

GENERAL NORMS FOR THE LITURGICAL YEAR AND THE CALENDAR

APOSTOLIC LETTER *MOTU PROPRIO*

APPROVAL OF THE GENERAL NORMS FOR THE LITURGICAL YEAR AND THE NEW GENERAL ROMAN CALENDAR

POPE PAUL VI

Celebration of the paschal mystery is of supreme importance in Christian worship and the cycle of days, weeks, and the whole year unfolds its meaning: this is the teaching so clearly given us by the Second Vatican Ecumenical Council. Consequently, as to both the plan of the Proper of Seasons and of Saints and the revision of the Roman Calendar, it is essential that Christ's paschal mystery receive greater prominence in the reform of the liturgical year, for which the Council has given the norms.¹

I

With the passage of centuries, it must be admitted, the faithful have become accustomed to so many special religious devotions that the principal mysteries of the redemption have lost their proper place in their minds. This was due partly to the increased number of vigils, feast days, and their octaves, partly to the gradual overlapping of various seasons in the liturgical year.

But it is also clear to everyone that our predecessors Saint Pius X and John XXIII, of blessed memory, laid down several rules aimed at restoring Sunday to its original rank and its place of esteem in the mind of all as the "first feast day of all."² They also restored the liturgical celebration of the season of Lent to its rightful place. It is true as well that our predecessor Pius XII decreed³ for the Western Church restoration of the Easter Vigil at night, as the occasion for the people of God to reaffirm their spiritual covenant with Christ the risen Lord during the celebration of the sacraments of Christian initiation.

Faithful to the teaching of the Fathers and of the constant tradition of the Catholic Church, it is clear that these popes rightly perceived the true nature of the liturgical year's cycle. It is not simply the commemoration of the historical events by which Christ Jesus won our salvation through his death and a calling to mind of the past that instructs and nurtures the faithful, even the simplest, who meditate on it. They taught also that the celebration of the liturgical year "possesses a distinct sacramental power and efficacy to strengthen Christian life."⁴ This is also our own mind and teaching.

¹See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 102-111.

²SC, art. 106.

³See Congregation of Rites, Decree *Dominicæ Resurrectionis*, 9 February 1951: *Acta Apostolicæ Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 43 (1951), pp. 128-129.

Thus as we celebrate the “sacrament of the birth of Christ”⁵ and his appearance in the world, it is right and proper for us to pray that “he, whose outward form is like our own, may reshape us inwardly by his grace.”⁶ And that while we are celebrating his passage from death to life, we ask God that those who are reborn with Christ may “express in their lives the richness of the sacrament they have received in faith.”⁷ In the words of the Second Vatican Council, “recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord’s powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace.”⁸

The purpose of the reordering of the liturgical year and of the norms accomplishing its reform, therefore, is nothing other than this, that through faith, hope, and charity the faithful may share more deeply in “the whole mystery of Christ” as it unfolds throughout the year.⁹

II

We do not see as a conflict with this theme emphasising also the splendour of feasts of the Blessed Virgin Mary, “who is joined by an inseparable bond to the saving work of her Son,”¹⁰ and of memorials of the saints, which are rightly considered as the birthdays of “the martyrs and victors who lead us.”¹¹ Indeed “the feasts of the saints proclaim the wonderful works of Christ in his servants and display to the faithful fitting examples for their imitation.”¹² Further, the Catholic Church has always firmly and securely held that the feasts of the saints proclaim and renew Christ’s paschal mystery.¹³

Undeniably, however, over the course of the centuries more feasts of the saints were introduced than was necessary; therefore the Council properly pointed out: “Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious family; those only should be extended to the universal Church that commemorate saints of truly universal significance.”¹⁴

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

⁵Leo the Great, *Sermo XXVII in Nativitate Domini* 7, 1: *Patrologiae cursus completus: Series latina*, J.P. Migne, editor, Paris, 1844-1855 (hereafter, PL) 54, 216.

⁶See the Baptism of the Lord, opening prayer; see also *Missale Romanum, editio typica*, 1962, Epiphany, collect.

⁷See Monday of the octave of Easter, opening prayer; see also *Missale Romanum, editio typica*, 1962, Tuesday of Easter Week, collect.

⁸SC, art. 102.

⁹See SC, art. 102.

¹⁰SC, art. 103.

¹¹See *Syriac Breviary* (5th Century), B. Mariani, editor (Rome, 1956), p. 27.

¹²SC, art. 111.

¹³See SC, art. 104.

¹⁴SC, art. 111.

To put these decrees of the Ecumenical Council into effect, the names of some saints have been deleted from the General Calendar, and permission was granted to restore the memorials and veneration of other saints in those areas with which they have been traditionally associated. As a result, the removal of the names of certain saints not known throughout the world from the Roman Calendar has allowed the addition of the names of martyrs born in regions where the gospel spread later in history. In consequence, the single catalogue displays in equal dignity as representatives of all peoples those who either shed their blood for Christ or were outstanding in their heroic virtues.

For these reasons we regard the new General Calendar drawn up for use in the Latin rite to be more in keeping with the spirituality and attitudes of the times and to be a clearer reflection of the Church's universality. In this last regard, the Calendar carries the names of the noblest of men and women who place before all the people of God striking examples of holiness and in a wide diversity of forms. The immense spiritual value of this to the whole Christian people hardly needs mention.

Therefore after carefully considering before the Lord all these matters, with our apostolic authority we approve the new General Roman Calendar drawn up by the Consilium for the Implementation of the Constitution on the Liturgy and also the general norms governing the arrangement of the liturgical year. The effective date for them is 1 January 1970. In accord with the decrees that the Congregation of Rites has prepared in conjunction with the Consilium, they will remain in force until the publication of the duly reformed Roman Missal and Breviary.

We decree all we have established *motu proprio* in this Letter to be valid and confirmed, notwithstanding, to the extent necessary, the constitutions and apostolic ordinations issued by our predecessors, as well as other directives, even those worthy of explicit mention and amendment.

Given at Saint Peter's in Rome, 14 February 1969, the sixth year of our pontificate.

Paul VI, Pope

GENERAL NORMS FOR THE LITURGICAL YEAR AND THE CALENDAR

CHAPTER ONE THE LITURGICAL YEAR

1 Christ's saving work is celebrated in sacred memory by the Church on fixed days throughout the course of the year. Each week on the day called the Lord's Day the Church commemorates the Lord's resurrection. Once a year at Easter the Church honours the resurrection of the Lord and his blessed passion with the utmost solemnity. In fact through the yearly cycle the Church unfolds the entire mystery of Christ and keeps the anniversaries of the saints.

During the different seasons of the liturgical year, the Church, in accord with traditional discipline, carries out the formation of the faithful by means of devotional practices, both interior and exterior, instruction, prayer, and works of penance and mercy.¹

2 The principles given here may and must be applied to both the Roman Rite and all others; but the practical rules are to be taken as pertaining solely to the Roman Rite, except in matters that of their nature also affect the other rites.²

TITLE I: LITURGICAL DAYS

THE LITURGICAL DAY IN GENERAL

3 Each day is made holy through the liturgical celebrations of the people of God, especially through the eucharistic sacrifice and the divine office.

The liturgical day runs from midnight to midnight, but the observance of Sunday and solemnities begins with the evening of the preceding day.

SUNDAY

4 The Church celebrates the paschal mystery on the first day of each week, known as the Lord's Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ's resurrection. Thus Sunday must be ranked as the first feast day of all.³

¹See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 102-105.

²See SC, art. 3.

³See SC, art. 106.

5 Because of its special importance, the Sunday celebration gives way only to solemnities or feasts of the Lord. The Sundays of the seasons of Advent, Lent, and Easter, however, take precedence over all solemnities and feasts of the Lord. Solemnities occurring on these Sundays are transferred to the following Monday except in the case of their occurrence on Passion Sunday (Palm Sunday) or on Easter Sunday.

6 By its nature, Sunday excludes any other celebration's being permanently assigned to that day, with these exceptions:

1. Sunday within the octave of Christmas is the feast of the Holy Family;
2. Sunday following 6 January is the feast of the Baptism of the Lord;
3. Sunday after Pentecost is the solemnity of the Holy Trinity;
4. the last Sunday in Ordinary Time is the solemnity of Christ the King.

7 In those places where the solemnities of the Epiphany of the Lord, the Ascension of the Lord, and the Body and Blood of Christ are not observed as holy days of obligation, they are assigned to a Sunday, which is then considered their proper day in the calendar. Thus:

1. the Epiphany of the Lord, to the Sunday falling between 2 January and 8 January;
2. the Ascension of the Lord, to the Seventh Sunday of Easter;
3. the Body and Blood of Christ, to the Sunday after Trinity Sunday.

SOLEMNITIES, FEASTS, AND MEMORIALS

8 As it celebrates the mystery of Christ in yearly cycle, the Church also venerates with a particular love blessed Mary, the Mother of God, and sets before the devotion of the faithful the memory of the martyrs and other saints.⁴

9 The saints of universal significance have celebrations obligatory throughout the entire Church. Other saints either are listed in the calendar for optional celebration or are left to the veneration of some particular Church, nation, or religious family.⁵

10 According to their importance, celebrations are distinguished from each other and named as follows: solemnities, feasts, memorials.

11 Solemnities are counted as the principal days in the calendar and their observance begins with Evening Prayer I of the preceding day. Some solemnities also have their own vigil Mass for use when Mass is celebrated in the evening of the preceding day.

12 The celebration of Easter and Christmas, the two greatest solemnities, continues for eight days, with each octave governed by its own rules.

⁴See SC, art. 103-104.

⁵See SC, art. 111.

13 Feasts are celebrated within the limits of the natural day and accordingly do not have Evening Prayer I. Exceptions are feasts of the Lord that fall on a Sunday in Ordinary Time and in the season of Christmas and that replace the Sunday office.

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

Obligatory memorials occurring on Lenten weekdays may only be celebrated as optional memorials.

Should more than one optional memorial listed in the calendar fall on the same day, only one may be celebrated; the others are omitted.

15 On Saturdays in Ordinary Time when there is no obligatory memorial, an optional memorial of the Blessed Virgin Mary is allowed.

WEEKDAYS

16 The days following Sunday are called weekdays. They are celebrated in different ways according to the importance each one has.

1. Ash Wednesday and the days of Holy Week, from Monday to Thursday inclusive, have precedence over all other celebrations.
2. The weekdays of Advent from 17 December to 24 December inclusive and all the weekdays of Lent have precedence over obligatory memorials.
3. Other weekdays give way to all solemnities and feasts and are combined with memorials.

TITLE II: THE YEARLY CYCLE

17 By means of the yearly cycle the Church celebrates the whole mystery of Christ, from his incarnation until the day of Pentecost and the expectation of the Lord's coming again.⁶

THE EASTER TRIDUUM

18 Christ redeemed humankind and gave perfect glory to God principally through his paschal mystery: dying he destroyed our death and rising he restored our life. Therefore the Easter triduum of the passion and resurrection of the Lord is the culmination of the entire liturgical year.⁷ Thus the solemnity of Easter has the same kind of preeminence in the liturgical year that Sunday has in the week.⁸

⁶See SC, art. 102.

⁷See SC, art. 5.

⁸See SC, art. 106.

19 The Easter triduum of the passion and resurrection of the Lord begins with the Evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday, the Sunday of the Lord's resurrection.

20 On Good Friday⁹ and, if possible, also on Holy Saturday until the Easter Vigil,¹⁰ the Easter fast is observed everywhere.

21 The Easter Vigil, during the holy night when the Lord rose from the dead, ranks as the "mother of all holy vigils."¹¹ Keeping watch, the Church awaits Christ's resurrection and celebrates it in the sacraments. Accordingly, the entire celebration of this vigil should take place at night, that is, it should either begin after nightfall or end before the dawn of Sunday.

THE SEASON OF EASTER

22 The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one "great Sunday."¹²

These above all others are the days for the singing of the *Alleluia*.

23 The Sundays of this season rank as the Sundays of Easter and, after Easter Sunday itself, are called the Second, Third, Fourth, Fifth, Sixth, and Seventh Sundays of Easter. The period of fifty sacred days ends on Pentecost Sunday.

24 The first eight days of the season of Easter make up the octave of Easter and are celebrated as solemnities of the Lord.

25 On the fortieth day after Easter the Ascension of the Lord is celebrated, except in places where, not being a holy day of obligation, it has been transferred to the Seventh Sunday of Easter (see no. 7).

26 The weekdays after the Ascension of the Lord until the Saturday before Pentecost inclusive are a preparation for the coming of the Holy Spirit, the Paraclete.

THE SEASON OF LENT

27 Lent is a preparation for the celebration of Easter. For the Lenten liturgy disposes both catechumens and the faithful to celebrate the paschal mystery: catechumens, through the several stages of Christian initiation; the faithful, through reminders of their own baptism and through penitential practices.¹³

⁹See Paul VI, Apostolic Constitution *Pœnitentini*, on Christian penance, 17 February 1966 (hereafter, *Pœnitentini*), II§3: *Acta Apostolicæ Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 58 (1966), p. 184.

¹⁰See SC, art. 110.

¹¹Augustine, *Sermo* 219: *Patrologiæ cursus completus: Series latina*, J.P. Migne, editor, Paris, 1844-1855 (hereafter, PL) 38, 1088.

¹²Athanasius, *Epis. fest. 1: Patrologiæ cursus completus: Series græca*, J.P. Migne, editor, (Paris, 1857-1866) 26, 1366.

¹³See SC, art. 109.

28 Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive.

The *Alleluia* is not used from the beginning of Lent until the Easter Vigil.

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

30 The Sundays of this season are called the First, Second, Third, Fourth, and Fifth Sundays of Lent. The Sixth Sunday, which marks the beginning of Holy Week, is called Passion Sunday (Palm Sunday).

31 Holy Week has as its purpose the remembrance of Christ's passion, beginning with his Messianic entrance into Jerusalem.

At the Chrism Mass on Holy Thursday morning the bishop, concelebrating Mass with his presbyterate, blesses the oils and consecrates the chrism.

THE SEASON OF CHRISTMAS

32 Next to the yearly celebrations of the paschal mystery, the Church considers nothing more important than the memorial of Christ's birth and early manifestations. This is the purpose of the season of Christmas.

33 The season of Christmas runs from Evening Prayer I of Christmas until the Sunday after Epiphany or after 6 January, inclusive.

34 The Mass of the vigil of Christmas is used in the evening of 24 December, either before or after Evening Prayer I.

On Christmas itself, following an ancient tradition of Rome, three Masses may be celebrated: namely, the Mass at Midnight, the Mass at Dawn, and the Mass during the Day.

35 Christmas has its own octave, arranged as follows:

1. Sunday within the octave is the feast of the Holy Family of Jesus, Mary, and Joseph. If there is no Sunday, the feast is celebrated on 30 December;
2. 26 December is the feast of Saint Stephen, First Martyr;
3. 27 December is the feast of Saint John, Apostle and Evangelist;
4. 28 December is the feast of the Holy Innocents;
5. 29, 30, and 31 December are days within the octave;
6. 1 January, the octave day of Christmas, is the solemnity of Mary, Mother of God. It also recalls the conferral of the holy Name of Jesus.

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

¹⁴See *Pœnitentini*, II§3: AAS 58 (1966), p. 184.

37 The Epiphany of the Lord is celebrated on 6 January, unless (where it is not observed as a holy day of obligation) it has been assigned to the Sunday occurring between 2 January and 8 January (see no. 7).

38 The Sunday falling after 6 January is the feast of the Baptism of the Lord.¹⁵

THE SEASON OF ADVENT

39 Advent has a twofold character: as a time to prepare for the solemnity of Christmas when the Son of God's first coming to us is remembered; as a season when that remembrance directs the mind and heart to await Christ's Second Coming at the end of time. For these two reasons, the season of Advent is thus a period for devout and joyful expectation.

40 Advent begins with Evening Prayer I of the Sunday falling on or closest to 30 November and ends before Evening Prayer I of Christmas.

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

42 The weekdays from 17 December to 24 December inclusive serve to prepare more directly for the Lord's birth.

ORDINARY TIME

43 Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in its fullness. This period is known as Ordinary Time.

44 Ordinary Time begins on Monday after the Sunday following 6 January and continues until Tuesday before Ash Wednesday inclusive. It begins again on Monday after Pentecost and ends before Evening Prayer I of the First Sunday of Advent.

This is also the reason for the series of liturgical formularies found in both the Missal and *The Liturgy of the Hours* (Vol. III-IV), for Sundays and weekdays in this season.

¹⁵ In places where the solemnity of the Epiphany of the Lord is transferred to Sunday and it falls on the 7th or 8th of January (coinciding with the normal day for celebrating the Baptism of the Lord), in those years, the feast of the Baptism of the Lord is observed on the following Monday (Congregation for the Sacraments and Divine Worship, Decree *Celebratio Baptismatis Domini*, on the celebration of the Baptism of the Lord, 7 October 1977).

ROGATION AND EMBER DAYS

45 On rogation and ember days the practice of the Church is to offer prayers to the Lord for the needs of all people, especially for the productivity of the earth and for human labour, and to make public thanksgiving.

46 In order to adapt the rogation and ember days to various regions and the different needs of the faithful, the conferences of bishops should arrange the time and plan of their celebration.

Consequently, the competent authority should lay down norms, in view of local conditions, on extending such celebrations over one or several days and on repeating them during the year.

47 On each day of these celebrations the Mass should be one of the votive Masses for various needs and occasions that is best suited to the intentions of the petitioners.

CHAPTER TWO

THE CALENDAR

TITLE I: CALENDAR AND CELEBRATIONS TO BE ENTERED

48 The arrangement for celebrating the liturgical year is governed by the calendar: the General Calendar, for use in the entire Roman Rite, or a particular calendar, for use in a particular Church or in families of religious.

49 In the General Calendar the entire cycle of celebrations is entered: celebrations of the mystery of salvation as found in the Proper of Seasons, of those saints having universal significance who must therefore be celebrated by everyone or of saints who show the universality and continuity of holiness within the people of God.

Particular calendars have more specialised celebrations, arranged to harmonise with the general cycle.¹⁶ The individual Churches or families of religious should show a special honour to those saints who are properly their own.

Particular calendars, drawn up by the competent authority, must be approved by the Apostolic See.

50 The drawing up of a particular calendar is to be guided by the following considerations:

1. The Proper of Seasons (that is, the cycle of seasons, solemnities, and feasts that unfold and honour the mystery of redemption during the liturgical year) must be kept intact and retain its rightful preeminence over particular celebrations.
2. Proper celebrations must be coordinated harmoniously with universal celebrations, with care for the rank and precedence indicated for each in the Table of Liturgical Days. Lest particular calendars be enlarged disproportionately, individual saints may have only one celebration in the liturgical year. For persuasive pastoral reasons there may be another celebration in the form of an optional memorial marking the transfer or discovery of the bodies of patrons or founders of Churches or of families of religious.
3. Celebrations granted by indult may not duplicate other celebrations already contained in the cycle of the mystery of salvation, nor may they be multiplied out of proportion.

51 Although it is reasonable for each diocese to have its own calendar and propers for the office and Mass, entire provinces, regions, nations, or even larger areas may also have common calendars and propers, prepared with the cooperation of all the parties involved.

For the same reason, this principle may also be followed in the case of the calendars for several provinces of religious within the same civil territory.

¹⁶See Congregation for Divine Worship, Instruction *Calendaria particularia*, on the revision of particular calendars and of the propers for offices and Masses, 24 June 1970: AAS 62 (1970), pp. 651-663.

52 A particular calendar is prepared by inserting in the General Calendar solemnities, feasts, and memorials proper to that calendar:

1. in a diocesan calendar, besides celebrations of its patrons and the dedication of the cathedral, the saints and the blessed who bear some special connection with that diocese, for example, as their birthplace, residence over a long period, or place of death;
2. in the calendar of religious, besides celebrations of their title, founder, or patron, those saints and blessed who were members of that religious family or had some special relationship with it;
3. in a calendar for individual churches, besides celebrations proper to a diocese or religious community, those celebrations that are proper to that church and are listed in the Table of Liturgical Days and also the saints who are buried in that church. Members of religious communities should join with the community of the local Church in celebrating the anniversary of the dedication of the cathedral and the principal patrons of the place and of the larger region where they live.

53 When a diocese or religious family has the distinction of having many saints and blessed, care must be taken not to overload the calendar of the entire diocese or institute. Consequently:

1. The first measure that can be taken is to have a common celebration of all the saints and the blessed of a given diocese or religious family or of some category.
2. Only the saints and blessed of particular significance for an entire diocese or religious family may be entered in the calendar with an individual celebration.
3. The other saints or blessed are to be celebrated only in those places with which they have closer ties or where their bodies are buried.

54 Proper celebrations should be entered in the calendar as obligatory or optional memorials, unless other provisions have been made for them in the Table of Liturgical Days or there are special historical or pastoral reasons. But there is no reason why some celebrations may not be observed with greater solemnity in some places than in the rest of the diocese or religious community.

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

TITLE II: THE PROPER DATE FOR CELEBRATIONS

56 The Church's practice has been to celebrate the saints on the date of their death ("birthday"), a practice it would be well to follow when entering proper celebrations in particular calendars.

Nevertheless, even though proper celebrations have special importance for individual local Churches or religious families, it is of great advantage that there be as much unity as possible in the observance of solemnities, feasts, and obligatory memorials listed in the General Calendar.

In entering proper celebrations in a particular calendar, therefore, the following are to be observed.

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

This also applies to diocesan or religious calendars when celebrations proper to an individual church alone are added.

2. Celebrations for saints not included in the General Calendar should be assigned to the date of their death. If the date of death is not known, the celebrations should be assigned to a date associated with the saint on some other grounds, such as the date of ordination or of the discovery or transfer of the saint's body; otherwise it is celebrated on a date unimpeded by other celebrations in that particular calendar.

3. If the date of death or other appropriate date is impeded in the General Calendar or in a particular calendar by another obligatory celebration, even of lower rank, the celebrations should be assigned to the closest date not so impeded.

4. If, however, it is a question of celebrations that cannot be transferred to another date because of pastoral reasons, the impeding celebration should itself be transferred.

5. Other celebrations, granted by indult, should be entered on a date more pastorally appropriate.

6. The cycle of the liturgical year should stand out with its full preeminence, but at the same time the celebration of the saints should not be permanently impeded. Therefore, dates that most of the time fall during Lent and the octave of Easter, as well as the weekdays between 17 December and 31 December, should remain free of any particular celebration, unless it is a question of optional memorials, feasts found in the Table of Liturgical Days under no. 8: 1, 2, 3, 4, or solemnities that cannot be transferred to another season.

The solemnity of Saint Joseph (19 March), except where it is observed as a holy day of obligation, may be transferred by the conferences of bishops to another day outside Lent.

57 If some saints or blessed are listed in the calendar on the same date, they are always celebrated together whenever they are of equal rank, even though one or more of them may be more proper to that calendar. If one or other of these saints or blessed is to be celebrated with a higher rank, that office alone is observed and the others are omitted, unless it is appropriate to assign them to another date in the form of an obligatory memorial.

58 For the pastoral advantage of the faithful, it is permissible to observe on the Sundays in Ordinary Time those celebrations that fall during the week and have special appeal to the devotion of the faithful, provided the celebrations take precedence over these Sundays in the Table of Liturgical Days. The Mass for such celebrations may be used at all the Masses at which the people are present.

59 Precedence among liturgical days relative to their celebration is governed solely by the following table.

TABLE OF LITURGICAL DAYS
(according to their order of precedence)

I

1. Easter triduum of the Lord's passion and resurrection.
2. Christmas, the Epiphany of the Lord, the Ascension of the Lord, and Pentecost.
Sundays of the seasons of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday to Thursday inclusive.
Days within the octave of Easter.
3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar.
Commemoration of All the Faithful Departed (All Souls).
4. Proper solemnities, namely:
 1. Solemnity of the principal patron of the place, that is, the city or state.
 2. Solemnity of the dedication of a particular church and the anniversary.
 3. Solemnity of the title of a particular church.
 4. Solemnity of the title, or of the founder, or of the principal patron of a religious order or congregation.

II

5. Feasts of the Lord listed in the General Calendar.
6. Sundays of the season of Christmas and Sundays in Ordinary Time.
7. Feasts of the Blessed Virgin Mary and of the saints in the General Calendar.
8. Proper feasts, namely:
 1. Feast of the principal patron of the diocese.
 2. Feast of the anniversary of the dedication of the cathedral.
 3. Feast of the principal patron of a region or province, or a country, or of a wider territory.
 4. Feast of the title, founder, or principal patron of an order or congregation and of a religious province, without prejudice to the directives in no. 4.
 5. Other feasts proper to an individual church.
 6. Other feasts listed in the calendar of a diocese or of an order or congregation.
9. Weekdays of Advent from 17 December to 24 December inclusive.
Days within the octave of Christmas.
Weekdays of Lent.

III

10. Obligatory memorials in the General Calendar.
11. Proper obligatory memorials, namely:
 1. Memorial of a secondary patron of the place, diocese, region, or province, nation or wider territory, or of an order or congregation and of a religious province.
 2. Other obligatory memorials listed in the calendar of a diocese, or of an order or congregation.
12. Optional memorials; but these may be celebrated even on the days listed in no. 9, in the special manner described by the General Instructions of the Roman Missal and the Liturgy of the Hours.

In the same manner obligatory memorials may be celebrated as optional memorials if they happen to fall on Lenten weekdays.

13. Weekdays of Advent up to 16 December inclusive.
Weekdays of the season of Christmas from 2 January until the Saturday after the Epiphany of the Lord.
Weekdays of the season of Easter from Monday after the octave of Easter until the Saturday before Pentecost inclusive.
Weekdays in Ordinary Time.

60 If several celebrations fall on the same day, the one that holds the highest rank according to the preceding Table of Liturgical Days is observed. But a solemnity impeded by a liturgical day that takes precedence over it should be transferred to the closest day not listed on nos. 1-8 in the table of precedence; the rule of no. 5 remains in effect. Other celebrations are omitted that year.

61 If the same day were to call for celebration of Evening Prayer of that day's office and Evening Prayer I of the following day, Evening Prayer of the day with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Evening Prayer of the actual day takes precedence.