

Assembling the Mass

The Ordinary, Propers, Calendar, and Rubrics

A practical guide to the 1962 Roman Missal

Contents

1	What This Manual Assembles	1
2	Source Control and the Assembly Algorithm	1
3	Day Class Is Not Mass Class	3
4	The Twenty-eight Positions of Precedence	5
5	Occurrence, Transfer, Reposition, and Commemoration	7
6	Choose the Kind of Mass Before Choosing Its Pages	9
7	The Complete Ordinary–Proper Assembly Map	12
8	First Thursday, First Friday, and First Saturday	15
9	Requiems, Ritual Masses, and Exceptional Actions	17
10	Worked Cases I: Calendar and Precedence	19
11	Worked Cases II: Mass Category and Assembly	26
12	Altar-Book Assembly Worksheet	34
A	Scope, Editions, and Qualifications	37
B	References	38

1 What This Manual Assembles

The 1962 Roman Missal is not assembled by opening to a saint, copying ten variable texts, and inserting them wherever a hand missal leaves a blank. Before a formulary can be joined to the stable Order of Mass, the calendar must identify the liturgical day, the table of precedence must resolve any occurrence, the rules must determine what happens to the impeded item, and the Missal must permit the proposed kind of Mass. Only then can the proper, Common, seasonal interventions, commemorations, and ritual directions be placed into the *Ordo Missae*.

The five questions, in their necessary order

1. **What day occurs?** Build the temporal, universal sanctoral, and applicable particular calendars.
2. **Which day has precedence?** Locate each competing day in rubric 91's twenty-eight-position table and apply the express Sunday and octave exceptions.
3. **What becomes of the impeded item?** Omission, commemoration, accidental transfer, and perpetual reposition are different legal results.
4. **What kind of Mass is admitted?** The Mass corresponding to the Office, a festive Mass, a votive Mass, a Requiem, a ritual Mass, and an external solemnity obey different rules.
5. **How is the admitted Mass assembled?** Insert its proper texts, allowed commemorations, seasonal changes, and special directions into the stable Order.

1.1 The governing principle

Rubric 270 states the ordinary relation: Mass should agree with the Office of the day. The exceptions do not abolish that relation. They are enumerated paths—festive, votive, Requiem, ritual, or externally solemn—whose admission must be proved before their texts are assembled. The safest question is therefore not “Which Mass would be fitting?” but “Which source makes this Mass available on this liturgical day, and what exactly does that source allow?”

2 Source Control and the Assembly Algorithm

2.1 The four controlling layers

Layer	Principal source	What it decides
Calendar	Universal calendar plus the applicable diocesan, local, church, and religious calendars	Which temporal, sanctoral, proper, vigil, octave, and Saturday observances are candidates.
Precedence	General Rubrics 4–114, especially rubric 91	Which candidate supplies the Office and Mass of the day, and whether another is transferred, reposed, commemorated, or omitted.
Mass category	General Rubrics of the Missal 269–423 and a particular formulary rubric	Whether the celebration uses the Mass of the Office, a festive, votive, Requiem, ritual, or externally solemn Mass.
Assembly	General Rubrics 424–516; <i>Ritus servandus</i> ; <i>Ordo Missae</i> ; <i>Canon Missae</i> ; selected formulary	Which texts are said, in what order, with what seasonal forms, prayers, Preface, Canon insert, dismissal, and Last Gospel.

A particular rubric can qualify a general rule. The Nuptial Mass, Ember Saturday, Palm Sunday, Paschal Vigil, and Requiem formularies cannot be reconstructed safely from a generic ten-proper template. Read every heading and red direction attached to the selected formulary before declaring the assembly complete.

2.2 Input sheet: facts that cannot be guessed

Before doing any comparison, record:

1. civil date and liturgical season;
2. country, diocese, city or place, and the particular church or oratory;
3. title and dedication status of the church, and principal patrons;
4. whether a religious institute's calendar applies;
5. celebrant's calendar when the place rubric permits a choice;
6. whether the Mass is conventual, nonconventual sung, or Low;
7. any funeral, sacrament, blessing, procession, exposition, public devotion, external solemnity, or competent indult;
8. number of Masses in the church when a permission is number-limited.

Rubrics 274–284 determine which calendar governs. In a public church or public oratory, the church's calendar normally binds any visiting priest. Secondary semipublic oratories and private oratories have specified alternatives. A universal calendar alone cannot disclose a parish's I-class title, the anniversary of its dedication, a diocesan patron, or a religious founder.

2.3 Ten-step algorithm

Step 1: list every candidate day
Enter the temporal day, every universal feast, every sourced particular feast, any vigil, the applicable octave day, and Our Lady on Saturday if rubric 78 applies. Do not yet choose a Mass.

Step 2: classify the candidates
For each candidate record its type—Sunday, feria, vigil, feast, octave day, or Saturday Office—and its own class. A Mass category has not yet been chosen, so do not label the day “a class III votive.”

Step 3: assign precedence positions
Locate each candidate in rubric 91. Within the same nominal class, a particular feast may precede a universal feast, a universal feast may precede an Ember feria, or a Sunday may precede a saint. Write the table position, not only the class.

Step 4: apply express exceptions
Test the rules for I- and II-class Sundays, feasts of the Lord, the Immaculate Conception, All Souls, Christmas octave, vigils, and the resumed Sundays after Epiphany. These rules prevent an apparently plausible result from being reached by class comparison alone.

Step 5: dispose of the impeded item
Use rubrics 92–102 to decide accidental transfer, perpetual reposition, commemoration, or omission. A lower position does not itself say which consequence follows.

Step 6: calculate commemorations
Classify each as privileged or ordinary under rubrics 106–110, observe the limits in rubric 111, the exclusions in rubric 112, and the order in rubrics 113–114. Then test whether the actual Mass is sung nonconventionally, because ordinary commemorations do not enter it.
Step 7: test the requested Mass category
Begin with the Mass corresponding to the Office. If another Mass is requested, identify the exact rule admitting a festive, votive, Requiem, ritual, or external-solemnity Mass on this class of day. Do not reason from devotion or pastoral desirability alone.
Step 8: select and complete the formulary
Take the proper formulary where one exists. If it refers to a Common, supply only the missing parts from the indicated Common. Apply its seasonal alternatives and exact status as festive or votive. Keep a source line for every component.
Step 9: merge the formulary into the Order
Resolve the Introit doxology, Gloria, prayer set, lessons and chants, Creed, Preface, Canon inserts, Communion and Postcommunions, prayer over the people, dismissal, blessing, and Last Gospel. The complete worksheet in Section 7 follows the order of celebration.
Step 10: perform a contradiction check
Ask whether the result uses two calendars, exceeds the prayer limit, commemorates the same Person twice, imports a Preface through a commemoration, grants a votive on a forbidden day, or carries an earlier or later edition's practice into 1962. Recheck every exceptional claim in its numbered rubric and the selected formulary.

2.4 Why an Ordo is still necessary

The algorithm is reproducible, but its inputs are not universally printed in one place. A properly prepared Ordo has already joined the movable temporal cycle, general calendar, national and diocesan calendar, local patronal and dedication data, and competent dispensations or indulgences. This manual explains how to audit that answer and how to assemble its Mass; it is not a fictional universal Ordo for every altar.

3 Day Class Is Not Mass Class

3.1 The taxonomy of liturgical days

Rubrics 4–8 define a liturgical day and divide days into four classes. The later chapters distribute those classes differently among the kinds of day:

Kind of day	Classes available	Examples of the governing distinctions	Rubrics
Sunday	I, II	Advent, Lent, Passiontide, Easter, Low Sunday, Pentecost are I; others are II.	9–20
Feria	I, II, III, IV	Ash Wednesday and Holy Week ferias; December 17–23 and Ember days; ordinary Lenten ferias; ordinary weekdays.	21–27

Kind of day	Classes available	Examples of the governing distinctions	Rubrics
Vigil	I, II, III	Christmas and Pentecost; Ascension, Assumption, St John Baptist, Peter and Paul; St Lawrence.	28–34
Feast	I, II, III	Mysteries, Mary, angels, saints, patrons, titles, dedications, and proper feasts according to their calendars.	35–63
Octave	I, II	Only Easter and Pentecost octaves are I; Christmas is II, with its octave day I.	64–70
Our Lady on Saturday	IV	Replaces an otherwise IV-class Saturday feria as the Office of the day.	78–79

There is no IV-class feast in this system. A phrase such as “a fourth-class feast of Saint N.” signals either loose usage or contamination from another scheme. There are IV-class ferias, the IV-class Office of Our Lady on Saturday, and IV-class categories of votive and Requiem Mass.

3.2 The separate taxonomy of Masses

The class attached to a votive or Requiem Mass describes the strength of a permission and the manner of its celebration; it does not reclassify the calendar day.

Mass class	Days ordinarily admitting it	Leading examples and qualifications	Rubrics
Votive I	All except the specifically excluded precedence positions 1–8, subject to particular exceptions	Dedication during consecration; principal Congress Mass; extraordinary celebration in song.	328–340
Votive II	Liturgical days II, III, IV	Rogations; external solemnity; grave public cause; Nuptial Mass, though prohibited on Sundays; specified ritual or public occasions.	341–383
Votive III	Liturgical days III, IV	First Thursday or Saturday Eternal High Priest; First Friday Sacred Heart; First Saturday Immaculate Heart; Congress priests.	384–386
Votive IV	Liturgical days IV only	Any otherwise permitted votive with a just cause; reduced privileges.	387–389
Requiem I	Its proper prohibition list controls	All Souls Masses and one funeral Mass directly joined to the funeral.	402–409
Requiem II	No I-class day and no Sunday	Day of death, after notice of death, final burial.	410–414
Requiem III	Liturgical days III, IV	Third, seventh, thirtieth day; anniversary; cemetery; within the eight-day period counted inclusively from All Souls.	415–422
Requiem IV	IV-class ferias outside Christmas time	Other daily Masses for the dead.	423

Thus a class III Sacred Heart votive on a class III Lenten feria remains a votive Mass celebrated on a class III day. Its admission does not turn the Lenten feria into a feast or cause its privileged commemoration to vanish.

3.3 Four facts that should appear on every worksheet

1. **Day type and class:** for example, “feria of Lent, III class.”

2. **Precedence position:** for example, “rubric 91, position 22.”
3. **Mass relation:** Mass corresponding to the Office, festive, votive, Requiem, ritual, or external solemnity.
4. **Mass class if applicable:** for example, “votive III under rubric 385b.”

Without all four, “This is a second-class Mass” is ambiguous. It may refer to the rank of a feast, the rank of a feria, or the special admission class of a votive or Requiem.

3.4 Calendar ownership

Rubrics 38–58 and 274–284 keep universal and particular calendars distinct. Particular feasts include:

- principal and secondary patrons of nation, region, diocese, city, or place;
- anniversary of the cathedral’s dedication;
- dedication anniversary and title of the particular church;
- a saint whose body is preserved there under the stated conditions;
- title, founder, and patrons of a religious institute;
- other feasts granted by competent indult.

These entries can occupy positions 12, 19, or 23 in the precedence table and therefore reverse an answer obtained from the universal calendar alone. The title of a qualifying church and its anniversary of dedication are I class; they are not informal parish devotions. Conversely, a parish custom does not become a proper feast merely because it is longstanding. The proper calendar or competent grant must establish it.

3.5 Mass of the Office and Mass outside its order

Rubric 270 says that Mass normally agrees with the Office. A Mass of the Office uses the day determined by occurrence. A *festive Mass in the broader sense* may honor an impeded III-class feast, an Office commemoration, or a saint listed that day in the Martyrology, but only under rubrics 301–305. A votive is outside the order of the Office and commemorations, as rubric 306 defines it. A Requiem other than All Souls is likewise outside the Office’s order under rubric 390. These are not interchangeable ways of naming personal preference.

3.6 Occurrence and concurrence

Occurrence is the meeting of two or more Offices on one day (rubric 92). It is the present manual’s central calendar problem. *Concurrence* is the meeting of the current day’s Vespers with the next day’s first Vespers (rubric 103). Concurrence may determine which Vespers are said and what is commemorated there; it does not reopen the already resolved Mass of the morning. The official occurrence and concurrence tables printed with the 1960 calendar are aids to these different questions, not two names for one contest.

4 The Twenty-eight Positions of Precedence

Rubric 91 says that precedence is governed solely by its table, with other titles or norms removed. The table does more than sort four classes: it orders different kinds of day within each class. The following close English map preserves all twenty-eight positions while abbreviating some long lists of particular feasts. The Latin table and rubrics 41–46 must be consulted to classify an actual local entry.

Pos.	Class	Liturgical day	Assembly consequence or caution
1	I	Nativity of the Lord, Easter Sunday, Pentecost Sunday, each with its octave status	Highest named celebrations; their formularies and proper Canon material govern.
2	I	Sacred Triduum	Follow the unique formularies and rites; ordinary Mass-category permissions do not reconstruct them.
3	I	Epiphany, Ascension, Trinity, Corpus Christi, Sacred Heart, Christ the King	Named feasts of the Lord above all remaining I-class items.
4	I	Immaculate Conception and Assumption	The Immaculate Conception expressly prevails over an Advent Sunday under rubric 15.
5	I	Christmas Vigil and octave day	Distinguish the Vigil from a merely anticipated celebration; the octave day is January 1.
6	I	Sundays of Advent, Lent, and Passiontide, and Low Sunday	These Sundays defeat ordinary I-class feasts; a feast of the Lord or the Immaculate Conception requires its express rule.
7	I	Ash Wednesday; Monday, Tuesday, Wednesday of Holy Week	These ferias prevail over every feast and admit only the privileged commemoration allowed by their rules.
8	I	All Souls, while yielding to an occurring Sunday	If Sunday occurs, rubric 96b transfers All Souls to Monday as its proper seat.
9	I	Pentecost Vigil	A unique I-class vigil, below All Souls but above octave days and remaining feasts.
10	I	Days within the Easter and Pentecost octaves	They precede other universal and proper I-class feasts; an impeded I-class feast is transferred.
11	I	Other universal I-class feasts	Includes universal celebrations not named above.
12	I	Proper I-class feasts	Principal patrons; cathedral dedication; local principal patron; dedication and title of the church; religious title, canonized founder, and principal patron, as rubrics 42–46 specify.
13	I	Indulted I-class feasts, movable before fixed	An actual indult and its scope must be produced.
14	II	II-class feasts of the Lord, movable before fixed	On a II-class Sunday they replace it with all rights, without Sunday commemoration (rubric 16a).
15	II	II-class Sundays	They precede other universal II-class feasts, but yield to the Lord exception and superior I-class positions.
16	II	Universal II-class feasts not of the Lord	A saint here loses to a II-class Sunday; a universal feast here can precede an Ember feria at position 18.
17	II	Days within the Christmas octave	Subject to the special Christmas-octave arrangement in rubrics 68–70.
18	II	December 17–23 ferias and Ember Days of Advent, Lent, and September	They precede proper II-class feasts but follow universal II-class feasts.
19	II	Proper II-class feasts	Secondary patrons and the other proper entries listed in the table.
20	II	Indulted II-class feasts, movable before fixed	Source the grant; “local custom” does not establish this row.
21	II	II-class vigils	When impeded by a higher II-class item they are commemorated; on any Sunday or I-class feast they are omitted under rubric 33.
22	III	Lenten and Passiontide ferias from Thursday after Ash Wednesday through Saturday before Palm Sunday, excluding Ember Days	They precede every III-class feast.
23	III	Particular III-class feasts	Certain diocesan, church, and religious saints and indulted particular feasts, in the table’s internal order.
24	III	Universal III-class feasts, movable before fixed	They precede early Advent ferias and III-class vigils.

Pos.	Class	Liturgical day	Assembly consequence or caution
25	III	Advent ferias through December 16, excluding Ember Days	They yield to III-class feasts but are privilegedly commemorated.
26	III	III-class vigils	St Lawrence's vigil; it yields to higher III-class positions but is then commemorated unless rubric 33 omits it.
27	IV	Office of Our Lady on Saturday	Applies only when an otherwise IV-class Saturday feria occurs under rubric 78.
28	IV	IV-class ferias	Lowest calendar position, but not a license for any requested Mass without its own permission.

4.1 Sunday rules that qualify the table

An I-class Sunday prevails over every feast except the Immaculate Conception on an Advent Sunday (rubric 15). An ordinary impeded Sunday is neither anticipated nor resumed (rubric 14). The Annunciation therefore transfers when impeded by the Paschal sequence; the Sunday does not move.

A II-class Sunday prevails over a II-class saint. But an I- or II-class feast of the Lord occurring on it takes the Sunday's place with all rights, and no Sunday commemoration is made (rubric 16a). All Souls also yields to any occurring Sunday (rubric 16b). The feasts permanently assigned to Sundays by rubric 17—Holy Name in its stated range, Holy Family, Trinity, Christ the King, and specified proper feasts of the Lord—are not accidental intrusions into Sunday.

4.2 Only three octaves

Rubrics 64–70 retain only Christmas, Easter, and Pentecost octaves. Easter and Pentecost octave days are I class; Christmas octave days are II, with January 1 I class. December 26–31 has a special arrangement. Saint Stephen, Saint John, and the Holy Innocents retain II-class feasts; Saint Thomas Becket and Saint Sylvester are commemorations on their dates. Rubric 68f supplies a special rule for *all* particular feasts: only a particular I-class feast honoring a saint already inscribed on that date is admitted during these days; every other particular feast, including one of II or III class, transfers after the octave. A Sunday between December 26 and 31 is always celebrated, with the occurring feast commemorated, unless an I-class feast occurs, in which case that feast is celebrated with Sunday commemoration (rubric 69).

4.3 Precedence is not the losing item's disposition

The table answers which day wins. It does not, by itself, answer what happens to the loser. An I-class feast accidentally impeded normally transfers; a II-class feast accidentally impeded does not enjoy that general right. A feast perpetually impeded may be reposed under a different rule. A vigil may be commemorated in one conflict and omitted in another. The next section supplies this second half of the calculation.

5 Occurrence, Transfer, Reposition, and Commemoration

5.1 The four possible consequences

Rubrics 92–94 define occurrence and say that the lower day can be omitted, commemorated, transferred, or reposed as later rules direct.

Consequence	Meaning	Controlling distinction
Omission	Nothing of the impeded item is used that day or later.	Express omissions include a vigil on any Sunday or I-class feast (33), and the lower of two celebrations of the same Divine Person or saint (95, 112).
Commemoration	The impeded day contributes its assigned prayers under the numerical and Mass-form limits.	Privileged versus ordinary status under 106–114 is decisive.
Accidental transfer	An accidentally impeded feast is moved in that year.	General right belongs only to I-class feasts (95–99), with special seats for the Annunciation and All Souls.
Perpetual reposition	A perpetually impeded calendar entry is assigned a stable alternative day.	Applies to I- and II-class feasts and qualifying particular III-class feasts under 100–102; it is not an annual improvisation.

Rubric 94 keeps a date-fixed commemoration on its own date. If the feast with which it was printed or associated is transferred or reposed, the commemoration does not travel with that feast; it is made on its own date when the rubrics admit it, or is omitted there.

5.2 Accidental transfer

An occurrence is accidental when a movable and fixed day meet only in some years (rubric 92). Only an I-class feast has the general right of accidental transfer (rubric 95). It goes to the nearest following day that is not I or II class (rubric 96). If several I-class feasts require transfer, rubric 97 follows their order in the precedence table; when several transferred feasts queue, rubric 98 preserves the same order, with the earlier impediment prevailing in a tie. The transferred feast keeps its class (rubric 99).

Two cases have a named proper seat. When the Annunciation must be transferred beyond Easter, it goes to Monday after Low Sunday. When All Souls occurs on Sunday, it goes to the following Monday (rubric 96).

5.3 Perpetual reposition

Perpetual occurrence means the same entries conflict every year. Rubric 100 grants reposition to I- and II-class feasts and to specified particular III-class feasts outside Advent and Lent when they are impeded throughout the diocese, religious institute, or proper church. I- and II-class entries go to the nearest following day not I or II; III-class entries go to the nearest following day free of an equal or higher Office. The reposed day is treated as the feast's proper day (101–102).

This rule prevents two errors: treating a stable calendar repair as a fresh annual transfer, and moving a merely accidental II-class feast even though rubric 95 grants accidental transfer only to I class.

5.4 Privileged and ordinary commemorations

Rubrics 106–110 distinguish:

- **Privileged:** a Sunday; an I-class day; a day within the Christmas octave; a September Ember feria; any feria of Advent, Lent, or Passiontide; and the Major Litanies in Mass.
- **Ordinary:** every other commemoration, apart from the inseparable Peter–Paul arrangement of rubric 110.

Privileged commemorations are made at Lauds and Vespers and in every Mass. Ordinary commemorations are made at Lauds, the conventual Mass, and all Low Masses, but not in a nonconventual sung Mass (rubric 108). This difference can produce two correct parish formularies on the same morning: the Low Mass contains an ordinary saint's commemoration while the later nonconventual sung Sunday Mass does not.

Celebrated day or Mass	Maximum commemorations admitted	Rubric
I-class day; I-class votive; nonconventional sung Mass	One privileged commemoration only.	111a, 434a
II-class Sunday	One II-class feast; it is omitted if a privileged commemoration must be made.	111b, 434b
Other II-class day or II-class votive	One, privileged or ordinary.	111c, 434c
III- or IV-class day; III- or IV-class votive	Two. Other prescribed or imposed prayers still count toward the absolute prayer limit.	111d, 434d–435

The Mass prayer count never exceeds three: the Mass Collect plus at most two additional prayers (rubrics 433–435). A prayer joined under one conclusion still counts with the Mass Collect under rubric 446.

5.5 Exclusions and order

Rubric 112 prevents duplication. A celebration or commemoration of one mystery of a Divine Person excludes another celebration or prayer of the same Divine Person; a Sunday excludes a feast or mystery of the Lord and vice versa; one temporal item excludes another temporal item; and a Marian or saintly celebration excludes another prayer invoking the same Mary or saint. The last exclusion does not suppress an appointed Sunday or ferial prayer merely because that prayer invokes the same saint. These are identity rules, not merely numerical limits.

A temporal commemoration is first. Other commemorations follow the precedence table (rubric 113), and anything beyond the permitted number is omitted (114). At the altar, each admitted commemoration supplies its Collect, Secret, and Postcommunion in the same order (480, 505). It does not bring a second Introit, reading, Gospel, Preface, or Communion antiphon.

5.6 Concurrence does not select the Mass

Rubrics 103–105 govern adjacent Vespers. The higher day receives the Vespers, with the other commemorated if permitted; equal days give full second Vespers to the current day and commemorate the next. Those rules cannot be used to claim that tomorrow’s feast supplies today’s evening Mass. The 1962 book has no general postconciliar anticipated-Sunday assembly rule.

5.7 External solemnity is not transfer

An external solemnity is a celebration of a feast without its Office for the faithful’s benefit (rubric 356). Rubrics 357–361 say which feasts possess it by law, when it may occur, and how many II-class votive Masses may be celebrated. The feast remains on its calendar day; the Office on the external day remains the occurring Office. Calling this a “transferred feast” would corrupt both the calendar result and the Mass-category analysis.

6 Choose the Kind of Mass Before Choosing Its Pages

6.1 The Mass corresponding to the Office

The ordinary answer is the Mass of the liturgical day resolved by the calendar (rubric 270). Sundays have their own Masses. The resumed Sundays after Epiphany use a mixed formulary specified in rubric 298. Lenten and Passiontide ferias and the Ember Days of Advent and September have proper Masses. On other ferias the Mass of the preceding Sunday is used unless another rule provides otherwise (298–300).

Using Sunday's page on a weekday does not make the weekday a Sunday. Gloria, Creed, Preface, commemorations, and tone are recalculated for the feria. The printed Sunday page supplies the variable formulary named by rubric 299, while rubrics 431–499 govern the day-dependent parts.

6.2 Festive Mass in the broader sense

Rubrics 301–305 distinguish the Mass of the actual feast from three additional festive uses:

1. a III-class feast impeded by another III-class feast;
2. a celebration present only as a commemoration in the Office;
3. a mystery, saint, or blessed whose approved Martyrology entry occurs that day.

The impeded III-class feast may be celebrated only when the impeding feast is also III class. The latter two festive uses require a IV-class day. Their Masses receive festive liturgical rights, but they remain bounded by rubrics 303–304 and any conventual, Rogation, or one-Mass-church obligation. This is not a general power to move a favorite saint.

For a feast printed in the Proper of Saints, use the indicated Mass. If it directs the reader to a Common, rubric 305 permits an available proper Mass for the same feast from the approved Masses for certain places in lieu of the Common. If the feast is absent from the Proper, choose the indicated Common; where several Masses, Epistles, or Gospels are available in that Common, rubric 305 gives the celebrant the stated choice.

6.3 Votive Mass

A votive Mass is outside the order of the Office or its commemorations (rubric 306). It may concern a mystery of the Lord, Mary, angels, saints, or a stated need. Rubrics 308–316 govern what can be selected:

- the Missal enumerates votives of the Trinity, Holy Name, Sacred Heart, Precious Blood, Christ the King, Eucharist, Eternal High Priest, Holy Cross, Passion, Holy Family, Holy Spirit, and others;
- Marian votives include the seasonal Masses of Our Lady on Saturday and universal Marian feast formularies, but the restriction on mysteries of Mary's life and its Immaculate Conception exception must be observed;
- a canonized saint with an approved Martyrology entry may have a votive Mass; a blessed requires the stated apostolic indult;
- a specific need uses its appointed votive or, if absent, the general Mass for any necessity with suitable prayers from the diverse orations.

If the votive honors the same Divine Person, Mary, or saint as an occurring I- or II-class day, the Mass of the occurring Office must be celebrated. On a III- or IV-class day, rubric 317 permits a choice between the day and the votive, excluding a commemoration of the other. That is a same-identity rule; a different saint or temporal feria follows the ordinary commemoration rules.

6.4 Votive-class privileges

Class	Admitted days	Gloria / Creed	Prayers	Further rule
I	All except table positions 1–8, unless a particular rule says otherwise	Both	Privileged commemorations only; no imposed collect	Solemn tone when sung; impeded votive prayer can be joined under one conclusion under 330c.

Class	Admitted days	Gloria / Creed	Prayers	Further rule
II	Days II–IV	Gloria unless violet; no Creed unless an occurring Sunday or octave independently requires it	One commemoration; no imposed collect	Solemn tone; particular cases in 345–383.
III	Days III–IV	Gloria; never Creed	Two commemorations, or one plus an imposed collect	Solemn tone; only the enumerated cases in 385 plus Congress permission.
IV	Days IV only	No Gloria except angels on any day and Mary on Saturday; no Creed	Up to two additional prayers within the absolute limit	Just cause required; ferial tone when sung.

Rubric locus: 328–330, 341–344, 384–389, 431–432, 475–476.

A prohibited III-class votive is not commemorated in the Mass of the day (386d). A prohibited I- or II-class votive may contribute its prayer under one conclusion only where rubrics 318, 330c, or 343c permit; this is not a principle that can be generalized to lower votives.

6.5 External solemnity

The Office remains the occurring Office while one sung and one Low Mass, or two Low Masses, may generally be celebrated as II-class votives of the feast (356–360). The transferred Purification action is narrower: rubric 358c admits only the one Mass following the candle blessing and procession. External solemnity by law belongs only to the enumerated celebrations: Sacred Heart; Rosary on the first Sunday of October; Purification where its action is lawfully transferred; designated principal patrons; certain patrons of groups; dedication and title of the church; religious title and canonized founder; and a feast or commemoration inscribed in the universal or proper calendar that is celebrated with a special concourse of the faithful, as judged by the local Ordinary. An indult can grant another case.

An external solemnity must therefore be entered twice on the worksheet: the calendar line records the actual Office of the day; the Mass-category line records the II-class votive privilege. If the Office is Sunday, the Creed is said because of the Sunday, not because rubric 343 normally gives a II-class votive a Creed.

6.6 Requiem and ritual Masses

Requiem permissions are treated separately in Section 9. A ritual Mass is joined to a sacrament, consecration, blessing, procession, or comparable action under its own rubrics. Some ritual settings use the occurring Mass with a ritual prayer; others admit a II-class votive; still others possess an inseparable Mass. “A sacrament is being celebrated” does not by itself select a votive formulary.

6.7 Color

After the kind of Mass and formulary are known, apply rubrics 117–137. The color belongs to the Mass celebrated. A nonconventional Low IV-class votive may use the day’s color under rubric 323, but violet and black remain restricted to Masses to which they inherently belong. White does not prove that a Marian or saintly Mass is permitted; it is the consequence of a choice already admitted.

7 The Complete Ordinary–Proper Assembly Map

The following worksheet begins with the admitted Mass already established. “Stable” means supplied by the Order of Mass, not unconditionally present in every Mass. “Formulary” means the proper temporal, sanctoral, Common, festive, votive, ritual, or Requiem page selected in the earlier steps.

No.	Moment	Source layer	Assembly decision
1	Entrance and preparation	<i>Ritus servandus</i> ; <i>Ordo Missae</i>	Ministers, approach, chalice and Missal placement, and sung or Low execution follow the stable rite and ceremonial conditions.
2	Sign, <i>Introibo</i> , Psalm 42	Stable Order	Psalm 42 is omitted in Masses of the season from Passion Sunday through Holy Thursday and in Requiems; the whole preparation has further omissions after specified processions (424–425).
3	Confession and absolution prayers	Stable Order	Retained unless a particular preceding rite triggers rubric 424’s full omission.
4	Ascent, altar kiss, incense	Stable Order; form of Mass	Incense belongs to Solemn Mass and may be used in sung Mass under 426; prayers remain governed by the <i>Ordo</i> .
5	Introit	Formulary	Take its antiphon and verse; repeat as directed. Omit its <i>Gloria Patri</i> in seasonal Passiontide Masses and Requiems; apply Paschal Alleluias (427–429).
6	Kyrie	Stable Ordinary	Ninefold pattern under 430; music changes its execution, not its place.
7	Gloria	Day and Mass-category rules	Determine from 431–432; never infer it merely because the printed feast page contains one.
8	Greeting and Collects	Formulary plus commemorations	Say the Mass Collect, then admitted commemorations and other prayers in order, never exceeding the limits in 433–465.
9	Lessons	Formulary; special-day rubrics	Take the appointed Epistle or lessons. Ember and other multi-lesson Masses obey 467–468, including the distinction between conventual/ordination and other Masses.
10	Gradual, Alleluia, Tract, Sequence	Formulary plus season	Use the appointed combination. Sequences are omitted in votive Masses; <i>Dies irae</i> follows 399 (469–470).
11	Gospel preparation	Stable Order; ministerial form	<i>Munda cor</i> , blessing, lights, incense, and movement differ with ministers under the <i>Ritus servandus</i> .
12	Gospel and homily	Formulary; stable frame	Use the selected Gospel. Rubric 474 commends a brief homily especially on Sundays and holy days; another priest’s homily suspends rather than overlaps the Mass.
13	Creed	Day and Mass-category rules	Apply 475–476. A commemoration never causes it; an occurring Sunday can require it even in a permitted II-class votive.
14	Offertory antiphon	Formulary plus season	Use the appointed antiphon; apply Paschal or Septuagesima treatment in 477–478.
15	Offering through <i>Orate, fratres</i>	Stable Order	Host, chalice, incense if used, Lavabo, and offering prayers remain stable, with Requiem variants in their proper place.
16	Secrets	Same prayer set as Collects	Repeat the admitted prayers in the same number and order, silently, under 480–481.
17	Preface	Proper, seasonal, or Common	First use a Preface proper to the Mass; otherwise use the governing seasonal Preface; otherwise the Common Preface (482–499). A commemoration never supplies a Preface.

No.	Moment	Source layer	Assembly decision
18	Sanctus and Canon	Stable Ordinary and Canon	Use the Roman Canon. Insert only the proper <i>Communicantes</i> , <i>Hanc igitur</i> , or <i>Qui pridie</i> directed by the day or formulary (500–501).
19	Pater through Agnus Dei	Stable Order with category variants	Requiem changes to the Agnus Dei, peace, and other texts come from its rite; ritual additions such as nuptial prayers occur only where printed.
20	Celebrant's Communion and faithful	Stable Order; ritual conditions	Distribution ordinarily follows the celebrant's Precious Blood; rubrics 502–503 govern the 1962 form.
21	Communion antiphon	Formulary plus season	Use the appointed antiphon and Paschal Alleluia rule in 504.
22	Postcommunions	Same prayer set as Collects	Repeat the opening prayer set in the same number, mode, and order (505).
23	Prayer over the people	Lenten/Passion ferial overlay	Add after the final Postcommunion in ferial Masses of Lent and Passiontide outside the Triduum, even after three Postcommunions (506).
24	Dismissal	Day and following action	Normally <i>Ite, missa est</i> ; <i>Benedicamus Domino</i> where 507a directs; <i>Requiescant in pace</i> in Requiems; Paschal octave Alleluias where directed.
25	<i>Placeat</i> and blessing	Stable Order plus dismissal result	Blessing is omitted after <i>Benedicamus Domino</i> and <i>Requiescant in pace</i> (508), and ritual blessings may intervene where printed.
26	Last Gospel	Stable default plus exceptions	John 1 is normal. Palm Sunday has its stated proper Gospel; 510 omits it in listed Masses and actions, including a Requiem followed by absolution at the bier.

7.1 Completing a partial sanctoral formulary

Create a source column before copying text:

1. Copy every item printed proper to the feast.
2. Follow each direction to a named Common for missing chants, readings, or prayers.
3. Where the Common gives alternatives, use only choices authorized by rubric 305.
4. Apply seasonal modifications printed in the Proper or Common.
5. Determine the Preface separately under 482–499 unless the formulary names one.
6. Add only commemorations independently admitted by 106–114.

Do not splice preferred readings from one Common into a complete proper Mass without a rule. Do not assume that a saint's historical category supplies a Preface of that category; the 1962 Preface list is enumerated, and most saints use the seasonal or Common Preface.

7.2 The ten principal variable texts

For an ordinary Sunday or feast, the practical core is:

Introit → Collect → Epistle → Gradual/Alleluia or Tract → Gospel
→ Offertory → Secret → Communion → Postcommunion,

with Gradual and Alleluia often counted separately to make ten. This map is useful but incomplete. A Sequence, multiple lessons, proper Preface, proper Canon formulas, prayer over the people, procession, ritual blessing, or Requiem variant can add essential material. The particular page controls.

7.3 Gloria

Rubrics 431–432 give the decision:

- In a Mass corresponding to the Office, Gloria follows whether the Office used *Te Deum*.
- Festive Masses under 302 use it.
- Votive I, II, and III use it unless violet excludes it under the stated rule.
- IV-class votives omit it except Masses of angels on any day and Marian votives on Saturday.
- Requiems omit it.

This prevents two common errors: retaining the Sunday Gloria when the Sunday formulary is repeated on an ordinary feria, and omitting the Gloria from a qualified First Friday votive simply because it falls in Lent.

7.4 Creed

Rubrics 475–476 require the Creed:

- on every Sunday, even when its Office yields or a permitted II-class votive is celebrated;
- on I-class feasts and I-class votives;
- on II-class feasts of the Lord and Mary;
- through the three surviving octaves, even in occurring feasts and votives;
- on the named apostolic and evangelist feasts.

Other II-class feasts, II-class votives, festive or votive III/IV Masses, commemorations as such, and Requiems do not receive it. A II-class external solemnity on Sunday has the Creed because Sunday independently requires it.

7.5 Prayer triads

The Collect set determines the Secret and Postcommunion sets. A simple worksheet should show:

Order	Opening	Offertory	After Communion
1	Mass Collect	Mass Secret	Mass Postcommunion
2	First admitted commemoration	Its Secret	Its Postcommunion
3	Second admitted commemoration or other prayer	Its Secret	Its Postcommunion

A prayer joined under one conclusion is written on the same conclusion line but remains governed by rubrics 444–446. The Nuptial Collect, ritual prayer, papal or episcopal anniversary prayer, missionary prayer, imposed prayer, and free votive prayer each have their own admission rule; they are not interchangeable “extra collects.”

7.6 Preface hierarchy

Apply rubric 482 in this order:

1. a Preface proper to the selected Mass;
2. otherwise, the Preface of the liturgical season under 484–494;
3. otherwise, the Common Preface.

The seasonal list includes Christmas, Epiphany, Lent, Holy Cross/Passiontide, Easter, Ascension, Holy Spirit, and Trinity for the Sundays it governs. Marian, Saint Joseph, apostolic, Sacred Heart, and Christ the King Prefaces apply to their festive and votive Masses as specified. Rubric 483 expressly prevents a commemoration from changing the Preface.

7.7 Proper Canon forms

Rubric 501 and the Canon’s annotated texts control variations in *Communicantes*, *Hanc igitur*, and *Qui pridie*. During the Christmas octave, its proper *Communicantes* is said even in Masses not of the octave and even when those Masses have a proper Preface. During the Easter and Pentecost octaves, both the proper *Communicantes* and the proper *Hanc igitur* apply on the same terms. This is a genuine overlay: the selected feast or votive remains the Mass celebrated, while the octave supplies only the forms actually appointed to it.

7.8 The resumed Sundays after Epiphany

When Septuagesima prevents the Third through Sixth Sundays after Epiphany, rubric 18 assigns the needed formularies before the final Sunday after Pentecost. Rubric 298 constructs each resumed Mass from two sources:

- Introit, Gradual, Alleluia, Offertory, and Communion from the Twenty-third Sunday after Pentecost;
- Collect, Epistle, Gospel, Secret, and Postcommunion from the resumed Epiphany Sunday.

The Mass keeps its proper resumed-Sunday identity. Rubric 18 first fixes each nominal resumed formulary in its numbered slot; occurrence is a separate operation. A feast that wins one slot impedes that slot’s Sunday under Rubrics 14 and 16, but does not pull later resumed formularies backward. In a twenty-eight-Sunday year, therefore, XXIV–XXVII remain Third–Sixth after Epiphany even when Christ the King displaces the Third at XXIV. The Twenty-fourth and Last Sunday after Pentecost always remains last. A hand missal that simply points to “the preceding Sunday” cannot replace this explicit composite. A dated Ordo must still verify an actual civil year and its proper-calendar overlays; the twenty-three-Sunday shortfall remains fail-closed.

7.9 Low, sung, and Solemn execution

Rubrics 271–273 define Low and sung Mass, with Solemn and pontifical forms. Rubric 473 removes from the celebrant the lessons sung by ministers or a reader. Rubrics 511–516 distinguish audible parts and solemn or ferial tones. The most consequential assembly difference is commemorations: ordinary commemorations occur in all Low Masses and the conventual Mass, but not in a nonconventual sung Mass (108). The text sheet should therefore identify the actual form of each Mass before printing its prayer triads.

8 First Thursday, First Friday, and First Saturday

The date of a devotion does not itself replace the Mass of the day. Rubric 385 creates narrow III-class votive permissions whose place, exercises, number of Masses, and class of day all matter.

8.1 The three permissions

Request	Number and formulary	Required public setting	Admitted day
First Thursday or first Saturday	One Mass of Jesus Christ, Supreme and Eternal Priest	Church or oratory where special exercises for sanctification of the clergy are actually held that day	Liturgical day III or IV
First Friday	Two Masses of the Most Sacred Heart of Jesus	Church or oratory where special exercises in honor of the Sacred Heart are actually held that day	Liturgical day III or IV
First Saturday	One Mass of the Immaculate Heart of the Blessed Virgin Mary	Church or oratory where special exercises in honor of the Immaculate Heart are actually held that day	Liturgical day III or IV

“Two Masses” is a ceiling and permission attached to the church or oratory, not a command that a second Mass be added and not a privilege for every Mass there. The Priest and Immaculate Heart permissions are each for one Mass. Exercises must occur that day in the stated place; the private devotion of celebrant or congregation does not satisfy the text merely by intention.

8.2 How a III-class votive is assembled

Rubric 386 supplies:

- Gloria;
- no Creed;
- up to two commemorations, or one commemoration and an imposed collect;
- solemn tone when sung;
- no commemoration of the requested votive when it is prohibited.

The selected formulary supplies Introit through Postcommunion and its proper Preface where assigned. A privileged Advent, Lent, or Passiontide feria is commemorated in every such Mass and occupies the first commemoration place (109e, 113). A non-Marian III-class saint can be commemorated subject to the remaining limit. A Mass of the same Divine Person or of Mary as the occurring day invokes rubric 317’s same-identity choice and exclusion.

8.3 A First Friday in Lent

An ordinary Lenten Friday is III class at precedence position 22. If the required exercises occur, rubric 384 admits a III-class votive and rubric 385b identifies the Sacred Heart Mass. It has Gloria and no Creed. The Lenten feria is privilegedly commemorated; the Sacred Heart Preface applies under rubric 491. An Ember Friday is II class at position 18, so the III-class permission does not apply. The votive is then omitted without commemoration under 386d.

8.4 First Saturday is not Our Lady on Saturday

Rubric 78 creates the Office of Our Lady on any Saturday whose alternative would be a IV-class feria. This is a calendar day at precedence position 27, not the monthly Immaculate Heart privilege. Its Mass uses the seasonal BVM-Saturday formulary and agrees with the Office under rubric 270.

Rubric 385c instead permits one III-class votive of the Immaculate Heart on the first Saturday when the required exercises occur. On an otherwise IV-class Saturday, there are therefore two distinct lawful paths:

1. celebrate the Office and Mass of Our Lady on Saturday;
2. use the special III-class Immaculate Heart votive permission.

Both concern Mary. Rubric 317 therefore excludes commemoration of the unchosen Marian celebration. They must not be blended into one formulary. If a non-Marian III-class saint occurs, the qualified Immaculate Heart votive may be chosen and the saint treated under the ordinary commemoration limits. If an I- or II-class day occurs, the III-class votive is prohibited.

8.5 The unqualified request

Without the prescribed exercises, rubric 385 gives no III-class permission. On a III-class day the Mass of the day remains. On a IV-class day, a Marian, Sacred Heart, or other otherwise permitted votive might be celebrated as IV class for a just cause under 387–389, but it receives IV-class privileges: a Sacred Heart IV votive has no Gloria and no Creed; a Marian IV votive on Saturday has Gloria but no Creed. This is a different permission with a different assembly.

8.6 Same-Person collision

If First Friday coincides with the I-class feast of the Sacred Heart, the Mass of the feast is celebrated; the votive is both unnecessary and prohibited by rubric 317. If a First Saturday coincides with an I- or II-class Marian feast, the occurring Marian Office controls. On a III-class Marian day, rubric 317 permits either the Office Mass or the qualified votive but forbids commemoration of the other. Naming these cases “devotional exceptions” cannot overcome the same-Person rule.

8.7 External solemnity of the Sacred Heart or Rosary

Sacred Heart has an external solemnity by law, as does the Rosary on the first Sunday of October (358a–b). This is not the First Friday or First Saturday permission. On the authorized external day, the Office remains the occurring Office and the feast may have the limited number of II-class votive Masses under 359–360. A Sunday independently gives the Creed. The worksheet must record both the occurring Office and the external-solemnity Mass category.

8.8 Devotion does not create liturgical law

A request attributed to private revelation, devotional literature, a confraternity, or pastoral custom can explain why faithful gather; it cannot itself classify the Mass. The Missal’s permissions remain those of rubrics 306–389 and any competent particular grant actually produced. This distinction honors the devotion by celebrating it truthfully rather than by inventing a privilege.

9 Requiems, Ritual Masses, and Exceptional Actions

9.1 Requiem classes

All Souls Masses agree with the Office; every other Requiem is outside its order (rubric 390). No commemoration of the current Office is made in a Requiem (391). Every Requiem, *even a funeral Mass*, is first subject to rubric 393: it is prohibited during exposition of the Blessed Sacrament and in the specified one-Mass conflicts with a required conventual Mass, the Mass following candle or ash blessing, or a required Rogation action. The class-specific rules below add to, rather than replace, that gate.

Class	Included Mass	Admission rule	Rubrics
I	All Souls; one funeral Mass directly connected to a funeral	Subject to 393. All Souls follows its day. Funeral Mass then follows the specific rules in 406–407, not the general votive table.	402–409
II	Day of death; after notice; final burial	Subject to 393; must be applied for that deceased; prohibited on every I-class day and every Sunday.	410–414
III	Third, seventh, thirtieth day; anniversary; cemetery; within the eight-day period counted inclusively from All Souls	Subject to 393; prohibited on I- and II-class days; each subsection supplies its formularies and transfer possibilities.	415–422
IV	Other daily Requiems	Subject to 393; IV-class ferias only, outside Christmas time; should genuinely be applied for the dead.	423

9.2 All Souls

Each priest may celebrate three Masses using the three appointed formularies and the ordering in rubrics 403–404. A priest celebrating one uses the first; one celebrating two uses the first and second. The sung or conventual Mass uses the first, with the permissions for ordering the others stated in the rubric. If All Souls occurs on Sunday, rubric 96b moves it to Monday as its proper seat. This is a transfer of the liturgical day, not an external solemnity or a private Requiem.

9.3 The funeral Mass

One Requiem directly joined to the funeral is I class (402, 405). Rubric 406 prohibits it:

- on precedence-table positions 1–6;
- on holy days of obligation included among the other universal I-class feasts at position 11;
- on the dedication anniversary and title of the church where the funeral occurs;
- on the principal patron of the city or place;
- on the title and canonized founder of the religious institute to which the church belongs.

Rubric 407 adds two easily missed qualifications. A funeral Mass is prohibited on a Sunday when an external solemnity of a feast is celebrated. If a feast named in rubric 406 is accidentally transferred, the funeral Mass remains prohibited on the feast’s impeded original day but is permitted, other bars aside, on the day to which the feast’s Office transfers.

An ordinary II-class Sunday is not by itself in rubric 406’s enumeration. Textually, therefore, the 1960 Code can admit a funeral Mass on such a Sunday only when no rubric-393 bar, rubric-407 external solemnity, or named local or obligatory feast applies; it prohibits the Mass on an Advent, Lenten, Passiontide, Easter, Low, or Pentecost Sunday. Because this result is pastorally surprising and present discipline is outside this manual, an actual use must be checked against the competent Ordo and authority. When prohibited or reasonably impossible at the funeral, rubric 408 permits transfer to the nearest similarly unimpeded day.

9.4 Other Requiems

A death-day or final-burial Mass of II class is excluded by any Sunday or I-class day (411). III-class anniversaries and the third, seventh, and thirtieth days require a III- or IV-class day; rubrics 417 and 419 provide their own transfer options. A IV-class daily Requiem is narrower still and cannot be used in Christmas time (423).

One cannot reason, “The funeral Requiem is I class, therefore all I-class rules apply to every Mass for this person.” Each Requiem kind has a definition, application requirement, prohibition list, and formulary.

9.5 Requiem assembly

- Omit Psalm 42 and the Introit doxology (425b, 428).
- Omit Gloria and Creed (432d, 476f).
- Make no commemoration of the Office (391); Requiem prayers are governed by 398.
- *Dies irae* is obligatory only in I-class Requiems; it may be omitted in II–IV (399).
- Use the Requiem Preface (499).
- Follow the Requiem Agnus Dei and peace variants printed in the Order.
- Say *Requiescant in pace*; omit the blessing (507c, 508).
- Omit the Last Gospel when the absolution at the bier follows; otherwise apply 509–510 exactly.

9.6 Nuptial Mass

The Nuptial Mass is a II-class votive when admitted, but it is prohibited on every Sunday (341, 379). If the nuptial blessing is permitted while the Mass itself is impeded, celebrate the occurring Mass, join the Nuptial Collect under one conclusion, and give the appointed blessings (378–381). On All Souls and during the Sacred Triduum, the votive, its commemoration, and the blessing within Mass are all prohibited. The repository’s separate Nuptial Mass guide provides the complete verified ritual sequence; this manual uses it as an example of why a ritual formulary cannot be reduced to ten propers.

9.7 Rogations, exposition, and other ritual settings

Where the Major or Minor Litanies have the procession or ordered supplications, the Rogation Mass is a II-class votive and forms part of the whole action (346–347). Eucharistic exposition has distinct rules depending on Forty Hours, a full day, a few hours, and the altar of exposition (348–355). Consecration, blessing of a church or altar, ordination, profession, and grave public cause likewise have enumerated rules. Always identify:

1. the action and its competent authorization;
2. whether the Mass is inseparable, required, merely permitted, or replaced by the occurring Mass;
3. its votive class;
4. any ritual Collect joined under one conclusion;
5. the insertion point of every prayer or blessing;
6. prohibitions caused by the day or a one-Mass obligation.

9.8 Churches with only one Mass

Rubrics 304, 326, and 393 protect the conventual Mass and certain blessings, Litanies, and actions where a church has only one Mass. A Mass category that is permitted in general can therefore be unavailable at that altar because the sole Mass must fulfill another obligation. “Permitted somewhere on this class of day” is not yet “permitted as this church’s only Mass.”

10 Worked Cases I: Calendar and Precedence

These cases are stated as conditions rather than assigned to an unchecked civil year. Each answer begins with the calendar, not with the desired formulary. A “proper” feast below exists only when the approved calendar named in the case actually contains it at the stated rank.

10.1 Case 1. The Immaculate Conception on an Advent Sunday

Calendar facts	December 8 is both the universal I-class Immaculate Conception and a I-class Sunday of Advent.
Ranks and rows	The feast is position 4; the Sunday is position 6. Rubric 15 also states the exception expressly.
Impeded item	The Advent Sunday is privilegedly commemorated; it is not anticipated, resumed, or transferred.
Mass category	This is the Mass of the occurring Office, not a Marian votive.
Assembly	Use the complete proper Mass of the Immaculate Conception in white, with Gloria and Creed. Add the Sunday Collect, Secret, and Postcommunion as the one privileged commemoration, in that order. The feast's Preface rule controls; the commemoration does not import a Sunday Preface or Gospel. Use the ordinary Canon and ordinary Last Gospel unless the Missal assigns a proper intervention.
Boundary	This exceptional result belongs to the Immaculate Conception; it does not create a general rule that a Marian feast defeats Advent Sunday.
Rubric locus	15; precedence table 91 positions 4 and 6; 109a, 111a, 113; 431–432, 475–483, 505, 509.

10.2 Case 2. The Annunciation impeded through the Paschal sequence

Calendar facts	March 25 falls on Palm Sunday, or so near Easter that the I-class Annunciation cannot be placed before Easter without meeting superior days.
Ranks and rows	The Annunciation is a universal I-class feast at position 11; Palm Sunday is position 6, Holy Week ferias position 7, the Triduum position 2, Easter position 1, Easter-octave days position 10, and Low Sunday position 6.
Impeded item	The Annunciation transfers. When its transfer must pass Easter, Monday after Low Sunday is its named proper seat. It is not also commemorated on the impeding day.
Mass category	Celebrate each impeding temporal day from its own Office. On the named Monday celebrate the transferred feast as a I-class Mass of the Office.
Assembly	Palm Sunday and Holy Week retain their unique temporal formularies and rites. The transferred Annunciation uses its complete white proper, Gloria, Creed, assigned Preface, and its normal Canon and conclusion; no texts of the Monday feria are spliced into it merely because the feast moved.
Boundary	If another transferred I-class feast is queued, calculate positions and the order of impediment under rubrics 97–98; do not choose the more popular feast.
Rubric locus	14–15, 23b, 91, 95–99; Mass rubrics 431–432, 475–501.

10.3 Case 3. All Souls on Sunday

Calendar facts	November 2 occurs on a Sunday. All Souls is a I-class liturgical day but its own rule yields to every Sunday.
Ranks and rows	All Souls is position 8; the occurring ordinary Sunday is position 15. Rubric 16b is an express exception to a bare comparison of position numbers.
Impeded item	All Souls transfers to Monday, which is treated as its proper seat. The Sunday is not displaced or commemorated on Monday.
Mass category	Sunday has its Mass of the Office. Monday has the All Souls Requiem Office and its corresponding Masses, not a private daily Requiem.

Assembly	Assemble the Sunday normally. On Monday a priest saying one Mass uses the first formulary; one saying two uses the first and second; the three-formulary order and conventual or sung assignment follow rubrics 403–404. Omit Gloria, Creed, Office commemorations, and blessing; use the Requiem Preface and Requiem variants.
Boundary	The special Monday seat is transfer of the liturgical day, not an external solemnity or an authorization to reproduce All Souls on another convenient date.
Rubric locus	16b, 91 position 8, 96b, 390–404, 432d, 476f, 499, 507c–510.

10.4 Case 4. A church’s I-class titular on an ordinary Sunday

Calendar facts	An approved proper calendar assigns a non-Dominical saint as I-class title of this church, and its date falls on a II-class Sunday.
Ranks and rows	The proper I-class title is position 12; the Sunday is position 15.
Impeded item	The Sunday is privilegedly commemorated in every Mass. It does not move.
Mass category	The titular feast is the Mass of the Office in this church. The same rank must not be projected onto other churches or the diocese without their own proper law.
Assembly	Use every proper text of the title and complete missing items from the directed Common. Use the feast’s color, Gloria, Creed, and governing Preface. Insert the Sunday prayer triad as the sole privileged commemoration. Do not import the Sunday readings, chants, or Preface.
Boundary	“Titular” and “I class” must be established from the church’s approved calendar and title. A dedication plaque, patronal custom, or parish bulletin is not by itself the calendar source.
Rubric locus	44, 45b, precedence table 91 positions 12 and 15; 109a, 111a, 113; 305, 431–432, 475–505.

10.5 Case 5. A II-class feast of the Lord on a II-class Sunday

Calendar facts	A universal fixed II-class feast of the Lord, such as the Transfiguration, occurs on an ordinary Sunday.
Ranks and rows	Feasts of the Lord of II class stand at position 14; the Sunday stands at position 15.
Impeded item	The feast replaces the Sunday with all rights and there is no Sunday commemoration.
Mass category	The feast’s Mass agrees with the occurring Office; it is not a festive or votive substitution.
Assembly	Use the feast’s white proper, completing only explicit Common references. Say Gloria and Creed. Determine its Preface by the printed proper and rubrics 482–499. No Sunday prayer, reading, chant, or Last Gospel is added simply because the civil day is Sunday.
Boundary	The exception concerns feasts of the Lord. It cannot be transferred to a II-class saint or to a devotion whose subject is the Lord.
Rubric locus	16a; precedence table 91 positions 14–15; 431–432, 475–499.

10.6 Case 6. A II-class saint on a II-class Sunday

Calendar facts	A universal II-class saint occurs on an ordinary II-class Sunday.
Ranks and rows	The Sunday is position 15; the universal saint is position 16.
Impeded item	The saint is an ordinary commemoration. It is made at a Low Mass and the conventual Mass, but omitted from a nonconventual sung Mass. It is not accidentally transferred.

Mass category	The Mass is the Sunday Mass of the Office.
Assembly	Use the full Sunday temporal formulary, seasonal color, Gloria, Creed, seasonal or assigned Preface, and normal conclusion. At each Low or conventual Mass insert the saint's Collect, Secret, and Postcommunion as the single admitted commemoration; at the nonconventual sung Mass use only the Sunday prayer triad.
Boundary	The two differing prayer sets are not an inconsistency: Mass form controls admission of an ordinary commemoration.
Rubric locus	16, precedence table 91 positions 15–16; 95, 108, 111b, 113–114; 431–432, 475–505.

10.7 Case 7. A III-class saint in early Advent

Calendar facts	Before December 17, a universal III-class saint and an ordinary Advent feria occur together.
Ranks and rows	The universal III-class feast is position 24; the Advent feria through December 16 is position 25.
Impeded item	The Advent feria is privilegedly commemorated in every Mass.
Mass category	Celebrate the saint's Mass of the Office, not an Advent ferial Mass with a festive commemoration.
Assembly	Use the saint's proper and directed Common in its assigned color. Gloria follows the Office; there is no Creed merely from III class. Insert the Advent feria's Collect, Secret, and Postcommunion first. Choose the Preface from the selected Mass and seasonal rules, never from the commemoration.
Boundary	From December 17 through 23 the Advent feria is II class at position 18 and the result reverses.
Rubric locus	25b, precedence table 91 positions 18, 24–25; 108–109e, 111d, 113; 270, 431–432, 475–505.

10.8 Case 8. A III-class saint on an ordinary Lenten feria

Calendar facts	From Thursday after Ash Wednesday through Saturday before Palm Sunday, excluding Ember Days, a III-class saint meets a III-class Lenten feria.
Ranks and rows	The Lenten feria is position 22; a particular or universal III-class saint is position 23 or 24.
Impeded item	The saint is ordinarily commemorated only at the conventual and Low Masses; it is absent from a nonconventual sung Mass.
Mass category	The Mass is the Lenten feria's Mass of the Office.
Assembly	Use the violet ferial temporal proper, omit Gloria and Creed, use the Lenten Preface, and append the prayer over the people after all Postcommunions. Where the saint is admitted, add its Collect, Secret, and Postcommunion after the ferial prayers. The saint supplies no color, Gospel, or Preface.
Boundary	An Ember day, Ash Wednesday, or Holy Week feria has a different class and position and must be recalculated rather than treated as this case.
Rubric locus	25a, precedence table 91 positions 7, 18, 22–24; 108, 109e, 111d; 432, 476, 486, 505–506.

10.9 Case 9. An Ember day against universal and proper II-class feasts

Calendar facts	A September Ember day occurs with a II-class feast. Compare two distinct hypotheses: the feast is universal; or the feast is proper to the place.
Ranks and rows	The universal II-class feast is position 16, the Ember day position 18, and the proper II-class feast position 19.
Impeded item	In the universal-feast hypothesis, the feast wins and the September Ember day is privilegedly commemorated in every Mass. In the proper-feast hypothesis, the Ember day wins; the accidentally impeded II-class feast does not transfer and is an ordinary commemoration where Mass form and the one-commemoration limit admit it.
Mass category	In each hypothesis use the Mass of the winning Office.
Assembly	Universal winner: feast proper/Common, its Gloria rule, its Creed rule, and its Preface, with the Ember commemoration first; on an Ember Wednesday or Saturday its Collect is the feria's first prayer, the one said at Lauds, under rubric 443. Ember winner: the violet Ember formulary and ferial Preface, retaining additional lessons only where rubrics 467–468 appoint them; add the proper feast's prayer triad only at Low or conventual Mass. At a nonconventual sung Mass omit that ordinary commemoration.
Boundary	"Both are II class" does not answer the case; universal and proper provenance determines their rows.
Rubric locus	24b; precedence table 91 positions 16, 18–19; 95, 108–109d, 111c, 113; 432, 443, 467–468, 475–505.

10.10 Case 10. A particular III-class saint against a universal III-class saint

Calendar facts	An approved diocesan calendar places a genuinely particular III-class saint on the date of a different universal III-class saint.
Ranks and rows	Particular III-class feasts are position 23; universal III-class feasts are position 24.
Impeded item	The universal saint becomes an ordinary commemoration where admitted; neither feast acquires accidental transfer.
Mass category	The particular saint's Mass is the Mass of the Office within that calendar only.
Assembly	Use the particular proper, or the exact Common to which it refers, with its color and Gloria rule; ordinarily omit Creed. At Low and conventual Masses add the universal saint's prayer triad, subject to the two-commemoration ceiling. A nonconventual sung Mass omits the ordinary commemoration.
Boundary	Without the promulgated diocesan calendar or supplement the asserted proper rank is unproved, so the case has no determinate local answer. Never infer position 23 merely from local affection.
Rubric locus	42–46; precedence table 91 positions 23–24; 95, 108, 111d, 113; 305, 431–432, 475–505.

10.11 Case 11. A II- or III-class vigil is impeded

Calendar facts	A vigil of II or III class meets another liturgical day.
Ranks and rows	II-class vigils are position 21; the III-class Vigil of Saint Lawrence is position 26.
Impeded item	On any Sunday or I-class feast, the vigil is wholly omitted. It is also omitted if its feast is transferred or reduced to commemoration. Against another superior non-Sunday day, an impeded vigil is commemorated according to the ordinary-commemoration rules.
Mass category	Use the winning day's Mass of the Office. A vigil is not an "anticipated feast Mass."

Assembly	When omission applies, insert nothing from the vigil. When commemoration applies, add only its prayer triad at the conventual and Low Masses and only within that day's numerical limit; a nonconventual sung Mass omits it. The winner controls color, Gloria, Creed, readings, chants, Preface, and Last Gospel.
Boundary	The I-class Christmas and Pentecost vigils have their own superior rows and are not examples of this omission rule.
Rubric locus	28–34; precedence table 91 positions 5, 9, 21, 26; 108, 111–114.

10.12 Case 12. The special days inside the Christmas octave

Calendar facts	First take a weekday from December 26 through 31; then take a Sunday in that range.
Ranks and rows	The octave days are position 17. Saint Stephen, Saint John, and the Holy Innocents are universal II-class feasts at position 16; the Sunday is position 15. Rubrics 68–70 add special rules.
Impeded item	On their weekdays the three named feasts are celebrated. On Sunday, the Sunday is always celebrated and the occurring II-class feast is ordinarily commemorated. Saint Thomas Becket and Saint Sylvester are commemorated on their assigned weekdays. Under rubric 68f's special rule for all particular feasts, only a particular I-class feast honoring a saint already inscribed on that date is admitted; every other particular feast, including one of II or III class, transfers after the octave.
Mass category	In each branch celebrate the Mass corresponding to the Office selected by the octave rules.
Assembly	Retain the day's or feast's proper formulary and appointed color—red for Saint Stephen and the Holy Innocents, white for Saint John, the Sunday, and a bare octave day. Apply the admitted prayer triad, and use the Christmas Preface and proper Christmas-octave <i>Communicantes</i> where rubrics 484 and 501 require them, even when a saint's Mass is celebrated.
Boundary	"The octave is II class" is insufficient; the date-specific structure of rubrics 68–70 controls.
Rubric locus	64–70; precedence table 91 positions 15–17; 109c, 111; 484, 501.

10.13 Case 13. A proper I-class feast inside the Easter octave

Calendar facts	The I-class title or dedication of a church falls on a weekday of the Easter octave.
Ranks and rows	The octave day is position 10; the proper I-class feast is position 12.
Impeded item	The proper feast transfers to the nearest following day that is not I or II class. The octave day is celebrated without borrowing the feast's texts.
Mass category	First celebrate the temporal octave Mass of the Office; later celebrate the transferred feast as a I-class Mass of the Office.
Assembly	The octave Mass uses its white temporal proper, Gloria, Creed, Paschal dismissal Alleluias, Easter Preface, and proper octave Canon forms. The feast on its transferred day uses its own proper/Common and color, Gloria and Creed. If still inside an octave in another hypothesis, rubric 501's Canon overlay would have to be applied independently.
Boundary	If several I-class feasts wait, rubrics 97–98 govern their order. The local title or dedication and rank must be sourced.
Rubric locus	66, precedence table 91 positions 10 and 12; 95–99; 431–432, 475–476, 489, 501, 507b.

10.14 Case 14. Accidental transfer versus perpetual reposition

Calendar facts	A proper II-class feast is impeded once by a movable superior day; a second proper II-class feast is fixed so that the same superior day impedes it every year throughout the relevant calendar.
Ranks and rows	Classify each conflict from the precedence table; class equality alone is not the test.
Impeded item	The accidentally impeded II-class feast has no general right of transfer and is commemorated or omitted as the other rules direct. The perpetually impeded II-class feast has a right of stable reposition to the nearest following day not I or II class; that new day becomes its proper day.
Mass category	On the impeding day use its Mass of the Office. Only the feast lawfully reposed in the approved calendar has a Mass of the Office on the new date.
Assembly	The accidental case contributes at most an admitted prayer triad. The reposed case uses the feast's complete proper/Common, class, color, Gloria and Creed rules, and Preface on its stable new date.
Boundary	The manual cannot choose a new date for a real diocese or church. The competent calendar must record the reposition and resolve collisions with already existing entries.
Rubric locus	92–102, especially 95 and 100–102; 106–114; 269–305.

10.15 Case 15. Too many commemorations on a I-class day

Calendar facts	A I-class feast wins, while a Sunday, an ordinary saint, and an otherwise requested additional prayer are proposed.
Ranks and rows	The winner's exact position is established; the Sunday is a privileged commemoration, while the saint is ordinary.
Impeded item	Only one privileged commemoration is admitted. The Sunday prayer triad is retained; the ordinary saint and additional prayer are omitted.
Mass category	The Mass is the I-class Mass of the Office, not a composite of the three observances.
Assembly	Use the winner's entire formulary, Gloria, Creed, color, and Preface. Add the Sunday Collect, Secret, and Postcommunion first and alone. Nothing else changes the readings, chants, Preface, Canon, or Last Gospel.
Boundary	The same one-privileged-only limit applies to a I-class votive and a nonconventual sung Mass, but the reason for the limit must still be recorded.
Rubric locus	106–114, especially 109a, 111a, 113–114; Mass limit 433–446.

10.16 Case 16. A II-class Sunday, a II-class saint, and the Major Litanies

Calendar facts	An ordinary II-class Sunday coincides with a II-class saint and with the Major Litanies, in a setting where the Sunday Mass rather than the Rogation votive is the admitted Mass.
Ranks and rows	Sunday position 15 defeats the saint at position 16 or 19. The Major Litanies create a privileged commemoration in Mass.
Impeded item	A II-class Sunday ordinarily admits one II-class feast, but rubric 111b omits that feast when a privileged commemoration must be made. Thus the Litanies prayer displaces the saint's commemoration.
Mass category	The Sunday remains the Mass of the Office. If a procession makes the Rogation Mass applicable, recalculate under rubrics 346–347 rather than reusing this answer.

Assembly	Use the full Sunday proper, Gloria, Creed, and governing Preface. Add only the Major-Litanies prayer triad. Omit the saint completely from this Mass.
Boundary	“One commemoration allowed” does not mean the celebrant may choose which one; privileged status decides.
Rubric locus	109f, 111b, 113–114; 346–347; precedence table 91 positions 15–16 and 19.

10.17 Case 17. Competing commemorations on another II-class day

Calendar facts	A universal II-class feast prevails over a September Ember day, while another proper III-class saint is also entered in the sourced calendar.
Ranks and rows	The winner is position 16; the Ember day is position 18 and privileged; the proper III-class saint is position 23 and ordinary.
Impeded item	A non-Sunday II-class day admits only one commemoration, privileged or ordinary. The Ember feria is kept; the saint is omitted.
Mass category	Celebrate the universal feast’s Mass of the Office.
Assembly	Use the feast’s proper/Common, color, Gloria and Creed rules, and Preface. Add the Ember Collect, Secret, and Postcommunion as the one commemoration. The Ember readings and ferial Preface do not enter the feast Mass.
Boundary	If the winning feast itself is merely proper II class, the Ember day would precede it and the entire calculation would reverse.
Rubric locus	Precedence table 91 positions 16, 18, 23; 109d, 111c, 113–114; 433–446, 480, 505.

10.18 Case 18. Two commemorations on a III-class day and a duplicate exclusion

Calendar facts	A particular III-class saint wins in early Advent over both the Advent feria and a different universal III-class saint. A free prayer invoking the winning saint is also proposed.
Ranks and rows	The particular feast is position 23, the universal feast position 24, and the Advent feria position 25.
Impeded item	The Advent feria is the first, privileged commemoration; the universal saint is the second, ordinary commemoration where Mass form admits it. The extra prayer invoking the winning saint is excluded by identity before numerical counting.
Mass category	The particular saint’s Mass is the Mass of the Office in the sourced proper calendar.
Assembly	At a Low or conventual Mass use the winner’s proper/Common, then the Advent and universal-saint prayer triads in that order, never exceeding three total prayers. At a nonconventual sung Mass ordinary commemorations are barred, so only the Advent triad remains. The winner alone supplies chants, readings, color, and Preface.
Boundary	The same-Person exclusion is not a discretionary way to make room; it prevents duplicate liturgical invocation even when the numerical ceiling has space.
Rubric locus	108–114, especially 109e, 111a/d, 112d, 113; precedence table 91 positions 23–25; 433–446.

11 Worked Cases II: Mass Category and Assembly

The cases in this section begin after, or explicitly test, the calendar decision. They show why a permitted requested Mass must be classified before its texts are placed into the Order.

11.1 Case 19. An ordinary IV-class feria repeats the preceding Sunday

Calendar facts	A weekday outside the ferias with their own Mass is a IV-class feria; no feast or Office of Our Lady on Saturday intervenes.
Ranks and rows	The day is position 28. The reference to the preceding Sunday comes from rubric 299, not from occurrence.
Impeded item	Nothing is impeded; the feria itself has no separately printed formulary.
Mass category	This is the Mass of the ferial Office assembled from the preceding Sunday's page, not a Sunday Mass celebrated again.
Assembly	Take the preceding Sunday's Introit, Collect, Epistle, intervening chants, Gospel, Offertory, Secret, Communion, and Postcommunion. Recalculate the conditions for the actual feria: omit Gloria because its Office lacks <i>Te Deum</i> ; omit Creed because it is not Sunday; use the actual seasonal or Common Preface; add any independently admitted commemorations; use the day's color; and recalculate the dismissal, blessing, and Last Gospel from the actual ferial and seasonal conditions.
Boundary	Do not copy the Sunday worksheet mechanically. Its proper texts are repeated, but its Sunday status, commemoration ceiling, Gloria, and Creed are not.
Rubric locus	26; precedence table 91 position 28; 299; 431–432, 475–499, 505, 509.

11.2 Case 20. A resumed Sunday after Epiphany placed after Pentecost

Calendar facts	Septuagesima displaced one of the Third through Sixth Sundays after Epiphany, and rubric 18 assigns it between the Twenty-third and final Sunday after Pentecost.
Ranks and rows	It is a II-class Sunday at position 15; the Twenty-fourth and Last Sunday remains the final Sunday.
Impeded item	This is a rubricated resumption, not transfer of a previously celebrated Sunday and not a choice made because a parish prefers its Gospel.
Mass category	Celebrate the resumed Sunday as the Mass of the Office.
Assembly	From the Twenty-third Sunday after Pentecost take Introit, Gradual, Alleluia with verse, Offertory, and Communion. From the resumed Epiphany Sunday take Collect, Epistle, Gospel, Secret, and Postcommunion. Say Gloria and Creed, use the governing Sunday Preface, add only admitted commemorations, and retain the ordinary Sunday conclusion. Do not take the Twenty-third Sunday's prayers or readings.
Boundary	The actual yearly list of resumptions must be computed from Easter and checked against the Ordo; this case supplies the construction after that computation.
Rubric locus	18; precedence table 91 position 15; 298; 431, 475, 482–499.

11.3 Case 21. A qualified First Friday on a III-class Lenten feria

Calendar facts	The first Friday is an ordinary III-class Lenten feria, not an Ember day. In this church or oratory the exercises specified in rubric 385b in honor of the Sacred Heart are actually held that day.
Ranks and rows	The calendar day is position 22; the requested Sacred Heart Mass is a votive of III class under rubrics 384–385, a Mass class rather than a precedence-table row.
Impeded item	The Lenten feria remains the Office and becomes a privileged commemoration in the votive Mass.

Mass category	One of the church's maximum of two permitted Sacred Heart Masses may be celebrated as a III-class votive.
Assembly	Use the white Sacred Heart votive formulary, Gloria, no Creed, the Sacred Heart Preface, and solemn tone if sung. Add the Lenten feria's Collect, Secret, and Postcommunion first as a privileged commemoration. Do not add the ferial readings, Tract, color, or prayer over the people: rubric 506 attaches that prayer to Masses <i>of</i> Lenten and Passiontide ferias, not to every Mass celebrated in Lent.
Boundary	Private First-Friday observance without the specified exercises does not establish this III-class permission.
Rubric locus	109e, 113; 384–386; 431–432, 476d, 491, 506.

11.4 Case 22. First Friday requests on I-, II-, III-, and IV-class days

Calendar facts	In each branch the first Friday and required exercises are present; only the day's class changes.
Ranks and rows	A III-class votive is admitted only on liturgical days III and IV. A I- or II-class day is not converted by the devotion.
Impeded item	On a I- or II-class day celebrate the Office and make no commemoration of the prohibited III-class votive. On a III- or IV-class day the qualified votive may be selected and the Office is commemorated only as the general and identity rules admit.
Mass category	I: if the day is Sacred Heart itself, use its I-class Office Mass; otherwise use the winning Office. II: use the Office. III and IV: up to two Sacred Heart III-class votives in that church. Without exercises on a IV-class day, only an independently justified IV-class votive may be considered.
Assembly	Office branches follow their own complete proper and receive nothing from the request. Qualified III-class branches use white Sacred Heart propers, Gloria, no Creed, Sacred Heart Preface, and up to two admitted commemorations. An unqualified IV-class Sacred Heart votive requires a just cause, omits Gloria and Creed, follows the IV-class prayer limit, and uses ferial tone if sung.
Boundary	The number “two” limits qualifying Sacred Heart Masses in the place; it is not a requirement to schedule two or a faculty for every celebrant.
Rubric locus	317–319; 384–389; 431–432, 475–476, 491.

11.5 Case 23. First Saturday on an otherwise free Saturday

Calendar facts	The alternative calendar day is a IV-class Saturday feria, so rubric 78 establishes the IV-class Office of Our Lady on Saturday. The Immaculate-Heart exercises required by rubric 385c are also held.
Ranks and rows	Our Lady on Saturday is position 27. The requested Immaculate Heart Mass is separately a III-class votive permission.
Impeded item	There are two lawful but distinct paths. Because both are Marian, whichever is not selected is not commemorated.
Mass category	Path A is the Mass of the BVM-Saturday Office. Path B is the single qualified Immaculate-Heart III-class votive allowed in that church or oratory.
Assembly	Path A uses the seasonally appointed BVM-Saturday formulary, white, Gloria, no Creed, and the Marian Preface with the appropriate clause. Path B uses the Immaculate Heart formulary, white, Gloria, no Creed, its governing Marian Preface, and the III-class commemoration limits. In neither path splice the other Marian Collect, readings, or chants.

Boundary	The first-Saturday devotion does not rename Our Lady on Saturday, and the BVM-Saturday Office does not by itself prove that the special exercises occurred.
Rubric locus	78; precedence table 91 position 27; 317, 385c–386, 432b, 476d, 495.

11.6 Case 24. First Saturday requests on I-, II-, III-, and IV-class days

Calendar facts	The prescribed Immaculate-Heart exercises occur on first Saturday. Compare a I-class Marian feast, a II-class non-Marian day, a III-class saint, and the IV-class BVM-Saturday day.
Ranks and rows	The votive is III class, so I and II days prohibit it. III and IV days admit it subject to rubric 317 and the commemoration rules.
Impeded item	On I and II days nothing of the prohibited votive is commemorated. On a III non-Marian saint's day, the saint may supply an ordinary commemoration within the two-commemoration ceiling. On a III Marian day or the IV Marian Saturday Office, select either the Office Mass or votive and exclude commemoration of the other.
Mass category	The I and II branches use the Office; the III and IV branches may use the one qualified III-class votive.
Assembly	Office branches use their complete formularies. The permitted votive uses the Immaculate Heart proper, white, Gloria, no Creed, its Marian Preface, and only admitted prayer triads. It never imports the losing Office's readings or chants.
Boundary	Apparition-associated devotional requests explain the gathering but do not enlarge the 1962 permission or overcome a I- or II-class day.
Rubric locus	317–319, 384–386; 431–432, 476d, 495.

11.7 Case 25. First Thursday or First Saturday and Christ the Eternal High Priest

Calendar facts	Special exercises for sanctification of the clergy are actually held on the first Thursday or first Saturday in the church or oratory.
Ranks and rows	Rubric 385a permits one III-class votive of Jesus Christ, Supreme and Eternal Priest, only on a III- or IV-class day.
Impeded item	On I- or II-class days the request disappears without commemoration. On a III- or IV-class Office of another mystery of the same Divine Person, rubric 317 permits either the Office or the votive and excludes commemoration of the other.
Mass category	Where eligible, exactly one such III-class votive is allowed in the place.
Assembly	Use the appointed Christ-the-Priest votive formulary and color, Gloria, no Creed, its proper Preface if assigned or otherwise the rubrically governing Preface, and at most two admitted commemorations. Use solemn tone if sung. Do not assume a Thursday Eucharistic devotion satisfies the stated clergy-sanctification exercises.
Boundary	The first-Thursday and first-Saturday alternatives share one kind of permission; neither creates a weekly Thursday votive privilege.
Rubric locus	317–319, 384–386; 431–432, 475–499.

11.8 Case 26. An external solemnity on Sunday

Calendar facts	The Sacred Heart feast occurred during the week and its external solemnity is lawfully kept on an adjacent ordinary II-class Sunday under rubrics 356–360.
Ranks and rows	The Sunday remains the occurring Office at position 15. The external celebration is a II-class votive Mass, not a transferred calendar feast; a I-class Sunday would prohibit this II-class-votive branch and require a fresh calculation.
Impeded item	Nothing is transferred. The Sunday Office remains intact. Because a Sunday and a mystery of the Lord exclude one another's commemoration, no Sunday prayer triad is appended to the Sacred Heart votive.
Mass category	The place may celebrate one sung and one Low Mass, or two Low Masses, of the external solemnity; other Masses follow their independently applicable rules.
Assembly	For an authorized external-solemnity Mass use the white Sacred Heart formulary, Gloria, Sacred Heart Preface, and no Creed by votive class alone; add the Creed because a Sunday occurs. Apply the II-class-votive prayer limit and ordinary Order. The Office, Breviary, and other Sunday Masses remain those of Sunday.
Boundary	Only feasts listed in rubric 358 or covered by a produced indult possess this faculty. Parish custom cannot manufacture an external solemnity.
Rubric locus	112b; 343; 356–361; 431–432, 475a, 476c, 491.

11.9 Case 27. A funeral on an ordinary Sunday and on an Advent Sunday

Calendar facts	One Requiem directly connected with the funeral is proposed. Compare an ordinary II-class Sunday with a I-class Advent Sunday, assuming in the ordinary-Sunday branch that no rubric-393 bar, rubric-407 external solemnity, or rubric-406 named local or obligatory feast applies.
Ranks and rows	The funeral Mass is a I-class Requiem category. Its admission is nevertheless governed first by rubric 393 and then by rubrics 406–407: positions 1–6, the other named local or obligatory feasts, and a Sunday external solemnity prohibit it.
Impeded item	The Sunday Office remains the day's Office in both branches. On the qualified ordinary II-class Sunday, the 1960 text does not prohibit the funeral Requiem outside the order of that Office merely because it is Sunday, and the Office is not commemorated in the Requiem. On Advent Sunday, position 6 prohibits the funeral Mass; that Mass may be transferred to the nearest similarly unimpeded day under rubric 408.
Mass category	Admitted branch: the one funeral Requiem. Prohibited branch: the Advent Sunday Mass of the Office at the funeral action, with any later Requiem separately authorized and recalculated.
Assembly	Admitted Requiem: black, Requiem formulary for the deceased, one proper prayer, <i>Dies irae</i> , no Gloria or Creed, Requiem Preface and Agnus Dei, <i>Requiescant in pace</i> , no blessing, and no Last Gospel if absolution at the bier follows; make no Sunday commemoration. Prohibited branch: use the full violet Advent Sunday proper, omit Gloria, say Creed because it is Sunday, and make no Requiem commemoration.
Boundary	The ordinary-Sunday result is edition-textual, conditional on the absence of every rubric-393, 406, and 407 bar, and pastorally sensitive. Actual celebration requires the competent Ordo, present law, and authority; this manual does not grant permission.
Rubric locus	390–401, 402, 405–409, especially 393 and 406–407; precedence table 91 positions 1–6 and 15; 432a, 432d, 475a, 476f, 499, 507c–510.

11.10 Case 28. Death-day, anniversary, and daily Requiems

Calendar facts	Compare a Mass on the day of death, an annual anniversary, and an otherwise requested daily Requiem.
Ranks and rows	These are respectively Requiems of II, III, and IV class. Their class is a Mass-admission category, not the class of the calendar day.
Impeded item	The II-class death-day Mass is prohibited by every Sunday or I-class day. The III-class anniversary is prohibited on I- and II-class days and can move to the nearest similarly unimpeded day under its rule. The IV-class daily Requiem is allowed only on IV-class ferias outside Christmas time.
Mass category	Select the exact Requiem kind and its application requirement; never substitute the more permissive funeral rule.
Assembly	Use the formulary assigned to the kind of deceased and occasion, the proper Requiem prayer, no Office commemoration, no Gloria or Creed, optional <i>Dies irae</i> in classes II–IV, Requiem Preface and variants, <i>Requiescant in pace</i> , no blessing, and the Last Gospel unless a listed omission applies.
Boundary	A “month’s mind,” foundation anniversary, cemetery Mass, and Mass within the eight-day period counted inclusively from All Souls each has its own definition under rubrics 415–422.
Rubric locus	390–401, 410–423, especially 411, 416–419, 423.

11.11 Case 29. A priest celebrates one, two, or three Masses on All Souls

Calendar facts	All Souls lawfully occurs on its proper seat and no question of Sunday transfer remains.
Ranks and rows	It is the I-class Requiem day at precedence position 8; its three-Mass faculty is specific to the day.
Impeded item	No Office commemoration is made. A funeral Mass on the same day uses the formulary adjustment in rubric 409.
Mass category	One Mass uses the first formulary; two use first then second; three use all three. A sung or conventual Mass uses the first, with rubric 404 governing order when several are sung or celebrated in different churches.
Assembly	Each Mass uses its own printed chants, readings, and prayer triad; no Gloria, Creed, blessing, or Office commemoration; Requiem Preface and variants. When three are said without interruption, <i>Dies irae</i> is obligatory only in the principal, otherwise the first, and may be omitted in the others unless sung. Follow the edition’s ablution and celebration directions rather than treating three formularies as one long Mass.
Boundary	The faculty does not authorize three Requiems on another date or three applications freely assigned contrary to the governing law.
Rubric locus	96b, 390–404, 409; 432d, 476f, 499, 507c–510.

11.12 Case 30. A wedding on Sunday, All Souls, or during the Triduum

Calendar facts	The marriage and solemn nuptial blessing are otherwise lawful. Compare an ordinary Sunday with All Souls and the Sacred Triduum.
Ranks and rows	The Nuptial Mass is a II-class votive but is expressly prohibited on Sundays. All Souls and the Triduum prohibit the votive, its commemoration, and the nuptial blessing within Mass.

Impeded item	On Sunday, celebrate the occurring Mass, join the Nuptial Collect to its Collect under one conclusion, and retain the appointed nuptial blessings. On All Souls or in the Triduum, omit all three; the Mass with blessing may be transferred after the marriage as rubric 380 directs.
Mass category	Sunday branch: Mass of the Office with permitted ritual additions. All Souls/Triduum branch: the unique occurring liturgy only.
Assembly	On Sunday use its complete proper, Gloria, Creed, color, and Preface; join the Nuptial Collect to the occurring Collect under one conclusion, but do not add the Nuptial Secret or Postcommunion, which rubric 380 does not prescribe in this impeded branch. Pray <i>Propitiare</i> and <i>Deus, qui potestate</i> after the Pater before <i>Libera nos</i> ; after receiving the Precious Blood, communicate the spouses; and say <i>Deus Abraham</i> after <i>Ite, missa est</i> before the general blessing. Use none of these insertions in the prohibited branch.
Boundary	Presence of the couple does not create a Nuptial Mass permission. The blessing's personal conditions and any closed-time permission must also be checked.
Rubric locus	341, 343, 378–381; 444–446; printed <i>Pro sponsis</i> formulary.

11.13 Case 31. An Ember Saturday with five lessons

Calendar facts	The worksheet distinguishes three branches: an Ember Saturday whose feria supplies the Office; an ordination on an Ember Saturday when a I- or II-class feast supplies the Office under rubric 300; and another sung or Low Mass.
Ranks and rows	Advent, Lenten, and September Ember Saturdays are II-class ferias at position 18 under rubric 24b; Pentecost Ember Saturday belongs to the I-class octave structure under rubric 66. An occurring I- or II-class feast can therefore create rubric 300's exceptional ordination branch.
Impeded item	In the ordinary branch, admitted commemorations affect prayer placement, not the lesson count. In the exceptional branch, celebrate the Ember-Saturday ordination Mass even though it is not the Mass of the feast's Office, and make the feast's admitted commemoration.
Mass category	When the Ember feria supplies the Office, its Mass is the Mass of the Office. When a I- or II-class feast supplies the Office, rubric 300 nevertheless mandates the exceptional Ember-Saturday Mass for the ordination; that Mass must not be mislabeled a Mass of the feast's Office.
Assembly	In a conventual or ordination Mass, retain all five lessons before the Epistle with their prayers and verses. In the full form, place the admitted commemorations and the prayer for conferral of sacred Orders after the prayer before the final lesson or Epistle; join the ordination prayer under one conclusion as rubrics 442, 444, and 447b direct, and under rubric 448 admit no other prayers except privileged commemorations. In another Mass, rubric 468 permits the abbreviated path: first Office prayer with its genuflection when prescribed, first lesson and verses, then the second prayer without <i>Flectamus genua</i> , admitted commemorations, and the final lesson or Epistle with its following chant. Continue with the Gospel and remaining proper; the Ember formulary and its actual seasonal branch, not the commemorated feast, govern color, Gloria, Creed, Preface, and dismissal.
Boundary	A hand missal's abbreviated layout must not erase the full form where the rubric makes it obligatory, and the exceptional ordination rule must not be generalized to a non-ordination Mass.
Rubric locus	24b, 66, 300; precedence table 91 positions 10 and 18; 442, 444, 447–448, 467–468.

11.14 Case 32. A temporal Passiontide Mass versus a saint's Mass in Passiontide

Calendar facts	Compare the temporal Mass of an ordinary Passiontide feria with a superior saint's feast lawfully celebrated during the same season.
Ranks and rows	The calendar calculation has already selected the feria in one branch and the saint in the other; seasonal location alone does not make both Masses "of the season."
Impeded item	In the saint branch the Passiontide feria is privilegedly commemorated where admitted, but it does not convert the feast Mass into a temporal Mass.
Mass category	Branch A is a Mass of the temporal Office. Branch B is a feast's Mass of the Office.
Assembly	In Branch A omit Psalm 42 and the Introit <i>Gloria Patri</i> under rubrics 425a and 428, and use the temporal proper. In Branch B retain Psalm 42 and the Introit doxology because those omissions are stated for <i>Missae de Tempore</i> ; use the saint's proper/Common and add only the ferial prayer triad. If the saint lacks a proper Preface, the Holy Cross Preface still governs seasonally under rubric 487b.
Boundary	This distinction does not alter the separate full-preparation omissions after Palm, ashes, candle, Rogation, or other processions under rubric 424.
Rubric locus	108–109e; 424–429; 482, 487.

11.15 Case 33. Two overlays: prayer over the people and proper octave Canon forms

Calendar facts	First consider a Lenten ferial Mass with two commemorations. Separately consider a saint or permitted votive Mass celebrated within the Christmas, Easter, or Pentecost octave.
Ranks and rows	Each underlying Mass has already been admitted. The overlays come from the day or season and do not replace its proper.
Impeded item	Nothing further is displaced. The issue is whether the stable Order receives a required addition.
Mass category	The first is a Lenten feria's Mass of the Office; the second remains the selected feast or votive.
Assembly	Lenten branch: after the Mass Postcommunion and two commemoration Postcommunions, add <i>Oremus. Humiliate capita vestra Deo</i> and the printed prayer over the people under its own conclusion; it remains required even after three Postcommunions. Octave branch: use the selected Mass's chants, readings, prayers, Preface, and color. During the Christmas octave insert its proper <i>Communicantes</i> ; during the Easter and Pentecost octaves insert both the proper <i>Communicantes</i> and the proper <i>Hanc igitur</i> . These forms apply even if the selected Mass is not of the octave and has its own Preface.
Boundary	Do not generalize either overlay: the prayer belongs to Lenten and Passiontide ferial Masses outside the Triduum; Christmas has no proper octave <i>Hanc igitur</i> , while Easter and Pentecost have both named forms.
Rubric locus	64–70; 433–446, 482–501, especially 501, 505–506.

11.16 Case 34. A saint's page supplies only part of the formulary

Calendar facts	A saint's Office has won, but the Proper of Saints prints only some prayers and directs the reader to a named Common.
Ranks and rows	The saint's universal or proper row and class have already been established from the calendar; the Common does not confer rank.

Impeded item	Any losing day contributes only an admitted commemoration, never material chosen to fill gaps in the feast.
Mass category	This is the feast's Mass of the Office.
Assembly	Make a source ledger. Copy each proper item exactly; take every absent Introit, reading, chant, Gospel, Offertory, or Communion from the directed Common; use an allowed alternative only under rubric 305; then add the feast's prayer triad, admitted commemorations in order, color, Gloria and Creed decisions, and Preface under 482. Apply seasonal Alleluia or Tract directions and retain the ordinary Canon unless the Missal prints an intervention.
Boundary	Do not use a biographical guess to select another Common or treat the Common's most familiar reading as if it were proper to the saint.
Rubric locus	269–273, 301–305; 427–510.

11.17 Case 35. A church with only one Mass

Calendar facts	A requested Requiem or votive appears generally admissible on the day's class, but this church has only one Mass and also has a conventual obligation, candle or ash blessing, or required Rogation Mass.
Ranks and rows	The calendar day and requested Mass category are calculated separately; the one-Mass constraint is a further admission rule.
Impeded item	The requested Mass is prohibited when the sole Mass must satisfy the conventual obligation and no other priest can do so, or on the named days when the sole Mass must follow the blessing or Litanies. The request does not survive as a commemoration unless its own rubric expressly grants one.
Mass category	Celebrate the required conventual or ritual Mass. A different result is possible only if another Mass lawfully fulfills the obligation.
Assembly	Use the complete proper of the required Office or Rogation action and follow the preceding blessing or procession's omission rules at the altar. Add only commemorations admitted for that Mass category. Do not retain Requiem color, prayers, or conclusion when the Requiem is prohibited.
Boundary	"The day is IV class" proves too little. Number of Masses, choral duty, exposition, and an inseparable public action can still bar an otherwise eligible request.
Rubric locus	289–304, 326; 346–355; 393, especially 393b–c; 424.

12 Altar-Book Assembly Worksheet

Complete this worksheet in order. A blank source field is a reason to stop; it is not permission to fill the gap from memory.

12.1 A. Establish the governing calendar

Field	Entry to record
Civil date and place	Date; church or oratory; diocese; nation; religious institute if applicable.
Controlling books	1962 typical Missal; universal calendar; approved national, diocesan, religious, and church supplement; current Ordo used only for the question it actually answers.

Field	Entry to record
Temporal candidates	Sunday or feria, season, week, vigil, octave day, Ember or Rogation status.
Sanctoral candidates	Universal feast; each sourced proper feast; title, dedication, patron, founder, or indult basis.
Each candidate's rank	Kind of day; class; exact position among the twenty-eight; internal movable/fixed or proper ordering where required.
Winner and exception	Winning position; any Sunday, octave, Christmas, vigil, or named exception that qualifies the table.
Each loser's result	Omitted, ordinary or privileged commemoration, accidentally transferred, or perpetually reposed; exact rubric for each result.

12.2 B. Classify the Mass actually requested

Question	Evidence	Decision
Mass of Office?	Rubrics 269–300; complete proper or prior-Sunday/resumed construction	_____
Festive Mass?	Actual feast or commemoration in the calendar; rubrics 301–305	_____
Votive class?	Exact enumerated purpose, authorization, place, exercises, number, and day-class prohibition; 306–389	_____
External solemnity?	Right by rubric 358 or produced indult; permissible date and Mass count; 356–361	_____
Requiem kind?	All Souls, funeral, death-day, anniversary, cemetery, eight-day, or daily; application and prohibition; 390–423	_____
Ritual setting?	Governing Roman Ritual or Pontifical, inseparability, blessing or procession, and one-Mass obligation	_____
Present authority?	Competent current law and permission, kept distinct from the 1962 textual calculation	_____

12.3 C. Build the prayer set before the rest of the Mass

1. Write the Mass Collect, Secret, and Postcommunion on line 1.
2. List every possible commemoration and other prescribed or imposed prayer; mark privileged or ordinary and record any same-Person, same-saint, Sunday–Lord, or temporal duplication exclusion.
3. Apply the day's or Mass category's numerical ceiling. Put a temporal commemoration first, then follow the precedence table.
4. Write admitted prayer triads on lines 2 and 3 in identical order. Mark prayers joined under one conclusion; they still count as rubrics 444–446 prescribe.

Order	Collect	Secret	Postcommunion
1	_____	_____	_____
2	_____	_____	_____
3	_____	_____	_____

12.4 D. Complete the sequence

Slot	Source or decision recorded
☐ Preparation	Stable Order; procession-triggered omissions; Psalm 42 rule.
☐ Introit and Kyrie	Exact formulary; verse and repetition; seasonal Alleluia; doxology rule.
☐ Gloria	Office's <i>Te Deum</i> relation or festive/votive/Requiem rule.
☐ Collect set	Three-line prayer ledger above.
☐ Lessons	Proper/Common source; one- or five-lesson expansion; ministerial form.
☐ Chants	Gradual, Alleluia, Tract, Sequence; season and votive omissions.
☐ Gospel	Proper/Common source; homily does not change the source.
☐ Creed	Sunday, feast, octave, apostolic, votive, or Requiem rule.
☐ Offertory and Secrets	Exact antiphon; identical prayer-set number and order.
☐ Preface	Proper to selected Mass; otherwise seasonal; otherwise Common.
☐ Canon	Stable Roman Canon; only printed <i>Communicantes</i> , <i>Hanc igitur</i> , or <i>Qui pridie</i> .
☐ Communion rite	Stable Order; Requiem or ritual variants and exact insertion points.
☐ Communion and prayers	Exact antiphon; Postcommunion ledger; prayer over the people if required.
☐ Conclusion	<i>Ite</i> , <i>Benedicamus</i> , or <i>Requiescant</i> ; Paschal Alleluias; blessing rule.
☐ Last Gospel	John 1, Palm Sunday's proper Gospel, or an exact rubric-510 omission.
☐ Form of Mass	Low, sung, Solemn, conventual, pontifical; ordinary-commemoration consequence and companion ceremonial.

12.5 E. Independent answer check

A second calculation should begin from the raw calendar entries, not from the first worker's conclusion. The checker initials each statement:

- ☐ every candidate and particular-calendar source is present;
- ☐ the precedence position, exception, and loser disposition were separately proved;
- ☐ Mass category, class, number, place, exercises, authorization, and prohibitions were tested;
- ☐ all twenty-six assembly-map moments are represented or marked inapplicable;
- ☐ prayer count and order agree at Collect, Secret, and Postcommunion;
- ☐ Gloria, Creed, Preface, Canon forms, dismissal, blessing, and Last Gospel were independently recalculated;
- ☐ the source leaves no unmarked Common, choice, calendar, or local-law gap;
- ☐ the result states its 1962-edition scope and does not imply present authorization.

Checker: _____

Date: _____

12.6 Red flags that require recalculation

Stop if the proposed explanation says only “higher class wins,” calls a IV-class feria a “IV-class feast,” transfers a II- or III-class feast without a specific rule, treats concurrence as an evening-Mass rule, calls an external solemnity a transferred feast, assumes a devotion replaces the Office, or carries a commemoration’s readings or Preface into the winning Mass. Also stop when “local patron,” “indult,” “custom,” “one Mass,” “funeral,” “wedding,” “ordination,” “exposition,” or “procession” appears without the corresponding source and boundary check.

12.7 Citation record for an actual answer

A reproducible local answer cites, in order, the universal calendar entry; every applicable proper calendar or indult; the precedence-table row and any express exception; the rule for each losing item; the Mass-category permission and prohibition; each assembly rubric; and the exact pages of the proper, Common, or ritual text used. It also names the place, Mass form, number of Masses, specified exercises or ritual action where relevant, and the as-of date of any present-law conclusion.

12.8 Compact rubric route

Calendar	4–79; table 91; occurrence 92–102; concurrence 103–105; commemorations 106–114.
Mass choice	Office 269–300; festive 301–305; votive 306–389; Requiem 390–423.
Assembly	Preparation 424–426; entrance 427–430; Gloria 431–432; prayers 433–465; readings and chants 466–474; Creed 475–476; Offertory 477–481; Preface and Canon 482–501; Communion and ending 502–510; voice and tone 511–516.
Special tests	Same Person 317; external solemnity 356–361; Nuptial 378–382; first devotions 384–389; funeral 405–409; Ember lessons 467–468.

A Scope, Editions, and Qualifications

A.1 Object and reader

The immediate reader is a priest, server, sacristan, schola director, editor, or serious lay student who needs to know where a day’s texts come from and why. This is a textual and rubrical preparation manual, not a complete ceremonial. It distinguishes Low Mass, sung Mass, and Solemn Mass when the distinction changes an admitted commemoration, tone, minister, reading, or audible part; it does not replace the *Ritus servandus*, a competent ceremonial, or the direction of ecclesiastical authority.

The word *proper* is used in two related senses. A proper calendar belongs to a diocese, place, church, or religious institute. A proper text is variable material appointed for a celebration. Context will identify which is meant. The *Ordinary* here means the stable textual and ritual framework of the complete Order of Mass, not merely Kyrie, Gloria, Credo, Sanctus, and Agnus Dei.

A.2 Edition boundary

This manual explains the Latin *Missale Romanum*, editio typica, 1962. Its controlling law is the 1960 *Codex rubricarum*, promulgated by the Sacred Congregation of Rites after Saint John XXIII approved it in *Rubricarum instructum*, and incorporated into the 1962 book. References simply to a numbered rubric mean the continuous numbering of that Code. References to the *Ritus servandus*, *Ordo Missae*, *Canon Missae*, or a particular formulary name the other controlling part of the Missal.

This manual deliberately excludes both earlier and later systems. It does not restore the pre-1960 categories of double, semidouble, simple, privileged octave, transferred Sunday, or multiplied commemorations. It does not import the postconciliar ranks of solemnity, feast, memorial, optional memorial, or the rules of a later General Instruction. A familiar practice is not evidence that the 1962 book commands it.

Present canonical authorization to celebrate using the 1962 Missal is mutable and distinct from the historical book’s internal assembly rules. This work makes no claim that a person, place, date, or proposed celebration is presently authorized. It also cannot supply an unknown diocesan calendar, church title, anniversary of dedication, patron, religious calendar, or indult. A competent Ordo remains indispensable precisely because it applies the universal rules to those local facts.

A.3 Method and authority

The official Latin rules control. The English explanations are original study paraphrases, not an approved translation. Exact rubric numbers are provided so that the reader can return to the official text. The published 1962 Missal facsimile controls sequence and formulary directions; searchable OCR and calendar software may locate a passage or test a calculation, but they cannot override the page image or create a local law that has not been sourced.

Three labels govern the exposition:

- A **direct rule** restates an express numbered rubric or formulary direction.
- A **necessary application** combines express rules to answer a case, without creating a new permission.
- An **editorial workflow** arranges the rules into a usable checklist; its order is pedagogical, not another promulgated rubric.

The worked cases use conditions rather than invented civil dates unless the date is inherent in the rule. A hypothetical “parish titular” assumes that the title and rank are established in a competent proper calendar; the example does not establish them for an actual church.

A.4 Evidence boundary and audit record

The collection’s source-audited *Ordinary of the Mass* exposition was consulted to keep the stable Order distinct from proper slots. Its authoritative records are at `liturgy/roman-rite/1962/ordinary/00-ordinary-of-the-mass/research/`. The repository’s *Nuptial Mass: Missa votiva pro sponsis* and its visually checked `propers/verified.md` record controlled the three nuptial insertion points summarized in Case 30. These companions explain text and ritual sequence; they do not replace the typical Missal’s rubrics.

No automated calendar, commercial hand missal, devotional booklet, or crowd-sourced rank table was used as controlling evidence. No particular diocesan, national, religious, patronal, titular, dedication, or indult calendar is silently assumed. Hypothetical local cases therefore remain conditional upon production of the approved proper calendar named in the case.

The full audit trail is in `liturgy/roman-rite/1962/reference/assembling-the-mass/research/`: scope, edition manifest, rubric index, worked-case ledger, and source audit.

B References

B.1 Controlling sources

Promulgation	John XXIII, apostolic letter issued <i>motu proprio</i> , <i>Rubricarum instructum</i> , 25 July 1960, <i>Acta Apostolicae Sedis</i> 52 (1960), 593–595; see the official Vatican Latin text.
Rubrical code	<i>Codex rubricarum Breviarii ac Missalis Romani</i> , with the decree and associated material in <i>Acta Apostolicae Sedis</i> 52 (1960), 596–740; see the official AAS volume. This source controls the classes, precedence table, occurrence, transfer, calendars, and the general structure incorporated into the Missal.
Typical Missal	<i>Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, Summorum Pontificum cura recognitum</i> , editio typica, Typis Polyglottis Vaticanis, 1962. The checked public facsimile is hosted by the Church Music Association of America: https://media.churchmusicassociation.org/pdf/missale62.pdf . Its <i>Rubricae generales Missalis Romani</i> , <i>Ritus servandus in celebratione Missae</i> , <i>Ordo Missae</i> , Canon, temporal and sanctoral formularies, Commons, votives, Requiems, and ritual formularies control assembly at the altar.

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