



In Memoriam

*This re-publication of
The New Rubrics of the Roman Breviary and Missal
Translation and Commentary*

*Is dedicated to the memory of its author
The Most Reverend Patrick Laurence Murphy DD*

1920 - 2007

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1977 - 1986*

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*"Ecce sacerdos magnus
qui in diebus suis placuit Deo"*

THE NEW RUBRICS

OF THE

ROMAN BREVIARY AND MISSAL

TRANSLATION AND COMMENTARY

EDITED BY

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PREFACE

Pope John XXIII, in His *Motu proprio* of 25th July, 1960, approved the new Code of rubrics of the Roman Breviary and Missal, and imposed its observance on all who use the Roman Rite as from 1st January, 1961. The new Code of rubrics was subsequently published in the *Acta Apostolicae Sedis* dated 15th August, 1960.

The new Code is divided into three sections: *The General Rubrics*, *The General Rubrics of the Roman Breviary*, and *The General Rubrics of the Roman Missal*. The revised *Calendar* was also published. In addition, *Changes in the Roman Breviary and Missal* and *Changes in the Roman Martyrology* indicated the modifications to be made in the present editions of these liturgical books in order to bring them into line with the new rubrics. The lessons for several days and new feasts were included in the former of these supplementary documents. A complete translation of all these documents, apart from the Breviary lessons which have been retained in Latin, is given in this book.

'This new arrangement of the rubrics has obviously, on the one hand, reduced the whole structure of the rubrics of the Roman Breviary and Missal to a better form, set it out in a clearer order, and moulded it into a unity, while on the other hand some special modifications have also been introduced, which somewhat shorten the Divine Office' (*Motu proprio*). These reasons seemed sufficient to justify making the new rubrics available to priests in a more accessible form. The co-ordination of the rubrics will make direct reference to them much easier than in the past.

The commentary which has been added is not intended to be exhaustive; the short period of time available for the preparation of the book has alone sufficed to exclude any such pretensions. However, an effort has been made to provide a practical introduction to the new rubrics, as they apply to the daily recitation of the Divine Office and the celebration of Mass,

using our present Breviaries and Missals. It is to be hoped that it does not fall too far short of its goal.

The Holy Father has stated in His *Motu proprio* that the present revision is of a rubrical character, and any modifications in the actual content of the Breviary and Missal are more or less secondary. The basic principles touching the general reform of the Liturgy have been reserved by the Pope for consideration during the forthcoming General Council. Some years will elapse before that final stage is reached. Meantime we shall be able to enjoy the benefits of a much simpler and uniform set of rubrics.

I must express my deep appreciation to all who have helped in the preparation of this book; to Father C. B. O'Donoghue, who undertook part of the translation, to those students of this College, who rendered precious service in correcting proofs; and lastly to the publishers and their staff for the patient consideration that made possible the publication at such short notice.

P. L. MURPHY.

St. Patrick's College, Manly.

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APOSTOLIC LETTER

ISSUED BY

POPE JOHN XXIII

MOTU PROPRIO

(*Rubricarum instructum*)

APPROVAL OF THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL

The Apostolic See, especially since the time of the Council of Trent, has constantly endeavoured to determine more carefully and to arrange more perfectly the structure of the rubrics, which regulate and govern the public worship of the Church. Hence by numerous revisions, changes and additions, the whole system of rubrics has grown considerably, but this growth has not always been systematic, and the original clarity and simplicity of the rubrics have suffered.

It is not surprising, therefore, that Our Predecessor, Pope Pius XII, of happy memory, agreed to the requests of many bishops and resolved to reduce the rubrics of the Roman Breviary and Missal in some matters to a simpler form. This was carried out by a General Decree of the S. Congregation of Rites, 23rd March, 1955.

In the following year, 1956, while the preparatory labours for a general reform of the liturgy were taking shape, Our same Predecessor determined to hear the opinions of the bishops concerning the liturgical revision of the Roman Breviary. Having carefully weighed the replies of the bishops, he resolved to proceed with a general and systematic revision of the rubrics of the Breviary and Missal, and he entrusted this to the special commission of experts, which had been charged with the task of the general reform of the liturgy.

After having proclaimed Our divinely inspired intention of holding a General Council, We reflected more than once as to

what should be done about this undertaking of Our Predecessor. And so after long and careful consideration, We came to the decision that the basic principles touching the general liturgical reform should be proposed to the Fathers of the next General Council, but that the above-mentioned revision of the rubrics of the Breviary and Missal should not be further postponed.

Consequently, the body of rubrics of the Roman Breviary and Missal, prepared by experts of the S. Congregation of Rites and carefully revised by the aforesaid Pontifical Commission for the general reform of the liturgy. We Ourselves, *motu proprio* and with full deliberation, have resolved to approve the following determinations:

1. We command that the new code of rubrics of the Roman Breviary and Missal, divided into three parts, namely: *The General Rubrics, the General Rubrics of the Roman Breviary, and the General Rubrics of the Roman Missal*, and soon to be published by Our Sacred Congregation of Rites, must be observed by all who use the Roman Rite as from 1st January of next year, 1961. Those who use another Latin rite are bound to conform as soon as possible to the new code of rubrics and to the calendar, in everything that is not strictly proper to their rite.

2. As from the same day, 1st January, 1961, the *General Rubrics* of the Roman Breviary and Missal, and also the *Additions and Changes* in the rubrics of the Roman Breviary and Missal, in accordance with the Bull *Divino afflatu* of Our Predecessor St. Pius X, which have hitherto been included in these books, cease to bind. Likewise, the General Decree *De rubricis ad simpliciore formam redigendis* of the S. C. R., 23rd March, 1955, which has been incorporated in this new revision of the rubrics, ceases to bind. Lastly, the decrees and replies to queries of the same S. Congregation are abrogated, when they are contrary to the new form of rubrics.

3. Moreover, statutes, privileges, indulgences and customs of any kind, centennial too and immemorial, even deserving special and particular mention, which are contrary to these rubrics, are revoked.

4. Publishers of liturgical books, duly approved and recognised by the Holy See, may now prepare new editions of the Roman Breviary and Missal, arranged according to the new code of rubrics. To preserve the necessary uniformity of the new

editions, the S. Congregation of Rites will issue special instructions.

5. In new editions of the Roman Breviary and Missal, the text of the rubrics mentioned in n. 2 is to be omitted, and the text of the new rubrics is to be placed at the beginning, as follows: in the Breviary, the *General Rubrics* and the *General Rubrics of the Roman Breviary*; in the Missal, the *General Rubrics* and the *General Rubrics of the Roman Missal*.

6. Lastly, let all concerned take steps, as soon as possible, to bring calendars and propers, whether diocesan or of religious, into conformity with the rules and spirit of the new edition of the rubrics and calendar, and have them approved by the S. Congregation of Rites.

And so having clearly established these norms, We deem it in keeping with Our Apostolic Office to add some words of exhortation.

This new arrangement of the rubrics has obviously, on the one hand reduced the whole structure of the rubrics of the Roman Breviary and Missal to a better form, set it out in a clearer order, and moulded it into a unity, while on the other hand some special modifications have also been introduced, which somewhat shorten the Divine Office. Indeed, very many of the bishops had desired this, in view especially of the large number of priests who have to support a burden of pastoral cares, which grows each day. With paternal love, We exhort these priests, and all who are bound to recite the Divine Office, to make up for the shortening of the Divine Office by greater diligence and devotion. Furthermore, since the readings from the Fathers have also been somewhat reduced, We earnestly exhort all clerics to secure the writings of the Fathers, so rich in wisdom and piety, and to read and meditate on them constantly.

What We have decreed and laid down in this Our Letter, issued *motu proprio*, must be considered ratified and confirmed, notwithstanding anything to the contrary, even deserving special and individual mention.

Given at Rome, at St. Peter's, on 25th July, in the year 1960, the second of Our Pontificate.

POPE JOHN XXIII

GENERAL DECREE

OF THE

SACRED CONGREGATION OF RITES

PROMULGATING THE NEW CODE OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL

The new code of rubrics of the Roman Breviary and Missal, which Our Holy Father Pope John XXIII, in the Apostolic Letter *Rubricarum instructum* given *motu proprio* on 25th July of this year, approved and commanded this Sacred Congregation to promulgate, the Sacred Congregation of Rites, by this General Decree, promulgates and declares to be promulgated. It must be inserted in new editions of the Roman Breviary and Missal, and must be observed by all to whom it applies as from 1st January of next year, 1961.

But in order that the present liturgical books may still be used, to the code of rubrics are added 'Changes' for adapting Breviaries, Missals and also the Martyrology.

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

✠ Cajetan Card. Cicognani,
Bishop of Tusculum.
Prefect.

L. ✠ S.

Henry Dante, *Secretary.*

THE RUBRICS OF THE ROMAN MISSAL AND BREVIARY

PART ONE

GENERAL RUBRICS

MISSA • CUM • OFFICIO • DIVINO

SUMMUM

TOTIUS • CHRISTIANI • CULTUS

CONSTITUIT

(*Rubrica*, 270)

CHAPTER 1

GENERAL RULES

1. The following rubrics concern the Roman rite.
2. The term 'calendar' includes both the calendar in use in the universal Church and particular calendars.
3. The general rules which follow apply both to the Breviary and the Missal. There are, however, some exceptions given in particular rubrics, which occur here and there in the Breviary and Missal edited in accordance with the rubrics.

CHAPTER 2

THE LITURGICAL DAY IN GENERAL

4. The liturgical day is the day sanctified by the liturgical rites, especially the Eucharistic Sacrifice and the public prayer of the Church, that is the Divine Office; it runs from midnight to midnight.
5. The celebration of the liturgical day normally (*per se*) runs from matins to compline. But there are more solemn days, whose Office begins at I vespers on the preceding day.

There is also an incomplete liturgical celebration or a simple *commemoration* in the Office and Mass of the occurring liturgical day.

6. Each day is either a Sunday, or feria, or vigil, or feast, or octave, according to the calendar and the precedence of liturgical days.

7. Precedence among the individual liturgical days is invariably determined by the special table (n. 91).

8. Liturgical days are of first, second, third or fourth class.

CHAPTER 3

SUNDAYS

9. The term 'Sunday' means the Lord's day, which occurs at the beginning of each week.

10. Sundays are I or II class.

11. *Sundays I class* are:

- (a) I-IV Advent;
- (b) I-IV Lent;
- (c) I-II Passiontide;
- (d) Easter Sunday;
- (e) Low Sunday;
- (f) Pentecost or Whit Sunday.

Easter Sunday and Whit Sunday are also feasts I class with octave.

12. All other Sundays are *II class*.

13. The Office of Sunday begins at I vespers on the preceding Saturday, and finishes after compline on Sunday.

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

15. *Sunday I class* takes precedence over all feasts in occurrence.

The feast of the Immaculate Conception of our Lady, however, takes precedence over the Sunday of Advent on which it falls.

In concurrence the rules given in nn. 104-105 are to be observed.

16. *Sunday II class* takes precedence over feasts II class in occurrence. But:

- (a) feast of the Lord I or II class, falling on a Sunday

II class, takes the place of the Sunday with all rights and privileges; accordingly the Sunday is not commemorated;

- (b) Sunday II class takes precedence over All Souls' Day.

In concurrence the rules given in nn. 104-105 are to be observed.

17. Normally feasts cannot be permanently fixed on a Sunday. These are excepted:

- (a) feast of the Holy Name of Jesus, celebrated on the Sunday between 2nd and 5th January (otherwise on 2nd January);

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

- (c) feast of Blessed Trinity, celebrated on first Sunday after Pentecost;

- (d) feast of Christ the King, celebrated on last Sunday of October;

- (e) feasts of the Lord I class, which in particular calendars are now fixed on a Sunday II class.

These feasts take the place of the Sunday on which they fall with all rights and privileges; hence, the Sunday is not commemorated.

18. The Sundays after Epiphany which are impeded by Septuagesima are transferred until after XXIII Sunday after Pentecost, in this order:

- (a) when there are 25 Sundays after Pentecost, VI Sunday after Epiphany is assigned to XXIV Sunday;

- (b) when there are 26 Sundays, the V after Epiphany is assigned to XXIV Sunday; and VI is assigned to XXV;

- (c) when there are 27 Sundays, IV after Epiphany is assigned to XXIV Sunday; V is assigned to XXV; and VI is assigned to XXVI;

- (d) when there are 28 Sundays, III after Epiphany is assigned to XXIV Sunday; IV is assigned to XXV; V is assigned to XXVI; and VI is assigned to XXVII.

The Sunday which is set down as XXIV after Pentecost is always put in the last place, omitting, if need be, any others for which there happens to be no place.

19. The first Sunday of the month means the first one to occur in the month, namely between 1st and 7th of the month; the last Sunday is that which immediately precedes the 1st of the following month.

Likewise, in calculating the first Sunday of the months of August, September, October and November for purposes of the occurring Scriptural lessons, the first Sunday will be that which falls between 1st and 7th of the month.

20. First Sunday of Advent is that which falls on 30th November, or is nearest to it.

CHAPTER 4

FERIAS

21. The term 'feria' means the different days of the week apart from Sunday.

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

23. *Ferias I class* are:

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

These ferias take precedence over all feasts, and admit no commemoration, except a single privileged one.

24. *Ferias II class* are:

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

These ferias take precedence over all particular feasts II class; and if impeded, they must be commemorated.

25. *Ferias III class* are:

(a) ferias of Lent and Passiontide, from Thursday after Ash Wednesday to Saturday before the II Sunday of Passiontide inclusive, which have not been mentioned above; these take precedence over feasts III class;

(b) ferias of Advent to 16th December inclusive, not mentioned above; these give place to feasts III class.

These ferias, if impeded, must be commemorated.

26. All ferias not mentioned in nn. 23-25, are *ferias IV class*; if impeded, these are never commemorated.

27. The Office of a feria begins at matins and finishes normally after compline; but the Office of Saturday, except the Office of Holy Saturday, finishes after none.

CHAPTER 5

VIGILS

28. The term 'vigil' means the liturgical day which precedes a feast, and which is by nature a preparation for it.

But the Vigil of Easter, since it is not a liturgical day, is celebrated in its own special way, or as a nocturnal vigil.

29. Vigils are first, second or third class.

30. *Vigils I class* are:

- (a) vigil of Christmas, which in occurrence takes the place of IV Sunday of Advent, hence the Sunday is not commemorated;
- (b) vigil of Pentecost.

These vigils take precedence over all feasts, and do not admit any commemoration.

31. *Vigils II class* are:

- (a) vigil of the Ascension of our Lord;
- (b) vigil of the Assumption of our Lady;
- (c) vigil of the Birthday of St. John the Baptist;
- (d) vigil of SS. Peter and Paul, Apostles.

These vigils take precedence over liturgical days III and IV class; and if impeded, they are commemorated according to the rubrics.

32. *Vigil III class* is the vigil of St. Laurence.

This vigil takes precedence over liturgical days IV class; and if impeded, it is commemorated according to the rubrics.

33. Vigils II or III class are omitted entirely when they fall on any Sunday, or feast I class, or if the feast which they precede is transferred to another day or reduced to a commemoration.

34. The Office of a vigil begins at matins and finishes when the Office of the following feast begins.

CHAPTER 6

FEASTS AND THE CALENDAR

(A) *The nature and quality of feasts*

35. The term 'feast' means a liturgical day on which the public worship of the Church is directed in a special way to the celebration of the divine mysteries, or to the veneration of our Lady, the Angels, Saints or Beati.

36. Feasts are first, second or third class.

37. The procedure for the celebration of feasts is:

(a) feasts I class are counted among the more solemn days, and their Office begins at I vespers on the preceding day;

(b) feasts II and III class have an Office which normally runs from matins to compline of the day itself;

(c) feasts of the Lord II class acquire I vespers, whenever, in occurrence, they take the place of a Sunday II class.

38. *Feasts are universal or particular; and particular are proper or by Indult.*

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

These feasts must be celebrated according to the rubrics by all who follow the Roman rite.

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

These feasts must be celebrated according to the rubrics by all who are bound by that calendar, and they can be deleted from the calendar or changed in rank only by a special indult of the Holy See.

41. Particular feasts inscribed in the calendar *by law (ipso iure)* are the proper feasts of:

(a) each nation and ecclesiastical or civil region or province (n. 42);

(b) each diocese or ecclesiastical territory ruled by a 'local Ordinary' (n. 43);

(c) each place or town, or city (n. 44);

(d) each church, or public or semi-public oratory that takes the place of a church (n. 45);

(e) each Order or Congregation (n. 46).

42. *The proper feasts of each nation and ecclesiastical or civil region or province are:*

(a) feast of the duly constituted principal Patron (I class);

(b) feast of the duly constituted secondary Patron (II class).

43. *The proper feasts of each diocese or ecclesiastical territory ruled by a 'local Ordinary' are:*

(a) feast of the duly constituted principal Patron (I class);

(b) anniversary of the Dedication of the Cathedral (I class);

(c) feast of duly constituted secondary Patron (II class);

(d) feasts of Saints and Beati, who have been duly inscribed in the Martyrology or its Appendix, and who have some special connection with the diocese, such as birth, prolonged residence, death (II or III class, or commemoration).

44. *Proper feasts of each place or town or city are:*

(a) feast of the duly constituted principal Patron (I class);

(b) feast of the duly constituted secondary Patron (II class);

45. *Proper feasts of each church or public or semi-public oratory that takes the place of a church are:*

(a) anniversary of the Dedication, if they are consecrated (I class);

(b) feast of the Titular, if they are consecrated or at least solemnly blessed (I class);

(c) feast of a Saint, duly inscribed in the Martyrology or its Appendix, whose body is preserved there (II class);

(d) feast of a Beatus, likewise duly inscribed in the Martyrology or its Appendix, whose body is preserved there (III class).

46. *Proper feasts of each Order or Congregation are:*

(a) feast of the Titular (I class);

(b) feast of the canonized (I class) or beatified (II class) Founder;

(c) feast of the duly constituted principal Patron of the whole Order or Congregation, throughout the whole Order or Congregation; or of the duly constituted principal Patron of each religious province, in the individual provinces (I class);

(d) feast of the secondary Patron, as above (II class);

(e) feasts of the Saints and Beati who were members of the Order or Congregation (II or III class, or commemoration).

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

(B) *The Calendar and its feasts*

48. The calendar is *universal* and *particular* or proper.

49. The *universal calendar* is the calendar for the use of the Universal Church, and this governs the Roman Breviary and Missal.

50. The *particular* or proper *calendar* is diocesan or religious; and is made up by inserting particular feasts into the universal calendar.

The permanent arrangement of this particular calendar is to be made respectively by the local Ordinary or by the religious Superior General after consulting his general Chapter or Council, and it must be approved by the Sacred Congregation of Rites.

51. Each diocese and any other ecclesiastical territory ruled by a 'local Ordinary' has a *diocesan calendar*.

52. In the *diocesan* calendar, in addition to the universal feasts, the following must be inscribed:

(a) feasts proper (n. 42) and by indult to the whole nation or ecclesiastical or civil region or province;

(b) feasts proper (n. 43) and by indult to the whole diocese.

53. From this *diocesan* calendar is made up:

(a) the calendar of each place, by adding feasts proper (n. 44) and by indult;

(b) the calendar of each church or oratory, by adding like-

wise the local feasts proper (n. 44) and by indult, and the feasts proper (n. 45) and by indult to the church itself;

(c) the calendar of Congregations of Religious Women or Institutes of Pontifical right, which are not bound to the recitation of the Divine Office; and Congregations of diocesan right, by adding the local feasts proper (n. 44) and by indult; and also others proper (nn. 45 & 46) and by indult to themselves.

54. The following have a *calendar of religious*:

(a) Regular Orders and Nuns and Sisters of the same Order, also Tertiaries aggregated to them who live in community and take simple vows;

(b) Religious Congregations or Institutes of both sexes of Pontifical right, and constituted under the government of a Superior General, if they are bound to the recitation of the Divine Office by any title.

55. In the *calendar of religious*, in addition to the universal feasts, feasts proper (n. 46) and by indult to the Order or Congregation must be inscribed.

56. From this *calendar of religious* is made up:

(a) the calendar of each religious province, by adding the feasts proper (n. 46) and by indult;

(b) the calendar of each church or oratory, by adding likewise the feasts proper (n. 45) and by indult, and also those mentioned in the following paragraph; this is also called the calendar of the religious house.

57. In each diocese and place, the religious, including also those who follow a rite other than the Roman rite, are obliged to celebrate together with the diocesan clergy;

(a) the feast of the principal Patron of the nation, the ecclesiastical or civil region or province, the diocese, the place or town or city (I class).

(b) anniversary of the Dedication of the Cathedral (I class);

(c) other feasts, if any, actually observed as holy days, with the same rank in which they are inscribed in the diocesan calendar.

58. In celebrating the feasts of Saints of the Order or Congregation, religious are bound to conform to the diocesan

clergy in regard to the day and more proper Office, wherever these Saints are venerated as principal Patrons (n. 57a).

Likewise, if the feasts of Saints or Beati of an Order or Congregation are celebrated by the clergy of some diocese or place with a higher rank or more proper Office, the religious of the same Order or Congregation in the place may also celebrate the feasts with the higher grade or more proper Office, provided that the feasts are inscribed in both calendars on the same day.

(C) *The Proper Day of Feasts*

59. Feasts already existing in the calendar are to be celebrated on the day on which they are now found inscribed.

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

(a) feasts of Saints are ordinarily assigned to their 'birthday' (*dies natalicius*), that is the day on which the Saint was born into eternal life; if for any reason this day is impeded, the feasts are to be assigned to a day fixed by the Holy See, and accordingly this will be regarded as the 'quasi-birthday';

(b) for other feasts, the day will be fixed by the Holy See.

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

(a) the proper feasts of Saints and Beati are to be fixed ordinarily on their 'birthday', unless it is impeded or the Holy See determines otherwise. But the proper feasts of a place or church, which are also inscribed in the universal or diocesan calendar or in that of religious, but with a lower rank, are to be celebrated on the same day as in the universal or diocesan calendar or that of religious;

(b) if the 'birthday' is unknown, the feasts are to be fixed, with the approval of the Holy See, on a day, which is always IV class in the calendar of the diocese or religious;

(c) but if the 'birthday' is permanently impeded for the whole diocese or Religious Order or proper Church, the feasts are to be fixed in such a particular calendar in this way: if they are I or II class, they are to be fixed on the nearest day following which is not I or II class; if III class, they are to be fixed on the nearest day that is free from other feasts or Offices of equal or higher rank;

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

62. Saints and Beati who for any reason are inscribed in the calendar with a single feast, are always celebrated together as found in the Breviary, whenever they are celebrated with the same rank, even though one or other of them may be more proper.

Accordingly:

(a) if one or several of these Saints are to be celebrated with a feast I class, the Office is of these only, and the companions are omitted;

(b) if one or several of these Saints or Beati are more proper and celebrated with a higher rank, the whole Office is of those more proper, with a commemoration of the companions.

CHAPTER 7

OCTAVES

A) *Octaves in general*

63. An octave is the celebration, prolonged for eight successive days, of the great feasts.

64. The octaves of Christmas, Easter and Pentecost only are celebrated; all others, either in the universal or particular calendars, are excluded.

65. Octaves are I and II class.

B) *Octaves I Class*

66. Octaves I class are Easter and Pentecost. The days within these octaves are I class.

C) *Octave II Class*

67. The Octave II class is the octave of Christmas. The days within the octave are II class; but the octave day is I class.

68. The octave of Christmas is arranged in a special way, namely:

(a) 26th December is feast of St. Stephen, Protomartyr (II class);

(b) 27th December is feast of St. John, Apostle and Evangelist (II class);

(c) 28th December is feast of the Holy Innocents, Martyrs (II class);

(d) 29th December is commemoration of St. Thomas, Bishop and Martyr;

(e) 31st December is commemoration of St. Silvester, Pope and Confessor;

(f) only those particular feasts are admitted which are I class and in honour of the Saints inscribed in the universal calendar on these days, even though merely as a commemoration; others are transferred until after the octave.

69. On the Sunday within the octave of Christmas, which falls between 26th and 31st December, the Office of the Sunday is always celebrated with a commemoration of any feast that may occur, according to the rubrics, unless the Sunday falls on a feast I class, in which case the Office is of the feast, with a commemoration of the Sunday.

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

CHAPTER 8

THE SEASONS OF THE YEAR

A) *Season of Advent*

71. The sacred season of Advent runs from I vespers of I Sunday of Advent to none of Vigil of Christmas inclusive.

B) *Season of Christmas*

72. The season of Christmas (*tempus natalicium*) runs from I vespers of Christmas to 13th January inclusive.

This period of time comprises:

(a) *Christmastide* (*tempus Nativitatis*), which runs from I vespers of Christmas to none of 5th January inclusive;

(b) *Epiphany* (*tempus Epiphaniae*), which runs from I vespers of the Epiphany to 13th January inclusive.

C) *Season of Septuagesima*

73. The season of Septuagesima runs from I vespers of

Septuagesima Sunday to compline of Tuesday after Quinquagesima Sunday.

D) *Season of Lent*

74. The season of Lent (*tempus quadragesimale*) runs from matins of Ash Wednesday to Mass of the Easter Vigil exclusive.

This period of time comprises:

(a) *Lent* (*tempus Quadragesimae*), which runs from matins of Ash Wednesday to none of Saturday before I Sunday of Passiontide inclusive:

(b) *Passiontide* (*tempus Passionis*), which runs from I vespers of I Sunday of Passiontide to the Mass of Easter Vigil exclusive.

75. The week from II Sunday of Passiontide or Palm Sunday to Holy Saturday inclusive is called *Holy Week*; but the three last days of this week are named the *Triduum sacrum*.

E) *Season of Easter*

76. The season of Easter (*Tempus Paschale*) runs from the beginning of the Mass of the Easter Vigil to none of Saturday within the octave of Pentecost inclusive.

This period of time comprises:

(a) *Eastertide* (*tempus Paschatis*), which runs from the beginning of the Easter Vigil to none of vigil of our Lord's Ascension inclusive;

(b) *Ascension* (*tempus Ascensionis*), which runs from I vespers of our Lord's Ascension to none of vigil of Pentecost inclusive;

(c) *Octave of Pentecost*, which runs from the Mass of vigil of Pentecost to none of following Saturday inclusive.

F) *Season 'per annum'*

77. The season '*per annum*' runs from 14th January to none of Saturday before Septuagesima Sunday, and from I vespers of Trinity Sunday, that is the first Sunday after Pentecost, to none of Saturday before I Sunday of Advent inclusive.

SATURDAY OFFICE OF OUR LADY

78. On Saturdays on which an Office of a feria IV class occurs, the Saturday Office of our Lady is celebrated.
79. The Saturday Office of our Lady begins at matins and finishes after none.

CHAPTER 10

THE GREATER AND LESSER LITANIES

A) *The Greater Litanies*

80. The Greater Litanies are fixed on 25th April; but if Easter Sunday or Monday after Easter falls on that day, they are transferred to the following Tuesday.
81. The Greater Litanies are not mentioned in the Office, but only in the Mass. Their commemoration is not considered a "seasonal" commemoration (*de tempore*).
82. According to the conditions and customs of the church and place, of which matters the local Ordinary is the judge, a procession is held on this day, and during it the Litany of the Saints is said (but without being doubled), along with its prayers.
83. If, however, the procession cannot be held, local Ordinaries are to arrange special public prayers, during which the Litany of the Saints and the other prayers customary in the procession are said.
84. All, who are bound to the recitation of the Divine Office, and who are not present at the procession or special public prayers mentioned in the preceding paragraph, are obliged to recite, in Latin, on this day the Litany of the Saints with its prayers.
85. If the Litany of the Saints and its prayers, according to local custom, are said with the faithful in the vernacular during the procession or other special public prayers, those who are bound to the recitation of the Divine Office, and who are duly present at these public prayers, are not obliged to repeat these prayers in Latin.
86. The Mass of the Rogations is to be said regularly at the

conclusion of the procession, according to the norms laid down in nn. 346-347. Indeed, it is appropriate that the Mass of the Rogations be also said after the special public prayers which take the place of the procession, even though they are held in the evening.

B) *The Lesser Litanies or Rogations*

87. The Lesser Litanies or Rogations are normally (*per se*) fixed on the Monday, Tuesday and Wednesday before the feast of our Lord's Ascension.
- Local Ordinaries have authority to transfer them to another three successive days better suited to the peculiarities, customs or needs of the area.
88. The Lesser Litanies are not mentioned in the Office, but only in the Mass which is associated with the procession or other special public prayers.
89. In regard to the procession or other special public prayers and the Mass or commemoration, what has been laid down above for the Greater Litanies is to be observed (nn. 81-83 & 86).
90. The Litany of the Saints with its prayers are said on these days only in the procession or other public prayers (cfr. n. 85). Accordingly, those who are bound to the recitation of the Divine Office, and who are not present at the procession or other special public prayers, are not obliged to recite the Litany of the Saints with its prayers on these days.

CHAPTER 11

PRECEDENCE IN LITURGICAL DAYS

91. Precedence in liturgical days is governed exclusively by the following table, all other titles or rules being cancelled.

TABLE OF LITURGICAL DAYS

ARRANGED ACCORDING TO ORDER OF PRECEDENCE

Liturgical days I class

1. Feasts of Christmas, Easter Sunday and Whit Sunday or Pentecost (I class with octave).
2. Triduum Sacrum.

3. Feasts of Epiphany, Ascension, Blessed Trinity, Corpus Christi, Sacred Heart, and Christ the King.
4. Feasts of Immaculate Conception and Assumption of our Lady.
5. Vigil and Octave-day of Christmas.
6. Sundays of Advent, Lent and Passiontide, and Low Sunday.
7. Ferias I class not mentioned above, namely: Ash Wednesday, and Monday, Tuesday and Wednesday of Holy Week.
8. All Souls' Day, which, however, gives place to an occurring Sunday.
9. Vigil of Pentecost.
10. Days within the octaves of Easter and Pentecost.
11. Feasts I class of the universal Church not mentioned above.
12. *Proper* feasts I class, namely:
 - (1) Feast of the duly constituted principal Patron of (a) the nation, (b) the ecclesiastical or civil region or province, (c) the diocese.
 - (2) Anniversary of the Dedication of the Cathedral.
 - (3) Feast of the duly constituted principal Patron of the place or town or city.
 - (4) Feast and anniversary of the Dedication of the proper church, or of a public or semi-public oratory which takes the place of a church.
 - (5) Titular of the proper church.
 - (6) Feast of the Titular of the Order or Congregation.
 - (7) Feast of the Saint-Founder of the Order or Congregation.
 - (8) Feast of the duly constituted principal Patron of the Order or Congregation, and religious province.
13. Feasts I class *by indult*, first movable and then fixed.

Liturgical days II class

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

17. Days within the octave of Christmas.
18. Ferias II class, namely: ferias of Advent from 17th to 23rd December inclusive, and Ember Days of Advent, Lent, and September.
19. *Proper* feasts II class, namely:
 - (1) Feast of the duly constituted secondary Patron of (a) the nation, (b) the ecclesiastical or civil region or province, (c) the diocese, (d) the place, town or city.
 - (2) Feasts of Saints and Beati, mentioned in n. 43d.
 - (3) Feasts of Saints proper to some church (n. 45c).
 - (4) Feast of the beatified Founder of the Order or Congregation (n. 46b).
 - (5) Feast of the duly constituted secondary Patron of the Order or Congregation, and religious province (n. 46d).
 - (6) Feasts of Saints and Beati, mentioned in n. 46e.
20. Feasts II class *by indult*, first movable and then fixed.
21. Vigils II class.

Liturgical days III class

22. Ferias of Lent and Passiontide, from Thursday after Ash Wednesday to Saturday before the second Sunday of Passiontide inclusive, except the Ember Days.
23. Feasts III class inscribed in particular calendars, and firstly *proper* feasts, namely:
 - (1) Feasts of Saints or Beati, mentioned in n. 43d.
 - (2) Feasts of Beati proper to some church (n. 45d).
 - (3) Feasts of Saints or Beati, mentioned in n. 46e; then feasts *by indult*, first movable and then fixed.
24. Feasts III class inscribed in the calendar of the universal Church, first movable and then fixed.
25. Ferias of Advent to 16th December inclusive, except the Ember Days.
26. Vigil III class.

Liturgical days IV class

27. Saturday Office of our Lady
28. Ferias IV class.

THE OCCURRENCE OF LITURGICAL DAYS

92. *Occurrence* is the coinciding of two or more Offices on one and the same day.

Occurrence is *accidental* when a movable liturgical day and a fixed liturgical day coincide only at given intervals of years; but it is *permanent* when two liturgical days coincide each year.

93. The effect of occurrence is that the Office of the liturgical day of lower rank gives place to the Office of higher rank. This may be done by omitting, or commemorating, or transferring, or reassigning the less important Office, as indicated in the following paragraphs.

94. A commemoration fixed for a given day is not transferred or reassigned with the transfer or reassignment of the feast, but is made on its proper day or omitted, according to the rubrics.

CHAPTER 13

THE ACCIDENTAL OCCURRENCE AND TRANSFER OF LITURGICAL DAYS

95. The right of transfer to another day, because of accidental occurrence with a liturgical day having a higher place in the table of precedence, belongs only to feasts I class. Other feasts, accidentally impeded by an Office of higher rank, are either commemorated, or omitted completely in that year, according to the rubrics.

But if two feasts of the same divine Person, or two feasts of the same Saint or Beatus fall on the same day, the Office is of the feast which has the higher place in the table of precedence, and the other is omitted.

96. A feast I class, impeded by a day which has a higher place in the table of precedence, is transferred to the nearest day following which is not I or II class.

However:

(a) when the feast of the Annunciation of our Lady must be transferred until after Easter, it is transferred, as to its proper place, to Monday after Low Sunday.

(b) When All Souls' Day falls on a Sunday, it is transferred, as to its proper place, to the Monday following.

97. If several feasts I class fall *on the same day*, on the day itself the feast that has the higher place in the table of precedence is celebrated; and the others are transferred in the order in which they are inscribed in the table of precedence.

98. Likewise, when several feasts I class, which fall on *successive days*, happen to be transferred, the order in which they are inscribed in the table of precedence is to be retained; and in cases of equality, the Office first impeded takes precedence.

99. Transferred feasts have the same rank as in their proper place.

CHAPTER 14

THE PERMANENT OCCURRENCE OF LITURGICAL DAYS AND THEIR REASSIGNMENT

100. The right to be reassigned (*Ius repositionis*) to another day, because of permanent occurrence with a liturgical day which has a higher place in the table of precedence, belongs to all feasts I and II class, and also to particular feasts III class, occurring outside Advent and Lent, which are impeded in the whole diocese or the whole Order or Congregation, or in a proper church.

But feasts III class of the universal Church, permanently impeded in a particular calendar, or feasts III class of the diocese, or Order or Congregation so impeded only in some churches, are permanently either commemorated or completely omitted, according to the rubrics.

101. If the feasts that must be reassigned are I or II class, they are to be assigned to the nearest day following, which is not I or II class; if they are III class, they are to be assigned to the nearest day following free from other Offices of the same or higher rank.

102. The day, to which a permanently impeded feast is reassigned, is regarded as its proper day, and on this day the reassigned feast is celebrated with the same rank as in its proper place.

THE CONCURRENCE OF LITURGICAL DAYS

103. Concurrence means the coinciding of vespers of the current liturgical day with I vespers of the following liturgical day.
104. In concurrence, vespers of the liturgical day of higher class take priority, and the others are commemorated or not, according to the rubrics.
105. But when liturgical days of the same class concur at vespers, the complete II vespers of the current Office are said, and the following Office is commemorated, according to the rubrics.

CHAPTER 16

COMMEMORATIONS

106. What is laid down here concerning commemorations applies both to the Mass and to the Office, either in occurrence or in concurrence.
107. Commemorations are either *privileged* or *ordinary*.
108. *Privileged* commemorations are made at lauds and vespers and also in all Masses; but *ordinary* commemorations are made only at lauds, in conventual Masses and in all low Masses.
109. *Privileged* commemorations are commemorations of:
- (a) Sunday;
 - (b) liturgical day I class;
 - (c) days within the octave of Christmas;
 - (d) Ember Days of September;
 - (e) ferias of Advent, Lent and Passiontide;
 - (f) Greater Litanies, at Mass.
- All other commemorations are *ordinary* commemorations.
110. The commemoration of St. Paul is always made in the Office and Mass of St. Peter, and vice versa. This commemoration is termed *inseparable*; and the two prayers are considered to be

united in such a way that, in counting the number of prayers, they are reckoned only as one. Accordingly:

- (a) *in the Office of St. Peter or St. Paul*, the prayer of the other Apostle is added at lauds and vespers, under the one conclusion, to the prayer of the day, without antiphon or verse;
- (b) *in the Mass of St. Peter or St. Paul*, the prayer of the other Apostle is added, under the one conclusion, to the prayer of the day;
- (c) but whenever the prayer of one Apostle must be added as a commemoration (*ad modum commemorationis*), the other prayer is added immediately to this, before all other commemorations.

111. The rule for allowing commemorations is:

- (a) on liturgical days I class and in sung Masses (*in cantu*), which are not conventual, no commemoration is allowed, except a privileged one;
- (b) on Sundays II class, only one commemoration, namely of a feast II class, is allowed, and this is omitted if a privileged commemoration must be made;
- (c) on other liturgical days II class, only one commemoration is allowed, namely, either one privileged or one ordinary;
- (d) on liturgical days III and IV class, only two commemorations are allowed.

112. In the matter of commemorations and prayers, the following must also be observed:

- (a) the Office, Mass or commemoration of some feast or mystery of a divine Person excludes a commemoration or prayer of another feast or mystery of the same divine Person;
- (b) the Office, Mass or commemoration of a Sunday excludes a commemoration or prayer of a feast or mystery of the Lord, and vice versa;
- (c) the Office, Mass or commemoration of the season excludes another commemoration of the season;
- (d) likewise, the Office, Mass or commemoration of our Lady or of some Saint or Beatus excludes another commemoration or prayer in which the intercession of our Lady or the same Saint or Beatus is sought; however, this does not apply to the prayer of

the Sunday or feria in which the invocation of the same Saint occurs.

113. The commemoration of the season is made first. In allowing and arranging other commemorations, the order of the table of precedence is to be followed.

114. Any commemoration that exceeds the number set down for the individual liturgical days is omitted.

CHAPTER 17

THE CONCLUSION OF PRAYERS

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

(a) if the prayer is addressed to the Father, it concludes: *Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen;*

(b) if the prayer is addressed to the Father, but the Son is mentioned at the beginning, it concludes: *Per eundem Dominum nostrum, etc.,* as above;

(c) if the prayer is addressed to the Father, but the Son is mentioned at the end, it concludes: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen;*

(d) if the prayer is addressed to the Son, it concludes: *Qui vivit et regnat cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen;*

(e) if the Holy Spirit is mentioned in the prayer, in the conclusion is said: . . . *in unitate eiusdem Spiritus Sancti, etc.*

116. Other special conclusions sometimes indicated in liturgical books must also be retained.

CHAPTER 18

THE COLOURS OF VESTMENTS

A) *The Colours of Vestments in General*

117. The vestments of the altar, celebrant and ministers must be

of the colour in keeping with the Office and Mass of the day, or with another Mass to be celebrated, according to the use of the Roman Church, which by custom uses five colours: white, red, green, violet and black.

However, indults and lawful customs for the use of other colours remain in force.

Wherever in missionary territories, because of an established and genuine native custom, the symbolism of any of the liturgical colours of the Roman Church conflicts with the symbolism natural to that people, the Episcopal Conference of the region or territory may be given authority, if deemed advisable, to substitute for the incongruous colour another that is more suitable. However, this is not to be done without reference to the Sacred Congregation of Rites.

118. Concerning the colour of vestments in low votive Masses IV class, what is laid down in n. 323 is to be consulted.

B) *White Vestments*

119. White vestments are used in the *Office and Mass of the season*:

(a) from Christmas to the end of Epiphany (*tempus Epiphaniae*);

(b) from the Mass of the Easter Vigil to the Mass of the vigil of Pentecost exclusive.

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

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

(b) our Lady, even in the blessing and procession of candles on 2nd February;

(c) the Holy Angels;

(d) All Saints (1st November);

(e) Saints who are not Martyrs;

(f) St. John Ap. and Evang. (27th December); the Chair of St. Peter (22nd February); the Conversion of St. Paul (25th January); the Birthday of St. John the Baptist (24th June).

121. White vestments are used in *Votive Masses*:

(a) which correspond to feasts mentioned in the preceding paragraph;

(b) of our Lord Jesus Christ, Eternal High Priest;

(c) at the Coronation of the Pope, and on the Anniversaries of the Pope and the Bishop of the diocese;

(d) 'for a Bride and Bridegroom.'

122. Finally white vestments are used on Maundy Thursday, in the Mass of the Chrism and in the Mass of the Lord's Supper, and also at the Easter Vigil, by the deacon, for the singing of the *Exsultet*, and, by the celebrant, for the renewal of the baptismal promises.

C) Red Vestments

123. Red vestments are used in the *Office and Mass of the season* from the Mass of the vigil of Pentecost to none of the following Saturday.

124. Red vestments are also used in the *Office and Mass of feasts* of:

(a) the mysteries and instruments of our Lord's Passion;

(b) the Apostles and Evangelists, on their 'birthday,' except the feast of St. John (27th December);

(c) Commemoration of St. Paul, Apostle (30th June).

(d) Commemoration of all Holy Popes;

(e) martyrs, whose martyrdom, or finding, or translation, is celebrated;

(f) sacred Relics.

125. Red vestments are used in *votive Masses*:

(a) of our Lord's Passion;

(b) of the Holy Ghost;

(c) of the mysteries and Saints mentioned in the preceding paragraph;

(d) for the Election of the Pope.

126. Finally red vestments are used on the second Sunday of Passiontide or Palm Sunday, for the blessing and procession of palms.

D) Green Vestments

127. Green vestments are used in the *Office and Mass of the season*:

(a) from 14th January to the Saturday before Septuagesima;

(b) from Monday after the first Sunday after Pentecost, to the Saturday before Advent.

The Ember Days of September and vigils II and III class, outside the Season of Easter (*tempus paschale*), are excepted.

E) Violet Vestments

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

(a) from the first Sunday of Advent to the vigil of Christmas inclusive;

(b) from Septuagesima Sunday to the Easter Vigil, with these exceptions: at the blessing and procession of palms on the second Sunday of Passiontide; in the Mass either of the Chrism or of the Lord's Supper on Maundy Thursday; in the Liturgy of the Passion and Death of our Lord on Good Friday up to the Communion exclusive; and also in the Easter Vigil, by the deacon for the singing of the *Exsultet*, by the celebrant for the renewal of the baptismal promises;

(c) in the Ember Days of September;

(d) in vigils II and III class, outside the Season of Easter (*tempus paschale*).

129. Violet vestments are used in *votive Masses*:

(a) For the Propagation of the Faith;

(b) For the Protection of the Church;

(c) For the Unity of the Church;

(d) In Time of War;

(e) For Peace;

(f) In Time of Pestilence;

(g) For Remission of Sins;

(h) For Pilgrims and Travellers;

(i) For the Sick;

(l) For the Grace of a Happy Death;

(m) For any Special Need.

130. Violet vestments are also used:

(a) for the procession and Mass of the Greater and Lesser Litanies;

(b) for the blessing of the ashes;

(c) at the Communion in the Liturgy of the Passion and Death of our Lord on Good Friday;

(d) in the Masses of All Souls' Day, which are celebrated during the time of Exposition of the Blessed Sacrament for the Forty Hours' Prayer.

131. *Rose-colour vestments* may be used on the third Sunday of Advent and on the fourth Sunday of Lent, but only in the Office and Mass of the Sunday.

F) Black Vestments

132. Black vestments are used:

(a) in the Liturgy of the Passion and Death of Our Lord on Good Friday up to the Communion exclusive;

(b) in Offices and Masses of the Dead, except the case mentioned above in n. 130d.

CHAPTER 19

THE USE AND CHOICE OF VESTMENTS

133. At Mass, the priest celebrant always wears a chasuble (*planeta seu casula*).

134. Bishops, and others who enjoy the use of pontificals, wear the chasuble over the dalmatic and tunicle when they celebrate solemnly.

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

(a) for the consecration of a bishop;

(b) for the conferring of sacred orders;

(c) for the blessing of an abbot;

(d) for the blessing of an abbess;

(e) for the blessing and consecration of virgins;

(f) for the consecration of a church or altar.

However, the bishop and others mentioned above may, for a reasonable cause, dispense with the tunicle and dalmatic under the chasuble.

135. A cope is used:

(a) at the Office of lauds and vespers, when they are said solemnly;

(b) for blessings which take place at the altar;

(c) in processions;

(d) for the absolution over a body or catafalque;

(e) by the assistant priest at a Pontifical Mass;

(f) at the 'solemn prayers' in the Liturgy of the passion and death of our Lord on Good Friday.

(g) at the Easter Vigil.

136. When the celebrant is wearing a cope, he never uses a maniple; and if no cope is available, the priest wears an alb and stole, without chasuble and maniple, for blessings which are given at the altar.

137. The dalmatic and tunicle are worn by deacon and subdeacon respectively, when they assist the priest:

(a) at Mass;

(b) at blessings at the altar;

(c) in processions.

However, when the priest celebrant is not wearing a cope, the ministers do not wear dalmatic and tunicle.

Folded chasubles and broad stoles are no longer used.

PART TWO

GENERAL RUBRICS OF THE ROMAN
BREVIARY

CHAPTER 1

GENERAL RULES

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 the *Great Hours*; Prime, Terce, Sext, None and Compline are called the *Little Hours*. Compline is often treated separately by the rubrics.

139. The obligation to recite the Divine Office includes the whole daily round of Canonical Hours..

140. The Divine Office is discharged either *in choir*, or *in common*, or *alone*.

It is said *in choir*, if it is discharged by a community bound to choir by ecclesiastical law; *in common*, if this is done by a community not bound to choir.

141. The rules which follow apply both to the discharge of the Divine Office *in choir* or *in common* (even though it is done only by two or three individuals), and to its discharge *alone*, unless the contrary is expressly stated.

CHAPTER 2

THE TIMES FOR SAYING THE CANONICAL
HOURS

142. The Canonical Hours of the Divine Office are arranged, of their nature, to sanctify the different hours of the natural day. Accordingly, it is conducive to the genuine sanctification of the day and to the recitation of the Hours with spiritual profit, if they are discharged at the times which closely correspond to the true time of each of the Canonical Hours.

143. However, to satisfy the obligation of reciting the Divine

Office, it suffices that all the Canonical Hours be said within the space of twenty-four hours.

144. *Matins*, for a just reason, may be anticipated in the afternoon of the preceding day, but not before 2 p.m.

145. *Lauds*, since they are morning prayer, are said first thing in the morning *in choir* and *in common*; and it is appropriate to keep to this also in reciting them *alone*.

146. *Vespers*, even during Lent and Passiontide, are said in the afternoon *in choir* and *in common*; and it is appropriate to keep to this also in reciting them *alone*.

147. The most suitable time for reciting *Compline*, by all who are bound to the recitation of the Divine Office, and especially in religious communities, is as the last prayer at the end of the day, even when, for a just reason, matins of the following day have been already anticipated.

In these circumstances, the *Pater noster*, otherwise to be said after the verse *Adiutorium nostrum*, is omitted and in its place, *in choir* and *in common*, the examination of conscience is made for a reasonable space of time; the *Confiteor* and the rest are then said as usual; it is appropriate to keep to this also when reciting it *alone*.

CHAPTER 3

THE CALENDAR TO BE USED IN RECITING THE
DIVINE OFFICE

148. The Divine Office must be discharged according to the proper calendar, or, when there is no proper calendar, according to the calendar of the universal Church, as indicated in the following paragraphs.

149. *Prebendaries* are bound to follow the calendar of their own church (n. 53b).

150. *The diocesan clergy* must follow the calendar of the church or oratory to which they are permanently (*stabiliter*) attached (n. 53b); if they are not permanently attached to any church or oratory, or if they are living outside their diocese for a long period, they must follow the calendar of their diocese, together with the

local feasts of the place where they have a domicile (n. 44), or the local calendar of the place where they are living.

151. *Religious* of both sexes *bound to choir* are to keep the calendar of their own house (n. 56b), or the calendar of the house in which they are actually staying, when they are present in choir in another house of the Order.

152. *Religious* having a proper calendar, but *not bound to choir*, are to keep the calendar of their own house (n. 56b), or the calendar of the house in which they are actually staying, when they recite the Office in common in another house of their Congregation or Institute.

153. *Religious who do not have a proper calendar* keep the calendar of their own church (n. 53b), but with the addition of feasts proper and by indult (n. 46).

154. In seminaries and diocesan colleges of clerics entrusted to religious, the local calendar must be used for the discharge of the Divine Office in common, either by the clerics, or by the religious who recite the Office in common with the clerics (n. 53a), with the addition of the feasts of the seminary or college church (n. 45), and, moreover, with the right to add the feasts of the Titular and Saint-Founder of the religious to whom the government of the seminary has been entrusted.

155. In seminaries and colleges of clerics which are interdiocesan, regional, national and international, the calendar of the universal Church must be used in the discharge of the Divine Office in common, with the addition of the feasts of the principal Patron of the nation, the ecclesiastical or civil province or region, the diocese, the town or city, the anniversary of the Dedication of the cathedral of the diocese, and the other feasts, if any, actually observed as holydays, together with the feasts of the seminary or college church (n. 45).

If the government of these seminaries has been entrusted to religious, the calendar of the universal Church must be used even by the religious who discharge their Office with the clerics in common, but with the right to add the feasts of the Titular of the Order or Congregation, and also of the Saint-Founder of the religious to whom the government of the seminary has been entrusted.

156. In interprovincial, national and international colleges and houses of religious, the proper calendar of the whole Order or Congregation must be used in the discharge of the Divine Office in choir or in common (n. 55), with the addition of only the feasts of the proper church (n. 45) and also the feasts mentioned in n. 57.

157. However, any diocesan cleric, or any religious of either sex who is bound to the Divine Office by any title, and who takes part in the Office *in choir* or *in common* according to a calendar or rite other than their own, satisfies in this way their obligation in respect of that part of the Office.

Likewise, anyone who takes part in the votive vespers of some external solemnity satisfies his obligation in respect of this part of the Office, provided that the said vespers are celebrated fully and according to the rubrics.

CHAPTER 4

ARRANGING THE DIVINE OFFICE

A) *Arranging the Divine Office in general*

158. The extent of the Divine Office for each liturgical day was described above in paragraphs 13, 27, 34, 37.

159. The quality of the Divine Office to be recited, and the method for selecting the individual parts of the Hours, according to the variety of liturgical days, will be described below nn. 165-177.

160. The order for the recitation of the individual Hours is found in the ordinarium of the Divine Office.

161. *Matins of three nocturns*, i.e., *nine psalms and nine lessons* belong to:

- (a) feasts I and II class;
- (b) ferias of the Triduum sacrum;
- (c) Octave-day of Christmas;
- (d) All Souls' Day.

162. *Matins of one nocturn of nine psalms and three lessons* belong to:

- (a) all Sundays, except Easter Sunday and Whit Sunday;
- (b) all ferias, except the ferias of the Triduum sacrum;
- (c) all vigils;
- (d) feasts III class;
- (e) days within the octave of Christmas;
- (f) Saturday Office of our Lady.

163. *Matins of one nocturn of three psalms and three lessons* belong to Easter Sunday and Whit Sunday, and the days within their octaves.

164. Feasts which have no I vespers, and for some reason acquire them according to the rubrics, take everything from II vespers, with the exception only of those things that may be set down as proper to I vespers.

B) *The Sunday Office*

165. A *Sunday office* belongs to Sundays on which no feast occurs that may take precedence over the Sunday itself.

However, a special arrangement of the Office is found on:

- (a) Easter Sunday and Whit Sunday;
- (b) Sunday within the octave of Christmas.

166. A *Sunday office* is arranged in this way:

(a) *At I Vespers*: everything as in the ordinarium and psalter of the preceding Saturday, except what is assigned as proper.

(b) *Compline* following is of Saturday.

(c) *At Matins*: invitatory and hymn as in the ordinarium or psalter; antiphons, psalms and verse of the single nocturn as in the psalter for Sunday; absolution *Exaudi*, blessings *Ille nos, Divinum auxilium, Per evangelica dicta*; first and second lessons, with their responsories, from the Scripture occurring (n. 220a); third lesson from the homily on the Gospel of the day (n. 220b); hymn *Te Deum*, which is omitted on Sundays of Advent, and from Septuagesima Sunday to II Sunday of Passiontide; and on these days a third responsory is said.

(d) *At Lauds*: antiphons, unless proper ones assigned, from the psalter; psalms from the psalter for Sunday, from I or II set according to different seasons (n. 197); little chapter, hymn and

verse as in the ordinarium or psalter or Proper of the Season; the rest as in the Proper of the Season.

(e) *At Prime*: antiphon, if not proper, and psalms from the psalter for Sunday; little chapter and the rest as in the ordinarium; short lesson according to the season.

(f) *At Terce, Sext and None*: everything as in the ordinarium and psalter, except what is assigned as proper.

(g) *At II Vespers*: everything as in the ordinarium and psalter, except what is assigned as proper.

(h) *Compline* of Sunday.

C) *The Festive Office*

167. A *festive office* belongs to feasts I class, and is arranged in this way:

(a) *At I Vespers*: everything from the Proper or Common.

(b) *Compline* following of Sunday.

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

(d) *At Lauds*: everything from the Proper or Common, with psalms of Sunday, first set.

(e) *At Prime*: antiphon—first of lauds; psalms 53, 118¹ and 118²; little chapter and the rest as in the ordinarium; short lesson according to the season.

(f) *At Terce, Sext and None*: antiphons—second, third and fifth of lauds in order; psalms of Sunday; the rest from the Proper or Common.

(g) *At II Vespers*: everything from the Proper or Common.

(h) *Compline* of Sunday.

D) *The Semi-Festive Office*

168. A *semi-festive office* belongs to feasts II class, and is arranged in this way:

(a) *At Matins, Lauds and Vespers*: everything as in a festive office.

(b) *At Prime*: antiphon and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; short lesson according to the season.

(c) *At Terce, Sext and None*: antiphons and psalms from

the psalter for the current weekday; the rest of the feast, as in the Proper or Common.

(d) *Compline*: of Sunday.

E) *The Ordinary Office*

169. *An ordinary office* belongs to feasts III class and also the Saturday Office of our Lady; it is arranged in this way:

(a) *At Matins*: invitatory and hymn from the Proper or Common; antiphons, psalms and verse of the nocturn from the psalter for the current weekday, unless they are assigned as proper or from the Common (n. 177); first and second lessons, with their responsories, from Scripture, as indicated in 221a; third lesson of the feast (n. 221b); hymn *Te Deum* is said.

(b) *At Lauds and Vespers*: antiphons and psalms as in the psalter for the current weekday, unless they are assigned as proper or from the Common (n. 177); the rest as in the Proper or Common.

(c) *At Prime*: antiphon and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; short lesson according to the season.

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

(e) *Compline* of the current weekday.

F) *The Ferial Office*

170. *A ferial office* belongs to all ferias and vigils, except:

(a) The Triduum sacrum;

(b) vigil of Christmas.

171. *A ferial office* is arranged in this way:

(a) *At Matins*: invitatory and hymn from the psalter or ordinarium, according to the different seasons; antiphons, psalms and verse of the single nocturn from the psalter for the current weekday; *on ferias*, the three lessons are from the Scripture occurring or from the homily on the Gospel of the day with its responsories; *on vigils*, the three lessons are proper from the homily with the responsories for the current weekday.

The hymn *Te Deum* is said only on ferias during the Seasons

of Christmas and Easter (*tempus natalicium et paschale*); at other times a third responsory is said.

(b) *At Lauds and Vespers*: everything as in the psalter for the current weekday, and in the ordinarium according to the different seasons, with the exception of what is assigned as proper. On ferias, a proper prayer is used if there is one, otherwise the prayer of the preceding Sunday, unless another is appointed; but on vigils the proper prayer is said.

(c) *At Prime*: antiphon, unless a proper one is assigned, and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium; the short lesson according to the season.

(d) *At Terce, Sext and None*: antiphon, unless a proper one is assigned, and psalms from the psalter for the current weekday; little chapter and the rest as in the ordinarium according to the different seasons; prayer as at lauds.

(e) *Compline* of the current weekday.

(G) *Some Special Matters in Arranging the Divine Office*

172. *On Easter Sunday and Whit Sunday*, and on the days during their octaves, at the Little Hours the psalms for Sunday are said, but at prime as on feasts, namely psalms 53, 118¹ and 118².

173. *During the Triduum sacrum, on the vigil of Christmas and in Offices of the Dead*, the Office is arranged according to the special rubrics which are found in those places in the Breviary.

174. *On feasts of the Lord II class*, which fall on Septuagesima, Sexagesima or Quinquagesima Sunday, the antiphons at the Little Hours are taken from lauds as in the festive office, but at prime the psalms for Sunday are retained, i.e., psalm 117, 118¹ and 118².

175. *On days within the octave of Christmas* free from feasts of Saints, the Office is arranged in this way:

(a) *Matins* have nine psalms and three lessons. The invitatory, hymn, antiphons and psalms are said as on the feast of Christmas; the verse, as in the third nocturn of the feast; but the three lessons are from the Scripture occurring with their responsories, as indicated on each day.

(b) *At Lauds*: everything as in the feast of Christmas.

(c) *At the Little Hours* the antiphons and psalms are said from the current day in the psalter; the rest as on the feast of Christmas.

(d) *At Vespers*, except on 31st December, antiphons and psalms are taken from II vespers of Christmas; but from the little chapter the Office is of the octave, as on the feast, unless it has to be of the following Sunday or of a following feast I class.

(e) *Compline* of Sunday.

176. *On the Sunday within the octave of Christmas*, the Office is arranged in the same way as on other days within the octave (n. 175), while retaining whatever is proper.

Concerning the lessons at matins, the following are to be observed:

(a) if the Sunday falls on 26th, 27th or 28th December, the first and second lessons, with their responsories, are taken from the first nocturn of Christmas Day, in the way indicated in n. 221; the third is from the homily on the Gospel of the day (n. 220b);

(b) if it falls on other days, the first and second lessons are said from the Scripture occurring, and the third from the homily on the Gospel of the day, as in a Sunday office (n. 220).

177. On feasts III class, both universal and particular, which have for some Hours either proper antiphons and psalms from the Common, or proper antiphons and psalms especially assigned, the special rubrics which occur in these places in the Breviary are to be observed.

CHAPTER 5

THE PARTS OF THE OFFICE

A) *The Beginning and End of the Hours*

178. The Canonical Hours, whether *in choir*, or *in common*, or *alone*, begin absolutely in this way:

(a) *Matins* with the verse *Domine, labia mea aperies*;

(b) *Lauds, the Little Hours and Vespers* with the verse *Deus, in adiutorium meum intende*;

(c) *Compline* with the verse *Iube, domne. (Domine), benedicere*.

179. Likewise, the Canonical Hours, whether *in choir*, or *in common*, or *alone*, conclude in this way:

(a) *Matins* (if separated from lauds), *Lauds, Terce, Sext, None and Vespers* with the verse *Fidelium animae*;

(b) *Prime* with the blessing *Dominus nos benedicat*;

(c) *Compline* with the blessing *Benedicat et custodiat*.

180. In the Offices of the Triduum sacrum and of the Dead, the Hours are begun and concluded as indicated in the Breviary. Likewise, matins on the feast of the Epiphany begins in a special way.

B) *The Conclusion of the Office*

181. The daily round of the Divine Office finishes after compline with the antiphon of our Lady along with its verse and prayer, and with the verse *Divinum auxilium*, except in the Offices of the Triduum sacrum and of the Dead.

C) *The Invitatory*

182. The Invitatory and psalm 94, *Venite, exsultemus*, are said at the beginning of matins in every Office, in the way described in the ordinarium, except in the Offices of the Triduum sacrum, and the feast of the Epiphany.

183. At the end of the invitatory, during the Season of Easter (*tempus paschale*), *Alleluia* is added, unless it is already there.

184. The rule for selecting the invitatory according to the different liturgical days is given above, where the arrangement of the Office is treated (nn. 165-177).

D) *The Hymns*

185. The hymns are said at each Hour, in the place indicated in the ordinarium. They are omitted at matins of the Epiphany, from matins on Maundy Thursday to none on Easter Saturday, and in the Office of the Dead.

186. At the Little Hours and at compline the hymns set down in

the ordinarium for those Hours are always said, except at Terce on the feast of Pentecost and during the octave.

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

188. Each hymn is always said with the conclusion which it has in the Breviary. Any change in the conclusion by reason of the feast or season is forbidden.

189. A commemorated Office never introduces a proper doxology at the end of the hymns of the day's Office.

E) The Antiphons

190. Antiphons are said at all Hours before and after the psalms and canticles, one or several being said according to the different offices and Hours, as indicated in their places. But they are omitted at the Little Hours and at compline during the Triduum sacrum, on Easter Sunday and during the octave, and in the Office of the Dead on 2nd November.

191. The whole antiphon is always said before and after the psalms and canticles, at all the Hours, Great and Little.

The asterisk, which is marked after the first words of the antiphon, indicates that the intonation is carried to that point.

192. Proper antiphons assigned to certain Hours are not transferred, but omitted, if they cannot be said.

193. The antiphon to the *Magnificat* at I vespers on the first Sunday of the months of August, September, October and November is that which is given in the Breviary before the first Sunday of each month, and which corresponds to the book of Sacred Scripture to be read on the Sunday.

194. At Friday vespers during the Season of Easter (*tempus paschale*), the antiphon to the *Magnificat* of II vespers of the preceding Sunday is used as antiphon to the *Magnificat*.

195. During the Season of Easter, *Alleluia* is added to each antiphon, unless it is already there. But from Septuagesima to Holy Saturday, if *Alleluia* happens to occur in the antiphon, it is omitted.

F) The Psalms and Canticles

196. The psalms at the individual Hours are selected in keeping with the rules for arranging the Office of the different liturgical days (nn. 165-177).

197. For matins of Wednesday and for lauds of each day of the week, a double set of psalms is given in the psalter.

The alternate set of psalms is used:

(a) on Sundays of Septuagesima, Lent and Passiontide;

(b) on all ferias of Advent, Septuagesima, Lent, Passiontide, Ember Days in September, and on vigils II and III class outside the Season of Easter.

On other days, the first set of psalms is used.

198. When the psalm or canticle begins with the same words occurring in the antiphon, these words are omitted, and the psalm or canticle begins from the word before which the antiphon ended, provided that *Alleluia* has not to be added to the antiphon.

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

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

201. At the end of psalms and canticles, with the exception of the canticle *Benedicite*, the *Gloria Patri* is said, but this is omitted during the Triduum sacrum.

However, in the Office of the Dead, in place of the verse *Gloria Patri* the verse *Requiem aeternam* is said, as indicated in its place.

202. The asterisk in the verses of the psalms and canticles indicates that a pause must be made in the singing or recitation *in choir* and *in common*.

G) The Athanasian Creed

203. The Athanasian Creed is said only on the feast of the Blessed Trinity, at prime, after the psalms and before repeating the antiphon.

H) The Verses

204. The verses are said at matins, after the antiphon of the last

psalm of each nocturn has been repeated. But at lauds and vespers the verse is said after the hymn; at the Little Hours and at compline it is said after the short responsory.

205. During the Triduum sacrum, the verse is said only in each nocturn and at lauds; on Easter Sunday and during the octave in the single nocturn; in the Office of the Dead in each nocturn, at lauds and vespers, as indicated in those places.

206. During the Season of Easter (*tempus paschale*) *Alleluia* is added to the verses, unless it is already there; the verses found in the ordinarium without *Alleluia* are excepted.

207. The rule for selecting the verse, according to the different offices and Hours, is given above, where the arranging of the Divine Office is treated (nn. 165-177).

(I) *The Absolutions and Blessings before the Lessons*

208. The absolution and blessings are said at matins before the lessons of each nocturn, as indicated in the ordinarium. They are omitted in the Offices of the Triduum sacrum and of the Dead.

209. For matins of the Saturday Office of our Lady proper absolution and blessings are given; likewise, there are proper blessings for the third nocturn of matins on Christmas Day.

210. The blessings before the short lesson at prime and compline are proper and unchangeable.

L) *The Lessons at Matins*

I. The Lessons in General

211. Three lessons are said at the end of each nocturn. Accordingly, offices with three nocturns have nine lessons; and offices with one nocturn, three.

212. The term 'Scripture occurring' means the Scriptural lessons assigned for the first or single nocturn, and arranged in a definite order for the individual days in the Proper of the Season.

213. If the lessons of the Scripture occurring cannot be said on the appointed day, they are omitted, even in the case of the *initia* of the books, with the exception of the *initium* of the first epistle

to the Corinthians, which is read on the preceding Saturday when the I Sunday after Epiphany falls on 13th January.

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

215. The Scriptural lessons are read with the title of the sacred book from which they are taken, unless the contrary is expressly indicated; likewise, lessons from a sermon or treatise or pontifical document are read with the title and name of the author; similarly, the lessons from the homily on the Gospel of the Day are prefaced by the name of the author.

216. At the end of each lesson is said *Tu autem, Domine, miserere nobis*, to which the reply is made *Deo gratias*. This conclusion is omitted in the Offices of the Triduum sacrum and of the Dead.

II. The Lessons of an Office of Three Nocturns

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

(a) *in a festive or semi-festive office*, they are proper or especially appointed or from the Common;

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

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

(a) *in a festive or semi-festive office*, the life of the Saint, or from a sermon or treatise appointed for the day, as in the Proper or Common;

But if only one or two lessons are proper or appointed, the third is taken from the lessons of the Common.

(b) *in the Offices of the Triduum sacrum*, from the sermon appointed for the day.

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

(a) *in a festive or semi-festive office*, from the homily on the Gospel of the day;

(b) *in the Offices of the Triduum sacrum*, from the epistles of St. Paul the Apostle, as in the Proper.

III. The Lessons of an Office of One Nocturn

220. In a Sunday office this is the order of the three lessons:

(a) the first and second lessons are said from the Scripture occurring, as in the Proper.

However, the first lesson from Sacred Scripture is that which is now marked in the Breviary as the first; but the second is made up of the second and third joined together, the intervening responsory being omitted.

(b) the third lesson is said from the homily on the Gospel of the day; and the lesson which is now set down in the Breviary as the first of the third nocturn is used.

221. In an ordinary office, this is the order of the three lessons:

(a) the first and second lessons are said from Scripture; and ordinarily from the Scripture occurring, unless proper or especially appointed lessons are given.

However, the first lesson from Sacred Scripture is that which is marked in the Breviary as the first; but the second is made up of the second and third joined together, the intervening responsory being omitted.

(b) the third lesson is of the feast, namely the proper one formerly called the 'contracted' lesson; in the absence of this, the proper lessons (formerly of the second nocturn) are said joined together. But if the feast has no proper lessons, the fourth of the Common is used as the third lesson.

222. In a ferial office, this is the order of the three lessons:

(a) if it is an Office of a vigil or feria with a homily, the three lessons are said from the homily on the Gospel of the day;

(b) if it is an Office of a feria without a homily, the three lessons of the Scripture occurring are read, as given in the Breviary.

IV. Some Special Matters about the Lessons

223. The lessons of the Office of the Dead are arranged in a special way, as indicated in their place.

224. During the octaves of Easter and Pentecost the three lessons are said from the homily on the Gospel of the day.

225. The lessons assigned to the Sundays and weekdays after

the Epiphany which cannot be placed, because of occurrence of Septuagesima Sunday, are omitted completely in that year. The same applies to the lessons of the Sundays after Pentecost, and the lessons for the weekdays after them, which are impeded by the occurrence of the first Sunday of August; also the lessons of the months of August, September, October and November, which are impeded by the occurrence of the first Sunday of the following month or the first Sunday of Advent, are omitted.

M) The Responsories after the Lessons at Matins

I. The Responsories in General

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

227. Responsories are so linked to the lessons, that they must be selected by the same rule as the lessons, unless the contrary is expressly stated.

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

229. During the Season of Easter (*tempus paschale*), *Alleluia* is added to the end of each responsory, before the verse, unless it is already there; *Alleluia* is never added after the verse.

230. At the end of the last responsory of each nocturn, after the last part of the responsory has been repeated, the *Gloria Patri* is said, and then the last part of the responsory is repeated, unless the contrary is noted.

However, in the Office of Passiontide, the *Gloria Patri* is omitted in the last responsory of each nocturn, and in place of it the whole responsory is repeated from the beginning to the verse exclusive.

In the Office of the Dead, the *Requiem aeternam* is said in place of the *Gloria Patri*, in the last responsory of each nocturn.

231. The peculiarities that may occur in saying the responsories are indicated in their places.

II. The Responsories in Offices of Three Nocturns

232. The responsories of *three nocturns* are arranged by this rule:

(a) in a festive and semi-festive office, they are proper or from the Common;

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

III. The Responsories in Offices of One Nocturn.

233. In a Sunday office, the responsories are arranged in this way:

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

(b) the second is the responsory 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, if a third responsory must be said;

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

234. In an ordinary office with lessons from the Scripture occurring, the responsories are arranged in this way:

(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 proper or especially appointed lessons from Scripture, the responsories are proper or from the Common, in the same order as above (n. 234).

236. In a ferial office, either of a feria or a vigil, the responsories of the current weekday are said, as found in the Proper of the Season.

N) The Hymn *Te Deum*

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

(a) on Low Sunday, on Whit Sunday, and at matins on Easter Sunday when recited by those who were not present at the Easter Vigil;

(b) on Sundays II class, except Septuagesima, Sexagesima and Quinquagesima Sundays;

(c) on all feasts;

(d) during the octaves of Christmas, Easter and Pentecost;

(e) in a ferial office of the Seasons of Christmas and Easter;

(f) on the vigils of the Ascension and Pentecost;

(g) in the Saturday Office of our Lady.

238. The hymn *Te Deum* is omitted:

(a) in offices of the season from I Sunday of Advent to the vigil of Christmas inclusive; and from Septuagesima Sunday to Holy Saturday inclusive;

(b) on vigils II and III class, except the vigil of our Lord's Ascension;

(c) on all ferias 'per annum';

(d) in the Office of the Dead.

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

(O) *The Little Chapters and the Short Lesson at Prime*

240. The little chapter is said at all the Hours, except matins, after the psalms and their antiphons; but at compline after the hymn. It is omitted from lauds on Maundy Thursday to none on Easter Saturday, and in the Office of the Dead.

241. At prime the little chapter is always *Regi saeculorum*; and at compline *Tu autem in nobis*. At the other Hours it is taken from the ordinarium, or psalter, or Proper, or Common, according to the different offices (nn. 165-177).

242. The short lesson at prime is always said according to the season, as in the ordinarium.

P) *The Short Responsories at the Little Hours*

243. The short responsories are said at the Little Hours and at compline after the little chapter; but they are omitted from Maundy Thursday to none of Easter Saturday, and in the Office of the Dead.

244. At prime, in the responsory *Christe, Fili Dei vivi*, the verse *Qui sedes* is changed in those Offices and seasons of the year for which a proper verse is assigned; however, the proper verse of a commemorated feast is never said.

The short responsory of compline is never changed. At terse, sext and none the short responsories are taken from the same place as the little chapters.

245. The manner in which the short responsories must be said,

either during or outside the Season of Easter (*tempus paschale*), or in a ferial office in Passiontide, is indicated in the ordinarium. Outside the Season of Easter, even though on some feasts a double *Alleluia* must be added at the end of the short responsory, before the verse, at terce, sext and none, it is not to be likewise added at prime and compline.

Q) *The Prayers*

246. The prayer is said at the end of each Hour, at the place indicated in the ordinarium. Matins are excepted, when they are recited together with lauds.

247. The prayer is preceded, *in choir or in common*, by *Dominus vobiscum* to which is replied *Et cum spiritu tuo*. When the Office is recited *alone*, and by those who are not ordained deacons, *Domine, exaudi orationem meam*, and the reply *Et clamor meus ad te veniat* are said, unless they have been said already. *Oremus* is then said, and the prayer is added.

Hence in reciting the Office *alone*, *Domine, exaudi orationem meam* is always said instead of *Dominus vobiscum*, as above.

248. At prime and compline, the prayer is never changed, except in the Office of All Souls' Day, and during the Triduum sacrum at prime. At the other Hours, the prayer given at lauds is used; however, there is a proper prayer at vespers on the ferias of Lent and Passiontide.

249. The prayer of the Office of the day is always said with its own conclusion, with due respect for the prescriptions of n. 110a. But the prayers, which belong to commemorations, are concluded with the last one only; nevertheless, *Oremus* is said before each prayer.

R) *Commemorations*

250. Commemorations are made in accordance with the rules given in the general rubrics, nn. 106-114.

251. Commemorations are placed after the prayer of the Office of the day; and they are made by using the antiphon which is given for the *Benedictus* and *Magnificat* respectively in the commemorated Office, the verse which precedes it and the prayer, with due respect for the prescription of n. 110c.

252. To commemorate the Office of a Sunday, a feria and the vigil of the Ascension, the antiphon and verse are taken from the Proper of the Season, the psalter or the ordinarium, but the prayer from the Proper of the Season. To commemorate the octave of Christmas or the Office of Saints, the antiphon, verse and prayer are taken from the Proper or Common. Lastly, to commemorate a vigil II and III class, the antiphon and verse are taken from the psalter, but the prayer from the Proper.

253. In making commemorations, the following are to be observed:

(a) the same antiphon is never repeated twice in the same Hour;

(b) the same words are never used for antiphon and verse in the same commemoration.

254. If only one commemoration must be made at lauds, and the antiphon and verse must be taken from the same Common used for the Office of the day, for the commemoration the antiphon and verse are taken from I vespers.

255. If two commemorations must be made at lauds, and the antiphon and verse must be taken from the same Common:

(a) for the first commemoration, the antiphon and verse are taken from lauds;

(b) for the second, the antiphon and verse are from I vespers.

256. If two commemorations must be made at lauds, and the antiphon and verse must be taken from the same Common used for the Office of the day:

(a) for the first commemoration, the antiphon and verse are taken from I vespers;

(b) for the second, the antiphon and verse are from II vespers.

257. Concerning the rules of nn. 253-256, it is to be noted:

(a) if the antiphon is the same at I and II vespers, for the second commemoration the antiphon is taken from lauds, or as a last resort the first antiphon of the third nocturn;

(b) at the same Hour, the text of the antiphon can be used as the verse for another commemoration to be taken from the same Common;

(c) the antiphon *Euge, serve bone*, given at lauds in the Common of a Confessor Bishop, is considered to be identical with the like antiphon given at lauds in the Common of a Confessor not a Bishop.

258. Likewise, if the prayer of the feast of which the Office is being celebrated is the same as that of a commemoration, the prayer of the commemoration is changed for another of the same or a similar Common.

259. Proper antiphons and verses, which cannot be used as a commemoration at a particular Hour, are omitted, not transferred.

S) The Preces

260. *Preces* are said only in offices of the season, and:

(a) at lauds and vespers of Wednesday and Friday of Advent, Lent and Passiontide;

(b) at lauds and vespers on Ember Wednesday and Friday in September;

(c) at lauds on Ember Saturdays, except Saturday within the octave of Pentecost.

CHAPTER 6

THE RULES FOR MAKING THE SIGN OF THE CROSS, FOR STANDING, KNEELING AND SITTING DURING THE RECITATION OF THE DIVINE OFFICE

261. What is said here of making the sign of the cross, and of bodily posture during the recitation of the Divine Office applies to recitation *in choir* and *in common*; but it is fitting that those who recite the Divine Office *alone* should conform to the rules for the making of the sign of the cross.

262. The special rules which concern the hebdomadarius and chanters are found in books on ceremonies; accordingly, only those things which apply generally to the 'choir' are noted here.

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

(a) at the beginning of all the Hours, when *Deus, in adiutorium* is said;

(b) at the verse *Adiutorium nostrum*;

(c) at the absolution *Indulgentiam* 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 compline;

(f) at the verse *Divinum auxilium*, at the end of the Divine Office.

264. The sign of the cross is made on the lips at the beginning of matins, at the words *Domine, labia mea aperies*.

265. The sign of the cross is made on the breast at the words *Converte nos* 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 gospel canticles are being said;

(c) also at matins at the invitatory with its psalm, and from the end of the last antiphon of each nocturn to the first blessing before the lessons inclusive; and while the text of the Gospel is being read before the homily;

(d) at lauds and vespers from after the antiphon following the last psalm to the end, unless it is necessary to kneel for the *preces* or the prayer, according to the rubrics.

(e) at prime, from after the antiphon to the end, except for the reading of the Martyrology, unless it is necessary to kneel for the prayers;

(f) at *terce, sext* and *none*, from after the antiphon to the end, unless it is necessary to kneel for the prayer;

(g) at compline, from after the antiphon following the psalms to the end, unless it is necessary to kneel for the prayer;

(h) at the intonation of the antiphons in sung matins, lauds and vespers, according to custom;

(i) at the final antiphon of our Lady after compline, on Saturday and Sunday, even if the Office has not been of the Sunday, and throughout the Season of Easter.

267. All kneel:

(a) at the words *Venite, adoremus et procedamus*, &c., in the psalm *Venite, exsultemus*, at the beginning of matins;

(b) at the verse *Te ergo quaesumus* in the hymn *Te Deum*;

(c) at the *preces*, when they must be said;

(d) in a ferial office during Advent, Lent and Passiontide, also on Ember Days of September, and on vigils II and III class, except the vigil of the Ascension, at all the Hours for the prayer and the commemorations that may follow; however, the hebdomadarius stands;

(e) for the final antiphon of our Lady, after compline, except on Saturday and Sunday and throughout the Season of Easter; however, the hebdomadarius stands while saying the prayer;

(f) in certain other special circumstances, as noted in their place.

268. All sit:

(a) at every Hour, after the first verse of the initial psalm has been commenced until the antiphon of the last psalm has been repeated;

(b) for 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 otherwise stated.

GENERAL RUBRICS OF THE ROMAN MISSAL

CHAPTER I

GENERAL PRINCIPLES AND RULES

269. The 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 the Church. The expression 'Private Masses' is, therefore, to be avoided.

270. The Mass and the Divine Office together form the heart of the whole of Christian worship, and so the Mass should normally (*per se*) conform to the Office of the day.

There are, however, also Masses outside the order of the Office, namely votive Masses and Masses of the Dead.

271. Masses are of two kinds: *sung Masses (in cantu)* and *low Masses (Missa lecta)*.

A Mass is called a *sung Mass*, when the celebrant actually sings those parts which the rubrics require to be sung; otherwise, it is called a *low Mass*.

Moreover, a *sung Mass*, when celebrated with the assistance of sacred ministers, is called a *solemn* or *High Mass (Missa solemnis)*; when celebrated without sacred ministers, it is called a *Missa cantata*.

Finally, a solemn Mass celebrated by a bishop, or by others having faculties, with the ceremonies laid down in the liturgical books, is called a *Pontifical Mass*.

272. The Mass of its very nature requires that all present should participate in It, in the manner proper to each one.

The various ways in which the faithful can actively participate in the holy Sacrifice of the Mass should be so arranged that all danger of abuse is removed, and that the principal end of their participation is secured, namely a more complete worship of God and edification of the faithful.

The active participation of the faithful was dealt with in

greater detail in the *Instruction on Sacred Music and Liturgy*, promulgated on 3rd September, 1958.

273. The following rubrics apply both to sung Masses and to low Masses, unless the contrary is expressly stated.

CHAPTER 2

THE CALENDAR TO BE USED IN THE CELEBRATION OF MASS

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

275. *In a church or public oratory* every priest, whether he be diocesan or religious, is bound to celebrate according to the calendar of the particular church or public oratory.

This same rule is to be followed *in the principal semi-public oratory* of a seminary, religious house, college, hospital, prison and such like.

276. *In secondary oratories* of a seminary, religious house, college, hospital, prison and such like, a priest is at liberty to follow the calendar of the oratory or his own.

277. *In private oratories*, and when he celebrates on a portable altar outside a sacred place, a priest is at liberty to follow either the calendar of the place (n. 53a) or his own.

278. On the feast day of the principal Patron of a nation, or of a region or province whether ecclesiastical or civil, or of a diocese, town or city, as well as the anniversary of the Dedication of the Cathedral, and on other days that are actually observed as holydays if there be any such, each priest must celebrate the Mass of the feast, even though otherwise he may follow his own calendar.

279. A permanent oratory *on a ship* is a public oratory; and the calendar of the Universal Church must be used in it. But when one celebrates outside such an oratory on a portable altar, then either the calendar of the Universal Church or one's own calendar may be used. The same may be done by anyone who lawfully celebrates when travelling by air, river or rail.

280. In seminaries and colleges of diocesan clergy entrusted to religious; and also in seminaries and colleges of clerics that are interdiocesan, regional, national and international and likewise entrusted to religious, the same calendar is to be used as prescribed for the recitation of the Divine Office in common (nn. 154-155).

281. In colleges and houses of religious that are interprovincial, national or international, the calendar proper to the whole Order or Congregation is to be used (n. 55), with the addition of the feasts mentioned in n. 57.

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

(a) in cathedral churches, even though they be entrusted to religious;

(b) in churches and oratories belonging to the diocesan clergy, even though they have attached a choir of religious, who connect with the church only through a grille;

(c) in churches and oratories of religious of both sexes who do not have their own proper calendar, but with those feasts added which are proper to them and by indult;

(d) in churches and oratories of religious which are entrusted to the diocesan clergy or have a choir of Canons attached; but not if the church or oratory is entrusted to some particular priest;

(e) in the church and principal oratory of a seminary even though it be entrusted to religious, saving the faculty to add the feasts mentioned in n. 154.

283. The calendar of religious, with the addition of the feasts mentioned in n. 57 and those proper to the church or oratory, must be followed:

(a) in the churches and principal oratories of religious who have their own proper calendar, even though they be parochial;

(b) in churches and oratories of the diocesan clergy which are entrusted to religious, or used by religious for the public recitation of the Divine Office, even though they be parochial; but not, however, if the church or oratory is entrusted to some one religious in particular;

(c) in churches and oratories of Tertiaries of both sexes, even if they only recite the Little Office of our Lady;

(d) in secondary oratories of a seminary entrusted to religious, if this oratory is used only by the religious.

284. A priest who celebrates in a church or oratory where a different rite prevails must follow the calendar of the church or oratory in respect of the feasts and their rank, the commemorations and the *oratio imperata*. In saying Mass he is to use the variable parts proper to that rite while retaining the ceremonies and ordinary of his own rite.

CHAPTER 3

THE CONVENTUAL MASS

285. The term Conventual Mass means the Mass which is celebrated daily in conjunction with the Divine Office by those who are bound to choir by the laws of the Church.

286. Only one conventual Mass must be said each day, and this must be in agreement with the Office said in choir, except on those days mentioned below nn. 289-294.

However, the obligation to celebrate other Masses in choir arising from pious foundations or other lawful reasons remains intact.

287. The conventual Mass is to be said after terce, unless the director of the community, for some grave reason, decides that it should be said after sext or none.

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

288. The conventual Mass should normally be a solemn Mass, or at least *missa cantata*. But where by particular laws or special indults a dispensation from the solemnity of Mass in choir has been granted, it is fitting that the members of the choir should take some direct liturgical part in the low conventual Mass by reciting at least the parts of the Ordinary of the Mass. Furthermore, the members of the choir are forbidden to continue the choral recitation of the canonical Hours during the conventual Mass.

289. On all ferias IV class, unless it is otherwise laid down, in

place of the conventual Mass conforming to the Office, one of the following may be said, with a commemoration of the occurring feria:

(a) either the Mass which corresponds to a commemoration occurring in the Office of the day;

(b) or the Mass of a Mystery, Saint or Beatus mentioned on that day in the Martyrology or its Appendix approved for respective churches;

(c) or one of the votive Masses which in the Missal are arranged through the week in place of the conventual Mass;

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

290. A *conventual Mass for deceased* priests, benefactors and others, except during the seasons of Christmas and Easter:

(a) *must be said* on the first feria IV class of each month, except November;

(b) *may be said* on the first feria IV class of each week.

The 'Daily' Mass with the prayer *Deus, veniae largitor* is to be said.

291. On the days of the Greater and Lesser Litanies, where there is a procession or other special public prayers, the conventual Mass must be that of the Rogations (nn. 346-347).

292. On the day of the Coronation of a Pope, and on the anniversaries of the Supreme Pontiff and of the Bishop of the diocese, in place of the conventual Mass, the Mass of the anniversary is said, in accordance with nn. 362-363, in Cathedrals and collegiate Churches.

293. On the anniversary of the death of the last Bishop, and also on the anniversary which is celebrated within the week following All Souls' Day for the souls of the deceased Bishops and Canons of the Cathedral, in the Cathedral itself the Mass of the anniversaries is said as the conventual Mass.

294. On the anniversaries of all the deceased members of any Chapter or Order or Congregation bound to choir, the Mass of the appropriate anniversary is said as the conventual Mass.

295. On All Souls' Day, the Mass which occupies the first place is to be used for the conventual Mass; and the members of the choir are bound to be present only at this Mass.

296. On Christmas Day, in choir two conventual Masses are to be said, one in the night, the other in the day.

297. When a bishop solemnly celebrates the Mass or assists at it, or when a Mass not conforming to the Office is said in choir because of some external solemnity, the members of the choir are bound to be present only at this Mass, even though it is not offered for the benefactors, always bearing in mind the obligation of another Mass being offered by the one on whom this duty devolves.

CHAPTER 4

MASS ON SUNDAYS AND FERIAS

298. All Sundays whether I or II class have their own proper Mass. But the Sundays after the Epiphany which are transferred to between XXIII and XXIV Sundays after Pentecost take the Entrance, Offertory and Communion antiphons as well as the Gradual and *Alleluia* with its verse from the XXIII Sunday after Pentecost, retaining their own proper prayers, Epistle and Gospel.

299. Likewise, all ferias of Lent and Passiontide as well as the Ember Days of Advent and September have their proper Mass. On the other ferias the Mass of the preceding Sunday is said, whence also the prayers are taken whenever the feria is to be commemorated unless the rubrics prescribe otherwise.

300. On Ember Saturdays and on 'Sitientes' Saturday, the Mass at which Holy Orders are conferred is to be the Mass of the Saturday, even though a feast I or II class falls on the same day.

CHAPTER 5

MASS ON FEASTS

301. By the Mass of a feast, *in its proper sense (sensu proprio)* is understood the Mass of a Mystery, Saint or Beatus which is celebrated according to the order of the Office.

302. *In the wider sense (sensu latiori)* the following are also said to be Masses of a feast:

(a) Mass of a feast III class impeded by a feast of the same rank;

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

(c) Mass of a Mystery, Saint or Beatus mentioned on that day in the Martyrology or its Appendix approved for respective churches.

303. Festive Masses as enumerated in the preceding paragraph enjoy all the liturgical rights, as if the feast were celebrated with a complete Office. However:

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

(b) the Mass of a commemoration occurring in the Office of the day, and the Mass of a Mystery, Saint or Beatus of which mention is made on that day in the Martyrology or the Appendix approved for respective churches, can be said only if a liturgical day IV class occurs.

304. Masses which are called festive Masses in the broader sense are forbidden in churches in which only one Mass is celebrated:

(a) whenever there is an obligation of a conventual Mass which cannot be fulfilled by another Priest, unless the Mass, according to n. 289 can be said as the conventual Mass.

(b) whenever on the days of the Litanies the Rogation Mass must be said according to the rubrics.

305. In choosing the text of a festive Mass apart from the conventual Mass, the following rules are to be observed:

(a) in the case of feasts which are found in the Proper of Saints, the Mass which is to be found on its own day in the Missal is to be said. However, in place of the Mass from the Common the priest celebrant may choose the proper Mass of the same feast, if there is one, in the section of Masses for certain Places (*pro aliquibus locis*).

(b) in the case of feasts which are not found in the Proper of Saints, the Mass of the Common is to be used. Whenever in the same Common several different Masses are given, the choice is made by the celebrant. In the case of each Common the Epistles and Gospels, which are found either in the Masses themselves or at the end of the Common, may be used in any Mass of the same Common.

VOTIVE MASSES

(A) *Votive Masses in General*

306. By the term Votive Mass is understood a Mass which is said outside the order of the Office or the commemorations of the day, or which is not that of a Mystery, or a Saint mentioned in the Martyrology of the day.

307. Votive Masses may be:

- (a) of the mysteries of the Lord;
- (b) of our Lady;
- (c) of the Angels;
- (d) of the Saints;
- (e) for various intentions.

308. As votive Masses of *mysteries of the Lord*, the following may be celebrated:

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

(b) in individual churches, in addition to the Masses just enumerated, all Masses of feasts of the Lord inscribed in their own particular calendars, and other votive Masses specially granted to them.

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

309. The following may be celebrated as votive Masses of our Lady:

(a) in the universal Church, Masses for our Lady on Saturday which are arranged in the Missal for the different seasons of the year, and also all Masses of feasts of our Lady which are inscribed in the universal calendar;

(b) in individual churches, besides the Masses already mentioned, all Masses of feasts of our Lady which are inscribed in their particular calendars, and those other votive Masses specially granted to them.

The parts which vary according to the different seasons of the year and which are wanting in these Masses are to be taken from the Common of the feasts of our Lady.

Masses which refer to mysteries of the life of our Lady cannot be celebrated as votive Masses, with the exception of the Mass of her Immaculate Conception.

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

- (a) Masses of the individual feasts of the Holy Angels;
- (b) the votive Mass of the Holy Angels appointed for Tuesdays.

311. As votive Masses of *the Saints* may be celebrated the Masses of any Saint mentioned in the Roman Martyrology, or its Appendix approved for individual churches.

312. *Votive Masses of Beati* are allowed by Apostolic Indult only during the Triduum which may be celebrated in their honour within a year of their beatification.

313. *The votive Masses 'ad diversa'* which are found in the Missal or its Appendix approved for an individual church, may be celebrated according to the particular circumstances or needs.

314. For the votive Masses of the mysteries of the Lord, the Mass of the respective feast is used, unless it is expressly stated that another is to be said, or the special votive Mass.

315. For a votive Mass of our Lady, the Angels and the Saints the Mass of the respective feast is used, if found in the Missal, either in the Proper of Saints or amongst the Masses for particular places, unless another Mass is specifically indicated in the Missal as the votive Mass.

But if the feast is not in the Missal, the Mass from the Common is used. Whenever several formulas are given in the Common, the selection is made at the choice of the priest. In each Common, the Epistles and Gospels which are found either in the various Masses or at the end of the Common may be used in any of the Masses of the same Common.

However, the rubrics governing the changing of some parts and words according to the varying seasons of the year and the merely votive quality of the particular Mass are to be observed.

316. For a particular need, the appropriate votive Mass is used, if found in the Missal; but if there is none such, the Mass "For any special need" is used and, in place of the prayers of this Mass, prayers suitable to the particular need are used if such are to be found among the 'Occasional Prayers' (*Orationes diversae*):

317. Any votive Mass of the mysteries of the Lord, of our Lady, or of a Saint is forbidden whenever a liturgical day I or II class occurs on which the Office of the same person is said. Then, in place of the votive Mass, the Mass of the occurring Office is to be said. But if the liturgical grade of the day be III or IV class, then a choice can be made of the Mass of the Office of the day or the votive Mass, excluding a commemoration of the former.

318. The prayer of an impeded votive Mass is added, under the one conclusion, to the prayer of the Mass of the day only if the votive Mass is of I or II class, but not if the day is listed under nn. 1, 2, 3 and 8 in the table of precedence.

No mention is made in the Mass of the current Office of an impeded votive Mass III class.

319. In admitting and arranging prayers in votive Masses the rules listed below concerning the different classes of votive Masses (nn. 330 b, 343 b, 386 b, 389 b) are to be observed.

320. Rules concerning the Gloria and Creed in votive Masses are given in the appropriate places when the various kinds of votive Masses are dealt with, and below, nn. 431-432, and 475-476.

321. The sequence, if there be any, is omitted in votive Masses.

322. The preface proper to a particular votive Mass is said; if there is none, then the preface of the season or the common preface is said, according to the general rules.

323. The colour of the vestments in a votive Mass should be the appropriate one for the particular Mass; but in low votive Masses IV class that are not conventual Masses, the colour of the Office of the day may also be used, however only violet and black are to be used in the Masses to which they apply.

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

325. Votive Masses are either I, II, III or IV class; the different classes are dealt with in the following sections.

326. All votive Masses are forbidden in churches having only one Mass:

(a) whenever the conventual Mass is of obligation and this cannot be fulfilled by another priest, with the exception of those votive Masses which on certain days may be said in place of the conventual Mass (n. 289) or which must be said (nn. 290-294).

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

(c) on the days of the Greater and Lesser Litanies, if the Mass of the Rogation Day must be said (n. 346).

327. Whenever, according to the rubrics or by special indult, a Mass is set down as a votive Mass of a particular class, everything is to be arranged according to the rules and privileges which are laid down for that particular class of votive Masses.

(B) *Votive Masses I class*

I—Votive Masses I class in general

328. The term votive Mass I class means a votive Mass which may be celebrated on all the liturgical days, with the exception of those listed under nn. 1-8 in the table of precedence, saving the requirements of n. 332.

329. Votive Masses I class, as foreseen by the general rubrics, are as follows:

(a) the Mass of Dedication, in the rite of the consecration of a church (nn. 331-334);

(b) a *sung* Mass of the blessed Sacrament of the Eucharist during the solemn celebrations of a Eucharistic Congress (n. 335);

(c) a *sung* Mass of the mysteries of the Lord, of our Lady, of a Saint or Beatus, on the occasion of an extraordinary celebration (n. 340 a).

330. The privileges of votive Masses I class are as follows:

(a) the *Gloria* and Creed are said;

(b) all non-privileged commemorations are excluded, as also the *oratio imperata* of the local Ordinary;

(c) the prayer of an impeded votive Mass is added under the same conclusion to the prayer of the Mass of the day, so long as a day mentioned under nn. 1, 2, 3 and 8 in the table of precedence does not occur;

(d) if the Mass is sung, the solemn tone is used.

II—The Mass of the Dedication at the Consecration of a church

331. The consecration of a church, although by law it can be done on any day, is more fittingly performed on a Sunday or feast. It is forbidden, however, on the vigil and feast of Christmas, on the feasts of the Epiphany, Ascension and Corpus Christi, on the days between the II Sunday of Passiontide or Palm Sunday and Easter Sunday inclusive, on Pentecost Sunday and also All Souls' Day.

332. The Mass of the Dedication in the actual consecration of a church or oratory is a part of the complete rite of consecration; therefore it must be said whenever a church or oratory is consecrated, even on those days when other votive Masses I class are forbidden.

333. In the Mass of the Dedication in the actual consecration of a church is added, under the one conclusion, the prayer of the Mystery or Saint in whose honour the church or oratory has been consecrated, and no other commemoration is allowed, not even a privileged one.

334. Other Masses, which are celebrated in the church or oratory on the day of consecration when the rite of consecration is finished, can be of the Dedication, as votive Masses I class.

III—Masses during Eucharistic Congresses

335. On each day of a Eucharistic Congress, whether it be diocesan, regional, national or international, the principal Mass, provided it is sung (*in cantu*), may be that of the most holy Sacrament of the Eucharist, celebrated as a votive Mass I class.

336. In other public celebrations of these Congresses, the Mass of the most holy Sacrament of the Eucharist may be celebrated as a votive Mass II class.

337. Individual priests who are present at a Eucharistic Congress may say the Mass of the most holy Sacrament of the Eucharist as a votive Mass III class.

IV—Votive Masses in certain extraordinary celebrations

338. The privileges dealt with in this paragraph refer to Masses:

(a) in a Triduum or Novena which is celebrated in honour of some Saint or Beatus within a year of the canonization or beatification;

(b) in certain extraordinary celebrations lasting for three days or a week, on the occasion, for example, of a secular commemoration. Celebrations of an extraordinary nature in honour of a Beatus, however, are excluded.

339. For the arrangement of the celebrations mentioned in the preceding paragraph a special indult from the Holy See is necessary.

340. On each day of these celebrations the following are allowed:

(a) *one sung Mass (in cantu)* of the mystery of the Lord, of our Lady, of the Saint or Beatus in whose honour the celebrations are taking place, as a votive Mass I class;

(b) *all low Masses*, as above, as votive Masses II class.

C. Votive Masses II class

I—Votive Masses II class in general

341. By a votive Mass II class is meant a votive Mass which may be celebrated on all liturgical days II, III and IV class.

But a Nuptial Mass and a Mass of Thanksgiving on the

25th or 50th anniversary of a wedding is not allowed on any Sunday.

342. Votive Masses II class, as provided for by general rubrics, are:

- (a) Mass for the solemn blessing of a church or oratory, and for the consecration of an altar (n. 345);
- (b) the Rogation Mass for both Greater and Lesser Litanies (nn. 346-347);
- (c) votive Masses for the Forty Hours' Prayer or for Exposition of the Blessed Sacrament (nn. 348-355);
- (d) Masses for the external solemnity of feasts (nn. 356-361);
- (e) Mass on the coronation day of a Pope and the anniversary of the Pope and the Bishop of the Diocese (nn. 362-365);
- (f) Mass for a grave and at the same time public reason (nn. 366-368);
- (g) Mass for the Propagation of the Faith (n. 369);
- (h) Masses on certain special occasions (nn. 370-372);
- (i) votive Masses in sanctuaries (nn. 373-377);
- (l) the Nuptial Mass and the Mass of Thanksgiving on the 25th and 50th anniversary of a wedding (nn. 378-382).

343. The privileges of votive Masses II class are as follows:

- (a) the *Gloria* is said, unless violet vestments are worn; but the Creed is not said, unless it is to be said by reason of a Sunday or a current octave;
- (b) only one commemoration is permitted; and an *Oratio imperata* of the Ordinary is not said;
- (c) the prayer of an impeded votive Mass is added, under the one conclusion to the prayer of the Mass of the day, so long as it is not a day mentioned under nn. 1, 2, 3 or 8 in the table of precedence, having regard to the requirements of n. 380;
- (d) if the Mass is sung, the solemn tone is used.

344. Votive Masses II class are governed by the general rules noted in n. 343; whatever is proper to each Mass is noted 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, upon the conclusion of the rite, the Mass of the Mystery or the Saint in whose honour the church or oratory has been blessed, or the altar consecrated, is said as a votive Mass II class.

III—The Rogation Mass on the days of the Greater and Lesser Litanies

346. On the days of the Litanies, both Greater and Lesser (nn. 80-90), in those churches where there is a procession or where, with the permission of the local Ordinary, special public prayers are held (n. 83), the Mass of the Rogations (cfr. n. 86) is said as a votive Mass II class.

347. The Mass of the Rogations, or the Mass of the day which takes the place of the impeded votive Mass, is to be reckoned as part of the complete liturgical rite; and as a rule is to be said after the procession, or after the special public prayers.

IV—Votive Masses during the Forty Hours' Prayer or for Exposition of the Blessed Sacrament

348. At the Exposition and Deposition of the Blessed Sacrament in the Forty Hours' Prayer, whether it be continuous or interrupted, at the altar of Exposition is sung (*in cantu*) the Mass of the Blessed Sacrament as a votive Mass II class.

349. On the second day of the Exposition, at an altar other than the altar of Exposition, the votive Mass of the Blessed Sacrament, or another votive Mass suited to the special needs of the place, may be sung as a votive Mass II class.

350. On those days on which votive Masses IV class are allowed by the rubrics, it is fitting that Masses celebrated in the church in which Forty Hours' Prayer is being held should be of the most holy Sacrament of the Eucharist.

351. On All Souls' Day:

- (a) the Blessed Sacrament should be exposed after, or deposited before, the sung Mass or the principal Mass;

(b) during Exposition, the Masses of the Office of the day are said in violet vestments, and not at the altar of Exposition.

352. On 2nd February, Ash Wednesday, and II Sunday of Passiontide or Palm Sunday, if the blessing of the candles, or the ashes or palms respectively is to take place, then the Blessed Sacrament, which had been exposed for the adoration of the Forty Hours, should, during the blessing and procession or imposition of the ashes, be either transferred to another altar where the adoration can be continued without detriment to the piety of the faithful, or deposed and the adoration resumed when the blessing and procession or imposition of the ashes together with its Mass is finished. This same course of action should also be followed on All Souls' Day for the principal Mass of the day and the absolution which follows.

353. The Mass of Exposition of the Blessed Sacrament for public adoration for a day may be the Mass of the most holy Sacrament of the Eucharist said as a votive Mass II class.

354. The Mass of Exposition of the Blessed Sacrament for public adoration lasting only a few hours is the Mass of the day, without a commemoration of the Blessed Sacrament.

On those days, however, on which votive Masses IV class are allowed, it is more fitting that the Mass of the most holy Sacrament of the Eucharist be said.

355. In Masses which are said by indult at the altar of Exposition during the adoration, the prayer of the most holy Sacrament of the Eucharist is added under the one conclusion, so long as it is not a Sunday, or an Office, Mass or commemoration of Christ our Lord.

V -Votive Masses for the external solemnity of feasts

356. By the external solemnity of any feast is meant the celebration of the feast itself without the 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 any other determined day.

357. The external solemnity of any feast either belongs to it by law itself, or is granted by a special indult.

358. The external solemnity belongs by law only:

- (a) The Most Sacred Heart of Jesus;
- (b) Our Lady of the Rosary, on the first Sunday in October;
- (c) The Purification of the B.V.M, if with the permission of the Holy See, the liturgy proper to that feast is transferred to the Sunday. This applies only to the Mass which follows the blessing and procession of candles;
- (d) The duly constituted principal Patron of a nation, region, ecclesiastical or civil province, diocese, place, town or city;
- (e) The duly constituted principal Patron of an Order or Congregation or one of its provinces;
- (f) The duly constituted Patrons of assemblies or religious institutions, in those churches or oratories where the faithful gather to celebrate that Patron;
- (g) The anniversary of the Dedication of a church, and its feast of Title;
- (h) The feast of Title and the feast of the canonised Founder of an Order or Congregation;
- (i) Feasts or commemorations occurring in the calendar of the universal Church or in particular calendars where these have particular popular support, as determined by the Ordinary.

359. The external solemnity which belongs by law and not otherwise provided for in n. 358 above, as it does for some external solemnities, may take place either on the very day on which the feast is impeded or on the Sunday immediately before or immediately after the office of the impeded feast, or on another day to be determined by the Ordinary, in accordance with the rubrics.

If it is granted by special indult, then the external solemnity is to take place on the appointed day.

(Nn. 358 and 359 amended by SCR, 2 January 1962, AAS 54 1962, 51-52)

360. On the day of the external solemnity of some feast, one sung Mass of the feast may be celebrated and one low Mass, or two low Masses, as votive Masses II class, the exception being as provided in n. 358 c

361. External solemnities which have been previously granted by special indult to particular dioceses, churches or religious families still remain in force, with the restriction, however, that they are forbidden on liturgical days I class, and more than two Masses of the same solemnity may never be celebrated.

VI—The votive Mass on the day of the Coronation of a Pope, and on the anniversaries of the Pope and the Bishop of the Diocese

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

on the anniversary of the coronation of the Pope;

on the anniversary either of the election or consecration or translation of the Bishop of the Diocese (once only, on a day selected by the Bishop), in cathedrals and collegiate churches, the appropriate votive Mass is said as the conventual Mass, as a votive Mass II class.

363. If, however, this votive Mass is impeded, these rules are to be observed:

(a) if the anniversary of the coronation of the Pope is *permanently* impeded for the universal Church; or if the anniversary of the Bishop is permanently impeded for the whole diocese, it is permanently reassigned to the first day that is not likewise impeded. The anniversary of the Bishop of the Diocese is reassigned in like manner, if the day of the coronation of the Pope or his anniversary, falls on the same day.

(b) if however they are *accidentally* impeded by a day listed under nn. 1, 2, 3 or 8 in the table of precedence, they are transferred to the first day that is not I class.

364. On those days mentioned above in n. 362, in all churches and in all Masses, except those of the Dead, the prayer for the Pope or the Bishop is added in the manner indicated below in n. 449. This prayer, however, is transferred whenever the votive Mass in cathedrals and collegiate churches is transferred.

365. One Mass "On the anniversary of the coronation of the Pope" is allowed, with the consent of the Ordinary, in each church on the day on which particular celebrations in honour of the Holy Father are held.

VII—Votive Mass for a grave and, at the same time, public reason

366. By a votive Mass for a grave and, at the same time, public reason is meant a Mass which, by order, or with the consent, of the Ordinary, is celebrated with a great concourse of people for some grave need, or spiritual or temporal purpose, which affects the whole or a notable part of the community.

367. Only one votive Mass for a grave reason (*pro re gravi*) may be said in each church; and that Mass is used which is appropriate to the need, or, in the absence of such, the Mass 'for any need,' as indicated above in n. 366.

368. When some grave need arises or public calamity occurs, and there is not time to approach the Ordinary, the parish priest, for his own parish, may determine the votive Mass, as noted above in n. 366.

VIII—Mass for the Propagation of the Faith

369. One Mass 'For the Propagation of the Faith,' as a votive Mass II class, may be said in each church on the day on which there is some special celebration for the Missions, or on the occasion of a Missionary Congress.

IX—Votive Masses on certain special occasions

370. The Masses mentioned in this paragraph concern celebrations which affect certain particular assemblages of the faithful, or which are proper to only a section of the faithful.

The special celebrations envisaged are as follows:

(a) *for parishes*: the beginning and end of a Mission; the more important jubilees of the parish, or of the parish priest or of some priest living in the parish; solemn extraordinary celebrations, and such like;

(b) *for schools, colleges, seminaries and other institutions of this kind*: the beginning and end of the scholastic year; important anniversaries, such as the fiftieth and hundredth anniversary of the foundation of the institution;

(c) *for religious houses*: the solemn clothing or profession of subjects; the beginning and end of a general or provincial Chapter; the more important jubilees of the Institute or province or house; the silver or golden jubilees of profession or ordination of members of the community;

(d) *for various bodies*, such as confraternities, sodalities, professional associations and such like: the annual convention, an extraordinary convention of several associations of the same nature; greater anniversaries, and such like;

(e) *for retreat houses*: the beginning and end of a retreat or an important assembly;

(f) for hospitals, barracks, prisons and similar institutions: important religious celebrations, and other celebrations observed in a special way or at a special time.

371. A Mass of this kind, one for each separate occasion, is a votive Mass II class, and is celebrated either by order, or with the permission, of the respective Ordinary.

372. A Mass, suitable to the event being celebrated, is chosen, varying according to the occasion, e.g., the Mass of the Holy Ghost, of thanksgiving, of some mystery of the Lord, of our Lady, of some Saint, or from amongst the various votive Masses.

X—Votive Masses in sanctuaries

373. The word Sanctuary means a church or sacred edifice dedicated to the public worship of God, which, because of some particular practice of piety (e.g., because of the veneration of some image, because of some relic enshrined there, because of some miracle God has worked there, or because of some indulgence that may be gained there) is venerated by the faithful as a focal point of pilgrimage to implore graces or discharge vows.

374. Votive Masses which, by indult of the Holy See, have been granted or which will be granted in the future to sanctuaries and other places of devotion, are votive Masses II class.

375. On all the altars of a sanctuary, the votive Mass may be celebrated each day that votive Masses II class are allowed, but only by priest pilgrims, or whenever they are celebrated for the benefit of pilgrims.

376. Likewise, in places of devotion, a votive Mass may be celebrated as a votive Mass II class, by priests who are visiting the place of devotion.

377. Apart from the cases mentioned in nn. 375 and 376, the votive Mass may be celebrated only as a votive Mass IV class.

XI—The Nuptial Mass and the Thanksgiving Mass for the 25th and 50th Wedding Anniversary.

378. The votive Mass 'For Bride and Bridegroom,' or at least its prayer in the Mass of the day which impedes it, is allowed whenever a marriage is celebrated, whether it be outside or even

within the *tempus clausum*, if the local Ordinary, for some just reason, allows the solemn Nuptial Blessing.

379. Apart from those days on which votive Masses II class are forbidden, the Mass 'For Bride and Bridegroom' is forbidden on Sundays and whenever, according to n. 381 c, the Nuptial Blessing cannot be given.

380. Whenever the Mass 'For Bride and Bridegroom,' but not the Nuptial Blessing, is forbidden, the Mass of the Office of the day is said, and to its prayer is added, under the one conclusion, the prayer of the impeded votive Mass, even on those days on which, according to n. 343 c, a commemoration of an impeded votive Mass II class is forbidden; during the Mass the Nuptial Blessing is given in the usual way.

But when both the Mass 'For Bride and Bridegroom' and the Nuptial Blessing are forbidden, the Mass together with the blessing may be transferred to the most suitable day not impeded, after the wedding.

381. As regards the Mass 'For Bride and Bridegroom' and the Nuptial Blessing, the following rules are to be observed:

(a) the Nuptial Blessing is inseparable from the Mass. Therefore, it cannot be given outside of Mass, except by Apostolic Indult; in which case it is to be imparted according to the formula found in the Roman Ritual, tit. VIII, chap. 3;

(b) the Nuptial Blessing must be given during Mass by the priest who celebrates the Mass, even though another priest assisted at the wedding;

(c) the Nuptial Blessing is omitted if the bridal couple are not present; and if one or both have already received the blessing, but saving the custom where it prevails of imparting the blessing if only the man has received it;

(d) on All Souls' Day and on the last three days of Holy Week, the votive Mass and its commemoration in the Mass of the day are forbidden, and also the Nuptial Blessing during Mass.

382. For thanksgiving on the silver and golden jubilee of a wedding, either the Mass of the Holy Trinity or that of our Lady to which is added the prayer 'Of Thanksgiving' under the one conclusion with the first prayer, may be said as a votive Mass II class.

When the Mass is finished the prayers found in the Roman Ritual, tit. VIII, chap. 7, are said over the married couple.

XII—Certain other votive Masses II class

383. Besides the votive Masses II class enumerated in the preceding paragraphs, mention should be made of other low votive Masses which are permitted as votive Masses II class during Eucharistic Congresses (n. 336) and certain other extraordinary celebrations (n. 340 b).

(D) Votive Masses III class

384. A votive Mass III class means a votive Mass which may be celebrated on liturgical days III and IV class.

385. Votive Masses III class, provided for by general rubrics, are as follows:

(a) one Mass of our Lord Jesus Christ, Eternal High Priest, on the first Thursday and the first Saturday of each month, in churches and oratories where special exercises of devotion for the sanctification of the clergy are held on that day;

(b) two Masses of the Sacred Heart of Jesus on the first Friday of each month in churches and oratories where special exercises of devotion in honour of the Sacred Heart are held on that day;

(c) one Mass of the Immaculate Heart of Mary on the first Saturday of each month in churches and oratories where special exercises of devotion in honour of the Immaculate Heart of Mary are held on that day.

To these must be added the Mass of the Blessed Sacrament which each priest may say on the days of a Eucharistic Congress (n. 337).

386. Votive Masses III class are arranged as follows:

(a) the *Gloria* is said; but never the Creed;

(b) two commemorations are allowed, or one commemoration and the *oratio imperata* of the local Ordinary;

(c) if the Mass is sung, the solemn tone is used;

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

387. A votive Mass IV class is one which may be celebrated only on liturgical days IV class.

388. For a votive Mass IV class any Mass may be used which the rubrics allow to be said as a votive Mass. However, a just cause is required, such as the necessity, benefit or devotion of the priest celebrant or the faithful.

389. In arranging a votive Mass IV class the following are to be observed:

(a) the *Gloria* is not said on any day, except in the Mass of the Angels, and that of our Lady on Saturday;

(b) besides the prayer of the Mass, two other prayers may be said, among which are to be counted commemorations of the Office of the day or those which occur in the Office of the day, an *oratio imperata* of the local Ordinary, or a votive prayer;

(c) the Creed is always omitted;

(d) if sung, the ferial tone is used.

CHAPTER 7

MASSES OF THE DEAD

(A) Masses of the Dead in general

390. Masses of the Dead which are celebrated on All Souls' Day follow the order of the Office; all other Masses of the Dead are outside the order of the Office.

391. In Masses of the Dead, the Office of the day is not commemorated.

392. Masses of the Dead are of either I, II, III or IV class; the various classes are dealt with in the following paragraphs.

393. Any Mass of the Dead, even a funeral Mass, is forbidden:

(a) in churches and oratories where, for any reason at all, exposition of the Blessed Sacrament is being held, and for the whole time of the exposition. An exception is made for the Masses on All Souls' Day (n. 352);

(b) in churches which have only one Mass whenever the obligation of a conventual Mass obliges and this cannot be

discharged by another priest; unless, of course, the conventual Mass itself must be, or may be, for the Dead;

(c) in churches which have only Mass on 2nd February and Ash Wednesday, if the blessing of the candles or ashes respectively takes place; and also on the days of the Greater and Lesser Litanies, if the Mass of the Rogations is to be said.

394. The first Mass given for All Souls' Day, with the proper prayers added from amongst the special prayers for the Dead, as assigned in the Missal, is to be used:

(a) for deceased Popes, Cardinals, Bishops and Priests, in all Masses I, II and III class;

(b) on the anniversaries of all the deceased members of an order or clerical congregation.

395. The Mass entitled 'On the day of death or burial' is said for the deceased who are not priests:

(a) for the funeral Mass;

(b) in Masses on the day of death;

(c) in Masses after the news of death has been received;

(d) for the final interment of the deceased;

(e) on the III, VII and XXX day, use being made of the proper prayers.

396. The Mass entitled 'The anniversary Mass' is said on the anniversaries of the dead who are not priests.

397. The 'Daily' (*Quotidiana*) Mass is said for all dead persons of whatever order or rank on days other than those mentioned above.

398. In regard to the prayers in Masses of the Dead, these rules are to be followed:

(a) all Masses of the Dead, whether sung or low Masses, are normally (*per se*) said with only one prayer, unless the *oratio imperata* for the Dead, according to n. 458, must be added, or the votive prayer for the Dead may be added, according to n. 464;

(b) if Masses of the Dead IV class are applied for certain dead persons, the appropriate prayer, to be found among the special prayers for the Dead, is said; if applied for the Dead in

general, or if the particular designation is unknown, then the prayer *Fidelium* is said;

(c) in Masses of the Dead any prayer that is not for the Dead is forbidden.

399. The Sequence *Dies irae*:

(a) must be said only in Masses of the Dead I class. However, on All Souls' Day when a priest says the three Masses without interruption, the sequence must be said only in the principal Mass, otherwise in the first Mass; in the other Masses, unless they are sung, it may be omitted;

(b) it may be omitted in Masses of the Dead II, III and IV class.

400. Any Mass of the Dead may be either sung or said.

401. The absolution over the body or over the catafalque:

(a) must be given after the funeral Mass;

(b) may be given after other Masses of the Dead;

(c) may be given, for a reasonable cause, even after Masses which are not Masses of the Dead.

(B) *Masses of the Dead I class*

I—Masses of the Dead I class in general

402. Masses of the Dead I class are:

(a) Masses on All Souls' Day;

(b) the Funeral Mass.

II—Masses on All Souls' Day

403. On All Souls' Day every priest may celebrate three Masses, as in the Missal for this day.

404. In saying the Masses of this day the following rules are to be observed:

(a) a priest who celebrates only one Mass uses the first; if two, then the first and second;

(b) a priest who sings a Mass or who celebrates the conventual Mass, uses the first Mass, but the faculty is granted to anticipate the second and third Masses;

(c) should a priest sing several Masses in different churches, he must always use the first Mass;

(d) but if several Masses are sung in the same church, the first is used first, then the second and finally the third.

III—The Funeral Mass

405. The Funeral Mass is the Mass for the Dead which is directly connected with the obsequies of some deceased person.

This Mass should normally be celebrated with the body present; but for some reasonable cause it may also be celebrated with the body absent or already buried.

406. The Funeral Mass is forbidden:

(a) on those days listed under nn. 1, 2, 3, 4, 5 and 6 in the table of precedence;

(b) on holidays of obligation, included among the feasts under n. 11 in the table of precedence;

(c) on the anniversary of the Dedication and on the feast of the Titular of the church in which the funeral takes place;

(d) on the feast of the principal Patron of the town or city;

(e) on the feast of the Titular or the Saint-Founder of the order or congregation to which belongs the church in which the funeral takes place.

407. If the Office of some feast mentioned in n. 406 is by chance transferred, a Funeral Mass is forbidden on the day on which the feast is impeded and is permitted on the day to which the Office is transferred; but if the external solemnity of some feast takes place on a Sunday, a Funeral Mass is forbidden on the day on which the external solemnity is observed, but not on the feast itself.

408. Whenever the Funeral Mass is prohibited or, for some reasonable cause, cannot be celebrated with the actual funeral, then it may be transferred to the nearest day not likewise impeded.

409. For a Funeral Mass on All Souls' Day the first Mass of the day is used together with the appropriate prayers to be said for the particular dead person in a Funeral Mass. But if the first

Mass is celebrated for the Office of the day, then the second is taken for the Funeral Mass, or, as a last resort, the third.

(C) Masses of the Dead II class

I—Masses of the Dead II class in general

410. Masses of the Dead II class are as follows:

- (a) Masses on the day of death;
- (b) Mass after the news of death has been received;
- (c) Mass for the final interment of a dead person.

411. All Masses of the Dead II class are said as on the day of death; they are allowed provided that:

- (a) they are applied for the dead person;
- (b) a liturgical day I class or any Sunday does not fall on the day.

If the Mass on the day of death is said more than eight days after the death or burial of a person, in the prayer and the postcommunion the adverb *hodie* is omitted.

II—Masses on the day of death

412. The term 'Mass on the day of death' means those Masses which are celebrated for a dead person from the day of death to that of burial:

- (a) whether it be in the private oratory of the dead person, so long as the body is physically present in the house;
- (b) or in the church or oratory of the place where the person died, is buried or had a domicile;
- (c) or in the church or oratory in which the Funeral Mass is celebrated, even if it be separated from the funeral.

III—Mass after news of death has been received

413. The term 'Masses after the news of death has been received' means the one Mass that may be said for a deceased person in any church or oratory on the most suitable day after the news of death has been received.

IV—Mass for the final interment of a dead person

414. The term Mass 'for the final interment of a dead person'

means the one Mass which may be said in the church or oratory of the place where the exhumed body of a person is brought for final burial, on the very day of final burial.

(D) *Masses of the Dead III class*

I—Masses of the Dead III class in general

415. Masses of the Dead III class are as follows:

(a) Mass on the III, VII and XXX day from the death or burial of a deceased person;

(b) an 'anniversary' Mass;

(c) Masses of the Dead in churches and chapels of cemeteries;

(d) Masses of the Dead within the eight days from All Souls' Day.

416. Masses of the Dead III class are forbidden on liturgical days I and II class; and the formula indicated below for the various Masses is used, unless according to n. 394 the first Mass of All Souls' Day must be used.

II—Mass on the III, VII or XXX day after the death or burial

417. On the III, VII and XXX day from the death or burial of a deceased person, in any church or oratory, *one* Mass may be said for the deceased as on the day of death, making use of the proper prayers, which are found at the end of that Mass.

Whenever this Mass is impeded by the rubrics, it may be transferred to the first day not likewise impeded.

More than one Mass of this kind may be said on those days on which Masses of the Dead IV class are permitted.

III—'Anniversary' Masses

418. An anniversary *in the strict sense* means the annual recurrence of the day of death or burial of some deceased person; *in the broad sense* is meant either an anniversary to be celebrated from some endowment once each year on a day not the day of death or burial, or the commemoration made for all the deceased members of some particular body of persons, likewise once each year, on a day fixed either by the endowment or the custom

of the particular body, or to be fixed by the particular body or by the priest celebrant.

419. On these days *one* Mass, to be said as an anniversary Mass, is allowed in any church or oratory; and whenever it is forbidden by the rubrics, it may be transferred to the nearest day not likewise impeded.

Several Masses of this nature may be said on those days on which Masses of the Dead IV class are allowed.

IV—Masses in churches and chapels of cemeteries

420. The term a church or chapel of a cemetery means:

(a) the church or principal public oratory of a cemetery in which bodies are actually buried provided that the church or oratory of this kind does not have connected with it the obligation of choir or the care of souls;

(b) the chapel of some particular burial place duly erected within the confines of the cemetery.

421. The Masses said in these places, provided they are applied for the dead, may be said as Requiem Masses, using the 'Daily Mass' with the appropriate prayer.

V—Masses for the Dead within eight days from All Souls' Day

422. Within the eight days from All Souls' Day inclusive, all Masses, whether they be applied for all the faithful departed or for certain deceased persons, may be said as Requiem Masses, using the 'Daily' Mass with the appropriate prayer.

(E) *Masses of the Dead IV class or 'Daily'*

423. Masses of the Dead IV class are other 'Daily' Masses of the Dead which may be celebrated in place of the Mass corresponding to the Office of the day on ferias IV class only, outside of the Season of Christmas (*tempus natalicium*).

It is most fitting that these Masses of the Dead IV class should only be said when they are in fact applied for the dead, either in general or explicitly designated.

THE DIFFERENT PARTS OF THE MASS

(A) *The psalm Iudica me Deus, the Confiteor and the incensation of the altar*

424. The psalm *Iudica me, Deus* together with its antiphon, and the confiteor with the absolution are said, at the foot of the altar, in any sung or low Mass; they are omitted, however, together with the following verses and the prayers *Aufer a nobis* and *Oramus te, Domine* in:

(a) the Mass of the feast of the Purification of our Lady which follows the blessing and procession of candles;

(b) the Mass of Ash Wednesday that is said after the blessing and imposition of the ashes;

(c) the Mass of the II Sunday of Passiontide or Palm Sunday, which follows the blessing and procession of palms;

(d) the Mass of the Easter Vigil;

(e) the Mass of the Rogations, which follows the procession of the Litanies, both Greater and Lesser;

(f) certain Masses which follow some consecrations, according to the rubrics of the Roman Pontifical.

425. The psalm *Iudica me, Deus* is omitted:

(a) in Masses of the season, from the I Sunday of Passiontide to that of Maundy Thursday;

(b) in Masses of the Dead.

426. The incensations which must be performed in a solemn Mass may be performed also in a Missa Cantata.

(B) *The Entrance antiphon and the Kyrie, eleison*

427. At the Entrance the antiphon with a verse of the psalm and the *Gloria Patri* is said; when this has been said, the antiphon is repeated.

There is no Entrance antiphon with psalm and *Gloria Patri* in the Mass of the Easter Vigil.

428. The *Gloria Patri* at the Entrance is omitted in Masses of the

season from the I Sunday of Passiontide to Maundy Thursday, and in Masses of the Dead.

429. In the Season of Easter a double *Alleluia* is added to the Entrance antiphon, unless they are already there. On the other hand, in any Entrance antiphon *Alleluia* is omitted whenever the Mass is said outside of the Season of Easter, unless otherwise indicated in certain Masses.

430. *Kyrie, eleison* is said nine times after the Entrance antiphon has been repeated, i.e., *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* is said at matins;

(b) in festive Masses mentioned in n. 302;

(c) in the Masses of Maundy Thursday, and in the Mass of the Easter Vigil;

(d) in votive Masses I, II and III class, unless violet vestments are worn;

(e) in votive Masses IV class of the Angels, on any day, and in those of our Lady on Saturday.

432. The *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 IV class, with the exceptions noted in n. 431 e.

(d) in Masses of the Dead.

(D) *The Prayers*

I—The prayers in general

433. The term Prayers, in the Mass, means:

(a) the prayer of the Mass being celebrated;

(b) the prayers of a commemorated Office and of any occurring commemoration.

(c) other prayers prescribed by the rubrics (nn. 447-453);

(d) the *oratio imperata* of the local Ordinary (nn. 454-460);

(e) a votive prayer, which on certain liturgical days may be said at the choice of the priest celebrant (nn. 461-465).

434. The number of prayers fixed for each liturgical day includes the prayer of the Mass and the commemorations as well as the other prayers which are either prescribed by the rubrics, ordered by the Ordinary, or votive prayers. Therefore, after the prayer of the Mass:

(a) on liturgical days I class, in votive Masses I class, and in sung Masses (*in cantu*) that are not conventual Masses, no other prayer is admitted, except a prayer to be said under the one conclusion and one privileged commemoration, saving the requirements of n. 333;

(b) on Sundays II class no other prayer is admitted, except a commemoration of a feast II class, which however is omitted if a privileged commemoration must be made;

(c) on other liturgical days II class and in votive Masses II class only one other prayer is admitted, namely, either one privileged or one ordinary;

(d) on liturgical days III and IV class and in votive Masses III and IV class only two prayers are admitted.

435. Any prayer which exceeds the number fixed for any liturgical day is omitted; moreover, the number of prayers must not, on any pretext, exceed three.

436. The prayer proper to the Mass is always said under its own conclusion, unless another prayer must be joined to it under the same conclusion, as mentioned below nn. 444-445.

437. The following are always said under a separate conclusion:

(a) commemorations that must be made;

(b) the *oratio imperata* of the local Ordinary;

(c) a votive prayer.

438. If two prayers are composed of almost the same words in either the first or the second part, then the second prayer:

(a) if it is of the season is changed into another of the following Sunday or feria;

(b) if it is the prayer of a Saint, is changed into another of the same or a similar Common;

(c) if it is a question of an *oratio imperata*, is omitted.

439. In the prayers of an Office that has been transferred or reassigned words like *hanc* or *hodiernam* or *praesentem diem* or others like them, are not to be changed.

440. Whenever the words *Flectamus genua*, *Levate* occur in the Missal and are to be said, in a Solemn Mass they are uttered by the deacon, in other Masses by the celebrant; and after the words *Flectamus genua*, all, together with the celebrant, pray for a short time on bended knees; when *Levate* has been said, all rise and the celebrant says the prayer.

441. As regards the nature and number of prayers said in Masses of the Dead, the rules given in n. 398 are to be followed.

II—The prayers in Masses with several lessons

442. In Masses with several lessons (nn. 467-468), the commemorations and other prayers are placed after the prayer which precedes the last lesson or epistle; and this prayer alone is to be counted in computing the number of prayers.

443. To commemorate a feria having several lessons in its Mass, the first prayer is used, that is, the one which was said at lauds.

III—Prayers to be said under the one conclusion with the prayer of the Mass

444. A second prayer is added to the prayer of the Mass under the one conclusion only when it is a question of:

(a) a ritual prayer (n. 447);

(b) a prayer of an impeded votive Mass I or II class (nn. 330 c, 343 c);

(c) another prayer expressly indicated or allowed by the rubrics as one to be said under the one conclusion with the prayer of the Mass (nn. 110, 350, 449, 451, 453).

445. Only one other prayer can be said under the one conclusion with the prayer of the Mass.

If, according to the rubrics, several prayers are to be said under the one conclusion with the prayer of the Mass, one only is to be retained and that according to the order set out above, n. 444; the others are omitted.

446. The prayer to be said under the one conclusion with the prayer of the Mass is held to be one with the latter; and it is to be said even in sung Masses.

IV—Ritual Prayers

447. The term 'Ritual prayer' means the prayer to be said in the Mass which is connected with the following blessings and consecrations:

- (a) the consecration of a bishop;
- (b) the conferring of sacred Orders;
- (c) the blessing of an abbot;
- (d) the blessing of an abbess;
- (e) the blessing and consecration of virgins;
- (f) the blessing of a cemetery;
- (g) the reconciliation of a church;
- (h) the reconciliation of a cemetery.

These prayers, which are to be found among the votive Masses for various occasions, must always be added, under the one conclusion, to the prayer of the Mass.

448. In Masses in which a ritual prayer is added, all other prayers are excluded, except privileged commemorations.

V—Prayers on the coronation day of a Pope, and on the anniversaries of the Pope and the Bishop of the Diocese

449. On the day of the coronation of a Pope and on the anniversary of this event, and also on the anniversary of either the election or consecration or translation of the Bishop of the Diocese (namely on one occasion only, on a day to be chosen by the Bishop himself), in all Masses, except those of the Dead, the prayer for the Pope or the Bishop is added under the one conclusion with the prayer of the Mass, provided a liturgical

day listed under n. 1, 2, 3 and 8 in the table of precedence does not occur on the same day (cfr. n. 363).

450. Whenever it is impeded, the prayer for the Pope or the Bishop is transferred to the nearest day not likewise impeded, in the same way as the conventual Mass for the same anniversaries is transferred in collegiate and cathedral churches (n. 364).

VI—The prayer for the priest himself on the anniversary of his own priestly ordination

451. On the anniversary of his own priestly ordination, every priest may add to the prayer of the Mass, under the one conclusion, the prayer for himself, so long as a liturgical day listed under nn. 1, 2, 3 and 8 in the table of precedence does not occur on the same day.

452. Whenever it is impeded, the prayer 'For the priest himself' may be transferred to the nearest day not likewise impeded.

VII—The prayer 'For the propagation of the Faith'

453. On the second last Sunday of October, or on another fixed by the local Ordinary as 'Mission Sunday,' the prayer for the propagation of the Faith is added to the prayer of the Mass, under the one conclusion, in all Masses, except on the days enumerated in n. 1, 2, 3 and 8 in the table of precedence.

VIII—The *oratio imperata*

454. The term *oratio imperata* means the prayer which the local Ordinary may order in the event of some grave and public need or calamity.

455. As an *oratio imperata* the local Ordinary may prescribe any prayer from the Masses which may be celebrated as votive Masses, or from the occasional prayers, or from the Masses and prayers for the Dead.

456. It is most fitting that the local Ordinary would not impose an *oratio imperata* in a permanent fashion, but only for some really grave reason, and for a period not longer than the duration of the true need.

457. The *oratio imperata*:

(a) can only be one;

(b) must be said by all priests celebrating Mass in churches and oratories, even exempt, of the diocese.

(c) is never said under the one conclusion with the prayer of the Mass, but after the privileged commemorations;

(d) is forbidden on all liturgical days I and II class, in votive Masses I and II class, in sung Masses and whenever privileged commemorations complete the number of prayers fixed for the individual liturgical days.

458. The *oratio imperata* for the Dead is said only on ferias IV class, and in low votive Masses or of the Dead IV class.

459. During a public calamity or need which of its nature continues for a long time (e.g., war, plague and such like), the local Ordinary may indeed impose a suitable *oratio imperata* for the whole period of the disaster; but this prayer:

(a) is said only on Mondays, Wednesdays and Fridays;

(b) is forbidden on days and in the Masses mentioned above, n. 457 d.

460. In the event of an urgent, grave and public need or calamity, and there is no time to approach the local Ordinary, the parish priest, within the limits of his parish, even for exempt churches and oratories, may fix the appropriate prayer to be said on three consecutive days. This prayer is forbidden on the same days and in the same Masses as the *oratio imperata* of the local Ordinary (n. 457 d); and this, if it should be said, is omitted.

IX—The votive prayer

461. Any priest may add one prayer of his choice in all low Masses not conventual Masses on liturgical days IV class.

462. The votive prayer may be selected either from the Masses which it is permissible to celebrate as votive Masses, or from the occasional prayers, or from the Masses and prayers for the Dead.

463. This prayer is placed last, after the other prayers, and it must not exceed in number the three prayers.

464. The votive prayer for the Dead may be added in low Masses of the Dead IV class not conventual Masses.

465. In the prayer *A cunctis*, the Titular of the proper church may be mentioned, or any principal Patron, or the Founder or Titular of an order or congregation. For the rest, the rubrics found in the Missal for this prayer are to be observed.

(E) *The lessons and the rest up to the gospel*

466. The epistle is said after the prayers, and at the end of it the response *Deo gratias*.

467. The epistle is preceded by a lesson:

(a) on Ember Wednesdays;

(b) on Wednesday of IV week of Lent;

(c) on Wednesday of Holy Week.

At the end of this lesson the response *Deo gratias* is said.

468. Five lessons precede the epistle on Ember Saturdays; and at the end of each lesson, except after the lesson from the prophet Daniel, *Deo gratias* is said.

In conventual Masses, and in Masses during which Sacred Orders are conferred, all the lessons with their prayers and verses must always be said; in other Masses, whether sung or said, the first prayer alone, which corresponds to the Office, may be said, with *Flectamus genua*, if it is to be said, and the first lesson with its verses. Then, having said as usual *Dominus vobiscum*, *Et cum spiritu tuo* and *Oremus*, the second prayer, without *Flectamus genua*, is said followed by the other commemorations that happen to occur. The succeeding lessons with their verses and prayers being omitted, the last lesson or epistle with the tract following and, on the Saturday after Pentecost, the sequence are said.

469. The gradual is said after the epistle, then *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. As to the sequence *Dies irae*, the rules given in n. 399 are to be observed.

471. At the beginning of the gospel *Dominus vobiscum* is said, with the reply *Et cum spiritu tuo*; then: *Sequentia* (or *Initium*) *sancti Evangelii secundum N.*, with the reply: *Gloria tibi*,

Domine; and at the end *Laus tibi, Christe* is answered.

472. During Holy Week, before the reading of the history of the Passion of our Lord *Dominus vobiscum* is not said, nor *Sequentia sancti Evangelii, Gloria tibi, Domine*, but *Passio Domini nostri Iesu Christi secundum N.*, and at the end the reply *Laus tibi, Christe* is not said.

473. In sung Masses, all that the deacon, or subdeacon, or lector sing or read by virtue of their office is omitted by the celebrant.

474. After the gospel, especially on Sundays and holidays of obligation, if possible (*iuxta opportunitatem*) a short homily is to be given to the people.

But if the homily is given by a priest other than the celebrant, then it must not be superimposed on the celebration of the Mass and so hinder the participation of the faithful; accordingly, in such a case, the celebration of the Mass is suspended and is resumed only after the homily.

(F) *The Creed*

475. The Creed is said after the gospel or homily:

(a) on any Sunday, even though its Office may be replaced by some feast, or a votive Mass II class may be celebrated;

(b) on feasts I class and in votive Masses I class;

(c) on feasts II class of the Lord and our Lady;

(d) during the octaves of Christmas, Easter and Pentecost, even on occurring feasts and in votive Masses;

(e) on the 'birthday' feasts of the Apostles and Evangelists, and also on the feasts of St. Peter's Chair and St. Barnabas, Apostle.

476. The Creed is not said:

(a) in the Masses of the Chrism and the Lord's Supper on Maundy Thursday, and in the Mass of the Easter Vigil;

(b) on feasts II class, with the exception of those listed above, n. 475 c and e;

(c) in votive Masses II class;

(d) in festive and votive Masses III and IV class;

(e) by reason of some commemoration occurring in the Mass;

(f) in Masses of the Dead;

(G) *The Offertory antiphon and the secret prayers*

477. After the Creed, or, if it is not to be said, after the gospel or homily, *Dominus vobiscum* is said, with the reply *Et cum spiritu tuo*, and *Oremus*; then the Offertory antiphon follows, and this is wanting only in the Mass of the Easter Vigil.

478. During the Season of Easter, *Alleluia* is added to the Offertory antiphon, unless it is already there. The *Alleluia* sometimes found at the end of the Offertory antiphon outside of the Season of Easter is retained, except from Septuagesima to Easter.

479. The offering of the host and chalice, and what follows, take place as in the Ordinary of the Mass.

480. The 'secret' prayer is said secretly, without *Dominus vobiscum* and *Oremus*. As many secret prayers are said as were said prayers at the beginning of Mass. They are said in the same order and concluded as the other prayers.

481. The conclusion of the last secret prayer is said secretly as far as the words *Per omnia saecula saeculorum*, which are said in a clear voice.

(H) *The preface*

482. The preface proper to each Mass is said; if there is none, the preface of the season is said, otherwise the common preface.

483. A commemoration occurring in the Mass never introduces a proper preface.

484. *The preface of Christmas* is said:

(a) as *proper* in Masses of Christmas and of the octave, and also on the feast of the Purification of our Lady;

(b) as *seasonal*, during 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 2nd to 5th January.

485. *The preface of the Epiphany* is said:

(a) as *proper* in Masses of the feast of the Epiphany and the Commemoration of our Lord's Baptism;

(b) as *seasonal* from 7th to 13th January.

486. *The preface of Lent* is said:

(a) as *proper* in Masses of the season from Ash Wednesday to the Saturday before I Sunday of Passiontide;

(b) as *seasonal* in other Masses which are celebrated during the same period, and which have no proper preface.

487. *The preface of the Holy Cross* is said:

(a) as *proper* in Masses of the season from I Sunday of Passiontide to Maundy Thursday; in both festive and votive Masses of the Holy Cross, the Passion of our Lord and the Instruments of our Lord's Passion, the Precious Blood of our Lord, the Holy Redeemer;

(b) as *seasonal* in all Masses from I Sunday of Passiontide to Wednesday of Holy Week, which have no proper preface.

488. *The preface of the Mass of the Chrism* is said on Maundy Thursday, 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 our Lord's Ascension;

(b) as *seasonal* in other Masses which are celebrated during the same period, and which have no proper preface.

490. *The preface of the Ascension* is said:

(a) as *proper* on the feast of Ascension of our Lord;

(b) as *seasonal* in all Masses from the Friday after the Ascension to Friday before the vigil of Pentecost, which have no proper preface.

491. *The preface of the Sacred Heart of Jesus* is said in festive and votive Masses of the Sacred Heart of Jesus.

492. *The preface of Christ the King* is said in festive and votive Masses of Christ the King.

493. *The preface of the Holy Ghost* 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 Ghost;

(b) as *seasonal* in other Masses which are celebrated during the same period and which have no proper preface.

494. *The preface of the Blessed Trinity* is said:

(a) as *proper*, in Masses of the feast and in votive Masses of the Blessed Trinity;

(b) as *seasonal* on the Sundays of Advent, and on all Sundays II class, outside the Seasons of Christmas and Easter.

495. *The preface of our Lady* is said in festive and votive Masses of our Lady, except on the feast of the Purification of our Lady.

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 have no proper preface, and in which a seasonal preface is not obligatory.

499. *The preface of the Dead* is said in Masses of the Dead.

(I) *The canon of the Mass and the rest up to the Postcommunion*

500. After the preface and *Sanctus* the Canon of the Mass is said silently, as in the order of the Mass.

501. Whenever within the Canon the *Communicantes*, *Hanc igitur* and *Qui pridie* have to be changed, this is noted in its place in the proper Masses.

During the octaves of Christmas, Easter and Pentecost the proper *Communicantes* and *Hanc igitur* are also said in Masses which are not of the octave, even though they may have a proper preface.

502. The proper time to distribute Holy Communion to the faithful is during Mass, after the Communion of the priest celebrant, who distributes It himself to those who ask for It, unless it is desirable that he be helped by one or more priests, because of the large number of communicants.

It is altogether unbecoming for another priest to distribute

Holy Communion, other than at the proper time for Communion, at the same altar at which Mass is actually being celebrated.

Further, for a reasonable cause it is permissible to distribute Holy Communion also immediately before or after Mass, and indeed outside of Mass. In these cases the form prescribed by the Roman Ritual is used, Tit. V, Chap. 2, nn. 1-10.

503. Whenever Holy Communion is distributed during Mass, the celebrant, after receiving the Precious Blood, and the *Confiteor* and absolution having been omitted, says three times *Ecce Agnus Dei* and three times *Domine non sum dignus*, then proceeds immediately to distribute the Holy Eucharist.

504. On completion of the Canon and the rest up to the Communion, the Communion antiphon is said, to the end of which is added, during the Season of Easter, *Alleluia*, unless it is already there. The *Alleluia* sometimes found at the end of this antiphon is retained outside of the Season of Easter, except from Septuagesima to Easter.

505. The prayers after Communion are said in the same number, way and order as the prayers at the beginning of Mass.

506. In ferial Masses of Lent and Passiontide, except during the Triduum sacrum, the last prayer after the Communion having been said, the *Prayer over the people* is added; this is always said under its own conclusion, and preceded by *Oremus. Humiliate capita vestra Deo*. This prayer must be said even when three prayers have already been said after the Communion.

(L) *The end of Mass*

507. At the end of Mass *Ite missa est*, is said, and the reply *Deo gratias*. However:

(a) in the evening Mass of the Lord's Supper, which is followed by the solemn transferring of the Blessed Sacrament, and in other Masses followed by a procession, *Benedicamus Domino* is said, and the reply *Deo gratias*;

(b) during the octave of Easter, in Masses of the season, a double *Alleluia* is added to *Ite, missa est* and to *Deo gratias*;

(c) in Masses of the Dead *Requiescant in pace* is said, and the reply *Amen*.

508. When the *Placeat* has been said, the blessing is given; and

this 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 John is regularly used.

However, on the II Sunday of Passiontide or Palm Sunday, in all Masses which do not follow the blessing and procession of palms the proper last gospel is said.

510. The last gospel is omitted completely:

(a) in Masses in which *Benedicamus Domino* has been said, according to n. 507 a;

(b) on Christmas Day, at the third Mass;

(c) on II Sunday of Passiontide or Palm Sunday, in the Mass which follows the blessing and procession of palms;

(d) in the Mass of the Easter Vigil;

(e) in Masses of the Dead, when the absolution over the catafalque follows;

(f) in certain Masses which follow some consecrations, according to the rubrics of the Roman Pontifical.

CHAPTER 9

WHAT IS TO BE SAID IN A CLEAR VOICE
AND WHAT SECRETLY AT MASS

511. In a low Mass, the following are said in a clear voice:

(a) the words *In nomine Patris*, &c.; the psalm *Iudica me, Deus*, with its antiphon; the *Confiteor* and what follows up to *Oremus* inclusive; but the prayers *Aufer a nobis* and *Oramus te, Domine* are said secretly;

(b) the Entrance antiphon with its verse and *Gloria Patri* and also *Kyrie, eleison*;

(c) the hymn *Gloria in excelsis*;

(d) *Dominus vobiscum, Oremus, Flectamus genua-Levate*, the prayers;

(e) the lessons, epistles, gradual, tract, *Alleluia* with its verse, sequence and gospel;

(f) the Creed;

(g) *Dominus vobiscum, Oremus* and the Offertory antiphon, and also the words *Orate, fratres*;

(h) the preface and *Sanctus-Benedictus*;

(i) the words *Nobis quoque peccatoribus*; the Lord's prayer with its introduction; *Per omnia saecula saeculorum* and *Pax Domini sit semper vobiscum*; *Agnus Dei*, &c.; the words *Domine, non sum dignus* before the Communion of the priest celebrant; the formulas for the Communion of the faithful; the Communion antiphon; *Dominus vobiscum* and postcommunions; and also the words *Humiliate capita vestra Deo* and the prayer over the people;

(l) *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*; the blessing and last gospel.

The rest is said secretly.

512. The priest must take the greatest care to pronounce the words that are to be spoken aloud distinctly and becomingly, not so quickly that he cannot attend to what he is reading, nor so slowly as to be tedious to his hearers. If he celebrates at a side altar, the voice should not be so loud as to disturb others who may be celebrating in the same church at that time, nor so low that it cannot be heard by those present. The priest shall pronounce what is to be said secretly in such a way that he can hear himself, but cannot be heard by those present.

513. *In a solemn Mass* the celebrant:

(a) *sings*: *Dominus vobiscum* whenever it occurs, except in the verses after the *Confiteor*; the prayers; *Oremus* before the Offertory antiphon; *Per omnia saecula saeculorum* with the preface; *Per omnia saecula saeculorum* with the *Pater noster* and its introduction; *Per omnia saecula saeculorum* with *Pax Domini*;

(b) *intones*: the *Gloria* and *Creed*, when these are to be said;

(c) *says in a clear voice* the formulas at the Communion of the faithful and the words of the blessing at the end of Mass;

(d) *says in an appropriate voice* the parts to which the sacred ministers must reply;

(e) *says secretly* the other parts which are said in a clear voice in a low Mass;

(f) *omits* what is proclaimed by the sacred ministers or by a lector.

514. *In a Missa cantata*, that is without sacred ministers, the

celebrant is bound to observe what was said in the preceding paragraph, and he is bound, moreover, to 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 suffices that the celebrant read it without singing it, but he may sing the epistle in the usual way.

515. *The solemn tone* is used in singing the prayers, the preface and the Lord's prayer:

(a) on Sundays;

(b) in festive Masses and the Mass of the Saturday Office of Our Lady;

(c) on vigils I class;

(d) on Maundy Thursday and in the Mass of the Easter Vigil;

(e) during octaves;

(f) in votive Masses I, II and III class.

516. *The ferial tone* is used:

(a) on ferias;

(b) on vigils II and III class;

(c) in votive Masses IV class;

(d) in Masses of the Dead.

CHAPTER 10

THE ORDER FOR KNEELING, SITTING AND STANDING AT MASS

517. *In a low Mass*, the priest celebrant genuflects:

(a) whenever either in the Ritual to be observed in celebrating Mass, or in the Ordinary of the Mass, or in Proper of any Mass, it is stated that he must genuflect;

(b) when the Blessed Sacrament remains uncovered on the altar, each time that he comes to the middle of the altar or leaves the middle.

518. *In sung Masses*, the priest celebrant genuflects:

(a) whenever he must genuflect in a low Mass. But at words which are to be sung by others, he does not genuflect when he himself reads the words, but while they are being sung either by the ministers or by the choir, according to the rubrics;

(b) but at the words *Et incarnatus est* in the Creed, the priest celebrant always genuflects when he recites these words; but when they are being sung, if he is not sitting down, he again genuflects; if he is sitting, he does not genuflect, but simply bows his uncovered head profoundly, except during the three Masses on Christmas Day, and in the Mass of the Annunciation of our Lady, in which everyone kneels down while these words are being sung.

519. *The ministers*, in sung Masses, always genuflect with the priest celebrant, except the subdeacon holding the book at the gospel, and the acolytes holding candles, who do not genuflect at that time. When the deacon sings the words at which one must genuflect, he himself genuflects towards the book, the celebrant and all others towards the altar. At the Consecration the ministers genuflect on both knees.

520. In choir, those who are not prelates kneel for the *Confiteor* with its psalm, and for the celebrant's blessing at the end of Mass, Prelates and Canons bow their head profoundly for the blessing.

521. Moreover, all in choir, even prelates, kneel:

(a) at the Consecration;

(b) at the Communion of the faithful;

(c) in ferial Masses of Advent, Lent and Passiontide, Ember Days in September, vigils II and III class outside the Season of Easter, and in Masses of the Dead: for the prayers before the epistle, after *Dominus vobiscum* has been said; from after the *Sanctus* to the *Pater noster* with its introduction exclusive; and at the prayers after the Communion and over the people;

(d) whenever the ministers or the choir sing words at which a genuflexion is prescribed.

522. Likewise in choir all genuflect on one knee:

(a) when the celebrant recites the words *Et incarnatus est*, &c., in the Creed.

(b) when 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 subdeacon, at the epistle side by the altar while the *Kyrie*, *eleison*, *Gloria in excelsis*, sequence and Creed are being sung; at

other times he stands or genuflects at the altar, as above. This also applies to a *Missa cantata*.

524. In choir those who are actually singing do not sit down, but the others may sit:

(a) when the celebrant sits;

(b) while the lessons, epistle, gradual, tract and *Alleluia* with its verse, and the sequence are being sung;

(c) from the Offertory to the incensation of the choir, or, if the choir is not incensed, to the preface;

(d) from after the Communion to *Dominus vobiscum* before the postcommunion.

At other times, they stand or kneel, as above.

CHAPTER 11

THE PREPARATION OF THE ALTAR FOR MASS

525. The altar, on which the holy Sacrifice of the Mass is to be celebrated, must be entirely of stone, duly consecrated; or it must have at least a stone table, or altar stone, likewise duly consecrated, and which is sufficiently large to contain the host and the greater part of the chalice; or even, by Apostolic indult, an *antimensium*, duly blessed.

526. The altar is to be covered with three cloths, duly blessed, one of which is long enough to reach down to the ground at the sides.

527. On the altar, in the middle, is placed a reasonably large cross with a figure of the Crucified, and on each side of it the candlesticks required for the lighted candles, according to the kind of Mass. Moreover, the so-called 'altar charts' are placed on the altar, but only during the time of Mass; and at the epistle side, a cushion or stand to support the Missal.

528. At the epistle side, on a table provided for this purpose, the cruets of wine and water are prepared, with dish and finger towel, and also a small bell and the Communion plate for the faithful.

529. Nothing at all is to be placed on the altar, except what pertains to the sacrifice of the Mass or the adornment of the altar.

530. The practice of lighting a candle, near the altar, from the Consecration to the Communion is to be retained where it prevails.

CALENDAR OF THE ROMAN BREVIARY AND MISSAL

JANUARY

1	OCTAVE-DAY OF CHRISTMAS	I cl.
2		
3		
4		
5	<i>Commemoration of S. Telesphorus, Pope, M.</i>	Comm.
6	THE EPIPHANY OF OUR LORD	I cl.
7		
8		
9		
10		
11	<i>Commemoration of S. Hyginus, Pope, M.</i>	Comm.
12		
13.	COMMEMORATION OF THE BAPTISM OF OUR LORD	II cl.
14	S. Hilary, Bp., Cf., Doct.	III cl.
	<i>Commemoration of S. Felix, priest, M.</i>	
15	S. Paul the First Hermit, Cf.	III cl.
	<i>Commemoration of S. Maurus, Abb.</i>	
16	S. Marcellus I, Pope, M.	III cl.
17	S. Antony, Abb.	III cl.
18	<i>Commemoration of S. Prisca, V.M.</i>	Comm.
19	<i>Commemoration of SS. Marius, Martha, Audifax and Abachum, MM.</i>	Comm.
	<i>Commemoration of S. Canute, king, M.</i>	
20	SS. Fabian, Pope, and Sebastian, MM.	III cl.
21	S. Agnes, V.M.	III cl.
22	SS. Vincent and Anastasius, MM.	III cl.
23	S. Raymond of Penafort, Cf.	III cl.
	<i>Commemoration of S. Emerentiana, V.M.</i>	
24	S. Timothy, Bp., M.	III cl.
25	The Conversion of S. Paul, Ap.	III cl.
	<i>Commemoration of S. Peter, Ap.</i>	
26	S. Polycarp, Bp., M.	III cl.
27	S. John Chrysostom, Bp., Cf., Doct.	III cl.
28	S. Peter Nolasco, Cf.	III cl.
	<i>Commemoration of S. Agnes, V.M., secundo</i>	
29	S. Francis de Sales, Bp., Cf., Doct.	III cl.
30	S. Martina, V.M.	III cl.
31	S. John Bosco, Cf.	III cl.

Sunday between the octave-day of Christmas and the Epiphany, or if there is none, on 2nd January:

THE HOLY NAME OF JESUS II cl.

First Sunday after the Epiphany:

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH II cl.

FEBRUARY

1	S. Ignatius, Bp., M.	III cl.
2	THE PURIFICATION OF OUR LADY	II cl.
3	<i>Commemoration of S. Blaise, Bp., M.</i>	Comm.
4	S. Andrew Corsini, Bp., Cf.	III cl.
5	S. Agatha, V.M.	III cl.
6	S. Titus, Bp., Cf.	III cl.
	<i>Commemoration of S. Dorothy, V.M.</i>	
7	S. Romuald, Abb.	III cl.
8	S. John of Matha, Cf.	III cl.
9	S. Cyril, Bishop of Alexandria, Cf., Doct.	III cl.
	<i>Commemoration of S. Apollonia, V.M.</i>	
10	S. Scholastica, V.	III cl.
11	The Apparition of the Immaculate Virgin Mary	III cl.
12	Seven Holy Founders of the Servite Order, Cff.	III cl.
13		
14	<i>Commemoration of S. Valentine, M.</i>	Comm.
15	<i>Commemoration of SS. Faustinus and Jovita, MM.</i>	Comm.
16		
17		
18	<i>Commemoration of S. Simeon, Bp., M.</i>	Comm.
19		
20		
21		
22	S. PETER'S CHAIR	II cl.
	<i>Commemoration of S. Paul, Ap.</i>	
23	S. Peter Damian, Bp., Cf., Doct.	III cl.
24	S. MATTHIAS, AP.	II cl.
25		
26		
27	S. Gabriel of the Sorrowing Virgin, Cf.	III cl.
28		

In leap year the month of February has 29 days and the feast of S. Matthias is celebrated on 25th February while the feast of S. Gabriel of the Sorrowing Virgin is celebrated on 28th February; *Sexto Kalendas* is said twice, that is on 24th and

25th; the Sunday letter, which was adopted in the month of January, is changed into the preceding one: for example, if in January the Sunday letter was A, it is changed into the preceding one, which is g, etc., and the letter f is used both on 24th and 25th.

MARCH

1		
2		
3		
4	S. Casimir, Cf.	III cl.
	<i>Commemoration of S. Lucius I, Pope, M.</i>	
5		
6	SS. Perpetua and Felicitas, MM.	III cl.
7	S. Thomas Aquinas, Cf., Doct.	III cl.
8	S. John of God, Cf.	III cl.
9	S. Frances of Rome, Widow	III cl.
10	The Forty Martyrs	III cl.
11		
12	S. Gregory I, Pope, Cf., Doct.	III cl.
13		
14		
15		
16		
17	S. Patrick, Bp., Cf.	III cl.
18	S. Cyril, Bishop of Jerusalem, Cf., Doct.	III cl.
19	S. JOSEPH, HUSBAND OF OUR LADY, Cf., Patron of Universal Church	I cl.
20		
21	S. Benedict, Abb.	III cl.
22		
23		
24	S. Gabriel, Archangel	III cl.
25	THE ANNUNCIATION OF THE BLESSED VIRGIN MARY	I cl.
26		
27	S. John Damascene, Cf., Doct.	III cl.
28	S. John Capistran, Cf.	III cl.
29		
30		
31		

Friday after I Sunday of Passiontide: *Commemoration of the Seven Sorrows of our Lady* Comm.

APRIL

1		
2	S. Francis of Paola, Cf.	III cl.
3		
4	S. Isidore, Bp., Cf., Doct.	III cl.
5	S. Vincent Ferrer, Cf.	III cl.
6		
7		
8		
9		
10		
11	S. Leo I, Pope, Cf., Doct.	III cl.
12		
13	S. Hermenegild, M.	III cl.
14	S. Justin, M.	III cl.
	<i>Commemoration of SS. Tiburtius, Valerian and Maximus, MM.</i>	
15		
16		
17	<i>Commemoration of S. Anicetus I, Pope, M.</i>	Comm.
18		
19		
20		
21	S. Anselm, Bp., Cf., Doct.	III cl.
22	SS. Soter and Caius, Popes, MM.	III cl.
23	<i>Commemoration of S. George, M.</i>	Comm.
24	S. Fidelis of Sigmaringen, M.	III cl.
25	The Greater Litany S. MARK, EVANGELIST	II cl.
26	SS. Cletus and Marcellinus, Popes, MM.	III cl.
27	S. Peter Canisius, Cf., Doct.	III cl.
28	S. Paul of the Cross, Cf.	III cl.
29	S. Peter, M.	III cl.
30	S. Catherine of Siena, V.	III cl.

MAY

1	S. JOSEPH THE WORKMAN, HUSBAND OF OUR LADY, CF.	I cl.
2	S. Athanasius, Bp., Cf., Doct.	III cl.
3	<i>Commemoration of SS. Alexander, Eventius and Theodulus, MM., and Juvenal, Bp., Cf.</i>	Comm.
4	S. Monica, Widow	III cl.

5	S. Pius V, Pope, Cf.	III cl.
6		
7	S. Stanislas, Bp., M.	III cl.
8		
9	S. Gregory Nazianzen, Bp., Cf., Doct.	III cl.
10	S. Antonine, Bp., Cf.	III cl.
	<i>Commemoration of SS. Gordian and Epimachus, MM.</i>	
11	SS. PHILIP AND JAMES, APP.	II cl.
12	SS. Nereus, Achilleus, Domitilla, V., and Pancras, MM.	III cl.
13	S. Robert Bellarmine, Bp., Cf., Doct.	III cl.
14	<i>Commemoration of S. Boniface, M.</i>	Comm.
15	S. John Baptist de la Salle, Cf.	III cl.
16	S. Ubald, Bp., Cf.	III cl.
17	S. Pascal Baylon, Cf.	III cl.
18	S. Venantius, M.	III cl.
19	S. Peter Celestine, Pope, Cf.	III cl.
	<i>Commemoration of S. Pudentiana, V.</i>	
20	S. Bernardine of Siena, Cf.	III cl.
21		
22		
23		
24		
25	S. Gregory VII, Pope, Cf.	III cl.
	<i>Commemoration of S. Urban I, Pope, M.</i>	
26	S. Philip Neri, Cf.	
	<i>Commemoration of S. Eleutherius, Pope, M.</i>	
27	S. Bede the Venerable, Cf., Doct.	III cl.
	<i>Commemoration of S. John I, Pope, M.</i>	
28	S. Augustine, Bp., Cf.	III cl.
29	S. Mary Magdalen dei Pazzi, V.	III cl.
30	<i>Commemoration of S. Felix I, Pope, M.</i>	Comm.
31	THE QUEENSHIP OF OUR LADY <i>Commemoration of S. Petronilla, V.</i>	II cl.

JUNE

1	S. Angela dei Merici, V.	III cl.
2	<i>Commemoration of SS. Marcellinus, Peter and Erasmus, Bp., MM.</i>	Comm.
3		
4	S. Francis Caracciolo, Cf.	III cl.
5	S. Boniface, Bp., M.	III cl.
6	S. Norbert, Bp., Cf.	III cl.
7		

8		
9	<i>Commemoration of SS. Primus and Felician, MM.</i>	Comm.
10	S. Margaret, Queen, Widow	III cl.
11	S. Barnabas, Ap.	III cl.
12	S. John of Sahagun, Cf.	III cl.
	<i>Commemoration of SS. Basilides, Cyrinus, Nabor and Nazarius, MM.</i>	
13	S. Antony of Padua, Cf., Doct.	III cl.
14	S. Basil the Great, Bp., Cf., Doct.	III cl.
15	<i>Commemoration of SS. Vitus, Modestius and Crescentia, MM.</i>	Comm.
16		
17	S. Gregory Barbarigo, Bp., Cf.	III cl.
18	S. Ephraem the Syrian, deacon, Cf., Doct.	III cl.
	<i>Commemoration of SS. Mark and Marcellian, MM.</i>	
19	S. Juliana Falconieri, V.	III cl.
	<i>Commemoration of SS. Gervase and Protase, MM.</i>	
20	<i>Commemoration of S. Silverius, Pope, M.</i>	Comm.
21	S. Aloysius Gonzaga, Cf.	III cl.
22	S. Paulinus, Bp., Cf.	III cl.
23	Vigil	II cl.
24	THE BIRTHDAY OF S. JOHN THE BAPTIST	I cl.
25	S. William, Abb.	III cl.
26	SS. John and Paul, MM.	III cl.
27		
28	Vigil	II cl.
29	SS. PETER AND PAUL, APP.	I cl.
30	Commemoration of S. Paul, Ap.	III cl.
	<i>Commemoration of S. Peter, Ap.</i>	

JULY

1	THE PRECIOUS BLOOD OF OUR LORD	I cl.
2	THE VISITATION OF OUR LADY	II cl.
	<i>Commemoration of SS. Processus and Martinian, MM.</i>	
3	S. Irenaeus, Bp., M.	III cl.
4		
5	S. Antony Mary Zaccaria, Cf.	III cl.
6		
7	SS. Cyril and Methodius, Bpp., Cff.	III cl.
8	S. Elizabeth, Queen, Widow	III cl.
9		
10	The Seven Holy Brothers, MM., and SS. Rufina and	

	Secunda, VV., MM.	III cl.
11	<i>Commemoration of S. Pius I, Pope, M.</i>	Comm.
12	S. John Gualbert, Abb.	III cl.
	<i>Commemoration of SS. Nabor and Felix, MM.</i>	
13		
14	S. Bonaventure, Bp., Cf., Doct.	III cl.
15	S. Henry, Emperor, Cf.	III cl.
16	<i>Commemoration of our Lady of Mount Carmel</i>	Comm.
17	<i>Commemoration of S. Alexis, Cf.</i>	Comm.
18	S. Camillus de Lellis, Cf.	III cl.
	<i>Commemoration of SS. Symphorosa and her Seven Sons, MM.</i>	
19	S. Vincent de Paul, Cf.	III cl.
20	S. Jerome Emiliani, Cf.	III cl.
	<i>Commemoration of S. Margaret, V. M.</i>	
21	S. Laurence of Brindisi, Cf., Doct.	III cl.
	<i>Commemoration of S. Praxedes, V.</i>	
22	S. Mary Magdalen, Penitent	III cl.
23	S. Apollinaris, Bp., M.	III cl.
	<i>Commemoration of S. Liborius, Bp., Cf.</i>	
24	<i>Commemoration of S. Christina, V. M.</i>	Comm.
25	S. JAMES, AP.	II cl.
	<i>Commemoration of S. Christopher, M.</i>	
26	S. ANNE, MOTHER OF OUR LADY	II cl.
27	<i>Commemoration of St. Pantaleon, M.</i>	Comm.
28	SS. Nazarius and Celsus, MM., Victor I, Pope, M. and Innocent I, Pope, Cf.	III cl.
29	S. Martha, V.	III cl.
	<i>Commemoration of SS. Felix, Simplicius, Faustinus and Beatrice, MM.</i>	
30	<i>Commemoration of SS. Abdon and Sennen, MM.</i>	Comm.
31	S. Ignatius, Cf.	III cl.

AUGUST

1	<i>Commemoration of the Holy Machabees, MM.</i>	Comm.
2	S. Alphonsus Mary de' Liguori, Bp., Cf., Doct.	III cl.
	<i>Commemoration of S. Stephen I, Pope, M.</i>	
3		
4	S. Dominic, Cf.	III cl.
5	Dedication of the Basilica of our Lady of the Snows	III cl.
6	THE TRANSFIGURATION OF OUR LORD	II cl.
	<i>Commemoration of SS. Sixtus II, Pope, Felicissimus,</i>	

	<i>and Agapitus, MM.</i>	
7	S. Cajetan, Cf. <i>Commemoration of S. Donatus, Bp., M.</i>	III cl.
8	S. John Mary Vianney, Cf. <i>Commemoration of SS. Cyriack, Largus and Smaragdus, MM.</i>	III cl.
9	Vigil <i>Commemoration of S. Romanus, M.</i>	III cl.
10	S. LAURENCE, M.	II cl.
11	<i>Commemoration of SS. Tiburtius and Susanna, V., MM.</i>	Comm.
12	S. Clare, V.	III cl.
13	<i>Commemoration of SS. Hippolytus and Cassian, MM.</i>	Comm.
14	Vigil <i>Commemoration of S. Eusebius, Cf.</i>	II cl.
15	THE ASSUMPTION OF OUR LADY	I cl.
16	S. JOACHIM, FATHER OF OUR LADY, Cf.	II cl.
17	S. Hyacinth, Cf.	III cl.
18	<i>Commemoration of S. Agapitus, M.</i>	Comm.
19	S. John Eudes, Cf.	III cl.
20	S. Bernard, Abb., Cf., Doct.	III cl.
21	S. Jane Frances Fremiot de Chantal, Widow	III cl.
22	THE IMMACULATE HEART OF OUR LADY <i>Commemoration of SS. Timothy and his companions, MM.</i>	II cl.
23	S. Philip Benizi, Cf.	III cl.
24	S. BARTHOLOMEW, AP.	II cl.
25	S. Louis, king, Cf.	III cl.
26	<i>Commemoration of S. Zephyrinus, Pope, M.</i>	Comm.
27	S. Joseph Calasanza, Cf.	III cl.
28	S. Augustine, Bp., Cf., Doct. <i>Commemoration of S. Hermes, M.</i>	III cl.
29	The Beheading of S. John the Baptist <i>Commemoration of S. Sabina, M.</i>	III cl.
30	S. Rose of Lima, V. <i>Commemoration of SS. Felix and Adauctus, MM.</i>	III cl.
31	S. Raymond Nonnatus, Cf.	III cl.

SEPTEMBER

1	<i>Commemoration of S. Giles, Abb.</i> <i>Commemoration of the Twelve Brothers, MM.</i>	Comm.
2	S. Stephen, king, Cf.	III cl.

3	S. Pius X, Pope, Cf.	III cl.
4		
5	S. Laurence Giustiniani, Bp., Cf.	III cl.
6		
7		
8	THE BIRTHDAY OF OUR LADY <i>Commemoration of S. Adrian, M.</i>	II cl.
9	<i>Commemoration of S. Gorgonius, M.</i>	Comm.
10	S. Nicholas of Tolentino, Cf.	III cl.
11	<i>Commemoration of SS. Protus and Hyacinth, MM.</i>	Comm.
12	The Holy Name of Mary	III cl.
13		
14	THE EXALTATION OF THE HOLY CROSS	II cl.
15	THE SEVEN SORROWS OF OUR LADY <i>Commemoration of S. Nicomedes, M.</i>	II cl.
16	SS. Cornelius, Pope, and Cyprian, Bp., MM. <i>Commemoration of SS. Euphemia, V., Lucy and Germinianus, MM.</i>	III cl.
17	<i>Commemoration of the Stigmata of S. Francis, Cf.</i>	Comm.
18	S. Joseph of Cupertino, Cf.	III cl.
19	SS. Januarius, Bp. and his Companions, MM.	III cl.
20	<i>Commemoration of SS. Eustace and his Companions, MM.</i>	Comm.
21	S. MATTHEW, AP. AND EVANG.	II cl.
22	S. Thomas of Villanova, Bp., Cf. <i>Commemoration of SS. Maurice and his Companions, MM.</i>	III cl.
23	S. Linus, Pope, M. <i>Commemoration of S. Thecla, V. M.</i>	III cl.
24	<i>Commemoration of our Lady of Ransom</i>	Comm.
25		
26	<i>Commemoration of SS. Cyprian and Justina, V., MM.</i>	Comm.
27	SS. Cosmas and Damian, MM.	III cl.
28	S. Wenceslaus, duke, M.	III cl.
29	DEDICATION OF S. MICHAEL, ARCHANGEL	I cl.
30	S. Jerome, priest, Cf., Doct.	III cl.

OCTOBER

1	<i>Commemoration of S. Remigius, Bp., Cf.</i>	Comm.
2	The Guardian Angels	III cl.
3	S. Teresa of the Child Jesus, V.	III cl.
4	S. Francis, Cf.	III cl.

5	Commemoration of SS. Placid and his Companions. MM.	Comm.
6	S. Bruno, Cf.	III cl.
7	OUR LADY OF THE ROSARY Commemoration of S. Mark I, Pope, Cf.	II cl.
8	S. Bridget, Widow Commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, MM.	III cl.
9	S. John Leonardi, Cf. Commemoration of SS. Denis, Bp., Rusticus and Eleutherius, MM.	III cl.
10	S. Francis Borgia, Cf.	III cl.
11	THE MOTHERHOOD OF OUR LADY	II cl.
12		
13	S. Edward, king, Cf.	III cl.
14	S. Callistus I, Pope, M.	III cl.
15	S. Teresa, V.	III cl.
16	S. Hedwig, Widow	III cl.
17	S. Margaret Mary Alacoque, V.	III cl.
18	S. LUKE, EVANG.	II cl.
19	S. Peter of Alcantara, Cf.	III cl.
20	S. John of Kanti, Cf.	III cl.
21	Commemoration of S. Hilarion, Abb. Commemoration of S. Ursula and her Companions, VV., MM.	Comm.
22		
23	S. Antony Mary Claret, Bp., Cf.	III cl.
24	S. Raphael, Archangel	III cl.
25	Commemoration of SS. Chrysanthus and Daria, MM.	Comm.
26	Commemoration of S. Evaristus, Pope, M.	Comm.
27		
28	SS. SIMON AND JUDE, APP.	II cl.
29		
30		
31	Last Sunday of October: CHRIST, THE KING	I cl.

NOVEMBER

1	ALL SAINTS	I cl.
2	ALL SOULS' DAY	I cl.
3		
4	S. Charles, Bp., Cf.	III cl.

5	Commemoration of SS. Vitalis and Agricola, MM.	
6		
7		
8	Commemoration of the Four Crowned Martyrs	Comm.
9	DEDICATION OF THE ARCHBASILICA OF OUR SAVIOUR Commemoration of S. Theodore, M.	II cl.
10	S. Andrew Avellino, Cf. Commemoration of SS. Trypho, Respicius and Nympha, V., MM.	III cl.
11	S. Martin, Bp., Cf. Commemoration of S. Mennas, M.	III cl.
12	S. Martin I, Pope, M.	III cl.
13	S. Didacus, Cf.	III cl.
14	S. Josaphat, Bp., M.	III cl.
15	S. Albert the Great, Bp., Cf., Doct.	III cl.
16	S. Gertrude, V.	III cl.
17	S. Gregory the Wonder-worker, Bp., Cf.	III cl.
18	Dedication of the Basilicas of SS. Peter and Paul, App.	III cl.
19	S. Elizabeth, Widow Commemoration of S. Pontianus, Pope, M.	III cl.
20	S. Felix of Valois, Cf.	III cl.
21	The Presentation of our Lady	III cl.
22	S. Cecilia, V.M.	III cl.
23	S. Clement I, Pope, M. Commemoration of S. Felicity, M.	III cl.
24	S. John of the Cross, Cf., Doct. Commemoration of S. Chrysogonus, M.	III cl.
25	S. Catherine, V.M.	III cl.
26	S. Silvester, Abb. Commemoration of S. Peter of Alexandria, Bp., M.	III cl.
27		
28		
29	Commemoration of S. Saturninus, M.	Comm.
30	S. ANDREW, AP.	II cl.

DECEMBER

1		
2	S. Bibiana, V.M.	III cl.
3	S. Francis Xavier, Cf.	III cl.
4	S. Peter Chrysologus, Bp., Cf., Doct. Commemoration of S. Barbara, V.M.	III cl.

5	Commemoration of S. Sabbas, Abb.	Comm.
6	S. Nicholas, Bp., Cf.	III cl.
7	S. Ambrose, Bp., Cf., Doct.	III cl.
8	THE IMMACULATE CONCEPTION OF OUR LADY	I cl.
9		
10	Commemoration of S. Melchiades, Pope, M.	Comm.
11	S. Damasus I, Pope, Cf.	III cl.
12		
13	S. Lucy, V.M.	III cl.
14		
15		
16	S. Eusebius, Bp., M.	III cl.
17		
18		
19		
20		
21	S. THOMAS, AP.	II cl.
22		
23		
24	Vigil	I cl.
25	CHRISTMAS DAY	I cl. with octave
	In second Mass: <i>Commemoration of S. Anastasia, M.</i>	
26	II day within the octave of Christmas. S. STEPHEN, PROTOMARTYR	II cl.
27	III day within the octave of Christmas. S. JOHN, AP. AND EVANG.	II cl.
28	IV day within the octave of Christmas. THE HOLY INNOCENTS, MM.	II cl.
29	V DAY WITHIN THE OCTAVE OF CHRISTMAS <i>Commemoration of S. Thomas, Bp., M.</i>	II cl.
30	VI DAY WITHIN THE OCTAVE OF CHRISTMAS	II cl.
31	VII DAY WITHIN THE OCTAVE OF CHRISTMAS <i>Commemoration of S. Silvester I, Pope, Cf.</i>	II cl.

TABLE OF LITURGICAL DAYS

SUNDAYS

SUNDAYS I CLASS

First, second, third, and fourth of Advent.
 First, second, third and fourth of Lent.
 First and second of Passiontide.
 Easter Sunday.
 Low Sunday.
 Pentecost or Whit Sunday.

SUNDAYS II CLASS

All other Sundays not mentioned above.

FERIAS

FERIAS I CLASS

Ash Wednesday.
 All the ferias of Holy Week.

FERIAS II CLASS

Ferias of Advent from 17th to 23rd December.
 Ember Days of Advent, Lent and September.

FERIAS III CLASS

Ferias of Advent to 16th December inclusive, apart from Ember Days.
 Ferias of Lent and Passiontide not mentioned above.

FERIAS IV CLASS

All other ferias not mentioned above.

VIGILS

VIGILS I CLASS

Vigil of Christmas.
 Vigil of Pentecost.

VIGILS II CLASS

Vigil of the Ascension of our Lord.
 Vigil of the Assumption of our Lady.
 Vigil of the Birthday of S. John the Baptist.
 Vigil of SS. Peter and Paul, Apostles.

VIGIL III CLASS

Vigil of S. Laurence, Martyr.

OCTAVES

OCTAVES I CLASS

Octave of Easter.
Octave of Pentecost.

OCTAVES II CLASS

Octave of Christmas.

FEASTS I CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

Christmas.
Epiphany.
Easter.
Ascension.
Pentecost.
Feast of Blessed Trinity.
Feast of Corpus Christi.
Feast of the Sacred Heart.
Feast of the Precious Blood.
Feast of Christ the King.
Immaculate Conception of our Lady.
Annunciation of our Lady.
Assumption of our Lady.
Feast of S. Joseph, husband of our Lady, Conf., Patron of the Universal Church.
Feast of S. Joseph the Workman, husband of our Lady, Conf.
Dedication of S. Michael, Archangel.
Birthday of S. John the Baptist.
Feast of SS. Peter and Paul, Apostles.
All Saints.

Other liturgical days I class

Octave day of Christmas.
All Souls' Day.

IN PARTICULAR CALENDARS

Feast of the principal Patron of the nation, the ecclesiastical or civil region or province, the diocese, the town or city.

Anniversary of the Dedication of the Cathedral.
Feast of the principal Patron of the place or town or city.
Anniversary of the Dedication of the particular church.
Titular of the particular church.
Feast of the Titular of the Order or Congregation.
Feast of the Saint-Founder of the Order or Congregation.
Feast of the principal Patron of the Order or Congregation, and religious province.
Other feasts I class, proper and by indult, movable or fixed.

FEASTS II CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

Feast of the Holy Name of Jesus.
Feast of the Holy Family of Jesus, Mary and Joseph.
Commemoration of the Baptism of our Lord.
Transfiguration of our Lord.
Feast of the Exaltation of the Holy Cross.
Dedication of the Archbasilica of our Saviour.
Purification of our Lady.
Feast of the Queenship of our Lady.
Visitation of our Lady.
Feast of the Immaculate Heart of our Lady.
Birthday of our Lady.
Feast of the Seven Sorrows of our Lady, in September.
Feast of our Lady of the Rosary.
Feast of the Motherhood of our Lady.
Feasts (*natalicia*) of the Apostles and Evangelists, namely:
Feast of S. Andrew, Ap. (30th November).
Feast of S. Thomas, Ap. (21st December).
Feast of S. John, Ap. and Evang. (27th December).
Feast of S. Matthias, Ap. (24th or 25th February).
Feast of S. Mark, Evang. (25th April).
Feast of SS. Philip and James, App. (11th May).
Feast of S. James, Ap. (25th July).
Feast of S. Bartholomew, Ap. (24th August).
Feast of S. Matthew, Ap. and Evang. (21st September).
Feast of S. Luke, Evang. (18th October).
Feast of SS. Simon and Jude, App. (28th October).
Feast of S. Stephen, Protomartyr.
Feast of the Holy Innocents, MM.
Feast of the Chair of S. Peter, Ap. (22nd February).

Feast of S. Anne, mother of our Lady.
 Feast of S. Laurence, M.
 Feast of S. Joachim, father of our Lady.

IN PARTICULAR CALENDARS

Feast of the secondary Patron of the nation, the ecclesiastical
 or civil region or province, the diocese, the town or city.
 Feast of the beatified Founder of the Order or Congregation.
 Feast of the secondary Patron of the Order or Congregation, and
 religious province.
 Other feasts II class, proper and by indult, movable or fixed.

TABLE OF OCCURRENCE

Feast I cl. univers.	0	7	1	1	1	1	6	8	1	7	3	3	3	7	3	7
Feast I cl. partic.	3	7	1	1	1	1	8	7	1	7	3	3	3	7	3	7
Feast II cl. univers.	3	2	4	4	4	0	2	2	4	2	3	3	3	2	5	2
Feast II cl. partic.	0	2	4	4	9	5	2	2	4	2	3	3	5	2	5	2
Feast III cl. univers.	0	2	5	0	5	5	2	2	5	2	5	3	5	2	2	2
Feast III cl. partic.	0	2	9	4	5	5	2	2	5	2	5	3	5	2	2	2
Vigil II cl.	0	0	4	4	5	5	2	2	0	0	0	0	0	0	2	0
Vigil III cl.	0	0	5	0	5	0	2	0	0	0	0	0	0	0	0	0
1 Office of 1, omit 2.	octave II class															
2 Office of 2, omit 1.	octave I class															
3 Office of 1, commemora- tion of 2 at Ld. and Vp.	feast III class particular															
4 Office of 1, commemora- tion of 2 at Ld.	feast III class universal															
5 Office of 2, commemora- tion of 1 at Ld.	feast II class particular															
6 Office of 1, transfer 2.	feast II class universal															
7 Office of 2, transfer 1.	feast I class particular															
8 Office of higher rank, transfer other.	feast I class universal															
9 Office of movable feast, commemoration of other at Ld.	feast I class particular															
	feast I class universal															
	vigil II class															
	vigil I class															
	feria III class Lent and Passiontide															
	feria III class Advent															
	feria II class															
	feria I class															
	Sunday II class															
	Sunday I class															

TABLE OF CONCURRENCE

Sunday I class	1	0	0
Sunday II class	2	0	0
Feria I class	1	0	0
Feria II class	2	0	0
Feria III class	2	0	0
Feria IV class	3	0	0
Feast I class	1	1	1
Feast II class	3	1	3
Feast III class	3	3	3
Octave II class	2	3	0
1 Vespers current office, comm. of following.	Feast I class	Sunday II class	Sunday I class
2 Vespers following office, comm. of current.			
3 Vespers following, omit current.			

NOTES ON THE TABLES OF OCCURRENCE
AND CONCURRENCE

1. A feast of the Lord I or II class falling on a Sunday takes the place of the Sunday with all its rights and privileges; accordingly, the Sunday is not commemorated.
2. If two feasts of the same divine Person, or two feasts of the same Saint or Beatus fall on the same day, the Office is that of the feast which holds the higher place in the table of precedence, and the other is omitted.
3. If a feast of the Lord I or II class 'concurr' with any Sunday, or vice versa, vespers are arranged according to the table of concurrence, but the concurring Sunday is never commemorated at vespers of the feast, and vice versa.

CHANGES IN THE ROMAN BREVIARY AND MISSAL

ACCORDING TO THE NORMS OF THE NEW CODE OF RUBRICS

CHAPTER I

CHANGES IN THE CALENDAR

1. Feasts which are marked in calendars as *doubles I class* henceforth become *feasts I class*.
2. Feasts which are marked in calendars as *doubles II class* henceforth become *feasts II class*.
3. Feasts which are marked in calendars as *greater doubles* and *doubles*, and those marked as *semidoubles* (from 1955 as *simples*) henceforth become *feasts III class*.
4. Feasts which are marked in calendars as *simples*, and which were reduced to *commemorations* in 1955, are inscribed as *commemorations*.
5. Moreover, the following are reduced to commemorations:
 - (a) feast of S. George, M. (23rd April);
 - (b) feast of our Lady of Mount Carmel (16th July);
 - (c) feast of S. Alexis, Cf. (17th July);
 - (d) feast of SS. Cyriack, Largus and Smaragdus, MM. (8th August);
 - (e) feast of the Stigmata of S. Francis (17th September);
 - (f) feast of SS. Eustace and his Companions, MM. (20th September);
 - (g) feast of our Lady of Ransom (24th September);
 - (h) feast of S. Thomas, Bp., M. (29th December);
 - (i) feast of S. Silvester I, Pope, Cf. (31st December);
 - (l) feast of the Seven Sorrows of our Lady (Friday after I Sunday of Passiontide).
6. The following become liturgical days I class:
 - (a) Octave-day of Christmas (1st January);
 - (b) All Souls' Day (2nd November), however, this continues to give place to a Sunday on which it may fall.
7. The following become liturgical days II class:
 - (a) feast of the Holy Family of Jesus, Mary and Joseph (I Sunday after Epiphany);
 - (b) feast of S. Peter's Chair (22nd February);

(c) feast of the Exaltation of the Holy Cross (14th September).

8. The following feasts are deleted from the calendar:
 - (a) S. Peter's Chair at Rome (18th January);
 - (b) The Finding of the Holy Cross (3rd May);
 - (c) S. John before the Latin Gate (6th May);
 - (d) Apparition of S. Michael, Archangel (8th May);
 - (e) S. Leo II (3rd July);
 - (f) S. Anacletus (13th July);
 - (g) S. Peter 'ad Vincula' (1st August);
 - (h) The Finding of S. Stephen (3rd August).

Likewise, the commemoration of S. Vitalis M. (28th April) is deleted from the calendar.

9. The following feasts are inscribed in the calendar:
 - (a) Commemoration of the Baptism of our Lord (13th January, II cl.);
 - (b) S. Gregory Barbarigo, Bp., Cf. (17th June, III cl.);
 - (c) S. Antony Mary Claret, Bp., Cf. (23rd October, III cl.).
10. The following feasts are transferred:
 - (a) S. Irenaeus, from 28th June to 3rd July;
 - (b) S. John Mary Vianney, from 9th to 8th August.
11. The commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, MM. is transferred from 7th to 8th October.
12. The following titles are changed:
 - (a) feast of the Circumcision of our Lord, to 'Octave-day of Christmas' (1st January);
 - (b) feast of S. Peter's Chair at Antioch, to 'Feast of S. Peter's Chair' (22nd February);
 - (c) feast of the Holy Rosary of our Lady, to 'Feast of our Lady of the Rosary' (7th October).

CHAPTER 2

CHANGES IN THE ORDINARIUM OF THE DIVINE OFFICE

13. The Suffrage of the Saints and the Commemoration of the Cross are abolished.
14. The following are added to the short lessons at prime, for the different seasons of the year:
 - (a) *Christmastide (tempus Nativitatis Domini)*: Ipsi

peribunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amictum mutábis eos, et mutabúntur; tu autem idem ipse es, et anni tui non deficient. Tu autem.

(b) *Epiphany (tempus Epiphaniae)*: Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. Tu autem.

(c) *Ascension (tempus Ascensionis Domini)*: Viri Galiláei quid statis aspiciéntes in cælum? Hic Iesus qui assúptus est a vobis in cælum, sic véniet, quemádmódu vidístis eum eúntem in cælum. Tu autem.

15. The indult and indulgences formerly granted for the recitation of the prayer *Sacrosanctae*, are attached to the final antiphon of our Lady.

CHAPTER 3

CHANGES IN THE PSALTER

16. When the second set of psalms must be used at lauds, it is no longer necessary at prime to say the fourth psalm, namely the first which was omitted at lauds.

Likewise, on Sundays on which the second set of psalms must be used, in place of psalm 117, which is recited at lauds, psalm 53: *Deus, in nomine tuo* is said at prime.

17. On Saturdays, when the second set of psalms must be recited at lauds, the canticle of Moses *Auscultate, caeli* (Audite, cæli) is terminated after the verse *Petram, quae genuit te, neglexisti* * *et oblitus es Dei factoris tui* (Deum qui te genuit dereliquisti, * *et oblitus es Domini creatoris tui*).

CHAPTER 4

CHANGES IN THE PROPER OF THE SEASON

18. The seasonal prayers (*pro diversitate Temporum*) are abolished.

19. If the vigil of Christmas falls on a Sunday, the Office is arranged as follows:

(a) *on the preceding Saturday, at vespers*, everything is said as on Saturday before IV Sunday of Advent;

(b) *at matins* only one nocturn is said, with the invitatory of the vigil, hymn from the ordinarium of Advent, nine antiphons and psalms for a Sunday of Advent, the verse and three lessons with their responsories of the vigil;

(c) *at lauds and at the Little Hours* a festive office of the vigil is said, as in the Proper, without a commemoration of the Sunday.

20. On Christmas Day and during the octave, psalm 88: *Gratias Domini in aeternum cantabo* (Misericordias Domini in aeternum cantabo), which occurs in the third nocturn at matins, is terminated after the verse *Ut luna quae manet in aeternum* * *testis in caelo fidelis* (Et thronus eius sicut sol in conspectu meo et sicut luna perfecta in aeternum * et testis in caelo fidelis).

21. On the feast of the Holy Innocents, MM. (28th December):

(a) red vestments are used;

(b) at matins the hymn *Te Deum* is said;

(c) in the Mass the *Gloria in excelsis* and the *Alleluia* with its verse are said.

22. The days from 2nd to 5th January are ferias of Christmastide (*tempus Nativitatis Domini*).

In regard to the Office and Mass of these days, the following are to be noted:

(a) *in a ferial office*, the antiphons and psalms at all the Hours, and the verse of the nocturn, are taken from the current weekday, as in the psalter; the lessons are from the Scripture occurring with their responsories, and the *Te Deum* is said; the rest, including the verse of the short responsory at prime, as on 1st January.

The Mass as on 1st January, with *Gloria* and preface of Christmas, without Creed and proper *Communicantes*.

(b) *on feasts*, which may fall on these days, the verse in the short responsory at prime is retained, as on 1st January, unless the feast has a proper verse; but the feria is not commemorated.

23. The days from 7th to 12th January are ferias of Epiphany (*tempus Epiphaniae Domini*).

In regard to the Office and Mass of these days, the following are to be noted:

(a) *in a ferial office*, the antiphons and psalms at all the Hours, and the verse of the nocturn, are taken from the current weekday, as in the psalter; the lessons are from the Scripture occurring with the responsories of Epiphany, and the *Te Deum* is said; the rest, including the verse of the short responsory at prime, as on the feast of the Epiphany. The prayer is said as on the feast of the Epiphany; but on ferias occurring after I Sunday, the prayer is of the Sunday.

From 7th to 12th January, the antiphons to the *Benedictus* and *Magnificat* are set down as proper for each day; and on 12th January the antiphon to the *Magnificat* from II vespers of the Epiphany is resumed as the antiphon to the *Magnificat*.

The Mass is said as on the feast of the Epiphany, but on ferias occurring after I Sunday, the Mass is of the Sunday, with *Gloria* and preface of the Epiphany, without Creed and proper *Communicantes*.

(b) on feasts falling on these days, the verse of the Epiphany is retained in the short responsory at prime, unless the feast has a proper verse; but the feria is not commemorated.

24. On 13th January the Commemoration of the Baptism of our Lord Jesus Christ (II class) is celebrated.

At matins, lauds, vespers and compline everything is said as on the feast of the Epiphany, but matins begins in the usual way, and psalm 86 is said in the third nocturn; the lessons of the three nocturns with their responsories and the prayer are said as on 13th January. At the Little Hours the antiphons and psalms of the current weekday are said, and the rest as on the feast of the Epiphany, with the exception of the prayer.

The Mass given in the Missal for 13th January is said.

If the I Sunday after Epiphany falls on this day, the Office of the Holy Family is said, without a commemoration of the Baptism of our Lord or of the Sunday. In this case, the *initium* of the first epistle to the Corinthians is read on the preceding Saturday.

25. Special exercises of devotion, attended by an assembly of people, which are customary on Friday after I Sunday of Passiontide in honour of our Lady, the Sorrowful Mother, may be continued. Two festive Masses of the Seven Sorrows of our Lady are also permitted on this day.

26. The antiphon to the *Magnificat* of II vespers of the preceding Sunday is used for the antiphon to the *Magnificat* at Friday vespers during Eastertide (*tempus Paschatis*).

27. After the office of V Sunday after Easter, the following rubric is to be placed in the *Breviary*:

The Lesser Litanies

The Lesser Litanies or Rogations are normally fixed on Monday, Tuesday and Wednesday before the feast of our Lord's Ascension.

Local Ordinaries have authority to transfer them to another

three successive days better suited to the peculiarities, customs or needs of the area.

The Lesser Litanies are not mentioned in the Office.

The obligation to recite the Litany of the Saints with its prayers on these days applies only at the procession or other special public prayers. Accordingly, those who are bound to the recitation of the Divine Office, and who are not present at the procession or other special public prayers, are not bound to say the Litany of the Saints with its prayers on these days.

But in the *Missal*, in the Mass of the Rogation, the *Alleluia* with its verse is deleted after the epistle, and is replaced by a gradual and *Alleluia* with its verse, and also a tract and *Alleluia* with its verses, which are found in the Mass For any special Need, (*pro quacumque necessitate*) according to the different seasons. Finally the words: *Preface of Easter* are deleted.

28. On Monday of the fifth week after Easter, the lessons from the homily on the Gospel of the Mass of the Rogations are omitted, and the following lessons from the Scripture occurring are inserted:

De Epístola prima beáti Petri Apóstoli

Lectio I

Cap. 2, 1-5

Deponéntes ígitur omnem malítiam, et omnem dolum, et similtatiónes, et invidias, et omnes detractiões, sicut modo géniti infántes, ratióñabiles, sine dolo lac concupíscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reprobátum, a Deo autem eléctum et honorificátum: et ipsi tamquam lápidés vivi superædificámini, domus spirituális, sacerdotium sanctum, offerre 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, pretiósus: et qui crediderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, hic factus est in caput ánguli, et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus eléctum, regále sacerdotium, 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 abstinére vos a carnálibus desidériis, quæ militant advérsus ánimam, conversatió nem vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, glorificent Deum in die visitatió nis. Subiécti ígitur estóte omni humánæ creatúræ 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 malítiæ libertátem, sed sicut servi Dei. Omnes honoráte: fraternitátem dilígite: Deum timéte: regem honorificáte.

In Officio feriali: Te Deum.

In Officio ordinario, resp.: Narrábo, ut adhuc hoc die.

The antiphons to the *Benedictus* and *Magnificat* are retained as now found in the Breviary.

29. The days from Friday after our Lord's Ascension to the vigil of Pentecost exclusive are ferias of Ascension (*tempus Ascensionis*).

Concerning the Office and Mass of these days, the following are to be noted:

(a) *In a ferial office*, the antiphons and psalms at all the Hours, and the verse of the nocturn, are taken from the current weekday as in the psalter for the Season of Easter; the lessons are from the Scripture occurring with their responsories, and the *Te Deum* is said; the rest, including the verse of the short responsory at prime, is said as on the feast of the Ascension.

The Mass is said as on the feast of the Ascension, with *Gloria* and preface of the Ascension, without Creed and proper *Communicantes*.

(b) *On feasts* falling during these days, the verse of the short responsory at prime for Ascension is retained, unless the feast has a proper verse; the feria is not commemorated.

30. The former Sunday within the octave of the Ascension is

entitled simply 'Sunday after the Ascension.' Its Office is arranged as follows:

(a) the parts of the ordinarium are taken from the feast of the Ascension, as on ferias of this season; but the little chapters, antiphons to the *Benedictus* and *Magnificat*, and the prayers are proper;

(b) at I vespers, the psalms of Saturday are said under the antiphon *Alleluia, alleluia, alleluia*.

(c) at the nocturn, lauds and vespers, the psalms of Sunday are said under the antiphon *Alleluia, alleluia, alleluia* of the Season of Easter;

(d) the lessons and responsories of the single nocturn are proper, as in the Breviary.

31. On Thursday before the vigil of Pentecost, the lessons from the third Epistle of St. John the Apostle, which are now appointed in the Breviary for the following Friday, are read as the lessons from the Scripture occurring; likewise, on Friday before the vigil of Pentecost, the lessons from the Epistle of St. Jude the Apostle, which are now appointed in the Breviary for the first nocturn of the vigil of Pentecost, are read.

32. On the vigil of Pentecost a ferial office is said, as in the ordinarium for Ascension, with the three lessons from the homily on the Gospel of the day. But the prayer at lauds and the Hours is taken from the Sunday after the Ascension.

In the Missal, the prophecies, blessing of the font and the Litany are deleted. All Masses begin in the usual way, with the psalm *Iudica me, Deus*, and the Entrance antiphon *Cum sanctificatus fuero*.

33. On the feast of Corpus Christi, the verse *Qui sedes ad dexteram Patris* is said at prime.

The Sundays and days formerly within the octaves of Corpus Christi and the Sacred Heart are celebrated in every respect as the other Sundays and ferias 'per annum.'

The responsories after the scriptural lessons on these Sundays and ferias are said according to the season after Pentecost, as now given in the Breviary for IV Sunday after Pentecost and the following weekdays.

34. The special exercises of devotion which have been traditionally held on the days during the former octave of Corpus Christi, and which are attended by a large gathering of the people, may

be retained. Where a procession is held, two Masses of the Blessed Sacrament may be celebrated as votive Masses II class on these days.

35. On Saturday before the first Sunday of August, the rubric concerning the lessons from the Scripture occurring is to be changed as follows:

If the first Sunday falls from 1st to 3rd August, then the month has five Sundays, and the entire Scripture occurring is read, as given in the Breviary.

But if the first Sunday falls from 4th to 7th August, the month has four Sundays only, and the part of the Scripture occurring assigned for the fifth week is omitted.

36. On Saturday before the first Sunday of September, the following rubric is inserted:

If the first Sunday falls on 1st or 2nd September, the month has five Sundays, and the entire Scripture occurring is read, as in the Breviary.

But if the first Sunday falls from 3rd to 7th September, then the month has only four Sundays, and the part of the Scripture occurring assigned for the fifth week is omitted.

37. At vespers on Ember Wednesday and Friday of September, the antiphon to the *Benedictus* given for those days is repeated as the antiphon to the *Magnificat*.

38. On Saturday before the first Sunday of October, the following rubric is inserted:

If the first Sunday falls on 1st or 2nd October, the month has five Sundays, and the entire Scripture occurring is read, as in the Breviary.

But if the first Sunday falls from 4th to 7th October, then the month has only four Sundays, and the part of the Scripture occurring assigned for the third week is omitted.

39. On Saturday before the first Sunday of November, the following rubric is inserted:

If the first Sunday falls on 1st or 2nd November, the month has five Sundays, but the last is the first of Advent, hence there are only four weeks left for the Scripture occurring. Likewise the month has only four Sundays, if the first Sunday falls from 3rd to 5th November. In these circumstances, the part of the Scripture occurring assigned to the second week is omitted.

But if the first Sunday falls on 6th or 7th November, the

month has four Sundays, but the last is the first of Advent, hence there are only three weeks left for the Scripture occurring. In this case, the part of the Scripture occurring assigned to the first and second weeks is omitted.

CHAPTER 5

CHANGES IN THE PROPER OF SAINTS

40. On feasts III class, both universal and particular, which have at matins either proper antiphons and psalms from the Common, or proper antiphons and especially appointed psalms, the nine antiphons and nine psalms are said successively with only one verse, which is found after the last antiphon.

41. On the same feasts mentioned in the preceding paragraph, the two scriptural lessons are taken from the Common, formerly appointed for the first nocturn, and the first and third of the proper responsories appointed in the Breviary for these feasts are retained.

42. On feasts III 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 from the Scripture occurring 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 (25th January), at matins are said the three lessons from the Acts of the Apostles, which were formerly appointed for the first nocturn, with the first and second responsories given there.

44. On the feast of St. Martina (30th January), at matins the hymn *Martinae celebri* together with the second part *Non illam crucians* is said; at lauds and vespers the hymn *Tu natale solum* is said.

45. On the feast of the Purification of our Lady (2nd February):

(a) in the Breviary, this rubric is inserted at the beginning: The feast of the Purification of our Lady is considered a feast of the Lord.

(b) in the Missal, at the blessing of the candles, the antiphon *Exsurge* with the verse of the psalm and *Gloria Patri*, and also *Flectamus genua* are omitted; before the prayer the priest says only *Dominus vobiscum* and *Oremus*.

46. On the feasts of St. Venantius (18th May), St. Mary Magdalen (22nd July) and St. John of Kanti (20th October), at vespers the hymn which is now appointed for I vespers in the Breviary is said.

47. On the 17th June, for the feast of St. Gregory Barbarigo, the following proper parts are to be inserted:

Oratio

Deus, qui beátum Gregórium Confessórem tuum atque Pontíficem pastoráli sollicitúdone, et paúperum miseratióne claréscere voluisti: concéde propítius; ut, cuiusmérita celebrámus, caritátis imitémur exéempla. Per Dóminum.

Lectio III

Gregórius Barbadícus, Venétiis perantíqua familia ortus, utriúsque iuris láuream in Archigymnásio Patavíno magna cum laude est adéptus. Undevigésimum annum agens, cum ad Monasteriensem pacis Convéntum proféctus esset, legáto pontificío Fábio Chísio adhortánte, ecclesiásticæ militiæ nomen dare constituit. Sacris initiátus, ab eódem Chísio, Alexándri séptimi nómine ad Pontificátum assúpto, Bergomátium epíscopus primum, mox, Cardinálium Collégio cooptátus, ad sedem Patavínam elígitur. In episcopáli múnere obeúndo, sancto Cárolo Borromæo sibi exémplo propósito, ad extrémum usque spíritum adlaborávit ut, Sacrosáncetæ Tridentínæ Synodi mónitis et decretis inníxus, evélleret vítia, virtútes indúceret. In utráque diocési Seminárium amplificávit, Patavínum præsertim bibliothéca auxit ac typographía, qua libri quoque ederéntur inter pópulos próximi Oriéntis vulgánde. Catehéticam instructiõem eníxe fovit, et singulos diocésis pagos, docéndo et hortándo, alacer peragravit. Caritátis opéribus ac vitæ sanctitáte refúlsit, in egénos et pauperes ádeo liberális ut domésticam quoque suppelléctilem, vestes ac lectum in eórum auxiliúm erogáverit. Dénique, post brevem lethálem morbum, plácide obdormívit in Domino décimo quarto Kaléndas iúlias, anno millésimo sexcentésimo nonagésimo séptimo. Quem, méritis ac virtútibus clarum, Clemens décimus tértius Beatórum, Ioánnes vero vigésimus tértius Sanctórum número accénsuit.

The Mass is *Statuit*, from Common of Confessor Bishop I place, with proper prayer as above.

48. On 28th June, the vigil of SS. Peter and Paul, App., the lessons from the homily on the Gospel of the day are taken from the feast of St. Pius X (3rd September).

49. On the feast of St. Irenæus, Bp., M. (3rd July) the following proper lesson is to be inserted.

Lectio III

Irenæus, non longe ab urbe Smyrna natus, iam inde a púero sese Polycárpo, Ioánnis Evangelístæ discípulo eidémque epíscopo Smyrnæórum, tradiderat in disciplínam. Polycárpo in cælum martyrii glória subláto, cum incredíbili stúdio flagrâret discénde quæ dógmata depósiti loco custodiénda céteri acceperant, quos Apóstoli institúerant; horum quam pótuit plures convénit, quæque ab iisdem audívit, mémori mente tenuit, ea deinceps opportuné advérsus hæreses alláturus. In Gálliam proféctus, Ecclésiæ Lugdunénsis præsbyter a Photíno epíscopo est constitútus; cui cum successisset, tam feliciter munus óbiit episcopátus, ut sapiéntia, oratióne exemplóque suo non modo brevi cives lugdunenses omnes, sed multos étiam aliárum Galliárum úrbium íncolas superstitiõem atque errórem abiecísse, dedisséque cristiánæ militiæ nómina viderit. Multa scripsit, quorum magna pars intércidit inúria témporum. Exstant eius advérsus hæreses libri quinque, in quorum tértio libro grave imprímis atque præclárum de Romána Ecclésiá, deque illíus episcopórum successiõe, divínæ traditiõi fidéli, perpétua, certíssima custóde, testimónium dixit. Atque ad hanc, dixit, Ecclésiám propter potiõem principalitátem necesse est omnem conveníre Ecclésiám, hoc est eos qui sunt úndique fidéles. Martyrio coronátus, migrávit in cælum anno salútis ducentésimo secúndo.

50. On the commemoraton of our Lady of Mt. Carmel (16th July):

(a) *in the Breviary*, after the prayer, the following rubric is inserted: If the commemoration of our Lady of Mt. Carmel falls on a Saturday, the Saturday Office of our Lady is said, but the antiphon to the *Benedictus* and the prayer at all the Hours are said as above:

(b) *in the Missal* the following rubric is inserted: If the commemoration of our Lady of Mt. Carmel falls on a Saturday, either the Saturday Mass of our Lady, or the proper Mass of the commemoration of our Lady of Mt. Carmel may be said.

51. On the feast of St. Laurence of Brindisi, Conf. and Doct., (21st July), the following proper lesson is inserted:

Lectio III

Lauréntius Brundúsii in Apúlia natus, aduléscens Ordinem Fratrum Minórum Capuccinórum ingrêssus, philosophiam ac

theológiam pénitus dídicit, complúres autem linguas et antiqúas et recentióres cálluit. Sacérdos inaugurátus, prædicándi munus suscepit, quod per totam fere Itáliam aliásque Európæ regiões indefessus obívit. Singulári prudéntia consiliíque dono præditus, univérso Ordini regéndo præféctus est, et a Summis Pontificibus sæpe adhibitus ad gravíssimas obeúndas legatiónes. Atque eius potíssimum opera efféctum est, ut príncipes christiáni cópias suas consociáverint contra ingruéntes Turcárum turmas: quibúscum exercitus christiánus in Hungária congréssus, Lauréntio præeúnte cum cruce, mílites ducésque cohortánte, celebérrimam rétulit victóriam. Inter tot vero tántaque negótia, religiósi hóminis virtútes heróico modo cóluit. Quidquid supéreat témporis, oratióni impéndens, vitam interiorem cum extérna actuositate mirífice coniúnxit. Tandem Olisipóne, quo a pópulo neapolitáno orátor ad regem Hispániae missus fúerat, libertátis christiánæ et iustítiæ strénuus assértor, quasi in acie accúbuit anno millesimo sexcentésimo undevicésimo. Multa relíquit scripta ad fidem cathólicam advérsus hæreses defendéndam, et ad sacras Litteras explanándas. Eum Leo Papa décimus tértius in Sanctórum númerum rétulit, Ioánnes vero Papa vigésimus tértius univérsæ Ecclésiæ Doctorém declarávit.

52. On the feast of the Transfiguration of our Lord (6th August), psalm 88 *Gratias Domini in aeternum cantabo* (Misericordias Domini in aeternum cantabo), which occurs in the third nocturn, is terminated after the verse *Nam Domini est clipeus noster,* et Sancti Israël rex noster* (Quia Domini est assumptio nostra,* et sancti Israël regis nostri).

53. On the feast of St. Philip Benizi, Cf. (23rd August), the following proper lesson is inserted:

Lectio III

Philíppus, e nóbili Benitiórum família Floréntiæ natus, singulári visióne a beatíssima Vírgine in Servórum suórum famíliam, nuper institútam, est vocátus. Primum in Senárii montis antrum concessit, ubi ásperam quidem iugi corpóris castigatióne, sed Christi Dómini cruciátuum meditatióne, suávem duxit vitam; deínde per univérsam fere Európam magnámque Asiæ partem sodalicia septem dolórum Dei Mastris instituit. Sui Ordinis Generális invítus renuntiátus, divínæ caritatis ardóre vehéementer accénsus, plúrimas Itáliæ urbes concúrsans, gliscéntes in eis civium discórdias compósuit, multásque ad Románi Pontificis obediéntiam revocávit, et perditíssimos hómines ad pœniténtiam perdúxit. Dénique Tudérti, anno millésimo ducentésimo

octogésimo quinto, in Christi Dómini e cruce pendéntis amplexu, quem suum appellábat librum, sanctíssime ex hac vita migrávit. Eum Clemens décimus, Póntifex máximus, Sanctórum número adscripsit.

54. On the feast of our Lady of the Rosary (7th October), the hymn *Caelestis aulae nuntius*, which is assigned in the Breviary for I vespers, is added, without the conclusion, to the beginning of the hymn of matins, unless I vespers are said in a particular place.

55. For the feast of St. Anthony Mary Claret, the following proper parts are inserted:

Oratio

Deus, qui beátum Antónium Mariam Confessórem tuum atque Pontíficem, apostólicis virtútibus sublimásti, et per eum novas in Ecclésia clericórum ac vírginum famílias collegísti: concéde quæsumus; ut, eius dirigéntibus mónitis ac suffragántibus méritis, animárum salútem quærere iúgiter studeámus. Per Dóminum.

Lectio III

Antónius María Claret, Salléntii in Hispánia, piis honestisque paréntibus natus, adolésens textóriam artem exércuit, sed dein, sacerdotio auctus, primum parœciále ministérium excóluit, póstea vero Romam venit ut a Propagándæ Fidei Congregatióne ad éxteras missiões mitterétur. Sed, Deo disponénte, Hispániam revérsus, missionárius apostólicus Cataláuniam, et Fortunátas Insulas peragrávit. Bonórum librórum scriptor fecúndus, Congregatióne quoque Filiórum Immaculáti Cordis Mariæ fundávit. Archiepiscopáli sedi Sancti Iacóbi in Cuba præféctus, zelántis Pastóris virtútibus mire effúlsit; seminárium restituit, doctrinam et disciplinam clericórum promovit, ópera sociália cóndidit, pro christiána filiárum institutióne Soróres Docétes a María Immaculáta instituit. Matríti demum accersítus, ut Hispaniárum Regínæ a confessiõnibus et in gravíssimis ecclesiásticis negótiis a consiliis esset, austeritátis omniúmque virtútum exímium præbuit exémpplar. In Vaticáno Concílio Románi Pontíficis infallibilitátem strénue deféndit. Devotióne erga Sanctíssimum Sacraméntum et Cor Mariæ Immaculátum eiúsque Rosárium mirífice propagávit. Tandem, apud Fontem Frígídim, in Gállia, exsul móritur, anno millésimo octigentésimo septuagésimo. Quem, miráculis clarum, Pius Papa undécimus Beatórum, Pius vero duodécimus Sanctórum fastis adscripsit.

The Mass is *Sacerdotes tui*, from Common of Confessor Bishop II place, with proper prayer, as above.

56. On the feast of St. Raphael, Archangel (24th October), at matins the three lessons are said from the book of Tobias, as formerly appointed for the first nocturn, with the first and second responsories given there.

57. On the feast of Christ the King, in the third nocturn the second part of psalm 88 *Si dereliquerint filii eius* (Si autem dereliquerint filii eius) is terminated after the verse *Ut luna quae manet in aeternum,* testis in caelo fidelis* (Et thronus eius sicut sol in conspectu meo, et sicut luna perfecta in aeternum,* et testis in caelo fidelis).

58. Vespers of the Dead, with the proper compline, formerly appointed for 1st November, are transferred to All Souls' Day; but if they concur with a Sunday, or feast I class, the Office of All Souls' Day finishes after none.

However, the celebration of vespers of the Dead after II vespers of 1st November as a customary form of devotion for the faithful may be retained, together with other exercises of devotion that may be traditional, as a special manifestation of devotion.

CHAPTER 6

CHANGES IN THE COMMON OF SAINTS

59. In the hymn *Iste Confessor*, the third verse will always be *Meruit supremos laudis honores*.

60. In the *Common of the Dedication of a church*, the following rubric is to be placed 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 the church, the Office of the occurring liturgical day is said as far as none.

In the presence of the relics of the Saints to be included in altar of the church being consecrated, the Vigils are celebrated, if this can be conveniently done, and the matins, with three nocturns, in honour of the holy Martyrs whose relics are to be enclosed in the altar, are to be sung or recited. The faithful are also to be invited to take part in these Vigils.

Those who are bound to the Divine Office satisfy their obligation for matins by reciting the nocturns in honour of the holy Martyrs at the Vigils.

From vespers on the day of the Dedication itself, the Office of the Dedication of a church is said, and this is continued until

compline of the following day, and it is said as an office of a feast I class.

61. The votive office of the Dead, whether recited with one or three nocturns, is always begun with the invitatory and its psalm; and if it is said for the Dead in general, it is concluded with the prayer *Fidelium*.

CHAPTER 7

CHANGES IN THE OCCASIONAL VOTIVE MASSES AND PRAYERS

62. The votive Mass 'For protection against the heathen' (*Missa pro Ecclesiae defensione*) is to be entitled 'Mass for the Protection of the Church;' the Mass 'For the healing of Schism' will in future be called 'Mass for the Unity of the Church' (*Missa pro unitate Ecclesiae*).

63. Among the 'occasional' prayers, the prayer 'For the Roman Emperor' is to be deleted, and in its place the following is to be inserted:

Pro res publicas moderantibus

Oratio

Omnípotens sempitérne Deus, in cuius manu sunt omnium potestates et ómnium iura populórum: réspice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegénte, et religiónis intégritas, et pátriæ securitas indésinénter consístat. Per Dóminum.

Secreta

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.

Postcommunio

Prótege, Dómine, fámulos tuos subsídiis pacis; et córporis et spirituálibus enútriens aliméntis, a cunctis hóstibus redde secúros. Per Dóminum.

CHANGES IN THE ROMAN MARTYROLOGY

CHAPTER 1

CHANGES IN THE ANNOUNCEMENTS OF FEASTS AND OF MOVABLE OFFICES

1. For the feast of the Holy Family.
The rubric which precedes the announcement for this feast is to be corrected as follows:
On the Saturday before the Sunday which may fall between the 7th and 13th January inclusive.
2. For I Sunday of Passiontide.
The title and announcement are to be changed as follows:
Saturday before the first Sunday of Passiontide.
The First Sunday of Passiontide.
3. For the commemoration of the Seven Sorrows of our Lady.
The title and announcement are to be changed as follows:
Thursday after the first Sunday of Passiontide.
The commemoration of the Seven Sorrows of our Lady.
4. For II Sunday of Passiontide.
The title and announcement are to be changed as follows:
Saturday before the second Sunday of Passiontide or Palm Sunday.
The second Sunday of Passiontide or Palm Sunday, when . . .
5. For the Greater Litanies.
The title is to be changed as follows:
Tuesday within the octave of Easter, whenever Easter, or the Monday within the octave of Easter, falls on 25th April.
6. Tuesday before the third Sunday after Easter.
The title and announcement for the Solemnity of St. Joseph are to be deleted.
7. Tuesday before the fourth Sunday after Easter.
The title and announcement for the octave-day of the Solemnity of St. Joseph are to be deleted.
8. Wednesday within the octave of the Ascension of our Lord.
The title and announcement for the octave-day of the Ascension of our Lord are to be deleted.

9. Wednesday within the octave of Corpus Christi.
The title and announcement for the octave-day of this feast are to be deleted.
10. Thursday within the octave of the Sacred Heart.
The title and announcement for the octave-day of this feast are to be deleted.

CHAPTER 2

CHANGES IN THE BODY OF THE MARTYROLOGY

11. 1st January.
The first announcement is to be changed as follows:
The Octave-day of Christmas.
In the second place is to be inscribed:
The Circumcision of our Lord Jesus Christ.
12. 2nd January.
The first announcement is to be deleted:
The octave-day of St. Stephen, Protomartyr.
13. 3rd January.
The first announcement is to be deleted:
The octave-day of St. John, Apostle and Evangelist.
14. 4th January.
The first announcement is to be deleted:
The octave-day of the Holy Innocents, Martyrs.
15. 5th January.
The first announcement is to be deleted:
The vigil of the Epiphany.
16. 13th January.
The announcement: The octave-day of the Epiphany is to be replaced by The Commemoration of the Baptism of our Lord.
17. 18th January.
The first announcement is to be deleted:
The Chair of St. Peter the Apostle which he first occupied at Rome.
The following announcement is to begin thus:
At Rome the passion of St. Prisca . . .
18. 27th January.
In the announcement of St. Angela dei Merici the last words are to be changed as follows:

However her feast is celebrated on 1st June.

19. 22nd February.

In the place of the first announcement At Antioch the Chair . . . the following is to be substituted:

The Chair of St. Peter the Apostle.

20. 23rd February.

The first announcement is to be deleted:

The vigil of St. Matthias, Apostle.

In leap year only the following is read:

The commemoration of many . . .

21. 28th April.

The announcement of St. Vitalis, Martyr is to be deleted.

22. 1st May.

The announcement of the Apostles Philip and James is to be transferred to the first place of 11th May, and it is replaced by the following:

The Solemnity of St. Joseph the Workman, Husband of our Lady, Confessor, Patron of workmen.

In the announcement of St. Pius V the word also is to be omitted.

23. 3rd May.

The announcement of the Finding of the Holy Cross is to be put in the last place on the same day.

In the announcement of SS. Alexander and his companions the words First Pope are to be omitted.

24. 6th May.

The announcement of St. John, Apostle and Evangelist, is to be put in the second place on the same day.

25. 8th May.

The announcement of the Apparition of St. Michael is to be put in the last place on the same day.

26. 31st May.

The first announcement is to be put on the following day, in the first place, and is to be replaced by the following:

The feast of the Queenship of our Lady.

27. 17th June.

In the first place the following announcement is to be put: Of St. Gregory Barbarigo, Cardinal, Bishop, and Confessor

whose birthday is commemorated on the following day.

28. 18th June.

This announcement is to be put in the third place:

At Padua, in Veneto, of St. Gregory Barbarigo, Cardinal, and Bishop first of the diocese of Bergamo, then of Padua, who was outstanding for his virtues and pastoral wisdom, and whom Pope John XXIII inscribed in the canon of Saints. But his feast was celebrated yesterday.

29. 28th June.

At the end of the announcement for St. Irenaeus is to be added: However his feast is celebrated on 3rd July.

30. 1st July.

The first announcement is to be deleted:

The octave-day of the Birthday of St. John the Baptist.

31. 3rd July.

In the first place is to be put:

Of St. Irenaeus, Bishop and Martyr, who passed into heaven on 28th June.

The announcement 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. 6th July.

The first announcement is to be deleted:

The octave-day of the Apostles Peter and Paul.

33. 13th July.

The announcement of St. Anacletus is to be deleted.

34. 16th July.

The beginning of the first announcement is to be changed as follows:

The commemoration of our Lady . . .

35. 21st July.

The following announcement is to be put in the first place:

St. Laurence of Brindisi, Confessor and Doctor of the Church, of the order of Capuchin Franciscans who passed into heaven on the following day.

36. 22nd July.

This announcement is to be put in the second place:

At Lisbon in Portugal, the birthday of St. Laurence of

Brindisi, Confessor, of the order of Capuchin Franciscans who was famous for the preaching of the word of God, his spiritual doctrine, and his successful labours in papal legations and affairs for the glory of God and benefit of the Church. Pope Leo XIII inscribed him in the calendar of Saints and Pope John XXIII declared him a Doctor of the universal Church and directed that his feast should be celebrated on 21st July.

37. 24th July.

The first announcement is to be deleted:
The vigil of St. James, Apostle.

38. 29th July.

The announcement of St. Felix II is to be deleted.

The following announcement is to be altered as follows:

At Rome on the road to Porto of the holy Martyrs Felix, Simplicius, Faustinus and Beatrice, in the time of . . .

39. 1st August.

The first announcement is to be put in the last place on the same day.

40. 3rd August.

The announcement of the finding of St. Stephen is to be put in the last place.

41. 4th August.

The announcement of St. John Mary Vianney (in the second place) is to be changed as follows:

In the village of Ars, . . . whom Pope Pius XI numbered among the Saints, and constituted the heavenly Patron of all parish priests. His feast is celebrated on the 8th of this month.

42. 8th August.

The announcement of St. John Mary Vianney is to be put in the first place from the following day.

43. 17th August.

The first announcement is to be deleted:
The octave-day of St. Laurence, Martyr.

44. 20th August.

The following announcement is to be put in the second place:

At Rome, the burial of St. Pius X, Pope and Confessor, who was an intrepid defender of the purity of faith and liberty of the Church, and outstanding for his religious zeal. His feast is celebrated on 3rd September.

45. 22nd August.

The announcement is to be deleted:

The octave-day of the Assumption of our Lady.

In the second announcement, which becomes the first, the following words are omitted: 'the same.'

46. 23rd August.

The first announcement is to be deleted:
The vigil of St. Bartholomew, Apostle.

47. 3rd September.

This announcement is to be put in the first place:

Of St. Pius X, Pope, whose birthday is commemorated on 20th August.

48. 15th September.

The first announcement is to be deleted:

The octave-day of the Birthday of our Lady.

In the following announcement, which becomes the first, the words 'the same' are to be omitted.

49. 20th September.

The first announcement is to be deleted:

The vigil of St. Matthew, Apostle and Evangelist.

50. 24th September.

In the first announcement, the word 'feast' is to be replaced by 'commemoration.'

51. 7th October.

The beginning of the first announcement is to be changed as follows:

The feast of our Lady of the Rosary, and also . . .

To the third and fourth announcements is to be added:

But their memory is venerated tomorrow.

52. 8th October.

This announcement is to be put in the second place:

Of the holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius, whose birthday was commemorated yesterday.

53. 23rd October.

The following announcement is to be put in the first place:

Of St. Antony Mary Claret, Bishop and Confessor, whose birthday is celebrated tomorrow.

54. 24th October.

The announcement of St. Antony Mary Claret is to be put in

the second place. But the word 'Montfroide' is to be changed to 'Fontfroide.' At the end there is to be added:

However his feast was celebrated yesterday.

55. 27th October.

The first announcement is to be deleted:

The vigil of the holy Apostles, Simon and Jude.

56. 31st October.

The first announcement is to be deleted:

The vigil of All Saints.

57. 8th November.

The first announcement is to be deleted:

The octave-day of All Saints.

58. 29th November.

The first announcement is to be deleted:

The vigil of **St. Andrew, Apostle.**

59. 7th December.

The first announcement is to be deleted:

The vigil of the Immaculate Conception of our Lady.

60. 15th December.

The first announcement is to be deleted:

The octave-day of the Immaculate Conception of our Lady.

61. 20th December.

The first announcement is to be deleted:

The vigil of St. Thomas, Apostle.

DECLARATION

CONCERNING THE OBSERVANCE OF PARTICULAR CALENDARS AS FROM 1961

Since the Supreme Pontiff, John XXIII, in His Apostolic Letter *Rubricarum instructum*, issued *motu proprio* on 25th July of this year, directed 'all concerned (to) take steps, as soon as possible, to bring calendars and propers, whether diocesan or of religious, into conformity with the rules and spirit of the new edition of the rubrics,' this S. Congregation of Rites will publish appropriate instructions concerning the revision of particular calendars and proper Offices and Masses. Meanwhile, however, a declaration of the rules to be followed in particular calendars as from 1961 is deemed opportune.

1. Everything that is laid down under the title 'Changes in the Roman Breviary and Missal according to the norms of the new code of rubrics' is to be observed also in particular calendars.
2. For the time being, all particular feasts which are now found inscribed in diocesan calendars or in those of religious are to be retained.
3. The rank of these feasts will be indicated in accordance with the norms given in the 'Changes,' nn. 1-4.
4. Concerning *proper* feasts and their rank, the rules given in paragraphs 42-46 of the new code of rubrics are to be strictly observed.
5. In regard to feasts to be celebrated by religious together with the diocesan clergy in particular dioceses, the prescription of paragraph 57 of the new code of rubrics is to be observed.
6. *Universal* feasts, which in accordance with nn. 5 and 8 of the *Changes* are either reduced to a commemoration or deleted from the calendar, are to be retained for the time being in a particular calendar if they are inscribed in such a calendar as double feasts I or II class.
7. If particular feasts III class have no proper lesson, commonly called the 'contracted' lesson, the procedure indicated in n. 221b of the new code of rubrics is to be followed.
8. The Bishop of the diocese will determine the day on which, in accordance with nn. 362, 364 and 449 of the new code of rubrics, the Mass for the anniversary of the election of the Bishop

is to be celebrated in the cathedral and collegiate churches, and the prayer for the Bishop is to be said in all churches of the diocese.

From the office of the S. Congregation of Rites, 26th July, 1960.

✠Cajetan Card. Cicognani,
Bishop of Tusculum.
Prefect.

L. ✠ S.

Henry Dante, *Secretary.*

COMMENTARY

CHAPTER 1

CLASSIFICATION OF DAYS AND FEASTS

The new Code of Rubrics of the Roman Breviary and Missal applies to the Roman Rite (1)¹, although in the observance of certain local feasts it also obliges those who do not use the Roman Rite (57). All calendars, whether universal or particular, are governed by the present rubrics (2), which apply both to the Breviary and the Missal (3).

THE LITURGICAL DAY

Before classifying the various liturgical days, the rubrics first define the meaning of the term 'liturgical day.' The liturgical day is the natural or solar day, calculated from midnight to midnight, in so far as its successive hours are sanctified by the various liturgical rites, but especially by the Eucharistic Sacrifice and the public prayer of the Church in the Divine Office (4). The Jews and Greeks calculated their day from sunset to sunset, the evening, therefore, marked the beginning of a new day. On the other hand, the Romans regarded the day as starting at midnight and continuing until the following midnight. It would seem now established that the early Roman liturgy developed according to this latter system for reckoning time.² Contrary to the more common opinion of the past, II vespers represent the original vespers of a liturgical celebration in the genuine Roman tradition. I vespers derived from Gallican influences in the Roman liturgy from about IX century. The Simplified Form of the Rubrics published in 1955 eliminated I vespers on most days. The rubrics now determine that the celebration of any liturgical day normally runs from matins to compline, i.e., within the period midnight to midnight (5). The more solemn days of the year, however, still retain I vespers (5), namely, Sundays (13), feasts I class (37a) and feasts of the Lord falling on a Sunday (37c).

¹ The numbers in parentheses throughout this commentary refer to the rubrics of the new Code, the numeration of which runs from 1 to 530 through the three sections of the Code, namely *General Rubrics*, *General Rubrics of the Roman Breviary*, and *General Rubrics of the Roman Missal*.

²Cfr. V. Raffa, *Piu antichi i primi o i secondi Vespri?* in *Ephem. liturg.*, 1955, pp. 331-335; *La liturgia delle ore*, Brescia, 1959, pp. 293ff.

An incomplete liturgical celebration is a *commemoration* in the Office and Mass of the current liturgical day (5), e.g., the Seven Sorrows of our Lady on Friday of Passion Week and the commemoration of Our Lady of Mt. Carmel (16th July).

CLASSIFICATION OF LITURGICAL DAYS

One of the outstanding features of the new rubrics is the introduction of a new system for the classification of the different liturgical days. The terminology of double (in its various degrees) and simple has been eliminated. This terminology was not particularly ancient, probably not much earlier than XIII century, and in those times the significance of the terms was the contrary to that which developed later on and which was incorporated into the Breviary and Missal by Pope St. Pius V. The simplification of the rubrics in 1955 abolished the category of semi-double. The new system of classification has been applied not only to the various liturgical days and feasts, but also to votive and Requiem Masses, as may be seen from the following table.

Class	I	II	III	IV
Sundays	+	+		
Ferias	+	+	+	+
Vigils	+	+	+	
Feasts	+	+	+	
Octaves	+	+		
Votive Masses	+	+	+	+
Requiem Masses	+	+	+	+

Feasts formerly doubles I class become *feasts I class*; feasts formerly doubles II class become *feasts II class*; former greater and lesser doubles and semi-doubles (before the Simplification of 1955) become *feasts III class*; simple feasts, reduced to commemorations in 1955, become *commemorations* (*Changes*, nn. 1-4)³. Other modifications in the calendar will be discussed later on.

SUNDAYS

Sunday is defined as 'the Lord's day,' which occurs at the beginning of each week (9). The contribution of St. Pius X towards the restoration of the Sunday to its place of honour has

³*Changes* = Changes in the Roman Breviary and Missal, pp. 113ff.

been often referred to, and this has now been carried a stage further since even the ordinary Sundays of the year take precedence over all feasts except feasts I class and feasts of the Lord II class (16). Sunday is the weekly commemoration of the victory of our Redeemer over sin and death in his Resurrection; it is a weekly celebration of the mystery of our Redemption through the passion, death, resurrection and ascension of Christ and of which we share the newness of life by baptism; it is the day on which we interrupt our ordinary round of duties to turn our gaze to heaven, looking 'expectantly for the coming of our Lord Jesus Christ.'

Sundays are of two classes:

- (a) *I class*: Sundays of Advent, Lent, Passiontide, Easter Sunday, Low Sunday and Whit Sunday;
- (b) *II class*: all the other Sundays of the year (11).

The Sunday Office begins on Saturday with I vespers, and concludes with compline on Sunday (13). Should a Sunday Office be impeded by some occurring feast, it is neither anticipated nor resumed (14).

Sundays I class take precedence over all feasts, with the exception of the feast of the Immaculate Conception of our Lady (15). Sundays II class can be displaced only by a feast I class, or a feast of the Lord II class (16). In the event of a feast of the Lord I or II class falling on a Sunday, the feast replaces the Sunday completely and the latter is not even commemorated (16a), for example the Dedication of St. John Lateran (8th November).

All Souls' Day, although a liturgical day I class, does not displace a Sunday (16b).

Normally a feast cannot be permanently fixed on a Sunday, but there are some exceptions, which may be found in n. 17. The rule for the arrangement of the extra Sundays that sometimes occur at the end of the series of Sundays after Pentecost is given in n. 18.

The method for determining the first Sunday of the month, which governs the Scriptural lessons in the months August to November, has been modified. The first Sunday for purposes of the liturgy will in future coincide with the first Sunday of the

calendar month (19). The first Sunday of Advent is that which falls on 30th November or nearest to it (20).

FERIAS

A feria is any day of the week other than Sunday (21). This is what we call in English a 'weekday,' but the term 'feria' is sufficiently well established in liturgical writings to justify its being retained.

Ferías may be first, second, third or fourth class (22).

Ferías I class: Ash Wednesday; all the weekdays of Holy Week. These days take precedence over all feasts, and admit only a privileged commemoration (23).

Ferías II class: ferías of Advent from 17th to 23rd December, i.e., the days of the 'O' antiphons; Ember Days of Advent, Lent and September. These ferías take precedence over feasts II class of a particular calendar, but not similar feasts of the universal calendar; when impeded these ferías must be commemorated (24).

Ferías III class: weekdays of Lent and Passiontide, other than Ash Wednesday and Ember Days, up to and including the Saturday before the II Sunday of Passiontide, all of which take precedence over feasts III class; weekdays of Advent, other than Ember Days, up to and including 16th December, but these ferías do not displace feasts III class. When impeded, all these ferías must be commemorated (25). From this it will be seen that only feasts I or II class will be celebrated during Lent and Passiontide.

Ferías IV class are all other ferías not included in any of the above categories; such days are never commemorated (26).

The Office of a feria normally runs from matins to compline, except a Saturday Office which concludes with none, since the Sunday Office begins with I vespers (27). Likewise, if the following day is a feast I class with I vespers, the ferial office will conclude with none. Holy Saturday is also an exception.

VIGILS

A vigil is a liturgical day which is of its nature a day of preparation for the feast of the following day (28). The same rubric also points out that since the Easter Vigil is not a liturgical day, it is celebrated in its own special way as a nocturnal vigil.

Holy Saturday 'is a day of great mourning, in which the Church stands at our Lord's tomb, meditating on his passion and death. . . . The object and end of the Vigil is to show forth and recall by the liturgical action how life and grace came to us from the death of our Lord' (*Instruction*, 16th November, 1955, n. 2d). 'On this most sacred night . . . our holy Mother the Church commemorates the death and burial of our Lord Jesus Christ, and, returning him love for love, keeps vigil. She celebrates his glorious resurrection and rejoices with great gladness of heart' (*Introduction to Renewal of the Baptismal Promises*).

Vigils are first, second or third class (29).

Vigils I class: Christmas Eve, which replaces the IV Sunday of Advent when they occur on the same day; and the vigil of Pentecost. Both of these vigils take precedence over all feasts, and do not admit any commemoration (30).

Vigils II class: vigils of the Ascension, the Assumption, the Birthday of St. John the Baptist, the feast of SS. Peter and Paul. These vigils take precedence over liturgical days III and IV class, and, if impeded, they are commemorated, according as the rubrics allow (31).

Vigil III class is that of the feast of St. Laurence, which takes precedence over a liturgical day IV class, and, if impeded, is commemorated according as the rubrics allow (32).

In keeping with the character of a vigil as a day of preparation for the succeeding feast, whenever a vigil II or III class falls on a Sunday or feast I class, or whenever the feast to which it belongs is transferred or reduced to a commemoration, the vigil is omitted entirely (33).

The Office of the vigil begins at matins and concludes when the festive office begins, i.e., with none for vigils I and II class, with compline for vigil of St. Laurence since this feast has no I vespers (34).

The vigils II and III class correspond with those retained after the Simplification of 1955 and with the exception of the vigil of the Ascension, they represent the more ancient of the Roman vigils. In order to ensure the observance of the vigils of SS. Peter and Paul and that of St. Laurence, the feast of St. Irenaeus (28th June) has been transferred to 3rd July, and the feast of St. John Vianney (9th August) to 8th August.

FEASTS

A feast is described as a liturgical day on which the public worship of the Church is directed in a special way to the celebration of some divine mystery or to the veneration of our Lady, the Angels, Saints or Beati (35). Easter Sunday and Whit Sunday are feasts I class (11).

Feasts are of three classes: I, II and III (36). The office of feasts I class (formerly doubles I class) begins with I vespers on the preceding day. The office of feasts II and III class (formerly doubles II class, doubles and semi-doubles) normally begins at matins and continues until compline, unless the following day of higher rank takes precedence at vespers and compline. Should a feast of the Lord II class, for example the feast of the Holy Name of Jesus or the Dedication of a church, fall on a Sunday, such a feast takes the place of the Sunday office entirely (16a) and it acquires I vespers, which normally do not belong to a feast II class (37).

Feasts inscribed in the calendar of the universal Church must be observed by all who use the Roman Rite, according as the rubrics allow (39). In addition to these universal feasts, there are *particular* feasts which must be observed in a particular country or place or religious family. So, for instance, the various patronal feasts, the feasts of the Dedication of the Cathedral or proper church, and other feasts which are imposed *by law* in particular calendars. Feasts may be granted to a particular place or community by Apostolic *indult*, for example the feast of Blessed Oliver Plunket in Australia. As these feasts are indicated in the local *Ordo*, further discussion may be omitted.

The feasts of the Dedication of a particular church or oratory, and the Titular, if the church or oratory has been at least solemnly blessed, are both observed in the church or oratory as feasts I class (45).

THE CALENDAR

The rules for the compilation of the various kinds of particular calendars may be found in nn. 50-62.

The alterations to the universal calendar by the inscription of new feasts, and the elimination, or change in rank or title of other feasts are given in the *Changes in the Roman Breviary and Missal*, nn. 5-12.

OCTAVES

An octave is the celebration of the greater feasts which is prolonged for eight successive days (63). Following the solution adopted in the Simplification of 1955, the new rubrics retain only three octaves: Easter and Pentecost—I class octaves, and Christmas—II class octave. The days within the octaves I class are liturgical days I class, those within the octave of Christmas are II class days, with the exception of the octave-day which is I class (66-67). The special arrangement of the feasts occurring during the octave of Christmas is given in n. 68. It is to be noted that the title of 1st January has been changed. The original Roman title has been retained, namely the Octave-day of Christmas, and the later Gallican title: the Circumcision of our Lord, has been eliminated (*Changes*, 12a).

LITURGICAL SEASONS

Six liturgical seasons are enumerated in the Code of rubrics (71-77). They are the Seasons of Advent, Christmas, Septuagesima, Lent, Easter and *per annum*. These divisions are rather of a juridical character, but the rubrics do not enter into the question of their arrangement according to the two Cycles of Christmas and Easter.

(A) *The Season of Advent* runs from I vespers of I Sunday of Advent to none of Christmas Eve inclusive (71).

(B) *The Season of Christmas (tempus natalicium)* runs from I vespers of Christmas to 13th January inclusive. This season is divided into two periods:

i. *Christmastide (tempus Nativitatis)*: from I vespers of Christmas to none on 5th January inclusive;

ii. *Epiphany (tempus Epiphaniae)*: from I vespers of the feast of the Epiphany to 13th January inclusive.

It is important to note the terminology employed by the rubrics for this and subsequent divisions of the Seasons as it recurs throughout the rubrics. Epiphany corresponds to the former octave bearing that name, and closes with the feast entitled: Commemoration of the Baptism of our Lord (II class). We must not be misled by the title of the feast of 13th January, it is a feast of our Lord, not merely a commemoration as that of our Lady of Mount Carmel (16th July).

(C) *The Season of Septuagesima* runs from I vespers of

Septuagesima Sunday to compline of Tuesday before Ash Wednesday (73).

(D) *The Season of Lent (tempus quadragesimale)* runs from Ash Wednesday to the Mass of the Easter Vigil exclusive. It is divided into:

i. *Lent (tempus Quadragesimae)*: from matins of Ash Wednesday to none of Saturday before I Sunday of Passiontide inclusive;

ii. *Passiontide (tempus Passionis)*: from I vespers of I Sunday of Passiontide to the Mass of the Easter Vigil exclusive (74).

This distinction serves to mark the difference in liturgical spirit between the first four weeks of the Season of Lent and the last two, during which our minds are directed explicitly to the Passion of our Lord. The Restored Order of Holy Week gave the Sunday at the beginning of that week as primary title: II Sunday of Passiontide, and in second place: Palm Sunday. This, too, preserves better the continuity of Passiontide.

The week beginning with the II Sunday of Passiontide to Holy Saturday inclusive is called *Holy Week*, and the Thursday, Friday and Saturday of this week are known as the *Triduum sacrum* (75). It is to be noted that the first part of the Easter Vigil up to the Mass belongs to Passiontide; the Vigil Mass marks the beginning of Eastertide.

(E) *The Season of Easter (tempus paschale)* runs from the beginning of the Easter Vigil Mass to none of Saturday within the octave of Pentecost inclusive. This season includes:

i. *Eastertide (tempus Paschatis)*: from the beginning of the Easter Vigil Mass to none of the vigil of the Ascension inclusive;

ii. *Ascension (tempus Ascensionis)*: from I vespers of the feast of the Ascension to none of the vigil of Pentecost inclusive;

iii. *Octave of Pentecost*: from the Mass of the vigil of Pentecost to none of the following Saturday inclusive (76).

(F) *The Season 'per annum'* embraces two separate periods of the year, namely from 14th January (i.e., after Epiphany) to none of Saturday before Septuagesima Sunday, and from I vespers of the feast of the Blessed Trinity (i.e., I Sunday after Pentecost) to none of Saturday before I Sunday of Advent inclusive (77).

SATURDAY OFFICE OF OUR LADY

The Saturday Office of our Lady is used on Saturdays which are ferias IV class, i.e., no feast or octave occurring or Ember Day, and outside the Seasons of Advent and Lent (78). The Saturday Office of our Lady begins with matins and concludes with none (79).

GREATER AND LESSER LITANIES

These days do not affect the Office of the day, but only the Mass (81, 88), and the details will be given each year in the *Ordo*.

However, there are several new elements introduced by the Code of rubrics. Where it is not possible to have the procession with the Litany of the Saints sung in Latin (but not doubled), the local Ordinary is directed to arrange special public prayers (*peculiares supplicationes*) during which the Litany of the Saints and its prayers are to be recited, even in the vernacular. The Greater Litanies cannot be transferred from the days fixed by the rubrics (i.e., 25th April, or Easter Tuesday when the 25th falls on Easter Sunday or Monday), and all who are obliged to the Divine Office must recite the Litany and its prayers on that day, but if they are present at the special public prayers and have recited the Litany in the vernacular, they are not obliged to repeat it in Latin (84-85).

The Lesser Litanies, normally observed on Monday, Tuesday and Wednesday before the feast of the Ascension, may, by direction of the local Ordinary, be transferred to any other three successive days which are better suited to local conditions (87). The same procedure as above for the Greater Litanies may be followed (89). Those bound to the Office who are not present at the procession or other special public prayers on these days are not obliged to recite the Litany with its prayers (90).

The Mass after the procession is regarded as an integral part of the rite (347). The Rogation Mass may be celebrated as a votive Mass II class, and when impeded is replaced by the Mass of the Office of the day (346). When special public prayers are substituted for the procession, it is fitting that the Rogation Mass be celebrated (unless impeded), even when the special public prayers take place in the evening (86, 346-347).

COMMEMORATIONS IN THE OFFICE AND MASS

The General Rubrics (chap. 16) consider the commemorations occurring in the Office and Mass, and the General Rubrics of the Missal treat of the prayers that may be added to the prayers of the Mass on special occasions (chap. 8 (D)). Both lots of rubrics will be dealt with in this chapter.

(A) *Commemorations in general*

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

Privileged commemorations are made at lauds and vespers, and in all Masses (108). They are the commemoration of:

- (a) a Sunday;
- (b) a liturgical day I class;
- (c) the days within the octave of Christmas;
- (d) Ember Days of September;
- (e) the ferias of Advent, Lent and Passiontide;
- (f) the Greater Litanies, but only at Mass (109).

Ordinary commemorations are all others not enumerated above (109).

In keeping with the general principle *numquam de eodem bis*, all commemorations and prayers are subject to the following rules:

- i. the Office, Mass or commemoration of some feast or mystery of a divine Person excludes a commemoration or prayer of another feast or mystery of the same divine Person, for example the prayer of the Blessed Sacrament cannot be added to the Mass of Christ the King (cfr. 355);
- ii. the Office, Mass or commemoration of a Sunday excludes the commemoration or prayer of a feast or mystery of the Lord, and vice versa, for example the prayer of the Blessed Sacrament cannot be added to the Mass of the Titular Saint of the church when the occurring Sunday has been commemorated;
- iii. the Office, Mass or commemoration of the Season excludes another commemoration of the Season;
- iv. likewise, the Office, Mass or commemoration of our Lady, or of some Saint or Beatus excludes another commemoration or

prayer of intercession to our Lady, or to the same Saint or Beatus. However, when the Saint is mentioned in the prayer of the Sunday or feria this restriction does not apply, for example the mention of SS. Cosmas and Damian in the prayer of Thursday after III Sunday of Lent (112).

The general rules for commemorations are:

- i. *ONE PRIVILEGED commemoration* is allowed on liturgical days I class and in sung Masses (*in cantu*), provided that it is not excluded by virtue of any kind of identity as enumerated above;
- ii. *ONE commemoration* is allowed on a Sunday II class, and this will be that of a feast II class, provided that it is not excluded by a privileged commemoration;
- iii. *ONE commemoration* is allowed on other liturgical days II class, and this may be either privileged or ordinary;
- iv. *TWO only commemorations* are allowed on liturgical days III and IV class (111).

Any commemorations in excess of the above numbers fixed for the individual liturgical days are omitted (114).

A commemoration of the season is made in the first place, and any others follow according to the order of the table of precedence (113).

COMMEMORATIONS OF SS. PETER AND PAUL

A commemoration of St. Paul is always made in the Office and Mass of St. Peter and vice versa. This is termed an *inseparable* commemoration and is calculated as forming one prayer with that of the feast. The manner of making this commemoration has been modified by the new rubrics, as follows:

- i. *in the Office* of St. Peter or St. Paul the prayer of the other apostle is added to the prayer of the day at lauds and vespers, under the one conclusion, and without antiphon or verse;
- ii. *in the Mass* of either apostle the prayer of the other is added to that of the day under the one conclusion;
- iii. whenever the prayer of either apostle is added as a commemoration, the prayer of the other is always added immediately, before any other commemorations (110).

(B) *Commemorations in the Office*

The method of making a commemoration in the Office, apart from the special rules for SS. Peter and Paul described above, has not been changed. The respective antiphon to the *Benedictus* or *Magnificat* is used, together with the verse and prayer of the commemoration (251).

To commemorate the Office of:

i. a Sunday, feria or the vigil of the Ascension, the antiphon and verse are taken from the Proper of the Season, psalter or ordinarium as provided in the Breviary, and the prayer from the Proper of the Season;

ii. the octave of Christmas, or the Office of a Saint, the antiphon, verse and prayer are taken from the Proper or Common, as provided for;

iii. a vigil II or III class, the antiphon and verse are taken from the psalter, the prayer from the Proper (252).

Special rules are given in nn. 254-258 for the arrangement of commemorations in order to avoid repetition of the same antiphon, verse or prayer, but these matters are always indicated in the *Ordo*.

Proper antiphons and verses which cannot be used at one Hour are not transferred to another Hour, but simply omitted (259).

(C) *Prayers in the Mass*

The prayers which may be said in the Mass belong to several different categories, namely the prayer of the Mass being celebrated, a commemoration of some other Office, certain prayers prescribed by the rubrics on special occasions such as a Consecration or Ordination, the *oratio imperata* of the local Ordinary, and the prayers which may be added by choice of the celebrant on liturgical days IV class (433).

NUMBER OF PRAYERS

The rule for the number of prayers in the Mass follows the general rules described above (pp. 152f). The maximum number of prayers allowed on any day is *three*, and this is an absolute norm. Any prayers over and above this number are omitted (435). However, when calculating this number, it should be borne in mind that a prayer added to the prayer of the Mass

under the one conclusion is counted as one prayer with that of the Mass, hence one or two others are allowed according to the rank of the day or the Mass (466).

ONE PRIVILEGED *commemoration* (cfr. p. 152) is allowed:

- i. on liturgical days I class;
- ii. in votive Masses I class;
- iii. in sung Masses (*in cantu*) which are not conventual

Masses (434 a). Even this privileged commemoration is forbidden in the Mass on the occasion of the Dedication of a church or oratory (333).

ONE *commemoration*, namely of a feast II class, is allowed on Sundays II class, and this must be omitted when a privileged commemoration is to be said (434 b).

ONE *commemoration* or additional prayer, privileged or ordinary, is allowed:

- i. on liturgical days II class, other than Sundays;
- ii. in votive Masses II class (434 c).

Two *additional prayers* are allowed:

- i. on liturgical days III and IV class;
- ii. in votive Masses III and IV class (434 d).

PRAYERS UNDER THE ONE CONCLUSION

Unless another prayer is added to it, the prayer of the Mass is always said with its own conclusion (436).

The following prayers must always be said under a separate conclusion from the prayer of the Mass: i. commemorations; ii. the *oratio imperata*; iii. a votive prayer added by choice of the celebrant (437).

However, certain prayers are added to the prayer of the Mass *under the one conclusion*. These are:

i. 'ritual prayers,' i.e., certain prayers connected with consecrations and blessings, as in an Ordination Mass. The list may be read in n. 447;

ii. the prayer of an impeded votive Mass I or II class, but not on Christmas Day, Easter and Whit Sundays, the Triduum sacrum, feasts of the Epiphany, Ascension, Blessed Trinity, Corpus Christi, Sacred Heart, Christ the King and All Souls' Day (cfr. 330 c, 343 c);

iii. the prayer of St. Peter or St. Paul, in the Mass of the other apostle in the manner outlined above p. 153;

iv. the prayer of the Blessed Sacrament, during Exposition in Masses celebrated, by indult, at the altar of Exposition, provided a commemoration of a Sunday or an Office, Mass or commemoration of our Lord does not occur (cfr. n. 355);

v. the prayer for the Pope on the day of his coronation and its anniversary, and the prayer for the Bishop of the Diocese on his anniversary (as indicated in the *Ordo*—cfr. 449);

vi. the prayer for the priest himself on the anniversary of his ordination, except on the more solemn days as indicated below;

vii. the prayer for the Propagation of the Faith, on Mission Sunday (as indicated in the *Ordo*) (444).

Special attention is drawn to the prayers mentioned above under v, vi and vii, as these have not been hitherto said under the one conclusion with the prayer of the Mass.

Only one prayer may be added to the prayer of the Mass under the one conclusion, and should several such prayers occur together, the choice of the one to be said is made according to the order in which they are set down above (445). These prayers are to be said even in sung Masses (446).

PRAYER ON POPE'S, BISHOP'S AND PRIEST'S ANNIVERSARIES

The prayer for the Pope is added to the prayer of the Mass, *under the one conclusion*, on the day of his coronation and its anniversary. The prayer for the Bishop of the Diocese will be added to the prayer of the Mass in the same way on the anniversary of either his election or consecration, or transfer to his present See, according to his choice. These days will be indicated in the *Ordo*, likewise their transfer to another day when they are impeded by one of the greater feasts of the year (449-450).

On the anniversary of his own ordination, each priest may add to the prayer of the Mass, *under the one conclusion*, the prayer for himself, except on:

- i. Christmas Day, Easter and Whit Sundays;
- ii. the days of the Triduum sacrum;
- iii. the feasts of the Epiphany, the Ascension, the Blessed

Trinity, Corpus Christi, the Sacred Heart and Christ the King;

iv. All Souls' Day (451).

This prayer cannot be added in Masses of the Dead

Whenever the prayer is impeded by any of the above feasts, it may be transferred to the nearest day not likewise impeded (452).

THE ORATIO IMPERATA

The *oratio imperata* is a prayer ordered by the local Ordinary because of some grave and public need or calamity (454).

The local Ordinary may select the *oratio imperata* from any Mass that may be celebrated as a votive Mass, or from the Occasional Prayers, or from the Masses or Special Prayers for the Dead (455).

The following rules apply to the *oratio imperata*:

- i. only one may be imposed at the same time;
- ii. it must be said by all priests saying Mass in the churches and oratories, even exempt ones, of the diocese;
- iii. it is never said under the one conclusion with the prayer of the Mass, but after the privileged commemorations;
- iv. it is forbidden on liturgical days I and II class (cfr. list, p. 112f.);
- v. it is forbidden in votive Masses I and II class (cfr. pp. 61-63 and 63-72);
- vi. it is forbidden in sung Masses (*in cantu*);
- vii. it is forbidden whenever the permissible number of prayers on any particular day is exhausted by privileged commemorations (457).

An *oratio imperata* for the Dead is *permitted* only:

- i. on ferias IV class;
- ii. in votive Masses IV class, not sung;
- iii. in Requiem Masses IV class, not sung (458).

It is most fitting that the local Ordinary would not impose an *oratio imperata* in a permanent fashion, but only for some really grave reason, and for a period not longer than the duration of the true need (456). Nevertheless, the rubrics recognise that

THE OFFICE IN GENERAL

some grave public needs do endure for a considerable period of time, for example a war or plague. In such circumstances the Ordinary may impose an *oratio imperata* for the whole period of the calamity, but the rubrics restrict the days on which it may be said. It is said only on Monday, Wednesday and Friday, and it is forbidden on the days and in the Masses enumerated above in the rules for the *oratio imperata* iv-vii (459).

The new rubrics also empower a parish priest to impose an '*oratio imperata*' to be said in all the churches and oratories of his parish, including those which are exempt, in special circumstances. When a grave and public need or calamity suddenly occurs, and there is no time to apply to the local Ordinary, the parish priest may direct an appropriate prayer to be said in the churches and oratories of his territory for three successive days. This prayer is subject to the same restrictions as an *oratio imperata* of the local Ordinary, and must be omitted when the latter is to be said (460).

VOTIVE PRAYERS

On liturgical days IV class the celebrant may, according to his choice, add one prayer to that of the Mass in all low Masses which are not conventual Masses (461). The prayer may be chosen from any Mass which may be celebrated as a votive Mass, or from the Occasional Prayers (*ad diversa*) or from the Masses and special prayers for the Dead (462). This prayer is said in the last place, and the total number of prayers must not exceed three (463). A votive prayer for the Dead may be added in Requiem Masses IV class which are not conventual Masses (464). If the prayer *A cunctis* is chosen, the Titular of the church, or any Principal Patron, or the Founder or Titular of the order or congregation may be mentioned in the appropriate place (465).

MASSES WITH SEVERAL LESSONS

The details of these Masses will be discussed later on, here we are concerned only with the prayers. In such Masses any prayers or commemorations are added after the prayer before the last lesson, and this last prayer is the only one taken into account in reckoning the number of prayers for the Mass (442). If a feria having a Mass with several lessons must be commemorated, the first prayer of the Mass is used as the commemoration, i.e., the same prayer as used at lauds (443).

The eight Canonical Hours of the Divine Office are divided into:

the *Great Hours*: matins, lauds and vespers;

the *Little Hours*: prime, terce, sext, none and compline (138).

The Office may be discharged either *in choir*, or *in common*, or *alone*. The meaning of these terms is as follows:

in choir when discharged by a community bound to choir by law;

in common when discharged by two or more persons not bound to choir by law;

alone when discharged by an individual on his own; this form of recitation used to be called *private*, but since the Office is part of the public prayer of the Church, the term *alone* (*a solo*) is less ambiguous (140).

THE TIMES FOR THE HOURS

The Canonical Hours are by nature and origin intended to sanctify the different periods of the twenty-four hours of each day. Accordingly, the rubrics point out that this purpose is better realised and the spiritual benefits deriving from the Office are more readily secured, when the Hours are recited about the times for which they are intended (142). However, for the purpose of fulfilling the obligation of the Office, it suffices that all the Hours be recited within the space of the day's twenty-four hours (143).

In regard to anticipating the Office, the new rubrics make a distinction between matins and lauds, allowing only the former to be anticipated. Matins may be anticipated, for a just reason, as from two o'clock on the preceding afternoon, or from midday in the case of those who have a faculty from one or other source to do this (144). The reason for the distinction is to be found in the nature of lauds, which is the morning prayer (*precatio matutina*), consequently, *in choir* and *in common* it is to be said first thing in the morning. It is appropriate to follow the same rule when reciting lauds *alone* (145).

Vespers are to be said in the afternoon *in choir* and *in*

common, and this applies even during Lent and Passiontide when formerly they used be said before midday. The same procedure is recommended for reciting vespers *alone* (146).

The rubrics for compline are even more distinctive. It is strongly recommended that compline be recited *in choir* and *in common* by all bound to the Office, and especially in religious communities, as the last prayer of the day. This applies even when, for a just reason, matins of the following day have been already said. Furthermore, when compline is thus recited as the night prayer, an examination of conscience for a suitable time replaces the *Pater noster* after *Adiutorium nostrum*; the *Confiteor* is then said after the examination of conscience. It is appropriate that the same method be followed in saying compline *alone* (147).

CALENDAR FOR THE OFFICE

The rules for the calendar to be followed in reciting the Divine Office are given in rubrics 148-157. Since in practice one follows the approved *Ordo*, further discussion of these rules may be omitted.

Rubric 157 may have some practical application from time to time. Any diocesan cleric or any religious bound to the Office who assists at part of the Office recited according to a calendar other than his own, is deemed to have fulfilled his obligation for that particular part of the Office.

CHAPTER 4

THE DIFFERENT KINDS OF OFFICES

It will be convenient to recall the extent of the offices of different ranks as indicated in the treatment of the liturgical days:

- i. Sunday office: I vespers (on previous Saturday) to compline;
- ii. ferial office: matins to compline as a general rule;
- iii. vigil office: matins to beginning of following feast;
- iv. festive office (feasts I class): I vespers to compline;
- v. semi-festive office (feasts II class): matins to compline;
- vi. ordinary office (feasts III class and Saturday Office of our Lady): matins to compline, or to none for Saturday Office of our Lady;

- vii. office of feast of the Lord II class replacing a Sunday: I vespers (Saturday) to compline.

With the exception of those offices enumerated under i, iv and vii, all offices begin with matins. The normal conclusion of an office is governed by concurrence with an office following which may have I vespers.

NOCTURNS AT MATINS

There are three possible arrangements of the nocturns at matins.

Three nocturns at matins (i.e., nine psalms and nine lessons) are found on:

- i. feasts I and II class;
- ii. days of the Triduum sacrum;
- iii. octave-day of Christmas (1st January);
- iv. All Souls' Day (161).

One nocturn at matins (i.e., nine psalms and three lessons) is found on:

- i. all Sundays, except Easter and Whit Sundays;
- ii. all ferias, except those of the Triduum sacrum;
- iii. all vigils;
- iv. feasts III class;
- v. days within the octave of Christmas (apart from the feasts I or II class);
- vi. Saturday Office of our Lady (162).

One nocturn at matins (i.e., three psalms and three lessons) is peculiar to Easter Sunday and Whit Sunday, and the days within their respective octaves (163).

SUNDAY OFFICE (OFFICIUM DOMINICALE)

The new rubrics distinguish between five types of offices: Sunday, festive, semi-festive, ordinary and ferial.

The term 'Sunday office' means the Office of a Sunday celebrated on a Sunday, hence it does not apply to a festive office which may happen to replace the Office of a Sunday. The Offices of Easter Sunday, Whit Sunday and the Sunday within the octave of Christmas are arranged in a special way (165).

In order to help identify more easily the changes that have

been introduced in this and the following offices, the parts affected are printed in bold-face type.

I VESPERS: ordinarium and psalter (Saturday), except proper parts.

COMPLINE: psalter (Saturday).

MATINS: invitatory, hymn from ordinarium or psalter;

one nocturn: antiphons, psalms, verse from psalter (Sunday);

absolution: *Exaudi*, **blessings:** *Ille nos, Divinum auxilium, Per evangelica dicta*;

lessons: i. Scripture (= 1st as now) with responsory,

ii. Scripture (= 2nd and 3rd as now) with **responsory** (= 3rd as now),

iii. Homily (= 7th as now);

Te Deum, except in Advent, and Septuagesima to II Sunday of Passiontide, in which cases is added **3rd responsory** (= 9th as now).

LAUDS: antiphons (unless proper), psalms—I or II set from psalter; little chapter, hymn, verse from ordinarium (psalter) or Proper of Season; rest from Proper of Season.

PRIME: antiphon (unless proper), **3 psalms** from psalter (if II set used at lauds, 3 psalms at prime = 53, 118¹ and 118²);

little chapter and rest from ordinarium;
short lesson of season.

TERCE, SEXT, NONE: all from ordinarium and psalter, except proper parts.

II VESPERS: all from ordinarium and psalter, except proper parts.

COMPLINE: psalter Sunday (166).

(Athanasian Creed is said at Prime on Trinity Sunday only.)

FESTIVE OFFICE (*OFFICIUM FESTIVUM*)

A *festive office* belongs to feasts I class, and corresponds to what has hitherto been known in the Australian *Ordo* as a 'solemn office.'

I VESPERS: all from proper or common.

COMPLINE: psalter Sunday.

MATINS: three nocturns, all from proper or common; *Te Deum*.

LAUDS: all from proper or common, psalms Sunday I set.

PRIME: antiphon—1st of lauds; psalms 53, 118¹ and 118²;

little chapter and rest from ordinarium;

short lesson always of the season.

TERCE, SEXT, NONE: antiphons—2nd, 3rd and 5th lauds, in order; psalms of Sunday; rest from proper or common.

II VESPERS: all from proper or common.

COMPLINE: psalter Sunday (167).

SEMI-FESTIVE OFFICE (*OFFICIUM SEMIFESTIVUM*)

A *semi-festive office* belongs to feasts II class. It follows the order of a festive office at the Great Hours, i.e., matins, lauds and vespers, but that of an ordinary office at the Little Hours, i.e., prime, terce, sext, none. Compline is of Sunday. These offices do not have I vespers (168).

ORDINARY OFFICE (*OFFICIUM ORDINARIUM*)

An *ordinary office* belongs to feasts III class and the Saturday Office of our Lady. It corresponds to what we have been accustomed to call a 'simple office,' i.e., a single nocturn at matins, and the other Hours from the current weekday in the psalter and from the common.

MATINS: invitatory, hymn from proper or common;

one nocturn: antiphons, psalms, verse of current weekday in psalter (cfr. below for certain exceptions);

absolution and blessings as indicated in ordinarium for various weekdays;

lessons: i. Scripture (= 1st as now) with responsory,

ii. Scripture (= 2nd and 3rd as now) with **responsory** (= 3rd as now),

iii. of feast (= 'contracta,' or combined proper lessons II nocturn as now).

Te Deum

LAUDS AND VESPERS: antiphons, psalms of current weekday in psalter (cfr. below for certain exceptions);

rest from proper or common.

PRIME: antiphon, psalms of current weekday in psalter;

little chapter and rest from ordinarium;

short lesson always of the season.

TERCE, SEXT, NONE: antiphons, psalms of current weekday in psalter; rest of feast, proper or common.

COMPLINE: current weekday in psalter (169).

THE PARTS OF THE HOURS

Some feasts III class, which are very ancient, have proper antiphons and psalms, or proper antiphons with psalms from the common (or of Sunday at lauds) at matins, lauds or vespers. This will be indicated in the Breviary when it occurs. At matins on such feasts the nine proper antiphons and psalms are said, but only three lessons. The lessons are arranged as normally for an ordinary office, i.e., 1st and 2nd from Scripture, 3rd of the feast. At lauds and vespers the proper antiphons with the appropriate psalms as indicated in the Breviary are said (177; *Changes* 40-42).

FERIAL OFFICE (OFFICIUM FERIALE)

A *ferial office* amounts to an *ordinary office* for ferias. It is said on all ferias and vigils, except during the Triduum sacrum and on the vigil of Christmas (170).

MATINS: invitatory, hymn from psalter or ordinarium for season; one nocturn: antiphons, psalms and verse of current weekday in psalter;

lessons: *on ferias*—3 from Scripture or from homily with their responsories,

on vigils—3 proper from homily with responsories for the current weekday in Scripture;

Te Deum only on ferias of Seasons of Christmas (Christmas to 13th January) and Easter (Easter Vigil Mass to Saturday within octave of Pentecost); at other times 3rd responsory is said.

LAUDS AND VESPERS: all as in psalter for current weekday and ordinarium for season, except proper parts; proper prayer, otherwise that of preceding Sunday.

PRIME: antiphon (unless proper), **3 psalms** of current weekday in psalter;

little chapter and rest from ordinarium;

short lesson of season.

TERCE, SEXT, NONE: antiphon (unless proper), psalms of current weekday in psalter;

little chapter and rest from ordinarium;

prayer as at lauds.

COMPLINE: current weekday in psalter (171).

The rubrics nn. 172-176 give the rules for some special occasions during the year, but these can be easily consulted in the rubrics themselves, and they are always indicated in the *Ordo*.

The aim of this chapter is to draw attention to the modifications which have been introduced by the new rubrics in respect of the various parts of the Hours, such as the antiphons, hymns, short lesson at prime, &c. Some of these changes will be already familiar from the Simplification of 1955.

BEGINNING AND END OF HOURS

Whether recited *in choir, in common* or *alone*, the same rules apply to the beginning and end of the Hours. The *Pater, Ave* and *Credo* are omitted, and the Hours begin in the following way:

MATINS: *Domine, labia mea aperies;*

LAUDS, LITTLE HOURS, VESPERS: *Deus, in adiutorium meum intende;*

COMPLINE: *Iube domne (Domine), benedicere* (178).

The Hours are concluded thus:

MATINS: (if separated from lauds), **LAUDS, TERCE, SEXT, NONE,**

VESPERS: *Fidelium animae;*

PRIME: with the blessing *Dominus nos benedicat;*

COMPLINE: with the blessing *Benedicat et custodiat* (179).

The rules for the beginning and end of the Hours during the Triduum sacrum and in the Office of the Dead are noted in their respective places in the Breviary. The special procedure for matins of the feast of the Epiphany is likewise found in the Breviary (180).

The appropriate final anthem of our Lady is said only at the end of each day's office, i.e., after compline. The verse and prayer are added after the anthem, and finally the verse *Divinum auxilium* (181). The anthem is not said during the Triduum sacrum or after the Office of the Dead. The indult and indulgences formerly granted for the recitation of the prayer *Sacrosanctae* are now attached to the final anthem of our Lady (*Changes*, 15).

HYMNS

The hymns are said at each Hour in the place noted in the ordinarium. The exceptions which occur are indicated in the Breviary, for example at matins on the feast of the Epiphany, and at terce on Whit Sunday and during the octave of Pentecost

(185-186). Proper hymns appointed for a particular Hour are never transferred to another Hour (187).

An important change concerns the conclusions of the hymns. Each hymn is always said with the conclusion which is given in the Breviary, and this is never changed because of the occurring feast or season or commemoration which may have a proper doxology (188-189).

The third verse of the hymn *Iste Confessor* is always *Meruit supremos laudis honores* (*Changes*, 59). This has been the rule since 1955.

The arrangement of the proper hymns on several feasts may be mentioned:

i. feast of St. Martina (30th January): at matins the hymn *Martinae celebri* with its second part *Non illam crucians* is said; at lauds and vespers the hymn *Tu natale solum* is used (*Changes*, 44);

ii. feasts of St. Venantius (18th May), St. Mary Magdalen (22nd July), St. John of Kanti (20th October): at vespers the hymn which is now set down for I vespers in the Breviary is used (*Changes*, 46);

iii. feast of our Lady of the Rosary (7th October): the hymn *Caelestis aulae nuntius*, without its conclusion, now given in the Breviary for I vespers, is put before the hymn of matins, unless the I vespers are celebrated in a particular place (*Changes*, 54).

ANTIPHONS

The antiphons are said before and after the psalms and canticles at all the Hours, unless the contrary is indicated in the Breviary (190).

Antiphons are *always* doubled, i.e., the whole antiphon is said both before and after the psalms and canticles at all Hours, Great and Little. The asterisk which is placed after the first words of the antiphon indicates the words to be intoned, the remainder of the antiphon must also be said (191).

Any proper antiphons that cannot be said at the Hour for which they are assigned are omitted, not transferred (192).

During the Season of Easter *Alleluia* is added to antiphons which do not already have it. On the other hand, *Alleluia* is

omitted should it occur in the antiphons from Septuagesima to Holy Saturday (195).

On Fridays during the Season of Easter the antiphon to the *Magnificat* of II vespers of the preceding Sunday is used as the antiphon to the *Magnificat* (194). It will have been observed in following the Simplified rubrics since 1955 that this antiphon is lacking in the psalter of the *Pars verna*, the reason being that formerly I vespers of the Saturday Office of our Lady were said on those days.

Furthermore, on Ember Wednesday and Friday in September, the antiphon to the *Benedictus* is repeated as the antiphon to the *Magnificat* (*Changes*, 37). Formerly these offices concluded with none, hence the lacunae.

PSALMS AND CANTICLES

Two sets of psalms are provided for matins on Wednesdays, and for lauds of each day of the week. The second set of psalms is used on:

i. Sundays of Septuagesima, Lent and Passiontide;

ii. all ferias of Advent, Septuagesima, Lent, Passiontide, Ember Days in September and on vigils II and III class outside the Season of Easter (197). This will be found indicated in the *Ordo*.

Whenever the words of the antiphon are identical with the opening words of the psalm or canticle they are not repeated, and the verse of the psalm or canticle is continued from after the identical words. Should the antiphon have an *Alleluia* added to it, the identity is regarded as having been broken (198).

The addition of the *Gloria Patri* or *Requiem aeternam* to the psalms and canticles, and the need to pause at the asterisk in the middle of the verse when singing or reciting the psalms *in choir* or *in common* are familiar practices (201-202).

The new rubrics introduce several changes touching the psalms. Never more than three psalms are said at prime, even when the second set of psalms has been used at lauds. The fourth psalm given in the Breviary for these circumstances is to be omitted. On Sundays when the second set of psalms has been used at lauds, Ps. 53 is said as the first psalm at prime, along with 118¹ and 118² (*Changes*, 16).

The Canticle of Moses, which occurs in the second set of psalms at lauds on Saturday, is said only in part, namely verses 1-18, being concluded with the verse *Petram, quae genuit te, neglexisti, * et oblitus es Dei factoris tui* (or in the Vulgate version: *Deum qui te genuit dereliquisti, * et oblitus es Domini creatoris tui*) (*Changes*, 17).

Psalm 88, which occurs at matins (III nocturn) on Christmas Day and on the feasts of the Transfiguration (6th August) and Christ the King, has also been shortened, as follows:

i. on Christmas Day and the feast of Christ the King it is concluded after verse 38: *Ut luna quae manet in aeternum * testis in caelo fidelis* (or *Et thronus eius sicut sol in conspectu meo et sicut luna perfecta in aeternum * et testis in caelo fidelis*);

ii. on the feast of the Transfiguration it is concluded after verse 19: *Nam Domini est clipeus noster, * et Sancti Israel Rex noster* (or *Quia Domini est assumptio nostra, * et sancti Israel regis nostri*) (*Changes*, 20, 52, 57).

ATHANASIAN CREED

The Athanasian Creed is said only on Trinity Sunday, at prime, after the psalms and before the antiphon is repeated (203).

THE LESSONS

The *absolution* and *blessings* before the lessons follow the arrangement set down in the *ordinarium*. They are omitted during the *Triduum sacrum* and in the Office of the Dead, and they are proper for the Saturday Office of our Lady and III nocturn of matins on Christmas Day (208-209). The proper blessings before the short lesson at prime and compline never vary (210).

Three lessons are read at the end of each nocturn (211).

The lessons of the 'Scripture occurring' are set down in the Breviary for the various seasons and days (212). If for any reason the Scriptural lessons assigned to a particular day cannot be read on that day, then they are omitted. This applies even to the *Initia* of the various books of Scripture, as has been the rule since the Simplification of 1955. The sole exception is the beginning of the First Epistle to the Corinthians (set down for I Sunday after Epiphany), which is read on the preceding Saturday when the I Sunday after Epiphany falls on 13th January. The reason for this is that Sunday, 13th January, would be the feast of the Holy Family with proper lessons in I nocturn,

whereas there are no lessons from the Scripture occurring for 12th January, hence the beginning of I Corinthians is anticipated on the day before (213).

The lessons are read with title and conclusion *Tu autem, Domine*, as previously (215-216).

Commemorated Offices have no lesson in the Office of the day (214).

The lessons in an office of *three* nocturns (i.e., festive and semi-festive offices) follow the same pattern as at present (216-219).

In a *Sunday office* (i.e., one nocturn) the 1st lesson is the first of the Scripture occurring as now given in the Breviary; the 2nd lesson is also of the Scripture occurring, made up of the second and third lessons now given in the Breviary (the intermediary responsory being omitted); the 3rd lesson is taken from the homily on the Gospel of the day, and for this the seventh lesson as it now appears in the Breviary is used (220).

In an *ordinary office* (i.e., one nocturn) the first and second lessons are taken from the Scripture occurring, unless proper Scriptural lessons are assigned for a particular feast. Thus: 1st lesson is the first of the Scripture occurring (or proper); 2nd lesson is also of the Scripture occurring (or proper), made up of second and third lessons now given in the Breviary; 3rd lesson is of the feast, namely the 'contracted' lesson which was formerly used when the feast was reduced to simple rank. If the 'contracted' lesson is not available, the proper lessons of the former II nocturn are combined (221).

In a *ferial office* (i.e., one nocturn), if it is of a vigil or feria with a homily on the Gospel of the day (for example during Lent), the three lessons are taken from the homily on the Gospel as given in the Breviary; if it is a ferial office on a feria which does not have a homily on the Gospel, the three lessons are taken from the Scripture occurring (222).

Attention is drawn to a number of lessons which have been supplied in *Changes in the Roman Breviary and Missal* for days which would be without lessons and for new feasts. The list is:

i. Monday in V week after Easter (formerly Lesser Litanies with a homily on the Gospel, but Lesser Litanies are no longer

mentioned in the Office) three lessons from Scripture occurring (*Changes*, 28);

ii. Thursday before Pentecost uses the lessons of Friday's Scripture occurring instead of present Scriptural lessons, and on Friday the former I nocturn lessons of the vigil of Pentecost are used for the Scripture occurring (*Changes*, 31);

iii. on the feast of the Conversion of St. Paul (25th January) the three former lessons of I nocturn are used as the three lessons of the feast (*Changes*, 43).

iv. a third lesson is provided for the new feast of St. Gregory Barbarigo, 17th June (*Changes*, 47);

v. lessons from the homily on the Gospel for the vigil of SS. Peter and Paul, 28th June, are those of former III nocturn of the feast of St. Pius X, 3rd September (*Changes*, 48);

vi. a third lesson is given for the feast of St. Irenaeus, transferred from 28th June to 3rd July (*Changes*, 49);

vii. a third lesson is given for the new feast of St. Laurence of Brindisi, 21st July (*Changes*, 51).

viii. a third lesson is given for the feast of St. Philip Benizi, 23rd August (*Changes*, 53);

ix. a third lesson is provided for the new feast of St. Anthony Mary Claret, 23rd October (*Changes*, 55);

x. on the feast of St. Raphael, Archangel, 24th October, the three lessons from the book of Tobias of the former I nocturn are read as the three proper lessons of the single nocturn (*Changes*, 56).

RESPONSORIES

A responsory is said after each lesson, except after the last if the hymn *Te Deum* is to be said (226). The general rules for the responsories have not been changed. Responsories which cannot be said on the day for which they are appointed are not transferred, but omitted (228).

The main point of interest is the selection of the responsories for the new single nocturn offices.

The responsories of *three nocturn offices* (i.e., festive and semi-festive) are said as they are now found in the Breviary (232).

The responsories of the single nocturn of a *Sunday office* are chosen as follows:

i. 1st responsory is that which is now given in the Breviary after the first lesson;

ii. 2nd responsory is that which is now given after the third lesson. The *Gloria Patri* is omitted when a third responsory is to be said in place of the *Te Deum* (for example Sundays of Advent, Lent &c.);

iii. 3rd responsory, when it occurs, is that which is now given in the Breviary on those days as the responsory of the third lesson from the homily on the Gospel (233).

The responsories of an *ordinary office* with lessons from the Scripture occurring are chosen in this way:

i. 1st responsory is that which is now given in the Breviary after the first lesson;

ii. 2nd responsory is that which is now given after the third lesson (234).

If an ordinary office has special lessons appointed, the proper responsories are said, being chosen in the same way as above (235).

In a *ferial office* the three responsories are those assigned for the current weekday in the Proper of the Season (236).

With the abolition of the octaves of Corpus Christi and the Sacred Heart, the Sundays and weekdays during those periods become part of the Season '*per annum*.' The responsories which now appear in the Breviary are those of the respective feasts, and they must be replaced by the responsories of the season, which will be found in the Scripture occurring for the IV Sunday after Pentecost and the following weekdays (*Changes*, 33). This will be noted in the appropriate place in the *Ordo*.

THE HYMN TE DEUM

The hymn *Te Deum* is said on certain days after the last lesson. The days on which it is said are listed in n. 237, and those on which it is omitted in n. 238. When the *Te Deum* is omitted, it is replaced by a third or ninth responsory (239). It is omitted:

i. in offices of the season from I Sunday of Advent to Christmas Eve inclusive; and from Septuagesima Sunday to Holy Saturday inclusive;

ii. on vigils II and III class, except the vigil of the Ascension;

- iii. on all ferias 'per annum';
- iv. in the Office of the Dead (238).

THE LITTLE CHAPTERS, SHORT LESSON AT PRIME

The little chapters are said at the various Hours as indicated in the ordinarium (240).

Two modifications concern the Hour of prime. *Regi saeculorum* is *always* said as the little chapter at prime; *Pacem* may be deleted from the Breviary (241). Likewise, the short lesson at prime is *always* said according to the season, never according to the feast as has often been the case in the past (242).

The verse *Qui sedes* in the short responsory at prime is still changed when a feast has a proper verse, but the change is never made because of the commemoration of some feast with a proper verse (244).

DOMINUS VOBISCUM, PRAYERS

An important change has been introduced regarding the use of *Dominus vobiscum*. Whenever the Office is recited *alone*, or when it is recited by anyone who is not an ordained deacon, *Domine, exaudi orationem meam*, if not already there, is said in place of *Dominus vobiscum*. This is followed by *Oremus* and the prayer (247).

The prayer of the Office of the day is always said with its own conclusion, except for the case of SS. Peter and Paul (cfr. 110 a). Any commemorations which may be added have *Oremus* before the prayer, but a conclusion only after the last prayer (249).

The rules for commemorations have been considered above, pp. 152-154.

PRECES

Preces are said only in Offices of the season at lauds and vespers, never at the other Hours. This has been the rule since 1955. They are said:

- i. at lauds and vespers on Wednesday and Friday in Advent, Lent and Passiontide;
- ii. at lauds and vespers on Ember Wednesday and Friday in September;
- iii. at lauds on Ember Saturdays, except on the Saturday during the octave of Pentecost (260).

GESTURES AND POSTURES DURING THE OFFICE

The rules for making the sign of the Cross, which is recommended even when the Office is recited *alone*, and for standing, sitting and kneeling during the recitation of the Office may be conveniently read in the rubrics nn. 261-268.

CHAPTER 6

GENERAL RULES FOR MASSES

The holy Sacrifice of the Mass, celebrated in accordance with the canons and rubrics, is an act of public worship offered to God in the name of Christ and the Church (269). Together with the daily round of Canonical Hours the Mass constitutes the very heart of Christian worship (270). Two practical conclusions are drawn from these principles. Because the Mass is of its nature an act of public worship, the expression 'private Mass' should not be used (269). Secondly, the close relation between the Mass and the Office demands that the Mass should normally be in keeping with the Office of the day (270).

In regard to the active participation of the faithful in the Mass, the rubrics refer to the *Instruction on Sacred Music and the Sacred Liturgy*, 3rd September, 1958. The principle is enunciated that the Mass of its very nature demands that all who are present should participate in it in the manner proper to each. This question will be considered more fully in a subsequent chapter.

The Mass may be either a sung Mass (*in cantu*) or a low Mass (*Missa lecta*).

Sung Mass (<i>in cantu</i>)	}	solemn or high Mass, with ministers <i>Missa cantata</i> , without ministers
Low Mass		

A Mass is described as a *sung Mass*, when the priest celebrant sings those parts which the rubrics prescribe to be sung; otherwise it is a *low Mass*. When the celebrant is assisted by deacon and subdeacon, the sung Mass is termed a *solemn Mass* or *high Mass*; when the Mass is sung without the assistance of sacred ministers, it is termed a *Missa cantata* (271). It should be noted that some authors writing in English prefer to follow a different terminology from the one used here, so it is well to ascertain the method of the individual author. Throughout this

translation and commentary the term 'sung Mass' refers to the generic Latin term: *Missa in cantu*.

A solemn or high Mass celebrated by a bishop, or by others enjoying the same privilege, with the solemnities laid down in the liturgical books is called a *Pontifical Mass*.

THE CALENDAR FOR MASS

When saying Mass in a church or public oratory, every priest, diocesan or religious, is obliged to follow the calendar of the church or public oratory. The same rule applies to the principal semi-public oratory of an institution such as a seminary, religious house, hospital, &c. (275). In the secondary oratories of these institutions, the priest may follow either the calendar of the place or his own (276). In saying Mass in a private oratory, or on a portable altar outside a sacred place, the priest may follow the diocesan calendar or his own (277).

A discussion of the rubrics for the conventual Mass lies beyond the scope of this commentary. The rubrics which concern it may be read in nn. 285-297.

CHAPTER 7

VOTIVE MASSES

A votive Mass is a Mass which does not correspond to the Office of the day, and which is not the Mass of a commemoration occurring on the day, nor that of some mystery, or Saint mentioned in the Martyrology of the day (306).

Votive Masses may be of: i. a mystery of the Lord; ii. our Lady; iii. the Angels; iv. the Saints; v. for a special occasion (307).

THE DIVINE MYSTERIES

The following Masses may be celebrated as votive Masses of the Divine Mysteries:

(a) *in the universal Church*:

- i. the Blessed Trinity;
- ii. the Holy Name of Jesus;
- iii. the Sacred Heart;
- iv. the Precious Blood;
- v. Christ the King;
- vi. the Blessed Eucharist;

- vii. our Lord Jesus Christ, Eternal High Priest;
- viii. the Holy Cross;
- ix. the Passion of our Lord;
- x. the Holy Family of Jesus, Mary and Joseph;
- xi. the Holy Ghost;

(b) *in particular churches*: to the above Masses may be added the Masses which are inscribed in the particular calendar and other votive Masses especially granted.

Masses which refer to the mysteries of the life of our Lord may not be celebrated as votive Masses, for example Christmas or the Transfiguration (308).

The formulary for the above Masses will be that of the feast, unless the contrary is expressly stated in the Missal, or that of a special votive Mass (314).

OUR LADY

As a votive Mass of our Lady any of the following may be chosen:

(a) *in the universal Church*, the Masses of our Lady on Saturday, according to the different seasons, and also all the Masses of the feasts of our Lady which are inscribed in the universal calendar;

(b) *in a particular church*, in addition to the above, all the Masses which are inscribed in the particular calendar, or specially granted.

However, with the exception of the Immaculate Conception, Masses which refer to the mysteries of the life of our Lady may not be chosen as votive Masses (309).

In practice, then, any of the following may be chosen as votive Masses of our Lady: Saturday Masses of our Lady, Immaculate Conception, Immaculate Heart, Queenship of Mary, Holy Name of Mary, our Lady of the Rosary, our Lady of Mount Carmel, our Lady of Ransom, Apparition of the Immaculate Virgin Mary, our Lady Help of Christians (for the whole of Australia and New Zealand), our Lady of Perpetual Succour and our Lady of Good Counsel (for those dioceses in which these feasts are celebrated).

The formulary for the above Masses of our Lady will be the Mass of the feast, unless another Mass is expressly indicated

(315). Any parts of the Mass of the feast that may be wanting are supplied from the Common of feasts of our Lady (309 b).

THE ANGELS AND SAINTS

For a votive Mass of the Angels, the Masses of the several feasts of the Angels may be used, or the special votive Mass of the Angels appointed for Tuesdays (310).

The Mass of any canonised Saint mentioned in the Roman Martyrology, or in its Appendix approved for particular churches, may be celebrated as a votive Mass (311).

The formulary for a votive Mass of a Saint will be the Mass given in the Missal, unless a special votive Mass is fixed. In the absence of a feast of a particular Saint in the Missal, the Mass is chosen from any of those in Common (315).

The votive Mass of a Beatus is allowed only by special indult (312).

SPECIAL NEED

For some particular need, the appropriate votive Mass given in the Missal is chosen. If there is no appropriate Mass, the votive Mass for any Special Need (*pro quacumque necessitate*) is used, with the prayers, if any, suited to the need (316).

GENERAL RULES FOR VOTIVE MASSES

Votive Masses are of three categories: I, II, III and IV class (325). The individual classes will be discussed below.

Unless it is expressly stated to the contrary, a votive Mass may be either a sung Mass or a low Mass (324).

A sequence is not said in a votive Mass (321).

If a votive Mass has a proper preface, this is said, otherwise the preface of the season or the common, according to the general rubrics (322).

The colour of the vestments at a votive Mass should be that appropriate to the Mass. However, for votive Masses IV class celebrated as low Masses, and not conventual Masses, the colour of the Office of the day may be used, except for votive Masses which require violet or black vestments (323).

A votive Mass of any kind is forbidden in a church which has only *one* Mass on the following occasions:

i. whenever the obligation of the conventual Mass binds, unless the conventual may or should be a votive Mass;

ii. on 2nd February, if the blessing of the candles takes place;

iii. on the Greater and Lesser Litanies, if the Rogation Mass must be said (326).

A votive Mass is sometimes forbidden because of identity of mystery or person with the Office of the day. Any votive Mass of the divine mysteries, or of our Lady or a Saint is forbidden on liturgical days I and II class of the same mystery or person. For example, a votive Mass of the Blessed Sacrament cannot be celebrated on the feasts of our Lord or on a Sunday. In these instances the impeded votive Mass cannot even be commemorated in the Mass of the day, which is the Mass to be said. However, should the identity occur on a liturgical day III or IV class, either the votive Mass or the Mass of the day may be said, but without any commemoration of the other Mass (317).

The prayer of an impeded votive Mass is added to the prayer of the Mass of the day only in the case of votive Masses I and II class, provided it is not one of days mentioned in nn. 1, 2, 3 and 8 of the table of precedence, pp. 15-16 (318). The application to the more common votive Masses will be mentioned later on.

A) Votive Masses I class

Only three types of votive Masses belong to this category:

- i. Mass of the Dedication in the actual consecration of a church;
- ii. principal Masses during a Eucharistic Congress;
- iii. sung Masses on the occasion of some extraordinary celebration granted by special indult of the Holy See (328-340).

All of these Masses are too exceptional to warrant further consideration in this commentary.

B) Votive Masses II class

A number of votive Masses which are commonly used belong to the ten Masses of this class of votive Masses. The Masses in this class are:

- i. Mass at the solemn blessing of a church or oratory, or consecration of an altar;

- ii. Rogation Mass on the Greater and Lesser Litanies;
- iii. votive Masses of Forty Hours' Prayer or other forms of Exposition of the Blessed Sacrament;
- iv. Masses of the external solemnity of feasts;
- v. Mass on the day of the coronation of the Pope and on the anniversaries of the Pope and Bishop of the Diocese;
- vi. Mass for a grave and at the same time public need;
- vii. Mass for the Propagation of the Faith;
- viii. Masses on certain special occasions;
- ix. votive Masses in sanctuaries;
- x. votive Mass for Bride and Bridegroom, and on the 25th and 50th wedding anniversaries (342).

GENERAL RULES

Votive Masses II class may be celebrated on liturgical days II, III and IV class, except the votive Nuptial Mass and the Mass of thanksgiving on wedding anniversaries (n. x above) which are forbidden on all Sundays (341).

In votive Masses II class:

- (a) the *Gloria* is said, unless celebrated in violet vestments;
- (b) the Creed is not said, except on Sundays and during octaves;
- (c) only one commemoration is allowed;
- (d) an *oratio imperata* is forbidden;

The prayer of an impeded votive Mass II class is added to the prayer of the Mass of the day under the one conclusion except on the greater solemnities mentioned in the table of precedence in nn. 1, 2, 3 and 8 (pp. 15-16).

The more common of the votive Masses II class are treated individually.

SOLEMN BLESSING OF A CHURCH, CONSECRATION OF AN ALTAR

After the actual solemn blessing of a church or oratory and after the consecration of an altar, the Mass of the mystery or Saint in whose honour the church has been blessed, or the altar consecrated, is celebrated as a votive Mass II class (345).

This votive Mass is forbidden:

- i. on all liturgical days I class;
- ii. on liturgical days II class when the votive Mass is of the same mystery or Saint as the Office of the day, for example

- any of the divine mysteries (cfr. 308) on a Sunday;
- iii. on any of the occasions mentioned above in the General Rules (p. 178).

When this votive Mass is impeded because of the identity of mystery or person, the Mass of the Office of the day is said without a commemoration of the votive Mass.

When the votive Mass is impeded by a liturgical day I class not identical with the mystery or person, the prayer of the impeded votive Mass is added to the prayer of the Mass of the day under the one conclusion, except on the greater feasts of the year enumerated in nn. 1, 2, 3 and 8 of the table of precedence, pp. 15-16.

ROGATION MASS

In view of the directives of the new rubrics concerning the observance of the Greater and Lesser Litanies and the fact that this Mass is an integral part of the liturgical rite, this Mass will become more common. However, the details will appear in the *Ordo* each year or will be issued by the local Ordinary.

FORTY HOURS' PRAYER

The votive Mass of the Blessed Sacrament may be sung at the altar of Exposition at the beginning and end of the Forty Hours' Prayer as a votive Mass II class. This applies both when the prayer is continuous and when it is interrupted (348).

On the middle day of the prayer, but not at the altar of Exposition, the same votive Mass, or some other votive Mass suited to special local needs, may be celebrated as a votive Mass II class (349).

The votive Mass of the Blessed Sacrament is forbidden:

- i. on all liturgical days I class;
- ii. on all Sundays II class;
- iii. on all feasts of the Lord II class, e.g., feasts of our divine Lord, Dedication of the Lateran, Purification of our Lady.

When the votive Mass of the Blessed Sacrament is impeded by a liturgical day I class other than a feast of the Lord, the prayer of the impeded votive Mass is added to the prayer of the Mass of the day under the one conclusion, except on All Souls' Day.

On liturgical days I class which are feasts of the Lord, and

on liturgical days II class mentioned in ii and iii, the Mass of the Office of the day is celebrated without any commemoration of the impeded votive Mass.

When the votive Mass of the Blessed Sacrament is allowed:

- i. it must be sung (*in cantu*), i.e., either a solemn Mass or a *Missa cantata*;
- ii. the *Gloria* is said;
- iii. the Creed is not said, except during an octave;
- iv. the preface will be of the season, if any, otherwise the common preface;
- v. one privileged commemoration is allowed;
- vi. the *oratio imperata* is forbidden.

If the beginning or the end of the Forty Hours' falls on All Souls' Day, the exposition should be concluded before the principal Mass of the day, or if it begins on that day, the exposition should not commence until after the principal Mass (351). If All Souls' Day coincides with the middle day of the Prayer, the Masses of the day may be celebrated in violet vestments, but not at the altar of Exposition (351). Better still, the Blessed Sacrament may be transferred to a side chapel or replaced in the tabernacle before the principal Mass and absolution, and the exposition may be resumed when they have finished (352).

When 2nd February, Ash Wednesday or II Sunday of Passiontide occur during the Prayer, the Blessed Sacrament may be transferred to another altar at which the adoration may be continued without detriment to the devotion of the faithful, or it may be replaced in the tabernacle until after the blessing and procession or distribution of the ashes (352). It may be well to mention that the second altar to which the Blessed Sacrament may be transferred should be away from the main body of the church, not simply another altar at the side of the high altar.

The votive Mass of the Blessed Sacrament may be celebrated as a votive Mass II class at the beginning of Exposition, which is continued throughout the day. This Mass follows the same rules as given above for the votive Masses during the Forty Hours' Prayer (353). This privilege does not apply when the Blessed Sacrament is exposed only for a few hours, nor is the prayer of the Blessed Sacrament said in the Mass at the

beginning of this Exposition (354). However, should the rank of the day allow votive Masses IV class, it is appropriate to say the votive Mass of the Blessed Sacrament (354).

VOTIVE MASSES ON SPECIAL OCCASIONS

Rubric n. 370 enumerates a number of special occasions on which, by direction or with permission of the local Ordinary, it is permissible to celebrate a Mass as a votive Mass II class. The occasions are:

i. *in parishes*: the beginning or end of a mission; the major jubilees of the parish, the parish priest, or any other priest resident in the parish; or some other special festivity;

ii. *in schools, colleges, seminaries and other institutions of this kind*: the beginning or end of the scholastic year; the golden jubilee or centenary of the institution;

iii. *in religious houses*: solemn reception or profession; beginning or end of a general or provincial chapter; major jubilees of the institute, province or house; silver or golden jubilee of profession or ordination of members of the institute;

iv. *for various bodies*: as confraternities, pious societies, &c., on the occasion of the annual general convention; an extraordinary convention of several groups; major jubilees and such like;

v. *in retreat houses*: beginning or end of a retreat or a special convention;

vi. *for hospitals, camps, prisons and similar institutions*: extraordinary religious celebrations or other extraordinary festivities.

The appropriate Mass is chosen for the occasion, such as the Mass of the Holy Ghost, of thanksgiving, of some mystery of the Lord, of our Lady, of a Saint or from among the Masses for special needs.

This Mass will be forbidden on liturgical days I class, and on liturgical days II class because of identity of mystery or person. When the Mass is impeded on a liturgical day I class, which is not of the same mystery or person, the prayer of the impeded votive Mass is added to the prayer of the Mass of the day, except on the greater solemnities mentioned in nn. 1, 2, 3 and 8 in the table of precedence, pp. 15-16. The Mass follows the general rules given above for votive Masses II class.

NUPTIAL MASS, WEDDING ANNIVERSARIES

A Nuptial Mass can mean either the special votive Mass for Bride and Bridegroom during which the Nuptial blessing is imparted, or the Mass of the Office of the day during which the Nuptial blessing is imparted. The votive Mass for Bride and Bridegroom is a votive Mass II class.

Both the special votive Mass and the Nuptial blessing are forbidden *absolutely*:

- i. on Maundy Thursday, Good Friday and Holy Saturday;
- ii. on All Souls' Day;
- iii. if both parties are not present;
- iv. if both parties or the bride alone, according to our custom, has received the Nuptial blessing on the occasion of a former marriage;
- v. at a mixed marriage (381).

The votive Mass can never be celebrated when the blessing cannot be given, nor may the formula of the Nuptial blessing found in the Missal be used outside of Mass. The Australian Bishops have the faculty to allow a Nuptial blessing outside of Mass when a Nuptial Mass could *per se* be celebrated, but this is not actually done. The special formula given in the Roman Ritual, tit. viii, chap. 3, must be used for this blessing.

When the Nuptial Mass and blessing are forbidden for the reasons set down above in i, ii and iii, the Mass and blessing may be transferred to some convenient time after the wedding (380).

The Nuptial Mass and blessing are also forbidden during the *tempus clausum*, i.e., from I Sunday of Advent to Christmas Day inclusive, and from Ash Wednesday to Easter Sunday inclusive. However, the local Ordinary may for a just reason allow the Nuptial Mass and blessing during the *tempus clausum*, except on the last three days of Holy Week.

The Nuptial blessing during Mass must be given by the celebrant of the Mass, even though another priest has assisted at the marriage (381 b).

In addition to the circumstances in which the Nuptial Mass and blessing are forbidden absolutely, the special votive Mass for Bride and Bridegroom cannot be said:

- i. on liturgical days I class;
- ii. on all Sundays (379).

On these days the prayer of the votive Mass for Bride and Bridegroom is added to the prayer of the Mass of the day under the one conclusion, and the Nuptial blessing is given during the Mass, as indicated in the Missal.

When the special votive Mass for Bride and Bridegroom is allowed, it is celebrated as follows:

- i. it may be a sung Mass or a low Mass;
- ii. the *Gloria* is said;
- iii. the Creed is not said, except during the octave of Christmas;
- iv. one commemoration is allowed (only one privileged commemoration if the Mass is sung);
- v. privileged commemorations must be made: octave of Christmas, Ember Days in September, ferias of Advent, Lent and Passiontide, Greater Litanies; subject to the restrictions of iv, a commemoration is made of: vigil, feast II and III class.
- vi. the *oratio imperata* is not said;
- vii. preface is of the season, if any, otherwise the common preface;
- viii. the blessing is imparted during the Mass, as in the Missal.

MASS ON WEDDING ANNIVERSARIES

On the occasion of a 25th or 50th Wedding anniversary, a votive Mass of thanksgiving may be celebrated as a votive Mass II class. The votive Mass of the Blessed Trinity or our Lady is used for this Mass, with the prayer of Thanksgiving added to the prayer of the Mass under the one conclusion.

This Mass is governed by the same rules as the Nuptial Mass.

After the Mass the special prayers are said over the couple, as given in the Roman Ritual, tit. viii, chap. 7 or in the *Collectio Rituum*, Appendix.

C) Votive Masses III Class

VOTIVE MASS ON FIRST THURSDAY, FRIDAY AND SATURDAY

To this class of votive Masses belong the votive Masses of our Lord Jesus Christ, Eternal High Priest (1st Thursday or

Saturday of the month), of the Sacred Heart (1st Friday of the month), and of the Immaculate Heart of Mary (1st Saturday of the month). These Masses are allowed on the respective days on which special devotions are held in the church or oratory on that day for the sanctification of the clergy, or in honour of the Sacred Heart or the Immaculate Heart of Mary. It may be noted that the rubric does not specify that the devotions take place in the morning in connection with the Mass.

The Masses are allowed on liturgical days III and IV class. This will be indicated in the *Ordo*.

One votive Mass of Christ, Eternal High Priest is allowed on the first Thursday or Saturday; two votive Masses of the Sacred Heart are allowed on the first Friday; one votive Mass of the Immaculate Heart of Mary is allowed on the first Saturday. These Masses may be sung Masses or low Masses.

The arrangement of these Masses is:

- i. the *Gloria* is said;
- ii. the Creed is never said;
- iii. two commemorations are allowed, or one commemoration and the *oratio imperata*; (the commemorations will be indicated in the *Ordo*);
- iv. whenever forbidden, the votive Mass is not commemorated in the Mass of the day;
- v. the preface of the Cross is no longer proper to the votive Mass of Christ, Eternal High Priest, hence the preface will be of the season or the common preface; the preface of the other two Masses is proper.

D) Votive Masses IV class

For a just reason, such as the need, benefit or devotion of the priest celebrant or the faithful, a votive Mass IV class may be celebrated on liturgical days IV class. Any Mass that may be celebrated as a votive Mass may be chosen (387-388).

These Masses are arranged as follows:

- i. the *Gloria* is not said, except in Masses of the Angels and in Masses of our Lady on Saturdays;
- ii. in addition to the prayer of the Mass two other prayers may be said, and these include the prayer or prayers of the Office of the day, and an *oratio imperata*;

- iii. the Creed is always omitted;
- iv. cfr. general rules for votive Masses, p. 176 (389).

CHAPTER 8

REQUIEM MASSES

Requiem Masses are I, II, III and IV class, divided as follows:

- I class:*
- i. Masses of All Souls' Day;
 - ii. Funeral Mass.
- II class:*
- i. Mass on day of death;
 - ii. Mass after receipt of the news of death;
 - iii. Mass for final interment.
- III class:*
- i. Mass on III, VII or XXX day after death or burial;
 - ii. 'Anniversary' Mass;
 - iii. Masses of the Dead in cemetery churches and chapels;
 - iv. Masses of the Dead during the eight days from All Souls' Day.
- IV class:* 'Daily' (*quotidiana*) Requiem Mass.

The details of these different Masses will be discussed below.

GENERAL RULES

All Requiem Masses, even a Funeral Mass, are forbidden:

- i. in churches and oratories during Exposition of the Blessed Sacrament, except on All Souls' Day (cfr. above p. 180);
- ii. in churches which have but one Mass and the obligation of the conventual Mass binds, except when this Mass must or may be a Mass of the Dead;
- iii. in churches which have but one Mass on 2nd February and Ash Wednesday and the blessing of candles or ashes takes place; and on the Greater and Lesser Litanies if the Rogation Mass must be said (393).

The first Mass of All Souls' Day is used, with the appropriate prayers, for:

- i. deceased Pope, Cardinals, bishops, priests, in all Masses I, II and III class;

- ii. the anniversary of all the dead of a clerical religious order or congregation (394).

The Mass intitled: 'On day of death or burial' is used for the dead who were not priests:

- i. at the Funeral Mass;
- ii. in Masses on the day of death;
- iii. in Masses after receipt of the news of death;
- iv. at the final interment;
- v. on III, VII and XXX days, with the proper prayer (395).

The Mass intitled 'On an anniversary' is used on the anniversaries of the Dead who were not priests (396).

The 'Daily' Requiem Mass is used for all ranks of deceased persons on days other than those already mentioned (397).

PRAYERS IN REQUIEM MASSES

All Requiem Masses, both sung and low Masses, have normally (*per se*) one prayer. However, in Requiem Masses IV class an *oratio imperata* for the Dead must be said, and in low Requiem Masses IV class, which are not conventual Masses, the celebrant may add a votive prayer for the Dead.

When a Requiem Mass IV class is applied for some specific person or persons, the appropriate prayer is chosen from the various prayers for the Dead. If the Mass is applied for the Dead in general, or the precise designation of the person is unknown, the prayer *Fidelium* is said.

Any prayer which is not for the Dead is forbidden in a Requiem Mass (398).

SEQUENCE

The sequence *Dies irae* must be said only in Requiem Masses I class, i.e., on All Souls' Day and in a Funeral Mass. On All Souls' Day, if a priest celebrates the three Masses immediately one after the other, he need say the sequence only in the principal Mass, otherwise in the first Mass, provided that the other Masses are not sung Masses.

The sequence may be omitted in all other Masses of the Dead, i.e., II, III and IV class (399).

THE ABSOLUTION

The absolution over the coffin or catafalque:

- i. must be given after a Funeral Mass;
- ii. may be given after other Requiem Masses;
- iii. may be given, for a reasonable cause, after Masses which are not Requiem Masses (401).

A) Masses of the Dead I class

ALL SOULS' DAY

Every priest may say three Masses on All Souls' Day (403).

The following rules govern the choice of the Mass in special cases:

- i. when a priest says only one Mass, he uses the first; if two, the first and second;
- ii. when a priest sings a Mass or celebrates the conventual Mass, he uses the first for this Mass, but he may anticipate the second and third Masses;
- iii. when a priest sings several Masses in different churches, he always uses the first Mass;
- iv. when he sings several Masses in the same church, he uses the first Mass firstly, then the second and third (404).

FUNERAL MASS

The funeral Mass means the one Requiem Mass which forms part of the funeral rites of a deceased person. Normally this Mass is celebrated with the body present, but it can also be celebrated when, for a reasonable cause, the body is not present or is already buried (405).

The list of days on which the Funeral Mass is not allowed may be read in rubric n. 406, and these days are always marked in the *Ordo*.

When a feast which excludes a Funeral Mass is transferred to another day, the Funeral Mass is forbidden on the day which impedes the feast, but not on the day to which the feast is transferred. Should the external solemnity of some feast be observed on a Sunday, the Funeral Mass is forbidden on the Sunday, but not on the feast itself (407).

Whenever the Funeral Mass is forbidden, or when for some reasonable cause it cannot be celebrated with the funeral, it may be transferred to the nearest day not likewise impeded (408). Commentators have observed that this rubric does not say the

nearest convenient day, hence to retain the liturgical privileges for the Funeral Mass the first day not impeded must be chosen.

For a Funeral Mass on All Souls' Day, the first Mass of the day, with the appropriate prayer, is used, but if this Mass is part of the Office of the day, the second or third Mass is used in order (409).

B) *Masses of the Dead II class*

Requiem Masses II class are celebrated as on the day of death, provided that they are applied for the dead person, and are not excluded by a liturgical day I class or any Sunday (411). If the Mass is celebrated more than eight days from the day of death or burial, the adverb *hodie* is omitted in the prayer and postcommunion.

REQUIEM MASS ON DAY OF DEATH

The term 'Mass on the day of death' means the Masses offered for a deceased person from the day of death to the day of burial:

- i. in the private oratory of the deceased, provided the body is present in the house;
- ii. in the church or oratory of the place where the person died, or is buried or had a domicile;
- iii. in the church or oratory in which the Funeral Mass is celebrated, even separately from the funeral (412).

MASS AFTER RECEIPT OF THE NEWS OF DEATH

A single Requiem Mass may be celebrated for a deceased person in any church or oratory on the most convenient day after receiving the news of death.

MASS AT FINAL INTERMENT

A single Requiem Mass is allowed on the day and in the place in which a body which has been exhumed is finally laid to rest (414).

C) *Masses of the Dead III class*

The Requiem Masses III class are forbidden on liturgical days I and II class. The formulary of the Mass to be used will be indicated under the following individual headings (416).

MASS ON III, VII, XXX DAY AFTER DEATH OR BURIAL

One Mass may be celebrated for a deceased person on these days in any church or oratory. The Mass 'On the day of death or

burial' with the prayers given at the end of that Mass is used, unless the deceased person was a Pope, Cardinal, bishop or priest, in which case the first Mass of All Souls' Day is used, with the appropriate prayers.

When this Mass is impeded by the occurring liturgical day, it may be transferred to the nearest day not likewise impeded (417). Should the day be one that allows Requiem Masses IV class, several Masses may be celebrated.

In reckoning the days, the day itself of death or burial may be included or excluded.

ANNIVERSARY MASS

In the *strict sense*, the anniversary means the annual date of death or burial, but the term is also used in a *broad sense* to signify the one day each year, not the day of death or burial, fixed by some endowment as the anniversary of a person, or the day determined in one way or another as the annual commemoration of some group of deceased persons (418).

On any of the above days, one Requiem Mass may be celebrated in any church or oratory as 'On an anniversary.' When this Mass is impeded, it may be transferred to the nearest day not likewise impeded. The formulary of the Mass when offered for a Pope, Cardinal, bishop or priest or a group of them is the first Mass of All Souls' Day, with the appropriate prayers; for lay people it will be the anniversary Mass.

MASSES IN CEMETERY CHURCHES AND CHAPELS

The term church or chapel of a cemetery includes both the principal church or oratory of a cemetery in which bodies are actually buried and which has no obligation of choir or the care of souls, and the smaller chapels duly erected at individual tombs within the cemetery.

The Masses celebrated in these places on days on which a Requiem Mass III class is allowed may be Requiem Masses. The 'Daily' Requiem Mass is used, with the appropriate prayers (420-421).

MASSES ON THE EIGHT DAYS FROM ALL SOULS' DAY

During the eight days, reckoned inclusively, from All Souls' Day, all Masses which are applied for the Dead may be Requiem Masses III class. The 'Daily' Requiem Mass is used, with the appropriate prayers (422). If All Souls' Day is celebrated on

2nd November, the Masses may be celebrated from 3rd to 9th November inclusive, except on liturgical days I and II class.

D) *Masses of the Dead IV class, or 'Daily' Requiems*

'Daily' Requiem Masses IV class (*quotidianae*) may be celebrated in place of the Mass of the Office of the day on liturgical days IV class outside of the Season of Christmas, i.e., from Christmas Day to 13th January inclusive.

It is most desirable that these Masses be celebrated only when they are applied for the Dead (423).

CHAPTER 9

THE DIFFERENT PARTS OF THE MASS

Rubrics 424-510 are devoted to the various parts of the Mass. For the purpose of this commentary we shall confine our remarks to any modifications which have been introduced.

PRAYERS AT THE FOOT OF THE ALTAR

The psalm *Iudica me, Deus* with its antiphon, the *Confiteor* and absolution, the verses which follow and the two prayers *Aufer a nobis* and *Oramus te, Domine* are omitted on a number of occasions when the Mass is preceded by some other liturgical rite associated with it. Thus they are omitted:

- i. in the Mass of the feast of the Purification of our Lady which follows the blessing and procession of candles;
- ii. in the Mass on Ash Wednesday which is preceded by the blessing and distribution of the ashes;
- iii. in the Mass on II Sunday of Passiontide, or Palm Sunday, which follows the blessing and procession of palms;
- iv. in the Mass of the Easter Vigil;
- v. in the Rogation Mass which follows the procession on the Greater and Lesser Litanies. Although the text of the rubric in this instance speaks only of the procession, it would seem that the rule may also be applied to the Mass which follows the special public prayers ordered by the local Ordinary, since this Mass is an integral part of the liturgical rite (cfr. 347).

The psalm *Iudica me, Deus* alone is omitted as hitherto in Masses of the season from I Sunday of Passiontide to Maundy Thursday, and also in all Requiem Masses (424-425).

INCENSATIONS

The incensations which are part of solemn or high Mass may

also be made in all sung Masses. In Australia we have enjoyed this privilege by Indult for many years, and in fact the new faculties granted by the Sacred Congregation of Propaganda authorise the local Ordinaries to permit the use of incense even in a low Mass celebrated with singing (cfr. *Australasian Catholic Record*, October, 1960, p. 320).

FLECTAMUS GENUA

The new rubrics have extended the practice which was restored in the Order of Holy Week in regard to the *Flectamus genua*. Whenever the words *Flectamus genua, Levate* occur in the Missal, they are said by the deacon in a high Mass, by the celebrant in all other Masses. After the invitation *Flectamus genua* all, together with the celebrant, kneel down and pray silently for a short time (about the space of a *Pater noster*), then at the words *Levate* all stand and the celebrant says the prayer.

The rules of the prayers and commemorations in the Mass have already been discussed above, pp. 154-158.

LESSONS AND EPISTLE

The main change here concerns the Ember Saturdays which have five lessons before the Epistle. In conventual Masses and Ordination Masses all the lessons must be read. In other Masses, both sung Masses and low Masses, only the first lesson and the epistle need be read, in this way: after the first prayer, preceded by *Flectamus genua* if this is to be said, the first lesson and the verses following are read; then *Dominus vobiscum* is said in the usual way, and *Oremus* and the second prayer, without *Flectamus genua*. Any commemorations which may have to be added are said, then the last lesson or epistle with the tract (and the sequence in the octave of Pentecost). The 2nd, 3rd, 4th and 5th lessons as they are given in the Missal, together with the accompanying prayers and verses, may be thus omitted (468).

OMISSIONS BY CELEBRANT IN SUNG MASSES

In sung Masses, i.e., high Mass and *Missa cantata*, those parts which are sung or read by the deacon and subdeacon or lector as the parts proper to them are omitted by the celebrant (473). While the epistle is being sung the celebrant and deacon should turn towards the subdeacon (or lector).

SERMON

The rubrics recommend that especially on Sundays and

holidays of obligation a short homily should be given after the gospel, if this is possible.

It is expressly forbidden by the rubrics for another priest to give this homily while the celebrant continues the Mass. If another priest gives the homily, the celebrant must wait until the preacher is finished before continuing with the celebration of the Mass (474).

THE CREED

The Creed is said:

- i. on all Sundays, even in votive Masses II class;
- ii. on feasts I class and votive Masses I class;
- iii. on feasts II class of the Lord and our Lady;
- iv. during an octave, even on feasts and in votive Masses;
- v. on the 'birthdays' of the Apostles and Evangelists, and also on the feasts of the Chair of St. Peter and St. Barnabas (475).

The days will always be indicated in the *Ordo*, but the principal omission is that of Masses of Doctors of the Church. The Creed is no longer said because of an occurring commemoration.

PREFACE

Rubrics 482-499 enumerate the rules for prefaces and the Masses and seasons for which the individual prefaces are considered proper.

If a Mass has a proper preface this is to be said, failing that the preface of the season is said, and in the absence of both the common preface is used. A commemoration never brings with it a proper preface (482-483). In practice the *Ordo* will indicate the preface for each day, and its table of votive Masses will provide the information for votive Masses.

COMMUNION OF THE FAITHFUL

The proper time for the distribution of Communion to the faithful is during Mass, after the priest celebrant has communicated. The celebrant himself should distribute Communion to those who wish to receive It, unless the large number of communicants requires that he be assisted by one or more other priests (502).

It is altogether unbecoming for another priest to distribute

Communion at an altar at which Mass is being celebrated, except of course at the proper time for Communion (502).

However, for a reasonable cause Communion may be distributed immediately before or after Mass, and even outside of Mass, in which cases the rite given in the Roman Ritual is to be followed.

An important change introduced by the new rubrics is the omission of the *Confiteor* and absolution before the distribution of Communion at the proper time during Mass. Having consumed the Precious Blood, the celebrant makes the usual genuflections when removing the ciborium from the tabernacle and uncovering it, turns to the faithful and says *Ecce Agnus Dei* with the triple *Domine, non sum dignus*. He then distributes Communion immediately.

ITE MISSA EST. BENEDICAMUS DOMINO

Ite, missa est is always said at the end of Mass, except:

- i. in the Mass of the Lord's Supper on Maundy Thursday which is followed by the solemn Transferring of the Blessed Sacrament to the place of Repose, and in other Masses which are followed by a procession, for example the Mass of Exposition at the beginning of the Forty Hours' Prayer. In these instances *Benedicamus Domino* is said;
- ii. during the octave of Easter, when the double *Alleluia* is added to *Ite, missa est* in Masses of the season;
- iii. in Requiem Masses, in which *Requiescant in pace* is said (507).

It will be noticed that the saying of the *Gloria* is no longer the determining factor for the *Ite, missa est*.

LAST BLESSING

The blessing is given after the prayer *Placeat* has been said, except in Masses in which *Benedicamus Domino* or *Requiescant in pace* has replaced *Ite, missa est* (508).

LAST GOSPEL

The Beginning of the Gospel of St. John is always used as the last gospel, except in Masses on II Sunday of Passiontide which are not preceded by the blessing and procession of palms. In these Masses the proper last gospel is said (509).

The last gospel is omitted entirely on the following occasions:

- i. whenever *Benedicamus Domino* has been said (cfr. above);
- ii. after the third Mass on Christmas Day;
- iii. after the Mass of II Sunday of Passiontide which follows the blessing and procession of palms;
- iv. in the Mass of the Easter Vigil;
- v. in Requiem Masses which are followed by the absolution (510).

tone of voice in Mass

The new rubrics distinguish between two tones of voice in the celebration of Mass, namely those parts said aloud (*clara voce*) and the remainder said silently (*secrete*). The only changes in a low Mass affect several parts which were previously said in a 'middle' voice, and which must now be said aloud. These parts are: the words *Orate, fratres*, the *Sanctus-Benedictus*, the words *Nobis quoque peccatoribus*, and the words *Domine, non sum dignus* before the priest's Communion (511). The conclusion of the Canon: *Per omnia saecula saeculorum* is not mentioned among the parts to be said aloud, but this is surely a lapse. They are mentioned among the parts to be sung by the celebrant in a sung Mass (513 a).

'The priest must take the greatest care to pronounce the words that are to be spoken aloud distinctly and becomingly, not so quickly that he cannot attend to what he is reading, nor so slowly as to be tedious to his hearers. If he celebrates at a side altar, the voice should not be so loud as to disturb others who may be celebrating in the same church at that time, nor so low that it cannot be heard by those present. The priest shall pronounce what is to be said secretly in such a way that he can hear himself, but cannot be heard by those present.' (512).

This rubric is almost identical with the former rubric in the Missal. The slight change refers to a priest saying Mass at a side altar. The former rubric made no distinction between the celebrant at the main altar and the one saying Mass at a side altar. As the priest at the main altar is celebrating for the congregation present, it would be incongruous to impose any restriction on him.

In a *Missa cantata*, if the epistle is not sung by a lector, the celebrant need only read it, but he may also sing it in the usual way (514).

The rules for the celebrant, deacon, subdeacon and lector in sung Masses are the same, apart from the celebrant not having to read what has been sung by the sacred ministers or lector (513).

POSTURE AT MASS

The rules for kneeling, standing and sitting during Mass may be read in rubrics 517-524. The only rules given for low Masses concern the priest celebrant, and they introduce no changes (517). The former rubric directing the faithful to kneel during low Mass, except at the gospel, has not been repeated. It is, therefore, within the competence of the local Ordinary to determine the established custom in this matter and any modifications he may wish to introduce.

The rules for sung Masses are clearly and conveniently set down in the rubrics quoted, and need not be repeated here.

CHAPTER 10

ACTIVE PARTICIPATION OF THE FAITHFUL AT MASS

Touching the active participation of the faithful in the Mass, the new rubrics enunciate the basic principle that the Mass of its very nature requires that all present should participate in it, in the manner proper to each one (272).

Since the Mass is an act of public worship rendered to God in the name of Christ and the Church, the form of active participation cannot be left to the initiative of private individuals. The methods employed must be so arranged that all danger of abuse is removed, and that the principal end of the participation is secured, namely a more complete worship of God and the edification of the faithful. For the details of the various approved methods the rubrics refer to the *Instruction on Sacred Music and the Sacred Liturgy* issued by the Sacred Congregation of Rites, 3rd September, 1958 (cfr. 272). It may be useful to summarise the rules to be followed in this matter.¹

¹A fuller treatment of the *Instruction* and the use of English hymns during Low Mass may be found in the *Australasian Catholic Record*, 1959, pp. 60-71 and 326-334.

NATURE OF PARTICIPATION

The participation of the faithful, as is also true of the priest celebrant, must first of all be *internal*. Worship is a human act, it must derive from the intellect and will in order to retain its true value. Applied to the Mass, this implies an intimate union with Christ, High Priest and Victim of the sacrifice.

The participation is more complete when *external* participation is added to the internal union with Christ. The intrinsic nature of the Mass as a communal act of worship is manifested more fully in the words and gestures of all who take part in it.

The fullness of participation is achieved when the *sacramental* union with Christ in Holy Communion is added to the above forms of internal and external participation.

In the present context we are concerned rather with the methods of external participation. It is doubly important that it be used properly, because it affects the whole congregation. Furthermore, the directives of the Church for external participation are comparatively recent, and not infrequently opposed to practices to which we have become accustomed. Needless to say, practices contrary to the Church's rulings must be brought into line, as the Mass in an act of public worship and the Church alone has the right to determine its form.

The benefits of properly arranged external participation cannot be questioned because it follows from the very nature of the Mass, and contributes to the greater glory of God and the edification of the faithful.

SUNG MASSES

The Church never tires of reminding us that the solemn or high Mass is the nobler form of the Eucharistic celebration, revealing to us the splendour of the divine mysteries and stimulating the devotion of the faithful.

The congregation may participate in a sung Mass by singing those parts proper to them. These include the short responses to the greetings or invitations of the celebrant, as *Amen*, *Et cum spiritu tuo*, &c. Certain parts of the Ordinary of the Mass properly belong to the faithful: *Kyrie*, *Gloria*, *Credo*, *Sanctus-Benedictus*, *Agnus Dei*; the whole congregation should be encouraged to sing as much of these as possible. For this

purpose, the *Instruction* of 1958 directed that everyone be taught the Gregorian Mass XVI, with the *Gloria* of Mass XV, together with *Credo* I or II. The Proper of the Mass, i.e., Entrance, Offertory and Communion antiphons, with the Gradual and *Alleluia*, also belong to the people, but their variable character usually restricts them to a trained choir. The faithful may also say with the celebrant, the triple *Domine, non sum dignus* before their Communion.

If the *Sanctus-Benedictus* is sung in the Gregorian melody, it is completed before the Consecration, otherwise the *Benedictus* is sung after the Consecration. After the *Sanctus-Benedictus* there should be neither singing nor organ playing up to the *Pater noster*.

The Communion antiphon is sung during the Communion of the faithful, if there are people for Communion. An appropriate motet may also be added should time remain. If the faithful do not receive Communion, the Communion antiphon is sung during the Communion of the celebrant.

LOW MASSES

At a low Mass the faithful may say together whatever they may sing in a sung Mass, i.e., the short responses, *Kyrie*, *Gloria*, *Credo*, *Sanctus-Benedictus*, *Agnus Dei*. Furthermore, they may say everything that the server answers, namely the psalm at the foot of the altar and *Confiteor*, the reply to the *Orate, fratres*. They may say the triple *Domine, non sum dignus* before their Communion, and also the *Pater noster*, including *Amen*, with the celebrant in Latin. When capable of doing so, the faithful may even say with the celebrant the Proper of the Mass, i.e., Entrance, Offertory and Communion antiphons, the Gradual and *Alleluia*, and the sequence when it occurs.

It is not necessary that all parts be said by the faithful, and this will be hardly practicable in the beginning.

The congregational singing of English hymns is permissible, provided that they are not literal translations of the liturgical texts and that they are appropriate for the various parts of the Mass. The use of Latin hymns is also allowed, if they are suited to the parts of the Mass. Thus the *Kyrie*, *Sanctus-Benedictus*, *Agnus Dei* may be sung according to some simple melody which will not require their violating the rule about appropriateness because of their length. The *Gloria* and *Credo*

are not suitable for low Masses, and should not be sung.

The rules for singing at low Mass may be summarised as follows:

NO SINGING IS ALLOWED: i. during those parts proper to the celebrant, i.e., Collect, Preface to the *Agnus Dei* (except for the short hymn at the *Sanctus*), Postcommunion;

ii. during the greeting-responses between celebrant and people, i.e., *Dominus vobiscum*, dialogue before Preface, &c.

iii. during the reading of the epistle and gospel, even when they are not read at the same time by a lector;

iv. at the *Domine, non sum dignus* before the Communion of the faithful.

APPROPRIATE HYMNS MAY BE SUNG: i. at times corresponding to the singing of the Proper in a sung Mass, i.e., Entrance (including the prayers at the foot of the altar), Offertory (after *Oremus* to Secret), during the Communion of the faithful (after *Domine, non sum dignus*), at the Gradual, *Alleluia* (necessarily brief);

ii. at the *Gloria* and Creed (provided it is finished before the *Dominus vobiscum* which follows), at the *Sanctus* (a short hymn), at the *Agnus Dei* (to conclude before the *Ecce Agnus Dei*), after the blessing.

If congregational prayers are recited in English, they are subject to the same rules as hymns during low Mass.

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