

RUBRICS OF THE ROMAN BREVIARY AND MISSAL

(according to the 1962 editions)



ROMANITAS PRESS

RUBRICS
OF THE ROMAN BREVIARY
AND MISSAL

With the *Motu Proprio* of Pope John XXIII
and Other Pertinent Documents
Calendar

Tables of Occurrence and Concurrence
List of Changes in Breviary, Missal and Martyrology
and Analytical Index

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CONTENTS

	PAGE
APOSTOLIC LETTER OF POPE JOHN XXIII GIVEN OF HIS OWN ACCORD: THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL IS APPROVED	10
GENERAL DECREE OF THE SACRED CONGREGATION OF RITES PRO- MULGATING THE NEW CODE OF THE RUBRICS OF THE ROMAN BREVIARY AND MISSAL	13
RUBRICS OF THE ROMAN BREVIARY AND MISSAL. Nos. 1-530 . . .	14
Part 1: <i>General rubrics</i> . Nos. 1-137	14
I. General norms. Nos. 1-3	14
II. The liturgical day in general. Nos. 4-8	14
III. Sundays. Nos. 9-20	15
IV. Ferias. Nos. 21-27	17
V. Vigils. Nos. 28-34	18
VI. Feasts and calendar	
A) Nature and classification of feasts. Nos. 35-47 .	19
B) The calendar and the feasts to be inscribed in it. Nos. 48-58	21
C) The proper day of feasts. Nos. 59-62 . . .	23
VII. Octaves	
A) Octaves in general. Nos. 63-65	24
B) Octaves of the 1st class. No. 66	24
C) Octave of the 2nd class. Nos. 67-70 . . .	24
VIII. The seasons of the year	
A) The season of Advent. No. 71	25
B) Christmastide. No. 72	25
C) The season of Septuagesima. No. 73 . . .	25
D) The Lenten season. Nos. 74-75	25
E) Paschaltide. No. 76	26
F) The season "throughout the year." No. 77 .	26
IX. The Saturday celebration of the Blessed Virgin Mary. Nos. 78-79	26
X. The greater and lesser Litanies	
A) The greater Litanies. Nos. 80-86	27
B) The lesser Litanies or Rogation Days. Nos. 87-90	27

XI.	The precedence of liturgical days. No. 91	28
XII.	The occurrence of liturgical days. No. 92-94	31
XIII.	The accidental occurrence of liturgical days and their transference. Nos. 95-99	31
XIV.	The perpetual occurrence of liturgical days and their reassignment. Nos. 100-102	32
XV.	The concurrence of liturgical days. Nos. 103-105	33
XVI.	Commemorations. Nos. 106-114	33
XVII.	The conclusion of prayers. Nos. 115-116	35
XVIII.	The colors of the vestments	
	A) The colors of the vestments in general. Nos. 117-118	36
	B) White. Nos. 119-122	36
	C) Red. Nos. 123-126	37
	D) Green. No. 127	38
	E) Violet. Nos. 128-131	38
	F) Black. No. 132	39
XIX.	What vestments are to be worn. Nos. 133-137	39
Part 2:	<i>General rubrics of the Roman Breviary.</i> Nos. 138-268	41
I.	General norms. Nos. 138-141	41
II.	The time for saying the canonical Hours. Nos. 142- 147	41
III.	The calendar to be followed in the recitation of the Divine Office. Nos. 148-157	42
IV.	The arrangement of the Divine Office	
	A) The arrangement of the Divine Office in gen- eral. Nos. 158-164	44
	B) The Sunday Office. Nos. 165-166	45
	C) The festive Office. No. 167	46
	D) The semifestive Office. No. 168	46
	E) The ordinary Office. No. 169	46
	F) The ferial Office. Nos. 170-171	47
	G) Certain peculiarities in the arrangement of the Divine Office. Nos. 172-177	48
V.	The various parts of the Office	
	A) The beginning and the end of the Hours. Nos. 178-180	49
	B) The conclusion of the Office. No. 181	50
	C) The invitatory. Nos. 182-184	50

D)	Hymns. Nos. 185-189	50
E)	Antiphons. Nos. 190-195	51
F)	Psalms and canticles. Nos. 196-202	51
G)	The Athanasian creed. No. 203	52
H)	Verses. Nos. 204-207	52
I)	The absolutions and blessings before the lessons. Nos. 208-210	53
L)	Lessons at Matins	
I.	The lessons in general. Nos. 211-216	53
II.	Lessons in an Office of three nocturns. Nos. 217-219	54
III.	Lessons in an Office of one nocturn. Nos. 220-222	54
IV.	Certain peculiarities concerning the lessons. Nos. 223-225	55
M)	The responsories after the lessons of Matins	
I.	The responsories in general. Nos. 226-231	56
II.	The responsories in Offices of three nocturns. No. 232	56
III.	The responsories in Offices of one nocturn. Nos. 233-236	56
N)	The hymn <i>Te Deum</i> . Nos. 237-239	57
O)	The little chapters, and the short-lesson at Prime. Nos. 240-242	58
P)	The short responsories of the little Hours. Nos. 243-245	58
Q)	Collects. Nos. 246-249	59
R)	Commemorations. Nos. 250-259	59
S)	The <i>preces</i> . No. 260	61
VI.	When to make the sign of the cross, stand, kneel and sit in the recitation of the Divine Office. Nos. 261-268	61
Part 3:	<i>General rubrics of the Roman Missal</i> . Nos. 269-530	64
I.	General notions and norms. Nos. 269-273	64
II.	The calendar to be followed in the celebration of the Mass. Nos. 274-284	65
III.	The conventual Mass. Nos. 285-297	67
IV.	The Mass on Sundays and ferias. Nos. 298-300	69

V.	Festive Masses. Nos. 301-305	69
VI.	Votive Masses	
	A) Votive Masses in general. Nos. 306-327	71
	B) Votive Masses of the 1st class	
	I. Votive Masses of the 1st class in general. Nos. 328-330	74
	II. Masses of the dedication in the actual consecration of a church. Nos. 331-334	75
	III. Masses at Eucharistic Congresses. Nos. 335-337	75
	IV. Votive Masses in certain extraordinary celebrations. Nos. 338-340	76
	C) Votive Masses of the 2nd class	
	I. Votive Masses of the 2nd class in general. Nos. 341-344	76
	II. The votive Mass at the solemn blessing of a church or oratory, and at the consecration of an altar. No. 345	77
	III. The Mass of the Rogations on the greater and lesser Litanies. Nos. 346-347	77
	IV. Votive Masses on the occasion of the Forty Hours devotion or some other exposition of the Blessed Sacrament. Nos. 348-355	78
	V. Votive Masses on the external solemnity of feasts. Nos. 356-361	79
	VI. Votive Masses on the day of the coronation of the Pope and on the anniversaries of the Pope and of the diocesan bishop. Nos. 362-365	80
	VII. Votive Mass for a matter of public importance. Nos. 366-368	81
	VIII. The Mass "For the Propagation of the Faith." No. 369	81
	IX. Votive Masses on certain special occasions. Nos. 370-372	82
	X. Votive Masses at shrines. Nos. 373-377	82

	XI. The votive Mass "For Bride and Bridegroom" and the Mass of thanksgiving on the 25th and 50th wedding anniversary. Nos. 378-382	83
	XII. Certain other votive Masses of the 2nd class. No. 383	84
	D) Votive Masses of the 3rd class. Nos. 384-386 .	85
	E) Votive Masses of the 4th class. Nos. 387-389	85
VII.	Masses of the dead	
	A) Masses of the dead in general. Nos. 390-401	86
	B) 1st class Masses of the dead	
	I. 1st class Masses of the dead in general. No. 402	88
	II. The Masses on the day of the Commemoration of All the Faithful Departed. Nos. 403-404	88
	III. The funeral Mass. Nos. 405-409 . . .	88
	C) 2nd class Masses of the dead	
	I. 2nd class Masses of the dead in general. Nos. 410-411	89
	II. Masses for the day of death. No. 412 .	90
	III. The Mass after receiving news of the death. No. 413	90
	IV. The Mass at the final burial of the deceased. No. 414	90
	D) 3rd class Masses of the dead	
	I. 3rd class Masses of the dead in general. Nos. 415-416	90
	II. The Mass on the 3rd, 7th and 30th day from the death or burial. No. 417	91
	III. The Mass "on the anniversary." Nos. 418-419	91
	IV. Masses in cemetery churches and chapels. Nos. 420-421	91
	V. Masses of the dead within the octave of the Commemoration of All the Faithful Departed. No. 422	92
	E) 4th class or "daily" Masses of the dead. No. 423	92

VIII.	The various parts of the Mass	
A)	The psalm <i>Iudica me, Deus</i> , the <i>Confiteor</i> and the incensing of the altar. Nos. 424-426	92
B)	The antiphon at the introit and the <i>Kyrie, eleison</i> . Nos. 427-430	93
C)	The hymn <i>Gloria in excelsis</i> . Nos. 431-432 .	93
D)	The collects	
I.	The collects in general. Nos. 433-441 .	94
II.	The collects in Masses with several lessons. Nos. 442-443	95
III.	Collects to be said under a single conclusion with the collect of the Mass. Nos. 444-446	95
IV.	Ritual collects. Nos. 447-448	96
V.	The collects on the day of the coronation of the Pope and on the anniversaries of the Pope and of the diocesan bishop. Nos. 449-450	96
VI.	The collect for the priest himself on the anniversary of his own ordination to the priesthood. Nos. 451-452 . . .	97
VII.	The collect "For the Propagation of the Faith." No. 453	97
VIII.	The <i>oratio imperata</i> . Nos. 454-460 .	97
IX.	The votive collect. Nos. 461-465 . . .	98
E)	The lessons and the rest up to the gospel. Nos. 466-474	99
F)	The creed. Nos. 475-476	100
G)	The antiphon at the offertory and the secret prayers. Nos. 477-481	100
H)	The preface. Nos. 482-499	101
I)	The Canon of the Mass and the rest to the postcommunion. Nos. 500-506	103
L)	The conclusion of the Mass. Nos. 507-510 .	104
IX.	What is to be said aloud and what silently in the Mass. Nos. 511-516	105
X.	The order of kneeling, sitting and standing at Mass. Nos. 517-524	107
XI.	The preparation of the altar for Mass. Nos. 525-530	109

CALENDAR OF THE ROMAN BREVIARY AND MISSAL

January	110
February	111
March	112
April	113
May	114
June	115
July	116
August	118
September	119
October	120
November	121
December	122
Tables of liturgical days	124
Table of occurrence	128
Table of concurrence	129

CHANGES IN THE ROMAN BREVIARY AND MISSAL TO CONFORM
WITH THE NEW CODE OF RUBRICS

I. Changes in the calendar, Nos. 1-12	130
II. Changes in the Ordinary of the Divine Office, Nos. 13-15	132
III. Changes in the Psalter, Nos. 16-17	133
IV. Changes in the Proper of the Season, Nos. 18-39	133
V. Changes in the Proper of the Saints, Nos. 40-58	141
VI. Changes in the Common of the Saints, Nos. 59-61	151
VII. Changes in the votive Masses and prayers for various intentions, Nos. 62-63	152

CHANGES IN THE ROMAN MARTYROLOGY

I. Changes in the entries of movable feasts and Offices, Nos. 1-10	153
II. Changes in the body of the Martyrology, Nos. 11-61	154

DECLARATION on points to be observed in particular calendars,
starting with the year 1961

163

REGULATIONS for the publishers of liturgical books on produc-
ing editions of the Roman Breviary and Missal according
to the new code of rubrics

165

INDEX OF PRINCIPAL TOPICS in the code of rubrics

168

APOSTOLIC LETTER OF POPE JOHN XXIII

GIVEN OF HIS OWN ACCORD
(MOTU PROPRIO)

THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL IS APPROVED

It has been the constant aim of the Apostolic See, especially since the Council of Trent, to define more accurately and arrange more suitably the body of rubrics by which the Church's public worship is ordered and governed. Thus many things have been emended, changed and added in the course of time. The consequent growth of the system of rubrics has sometimes been unsystematic and detrimental to the original clarity and simplicity of the whole system.

Hence it is not surprising that our predecessor Pope Pius XII, of happy memory, acceding to the wishes of many of the bishops, should have judged it expedient to reduce the rubrics of the Roman Breviary and Missal to a simpler form in certain respects. This simplification was enacted by a decree of the Sacred Congregation of Rites dated March 23, 1955.

Then in the following year, 1956, when preparatory studies were being conducted for a general liturgical reform, our predecessor decided to survey the opinions of the bishops on the liturgical improvement of the Roman Breviary. After duly weighing the answers of the bishops, he judged that it was time to attack the problem of a general and systematic revision of the rubrics of the Breviary and Missal. This question he referred to the special committee of experts who had been appointed to study the general liturgical reform.

Then the problem became ours. After we had decided, under the inspiration of God, to convene an ecumenical council, we turned over in our mind what was to be done about this project begun by

our predecessor. After mature reflection, we came to the conclusion that the more important principles governing a general liturgical reform should be laid before the members of the hierarchy at the forthcoming ecumenical council, but that the above-mentioned improvement of the rubrics of the Breviary and Missal should no longer be put off.

We ourselves, therefore, *of our own accord (motu proprio)* and with full knowledge, have seen fit to approve by our apostolic authority the body of these rubrics of the Roman Breviary and Missal prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid pontifical commission for general liturgical reform. And we decree as follows:

1) We command that, beginning on the first day of January of next year, 1961, all those who follow the Roman rite shall observe the new code of rubrics of the Roman Breviary and Missal arranged under three headings—*General Rubrics*, *General Rubrics of the Roman Breviary* and *General Rubrics of the Roman Missal*—to be published shortly by our Sacred Congregation of Rites. As for those who observe some other Latin rite, they are bound to conform as soon as possible both to the new code of rubrics and to the calendar, in all those things which are not strictly proper to their own rite.

2) On the same day, January 1, 1961, the *General Rubrics* of the Roman Breviary and Missal, as well as the *Additions and Variations* to the rubrics of the Roman Breviary and Missal according to the bull *Divino afflatu* of our predecessor St. Pius X, which have hitherto been prefixed to these books, shall become inoperative. As the provisions of the decree *On the Simplification of the Rubrics* dated March 23, 1955, have been incorporated into this new edition of the rubrics, this general decree of the Sacred Congregation of Rites shall likewise become inoperative. Finally, any decrees and replies on doubtful points issued by the same Congregation which do not agree with this new form of the rubrics shall be abrogated.

3) Likewise, statutes, privileges, indulgences and customs of any kind whatsoever, including those that are centenary and immemorial, even if they are worthy of special and individual mention, shall be revoked if they are opposed to these rubrics.

4) The publishers of liturgical books who are duly approved by the Holy See may prepare new editions of the Roman Breviary

and Missal arranged according to the new code of rubrics. In order to insure the necessary uniformity of the new editions, however, the Sacred Congregation of Rites shall issue special instructions.

5) In the new editions of the Roman Breviary or Missal, the texts of the rubrics mentioned in No. 2 above shall be omitted, and the texts of the new rubrics put in their place. That is, the *General Rubrics* and the *General Rubrics of the Roman Breviary* shall be prefixed to the Breviary; and similarly the *General Rubrics* and the *General Rubrics of the Roman Missal* shall be prefixed to the Missal.

6) Finally, all those whose responsibility it is, shall see to it as soon as possible that the special calendars and propers, whether diocesan or religious, conform to the principles and ideals of the new edition of the rubrics and of the calendar. These calendars and propers are subject to the approval of the Sacred Congregation of Rites.

Having firmly established these points, we consider it fitting to our apostolic office to add some advice.

The fact is that this new arrangement of the rubrics has two effects. On the one hand, the whole structure of the rubrics of the Roman Breviary and Missal is reduced to a better form, distributed in a clearer order and brought together into a single text. On the other hand, some special modifications have also been introduced, by which the Divine Office is somewhat shortened. This shortening was petitioned by very many of the bishops, in view especially of the constantly increasing burden of pastoral cares laid upon many priests. In a fatherly spirit we urge these and all who are bound to the recitation of the Divine Office to make up for any shortening of that Office by greater attentiveness and devotion. Moreover, since the reading of the Fathers of the Church is sometimes cut down to a certain extent, we earnestly exhort all the clergy to be sure to have at hand for reading and meditation the works of the Fathers, which are so full of wisdom and piety.

Now let those things which we have decreed and established by this letter, given of our own accord, be considered as ratified and confirmed, anything to the contrary notwithstanding, including that which is worthy of special and individual mention.

Given at Rome, at St. Peter's, on the twenty-fifth day of the month of July, in the year 1960, the second year of our pontificate.

POPE JOHN XXIII

GENERAL DECREE
OF THE SACRED CONGREGATION OF RITES
Promulgating the New Code of the Rubrics of the
Roman Breviary and Missal

By this general decree the Sacred Congregation of Rites promulgates and declares to have been promulgated the new code of rubrics of the Roman Breviary and Missal, which our Holy Father Pope John XXIII approved and ordered this Sacred Congregation to publish, by the apostolic letter *Rubricarum instructum*, given *motu proprio* on July 25 of this year. This new code is to be inserted into the new editions of the Roman Breviary and Missal and is to be observed by all concerned, beginning January 1 of next year, 1961.

In order that the liturgical books hitherto in use may still be used, there are appended to the code of rubrics the "Variations" by which the present Breviaries and Missals as well as the Martyrology may be adapted.

From the office of the Sacred Congregation of Rites, July 26, 1960.

✠ CAIETANUS Card. CICOGNANI, Ep. Tusculanus, *Praefectus*
L. ✠ S.

Henricus Dante, *a secretis*

RUBRICS

OF THE ROMAN BREVIARY AND MISSAL

PART I

GENERAL RUBRICS

CHAPTER I

GENERAL NORMS

1. The following rubrics are concerned with the Roman rite.
2. By "calendar" is meant both the calendar of the universal Church and particular calendars.
3. The general rubrics which follow apply to Breviary and Missal alike. Exceptions are made to them, however, by means of particular rubrics which occur at certain places in the Breviary and the Missal edited according to these rubrics.

CHAPTER II

THE LITURGICAL DAY IN GENERAL

4. A liturgical day is a day sanctified by liturgical services, especially the sacrifice of the Mass and the Church's public prayer, that is, the Divine Office. It runs from midnight to midnight.
5. Of itself, the celebration of a liturgical day runs from Matins through Compline. There are more solemn days, however, whose Office begins with 1st Vespers on the preceding day.
Finally, there is a liturgical celebration which is not a full celebration but only a *commemoration* in the Office and Mass of the current liturgical day.
6. On each day the celebration is either of a Sunday, or of a feria, or of a vigil, or of a feast, or of an octave, according to the calendar and the precedence of the liturgical days.
7. The precedence among the different liturgical days is determined solely by a special table (No. 91).
8. Liturgical days are of the first, second, third or fourth class.

CHAPTER III SUNDAYS

9. Sunday (*dominica*) is the Lord's day occurring at the beginning of each week.

10. Sundays are of the 1st or the 2nd class.

11. *Sundays of the 1st class* are:

- a) the four Sundays of Advent;
- b) the four Sundays of Lent;
- c) the two Sundays of the Passion;
- d) the Sunday of the Resurrection or Easter Sunday;
- e) Low Sunday;
- f) Pentecost Sunday.

Easter and Pentecost Sundays are likewise feasts of the 1st class with octaves.

12. All other Sundays are of the *2nd class*.

13. The Office of a Sunday begins with 1st Vespers on the Saturday preceding, and ends after Compline of the Sunday.

14. The Sunday is celebrated on its own day, according to the rubrics. The Office and Mass of an impeded Sunday are neither anticipated nor resumed.

15. In a case of occurrence, a *Sunday of the 1st class* is preferred to any feast whatsoever.

The feast of the Immaculate Conception of the Blessed Virgin Mary, however, is preferred to the Sunday of Advent on which it may occur.

With regard to concurrence, the rules given in Nos. 104-105 will be observed.

16. In a case of occurrence, a *Sunday of the 2nd class* is preferred to feasts of the 2nd class.

However:

a) a 1st or 2nd class feast of the Lord occurring on a Sunday of the 2nd class takes the place of the Sunday itself with all its rights and privileges; hence there is no commemoration of the Sunday;

b) a Sunday of the 2nd class is preferred to the Commemoration of All the Faithful Departed.

With regard to concurrence, the rules given in Nos. 104-105 will be observed.

17. Of itself, the Sunday excludes the permanent assignment of a feast.

Exceptions are as follows:

a) the feast of the Most Holy Name of Jesus, to be celebrated on the Sunday which occurs from January 2 to 5 (otherwise, on January 2);

b) the feast of the Holy Family, Jesus, Mary and Joseph, to be celebrated on the first Sunday after the Epiphany;

c) The feast of the Most Holy Trinity, to be celebrated on the first Sunday after Pentecost;

d) the feast of Our Lord Jesus Christ the King, to be celebrated on the last Sunday of October;

e) 1st class feasts of the Lord which are now assigned to 2nd class Sundays in particular calendars.

These feasts take the place of the occurring Sunday with all its rights and privileges; hence there is no commemoration of the Sunday.

18. The Sundays after Epiphany which are impeded by the occurrence of Septuagesima are transferred after the 23rd Sunday after Pentecost, in this order:

a) if there are 25 Sundays after Pentecost, the 24th Sunday will be that which is entitled the 6th Sunday after Epiphany;

b) if there are 26 Sundays, the 24th Sunday will be that which is entitled the 5th after Epiphany; and the 25th, that which is entitled the 6th;

c) if there are 27 Sundays, the 24th Sunday will be that which is entitled the 4th after Epiphany; the 25th, that which is entitled the 5th; and the 26th, that which is entitled the 6th.

d) if there are 28 Sundays, the 24th Sunday will be that which is entitled the 3rd after Epiphany; the 25th, that which is entitled the 4th; the 26th, that which is entitled the 5th; and the 27th, that which is entitled the 6th.

That which is 24th in order after Pentecost, however, is always put in the last place. Any for which a place cannot be found, through the working of this rule, are omitted.

19. By the first Sunday of a month is meant the Sunday which occurs first in that month, namely, from the first to the seventh day of the month. By the last Sunday of a month is meant the Sunday next preceding the first day of the following month.

Thus in computing the first Sunday of the months of August, September, October and November to determine the readings of the occurring Scripture, that Sunday which falls from the first to the seventh day of the month is called the first Sunday of the month.

20. The 1st Sunday of Advent is the Sunday which falls on November 30 or is closest to that date.

CHAPTER IV

FERIAS

21. The name "feria" is applied to the individual days of the week aside from Sunday.

22. Ferias are of the first, second, third or fourth class.

23. *Ferias of the 1st class* are:

- a) Ash Wednesday;
- b) all the ferias of Holy Week.

These ferias are preferred to any feasts whatsoever, and they admit of no commemoration, except one of the privileged class.

24. *Ferias of the 2nd class* are:

- a) the ferias of Advent from December 17 to 23;
- b) Ember Days of Advent, Lent and September.

These ferias are preferred to particular feasts of the 2nd class. If impeded, they are to be commemorated.

25. *Ferias of the 3rd class* are:

a) ferias of Lent and Passiontide other than those mentioned above, from Thursday after Ash Wednesday to Saturday before the 2nd Sunday of the Passion inclusive, which are preferred to feasts of the 3rd class;

b) ferias of Advent other than those mentioned above, to December 16 inclusive, which yield to feasts of the 3rd class.

If these ferias are impeded, they are to be commemorated.

26. All *ferias* not mentioned in Nos. 23-25 are *ferias of the 4th class*. If impeded, they are never commemorated.

27. The Office of a *feria* begins with Matins and ends, of itself, after Compline. The Office of a Saturday, however, except that of Holy Saturday, ends after None.

CHAPTER V

VIGILS

28. By "vigil" is understood a liturgical day which precedes some feast and has the nature of a preparation for the feast.

The Easter Vigil, however, since it is not a liturgical day, is celebrated in its own way, as a night watch.

29. Vigils are of the first, second or third class.

30. *Vigils of the 1st class* are:

a) the vigil of Christmas, which, if it occurs on the 4th Sunday of Advent, takes the place of that Sunday, excluding even a commemoration of it;

b) the vigil of Pentecost.

These vigils are preferred to any feast whatsoever, and they admit of no commemoration.

31. *Vigils of the 2nd class* are:

a) the vigil of the Ascension of our Lord;

b) the vigil of the Assumption of the Blessed Virgin Mary;

c) the vigil of the Birthday of St. John the Baptist;

d) the vigil of SS. Peter and Paul, Apostles.

These vigils are preferred to liturgical days of the 3rd and 4th class. If impeded, they are commemorated, according to the rubrics.

32. *Vigil of the 3rd class* is the vigil of St. Lawrence.

This vigil is preferred to liturgical days of the 4th class. If impeded, it is commemorated, according to the rubrics.

33. A vigil of the 2nd or 3rd class is omitted altogether if it occurs on any Sunday or on a feast of the 1st class, or if the feast to which it is prefixed happens to be transferred to another day or reduced to a commemoration.

34. The Office of a vigil begins with Matins and ends when the Office of the following feast begins.

CHAPTER VI

FEASTS AND CALENDAR

A) *Nature and classification of feasts*

35. By "feast" is understood a liturgical day on which the Church's public worship is directed in a special way to the celebration of the mysteries of the Lord or to the veneration of the Blessed Virgin Mary or the Angels or Saints or Blessed.

36. Feasts are of the first, second or third class.

37. The plan for the celebration of feasts is this:

a) feasts of the 1st class are among the more solemn days, whose Office begins with 1st Vespers on the preceding day;

b) feasts of the 2nd and 3rd class have an Office which of itself runs from Matins to Compline of the day itself;

c) 2nd class feasts of the Lord, however, acquire 1st Vespers whenever they take the place of 2nd class Sundays in cases of occurrence.

38. *Feasts are universal or particular; particular feasts, in turn, are proper or indult.*

39. *Universal feasts are those which are inscribed by the Holy See in the calendar of the universal Church.*

These feasts are to be celebrated, according to the rubrics, by all those who follow the Roman rite.

40. *Particular feasts are those which are inscribed in particular calendars by right or by indult of the Holy See.*

These feasts are to be celebrated, according to the rubrics, by all those who are bound by that particular calendar; and they cannot be dropped from the calendar or changed in rank except by special indult of the Holy See.

41. *Particular feasts to be inscribed in the calendar by their own right are the feasts proper:*

a) to any nation and any region or province, whether ecclesiastical or civil (No. 42);

b) to any diocese or ecclesiastical territory headed by a "local ordinary" (No. 43);

c) to any place or town or city (No. 44);

d) to any church, or public or semi-public oratory which takes the place of a church (No. 45);

e) to any Order or Congregation (No. 46).

42. *Feasts proper to any nation and any region or province, whether ecclesiastical or civil, are:*

a) the feast of a duly constituted principal patron (1st class);

b) the feast of a duly constituted secondary patron (2nd class).

43. *Feasts proper to any diocese or ecclesiastical territory headed by a "local ordinary" are:*

a) the feast of a duly constituted principal patron (1st class);

b) the anniversary of the dedication of the cathedral church (1st class);

c) the feast of a duly constituted secondary patron (2nd class);

d) feasts of Saints and Blessed who have been duly inscribed in the Martyrology or in its appendix, and who have some special relation to the diocese, such as having been born there, or having lived there a long time, or having died there (2nd or 3rd class or commemoration).

44. *Feasts proper to any place or town or city are:*

a) the feast of a duly constituted principal patron (1st class);

b) the feast of a duly constituted secondary patron (2nd class).

45. *Feasts proper to any church, or public or semi-public oratory which takes the place of a church, are:*

a) the anniversary of the dedication, if they are consecrated (1st class);

b) the titular feast, if they are consecrated or at least solemnly blessed (1st class);

c) the feast of a Saint duly inscribed in the Martyrology or in its appendix, whose body is kept there (2nd class);

d) the feast of a Blessed duly inscribed in the Martyrology or in its appendix, whose body is kept there (3rd class).

46. *Feasts proper to any Order or Congregation are:*

a) the titular feast (1st class);

b) the feast of a founder who has been canonized (1st class) or beatified (2nd class);

c) the feast of a duly constituted principal patron of the whole Order or Congregation, throughout the Order or Congregation; the

feast of a duly constituted principal patron of any religious province, in that province (1st class).

d) the feast of a secondary patron, as above (2nd class);

e) the feasts of Saints and Blessed who were members of that Order or Congregation (2nd or 3rd class or commemoration).

47. Particular *indult* feasts are feasts which are inscribed in particular calendars by indult of the Holy See.

B) The calendar and the feasts to be inscribed in it

48. A calendar is *universal* or *particular*, that is, proper.

49. The *universal calendar* is the calendar used by the universal Church, which is prefixed to the Roman Breviary and Missal.

50. A *particular* or *proper calendar* is diocesan or religious. It is made up by inserting particular feasts into the universal calendar.

A permanent particular calendar of this kind is to be made up respectively by the local ordinary or by the highest religious superior with the advice of his chapter or general council, and is subject to the approval of the Sacred Congregation of Rites.

51. All dioceses and all other ecclesiastical territories headed by a "local ordinary" have a *diocesan calendar*.

52. To be inscribed in the *diocesan* calendar, besides the universal feasts, are:

a) the proper (No. 42) and indult feasts of the whole nation and of the whole region or province, whether ecclesiastical or civil;

b) the proper (No. 43) and indult feasts of the whole diocese.

53. Upon a *diocesan* calendar of this kind is built:

a) the calendar of each locality, by adding the proper (No. 44) and indult feasts;

b) the calendar of each church or oratory, likewise by adding the proper (No. 44) and indult feasts of the locality and also the proper (No. 45) and indult feasts of the church itself;

c) the calendar of the religious Congregations or Institutes of pontifical right which are not bound to the recitation of the Divine Office; and of Congregations of diocesan right, by adding the proper (No. 44) and indult feasts of the locality; as well as other feasts proper to them (Nos. 45 and 46) and granted to them by indult.

54. The following have a *religious calendar*.

a) regular Orders, and the nuns and Sisters of those Orders, as well as the Tertiaries associated with them, living in common and making simple vows;

b) religious Congregations or Institutes of either sex, of pontifical right, and set up under the government of one general head, if they are bound to the recitation of the Divine Office in any way.

55. In a *religious calendar* are to be inscribed, besides the universal feasts, the proper (No. 46) and indult feasts of that Order or Congregation.

56. Upon a *religious calendar* of this kind is built:

a) the calendar of each religious province, by adding the proper (No. 46) and indult feasts;

b) the calendar of each church or oratory, likewise by adding the proper (No. 45) and indult feasts, as well as the others enumerated in the following section; this is also called the calendar of the religious house.

57. In each diocese and locality the religious, including those who follow a rite other than the Roman, are bound to celebrate together with the diocesan clergy:

a) the feast of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the place or town or city (1st class);

b) the anniversary of the dedication of the cathedral church (1st class);

c) other feasts actually kept as holidays, if there are any, with the same rank with which they are inscribed in the diocesan calendar.

58. In celebrating the feasts of Saints of their Order or Congregation, with regard to the date and the use of an Office more proper than that used by the universal Church, religious are bound to conform to the diocesan clergy wherever the same Saints are honored as principal patrons (No. 57 *a*).

Thus, if the feasts of Saints or Blessed of some Order or Congregation are celebrated with a higher rank or with a more proper Office by the clergy of some diocese or locality, they may be celebrated in the same place also by the religious of that Order or

Congregation with the same higher rank or more proper Office, as long as the same feasts are inscribed on the same day in both calendars.

C) *The proper day of feasts*

59. Feasts already introduced into calendars shall be celebrated on the day on which they are now inscribed in the calendars.

60. For the introduction of new *universal* feasts, the following shall be observed:

a) the feasts of Saints shall ordinarily be assigned to the birthday, that is, the day on which the Saint was born to eternal life; if this day is impeded for any reason, the feast shall be assigned to a day to be determined by the Holy See, which day shall accordingly be regarded as the quasi-birthday;

b) for the rest of the feasts, a day will be assigned by the Holy See.

61. For the introduction of new *particular* feasts, the following shall be observed:

a) proper feasts of Saints or Blessed shall ordinarily be assigned to the birthday, unless it is impeded or some other arrangement has been made by the Holy See; but feasts proper to some locality or church which are also inscribed in the universal or diocesan or religious calendar with a lower rank, are to be celebrated on the same day on which they occur in the universal or diocesan or religious calendar;

b) if the birthday is not known, the feast shall be assigned, with the approval of the Holy See, to a day which is of the fourth class in the perpetual diocesan or religious calendar;

c) if the birthday is permanently impeded, however, for the whole diocese or religious Order or for the proper church, feasts in a particular calendar of this kind, if they are of the 1st or 2nd class, shall be assigned to the next day which is not of the 1st or 2nd class; if they are of the 3rd class, they shall be assigned to the next day which is free of other feasts and Offices of equal or higher rank;

d) particular indult feasts shall be inscribed in the calendar on the day assigned by the Holy See in the grant.

62. Saints or Blessed who for any reason are combined in the calendar with a single feast are always celebrated together as indicated

in the Breviary, as long as they are to be honored by the same rank, even if one or more of them are more proper.

On the other hand:

a) if one or more of these Saints are to be honored by a feast of the 1st class, the Office shall be of these only, to the exclusion of the companions;

b) if one or more of these Saints or Blessed are more proper and are to be honored by a higher rank, the whole Office shall be of those who are more proper, with a commemoration of the companions.

CHAPTER VII

OCTAVES

A) *Octaves in general*

63. An octave is a celebration of the highest feasts prolonged for eight successive days.

64. Only the octaves of Christmas, Easter and Pentecost are celebrated, to the exclusion of all others, whether in the universal calendar or in particular calendars.

65. Octaves are of the 1st or 2nd class.

B) *Octaves of the 1st class*

66. Octaves of the 1st class are the octaves of Easter and Pentecost. The days within these octaves are of the 1st class.

C) *Octave of the 2nd class*

67. The octave of the 2nd class is the octave of Christmas. The days within the octave are of the 2nd class; the octave day, however, is of the 1st class.

68. The octave of Christmas has its own peculiar order, namely:

a) on December 26 the feast of St. Stephen the Protomartyr (2nd class) is celebrated;

b) on December 27 the feast of St. John, Apostle and Evangelist (2nd class), is celebrated;

c) on December 28 the feast of the Holy Innocents, Martyrs (2nd class), is celebrated;

d) on December 29 there is a commemoration of St. Thomas, Bishop and Martyr;

e) on December 31 there is a commemoration of St. Sylvester I, Pope and Confessor;

f) of particular feasts, only those are admitted which are of the 1st class and in honor of the Saints who are inscribed on these days in the universal calendar, even if they are inscribed only by way of commemoration; the rest are transferred after the octave.

69. On the Sunday within the octave of Christmas, namely that which occurs from December 26 to 31, the Office is always of the Sunday with a commemoration of any feast that may occur, according to the rubrics, unless the Sunday falls on a feast of the 1st class, in which case the celebration is of the feast with a commemoration of the Sunday.

70. The special rules for arranging the Office and the Mass within the octave of Christmas are found in the rubrics of the Breviary and of the Missal.

CHAPTER VIII

THE SEASONS OF THE YEAR

A) *The season of Advent*

71. The season of holy Advent runs from 1st Vespers of the 1st Sunday of Advent to None of the vigil of Christmas inclusive.

B) *Christmastide*

72. Christmastide runs from 1st Vespers of Christmas to January 13 inclusive.

Within this time are included:

a) *the season of Christmas*, which runs from 1st Vespers of Christmas to None of January 5 inclusive;

b) *the season of Epiphany*, which runs from 1st Vespers of the Epiphany of our Lord to January 13 inclusive.

C) *The season of Septuagesima*

73. The season of Septuagesima runs from 1st Vespers of Septuagesima Sunday through Compline of Tuesday of Quinquagesima week.

D) *The Lenten season*

74. The Lenten season runs from Matins of Ash Wednesday up to but not including the Mass of the Easter Vigil.

Within this time are included:

a) *the season of Lent*, which runs from Matins of Ash Wednesday through None of the Saturday before the 1st Sunday of the Passion;

b) *Passiontide*, which runs from 1st Vespers of the 1st Sunday of the Passion up to but not including the Mass of the Easter Vigil.

75. The week from the 2nd Sunday of the Passion or Palm Sunday to Holy Saturday inclusive is called *Holy Week*; and the last three days of that week are known as the *Sacred Triduum*.

E) *Paschaltide*

76. Paschaltide runs from the beginning of the Mass of the Easter Vigil through None of Saturday within the octave of Pentecost.

Within this time are included:

a) *the Easter season*, which runs from the beginning of the Mass of the Easter Vigil through None of the vigil of the Ascension of our Lord;

b) *Ascensiontide*, which runs from 1st Vespers of the Ascension of our Lord through None of the vigil of Pentecost;

c) *the octave of Pentecost*, which runs from the Mass of the vigil of Pentecost through None of the following Saturday.

F) *The season "throughout the year"*

77. The season "throughout the year" runs from January 14 to None of the Saturday before Septuagesima Sunday, and from 1st Vespers of the feast of the Most Holy Trinity, that is, of the 1st Sunday after Pentecost, through None of the Saturday before the 1st Sunday of Advent.

CHAPTER IX

THE SATURDAY CELEBRATION OF THE BLESSED VIRGIN MARY

78. On Saturdays on which the Office of a feria of the 4th class occurs, the Saturday celebration of the Blessed Virgin Mary is observed.

79. The Saturday Office of the Blessed Virgin Mary begins with Matins and ends after None.

CHAPTER X

THE GREATER AND LESSER LITANIES

A) *The greater Litanies*

80. The greater Litanies have been assigned to April 25; but if Easter Sunday or Easter Monday occurs on that day, they are transferred to the following Tuesday.

81. Of the greater Litanies there is nothing in the Office, but only in the Mass. The commemoration of them, however, is not to be considered a commemoration "of the Season."

82. According to conditions and customs varying from one church to another and from one place to another—of this matter the local ordinary is the judge—a procession is held on this day, in which the Litany of the Saints is said with its accompanying prayers. The petitions of the Litany are not doubled.

83. If a procession cannot be held, the local ordinary shall prescribe special supplications, which shall include the Litany of the Saints and the other prayers customarily said in procession.

84. All those who are bound to the recitation of the Divine Office, but do not take part in the procession or in the other special supplications mentioned in the preceding section, must say the Litany of the Saints with its prayers, in Latin, on this day.

85. If, according to the custom of the place, the Litany of the Saints with its prayers is said in the vernacular tongue along with the faithful, in procession or as part of the other special supplications, those who are bound to the recitation of the Divine Office and who actually take part in these supplications do not have to repeat these prayers in Latin.

86. The Rogation Mass is regularly to be said after the procession, according to what is established in Nos. 346-347. It is fitting, however, that the Rogation Mass be said even after the special supplications which take the place of the procession, even if these services are held in the evening.

B) *The lesser Litanies or Rogation Days*

87. The lesser Litanies or Rogation Days, of themselves, are assigned to the Monday, Tuesday and Wednesday before the feast of the Ascension of our Lord.

Local ordinaries are granted the faculty, however, of transferring them to some other three successive days which are more suitable according to the differences between one region and another or the customs or the needs peculiar to certain regions.

88. Of the lesser Litanies there is nothing in the Office, but only in the Mass which is connected with the procession or with the other special supplications.

89. With regard to the procession or the other special supplications and the Mass or commemoration, the things established above concerning the greater Litanies (Nos. 81-83 and 86) shall be observed.

90. On these days the Litany of the Saints with its prayers is said only in procession or as part of the other supplications (cf. No. 85). Hence those who are bound to the recitation of the Divine Office but do not take part in the procession or in the other special supplications do not have to say the Litany of the Saints with its prayers on these days.

CHAPTER XI

THE PRECEDENCE OF LITURGICAL DAYS

91. All titles and norms hitherto governing the precedence of liturgical days are annulled. This precedence is governed solely by the following

TABLE OF LITURGICAL DAYS

ARRANGED IN THE ORDER OF PRECEDENCE

Liturgical days of the 1st class

1. Christmas day, Easter Sunday and Pentecost Sunday (1st class with octave).
2. The Sacred Triduum.
3. The feasts of the Epiphany and the Ascension of our Lord, of the Most Holy Trinity, of Corpus Christi, of the Heart of Jesus and of Christ the King.
4. The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.

5. The vigil and the octave day of Christmas.
6. The Sundays of Advent, Lent and Passiontide, and Low Sunday.
7. Ferias of the 1st class not mentioned above, namely Ash Wednesday and Monday, Tuesday and Wednesday of Holy Week.
8. The commemoration of All the Faithful Departed, which, however, yields to a Sunday occurring on its date.
9. The vigil of Pentecost.
10. The days within the octaves of Easter and Pentecost.
11. 1st class feasts of the universal Church not mentioned above.
12. *Proper* 1st class feasts, namely:
 - 1) The feast of a duly constituted principal patron: *a*) of a nation, *b*) of a region or province, whether ecclesiastical or civil, *c*) of a diocese.
 - 2) The anniversary of the dedication of the cathedral church.
 - 3) The feast of a duly constituted principal patron of a place or town or city.
 - 4) The feast and the anniversary of the dedication of the local church, or public or semi-public oratory which takes the place of a church.
 - 5) The titular feast of the local church.
 - 6) The titular feast of an Order or Congregation.
 - 7) The feast of a canonized founder of an Order or Congregation.
 - 8) The feast of a duly constituted principal patron of an Order or Congregation, and of a religious province.
13. *Indult* feasts of the 1st class, first the movable, then the fixed.

Liturgical days of the 2nd class

14. 2nd class feasts of the Lord, first the movable, then the fixed.
15. Sundays of the 2nd class.
16. 2nd class feasts of the universal Church, which are not of the Lord.

17. The days within the octave of Christmas.
 18. Ferias of the 2nd class, namely those of Advent from December 17 to 23 inclusive and the Ember Days of Advent, Lent and September.
 19. *Proper* feasts of the 2nd class, namely:
 - 1) The feast of a duly constituted secondary patron: *a*) of a nation, *b*) of a region or province, whether ecclesiastical or civil, *c*) of a diocese, *d*) of a place or town or city.
 - 2) Feasts of Saints or Blessed as specified in No. 43 *d*.
 - 3) Feasts of Saints proper to any church (No. 45 *c*).
 - 4) The feast of a beatified founder or an Order or Congregation (No. 46 *b*).
 - 5) The feast of a duly constituted secondary patron of an Order or Congregation, and of a religious province (No. 46 *d*).
 - 6) Feasts of Saints or Blessed as specified in No. 46 *e*.
 20. *Indult* feasts of the 2nd class, first the movable, then the fixed.
 21. Vigils of the 2nd class.
- Liturgical days of the 3rd class*
22. The ferias of Lent and Passiontide, from Thursday after Ash Wednesday to Saturday before the 2nd Sunday of the Passion inclusive, except the Ember Days.
 23. Feasts of the 3rd class inscribed in particular calendars, and first the *proper* feasts, namely:
 - 1) Feasts of Saints or Blessed as specified in No. 43 *d*.
 - 2) Feasts of Blessed proper to any church (No. 45 *d*).
 - 3) Feasts of Saints or Blessed as specified in No. 46 *e*; then *indult* feasts, first the movable, then the fixed.
 24. Feasts of the 3rd class inscribed in the calendar of the universal Church, first the movable, then the fixed.
 25. The ferias of Advent to December 16 inclusive, except the Ember Days.
 26. Vigils of the 3rd class.

Liturgical days of the 4th class

27. Saturday Office of the Blessed Virgin Mary.

28. Ferias of the 4th class.

CHAPTER XII

THE OCCURRENCE OF LITURGICAL DAYS

92. *Occurrence* means the fact of two or more Offices falling on one and the same day.

Occurrence is called *accidental* when a movable liturgical day and a fixed liturgical day occur together only at certain intervals of years. It is called *perpetual* when two liturgical days occur together every year.

93. The effect of occurrence is that the Office of the liturgical day of lower rank yields to the Office of higher rank. This may be done by the omission of the lower Office, or by its commemoration, or by its transference, or by its reassignment, as indicated in the following sections.

94. A commemoration established on a fixed day is not transferred or reassigned with the feast that is being transferred or reassigned, but is made on its own day or omitted, according to the rubrics.

CHAPTER XIII

THE ACCIDENTAL OCCURRENCE OF LITURGICAL DAYS
AND THEIR TRANSFERENCE

95. Only feasts of the 1st class have the right of transference to another day by reason of their accidental occurrence with a liturgical day which occupies a higher place in the table of precedence. Other feasts accidentally impeded by an Office of higher rank are either commemorated or omitted altogether in that year, according to the rubrics.

If, however, two feasts of the same Divine Person or two feasts of the same Saint or Blessed occur together, the feast occupying the higher place in the table of precedence is celebrated and the other is omitted.

96. A feast of the 1st class impeded by a day which occupies a higher place in the table of precedence is transferred to the next day following, which is not of the 1st or 2nd class.

However:

a) when the feast of the Annunciation of the Blessed Virgin Mary is transferred after Easter, it is transferred to the Monday after Low Sunday as its rightful place;

b) when the Commemoration of All the Faithful Departed occurs on a Sunday, it is transferred to the following Monday as its rightful place.

97. If several feasts of the 1st class occur *on the same day*, the feast occupying the higher place in the table of precedence is celebrated on that day, and the others are transferred according to the order in which they have been listed in the table of precedence.

98. Likewise, if it happens that several feasts of the 1st class occurring *on successive days* are transferred, the order in which they are listed in the table of precedence shall be followed; in case of equal feasts, however, the Office which was impeded first has precedence.

99. Transferred feasts hold the same rank that they have in their rightful place.

CHAPTER XIV

THE PERPETUAL OCCURRENCE OF LITURGICAL DAYS AND THEIR REASSIGNMENT

100. The right of reassignment to another day, by reason of perpetual occurrence with a liturgical day occupying a higher place in the table of precedence, belongs to all feasts of the 1st and 2nd class, and also to particular feasts of the 3rd class occurring outside of Advent and Lent which are impeded in the whole diocese or in the whole Order or Congregation or in the local church.

Third class feasts of the universal Church in a particular calendar, however, and 3rd class feasts of a diocese or of an Order or Congregation, perpetually impeded only in some churches, are perpetually either commemorated or omitted altogether, according to the rubrics.

101. If feasts to be reassigned are of the 1st or 2nd class, they shall

be assigned to the next day following which is not of 1st or 2nd class. If they are of the 3rd class, they shall be assigned to the next day following, which is free from other Offices of equal or higher rank.

102. The day to which a feast perpetually impeded has been reassigned is considered as its own day, on which the reassigned feast is celebrated with the same rank as in its rightful place.

CHAPTER XV

THE CONCURRENCE OF LITURGICAL DAYS

103. *Concurrence* means the meeting of the Vespers of the current liturgical day with the 1st Vespers of the following liturgical day.

104. In concurrence, the Vespers of the liturgical day of higher class are preferred, and the others are commemorated or not, according to the rubrics.

105. But when the liturgical days whose Vespers concur are of the same class, the second Vespers of the current day are said in their entirety, and there is a commemoration of the following, according to the rubrics.

CHAPTER XVI

COMMEMORATIONS

106. The rules herein established for commemorations apply both to the Mass and to the Office, whether in occurrence or in concurrence.

107. Commemorations are either *privileged* or *ordinary*.

108. *Privileged* commemorations are made at Lauds and at Vespers as well as at all Masses. *Ordinary* commemorations, however, are made only at Lauds, in conventual Masses and in all low Masses.

109. *Privileged* commemorations are commemorations:

- a) of a Sunday;
- b) of a liturgical day of the 1st class;
- c) of days within the octave of Christmas;
- d) of Ember Days in September;

- e) of the ferias of Advent, Lent and Passiontide;
- f) of the greater Litanies, in the Mass.

All other commemorations are *ordinary* commemorations.

110. In an Office and Mass of St. Peter there is always a commemoration of St. Paul, and vice versa. This commemoration is called *inseparable*, and the two prayers are so thought of as combining into one that they are considered a single prayer in computing the number of collects. Hence:

a) in an Office of St. Peter or of St. Paul, the prayer of the other Apostle is added to the collect of the day under a single conclusion at Lauds and at Vespers, without antiphon or verse;

b) in a Mass of St. Peter or of St. Paul, the prayer of the other Apostle is added to the collect of the day under a single conclusion;

c) but whenever the prayer of one Apostle is to be added by way of commemoration, the other is added to this one immediately, before all other commemorations.

111. The plan for admitting commemorations is this:

a) on 1st class liturgical days and in sung non-conventual Masses, no commemoration is admitted except one privileged one;

b) on 2nd class Sundays, only one commemoration is admitted, namely of a 2nd class feast, which, however, is omitted if a privileged commemoration is to be made;

c) on other 2nd class liturgical days, only one commemoration is admitted, namely either one privileged or one ordinary commemoration;

d) on 3rd and 4th class liturgical days, only two commemorations are admitted.

112. With regard to commemorations and collects, these points also are to be observed:

a) an Office, Mass or commemoration of any feast or mystery of one Divine Person excludes a commemoration or collect of another feast or mystery of the same Divine Person;

b) an Office, Mass or commemoration of a Sunday excludes a commemoration or collect of a feast or mystery of the Lord, and vice versa;

c) an Office, Mass or commemoration of the Season excludes another commemoration of the Season;

d) likewise, an Office, Mass or commemoration of the Blessed Virgin Mary or of any Saint or Blessed excludes another commemoration or collect in which the intercession of the same Blessed Virgin or Saint or Blessed is implored; but this does not hold regarding a collect of a Sunday or feria in which the same Saint is invoked.

113. A commemoration of the Season is given the first place. In admitting and arranging other commemorations, the order of the table of precedence shall be observed.

114. Any commemoration which would exceed the number established for the particular liturgical day is omitted.

CHAPTER XVII

THE CONCLUSION OF PRAYERS

115. The conclusion of prayers both in the Mass and in the Office is as follows:

a) if the prayer is addressed to the Father, it is concluded:

Per Dominum nostrum Iesum	Through our Lord Jesus Christ,
Christum Filium tuum, qui tecum	Thy Son, who liveth and reigneth
vivit et regnat in unitate	with Thee in the unity of the
Spiritus Sancti, Deus, per omnia	Holy Spirit, God, world with-
saecula saeculorum. Amen;	out end. Amen;

b) if the prayer is addressed to the Father, but mention is made of the Son in the beginning of it, it is concluded: *Per eundem Dominum nostrum* ("Through the same Jesus Christ, Thy Son, our Lord"), etc. as above;

c) if the prayer is addressed to the Father, but mention is made of the Son at the end, it is concluded:

Qui tecum vivit et regnat in	Who liveth and reigneth with
unitate Spiritus Sancti, Deus,	Thee in the unity of the Holy
per omnia saecula saeculorum.	Spirit, God, world without end.
Amen;	Amen;

d) if the prayer is addressed to the Son, it is concluded:

Qui vivis et regnas cum Deo	Who livest and reignest with
Patre in unitate Spiritus Sancti,	God the Father in the unity of
Deus, per omnia saecula saeculorum. Amen;	the Holy Spirit, God, world without end. Amen;

e) if mention has been made of the Holy Spirit in the prayer, in the conclusion is said: . . . *in unitate eiusdem Spiritus Sancti* (" . . . in the unity of the same Holy Spirit"), etc.

116. Other special conclusions noted at various places in the liturgical books are also to be observed.

CHAPTER XVIII

THE COLORS OF THE VESTMENTS

A) *The colors of the vestments in general*

117. The antependium of the altar and the vestments of the celebrant and ministers must be of the color suitable to the Office and Mass of the day or to whatever other Mass is to be celebrated, according to the practice of the Roman Church, which customarily uses five colors: white, red, green, violet and black.

The indults and legitimate customs concerning the use of other colors, however, remain in force.

In mission countries, however, it may be that the significance of one or another liturgical color of the Roman Church does not agree with the significance attached to that color by an ancient established tradition of the native population. In such a case, the faculty is given to the episcopal conference of that region, or of a larger territory if that is expedient, to substitute another, more fitting, color for the unsuitable color. This is not to be done, however, without consulting the Sacred Congregation of Rites.

118. With regard to the color of the vestments in low votive Masses of the 4th class, the observations made in No. 323 should be noted.

B) *White*

119. White is to be used in the *Office and Mass of the Season*:

a) from the feast of Christmas to the end of the Epiphany season;

b) from the Mass of the Easter Vigil up to but not including the Mass of the vigil of Pentecost.

120. White is used in the *Office and Mass of feasts*:

a) of the Lord, except feasts of the mysteries and instruments of the Passion;

- b) of the Blessed Virgin Mary, also in the blessing of candles and procession on February 2;
- c) of the Holy Angels;
- d) of All Saints (November 1);
- e) of Saints who are not Martyrs;
- f) of St. John, Apostle and Evangelist (December 27); of the Chair of St. Peter (February 22); of the Conversion of St. Paul (January 25); of the Birthday of St. John the Baptist (June 24).

121. White is required by *votive Masses*:

- a) corresponding to the feasts listed in the preceding section;
- b) of Our Lord Jesus Christ, Eternal High Priest;
- c) of the coronation of the Pope, and of the anniversaries of the Pope and of the diocesan bishop;
- d) "for Bride and Bridegroom."

122. Finally, white is used on Thursday of Holy Week in the Chrism Mass and in the Mass of the Lord's Supper; also, by the deacon, for the singing of the Easter exultation, and, by the celebrant, for the renewal of baptismal promises, in the Easter Vigil.

C) *Red*

123. Red is to be used in the *Office and Mass of the Season* from the Mass of the vigil of Pentecost to None of the following Saturday.

124. Likewise, red is used in the *Office and Mass of feasts*:

- a) of the mysteries and instruments of the Lord's Passion;
- b) of the Holy Apostles and Evangelists on their birthday, except on the feast of St. John (December 27);
- c) of the Commemoration of St. Paul the Apostle (June 30);
- d) of the Commemoration of All Holy Popes;
- e) of Holy Martyrs whose martyrdom or finding or transferral is celebrated;
- f) of Holy Relics.

125. Red is required by *votive Masses*:

- a) of the Lord's Passion;
- b) of the Holy Spirit;
- c) of the mysteries and the Saints listed in the preceding section;
- d) for the election of a Pope.

126. Finally, red is used on the 2nd Sunday of the Passion or Palm Sunday for the blessing of branches and the procession.

D) *Green*

127. Green is used in the *Office and Mass of the Season*:

- a) from January 14 to the Saturday before Septuagesima;
- b) from the Monday after the 1st Sunday after Pentecost to the Saturday before Advent.

Exceptions are the Ember Days of September and vigils of the 2nd and 3rd class outside of Paschaltide.

E) *Violet*

128. Violet is used in the *Office and Mass of the Season*:

a) from the 1st Sunday of Advent to the vigil of Christmas inclusive;

b) from Septuagesima Sunday to the Easter Vigil, except: at the blessing of branches and the procession on the 2nd Sunday of the Passion; at the Chrism Mass and the Mass of the Lord's Supper on Thursday of Holy Week; at the liturgical action of Friday of the Lord's Passion and Death up to but not including the Communion; in the singing of the Easter exultation, for the deacon, and in the renewal of baptismal promises, for the celebrant, in the Easter Vigil;

c) on the Ember Days of September;

d) on vigils of the 2nd and 3rd class outside of Paschaltide.

129. *Votive Masses* requiring violet are:

a) For the Propagation of the Faith;

b) For the Defense of the Church;

c) For the Unity of the Church;

d) In Time of War;

e) For Peace;

f) For Averting Mortality;

g) For the Remission of Sins;

h) For Pilgrims and Travelers;

i) For the Sick;

l) For the Grace of a Good Death;

m) For Any Necessity.

130. Violet is used also:

a) at the procession and the Mass of the greater and lesser Litanies;

- b)* at the blessing of ashes;
- c)* at the Communion in the liturgical action of Friday of the Lord's Passion and Death;
- d)* in Masses of the Commemoration of All the Faithful Departed which are celebrated during exposition of the Blessed Sacrament for the Forty Hours devotion.

131. *Rose colored* vestments may be used on the 3rd Sunday of Advent and on the 4th Sunday of Lent, but only in the Office and Mass of the Sunday.

F) *Black*

132. *Black* is to be used:

- a)* in the liturgical action of Friday of the Lord's Passion and Death, up to but not including the Communion;
- b)* in Offices and Masses of the dead, except for the case mentioned above, No. 130 *d*.

CHAPTER XIX

WHAT VESTMENTS ARE TO BE WORN

133. At Mass the celebrant always wears a chasuble.

134. A bishop and others who are entitled to use pontificals wear a chasuble over the dalmatic and the tunicle if they are celebrating solemnly.

Likewise, a bishop wears a chasuble over the dalmatic and the tunicle even in a low Mass:

- a)* in the consecration of a bishop;
- b)* in the bestowal of holy orders;
- c)* in the blessing of an abbot;
- d)* in the blessing of an abbess;
- e)* in the blessing and the consecration of virgins;
- f)* in the consecration of a church and of an altar.

For a good reason, however, a bishop and the others mentioned above may refrain from wearing the tunicle and the dalmatic under the chasuble.

135. A cope is used:

- a)* at the Office of Lauds and of Vespers when they are said solemnly;
- b)* in blessings which are done at the altar;

- c) in processions;
- d) in the absolution over a corpse or over a catafalque;
- e) in a pontifical Mass, by the assistant priest;
- f) at the "solemn prayers" in the liturgical action of Friday of the Lord's Passion and Death;
- g) in the Easter Vigil.

136. When the celebrant is wearing a cope he never wears a manipule; and if no cope is to be had, in the blessings done at the altar the priest wears alb and stole without chasuble or manipule.

137. The deacon and the subdeacon wear dalmatic and tunicle respectively when they are ministering to the priest:

- a) at Mass;
- b) in blessings at the altar;
- c) in processions.

But when the celebrant has no cope, the ministers likewise leave off the dalmatic and the tunicle.

The folded chasubles and the broad stole are no longer used.

ROMANITAS PRESS

PART 2

GENERAL RUBRICS OF THE ROMAN BREVIARY

CHAPTER I

GENERAL NORMS

138. The canonical Hours of the Roman Breviary are: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline.

Of these, Matins, Lauds and Vespers are called *major Hours*; Prime, Terce, Sext, None and Compline are called *minor Hours* or *little Hours*. For the most part, however, Compline is considered separately by the rubrics.

139. The obligation of saying the Divine Office extends to all the canonical Hours of the daily *cursus*.

140. The Divine Office is recited either *in choir* or *in common* or *by one alone (a solo)*.

It is said *in choir* if it is recited by a community which has the obligation of choir under ecclesiastical laws; *in common*, if it is recited by a community which does not have the choir obligation.

141. The following rules hold both for the recitation of the Divine Office *in choir* or *in common* (even if it is done by two or three persons only) and for the recitation *by one alone*, unless it is expressly mentioned that a rule applies to only one kind of recitation.

CHAPTER II

THE TIME FOR SAYING THE CANONICAL HOURS

142. By their very makeup the canonical Hours of the Divine Office are ordained to the sanctification of the various hours of the natural day. Hence it is best, both for the real sanctification of the day and for the spiritually fruitful recitation of the Hours themselves, that each canonical Hour be recited at the time which most nearly approaches its own true time.

143. That the obligation of reciting the Divine Office may be satisfied, however, it is sufficient that all the canonical Hours be said within the space of the twenty-four hours of the day.

144. For a good reason, *Matins* may be anticipated in the afternoon or evening hours of the preceding day, but not before two o'clock in the afternoon.

145. Since *Lauds* are a morning prayer, they are said in the early morning *in choir* and *in common*; and this rule may fittingly be observed also in the recitation *by one alone*.

146. Even in Lent and Passiontide, *Vespers* are said in the hours after noon *in choir* and *in common*; and this rule may fittingly be observed also in the recitation *by one alone*.

147. For all those who are bound to the recitation of the Divine Office and especially for those living in religious communities, it is very appropriate that *Compline* be said as the last prayer at the end of the day, even if for some good reason *Matins* of the following day have already been anticipated.

In this case the *Pater noster* otherwise said after the verse *Adiutorium nostrum* is omitted, and in its place, *in choir* and *in common*, there is an examination of conscience lasting a reasonable length of time. Then the *Confiteor* and the rest are said in the usual way. This practice may fittingly be observed also in the recitation *by one alone*.

ROMANTAS PRESS

CHAPTER III

THE CALENDAR TO BE FOLLOWED IN THE RECITATION OF THE DIVINE OFFICE

148. The Divine Office is to be recited according to a "proper" calendar or, if one is lacking, according to the calendar of the universal Church, as indicated in the following sections.

149. *Beneficiaries* must follow the calendar of their church (No. 53 *b*).

150. *The diocesan clergy* must follow the calendar of the church or oratory to which they are permanently assigned (No. 53 *b*); or, if they are not permanently assigned to any church or oratory or if they are living outside of their diocese for a long time, they must follow the calendar of their diocese with the feasts of their place of residence added (No. 44), or the calendar of the place in which they are staying.

151. *Religious* of either sex *bound to choir* shall observe the calendar of their house (No. 56 *b*); or, when they take part in choir in another house of their Order, the calendar of the house in which they are staying.

152. *Religious* having a proper calendar but *not bound to choir* shall observe the calendar of their house (No. 56 *b*); or, if they recite the Office in common in another house of their Congregation or Institute, the calendar of the house in which they are staying.

153. *Religious who have no proper calendar* shall observe the calendar of their church (No. 53 *b*), adding the proper and indult feasts (No. 46).

154. In diocesan seminaries and diocesan colleges of clerics, in charge of religious, for the recitation of the Divine Office in common, whether by the clerics or by the religious saying the Office in common together with the clerics, the calendar of the place is to be observed (No. 53 *a*) with the feasts of the seminary or college church added (No. 45). Permission is given also to add the titular feast and the feast of the holy founder of the religious to whom the administration of the seminary has been entrusted.

155. In interdiocesan, regional, national and international seminaries and colleges of clerics, for the recitation of the Divine Office in common, the calendar of the universal Church is to be used, with the following added: feasts of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the town or city; the anniversary of the dedication of the cathedral church of the diocese; other feasts actually kept as holidays, if there are any; and the feasts of the seminary or college church (No. 45).

But if the administration of a seminary of this kind has been entrusted to religious, the calendar of the universal Church is to be used also by the religious who recite the Office in common together with the clerics. Permission is given, however, to add the titular feast of the Order or Congregation and the feast of the holy founder of the religious to whom the administration of the seminary has been entrusted.

156. In interprovincial, national and international colleges and houses of religious, for the recitation of the Divine Office in choir

or in common, the proper calendar of the whole Order or Congregation is to be used (No. 55), with the addition only of the feasts of their own church (No. 45) and of those specified in No. 57.

157. Any diocesan cleric, however, or any religious of either sex, obliged under any title to recite the Divine Office, who participates in the Office *in choir* or *in common* according to another calendar or rite than his own, is thereby satisfying his obligation as far as this part of the Office is concerned.

Likewise, when anyone participates in votive Vespers of any external solemnity, he is satisfying his obligation as to this part of the Office, as long as the aforesaid Vespers have been celebrated in their entirety and according to the rubrics.

CHAPTER IV

THE ARRANGEMENT OF THE DIVINE OFFICE

A) *The arrangement of the Divine Office in general*

158. The extension of the Divine Office for the different liturgical days is described above, in Nos. 13, 27, 34 and 37.

159. How to recite the Divine Office and how to choose the individual parts of the Hours, according to the different liturgical days, will be described below in Nos. 165-177.

160. The plan for saying the individual Hours is set forth in the Ordinary of the Divine Office.

161. The following have *Matins with three nocturns*, that is, *Matins of nine psalms with nine lessons*:

- a) feasts of the 1st and 2nd class;
- b) ferias of the Sacred Triduum;
- c) the octave day of Christmas;
- d) the Commemoration of All the Faithful Departed.

162. The following have *Matins with a single nocturn of nine psalms and three lessons*:

- a) All Sundays except Easter and Pentecost;
- b) all ferias except the ferias of the Sacred Triduum;
- c) all vigils;
- d) feasts of the 3rd class;

- e) days within the octave of Christmas;
- f) the Saturday Office of the Blessed Virgin Mary.

163. Easter and Pentecost Sundays and the days within their octaves have *Matins with a single nocturn of three psalms and three lessons*.

164. Feasts which do not have 1st Vespers and for any reason acquire them according to the rubrics, take everything from 2nd Vespers except for those elements that may happen to be given as proper for 1st Vespers.

B) *The Sunday Office*

165. *The Sunday Office* belongs to Sundays on which no feast occurs which takes precedence over the Sunday itself.

The following, however, have a special arrangement of the Office:

- a) Easter and Pentecost Sundays;
- b) the Sunday within the octave of Christmas.

166. The order of the Sunday Office is as follows:

a) *At 1st Vespers*: all as in the Ordinary and the Psalter, for the preceding Saturday, except those things which are assigned as proper.

b) *Compline* following 1st Vespers: of the Saturday.

c) *At Matins*: invitory and hymn as in the Ordinary or the Psalter; antiphons, psalms and verse of the single nocturn as in the Psalter for Sunday; absolution *Exaudi* ("Graciously hear"), blessings *Ille nos* ("May his blessing"), *Divinum auxilium* ("May the divine assistance"), *Per evangelica dicta* ("May our sins be blotted out by the words of the gospel"); first and second lessons, with their responsories, from the occurring Scripture (No. 220 a); third lesson from the homily on the gospel of the day (No. 220 b); hymn *Te Deum*, which is omitted on the Sundays of Advent and from Septuagesima Sunday to the 2nd Sunday of the Passion, in which case a third responsory is said.

d) *At Lauds*: antiphons, unless proper ones are assigned, from the Psalter; psalms from the Psalter for Sunday, from the 1st or 2nd scheme according to the different seasons (No. 197); little chapter, hymn and verse as in the Ordinary or the Psalter or the Proper of the Season; the rest as in the Proper of the Season.

e) *At Prime*: antiphon, unless there is a proper one, and psalms

from the Psalter for Sunday; little chapter and remainder as in the Ordinary; short lesson of the Season.

f) *At Terce, Sext and None*: all as in the Ordinary and the Psalter, except those things which are assigned as proper.

g) *At 2nd Vespers*: all as in the Ordinary and the Psalter, except those things which are assigned as proper.

h) *Compline*: of the Sunday.

C) *The festive Office*

167. *The festive Office* belongs to feasts of the 1st class. Its order is as follows:

a) *At 1st Vespers*: all from the Proper or the Common.

b) *Compline* following 1st Vespers: of Sunday.

c) *At Matins*: all from the Proper or the Common; and the hymn *Te Deum* is said.

d) *At Lauds*: all from the Proper or the Common, with psalms of Sunday, first scheme.

e) *At Prime*: first antiphon from Lauds; psalms 53, 118¹ and 118²; little chapter and remainder as in the Ordinary; short lesson of the Season.

f) *At Terce, Sext and None*: second, third and fifth antiphons, respectively, from Lauds; psalms of Sunday; the rest from the Proper or the Common.

g) *At 2nd Vespers*: all from the Proper or the Common.

h) *Compline*: of Sunday.

D) *The semifestive Office*

168. *The semifestive Office* belongs to feasts of the 2nd class. Its order is as follows:

a) *At Matins, Lauds and Vespers*: all as in the festive Office.

b) *At Prime*: antiphon and psalms from the Psalter, of the current weekday; little chapter and remainder as in the Ordinary; short lesson of the Season.

c) *At Terce, Sext and None*: antiphon and psalms from the Psalter for the current weekday; the rest from the feast, as in the Proper or the Common.

d) *Compline*: of Sunday.

E) *The ordinary Office*

169. *The ordinary Office* belongs to feasts of the 3rd class and to

the Saturday Office of the Blessed Virgin Mary. Its order is as follows:

a) *At Matins*: invitatory and hymn from the Proper or the Common; antiphons, psalms and verse of the single nocturn from the Psalter for the current weekday, unless they are assigned as proper or from the Common (No. 177); first and second lessons, with their responsories, from the Scripture, as indicated in No. 221 a; third lesson of the feast (No. 221 b); and the hymn *Te Deum* is said.

b) *At Lauds and at Vespers*: antiphons and psalms as in the Psalter for the current weekday, unless they are assigned as proper or from the Common (No. 177); the rest as in the Proper or the Common.

c) *At Prime*: antiphon and psalms from the Psalter for the current weekday; little chapter and remainder as in the Ordinary; short lesson of the Season.

d) *At Terce, Sext and None*: antiphons and psalms as in the Psalter for the current weekday; the rest from the feast, as in the Proper or the Common.

e) *Compline*: of the current weekday.

ROMANITAS PRESS

F) The ferial Office

170. The ferial Office belongs to all ferias and vigils except:

- a) the Sacred Triduum;
- b) the vigil of Christmas.

171. The order of the ferial Office is as follows:

a) *At Matins*: invitatory and hymn from the Psalter or the Ordinary, according to the different seasons; antiphons, psalms and verse of the single nocturn from the Psalter, of the current weekday; *on ferias*, three lessons from the occurring Scripture or from the homily on the gospel of the day with their responsories; *on vigils*, three proper lessons of the homily with responsories of the current feria.

The hymn *Te Deum* is said only on the ferias of Christmastide and Eastertide; in other seasons a third responsory is said.

b) *At Lauds and at Vespers*: all as in the Psalter, of the current weekday, and in the Ordinary, according to the different seasons, except for those things which are assigned as proper. On ferias the proper collect is taken, if the feria has one, otherwise the collect of

the preceding Sunday, unless some other is assigned; on vigils the proper collect is said.

c) *At Prime*: antiphon, unless a proper one is assigned, and psalms from the Psalter, of the current weekday; little chapter and remainder as in the Ordinary; short lesson of the Season.

d) *At Terce, Sext and None*: antiphon, unless a proper one is assigned, and psalms from the Psalter, of the current weekday; little chapter and remainder as in the Ordinary, according to the different seasons; collect as at Lauds.

e) *Compline*: of the current weekday.

G) *Certain peculiarities in the arrangement of the Divine Office*

172. *On Easter and Pentecost Sundays* and on the days within their octaves, at the little Hours, the Sunday psalms are said, but at Prime as on feasts, namely psalms 53, 118¹ and 118².

173. *In the Sacred Triduum, on the vigil of Christmas and in Offices of the dead*, the Office is arranged according to special rubrics which are found in their respective places in the Breviary.

174. *On 2nd class feasts of the Lord* which occur on Septuagesima, Sexagesima or Quinquagesima Sunday, the antiphons at the little Hours are taken from Lauds, as in the festive Office, with the psalms of the Sunday retained at Prime, however, namely psalms 117, 118¹ and 118².

175. *On the days within the octave of Christmas* which are free from feasts of Saints, the order of the Office is as follows:

a) *Matins* has nine psalms with three lessons. The invitatory, the hymn, the antiphons and the psalms are said as on the feast of Christmas; the verse, as in the third nocturn of the feast; and three lessons from the occurring Scripture with their responsories as indicated for the individual days.

b) *At Lauds*: all as on the feast of Christmas.

c) *At the little Hours* the antiphons and psalms of the current day are said, as in the Psalter; the rest is as on the feast of Christmas.

d) *At Vespers*, except on December 31, the antiphons and the psalms are taken from 2nd Vespers of Christmas day; the little chapter and following parts, however, are of the octave, as on the feast, unless the Office is to be of the following Sunday or of the following 1st class feast.

c) *Compline*: of Sunday.

176. On the Sunday within the octave of Christmas, the order of the Office is the same as on the other days within the octave (No. 175), the elements that are proper being retained.

With regard to the lessons of Matins, however, the following directions are to be observed:

a) if the Sunday falls on December 26, 27 or 28, the first and second lessons with their responsories are taken from the first nocturn of Christmas day, after the manner indicated in No. 221; but the third is taken from the homily on the gospel of the day (No. 220 b);

b) if it falls on any of the other days, the first and second lessons of the occurring Scripture are said, and the third is of the homily on the gospel of the day, as in the Sunday Office (No. 220).

177. On feasts of the 3rd class, both universal and particular, which at certain Hours have either proper antiphons and psalms from the Common, or proper antiphons and psalms specially assigned, the special rubrics given in the respective places in the Breviary will be observed.

ROMANITAS PRESS

CHAPTER V

THE VARIOUS PARTS OF THE OFFICE

A) *The beginning and the end of the Hours*

178. Whether in choir or in common or in the recitation by one alone, the canonical Hours are begun directly as follows:

a) *Matins* with the verse *Domine, labia mea aperies* ("O Lord, open thou my lips");

b) *Lauds, the little Hours and Vespers* with the verse *Deus, in adiutorium meum intende* ("O God, come to my assistance");

c) *Compline* with the verse *Iube, domine (Domine), benedicere* ("Pray, sir [Lord], a blessing").

179. Similarly, whether in choir or in common or in the recitation by one alone, the canonical Hours are ended as follows:

a) *Matins* (if separated from *Lauds*), *Lauds, Terce, Sext, None and Vespers* with the verse *Fidelium animae* ("May the souls of the faithful departed");

b) *Prime* with the blessing *Dominus nos benedicat* ("May the Lord bless us");

c) *Compline* with the blessing *Benedicat et custodiat* ("May the almighty and merciful Lord").

180. In the Office of the Sacred Triduum and in the Office of the dead, the Hours are begun and ended as indicated in the Breviary. Likewise, Matins of the feast of the Epiphany of our Lord is begun in its own way.

B) *The conclusion of the Office*

181. The daily *cursus* of the Divine Office is concluded after Compline with the antiphon of the Blessed Virgin Mary with its verse and prayer, and with the verse *Divinum auxilium* ("May the divine assistance"), except for the Offices of the Sacred Triduum and of the dead.

C) *The invitatory*

182. The invitatory with psalm 94, *Venite, exsultemus* ("Come, let us rejoice"), is said in the manner described in the Ordinary at the beginning of Matins of every Office except those of the Sacred Triduum and of the feast of the Epiphany of our Lord.

183. An *Alleluia* is added at the end of the invitatory in Paschaltide, unless it already has one.

184. Which invitatory to take, according to the different liturgical days, is indicated above, where the arrangement of the Office is explained (Nos. 165-177).

D) *Hymns*

185. Hymns are said in every Hour, at the place indicated in the Ordinary. They are omitted, however, in Matins of the Epiphany of our Lord, from Matins of Thursday of the Lord's Supper to None of Saturday of Easter week, and in the Office of the dead.

186. At the little Hours and at Compline, the hymns assigned in the Ordinary for those Hours are always said, except on the feast of Pentecost and within its octave, at Terce.

187. Proper hymns assigned to certain Hours are never transferred to another Hour.

188. Each hymn is always said with the conclusion assigned it in

the Breviary. There is no change of ending by reason of a feast or a season.

189. A commemorated Office never imposes its own doxology on the ends of hymns of the Office of the day.

E) *Antiphons*

190. Antiphons are said at all the Hours before and after the psalms and the canticles, one or more according to the different Offices and Hours, as indicated in the respective places. They are omitted at the little Hours and at Compline, however: in the Sacred Triduum, on Easter Sunday and throughout the octave of Easter, and in the Office of the dead on November 2.

191. The antiphons are always said in full before and after the psalms and the canticles, at all Hours, both major and minor.

The asterisk printed after the first words of an antiphon indicates that the intonation is to end at this point.

192. If the proper antiphons assigned to certain Hours cannot be said, they are not transferred, but omitted.

193. The antiphon at the *Magnificat* in the 1st Vespers of the first Sunday of August, September, October and November is the one found in the Breviary before the first Sunday of each of these months, and corresponds to the book of sacred Scripture to be read on the Sunday.

194. At Vespers of Fridays in Paschaltide, the antiphon at the *Magnificat* from 2nd Vespers of the preceding Sunday is taken again for the antiphon at the *Magnificat*.

195. In Paschaltide an *Alleluia* is added at the end of the antiphons unless they already have one. From Septuagesima to Holy Saturday, on the other hand, any *Alleluia* that may happen to occur in an antiphon is omitted.

F) *Psalms and canticles*

196. The psalms for each of the Hours are taken according to the rules for the order of the Office on the different liturgical days (Nos. 165-177).

197. The Psalter has two schemes of psalms for Matins on Wednesday and for Lauds every day.

The second scheme of psalms is used:

a) on Sundays of the seasons of Septuagesima, Lent and Passiontide;

b) on all ferias of the seasons of Advent, Septuagesima, Lent and Passiontide, in the ferial Office of the September Ember Days, and on vigils of the 2nd and 3rd class outside of Paschaltide.

On the remaining days the first scheme of psalms is used.

198. When a psalm or a canticle begins with the same words of which the antiphon consists, these words are omitted, and the psalm or canticle is begun with the word before which the antiphon ends, provided an *Alleluia* is not to be added after the antiphon.

199. A psalm that cannot be said at the Hour to which it is especially assigned is not transferred, but omitted.

200. The canticles *Benedictus*, *Magnificat* and *Nunc dimittis* are said in their places as indicated in the Ordinary.

201. At the end of each psalm and canticle except the canticle *Benedicite*, the *Gloria Patri* ("Glory be to the Father") is said. It is omitted throughout the Sacred Triduum.

In the Office of the dead, however, instead of the *Gloria Patri* the verse *Requiem aeternam* ("Eternal rest") is said, as indicated in its place.

202. The asterisk in the verses of psalms and canticles marks a pause to be observed in the chant or recitation *in choir* and *in common*.

G) *The Athanasian creed*

203. The Athanasian creed is said only on the feast of the Most Holy Trinity, after the psalms at Prime, before the antiphon is repeated.

H) *Verses*

204. Verses are said at Matins after the repetition of the antiphon of the last psalm of each nocturn. At Lauds and at Vespers, the verse is said after the hymn; at the little Hours and at Compline, after the short responsory.

205. During the Sacred Triduum the verse is said only in each nocturn and at Lauds; at Easter and throughout the Octave, in the single nocturn; in the Office of the dead, at each of the nocturns and at Lauds and Vespers, as indicated in their places.

206. In Paschaltide an *Alleluia* is added to the verses unless they already have one. Excepted from this rule are the verses printed in the Ordinary without an *Alleluia*.

207. Which verse to take for the different Offices and Hours is indicated above in the sections on the arrangement of the Divine Office (Nos. 165-177).

I) *The absolutions and blessings before the lessons*

208. An absolution and blessings are said at Matins before the lessons of each nocturn, as indicated in the Ordinary. They are omitted in the Offices of the Sacred Triduum and of the dead.

209. In Matins of the Saturday Office of the Blessed Virgin Mary, the absolution and blessings are proper. Proper blessings are also assigned for the 3rd nocturn of Christmas Matins.

210. Unchangeable proper blessings are given before the short lesson at Prime and the one at Compline.

L) *Lessons at Matins*

I - The lessons in general

211. At the end of each nocturn three lessons are said. Thus Offices with three nocturns have nine lessons, while those with one nocturn have three.

212. The term "of the occurring Scripture" is used to designate the lessons from sacred Scripture assigned to the first nocturn or to the single nocturn and distributed in an established order throughout the individual days in the Proper of the Season.

213. If any lessons from the occurring Scripture cannot be said on the day assigned, they are omitted, even if they are the beginnings of books. An exception is the beginning of the 1st Epistle to the Corinthians: if the 1st Sunday after Epiphany occurs on January 13, these lessons are read on the preceding Saturday.

214. Commemorated Offices do not have a lesson in the Office of the day.

215. Lessons from the Scripture are read with the title of the sacred book from which they are taken, unless an express notation

to the contrary is made. Similarly, lessons from a sermon or a treatise or a pontifical document are read with the title and the name of the author; and the author's name is prefixed to the lessons from a homily on the gospel of the day.

216. At the end of each lesson is added: *Tu autem, Domine, miserere nobis* ("But thou, O Lord, have mercy on us"), and the response is *Deo gratias* ("Thanks be to God"). This conclusion is omitted in the Offices of the Sacred Triduum and of the dead.

II - Lessons in an Office of three nocturns

217. The three lessons of the *first nocturn* are from the Scripture, and:

a) *in a festive and in a semifestive Office*, they are either proper or specially assigned or from the Common;

b) *in the Offices of the Sacred Triduum*, they are proper.

218. The three lessons of the *second nocturn* are:

a) *in a festive and in a semifestive Office*, of the life of the Saint, or from a sermon or a treatise assigned to the day, as in the Proper or in the Common;

But if only one or two lessons are proper or assigned, the full number of three is made up by lessons taken from the Common.

b) *in the Offices of the Sacred Triduum*, from the sermon assigned to the day.

219. The three lessons of the *third nocturn* are:

a) *in a festive and in a semifestive Office*, of the homily on the gospel of the day;

b) *in the Offices of the Sacred Triduum*, from the Epistles of St. Paul the Apostle, as in the Proper.

III - Lessons in an Office of one nocturn

220. *In a Sunday Office*, the order of the three lessons is as follows:

a) *The first and second lessons* of the occurring Scripture are said, as in the Proper.

The first lesson from sacred Scripture is that which is now given as first in the Breviary. The second, however, is formed by combining the present second and third lessons into one, the intervening responsory being omitted.

b) *The third lesson* is the reading of the homily on the gospel of the day. The lesson taken is that which is now given in the Breviary as the first of the third nocturn.

221. *In an ordinary Office*, the order of the three lessons is as follows:

a) *The first and second lessons* are said from the Scripture; and this is ordinarily the occurring Scripture, unless there are proper or specially assigned lessons.

The first lesson from sacred Scripture is that which is now given as first in the Breviary. The second, however, is formed by combining the present second and third lessons into one, the intervening responsory being omitted.

b) *The third lesson* is of the feast, namely the proper lesson which in the past was commonly called the "abridged" (*contracta*) lesson. If there is no abridged lesson, the proper lessons formerly of the second nocturn are combined into one. But if the feast lacks proper lessons, the fourth lesson from the Common is taken as the third lesson.

222. *In a ferial Office*, the order of the three lessons is as follows:

a) If the Office is that of a *vigil* or of a *feria with a homily*, the three lessons of the homily on the gospel of the day are said.

b) If the Office is of a *feria without a homily*, the three lessons of the occurring Scripture are said, as they are given in the Breviary.

IV - Certain peculiarities concerning the lessons

223. The lessons of the Office of the dead are arranged in their own way, as noted in their place.

224. Throughout the octaves of Easter and Pentecost the three lessons of the homily on the day's gospel are said.

225. With the coming of Septuagesima Sunday, the lessons assigned to the Sundays and ferias after Epiphany for which no place can be found are omitted altogether that year. The same holds for the lessons of the Sundays after Pentecost and of the ferias following those Sundays which are impeded with the coming of the first Sunday of August, and also for the lessons of the months of August, September, October and November which are impeded with the coming of the first Sunday of the following month or the first Sunday of Advent.

M) *The responsories after the lessons of Matins*

I – The responsories in general

226. A responsory is said after each lesson, except after the last when the hymn *Te Deum* is to be said.

227. The responsories are so connected with the lessons that they are taken on the same plan as the lessons, unless the rubrics expressly provide otherwise.

228. Responsories which cannot be said on their own day are not transferred, but omitted.

229. In Paschaltide an *Alleluia* is added at the end of each responsory, before the verse, unless there is already one there; but no *Alleluia* is added after the verse.

230. At the end of the last responsory of each nocturn, after the repetition of the last part of the responsory, the *Gloria Patri* ("Glory be to the Father") is said, and then the last part of the responsory is repeated again, unless some other arrangement is indicated at that point.

In an Office of Passiontide, however, the *Gloria Patri* is omitted from the last responsory of each nocturn, and in its place the whole responsory is repeated from the beginning, up to but not including the verse.

In the Office of the dead the *Requiem aeternam* ("Eternal rest") is said instead of the *Gloria Patri* in the last responsory of each nocturn.

231. Any peculiarities which may occur in the manner of saying the responsories are indicated in their respective places.

II – The responsories in Offices of three nocturns

232. The following plan is observed for responsories of *three nocturns*:

a) in a *festive* and in a *semifestive* Office, they are proper or from the Common;

b) In the *Offices of the Sacred Triduum*, they are proper.

III – The responsories in Offices of one nocturn

233. In a *Sunday Office*, the order of the responsories is as follows:

a) the first is the responsory which is placed after the first lesson;

b) the second is the responsory which was formerly found after the third lesson. At the end of this responsory the *Gloria Patri* and the repetition of the last part of the responsory are omitted when a third responsory is to be said;

c) when a third responsory is to be said, it is the one which was formerly placed after the third lesson of the homily.

234. *In an ordinary Office* with lessons from the occurring Scripture, the order of the responsories is as follows:

a) the first is the responsory which is placed after the first lesson;

b) the second is the responsory which is found after the third lesson.

235. *In an ordinary Office* with lessons from the Scripture which are proper or specially assigned, the responsories are proper or from the Common, and are said in the same order as above (No. 234).

236. *In a ferial Office*, whether of a feria or of a vigil, the responsories of the current feria as given in the Proper of the Season are said.

N) *The hymn Te Deum*

237. The hymn *Te Deum* is said at Matins, after the last lesson, in place of a ninth or third responsory:

a) on Low Sunday, on Pentecost Sunday, and in Matins of Easter Sunday, which is recited by those who did not take part in the Easter Vigil;

b) on Sundays of the 2nd class, except Septuagesima, Sexagesima and Quinquagesima;

c) on all feasts;

d) throughout the octaves of Christmas, Easter and Pentecost;

e) in the ferial Office of Christmastide and of Paschaltide;

f) on the vigils of Ascension and Pentecost;

g) in the Saturday Office of the Blessed Virgin Mary.

238. The hymn *Te Deum* is omitted:

a) in Offices of the Season from the 1st Sunday of Advent to the vigil of Christmas inclusive, and from Septuagesima Sunday to Holy Saturday inclusive;

b) on vigils of the 2nd and 3rd class, except the vigil of the Ascension of our Lord;

- c) on all ferias of the season called "throughout the year";
- d) in the Office of the dead.

239. When the hymn *Te Deum* is omitted, a ninth or third responsory is said in its place.

O) *The little chapters, and the short lesson at Prime*

240. A little chapter is said at all the Hours except Matins, after the psalms with their antiphons have been completed; at Compline, however, after the hymn. The little chapter is omitted from Lauds of Thursday of the Lord's Supper to None of Saturday of Easter week, and in the Office of the dead.

241. The little chapter said at Prime is always *Regi saeculorum* ("To the King of the ages"), and at Compline *Tu autem in nobis* ("Yet thou, O Lord"). At the other Hours it is taken from the Ordinary or the Psalter, from the Proper or the Common, according to the different kinds of Offices (Nos. 165-177).

242. The short lesson said at Prime is always of the Season, as in the Ordinary.

P) *The short responsories of the little Hours*

243. Short responsories are said at the little Hours and at Compline after the little chapter. They are omitted, however, from Thursday of the Lord's Supper to None of Saturday of Easter week, and in the Office of the dead.

244. At Prime, in the responsory *Christe, Fili Dei vivi* ("O Christ, the Son of the living God"), the verse *Qui sedes* ("Thou who sittest") is changed in those Offices and seasons for which a proper verse is assigned; but a proper verse of a commemorated feast is never said.

The short responsory of Compline is never changed. At Terce, Sext and None the short responsories are taken from the same place as the little chapters.

245. How the short responsories are to be said, whether outside of Paschaltide or in Paschaltide, or in the ferial Office of Passiontide, is indicated in the Ordinary. Outside of Paschaltide, although certain feasts may call for the addition of two *Alleluias* at the end of the short responsory before the verse at Terce, Sext and None, this does not mean that they are to be added also at Prime and at Compline.

Q) *Collects*

246. A collect is said at the end of each Hour, at the place indicated in the Ordinary, except at Matins when it is recited together with Lauds.

247. Before the collect, in the recitation *in choir* or *in common*, *Dominus vobiscum* ("The Lord be with you") and the response *Et cum spiritu tuo* ("And with thy spirit") are said. In the recitation *by one alone*, and by those who have not been ordained deacons, *Domine, exaudi orationem meam* ("O Lord, hear my prayer") and the response *Et clamor meus ad te veniat* ("And let my cry come unto thee") are said, unless they have just been said. Then *Oremus* ("Let us pray") is said, and the collect follows.

Thus in the recitation *by one alone*, the *Domine, exaudi orationem meam* is always said instead of the *Dominus vobiscum*.

248. At Prime and at Compline the collect is never changed, except in the Office of the Commemoration of All the Faithful Departed and at Prime in the Sacred Triduum. At the other Hours the collect given at Lauds is taken; on the ferias of Lent and Passiontide, however, there is a proper collect at Vespers.

249. The collect of the Office of the day is always said with its own conclusion, the rule given at No. 110 *a* being observed. The collects belonging to commemorations, however, are concluded only after the last one; but the *Oremus* is said before each collect.

R) *Commemorations*

250. Commemorations are made according to the norms given in the general rubrics, Nos. 106-114.

251. The commemorations are placed after the collect of the Office of the day. They consist of the antiphon assigned respectively to the *Benedictus* or the *Magnificat* in the Office commemorated, the verse which precedes it, and the collect, the rule given at No. 110 *c* being observed.

252. To commemorate the Office of a Sunday, of a feria and of the vigil of the Ascension, the antiphon and the verse are taken from the Proper of the Season, the Psalter or the Ordinary, and the collect from the Proper of the Season. To commemorate the octave of Christmas or the Office of Saints, antiphon, verse and collect are taken

from the Proper or the Common. Finally, to commemorate a vigil of the 2nd or 3rd class, the antiphon and the verse are taken from the Psalter, and the collect from the Proper.

253. In the making of commemorations the following points should be noted:

a) the same antiphon must never be repeated twice in the same Hour;

b) the antiphon and the verse in the same commemoration must never consist of the same words.

254. If in Lauds only one commemoration is to be made, and the antiphon and the verse are to be taken from the same Common from which they have been taken in the Office of the day, for the commemoration the antiphon and the verse are taken from 1st Vespers.

255. If in Lauds two commemorations are to be made, and the antiphon and the verse are to be taken from the same Common:

a) for the first commemoration the antiphon and the verse are taken from Lauds;

b) for the second, the antiphon and the verse are taken from 1st Vespers.

256. If in Lauds two commemorations are to be made, and the antiphon and the verse are to be taken from the same Common from which they have been taken in the Office of the day:

a) for the first commemoration the antiphon and the verse are taken from 1st Vespers;

b) for the second, the antiphon and the verse are taken from 2nd Vespers.

257. In connection with the provisions of Nos. 253-256, the following points should be noted:

a) if the antiphon is the same in 1st and 2nd Vespers, for the second commemoration the antiphon from Lauds is taken, or, finally, the first antiphon of the third nocturn;

b) the text of the antiphon may be used, in the same Hour, as the verse for the second commemoration to be taken from the same Common;

c) the antiphon *Euge, serve bone* ("Well done, thou good and faithful servant") assigned to Lauds of the Common of a Confessor

Bishop, is considered identical with the similar antiphon found at Lauds of the Common of a Confessor not a Bishop.

258. Likewise, if the collect of the feast of which the Office is being said and the collect of the feast being commemorated are the same, the collect for the commemoration is changed to the second one from the same or a similar Common.

259. If proper antiphons and verses cannot be used at a certain Hour for a commemoration, they are not transferred, but omitted.

S) *The preces*

260. The *preces* or prayers are said only in Offices of the Season, and then only:

a) at Lauds and Vespers of Wednesdays and Fridays of Advent, Lent and Passiontide;

b) at Lauds and Vespers of Ember Wednesday and Friday in September;

c) at Lauds of Ember Saturdays except the Saturday within the octave of Pentecost.

CHAPTER VI

WHEN TO MAKE THE SIGN OF THE CROSS, STAND, KNEEL AND SIT IN THE RECITATION OF THE DIVINE OFFICE

261. What is said here about the sign of the cross and the position of the body in the recitation of the Divine Office holds for the recitation *in choir* or *in common*. It is fitting, however, that those who recite the Divine Office *alone* conform to what is said about the sign of the cross.

262. The special rules for the hebdomadary and the chanters are found in the books of ceremonies. Therefore only those things which concern the "choir members" in general are indicated here.

263. All make the sign of the cross from the forehead to the breast and from the left shoulder to the right:

a) at the beginning of all the Hours, when the *Deus, in adiutorium* ("O God, come to my assistance") is said;

b) at the verse *Adiutorium nostrum* ("Our help");

c) at the absolution *Indulgentiam* ("May the almighty and merciful Lord") after the *Confiteor* at Compline;

d) at the beginning of the canticles *Benedictus*, *Magnificat* and *Nunc dimittis*;

e) at the blessing at the end of Prime and of Compline;

f) at the verse *Divinum auxilium* ("May the divine assistance") at the end of the Divine Office.

264. They make the sign of the cross on their mouth at the beginning of Matins, at the words *Domine, labia mea aperies* ("O Lord, open thou my lips").

265. They make the sign of the cross on their breast at the words *Converte nos* ("Convert us") at Compline.

266. All stand:

a) at the beginning of each Hour, until the first verse of the first psalm has been begun;

b) while the hymns and the gospel canticles are said;

c) at *Matins* also at the invitatory with its psalm and from the end of the last antiphon of each nocturn until the first blessing before the lessons, inclusive; and while the text of the gospel is read before the homily;

d) at *Lauds* and at *Vespers* also from the repetition of the antiphon after the last psalm to the end, unless they are to kneel at the *preces* or at the collect, according to the rubrics;

e) at *Prime*, from the repetition of the antiphon to the end, except at the reading of the Martyrology, unless they are to kneel at the collects;

f) at *Terce*, *Sext* and *None*, from the repetition of the antiphon to the end, unless they are to kneel at the collect;

g) at *Compline*, from the repetition of the antiphon after the psalms to the end, unless they are to kneel at the collect;

h) at the intonation of the antiphons in sung *Matins*, *Lauds* and *Vespers*, according to custom;

i) at the final antiphon of the Blessed Virgin Mary, after *Compline*, on Saturday and Sunday, even if the Office is not of the Sunday, and throughout Paschaltide.

267. All kneel:

a) at the words *Venite, adoremus et procidamus*, etc. ("Come, let us adore and fall down," etc.) in the psalm *Venite, exsultemus* at the beginning of *Matins*;

b) at the verse *Te ergo quaesumus* ("We beseech thee, therefore") in the hymn *Te Deum*;

c) at the *preces* when they are to be said;

d) in the serial Office of Advent, Lent and Passiontide and also of the Ember Days in September, and of vigils of the 2nd and 3rd class, except the vigil of the Ascension, in all Hours at the collect and any commemorations that may follow; the hebdomadary, however, stands;

e) at the final antiphon of the Blessed Virgin Mary, after Compline, except on Saturday and Sunday and throughout Paschaltide; the hebdomadary stands, however, while he says the prayer;

f) at certain other special times, noted in their respective places.

268. All sit:

a) at every Hour, when the first verse of the first psalm has been begun, until the antiphon of the last psalm has been repeated;

b) at the lessons with their responsories at Matins, except while the text of the gospel is being read before the homily;

c) while the Martyrology is being read at Prime, unless another posture is prescribed.

ROMANITAS PRESS

PART 3

GENERAL RUBRICS OF THE ROMAN MISSAL

CHAPTER I

GENERAL NOTIONS AND NORMS

269. The most holy Sacrifice of the Mass, celebrated according to the canons and rubrics, is an act of public worship, rendered to God in the name of Christ and of the Church. Hence the expression "private Mass" is to be avoided.

270. The Mass with the Divine Office constitutes the highest expression of Christian worship. Hence the Mass of itself should agree with the Office of the day.

Masses outside the order of the Office are also allowed, however, namely votive Masses or Masses of the dead.

271. There are two kinds of Masses: *sung Mass* and *low Mass*.

A Mass is called *sung* if the celebrating priest actually sings the parts which are to be sung by him according to the rubrics. Otherwise it is called *low*.

Further, the *sung Mass* (*in cantu*), if it is celebrated with the assistance of sacred ministers, is called a *solemn Mass*; if it is celebrated without sacred ministers, it is called simply *sung Mass* (*cantata*).

Finally, a solemn Mass which is celebrated by a bishop or by another who has the faculty, with the solemnities prescribed in the liturgical books, is called a *pontifical Mass*.

272. Of its nature the Mass demands that all those present take part in it, after the manner proper to them.

A choice must be made, however, among the various ways in which the faithful may take part actively in the most holy Sacrifice of the Mass, in such a way that any danger of abuse may be removed, and the special aim of the participation may be realized, namely a fuller measure of worship offered to God and of edification obtained for the faithful.

This active participation of the faithful has been dealt with at greater length in the *Instruction on Sacred Music and the Sacred Liturgy* given by the Sacred Congregation of Rites on September 3, 1958.

273. The following rubrics apply both to sung Masses and to low Masses, unless a more restricted application is expressly indicated.

CHAPTER II

THE CALENDAR TO BE FOLLOWED IN THE CELEBRATION OF THE MASS

274. The Mass is to be said according to the calendar of the church or oratory in which the Mass is celebrated, or of the place, or of the celebrating priest himself, or of the universal Church, as explained below.

275. *In a church or public oratory*, any priest, whether diocesan or religious, is obliged to celebrate according to the calendar of that church or public oratory.

The same rule must be observed *in the principal semipublic oratory* of a seminary, religious house, college, hospital, prison and the like.

276. *In secondary oratories* of a seminary, religious house, college, hospital, prison and the like, any priest may follow either the calendar of that oratory or his own.

277. *In private oratories*, and when he celebrates on a portable altar outside of a sacred place, any priest may follow either the calendar of the place (No. 53 a) or his own.

278. Every priest, even if he would otherwise be permitted to follow his own calendar, must celebrate the Mass of feasts of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the town or city, as well as the Mass of the anniversary of the dedication of the cathedral church and the Mass of other feasts actually kept as holidays, if there are any such.

279. An oratory definitely established *on a ship* is a public oratory; and the calendar of the universal Church is to be followed in it. When anyone celebrates on a portable altar outside of an oratory of this kind, however, he may follow either the calendar of the universal

Church or his own calendar. The same holds for one who celebrates lawfully during a journey by air, river or railroad.

280. In diocesan seminaries and diocesan colleges of clerics, in charge of religious, and also in interdiocesan, regional, national and international seminaries and colleges of clerics, likewise in charge of religious, the same calendar is followed which is prescribed for the recitation of the Divine Office in common (Nos. 154-155).

281. In interprovincial, national and international colleges and houses of religious, the calendar proper to the whole Order or Congregation is to be followed (No. 55), with the addition only of the feasts specified in No. 57.

282. The *diocesan* calendar, with the addition of the feasts proper to the place and to the church or oratory, must be followed:

- a) in cathedral churches, even if they are in charge of religious;
- b) in churches and oratories assigned to the diocesan clergy, even if they have a choir of religious attached, which communicates with the church only through a grating;
- c) in churches and oratories of religious of either sex who do not have a calendar of their own, with their own proper and indult feasts added, however;
- d) in churches and oratories of religious which are in charge of the diocesan clergy or which have a choir of canons attached; but not if the church or oratory has been committed to some one priest in particular;
- e) in the church and principal oratory of a seminary, even if it is in charge of religious, but with the faculty granted of adding the feasts specified in No. 154.

283. A *religious* calendar, with the addition of the feasts specified in No. 57 and of the feasts proper to a church or oratory, must be followed:

- a) in churches and principal oratories of religious who have a calendar of their own, even if they are parish churches;
- b) in churches and oratories of the diocesan clergy which are in charge of religious or which serve those religious for the public recitation of the Divine Office, even if they are parish churches; but not if the church or oratory has been committed to some one religious in particular;

c) in churches and oratories of tertiaries of either sex, even if they recite only the little Office of the Blessed Virgin Mary;

d) in secondary oratories of a seminary in charge of religious, if these oratories serve only those religious.

284. A priest who celebrates in a church or oratory where a different rite prevails, must keep to the calendar of that church or oratory with regard to the feasts and their rank, the commemorations and the collect *imperata*. As to the order of the Mass, however, he should take the variable parts proper to the rite of that church and keep the ceremonies and the Ordinary of his own rite.

CHAPTER III

THE CONVENTUAL MASS

285. By "conventual Mass" is meant the Mass which is to be celebrated daily in connection with the Divine Office by those who are bound to choir by the laws of the Church.

286. On each day only one conventual Mass is to be said, which must agree with the Office recited in choir, except on the days specified below in Nos. 289-294.

The obligation remains in force, however, of celebrating other Masses in choir, by reason of pious foundations or some other legitimate cause.

287. The conventual Mass is to be said after Terce, unless the superior of the community for a serious reason judges that it should be said after Sext or None.

On the vigil of Pentecost the conventual Mass is said after None.

288. Of itself, the conventual Mass should be solemn, or at least sung. But where particular laws or particular indulgences have dispensed from the solemnity of the Mass in choir, it is fitting that the choir members contribute direct liturgical participation to the low conventual Mass, reciting at least parts of the Ordinary of the Mass. Further, the choir members are forbidden to continue their canonical Hours as a choir during the conventual Mass.

289. On all ferias of the 4th class, unless there is an order to the contrary, one of the following may be said, with a commemoration of the occurring feria, in place of the conventual Mass corresponding to the Office:

a) a Mass corresponding to a commemoration which happens to occur in the Office of the day;

b) the Mass of a mystery, Saint or Blessed mentioned that day in the Martyrology or in an appendix of the Martyrology approved for the respective churches;

c) one of the votive Masses distributed through the week in the Missal for the conventual Mass;

d) any other Mass which may be celebrated as votive.

290. Except during Christmastide and Paschaltide, a *conventual Mass for deceased* priests, benefactors and others:

a) *must be said* in every month except November on the first feria of the 4th class;

b) *may be said* every week on the first feria of the 4th class.

The "daily" Mass with the collect *Deus, veniae largitor* ("O God, who grantest forgiveness") is taken.

291. On the days of the greater and lesser Litanies, where there is a procession, or where there are other special supplications, the conventual Mass must be of the Rogations (Nos. 346-347).

292. On the day of the coronation of the Pope, and on the anniversaries of the Pope and of the diocesan bishop, the conventual Mass in cathedral and collegiate churches is the Mass of those anniversaries, according to Nos. 362-363.

293. On the anniversary of the most recently deceased bishop, and also on the anniversary which is celebrated within the eighth day after the Commemoration of All the Faithful Departed for the souls of all the deceased bishops and of all the deceased canons of the cathedral church, the conventual Mass in the cathedral itself is the Mass of those anniversaries.

294. On the anniversaries of all the departed of any chapter or of any Order or Congregation with the obligation of choir, the Mass of those anniversaries is said for the conventual Mass.

295. On the Commemoration of All the Faithful Departed, the Mass printed as the first for that day is to be used for the conventual Mass; and choir members are obliged to take part in that Mass only.

296. On the feast of Christmas two conventual Masses are said in choir, namely one at night and the other in the daytime.

297. When a bishop celebrates Mass solemnly or assists at it, or when a Mass is sung in choir which does not correspond to the Office, by reason of some external solemnity, the choir members are obliged to take part in this Mass only, even if it is not applied for their benefactors; but the law must be observed that another Mass be applied by the one whose duty this is.

CHAPTER IV

THE MASS ON SUNDAYS AND FERIAS

298. All Sundays, whether of the 1st or the 2nd class, have a proper Mass. The Sundays after Epiphany which are transferred between the 23rd and the 24th Sunday after Pentecost, however, take the antiphons at the introit, the offertory and the communion, as well as the gradual and the *Alleluia* with its verse, from the 23rd Sunday after Pentecost, keeping their own collects, epistle and gospel.

299. Similarly, all ferias of Lent and Passiontide and the Ember Days of Advent and of September have a proper Mass. On the rest of the ferias the Mass of the preceding Sunday is said, and from this Mass also the collects are taken whenever the feria is to be commemorated, unless the rubrics provide otherwise.

300. On Ember Saturdays and on *Silientes* Saturday (of the 4th week in Lent), the Mass during which holy orders are conferred is to be of the Saturday, even if a feast of the 1st or 2nd class occurs.

CHAPTER V

FESTIVE MASSES

301. The Mass of a feast, *in the proper sense*, is understood to be the Mass of the mystery, Saint or Blessed celebrated according to the order of the Office.

302. *In a broader sense*, however, the following are also called Masses of a feast:

a) the Mass of a 3rd class feast impeded by another feast of the same rank;

b) the Mass of a commemoration occurring in the Office of the day;

c) the Mass of a mystery, Saint or Blessed whose entry is given on that day in the Martyrology or in an appendix to the Martyrology approved for the respective churches.

303. The festive Masses listed in the preceding section enjoy all the liturgical privileges to which they would be entitled if the feast were being celebrated with its whole Office. However:

a) the Mass of an impeded feast of the 3rd class can be said on its day only if the impeding feast is also of the 3rd class;

b) the Mass of a commemoration occurring in the Office of the day, and the Mass of a mystery, Saint or Blessed whose entry is given on that day in the Martyrology or in an appendix to the Martyrology approved for the respective churches, can be said only if a liturgical day of the 4th class occurs.

304. The Masses which are called festive in a broader sense are prohibited in churches having only one Mass:

a) whenever there is an obligation of a conventual Mass which cannot be satisfied by another priest, unless the Mass can be said as conventual according to No. 289;

b) whenever the Mass of the Rogations is to be said on the days of the Litanies, according to the rubrics.

305. The following rules are to be observed for choosing the formula of a festive Mass outside of the conventual Mass:

a) For feasts which are given in the Proper of the Saints, the Mass indicated on the feast day in the Missal is taken. In place of Masses from the Common, however, a proper Mass may be taken, at the choice of the celebrant, if there is a proper Mass among the "Masses for certain places."

b) For feasts which are not given in the Proper of the Saints, a Mass is taken from the Common. When there are several formulas in the same Common, the choice is up to the celebrating priest. And in the different Commons the epistles and gospels given in the Masses themselves or at the end of the whole Common may be taken in any Mass of that Common.

CHAPTER VI

VOTIVE MASSES

A) *Votive Masses in general*

306. The term "votive Mass" refers to a Mass which is said outside of the order of the Office or of the commemorations of the current day, and is not of a mystery or a Saint whose entry is given on that day in the Martyrology.

307. A votive Mass may be:

- a) of the mysteries of the Lord;
- b) of the Blessed Virgin Mary;
- c) of the Angels;
- d) of the Saints;
- e) for various occasions and intentions.

308. The following may be celebrated as votive Masses of the mysteries of the Lord:

- a) in the universal Church:
 - 1) of the Most Holy Trinity;
 - 2) of the Most Holy Name of Jesus;
 - 3) of the Most Sacred Heart of Jesus;
 - 4) of the Most Precious Blood of Our Lord Jesus Christ;
 - 5) of Christ the King;
 - 6) of the Most Holy Sacrament of the Eucharist;
 - 7) of Our Lord Jesus Christ, Eternal High Priest;
 - 8) of the Holy Cross;
 - 9) of the Passion of Our Lord;
 - 10) of the Holy Family, Jesus, Mary and Joseph;
 - 11) of the Holy Spirit;

b) in individual churches, besides the Masses mentioned above, all Masses of feasts of the Lord which are inscribed in the particular calendars, and other votive Masses specially granted.

Masses which refer to mysteries of the life of our Lord, however, cannot be celebrated as votive.

309. The following may be celebrated as votive Masses of the Blessed Virgin Mary:

a) in the universal Church, the Masses assigned in the Missal according to the various seasons for the Saturday celebration of the

Blessed Virgin, and also all Masses of feasts of the Blessed Virgin Mary which are inscribed in the universal calendar;

b) in individual churches, besides the Masses mentioned above, all Masses of feasts of the Blessed Virgin Mary which are inscribed in the particular calendars, and other votive Masses specially granted.

If any of the parts to be varied according to the different seasons of the year are lacking in these Masses, they are taken from the Common of feasts of the Blessed Virgin Mary.

Except for the Mass of the Immaculate Conception, however, Masses which refer to the mysteries of the life of the Blessed Virgin Mary cannot be celebrated as votive.

310. The following may be celebrated as votive Masses of *Angels*:

a) Masses of the individual feasts of Holy Angels;

b) the votive Mass of the Holy Angels assigned to Tuesday.

311. It is permissible to celebrate as votive Masses of *Saints* the Masses of any canonized Saint having an entry in the Roman Martyrology, or in an appendix to the Martyrology approved for the respective churches.

312. *Votive Masses of Blessed* are permitted, by apostolic indult, only in the triduum which is celebrated in their honor within a year from their beatification.

313. *Votive Masses "for various occasions and intentions" (ad diversa)* are given in the Missal or in an appendix to the Missal approved for certain churches, to be celebrated on special occasions or in view of special needs.

314. For a votive Mass of mysteries of the Lord the Mass of the respective feast is taken, unless it is expressly indicated that another is to be used; or a special votive Mass.

315. For a votive Mass of the Blessed Virgin Mary, of Angels and of Saints, the Mass of the respective feast is taken if one is given in the Missal, whether in the Proper of the Saints or among the Masses "for certain places," unless another Mass is expressly indicated in the Missal as the votive Mass.

But if the feast is not in the Missal, a Mass is taken from the Common. When there are several formulas in the same Common, the choice is up to the celebrating priest. And in the different

Commons the epistles and gospels given in the Masses themselves or at the end of the whole Common may be taken in any Mass of that Common.

The rubrics are to be observed, however, with regard to the changing of some parts or words, according to the seasons of the year and according to the purely votive character of this Mass.

316. For any peculiar necessity the proper votive Mass is taken if one is given in the Missal. If none is given, the "Mass for any necessity" is taken, and collects appropriate to the necessity in question are used instead of the collects of this Mass, if they are found among the "various collects."

317. Any votive Mass of the mysteries of the Lord, of the Blessed Virgin Mary or of a Saint, is prohibited whenever a liturgical day of the 1st or 2nd class occurs on which the Office is of the same Person. Then the Mass of the current Office is to be said instead of the votive Mass. But when a liturgical day of the 3rd or 4th class occurs, either the Mass of the Office of the day or the votive Mass may be chosen, with no commemoration of the other.

318. The collect of an impeded votive Mass is added under a single conclusion to the collect of the Mass of the day only if the votive Mass is of the 1st or 2nd class, and only if a day listed under Nos. 1, 2, 3 and 8 in the table of precedence does not occur.

Of an impeded votive Mass of the 3rd class there is nothing in the Mass of the current Office.

319. The rules established below (Nos. 330 *b*, 343 *b*, 386 *b*, 389 *b*) for the different classes of votive Masses are to be observed in admitting and ordering the collects in votive Masses.

320. Directions concerning the *Gloria* and the creed in votive Masses are given in the respective places, when the questions of the different classes of votive Masses are taken up, and below at Nos. 431-432 and 475-476.

321. If there is a sequence, it is omitted in votive Masses.

322. The preface which is proper to each votive Mass is said. If there is no proper preface, the preface of the Season or the common preface is said, according to the general rules.

323. The color of vestments in votive Masses should be the

color appropriate to each Mass; but in non-conventual low votive Masses of the 4th class, it is also permissible to use the color of the Office of the day, provided, however, that violet and black are reserved solely to the Masses to which they belong of themselves.

324. Unless particular rubrics prescribe otherwise, a votive Mass may be either a sung Mass or a low Mass.

325. Votive Masses are of the 1st, 2nd, 3rd or 4th class. The classes are considered individually in the following sections.

326. Any votive Mass whatsoever is prohibited in churches having only one Mass:

a) whenever there is the obligation of a conventual Mass which cannot be satisfied by another priest, except for those votive Masses which can (No. 289) or must (Nos. 290-294) be said for the conventual Mass on certain days;

b) on February 2, if the blessing of candles takes place;

c) on the greater and lesser Litanies, if the Mass of the Rogations is to be said (No. 346).

327. Whenever a Mass is indicated in the rubrics or in a special indult as a votive Mass of a certain class, it is to be arranged according to the rules and privileges established for that class of votive Masses.

B) *Votive Masses of the 1st class*

I – Votive Masses of the 1st class in general

328. By a votive Mass of the 1st class is meant a votive Mass which may be celebrated on all liturgical days except those listed under Nos. 1-8 in the table of precedence; the prescription at No. 332 is observed; however.

329. Votive Masses of the 1st class, provided for by the general rubrics, are:

a) Masses of the dedication in the actual consecration of a church (Nos. 331-334);

b) *sung* Masses of the Most Holy Sacrament of the Eucharist, in the more solemn celebrations of a Eucharistic Congress (No. 335);

c) *sung* Masses of mysteries of the Lord, of the Blessed Virgin Mary, of a Saint or Blessed, on the occasion of an extraordinary celebration (No. 340 *a*).

330. The privileges of votive Masses of the 1st class are:

- a) they are said with *Gloria* and creed;
- b) they exclude all non-privileged commemorations, and a collect ordered by the local ordinary;
- c) the collect of the impeded votive Mass is added under a single conclusion to the collect of the Mass of the day, provided a day listed under Nos. 1, 2, 3 and 8 in the table of precedence does not occur;
- d) if they are sung, the solemn tone is used.

II – Masses of the Dedication in the actual consecration of a church

331. Although the consecration of churches may be done by right on any day, it is more appropriate that it be done on Sundays and feast days. It is prohibited, however, on the vigil and the feast of Christmas, on the feasts of the Lord's Epiphany and Ascension and of Corpus Christi, on the days from the 2nd Sunday of the Passion or Palm Sunday to Easter Sunday inclusive, on Pentecost Sunday, and on the day of the Commemoration of All the Faithful Departed.

332. The Mass of the dedication in the actual consecration of a church or oratory is a part of the whole rite of consecration. Hence it is to be celebrated whenever a church or oratory is consecrated, even on the days on which other votive Masses of the 1st class are prohibited.

333. In the Mass of the dedication in the actual consecration of a church, the collect of the mystery or Saint in whose honor the church or oratory is being consecrated is added under a single conclusion, and no other commemoration, even a privileged one, is admitted.

334. Other Masses celebrated in the church or oratory on the day of the consecration, after the rite is over, may be said of the dedication, as votive Masses of the 1st class.

III – Masses at Eucharistic Congresses

335. On each day of a diocesan, regional, national or international Eucharistic Congress, the principal Mass celebrated, provided it is *sung*, may be of the Blessed Sacrament, as a votive Mass of the 1st class.

336. In the rest of the public celebrations of the same Congresses, the Mass of the Blessed Sacrament may be celebrated as a votive Mass of the 2nd class.

337. The individual priests who take part in the Eucharistic Congress may celebrate the Mass of the Blessed Sacrament as a votive Mass of the 3rd class.

IV – Votive Masses in certain extraordinary celebrations

338. The privileges indicated in this paragraph apply to Masses:

a) in the triduum or the octave which is celebrated in honor of any Saint or Blessed within a year from the canonization or beatification;

b) in certain extraordinary celebrations prolonged for a triduum or an octave, for example on the occasion of a centennial. Extraordinary celebrations in honor of Blessed are excluded, however.

339. A special indult of the Holy See is required for conducting the celebrations specified in the preceding section.

340. On each day of these celebrations there is permitted:

a) a *single sung Mass* of the mystery of the Lord, of the Blessed Virgin Mary, of the Saint or Blessed in whose honor the celebrations are being held, as a votive Mass of the 1st class;

b) *all low Masses*, as above, as votive Masses of the 2nd class.

C) *Votive Masses of the 2nd class*

I – Votive Masses of the 2nd class in general

341. By a votive Mass of the 2nd class is meant a votive Mass which may be celebrated on all liturgical days of the 2nd, 3rd and 4th class.

The Mass for Bride and Bridegroom and the Mass of thanksgiving on the 25th or 50th wedding anniversary are prohibited, however, on all Sundays.

342. Votive Masses of the 2nd class, provided for by the general rubrics, are:

a) the Mass at the solemn blessing of a church or oratory, and at the consecration of an altar (No. 345);

b) the Mass of the Rogations on the greater and lesser Litanies (Nos. 346-347);

- c) votive Masses on the occasion of the Forty Hours devotion or some other exposition of the Blessed Sacrament (Nos. 348-355);
- d) Masses of the external solemnity of feasts (Nos. 356-361);
- e) the Mass on the day of the coronation of the Pope and on the anniversaries of the Pope and of the diocesan bishop (Nos. 362-365);
- f) a Mass for a matter of public importance (*pro re gravi et publica simul causa*) (Nos. 366-368);
- g) the Mass "For the Propagation of the Faith" (No. 369);
- h) Masses on certain special occasions (Nos. 370-372);
- i) votive Masses at shrines (Nos. 373-377);
- l) the votive Mass for Bride and Bridegroom and the Mass of thanksgiving on the 25th and 50th wedding anniversary (Nos. 378-382).

343. The privileges of votive Masses of the 2nd class are:

- a) they are said with *Gloria*, unless violet vestments are used; but without creed, unless it is to be said by reason of an occurring Sunday or octave;
- b) they admit of only one commemoration, and they exclude a collect ordered by the local ordinary;
- c) the collect of the impeded votive Mass is added under a single conclusion to the collect of the Mass of the day, provided a day listed under Nos. 1, 2, 3 and 8 in the table of precedence does not occur; the prescription at No. 380 is observed, however;
- d) if they are sung, the solemn tone is used.

344. Votive Masses of the 2nd class are governed by the general norms mentioned in No. 343; but the things proper to each Mass are indicated below.

II – The votive Mass at the solemn blessing of a church or oratory, and at the consecration of an altar

345. At the solemn blessing of a church or oratory, and at the consecration of an altar, when the rite is over, there is said as a votive Mass of the 2nd class the Mass of the mystery or the Saint in whose honor the church or oratory has been blessed, or the altar has been consecrated.

III – The Mass of the Rogations on the greater and lesser Litanies

346. On the greater and the lesser Litanies (Nos. 80-90), in

churches in which there is a procession or in which special supplications are held by order of the local ordinary (No. 83), the Mass of the Rogations is said as a votive Mass of the 2nd class (cf. No. 86).

347. The Mass of the Rogations, or the Mass of the day which takes the place of the impeded votive Mass, is considered a part of the whole liturgical service; and it is said regularly after the procession is over, or after the special supplications are over.

IV - Votive Masses on the occasion of the Forty Hours devotion or some other exposition of the Blessed Sacrament

348. For the exposition and the reposition of the Blessed Sacrament for the Forty Hours devotion, whether continuous or interrupted, the Mass of the Most Holy Sacrament of the Eucharist is *sung* as a votive Mass of the 2nd class at the altar of the exposition.

349. On the middle day of the exposition, at an altar where the Blessed Sacrament is not exposed, either the Mass of the Most Holy Sacrament of the Eucharist or another votive Mass suitable to the special needs of the place may be *sung* as a votive Mass of the 2nd class.

350. On days on which votive Masses of the 4th class are permitted by the rubrics, it is fitting that Masses celebrated in a church in which the Forty Hours devotion is being held be of the Most Holy Sacrament of the Eucharist.

351. On the Commemoration of All the Faithful Departed:

a) the exposition of the Blessed Sacrament should follow, but the reposition should precede, the sung Mass or principal Mass;

b) during the time of the exposition, the Masses of the Office of the day are said with violet vestments, and not at the altar of the exposition.

352. On February 2, Ash Wednesday and the 2nd Sunday of the Passion or Palm Sunday, if there is the blessing of candles, ashes or palms respectively, if the Blessed Sacrament has been exposed for the adoration of the Forty Hours, the procedure is this. At the time of the blessing and the procession or the imposition of ashes, either the Blessed Sacrament is transferred to another altar at which the adoration can be continued without detriment to the piety of the faithful, or the Blessed Sacrament is put away, and the adora-

tion is resumed after the blessing and the procession or the imposition of ashes together with the Mass. And this procedure may fittingly be observed also on the Commemoration of All the Faithful Departed, for the principal Mass of the day and the subsequent absolution at the catafalque.

353. For the exposition of the Blessed Sacrament for public adoration which lasts for one day, the Mass of the Most Holy Sacrament of the Eucharist may be said as a votive Mass of the 2nd class.

354. For the exposition of the Blessed Sacrament for public adoration which lasts only for some hours, however, the Mass of the day is said without any commemoration of the Blessed Sacrament.

On days on which votive Masses of the 4th class are permitted, however, it is more fitting that the Mass of the Most Holy Sacrament of the Eucharist be said.

355. In Masses celebrated by indult at the altar of exposition during the adoration, the collect of the Most Holy Sacrament of the Eucharist is added under a single conclusion, provided it is not a Sunday and there is neither Office nor Mass nor commemoration of Christ the Lord.

V - Votive Masses on the external solemnity of feasts

356. The "external solemnity" of any feast means the celebration of that feast without an Office, for the good of the faithful, either on the day on which the feast is impeded, or on a Sunday when the feast occurs during the week, or on some other established day.

357. An external solemnity either belongs to a feast by right or is granted by a special indult.

358. An external solemnity belongs by right only to:

a) the feast of the Most Sacred Heart of Jesus, on the 3rd Sunday after Pentecost;

b) the feast of the Blessed Virgin Mary of the Rosary, on the first Sunday of October;

c) feasts of the 1st or 2nd class which are connected with some special liturgical service, if that liturgical service is transferred to a Sunday with the approval of the Holy See, only for the Mass which is celebrated in connection with the aforesaid liturgical service;

- d) the feast of a duly constituted principal patron;
- e) the anniversary of the dedication of the church itself in which the Mass is said;
- f) the titular feast of the church itself;
- g) the titular feast of the Order or Congregation;
- h) the feast of the holy founder of the Order or Congregation;
- i) feasts of the 1st and 2nd class which are celebrated with an especially large attendance by the faithful; of this matter the local ordinary is the judge.

359. If an external solemnity belongs to a feast by right, and is not among those for which a certain day is assigned in No. 358 above, it may be held either on the day on which the feast is impeded or on the Sunday immediately preceding or immediately following the Office of the impeded feast, according to the rubrics.

If it is granted by a special indult, however, an external solemnity is assigned to a definite day.

360. One sung and one low Mass, or two low Masses, as votive Masses of the 2nd class, may be celebrated of the feast whose external solemnity is being held, except for the case specified in No. 358 c.

361. The external solemnities granted by special indult to certain dioceses, churches or religious families before this date remain in force, with this restriction, however, that they are prohibited on liturgical days of the 1st class, and that never more than two Masses of the same solemnity may be celebrated.

VI—Votive Masses on the day of the coronation of the Pope and on the anniversaries of the Pope and of the diocesan bishop

362. *On the day of the coronation of the Pope;*

on the anniversary of the coronation of the Pope;

on the anniversary of the election or of the consecration or of the transferral of the diocesan bishop (once, that is, on the day chosen by the bishop himself), for the conventual Mass in cathedral and collegiate churches, the proper votive Mass is said after the manner of votive Masses of the 2nd class.

363. If this votive Mass is impeded, however, the following rules are observed:

- a) If the anniversary of the coronation of the Pope is *perma-*

nently impeded for the universal Church, or if the anniversary of the bishop is permanently impeded for the whole diocese, it is re-assigned permanently to the next day following which is not similarly impeded. The anniversary of the diocesan bishop is similarly reassigned if the day of the coronation of the Pope or its anniversary occurs on the same day.

b) If they are only *accidentally* impeded by a day listed under Nos. 1, 2, 3 and 8 in the table of precedence, they are transferred to the next day which is not of the 1st class.

364. On those days listed above in No. 362, in all churches and in all Masses except those of the dead, the collect for the Pope or the collect for the bishop is added, as indicated below, No. 449. But this collect is transferred whenever the votive Mass is transferred in cathedral and collegiate churches.

365. One Mass "On the Anniversary of the Coronation of the Pope" is permitted, with the consent of the local ordinary, as a votive Mass of the 2nd class, in the individual churches, on a day on which special celebrations are held in honor of the Pope.

VII - Votive Mass for a matter of public importance

366. A votive Mass "for a matter of public importance" means a Mass which is celebrated with a large attendance of the people, by order of the local ordinary or with his consent, for some serious need or spiritual or temporal advantage which affects the community or a notable part of it.

367. Only one votive Mass for a serious matter is permitted in any one church; and the Mass corresponding to the need is taken, or, if there is no such Mass, the "Mass for Any Necessity," according to what is indicated at No. 366 above.

368. When a grave need or a public calamity occurs, and there is not time to approach the local ordinary, the pastor may decide on a votive Mass as above, No. 366, for his own parish.

VIII - The Mass "For the Propagation of the Faith"

369. One Mass "For the Propagation of the Faith" may be celebrated, as a votive Mass of the 2nd class, in the individual churches, on a day on which special celebrations are held for the missions, and on the occasion of a mission congress.

IX - Votive Masses on certain special occasions

370. The Masses with which this section deals are concerned with special celebrations proper to certain particular groups or to only a part of the faithful.

Special celebrations of this kind are:

a) *for parishes*: the beginning and the end of a mission for the people; major jubilees of the parish and of the pastor or of another priest living in the parish; extraordinary solemn celebrations, and the like;

b) *for schools, colleges, seminaries and other institutions of this kind*: the beginning and the end of the scholastic year; extraordinary jubilees such as the fiftieth or the hundredth anniversary of their establishment;

c) *for religious houses*: the solemnities of clothing or profession; the beginning and the end of a general or a provincial chapter; major jubilees of the Order, of the province, of the house; the twenty-fifth or the fiftieth anniversary of a member's profession or of his ordination to the priesthood;

d) *for various groups* such as confraternities, pious societies, professional associations: annual general meetings; extraordinary meetings of several groups of the same kind; major jubilees and the like;

e) *for retreat houses*: the beginning and the end of a course of retreats or of an extraordinary gathering;

f) *for hospitals, camps, prisons and similar institutions*: extraordinary religious celebrations, and other festivities to be celebrated in an extraordinary way or at an extraordinary time.

371. A Mass of this kind, a single Mass for the individual occasion, is a votive Mass of the 2nd class, and is celebrated either by order of the respective ordinary or with his consent.

372. A suitable Mass is chosen to be celebrated on these occasions, according to the different kinds of occasions; for example, of the Holy Spirit, of thanksgiving, of some mystery of the Lord, of the Blessed Virgin Mary, of a Saint, or from among the votive Masses for various intentions and occasions.

X - Votive Masses at shrines

373. A "shrine" means a church or a sacred edifice dedicated to

the public offering of divine worship, which for some special reason conducive to piety has been chosen by the faithful as a goal of pilgrimages for the purpose of imploring graces or fulfilling vows. The special motive of piety may be, for example, a sacred image venerated there, a relic kept there, a miracle which God has worked there, a special indulgence to be gained there.

374. Votive Masses granted or to be granted in the future by indult of the Holy See to shrines or other places of piety are votive Masses of the 2nd class.

375. A votive Mass may be celebrated at all the altars of the shrine on each day on which votive Masses of the 2nd class are permitted, but only by pilgrim priests, or whenever the Mass is said on behalf of the pilgrims.

376. Similarly, in places of piety a votive Mass may be celebrated as a votive Mass of the 2nd class by priests visiting that place of piety.

377. Aside from the cases specified in Nos. 375 and 376, a votive Mass may be celebrated only as a votive Mass of the 4th class.

XI - The votive Mass "For Bride and Bridegroom" and the Mass of thanksgiving on the 25th and 50th wedding anniversary

378. The votive Mass "For Bride and Bridegroom," or at least its collect in the Mass of the day which impedes it, is permitted whenever a wedding is celebrated, whether outside of the closed time or even in the closed time, if the local ordinary for a good reason has permitted the solemn nuptial blessing.

379. Besides the days on which votive Masses of the 2nd class are prohibited, the Mass "For Bride and Bridegroom" is prohibited also on Sundays and whenever, according to No. 381 c, the nuptial blessing cannot be given.

380. Whenever the Mass "For Bride and Bridegroom," but not the nuptial blessing, is prohibited, the Mass of the Office of the day is said, and to its collect is added under a single conclusion the collect of the impeded votive Mass, even on those days on which, according to No. 343 c, a commemoration of an impeded votive Mass of the 2nd class is prohibited; and the nuptial blessing is given in the usual way in the Mass of the day.

But when both the Mass "For Bride and Bridegroom" and the nuptial blessing are prohibited, the Mass together with the blessing may be transferred to a timely unimpeded day, after the marriage has been celebrated.

381. With regard to the Mass "For Bride and Bridegroom" and the nuptial blessing, these points shall also be observed:

a) The nuptial blessing is inseparable from the Mass. Hence it cannot be given outside of the Mass, unless by apostolic indult; in which case it is to be imparted according to the formula which is found in the Roman Ritual, title VIII, chapter III.

b) The nuptial blessing within the Mass must be given by the priest who is celebrating the Mass, even if another priest has presided over the marriage.

c) The nuptial blessing is omitted if the spouses are not present; and it is omitted if both of them or one of them has already received the blessing. Wherever the custom prevails, however, of imparting the blessing if only the man has received it, that custom may be retained.

d) On the Commemoration of All the Faithful Departed and during the Sacred Triduum, the votive Mass and its commemoration in the Mass of the day and the nuptial blessing within the Mass are all prohibited.

382. For thanksgiving on the 25th or 50th wedding anniversary, either the Mass of the Most Holy Trinity or a Mass of the Blessed Virgin Mary may be said as a votive Mass of the 2nd class, the collect for thanksgiving being added under a single conclusion with the first collect.

After the Mass, the prayers found in the Roman Ritual, title VIII, chapter VII, are said over the couple.

XII - Certain other votive Masses of the 2nd class

383. Aside from the votive Masses of the 2nd class listed in the preceding sections, the votive low Masses must be recalled which are permitted as votive Masses of the 2nd class in the celebrations of a Eucharistic Congress (No. 336) and in certain extraordinary celebrations (No. 340 b).

D) *Votive Masses of the 3rd class*

384. By a votive Mass of the 3rd class is meant a votive Mass which may be celebrated on liturgical days of the 3rd and 4th class.

385. Votive Masses of the 3rd class, provided for by the general rubrics, are:

a) one Mass of Our Lord Jesus Christ, Eternal High Priest, on the first Thursday or the first Saturday of each month, in churches and oratories in which special devotions are held on that day for the sanctification of the clergy;

b) two Masses of the Most Sacred Heart of Jesus, on the first Friday of each month, in churches and oratories in which special devotions are held on that day in honor of the Sacred Heart;

c) one Mass of the Immaculate Heart of the Blessed Virgin Mary, on the first Saturday of each month, in churches and oratories in which special devotions are held on that day in honor of the Immaculate Heart of Mary.

To these should be added the Mass of the Most Holy Sacrament of the Eucharist which is permitted to the individual priests on the days of a Eucharistic Congress (No. 337).

386. The plan for votive Masses of the 3rd class is this:

a) they are said with *Gloria*, but always without creed;

b) they admit of two commemorations, or one commemoration and a collect ordered by the local ordinary;

c) if they are sung, the solemn tone is used;

d) whenever they are prohibited, they are not commemorated in the Mass of the day.

E). *Votive Masses of the 4th class*

387. A votive Mass of the 4th class is a votive Mass which may be celebrated only on liturgical days of the 4th class.

388. For a votive Mass of the 4th class any Mass permitted by the rubrics as a votive Mass may be taken. A just cause is required, however, namely the need, utility or devotion of the celebrating priest or of the faithful.

389. In the arrangement of a votive Mass of the 4th class the following points are to be observed:

a) the *Gloria* is not said, except in the Mass of the Angels on any day, and in Masses of the Blessed Virgin Mary on Saturday;

b) besides the collect of the Mass, two other collects may be said, among which are to be numbered the commemorations of the Office of the day or those occurring in the Office of the day, and any collect ordered by the local ordinary, and any votive collect;

c) the creed is always omitted;

d) if the Mass is sung, the ferial tone is used.

CHAPTER VII

MASSES OF THE DEAD

A) Masses of the dead in general

390. The Masses for the dead which are celebrated on the Commemoration of All the Faithful Departed are according to the order of the Office; all other Masses for the dead are outside the order of the Office.

391. In Masses of the dead no commemoration is made of the Office of the current day.

392. Masses of the dead are of the 1st, 2nd, 3rd or 4th class. The following sections deal with the different classes.

393. Any Mass of the dead whatsoever, including the funeral Mass, is prohibited:

a) in churches and oratories where for any reason there is exposition of the Blessed Sacrament, for the whole time of the exposition; the Masses on the day of the Commemoration of All the Faithful Departed are excepted (No. 352);

b) in churches having only one Mass, whenever there is an obligation of a conventual Mass which cannot be satisfied by another priest; unless the conventual Mass itself must be said or may be said for the departed;

c) in churches having only one Mass, on February 2 and on Ash Wednesday, if there is the blessing of candles and of ashes respectively; and on the greater and lesser Litanies, if the Mass of the Rogations is to be said.

394. The first Mass of those which are given for the Commemoration of All the Faithful Departed is taken, with the proper collects assigned in the Missal among the "various prayers" for the departed:

a) for a departed Pope, for departed cardinals, bishops and priests, in all Masses of the 1st, 2nd and 3rd class;

b) on the anniversaries of all the departed of any clerical Order or Congregation.

395. The Mass which is entitled "On the Day of Death or Burial" is said for the departed who are not priests:

- a) as the funeral Mass;
- b) as Masses for the day of death;
- c) as the Mass after receiving news of the death;
- d) at the final burial of the departed;
- e) on the 3rd, 7th and 30th day, but with the proper collects.

396. The Mass which is entitled "On the Anniversary of the Departed" is taken on the anniversaries of the departed who are not priests.

397. The "daily" Mass is taken for all the departed of any order or rank, outside of the days listed above.

398. With regard to the collects in Masses of the dead, the following rules are to be observed:

a) all Masses of the dead, whether sung or low Masses, of themselves are said with a single collect, unless a collect ordered (*imperata*) for the departed must be added according to No. 458, or a votive collect for the departed may be added according to No. 464;

b) In 4th class Masses of the dead, if they are applied for certain of the departed, the appropriate collect is said, as in the Missal among the various prayers for the departed; if they are applied for the departed in general, or if the designation is unknown, the collect *Fidelium* ("O God, Creator and Redeemer of all the faithful") is said;

c) in Masses of the dead, any collect which is not for the departed is prohibited.

399. The sequence *Dies irae*:

a) has to be said only in 1st class Masses of the dead; however, on the Commemoration of All the Faithful Departed, when a priest celebrates three Masses without intermission, he has to say the sequence only in the principal Mass, or else in the first Mass; in the other Masses, unless they are sung, he may omit it;

b) may be omitted in 2nd, 3rd and 4th class Masses of the dead.

400. Any Mass for the dead may be either sung or low.
401. The absolution over the corpse or over a catafalque:
- a) must be held after a funeral Mass;
 - b) may be held after the other Masses of the dead;
 - c) may be held, for a good reason, even after Masses which are not of the dead.

B) 1st class Masses of the dead

I – 1st class Masses of the dead in general

402. 1st class Masses of the dead are:
- a) the Masses on the day of the Commemoration of All the Faithful Departed;
 - b) the funeral Mass.

II – The Masses on the day of the Commemoration of All the Faithful Departed

403. On the day of the Commemoration of All the Faithful Departed, every priest may celebrate three Masses, as in the Missal on this day.

404. In saying the Masses of this day, the following points are to be observed:

- a) one who celebrates only one Mass uses the first; one who celebrates two, the first and the second;
- b) one who celebrates a sung Mass or a conventual Mass uses the first, and is permitted to anticipate the second and the third;
- c) one who celebrates several sung Masses in different churches must always use the first;
- d) but if several Masses are sung in the same church, the first Mass is used first, then the second and finally the third.

III – The funeral Mass

405. By a funeral Mass is understood the single Mass for the departed which is directly connected with the funeral of any departed person.

Of itself this Mass is to be celebrated with the corpse present; but it may also be celebrated, for a good reason, even though the corpse is absent or already buried.

406. The funeral Mass is prohibited:

a) on the days listed under Nos. 1, 2, 3, 4, 5 and 6 in the table of precedence;

b) on holy days of obligation included among the feasts under No. 11 in the table of precedence;

c) on the anniversary of the dedication and on the titular feast of the church in which the funeral is held;

d) on the feast of a principal patron of a town or city;

e) on the titular feast and the feast of the holy founder of the Order or Congregation to whom the church belongs in which the funeral is held.

407. If the Office of any feast specified in No. 406 is to be accidentally transferred to another day according to the rubrics, the funeral Mass is prohibited on the day on which the feast is impeded, and it is permitted on the day to which the Office is transferred; but if the external solemnity of any feast is held on Sunday, the funeral Mass is prohibited on the day on which the external solemnity is held, but not on the feast day.

408. Whenever the funeral Mass is prohibited, or when for some good reason it cannot be celebrated with the funeral itself, it may be transferred to the next day that is not similarly impeded.

409. On the Commemoration of All the Faithful Departed, the first Mass is taken for a funeral Mass, with the collects to be said in the funeral Mass for the respective departed person. But if the first Mass is celebrated for the Office of the day, the second or finally the third Mass is taken for the funeral Mass.

C) *2nd class Masses of the dead*

I – 2nd class Masses of the dead in general

410. 2nd class Masses of the dead are:

a) Masses for the day of death;

b) the Mass after receiving news of the death;

c) the Mass at the final burial of the deceased.

411. All 2nd class Masses of the dead are said as on the day of death; they are permitted, however, only if:

a) they are applied for that departed person;

b) a liturgical day of the 1st class or a Sunday does not occur.

If the Mass on the day of death is said after the eighth day from

the day of death or burial, the adverb *hodie* ("today" or "this day") is omitted from the collect and the postcommunion.

II – Masses for the day of death

412. By "Masses for the day of death" are meant Masses which are celebrated for any deceased person from the day of death until the day of burial:

a) whether in a private oratory of the deceased himself, as long as the corpse is physically present in the house;

b) or in the church or oratory of the place where the departed died, is being buried or had his residence;

c) or in the church or oratory in which the funeral Mass is celebrated, even if it has been separated from the funeral.

III – The Mass after receiving news of the death

413. By the "Mass after receiving news of the death" is meant a single Mass which may be said for any deceased person in any church or oratory on a convenient day after news of the person's death has been received.

IV – The Mass at the final burial of the deceased

414. By the Mass at the final burial of a deceased person is meant a single Mass which may be said in the church or oratory of that place where the body of a deceased person already buried is brought for final burial, on the day of that final burial.

D) 3rd class Masses of the dead

I – 3rd class Masses of the dead in general

415. 3rd class Masses of the dead are:

a) the Mass on the 3rd, 7th and 30th day from the death or burial;

b) a Mass "on the anniversary";

c) Masses of the dead in cemetery churches and chapels;

d) Masses of the dead within the octave of the Commemoration of All the Faithful Departed.

416. 3rd class Masses of the dead are prohibited on liturgical days of the 1st and 2nd class. When they are permitted, the formula indicated below for the individual Mass is used, unless in accordance with No. 394 the first Mass is to be taken from those that are given on the Commemoration of All the Faithful Departed.

II – The Mass on the 3rd, 7th and 30th day from the death or burial

417. On the 3rd, the 7th and the 30th day, counting from the death or the burial of the deceased, *a single* Mass for the deceased person may be said in any church or oratory as on the day of death, with the proper collects as found at the end of this Mass.

Whenever this Mass is impeded by the rubrics, it may be transferred to the next day not so impeded.

There may be several Masses of this kind on days on which 4th class Masses of the dead are permitted.

III – The Mass “on the anniversary”

418. “Anniversary” *taken strictly* means the yearly recurrence of the day of death or burial of any deceased person. *Taken in a broad sense*, however, it means either the anniversary to be celebrated once every year, as established by a “foundation,” outside of the day of death or burial, or a celebration which is held for all the departed of some group, likewise once a year, either on a day established by a “foundation” or by custom of the group or on a day to be established by the group or by the celebrating priest.

419. On these days, in any church or oratory, *one* Mass is permitted, to be said as on the anniversary; and whenever it is prohibited by the rubrics, it may be transferred to the next day not so impeded.

There may be several Masses of this kind on days on which 4th class Masses of the dead are permitted.

IV – Masses in cemetery churches and chapels

420. By a cemetery church or chapel is meant:

a) the church or the principal public oratory of a cemetery in which bodies are still being buried, as long as this church or oratory does not have a choir obligation or a pastoral duty (*cura animarum*) connected with it;

b) a chapel of some particular burial place that has been duly erected within the boundaries of a cemetery.

421. As long as they are applied for the deceased, the Masses celebrated in these places may be *Requiem* Masses. The “daily Mass” is used, with the appropriate collect.

V – Masses of the dead within the octave of the Commemoration
of All the Faithful Departed

422. Within eight days counted from the day of the Commemoration of All the Faithful Departed inclusive, all Masses applied for all or certain ones of the deceased may be said as *Requiem* Masses. The “daily” Mass is used, with the appropriate collect.

E) 4th class or “daily” Masses of the dead

423. 4th class Masses of the dead are other “daily” Masses of the dead, which may be celebrated instead of the Mass corresponding to the Office of the day, only on ferias of the 4th class outside of Christmastide.

It is most fitting that these 4th class Masses of the dead be said only when they are really applied either for the deceased in general or for certain designated deceased persons.

CHAPTER VIII

THE VARIOUS PARTS OF THE MASS

A) *The psalm Iudica me, Deus, the Confiteor and the incensing of the altar*

424. The psalm *Iudica me, Deus* with its antiphon, and the *Confiteor* with the absolution, are said before the steps of the altar in any Mass, whether sung or low. They are omitted, however, together with the subsequent verses and the prayers *Aufer a nobis* and *Oramus te, Domine*, in:

a) the Mass of the feast of the Purification of the Blessed Virgin Mary which follows the blessing of candles and the procession;

b) the Mass of Ash Wednesday which is said after the blessing and the imposition of ashes;

c) the Mass of the 2nd Sunday of the Passion or Palm Sunday which follows the blessing of branches and the procession;

d) the Mass of the Easter Vigil;

e) the Mass of the Rogations which follows the procession of the greater or lesser Litanies;

f) certain Masses which follow certain consecrations in accordance with the rubrics of the Roman Pontifical.

425. The psalm *Iudica me, Deus* is omitted:

a) in Masses of the Season from the 1st Sunday of the Passion to Thursday of the Lord's Supper;

b) in Masses of the dead.

426. The incensations which must be done in a solemn Mass may also be done in all sung Masses.

B) *The antiphon at the introit and the Kyrie*, *eleison*

427. At the introit an antiphon is said with a verse of a psalm and the *Gloria Patri*, and then the antiphon is repeated.

The antiphon at the introit with the psalm and the *Gloria Patri* is lacking, however, in the Mass of the Easter Vigil.

428. The *Gloria Patri* at the introit is omitted in Masses of the Season from the 1st Sunday of the Passion to Thursday of the Lord's Supper, and in Masses of the dead.

429. In Paschaltide a double *Alleluia* is added to the antiphon at the introit, unless it is already there. On the other hand, in any antiphon at the introit, the *Alleluia* is omitted whenever the Mass is said outside of Paschaltide, unless an exception is indicated in certain Masses.

430. The *Kyrie, eleison* is said nine times after the repetition of the antiphon at the introit, that is, *Kyrie, eleison*, three times, *Christe, eleison*, three times and *Kyrie, eleison*, three times.

C) *The hymn Gloria in excelsis*

431. The hymn *Gloria in excelsis* is said:

a) in Masses corresponding to the Office of the day, whenever the hymn *Te Deum* has been said at Matins;

b) in the festive Masses specified in No. 302;

c) in the Masses of Thursday of the Lord's Supper and in the Mass of the Easter Vigil;

d) in votive Masses of the 1st, 2nd and 3rd class, unless violet vestments are worn;

e) in 4th class votive Masses of the Angels on any day, and of the Blessed Virgin Mary on Saturday.

432. The hymn *Gloria in excelsis* is omitted:

a) in Masses corresponding to the Office of the day, when the hymn *Te Deum* is omitted at Matins;

b) in all Masses in which violet vestments are worn;

c) in votive Masses of the 4th class except those specified in No. 431 e;

d) in Masses of the dead.

D) *The collects*

I - The collects in general

433. By "collects" (*orationes*), in the Mass, are to be understood:

a) the collect of the Mass which is being celebrated;

b) the collects of an Office commemorated and of any commemoration that occurs;

c) other collects prescribed by the rubrics (Nos. 447-453);

d) a collect ordered (*imperata*) by the local ordinary (Nos. 454-460);

e) a votive collect, which may be said on certain liturgical days if the celebrating priest so chooses (Nos. 461-465).

434. Included in the number of collects established for the different liturgical days are not only the collect of the Mass and the commemorations but also the other collects, whether prescribed by the rubrics, or ordered by the ordinary, or votive. After the collect of the Mass, then:

a) on liturgical days of the 1st class, in votive Masses of the 1st class, and in non-conventual sung Masses, no other collect is admitted, except a collect to be said under a single conclusion and one privileged commemoration, the rule in No. 333 being observed;

b) on Sundays of the 2nd class, no other collect is admitted, except the commemoration of a feast of the 2nd class, which is omitted, however, if a privileged commemoration is to be made;

c) on other liturgical days of the 2nd class and in votive Masses of the 2nd class, only one other collect is admitted, namely either one privileged or one ordinary collect;

d) on liturgical days of the 3rd and 4th class and in votive Masses of the 3rd and 4th class, only two other collects are admitted.

435. Any collect which exceeds the number established for the different liturgical days is omitted; certainly under no pretext is it permissible for the collects to exceed three in number.

436. The collect proper to the Mass is always said under its own conclusion, unless another collect is to be joined to it under the same conclusion, as will be said below in Nos. 444-445.

437. Always said under another conclusion are:

- a) the commemorations to be made;
- b) a collect ordered by the local ordinary;
- c) a votive collect.

438. If two collects are composed of almost the same words in the first or the second part, the second collect:

- a) if it is of the Season, is changed to another of the following Sunday or feria;
- b) if it is of a Saint, is changed to another of the same or a similar Common;
- c) if it is an *oratio imperata*, is omitted.

439. In collects of a transferred or reassigned Office, the words *hanc* or *hodiernam* or *praesentem diem* ("this day" or "today" or "this present day") or the like are not to be changed.

440. Whenever the words *Flectamus genua*, *Levate* ("Let us kneel, Arise") occur in the Missal, they are to be pronounced by the deacon in a solemn Mass, by the celebrant in other Masses. After the *Flectamus genua* all kneel with the celebrant and pray silently for a while. When *Levate* is said, all rise, and the celebrant says the collect.

441. As to what collects and how many are said in Masses of the dead, the rules laid down in No. 398 are to be observed.

II – The collects in Masses with several lessons

442. In Masses with several lessons (Nos. 467-468), the commemorations and other collects are placed after the collect which precedes the last lesson or the epistle; and only this collect is counted in computing the number of collects.

433. For the commemoration of a feria, the Mass of which has several lessons, the first collect is taken, namely the one that has been said at Lauds.

III – Collects to be said under a single conclusion with the collect of the Mass

444. A second collect is added to the collect of the Mass under a single conclusion only if there is question of:

- a) a ritual collect (No. 447);

b) the collect of an impeded votive Mass of the 1st or 2nd class (Nos. 330 *c*, 343 *c*);

c) another collect expressly indicated or granted by the rubrics as one to be said under a single conclusion with the collect of the Mass (Nos. 110, 355, 449, 451, 453).

445. Only one other collect may be said under a single conclusion with the collect of the Mass.

If, according to the rubrics, several collects were to be said under a single conclusion with the collect of the Mass, only one is kept, according to the order described above, No. 444; the rest are omitted.

446. A collect to be said under a single conclusion with the collect of the Mass is counted as one with that collect; and it is to be said also in sung Masses.

IV – Ritual collects

447. By “ritual collect” is meant a collect to be said in a Mass which is connected with the following blessings or consecrations:

- a)* the consecration of a bishop,
- b)* the conferral of holy orders,
- c)* the blessing of an abbot,
- d)* the blessing of an abbess,
- e)* the blessing and the consecration of virgins,
- f)* the blessing of a cemetery,
- g)* the reconciliation of a church,
- h)* the reconciliation of a cemetery.

These collects, which are found among the votive Masses for various intentions and occasions, are always to be added to the collect of the Mass under a single conclusion.

448. In Masses in which a ritual collect is added, all other collects except privileged commemorations are excluded.

V – The collects on the day of the coronation of the Pope

and on the anniversaries of the Pope and of the diocesan bishop

449. On the day of the coronation of the Pope and on its anniversary, and on the anniversary of the election or the consecration or the transferral of the diocesan bishop (once, that is, on the day chosen by the bishop himself), in all Masses except those of the dead, the collect for the Pope or for the bishop is added under a single conclusion with the collect of the day, provided a liturgical

day listed under Nos. 1, 2, 3 and 8 in the table of precedence does not occur (cf. No. 363).

450. Whenever it is impeded, the collect for the Pope or for the bishop is transferred to the next day not so impeded, in the same way in which the conventual Mass for the same anniversaries is transferred in cathedral and collegiate churches (No. 364).

VI – The collect for the priest himself on the anniversary of his own ordination to the priesthood

451. On the anniversary of his own ordination to the priesthood, every priest may add the collect for himself to the collect of the Mass under a single conclusion, provided a liturgical day listed under Nos. 1, 2, 3 and 8 in the table of precedence does not occur.

452. Whenever it is impeded, the collect for the priest himself may be transferred to the next day not so impeded.

VII – The collect “For the Propagation of the Faith”

453. On the next to the last Sunday of October, or on another Sunday designated by the local ordinary as being “for the missions,” in all Masses, the collect for the Propagation of the Faith is added to the collect of the Mass under a single conclusion, except on the days listed under Nos. 1, 2, 3 and 8 in the table of precedence.

VIII – *The oratio imperata*

454. By *oratio imperata* is meant a collect which the local ordinary may order to be said when a grave need or calamity of a public character occurs.

455. Any collect from the Masses which may be celebrated as votive Masses, or from the prayers for various intentions and occasions, or from the Masses and prayers for the departed, may be prescribed by the local ordinary as an *oratio imperata*.

456. It is most fitting that the local ordinary do not impose an *oratio imperata* as a permanent thing, but only for a really serious reason and for a period not exceeding the time of real need.

457. The *oratio imperata*:

- a) may be only one;
- b) must be said by all priests celebrating Mass in the churches and oratories, even the exempt ones, of the diocese:

c) is never said under a single conclusion with the collect of the Mass, but after the privileged commemorations;

d) is prohibited on all liturgical days of the 1st and 2nd class, in votive Masses of the 1st and 2nd class, in sung Masses and whenever the privileged commemorations complete the established number for a particular liturgical day.

458. An *oratio imperata* for the departed is said only on ferias of the 4th class and in low votive or *Requiem* Masses of the 4th class.

459. In a public calamity or necessity which of its nature persists for a rather long time (for example, war, plague and the like), the local ordinary may indeed impose a suitable *oratio imperata* for the whole time of the unfortunate event; but this collect:

a) is said only on Mondays, Wednesdays and Fridays;

b) is prohibited on the same days and in the same Masses specified above, No. 457 d.

460. If an urgent, grave need or calamity of a public character occurs, and there is not time to approach the local ordinary, the pastor may order the appropriate collect to be said for three successive days within the boundaries of his parish, even in exempt churches and oratories. This prayer is prohibited on the same days and in the same Masses as a prayer ordered by the local ordinary (No. 457 d); which latter, if it was to be said, is omitted.

IX - The votive collect

461. Every priest may add one collect if he so chooses in all low non-conventual Masses on liturgical days of the 4th class.

462. The votive collect may be chosen from the Masses which may be celebrated as votive Masses, or from the prayers for various intentions and occasions, or from the Masses and prayers for the departed.

463. This collect is put in the last place, after the other collects, but it must not bring the number of collects to more than three.

464. A votive collect for the departed may be added in low non-conventual *Requiem* Masses of the 4th class.

465. In the collect *A cunctis* ("From all dangers"), either the

titular of one's own church, or any principal patron, or the founder or the title of the Order or Congregation may be named. For the rest, the rubrics found in the Missal for this collect should be observed.

E) *The lessons and the rest up to the gospel*

466. After the collects, the epistle is said, and *Deo gratias* is the response at the end.

467. One lesson precedes the epistle:

- a) on Ember Wednesdays;
- b) on Wednesday of the 4th week of Lent;
- c) on Wednesday of Holy Week.

Deo gratias is answered at the end of this lesson.

468. Five lessons precede the epistle on Ember Saturdays; and *Deo gratias* is answered at the end of each lesson except after the lesson from the prophet Daniel.

All the lessons with their collects and verses must always be said in conventual Masses and in Masses during which holy orders are conferred. In other Masses, whether sung or low Masses, it is permissible to say only the first collect, corresponding to the Office, with the *Flectamus genua* if it is to be said, and the first lesson with its verses; then, after *Dominus vobiscum*, *Et cum spiritu tuo* and *Oremus* said in the usual way, to say the second collect without the *Flectamus genua*, followed by other commemorations that may occur; and, omitting the subsequent lessons with their verses and collects, to proceed at once to the last lesson or the epistle with the tract following it and, on the Saturday after Pentecost, with the sequence.

469. After the epistle is said the gradual, the *Alleluia* with its verses, or the tract, as indicated in its place in the Missal.

470. The sequence is said before the last *Alleluia* or after the tract. It is omitted in votive Masses. With regard to the sequence *Dies irae*, the rules laid down in No. 399 are to be observed.

471. At the beginning of the gospel is said *Dominus vobiscum* and the response *Et cum spiritu tuo*; then *Sequentia* (or *Initium*) *sancti Evangelii secundum N.* and the response *Gloria tibi, Domine*; and the response at the end is *Laus tibi, Christe*.

472. In Holy Week, before the reading of the history of the Lord's

Passion the *Dominus vobiscum* is not said, nor the *Sequentia sancti Evangelii*, *Gloria tibi, Domine*, but *Passio Domini nostri Iesu Christi secundum N.*; and *Laus tibi, Christe* is not answered at the end.

473. In sung Masses, everything sung or read by the deacon or the subdeacon or a lector in virtue of his own office is omitted by the celebrant.

474. After the gospel, especially on Sundays and holy days of obligation, a short homily should be preached to the people if it is convenient.

The homily, however, if it is preached by a priest other than the celebrant, must not be superimposed on the celebration of the Mass, preventing the participation of the faithful. In such case, therefore, the celebration of the Mass should be suspended, to be resumed only after the homily is completed.

F) *The creed*

475. After the gospel or after the homily, the creed is said:

a) every Sunday, even if the Office of the Sunday yields to some feast, or a votive Mass of the 2nd class is celebrated;

b) on feasts of the 1st class and in votive Masses of the 1st class;

c) on 2nd class feasts of the Lord and of the Blessed Virgin Mary;

d) throughout the octaves of Christmas, Easter and Pentecost, even on the occurring feasts and in votive Masses;

e) on the birthdays of the Apostles and the Evangelists and on the feasts of St. Peter's Chair and of St. Barnabas, Apostle.

476. The creed is not said:

a) in the Chrism Mass and the Mass of the Lord's Supper on Thursday of Holy Week, and in the Mass of the Easter Vigil;

b) on feasts of the 2nd class, except those listed above, Nos.

475 c and e;

c) in votive Masses of the 2nd class;

d) in festive and votive Masses of the 3rd and 4th class;

e) by reason of any commemoration occurring in the Mass;

f) in Masses of the dead.

G) *The antiphon at the offertory and the secret prayers*

477. After the creed or, if the creed is not to be said, after the

gospel or the homily, *Dominus vobiscum* is said, the response *Et cum spiritu tuo*, and *Oremus*; then the antiphon at the offertory, which is lacking only in the Mass of the Easter Vigil.

478. In Paschaltide an *Alleluia* is added to the antiphon at the offertory unless it already has one. The *Alleluia* which is sometimes found at the end of the antiphon at the offertory is kept outside of Paschaltide, except from Septuagesima to Easter.

479. The offering of the host and of the chalice and the subsequent actions are done as in the Ordinary of the Mass.

480. The "secret" prayer is said silently, without *Dominus vobiscum* or *Oremus*. The number of secret prayers said is the same as the number of collects said in the first part of the Mass. They are said in the same order and concluded in the same manner as the other prayers.

481. The conclusion of the last secret prayer is said silently up to the words *Per omnia saecula saeculorum*, which are pronounced aloud.

H) *The preface*

482. The preface is said which is proper to each Mass; if there is no proper one, the preface of the season is said, or the common one.

483. No commemoration occurring in the Mass brings along a proper preface.

484. *The preface of Christmas* is said:

a) as *proper* in the Masses of Christmas and of its octave, and on the feast of the Purification of the Blessed Virgin Mary;

b) as *of the season*, within the octave of Christmas, even in Masses which would otherwise have a proper preface, except in those Masses which have a proper preface of the divine mysteries or Persons; and from January 2 to 5.

485. *The preface of the Epiphany of Our Lord* is said:

a) as *proper* in the Masses of the feast of the Epiphany and of the Commemoration of the Baptism of Our Lord Jesus Christ;

b) as *of the season* on the days from January 7 to 13.

486. *The preface of Lent* is said:

a) as *proper* in Masses of the Season from Ash Wednesday to Saturday before the 1st Sunday of the Passion;

b) as *of the season* in the rest of the Masses which are celebrated during that season and lack a proper preface.

487. *The preface of the Holy Cross* is said:

a) as *proper* in Masses of the Season from the 1st Sunday of the Passion to Thursday of the Lord's Supper; in Masses both festive and votive of the holy Cross, of the Lord's Passion and of the instruments of the Lord's Passion, of the Most Precious Blood of Our Lord Jesus Christ, of the Most Holy Redeemer;

b) as *of the season* in all Masses from the 1st Sunday of the Passion to Wednesday of Holy Week which lack a proper preface.

488. *The preface of the Chrism Mass* is said on Thursday of the Lord's Supper, in its own Mass.

489. *The Preface of Easter* is said:

a) as *proper* in Masses of the Season from the Mass of the Easter Vigil to the vigil of the Ascension of our Lord;

b) as *of the season* in the rest of the Masses which are celebrated during that season and lack a proper preface.

490. *The preface of the Ascension of Our Lord* is said:

a) as *proper* on the feast of the Ascension of our Lord;

b) as *of the season* in all Masses from Friday after the Ascension to Friday before the vigil of Pentecost which lack a proper preface.

491. *The preface of the Most Sacred Heart of Jesus* is said in festive and votive Masses of the Most Sacred Heart of Jesus.

492. *The preface of Our Lord Jesus Christ the King* is said in festive and votive Masses of Our Lord Jesus Christ the King.

493. *The preface of the Holy Spirit* is said:

a) as *proper* in Masses of the Season from the vigil of Pentecost to the following Saturday, and in festive and votive Masses of the Holy Spirit;

b) as *of the season* in the rest of the Masses which are celebrated during that season and lack a proper preface.

494. *The preface of the Most Holy Trinity* is said:

a) as *proper* in the Mass of the feast and in votive Masses of the Most Holy Trinity;

b) as *of the season* on the Sundays of Advent and on all Sundays of the 2nd class outside of Christmastide and Paschaltide.

495. *The preface of the Blessed Virgin Mary* is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.

496. *The preface of St. Joseph* is said in festive and votive Masses of St. Joseph.

497. *The preface of the Apostles* is said in festive and votive Masses of the Apostles and Evangelists.

498. *The common preface* is said in Masses which lack a proper preface and are not to take a preface of the Season.

499. *The preface of the dead* is said in Masses of the dead.

1) *The Canon of the Mass and the rest to the postcommunion*

500. After the preface and the *Sanctus*, the Canon of the Mass is said silently, as in the Ordinary of the Mass.

501. Whenever a change occurs in the *Communicantes*, the *Hanc igitur* and the *Qui pridie*, this is noted in its place in the proper Masses.

Within the octaves of Christmas, Easter and Pentecost, the proper *Communicantes* and *Hanc igitur* are said also in Masses which are not of the octave, even if they have their own preface.

502. The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it, unless it is appropriate by reason of the great number of communicants that he be helped by another priest or priests.

It is altogether improper, however, that holy communion be distributed by another priest, outside of the proper time of communion, at the same altar at which the Mass is being celebrated.

On the other hand, it is also permissible for a good reason to distribute holy communion immediately before or after Mass, or even outside of the time of Mass. In such cases the form prescribed in the Roman Ritual, title V, chapter II, Nos. 1-10, is used.

503. Whenever holy communion is distributed within the Mass, when the celebrant has consumed the most sacred Blood, the *Confiteor* and the absolution are omitted, but the celebrant says the *Ecce Agnus Dei* and says the *Domine, non sum dignus* three times,

and then proceeds immediately to the distribution of the holy Eucharist.

504. When the Canon and all the rest up to the communion have been completed, the antiphon at the communion is said, and an *Alleluia* is added at the end of it in Paschaltide, unless it already has one. The *Alleluia* which is sometimes found at the end of this antiphon is kept outside of Paschaltide, except from Septuagesima to Easter.

505. The postcommunion prayers are said to the same number and in the same manner and order as the collects in the first part of the Mass.

506. In Masses of the ferias of Lent and Passiontide, except for the Sacred Triduum, when the last postcommunion prayer has been said, there is added the *Prayer over the people*, which is always said with its own conclusion, and to which is prefixed *Oremus. Humiliate capita vestra Deo*. This prayer is to be said even when there have already been three postcommunion prayers.

L) *The conclusion of the Mass*

507. At the end of the Mass is said *Ite, missa est*, to which is answered *Deo gratias*.

However:

a) in the evening Mass of the Lord's Supper, which is followed by the solemn reposition of the Blessed Sacrament, and in other Masses which are followed by a procession, *Benedicamus Domino* is said, and the response is *Deo gratias*;

b) within the octave of Easter, in Masses of the Season, a double *Alleluia* is added to the *Ite, missa est* and to the *Deo gratias* following it;

c) in Masses of the dead, *Requiescant in pace* is said, and the response is *Amen*.

508. When the *Placeat* has been said, the blessing is given. The blessing is omitted only when *Benedicamus Domino* or *Requiescant in pace* has been said.

509. For the last gospel in any Mass, the beginning of the gospel according to St. John is regularly taken.

On the 2nd Sunday of the Passion or Palm Sunday, however, in

all Masses which do not follow the blessing of branches and procession the last gospel is proper.

510. The last gospel is omitted altogether:

- a) in Masses in which the *Benedicamus Domino* has been said according to No. 507 a;
- b) on the feast of Christmas, at the third Mass;
- c) on the 2nd Sunday of the Passion or Palm Sunday, in the Mass which follows the blessing of branches and procession;
- d) in the Mass of the Easter Vigil;
- e) in Masses of the dead followed by the absolution over the coffin or catafalque;
- f) in certain Masses following certain consecrations, according to the rubrics of the Roman Pontifical.

CHAPTER IX

WHAT IS TO BE SAID ALOUD AND WHAT QUIETLY IN THE MASS

511. In a low Mass the following are said aloud:

- a) the words *In nomine Patris*, etc.; the psalm *Judica me, Deus*, with its antiphon; the *Confiteor* and what follows up to the *Oremus* inclusive; but the prayers *Aufer a nobis* and *Oramus te, Domine* are said quietly;
- b) the antiphon at the introit with its verse and the *Gloria Patri*, and the *Kyrie eleison*;
- c) the hymn *Gloria in excelsis*;
- d) the *Dominus vobiscum*, *Oremus*, *Flectamus genua*, *Levate*, the collects;
- e) the lessons, the epistle, the gradual, the tract, the *Alleluia* with its verse, the sequence and the gospel;
- f) the creed;
- g) the *Dominus vobiscum*, *Oremus* and the antiphon at the offertory, and the words *Orate, fratres*;
- h) the preface and the *Sanctus-Benedictus*;
- i) the words *Nobis quoque peccatoribus*; the Lord's prayer with its preface; the *Per omnia saecula saeculorum* and the *Pax Domini sit semper vobiscum*; the *Agnus Dei*, etc.; the words *Domine, non sum dignus* before the communion of the celebrating priest; the

formulas at the communion of the faithful; the antiphon at the communion; the *Dominus vobiscum* and the postcommunions; and the words *Humiliate capita vestra Deo* and the prayer over the people;

l) The *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*; the blessing and the last gospel.

The rest is said quietly.

512. The priest must take great care to pronounce the words that are to be spoken aloud distinctly and becomingly. He should not go so fast that he cannot pay attention to what he is reading, nor so slowly as to become tedious to his hearers. Nor, if he is celebrating at a secondary altar, should he raise his voice so as to disturb others who may happen to be celebrating in the same church at that time; nor should he lower it so much that he cannot be heard by those nearby. He must pronounce the words that are to be said quietly in such a way that he hears himself but is not heard by those nearby.

513. In a solemn Mass the celebrant:

a) *sings*: the *Dominus vobiscum* whenever it occurs, except in the verses after the *Confiteor*; the collects; the *Oremus* before the antiphon at the offertory; the *Per omnia saecula saeculorum* with the preface; the *Per omnia saecula saeculorum* with the *Pater noster* and its preface; the *Per omnia saecula saeculorum* with the *Pax Domini*;

b) *begins in chant*: the *Gloria* and the *Credo*, when they are to be said;

c) *says aloud* the formulas at the communion of the faithful and the words of the blessing at the end of the Mass;

d) *says in a suitable voice* the parts to which the sacred ministers are to respond;

e) *says quietly* the other words which are said aloud in a low Mass;

f) *omits* what is pronounced by the sacred ministers or by a lector.

514. In sung Masses, that is, those sung without sacred ministers, the celebrant must observe what has been said in the preceding section, and he must also sing the parts proper to the sacred ministers. The epistle may be sung by a lector. If it is not sung by a lector, it will be satisfactory for the celebrant himself to read it without chant; the celebrant may, however, sing the epistle in the usual way.

515. *The solemn tone* is used in the chant of the collects, the preface and the Lord's prayer:

- a) on Sundays;
- b) in festive Masses and in the Mass of the Saturday Office of the Blessed Virgin Mary;
- c) on vigils of the 1st class;
- d) on Thursday of the Lord's Supper and in the Mass of the Easter Vigil;
- e) throughout octaves;
- f) in votive Masses of the 1st, 2nd and 3rd class.

516. *The ferial tone* is used:

- a) on ferias;
- b) on vigils of the 2nd and 3rd class;
- c) in votive Masses of the 4th class;
- d) in Masses of the dead.

CHAPTER X

THE ORDER OF KNEELING, SITTING AND STANDING AT MASS

517. *In a low Mass* the celebrating priest genuflects:

- a) whenever it is noted either in the ritual to be observed in celebrating Mass, or in the Ordinary of the Mass, or in the proper of a particular Mass, that he is to genuflect;
- b) when the Blessed Sacrament is uncovered on the altar, as often as he approaches or leaves the middle of the altar.

518. *In sung Masses* the celebrating priest genuflects:

- a) whenever he is to genuflect in a low Mass; but at words which are to be sung by others, he does not genuflect while he himself is reading those words, but while they are being sung either by the ministers or by a choir, according to the rubrics;
- b) at the words *Et incarnatus est* in the creed, however, the celebrating priest always genuflects when he recites these words; and when they are being sung, if he is not sitting, he kneels again; but if he is sitting, he does not genuflect, but only uncovers and bows his head profoundly, except in the three Masses of Christmas and in the Mass of the Annunciation of the Blessed Virgin Mary, in which all kneel while these words are being sung.

519. *The ministers* in sung Masses always genuflect with the celebrating priest, except for the subdeacon holding the book at the gospel, and the acolytes holding the candles, who do not genuflect at that time. And when the deacon sings the words at which a genuflection is to be made, he himself genuflects toward the book, while the celebrant and all the others genuflect toward the altar. At the consecration, the ministers kneel on both knees.

520. In the choir, those who are not prelates kneel at the *Confiteor* with its psalm and at the celebrant's blessing at the end of the Mass. Prelates and canons, however, bow their head profoundly at the blessing.

521. Moreover all, including prelates, kneel in choir:

- a) at the consecration;
- b) at the communion of the faithful;
- c) in the Masses of the ferias of Advent, Lent and Passiontide, of the Ember Days in September, of vigils of the 2nd and 3rd class outside of Paschaltide, and in Masses of the dead: at the collects before the epistle, when the *Dominus vobiscum* has been said; from the end of the *Sanctus* up to but not including the *Pater noster* with its preface; and at the postcommunion prayers and the prayer over the people;
- d) whenever words which require a genuflection are sung by the ministers or by the choir.

522. Likewise in choir all genuflect on one knee:

- a) while the celebrant recites the words of the creed *Et incarnatus est* etc.;
- b) while he says the words of the last gospel *Et Verbum caro factum est*.

523. In a solemn Mass the celebrant may sit between the deacon and the subdeacon near the altar at the epistle side while the *Kyrie, eleison*, the *Gloria in excelsis*, the sequence and the *Credo* are being sung. The rest of the time he stands at the altar, or genuflects, as above. These rules apply also to a sung Mass that is not solemn.

524. In the choir those who are actually singing do not sit, but the rest may sit:

- a) when the celebrant is sitting;

b) while the lessons and the epistle, the gradual, the tract and the *Allcluia* with its verse, and the sequence are being sung;

c) from the offertory until the incensing of the choir or, if the choir is not incensed, until the preface;

d) from the end of the communion until the *Dominus vobiscum* before the postcommunion.

At other times they stand, genuflect or kneel, as above.

CHAPTER XI

THE PREPARATION OF THE ALTAR FOR MASS

525. The altar on which the most holy Sacrifice of the Mass is to be celebrated must be wholly of stone, and duly consecrated; or at least it must have a stone slab, or an altar stone, likewise duly consecrated, large enough to hold the host and the greater part of the chalice; or again, by apostolic indult, an *antimension*, duly blessed.

526. The altar must be covered by three cloths, duly blessed, of which one must be long enough to hang to the ground at the sides.

527. On the altar, at the middle, there must be a cross of adequate size with the image of the Crucified, and on each side of it candlesticks with lighted candles, to the number required by the kind of Mass. The so-called "tables of secret prayers" or altar cards are to be put on the altar also, but only for the time of the Mass; and, at the epistle side, a cushion or a lectern for supporting the Missal.

528. At the epistle side, on a table meant for this purpose, cruets of wine and water with a dish and a towel should be prepared, also a little bell, and a paten for the communion of the faithful.

529. Nothing whatsoever is to be put on the altar which does not pertain to the sacrifice of the Mass or to the adornment of the altar itself.

530. Where the custom prevails of lighting a candle, near the altar, from the consecration to the communion, that custom should be preserved.

Calendar of the Roman Breviary and Missal

JANUARY

- | | | |
|----|--|---------|
| 1 | OCTAVE OF THE NATIVITY OF OUR LORD . | 1st cl. |
| 2 | | |
| 3 | | |
| 4 | | |
| 5 | <i>Commemoration of St. Telesphorus, Pope and Martyr .</i> | Comm. |
| 6 | THE EPIPHANY OF OUR LORD | 1st cl. |
| 7 | | |
| 8 | | |
| 9 | | |
| 10 | | |
| 11 | <i>Commemoration of St. Hyginus, Pope and Martyr .</i> | Comm. |
| 12 | | |
| 13 | COMMEMORATION OF THE BAPTISM OF OUR LORD JESUS
CHRIST | 2nd cl. |
| 14 | St. Hilary, Bishop, Confessor and Doctor of the Church
<i>Commemoration of St. Felix, Priest and Martyr</i> | 3rd cl. |
| 15 | St. Paul, First Hermit, Confessor
<i>Commemoration of St. Maurus, Abbot</i> | 3rd cl. |
| 16 | St. Marcellus I, Pope and Martyr | 3rd cl. |
| 17 | St. Anthony, Abbot | 3rd cl. |
| 18 | <i>Commemoration of St. Prisca, Virgin and Martyr .</i> | Comm. |
| 19 | <i>Commemoration of SS. Marius, Martha, Audifax and Aba-
chum, Martyrs</i> | Comm. |
| | <i>Commemoration of St. Canute, King, Martyr</i> | |
| 20 | SS. Fabian, Pope, and Sebastian, Martyrs . . . | 3rd cl. |
| 21 | St. Agnes, Virgin and Martyr | 3rd cl. |
| 22 | SS. Vincent and Anastasius, Martyrs | 3rd cl. |
| 23 | St. Raymund of Pennafort, Confessor
<i>Commemoration of St. Emerentiana, Virgin and Martyr</i> | 3rd cl. |
| 24 | St. Timothy, Bishop and Martyr | 3rd cl. |
| 25 | Conversion of St. Paul, Apostle
<i>Commemoration of St. Peter, Apostle</i> | 3rd cl. |

- 26 St. Polycarp, Bishop and Martyr 3rd cl.
 27 St. John Chrysostom, Bishop, Confessor and Doctor of
 the Church 3rd cl.
*Commemoration of second feast of St. Agnes, Virgin and
 Martyr*
 29 St. Francis de Sales, Bishop, Confessor and Doctor of
 the Church 3rd cl.
 30 St. Martina, Virgin and Martyr 3rd cl.
 31 St. John Bosco, Confessor 3rd cl.
 Sunday between the octave of Christmas and the Epipha-
 ny, or, if there is none, January 2:
 THE MOST HOLY NAME OF JESUS 2nd cl.
 1st Sunday after Epiphany: THE HOLY FAMILY, JESUS,
 MARY AND JOSEPH 2nd cl.

FEBRUARY

- 1 St. Ignatius, Bishop and Martyr 3rd cl.
 2 THE PURIFICATION OF THE BLESSED VIRGIN MARY . . . 2nd cl.
 3 *Commemoration of St. Blaise, Bishop and Martyr* . . . Comm.
 4 St. Andrew Corsini, Bishop and Confessor 3rd cl.
 5 St. Agatha, Virgin and Martyr 3rd cl.
 6 St. Titus, Bishop and Confessor 3rd cl.
Commemoration of St. Dorothy, Virgin and Martyr
 7 St. Romuald, Abbot 3rd cl.
 8 St. John of Matha, Confessor 3rd cl.
 9 St. Cyril, Bishop of Alexandria, Confessor and Doctor
 of the Church 3rd cl.
Commemoration of St. Apollonia, Virgin and Martyr
 10 St. Scholastica, Virgin 3rd cl.
 11 Apparition of Blessed Virgin Mary Immaculate . . . 3rd cl.
 12 Seven Holy Founders of Order of Servants of Blessed
 Virgin Mary, Confessors 3rd cl.
 13
 14 *Commemoration of St. Valentine, Priest and Martyr* . . Comm.
 15 *Commemoration of SS. Faustinus and Jovita, Martyrs* . . Comm.
 16
 17
 18 *Commemoration of St. Simeon, Bishop and Martyr* . . Comm.

19

20

21

22 CHAIR OF ST. PETER, APOSTLE 2nd cl.
Commemoration of St. Paul, Apostle

23 St. Peter Damian, Bishop, Confessor and Doctor of the
 Church 3rd cl.

24 ST. MATTHIAS, APOSTLE 2nd cl.

25

26

27 St. Gabriel of the Most Sorrowful Virgin, Confessor . . . 3rd cl.

28

In leap year the month of February has 29 days, and the feast of St. Matthias is celebrated on the 25th of February, the feast of St. Gabriel of the Most Sorrowful Virgin on the 28th of February, and *Sexto Kalendas* is said twice, that is, on the 24th and the 25th; and the dominical letter which has been taken in the month of January is changed to the preceding one; so that if in January the dominical letter was *A*, it is changed to the preceding one, which is *g*, etc., and the letter *f* serves twice, the 24th and the 25th.

ROMANITAS PRESS MARCH

1

2

3

4 St. Casimir, Confessor 3rd cl.
Commemoration of St. Lucius I, Pope and Martyr

5

6 SS. Perpetua and Felicitas, Martyrs 3rd cl.

7 St. Thomas Aquinas, Confessor and Doctor of the
 Church 3rd cl.

8 St. John of God, Confessor 3rd cl.

9 St. Frances of Rome, Widow 3rd cl.

10 Forty Holy Martyrs 3rd cl.

11

12 St. Gregory I, Pope, Confessor and Doctor of the
 Church 3rd cl.

13

14

15		
16		
17	St. Patrick, Bishop and Confessor	3rd cl.
18	St. Cyril, Bishop of Jerusalem, Confessor and Doctor of the Church	3rd cl.
19	ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY, Confessor and Patron of the Universal Church	1st cl.
20		
21	St. Benedict, Abbot	3rd cl.
22		
23		
24	St. Gabriel, Archangel	3rd cl.
25	THE ANNUNCIATION OF THE BLESSED VIR- GIN MARY	1st cl.
26		
27	St. John Damascene, Confessor and Doctor of the Church	3rd cl.
28	St. John Capistran, Confessor	3rd cl.
29		
30		
31		
	ROMANITAS PRESS	
	Friday after the 1st Sunday of the Passion: <i>Commemora- tion of the Seven Sorrows of the Blessed Virgin Mary</i>	Comm.

APRIL

1		
2	St. Francis of Paula, Confessor	3rd cl.
3		
4	St. Isidore, Bishop, Confessor and Doctor of the Church	3rd cl.
5	St. Vincent Ferrer, Confessor	3rd cl.
6		
7		
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9		
10		
11	St. Leo I, Pope, Confessor and Doctor of the Church	3rd cl.

- 12
 13 St. Hermenegild, Martyr 3rd cl.
 14 St. Justin, Martyr 3rd cl.
*Commemoration of SS. Tiburtius, Valerian and Maximus,
 Martyrs*
 15
 16
 17 *Commemoration of St. Anicetus I, Pope and Martyr* . . Comm.
 18
 19
 20
 21 St. Anselm, Bishop, Confessor and Doctor of the
 Church 3rd cl.
 22 SS. Soter and Caius, Popes and Martyrs 3rd cl.
 23 *Commemoration of St. George, Martyr* Comm.
 24 St. Fidelis of Sigmaringen, Martyr 3rd cl.
 25 Greater Litanies
 ST. MARK, EVANGELIST 2nd cl.
 26 SS. Cletus and Marcellinus, Popes and Martyrs 3rd cl.
 27 St. Peter Canisius, Confessor and Doctor of the
 Church 3rd cl.
 28 St. Paul of the Cross, Confessor 3rd cl.
 29 St. Peter, Martyr 3rd cl.
 30 St. Catherine of Siena, Virgin 3rd cl.

MAY

- 1 ST. JOSEPH THE WORKMAN, SPOUSE OF THE
 BLESSED VIRGIN MARY, Confessor 1st cl.
 2 St. Athanasius, Bishop, Confessor and Doctor of the
 Church 3rd cl.
 3 *Commemoration of SS. Alexander, Eventius and Theodolus,
 Martyrs, and of St. Juvenal, Bishop and Confessor* . . Comm.
 4 St. Monica, Widow 3rd cl.
 5 St. Pius V, Pope and Confessor 3rd cl.
 6
 7 St. Stanislaus, Bishop and Martyr 3rd cl.
 8
 9 St. Gregory Nazianzen, Bishop, Confessor and Doctor
 of the Church 3rd cl.

- 10 St. Antoninus, Bishop and Confessor 3rd cl.
Commemoration of SS. Gordian and Epimachus, Martyrs
- 11 SS. PHILIP AND JAMES, APOSTLES 2nd cl.
- 12 SS. Nereus, Achilleus, Domitilla, Virgin, and Pancras,
 Martyrs 3rd cl.
- 13 St. Robert Bellarmine, Bishop, Confessor and Doctor of
 the Church 3rd cl.
- 14 *Commemoration of St. Boniface, Martyr* Comm.
- 15 St. John Baptist de la Salle, Confessor 3rd cl.
- 16 St. Ubald, Bishop and Confessor 3rd cl.
- 17 St. Paschal Baylon, Confessor 3rd cl.
- 18 St. Venantius, Martyr 3rd cl.
- 19 St. Peter Celestine, Pope and Confessor 3rd cl.
Commemoration of St. Pudentiana, Virgin
- 20 St. Bernardine of Siena, Confessor 3rd cl.
- 21
- 22
- 23
- 24
- 25 St. Gregory VII, Pope and Confessor 3rd cl.
Commemoration of St. Urban I, Pope and Martyr
- 26 St. Philip Neri, Confessor 3rd cl.
Commemoration of St. Eleutherius, Pope and Martyr
- 27 St. Bede the Venerable, Confessor and Doctor of the
 Church 3rd cl.
Commemoration of St. John I, Pope and Martyr
- 28 St. Augustine, Bishop and Confessor 3rd cl.
- 29 St. Mary Magdalen de Pazzi, Virgin 3rd cl.
- 30 *Commemoration of St. Felix I, Pope and Martyr* Comm.
- 31 BLESSED VIRGIN MARY, QUEEN 2nd cl.
Commemoration of St. Petronilla, Virgin

JUNE

- 1 St. Angela Merici, Virgin 3rd cl.
- 2 *Commemoration of SS. Marcellinus, Peter and Erasmus,
 Bishop, Martyrs* Comm.
- 3
- 4 St. Francis Caracciolo, Confessor 3rd cl.
- 5 St. Boniface, Bishop and Martyr 3rd cl.

6	St. Norbert, Bishop and Confessor	3rd cl.
7		
8		
9	<i>Commemoration of SS. Primus and Felicianus, Martyrs</i>	Comm.
10	St. Margaret, Queen, Widow	3rd cl.
11	St. Barnabas, Apostle	3rd cl.
12	St. John of St. Facundus, Confessor	3rd cl.
	<i>Commemoration of SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs</i>	
13	St. Anthony of Padua, Confessor and Doctor of the Church	3rd cl.
14	St. Basil the Great, Bishop, Confessor and Doctor of the Church	3rd cl.
15	<i>Commemoration of SS. Vitus, Modestus and Crescentia, Martyrs</i>	Comm.
16		
17	St. Gregory Barbarigo, Bishop and Confessor	3rd cl.
18	St. Ephraem the Syrian, Deacon, Confessor and Doctor of the Church	3rd cl.
	<i>Commemoration of SS. Mark and Marcellian, Martyrs</i>	
19	St. Juliana of Falconieri, Virgin	3rd cl.
	<i>Commemoration of SS. Gervase and Protase, Martyrs</i>	
20	<i>Commemoration of St. Silverius, Pope and Martyr</i>	Comm.
21	St. Aloysius Gonzaga, Confessor	3rd cl.
22	St. Paulinus, Bishop and Confessor	3rd cl.
23	Vigil	2nd cl.
24	THE BIRTHDAY OF ST. JOHN THE BAPTIST	1st cl.
25	St. William, Abbot	3rd cl.
26	SS. John and Paul, Martyrs	3rd cl.
27		
28	Vigil	2nd cl.
29	SS. PETER AND PAUL, APOSTLES	1st cl.
30	Commemoration of St. Paul, Apostle	3rd cl.
	<i>Commemoration of St. Peter, Apostle</i>	

JULY

1	THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST	1st cl.
2	THE VISITATION OF THE BLESSED VIRGIN MARY	2nd cl.

- Commemoration of SS. Processus and Martinian, Martyrs*
- 3 St. Irenaeus, Bishop and Martyr 3rd cl.
4
- 5 St. Antony Mary Zaccaria, Confessor 3rd cl.
6
- 7 SS. Cyril and Methodius, Bishops and Confessors 3rd cl.
8 St. Elizabeth, Queen, Widow 3rd cl.
9
- 10 Seven Holy Brothers, Martyrs, and SS. Rufina and Secunda, Virgins and Martyrs 3rd cl.
- 11 *Commemoration of St. Pius I, Pope and Martyr* Comm.
- 12 St. John Gualbert, Abbot 3rd cl.
Commemoration of SS. Nabor and Felix, Martyrs
- 13
- 14 St. Bonaventure, Bishop, Confessor and Doctor of the Church 3rd cl.
- 15 St. Henry, Emperor, Confessor 3rd cl.
- 16 *Commemoration of Blessed Virgin Mary of Mount Carmel* Comm.
- 17 *Commemoration of St. Alexius, Confessor* Comm.
- 18 St. Camillus de Lellis, Confessor 3rd cl.
Commemoration of SS. Symphorosa and Her Seven Sons, Martyrs
- 19 St. Vincent de Paul, Confessor 3rd cl.
- 20 St. Jerome Emiliani, Confessor 3rd cl.
Commemoration of St. Margaret, Virgin and Martyr
- 21 St. Lawrence of Brindisi, Confessor and Doctor of the Church 3rd cl.
Commemoration of St. Praxedes, Virgin
- 22 St. Mary Magdalene, Penitent 3rd cl.
- 23 St. Apollinaris, Bishop and Martyr 3rd cl.
Commemoration of St. Liborius, Bishop and Confessor
- 24 *Commemoration of St. Christina, Virgin and Martyr* Comm.
- 25 ST. JAMES, APOSTLE 2nd cl.
Commemoration of St. Christopher, Martyr
- 26 ST. ANNE, MOTHER OF THE BLESSED VIRGIN MARY 2nd cl.
- 27 *Commemoration of St. Pantaleon, Martyr* Comm.
- 28 SS. Nazarius and Celsus, Martyrs, Victor I, Pope and Martyr, and Innocent I, Pope and Confessor 3rd cl.

- 29 St. Martha, Virgin 3rd cl.
Commemoration of SS. Felix, Simplicius, Faustinus and Beatrice, Martyrs
- 30 *Commemoration of SS. Abdon and Sennen, Martyrs* . . Comm.
- 31 St. Ignatius, Confessor 3rd cl.

AUGUST

- 1 *Commemoration of Holy Machabees, Martyrs* Comm.
- 2 St. Alphonsus Mary de Liguori, Bishop, Confessor and Doctor of the Church 3rd cl.
Commemoration of St. Stephen I, Pope and Martyr
- 3
- 4 St. Dominic, Confessor 3rd cl.
- 5 Dedication of Church of Our Lady of the Snow 3rd cl.
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST 2nd cl.
Commemoration of SS. Sixtus II, Pope, Felicissimus and Agapitus, Martyrs
- 7 St. Cajetan, Confessor 3rd cl.
Commemoration of St. Donatus, Bishop and Martyr
- 8 St. John Mary Vianney, Confessor 3rd cl.
Commemoration of SS. Cyriacus, Largus and Smaragdus, Martyrs
- 9 Vigil 3rd cl.
Commemoration of St. Romanus, Martyr
- 10 St. LAWRENCE, MARTYR 2nd cl.
- 11 *Commemoration of SS. Tiburtius and Susanna, Virgin, Martyrs* Comm.
- 12 St. Clare, Virgin 3rd cl.
- 13 *Commemoration of SS. Hippolytus and Cassian, Martyrs* Comm.
- 14 Vigil 2nd cl.
Commemoration of St. Eusebius, Confessor
- 15 THE ASSUMPTION OF THE BLESSED VIRGIN MARY 1st cl.
- 16 St. JOACHIM, FATHER OF THE BLESSED VIRGIN MARY, CONFESSOR 2nd cl.
- 17 St. Hyacinth, Confessor 3rd cl.
- 18 *Commemoration of St. Agapitus, Martyr* Comm.
- 19 St. John Eudes, Confessor 3rd cl.
- 20 St. Bernard, Abbot, Confessor and Doctor of the Church 3rd cl.

- 21 St. Jane Frances Frémot de Chantal, Widow . . . 3rd cl.
 22 THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY . . . 2nd cl.
*Commemoration of SS. Timothy and Companions,
 Martyrs*
 23 St. Philip Benizi, Confessor . . . 3rd cl.
 24 St. BARTHOLOMEW, APOSTLE . . . 2nd cl.
 25 St. Louis, King, Confessor . . . 3rd cl.
 26 *Commemoration of St. Zephyrinus, Pope and Martyr* . . . Comm.
 27 St. Joseph Calasanctius, Confessor . . . 3rd cl.
 28 St. Augustine, Bishop, Confessor and Doctor of the
 Church . . . 3rd cl.
Commemoration of St. Hermes, Martyr
 29 Beheading of St. John the Baptist . . . 3rd cl.
Commemoration of St. Sabina, Martyr
 30 St. Rose of Lima, Virgin . . . 3rd cl.
Commemoration of SS. Felix and Adauctus, Martyrs
 31 St. Raymund Nonnatus, Confessor . . . 3rd cl.

SEPTEMBER

- 1 *Commemoration of St. Giles, Abbot* . . . Comm.
Commemoration of Twelve Holy Brothers, Martyrs
 2 St. Stephen, King, Confessor . . . 3rd cl.
 3 St. Pius X, Pope and Confessor . . . 3rd cl.
 4
 5 St. Lawrence Justinian, Bishop and Confessor . . . 3rd cl.
 6
 7
 8 THE BIRTHDAY OF THE BLESSED VIRGIN MARY . . . 2nd cl.
Commemoration of St. Adrian, Martyr
 9 *Commemoration of St. Gorgonius, Martyr* . . . Comm.
 10 St. Nicholas of Tolentino, Confessor . . . 3rd cl.
 11 *Commemoration of SS. Protus and Hyacinth, Martyrs* . . . Comm.
 12 The Most Holy Name of the Blessed Virgin Mary . . . 3rd cl.
 13
 14 THE EXALTATION OF THE HOLY CROSS . . . 2nd cl.
 15 THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY . . . 2nd cl.
Commemoration of St. Nicomedes, Martyr
 16 SS. Cornelius, Pope, and Cyprian, Bishop, Martyrs . . . 3rd cl.
*Commemoration of SS. Euphemia, Virgin, Lucy and
 Geminianus, Martyrs*

- 17 *Commemoration of the Imprinting of the Sacred Stigmata of St. Francis, Confessor* Comm.
- 18 St. Joseph of Cupertino, Confessor 3rd cl.
- 19 SS. Januarius, Bishop, and Companions, Martyrs 3rd cl.
- 20 *Commemoration of SS. Eustace and Companions, Martyrs* Comm.
- 21 St. MATTHEW, APOSTLE AND EVANGELIST 2nd cl.
- 22 St. Thomas of Villanova, Bishop and Confessor 3rd cl.
- Commemoration of SS. Maurice and Companions, Martyrs*
- 23 St. Linus, Pope and Martyr 3rd cl.
- Commemoration of St. Thecla, Virgin and Martyr*
- 24 *Commemoration of Our Lady of Ransom* Comm.
- 25
- 26 *Commemoration of SS. Cyprian and Justina, Virgin, Martyrs* Comm.
- 27 SS. Cosmas and Damian, Martyrs 3rd cl.
- 28 St. Wenceslaus, Duke, Martyr 3rd cl.
- 29 DEDICATION OF ST. MICHAEL THE ARCHANGEL 1st cl.
- 30 St. Jerome, Priest, Confessor and Doctor of the Church 3rd cl.

OCTOBER

- 1 *Commemoration of St. Remigius, Bishop and Confessor* Comm.
- 2 Holy Guardian Angels 3rd cl.
- 3 St. Teresa of the Child Jesus, Virgin 3rd cl.
- 4 St. Francis, Confessor 3rd cl.
- 5 *Commemoration of SS. Placid and Companions, Martyrs* Comm.
- 6 St. Bruno, Confessor 3rd cl.
- 7 BLESSED VIRGIN MARY OF THE ROSARY 2nd cl.
- Commemoration of St. Mark I, Pope and Confessor*
- 8 St. Bridget, Widow 3rd cl.
- Commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, Martyrs*
- 9 St. John Leonard, Confessor 3rd cl.
- Commemoration of SS. Dionysius, Bishop, Rusticus and Eleutherius, Martyrs*
- 10 St. Francis Borgia, Confessor 3rd cl.
- 11 THE MOTHERHOOD OF THE BLESSED VIRGIN MARY 2nd cl.
- 12
- 13 St. Edward, King, Confessor 3rd cl.

14	St. Callistus I, Pope and Martyr	3rd cl.
15	St. Teresa, Virgin	3rd cl.
16	St. Hedwig, Widow	3rd cl.
17	St. Margaret Mary Alacoque, Virgin	3rd cl.
18	St. LUKE, EVANGELIST	2nd cl.
19	St. Peter of Alcantara, Confessor	3rd cl.
20	St. John Cantius, Confessor	3rd cl.
21	<i>Commemoration of St. Hilarion, Abbot</i>	Comm.
	<i>Commemoration of SS. Ursula and Companions, Virgins and Martyrs</i>	
22		
23	St. Anthony Mary Claret, Bishop and Confessor	3rd cl.
24	St. Raphael, Archangel	3rd cl.
25	<i>Commemoration of SS. Chrysanthus and Daria, Martyrs</i>	Comm.
26	<i>Commemoration of St. Evaristus, Pope and Martyr</i>	Comm.
27		
28	SS. SIMON AND JUDE, APOSTLES	2nd cl.
29		
30		
31		

Last Sunday of October: OUR LORD JESUS CHRIST
THE KING 1st cl.

NOVEMBER

1	ALL SAINTS	1st cl.
2	COMMEMORATION OF ALL THE FAITHFUL DEPARTED	1st cl.
3		
4	St. Charles, Bishop and Confessor	3rd cl.
	<i>Commemoration of SS. Vitalis and Agricola, Martyrs</i>	
5		
6		
7		
8	<i>Commemoration of Four Crowned Holy Martyrs</i>	Comm.
9	DEDICATION OF THE ARCHBASILICA OF THE MOST HOLY SAVIOR	2nd cl.
	<i>Commemoration of St. Theodore, Martyr</i>	
10	St. Andrew Avellino, Confessor	3rd cl.
	<i>Commemoration of SS. Tryphon, Respicus and Nympha, Virgin, Martyrs</i>	

11	St. Martin, Bishop and Confessor	3rd cl.
	<i>Commemoration of St. Mennas, Martyr</i>	
12	St. Martin I, Pope and Martyr	3rd cl.
13	St. Didacus, Confessor	3rd cl.
14	St. Josaphat, Bishop and Martyr	3rd cl.
15	St. Albert the Great, Bishop, Confessor and Doctor of the Church	3rd cl.
16	St. Gertrude, Virgin	3rd cl.
17	St. Gregory Thaumaturgus, Bishop and Confessor	3rd cl.
18	Dedication of the Basilicas of SS. Peter and Paul, Apostles	3rd cl.
19	St. Elizabeth, Widow	3rd cl.
	<i>Commemoration of St. Pontianus, Pope and Martyr</i>	
20	St. Felix of Valois, Confessor	3rd cl.
21	Presentation of the Blessed Virgin Mary	3rd cl.
22	St. Cecilia, Virgin and Martyr	3rd cl.
23	St. Clement I, Pope and Martyr	3rd cl.
	<i>Commemoration of St. Felicitas, Martyr</i>	
24	St. John of the Cross, Confessor and Doctor of the Church	3rd cl.
	<i>Commemoration of St. Chrysogonus, Martyr</i>	
25	St. Catherine, Virgin and Martyr	3rd cl.
26	St. Sylvester, Abbot	3rd cl.
	<i>Commemoration of St. Peter of Alexandria, Bishop and Martyr</i>	
27		
28		
29	<i>Commemoration of St. Saturninus, Martyr</i>	Comm.
30	ST. ANDREW, APOSTLE	2nd cl.

DECEMBER

1		
2	St. Bibiana, Virgin and Martyr	3rd cl.
3	St. Francis Xavier, Confessor	3rd cl.
4	St. Peter Chrysologus, Bishop, Confessor and Doctor of the Church	3rd cl.
	<i>Commemoration of St. Barbara, Virgin and Martyr</i>	
5	<i>Commemoration of St. Sabbas, Abbot</i>	Comm.
6	St. Nicholas, Bishop and Confessor	3rd cl.
7	St. Ambrose, Bishop, Confessor and Doctor of the Church	3rd cl.

- 8 THE IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY 1st cl.
- 9
- 10 *Commemoration of St. Melchiades, Pope and Martyr* Comm.
- 11 St. Damasus I, Pope and Confessor 3rd cl.
- 12
- 13 St. Lucy, Virgin and Martyr 3rd cl.
- 14
- 15
- 16 St. Eusebius, Bishop and Martyr 3rd cl.
- 17
- 18
- 19
- 20
- 21 St. THOMAS, APOSTLE 2nd cl.
- 22
- 23
- 24 Vigil 1st cl.
- 25 THE NATIVITY OF OUR LORD 1st cl. with octave
In second Mass: *Commemoration of St. Anastasia, Martyr*
- 26 2nd day within the octave of Christmas. St. STEPHEN,
PROTOMARTYR 2nd cl.
- 27 3rd day within the octave of Christmas. St. JOHN,
APOSTLE AND EVANGELIST 2nd cl.
- 28 4th day within the octave of Christmas. HOLY INNOCENTS,
MARTYRS 2nd cl.
- 29 5TH DAY WITHIN THE OCTAVE OF CHRISTMAS 2nd cl.
Commemoration of St. Thomas, Bishop and Martyr
- 30 6TH DAY WITHIN THE OCTAVE OF CHRISTMAS 2nd cl.
- 31 7TH DAY WITHIN THE OCTAVE OF CHRISTMAS 2nd cl.
Commemoration of St. Sylvester I, Pope and Confessor

TABLES OF LITURGICAL DAYS**SUNDAYS****SUNDAYS OF THE 1ST CLASS**

First, second, third and fourth of Advent.

First, second, third and fourth of Lent.

First and second of the Passion.

Easter Sunday.

Low Sunday.

Pentecost Sunday.

SUNDAYS OF THE 2ND CLASS

All other Sundays, not mentioned above.

FERIAS**FERIAS OF THE 1ST CLASS**

Ash Wednesday.

All ferias of Holy Week.

FERIAS OF THE 2ND CLASS

Ferias of Advent from December 17 to 23.

Ember Days of Advent, Lent and September.

FERIAS OF THE 3RD CLASS

Ferias of Advent to December 16 inclusive, aside from Ember Days.

The ferias of Lent and Passiontide not mentioned above.

FERIAS OF THE 4TH CLASS

All other ferias, not mentioned above.

VIGILS**VIGILS OF THE 1ST CLASS**

Vigil of Christmas.

Vigil of Pentecost.

VIGILS OF THE 2ND CLASS

Vigil of the Ascension of Our Lord.

Vigil of the Assumption of the Blessed Virgin Mary.

Vigil of the Birthday of St. John the Baptist.

Vigil of SS. Peter and Paul, Apostles.

VIGIL OF THE 3RD CLASS

Vigil of St. Lawrence, Martyr.

OCTAVES

OCTAVES OF THE 1ST CLASS

Octave of Easter.

Octave of Pentecost.

OCTAVE OF THE 2ND CLASS

Octave of Christmas.

FEASTS OF THE 1ST CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

Nativity of Our Lord.

Epiphany of Our Lord.

Pasch of the Resurrection.

Ascension of Our Lord.

Pentecost.

Feast of the Most Holy Trinity.

Feast of the Most Holy Body of Christ (Corpus Christi).

Feast of the Most Precious Blood of Our Lord Jesus Christ.

Feast of Our Lord Jesus Christ the King.

Immaculate Conception of the Blessed Virgin Mary.

Annunciation of the Blessed Virgin Mary.

Assumption of the Blessed Virgin Mary.

Feast of St. Joseph, Spouse of the Blessed Virgin Mary, Confessor,
Patron of the Universal Church.

Feast of St. Joseph the Workman, Spouse of the Blessed Virgin Mary,
Confessor.

Dedication of St. Michael the Archangel.

Birthday of St. John the Baptist.

Feast of SS. Peter and Paul, Apostles.

Feast of All Saints.

Other liturgical days of the 1st class

Octave day of Christmas.

Commemoration of All the Faithful Departed.

IN PARTICULAR CALENDARS

Feast of a principal patron of a nation, of a region or province,
whether ecclesiastical or civil, of a diocese, of a town or city.

Anniversary of the dedication of the cathedral church.

Feast of a principal patron of a locality or town or city.

- Anniversary of the dedication of the church itself.
- Titular feast of the church itself.
- Titular feast of an Order or Congregation.
- Feast of a canonized founder of an Order or Congregation.
- Feast of a principal patron of an Order or Congregation, and of a religious province.
- Other proper and indult feasts of the 1st class, movable or fixed.

FEASTS OF THE 2ND CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

- Feast of the Most Holy Name of Jesus.
- Feast of the Holy Family, Jesus, Mary and Joseph.
- Commemoration of the Baptism of Our Lord Jesus Christ.
- Transfiguration of Our Lord Jesus Christ.
- Feast of the Exaltation of the Holy Cross.
- Dedication of the Archbasilica of the Most Holy Savior.
- Purification of the Blessed Virgin Mary.
- Feast of the Blessed Virgin Mary, Queen.
- Visitation of the Blessed Virgin Mary.
- Feast of the Immaculate Heart of the Blessed Virgin Mary.
- Birthday of the Blessed Virgin Mary.
- Feast of the Seven Sorrows of the Blessed Virgin Mary in September.
- Feast of the Blessed Virgin Mary of the Rosary.
- Feast of the Motherhood of the Blessed Virgin Mary.

“Birthday” feasts of the Apostles and Evangelists, namely:

- Feast of St. Andrew, Apostle (Nov. 30).
- Feast of St. Thomas, Apostle (Dec. 21).
- Feast of St. John, Apostle and Evangelist (Dec. 27).
- Feast of St. Matthias, Apostle (Feb. 24 or 25).
- Feast of St. Mark, Evangelist (Apr. 25).
- Feast of SS. Philip and James, Apostles (May 11).
- Feast of St. James, Apostle (July 25).
- Feast of St. Bartholomew, Apostle (Aug. 24).
- Feast of St. Matthew, Apostle and Evangelist (Sept. 21).
- Feast of St. Luke, Evangelist (Oct. 18).
- Feast of SS. Simon and Jude, Apostles (Oct. 28).

Feast of St. Stephen, Protomartyr.
Feast of the Holy Innocents, Martyrs.
Feast of the Chair of St. Peter, Apostle (Feb. 22).
Feast of St. Anne, Mother of the Blessed Virgin Mary.
Feast of St. Lawrence, Martyr.
Feast of St. Joachim, Father of the Blessed Virgin Mary.

IN PARTICULAR CALENDARS

Feast of a secondary patron of a nation, of a region or province,
whether ecclesiastical or civil, of a diocese, of a city or town.
Feast of a beatified founder of an Order or Congregation.
Feast of a secondary patron of an Order or Congregation, and of a
religious province.
Other proper and indult feasts of the 2nd class, movable or fixed.

ROMANITAS PRESS

TABLE OF CONCURRENCE

1st class Sunday	1	0	0
2nd class Sunday	2	0	0
1st class feria	1	0	0
2nd class feria	2	0	0
3rd class feria	2	0	0
4th class feria	3	0	0
1st class feast	1	1	1
2nd class feast	3	1	3
3rd class feast	3	3	3
Day within 2nd class octave	2	3	0
1 Vespers of current Office, commemoration of following	with 1st class feast	2nd class Sunday	1st class Sunday
2 Vespers of following Office, commemoration of current			
3 Vespers of following, nothing of current			

NOTES ON THE TABLES OF OCCURRENCE AND CONCURRENCE

1. A 1st or 2nd class feast of the Lord occurring on a Sunday takes the place of that Sunday with all rights and privileges; hence there is no commemoration of the Sunday.

2. If two feasts of the same divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast holding the higher place in the table of precedence, and the other is omitted.

3. If a 1st or 2nd class feast of the Lord concurs with any Sunday, or vice versa, the Vespers are ordered according to the table of concurrence, but there is never a commemoration of the concurring Sunday in the Vespers of the feast of the Lord, nor vice versa.

CHANGES IN THE ROMAN BREVIARY AND MISSAL

TO CONFORM WITH THE NEW CODE OF RUBRICS

CHAPTER I

CHANGES IN THE CALENDAR

1. Feasts which are indicated in the calendars as *doubles of the 1st class* become henceforth *feasts of the 1st class*.
2. Feasts which are indicated in the calendars as *doubles of the 2nd class* become henceforth *feasts of the 2nd class*.
3. Feasts which are indicated in the calendars as *greater or lesser doubles*, and feasts which are indicated as *semidoubles* (from the year 1955 as *simples*), become henceforth *feasts of the 3rd class*.
4. Feasts which are indicated in the calendars as *simples*, and which were reduced to *commemorations* in the year 1955, are inscribed as *commemorations*.
5. Also reduced to a commemoration are:
 - a) the feast of St. George, Martyr (April 23);
 - b) the feast of the Blessed Virgin Mary of Mount Carmel (July 16);
 - c) the feast of St. Alexius, Confessor (July 17);
 - d) the feast of SS. Cyriacus, Largus and Smaragdus, Martyrs (August 8);
 - e) the feast of the Imprinting of the Stigmata of St. Francis (September 17);
 - f) the feast of SS. Eustace and Companions, Martyrs (September 20);
 - g) the feast of Our Lady of Ransom (September 24);
 - h) the feast of St. Thomas, Bishop and Martyr (December 29);
 - i) the feast of St. Sylvester I, Pope and Confessor (December 31);
 - l) the feast of the Seven Sorrows of the Blessed Virgin Mary (Friday after the 1st Sunday of the Passion).
6. The following become liturgical days of the 1st class:
 - a) the octave day of Christmas (January 1);

b) the Commemoration of All the Faithful Departed (November 2), which, however, continues to yield to an occurring Sunday.

7. The following become liturgical days of the 2nd class:

a) the feast of the Holy Family, Jesus, Mary and Joseph (1st Sunday after Epiphany);

b) the feast of the Chair of St. Peter, Apostle (February 22);

c) the feast of the Exaltation of the Holy Cross (September 14).

8. Dropped from the calendar are the feasts of:

a) St. Peter's Chair at Rome (January 18);

b) the Finding of the Holy Cross (May 3);

c) St. John before the Latin Gate (May 6);

d) the Apparition of St. Michael the Archangel (May 8);

e) St. Leo II (July 3);

f) St. Anacletus (July 13);

g) St. Peter's Chains (August 1);

h) the Finding of St. Stephen (August 3).

Likewise dropped from the calendar is the commemoration of St. Vitalis, Martyr (April 28).

9. Inscribed in the calendar are the feasts of:

a) the Commemoration of the Baptism of Our Lord Jesus Christ (January 13, 2nd cl.);

b) St. Gregory Barbarigo, Bishop and Confessor (June 17, 3rd cl.);

c) St. Anthony Mary Claret, Bishop and Confessor (October 23, 3rd cl.).

10. Transferred are the feasts of:

a) St. Irenaeus, from June 28 to July 3;

b) St. John Mary Vianney, from August 9 to 8.

11. The commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, Martyrs, is transferred from October 7 to 8.

12. A change is made in the name of:

a) the feast of the Circumcision of Our Lord, to "The Octave of Christmas" (January 1);

b) the feast of the Chair of St. Peter, Apostle, at Antioch, to "The Feast of the Chair of St. Peter, Apostle" (February 22);

c) the feast of the Most Holy Rosary of the Blessed Virgin Mary, to "The Feast of the Blessed Virgin Mary of the Rosary" (October 7).

CHAPTER II

CHANGES IN THE ORDINARY OF THE DIVINE OFFICE

13. The suffrage of all the Saints and the commemoration of the Cross are discontinued.

14. Among the short lessons at Prime, according to the various seasons of the year, the following are to be added:

a) *For the Season of Christmas:*

Ipsi peribunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amíctum mutábis eos, et mutabúntur; tu autem idem ipse es, et anni tui non deficient. Tu autem.

They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail. But thou.

b) *For the Season of Epiphany:*

Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. Tu autem.

All they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord. But thou.

c) *For Ascensiontide:*

Viri Galilaéi, quid statis aspiciéntes in cælum? Hic Iesus qui assúptus est a vobis in cælum, sic véniet, quemádmódum vidístis eum eúntem in cælum. Tu autem.

Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, will come in the same way as you have seen him going up to heaven. But thou.

15. The indult and the indulgence formerly granted for the recitation of the prayer *Sacrosanctae* ("To the most holy") are attached to the final antiphon of the Blessed Virgin Mary.

CHAPTER III

CHANGES IN THE PSALTER

16. When the psalms at Lauds are to be taken from the second scheme, the displaced first psalm of Lauds is no longer said as a fourth psalm at Prime.

Also, on Sundays, if the psalms are to be taken from the second scheme, psalm 53, *Deus, in nomine tuo*, is said at Prime in place of psalm 117, which is recited at Lauds.

17. On Saturday, when the second scheme of psalms is to be recited at Lauds, the canticle of Moses *Auscultáte, cæli*, in the old Psalter *Audite, cæli*, is ended after the verse *Petram, quæ genuit te, neglexisti*, * *et oblitus es Dei factoris tui* ("Thou hast neglected the rock that begot thee, * and hast forgotten God thy maker"), in the old Psalter *Deum qui te genuit dereliquisti*, * *et oblitus es Dómini creatoris tui*.

CHAPTER IV

CHANGES IN THE PROPER OF THE SEASON

18. The collects for the different seasons are abolished.

19. If the vigil of Christmas comes on a Sunday, the Office is arranged in this way:

a) *on the Saturday preceding, at Vespers*, everything is said as on the Saturday before the 4th Sunday of Advent;

b) *at Matins* a single nocturn is said with the invitatory of the vigil, the hymn from the Ordinary of Advent, nine antiphons and nine psalms of the Sunday for the Advent season, the verse and the three lessons with their responsories of the vigil;

c) *at Lauds and at the little Hours* the festive Office of the vigil is said, as in the Proper, without any commemoration of the Sunday.

20. On the feast of Christmas and throughout the octave, at Matins, psalm 88, *Grátias Dómini in ætérnum cantábo*, in the old Psalter *Misericórdias Dómini in ætérnum cantábo*, which occurs in the 3rd nocturn, is ended after the verse *Ut luna quæ manet in ætérnum* * *testis in cælo fidélis* ("As the moon, which lasts forever, * a faithful witness in heaven"), in the old Psalter *Et thronus eius*

*sicut sol in conspectu meo et sicut luna perfecta in ætérnum * et testis in cælo fidelis.*

21. On the feast of the Holy Innocents, Martyrs (December 28):

- a) red vestments are worn;
- b) at Matins the hymn *Te Deum* is said;
- c) at Mass the *Gloria in excelsis* and the *Alleluia* with its verse are said.

22. The days from January 2 to 5 are ferias of the season of Christmas.

With regard to the Office and the Mass of these days, the following points are to be noted:

a) *In the ferial Office*, the antiphons and the psalms at all the Hours and the verse of the nocturn are taken from the current weekday, as in the Psalter; the lessons are of the occurring Scripture, with their responsories, and the *Te Deum* is said; the rest, including the verse in the short responsory at Prime, is as on January 1.

The Mass is said as on January 1, with the *Gloria* and the preface of Christmas, without *Credo* or proper *Communicantes*.

b) *On feasts* that happen to occur on these days, the verse in the short responsory at Prime is kept as on January 1, unless the feast has a proper verse; but there is no commemoration of the feria.

23. The days from January 7 to 12 are ferias of the season of the Epiphany of our Lord.

With regard to the Office and the Mass of these days, the following points are to be noted:

a) *In the ferial Office*, the antiphons and the psalms at all the Hours and the verse of the nocturn are taken from the current weekday, as in the Psalter; the lessons are of the occurring Scripture with the responsories of the Epiphany, and the *Te Deum* is said; the rest, including the verse in the short responsory at Prime, is as on the feast of the Epiphany. The collect is said as on the feast of the Epiphany; but on ferias occurring after the 1st Sunday, the collect of that Sunday is said.

Also from January 7 to 12 the proper antiphons assigned to the *Benedictus* and the *Magnificat* for each day are said; but on January 12 at the *Magnificat* the antiphon at the *Magnificat* is repeated from the 2nd Vespers of the Epiphany.

The Mass is said as on the feast of the Epiphany; but on ferias occurring after the 1st Sunday the Mass is of that Sunday, with the *Gloria* and the preface of the Epiphany, without *Credo* or proper *Communicantes*.

b) On *feasts* occurring on these days, the verse of the Epiphany of our Lord is kept in the short responsory at Prime, unless the feast has a proper verse; but there is no commemoration of the feria.

24. On January 13 the *Commemoration of the Baptism of Our Lord Jesus Christ* (2nd class) is celebrated.

At Matins, Lauds, Vespers and Compline, everything is said as on the feast of the Epiphany, but Matins is begun in the usual way, and psalm 86 is said in the third nocturn; the lessons of the three nocturns with their responsories and the collect are said as on January 13. At the little Hours the antiphons and psalms of the current weekday are said, while the rest is as on the feast of the Epiphany, except the collect.

The Mass is said as given in the Missal for January 13.

But if the 1st Sunday after Epiphany occurs on the same day, the Office is of the Holy Family, without any commemoration of the Lord's Baptism and without any commemoration of the Sunday. Then the beginning of the 1st Epistle to the Corinthians is read on the Saturday preceding.

25. Where it has been customary to hold special devotions, well attended by the people, on the Friday after the 1st Sunday of the Passion, in honor of the Blessed Virgin Mary as the Sorrowful Mother, these devotions may be continued. Two festive Masses of the Seven Sorrows of the Blessed Virgin Mary are also permitted on that day.

26. For the antiphon at the *Magnificat* at ferial Vespers on Fridays in Paschaltide, the antiphon at the *Magnificat* at 2nd Vespers of the preceding Sunday is taken.

27. After the Office of the 5th Sunday after Easter the following rubric is to be put in the *Breviary*:

The lesser Litanies

Of themselves the lesser Litanies or the Rogations are assigned to Monday, Tuesday and Wednesday before the feast of the Ascension of our Lord.

The local ordinaries are granted the faculty, however, of transferring them to some other three successive days which are more suitable according to the differences between one region and another or the customs or the needs peculiar to certain regions.

Of the lesser Litanies there is nothing in the Office.

On these days the obligation of reciting the Litany of the Saints with its prayers holds only in the procession or in the other special supplications. Hence those who are bound to the recitation of the Divine Office but do not take part in the procession or in the other special supplications do not have to say the Litany of the Saints with its prayers on these days.

And in the *Missal*, in the Rogation Mass, after the epistle, the *Alleluia* with its verse is to be deleted, and in its place is to be put the gradual and the *Alleluia* with its verse, and also the tract, and the *Alleluia* with its verses, which are given for the various seasons of the year in the Mass "For Any Necessity." Finally, the words "preface of Easter" are to be deleted.

28. On Monday of the 5th week after Easter, the lessons of the homily on the gospel of the Rogation Mass are to be omitted, and their place is to be taken by the following lessons of the occurring Scripture:

De Epístola prima
beáti Petri Apóstoli

From the first Epistle of
blessed Peter the Apostle

Lectio I Cap. 2, 1-5

Deponéntes ígitur omnem malítiam, et omnem dolum, et simulatiónes, et invidias, et omnes detractiões, sicut modo géniti infántes, rationábiles, sine dolo lac concupiscíte: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reprobatum, a Deo autem eléctum et honorificátum: et ipsi tamquam lápidés vívi superædificámini,

Lesson i. Ch. 2, 1-5

Lay aside therefore all malice, and all deceit, and pretense, and envy, and all slander. Crave milk like newborn babes, spiritual, without guile, that by it you may grow to salvation; if, indeed, you have tasted that the Lord is sweet. Draw near to him, a living stone, rejected indeed by men but chosen and honored by God. Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to

domus spirituális, sacerdótium sanctum, offérre spirituáles hóstias, acceptábiles Deo per Iesum Christum.

Resp. Dicant nunc, *ut adhuc hoc die.*

Lectio II *Cap. 2, 6-10*

Propter quod cóntinet Scriptúra: Ecce, pono in Sion lápidem summum angulárem, eléctum, pretiósum: et qui credíderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, hic factus est in caput ánguli, et lapis offénsionis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus eléctum, regále sacerdótium, gens sancta, pópulus acquisitionis: ut virtútes annuntiétis eius, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

Resp. Cantáte Dómino, *ut adhuc hoc die.*

Lectio III *Cap. 2, 11-17*

Caríssimi: Obsecro vos tamquam ádvenas et peregrínos ab-

offer spiritual sacrifices acceptable to God through Jesus Christ.

Resp. Let those now say, *as hitherto on this day.*

Lesson ii. *Ch. 2, 6-10*

Hence Scripture says, "Behold, I lay in Sion a chief corner stone, chosen, precious; and he who believes in it shall not be put to shame." For you, therefore, who believe is this honor; but to those who do not believe, "A stone which the builders rejected, the same has become the head of the corner," and "A stone of stumbling, and a rock of scandal," to those who stumble at the word, and who do not believe. For this also they are destined. You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of darkness into his marvelous light. You who in times past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

Resp. Sing to the Lord, *as hitherto on this day.*

Lesson iii. *Ch. 2, 11-17*

Beloved, I exhort you as strangers and pilgrims to abstain from

stinére vos a carnálibus desidériis, quæ militant advérsus ánimam, conversatióem vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, glórficent Deum in die visitatiónis. Subiécti ígitur estóte omni húmânæ creatúra propter Deum: sive regi quasi præcellénti, sive dúcibus tamquam ab eo missis, ad vindíctam malefactórum, laudem vero bonórum: quia sic est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudéntium hóminum ignorántiam: quasi líberi, et non quasi velámen habéntes malítie libertátem, sed sicut servi Dei. Omnes honoráte: fraternitátem diligite: Deum timéte: regem honorificáte.

In Officio feriali: Te Deum.

In Officio ordinario, resp. Narrábo, ut adhuc hoc die.

carnal desires which war against the soul. Behave yourselves honorably among the pagans; that, whereas they slander you as evildoers, they may through observing you by reason of your good works glorify God in the day of visitation. Be subject to every human creature for God's sake, whether to the king as supreme, or to governors as sent through him for vengeance on evildoers and for the praise of the good. For such is the will of God, that by doing good you should put to silence the ignorance of foolish men. Live as freemen, yet not using your freedom as a cloak for malice but as servants of God. Honor all men; love the brotherhood; fear God; honor the king.

In the ferial Office: Te Deum.

In the ordinary Office, resp. I will declare, as hitherto on this day.

The antiphons at the *Benedictus* and at the *Magnificat* are retained as they now stand in the Breviary.

29. The days from Friday after the Ascension of our Lord up to but not including the vigil of Pentecost are ferias of Ascensiontide.

With regard to the Office and the Mass of these days, the following points are to be noted:

a) *In the ferial Office*, the antiphons and the psalms at all the Hours and the verse of the nocturn are taken from the current week-day, as in the Psalter for Paschaltide; the lessons are of the occurring Scripture, with their responsories, and the *Te Deum* is said; the rest, including the verse in the short responsory at Prime, is as on the feast of the Ascension.

The Mass is said as on the feast of the Ascension, with the *Gloria* and the preface of the Ascension, without *Credo* or proper *Communicantes*.

b) On feasts occurring on these days, the verse of the Ascension is kept in the short responsory at Prime, unless the feast has a proper verse; but there is no commemoration of the feria.

30. The Sunday formerly within the octave of the Ascension is inscribed as "The Sunday after the Ascension." Its Office is arranged in this way:

a) the parts of the Ordinary are taken from the feast of the Ascension as on the ferias of this season; but the little chapters, the antiphons at the *Benedictus* and at the *Magnificat* and the collect are proper;

b) at 1st Vespers the psalms of the Saturday are said under the antiphon *Alleluia, alleluia, alleluia*;

c) at the nocturn, at Lauds and at Vespers the psalms of the Sunday are said under the antiphon *Alleluia, alleluia, alleluia* of Paschaltide;

d) the proper lessons and responsories of the single nocturn are taken from those now given in the Breviary.

31. On Thursday before the vigil of Pentecost, the lessons to be said as of the occurring Scripture are those of the third Epistle of blessed John the Apostle, which are now assigned in the Breviary to the Friday following; likewise, on Friday before the vigil of Pentecost, the lessons of the Epistle of blessed Jude the Apostle, which are now assigned in the Breviary to the first nocturn of the vigil of Pentecost.

32. On the vigil of Pentecost the ferial Office is said as in the Ordinary of Ascensiontide, with the three lessons of the homily on the day's gospel. The collect at Lauds and at the Hours is taken from the Sunday after the Ascension.

In the *Missal*, the prophecies, the blessing of the font and the litany are to be deleted. All Masses begin in the usual way with the psalm *Iudica me, Deus*, and the antiphon at the introit *Cum sanctificatus fuero*.

33. On the feast of Corpus Christi, at Prime, the verse *Qui sedes ad dexteram Patris* ("Thou who sittest at the right hand of the Father") is said.

The Sundays and the days formerly within the octaves of Corpus Christi and of the Sacred Heart of Jesus, are celebrated in all respects like the rest of the Sundays and ferias throughout the year.

The responsories after the lessons of the Scripture on these Sundays and ferias are said from the season after Pentecost, as they are given in the Breviary on the 4th Sunday after Pentecost and the subsequent ferias.

34. Where it has been a traditional practice to hold special devotions, well attended by the people, on the days formerly within the octave of Corpus Christi, these devotions may be continued. And where there is a procession on these days, two Masses of the Most Holy Eucharist as votive Masses of the 2nd class are permitted.

35. On the Saturday before the first Sunday of August, the rubric concerning the lessons of the occurring Scripture is to be changed in this way:

If the first Sunday falls from August 1 to 3, then the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the Breviary.

If, however, the first Sunday falls from August 4 to 7, the month has only four Sundays, and that part of the occurring Scripture which is assigned to the fifth week is omitted.

36. The following rubric is to be placed at the Saturday before the first Sunday of September:

If the first Sunday falls on September 1 or 2, the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the Breviary.

If, however, the first Sunday falls from September 3 to 7, then the month has only four Sundays, and that part of the occurring Scripture which is assigned to the fifth week is omitted.

37. At Vespers of Ember Wednesday and Friday of September, the antiphon given at the *Benedictus* is repeated for an antiphon at the *Magnificat*.

38. The following rubric is to be placed at the Saturday before the first Sunday of October:

If the first Sunday falls from October 1 to 3, the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the Breviary.

If, however, the first Sunday falls from October 4 to 7, then the month has only four Sundays, and that part of the occurring Scripture which is assigned to the third week is omitted.

39. The following rubric is to be placed at the Saturday before the first Sunday of November:

If the first Sunday falls on November 1 or 2, the month does indeed have five Sundays, but the last Sunday of the month is the first Sunday of Advent, so that only four weeks remain for the occurring Scripture. Similarly, the month has only four Sundays if the first Sunday falls on November 3 to 5. In these cases, that part of the occurring Scripture which is assigned to the second week is omitted.

If, however, the first Sunday falls on November 6 or 7, the month does indeed have four Sundays, but the last Sunday of the month is the first Sunday of Advent, so that only three weeks remain for the occurring Scripture. In this case, that part of the occurring Scripture which is assigned to the first and the second week is omitted.

CHAPTER V

CHANGES IN THE PROPER OF THE SAINTS

40. On feasts of the 3rd class, both universal and particular, which have either proper antiphons and psalms from the Common or proper antiphons and specially assigned psalms at Matins, the nine antiphons and the nine psalms are said straight through with only the verse found after the last antiphon.

41. On the feasts specified in the preceding section, the two lessons of the Scripture are taken from the Common, being the ones formerly assigned to the 1st nocturn. The first and the third of the proper responsories which had been assigned to these feasts in the breviary are retained.

42. On feasts of the 3rd class, both universal and particular, which have only proper responsories at Matins, the antiphons and psalms of the current weekday are said, with two lessons of the occurring Scripture and the first and third of the proper responsories, and the third lesson proper, as in other ordinary Offices.

43. On the Conversion of St. Paul (January 25), at Matins, the

three lessons of the Acts of the Apostles which were formerly assigned to the first nocturn are said, with the first and second responsories given in the same place.

44. On the feast of St. Martina (January 30), the hymn *Martinae celebri* together with the second part *Non illam crucians* is said at Matins, while the hymn *Tu natale solum* is taken at Lauds and at Vespers.

45. On the feast of the Purification of the Blessed Virgin Mary (February 2):

a) this rubric is to be placed at the beginning in the Breviary: The feast of the Purification of the Blessed Virgin Mary is considered as a feast of the Lord.

b) in the Missal, at the blessing of candles, the antiphon *Exsurge* with the psalm verse and the *Gloria Patri* is omitted, and so is the *Flectamus genua*; and before the prayer the priest says only *Dominus vobiscum* and *Oremus*.

46. On the feasts of St. Venantius (May 18), St. Mary Magdalene, Penitent (July 22), and St. John Cantius (October 20), the hymn which is now assigned to 1st Vespers in the Breviary is said at Vespers.

47. These proper parts are to be placed on June 17 for the feast of St. Gregory Barbarigo:

Collect

Deus, qui beátum Gregórium Confessórem tuum atque Pontíficem pastoráli sollicitúdine, et páuperum miseratióne claréscere voluísti: concéde propítius; ut, cuius mérita celebrámus, caritátis imitémur exéempla. Per Dóminum.

O God, who didst will that blessed Gregory thy Confessor and Bishop should become famous for his pastoral solicitude and his kindness to the poor: grant in thy mercy that we may imitate the example of charity set by him whose merits we celebrate. Through our Lord.

3rd Lesson

Gregórius Barbadícus, Venétiis perantíqua família ortus, utriúsque iuris láuream in Archgym-

Gregory Barbarigo, born at Venice of a very old family, obtained his degree in canon and

násio Patavíno magna cum laude est adéptus. Undevigésimum annum agens, cum ad Monasteriensem pacis Convéntum profectus esset, legáto pontificio Fábio Chísio adhortánte, ecclesiástica militiæ nomen dare constituit. Sacris initiátus, ab eódem Chísio, Alexándri séptimi nómine ad Pontificátum assúptum, Bergomátium epíscopus primum, mox, Cardinálium Collégio cooptátus, ad sedem Patavínam elígitur. In episcopáli múnere obeúndo, sancto Cárolo Borromaéo sibi exémplo propósito, ad extrémum usque spíritum adlaborávit ut, Sacrosánctæ Tridentínæ Synodi mónitis et decretis inníxus, evélleret vítia, virtútes induceret. In utrâque diœcési Seminárium amplificávit, Patavínum præsertim bibliothéca auxit ac typographía, qua libri quoque ederéntur inter pópulos próximi Oriéntis vulgándi. Catechéticam instructiõnem eníxe fovit, et singulos diœcésis pagos, docéndo et hortándo, álacer peragrávit. Caritátis opéribus ac vitæ sanctitáte refúlsit, in egénos et páuperes ádeo liberális ut domésticam quoque supellectilem, vestes ac lectum in eórum auxílium erogáverit. Dénique, post brevem lethálem morbum, plácide obdormívit in Dómino décimo quarto Kaléndas iúlias, anno millésimo sexcentésimo nonagésimo séptimo. Quem,

civil law *magna cum laude* at the College of Padua. While attending the peace congress of Münster at the age of nineteen, he met the papal legate Fabio Chigi, and with his encouragement decided to become an ecclesiastic, and was admitted to holy orders. When Fabio Chigi became Pope under the name Alexander VII, he appointed Gregory bishop of Bergamo, and soon raised him to the college of cardinals, transferring him to the see of Padua. In entering upon his episcopal duties, he strove to model himself on St. Charles Borromeo. It was his lifelong endeavor to extirpate vices and cultivate virtues in obedience to the warnings and decrees of the sacred synod of Trent. In both dioceses he enlarged the seminaries. At Padua especially he improved the library and the press, from which books were published for distribution among the peoples of the Near East. He strenuously fostered catechetical instruction, and zealously traveled to every village of the diocese to teach and preach. He was distinguished for his works of charity and the holiness of his life. So generous was he to the needy and poor that he even gave away his household goods, his clothes and his bed to help them. Finally,

méritis ac virtútibus clarum, Clemens décimus tértius Beatórum, Ioánnes vero vigésimus tértius Sanctórum número accénsuit.

after a brief fatal illness, he fell asleep peacefully in the Lord on June 18, 1697. As he was renowned for his merits and his virtues, Clement XIII added his name to the list of the Blessed, and John XXIII inscribed him among the Saints.

The Mass *Statuit* is the first in the Common of a Confessor Bishop, with the proper collect as above.

48. On June 28, the vigil of SS. Peter and Paul, Apostles, the lessons of the homily on the day's gospel are taken from the feast of St. Pius X (September 3).

49. The following proper lesson is to be placed on the feast of St. Irenaeus, Bishop and Martyr (July 3):

3rd Lesson

Irenaeus, non longe ab urbe Smyrna natus, iam inde a puero sese Polycarpo, Ioánnis Evangelistae discipulo eidemque episcopo Smyrnaeorum, tradiderat in disciplinam. Polycarpo in caelum martyrii gloria sublato, cum incredibili studio flagraret discendi quae dogmata depositi loco custodienda ceteri acceperant, quos Apostoli instituerant; horum quam potuit plures convenit, quaeque ab iisdem audivit, memori mente tenuit, ea deinceps opportune adversus haereseis allatus. In Galliam profectus, Ecclesiae Lugdunensis presbyter a Photino episcopo est constitutus; cui cum successisset, tam feliciter munus obiit episcopatus, ut sapientia, oratione exemploque

Irenaeus was born not far from the city of Smyrna. There he had already as a boy entrusted himself to the teaching of Polycarp, disciple of John the Evangelist, and bishop of Smyrna. When Polycarp was taken up to heaven by a glorious martyrdom, he burned with an incredible zeal to learn what articles of belief the others who were instructed by the Apostles had received, to be preserved in the deposit of faith. For this reason he brought together as many of those men as he could, and whatever things he heard from them, he carefully retained in his mind. Thus he could advantageously bring them to bear in the future against heresies. Having set out

suo non modo brevi cives lugdunenses omnes, sed multos etiam aliarum Galliarum urbium incolae superstitionem atque errorem abieciſſe, dedisseque christianae militiae nomina viderit. Multa scripsit, quorum magna pars intercidit iniuria temporum. Exstant eius adversus haereses libri quinque, in quorum tertio libro grave imprimis atque praclarum de Romana Ecclesia, deque illius episcoporum successionem, divinae traditioni fidei, perpetua, certissima custode, testimonium dixit. Atque ad hanc, dixit, Ecclesiam propter potiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est eos qui sunt undique fideles. Martyrio coronatus, migravit in caelum anno salutis ducentesimo secundo.

for Gaul, he was appointed a priest of the church of Lyons by Pothinus the bishop. When he succeeded Pothinus, he applied himself so well to the duties of a bishop, that in a short time he saw not only all the citizens of Lyons, but also the inhabitants of other cities in Gaul cast aside their superstitions and errors, and enroll themselves in the Christian army. He wrote many works, a great part of which have perished through the ravages of time. There are extant five books of his against heresies, in the third of which he gives to the Roman Church and to the succession of her bishops a testimony surpassing all others in weight and brilliancy, when he calls her the faithful, perpetual, and most assured guardian of divine tradition. For he said that with this Church it is necessary that the whole Church (that is, those in all places who are of the faithful) should agree, because of its more powerful pre-eminence. Being crowned with martyrdom he passed to heaven, in the year of salvation 202.

50. On the Commemoration of Our Lady of Mount Carmel (July 16):

a) in the *Breviary*, the following rubric is to be placed after the collect: If the Commemoration of Our Lady of Mount Carmel falls on a Saturday, the Office is the Saturday Office of the Blessed Virgin Mary, but the antiphon at the *Benedictus* and the collect at all the Hours are said as above;

b) *in the Missal*, however, the following rubric is to be put: If the Commemoration of Our Lady of Mount Carmel falls on a Saturday, either the Saturday Mass of the Blessed Virgin Mary or the proper Mass of the Commemoration of Our Lady of Mount Carmel may be said.

51. The following proper lesson is to be placed on the feast of St. Lawrence of Brindisi, Confessor and Doctor of the Church (July 21):

3rd Lesson

Lauréntius, Brundúsi in Apúlia natus, aduléscens Ordinem Fratrum Minórum Capuccinórum ingrédessus, philosóphiam ac theológiám pénitus dídidit, complúres autem linguas et antíquas et recentíores cálluit. Sacérdos inaugurátus, prædicándi munus suscepit, quod per totam fere Itáliam aliásque Európe regiónes indeféssus obívit. Singulári prudéntia consiliíque dono prædítus, unívérso Ordini regéndo præfécus est, et a Summis Pontíficibus sæpe adhíbítus ad gravíssimas obeúndas legatíones. Atque eius potíssimum ópera efféctum est, ut príncipes christiáni cópias suas consociáverint contra ingruéntes Turcárum turmas: quibúscum exércitus christiánuS in Hungária congréssus, Lauréntio præeúnte cum cruce, mílites ducésque cohortánte, celebrérrimam rétulit victóriam. Inter tot vero tántaque negotía, religiósi hóminis virtútes heróico modo cóluit. Quidquid supérerat témporis, oratióni impéndens, vitam interiorem cum extérna actuositáte mirífice con-

Lawrence was born at Brindisi in the kingdom of Naples. When a young man he entered the Capuchin Order, acquired a thorough knowledge of philosophy and theology and became proficient in several languages, ancient as well as modern. After his ordination to the priesthood he took up the office of preaching, in which he labored indefatigably throughout almost all of Italy and other European countries. Possessed of unusual prudence and the gift of counsel as well, he was given authority over the whole Order, and he was often employed by the Supreme Pontiffs for very important diplomatic missions. Indeed, it has been attributed principally to St. Lawrence that the Christian princes joined their forces against the assault of the Turkish troops. The Christian army engaged the Turkish forces in Hungary and, with Lawrence himself riding before the army, armed with a crucifix and giving a rousing address to the soldiers and gen-

iūnxit. Tandem Olisipóne, quo a pópulo neapolitáno orátor ad regem Hispániæ missus fúerat, libertátis christiánæ et iustítiæ strénuus assértor, quasi in ácie occúbuit anno millésimo sexcentésimo undevicésimo. Multa relíquit scripta ad fidem cathólicam advérsus hæreses defendéndam, et ad sacras Litteras explanándas. Eum Leo papa décimus tértius in Sanctorum númerum rétulit, Ioánnes vero Papa vigésimus tértius univérsæ Ecclésiæ Doctórem declarávit.

erals, won a most renowned victory. In spite of the pressure of so many great activities he practiced the virtues of a religious in a heroic degree. Whatever spare time he had he would devote to prayer, wonderfully combining the interior life with the external and active life. Finally he died as it were in the line of battle in 1619 at Lisbon, whither he had been sent by the people of Naples to put their case before the King of Spain, pleading forcefully for Christian freedom and justice. He left behind many writings which were devoted to the defense of the Catholic faith against heretics and to the explanation of the Sacred Scriptures. Pope Leo XIII enrolled him among the Saints, and Pope John XXIII declared him a doctor of the universal Church.

52. On the feast of the Transfiguration of our Lord (August 6), psalm 88, *Grátias Dómini in ætérnum cantábo*, in the old Psalter *Misericórdias Dómini in ætérnum cantábo*, which occurs in the third nocturn, is ended after the verse *Nam Dómini est clipeus noster*, * *et Sancti Israël Rex noster* ("For our shield is of the Lord, * and our king is of the Holy One of Israel"), in the old Psalter *Quia Dómini est assúptio nostra*, * *et sancti Israël regis nostri*.

53. The following proper lesson is to be placed on the feast of St. Philip Benizi, Confessor (August 23):

3rd Lesson

Philíppus, e nóbili Benitiórum familia Floréntiæ natus, singulári visióne a beatíssima Vírgine in Servórum suórum familiam, nu-

Philip, born at Florence of the noble family of the Benizi, was called by the most blessed Virgin, in a remarkable vision, to

per institútam, est vocátus. Primum in Senárii montis antrum concéssit, ubi ásperam quidem iugi córporis castigatióne, sed Christi Domini cruciátuum meditatióne, suávem duxit vitam; deínde per univérsam fere Euró�am magnámque Asiæ partem sodalícia septem dolórum Dei Matris instituit. Sui Ordinis Generalis invítus renuntiátus, divínæ caritátis ardóre veheménter accénsus, plúrimas Itáliæ urbes concúrsum, gliscéntes in eis cívium discórdias compósuit, multásque ad Románi Pontificis obediéntiam revocávit, et perditíssimos hómines ad pœniténtiam perduxit. Dénique Tudérti, anno millésimo ducentésimo octogésimo quinto, in Christi Dómini e cruce pendéntis amplexu, quem suum appellábat librum, sanctíssimè ex hac vita migrávit. Eum Clemens décimus, Póntifex máximus, Sanctórum número adscrípsit.

enter the recently-founded order of her Servants. First he withdrew to a grotto on Monte Senario, and there led a life, hard indeed as regards constant chastising of the flesh, but sweet by reason of meditation on the sufferings of Christ the Lord. Then he traveled over nearly all Europe, and a great part of Asia, founding sodalities in honor of the Seven Sorrows of the Mother of God. Having been proclaimed General of his order much against his will, inflamed most earnestly with the ardor of divine love, he traveled about through many cities of Italy, and settled the disputes of the citizens which were arising in them, and recalled many to the obedience of the Roman Pontiff; and he led the most abandoned of men to penance. Finally, at Todi, in the year 1285, he departed this life in a most holy manner, in the act of embracing the image of Christ the Lord hanging upon the cross, which he used to call his "book." The supreme Pontiff Clement X added him to the number of the Saints.

54. On the feast of the Blessed Virgin Mary of the Rosary (October 7), the hymn *Caelestis aulae nuntius*, which was assigned in the Breviary to 1st Vespers, is prefixed without its conclusion to the hymn of Matins, unless 1st Vespers are to be said according to a particular calendar.

55. These proper parts are to be placed on October 23 for the feast of St. Anthony Mary Claret:

Collect

Deus, qui beatum Antónium Mariám Confessórem tuum atque Pontíficem, apostólicis virtútibus sublimásti, et per eum novas in Ecclesia clericórum ac víginum famílias collegísti: concéde, quaesumus; ut, eius dirigéntibus mónitis ac suffragántibus méritis, animárum salútem quaérere iúgiter studeámus. Per Dóminum.

O God, who didst exalt blessed Anthony Mary, thy Confessor and Bishop, with apostolic virtues, and by his means didst bring together new families of clerics and virgins within the Church: grant, we beseech thee, that with his counsels to guide us and his merits to plead for us we may be constantly zealous for the salvation of souls. Through our Lord.

3rd Lesson

Antónius María Claret, Salénti in Hispánia, piis honestisque paréntibus natus, adolescens textóriam artem exércuit, sed dein, sacerdotio auctus, primum paræciále ministérium excóluit, póstea vero Romam venit ut a Propagandæ Fidei Congregatióne ad éxteras missiões mitterétur. Sed, Deo disponénte, Hispániam revérsus, missionárius apostólicus Catalúniám, et Fortunátas Insulas peragrávit. Bonórum librórum scriptor fecúndus, Congregatió-nem quoque Filiórum Immaculáti Cordis Mariæ fundávit. Archiepiscopáli sedi Sancti Iacóbi in Cuba præfécus, zelántis Pastóris virtútibus mire effúlsit; seminárium restítuit, doctrínam et disciplínam clericórum promovit, ópera sociála cóndidit, pro christiána filiárum institutióne Soróres Docéntes a Mariá Immaculáta

Anthony Mary Claret was born at Sallent in Spain, of pious and respectable parents. As a youth he practiced the weaver's trade, but later became a priest. After some time in the parochial ministry, he went to Rome, hoping that the Congregation for the Propagation of the Faith would send him to the foreign missions. But God disposed otherwise, and he returned to Spain, where he traveled throughout Catalonia and the Canary Islands as an apostolic missionary. Besides writing many worthwhile books, he founded the Congregation of the Sons of the Immaculate Heart of Mary. Having been appointed archbishop of Santiago in Cuba, he was conspicuous for the virtues of a zealous shepherd. He restored the seminary, promoted the teaching

instituit. Matrīti demum accersitus, ut Hispaniārum Regīnæ a confessionibus et in gravissimis ecclesiasticis negotiis a consiliis esset, austeritatis omniumque virtutum eximium præbuit exemplar. In Vaticanō Concilio Romāni Pontificis infallibilitatem strenue defendit. Devotionem erga Sanctissimum Sacramentum et Cor Mariæ Immaculatū eiusque Rosarium mirifice propagavit. Tandem, apud Fontem Frigidum, in Gallia, exsul moritur, anno millésimo octingentesimo septuagésimo. Quem, miraculis clarum, Pius Papa undécimus Beatōrum, Pius vero duodécimus Sanctōrum fastis adscripsit.

and the discipline of the clergy, started projects for social welfare, and founded the Teaching Sisters of Mary Immaculate for the Christian education of girls. At length, having been summoned to Madrid to become confessor to the Queen of Spain and her advisor in the most serious affairs of the Church, he gave an outstanding example of austerity and of all the virtues. At the Vatican Council he strenuously defended the infallibility of the Pope. He was responsible for a remarkable spread of devotion to the Blessed Sacrament and to the Immaculate Heart of Mary and her Rosary. Finally he died in exile at Fontfroide in France in the year 1870. Renowned for his miracles, he was beatified by Pope Pius XI and canonized by Pius XII.

The Mass *Sacerdotes tui* is the 2nd in the Common of a Confessor Bishop, with the proper collect as above.

56. On the feast of St. Raphael the Archangel (October 24), at Matins the three lessons from the book of Tobias which were formerly assigned to the first nocturn are said, with the first and the second of the responsories accompanying them.

57. On the feast of Our Lord Jesus Christ the King, in the third nocturn, the second part of psalm 88, *Si dereliquerint filii eius* ("If his children forsake") in the old Psalter *Si autem dereliquerint filii eius*, is ended after the verse *Ut luna quæ manet in ætérnum, * testis in cælo fidélis* ("As the moon, which lasts forever, * a faithful witness in heaven"), in the old Psalter *Et thronus eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, * et testis in cælo fidélis*.

58. The Vespers of the dead, with their proper Compline, formerly assigned to November 1, are transferred to the Commemoration of All the Faithful Departed. But if this day concurs with a Sunday or a 1st class feast, the Office of the Commemoration of All the Faithful Departed ends with None.

Where it has been the custom, however, to celebrate Vespers of the dead after the 2nd Vespers of November 1 as an exercise of piety for the faithful, the practice may be continued, together with whatever other devotions may have been handed down by tradition as a special token of piety.

CHAPTER VI

CHANGES IN THE COMMON OF THE SAINTS

59. In the hymn *Iste Confessor* the third line will always be *Meruit supremos laudis honores* ("Merits that we should tell his deeds of glory with exultation").

60. In the *Common of the Dedication of a Church*, the following rubric is to be put at the beginning: The feast of the dedication of a church is a feast of the Lord.

On the very day of the dedication of a church, the Office of the occurring liturgical day is said through None.

If it can be conveniently done, a night watch is celebrated before the relics of the Saints which will be put into the altar of the church that is to be consecrated; and Matins is sung or said, with three nocturns, in honor of the Holy Martyrs whose relics are to be enclosed. The faithful also should be invited to take part in this night watch.

Those who are bound to the recitation of the Divine Office will satisfy their obligation for Matins by the recitation of the nocturns in honor of the Holy Martyrs during the night watch.

Starting with Vespers of the very day of the dedication, the Office of the dedication of a church is said, being continued through Compline of the following day, after the manner of the Office of a 1st class feast.

61. The votive Office of the dead, whether recited with one nocturn or with three, is always begun with the invitatory and its psalm; and, if it is said for the departed in general, it is concluded with the collect *Fidelium* ("O God, Creator and Redeemer of all the faithful").

CHAPTER VII

CHANGES IN THE VOTIVE MASSES AND PRAYERS
FOR VARIOUS INTENTIONS

62. The votive Mass "Against Pagans" is to be called "Mass for the Defense of the Church," while the Mass "For the Removal of Schism" is henceforth to be known as "Mass for the Unity of the Church."

63. Among the "various prayers" the prayer "For the Roman Emperor" is to be deleted, and the following put in its place:

For Those Who Manage the Affairs of State

Collect

Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestates et ómnium iura populórum: respice benígnus ad eos, qui nos in potestate regunt; ut ubique terrárum, dextera tua protegente, et religi6nis integritas, et pátriæ securitas indesinenter consistat. Per Dóminum.

Almighty, everlasting God, in whose control are all human authority and the rights of all peoples: extend thy favor to those who hold authoritative sway over us, that throughout the world sound religion and national security may find a firm and lasting foundation under thy protecting right hand. Through our Lord.

Secret

Propitiáre, Dómine, preces et hóstias famulórum tuórum, et propter nomen tuum pátriæ defénde rectóres; ut salus serviéntium tibi princípum, pax tuórum possit esse populórum. Per Dóminum.

Accept, O Lord, the prayers and offerings of thy servants, and for thy own glory protect those who govern the country; that the safety of the rulers who serve thee may enable thy people to live in peace. Through our Lord.

Postcommunion

Prótege, Dómine, fámulos tuos subsidiis pacis; et córporis et spirituálibus enútriens aliméntis, a cunctis hóstibus redde secúros. Per Dóminum.

Protect, O Lord, thy servants with the benefits of peace; and, nourishing them with food for body and spirit, make them safe from all enemies. Through our Lord.

CHANGES IN THE ROMAN MARTYROLOGY

CHAPTER I

CHANGES IN THE ENTRIES OF MOVABLE FEASTS AND OFFICES

1. For the feast of the Holy Family.

The rubric which precedes the entry for this feast is to be corrected thus:

On the Saturday before the Sunday which may fall on the 7th to the 13th of January inclusive.

2. For the 1st Sunday of the Passion.

The heading and the entry are changed in this way:

On the Saturday before the 1st Sunday of the Passion.

Dominica prima Passionis.

The first Sunday of the Passion.

3. For the commemoration of the Seven Sorrows of the Blessed Virgin Mary.

The heading and the entry are changed in this way:

On the Thursday after the 1st Sunday of the Passion.

Commemoratio septem dolorum beatissimae Virginis Mariae.

The commemoration of the Seven Dolors of the most blessed Virgin Mary.

4. For the 2nd Sunday of the Passion.

The heading and the entry are changed in this way:

On the Saturday before the 2nd Sunday of the Passion or Palm Sunday.

Dominica secunda Passionis. seu in palmis, quando . . .

The second Sunday of the Passion, or Palm Sunday, when . . .

5. For the greater litanies.

The heading is changed in this way:

On the Tuesday within the Octave of Easter when Easter Sunday or the Monday within the Octave of Easter falls on the 25th of April.

6. On the Tuesday before the third Sunday after Easter.

The heading and the entry for the solemnity of St. Joseph are to be deleted.

7. On the Tuesday before the fourth Sunday after Easter.

The heading and the entry for the octave of the solemnity of St. Joseph are to be deleted.

8. On the Wednesday within the octave of the Ascension of our Lord.

The heading and the entry for the octave of the Ascension are to be deleted.

9. On the Wednesday within the octave of Corpus Christi.

The heading and the entry for the octave of this feast are to be deleted.

10. On the Thursday within the octave of the most Sacred Heart of Jesus.

The heading and the entry for the octave of this feast are to be deleted.

CHAPTER II

CHANGES IN THE BODY OF THE MARTYROLOGY

11. Kalendis Ianuarii (Jan. 1).

The first entry is to be changed as follows:

Octava Nativitatis Domini nostri Iesu Christi.	The Octave of the Nativity of our Lord Jesus Christ.
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In the second place is to be written:

Circumcisio eiusdem Domini nostri Iesu Christi.	The Circumcision of our Lord Jesus Christ.
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12. Quarto Nonas Ianuarii (Jan. 2).

To be deleted is the first entry:

Octava sancti Stephani Protomartyris.	The Octave of St. Stephen, the first martyr.
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13. Tertio Nonas Ianuarii (Jan. 3).

To be deleted is the first entry:

Octava sancti Ioannis, Apostoli et Evangelistae.	The Octave of St. John, apostle and evangelist.
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14. Pridie Nonas Ianuarii (Jan. 4).

To be deleted is the first entry:

Octava sanctorum Innocentium Martyrum.	The Octave of the Holy In- nocents.
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15. Nonis Ianuarii (Jan. 5).

To be deleted is the first entry:

Vigilia Epiphaniae Domini.	The Vigil of the Epiphany of our Lord.
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16. Idibus Ianuarii (Jan. 13).

In place of the entry *Octava Epiphaniae Domini* ("The Octave of the Epiphany of our Lord") is to be put:

Commemoratio Baptismatis Domini nostri Iesu Christi.	The commemoration of the Baptism of our Lord Jesus Christ.
---	---

17. Quintodecimo Kalendas Februarii (Jan. 18).

To be deleted is the first entry:

Cathedra sancti Petri Apostoli, qua primum Romae sedit.	The Chair of St. Peter the Apostle, who established the Holy See at Rome.
--	---

The entry following is to begin:

Romae Passio sanctae Pri- scae . . .	At Rome, under Emperor Clau- dius . . .
---	--

18. Sexto Kalendas Februarii (Jan. 27).

In the entry of St. Angela Merici the last words are to be changed as follows:

Eius tamen festivitas Kalendas Iunii celebratur.	Her feast, however, is cele- brated on the 1st of June.
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19. Octavo Kalendas Martii (Feb. 22).

In place of the first entry *Antiochiae Cathedrae* . . . ("The Chair of St. Peter at Antioch . . ."), the following is to be substituted:

Cathedra sancti Petri Apostoli, qua primum Romae sedit,	The Chair of St. Peter the Apostle, who established the Holy See at Rome,
--	---

from the 18th of January.

20. Septimo Kalendas Martii (Feb. 23).

To be deleted is the first entry:

Vigilia sancti Matthiae Apostoli.	The Vigil of St. Matthias the Apostle.
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In a leap year is read only:

Commemoratio plurimorum...	The commemoration of many...
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21. Quarto Kalendas Maii (Apr. 28).

The entry of St. Vitalis, Martyr, is to be deleted.

22. Kalendas Maii (May 1).

The entry of the Holy Apostles Philip and James is to be transferred to the 11th day of this month, in the first place, and the following is to be put in its place:

Sollemnitas sancti Iosephi opificis, Sponsi beatæ Mariæ Virginis, Confessoris, opificum Patroni.	The solemnity of St. Joseph the Workman. Spouse of the blessed Virgin Mary, Confessor, patron of workingmen.
--	--

In the entry of St. Pius V the word *item* is to be deleted.

23. Quinto Nonas Maii (May 3).

The entry of the Finding of the Holy Cross is to be put in the last place on the same day.

In the entry of SS. Alexander and companions, the words *Papae primi* ("Pope") are to be deleted.

24. Pridie Nonas Maii (May 6).

The entry of St. John, Apostle and Evangelist, is to be put in the second place on the same day.

25. Octavo Idus Maii (May 8).

The entry of the Apparition of St. Michael is to be put in the last place on the same day.

26. Pridie Kalendas Iunii (May 31).

The first entry is to be put in the first place on the following day, and the following is to be put in its place:

Festum beatæ Mariæ Virginis Reginae.	The feast of the blessed Virgin Mary, Queen.
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27. Quintodecimo Kalendas Iulii (June 17).

The following entry is to be put in the first place:

Sancti Gregorii Barbadici, Cardinalis, Episcopi et Confes- soris, cuius dies natalis sequenti die recensetur.	St. Gregory Barbarigo, cardi- nal, bishop and confessor, whose birthday is noted on the day fol- lowing this.
--	--

28. Quartodecimo Kalendas Iulii (June 18).

This entry is put in the third place:

Patavii Sancti Gregorii Barba- dici, Veneti, Cardinalis et Bergo- matis primum, deinde Patavinae diocesae Episcopi, quem mira virtutum et pastoralis sapientiae laude conspicuum, Ioannes vige- simus tertius Sanctorum corona insignivit. Ipsius autem festum pridie huius diei celebratur.	At Padua, St. Gregory Barba- rigo, of Venice, cardinal, and bishop first of the diocese of Ber- gamo and then of the diocese of Padua. Renowned for virtue and for pastoral prudence, he was canonized by Pope John XXIII. His feast, however, is celebrated on the day preceding this.
--	---

29. Quarto Kalendas Iulii (June 28).

At the end of the entry of St. Irenaeus is to be added:

Ipsius tamen festivitas quinto Nonas Iulii celebratur.	His feast, however, is celebrat- ed on the 3rd of July.
---	--

30. Kalendis Iulii (July 1).

To be deleted is the first entry:

Octava Nativitatis sancti Ioan- nis Baptistae.	The Octave of St. John the Baptist.
---	--

31. Quinto Nonas Iulii (July 3).

In the first place is to be put:

Sancti Irenaei, Episcopi et Martyris, qui migravit in caelum quarto Kalendas Iulii.	St. Irenaeus, bishop and mar- tyr, who passed to heaven on the 28th of June.
---	--

The entry of the birthday of St. Leo is to be put in the sixth place on the same day, that is, after the Holy Martyrs Mark and Mucian.

32. Pridie Nonas Iulii (July 6).

To be deleted is the first entry:

Octava sanctorum Apostolorum
Petri et Pauli.

The Octave of the holy apos-
tles Peter and Paul.

33. Tertio Idus Iulii (July 13).

The entry of St. Anacletus is to be deleted.

34. Decimo septimo Kalendas Augusti (July 16).

The beginning of the first entry is to be changed thus:

Commemoratio beatae Mariae
The commemoration of the
Blessed Virgin . . .

35. Duodecimo Kalendas Augusti (July 21).

The following entry is to be put in the first place:

Sancti Laurentii de Brundusio,
Confessoris et Ecclesiae Doctoris,
ex Ordine Fratrum Minorum
Capuccinorum, qui sequenti die
migravit in caelum.

St. Lawrence of Brindisi, con-
fessor and doctor of the Church,
of the Capuchin Order, who
passed to heaven on the day
following this.

36. Undecimo Kalendas Augusti (July 22).

This entry is to be put in the second place:

Ulyssipone, in Lusitania, nata-
lis sancti Laurentii de Brundusio,
Confessoris, ex Ordine Fratrum
Minorum Capuccinorum, quem
verbi Dei praedicatione, caelesti
doctrina, pontificiis legationibus
rebusque ad Dei gloriam et Ec-
clesiae utilitatem feliciter gestis
praeclarum, Leo Papa decimus
tertius Sanctorum fastis adscrip-
sit, et Summus Pontifex Ioannes
vigessimus tertius universalis Ec-
clesiae Doctorem declaravit, eius-
que festum pridie huius diei
celebrari iussit.

At Lisbon, in Portugal, the
birthday of St. Lawrence of Brin-
disi, confessor, of the Capuchin
Order, renowned for his preach-
ing of the word of God, for his
heavenly teaching, for his diplo-
matic missions on behalf of the
Popes and for his successful con-
duct of affairs redounding to the
glory of God and the benefit of
the Church. Pope Leo XIII en-
rolled him among the Saints, and
Pope John XXIII declared him
a doctor of the universal Church
and ordered that his feast be
celebrated on the day prior to
this.

37. Nono Kalendas Augusti (July 24).

To be deleted is the first entry:

Vigilia sancti Iacobi Apostoli. The Vigil of St. James, Apostle.

38. Quarto Kalendas Augusti (July 29).

The entry of St. Felix II is to be deleted.

The entry following it is to be revised thus:

Romae, via Portuensi, sancto-	At Rome, on the Via Portuen-
rum Martyrum Felicis, Simplicii,	sis, the holy martyrs Felix, Sim-
Faustini et Beatricis, temporibus	plicius, Faustinus, and Beatrice,
. . .	in the time . . .

39. Kalendis Augusti (Aug. 1).

The first entry is to be put in the last place on the same day.

40. Tertio Nonas Augusti (Aug. 3).

The entry of the Finding of St. Stephen is to be put in the last place.

41. Pridie Nonas Augusti (Aug. 4).

The entry of St. John Mary Vianney, in the second place, is to be changed thus:

In vico Ars, . . . quem Pius	In the village of Ars, . . . Pope
Papa Undecimus in Sanctorum	Pius XI placed him in the num-
numerus retulit, et omnium	ber of the saints, and appointed
parochorum caelestem Patronum	him as the heavenly patron of all
constituit. Ipsius tamen festum	parish priests. His feast, however,
sexto Idus huius mensis recolitur.	is observed on the 8th day of
	this month.

42. Sexto Idus Augusti (Aug. 8).

In the first place is put the entry of St. John Mary Vianney, from the following day.

43. Sextodecimo Kalendas Septembris (Aug. 17).

To be deleted is the first entry:

Octava sancti Laurentii Mar-	The Octave of St. Lawrence,
tyris.	martyr.

44. Tertiodecimo Kalendas Septembris (Aug. 20).

The following entry is to be put in the second place:

Romae depositio sancti Pii decimi, Papae et Confessoris, fidei integritatis et ecclesiasticae libertatis propugnatoris invicti, religionisque zelo insignis, cuius festum tertio Nonas septembris recolitur.	At Rome, the death of St. Pius X, pope and confessor, invincible defender of the integrity of the faith and the freedom of the Church, outstanding in his zeal for religion. His feast is observed on the 3rd of September.
--	---

45. Undecimo Kalendas Septembris (Aug. 22).

To be deleted is the entry:

Octava Assumptionis beatae Mariae Virginis.	The Octave of the Assumption of the Blessed Virgin Mary.
---	--

In the second entry, which becomes the first, the word *eiusdem* is to be left out, so that it reads "The feast of the Immaculate Heart of the Blessed Virgin Mary."

46. Decimo Kalendas Septembris (Aug. 23).

To be deleted is the first entry:

Vigilia sancti Bartholomaei Apostoli.	The Vigil of St. Bartholomew, Apostle.
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47. Tertio Nonas Septembris (Sept. 3).

This entry is to be put in the first place:

Sancti Pii Papae decimi, cuius natalis dies tertiodecimo Kalendas septembris recensetur.	Pope St. Pius X, whose birthday is recalled on the 20th of August.
--	--

48. Decimo septimo Kalendas Octobris (Sept. 15).

To be deleted is the first entry:

Octava Nativitatis beatae Mariae Virginis.	The Octave of the Nativity of the Blessed Virgin Mary.
--	--

In the second entry which becomes the first, the word *eiusdem* ("same") is to be left out.

49. Duodecimo Kalendas Octobris (Sept. 20).

To be deleted is the first entry:

Vigilia sancti Matthaei, Apostoli et Evangelistae.	The Vigil of St. Matthew, apostle and evangelist.
--	---

50. Octavo Kalendas Octobris (Sept. 24).

In the first entry, *Commemoratio* ("commemoration") is to be said in place of the word *festum* ("feast").

51. Nonis Octobris (Oct. 7).

The beginning of the first entry is to be changed thus:

Festum beatae Mariae Virginis	The feast of the Blessed Virgin
a Rosario; itemque . . .	Mary of the Rosary, and . . .

To be added to the third and to the fourth entry is:

Eorum autem memoria se-	Their memorial, however, is ob-
quenti die recolitur.	served on the day following this.

52. Octavo Idus Octobris (Oct. 8).

This entry is to be put in the second place:

Sanctorum Martyrum Sergi,	The holy martyrs Sergius, Bac-
Bacchi, Marcelli et Apuleii, quo-	chus, Marcellus and Apuleius,
rum dies natalis praecedenti die	whose birthday is recalled on the
refertur.	preceding day.

53. Decimo Kalendas Novembris (Oct. 23).

The following entry is to be put in the first place:

Sancti Antonii Mariae Claret,	St. Anthony Mary Claret, bish-
Episcopi et Confessoris, cuius dies	op and confessor, whose birthday
natalis sequenti die recensetur.	is recalled on the day following
	this.

54. Nono Kalendas Novembris (Oct. 24).

The entry of St. Anthony Mary Claret is to be put in the second place, and the name *Montis Frigidi* is to be corrected to *Fontis Frigidi*. At the end is to be added:

Ipsius autem festum pridie hu-	His feast, however, is celebrated
ius diei celebratur.	on the day prior to this.

55. Sexto Kalendas Novembris (Oct. 27).

To be deleted is the first entry:

Vigilia sanctorum Apostolorum	The Vigil of the holy apostles
Simonis et Iudae.	Simon and Jude.

56. Pridie Kalendas Novembris (Oct. 31).

To be deleted is the first entry:

Vigilia omnium Sanctorum. The Vigil of All Saints.

57. Sexto Idus Novembris (Nov. 8).

To be deleted is the first entry:

Octava omnium Sanctorum. The Octave of All Saints.

58. Tertio Kalendas Decembris (Nov. 29).

To be deleted is the first entry:

Vigilia sancti Andreæ Apostoli. The Vigil of St. Andrew, apostle.

59. Septimo Idus Decembris (Dec. 7).

To be deleted is the first entry:

Vigilia Conceptionis Immaculate beatæ Mariæ Virginis. The Vigil of the Immaculate Conception of the Blessed Virgin Mary.

60. Decimo octavo Kalendas Ianuarii (Dec. 15).

To be deleted is the first entry:

Octava Conceptionis Immaculate beatæ Mariæ Virginis. The Octave of the Immaculate Conception of the Blessed Virgin Mary.

61. Tertiodécimo Kalendas Ianuarii (Dec. 20).

To be deleted is the first entry:

Vigilia sancti Thomæ Apostoli. The Vigil of St. Thomas, Apostle.

DECLARATION

ON POINTS TO BE OBSERVED IN PARTICULAR CALENDARS, STARTING WITH THE YEAR 1961

By his Apostolic Letter *Rubricarum instructum*, given *motu proprio* on July 25 of this year, Pope John XXIII has ordered that "all those whose responsibility it is, shall see to it as soon as possible that the special calendars and propers, whether diocesan or religious, conform to the principles and ideals of the new edition of the rubrics and of the calendar." This Sacred Congregation of Rites, therefore, will give appropriate instructions on the revision of particular calendars and of the propers of Offices and Masses. Meanwhile, however, the Congregation considers it timely to make a declaration of the points to be observed in particular calendars at once, that is, beginning with the year 1961:

1. All the directions given under the heading "Changes in the Roman Breviary and Missal to Conform with the New Code of Rubrics" are to be observed also in particular calendars.

2. In the calendars, whether diocesan or religious, all the particular feasts now inscribed are to be retained.

3. The rank of these feasts is to be indicated according to the rules given in Nos. 1-4 of the *Changes*.

4. With regard to *proper* feasts and their rank, the rules laid down in Nos. 42-46 of the new code of rubrics are to be strictly observed.

5. As to the feasts to be celebrated by the religious together with the diocesan clergy in the different dioceses, the prescription of No. 57 of the new code of rubrics is to be observed.

6. The *universal* feasts which are either reduced to a commemoration or dropped from the calendar according to Nos. 5 and 8 of the *Changes*, are retained meanwhile in a particular calendar if they are inscribed therein as 1st or 2nd class doubles.

7. If particular feasts of the 3rd class lack the proper lesson which was called "abridged" (*contracta*), the directions given in No. 221 *b* of the new code of rubrics are to be followed.

8. The diocesan bishop shall establish the day on which, according to Nos. 362, 364 and 449 of the new code of rubrics, the Mass for the anniversary of his own election is to be said in the cathedral church and in collegiate churches and the collect for the bishop is to be said in all the churches of the diocese.

From the office of the Sacred Congregation of Rites, July 26, 1960.

✠ CAIETANUS Card. CICOGNANI, Ep. Tusculanus, *Praefectus*

L. ✠ S.

Henricus Dante, *a secretis*

ROMANITAS PRESS

REGULATIONS

FOR THE PUBLISHERS OF LITURGICAL BOOKS

on producing editions of the Roman Breviary and Missal
according to the new code of rubrics

By his Letter *Rubricarum instructum* given *motu proprio* on July 25 of this year 1960, our holy Father Pope John XXIII ordered the Sacred Congregation of Rites to "issue special instructions" to the duly approved publishers of liturgical books on producing editions of the Roman Breviary and Missal according to the new code of rubrics.

The books in question are those by which the Church's public worship is arranged. Hence it follows that all editions of such books must conform perfectly in every respect—text, rubrics, musical notation—with the authentic model which is declared "typical" by this Sacred Congregation of Rites.

In compliance with this supreme mandate, therefore, this Sacred Congregation of Rites has decided:

1. As it is decreed in No. 4 of the aforesaid *Motu proprio*, the duly approved publishers of liturgical books may prepare new editions of the Roman Breviary and Missal, made according to the new code of rubrics which will go into effect January 1 of next year, 1961.

2. In the preparation of new editions of the Roman Breviary, the following points are to be observed:

a) The Roman Breviary may be published either in a single all-inclusive volume, commonly called a *Totum*, or in two separate volumes, which will be entitled simply *Tomus prior* and *Tomus alter*. Of these the first volume is to include what is now found in the winter and spring parts; the second, what is now found in the summer and autumn parts.

b) The introductory parts of the Roman Breviary, namely all that precedes the calendar, may not be published separately from the Breviary itself, but are to be prefixed at least to the first volume.

c) According to No. 5 of the *Motu proprio*, the text of the new code of rubrics with respect to the Breviary, namely the *Rubricae generales* and the *Rubricae generales Breviarii romani*, is likewise to be prefixed to the Breviary itself, nor will it be permissible to print the Breviary without this text; moreover, if the Breviary is distributed over several volumes, the whole text of the rubrics is to be prefixed to each volume. This holds also for the *Calendarium*.

d) Since the so-called *Ordinary of the Divine Office*, by virtue of the new code of rubrics, is to be remade completely, it will be sent, in printed form, directly to the individual publishers, by the Sacred Congregation of Rites; and it is to be inserted in full, without any change or abridgment, into each volume of the Breviary. There is nothing to prevent the publishers themselves, however, from reprinting parts of the Ordinary in the Psalter or in the Proper, for the convenience of the users; or from inserting the Ordinary itself not in the first place, but between the Proper of the Season and the Proper of the Saints. This holds also for the arrangement of the Psalter between the different parts of the volume.

e) *With regard to the Psalter*, the publishers are still free to use either the text of the psalms according to the "Vulgate" edition or the version which was admitted by order of Pope Pius XII.

f) Regarding the *text of the special rubrics* to be inserted in their places in the Psalter and the other parts of the Breviary, this Sacred Congregation will communicate with the individual publishers.

g) Henceforth it is to be clearly indicated where the typical edition of the Breviary ends. At the end of this typical part, however, the publishers will be allowed to add other customary prayers and formulas of value to those who use the Breviary, provided the texts have been duly approved by ecclesiastical authority.

3. *the preparation of new editions of the Roman Missal*, the following points are to be observed:

i) Everything that has been established above about the preparation of editions of the Roman Breviary, especially about prefixing the text of the rubrics and the calendar, and about re-

ceiving the text of the special rubrics from this Sacred Congregation, holds equally in preparing new editions of the Roman Missal.

b) For the sake of convenience, the Ordinary of the Mass, together with the Canon, may be inserted between the Proper of the Season and the Proper of the Saints.

c) Similarly, it is to be clearly indicated where the typical edition ends, although it is permissible to add other parts of value to the users after this typical part, provided, as above, the texts have been duly approved by ecclesiastical authority.

4. It would be altogether repugnant to the dignity of the liturgical book business for the duly approved publishers to vie with one another with undue haste in getting their new editions on the market. Hence this Sacred Congregation hereby orders strictly that the sale must not begin before December 20 of this year, 1960, in order that any undue disturbance may be avoided.

5. Finally, *for this time alone*, this Sacred Congregation of Rites reserves to itself the exclusive right of examining the different editions of the Roman Breviary and Missal which will be produced in accordance with the new code of rubrics, and of declaring them to be in agreement with the "typical" edition.

The publishers who have been licensed by the Holy See to print and publish liturgical editions are invited to inform this Sacred Congregation of Rites of their correct name and address as soon as possible, and to furnish evidence of their license, that they may be able to receive in due time from the same Sacred Congregation of Rites all the things that are prescribed according to the *Motu proprio* and these regulations.

From the office of the Sacred Congregation of Rites, July 26, 1960.

✠ CAIETANUS Card. CICOGNANI, Ep. Tusculanus, *Præfectus*

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Henricus Dante, *a secretis*

INDEX

OF PRINCIPAL TOPICS

IN THE CODE OF RUBRICS

Note

It is obvious that in a summary index of this kind only the principal topics could be mentioned; and this only by means of abridged references, which, however, are easily understood, since ordinarily they are couched in technical terms understood by everyone.

It should be noted further that this index includes only the topics contained in the code of rubrics and in the Changes in the Breviary and Missal. Excluded, therefore, are the documents preceding and following the code, and also the calendar and the matter pertaining to the Martyrology.

The individual references given under one word are separated by semicolons. The numbers refer to the section numbers of the code of rubrics; if preceded by the letter C, however, they refer to the "Changes in the Roman Breviary and Missal."

The letters "O" and "M" enclosed in parentheses stand for "Office" and "Mass" respectively.

"A cunctis" (M): names to be inserted at letters NN.: 465.

Absolution and blessings before lessons at Matins (O): 208-210; in Sunday Office: 166 c.

Absolution over coffin or catafalque (M): when it must or may be done: 401.

Advent: *Sundays* are 1st cl.: 11 a; *Jerius:* through Dec. 16 are 3rd cl.: 25 b; Dec. 17-23 are 2nd cl.: 24 a. — See *Season*.

"Against Pagans" (M): new title: "For the Defense of the Church": C 62.

All Saints (Nov. 1): Vespers of dead to be celebrated out of piety: C 58.

All Souls day: see *Commemoration of All the Faithful Departed*.

"Alleluia" (O): in antiphons: 195; in verses at Matins: 206; in responsories after lessons at Matins: 229; in short responsories at the Hours: 235.

— (M) at antiphon at introit: 429; *Alleluia* with its verses: 469; at antiphon at offertory: 278; at antiphon at communion: 504; at "Ite, missa est": 507 b.

Aloud: prayers said aloud in Mass: low: 511; solemn: 513; sung: 514; modulation of voice: 512.

Altar (M): prepared for Mass: 525-530.

- **portable** (outside of established oratory) (M): celebrant may follow universal calendar or his own: 279.
- Altar cards** (M): 527.
- Altar cloths**: three, duly blessed: 526.
- Angels** (M): in 4th cl. votive Mass of Angels "Gloria in excelsis" is said on any day: 431 c.
- Anniversary of coronation of Pope** (M): *conventual votive Mass* 2nd cl. in cathedral and collegiate churches: 262; if impeded: 263; *votive collect* in all churches and Masses: 364; said under single conclusion: 449; if impeded: 450.
- **of dedication of cathedral church**: 1st cl. feast of each diocese: 43 b.
- **of dedication of one's own church**: 1st cl. feast of each consecrated church: 45 a; has right to external solemnity: 358 c.
- **of election, consecration, transferral of diocesan bishop** (M): *conventual votive Mass* 2nd cl. in cathedral and collegiate churches: 362; if impeded: 363; *votive collect* in all churches and Masses: 364; said under single conclusion: 449; if impeded: 450.
- 25th or 50th **wedding** (M): 2nd cl. votive Mass (of Trinity or Blessed Virgin), with collect for thanksgiving under single conclusion: 382; special prayers according to Roman Ritual: 382.
- Annunciation of Blessed Virgin**: when transferred after Easter: 96 a.
- Anthony Mary Claret** (Oct. 23): collect and 3rd lesson, Mass: C 55.
- Antimension** (M): permitted by apostolic indult: 525.
- Antiphon**: 190-195; (O) always said in full: 191; proper antiphons not transferred: 192.
- at introit (M): 427-429; at offertory: 477; at communion: 504.
- final antiphon of Blessed Virgin (O): 181.
- Ascension**: *vigil*: 2nd cl.: 31 a. — *Sunday* formerly within octave, Office and Mass: C 30. — *ferias* of Ascensiontide, Office and Mass: C 29; how to commemorate vigil, *ferias*, Sunday, 252; Thursday and Friday before vigil of Pentecost, occurring Scripture: C 31. — See *Season*.
- Assumption**: vigil, 2nd cl.: 31 b.
- Asterisk** in verses of psalms and canticles; indicates pause in chant or recitation: 202.
- Bell, little** (M): 528.
- "Benedicamus Domino"** (M): said only in evening Mass of Lord's Supper followed by reposition of Blessed Sacrament and in Masses followed by some procession: 507 a.
- "Benedictus,"** canticle (O): 200.
- Beneficiaries** (O): follow calendar of their church in recitation of Office: 149.
- Birthday of St. John Baptist** (June 24): vigil, 2nd cl.: 31 c.
- Bishop**: see: *Anniversary of election* . . . ; *Dalmatic and tunicle*; *Ordinary, local*.
- Blessed**: having special connection with diocese: 2nd or 3rd cl. feast: 43 d; who lived in Order or Congregation: 2nd or 3rd cl. feast: 43 c; where body is kept: 3rd cl. feast: 45 d.
- Blessed Virgin** (M): "Gloria in excelsis" said in 4th cl. votive Mass of Blessed Virgin on Saturday: 431 c.
- **Saturday Office**: 18, 79; has one nocturn (9 psalms and 3 lessons): 162 f; proper absolution and blessings: 209; the rest is ordinary Office: 169.
- Blessing, nuptial** (M): inseparable from Mass; but by apostolic indult

- outside of Mass: 381; to be given by celebrant of Mass: 381 b; when to be omitted: 381 c; nuptial Mass and blessing prohibited on All Souls, Sacred Triduum: 381 c.
- **and consecration of virgins** (M): ritual collect used: 447 e.
 - **of abbot, abbess** (M): ritual collect used: 447 c, d.
 - **of cemetery** (M): ritual collect used: 447 f.
 - **in Mass**: omitted when "Benedicamus Domino" (507 a) or "Requiescant in pace" (508) has been said.
 - **solemn, of church** (oratory) (M): 2nd cl. votive Mass: 345.
- "But thou, O Lord, . . .":** see *"Tu autem, Domine."*

Calendar: *universal*, definition: 49; is norm of celebration: 7. — *particular* (proper), definition: 50; who is competent to make it up; and who is competent to approve it: 50. — *diocesan*: to whom it belongs: 51; what it contains: 51; for what it is used: 53. — *religious*: to whom it belongs: 54; what it contains: 53; for what it is used: 56.

— (O): to be followed in Office: in general: 148; beneficiaries: 149; diocesan clergy: 150; religious: 151-153, 156; seminaries, colleges etc. (cases): 154-155.

— (M): to be followed in Mass: 274-284; in church (oratory): 275; in secondary oratory: 276; in private oratory: 277; on a journey (by ship, air, railroad): 279; in seminaries, colleges etc. (cf. 154-155): 280-281; diocesan in Mass: 282; religious in Mass: 283.

Candle (M): near altar, from consecration to communion: 530.

Candlemas: see *Purification of Blessed Virgin Mary*.

Candlesticks (M), on altar, according to kind of Mass: 527.

Canon of Mass: 500.

Canonical Hours: see *Hours*.

Canticle of Moses II (O): on Saturday in 2nd scheme at Lauds, shortened: C 17.

Capitulum: see *Little chapter*.

Chair of St. Peter (Feb. 22): title "St. Peter's Chair at Antioch" changed: C 12; becomes 2nd cl. feast: C 7 b.

Chant (M): solemn tone: 515; ferial tone: 516.

Chasuble: use for bishop: 134; for priest: 133.

— **folded:** abolished: 137.

Christ the King: feast assigned to last Sunday of Oct.: 17 d; (O) ps. 88 shortened: C 57.

— **the Priest** (M): single 3rd cl. votive Mass, 1st Thursday or Saturday of each month, with devotions: 385 a.

Christmas: *vigil:* takes place of 4th Sunday of Advent (in case of occurrence): 30 a, C 19; order and plan of Office: 173. — *feast:* (O) ps. 88 shortened: C 20; in 3rd nocturn has proper blessings: 209; (M) two conventual Masses: 296; in 3rd Mass last gospel of St. John is omitted: 510 b. — *within octave:* peculiarities: 68, 69. — *Sunday within octave:* Office: 176. — *days within octave:* Office: 175; have Matins of one nocturn (9 psalms and 3 lessons): 161 e; how commemoration of octave is made: 252. — *octave day* (Jan. 1): name changed: C 12 a; raised to 1st cl.: C 6 a; has Office of three nocturns (9 psalms and 9 lessons): 161 c. — See *Season*.

Classes of liturgical days: are four: 8; of Sundays, two: 11-12; of ferias, four: 22; of vigils, three: 29; of feasts, three: 36; of octaves, two: 65; of votive Masses, four: 325; of Masses of dead, four: 391.

Collect, collects: conclusions of collects: 115-116. — *in Office:* at end of every Hour (except Matins joined to Lauds): 246; whence taken: 248; conclusion: 249; collect of St. Peter or St. Paul in Office of other: 110 a. — *in Mass:* defined: 433; kinds: 433; number admitted: 434; never to exceed three in number: 435; proper conclusion: 436; second conclusion: 437; what is to be done if formulas are identical or similar: 438; changes in transferred or reassigned collect: 439; in Mass with several lessons, last computed to determine number of collects: 442; in Mass with several lessons, commemoration and other collects placed after last lesson: 442. — prayers for various occasions and intentions: "For Roman Emperor" abolished, and new text "For Those Who Manage the Affairs of State" inserted: C 63; collects for different seasons abolished: C 18. — *orationes imperatae:* definition 454; which ones may be prescribed: 455; not as a permanent thing, but for time of real need: 456; only one: 457; by whom to be said: 457 b; where to be said: 457 c; when prohibited: 457 d; for deceased persons: 458; may be prescribed "for the whole time of the unfortunate event": 459; then, when prohibited: 459; also in Mass of dedication of church in *actual dedication:* 333; always said under second conclusion: 437 b, 457 c. — *ritual collects:* definition and table:

447; exclude all other collects except privileged commemoration: 448. — *collects under single conclusion:* general norms: 444-446; at altar of exposition: 355; in impeded votive Mass "For Bride and Bridegroom": 380; on occasion of 25th or 50th wedding anniversary, in 2nd cl. votive Mass: 382; on anniversary of Pope and of diocesan bishop: 449. — *prayer "over people":* 506. — *votive collect:* permitted on 4th cl. liturgical days: 461; which collects: 462; in what place: 463; for the dead: 464. — See also certain collects listed by titles under *For* . . .

Colors, liturgical: in general: 117-118; white: 119-122; red: 123-126; green: 127; violet: 128-130; rose: 131; black: 132; another color may be substituted for a certain color in missions: 117; in 4th cl. votive Masses: 323.

Commemoration, definition: 5; two types, privileged and ordinary: 107; which are privileged, which ordinary: 109; how made: 108; number: 111; commemoration of St. Peter and of St. Paul: 110; peculiarities in commemorations: 112; order and plan: 113; omission: 114; what is to be done in case of occurrence: 94.

— (O): 250-259; where and how made: 251; how made on vigil of Ascension and in Ascensiontide; within octave of Christmas; in Offices of Saints: on 2nd and 3rd cl. vigils: 252.

— (M): 433; number: 434-435; under second conclusion: 437 a; commemoration of feria with Mass of several lessons: 443.

— "**inseparable**," namely of St. Peter on feast of St. Paul, and vice versa: 110; how made in Office: 110 a; in Mass: 110 b; how made

if either St. Peter or St. Paul is reduced to a commemoration: 110 c.

— **of All the Faithful Departed:**

1st cl. liturgical day, but yields to 2nd cl. Sunday: 16 b; in which case it is transferred to Monday following: 96 b. — (O): Matins of three nocturns (9 psalms and 9 lessons): 161 d; has no antiphons at little Hours or Compline: 190; ends after None if it concurs with Sunday or 1st cl. feast: C 58; Vespers and Compline hitherto said Nov. 1 are transferred to All Souls day: C 58. — (M): this day: 295; Mass "For Bride and Bridegroom" and nuptial blessing prohibited: 381 d; exposition for Forty Hours devotion on this day: 352.

— **of Baptism of Our Lord** (Jan. 13): Office and Mass: C 24.

— **of Blessed Virgin Mary of Mount Carmel** (July 16): new rubric in Breviary and Missal: C 50.

— **of Cross** (O): abolished: C 13.

Commemorations dropped from calendar: C 8; transferred to another day: C 11.

Communicantes, Hanc igitur, Qui pridie (M): when changed: 501.

Communion: see *Antiphon, Holy communion.*

Compline (O): as last prayer of day, in which examination of conscience may be held: 147; beginning of Hour: 178 c; end: 179 c; unchangeable proper blessing before short lesson: 210.

Concurrence: definition: 103; which Vespers are preferred: 104; what is done in concurrence of Vespers of same class: 105; table of concurrence and notes: page 129.

Consecration of a bishop (M): has ritual collect: 447 a.

Conversion of St. Paul (O): lessons at Matins: C 43.

Cope: use: 135, 136.

Coronation of Pope (on the day itself) (M): *conventual votive Mass*, 2nd cl. in cathedral and collegiate churches: 362; if impeded: 363; in all churches and Masses, *votive collect*: 364; under single conclusion: 449; if impeded: 450. — See also *Anniversary of coronation of Pope.*

Corpus Christi (O): at Prime verse "Qui sedes": C 33; Sunday and days formerly within octave, Office and Mass: C 33; on days formerly within octave: special devotions, procession, etc.: two 2nd cl. votive Masses of Most Holy Eucharist: C 34.

Creed in Mass: said: 475; omitted: 476.

— **Athanasian** (O): said on feast of Trinity only, at Prime after 3rd psalm: 203.

Cross on altar for Mass, with image of Crucified: 527.

Cruets (M) with dish: 528.

Cushion for Missal: 527.

Dalmatic and tunicle: for bishop (permission to refrain from wearing): 134; for deacon and subdeacon: 137.

Dedication of a church (on the day itself): new rubrics on this day for Office and Mass: C 60; it is a feast of the Lord: C 60; Mass in actual dedication is 1st cl. votive: 329 a; on what days dedication of church is permitted: 331; the Mass belongs to the rite itself of the dedication: 332; collects to be added: 333; Masses to be celebrated when the rite is over: 334. — For what is to be done on the anniversary see *Anniversary of dedication of cathedral church, of one's own church.*

Diocesan clergy (O): what calendar they must follow: 150.

Dish, and cruets of water and wine (M): 528.

"Dominus vobiscum" (O): to be said before and after collects: 247; in its place in recitation by one alone and by non-deacons is said "Domine, exaudi . . .": 247.

Double of 1st class, becomes feast of 1st cl.: C 1.

— **of 2nd class**, becomes feast of 2nd cl.: C 2.

— **greater and lesser**, become feasts of 3rd cl.: C 3.

Easter: vigil: is not liturgical day, is celebrated as a night watch: 28; "Iudica me, Deus," "Confiteor" and absolution, "Aufer" and "Oramus te" omitted in Mass: 424 d; antiphon at introit lacking: 427; "Gloria in excelsis" said: 431 c; creed not said: 476 b; last gospel of St. John omitted: 510 d. — **Easter Sunday**: is also 1st cl. feast: 11 d. — **on Sunday and within octave** Office has single nocturn (3 psalms and 3 lessons): 163; little Hours: 172; Office has no antiphons at little Hours or Compline: 190; 3 lessons are read of homily on day's gospel: 224. — See *Season*.

Ember Days: Ember Days of Advent, Lent, September are 2nd cl. ferias: 24 b; *preces* said: at Lauds and Vespers of Ember Wednesday and Friday of September: 260 b; at Lauds of Ember Saturdays (except Saturday after Pentecost): 260 b; 2nd scheme used at Lauds (except Pentecost): 197 b; on Ember Wednesday and Friday in September antiphon at "Benedictus" repeated at "Magnificat": C 37.

Epiphany (O): Matins has proper beginning: 180; hymn omitted: 185; ferias of season of Epiphany,

Office and Mass: C 23. — See *Season*.

Episcopal conference, in missions: has faculty of changing unsuitable liturgical colors: 117.

Epistle (M): 466; on certain days one other lesson is prefixed: 467; or five other lessons: 468; omission of certain lessons permitted in Masses (except conventual and Masses of ordinations): 468.

Eucharistic Congresses (M): principal Mass, 1st cl. votive: 335; Mass in the rest of the public celebrations, 2nd cl. votive: 336; individual priests, 3rd cl. votive Mass: 337.

Exaltation of Holy Cross (Sept. 14): becomes 2nd cl. feast: C 7 c.

Examination of conscience (O): permitted in Compline if it is said as last prayer of day: 147.

Exceptions in rubrics (O and M): may sometimes be given by particular rubrics in their own places: 2.

Exposition of Blessed Sacrament: "Forty Hours" (M): at exposition and reposition of Blessed Sacrament, 2nd cl. votive Mass: 348; on intermediate day: 349; on All Souls day: 351; on Feb. 2, Ash Wednesday, 2nd Sunday of Passion: 352.

— **for one day** (M): 2nd cl. votive Mass: 353.

— **for some hours** (M): Mass of the day: 354; on 4th cl. days, suitably Mass of Most Holy Eucharist: 354.

External solemnity of feasts (M): definition: 356; is "by right": 357-359; or "by indult": 357, 359; when held: 359; how held: 360; what is to be done about external solemnities hitherto granted: 361.

Extraordinary celebrations (M): what they are: 338; with indult of Holy See: 339; votive Masses permitted: 340.

Feast: definition: 35; three classes: 36; extension of celebration: 37; proper day: 59-62; universal feasts, definition: 38; particular (proper) feasts, definition: 39; particular (proper) indult feasts, definition: 47. — *proper feasts:* of a church (oratory): 40 d; which ones they are: 45; of a diocese (ecclesiastical territory): 41 b; which they are: 43; of a place: 41 c; which they are: 44; of a nation (of a region or province, civil or religious): 41 a; which they are: 42; or an Order of Congregation: 40 c; which they are: 46; feasts of a diocese and locality to be celebrated by religious (even those not of the Roman rite): 57. — *1st cl. feasts,* have Matins of three nocturns (9 psalms and 9 lessons): 161 a; order and plan of festive Office: 167; 1st cl. feasts of the Lord assigned to a Sunday: 17 c; in particular calendar, assigned to 2nd cl. Sunday: 17 c. — *2nd cl. feasts,* have Matins of three nocturns (9 psalms and 9 lessons): 161 a; order and plan of semifestive Office: 168; 2nd cl. feasts of the Lord on 2nd cl. Sundays: 37 c; 2nd cl. feasts of the Lord on Septuagesima, Sexagesima, Quinquagesima Sundays (O), at little Hours: 174. — 1st and 2nd cl. feasts connected with special liturgical service, have right to external solemnity: 358 c; 1st and 2nd cl. feasts with special attendance of people (in judgment of local ordinary) have right to external solemnity: 358 i. — *3rd cl. feasts,* have Matins of one nocturn (9 psalms and 3 lessons): 161 d; order and plan of ordinary Office: 169; with proper antiphons and psalms from Common, or with proper antiphons and proper psalms: 177, C 40; occurring Scripture, on same feasts: C 41; if they

have proper responsories, but antiphons and psalms from Common: C 42. — feasts of which the Mass is to be celebrated in every calendar: 278. — *Changes in universal calendar* with regard to feasts: raised to 1st cl.: C 6; raised to 2nd cl.: C 7; reduced to commemoration: C 5; dropped from calendar: C 8; introduced into calendar: C 9; transferred to another day: C 10; name changed: C 12. — For the rest, see under proper names of feasts.

Ferias: 21-27; definition: 21; are of four classes: 22; *1st cl.,* which ones they are and what are their privileges: 23; *2nd cl.,* which ones they are and what are their privileges: 24; *3rd cl.,* which ones they are and what are their privileges: 25; *4th cl.,* which ones they are: 26; extension of ferial Office: 27; order and plan of ferial Office: 170-171; all ferias (except Sacred Triduum) have Matins of one nocturn (9 psalms and 3 lessons): 162 b.

— **particular:** Wednesdays and Fridays of Advent, Lent, Passiontide *have preces:* at Lauds and at Vespers: 260 a; Ember Days of September: at Lauds and at Vespers: 260 b; Ember Saturday (except after Pentecost): at Lauds: 260 c. — *ferias of season of Christmas:* order and plan of Office and Mass: C 22. — *ferias of season of Epiphany:* order and plan of Office and Mass: C 23. — *Ash Wednesday,* 1st cl.: 23 a; in Mass which follows blessing and imposition of ashes, "Iudica me, Deus," "Confiteor" and absolution, "Aufer" and "Oramus te" are omitted: 242 b; what is done in exposition of Blessed Sacrament for Forty Hours devotion on this day: 352. — *Friday after 1st Sunday of Passion,* two festive

Masses permitted in honor of Our Lady of Sorrows, with special devotions: C 25. — *Thursday of Lord's Supper* (M): "Gloria in excelsis" said: 431 c; creed not said: 476 a; "Benedicamus Domino" said in evening Mass if followed by reposition of Blessed Sacrament: 507 a; last gospel omitted in same Mass: 510 a. — *Fridays in Paschaltide* (O): antiphon at "Magnificat" taken from 2nd Vespers of preceding Sunday: 194, C 26. — *Monday of 5th week after Easter* (O): new lessons of occurring Scripture: C 28.

"Flectamus genua — Levate" (M): period of silent prayer, in kneeling posture, whenever it occurs: 440.

"For a matter of public importance" (M): defined: 366; is 2nd cl. votive Mass: 366; only one in any one church, which one is taken: 367; by command or consent of local ordinary and with large attendance of people: 366; to be decided on by pastor, on what conditions: 368.

"For Bride and Bridegroom": 378-382; when permitted: 378; when prohibited: 379; collect of impeded votive Mass, under single conclusion in Mass of Office of day: 380; but nuptial Mass and blessing may be transferred: 380. — See also *Blessing, nuptial*.

"For the Defense of the Church": new title of Mass "Against Pagans": C 62.

"For the Priest Himself": votive collect on anniversary of his own ordination to priesthood, under single conclusion: 451; if impeded: 452.

"For the Propagation of the Faith": 2nd cl. votive Mass on what occasion: 369; collect under single conclusion: 453.

"For the Removal of Schism" (M): title changed to "For the Unity of the Church": C 62.

"For the Roman Emperor": collect for various intentions: new text "For Those Who Manage the Affairs of State" in its place: C 63.

"For the Unity of the Church": new name of Mass "For the Removal of Schism": C 62.

"For Those Who Manage the Affairs of State": collects for various intentions: new text in place of "For the Roman Emperor": C 63.

Founder of an Order or Congregation: Blessed: entitled to 2nd cl. feast: 46 b.

— **Saint** (canonized): entitled to 1st cl. feast: 46 b; and external solemnity by right: 358 h.

Genuflect: see *Kneel*.

"Gloria in excelsis Deo" (M): when to be said: 431; when omitted: 432.

"Gloria Patri etc." (O): at end of psalms and canticles: 201; at end of last responsory of each nocturn: 230.

Gospel (M): 471. — See also *Last gospel*.

Gradual (M): 469.

Gregory Barbarigo (June 17): proper collect, 3rd lesson, Mass: C 47.

Holy communion of the faithful (M): proper time within Mass, after celebrant's communion; — another priest may help celebrant; — it is improper to give holy communion at the same altar at which Mass is then being celebrated; — holy communion outside of Mass: 502 — rite of communion within Mass (without "Confiteor" and absolution): 503.

Holy Family: 2nd cl., assigned to 1st Sunday after Epiphany: 17 b; in occurrence with feast of our Lord's Baptism: C 24; in this case (O) beginning of 1st Epistle to Corinthians is read on Saturday preceding: 213.

Holy Innocents (Dec. 28): red vestments; "Te Deum" said at Matins, and "Gloria in excelsis" and "Alleluia" with its verse said at Mass: C 21.

Holy orders (M): on Ember Saturdays and on "Sitientes" Saturday on which holy orders are conferred, Mass of day is to be said: 300; ritual collect used in conferral of holy orders: 447 b.

Holy Week: name: 75; 1st cl. ferias: 23 b.

Homily on gospel (O): in Office of three nocturns, in 3rd nocturn: 219; in Office of one nocturn: in Sunday Office (3rd lesson): 220 b; in ferial Office (lessons 1-3): 222 a.

— **to people in Mass:** to be given, if convenient, especially on Sundays and feastdays, within Mass: 474; if another priest gives homily, celebration of Mass to be suspended: 474.

Hours, canonical: what they are: 138; major, minor, Compline: 138; relation to hours of natural day: 142; proper time: 144-147.

— **minor:** beginning: 178 b; end of Terce, Sext, None: 179 a.

Hymns (O): 185-189; conclusions are not changed (or are not transferred to other Hours): 188.

Immaculate Conception: 1st cl. feast, preferred to 2nd Sunday of Advent (1st cl.) in occurrence: 15.

Immaculate Heart of Mary (M): 3rd cl. votive Mass (one), 1st Saturday of each month, devotions: 385 c.

Incensation (M): permitted in all sung Masses: 426.

Instruction on Sacred Music and Sacred Liturgy (S.R.C. Sept. 3, 1958): norms for active participation of the faithful: 272.

Introit: see *Antiphon*.

Invitatory (O): 182-184; always to be said in votive Office of dead: C 61.

Irenaeus (July 3): new date of feast: C 10; 3rd lesson: C 49.

— **"Ite, missa est":** when said: 507; "Alleluia" added: 507 b.

— **"Iudica me, Deus"** (M): omitted in Masses of Season in Passiontide: 425 a; in Masses of dead: 425 b.

— **"Iudica me, Deus," "Confiteor" and absolution, "Aufer" and "Oramus te"** (M): omitted in certain Masses which follow certain blessings, other rites or consecrations (from Roman Pontifical): 424 a-f.

John Cantius (Oct. 20): hymn at Vespers: C 46.

John Mary Vianney (Aug. 8): new date of feast: C 10.

Journey by air, river, sea, railroad: on these journeys, celebrant using portable altar may follow universal calendar or his own: 279.

Kneel or genuflect: in Office: 267; at Mass: 517-529.

— **"Kyrie, eleison"** (M): 430.

Last gospel (M): ordinarily beginning of gospel according to St. John: 509; when omitted: 510.

Lauds (O): morning prayer: 145; prohibition of anticipation in choir, in common, appropriately also in recitation by one alone: 145; beginning: 178 b; 2nd scheme of psalms: 197 a, b; end: 179 a.

Lawrence: vigil, 3rd cl.: 32.

— **of Brindisi** (July 21): 3rd lesson: C 51.

Lectern for Missal: 527.

Lectio brevis: see *Short lesson*.

Lent: Sundays are 1st cl.: 11 b; ferias are 3rd cl.: 25 a. — See *Season*.

Lesson, formerly “abridged” (*contracta*): 221 b.

Lessons at Matins: 211-225: in 1st nocturn: 217; in 2nd nocturn: 218; in 3rd nocturn: 219; in single nocturn: in Sunday Office: 220; in ordinary Office: 221; in ferial Office: 222.

Litanies, greater and lesser: *greater:* 80-86; nothing in Office: 81; procession: 82; or special supplications in its place: 83; obligation of reciting Litany of Saints with its prayers: 84; vernacular tongue in procession: 85; Mass on this day: 86. — *lesser:* 87-90; nothing in Office: 81; of themselves assigned to Monday, Tuesday and Wednesday before Ascension: 87; permission given to local ordinary to transfer them, and how this is to be done: 87; procession, or special supplications: 89; obligation of reciting Litany of Saints only in procession or in supplications: 90; special rubric to be placed in Breviary and in Missal: C 27. — *greater and lesser:* 2nd cl. votive Mass: 346; which is part of whole liturgical service: 347; in Mass which follows procession, “Judica me, Deus,” “Confiteor” and absolution, “Aufer” and “Oramus te” omitted: 424 c.

Litany of Saints with its prayers (O): to be said by all who are obliged to recite Office, on day of greater Litanies: 84; need be said only by those who take part in procession or supplications on days of lesser Litanies: 90; not doubled in

procession (or supplications) on greater and lesser Litanies: 82.

Little chapter (O): when said: 240; when omitted: 241.

Little Hours: see *Hours*.

Liturgical day: definition: 4; its extension: 5; four classes: 8.

“Magnificat,” canticle (O): 200.

Maniple: never worn with cope: 136.

Mark: see *Litanies, greater*.

Martina (Jan. 30) (O): proper hymns: C 44.

Mary Magdalene, Penitent (O): hymn at Vespers: C 46.

Mass: act of Church's public worship: 269; expression “private Mass” to be avoided: 269; participation of faithful: 272; connection with Office of day: 270. — *sung Mass, cantata:* 270; *in cantu:* 271; celebrant in sung Mass omits what is sung or read by deacon, subdeacon, lector, in virtue of their proper office: 473; solemn: 270; pontifical: 270. — *proper formula* had by: all Sundays: 298; *ferias* of Lent and Passiontide, Ember Days of September and Advent: 299; on other *ferias* formula of preceding Sunday used: 291. — *priest* of Roman rite in church not of Roman rite: 284.

— **conventual:** 285-297; definition: 285; number for day: 286; hour of saying conventual Mass: 287; rite: 288; various formulas admitted on 4th cl. *ferias:* 289; for dead: 290; on greater and lesser Litanies (cf. 346-347): 291; on day of coronation and anniversary of coronation of Pope, on anniversary of election, consecration, transferral of bishop: 292, 362-363; on anniversary of most recently deceased bishop, within octave of All Souls, in cathedral church: 293; on anniversary of deceased of a chapter, Order or Congregation: 294; on

All Souls day: 295; on Christmas: 296; assistance of choir members at non-conventual Masses on certain occasions: 297.

Masses, festive: in proper sense: 301; in broader sense: 302; on what days permitted: 303; when prohibited: 304; formulas to be used: 305; in festive Mass corresponding to Office of day, "Gloria in excelsis" said if "Te Deum" has been said at Matins: 431 a; likewise in festive Masses specified in No. 302: 431 b.

— **of the dead:** 390-423; definition: 390 (cf. 270); no commemoration of Office of day: 391; have four classes: 392; when and where prohibited: 393; formulas: 394-397; number of collects: 398; sequence: 399. — *in Masses of dead* "Gloria Patri etc." omitted at introit: 428; "Gloria in excelsis" omitted: 432 d; "Requiescant in pace" said: 407 c; last gospel of St. John omitted if absolution over coffin or catafalque follows: 510 c. — *Masses on All Souls day:* every priest may say 3 Masses: 403; on choosing the Masses for this day: 404; funeral Mass on this day: 409. — *funeral Mass:* defined: 405; prohibited: 406; what is to be done in case of transference of feast, on external solemnity of feast: 407; can be transferred: 408; what is to be done on All Souls day: 409. — *2nd cl. Masses of dead:* which ones they are: 410; on what conditions: 411; for day of death: defined: 412; where permitted: 412; after receiving news of death, defined, where permitted: 414; at final burial: defined, where permitted: 414. — *3rd cl. Masses of dead:* which ones they are: 415; on what conditions: 416; on 3rd, 7th, 30th day from death or burial: single

Mass, where, on what conditions: 417; on anniversary: taken strictly, taken broadly: 418; single Mass, where, on what conditions: 419; in cemetery churches and chapels: definition of cemetery church or chapel: 420; on what conditions: 421; within octave of All Souls day: 422. — *4th cl. Masses of dead* (daily): 423.

— **votive:** definition: 306 (cf. 270); kinds: 307; of mysteries of God, which ones are: 308; formulas: 314; of Blessed Virgin, which ones are: 309; formulas: 315; of Angels, which ones are: 310; formulas: 315; of Saints, which ones are: 311; formulas: 315; of Blessed, which ones are: 312; formulas: 315; "For various occasions and intentions": 313, 316. — what is to be done if they are impeded: 317, 318; collect of Mass of impeded feast: 318; sequence omitted: 312; which preface: 323; color of vestments to be worn: 323; in 4th cl. votive Masses, color of vestments sometimes not strictly observed: 323; what is to be done about votive Masses in churches having only one Mass: 326. — *1st cl. votive Masses:* 328-330; defined: 328; which ones they are: 329; privileges: 330. — *2nd cl. votive Masses:* 341-344; defined: 341; which ones they are: 342; privileges: 343. — *3rd cl. votive Masses:* 384-386; defined: 384; which ones they are: 385; plan: 386; "Gloria in excelsis" said in 1st, 2nd, 3rd cl. votive Masses, unless violet vestments are worn: 431 d. — *4th cl. votive Masses:* 387-389; definition: 387; which ones they are: 388; plan: 389. — See also certain Masses listed by titles under *For . . .*

Matins: anticipation: 144; beginning: 178 a; end: 179 a; which

days entitled to Matins of three nocturns (9 psalms and 9 lessons): 161; one nocturn (9 psalms and 3 lessons): 162; one nocturn (3 psalms and 3 lessons): 163. — For the different parts, see the respective words.

Mission Congresses (M): 2nd cl. votive Mass: 369.

"Mission Days" (M): 2nd cl. votive Mass: 369.

Name of Jesus: assigned to Sunday from Jan. 2 to 5 (otherwise celebrated Jan. 2): 17 a.

Nativity of our Lord: see *Christmas*.

"Nunc dimittis," canticle: 200.

Nuptial: see *Blessing, nuptial*; "For Bride and Bridegroom."

Obligation of saying Divine

Office: 139, 143; in choir and in common, is satisfied by recitation according to another calendar, or according to another rite, or by votive Vespers: 157.

Occurrence: definition: 92; is accidental or perpetual: 92; effect: 93; commemorations in case of occurrence: 94; table of occurrence: page 128; notes: page 129.

— **accidental:** see *Transference*.

— **perpetual:** see *Reassignment*.

Octave (*octava*): defined: 63; which ones they are: 64; two classes: 65; 1st cl. octaves: 66; 2nd cl. octave: 67. — For details see: *Christmas, Easter, Pentecost*.

Octave (*octiduum*) (M): on occasion of canonization or beatification: 338 a; on occasion of centennial: 338 b; within octave of All Souls day: 422.

Octave day of Christmas (Jan. 1): name changed: C 12 a; becomes 1st cl. liturgical day: C 6 a.

Offertory: see *Antiphon*.

Office, Divine: connected to Mass: 270; obligation: 139, 143; method of reciting: in choir, in common, by one alone: 140.

— **liturgical:** extensions for different liturgical days: 13, 27, 34, 37; order and plan for individual Hours shown in Ordinary: 160; kinds of Offices: Sunday: 166; festive: 167; semifestive: 168; ordinary: 169; ferial: 171; certain peculiarities: 172; individual parts of Office: 178-260.

— **of the dead:** has its own arrangements: 173; proper beginning and end: 180; has no hymns: 185; proper order of lessons: 223.

Oratio: see *Collect*.

Ordinary, local: makes up calendar of diocese (with advice of chapter): 50; besides diocese, territory which is under "local ordinary" has "diocesan" calendar: 51; on greater and lesser Litanies, local ordinary is judge of suitability of procession or of special supplications in its place: 82-83; enjoys faculty of transferring, for suitability, lesser Litanies to three other successive days: 87, 89; is judge regarding external solemnity of 1st and 2nd cl. feasts with large attendance of people: 358 i; is to choose one day, whether of his election or of his consecration or of his transferral, for celebration of his anniversary: 362, 449; votive Mass for important matter depends on command or consent of local ordinary: 366; likewise 2nd cl. votive Mass on certain special occasions: 371; may prescribe *oratio imperata* (see *Collect, collects . . . orationes imperatae*): 455-459. — See also: *Bishop*.

Ordinary of Divine Office: shows plan for saying individual canonical Hours: 160.

Paschaltide: see *Season*.

Passion: 1st and 2nd Sundays of Passion are 1st cl.: 11 c; ferias of Passiontide are 3rd cl.: 25 a. — See *Season*.

Passion (gospel): 472.

Pastor: may decide on votive Mass for important matter, on certain conditions: 368; likewise *oratio imperata* to be said for three days: 460.

Paten: for communion of faithful: 528.

Patron, principal: of a nation, of a region or province, civil or ecclesiastical: has 1st cl. feast: 42 a; of a diocese (ecclesiastical territory), likewise: 43 a; of a place, town, city, likewise: 44 a; or an Order or Congregation, likewise: 46 c; feast of principal patron has right to external solemnity: 358 d.

— **secondary:** of a nation, of a region or province, civil or ecclesiastical: has 2nd cl. feast: 42 b; of a diocese (ecclesiastical territory), likewise: 43 c; of a place, town, city, likewise: 44 b; of an Order or Congregation, likewise: 46 d.

Pentecost: vigil: is 1st cl.: 30 b; order and plan of Office and Mass: C 32; conventual Mass said after None: 287. — **Pentecost Sunday:** is also 1st cl. feast: 11 f. — *on Sunday and within octave* Matins has one nocturn (3 psalms and 3 lessons): 163; little Hours: 172; at Terce, proper hymn: 186; throughout octave, 3 lessons of homily on day's gospel are said: 224. — See *Season*.

Peter, Paul (June 29): vigil is 2nd cl.: 31 d; lessons of homily taken from feast of St. Pius X (Sept. 3): C 48; commemoration of one in Office and Mass of other's feast: 110.

Philip Benizi (Aug. 23): 3rd lesson: C 53.

Places of piety (M): votive Mass of 2nd cl.: 376; 4th cl.: 377.

Pope: see: *Anniversary of coronation of Pope, Coronation of Pope, Pope's day*.

"Pope's Day" (M): 2nd cl. votive Mass on the occasion of special celebration (with consent of local ordinary): 365.

Postcommunion: 505.

Prayer: see *Collect*.

Precedence: norm of celebration of liturgical days: 6, 7; table of precedence: 91.

Preces (O): when to be said: 260.

Preface: general rule: 482; commemoration does not bring along proper preface: 483; individual prefaces: Christmas: 484; Epiphany: 485; Lent: 486; Holy Cross: 487; Chrism Mass: 488; Easter: 489; Ascension: 490; Sacred Heart: 491; Christ King: 492; Holy Spirit: 493; Trinity: 494; Blessed Virgin: 495; St. Joseph: 496; Apostles: 497; common: 498; of dead: 499.

Prime: when 2nd scheme is used at Lauds, "fourth" psalm is not said; and ps. 53 (as on feasts) is said in place of ps. 117: C 16; how verse in short responsory is changed: 244; on feast of Corpus Christi: verse "Qui sedes": C 33; proper blessing before short lesson unchangeable: 210; short lesson always of Season: 242; new short lessons introduced: C 14.

Psalms in Office: 196-201.

Purification of Blessed Virgin Mary (Feb. 2): 2nd cl. feast, but feast of Lord: C 45 a; change in rubrics of Missal: C 45 b; (M) "Iudica me, Deus," "Confiteor" and absolution, "Aufer" and "Oramus te" omitted in Mass which follows blessing of candles and procession: 424 a; exposition for Forty Hours devotion on this day: 352.

Quietly: parts said quietly in low Mass: 511; in solemn Mass: 513; in sung Mass: 514.

Raphael (Oct. 24): lessons and responsories at Matins: C 56.

Reassignment of feast: right to reassignment: 100; to what day it is to be reassigned: 101.

Reconciliation of cemetery (M): has ritual collect: 447 h.

— **of church** (M): has ritual collect: 447 g.

Religious of either sex: what calendar they must follow in Office: 151-153; when and how they must or may conform to diocesan calendar: 58.

Religious house: its calendar, of what kind: 56 a.

"Requiem aeternam" (O): in Office of dead at end of each psalm and canticle (in place of "Gloria Patri etc."): 201; at end of last responsory of each nocturn: 230.

Requiem Masses: see *Masses of the dead*.

"Requiescant in pace" (M): in Mass of dead in place of "Ite, missa est": 507 c.

Responsories after lessons at **Matins:** 226-236; responsories follow same plan as lessons: 227; not transferred: 228; whence they are taken: in festive and semifestive Office: 232; in Sunday Office: 233; in ordinary Office: 234-235; in ferial Office: 236.

— after lessons of **occurring Scripture:** on Sundays formerly within octaves of Corpus Christi and Sacred Heart: C 33.

Responsorium breve: see *Short responsory*.

Rogations: see *Litanies, greater and lesser*.

Roman rite: new code of rubrics directly binds Roman rite: 1; 39.

Rosary: Blessed Virgin Mary of the Rosary (Oct. 7): name of feast changed: C 12 c; (O) hymns: C 54; feast has right to external solemnity on 1st Sunday of Oct.: 358 b.

Sacred Heart of Jesus: Sunday and days formerly within octave: C 33; external solemnity by right, 3rd Sunday after Pentecost: 358 a; 3rd cl. votive Masses (two), 1st Friday of each month, devotions: 385 b.

"Sacrosanctae," indult and indulgence formerly granted for recitation of this prayer attached to final antiphon of Blessed Virgin: C 15.

Saint: where body is kept, 2nd cl. feast: 45 c.

— and **Blessed**, who was of a certain Order or Congregation: 2nd or 3rd cl. feast: 46 c.

— and **Blessed**, who had special connection with diocese: 2nd or 3rd cl. feast: 43 d.

Sanctification of day, by prayer of Divine Office distributed over hours of day: 124.

Saturday: Saturday Office of Blessed Virgin: 78-79; see *Blessed Virgin*.

Scripture, occurring (O): what it is: 212; when omitted: 213; under what title to be read: 215; end: 216; how lessons of occurring Scripture are to be formed in Office of one nocturn: 220 a; 221 a; in Aug., Sept., Oct., Nov., by reason of determination of "first" Sunday: C 35, 36, 38-39.

Season, liturgical: *Season of Advent:* 72; violet vestments for Masses of Season: 128 a; on ferials, at Lauds, 2nd scheme of psalms used: 197 b; "Te Deum" omitted: 238 a; *preces* said at Wednesday and Friday Lauds and Vespers: 260 a; in ferial Office choir members kneel

at collect and commemorations: 267 d; on Ember Days, Mass has proper formula: 299; on Sundays, preface of Trinity: 494; on ferias, when to kneel at Mass: 521. — *Christmas-tide*: 72. — *Season of Christmas*: 72 a; white vestments for Masses of Season: 119 a; preface of Christmas: 484; short lesson at Prime, text: C 14 a; order of Office and Mass on ferias of Christmas season: C 22. — *Season of Epiphany*: 72 b; white vestments for Masses of Season: 119 a; preface of Epiphany: 485; short lesson at Prime, text: C 14 b; order of Office and Mass on ferias of Epiphany season: C 23. — *Season of Septuagesima*: 73; violet vestments for Masses of Season: 128 b; on Sundays and ferias, at Lauds, 2nd scheme of psalms used: 197; "Te Deum" omitted: 238 a. — *Lenten season*: 74; violet vestments for Masses of Season: 128 b; "Te Deum" omitted: 238 a. — *Season of Lent*: 74 a; Vespers said after noon in choir, in common (fittingly also in recitation by one alone): 146; on Sundays and ferias, at Lauds, 2nd scheme of psalms used: 197; *preces* said at Wednesday and Friday Lauds and Vespers: 260 a; in ferial Office, choir members kneel at collect and commemorations: 267 d; ferias have proper Mass: 299; preface of Lent: 486; on ferias, prayer "over people": 506; on ferias, when to kneel at Mass: 521. — *Passiontide*: 74 b; Vespers said after noon in choir, in common (fittingly also in recitation by one alone): 146; on Sundays and ferias, at Lauds, 2nd scheme of psalms used: 197; to be noted in last responsory at Matins: 230; *preces* said at Wednesday and Friday Lauds and Vespers: 260 a; in ferial Office,

choir members kneel at collect and commemorations: 267 d; ferias have proper Mass: 299; in Masses of Season, "Iudica me, Deus" and "Gloria Patri etc." at introit omitted: 427; preface of Cross: 487; on ferias, when to kneel at Mass: 521. — *Paschaltide*: 76; on Fridays, antiphon at "Magnificat" taken from 2nd Vespers of preceding Sunday: 194; stand at final antiphon of Blessed Virgin: 267 c; on "Alleluia" see this word. — *Easter season*: 76 a; white vestments for Masses of Season: 119 b; Easter preface: 489. — *Ascensiontide*: 76 b; white vestments for Masses of Season: 119 b; preface of Ascension: 490; short lesson at Prime, text: C 14 c; order of Office and Mass: C 29-31. — *Season of Pentecost* (i.e., octave): 76 c; red vestments for Masses of Season: 123; preface of Holy Spirit: 493. — *Season "throughout the year"*: 77; green vestments for Masses of Season: 127; on Sundays, preface of Trinity: 494.

Secret (M): 480.

Semidouble (simple since 1955): becomes 3rd cl. feast: C 3.

Septuagesima: see *Season*.

Sequence (M): 470.

Short lesson at Prime: always same, namely of Season: 242; new ones introduced: C 14.

Short responsory: where said: when omitted: 243; at Compline always said the same: 244; whence taken for various Hours: 245.

Shrines: definition: 373; 2nd cl. votive Mass permitted in them: 374-375; indulgences of Holy See respecting Mass to be interpreted so that concessions granted or to be granted are understood only of 2nd cl. votive

Mass: 374; 2nd cl. votive Mass permitted at all altars of shrine, to be celebrated by pilgrim priests, or on behalf of pilgrims: 375; outside of this case, 4th cl. votive Mass permitted: 377.

Sign of Cross (O): 261-265.

Simple (until 1955, thereafter commemoration): remains commemoration: C 4.

Sit: in Office: 268; at Mass: 523-524.

Special occasions, on which 2nd cl. votive Mass is permitted: 370-372; these occasions refer to parishes: 370 a; schools, colleges, seminaries and the like: 370 b; religious houses: 370 c; groups, confraternities, pious societies, professional associations and the like: 370 d; retreat houses: 370 e; hospitals, camps, prisons and the like: 370 f.

Stand: in Office: 266; at Mass: 524.

Suffrage of all Saints (O): abolished: C 13.

Sunday: definition: 9; two classes: 10; 1st cl.: 11; 2nd cl.: 12; extension of Sunday Office: 13; Sunday cannot be anticipated or resumed: 14; assignment of feast to any Sunday prohibited: 17; exceptions: in universal calendar: 17 a-d; in particular calendars: 17 e; 1st and 2nd cl. Sundays (except Easter and Pentecost) have single nocturn (9 psalms and 3 lessons): 162 a; order and plan of Sunday Office: 165-166.

Sundays, particular: first Sunday of month (which falls from 1st to 7th day): 19; holds also for occurring Scripture of Aug., Sept., Oct. and Nov.: 19; last Sunday of month: 19; first Sunday of Advent: 20; 4th Sunday of Advent yields to vigil of Christmas: 30 a; Sunday within octave of Christmas (see also

Christmas): 69; 3rd to 6th Sundays after Epiphany may be transferred after Pentecost, and how this is done: 18; 2nd Sunday of Passion: exposition of Forty Hours devotion on this day: 352; "Iudica me, Deus," "Confiteor," absolution, "Aufer" and "Oramus te" omitted in Mass which follows blessing of branches and procession: 424 c; last gospel of St. John also omitted: 510 c; but in Masses which do not follow blessing and procession, proper last gospel is said: 509; Low Sunday is 1st cl.: 11 e; which antiphons are said at "Magnificat" in 1st Vespers of first Sundays of Aug., Sept., Oct. and Nov.: 193.

Superior, highest religious, with his council, makes up proper religious calendar: 50.

Table: at side of altar, for cruets, dish, towel, little bell, paten: 528.

Table of concurrence (O): page 129.

— **of occurrence (O):** page 128; notes on these tables: page 129.

— **of secret prayers (M):** 527.

"Te Deum" (O): when said: 237; omitted: 238; 9th or 3rd responsory put in its place: 239.

Terce, Sext, None: in Sunday Office: 165 f; in festive Office: 167 f; in semifestive Office: 168 c; in ordinary Office: 169 d; in ferial Office: 171 d; little chapter: 240; short responsory: 243-245; collect: 248.

Title of one's own church (consecrated or at least blessed): 1st cl. feast: 45 b; has right to external solemnity: 358 f.

— **of Order or Congregation:** 1st cl. feast: 46 c; has right to external solemnity: 358 g.

Towel: 528.

Transference: only 1st cl. feasts have right to transference: 95; what is to be done if subjects are identical: 95; to be transferred to what day: 96; what is to be done if several feasts to be transferred occur on same day: 97; if they occur on successive days: 98.

Transfiguration (Aug. 6) (O): ps. 88 shortened: C 52.

Triduum, on occasion of canonization or beatification: 338 a; on occasion of centennial: 338 b.

— **Sacred:** 75; has proper order and plan of Office: 173; has proper beginning and end of Office: 180; has no hymns: 185; has Matins of three nocturns (9 psalms and 9 lessons): 161 b; has no antiphons at little Hours or Compline: 185; votive Mass "For Bride and Bridegroom" and nuptial blessing prohibited: 381 d.

Trinity, Most Holy: feast assigned to 1st Sunday after Pentecost: 17 c; Athanasian creed said at Prime: 203.

"Tu autem, Domine, miserere nobis," "Deo gratias," to be said at end of each lesson at Matins (except on Sacred Triduum, in Office of dead): 216.

Venantius (May 18): hymn at Vespers: C 46.

Verses at Matins (O): 204-207.

Vespers (O): beginning: 178 b; end: 179 a; to be said in choir and in common after noon; fittingly also by one alone: 146; 1st Vespers: when feasts without 1st Vespers acquire them, whence they take proper parts: 164; on Ember Wednesday and Friday of September, antiphon at "Benedictus" repeated at Vespers: C 37.

Vigil: in general: 28-34; definition: 28; there are three classes: 29; which are 1st cl.: 30; which are 2nd cl.: 31; which are 3rd cl.: 32; extension of Office: 34; vigils have ferial Office: 170-171; have Matins of one nocturn (9 psalms and 3 lessons): 161 c; on 2nd and 3rd cl. vigils (outside of Paschaltide), at Lauds, 2nd scheme used: 197 b; commemoration of 2nd and 3rd cl. vigils, how made: 252.

Wedding: see *Anniversary; Blessing, nuptial; "For Bride and Bridegroom."*

RUBRICS OF THE ROMAN BREVIARY AND MISSAL

On July 25, 1960, Pope John XXIII published a *motu proprio* entitled, *Rubricarum instructum*, which approved and promulgated a new body of rubrics for the Roman Breviary and Missal—as denoted in the subtitle of his letter: *Novum Rubricarum Breviarii et Missalis Romani Corpus Approbatur*.

This papal letter was followed the next day, July 26th, with a general decree of the Sacred Congregation of Rites, *Novum rubricarum*, which published the reformed code of rubrics which took effect for the Roman Rite on January 1, 1961.

Initially the work of Pope Pius XII, these new general rubrics included changes to the calendar, its classification rules, and the Roman Martyrology, while continuing in the line of liturgical reforms initiated by the Council of Trent for the Breviary and Missal, though never completed by that liturgical commission or subsequent ones.

Among the objectives of the prior commissions—and likewise the new code of rubrics—was the restoration of the temporal cycle's primacy in the Roman liturgical calendar and simplification of the classification system.

These goals were admirably achieved with these general rubrics which were subsequently printed in the revised editions of the Roman Breviary (1961—and Roman Martyrology) and Roman Missal (1962).

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