

UNIVERSAL NORMS
ON THE LITURGICAL YEAR AND
THE GENERAL ROMAN CALENDAR

APOSTOLIC LETTER
MOTU PROPRIO

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

POPE PAUL VI

The Paschal Mystery's celebration is of supreme importance in Christian worship, as we are clearly taught by the sacred Second Vatican Council, and its meaning is unfolded over the course of days, of weeks, and of the whole year. From this it follows that it is necessary that this same Paschal Mystery of Christ be placed in clearer light in the reform of the liturgical year, for which norms

were given by the Sacred Synod itself, with regard at once to the arrangement of what is known as the Proper of Time and of the Proper of Saints and to the revision of the Roman Calendar.¹

I

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

Yet everybody knows that several decisions were issued by Our Predecessors Saint Pius X and John XXIII, of blessed memory, with the intention on the one hand that Sunday, restored to its original dignity, should be truly considered by all as “the primordial feast day,”² and on the other that the liturgical celebration of Holy Lent

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

² *Ibidem*, no. 106.

should be restored. It is no less true that Our Predecessor Pius XII, of blessed memory, ordered by means of a decree³ that in the Western Church during Easter Night the solemn vigil be restored, so that during it the People of God might renew their spiritual covenant with Christ the risen Lord in the course of celebrating the Sacraments of Christian Initiation.

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

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

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

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

Hence the purpose of the revision of the liturgical year and of the norms accomplishing its reform, is

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

⁶ Cf. *Missale Romanum* [editio typica, 1962], Epiphany, oration [Collect 2 for the Baptism of the Lord, below, p. 472].

⁷ Cf. *Missale Romanum* [editio typica, 1962], Tuesday of Easter Week, oration [Collect of Monday within the Octave of Easter, below, p. 779].

⁸ Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 102.

nothing other than that through faith, hope, and charity the faithful may share more deeply in “the whole mystery of Christ, unfolded through the cycle of the year.”⁹

II

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

⁹ Cf. *ibidem*, no. 102.

¹⁰ *Ibidem*, no. 103.

¹¹ Cf. B. Mariani (ed.), *Breviarium Syriacum* (5th century), Rome 1956, p. 27.

¹² Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 111.

¹³ Cf. *ibidem*, no. 104.

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

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

¹⁴ Cf. *ibidem*, no. 111.

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

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

Whatsoever we have laid down *motu proprio* in these Our Letters we order to be held firm and valid, notwithstanding, to the extent necessary, the Constitutions and Apostolic Ordinances issued by Our

Predecessors, or other prescriptions worthy of mention and derogation.

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

PAUL VI, POPE

UNIVERSAL NORMS ON THE LITURGICAL YEAR AND THE CALENDAR

CHAPTER I

THE LITURGICAL YEAR

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

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

¹ Cf. Second Vatican Council, Constitution on the Sacred

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

TITLE I – THE LITURGICAL DAYS

I. The Liturgical Day in General

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

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

II. Sunday

4. On the first day of each week, which is known as the Day of the Lord or the Lord's Day, the Church, by an apostolic tradition that draws its origin from the very day

Liturgy, *Sacrosanctum Concilium*, nos. 102-105.

² Cf. *ibidem*, no. 3.

of the Resurrection of Christ, celebrates the Paschal Mystery. Hence, Sunday must be considered the primordial feast day.³

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

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

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

³ Cf. *ibidem*, no. 106.

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

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

III. Solemnities, Feasts, and Memorials

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

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

⁴ Cf. *ibidem*, nos. 103-104.

⁵ Cf. *ibidem*, no. 111.

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

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

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

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

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

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

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

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

IV. Weekdays

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

- a) Ash Wednesday and the weekdays of Holy Week, from Monday up to and including Thursday, take precedence over all other celebrations.
- b) The weekdays of Advent from 17 December up to and including 24 December and all the weekdays of Lent have precedence over Obligatory Memorials.
- c) Other weekdays give way to all Solemnities and Feasts and are combined with Memorials.

TITLE II – THE CYCLE OF THE YEAR

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

I. The Paschal Triduum

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

19. The Paschal Triduum of the Passion and Resurrection of the Lord begins with the evening Mass of the Lord's Supper, has its center in the Easter Vigil, and

⁶ Cf. *ibidem*, no. 102.

⁷ Cf. *ibidem*, no. 5.

⁸ Cf. *ibidem*, no. 106.

closes with Vespers (Evening Prayer) of the Sunday of the Resurrection.

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

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

⁹ Cf. Paul VI, Apostolic Constitution, *Paenitemini*, 17 February 1966, II § 3: *Acta Apostolicae Sedis* 58 (1966), p. 184.

¹⁰ Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 110.

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

II. Easter Time

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

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

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

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

25. On the fortieth day after Easter the Ascension of the Lord is celebrated, except where, not being observed as a Holyday of Obligation, it has been assigned to the Seventh Sunday of Easter (cf. no. 7).

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

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

III. Lent

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

28. The forty days of Lent run from Ash Wednesday up to but excluding the Mass of the Lord's Supper exclusive.

From the beginning of Lent until the Paschal Vigil, the *Alleluia* is not said.

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

¹³ Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 109.

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

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

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

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

IV. Christmas Time

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

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

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

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

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

- a) Sunday within the Octave or, if there is no Sunday, 30 December, is the Feast of the Holy Family of Jesus, Mary, and Joseph;
- b) 26 December is the Feast of Saint Stephen, the First Martyr;
- c) 27 December is the Feast of Saint John, Apostle and Evangelist;
- d) 28 December is the Feast of the Holy Innocents;
- e) 29, 30, and 31 December are days within the Octave;
- f) 1 January, the Octave Day of the Nativity of the Lord, is the Solemnity of Mary, the Holy Mother of God, and also the commemoration of the conferral of the Most Holy Name of Jesus.

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

37. The Epiphany of the Lord is celebrated on 6 January, unless, where it is not observed as a Holyday of

Obligation, it has been assigned to the Sunday occurring between 2 and 8 January (cf. no. 7).

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

V. Advent

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

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

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

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

VI. Ordinary Time

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

44. Ordinary Time begins on the Monday which follows the Sunday occurring after 6 January and extends up to and including the Tuesday before the beginning of Lent; it begins again on the Monday after Pentecost Sunday and ends before First Vespers (Evening Prayer I) of the First Sunday of Advent.

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

VII. Rogation Days and Ember Days

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

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

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

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

CHAPTER II

THE CALENDAR

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

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

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

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

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

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

- a) The Proper of Time, that is, the cycle of Times, Solemnities, and Feasts by which the mystery of redemption is unfolded and honored during the liturgical year, must always be kept intact and enjoy its rightful preeminence over particular celebrations.
- b) Proper celebrations must be combined organically with universal celebrations, with attention to the rank and precedence indicated for each in the Table of Liturgical Days. So that particular calendars may not be overburdened, individual

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

Saints should have only one celebration in the course of the liturgical year, although, where pastoral reasons recommend it, there may be another celebration in the form of an Optional Memorial marking the *translatio* or *inventio* of the bodies of Patron Saints or Founders of Churches or of religious families.

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

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

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

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

- a) in a diocesan calendar, besides celebrations of Patrons and of the dedication of the Cathedral

church, the Saints and Blessed who have special connections with the diocese, e.g., by their birth, residence over a long period, or their death;

- b) in a religious calendar, besides celebrations of the Title, the Founder and the Patron, those Saints and Blessed who were members of that religious family or had a special relationship with it;
- c) in calendars for individual churches, besides the proper celebrations of the diocese or religious family, celebrations proper to the church that are listed in the Table of Liturgical Days, and Saints whose body is kept in the church. Members of religious families, too, join the community of the local Church in celebrating the anniversary of the dedication of the cathedral church and the principal Patrons of the place and of the wider region where they live.

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

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

- b) Only the Saints and Blessed of particular significance for the entire diocese or the entire religious family should be inscribed in the calendar as an individual celebration.
- c) The other Saints or Blessed should be celebrated only in those places with which they have closer ties or where their bodies are kept.

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

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

TITLE II – THE PROPER DAY FOR CELEBRATIONS

56. The Church’s practice has been to celebrate the Saints on their “birthday,” a practice that it is appropriate

to follow when proper celebrations are inscribed in particular calendars.

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

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

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

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

- b) Celebrations of Saints not found in the General Calendar should be assigned to their “birthday.” If this is not known, the celebrations should be assigned to a date proper to the Saint for some other reason, e.g., the date of ordination or of the *inventio* or *translatio* of the Saint’s body; otherwise to a day that is free from other celebrations in the particular Calendar.
- c) If, on the other hand, the “birthday” or other proper day is impeded by another obligatory

celebration, even of lower rank, in the General Calendar or in a particular calendar, the celebration should be assigned to the closest date not so impeded.

- d) However, if it is a question of celebrations that for pastoral reasons cannot be transferred to another date, the impeding celebration must itself be transferred.
- e) Other celebrations, termed celebrations by indult, should be inscribed on a date more pastorally appropriate.
- f) In order that the cycle of the liturgical year shine forth in all its clarity, but that the celebration of the Saints not be permanently impeded, dates that usually fall during Lent and the Octave of Easter, as well as the weekdays from 17 December to 31 December, should remain free of any particular celebration, unless it is a question of Obligatory Memorials, of Feasts found in the Table of Liturgical Days under no. 8: a, b, c, d, or of Solemnities that cannot be transferred to another time of the year.

The Solemnity of Saint Joseph, where it is observed as a Holyday of Obligation, should it fall on Palm Sunday of the Lord's Passion, is anticipated on the preceding Saturday, 18 March. Where, on the other hand, it is not observed as a Holyday of Obligation, it may be

transferred by the Conference of Bishops to another day outside Lent.

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

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

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

TABLE OF LITURGICAL DAYS

ACCORDING TO THEIR ORDER OF PRECEDENCE

I

1. The Paschal Triduum of the Passion and Resurrection of the Lord.
2. The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost.
Sundays of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday up to and including Thursday.
Days within the Octave of Easter.
3. Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary or of Saints.
The Commemoration of All the Faithful Departed.
4. Proper Solemnities, namely:
 - a) The Solemnity of the principal Patron of the place, city or state.

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

II

- 5. Feasts of the Lord inscribed in the General Calendar.
- 6. Sundays of Christmas Time and the Sundays in Ordinary Time.
- 7. Feasts of the Blessed Virgin Mary and of the Saints in the General Calendar.
- 8. Proper Feasts, namely:
 - a) The Feast of the principal Patron of the diocese.
 - b) The Feast of the anniversary of the dedication of the cathedral church.
 - c) The Feast of the principal Patron of a region or province, or a country, or of a wider territory.
 - d) The Feast of the Title, Founder, or principal Patron of an Order or Congregation and of a religious

province, without prejudice to the prescriptions given under no. 4.

- e) Other Feasts proper to an individual church.
- f) Other Feasts inscribed in the Calendar of each diocese or Order or Congregation.

9. Weekdays of Advent from 17 December up to and including 24 December.

Days within the Octave of Christmas.

Weekdays of Lent.

III

10. Obligatory Memorials in the General Calendar.

11. Proper Obligatory Memorials, namely:

- a) The Memorial of a secondary Patron of the place, diocese, region, or religious province.
- b) Other Obligatory Memorials inscribed in the Calendar of each diocese, or Order or Congregation.

12. Optional Memorials, which, however, may be celebrated, in the special manner described in the *General Instruction* of the Roman Missal and of the Liturgy of the Hours, even on the days listed in no. 9.

In the same manner Obligatory Memorials may be celebrated as Optional Memorials if they happen to fall on Lenten weekdays.

13. Weekdays of Advent up to and including 16 December.

Weekdays of Christmas Time from 2 January until the Saturday after the Epiphany.

Weekdays of the Easter Time from Monday after the Octave of Easter up to and including the Saturday before Pentecost.

Weekdays in Ordinary Time.

60. If several celebrations fall on the same day, the one that holds the highest rank according to the Table of Liturgical Days is observed. However, a Solemnity impeded by a liturgical day that takes precedence over it should be transferred to the closest day not listed under nos. 1-8 in the Table of Precedence, provided that what is laid down in no. 5 is observed. As to the Solemnity of the Annunciation of the Lord, whenever it falls on any day of Holy Week, it shall always be transferred to the Monday after the Second Sunday of Easter.

Other celebrations are omitted in that year.

61. Should on the other hand, Vespers (Evening Prayer) of the current day's Office and First Vespers (Evening Prayer I) of the following day be assigned for celebration

on the same day, then Vespers (Evening Prayer) of the celebration with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Vespers (Evening Prayer) of the current day takes precedence.