday being made. The Third Sunday left over after the Epiphany, assigned to the twenty-fourth place, therefore did not occur either. Its assignment by n. 18 is an identification of the Sunday, not a guarantee that its Mass is said.
- **2 November** was a Sunday, so the Commemoration of All the Faithful Departed, which at line 8 of the table expressly *locum cedit dominicae occurrenti*, yielded and was transferred by n. 96b, *tamquam in sedem propriam*, to Monday 3 November. The Fourth Sunday left over after the Epiphany was celebrated on 2 November.

9 November: the Missal's own index resolves the category. The twenty-sixth place nominally carried the Fifth Sunday left over after the Epiphany. The date was also the Dedication of the Archbasilica of the Most Holy Saviour, a feast of the II class. The final alphabetical index of the 1962 typical Missal expressly lists that dedication under *Festa Domini*. It therefore stands at line 14, above Sundays of the II class at line 15, and by n. 16a takes the Sunday's place without its commemoration. The Fifth is impeded; the Sixth remains at its independently assigned twenty-seventh place on 16 November. This is occurrence applied after the nominal slot map, not a compression of the resumed sequence.

10.3 2026: $E = 3$, $P = 26$, two resumed and one dropped

Anchor	Date	Note
Most Holy Name of Jesus	Sunday 4 January	Falls within 2–5 January
Epiphany	Tuesday 6 January	
Sundays after the Epiphany	11, 18, 25 January	$E = 3$
Septuagesima	1 February	
Ash Wednesday	18 February	
Lenten Ember days	25, 27, 28 February	
First Sunday of the Passion	22 March	
Palm Sunday	29 March	

Anchor	Date	Note
Easter	5 April	
Rogation days	11–13 May	
Ascension	Thursday 14 May	
Pentecost	24 May	
Trinity Sunday	31 May	
Corpus Christi	Thursday 4 June	
Most Sacred Heart	Friday 12 June	
September Ember days	23, 25, 26 September	Third Sunday of September is 20 September
Christ the King	25 October	
First Sunday of Advent	29 November	
Advent Ember days	16, 18, 19 December	

Resumption. Three Epiphany formularies were unused — the Fourth, Fifth, and Sixth — and $P = 26$ gives two places. Case b of n. 18 assigns the Fifth to the twenty-fourth place and the Sixth to the twenty-fifth; the Fourth is dropped. $S = (6 - 3) - (26 - 24) = 1$.

Place	Date	Formulary
23	1 November	Twenty-third Sunday after Pentecost — but see below
24	8 November	Fifth Sunday left over after the Epiphany
25	15 November	Sixth Sunday left over after the Epiphany
26	22 November	<i>Dominica XXIV et ultima post Pentecosten</i>

1 November. All Saints, a I class feast of the universal Church, falls on the Sunday occupying the twenty-third place. It stands at line 11 and the Sunday at line 15, so the feast is celebrated. All Saints is not a feast of the Lord, so the substitution rule of n. 16 a does not apply and the Sunday is not simply absorbed; it is commemorated, its commemoration being privileged under n. 109 a and permitted by n. 111 a as the one privileged commemoration allowed on a I class day. The Mass of the Twenty-third Sunday after Pentecost is therefore not said in 2026, though the Sunday is commemorated.

Other occurrences. 19 March falls on the Thursday after the Fourth Sunday of Lent, a Lenten feria of the III class; St Joseph prevails and the feria is commemorated. 25 March falls on the Wednesday of Passion week, likewise a III class feria under n. 25 a; the Annunciation prevails and the feria is commemorated. Neither feast is transferred, because neither meets a day standing higher in the table.

10.4 2027: $E = 2$, $P = 27$, three resumed and one dropped

Anchor	Date	Note
Most Holy Name of Jesus	Sunday 3 January	
Epiphany	Wednesday 6 January	
Sundays after the Epiphany	10, 17 January	$E = 2$
Septuagesima	24 January	
Ash Wednesday	10 February	
Lenten Ember days	17, 19, 20 February	
First Sunday of the Passion	14 March	
Palm Sunday	21 March	
Easter	28 March	

Anchor	Date	Note
Rogation days	3–5 May	
Ascension	Thursday 6 May	
Pentecost	16 May	
Trinity Sunday	23 May	
Corpus Christi	Thursday 27 May	
Most Sacred Heart	Friday 4 June	
September Ember days	22, 24, 25 September	Third Sunday of September is 19 September
Christ the King	31 October	
First Sunday of Advent	28 November	
Advent Ember days	15, 17, 18 December	

Resumption. Four Epiphany formularies were unused — the Third through the Sixth — and $P = 27$ gives three places. Case c assigns the Fourth, Fifth, and Sixth to places 24, 25, and 26; the Third is dropped. $S = (6 - 2) - (27 - 24) = 1$.

Place	Date	Formulary
23	24 October	Twenty-third Sunday after Pentecost
24	31 October	Fourth Sunday left over after the Epiphany — impeded by Christ the King
25	7 November	Fifth Sunday left over after the Epiphany
26	14 November	Sixth Sunday left over after the Epiphany
27	21 November	<i>Dominica XXIV et ultima post Pentecosten</i>

As in 2008, the last Sunday of October falls in a resumed place, and Christ the King takes it under n. 17 d without commemoration of the Sunday. The Fourth Sunday left over after the Epiphany therefore does not occur in 2027 either, having been assigned a place that a perpetually-assigned I class feast occupies.

25 April: the greater Litanies on a Sunday. In 2027 the greater Litanies fall on the Fourth Sunday after Easter. The transfer clause of n. 80 is not engaged, because it operates only when Easter Sunday or Easter Monday falls on 25 April. The layers are:

1. The day is a Sunday of the II class (line 15). St Mark the Evangelist, a II class feast of the universal Church that is not of the Lord, stands at line 16 and yields.
2. n. 111 b admits on a II class Sunday one commemoration only, that of a II class feast, *quae tamen omittitur si commemoratio privilegiata facienda sit* — which is omitted if a privileged commemoration must be made. The commemoration of the greater Litanies is privileged in the Mass by n. 109 f.
3. In churches where the procession or the supplications appointed by the Ordinary under n. 83 are held, the Rogation Mass is said as a votive Mass of the II class (Missal rubrics nn. 341, 346), regularly after the procession (n. 347); where that votive Mass is impeded, its oration is added to the day's Mass under a single conclusion (n. 343 c), the day not being one of those listed at numbers 1, 2, 3, and 8 of the table.
4. n. 81 adds that the commemoration of the greater Litanies is not to be counted a commemoration “of the season”, so that the bar of n. 112 c against a second seasonal commemoration is not triggered.

Which of these dispositions actually obtains in a given church depends on whether the procession or supplications are held there, which n. 82 leaves to the local Ordinary. That is precisely the kind of question a computed calendar cannot answer and an Ordo can.

10.5 2011, and why it is left open

2011 is one of the four years between 1900 and 2100 with twenty-three Sundays after Pentecost. Easter fell on 24 April, Pentecost on 12 June, and the First Sunday of Advent on 27 November, so that the last Sunday after Pentecost was 20 November and it was the twenty-third in the count. All six Sundays after the Epiphany occurred, so nothing was left over on that side. By the arithmetic of Section 5, $S = (6 - 6) - (23 - 24) = 1$: one printed formulary too many, and both candidates for omission — the Twenty-third and the Twenty-fourth — stand in the after-Pentecost series. Section 6 sets out the two readings and states what would settle the question. This reference does not choose between them, and a reader preparing for 2038 or 2095 should consult a competent *Ordo* rather than this document on that single point.

One other feature of 2011 deserves mention because it exercises Missal rubrics n. 300: the Ember Saturday of Lent fell on 19 March, the feast of St Joseph. The I class feast prevails over the II class Ember feria in occurrence, and the feria must be commemorated under n. 24; but the Mass in which sacred Orders are conferred that day is still of the Saturday, *etiam festo I vel II classis occurrente*.

11 Project Synthesis

Project synthesis: what makes the 1962 calendar the kind of thing it is

This block states an editorial judgement of the project, with its reasons, the strongest counterargument at full strength, and the specific finding that would change it. It is a source-grounded synthesis, not a claim about the intention of any legislator and not a theological or juridical determination.

11.1 The judgement

The decisive innovation of the 1960 code is not the replacement of the double and semidouble grades by four classes. It is the exclusivity clause: n. 7's statement that precedence among liturgical days *unice per peculiarem tabellam determinatur*, and n. 91's repetition that the table governs *sublati quibuslibet aliis titulis vel normis*. What 1960 did was to move the entire question of precedence out of a distributed body of grades, privileges, customs, and responses to doubts, and into one enumerated table of twenty-eight lines — and then to revoke, at n. 3 of *Rubricarum instructum*, everything that stood against it, including immemorial custom and privileges deserving individual mention. The four classes are a consequence of that move, not its substance: they are names for regions of the table.

The second half of the judgement is that the resumption mechanism of n. 18 is the clearest surviving evidence that the 1960 reform was a codification and not a rationalisation. Every other structural feature of the calendar was made decidable: precedence by table, translation by n. 96, reposition by n. 101, commemorations by a count. n. 18 alone retains a rule that is not decidable from its own terms — it enumerates four cases and leaves a fifth, the twenty-three-Sunday year, to whatever the closing *semper* clause is taken to mean; and it takes its wording, essentially unchanged, from the books it replaced. Where the reform could codify, it codified sharply. Where the existing rule already worked in the ordinary case, it was carried over as it stood, gap and all.

The reasons are three, and each rests on evidence set out above.

1. **The code says so, twice, in the strongest available terms.** Exclusivity is asserted at n. 7 and again at n. 91, and the revocation clause of *Rubricarum instructum* n. 3 is drafted to defeat exactly the kind of local claim that a distributed system of dignities generates. A reform whose point was the renaming of grades would not need that clause.
2. **The table does work the classes cannot do.** A II class Sunday and a II class feast of the Lord are of the same class and are separated by lines 14 and 15; a Lenten feria and an Advent feria are of the same class and are separated by lines 22 and 25; a particular III class feast outranks a universal one at lines 23 and 24. In each case the class label is silent and the table decides. If the classes carried the reform, these distinctions would have had to be expressed as further classes, and they are not.
3. **The one rule the reform did not make decidable is the one it did not rewrite.** The resumption rubric printed at the end of the Twenty-third Sunday after Pentecost in the 1962 Missal is, word for word, the rubric

printed in the same place in the identified pre-1955 witness, differing only in its internal page cross-reference and in the grade named for the resumed formularies. n. 18 of the code restates the same four cases. Its enumeration begins at twenty-five and stops at twenty-eight, and the shortfall case that the Missal's own perpetual table shows to be possible is nowhere addressed. That is the signature of carried-over text, not of fresh drafting.

11.2 The strongest counterargument

The counterargument, stated at full strength, runs as follows.

Exclusivity clauses of this kind are not innovations at all; they are the ordinary drafting furniture of a code, and the pre-1960 books had their own tables of occurrence and concurrence serving the same function. What actually changed in 1960 was the substantive content of the calendar: an entire grade, the semidouble, disappeared into the III class; a whole stratum of simples became commemorations; every octave but three was abolished; every vigil but seven was abolished; the number of orations admitted at a Mass was capped at three by Missal rubrics n. 435 with the emphatic *nullo praetextu*; the Suffrage of All Saints and the commemoration of the Cross were abolished outright; and n. 14 destroyed the resumption of impeded Sundays on weekdays. Those are changes a worshipper would notice on an ordinary Tuesday. The table, by contrast, would have produced the same result on most days under either drafting. To say that the exclusivity clause is the decisive innovation is to mistake the form of the code for its effect, and to elevate a drafting technique above the substantive suppressions that the *Variationes* record item by item.

And on the second half: n. 18 is not evidence of a codifying temper. It is simply an inherited rule that nobody noticed had a gap, because the gap is engaged in four years out of two hundred. Reading a philosophy of reform out of a rubric that fails once every half century is over-reading. A better explanation is banal: the drafters enumerated the cases that occur often enough to matter and did not audit the arithmetic at the tails.

11.3 Reply, and what would change the judgement

The counterargument is right that the substantive suppressions are what a worshipper notices, and this reference has set them out at their loci precisely because they are the visible content of the reform. The judgement above is not that the suppressions are unimportant; it is about what makes the resulting calendar the kind of object it is — an object in which a stated question about precedence has, in principle, exactly one answer derivable from one table. That is a property of the 1962 calendar that the pre-1960 calendar did not have to the same degree, and it is the property on which every downstream reference, Ordo, and computation depends.

The reply to the second point is narrower. That a gap engages rarely does not make it uninformative; what makes it informative is that the surrounding rules were rewritten and this one was not, and that the book carrying the rule also prints, in its own front matter, the perpetual table showing that the unlegislated case arises. The evidence of carried-over text is textual, not statistical.

What would change this judgement

On the first half. A demonstration that the pre-1960 general rubrics already contained an equivalent exclusivity clause — that is, an identified locus in the pre-1955 *Rubricae generales Breviarii et Missalis Romani* or in the *Additiones et Variationes* under *Divino afflatu* stating that precedence is determined solely by a table and by nothing else — would remove the contrast on which the judgement rests. Half of that test has now been run and the judgement survives it: the identified Benziger *editio IV iuxta typicam Vaticanam* described in Section 12.5 carries the pre-1955 *Rubricae generales Missalis* and the *Additiones et Variationes* in full, and they contain no table of precedence and no exclusivity clause; they settle occurrence by the comparative *Officium nobilius*, which is precisely the distributed idiom of dignities that n. 7 and n. 91 displace. The other half is untouched. The pre-1955 tables of occurrence and concurrence were printed in the Breviary, not the Missal, and no pre-1955 Breviary was read for this edition; if such a table were found to be introduced by an equivalent exclusivity clause, the contrast would be a contrast of books rather than of systems, and the judgement would fail. That remains the single most decisive available test.

On the second half. Evidence from the preparatory work of the commission for the general liturgical restoration — a schema, a *votum*, or a recorded discussion — showing that the resumption mechanism was examined and deliberately retained, or that the shortfall case was raised and answered, would convert n. 18 from carried-over text into a considered decision, and the inference from it to a codifying rather than rationalising temper would

fail. Conversely, a competent Ordo for 1943, 2011, 2038, or 2095 resolving the shortfall case would show that the practice had an answer even though the code did not, which would weaken but not destroy the point about the text.

12 Collation Findings and Contested Readings

12.1 Method and its limits

Two witnesses control this reference: the promulgated Latin of the code in *Acta Apostolicae Sedis* 52 (1960), read in the Holy See’s own digitisation, and the code as reprinted at pages XIII–XXXVI of the 1962 Vatican typical edition of the Missal, read in the facsimile published by the Church Music Association of America. Both digitisations carry optical text layers whose readings are discovery aids only. Every reading reported as a divergence below was read in a rendered page image at 260 to 450 dots per inch, on both sides, and is not an artefact of optical recognition. No third exemplar of either printing was consulted, so a defect of the particular copy scanned cannot be excluded; the findings are stated as readings of the exact bytes identified in the source records, not as claims about every printed copy.

12.2 Four divergences between the Acta and the Missal

Locus	Acta 52 (1960)	Missal 1962	Assessment
n. 14, p. 598	Numbered 11	Numbered 14	Acta misprint; nn. 11 and 14 cannot both be 11, and the surrounding numbers 12, 13, 15 are correct
nn. 15 and 16, p. 598	<i>servetur norma, quae nn. 101-105 traditur, twice</i>	<i>nn. 104-105</i>	Missal reading is substantively right: the concurrence norms are nn. 103–105; nn. 101–102 govern reposition
n. 18 d, p. 599	<i>et XVII, quae inscribitur VI</i>	<i>et XXVII, quae inscribitur VI</i>	Acta misprint; a seventeenth place cannot follow a twenty-sixth, and case <i>d</i> concerns years of 28 Sundays
Missal decree, 23 June 1962	Motu proprio dated <i>die 25 mensis Iulii, anno 1960</i> ; decree dated 26 July	Decree recites <i>Motu proprio “Rubricarum instructum” diei 23 iulii anno 1960 ... posteroque die ... promulgato</i>	Missal misprint; the same volume reprints the motu proprio later in its own front matter with its own date, <i>die 25 mensis iulii, anno 1960</i> , and 23 July plus one day is not 26 July, so the decree is inconsistent with the book that carries it

The volume’s own *Corrigenda* notice, printed at the end of *Acta* 52, records a single correction, to page 179. It does not reach pages 598 or 599. The two Acta misprints therefore stood uncorrected in the volume as issued.

None of the four affects the substance of the law as this reference states it, because in each case one reading is impossible and the other is not. But three of them fall in the calendar’s governing text, and a reference that cited only the promulgating gazette would print an arithmetically impossible ordinal in the rule that governs the resumption of the Epiphany Sundays. That is a practical reason for a calendar reference to collate the typical edition against the Acta rather than treating either as sufficient alone.

12.3 A misprint inside the Missal’s own table

The *Tabella temporaria festorum mobilium* printed among the paschal tables of the 1962 typical edition gives, for each year from 1960 onward, the number of Sundays after Pentecost. For 1996 the cell reads **16**.

- Sixteen is outside the possible range. The same book’s perpetual *Tabula paschalis antiqua reformata*, printed in the same run of tables, shows the number ranging from 28 at the earliest Easters to 23 at the latest, and no combination of epact and dominical letter yields fewer than 23.
- The perpetual table itself gives the right value for the 1996 combination. Its row for Easter on 7 April with Pentecost on 26 May, Corpus Christi on 6 June, and the First Sunday of Advent on 1 December — which is exactly the 1996 line of the temporary table — prints **26** in the Sundays-after-Pentecost column.
- Computation agrees with the perpetual table: 26 May to 1 December is 189 days, that is 27 weeks, so $P = 27 - 1 = 26$.

The 1996 cell is therefore a printing or scanning defect in the temporary table, contradicted by the perpetual table in the same book. All fifty-one other rows of that page were recomputed and agree with the printed values in every column.

This is the kind of finding a reference should report rather than silently correct, because a reader using the Missal’s table directly — as the book intends — would otherwise reach an impossible result and have no way to know why.

12.4 A changed rule that looks like a constant

The Missal’s front-matter note *De anno et eius partibus* fixes the Ember Days as the Wednesday, Friday, and Saturday after the third Sunday of Advent, after the first Sunday of Lent, after Pentecost Sunday, and *post dominicam tertiam septembris*, after the third Sunday of September. The corresponding note in the pre-1955 comparison witness reads *post Festum Exaltationis sanctae Crucis*, after the feast of the Exaltation of the Holy Cross.

The two rules are not equivalent. Under the 1962 wording and n. 19, the third Sunday of September is the Sunday falling from 15 to 21 September, and the Ember Wednesday falls from 18 to 24 September. Under the older wording, the Ember Wednesday is the first Wednesday after 14 September and can fall as early as 15 September. The difference is up to a full week.

The new wording is not a peculiarity of the Vatican printing. A third witness registered in the repository’s source library — the Benziger Brothers *editio iuxta typicam* of New York, 1962, whose approval leaf recites that the Sacred Congregation of Rites declared it *iuxta typicam* on 21 October 1961 and which therefore carries the 1960 code — prints the same note in the same place with *post dominicam III septembris*. Two independently produced books conformed to the 1960 code agree against the earlier Benziger printing, so the divergence is between states of the rule and not between compositors.

12.5 The comparison witness, identified

The Internet Archive item that carries this witness supplies only an uploader-supplied title naming 1947 and no publisher, date, or rights metadata, and an earlier draft of this reference accordingly treated the witness as of wholly unresolved identity. Reading the scan’s own opening leaves corrects that. The book identifies itself on its title page as *Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi iussu editum, aliorum Pontificum cura recognitum, a Pio X reformatum, Benedicti XV auctoritate vulgatum, editio IV iuxta typicam Vaticanam*, printed at New York by Benziger Brothers, Inc., *Summi Pontificis et Sacrae Rituum Congregationis typographorum*. It carries a copyright line dated 1942 and 1944; an approval leaf subscribed by Francis Joseph, Archbishop of New York, given at New York on 8 December 1942, certifying that the book was found to agree with the typical edition and with the additions and variations of the most recent decree of the Sacred Congregation of Rites of 9 January 1942; and a reprint of the Congregation’s decree of 25 July 1920 declaring the Vatican edition prepared under *Divino afflatu* typical.

The witness is therefore a licensed publisher’s edition conformed to the Vatican typical edition of 1920, in a setting approved for New York at the end of 1942 — not the typical edition itself, and not of established printing year, since nothing in the scan corroborates the uploader’s “1947”. That is a materially stronger position than an unidentified

digitisation, and it supports more than the two observations the earlier draft allowed. Four readings are taken from it in this reference, each cited at its place: the older September Ember wording above; the resumption rubric printed after the Twenty-third Sunday after Pentecost, whose wording matches the 1962 Missal's apart from its internal page cross-reference and the grade *Semiduplex* given to the resumed formularies; the pre-1960 rule at *Additiones et Variationes, De occurrentia et de translatione festorum*, n. 6, by which an impeded Sunday's Mass *resumitur prima infra hebdomadam die* on a free weekday of the following week; and the pre-1960 ceiling on orations, which required that they *septenarium numerum non excedant, atque impari praeterea numerum servent* — not exceed the number seven, and keep besides an odd number.

What the witness cannot supply is the pre-1955 precedence machinery. Under the older arrangement, as under the new one at n. 5 of *Rubricarum instructum*, the tables of occurrence and concurrence belonged to the Breviary; the Missal's own general rubrics and *Additiones et Variationes* treat occurrence in the comparative language of an *Officium nobilius*, a nobler Office, and contain no table and no exclusivity clause. That is a bounded negative result on the Missal side only, and the collected list below keeps it distinct from the Breviary-side question that remains open.

Finally, this reference did not locate the act that changed the September Ember rule, which may be the general decree of 23 March 1955, the 1960 code's *Variationes*, or an editorial decision of the 1962 typical edition. The *Variationes in Calendario* read for this document do not mention the Ember Days. The change is reported as observed; its date and instrument are not established here.

12.6 Contested and unresolved points, collected

1. **The year of twenty-three Sundays after Pentecost.** Neither the code nor the Missal legislates the case. Section 6 gives both readings, their textual support, and the witness that would settle the question. Unresolved.
2. **The Lateran dedication as a *festum Domini*.** The calendar page does not mark the category, but the final alphabetical index of the same 1962 typical Missal expressly lists the 9 November dedication under *Festa Domini*. That controlling internal index resolves the 2008 occurrence: line 14 and n. 16a put the feast above the II-class Sunday, without commemoration of the Sunday.
3. **The date instrument for the September Ember Days.** Observed as changed; the act that changed it is not identified here. Unresolved.
4. **Whether the pre-1960 rubrics contained an exclusivity clause.** Bearing directly on the judgement in the Project Synthesis. Partly tested: the identified Benziger *editio IV* described in Section 12.5 carries no such clause on the Missal side and resolves occurrence by the comparative *Officium nobilius*. The pre-1955 tables of occurrence and concurrence belonged to the Breviary, which that witness is not, and no pre-1955 Breviary was read. Unresolved on the Breviary side, and flagged in the Project Synthesis as the decisive test.
5. **The Breviary tables of occurrence and concurrence.** These are printed in the Acta after the code and belong to the Office; they are described in Section 8 but not reproduced, and their detail was not collated. Out of scope rather than contested.

13 Dated Modification Timeline

The following are the dated acts that bear on the calendar and rubrics printed in the 1962 typical edition, as far as they are named in the sources read for this reference. Where an act is known here only because a later act names it, that is said. The cutoff is the 1962 typical edition; nothing after 23 June 1962 is stated as modifying it.

Date	Act	Bearing on the calendar
14 July 1570	Pius V, bull <i>Quo primum tempore</i> ; printed in the 1962 Missal's front matter, dated <i>pridie idus iulii</i> 1570, with a notarial note of publication on 19 July 1570	Imposes the restored Missal and forbids addition to or subtraction from it; the base act the 1962 book still prints
7 July 1604	Clement VIII, brief printed in the same front matter, dated <i>die VII iulii MDCIV</i>	Prohibits corrupted printings and requires conformity to the exemplar issued under Pius V

Date	Act	Bearing on the calendar
2 September 1634	Urban VIII, brief printed in the same front matter, dated <i>die secunda septembris MDCXXXIV</i>	Continues the same discipline of printing and licensing
Named, not dated, in the sources read	Pius X, bull <i>Divino afflatu</i> , under whose norm the <i>Additiones et Variationes in rubricis Breviarii et Missalis Romani</i> were made	<i>Rubricarum instructum</i> n. 2 abrogates those <i>Additiones et Variationes</i> from 1 January 1961. The 1962 Missal does not reprint the bull, in accordance with n. 5 of the same <i>motu proprio</i>
23 March 1955	General decree of the Sacred Congregation of Rites, <i>De rubricis ad simpliciores formam redigendis</i>	Reduced the rubrics to a simpler form: suppressed the semidouble grade by reducing semidoubles to simples, reduced simples to commemorations, and cut octaves and vigils. <i>Rubricarum instructum</i> n. 2 declares it to cease having force on 1 January 1961 <i>in hac nova rubricarum redactione assumptum</i> , having been taken up into the new redaction
1956	Pius XII's consultation of the bishops on the liturgical emendation of the Roman Breviary, recounted in <i>Rubricarum instructum</i>	Led to the decision to undertake a general and systematic emendation of the rubrics of both books
3 September 1958	Instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy	Cited at Missal rubrics n. 272 as the fuller treatment of the active participation of the faithful
25 July 1960	John XXIII, apostolic letter <i>motu proprio Rubricarum instructum</i> , Acta 52 (1960) 593–595	Approves the new code in three parts; binds it from 1 January 1961; abrogates the former general rubrics, the <i>Additiones et Variationes</i> , and the 1955 decree; revokes contrary statutes, privileges, indulgences, and customs; orders new editions and the conforming of particular calendars
26 July 1960	General decree of the Sacred Congregation of Rites, Acta 52 (1960) 596	Promulgates the code and annexes the <i>Variationes</i> for adapting existing books
26 July 1960	<i>Rubricae Breviarii et Missalis Romani</i> , Acta 52 (1960) 597–740, with the <i>Calendarium Breviarii et Missalis Romani</i> at 686 and following	The four classes; the table of precedence; the reduction of octaves to three and vigils to seven; the caps on commemorations and orations; the suppression of the Suffrage of All Saints and the commemoration of the Cross; and the calendar changes itemised in the <i>Variationes</i>
1 January 1961	Effective date fixed by <i>Rubricarum instructum</i> n. 1	The code binds all who follow the Roman Rite; the old general rubrics, the <i>Additiones et Variationes</i> , and the 1955 decree cease to have force
23 June 1962	Decree of the Sacred Congregation of Rites, subscribed by Cardinal Larraona and Enrico Dante	Declares the new Vatican edition of the Roman Missal <i>typica</i> , to be reproduced entirely and absolutely by those competent

13.1 The boundary

The 1962 typical edition is the cutoff of this reference. Later acts of the Holy See have concerned the conditions under which the older books may be used, and later concessions have touched what may be celebrated when they are used; none of that is stated here, because a statement of present discipline requires a currentness audit this edition has not performed and would date immediately. A reader who needs to know whether, where, by whom, and under what conditions the 1962 books may be used today must consult the present law and the competent authority, not a calendar reference.

Equally, nothing in this reference should be read as a description of the postconciliar Roman calendar. The two systems share vocabulary — Advent, Lent, Sunday, feria, vigil, octave — and almost nothing else in the way of rank,

computation, or occurrence grammar. A 1962 Sunday ordinal is not an Ordinary Time week number; a 1962 class is not a postconciliar solemnity, feast, or memorial; and the resumption mechanism of n. 18 has no postconciliar counterpart.

A Scope, Edition, and Qualifications

A.1 Work identity

Rite and books	Roman Rite; <i>Missale Romanum</i> , editio typica, declared typical by decree of the Sacred Congregation of Rites of 23 June 1962, operating under the <i>Rubricae Breviarii et Missalis Romani</i> approved 25 July 1960 and promulgated 26 July 1960
Effective law	The code binds from 1 January 1961; the Missal is the book made to fit it
Cutoff	23 June 1962. No later act is stated as modifying the calendar or rubrics described here
Territory	The universal Roman calendar. No territorial, diocesan, religious, titular, dedication, or patronal layer is inventoried
Languages	English exposition; Latin from the identified witnesses; working glosses are project translations governed by the quoted Latin
Reader	Someone who must know what the law says and where it says it: a compiler of a calendar reference, a writer of proper guides, a student of the 1962 books

A.2 What is covered

The complete normative temporal cycle: the six seasons and their sub-periods with their exact boundaries; the classes and enumeration of Sundays, ferias, vigils, and octaves; the Ember and Rogation provisions; the movable computation from Easter with both counts and their ranges; and the resumption mechanism at n. 18 with its Missal loci.

The complete rank and precedence machinery: the four classes and the grade conversion from the older system; the table of precedence at n. 91 in full; accidental occurrence and translation; perpetual occurrence and reposition; concurrence; and commemorations with the counting rules of n. 111 and their Missal implementation in the orations at nn. 433–465.

The structure of the sanctoral: the layout of the printed calendar; the complete I class and II class entries of the universal calendar; the rules by which particular calendars are built (nn. 41–58) and by which days are assigned to new feasts (nn. 59–62); and the itemised calendar changes recorded in the *Variationes in Calendario*.

A.3 What is not covered

- An entry-by-entry inventory of the III class feasts and commemorations of the universal calendar. Those layers are described structurally and their counts are not published.
- Any territorial, diocesan, religious, or church calendar, and any patronal, titular, or dedication feast. The rules governing them are given; their contents are not.
- An Ordo for any civil year. The worked years of Section 10 apply the universal rules and are explicitly not a statement of what was or will be celebrated anywhere.
- Mass and Office texts. Formularies are named and located; their prayers are not reproduced, except for short rubrical sentences quoted as law.
- The Breviary rubrics (nn. 138–268) and the Acta’s tables of occurrence and concurrence, which belong to the Office and are not printed in the Missal.
- Present discipline concerning the use of the older books, which is mutable and is deliberately not stated.

- Any claim that the 1962 books are presently authorised in a particular place, or that any computation here may be substituted for a competent calendar or Ordo.

A.4 Method and source hierarchy

The order of authority used is: the promulgating act and the promulgated code; the typical edition of the Missal and the calendar and rubrics it prints; and, for comparison only, an identified digitisation of a pre-1955 printing whose edition identity is unresolved. Optical text layers were used to locate passages and never to establish a reading; every reading reported as a divergence was read in a rendered page image. Computations were performed from the Gregorian ecclesiastical rule and then checked against the Missal’s own printed tables; where they disagree, the disagreement is reported and not resolved by preference.

Three states are kept distinct throughout. *Verified source text* is Latin read in a page image of an identified witness. *Checked paraphrase* is an English statement of a rule checked at its exact number. *Source-grounded synthesis* is an editorial conclusion drawn from checked evidence; the Project Synthesis is labelled as such, and the assessment of the twenty-three-Sunday readings in Section 6 is labelled as an editorial assessment rather than a determination.

A.5 Ceilings on the evidence

1. **One exemplar of each printing.** The Acta text was read in the Holy See’s own digitisation of volume 52; the Missal in the Church Music Association of America facsimile of the typical edition. No second exemplar of either was consulted. A defect peculiar to the copy scanned cannot be excluded from the collation findings.
2. **No official statement of the computus was located.** The paschal rule used is the standard Gregorian ecclesiastical rule; its authority is not asserted from a Church text, and its use here is justified only by agreement with the Missal’s own printed tables over the fifty-two dated rows checked.
3. **The pre-1955 comparison witness is a publisher’s edition of unestablished printing year.** Its title page, copyright line, and approval leaf identify it as a Benziger Brothers *editio IV iuxta typicam Vaticanam*, approved for New York on 8 December 1942 and conformed to the Sacred Congregation’s decree of 9 January 1942; the hosting item’s “1947” is uploader-supplied and is corroborated by nothing in the scan. It is therefore a witness to the state of the rubrics under the 1920 Vatican typical edition, not to that typical edition’s own text, and not to the last printing before 1955. It is a Missal, so it carries neither the Breviary rubrics nor the pre-1955 tables of occurrence and concurrence.
4. **The Missal’s calendar pages were read as page images; the Acta calendar was not collated against them.** The I class and II class lists in Section 7 come from the Missal’s nine printed calendar pages read at 260 dots per inch. A machine tally of the Acta calendar was run and was not reliable enough to publish; no count of III class entries or commemorations is asserted.
5. **Resumed formularies partially collated.** The Third and Fourth Sundays left over after the Epiphany were read in the facsimile and their proper Epistles and Gospels are cited; the Fifth and Sixth were located but not separately collated, and no reading is cited for them.
6. **No Ordo was consulted.** No dated Ordo under the 1960 rubrics, for any year, was located or read. This is why the twenty-three-Sunday case and the classification of the Dedication of the Archbasilica remain open.
7. **Beyond the fifty-two dated rows checked, the movable dates are computed only.** The 2026 and 2027 skeletons in Section 10 were not compared with any printed witness.

A.6 Rights

The Latin quoted here is official liturgical and normative text of the Holy See; the project claims no rights in it. Quotation is focused on the rules the reference states and does not reproduce Mass or Office prayers. Working glosses are project-created English and are marked as such; they are not translations of record and must not be used as though they were. The exact digitisations relied on are recorded in the repository’s source library with their retrieval routes, hashes, and rights status: the Acta volume and the Missal facsimile are both identified without redistribution

permission established, and no payload of either is retained in the repository. The Missal facsimile was re-downloaded during the preparation of this edition and hashed byte-identical to the artifact record already registered.

A.7 Review state

Generation provenance is recorded in the terminal generation metadata. The source audit, computation checks, and production build are recorded in the leaf's research records. No independent liturgical, rubrical, historical, or canonical review has been performed on this edition, and none should be inferred from the precision of its citations. This is a study aid. It is not an official liturgical book, a critical edition, an Ordo, a canonical opinion, or a substitute for the competent authority.

B References

Sources are grouped by the role they play. Only sources actually read for this edition are listed, and each entry states what was read.

B.1 Promulgating acts

- John XXIII, apostolic letter given *motu proprio*, *Novum rubricarum Breviarii et Missalis Romani corpus approbatur* (*Rubricarum instructum*), 25 July 1960. *Acta Apostolicae Sedis* 52 (1960): 593–595. The complete text was read; the preamble and the six numbered dispositions are used throughout Section 1. The same text is reprinted in the 1962 typical edition of the Missal, where it likewise carries the date 25 July 1960.
- Sacred Congregation of Rites, general decree *Quo novus rubricarum Breviarii ac Missalis Romani codex promulgatur* (*Novum rubricarum*), 26 July 1960. *Acta Apostolicae Sedis* 52 (1960): 596. The complete text was read; its provision annexing the *Variationes* is used in Sections 1 and 6.
- Sacred Congregation of Rites, decree declaring the new Vatican edition of the Roman Missal typical, 23 June 1962, subscribed by A. M. Cardinal Larraona, Prefect, and Enrico Dante, Secretary. Printed at the head of the 1962 typical edition. The complete text was read; its recitation of the date of *Rubricarum instructum* is treated in Section 12.

B.2 The controlling norms

- *Rubricae Breviarii et Missalis Romani*, 26 July 1960. *Acta Apostolicae Sedis* 52 (1960): 597–740. *Pars prima*, *Rubricae generales*, nn. 1–137, was read in full at pages 597–621 and is the principal source of Sections 2 through 5 and 7 through 8. *Pars tertia*, *Rubricae generales Missalis Romani*, was read at the chapters bearing on the calendar and the orations: nn. 269–279 on the calendar to be used in celebrating Mass; nn. 298–305 on the Mass on Sundays, ferias, and feasts; nn. 341–347 on votive Masses of the II class and the Rogation Mass; and nn. 433–465 on the orations. Printed pages 598 and 599 were additionally read as rendered page images at 400 dots per inch.
- The same code as reprinted in *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), pages XIII–XXXVI, carrying *pars prima* and *pars tertia* only, as n. 5 of *Rubricarum instructum* requires. The whole of *pars prima* was read, and the pages carrying nn. 1–19 and the table at n. 91 were read as rendered page images at 300 dots per inch.
- *Variationes in Breviario et Missali Romano ad normam novi codicis rubricarum*, annexed to the promulgating decree. *Acta Apostolicae Sedis* 52 (1960): 706 and following. *Caput I*, *Variationes in Calendario*, nn. 1–12, was read in full and supplies the itemised calendar changes in Section 7; n. 13 of *Caput II* supplies the abolition of the Suffrage of All Saints and the commemoration of the Cross in Section 9.

B.3 The typical edition and its calendar

- *Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, Summorum Pontificum cura recognitum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962). Read in the facsimile published by the Church Music Association of America, whose exact bytes are registered in the repository’s source library and were re-downloaded and hashed byte-identical during the preparation of this edition. The following were read:
 - the front-matter decrees and papal bulls;
 - the note *De anno et eius partibus*, including the Ember Day rule and the account of the Gregorian correction;
 - the *Tabella temporaria festorum mobilium* and the *Tabula paschalis antiqua reformata*, read as rendered page images at 200 and 400 dots per inch;
 - the universal *Calendarium* at printed pages XLV–LIII, all nine pages read as rendered page images at 260 dots per inch;
 - the formularies of the First Sunday after the Epiphany, the Holy Family, and the Commemoration of the Baptism of the Lord, with their occurrence rubrics;
 - the Ember Wednesday of Pentecost and of September;
 - the Twenty-third Sunday after Pentecost with the resumption rubric printed at its end; the Third and Fourth Sundays left over after the Epiphany; and the Twenty-fourth and last Sunday after Pentecost, whose Epistle is Colossians 1:9–14 and Gospel Matthew 24:15–35.
- Pius V, bull *Quo primum tempore*, 14 July 1570; Clement VIII, brief of 7 July 1604; and Urban VIII, brief of 2 September 1634 — all read in the front matter of the same 1962 edition, and used only for the dated timeline.

B.4 Comparative witness, printing year unestablished

- *Missale Romanum . . . a Pio X reformatum, Benedicti XV auctoritate vulgatum, editio IV iuxta typicam Vaticanam* (New York: Benziger Brothers, Inc., copyright 1942 and 1944), with the approval leaf of Francis Joseph, Archbishop of New York, dated 8 December 1942 and reciting conformity to the decree of the Sacred Congregation of Rites of 9 January 1942, and with the Congregation’s decree of 25 July 1920 declaring the Vatican edition typical. Read in an Internet Archive optical text derivative whose exact bytes are registered in the repository’s source library; the item’s “1947” is uploader-supplied and unconfirmed. It carries the pre-1955 general rubrics with the double, semidouble, and simple grades. Four passages were used: the resumption rubric printed at the end of the Twenty-third Sunday after Pentecost; the note fixing the Ember Days by the third Sunday of Advent, the first Sunday of Lent, Pentecost Sunday, and the feast of the Exaltation of the Holy Cross; *Additiones et Variationes, De occurrentia et de translatione festorum*, n. 6, on resuming an impeded Sunday’s Mass within the following week; and the ceiling of seven orations, of odd number, in the same *Additiones et Variationes*. It is a Missal and carries no Breviary rubrics and no tables of occurrence or concurrence. The witness controls no reading of the 1962 books and no dating of any change; see Section 12.5.
- *Missale Romanum . . . editio iuxta typicam* (New York: Benziger Brothers, Inc., 1962), whose approval leaf recites that the Sacred Congregation of Rites declared the Benziger edition *iuxta typicam* on 21 October 1961. Read in an Internet Archive optical text derivative already registered in the repository’s source library. One passage was used: the front-matter note fixing the Ember Days, which reads *post dominicam III septembris* and so corroborates the 1962 Vatican wording from an independently produced book conformed to the same code.

B.5 Computation

- The paschal dates, the derived movable anchors, the counts *E* and *P*, and the surplus *S* were computed for 1900–2100 from the Gregorian ecclesiastical rule and compared with the *Tabella temporaria* for the fifty-two years 1960–2011 printed on its first page. The method, the agreement, and the single divergence are stated in Sections 5 and 12. No source outside the Missal is relied on for any dated result.
- The repository’s own *Roman Calendar Computation* guidance owns the shared arithmetic used across its liturgy collections. This edition states and applies those rules and does not establish a divergent one; the open points it records — the absence of an official statement of the computus, and the unlegislated shortfall case — are the same points recorded there.

Last revised (UTC): 2026-07-27T23:02:25Z

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