

THE ROMAN MISSAL

RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN,
PROMULGATED BY AUTHORITY OF POPE PAUL VI
AND REVISED AT THE DIRECTION OF POPE JOHN PAUL II

ENGLISH TRANSLATION ACCORDING
TO THE THIRD TYPICAL EDITION



For the use of the Holy See and those Dioceses
in which the Bishops have approved it by law

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Latin Typical Edition, 1970.

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CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. 269/10/L

DECRETUM

Authentica oportet sit sacrae Liturgiae celebratio, ut, genuino modo e viva et vetustissima spirituali traditione Ecclesiae thesauris haustis, universi fideles, qui sacris intersunt, in plena, conscia et actuosa participatione actionum liturgicarum, praecipue in Sacramentis frequentandis, uberem fontem gratiarum et facultatem se continenter formandi ad mysterium Christi Salvatoris benignissimi inveniant. Quapropter maxima prudentia et conscientiae officio curandum est, ut, sive latine sive popularibus sermonibus editi, libri liturgici sint sana doctrina insignes, in elocutione accurati, iis praediti qualitatibus, quibus sacra mysteria salutis et indefectibilis fides Ecclesiae in orationem efficaciter humana lingua communicentur, atque digni ad cultum Deo Altissimo tribuendum.

Ob augustissimi Eucharistiae sacramenti supereminentiam patet etiam sub respectu translationum in linguas populares curam omnino peculiarem de Missali esse agendam, quod Mater Ecclesia statuit in posterum servari «veluti instrumentum et praeclarum signum integritatis et unitatis Ritus romani», «quamvis in linguarum diversitate atque in quadam consuetudinum varietate» (cf. Conc. Oecum. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 38; Paulus Pp. VI, Const. Ap. *Missale Romanum; Institutio Generalis Missalis Romani*, n. 399).

Pastoralem actuositatem in Alma Urbe atque universalem sollicitudinem primatus petri virtute per ubique orbis terrarum navans, Apostolica Sedes libros liturgicos, et praesertim Missale Romanum, etiam iuxta linguarum varietatem necessarie adhibet. Proinde, visum est translationem Missalis Romani in linguam anglicam, communi opere plurimarum Conferentiarum Episcoporum per Commissionem «mixtam» v.d. «International Commission for English in the Liturgy» ex novo nuper confectam, experientia rei annorum decursu comparata, nunc praeprimis ad ipsius Sanctae Sedis usum probatione seu confirmatione augere, necnon earum Dioecesium ubi Episcopi ad normam iuris eandem translationem approbari decernant vel ubi alioquo modo ad hoc provideri non possit (cf. Instructio, *Liturgiam authenticam*, nn. 76, 104 et 18).

Quibus consulendo, pergrato animo in mentem revocandi sunt labores Eminentium et Excellentium Membrorum Comitatus «Vox clara» eorumque Consiliariorum, qui, inde a Comitatus institutione die 19 iulii 2001, perite huic Dicasterio consulentes, dictae novae translationi impense praebuerunt operam atque optime de felici exitu meriti sunt.

Proinde, vigore facultatum a Summo Pontifice BENEDICTO XVI huic Congregationi de Cultu Divino et Disciplina Sacramentorum tributarum, translationem Missalis Romani lingua anglica exaratam, prout in adiecto exstat exemplari, perlibenter probamus seu confirmamus, ita ut in posterum, praetermissis praecedentibus translationibus, ad normam iuris in supradictis adiunctis inde a die, quo in publicum edetur, servari possit in sacro litando.

In textu imprimendo inseratur ex integro hoc Decretum, quo ab Apostolica Sede probatio seu confirmatio conceditur.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 25 mensis Martii anno 2010, in Annuntiatione Domini.

Antonius Card. CAÑIZARES LLOVERA
Praefectus

✠ Iosephus Augustinus DI NOIA, O.P.
Archiepiscopus a Secretis



SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 166/70

DECREE

The Order of the Eucharistic celebration having been established, and the texts belonging to the Roman Missal having been approved by the Supreme Pontiff Paul VI by means of the Apostolic Constitution *Missale Romanum*, dated 3 April 1969, this Sacred Congregation for Divine Worship, by mandate of the same Supreme Pontiff, now promulgates this new edition of the Roman Missal prepared in accordance with the decrees of the Second Vatican Council and declares it to be typical.

As to use of the new Roman Missal, it is permitted for the Latin edition to be put into use as soon as it is published, with the necessary adjustments concerning the celebrations of the Saints, until the revised calendar is brought definitively into effect. To the Conferences of Bishops is entrusted the responsibility for preparing editions in the vernacular and for setting the date for them to come into force, after due confirmation by the Apostolic See.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for Divine Worship, 26 March 1970,
Thursday of the Lord's Supper.

BENNO Card. GUT
Prefect

A. BUGNINI
Secretary



SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. N. 1970/74

CONCERNING THE SECOND TYPICAL EDITION

Since the *Missale Romanum* must be printed once more, variations and additions have been introduced so that this new edition may accord with documents published subsequent to the appearance of the first edition of 1970.

In the *Institutio Generalis*, whose marginal numbers are unchanged, a description of the functions of acolyte and lector has been inserted instead of those that the subdeacon used to carry out (nos. 142-152).

There is another change of some importance in the part of the Missal that contains the Ritual Masses and the Masses for Various Needs. Certain formularies have been completed by the insertion of Entrance and Communion Antiphons. In addition, texts have been added for the Ritual Mass of Dedication of a Church and Altar and for the Mass for Reconciliation and, among Votive Masses, the texts that were requested for the Masses of the Blessed Virgin Mary, Mother of the Church, and of the Most Holy Name of Mary.

Some other variations of lesser importance have been introduced in headings and rubrics, so that they might correspond better to the words and expressions that occur in the new liturgical books.

The Supreme Pontiff Paul VI has approved by his authority this second edition of the *Missale Romanum* and the Sacred Congregation for Divine Worship now issues it and declares it to be typical.

It will be the responsibility of Conferences of Bishops to introduce the variations contained in this second edition of the *Missale Romanum* into editions to be prepared in the vernacular languages.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for Divine Worship, 27 March 1975,
Thursday of the Lord's Supper.

JAMES ROBERT Card. KNOX
Prefect

✠ A. BUGNINI
Titular Archbishop of Diocletiana
Secretary



CONGREGATION FOR DIVINE WORSHIP
AND DISCIPLINE OF THE SACRAMENTS

Prot. N. 143/00/L

DECREE
CONCERNING THE THIRD TYPICAL EDITION

At the outset of the third millennium after the Incarnation of the Lord it has been decided to prepare a new edition of the *Missale Romanum*, to take account of the more recent documents of the Apostolic See and especially of the new Code of Canon Law, and to meet the various needs for emendation and augmentation.

Regarding the *Institutio Generalis Missalis Romani*, some variations have been introduced consistent with the manner of expression and prescriptions of other liturgical books and also recommended by pastoral experience. The permitted cases regarding the faculty to distribute Holy Communion under both kinds are set out more clearly; a newly-composed Chapter 9 has been added, in which a way is outlined of adapting the Roman Missal in an appropriate way to pastoral needs.

Other formulas have been added for celebrations recently inserted into the General Roman Calendar. With the aim of fostering devotion to the Mother of God, the Common of the Blessed Virgin Mary has been endowed with new Mass formularies. Likewise, in other Commons, in Masses for Various Needs and Intentions and in the Masses for the Dead, the order of prayers has from time to time been changed for the sake of greater consistency among the texts. In the Masses of Lent, in accord with ancient liturgical practice, a Prayer over the People has been inserted for each day.

In an appendix to the Order of Mass are also to be found the Eucharistic Prayer for Reconciliation and a special Eucharistic Prayer, which may be used for various needs.

The Supreme Pontiff John Paul II approved by his authority this third edition of the Roman Missal on 10 April 2000, and the Congregation for Divine Worship and Discipline of the Sacraments now publishes it and declares it to be typical.

Conferences of Bishops shall ensure that, within an appropriate period of time, new vernacular versions of the *Missale Romanum* are faithfully and accurately prepared from this third typical edition for the *recognitio* of the Apostolic See in accordance with the norm of law, with the preceding versions in use up till now being emended accurately in fidelity to the original Latin text.

Furthermore, this third typical Latin edition of the *Missale Romanum* may be used in the celebration of the Most Holy Eucharist from the day on which it is published, but it will come into force on the Solemnity of the Body and Blood of the Lord in the year 2000.

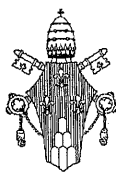
All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and Discipline of the Sacraments, 20 April, Thursday of the Lord's Supper, in the year of the Great Jubilee 2000.

JORGE A. Card. MEDINA ESTÉVEZ
Prefect

✠ FRANCESCO PIO TAMBURRINO
Archbishop Secretary

APOSTOLIC CONSTITUTION
MISSALE ROMANUM



APOSTOLIC CONSTITUTION

PROMULGATION OF THE *MISSALE ROMANUM* RENEWED BY DECREE OF THE SECOND ECUMENICAL COUNCIL OF THE VATICAN

PAUL, BISHOP

SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING MEMORIAL

The *Missale Romanum* promulgated in accordance with the decree of the Council of Trent by Our Predecessor Saint Pius V in the year 1570,¹ is recognized by all as being numbered among the many wonderful fruits that issued from that same Sacred Synod to the benefit of the whole Church of Christ. For throughout four centuries not only have Priests of the Latin Rite had it as their norm for celebrating the Eucharistic Sacrifice, but messengers of the holy Gospel have also carried it into almost every land. Moreover, innumerable men of great holiness have abundantly nourished their devotion to God by drawing from it both readings taken from the Sacred Scripture and prayers, the chief part of which Saint Gregory the Great had arranged in a certain order.

Yet since the time when there began to grow and gain strength among the Christian people a concern for promoting the Sacred Liturgy which, in the opinion of Our Predecessor of venerable memory Pius XII, manifested both an indication of the very great favor of God's providence towards the men of this age, and the salvific movement of the Holy Spirit through his Church, it has similarly become clear that the formulas of the Roman Missal need both to be somewhat revised and also to be enriched with additions.² This task Our same Predecessor inaugurated with the

¹ Cf. Apostolic Constitution *Quo primum*, 14 July 1570.

² Cf. Pius XII, *Discourse to the Participants in the First International Congress of Pastoral Liturgy at Assisi*, 22 September 1956: *Acta Apostolicae Sedis* 48 (1956) p. 712.

restoration of the Paschal Vigil and of the Rite of Holy Week,³ and thus took as it were a first step towards the adaptation of the Roman Missal to the mentality of this new age.

The recent Second Ecumenical Council of the Vatican, in the Constitution *Sacrosanctum Concilium*, laid the foundations for the general renewal of the Roman Missal, laying down that “texts and rites should be ordered in such a way that they express more clearly the holy things they signify,”⁴ and later that “the Order of Mass should be revised in such a way that the purpose proper to its individual parts, as also the connection between them, may be more clearly evident, and that devout and active participation by the faithful may be facilitated,”⁵ in order that “richer fare may be spread before the faithful at the table of God’s word, and the treasures of the Bible be opened up more abundantly⁶ and finally that “a new rite for concelebration is to be drawn up and inserted into the Roman Pontifical and the Roman Missal.”⁷

However, it should in no way be thought that this revision of the Roman Missal has been introduced without preparation, since without any doubt the way was prepared by progress in liturgical disciplines these last four centuries. For if, after the Council of Trent, the reading and examination of “ancient manuscripts, both those in the Vatican library and others discovered elsewhere” helped not a little in the revision of the Roman Missal, as is confirmed by the Apostolic Constitution *Quo primum* issued by Our Predecessor Saint Pius V, subsequently on the one hand very ancient liturgical sources have of course been discovered and published, and on the other hand the liturgical formularies of the Eastern Church have been studied more deeply. As a result, it has been the desire of many that not only these doctrinal and spiritual riches not lie in the darkness of archives, but rather be brought out into the light to enlighten and nourish the minds and spirits of Christians.

Now, however, in order to set out, at least in broad outline, the new arrangement of the Roman Missal, We first point out that in the *Institutio Generalis*, which We have used as a preface to the book, new norms are given for the celebration of the Eucharistic Sacrifice, regarding both the rites to be carried out and the functions proper to each person present and participating and to the furnishings and the places necessary for the conduct of divine worship.

³ Cf. Sacred Congregation of Rites, Decree *Dominicae Resurrectionis*, 9 February 1951: *Acta Apostolicae Sedis* 43 (1951) 128ff.; General Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955: *Acta Apostolicae Sedis* 47 (1955) pp. 838ff.

⁴ Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 21.

⁵ Cf. *ibidem*, n. 50.

⁶ Cf. *ibidem*, n. 51.

⁷ Cf. *ibidem*, n. 58.

The principal innovation is to be considered to lie in the restoration concerning the Eucharistic Prayer, as it is called. For although in the Roman Rite the first part of this Prayer, that is, the Preface, acquired various formulae over the passage of centuries, the second part, which was called the *Canon actionis*, took on a fixed form between the fourth and fifth centuries; whereas, by contrast, the Oriental Liturgies admitted a certain variation into the Anaphoras themselves. Regarding this matter, besides the endowment of the Eucharistic Prayer with a number of Prefaces, either taken from the earlier tradition of the Roman Church or now newly composed, so that through them particular parts of the mystery of salvation may become more clearly evident and more and richer motives for thanksgiving may be at hand, We have also ordered that three new Canons be provided, added alongside this same Prayer. However, both for what are called pastoral reasons and to facilitate concelebration, We have ordered that the words of the Lord be one and the same in each formula of the Canon. Hence in each Eucharistic Prayer We wish those words to be proclaimed as follows: over the bread, *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quod pro vobis tradetur*; and over the chalice: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem*. As to the words *Mysterium fidei*, removed from the context of the words of Christ our Lord and spoken by the Priest, these open the way, as it were, to the acclamation of the faithful.

Regarding the Order of Mass, “the rites have been simplified, due care being taken to preserve their substance.”⁸ For those things “that, with the passage of time, came to be duplicated or were added to little advantage”⁹ have been omitted, especially with regard to the rites for the offering of the bread and wine and with regard to the rites of the breaking of the bread and of Communion.

Furthermore, “there have been restored ... in accordance with the ancient norm of the holy Fathers, various elements which have suffered injury through accidents of history.”¹⁰ Among such are the homily,¹¹ the Universal Prayer or Prayer of the Faithful,¹² and the Penitential Act or rite of reconciliation with God and with the brethren, to be enacted at the beginning of Mass: to which due importance has been restored, as was opportune.

In addition, according to the prescription of the Second Vatican Council that “over the course of a prescribed number of years a more representative portion of the Holy Scriptures be read to the people,”¹³ the

⁸ Cf. *ibidem*, n. 50.

⁹ Cf. *ibidem*, n. 50.

¹⁰ Cf. *ibidem*, n. 50.

¹¹ Cf. *ibidem*, n. 52.

¹² Cf. *ibidem*, n. 53.

¹³ Cf. *ibidem*, n. 51.

entire body of readings to be read on Sundays has been arranged over three years. Moreover, on days that are in any way festive, the readings of the Epistle and Gospel are preceded by another reading taken from the Old Testament, or during Easter Time from the Acts of the Apostles. For by this means, the continuous process of the mystery of salvation is illustrated, as set forth in the revealed words of God. This great abundance of biblical readings, which sets before the faithful on feast days the most precious part of the Sacred Scriptures, is completed by the addition of other parts of the sacred books, which are read on non-festive days.

All these things have been arranged in this way so as to arouse more and more among Christ's faithful that hunger for the word of God¹⁴ by which, under the guidance of the Holy Spirit, the people of the New Covenant can be seen, as it were, to be impelled towards the perfect unity of the Church. We trust that given this arrangement both Priests and faithful may make more devout spiritual preparation for the Lord's Supper and that, meditating more deeply on Sacred Scripture, they will be nourished more abundantly each day by the words of the Lord. In consequence, in accord with the teachings of the Second Vatican Council, Sacred Scripture will be regarded by all as an abiding fountain of spiritual life and the principal basis for the handing on of Christian doctrine, and the core of all theological formation.

In this restoration of the *Missale Romanum*, not only have the three parts We have already mentioned been changed, namely the Eucharistic Prayer, the Order of Mass, and the Order of Readings, but the others in which it consists have been revised and notably modified, that is: the Temporal, the Sanctoral, the Common of Saints, the Ritual Masses, and the Votive Masses, as they are called. Among these, particular care has been taken with the orations, which have not only been increased in number, so that new prayers respond to the new needs of these times, but also the most ancient prayers have been revised to accord with the ancient texts. As a result, to each weekday of the principal liturgical times, namely, Advent, Christmas, Lent, and Easter, has now been assigned its own distinct prayer.

Moreover, although the text of the *Graduale Romanum*, at least as regards the music, has been left unchanged, for the sake of easier understanding, the responsorial psalm, which Saint Augustine and Saint Leo the Great often mention, and the Entrance and Communion Antiphons for use in Masses without singing, have been restored where appropriate.

Finally, from the matters that We have explained so far concerning the new *Missale Romanum*, there is something that We are now pleased to insist on and to effect. When Our Predecessor Saint Pius V promulgated

¹⁴ Cf. *Amos* 8:11.

the *editio princeps* of the *Missale Romanum*, he presented it to the Christian people, as it were, as an instrument of liturgical unity and as a monument of true and reverent worship in the Church. We, too, no less, even though We have accepted into the new Roman Missal "lawful variations and adaptations"¹⁵ in virtue of what the Second Vatican Council prescribed, We are no less confident that it will be received by the Christian faithful as a help in witnessing to and strengthening the unity of all, by means of which, in the variety of so many languages, one and the same prayer of all will rise up, more fragrant than any incense, to the heavenly Father, through our High Priest Jesus Christ, in the Holy Spirit.

What We have prescribed in this Our Constitution shall enter into force on the thirtieth day of the month of November this year, that is, the First Sunday of Advent.

We decree that these Our laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the Apostolic Constitutions and Ordinances issued by Our Predecessors nor other prescriptions, even those worthy of particular mention and derogation.

Given at Rome, at Saint Peter's, on the third day of the month of April, the day of the Supper of Our Lord Jesus Christ, in the year 1969, the sixth of Our Pontificate.

PAUL VI, POPE

¹⁵ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, nn. 38-40.

THE UNIVERSAL NORMS
ON THE LITURGICAL YEAR
AND THE GENERAL ROMAN CALENDAR



APOSTOLIC LETTER
MOTU PROPRIO

APPROVAL OF THE UNIVERSAL NORMS
ON THE LITURGICAL YEAR
AND THE NEW GENERAL ROMAN CALENDAR

POPE PAUL VI

The celebration of the Paschal Mystery is of supreme importance in Christian worship, as we are clearly taught by the sacred Second Vatican Council, and its meaning is unfolded over the course of days, of weeks, and of the whole year. From this it follows that it is necessary that this same Paschal Mystery of Christ be placed in clearer light in the reform of the liturgical year, for which norms were given by the Sacred Synod itself, with regard both to the arrangement of what is known as the Proper of Time and of the Proper of Saints and to the revision of the Roman Calendar.¹

I

For in fact, with the passage of centuries, it has happened that, partly from the increase in the number of vigils, religious festivals and their extension over an octave, and partly from the gradual introduction of new elements into the liturgical year, the Christian faithful had come not rarely to practice particular pious exercises in such a way that their minds seemed to have become somewhat distracted from the principal mysteries of divine redemption.

Yet everybody knows that several decisions were issued by Our Predecessors Saint Pius X and John XXIII, of blessed memory, with the intention on the one hand that Sunday, restored to its original dignity, should be truly considered by all as “the primordial feast day,”² and on the other that the liturgical celebration of Holy Lent should be restored. It is no less true that Our Predecessor Pius XII, of blessed memory, ordered by means of a decree³ that in the Western Church during Easter Night the solemn vigil be restored, so that during it the People of God might renew their spiritual covenant with Christ the risen Lord in the course of celebrating the Sacraments of Christian Initiation.

¹ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 102-111.

² *Ibidem*, n. 106.

³ Cf. Sacred Congregation of Rites, Decree *Dominicae Resurrectionis*, 9 February 1951: *Acta Apostolicae Sedis* 43 (1951), pp. 128-129.

That is to say, these Supreme Pontiffs, following the teaching of the holy Fathers and holding firmly to the doctrine handed down by the Catholic Church, rightly considered not only that in the course of the liturgical year those deeds are commemorated by means of which Christ Jesus in dying brought us salvation, and the memory of past actions is recalled, so that the Christian faithful, even the more simple of them, may receive spiritual instruction and nourishment, but these Popes also taught that the celebration of the liturgical year "possesses a distinct sacramental power and efficacy to strengthen Christian life."⁴ This is also Our own mind and teaching.

Rightly and properly, therefore, as we celebrate the "mystery of the Nativity of Christ"⁵ and his appearance in the world, we pray "that we may be inwardly transformed through him whom we recognize as outwardly like us,"⁶ and that while we celebrate Christ's Pasch, we ask Almighty God that those who have been reborn with Christ may "grant your servants that they may hold fast in their lives to the Sacrament they have received in faith."⁷ For, in the words of the Second Vatican Council, "honoring thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present in every age in order that the faithful may touch them and be filled with the grace of salvation."⁸

Hence the purpose of the revision of the liturgical year and of the norms accomplishing its reform, is nothing other than that through faith, hope, and charity the faithful may share more deeply in "the whole mystery of Christ, unfolded through the cycle of the year."⁹

II

We see no contradiction between what has already been said and the clear brightness that shines from the feasts of the Blessed Virgin Mary, "who is joined by an inseparable bond to the saving work of her Son,"¹⁰ and the Memorials of the Saints, to which the birthdays of "our Lords, the Martyrs and Victors"¹¹ are rightly joined, since "the feasts of the Saints proclaim the wonderful works of Christ in his servants and offer the faithful fitting examples for their imitation."¹² Furthermore, the Catholic Church has always held firmly and with assurance that in the feasts of the Saints the Paschal Mystery of Christ is proclaimed and renewed.¹³

⁴ Sacred Congregation of Rites, General Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955: *Acta Apostolicae Sedis* 47 (1955), pp. 839.

⁵ St Leo the Great, *Sermo XXVII in Nativitate Domini* 7, 1: PL 54, 216.

⁶ Cf. the Baptism of the Lord; see also *Missale Romanum, editio typica*, 1962, Epiphany, oration [Collect 2 for the Baptism of the Lord].

⁷ Cf. Monday of the octave of Easter, oration; see also *Missale Romanum, editio typica*, 1962, Tuesday of Easter Week, oration [Collect of Monday with the Easter Octave].

⁸ Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 102.

⁹ Cf. *ibidem*, n. 102.

¹⁰ *Ibidem*, n. 103.

¹¹ Cf. B. Mariani (ed.), *Breviarium Syriacum* (Saec. V), Romae 1956, p. 27.

¹² Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 111.

¹³ Cf. *ibidem*, n. 104.

Therefore, since it cannot be denied that with the passage of centuries more feasts of the Saints were introduced than was appropriate, the Sacred Synod duly cautioned: "Lest the feasts of the Saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious family; and only those should be extended to the Universal Church that commemorate Saints having universal importance."¹⁴

Furthermore, to put these decrees of the Ecumenical Council into effect, the names of some Saints have been removed from the General Calendar, and likewise permission has been granted for the observation of the memorials of some other Saints to be made optional, and that their cult be appropriately restored to their own regions. As a result, the removal from the Roman Calendar of the names of certain Saints not known throughout the world has allowed the addition of names of some Martyrs from regions to which the announcement of the Gospel spread in later times. Thus the single catalog displays in equal dignity, as it were, as representatives of all peoples, some who either shed their blood for Christ or were outstanding in their most signal virtues.

For these reasons we regard the new General Calendar drawn up for use in the Latin Rite as being more in keeping with the spiritual attitudes and sentiments of these times and to be a clearer reflection of that characteristic of the Church which is her universality, since it proposes henceforth names of outstanding men to put before the whole people of God clear examples of holiness, developed in many different ways. There is no need to speak of the immense spiritual value of this for the whole multitude of Christians.

Therefore, after most carefully pondering all these matters before the Lord, with Our Apostolic Authority We approve the new General Roman Calendar drawn up by the Consilium for the Implementation of the Constitution on the Sacred Liturgy and likewise the universal norms governing the ordering of the liturgical year, so that they may come into force on the first day of the month of January in the coming year, 1970, in accordance with the decrees that the Sacred Congregation of Rites has prepared in conjunction with the aforementioned Consilium, which are to remain in force until the publication of the duly renewed Roman Missal and Breviary.

Whatsoever we have laid down *motu proprio* in these Our Letters we order to be held firm and valid, notwithstanding, to the extent necessary, the Constitutions and Apostolic Ordinances issued by Our Predecessors, nor other prescriptions worthy of mention and derogation.

Given in Rome, at Saint Peter's, on the fourteenth day of the month of February in the year 1969, the sixth of Our Pontificate.

PAUL VI, POPE

¹⁴ Cf. *ibidem*, n. 111.

THE UNIVERSAL NORMS ON THE LITURGICAL YEAR AND THE GENERAL ROMAN CALENDAR

CHAPTER I

THE LITURGICAL YEAR

1. Holy Church celebrates the saving work of Christ on prescribed days in the course of the year with sacred remembrance. Each week, on the day called the Lord's Day, she commemorates the Resurrection of the Lord, which she also celebrates once a year in the great Paschal Solemnity, together with his blessed Passion. In fact, throughout the course of the year the Church unfolds the entire mystery of Christ and keeps the birthdays of the Saints.

During the different periods of the liturgical year, in accord with traditional discipline, the Church completes the education of the faithful by means of both spiritual and bodily devotional practices, instruction, prayer, works of penance and works of mercy.¹

2. The principles that follow can and must be applied both to the Roman Rite and all other Rites; however, the practical norms are to be understood as applying solely to the Roman Rite, except in the case of those that by their very nature also affect the other Rites.²

TITLE I—THE LITURGICAL DAYS

I. The Liturgical Day in General

3. Each and every day is sanctified by the liturgical celebrations of the People of God, especially by the Eucharistic Sacrifice and the Divine Office.

The liturgical day runs from midnight to midnight. However, the celebration of Sunday and of Solemnities begins already on the evening of the previous day.

II. Sunday

4. On the first day of each week, which is known as the Day of the Lord or the Lord's Day, the Church, by an apostolic tradition that draws its origin from the very day of the Resurrection of Christ, celebrates the Paschal Mystery. Hence, Sunday must be considered the primordial feast day.³

5. Because of its special importance, the celebration of Sunday gives way only to Solemnities and Feasts of the Lord; indeed, the Sundays of Advent, Lent and Easter have precedence over all Feasts of the Lord and over all Solemnities. In fact, Solemnities occurring on these Sundays, are transferred to the following Monday unless they occur on Palm Sunday or on Sunday of the Lord's Resurrection.

¹ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, nn. 102-105.

² Cf. *ibidem*, n. 3.

³ Cf. *ibidem*, n. 106.

6. Sunday excludes in principle the permanent assigning of any other celebration. However:

- a) the Sunday within the Octave of the Nativity is the Feast of the Holy Family;
- b) the Sunday following 6 January is the Feast of the Baptism of the Lord;
- c) the Sunday after Pentecost is the Solemnity of the Most Holy Trinity;
- d) the Last Sunday in Ordinary Time is the Solemnity of Our Lord Jesus Christ, King of the Universe.

7. Where the Solemnities of the Epiphany, the Ascension and the Most Holy Body and Blood of Christ are not observed as Holy Days of Obligation, they should be assigned to a Sunday as their proper day in this manner:

- a) the Epiphany is assigned to the Sunday that falls between 2 January and 8 January;
- b) the Ascension to the Seventh Sunday of Easter;
- c) the Solemnity of the Most Holy Body and Blood of Christ to the Sunday after Trinity Sunday.

III. Solemnities, Feasts, and Memorials

8. In the cycle of the year, as she celebrates the mystery of Christ, the Church also venerates with a particular love the Blessed Mother of God, Mary, and proposes to the devotion of the faithful the Memorials of the Martyrs and other Saints.⁴

9. The Saints who have universal importance are celebrated in an obligatory way throughout the whole Church; other Saints are either inscribed in the calendar, but for optional celebration, or are left to be honored by a particular Church, or nation, or religious family.⁵

10. Celebrations, according to the importance assigned to them, are hence distinguished one from another and termed: Solemnity, Feast, Memorial.

11. Solemnities are counted among the most important days, whose celebration begins with First Vespers (Evening Prayer I) on the preceding day. Some Solemnities are also endowed with their own Vigil Mass, which is to be used on the evening of the preceding day, if an evening Mass is celebrated.

12. The celebration of the two greatest Solemnities, Easter and the Nativity, is extended over eight days. Each Octave is governed by its own rules.

13. Feasts are celebrated within the limits of the natural day; accordingly they have no First Vespers (Evening Prayer I), except in the case of Feasts of the Lord that fall on a Sunday in Ordinary Time or in Christmas Time and which replace the Sunday Office.

14. Memorials are either obligatory or optional; their observance is integrated into the celebration of the occurring weekday in accordance with the norms set forth in the *General Instruction of the Roman Missal* and of the Liturgy of the Hours.

Obligatory Memorials which fall on weekdays of Lent may only be celebrated as Optional Memorials.

⁴ Cf. *ibidem*, nn. 103-104.

⁵ Cf. *ibidem*, n. 111.

If several Optional Memorials are inscribed in the Calendar on the same day, only one may be celebrated, the others being omitted.

15. On Saturdays in Ordinary Time when no Obligatory Memorial occurs, an Optional Memorial of the Blessed Virgin Mary may be celebrated.

IV. Weekdays

16. The days of the week that follow Sunday are called weekdays; however, they are celebrated differently according to the importance of each.

a) Ash Wednesday and the weekdays of Holy Week, from Monday up to and including Thursday, take precedence over all other celebrations.

b) The weekdays of Advent from 17 December up to and including 24 December and all the weekdays of Lent have precedence over Obligatory Memorials.

c) Other weekdays give way to all Solemnities and Feasts and are combined with Memorials.

TITLE II—THE CYCLE OF THE YEAR

17. Over the course of the year the Church celebrates the whole mystery of Christ, from the Incarnation to Pentecost Day and the days of waiting for the Advent of the Lord.⁶

I. The Paschal Triduum

18. Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year.⁷ Therefore the preeminence that Sunday has in the week, the Solemnity of Easter has in the liturgical year.⁸

19. The Paschal Triduum of the Passion and Resurrection of the Lord begins with the evening Mass of the Lord's Supper, has its center in the Easter Vigil, and closes with Vespers (Evening Prayer) of the Sunday of the Resurrection.

20. On Friday of the Passion of the Lord⁹ and, if appropriate, also on Holy Saturday until the Easter Vigil,¹⁰ the sacred Paschal Fast is everywhere observed.

21. The Easter Vigil, in the holy night when the Lord rose again, is considered the "mother of all holy Vigils,"¹¹ in which the Church, keeping watch, awaits the Resurrection of Christ and celebrates it in the Sacraments. Therefore, the entire celebration of this sacred Vigil must take place at night, so that it both begins after nightfall and ends before the dawn on the Sunday.

⁶ Cf. *ibidem*, nn. 102.

⁷ Cf. *ibidem*, n. 5.

⁸ Cf. *ibidem*, n. 106.

⁹ Cf. Paul VI, Apostolic Constitution *Paenitemini*, 17 February 1966 113: *Acta Apostolicae Sedis* 58 (1966), p. 184.

¹⁰ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, nn. 110.

¹¹ St. Augustine, *Sermo* 219 PL 38, 1088.

II. Easter Time

22. The fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one "great Sunday."¹²

These are the days above all others in which the *Alleluia* is sung.

23. The Sundays of this time of year are considered to be Sundays of Easter and are called, after Easter Sunday itself, the Second, Third, Fourth, Fifth, Sixth, and Seventh Sundays of Easter. This sacred period of fifty days concludes with Pentecost Sunday.

24. The first eight days of Easter Time constitute the Octave of Easter and are celebrated as Solemnities of the Lord.

25. On the fortieth day after Easter the Ascension of the Lord is celebrated, except where, not being observed as a Holy Day of Obligation, it has been assigned to the Seventh Sunday of Easter (*cf. n. 7*).

26. The weekdays from the Ascension up to and including the Saturday before Pentecost prepare for the coming of the Holy Spirit, the Paraclete.

III. Lent

27. Lent is ordered to preparation for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of Christian Initiation, and the faithful, who recall their own Baptism and do penance.¹³

28. The forty days of Lent run from Ash Wednesday up to but excluding the Mass of the Lord's Supper exclusive. From the beginning of Lent until the Paschal Vigil, the *Alleluia* is not said.

29. On Ash Wednesday, the beginning of Lent, which is observed everywhere as a fast day,¹⁴ ashes are imposed.

30. The Sundays of this time of year are called the First, Second, Third, Fourth, and Fifth Sundays of Lent. The Sixth Sunday, on which Holy Week begins, is called Palm Sunday of the Passion of the Lord.

31. Holy Week is ordered to the commemoration of Christ's Passion, beginning with his Messianic entrance into Jerusalem.

On the Thursday of Holy Week, in the morning, the Bishop concelebrates Mass with his presbyterate and blesses the holy oils and consecrates the chrism.

IV. Christmas Time

32. After the annual celebration of the Paschal Mystery, the Church has no more ancient custom than celebrating the memorial of the Nativity of the Lord and of his first manifestations, and this takes place in Christmas Time.

¹² St. Athanasius, *Epistula festalis*. 1 PG 26, 1366.

¹³ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, nn. 109.

¹⁴ Cf. Paul VI, Apostolic Constitution *Paenitemini*, 17 February 1966, II § 3: *Acta Apostolicae Sedis* 58 (1966), p. 184.

33. Christmas Time runs from First Vespers (Evening Prayer I) of the Nativity of the Lord up to and including the Sunday after Epiphany or after 6 January.

34. The Vigil Mass of the Nativity is used on the evening of 24 December, either before or after First Vespers (Evening Prayer I).

On the day of the Nativity of the Lord, following ancient Roman tradition, Mass may be celebrated three times, that is, in the night, at dawn and during the day.

35. The Nativity of the Lord has its own Octave, arranged thus:

a) Sunday within the Octave or, if there is no Sunday, 30 December, is the Feast of the Holy Family of Jesus, Mary, and Joseph.

b) 26 December is the Feast of Saint Stephen, the First Martyr;

c) 27 December is the Feast of Saint John, Apostle and Evangelist;

d) 28 December is the Feast of the Holy Innocents;

e) 29, 30, and 31 December are days within the Octave;

f) 1 January, the Octave Day of the Nativity of the Lord, is the Solemnity of Mary, the Holy Mother of God, and also the commemoration of the conferral of the Most Holy Name of Jesus.

36. The Sunday falling between 2 January and 5 January is the Second Sunday after the Nativity.

37. The Epiphany of the Lord is celebrated on 6 January, unless, where it is not observed as a Holy Day of Obligation, it has been assigned to the Sunday occurring between 2 and 8 January (*cf. n. 7*).

38. The Sunday falling after 6 January is the Feast of the Baptism of the Lord.

V. Advent

39. Advent has a twofold character, for it is a time of preparation for the Solemnities of Christmas, in which the First Coming of the Son of God to humanity is remembered, and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ's Second Coming at the end of time. For these two reasons, Advent is a period of devout and expectation delight.

40. Advent begins with First Vespers (Evening Prayer I) of the Sunday that falls on or closest to 30 November and it ends before First Vespers (Evening Prayer I) of Christmas.

41. The Sundays of this time of year are named the First, Second, Third, and Fourth Sundays of Advent.

42. The weekdays from 17 December up to and including 24 December are ordered in a more direct way to preparing for the Nativity of the Lord.

VI. Ordinary Time

43. Besides the times of year that have their own distinctive character, there remain in the yearly cycle thirty-three or thirty-four weeks in which no particular aspect of the mystery of Christ is celebrated, but rather the mystery of Christ itself is honored in its fullness, especially on Sundays. This period is known as Ordinary Time.

44. Ordinary Time begins on the Monday which follows the Sunday occurring after 6 January and extends up to and including the Tuesday before the beginning of Lent; it begins

again on the Monday after Pentecost Sunday and ends before First Vespers (Evening Prayer I) of the First Sunday of Advent.

During these times of the year there is used the series of formularies given for the Sundays and weekdays of this time both in the Missal and in the Liturgy of the Hours (Vols. III-IV).

VII. Rogation Days and Ember Days

45. On Rogation and Ember Days the Church is accustomed to entreat the Lord for the various needs of humanity, especially for the fruits of the earth and for human labor, and to give thanks to him publicly.

46. In order that the Rogation Days and Ember Days may be adapted to the different regions and different needs of the faithful, the Conferences of Bishops should arrange the time and manner in which they are held.

Consequently, concerning their duration, whether they are to last one or more days, or be repeated in the course of the year, norms are to be established by the competent authority, taking into consideration local needs.

47. The Mass for each day of these celebrations should be chosen from among the Masses for Various Needs, and should be one which is more particularly appropriate to the purpose of the supplications.

CHAPTER II
THE CALENDAR

TITLE I—THE CALENDAR
AND CELEBRATIONS TO BE INSCRIBED IN IT

48. The ordering of the celebration of the liturgical year is governed by a calendar, which is either general or particular, depending on whether it has been laid down for the use of the entire Roman Rite, or for the use of a Particular Church or religious family.

49. In the General Calendar is inscribed both the entire cycle of celebrations of the mystery of salvation in the Proper of Time, and that of those Saints who have universal significance and therefore are obligatorily celebrated by everyone, and of other Saints who demonstrate the universality and continuity of sainthood within the People of God.

Particular calendars, on the other hand, contain celebrations of a more proper character, appropriately combined organically with the general cycle.¹⁵ For individual Churches or religious families show special honor to those Saints who are proper to them for some particular reason.

Particular calendars, however, are to be drawn up by the competent authority and approved by the Apostolic See.

50. In drawing up a particular calendar, attention should be paid to the following:

a) The Proper of Time, that is, the cycle of Times, Solemnities, and Feasts by which the mystery of redemption is unfolded and honored during the liturgical year, must always be kept intact and enjoy its rightful preeminence over particular celebrations.

b) Proper celebrations must be combined organically with universal celebrations, with attention to the rank and precedence indicated for each in the Table of Liturgical Days. So that particular calendars not be overburdened, individual Saints should have only one celebration in the course of the liturgical year, although, where pastoral reasons recommend it, there may be another celebration in the form of an Optional Memorial marking the *translatio* or *inventio* of the bodies of Patron Saints or Founders of Churches or of religious families.

c) Celebrations granted by indult should not duplicate other celebrations already occurring in the cycle of the mystery of salvation, nor should their number be increased out of proportion.

51. Although it is appropriate for each diocese to have its own Calendar and Proper for the Office and Mass, there is nevertheless nothing to prevent entire provinces, regions, nations, or even larger areas, having Calendars and Propers in common, prepared by cooperation among all concerned.

This principle may also be similarly observed in the case of religious calendars for several provinces under the same civil jurisdiction.

52. A particular calendar is prepared by the insertion in the General Calendar of proper Solemnities, Feasts and Memorials, that is:

a) in a diocesan calendar, besides celebrations of Patrons and of the dedication of the Cathedral church, the Saints and Blessed who have special connections with the diocese, e.g. by their birth, residence over a long period, or their death;

¹⁵ Cf. Sacred Congregation for Divine Worship, Instruction *Calendaria particularia*, 24 June 1970: *Acta Apostolicae Sedis* 62 (1970), pp. 651-663.

b) in a religious calendar, besides celebrations of the Title, the Founder and the Patron, those Saints and Blesseds who were members of that religious family or had a special relationship with it;

c) in calendars for individual churches, besides the proper celebrations of the diocese or religious family, celebrations proper to the church that are listed in the Table of Liturgical Days, and Saints whose body is kept in the church. Members of religious families, too, join the community of the local Church in celebrating the anniversary of the dedication of the Cathedral church and the principal Patrons of the place and of the wider region where they live.

53. When a diocese or religious family has the distinction of having many Saints and Blesseds, care must be taken so that the calendar of the entire diocese or entire institute does not become overburdened. Consequently:

a) A common celebration can, first of all, be held of all the Saints and Blesseds of a diocese or religious family, or of some category among them.

b) Only the Saints and Blesseds of particular significance for the entire diocese or the entire religious family should be inscribed in the calendar as an individual celebration.

c) The other Saints or Blesseds should be celebrated only in those places with which they have closer ties or where their bodies are kept.

54. Proper celebrations should be inscribed in the Calendar as Obligatory or Optional Memorials, unless other provisions have been made for them in the Table of Liturgical Days, or there are special historical or pastoral reasons. There is no reason, however, why some celebrations may not be observed in certain places with greater solemnity than in the rest of the diocese or religious family.

55. Celebrations inscribed in a particular calendar must be observed by all who are bound to follow that calendar and may only be removed from the calendar or changed in rank with the approval of the Apostolic See.

TITLE II—THE PROPER DAY FOR CELEBRATIONS

56. The Church's practice has been to celebrate the Saints on their "birthday," a practice that it is appropriate to follow when proper celebrations are inscribed in particular calendars.

However, even though proper celebrations have special importance for individual particular Churches or individual religious families, it is greatly desirable that there be as much unity as possible in the celebration of Solemnities, Feasts and Obligatory Memorials inscribed in the General Calendar.

Consequently in inscribing proper celebrations in a particular calendar, the following should be observed:

a) Celebrations that are also listed in the General Calendar are to be inscribed on the same date in a particular calendar, with a change if necessary in the rank of celebration.

The same must be observed with regard to a diocesan or religious calendar for the inscription of celebrations proper to a single church.

b) Celebrations of Saints not found in the General Calendar should be assigned to their "birthday." If this is not known, the celebrations should be assigned to a date proper to the Saint for some other reason, e.g., the date of ordination or of the *inventio* or *translatio* of the Saint's body; otherwise to a day that is free from other celebrations in the particular Calendar.

c) If, on the other hand, the "birthday" or other proper day is impeded by another obligatory celebration, even of lower rank, in the General Calendar or in a particular calendar, the celebration should be assigned to the closest date not so impeded.

d) However, if it is a question of celebrations that for pastoral reasons cannot be transferred to another date, the impeding celebration must itself be transferred.

e) Other celebrations, termed celebrations by indult, should be inscribed on a date more pastorally appropriate.

f) In order that the cycle of the liturgical year shine forth in all its clarity, but that the celebration of the Saints not be permanently impeded, dates that usually fall during Lent and the Octave of Easter, as well as the weekdays from 17 December to 31 December, should remain free of any particular celebration, unless it is a question of Obligatory Memorials, of Feasts found in the Table of Liturgical Days under no. 8: a, b, c, d, or of Solemnities that cannot be transferred to another time of the year.

The Solemnity of Saint Joseph, where it is observed as a Holy Day of Obligation, should it fall on Palm Sunday of the Lord's Passion, is anticipated on the preceding Saturday, 18 March. Where, on the other hand, it is not observed as a Holy Day of Obligation, it may be transferred by the Conference of Bishops to another day outside Lent.

57. If any Saints or Blesseds are inscribed together in the Calendar, they are always celebrated together, whenever their celebrations are of equal rank, even though one or more of them may be more proper. If, however, the celebration of one or more of these Saints or Blesseds is of a higher rank, the Office of this or those Saints or Blessed alone is celebrated and the celebration of the others is omitted, unless it is appropriate to assign them to another date in the form of an Obligatory Memorial.

58. For the pastoral good of the faithful, it is permitted to observe on Sundays in Ordinary Time those celebrations that fall during the week and that are agreeable to the devotion of the faithful, provided the celebrations rank above that Sunday in the Table of Liturgical Days. The Mass of such celebrations may be used at all the celebrations of Mass at which the people are present.

59. Precedence among liturgical days, as regards their celebration, is governed solely by the following Table.

TABLE OF LITURGICAL DAYS
according to their order of precedence

I

1. The Paschal Triduum of the Passion and Resurrection of the Lord.
2. The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost.
Sundays of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday up to and including Thursday.
Days within the Octave of Easter.
3. Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary or of Saints.
The Commemoration of All the Faithful Departed.

4. Proper Solemnities, namely:

- a) The Solemnity of the principal Patron of the place, city or state.
- b) The Solemnity of the dedication and of the anniversary of the dedication of one's own church.
- c) The Solemnity of the Title of one's own church.
- d) The Solemnity either of the Title or of the Founder or of the principal Patron of an Order or Congregation.

II

- 5. Feasts of the Lord inscribed in the General Calendar.
- 6. Sundays of Christmas Time and the Sundays in Ordinary Time.
- 7. Feasts of the Blessed Virgin Mary and of the Saints in the General Calendar.
- 8. Proper Feasts, namely:
 - a) The Feast of the principal Patron of the diocese.
 - b) The Feast of the anniversary of the dedication of the cathedral church.
 - c) The Feast of the principal Patron of a region or province, or a country, or of a wider territory.
 - d) The Feast of the Title, Founder, or principal Patron of an Order or Congregation and of a religious province, without prejudice to the prescriptions given under no. 4.
 - e) Other Feasts proper to an individual church.
 - f) Other Feasts inscribed in the Calendar of each diocese or Order or Congregation.
- 9. Weekdays of Advent from 17 December up to and including 24 December.
Days within the Octave of Christmas.
Weekdays of Lent.

III

- 10. Obligatory Memorials in the General Calendar.
- 11. Proper Obligatory Memorials, namely:
 - a) The Memorial of a secondary Patron of the place, diocese, region, or religious province.
 - b) Other Obligatory Memorials inscribed in the Calendar of each diocese, or Order or Congregation.
- 12. Optional Memorials, which, however, may be celebrated, in the special manner described in the *General Instruction of the Roman Missal* and of the Liturgy of the Hours, even on the days listed in no. 9.
In the same manner Obligatory Memorials may be celebrated as Optional Memorials if they happen to fall on Lenten weekdays.
- 13. Weekdays of Advent up to and including 16 December.
Weekdays of Christmas Time from 2 January until the Saturday after the Epiphany.
Weekdays of the Easter Time from Monday after the Octave of Easter up to and including the Saturday before Pentecost.
Weekdays in Ordinary Time.
- 60. If several celebrations fall on the same day, the one that holds the highest rank according to the Table of Liturgical Days is observed. However, a Solemnity impeded by a

liturgical day that takes precedence over it should be transferred to the closest day not listed under nos. 1-8 in the Table of Precedence, provided that what is laid down in no. 5 is observed. As to the Solemnity of the Annunciation of the Lord, whenever it falls on any day of Holy Week, it shall always be transferred to the Monday after the Second Sunday of Easter.

Other celebrations are omitted in that year.

61. Should on the other hand, Vespers (Evening Prayer) of the current day's Office and First Vespers (Evening Prayer I) of the following day be assigned for celebration on the same day, then Vespers (Evening Prayer) of the celebration with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Vespers (Evening Prayer) of the current day takes precedence.



GENERAL ROMAN CALENDAR

JANUARY

Cal.	1	The Octave Day of the Nativity of the Lord SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD	Solemnity
IV	2	Sts. Basil the Great and Gregory Nazianzen, Bishops and Doctors of the Church	Memorial
III	3	<i>The Most Holy Name of Jesus*</i>	
Eve	4		
Nones	5		
VIII	6	THE EPIPHANY OF THE LORD	Solemnity
VII	7	<i>St. Raymond of Penyafort, Priest</i>	
VI	8		
V	9		
IV	10		
III	11		
Eve	12		
Ides	13	<i>St. Hilary, Bishop and Doctor of the Church</i>	
XIX	14		
XVIII	15		
XVII	16		
XVI	17	St. Anthony, Abbot	Memorial
XV	18		
XIV	19		
XIII	20	<i>St. Fabian, Pope and Martyr</i> <i>St. Sebastian, Martyr</i>	
XII	21	St. Agnes, Virgin and Martyr	Memorial
XI	22	<i>St. Vincent, Deacon and Martyr</i>	
X	23		
IX	24	St. Francis de Sales, Bishop and Doctor of the Church	Memorial
VIII	25	THE CONVERSION OF ST. PAUL, THE APOSTLE	Feast
VII	26	Sts. Timothy and Titus, Bishops	Memorial
VI	27	<i>St. Angela Merici, Virgin</i>	
V	28	St. Thomas Aquinas, Priest and Doctor of the Church	Memorial
IV	29		
III	30		
Eve	31	St. John Bosco, Priest	Memorial
		Sunday after 6 January: THE BAPTISM OF THE LORD	Feast

When the Solemnity of the Epiphany is transferred to the Sunday that occurs on 7 or 8 January, the Feast of the Baptism of the Lord is celebrated on the following Monday.

*When the rank of the celebration is not indicated, it is an Optional Memorial.

FEBRUARY

Cal.	1		
IV	2	THE PRESENTATION OF THE LORD	Feast
III	3	<i>St. Blaise, Bishop and Martyr</i> <i>St. Ansgar, Bishop</i>	
Eve	4		
Nones	5	St. Agatha, Virgin and Martyr	Memorial
VIII	6	St. Paul Miki and Companions, Martyrs	Memorial
VII	7		
VI	8	<i>St. Jerome Emiliani</i> <i>St. Josephine Bakhita, Virgin</i>	
V	9		
IV	10	St. Scholastica, Virgin	Memorial
III	11	<i>Our Lady of Lourdes</i>	
Eve	12		
Ides	13		
XVI	14	Sts. Cyril, Monk, and Methodius, Bishop	Memorial
XV	15		
XIV	16		
XIII	17	<i>The Seven Holy Founders of the Servite Order</i>	
XII	18		
XI	19		
X	20		
IX	21	<i>St. Peter Damian, Bishop and Doctor of the Church</i>	
VIII	22	THE CHAIR OF ST. PETER THE APOSTLE	Feast
VII	23	St. Polycarp, Bishop and Martyr	Memorial
VI	24		
V	25		
IV	26		
III	27		
Eve	28		

MARCH

Cal.	1		
VI	2		
V	3		
IV	4	<i>St. Casimir</i>	
III	5		
Eve	6		
Nones	7	Sts. Perpetua and Felicity, Martyrs	Memorial
VIII	8	<i>St. John of God, Religious</i>	
VII	9	<i>St. Frances of Rome, Religious</i>	
VI	10		
V	11		
IV	12		
III	13		
Eve	14		
Ides	15		
XVII	16		
XVI	17	<i>St. Patrick, Bishop</i>	
XV	18	<i>St. Cyril of Jerusalem, Bishop and Doctor of the Church</i>	
XIV	19	ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY	Solemnity
XIII	20		
XII	21		
XI	22		
X	23	<i>St. Turibius of Mogrovejo, Bishop</i>	
IX	24		
VIII	25	THE ANNUNCIATION OF THE LORD	Solemnity
VII	26		
VI	27		
V	28		
IV	29		
III	30		
Eve	31		

APRIL

Cal.	1		
IV	2	<i>St. Francis of Paola, Hermit</i>	
III	3		
Eve	4	<i>St. Isidore, Bishop and Doctor of the Church</i>	
Nones	5	<i>St. Vincent Ferrer, Priest</i>	
VIII	6		Memorial
VII	7	<i>St. John Baptist de la Salle, Priest</i>	
VI	8		
V	9		
IV	10		Memorial
III	11	<i>St. Stanislaus, Bishop and Martyr</i>	
Eve	12		
Ides	13	<i>St. Martin I, Pope and Martyr</i>	
XVIII	14		
XVII	15		
XVI	16		
XV	17		
XIV	18		
XIII	19		
XII	20		
XI	21	<i>St. Anselm, Bishop and Doctor of the Church</i>	
X	22		
IX	23	<i>St. George, Martyr</i> <i>St. Adalbert, Bishop and Martyr</i>	
VIII	24	<i>St. Fidelis of Sigmaringen, Priest and Martyr</i>	Feast
VII	25	ST. MARK, EVANGELIST	
VI	26		
V	27		
IV	28	<i>St. Peter Chanel, Priest and Martyr</i> <i>St. Louis Grignion de Montfort, Priest</i>	
III	29	<i>St. Catherine of Siena, Virgin and Doctor of the Church</i>	Memorial
Eve	30	<i>St. Pius V, Pope</i>	

MAY

Cal.	1	<i>St. Joseph the Worker</i>	
VI	2	St. Athanasius, Bishop and Doctor of the Church	Memorial
V	3	STS. PHILIP AND JAMES; APOSTLES	Feast
IV	4		
III	5		
Eve	6		
Nones	7		
VIII	8		
VII	9		
VI	10		
V	11		
IV	12	<i>Sts. Nereus and Achilleus, Martyrs</i> <i>St. Pancras, Martyr</i>	
III	13	<i>Our Lady of Fatima</i>	Feast
Eve	14	ST. MATTHIAS, APOSTLE	
Ides	15		
XVII	16		
XVI	17		
XV	18	<i>St. John I, Pope and Martyr</i>	
XIV	19		
XIII	20	<i>St. Bernardine of Siena, Priest</i>	
XII	21	<i>St. Christopher Magallanes, Priest, and Companions, Martyrs</i>	
XI	22	<i>St. Rita of Cascia, Religious</i>	
X	23		
IX	24		
VIII	25	<i>St. Bede the Venerable, Priest and Doctor of the Church</i> <i>St. Gregory VII, Pope</i> <i>St. Mary Magdalene de' Pazzi, Virgin</i>	Memorial
VII	26	St. Philip Neri, Priest	
VI	27	<i>St. Augustine of Canterbury, Bishop</i>	
V	28		
IV	29		
III	30		
Eve	31	THE VISITATION OF THE BLESSED VIRGIN MARY	Feast
		First Sunday after Pentecost	
		THE MOST HOLY TRINITY	Solemnity
		Thursday after the Most Holy Trinity	
		THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)	Solemnity

JUNE

Cal.	1	St. Justin, Martyr	Memorial
IV	2	<i>Sts. Marcellinus and Peter, Martyrs</i>	
III	3	St. Charles Lwanga and Companions, Martyrs	Memorial
Eve	4		
Nones	5	St. Boniface, Bishop and Martyr	Memorial
VIII	6	<i>St. Norbert, Bishop</i>	
VII	7		
VI	8		
V	9	<i>St. Ephrem, Deacon and Doctor of the Church</i>	
IV	10		
III	11	St. Barnabas, Apostle	Memorial
Eve	12		
Ides	13	St. Anthony of Padua, Priest and Doctor of the Church	Memorial
XVIII	14		
XVII	15		
XVI	16		
XV	17		
XIV	18		
XIII	19	<i>St. Romuald, Abbot</i>	
XII	20		
XI	21	St. Aloysius Gonzaga, Religious	Memorial
X	22	<i>St. Paulinus of Nola, Bishop</i> <i>Sts. John Fisher, Bishop, and Thomas More, Martyrs</i>	
IX	23		
VIII	24	THE NATIVITY OF ST JOHN THE BAPTIST	Solemnity
VII	25		
VI	26		
V	27	<i>St. Cyril of Alexandria, Bishop and Doctor of the Church</i>	
IV	28	St. Irenaeus, Bishop and Martyr	Memorial
III	29	STS. PETER AND PAUL, APOSTLES	Solemnity
Eve	30	<i>The First Martyrs of Holy Roman Church</i>	
		Friday after the Second Sunday after Pentecost	
		THE MOST SACRED HEART OF JESUS	Solemnity
		Saturday after the Second Sunday after Pentecost	
		The Immaculate Heart of the Blessed Virgin Mary	Memorial

JULY

Cal.	1		
VI	2		
V	3	ST. THOMAS, APOSTLE	Feast
IV	4	<i>St. Elizabeth of Portugal</i>	
III	5	<i>St. Anthony Zaccaria, Priest</i>	
Eve	6	<i>St. Maria Goretti, Virgin and Martyr</i>	
Nones	7		
VIII	8		
VII	9	<i>St. Augustine Zhao Rong, Priest, and Companions, Martyrs</i>	
VI	10		
V	11	St. Benedict, Abbot	Memorial
IV	12		
III	13	<i>St. Henry</i>	
Eve	14	<i>St. Camillus de Lellis, Priest</i>	
Ides	15	St. Bonaventure, Bishop and Doctor of the Church	Memorial
XVII	16	<i>Our Lady of Mount Carmel</i>	
XVI	17		
XV	18		
XIV	19		
XIII	20	<i>St. Apollinaris, Bishop and Martyr</i>	
XII	21	<i>St. Lawrence of Brindisi, Priest and Doctor of the Church</i>	
XI	22	St. Mary Magdalene	Memorial
X	23	<i>St. Bridget, Religious</i>	
IX	24	<i>St. Sharbel Makhūf, Priest</i>	
VIII	25	ST. JAMES, APOSTLE	Feast
VII	26	Sts. Joachim and Anne, Parents of the Blessed Virgin Mary	Memorial
VI	27		
V	28		
IV	29	St. Martha	Memorial
III	30	<i>St. Peter Chrysologus, Bishop and Doctor of the Church</i>	
Eve	31	St. Ignatius of Loyola, Priest	Memorial

AUGUST

Cal.	1	St. Alphonsus Liguori, Bishop and Doctor of the Church	Memorial
IV	2	<i>St. Eusebius of Vercelli, Bishop</i> <i>St. Peter Julian Eymard, Priest</i>	
III	3		Memorial
Eve	4	St. John Vianney, Priest	
Nones	5	<i>The Dedication of the Basilica of St. Mary Major</i>	Feast
VIII	6	THE TRANSFIGURATION OF THE LORD	
VII	7	<i>St. Sixtus II, Pope, and Companions, Martyrs</i> <i>St. Cajetan, Priest</i>	Memorial
VI	8	St. Dominic, Priest	
V	9	<i>St. Teresa Benedicta of the Cross, Virgin and Martyr</i>	Feast
IV	10	ST. LAWRENCE, DEACON AND MARTYR	Memorial
III	11	St. Clare, Virgin	
Eve	12	<i>St. Jane Frances de Chantal, Religious</i>	
Ides	13	<i>Sts. Pontian, Pope, and Hippolytus, Priest, Martyrs</i>	Memorial
XIX	14	St. Maximilian Mary Kolbe, Priest and Martyr	Solemnity
XVIII	15	THE ASSUMPTION OF THE BLESSED VIRGIN MARY	
XVII	16	<i>St. Stephen of Hungary</i>	
XVI	17		
XV	18		
XIV	19	<i>St. John Eudes, Priest</i>	Memorial
XIII	20	St. Bernard, Abbot and Doctor of the Church	Memorial
XII	21	St. Pius X, Pope	Memorial
XI	22	The Queenship of the Blessed Virgin Mary	
X	23	<i>St. Rose of Lima, Virgin</i>	Feast
IX	24	ST. BARTHOLOMEW, APOSTLE	
VIII	25	<i>St. Louis</i> <i>St. Joseph Calasanz, Priest</i>	
VII	26		Memorial
VI	27	St. Monica	Memorial
V	28	St. Augustine, Bishop and Doctor of the Church	Memorial
IV	29	The Passion of St. John the Baptist	
III	30		
Eve	31		

SEPTEMBER

Cal.	1		
IV	2		
III	3	St. Gregory the Great, Pope and Doctor of the Church	Memorial
Eve	4		
Nones	5		
VIII	6		
VII	7		
VI	8	THE NATIVITY OF THE BLESSED VIRGIN MARY	Feast
V	9	<i>St. Peter Claver, Priest</i>	
IV	10		
III	11		
Eve	12	<i>The Most Holy Name of Mary</i>	
Ides	13	St. John Chrysostom, Bishop and Doctor of the Church	Memorial
XVIII	14	THE EXALTATION OF THE HOLY CROSS	Feast
XVII	15	Our Lady of Sorrows	Memorial
XVI	16	Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs	Memorial
XV	17	<i>St. Robert Bellarmine, Bishop and Doctor of the Church</i>	
XIV	18		
XIII	19	<i>St. Januarius, Bishop and Martyr</i>	
XII	20	Sts. Andrew Kim Tae-gŏn, Priest, Paul Chŏng Ha-sang, and Companions, Martyrs	Memorial
XI	21	ST. MATTHEW, APOSTLE AND EVANGELIST	Feast
X	22		
IX	23	<i>St. Pius of Pietrelcina, Priest</i>	
VIII	24		
VII	25		
VI	26	<i>Sts. Cosmas and Damian, Martyrs</i>	
V	27	St. Vincent de Paul, Priest	Memorial
IV	28	<i>St. Wenceslaus, Martyr</i> <i>St. Lawrence Ruiz and Companions, Martyrs</i>	
III	29	STs. MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS	Feast
Eve	30	St. Jerome, Priest and Doctor of the Church	Memorial

OCTOBER

Cal.	1	St. Thérèse of the Child Jesus, Virgin and Doctor of the Church	Memorial
VI	2	The Holy Guardian Angels	Memorial
V	3		
IV	4	St. Francis of Assisi	Memorial
III	5		
Eve	6	<i>St. Bruno, Priest</i>	
Nones	7	Our Lady of the Rosary	Memorial
VIII	8		
VII	9	<i>St. Denis, Bishop, and Companions, Martyrs</i> <i>St. John Leonardi, Priest</i>	
VI	10		
V	11		
IV	12		
III	13		
Eve	14	<i>St. Callistus I, Pope and Martyr</i>	
Ides	15	St. Teresa of Jesus, Virgin and Doctor of the Church	Memorial
XVII	16	<i>St. Hedwig, Religious</i> <i>St. Margaret Mary Alacoque, Virgin</i>	
XVI	17	St. Ignatius of Antioch, Bishop and Martyr	Memorial
XV	18	ST. LUKE, EVANGELIST	Feast
XIV	19	<i>Sts. John de Brébeuf and Isaac Jogues, Priests, and</i> <i>Companions, Martyrs</i> <i>St. Paul of the Cross, Priest</i>	
XIII	20		
XII	21		
XI	22		
X	23	<i>St. John of Capestrano, Priest</i>	
IX	24	<i>St. Anthony Mary Claret, Bishop</i>	
VIII	25		
VII	26		
VI	27		
V	28	STS. SIMON AND JUDE, APOSTLES	Feast
IV	29		
III	30		
Eve	31		

NOVEMBER

Cal.	1	ALL SAINTS	Solemnity
IV	2	THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS' DAY)	
III	3	<i>St. Martin de Porres, Religious</i>	
Eve	4	St. Charles Borromeo, Bishop	Memorial
Nones	5		
VIII	6		
VII	7		
VI	8		
V	9	THE DEDICATION OF THE LATERAN BASILICA	Feast
IV	10	St. Leo the Great, Pope and Doctor of the Church	Memorial
III	11	St. Martin of Tours, Bishop	Memorial
Eve	12	St. Josaphat, Bishop and Martyr	Memorial
Ides	13		
XVIII	14		
XVII	15	<i>St. Albert the Great, Bishop and Doctor of the Church</i>	
XVI	16	<i>St. Margaret of Scotland</i> <i>St. Gertrude, Virgin</i>	
XV	17	St. Elizabeth of Hungary, Religious	Memorial
XIV	18	<i>The Dedication of the Basilicas of Sts Peter and Paul, Apostles</i>	
XIII	19		
XII	20		
XI	21	The Presentation of the Blessed Virgin Mary	Memorial
X	22	St. Cecilia, Virgin and Martyr	Memorial
IX	23	<i>St. Clement I, Pope and Martyr</i> <i>St. Columban, Abbot</i>	
VIII	24	St. Andrew Dũng-Lạc, Priest, and Companions, Martyrs	Memorial
VII	25	<i>St. Catherine of Alexandria, Virgin and Martyr</i>	
VI	26		
V	27		
IV	28		
III	29		
Eve	30	ST. ANDREW, APOSTLE	Feast

Last Sunday in Ordinary Time:

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

Solemnity

DECEMBER

Cal.	1		
IV	2		
III	3	St. Francis Xavier, Priest	Memorial
Eve	4	<i>St. John Damascene, Priest and Doctor of the Church</i>	
Nones	5		
VIII	6	<i>St. Nicholas, Bishop</i>	
VII	7	St. Ambrose, Bishop and Doctor of the Church	Memorial
VI	8	THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY	Solemnity
V	9	<i>St. Juan Diego Cuauhtlatoatzin</i>	
IV	10		
III	11	<i>St. Damasus I, Pope</i>	
Eve	12	<i>Our Lady of Guadalupe</i>	
Ides	13	St. Lucy, Virgin and Martyr	Memorial
XIX	14	St. John of the Cross, Priest and Doctor of the Church	Memorial
XVIII	15		
XVII	16		
XVI	17		
XV	18		
XIV	19		
XIII	20		
XII	21	<i>St. Peter Canisius, Priest and Doctor of the Church</i>	
XI	22		
X	23	<i>St. John of Kanty, Priest</i>	
IX	24		
VIII	25	THE NATIVITY OF THE LORD (CHRISTMAS)	Solemnity
VII	26	ST. STEPHEN, THE FIRST MARTYR	Feast
VI	27	ST. JOHN, APOSTLE AND EVANGELIST	Feast
V	28	THE HOLY INNOCENTS, MARTYRS	Feast
IV	29	<i>St. Thomas Becket, Bishop and Martyr</i>	
III	30		
Eve	31	<i>St. Sylvester I, Pope</i>	

Sunday within the Octave of the Nativity, or, if there is no Sunday, 30 December:

THE HOLY FAMILY OF JESUS, MARY, AND JOSEPH

Feast

TABLE OF DATES of the Principal Celebrations of the Liturgical Year

A.D.	Sunday Letter	Sunday Cycle	Ash Wednesday	Easter	Ascension	Pentecost	Weeks in Ordinary Time				First Sunday of Advent
							Before Lent		After Easter Time		
							Up Until	Week	From	From Week	
2000*	b A	B - C	8 March	23 April	1 June	11 June	7 March	9	12 June	10	3 December
2001	g	C - A	28 February	15 April	24 May	3 June	27 February	8	4 June	9	2 December
2002	f	A - B	13 February	31 March	9 May	19 May	12 February	5	20 May	7	1 December
2003	e	B - C	5 March	20 April	29 May	8 June	4 March	8	9 June	10	30 November
2004*	d c	C - A	25 February	11 April	20 May	30 May	24 February	7	31 May	9	28 November
2005	b	A - B	9 February	27 March	5 May	15 May	8 February	5	16 May	7	27 November
2006	A	B - C	1 March	16 April	25 May	4 June	28 February	8	5 June	9	3 December
2007	g	C - A	21 February	8 April	17 May	27 May	20 February	7	28 May	8	2 December
2008*	f e	A - B	6 February	23 March	1 May	11 May	5 February	4	12 May	6	30 November
2009	d c	B - C	25 February	12 April	21 May	31 May	24 February	7	1 June	9	29 November
2010	c	C - A	17 February	4 April	13 May	23 May	16 February	6	24 May	8	28 November
2011	b	A - B	9 March	24 April	2 June	12 June	8 March	9	13 June	11	27 November
2012*	A g	B - C	22 February	8 April	17 May	27 May	21 February	7	28 May	8	2 December
2013	f	C - A	13 February	31 March	9 May	19 May	12 February	5	20 May	7	1 December
2014	e	A - B	5 March	20 April	29 May	8 June	4 March	8	9 June	10	30 November
2015	d	B - C	18 February	5 April	14 May	24 May	17 February	6	25 May	8	29 November
2016*	c b	C - A	10 February	27 March	5 May	15 May	9 February	5	16 May	7	27 November
2017	A	A - B	1 March	16 April	25 May	4 June	28 February	8	5 June	9	3 December
2018	g	B - C	14 February	1 April	10 May	20 May	13 February	6	21 May	7	2 December
2019	f	C - A	6 March	21 April	30 May	9 June	5 March	8	10 June	10	1 December
2020*	e d	A - B	26 February	12 April	21 May	31 May	25 February	7	1 June	9	29 November
2021	c	B - C	17 February	4 April	13 May	23 May	16 February	6	24 June	8	28 November
2022	b	C - A	2 March	17 April	26 May	5 June	1 March	8	6 June	10	27 November
2023	A	A - B	22 February	9 April	18 May	28 May	21 February	7	29 May	8	3 December

* Leap Year