

# GENERAL RUBRICS OF THE BREVIARY

According to the Typical Edition of the Jubilee Year, 1900

The daily Office is either a Double, or a Semidouble, or a Simple.

## I. The Double Office

1. The Office is a Double on the following days: (a) From Holy Thursday until Tuesday after Easter inclusive; on Low Sunday; Ascension Thursday; Whit Sunday and the two following days; on the Feasts of the Trinity, Corpus Christi, and the Dedication of one's own Church. (b) On Feasts marked Double in the Calendar. (c) On the Octave Day of a Feast having an Octave. (d) On the Feast of the Patron or Patrons of some place, or on the Titular Feast of a Church. (e) On Feasts of Saints, solemnly celebrated by custom in certain Churches, Religious Orders, or Congregations, with proper Offices approved by the Apostolic See, or accepted or about to be accepted by the authority of the same See (following however the structure of this Breviary) or otherwise from the Common, even if the Calendar does not include the cited Feasts. (f) On All Souls' Day, and on the day of death or day of burial, as is noted in the Office of the Dead near the end of the Breviary.

2. A Double Feast is celebrated, or a Commemoration of it is made, on the day on which it falls, unless it happens to be transferred or entirely omitted. Consult the special Rubrics on the Transference of Feasts.

3. A Double Feast has complete First and Second Vespers, unless it concurs with another like Office. This will be explained in the Rubrics for the Concurrence of Offices. A Double Feast has the whole Office, beginning with First Vespers and lasting until Com-

pline on the next day inclusive, unless stated otherwise. The Office of the Dead, however, has only First Vespers, Matins, and Lauds. This is noted in the proper place.

4. At First and Second Vespers, at Matins and at Lauds, but not at the other Hours, the Antiphons are doubled, i.e., said entirely at the beginning and end of the Psalms.

5. Matins consists of three Nocturns, each Nocturn having three Psalms and three Lessons. However, on Easter Sunday and on Pentecost (Whit Sunday), and on the two days following each of these Feasts, only one Nocturn of three Psalms and three Lessons is said. This is noted in the proper places.

6. In a Double Office, the Prayers (Preces) at Prime and Compline, and all the Suffrages at Vespers and Lauds are omitted. This is noted in their special Rubrics.

7. Consult the Special Rubrics for the arrangement of: (a) Vespers, Matins, and the other Hours. (b) The Antiphons, Versicles, Responses, Little Chapters, etc.

## II. The Semidouble Office

1. The Office is a Semidouble: (a) On Sundays, except Low Sunday which is a Double. (b) On the days within Octaves. (c) On days marked in the Calendar by the word Semidouble. (d) On Feasts proper to certain places or Religious Orders, which by custom are more solemnly celebrated than if they were Simples.

2. The Semidouble Office is said on the day on which it falls. For directions for the Commemorations or omissions of this Office, consult the Rubric on the Transference of Feasts.

3. Like the Double, the Semidouble has a complete Office, but the Antiphons are not doubled.

4. At Matins, three Nocturns of three Psalms and three Lessons are said. However, on Sundays when the Office is said as in the Psalter, there are eighteen Psalms. Within the Octaves of Easter and Whit Sunday, only one Nocturn of three Psalms and three Lessons is said.

5. Consult the special Rubrics for the arrangement of: (a) The Semidouble Office on Feasts, Sundays, and within Octaves. (b) The Antiphons, Versicles, Responses, etc. (c) The Prayers at Prime and Compline, and the Suffrages of the Saints at Vespers and Lauds.

### III. The Simple Office

1. The Office is a Simple: (a) When the Ferial Office is said on weekdays. (b) When the Feasts are not marked Double, Semidouble, or Of the Octave. (c) When the Office of the Blessed Virgin on Saturday is said. Consult the Special Rubrics for particulars.

2. The Simple Office is said on the day, on which it falls; unless on that same day there occurs an Office having nine Lessons, or an Office of the Blessed Virgin on Saturday, or an Office of another Feria, to which the Simple Office yields. Consult the Rubrics on Ferias and Commemorations.

3. A Simple Office has only First Vespers at which the Ferial Psalms are said, but from the Little Chapter on, the Office of the Feast is said. However, if an Office of nine Lessons concurs with the Simple Office, there is only a Commemoration of the Simple Office. Consult the Rubrics on the Concurrence of Offices. The Simple Office finishes at None, and there are no subsequent Commemorations.

4. At Matins, after the Invitatory and Hymn of the Feast, one Nocturn only is said with the twelve Psalms of the current Feria, as in

the Psalter. However, only three Lessons are read, as noted in the Rubric on Lessons.

5. Consult the Special Rubrics for the arrangement of: (a) Vespers, Matins, and the other Hours. (b) The Antiphons, Versicles, Responses, etc. (c) The Preces, and the Suffrages of the Saints.

### IV. The Sunday Office

1. The Sunday Office is always said on the Sundays in Advent, and on the Sundays from Septuagesima to Low Sunday inclusive. If a Double or Semidouble occurs, in these times, the Double or Semidouble is transferred, commemorated, or entirely omitted, as will be noted in the Rubrics on Transference of Feasts. If however, a Double of the First Class occurs, the Office is of the Feast with a Commemoration of the Sunday. Consult the Rubrics on Commemorations for exceptions to this latter rule. On other Sundays of the year, the Sunday Office is said unless a Double Feast occurs. If such occurs, the Double Office of the Feast is said, with a Commemoration of the Sunday at both Vespers, and at Lauds. At Matins, the ninth Lesson is read from the Homily of the Sunday. Consult the Special Rubrics on Commemorations. If a Semidouble occurs on the Sunday, a Commemoration is made as noted in the same Rubrics on Commemorations.

2. On the Sundays within the Octaves of the Nativity, Epiphany, Ascension, Corpus Christi, the Office is said as within the Octave and in the Proper of the Season. There will be a Commemoration of the Octave, but the Preces and Suffrages of the Saints are omitted. However, on the Sundays which occur within other Octaves, the Office of the Sunday is said, as in the Psalter and Proper of the Season. Again, there is a Commemo-

ration of the Octave, but no Preces or Suffrages. When a Sunday falls on an Octave Day of double rank, the Office of the Octave Day is said with a Commemoration of the Sunday. When the Octave Day of the Epiphany falls on Sunday, however, the Office is of the Epiphany and the Office of the Sunday is assigned to the preceding Saturday.

3. There is an Office assigned for the thirty different Sundays (six Sundays after Epiphany and twenty-four after Pentecost) which can occur from Epiphany to Septuagesima and from Pentecost to Advent. (This guarantees an Office or, at least, a Commemoration for every Sunday of the year.) Those Sundays which are passed over after Epiphany and before Septuagesima, are placed after the twenty-third Sunday after Pentecost according to the following system:

4. If the Sundays after Pentecost should be 25 in number, the 24th Sunday after Pentecost will have the same Office as is appointed for the 6th Sunday after Epiphany. Should there be 26, the 24th Sunday will similarly be the 5th; and the 25th the 6th. Should there be 27, the 24th Sunday will be the 4th, the 25th the 5th, and the 26th the 6th. If there should be 28, the 24th will be the 3rd, the 25th will be the 4th, the 26th will be the 5th, and the 27th will be the 6th; the Office of the last Sunday after Pentecost is always that of the 24th Sunday after Pentecost, even if there are only 23 Sundays in the season of Pentecost. In such cases, the Office of the 24th Sunday takes the place of that of the 23rd, and the Office of the 23rd is assigned to the previous Saturday. If however, an Office of nine Lessons is assigned to that Saturday, the Office of the 23rd Sunday is assigned to some other

preceding day not similarly impeded, on which the Office of the Feria is said with Commemoration of a Simple Feast, should it occur; and on it are read the three Lessons of the Homily of the Sunday, the Scripture Lessons of that Feria being omitted; and at Lauds there is said the Antiphon at the Benedictus and the Prayer of the 23rd Sunday. But if the whole week is impeded by Feasts of nine Lessons, even though they be transferred Feasts, or by some Octave, then on the Saturday the ninth Lesson of the Homily of the 23rd Sunday is read, and a Commemoration is made of it at Lauds only with the proper Antiphon and Prayer.

5. When it happens that either the 3rd, 4th, 5th, or 6th Sunday after Epiphany is passed over and cannot be placed even after the 23rd Sunday after Pentecost, then the Office of this extra Sunday is said on the Saturday before Septuagesima Sunday, as noted immediately above.

6. A special Rubric placed before the Office of the 1st Sunday after Epiphany, indicates the arrangement for the Office of the 2nd Sunday after Epiphany, when Septuagesima falls immediately after the Octave of the Epiphany.

7. When the Proper of the Season cites a certain Sunday as the first of the month, the beginning of some book of Scripture with its history or Responses is read. The first Sunday is determined in the following way: (a) If the first day of the month is a Sunday, that is the first Sunday of the month. (b) If the first day of the month is a Monday, Tuesday or Wednesday, the first Sunday is that Sunday previous to the first of the month, even though that Sunday actually is in the preceding month. (c) If the first of the month is a Thursday, Friday or Saturday, the first

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Sunday will be the next Sunday after the first of the month. (d) The first Sunday of Advent, however, is not the Sunday nearest December 1st, but that nearest the feast of St. Andrew (November 30th), or the Sunday which falls on that Feast itself.

8. The Sunday Office is a Semidouble. It has a complete Office beginning with First Vespers on Saturday and lasting until Sunday's Compline inclusive. For Sundays concurring with a feast, special directions are given in the Rubrics on Concurrence of Offices.

9. At Matins three Nocturns are said, with Psalms from the Psalter and nine Lessons from the Proper of the Season.

10. Consult the Special Rubrics for the general arrangement of the Office and for further information on the Lessons, Responses, Histories, and the beginnings of the books of Scripture, etc.

### V. The Ferial Office

1. The Ferial Office is a Simple Office of the current season contained in the Psalter and Proper of the Season. It is always said on the Ferias of Advent and Lent, on Ember days, Vigils and on Rogation Monday, when there does not occur during the week a Double, Semidouble or a day within an Octave. If such Feasts occur, the Ferias are commemorated as noted below in the Rubrics on Commemorations. If a Simple Feast occurs on Ferial days, only a Commemoration of it is made. Throughout the year, the Ferial Office is said on those days to which the Calendar does not assign: (a) a Feast of Double, Semidouble or Simple rank; (b) an Octave; (c) the Office of the Blessed Virgin on Saturday; (d) a Solemn Feast or a Feast peculiar to a certain Church, even

though not mentioned in the Breviary Calendar.

2. In Advent and Lent, on Ember days and on Vigils, and on the first of the Rogation Days, the Office of the Feria begins with Matins. However, on the other Ferias of the year, the Office of the Feria begins where the Office of the previous day ended. When this occurs, the arrangement is as follows: (a) if the day preceding is a Double or Semidouble, the Office of the Feria begins on the next day with Matins; (b) if the day preceding is a Simple Feast, the Office of the Feria begins with Vespers of the preceding day inclusive; (c) if a Simple Feast which should be commemorated occurs on the Wednesday or Friday of the September Ember Week, or on Ash Wednesday, or on Vigils, the Office of the Feria as in the Psalter is said at Vespers on the preceding day (unless the preceding day is a Feast of nine Lessons). The Preces of Vespers are omitted and the Oration of the preceding Sunday is said together with a Commemoration of the Feast of three Lessons which occurs on the following day. This is treated in the Rubrics on Concurrences. If a Double or Semidouble follows the Feria, the Office of the Feria ends at None. If a Simple Office is to be said on the following day, the Office of the Feria ends at the Little Chapter of Vespers, from which point the Office of the Simple is said without any further Commemoration of the Feria.

3. One Nocturn is said at Matins, with 12 Psalms taken from the Psalter and three Lessons from the Proper of the Season.

4. There is a special Office for the three Greater Ferias of Holy Week, and for the Ferias of the Octaves of Easter and Pentecost. Consult the special Rubrics for the proper arrangement of these Offices.

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5. Special Rubrics found below govern the arrangement of the Ferial Office for Matins, the Homily on the Gospel of the Vigil Hours, the Lessons, Responses, Preces, and other matters pertaining to Ferial Offices.

### VI. The Office of Vigils

1. As noted in the Calendar, the Office of the Vigil is said on all Vigils throughout the year which are fast days, when the word Vigil is noted in the Calendar. However, if a Feast of nine Lessons or an Octave occur on the Vigil, the Office is of the Feast, with the ninth Lesson taken from the Homily of the Vigil. The Vigil is commemorated only at Lauds with the Benedictus Antiphon and Versicle from the occurring Feria in the Psalter, and the Oration from the Vigil. The Greater Feasts listed below are excepted from this arrangement.

2. If a Vigil occurs on a Sunday, the Office is said on Saturday unless impeded by an Office of nine Lessons. If impeded on Saturday, the Vigil is only commemorated as noted above. If the Vigils of the Nativity or Epiphany fall on Sunday, the Office is of the Vigil as noted in the Special Rubrics. When a Solemn Feast of Some Place or one of the more Solemn Feasts of the year (enumerated below in the Rubric on Commemorations) falls on a Vigil—e.g., if the Feast of Corpus Christi falls on the Vigil of St. John the Baptist—the Office of the Vigil is neither said nor commemorated (except for the Vigil of the Epiphany). The same rule holds when a Vigil falls in Advent, Lent and on the Ember Days.

3. The Office of the Vigil begins with Matins as was noted above in the Rubrics on Ferias. It ends at None, since Vespers of the following Feast are said.

4. The whole Office of the Vigil

is of the current Feria as in the Psalter. Three Lessons of the Ferial Office for Matins, the Homily on the Gospel of the Vigil Hours, the Lessons, Responses, Preces, and other matters pertaining to Ferial Offices.

5. The following Vigils are excepted from the Rubrics noted above: (a) the Vigil of Pentecost has three Nocturns and is celebrated as a Semidouble Office; (b) the Vigil of Christmas is celebrated as a Double Office at Lauds and at the Hours. At Matins, however, it has a Nocturn taken from the Feria. Note that the Vigils of Epiphany and the Ascension are not Fast Days, and their Offices are said as noted in the proper places.

### VII. Octaves

1. The Office of the Octave is said or at least commemorated (in the case where it is impeded by some Feast or Sunday) for eight successive days. The following Feasts have Offices of the Octave: (a) Easter, the Ascension, Pentecost, Corpus Christi; (b) all Feasts noted in the Calendar as having Octaves; (c) the Feast of the Dedication of one's own Church, the Feast of the principal Patron and the Titular Feast of a Place or Church; (d) the Feasts of Saints which by custom are solemnly celebrated with an Octave in certain Churches, Congregations and Religious Orders. However, the Office of an Octave is never celebrated in Lent, and any Octave that is not completed before Lent starts, ceases when Lent begins, nor is there any further Commemoration of the Octave. The

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same rule is observed when an Octave is not completed when the Feast of Pentecost, or December 17th occur.

2. The Office of the Octaves of Easter and Pentecost ends at None on the following Saturday.

3. If a Double, Semidouble, or transferred Double Feast occur within an Octave, the Office is of the Feast and the Octave is commemorated. Consult section X on the Transference of Feasts. If the Feast is one of the more solemn ones noted in the following Rubrics on Commemorations, the Octave is not commemorated. However, the Octaves of Christmas, Epiphany and Corpus Christi are always commemorated, no matter what Feast occurs. During the Octaves of Easter and Pentecost, the Office of any Feast (even that of the principal Patron or Titular of a Church, or the Dedication of one's own Church) is transferred to a day outside the Octave. If this cannot be done, the Feast is commemorated as noted in the Special Rubrics on Transference of Feasts.

During the Octave of the Epiphany, the Office of Doubles of the First Class is said, and the Octave is commemorated. But this does not hold on the Octave day of the Epiphany. During the Octave of Corpus Christi the Offices of Doubles only are said and the Octave commemorated. But this does not hold for transferred Doubles unless they are of the First or Second Class. Semidoubles are commemorated during the Octave, unless they are transferred, as will be noted in the Rubric already mentioned. Consult the Special Rubrics. Simple Feasts occurring within Octaves are commemorated, except on the two days following Easter and Pentecost. Consult the subsequent Rubrics on Commemorations. On Sundays falling within Octaves,

the Office is as noted above in the Rubrics concerning Sundays. If two Octaves overlap (e.g., the Octave of St. John the Baptist and that of Corpus Christi, or the Octave of a Patron or Titular Feast of a Church with some other Octave), and a Feast of nine Lessons or a Sunday does not occur, the Office is of the Feast higher in rank, with a Commemoration of the other. The whole Office of the Octave Day of any Feast is a Double. If a day within another Octave occurs on an Octave Day, the day within the Octave is commemorated. Consult Rubrics on Transference of Feasts for rules concerning Feasts occurring on Octave Days.

4. The Office of the Octave has three Nocturns, each having three Psalms and three Lessons. However, the Octaves of Easter and Pentecost have only one Nocturn as will be noted in the proper places. Except for the Lessons, the whole Office is as on the day of the Feast. The first three Lessons are always from the current Scripture in the Office of the Season, except during the Octave of the Assumption which has proper Lessons for each day from the Canticle of Canticles. The Lessons of the second and third Nocturns are proper. If there are no special and approved Lessons for the second and third Nocturns during the Octave of a Patron, or the Titular Feast of a Church, or of some other Feast which by custom is celebrated in some churches with an Octave, the Lessons should be taken from the Common of the Saints, if the Octave of a Saint is concerned. Otherwise the Lessons of the Feast day should be read.

5. Within the Octave, the Office is a Semidouble, but on the Octave Day, it is a Double. At Vespers within the Octave, everything is said as at Second Vespers of the

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Feast. At First Vespers of the Octave Day, everything is said as at First Vespers of the Feast, unless there is a note to the contrary in the proper place.

6. Within Octaves, the customary Suffrages of the Saints are not said nor the Preces at Prime and Compline, even if the Office is of a Sunday or Semidouble. Information concerning other matters regarding the arrangement of the Office of an Octave is contained in special Rubrics.

**VIII. The Office of the Blessed Virgin on Saturday**

1. The Office of the Blessed Virgin on Saturday is said on all Saturdays throughout the year except the following: (a) The Saturdays of Advent and Lent. (b) Saturdays coinciding with Ember Days or Vigils. (c) Saturdays when the Office must be of the Feria in order to fit in a transferred Sunday. (Consult the Rubrics on Sundays.) (d) Saturdays coinciding with a Feast of nine Lessons. (e) Saturdays occurring within the Octaves of Easter and Pentecost. The Office of the Blessed Virgin on Saturdays is similar to that of a Simple Feast. It is found near the end of the Breviary. A Simple Feast on Saturday is only commemorated.

2. On Saturdays when the Office of the Blessed Virgin cannot be said, it is not commemorated. However, when a Semidouble replaces the Office of the Blessed Virgin, the usual Commemoration and Suffrages are said as given in the Psalter after Saturday Vespers (unless the Little Office is said).

3. The Office of the Blessed Virgin on Saturday resembles a Simple Feast. It begins at the Little Chapter in Friday Vespers, and ends at None Saturday. If there is an Office of nine Lessons on Friday, the Office of the Blessed Virgin is only commemorated at Vespers, with

Antiphon, Versicle and the Prayer taken from the Saturday Office. If, however, the Feast on Friday is a Feast of the Blessed Virgin, no other Commemoration of her is made.

4. At Matins, after the Invitatory and Hymn of the Blessed Mother, there is one Nocturn with twelve Ferial Psalms, as in the Psalter. The Versicle of the Blessed Virgin and the first and second Lesson are from the Scripture of the Season; the third Lesson and the rest of the Office are found in the Office for the Blessed Virgin on Saturdays.

5. At Prime and Compline the Sunday prayers are said, and the usual Suffrages of St. Joseph, the Apostles, the Title, and of Peace are also said. In Paschaltide only the Commemoration of the Cross is made, as on the Monday after the Octave of Easter. After None, there is only the usual Commemoration with the other Suffrages when they are said in the Sunday Office.

**IX. Commemorations**

1. Simple Feasts are commemorated when they concur with the following: (a) A Feast of nine Lessons (even when transferred); (b) a Sunday, Octave, or Saturday; (c) a Ferial Office (to fit in the Office of a Sunday that has been passed over).

2. The Ferias of Advent, Lent, Ember Days, Vigils and Rogation Monday, are commemorated when a Feast of nine Lessons falls on them. If the Feast is a Simple, however, the Office is of the Feria and the Feast is commemorated.

3. The Sundays from Pentecost to Advent, from Epiphany to Septuagesima, from Low Sunday to Pentecost exclusive, are commemorated when a Double supplants them. When a Double falls on other Sundays, it is commemo-

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rated or transferred (consult subsequent Rubrics on the Transference of Feasts) unless this Double happens to be the Feast of the Principal Patron, Title, or Dedication of the Church itself (not of any chapel or altar in the church). Then the Office is of that Feast with a Commemoration of the Sunday only in that place, or Church, of which it is the Patron, or Title, or Dedication. The exceptions to this rule are the First Sunday of Advent, the First Sunday of Lent, Passion Sunday, Palm Sunday, Easter, Low Sunday, Pentecost, and Trinity Sunday. If the Feast occurs on these Sundays, it is transferred to the first possible day except during Holy Week and the Octaves of Easter and Pentecost when the Office is not said of any Double Feast that may occur. The same holds for other Feasts of the First Class when they fall on the greater Sundays mentioned above.

4. An Octave, too, is commemorated when it is impeded by a Feast of nine Lessons or a Sunday, unless this Feast is the Principal Feast of the place, as mentioned above. At First Vespers and Lauds of these Feasts there is no Commemoration of a Simple, a Vigil (except the Vigil of Epiphany), a day within an Octave, a preceding Feast of nine Lessons (unless the Feast is one of those mentioned below in this same Rubric), an Octave Day, or a Sunday, if the Feast is on a Monday. However, the Sundays of Advent, the Sundays from Septuagesima to the Octave of Easter inclusive, and the Ferias of Advent, Lent, Ember Days, and Rogation Monday are always commemorated, whatever the Feast may be. If the Solemn Feast falls on any Sunday whatever, the Sunday is commemorated at both Vespers and at Lauds. If it falls on an Octave Day, the

Octave is commemorated at both Vespers and at Lauds. At Second Vespers however of the aforesaid Feast, a Commemoration is made of a following Double, Semidouble, or Sunday.

5. The above regulation on Commemorations for solemn Feasts holds for certain greater Feasts: Christmas (no Commemoration of St. Anastasia in the Office, only in the second Mass), Epiphany, Easter and the three preceding and two subsequent days, Ascension, Pentecost and the two subsequent days, Corpus Christi, Sacred Heart, Nativity of St. John the Baptist, St. Joseph, Sts. Peter and Paul, Immaculate Conception, Annunciation, Assumption, All Saints, the Dedication of one's own Church.

6. On Feasts of a second rank, viz., Circumcision, Holy Name of Jesus, Trinity, Purification, Visitation, Nativity of the Blessed Virgin, Holy Rosary, the Feasts of the eleven Apostles, and the Evangelists, Patronage of St. Joseph, Precious Blood, The Finding of the Holy Cross, St. Joachim the father of the Blessed Virgin Mary, St. Anne her mother, St. Lawrence, Dedication of St. Michael the Archangel, a Double is commemorated at First Vespers (unless stated otherwise), but not a Sunday, a day within an Octave, or a Semidouble just in the same way as it is not made on the solemn Feast of a certain place, as noted above. A ninth Lesson is read of Simples and Vigils falling on these days and a Commemoration of them is made at Lauds. At the second Vespers a Commemoration is made from any Feast whose Office is to be said on the following day. The Octaves of Christmas, Epiphany, and Corpus Christi are always commemorated at both Vespers and at Lauds when another Office is said within them; consult sub-

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section 3 under Octave Offices. 7. The Sundays and Ferias of Advent and Lent are commemorated at both Vespers and Lauds. Ember Days, Vigils, and Rogation Monday are commemorated at Lauds only. Simples (except on the days mentioned above) are commemorated at First Vespers and Lauds. The other Sundays and Octaves are commemorated at Vespers and Lauds unless they fall on the Feasts mentioned above. Doubles and Semidoubles, when reduced to a Simple, are commemorated at both Vespers and Lauds (except on Doubles of the First Class) but not at Second Vespers, if the Commemoration is to be made on the following day.

8. Commemorations are made in the following manner: After the Prayer of the day there is said the Magnificat Antiphon at First Vespers and the Benedictus Antiphon at Lauds taken from the Common (unless they are Proper). Then the Versicle which follows the Hymn at Vespers and Lauds is said, and finally the Prayer. If the Antiphon and Versicle of the Simple to be commemorated are from the same Common as the Office of the day, the Commemorations are varied in such a way that at Vespers they are taken from the Common at Lauds, and at Lauds from First Vespers of the same Common, unless otherwise noted.

When however, a Feast is reduced to the rank of a Simple, and its Antiphons and Versicles are to be taken from the same Common, from which those of the Office of the day are taken, then at First Vespers the Antiphon and Versicle are taken from Second Vespers, if the Feast has both Vespers; at Lauds they are taken from First Vespers; and at Second Vespers the Antiphon is from Lauds and the Versicle from First Vespers,

unless otherwise noted. An exception is made when a Commemoration of a Holy Virgin is to be made on the Feast of another Holy Virgin; at First Vespers, in this case, the Antiphon for the Commemoration of the Holy Virgin is taken from Lauds. The section above on the Simple Feasts treats of the Feast celebrated after the manner of a Simple which does not have a Commemoration at Second Vespers because a Double of the First or Second Class immediately follows. Likewise, when a Commemoration of Our Lady is to be made at Second Vespers of St. Angela Merici, or of any other Saint having an Office of nine Lessons, at Lauds on the following Saturday in the Office of Our Lady, the Versicle "Blessed art thou" is said, so as not to repeat the Versicle "Grace is poured out." Likewise, when the Prayer of the Feast whose Office is being said is the same as that of the Feast commemorated, the Prayer of the Commemoration is changed for another of the Common. If a Commemoration is made of the Season, i.e., of a Sunday or Feria, the Antiphon and Versicle before the Prayer are taken also from the Proper of the Season, if it has a Proper, otherwise from the Psalter. In any case, the Prayer is from the Proper of the Season.

9. When a Sunday or Feria having a special Homily is commemorated, the ninth Lesson in the Office of the Day of nine Lessons is read from the Homily of the Sunday or Feria. This Lesson will be either the First Lesson of the Sunday Homily, or the three joined together in one Lesson.

10. If on the day in which an Office of nine Lessons is said there is a Commemoration of an Office of three Lessons, the ninth Lesson is taken from the Feast of three Lessons, if it has a proper Lesson. If it has two, then one Lesson is

composed from the two, and this has the ninth place in the Office of nine Lessons. However, this ninth Lesson of the Saint is not read on the following occasions: (a) when a Commemoration of the Saint is made on Sundays having a ninth Responsory; (b) when the ninth Lesson is to be read from the Homily of the Sunday, or Feria as noted above; (c) when, on Ferias and other days, only three Lessons are read in the Office of the day. In addition to the above exceptions, when a day within an Octave has been commemorated on a Sunday or on another Feast, it has no ninth Lesson in the Office of the day, even though it has a proper Gospel and Homily. But there is a special ninth Lesson, when, in an Office of nine Lessons, there is a Commemoration of a Double or Semidouble reduced to the rank of a Simple, as in the following Rubric. In these cases, the ninth Lesson of the Saint is composed of the three historical Lessons of the second Nocturn. These are considered as one Lesson. During the Octave of Corpus Christi, however, there is no ninth Lesson of any Simple Feast.

11. When many Commemorations are to be made, those belonging to the Office, whatever its rank, always have priority. Except in cases where the Commemorations are never separated from the Feast of the day—e.g., a Commemoration of St. Paul on the Feast of St. Peter's Chair—as will be said in special Rubrics in the proper place. Commemorations are made in the following order:

- 1) a privileged Sunday;
- 2) an Octave Day;
- 3) a Major Double;
- 4) a Minor Double reduced to a Simple;
- 5) a common Sunday;
- 6) a day within the Octave of Corpus Christi;

- 7) a Semidouble;
- 8) a day within a common Octave, reduced to a Simple;
- 9) a greater Feria or Vigil;
- 10) a Simple.

When a Commemoration of the Office of the Blessed Virgin on Saturday must be made at Second Vespers in the Friday Office of a Feast of nine Lessons, this Commemoration must be made before that of the Simple Feast occurring on Saturday. A Simple Feast is commemorated before the Suffrages, or common Commemorations of the Cross, of Our Lady, St. Joseph, the Apostles, and of Peace and before the Commemoration of the Titular Feast, or Patron of a Church which because of its dignity would be placed before the other Suffrages just mentioned. The time and manner of saying these Suffrages are governed by a special Rubric below.

#### X. The Transference of Feasts

1. When a Double Feast falls on any of the following days, it is transferred to the first day not impeded by a Double or Semidouble Feast: the Sundays of Advent and the Sundays from Septuagesima to Low Sunday inclusive; the Vigil and Feast of Christmas; the Feast of the Circumcision; of the Epiphany and its whole Octave; Ash Wednesday, during all of Holy Week and the Octave of Easter; Ascension Thursday; from the Vigil of Pentecost to Trinity Sunday inclusive; Corpus Christi and its Octave day; the Feast of the Sacred Heart of Jesus, the Immaculate Conception, the Annunciation, the Assumption, the Nativity of St. John the Baptist, the Feast of St. Joseph, Spouse of the Blessed Virgin Mary; the Feast of the Holy Apostles Peter and Paul, the Feast of All Saints. However, exceptions are made: (a) when the Feasts of the Nativity of St. John

the Baptist or of Sts. Peter and Paul are celebrated on the Octave Day of Corpus Christi or on the Feast of the Sacred Heart; (b) when any Solemn Feast of a certain place is celebrated in its own Church, even though it falls on one of the days mentioned above, namely, on the 2nd, 3rd and 4th Sundays of Advent, and of Lent, on Septuagesima, Sexagesima and Quinquagesima Sundays and on the days within the Octave of Epiphany (as noted in the Rubric on Commemorations); (c) when a primary solemn Feast occurs on the Feast of the Most Sacred Heart of Jesus. When, however, the Purification of the Blessed Virgin falls on a Sunday of the Second Class, the Feast is transferred to the following Monday, even if this day is impeded. When the Feast of the Nativity of St. John the Baptist falls on Corpus Christi, the Feast is transferred to the following day, with a Commemoration of the Octave. At Second Vespers of Corpus Christi, St. John is commemorated, and on the following days, the Office is of the Octave of Corpus Christi with a Commemoration of the Octave of St. John. When the Octave Day of St. John falls on the Octave Day of Corpus Christi, the former is not transferred, but in that year it is only commemorated at both Vespers and at Lauds of the Octave Day of Corpus Christi. This system is always followed when a Feast with an Octave is transferred so that the Octave Day need not therefore be transferred but may be commemorated on the proper day. When a Feast is transferred outside its full Octave, it is celebrated that year without an Octave, unless a privilege of the Titular Church dictates another course.

Holy Doctors of the Church, be in any way impeded by the Office of a Sunday or of a Feast of higher rank, they are not transferred but are commemorated on the very day on which they fall, at both Vespers and at Lauds. Also a ninth historical Lesson is read at Matins, if possible. Otherwise these Minor Doubles are omitted entirely that year, as was noted in the preceding Rubric, Nos. 7 and 10, and will be treated in No. 8 of this Rubric on Simple Feasts. The same rules apply for other Double Feasts when there is no day available during the whole course of the year for their transference. But if lesser Double Feasts, although they be not of a Doctor of the Church, are impeded year by year by an Office of higher rank, they are reassigned to the first free day and always celebrated as if in their rightful place.

2. If a greater Double Feast (enumerated above in the Rubric on Commemorations), occurs on the Octave Day of some Feast having an Octave, the Office of the Feast is said with a Commemoration of the Octave Day. However, no Office of any Feast is said on the Octave Days of Christmas and Epiphany, but is transferred to the first unimpeded day. If, however, the Feast is not one of those enumerated above, the Office is said of the Octave, and the Feast is transferred or a Commemoration is made as above.

3. If any Double Feast occurs during an Octave and is impeded by a greater Double Feast, it is transferred to the first day not similarly impeded and on that day a Commemoration is made of the Octave. If the Feast cannot be transferred, it is commemorated as above.

4. If a Double Feast occurs on Sundays other than those mentioned, the Feast is not transferred,

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nor is a Commemoration of it made, but the Office is said as noted in the Rubric on Commemorations.

5. A Semidouble Feast occurring on the days mentioned, and within the Octave of Corpus Christi and on other Sundays in the year, is not transferred. On the day on which it falls, it is commemorated at both Vespers and Lauds, and a ninth Historical Lesson is read or omitted as noted above in reference to a Lesser Double. If a Semidouble Feast is impeded yearly by an Office of higher rank, it is reassigned to the first free day and always celebrated as if in its rightful place. Consult special Rubrics above on Lesser Doubles.

6. If two or more Feasts of nine Lessons occur on the same day, the Office higher in rank must be said, i.e., a Double and a Commemoration of a Semidouble as above. If they are all Doubles or all Semidoubles, the Office higher in rank, or more solemn, must be said, viz., the Feast of a nobler rite before another of inferior rite. If there is a parity of rite, the primary is said before the secondary; or, if they are both primary or both secondary, the one greater in dignity by reason of the person; or where there is parity of dignity, the fixed in preference to the movable; or, finally, all things being equal, the more proper before the less proper. Doubles of lesser solemnity are transferred if possible. Otherwise, they are commemorated just like Semidoubles, or are omitted entirely as explained above.

7. If several transferable Double Feasts are to be transferred, the more solemn is always the first to be transferred and the first to be celebrated. If they are equal, one is transferred before the other in the order in which they were to be celebrated on their proper days. This rule is also observed for lesser

Doubles and Semidoubles perpetually impeded.

8. A Simple Feast is never transferred. If the Office cannot be said, a Commemoration is made as has been noted in the Rubric on Commemorations. If it falls on one of those days on which no Commemoration of a Simple is made, nothing is done with it that year.

9. If any Double Feast listed above among those that are transferred is transferred on account of the approaching Sunday or some greater Feast, and it is noted that a Commemoration of some Saint must be made, the Commemoration assigned to it is not transferred but is said on the proper day, on the Sunday or other Feast, if this can be done. The ninth Lesson will be of the Saint, if there is a proper one of the life of the Saint. A Double Feast is transferred without any further Commemoration of the Simple Feast mentioned above. This rule is also observed in Commemorations occurring on Vigils, when the Office of the approaching Vigil on Sunday is said on the preceding Saturday; for in that case, a Commemoration of a Simple Feast is not made in the Office of the Vigil, but in that of the Sunday.

### XI. Concurrence of Offices

(Concurrence may be briefly defined as: overlapping at Vespers.)

1. Offices concur only at Second Vespers. The Office of one day is adjusted with that of the following day. Hence when one Office is said to concur with another, the reference is to the overlapping of the preceding Feast at Second Vespers with the following Feast at First Vespers.

2. If a Double at Second Vespers concurs with another following Double at First Vespers and both are of the same solemnity the Office of the following is regularly

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said from the Little Chapter onwards. A Commemoration of the preceding is made, unless noted to the contrary in the proper place. If, however, they are not of the same solemnity, the Rubrics on Commemorations and the Transference of Feasts is maintained: i.e., greater Feasts may have First and Second Vespers entire, with a Commemoration of the lesser Feasts when such must be made. But if a greater solemn Feast follows a Feast of lesser rank (consult Rubric on Commemorations for list of Feasts of lesser rank), Vespers will be from the greater Feast with a Commemoration of the lesser. Among Feasts of equal solemnity, this order must be maintained: (a) Feasts of Our Lord are preferred to all others, and have both Vespers entire; (b) Feasts of Our Lady are preferred to those of the Saints; (c) Feasts of the Angels, the Nativity of St. John the Baptist, St. Joseph, Spouse of the Blessed Virgin Mary, and the Apostles are preferred to the rest; (d) Feasts of those Saints who are solemnly celebrated in special places or churches, are preferred to others marked on the Calendar.

3. When a Double concurs with a Semidouble Feast, a Sunday, a day within an Octave, a Simple Feast, or the Office of Our Lady on Saturday, the Second Vespers of the Double is said with a Commemoration of the others, unless this Double is one of those on which certain Commemorations are omitted as mentioned in the Rubric on Commemorations. When a Double or any Office of nine Lessons concurs with a Feria, or still more with the following Feria, all is said of the Double and nothing of the following Feria. If this Feast is celebrated in Advent or Lent, Commemoration of the Feria is always made, as will be

noted below. The same applies to Simple Feasts when there is a Feast of nine Lessons following. Commemoration of such Feasts is made, not by reason of concurrence, but because they occur on the same day. This has been noted in the Rubric concerning Commemorations.

4. When a Semidouble Feast, a Sunday or a day within an Octave concurs with a following Double, all is said of the Double and a Commemoration is made of the former. If the Double is one of the greater Doubles mentioned above in the Rubric on Commemorations, no Commemoration of the preceding Feast is made. When a Semidouble Feast concurs with another following Semidouble or a Sunday, Office is said of the following from the Capitulum on. The preceding Feast is commemorated unless noted otherwise. When the same Semidouble concurs with a following day which is within an Octave, Vespers of the former are said with a Commemoration of the Octave. When a Semidouble concurs with a following Simple Feast, or the Office of Our Lady on Saturday, all is said of the Semidouble with a Commemoration of the following.

5. When a Sunday concurs with a Semidouble Feast following, and with a day within an Octave, or with a Simple Feast, all is said of the Sunday, with a Commemoration of the following.

6. When an Octave Day concurs with a Sunday following, the Office is said from the Little Chapter of the Sunday with a Commemoration of the Octave. When a day within an Octave concurs with a Semidouble following, Vespers are of the following, with a Commemoration of the Octave. Properly speaking, a day within an Octave has not any concurrence with a Simple, because the follow-

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ing day being a day within an Octave, the Simple is only commemorated, which for the same reason must be done on the preceding day within the Octave.

7. Other things being equal, when one Octave Day concurs with another, the Office from the Little Chapter on is of the following day, with a Commemoration of the preceding. But when the Octave Day of St. John the Baptist concurs with that of Corpus Christi, then the Office of the day following is commemorated even if this occurs on the Feast of the Sacred Heart. Follow the proper Rubrics. Other things being equal, when an Octave Day concurs with a lesser Double (even transferred), the Office from the Little Chapter on is of the following day with a Commemoration of the Octave. An exception is made on the Octave Days of the primary Feasts of the Blessed Virgin, the particular Feasts of Religious Orders, the Feasts of the Holy Angels, St. John the Baptist, St. Joseph, Spouse of the Blessed Virgin Mary, and the Apostles. On these days, the whole Office is of the Octave Day, with a Commemoration of the following. When an Octave Day concurs with a Double Major (even transferred), the whole Office is of the Double Major with a Commemoration of the Octave, except on the Octave Days of Epiphany, Easter, Ascension, and other primary Feasts of Our Lord. In these cases the following is only commemorated. But if the following Feast (even transferred) is one of those mentioned above (consult Rubrics on Commemorations No. 6, second list) the whole Office is of the Feast with a Commemoration of the Octave. Other things not being equal, when two Octave Days concur, the Vespers are of the nobler Feast with a Commemoration of the other. When an Octave Day of the preceding

concerns with a Double, the Vespers will be of the one with a Commemoration of the other, according to the Rubric above concerning Octaves concurring with each other. Again the Octaves of Feasts of Our Lord and Our Lady are excepted as noted above.

8. A Simple Office cannot concur with another Office at Second Vespers because it ends at None (although there can be concurrence at First Vespers). If another Simple follows, the Psalms at Vespers are from the Feria in the Psalter. From the Little Chapter on, the Office is of the Simple that follows. If an Office of nine Lessons follows, the whole Vespers will be said of it. If no Feast follows, the Office is of the Season, Vespers being entirely of the Feria.

9. A Feria cannot concur at First or Second Vespers with another Office, for its Office begins and ends where another Office, whatever it be, ends and begins; although (if we must assign it a beginning) when one Feria follows another Feria, its Office begins at Matins, and is finished at Compline, if another Feria follows. Hence if a Feria follows another Feria, at Vespers of the preceding Feria nothing is said of the following day. For example, if the Vespers of the Tuesday before Ash Wednesday are of the Feria, the Prayer of the preceding Sunday is said, but not that of Ash Wednesday. Nor are the Preces of Ash Wednesday said before the Prayer. This holds when a Feria in the course of the year precedes a Feria of the Ember Days and Vigils. Therefore it was said above when dealing with the concurrence of other Offices, that no Office concurs with a Feria, and that when another Office follows a Feria, from Vespers on, nothing is said the other. When an Octave Day of the preceding Feria. If the

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Feria is commemorated at Vespers (Ferias of Advent and Lent), it is on account of the season, by precept of the church and not because of concurrence.

10. When a Simple falls on an Ember Wednesday or Friday, or on Ash Wednesday or on a Vigil which is a fast day, the preceding Vespers (unless the Feast is a nine Lesson Office) are of the Feria, with a Commemoration of the Simple. This does not mean that the Feria has First Vespers, but since the following Simple does not have an Office because of the Feria occurring on it, it does not have First Vespers. And for the same reason, if a Simple falls on Holy Thursday, it is not commemorated then, nor at Wednesday Vespers.

### XII. Arrangement of the Office

1. Consult the Calendar and the Table of Movable Feasts to determine the Office of the day for Vespers and the other Hours.

2. For an Office of the Season, i.e., a Sunday or a Feria, consult the Psalter for the Psalms and all that is common of the Season. Consult the Proper of the Season for the Lessons, Responses, certain Antiphons, and Prayers not in the Psalter. If the Invitatory Hymns, Little Chapter, Versicles, Short Responses, and Antiphons, are not proper to the Season, they are said as in the Psalter.

3. For an Office of a Saint, consult the Common of the Saints where all things for a nine Lesson Office (that of a Double or Semi-double) are set in order. If the Feast has a Proper Office, consult the Proper of the Saints. If the Feast is a three Lesson Office, excepting the Nocturn of the Feria and Lessons, everything is taken from the Common. In a nine Lesson Office, the three Lessons of the First Nocturn, and in a three

Lesson Office, the first and second Lessons, or the first only, are taken from the Scripture of the Season, unless other Lessons are set out in the proper place.

4. For more Solemn Feasts and Feasts throughout the year consult the Proper where the whole Office is found.

5. For Feasts of Our Lady (except those which have their own proper) consult the Common of Feasts of the Blessed Virgin near the end of the Breviary for the Hymns, Psalms, and other parts.

6. The manner of beginning the Office, of saying the Invitatory, Hymns, Antiphons, and Versicles is found at the beginning of the Psalter. To double an Antiphon, say the entire Antiphon before and after the Psalm.

7. The manner of saying the Absolutions and Blessings before the Lessons, of reading and ending the Lessons, of saying the Responses after the Lessons, and the Short Responses after the Little Chapters is found in the Office of the First Sunday in Advent.

8. The manner of beginning and finishing the Office throughout the Hours is found in the Psalter: the manner of finishing with the Antiphons of Our Lady is found at the end of Compline.

9. But in order that all these things may be more easily understood, specific Rubrics for each hour are given below.

### XIII. Matins

1. Matins regularly begins with a silent Our Father, Hail Mary, Creed. Then the Hebdomadary says in a clear voice: "O Lord, open thou my lips," and he makes a cross on his lips with his thumb.

He continues: "O God, come to my assistance," blessing himself (this is done at the beginning of every Hour that begins with "O God, come to my assistance,"

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Then follows the Glory be to the Father and the rest as in the Psalter. The Proper Invitatory is next, with the Psalm "Venate, exultemus," as shown in the Psalter. Then follows the hymn proper to the Season or the Saint.

2. Then, if the Feast is a Double or Semidouble, nine Psalms (more on Sundays) are said with the proper Antiphons and Versicles. Also there are nine Lessons with eight or nine Responses. These are found in the proper place throughout the three Nocturns as follows:

3. At the first Nocturn, three Psalms with three Antiphons are said; each Psalm has its Antiphon, but in Paschaltide (Low Sunday to Pentecost), except in the Office of the Ascension, the three Psalms of each Nocturn are said under one Antiphon; the Versicle follows at the end of the Antiphon in each Nocturn. There follow the Our Father, with its ending, the Absolution, "Graciously hear . . .," the Blessing, "May the eternal," and the rest as found in the first Sunday of Advent. Then the three Scripture Lessons found in the Office of the Season (unless noted otherwise) are read with an appropriate Response for each Lesson whether from the Office of the Season, the Proper of Saints, or the Common even if the Lessons of the first Nocturn are of the Scripture of the Office of the Season.

4. At the end of the last Response of each Nocturn the "Glory be to the Father" is said with a repetition of part of the Response. This is demonstrated in the third Response of the First Sunday of Advent.

5. In the second Nocturn there are three more Psalms and Antiphons, a Versicle, Our Father, the Absolution "May his loving-kindness" and the subsequent Blessings as on the first Sunday of Advent.

There follow three Lessons from some sermon or life of a Saint. Each Lesson has a Response.

6. In the third Nocturn there are three more Psalms and Antiphons. After the third Antiphon come the Versicle, the Our Father, the Absolution "May the almighty" and the subsequent Blessings for each Lesson. These Lessons will be of the Homily of the Gospel of the Season, or of the Feast, as noted on the First Sunday of Advent. After the seventh and eighth Lessons, the proper Response is said. At times a Response is said after the ninth Lesson, as noted in the proper place. At the end of the Last Response, either the eighth or the ninth, the "Glory be to the Father" is said as shown above. If there is no ninth Response, the Te Deum is said after the last Lesson.

7. In a three-Lesson Office the Our Father, Hail Mary, Creed, "O Lord, open thou my lips," Invitatory, and Hymn are said as in the Psalter for a Ferial Office, unless they are in the Proper of the Season. On Feasts they are said of the Feast, as in the Common of the Saints. Then follows the Nocturn of the Feria in the Psalter, i.e., 12 Psalms with 6 Antiphons (in Paschaltide with one Antiphon alleluia) which are said in the Offices of Ferias and of a Simple Feast.

8. A Versicle follows the Psalms and Antiphons, in the Ferial Office as in the Psalter: on Feasts, as in the Common of the Saints. This Versicle for Feasts is taken according to the Ferias from the Nocturn of the Common from which the Responses are taken, as will be noted below in the Rubrics for Versicles and Responses. After the Versicle the Our Father is said, together with the Absolution, and Blessings as noted below in the proper Rubrics. Then follow three

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Lessons in a Ferial Office (if there is not a Homily) from the Scripture of the Season. If there is a Homily, the three are from the Homily. On Feasts, the first and second Lessons are from the Scripture of the Season, the third is of the Saint. If there are two Lessons of the Saint, only the first Lesson will be from the Scripture of the Season, the rest of the Saint.

9. After each Lesson on Ferias outside Paschaltide, there is one Response. In Paschaltide, and on Feasts there is a Response after the first and second Lessons only. At the end of the Last Response, i.e., the second or the third, the "Glory be to the Father" is said with a repetition of part of the Response, unless otherwise noted. For Offices of Saints, these Responses are from the Common of the Saints; or on Ferias, from the Sundays, when proper ones for Ferias are not prescribed. The order is described in the Rubrics for Responses. When there is no Response after the third Lesson, the Te Deum follows.

### XIV. Lauds

1. After the Te Deum, or the Last Response, the Hebdomadary says immediately "O God come to my assistance," as above. Then follow the Psalms, the "Benedicite," or some other Canticle as assigned in the Ferial Office (out of Paschaltide), and the proper Antiphons. These Psalms and the Canticle are said of Sunday as in the Psalter for the Sundays throughout the year (except the Sundays from Septuagesima to Palm Sunday inclusive), for the Ferial Office in Paschaltide, and Feasts, whether of nine Lessons or three Lessons. But on the aforesaid Sundays from Septuagesima to Palm Sunday inclusive, they are said as assigned in their proper place. Those for a

Ferial Office out of Paschaltide are as in the Psalter.

2. The Sunday Antiphons, unless proper, are found in the Psalter. Those for Feasts of nine Lessons or three Lessons, unless proper, are found in the Common. After the Psalms follow the Little Chapter, Hymn, Versicle, Benedictus Antiphon, Benedictus, and Prayer; all are in accord with the nature of the day's Office, whether of the Season or of the Feast.

3. Preces (Prayers), if said, precede the first Prayer. The Commemoration of the Cross, Our Lady, St. Joseph, the Apostles, a Patron, for Peace, follow the Prayer, unless another Commemoration of a Simple has to be made. The Commemoration of a Simple always precedes those mentioned above. (Consult proper Rubrics.)

4. Before the Prayer there is a "The Lord be with you," and "Let us pray." After the last Prayer follow "The Lord be with you," "Let us bless the Lord," "May the souls," "Our Father," "May the Lord grant us his peace," and the Antiphon of the Blessed Virgin as at the end of Compline. If Choral recitation does not end here, the "May the souls" and what follows come at the end of the last Hour, unless Mass, the Office of the Dead, the Penitential Psalms, or a Litany follows. This will be noted in the proper Rubrics.

### XV. Prime

1. The Our Father, Hail Mary, Creed, are said silently. "O God, come to my assistance," the Hymn, Jam Lucis, then the proper Antiphon. The Antiphons at all the Hours on Feasts are taken in order from Lauds with the fourth omitted. This will be noted in the Rubrics on Antiphons. The Psalms follow as in the Psalter for Sundays and Ferias. However, on

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Feasts and in Paschaltide only three Psalms are said, as will be noted.

2. After the Antiphon, the Little Chapter "To the King" is recited. In the Ferial Office outside of Paschaltide, the Little Chapter "Love ye peace" is recited, followed by the Short Response "O Christ, the Son of the Living God, etc." In Double Offices and within Octaves, after the Short Response, the Prayer, "O Lord, God Almighty" is immediately said. In Offices of other rank, "Lord, have mercy" (Kyrie, eleison) follows with the remaining prayers, all as in the Psalter. At the Versicle "Our help is in the name of the Lord," the full sign of the cross (from forehead to breast) is made. When a person recites the Office alone, the Confiteor is said only once, omitting the words "to you, Father," or "to you, brethren"; and: "you, Father," or "you brethren." Likewise, he says: "May the almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen." This is done also at Compline. In Ferial Offices when the Preces are said at Lauds, other Preces are added, as in the Psalter.

3. After the Prayer of Prime, or if the Office of Our Lady is to be said after its Prayer, and after "Let us bless the Lord" the Martyrology is read in choir. "Precious in the sight of the Lord" and what follows is then said even outside of choir, by those who have not read the Martyrology. At the end, after the dispersal of the Chapter-meeting, on Feasts and on special days, the Little Chapter of None is said as a Short Lesson. If there is no Short Lesson proper to the Feast, it is taken from the Common. At other times, both on Sundays and Ferias, the Short Lesson is from the Seasonal Office in the Psalter.

## XVI. Terse, Sext and None

1. The Our Father, Hail Mary and "O God, come to my assistance," are said before Terce, Sext, and None, and then the Hymns and Psalms, as in the Psalter. The Antiphons are according to the nature of the Office, and follow the order given above. After the Psalms and Antiphons, the Little Chapter and Short Response are said, according to the nature of the Office, i.e., on Sundays and Ferias as in the Psalter when there are none proper in the Proper of the Season; on Feasts as in the Common when there are none proper in the Proper of the Saints. After the Short Response, the "Lord be with you" and the Prayer from the Proper of the Season are said. If the Office is of a Saint, the Prayer is from the Proper of the Saints; otherwise, from the Common.

2. After the Prayer, "The Lord be with you" is repeated, and "Let us bless the Lord," "May the souls, etc., and the Our Father is said silently as in the Rubric on the Lord's Prayer (Our Father) noted below.

## XVII. Vespers

1. The Our Father, Hail Mary and "O God, come to my assistance" are said before Vespers. Five Psalms and Five Antiphons follow from the Proper or Common of the Saints. On Sundays and Ferias, the Antiphons and Psalms are from the Psalter. In Paschaltide the five Psalms are said under the one Antiphon Alleluia. At times, e.g., on the Sundays of Advent, and on the three days before Easter, other proper Antiphons or Psalms are assigned.

2. After the Psalms and Antiphons, the Little Chapter, Hymn, Versicle, the Antiphon at the Magnificat with that same Canticle and the Prayer follow. Every-

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thing is of the Season, or of the Saint, according to the particular Office.

3. The Preces when said, are said before the Prayer. However, the Commemorations of the Cross, of Our Lady, St. Joseph, the Apostles, the Patron and for Peace, are said after the Prayer, as in the proper Rubrics. The Office of Vespers is ended in the same way as the other Hours.

## XVIII. Compline

1. Compline begins immediately with the Short Lesson, as in the Psalter. This order is then followed: Our Father, Confiteor, "May the Almighty God," "May the Almighty and merciful Lord," "Convert us," "O God come to my assistance," the Antiphon, Psalms, Hymn, Little Chapter, Short Response, and the Canticle with its Antiphon, as at the end of the Psalter. On Doubles and within Octaves the Prayer is said after the Antiphon; in other Offices the Kyrie Eleison is said before the Prayer, with the other Prayers contained in the Psalter at that place.

2. After the Versicle, "May the Almighty and merciful Lord, Father, Son and Holy Ghost, bless and preserve us" an Antiphon of the Blessed Virgin Mary is said with a Versicle and Prayer, as found in the same place. After the Versicle, "May the divine assistance" has been said, the Our Father, Hail Mary, and I believe, are said silently.

## XIX. The Invitatory

1. At Matins the Invitatory is always said in every Office with the Psalm "Venite, exsultemus," as described at the beginning of the Breviary. The Invitatory varies with the nature of the Office as in the Psalter, and in the Proper of the Season, and in the Proper and Common of Saints.

2. The Invitatory is not said on Epiphany, nor on the three days before Easter, as noted in those places. It is not said in the Office of the Dead, except on All Souls' Day, on the day of death or burial, and whenever three Nocturns are said.

## XX. Hymns

1. Every Hour has a Hymn, except those from the three days before Easter to the Vespers of Saturday in Easter Week exclusive. There is no Hymn in the Office of the Dead.

2. At Matins the Hymn is said when the Invitatory has been repeated after the Psalm, Venite, except on Epiphany. At Lauds and Vespers it is said after the Little Chapter; at Little Hours before the Psalms, and at Compline after the Psalms and Antiphon.

3. When Special Hymns in the Proper of the Season are wanting, they are taken from the Office of the Season as in the Psalter. These Hymns assigned in the Psalter to Sundays and Ferias are said from the Octave of Pentecost to Advent with the exception of the Sunday within the Octave of Corpus Christi. They are said also from the Octave of Epiphany to the first Sunday of Lent exclusive. In the Office of Saints, they are taken from the Common of Saints, unless there are proper hymns in the Proper of Saints. When on some Feast there are three proper and historical Hymns of the same meter, and the one proper to First Vespers cannot be said, there is a change in order. The Hymn for First Vespers is said at Matins, the Matins Hymn, at Lauds, and the Lauds Hymn at Second Vespers. When, however, this Second Vespers is not of the same Feast, then the Hymns of Vespers and Matins are joined with one ending.

4. The verse "All honor, laud,

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and glory be, O Jesu, Virgin-born, to thee" (see note below), in the Office of the Blessed Virgin Mary throughout the year, is said at the end of every Hymn: (a) from Christmas to Epiphany; (b) on the Feast of Corpus Christi and its whole Octave; (c) in Offices of Our Lady, whether of nine or three Lessons, even in Paschaltide. The Hymn "Ave Maris Stella," the Hymn at Lauds of Corpus Christi, and the Hymns on the Feast of the Seven Dolors of the Blessed Virgin in September are excepted, since these Hymns have proper Last Verses. This rule stands even if they are Hymns of Saints celebrated within the cited Octaves, provided these Hymns are of the same meter and do not have a proper last Verse, as the Hymn at Vespers of the Holy Cross and at Matins of Many Martyrs.

(Note: These variations in the Hymn endings of different seasons will all be found in their proper place.)

5. On the Epiphany of Our Lord and throughout its Octave, all Hymns end with: All glory, Lord, to thee we pay, For thine Epiphany today.

6. From Low Sunday to Ascension, on Pentecost and throughout the Octave, all Hymns end with: To God the Father let us sing, To God the Son, our risen King. This is true on the Feasts of Saints occurring in Paschaltide, if those Hymns are of the same meter and do not have an unchangeable proper last verse, as noted above.

7. From Ascension until Pentecost, the ending is "All glory, Lord, to thee we pay, Ascending o'er the stars today"; This holds for all Feasts and all Hymns except the Hymn "Salutis humanæ Sator."

8. On the Feast of the Transfiguration there is the ending: "To

little ones revealed today." At other times the proper endings are given.

### XXI. Antiphons

1. Antiphons are said with the Psalms of every Hour according to the Office.

2. The Antiphons for a Sunday or Ferial Office are in the Psalter. These with the Psalms for Vespers and Compline of Sundays, Ferias, and the Nocturns (even of a Simple) never change. However, in Paschaltide, there is only one Antiphon, "Alleluia," and in Advent the Antiphons for Vespers and the Nocturns of the Sunday are proper. At Lauds and the other Hours, the Antiphons change with the time of the year. These are found in the Proper of the Season; the others, in the Psalter.

3. The Magnificat Antiphons for the first Sunday of the month (which are placed in the Proper of the Season for Saturdays) are taken from that Sunday which is closer to the first day of the month or is on the first of the month. This was noted in the Rubrics for Sundays and in the Rubrics of August. The Antiphon for the Magnificat on Saturday is always that which accompanies the book of Scripture read on Sunday.

4. At Vespers on nine-Lesson Feasts the Antiphons, unless proper, are from Lauds. At the Hours of both an Office of the Season and that of a Saint, when there are proper Antiphons for Lauds and no proper ones for the Hours, they are taken from Lauds, omitting the fourth Antiphon. So the first is used at Prime, the second at Terce, the third at Sext and the fifth at None.

5. The Antiphons for the Hours of those Ferias of Advent which do not have proper Antiphons at Lauds, are taken from Lauds of Paschaltide.

6. On the Feasts of the preceding Sunday. If Lauds of

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the Feria have proper ones, these are used.

6. In Paschaltide both in nine and three-Lesson Offices, the Psalms of each Nocturn are said under one Antiphon, which is noted in the proper place. At the end of all the Antiphons, Alleluia is added, when not already there. From Septuagesima to Easter the Alleluia is not said, and nothing takes its place.

7. In Double Offices the Antiphons are doubled at Vespers, Matins, and Lauds. At the other Hours and in Offices not Doubles, only the first part of the Antiphon is said before the Psalm or Canticle; the whole Antiphon is said at the end. When the Antiphon has been taken from the first verse of the Psalm or Canticle the Psalm or Canticle takes up where the Antiphon left off, unless an Alleluia has come in between.

8. Proper Antiphons always replace those in the Psalter and Common of the Saints.

9. When a Commemoration is said, the Antiphon and Versicle before the Prayer are from the proper Office. At Vespers the Antiphon is that of the Magnificat; at Lauds, that of the Benedictus. The Versicles are given after the Hymns.

10. The Antiphons of Our Blessed Lady at the end of Compline are said as indicated below in a special Rubric.

### XXII. The Psalms

1. The Psalms for the Office of the Season are found in the Psalter, unless otherwise assigned in the Proper of the Season. Those for the Feasts are in their special places or in the Common of the Saints.

2. The Psalms from Sunday at Lauds with the "Benedicite" are said on all Feasts and on the Ferias of Paschaltide.

3. The Psalm "Gratias agite" is

said at Prime with the other Psalms assigned in the Psalter on all Sundays from the third Sunday after Pentecost inclusive up to Christmas exclusive and from the second Sunday after Epiphany inclusive up to Septuagesima exclusive. (This holds when the Office is of the Sunday as in the Psalter, even on Sundays within the Octaves of Saints.) From Septuagesima to Easter the Psalm "Dominus Regnat" replaces the "Gratias agite" because the latter is said at Lauds after the Miserere. On Sundays in Paschaltide, from Low Sunday inclusive to Ascension exclusive, there are only three Psalms as on Feasts, together with the Athanasian Creed. The other Psalms distributed throughout the Ferias at Prime are said in place of the Psalm "Gratias agite" in Ferial Offices out of Paschaltide. On Ferias in Paschaltide, on Feasts throughout the year, and on Saturdays, whether the Office is of the Blessed Virgin or of the Feria, there are only three Psalms; viz., "Deus in nomine tuo," "Beati quorum immaculata," "Bene fac," even if a Double is celebrated on Sunday.

4. On Sundays when the Office is of Sunday as in the Psalter, the Athanasian Creed, "Quicumque," is added after the Psalms. This will be noted below in the proper Rubrics.

5. The Psalms at the Hours, Terce, Sext, None, and Compline never change whether the Office is of the Saints or of the Season.

6. Unless there is a note to the contrary, the Sunday Psalms at Vespers are said at Vespers of Feasts, except the last Psalm which is changed. At Vespers within an Octave, the Psalms are of the Second Vespers of the Feast. At First Vespers of the Octave Day they are said as at First Vespers of the Feast, unless otherwise noted.

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7. The "Glory be to the Father" is always said at the end of the Psalms, except the "Deus, Deus meus es: sollicite te quaero," and "Laudate Dominum de cælis," which are joined to other Psalms. The Gloria is said at the end of the last Psalm. However, it is omitted on the three days preceding Easter and in the Office of the Dead. In this latter instance "Eternal rest give unto them, O Lord" is substituted even if the Office is for one person.

8. To conform to the Vulgate Edition and as a sign of musical division, the asterisk is put in the middle of the Verse.

### XXIII. Canticles

1. Canticles are said in the Office of the Season, both at Sundays and on Ferias, at Lauds, Vespers, and Compline, as arranged in the Psalter.

2. On Feasts, and in Paschaltide at Lauds, the "Benedicite" is always said as on Sundays without a "Glory be to the Father" or "Amen" at the end. The other Ferial Canticles in the Psalter are not said at Lauds except in a Ferial Office out of Paschaltide.

3. The Canticles, "Benedictus," "Magnificat" and "Nunc dimitis," are always said in their place as in the Psalter.

### XXIV. Versicles

1. A Versicle is always said at the end of each Nocturn of Matins, whether there is one or three Nocturns. It follows after the Antiphon of the last Psalm. At Lauds and at Vespers the Versicle is said after the Hymn. At Little Hours it is said at the end of the Short Response.

2. From Easter Sunday to the following Saturday exclusive, the Versicle is said only at the end of the Nocturn; it is not said at the end of the other Hours.

3. When there is a Commemoration of another Office made in Lauds and Vespers, a Versicle is always said after that Antiphon. This Versicle is found at the end of the Hymn of Lauds and Vespers respectively in the Office commemorated, unless otherwise noted.

4. To the above-mentioned Versicles, Alleluia is always added during Paschaltide. It is not added, however, to the Versicles of the Prayers (Preces), nor to the "Precious in the sight of the Lord" at Prime, nor to the Versicles in the Responses of Matins.

5. In a three-Lesson Office, after all the Ferial Psalms and Antiphons a Versicle is said from the Common of the Saints in the following order: On Monday and Thursday, the Versicle of the first Nocturn, on Tuesday and Friday, the Versicle of the second Nocturn, and on Wednesday, the Versicle of the third Nocturn.

6. The Versicles given in the Psalter for Lauds and Vespers are always said when proper ones are not assigned in the Proper of the Season.

### XXV. The Absolutions and Blessings before the Lessons

1. In an Office of nine Lessons the Absolutions and Blessings are said in order, as given on the First Sunday of Advent, i.e., after the Versicle and the Our Father, and before the Lesson. At Matins of Tenebræ in Holy Week and in the Office of the Dead they are not said.

2. In a Ferial Office of three Scripture Lessons, the Absolution and the Blessings are taken from the First Sunday of Advent in this order: on Monday and Thursday those of the first Nocturn are said; on Tuesday and Friday those of the second Nocturn; on Wednesday and Saturday those of the third Nocturn.

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3. If, however, the three Lessons are from a Homily on the Gospel, the Absolution is said according to the Ferias, as above. But the Blessings are always said as at the third Nocturn, namely; the first Blessing will be: "May the reading of the Gospel"; the second, "May the divine assistance"; the third, "May the King of Angels." If the three Lessons are of a Saint, the Absolution is said as in the Ferias, above; the Blessings, however, are always said as at the third Nocturn in this way: the first, "May his blessing be upon us"; the second, "May he (she, or they) whose feast-day we are keeping"; the third, "May the King of Angels."

4. When the Office of the Blessed Virgin on Saturday is said, the Absolution and the Blessings are said as found in her Little Office towards the end of the Breviary.

### XXVI. The Lessons

1. In Matins, after the Psalms, Antiphons, Versicles, Absolutions and Blessings are read, the Lessons are said. On Doubles and Semidoubles nine Lessons are read, i.e., three at every Nocturn. On Simples and Ferias only three Lessons are read.

2. In a nine-Lesson Office they are read in this way: At the first Nocturn three Lessons of Scripture are read. When these are not assigned from the Proper or the Common of the Saints, they are read from the Office of the Season. At the second Nocturn, if it is an Office of a Saint, these Lessons are read from the life of the Saint or from some appropriate Sermon or Tract. If there are no proper Lessons, they are taken from the Common of the Saints. The same procedure is followed in a nine-Lesson Office of a Saint, i.e., the threefold number of Lessons is completed from the Common of Saints if only one or two proper

Lessons are given. If it is a Sunday Office or some other nine-Lesson Office (including an Octave), three Lessons are read from the Sermon or Tract assigned. At the third Nocturn three Lessons from a Homily on the Gospel are always read, as given in the Proper or Common. The beginning of the Gospel to which the Homily refers is always prefaced to the first Lesson from the Homily, even during Octaves. Matins of Tenebræ before Easter and Matins of the Dead are exceptions to this rule of Lessons, as will be noted in these Offices.

3. If in an Office of nine Lessons, in which a ninth Response is not said, and a Commemoration must be made of some Saint who had a special Lesson, the ninth Lesson is read of that Saint. If he has two Lessons, then, from these two, one Lesson is made, and that is read in place of the ninth Lesson of the Office of the day; the latter is either omitted or joined to the eighth Lesson. If the commemorated Office is one that has been reduced from a Double or Semidouble to a Simple, then a ninth Lesson is read, composed of all the historical Lessons of the second Nocturn. This was noted above in the Rubrics on Commemorations, No. 10. If a Sunday or a Feria having a Homily occurs on the same day, the ninth Lesson of the Saint is omitted and in its place the Homily of the Sunday or of the Feria is read, i.e., either the first Lesson of the Homily is said or the three combined into one Lesson. Likewise if many ninth Lessons of Saints occur, only that of the most important Saint is read.

4. In a Ferial Office of three Lessons, three Scripture Lessons are read unless they are superseded by Lessons of the Homily which take precedence. If the Office is of a Saint who has only two Lessons,

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then these occur as the second and third Lessons. The first Lesson will be from Scripture: either one Lesson taken from the Scripture Lessons or one combined from all three. If a Saint has only one Lesson, assigned from the Proper or the Common, then that is said third, and the first two are taken from Scripture. This rule also holds in the Office of the Blessed Virgin on Saturday.

5. The Lessons from Scripture in the Office of the Season are so distributed throughout the year that something from them is read daily when other Lessons are not assigned, even in the Office of the Saints.

6. The beginnings of the books of Holy Scripture (which almost always are begun on Sunday) are said on the day on which they are assigned, even if there be an Office of a Saint. However, if other Lessons are assigned, from the Proper or from the Common, these are read. Then the beginning of the Scripture Lesson is transferred to the next following day not similarly impeded. The Lessons originally assigned to that day from the same book of Scripture are either read with the former Lessons or omitted, so that it is not necessary to reserve these latter Lessons for another day. This rule must always be kept when current Lessons from Scripture are omitted on any day.

7. When within the week, the beginning of any of the Catholic Epistles (in Paschaltide), or of one of the Minor Prophets (in the month of November), is impeded by some nine-Lesson Feast having proper Scripture Lessons, the beginning of that Epistle or Prophet, as far as is convenient, must be placed on a following Feria not impeded by a Feast or a similar beginning of Scripture. Otherwise it must be said on a day preceding the Feast, so that it is said in some

way even if several beginnings have to be said on the same day.

8. The Scripture Lessons are so arranged that there are sufficient Lessons for the number of weeks possible between Epiphany and Septuagesima, and between Pentecost and Advent. When the number of Sundays and weeks after the Epiphany is reduced owing to the approach of Septuagesima Sunday, the remaining Epistles of St. Paul are omitted in that year. This happens even though nothing is read of certain Epistles. This also occurs with regard to the Scripture from the Books of Kings read from the Octave of Pentecost until the first Sunday of August. If the Lessons from these books are not completed before the First Sunday of August, they are omitted and the Scripture assigned for the month of August is read. If the same difficulty occurs in connection with any Sunday after Epiphany which is anticipated on a Feria, (as indicated in the Rubrics for Sundays, Nos. 4 and 5), the Lessons on the days following the Office of the anticipated Sunday are taken from the Epistles of St. Paul assigned to the anticipated Sunday and the following Ferias. Those things are omitted which were assigned for the previous week. Special directions are given when a month to which five Sundays are assigned has only four.

9. The Lessons from Scripture in the Common of the Saints are read on the Feasts to which they are assigned in the Proper of the Saints throughout the year. Again, when any Feast is solemnly celebrated in its own church, and also, when any Feast of nine Lessons occurs in Lent and on Ember Days, Rogation Monday, or on the Vigil of the Ascension (on which days a Homily is assigned in the Office of the Season but there are no Lessons from Scripture), reference

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must be made to the Lessons from Scripture given in the Common of the Saints. If on any of the aforementioned Ferias there occurs the Octave Day of some Feast, then at the first Nocturn of the Octave Day, those Lessons are repeated which were read at the first Nocturn of the Feast. If there occurs a day within an Octave, then the Lessons are taken from the Common. The other Lessons given in the second and third Nocturns in the Common of the Saints are likewise read when they are assigned in the Proper of the Saints, and when in some church a Feast of nine Lessons which does not have proper and approved Lessons is celebrated by custom and solemnly.

10. The Lessons of the first Nocturn are read with the title of the book from which they are taken, unless noted otherwise in the proper place. Also the Lessons of the second Nocturn are read with the title and name of the author, when they are from a Sermon or Tract. In other cases the titles are not read. Similarly the title of the author of the Homily is prefixed to the third Nocturn Lessons.

11. At the end of each Lesson "But thou, O Lord, have mercy on us" is said and the Response is added, "Thanks be to God." This is done even in the Short Lessons at the beginning of Compline, and at the end of Prime after "Precious in the sight." An exception is made on the last three days of Holy Week and in the Office of the Dead, as noted in these places.

### XXVII. Responses after Lessons

1. Responses are said at Matins after the Lessons, i.e., one Response after each Lesson.

2. Only eight Responses are said: (a) on Feasts of nine Lessons with the exception of the Feast of the Holy Innocents, when it does not fall on Sunday; (b) on Sundays

from the Octave of Easter inclusive, until Advent exclusive; (c) on Sundays from the Sunday within the Octave of Christmas inclusive, until Septuagesima exclusive. At the end of the third, sixth, and eighth Response "Glory be to the Father" is said, with a repetition of part of the Response. This is done at the end of the last Response of every Nocturn, both in Offices of nine and three Lessons. During Passiontide, however, "Glory be to the Father" is omitted and the Response is repeated from the beginning. In the Office of the Dead, the Gloria is replaced by "Eternal rest, etc." The Versicle "Glory be to the Father" is said on certain days in the first Response, as noted in the proper place. When only eight Responses are said, the Hymn Te Deum immediately follows the ninth Lesson.

3. Nine Responses are said on the Sundays of Advent, on Sundays from Septuagesima until Palm Sunday inclusive, and on the three days before Easter because on these days the Te Deum is not said.

4. In an Office of three Lessons, when it is of a Feast, or of the Ferias in Paschaltide (Low Sunday to Ascension) only two Responses are said due to the Te Deum after the third Lesson. There are three Responses on Rogation Monday. On Feast days, the Responses are taken from the Common of the Saints. On the Ferias in Paschaltide, when proper Responses are not assigned, they are taken from the first Sunday on which they are given, in this order: (a) on Monday and Thursday, the first and the second Response of the first Nocturn; (b) on Tuesday and Friday, the first and second Response of the second Nocturn; (c) on Wednesday, the first and second Response of the third Nocturn.

5. On other Ferias out of Paschaltide, three Responses are said,

for there is no Te Deum. These are taken from the preceding Sunday. On Monday and Thursday, the three Responses are from the first Nocturn; on Tuesday and Friday, from the second Nocturn; on Wednesday and Saturday, when the Office is of the Feria, the three Responses are of the third Nocturn of the preceding Sunday, where they are first given. In the third Nocturn of Sundays from the third after Pentecost inclusive, until Advent exclusive, there is only one Response that can be said during the week, i.e., the seventh of the Sunday. (This happens because there is no ninth Response and the eighth Response "Two Seraphim" is only said on Sundays.) Therefore, on Wednesday and Saturday, when Responses are to be taken from the third Nocturn, the first Response will be that which is the seventh of the Sunday. In the second and third place are said the second and third of the following Feria, i.e., those said after the second and third Lesson are the second and third of Monday, if it has proper Responses. If Monday does not have proper Responses, the second and third Responses of the first Nocturn of the same Sunday are said. From the Octave of the Epiphany until Septuagesima there are proper Responses on each Feria, except on Saturday, when, if the Office is said of the Feria, the Responses are taken from Wednesday.

6. Responses are taken from the place where they are first given at the beginning of the month or book. They are repeated on the following Sundays of the month, on which others are not assigned, or as long as the book read is that from which the Responses are taken. Those which are given in the first week of the month for the Ferias, are repeated in the same order on the same Ferias throughout the weeks that follow, until re-

placed by others. When there are no proper Responses, they are always taken from the Nocturns of the Sunday in the given order.

7. If the Responses of the first Nocturn of the Sunday where they are first given cannot be said on the Sunday owing to a Double Feast occurring on that day, they are said on the first day of that week in which Office is said of the Feria. The Responses proper to that Feria are omitted. If, however, no Ferial Office occurs during that week, the Responses are said in the following week or Sunday similarly not impeded, provided no other Responses have priority of place. Otherwise they are omitted in that year. If the Responses on Ferias throughout the week cannot be said, they are omitted.

8. In Paschaltide Alleluia is added at the end of the Response before the Versicle.

### XXVIII. The Short Responses of the Hours

1. Short Responses are said after the Little Chapter at Prime, Terce, Sext, and None and at Compline. They are not said from the three days before Easter until None of the Saturday before Low Sunday inclusive. At Prime and Compline they are always said as given in the Psalter. At the other Hours of an Office of a Sunday or Feria throughout the year, they are said as given in the Psalter. However, in Advent, Lent, Passontide, and Paschaltide, they are proper, as given in those places. On Feasts which do not have proper ones, they are taken from the Common of the Saints.

2. At the end of the Short Response a "Glory be to the Father" is said and the Response repeated, just as in Prime in the Psalter. In Passontide, however, the "Glory be to the Father" is not said in the

Office of the Season but the Short Response is repeated from the beginning.

3. Various substitutions are made in the Short Response of Prime for the Versicle, "Thou who sittest." In Advent the Versicle "Thou who art about to come into the world," is said on Sundays, Ferias, and Feasts, with the exception of the Feast of the Immaculate Conception and its octave. The Versicle, "Who wast born of the Virgin Mary," is said from Christmas until Epiphany, even on Feasts occurring during that time. The same Versicle is also said on Corpus Christi and throughout its Octave and in all Offices of Our Lady, both of nine and three Lessons, even if within the Octave of Our Lady the Office is of a Feast or a Sunday. On Epiphany and throughout its Octave, and on the Feast of the Transfiguration, the Versicle, Who didst this day appear," is said. From Low Sunday inclusive to Ascension exclusive, the Versicle, "Thou who didst rise from the dead," is always said in the Offices of the Season and of the Saints with the exception of that of the Blessed Virgin Mary.

"Thou who ascendest above the stars," is said from Ascension to Pentecost exclusive. The Versicle, "Thou who sittest at the right hand of the Father," as in the Psalter, is said on Pentecost and during the rest of the year. Moreover, a special Versicle, as given in its proper place, is assigned to certain proper Offices, e.g., those of the Precious Blood, of the Sacred Heart of Jesus, and the Seven Dolors of the Blessed Virgin Mary.

4. In the other Hours, the Short Responses given on the first Sunday of Advent are said throughout Advent, when the Office of the Season is said. Likewise, those

given on the first Sunday of Lent are said until Passion Sunday exclusive. Those given on Passion Sunday are said until Holy Thursday exclusive. Those given on Low Sunday are said until Ascension Thursday exclusive. Those, however, given on any Feast having an Octave, are said throughout the Octave, when the Office of the Octave is said. In the Offices of the Blessed Virgin, both of nine and three Lessons, the Short Responses are always taken from the Common of Virgins, except on Feasts having proper Responses.

5. In Paschaltide from Low Sunday until the Saturday after Pentecost inclusive, Alleluia is said twice at the end of the Short Response before the Versicle. These are also repeated as part of the Response after the Versicle. At the end of the second Versicle only one Alleluia is added, both in the Office of the Season and in that of the Saints, as in the Rubric given on the Saturday before Low Sunday. Outside of Paschaltide, Alleluia is added on certain Feasts to the Short Response at Terce, Sext, and None, but not at Prime and Compline.

### XXIX. The Little Chapters

1. Little Chapters are always said at Vespers, Lauds, and the other Hours after the Psalms and Antiphons; at Compline, after the hymn. Little Chapters are not said from Holy Thursday to Vespers of the Saturday before Low Sunday exclusive, and in the Office of the Dead.

2. The Sunday Little Chapters, which are given in the Psalter at First and Second Vespers, Lauds and the Hours, are said from the third Sunday after Pentecost to Advent, and from the second Sunday after Epiphany to Septuagesima. The Ferial Little Chapters are said from after the Pentecost Oc-

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tave to Advent, and from the Epiphany Octave to the first Sunday in Lent. At other times they are taken from the Proper of the Season. If an Office of the Saints is said, the Little Chapters are taken from the Proper of the Saints, if proper, or from the Common of the Saints, if not. The Little Chapters of Prime and Compline are never changed, but are said as in the Psalter.

3. On all Sundays from Advent to the Octave of the Epiphany, and from Septuagesima to the third Sunday after Pentecost, and on Ferias of Paschaltide and on all Feasts, the Little Chapter of First Vespers is regularly said at Lauds, Terce, and Second Vespers, with certain exceptions which are noted in their own place.

4. At Prime of Ferias of Paschaltide, the Little Chapter "To the King of the ages," is said, as on Sundays, and Feasts. After the Little Chapter the reply is always, "Thanks be to God."

### XXX. The Prayer

1. At Vespers and Lauds the Prayer is said immediately after the Antiphons of the Magnificat and the Benedictus. However, when the Preces are to be said, they are said after the Antiphon and before the Prayer. At Prime and the other Hours, the Prayer follows the Short Response, unless the Preces are to be said. In this case the Prayer is said after the Preces. At Compline, the Prayer is said after the Antiphon, Save us, unless again the Preces are to be said. The Prayer is then said after the Preces.

2. At Prime and Compline, the Prayers given in the Psalter are never changed, except on the three days before Easter. On these days, at all the Hours, until None of Holy Saturday inclusive, the Prayer of the day is said after the

Psalm Miserere, as found in its proper place. At the other Hours the Prayer used at First Vespers is regularly said. However, in Lent, on Ember Days, Vigils and Rogation Monday, the Prayer said at Lauds is only said at Terce, Sext, and None. If the following Vespers is of the Feria, another Prayer is said, either a proper one as in Lent, or the one of the preceding Sunday as on other Ferias. When a proper Prayer is not assigned, the Prayer of the preceding Sunday is always said in the Ferial Office throughout the week. Within Octaves, the Prayer is from the Feast Day, and this occurs also on the Octave Day unless a proper one is assigned.

3. The Versicle, "The Lord be with you," and the reply, "And with thy spirit," are always said before the Prayer, even when the Office is recited privately. This Versicle is said only by one in at least deacon's orders, and not even by a deacon in the presence of a priest, unless the latter gives his permission. If the person is not a deacon, "O Lord, hear my prayer," and the Response, "And let my cry come unto thee," is substituted. Then, "Let us pray" follows with the Prayer. If there is only one Prayer, the Versicle, "The Lord be with you" or "O Lord, hear my prayer" is repeated after the Amen of the Prayer. If there are many Prayers, before each one there is an Antiphon and Versicle, and then the "Let us pray." After the last Prayer, "The Lord be with you," is repeated, then, "Let us bless the Lord," and

Thanks be to God," then, "May the souls." This Versicle is not said after "Let us bless the Lord" at Prime, before "Precious in the sight," nor at Compline before the Versicle, "May the almighty," nor when after any Hour there immediately follows the Little Office

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of the Blessed Virgin, or the Office of the Dead, or the Seven Penitential Psalms, or the Litany alone.

4. If the Prayer is addressed to the Father, it is concluded, "Through our Lord"; if to the Son, "Who livest and reignest." If the Son is mentioned at the beginning of the Prayer, "Through the same" is said; if the Son is mentioned at the end, "Who livest and reignest with Thee" is said. If the Holy Ghost is mentioned, "in the unity of the same Holy Ghost" is added in the proper place.

5. When many Prayers are said, only the first and last are concluded in the manner mentioned above, but all are begun with, "Let us pray." In the Office of the Dead, the Prayers are said in a different way. In the Litany, all the Prayers are said under one "Let us pray."

### XXXI. Te Deum

1. The Te Deum is said on all Feasts of three- and nine-Lesson Offices, and throughout their Octaves. The Feast Day of the Holy Innocents is excepted unless this comes on a Sunday; but Te Deum is said on its Octave Day. It is said on all Sundays from Easter inclusive to Advent exclusive; from Christmas inclusive to Septuagesima exclusive, and on all Ferias in Paschaltide, i.e., from Low Sunday to Ascension, except on Rogation Monday.

2. It is not said on the Sundays of Advent, from Septuagesima to Psalm Sunday inclusive, or on the Ferias out of Paschaltide.

3. When it is said, the ninth or third Response is omitted, so that the Te Deum follows the last Lesson immediately.

4. When it is not said, the third or ninth Response is said in its place, and after this Lauds follow immediately. When the Te Deum

is said, Lauds follow it immediately except on Christmas, when the Prayer is said, and Mass follows, as is noted in the proper place.

### XXXII. The Our Father and the Hail Mary

1. The Our Father and the Hail Mary (silently) precede all the Hours except Compline. At Compline the Short Lesson and the Versicle come first and then just the Our Father is said silently. At the end of Compline, immediately after the Prayer of the Blessed Virgin, the Our Father, Hail Mary, and the Creed are said silently. At the end of the Hours after the Versicle, "May the souls," the Our Father is said silently unless the Office of the Blessed Virgin follows, for then after it the Our Father is said, as above, and unless another Hour follows, for then the Our Father and the Hail Mary are said once only, for the beginning of the following Hour. At the end of the last Hour, the Our Father is always said. When Compline immediately follows Vespers the "Pray, father, a blessing" immediately follows "May the souls."

2. When, at the end of the Lord's Prayer, the "And lead us not" is to be said aloud, the first two words, Our Father, are said in the same tone of voice as the prayers, (Preces), and the like. Otherwise they are never said aloud but the whole of the Lord's Prayer is said silently. At Lauds and Vespers, when the Prayers are said in Ferial Office, the whole of the Lord's Prayer is said aloud by the Hebdomadary.

3. The Hail Mary is always said before the Office of the Blessed Virgin, unless it is joined to that of Our Lord, in which case that said with the Our Father suffices.

## General Rubrics

### **XXXIII. The Apostles' and Athanasian Creeds**

1. The Apostles' Creed is said silently before Matins and Prime, and at the end of Compline. It follows the Hail Mary. This holds even if it has to be said in the Preces. When it is said at Prime and Compline with the Preces, I believe in God is said aloud and the rest is said in silence except for "the resurrection of the Body." At the other times the whole Creed is said silently.

2. The Athanasian Creed is said at Prime after the Psalm (Bene fac) on all Sundays, when the Office is of the Sunday. But on the Sundays within the Octaves of Christmas, Epiphany, Ascension, and Corpus Christi, and on Easter and Pentecost, when only three Psalms are said as on Feasts, there is no Athanasian Creed. It is said on Sundays within other Octaves and on Trinity Sunday. Otherwise it is never said even if a Double is celebrated on a Sunday. The Glory be to the Father is said at the end of it.

### **XXXIV. The Preces or Prayers**

1. The Prayers are certain Versicles said at times before the Oration. They begin with "Lord, have mercy on us," or, Our Father.

2. The Sunday Prayers at Prime and Compline, as in the Psalter, are not said on Doubles, nor within Octaves, nor on the Vigil of Epiphany, nor on the Friday and Saturday after the Octave of the Ascension. This holds even if during the Octave the Office is of the Sunday or some other Semidouble Feast, because they are not said then by reason of the Octave. Otherwise they are always said.

3. The Ferial Prayers (as in the Psalter) at Lauds and the Hours are said only on the Ferias of Advent, Lent, the Ember Days, and the Vigils which are fast-days (ex-

cept the Vigil of Christmas and the Vigil and Ember Days of Pentecost). They are said kneeling. On other Ferias, only the Sunday Prayers are said. These are not said kneeling.

4. On Ferias of Advent, Lent, and the Ember Days the Ferial Prayers are said even at Vespers, unless a Feast follows. The Sunday Prayers are said at Compline, kneeling. The Prayers are said kneeling by the Hebdomadary up to the Versicle, "The Lord be with you," before the first Prayer. By others, they are said kneeling up to the Versicle, "Let us bless the Lord," after the last Prayer.

5. On Vigils the Ferial Prayers are said only at Matins and the Hours. They are not said at Vespers which follow, because from then on the Office is of the Feast. If the first day of Lent follows the Vigil of St. Matthias, the Ferial Prayers are said at Vespers, even if the Prayer of the preceding Sunday and not that of the Vigil has to be said. This also happens on the Friday and Saturday of the Ember Days in September, when the Office is of the Feria, if no Feast with a nine-Lesson Office occurs. Then the Prayers are said at Vespers of Friday, although the Prayer of the preceding Sunday and not that of the Ember Days, is to be said.

6. The Psalm **Miserere** is said with the Prayers only at Vespers, and the Psalm **De Profundis** at Lauds. There are designated Psalms for the Office of the Dead.

### **XXXV. The Common Commemorations, or Suffrages of the Saints**

1. On Sundays, Ferias, and Feasts from the Octave of the Epiphany until Passion Sunday exclusive, and from the Octave of Pentecost until Advent exclusive, the common Commemorations or Suffrages of the Saints are

## General Rubrics

said at the end of Vespers and Lauds. (These are found in the Psalter after Vespers of Saturday.) If, however, the Office is a Double or of a day within an Octave, there are no common Commemorations. (This holds even if a Sunday or Semidouble occur within the Octave.) The Commemorations of the Patron or Titular Saint of a church are joined to the common Commemorations, and they are said before or after Commemorations of the Blessed Virgin, St. Joseph, and the Apostles, according to the dignity of the Feast. The Commemoration for Peace is always put in the last place. In a Ferial Office, the Commemoration of the Cross (found in the Psalter after Lauds of Monday), precedes the common Commemorations.

2. Another Commemoration of the Cross, as found at Lauds of the Monday after Low Sunday, is said during Paschaltide, and this only is said at that time. It is not said, however, on Doubles, within Octaves, or in a votive Office of the Most Holy Sacrament of the Eucharist or of the Passion.

3. If there is a Commemoration of some occurring Feast, it is always made before the customary Suffrages, even before the Commemoration of the Cross.

4. No Commemoration of the Blessed Virgin is made with the others if one of her Offices is said.

### **XXXVI. The Antiphons of the Blessed Virgin at the end of the Office**

1. The Antiphons of the Blessed Virgin at the end of the Psalter

after Compline, are said according to the different seasons of the year as noted, except for the last three days of Holy Week.

2. Outside of choir, they are said only at the end of Compline and at the end of Lauds (i.e., when Lauds is said immediately after Matins), if the Office is interrupted there. If some other Hour follows, however, they are said at the end of the last Hour. In choir they are always said on leaving the choir after the close of any Hour.

3. They are never said after any Hour except Compline (after which they are always said, in any case) when the Office of the day is followed by the Office of the Dead, the Seven Penitential Psalms, or the Litany. Neither are they said when Mass immediately follows any Hour. They are said kneeling except on Sundays (from First Vespers on Saturday) and during Paschaltide. The Hebdomadary rises for the Prayer.

### **XXXVII. The Little Office of the Blessed Virgin and other Special Offices**

1. Special Rubrics are found at the end of the Breviary with regard to the Little Office of the Blessed Virgin, the Office of the Dead, the Seven Penitential Psalms, the Litany, and the Gradual Psalms. The Rubrics explain when and how these are to be said both in and out of choir.

2. In Paschaltide, Alleluia is not added to the Antiphons, nor to the Versicles or Responses in the Little Office of the Blessed Virgin said in choir.

## ADDITIONS AND VARIATIONS

In the Rubrics of the Breviary in accordance with the Bull:  
*Divino Afflato*

### I. The Manner of Reciting the Divine Office

1. In the recitation of the Divine Office according to the Roman Rite, the Psalms for each day are to be taken at each canonical Hour from the current day of the week, as arranged in the Psalter.

2. The following Feasts are excepted, and their Offices are to be said as assigned in the Breviary, or in the Proper of a Diocese or a Religious Order: (a) all nine-Lesson Feasts of Our Lord, the Blessed Virgin Mary, the Angels, St. John the Baptist, St. Joseph, the Apostles, the Evangelists; (b) all Doubles of the first and second class, of other Saints; (c) the Vigils of the Epiphany and Pentecost; (d) Sundays within Octaves; (e) the whole of the Octaves of Feasts of Our Lord which are celebrated in the universal Church; (f) the Friday after the Octave of the Ascension. On these Feasts the Psalms at Lauds, at the Hours, and at Compline are always taken from Sunday in the Psalter. At Matins and Vespers, however, the Psalms are taken from the Common unless special ones are assigned. The following are also exceptions and have their Psalms arranged in the proper place: (a) the Vigil of Christmas; (b) the last three days of Holy Week; (c) the Commemoration of all the faithful departed (All Soul's Day).

3. On every other Double Feast, whether greater Double, Semidouble, or Simple, and throughout all the Octaves not excepted above, the Psalms and Antiphons at all the Hours, and the Versicles at Matins, are said as in the Psalter for the current day of the week. Feast, if there are not proper ones

The remainder of the Office, including the Antiphons at the Magnificat and the Benedictus, are said as in the Proper or Common. If any of these Double or Semidouble Feasts have proper or specially assigned Psalms or Antiphons in some greater Hour, these are said as in the proper place. This holds for the Versicles at Matins also. At the other Hours, the Psalms and Antiphons are said of the current Feria.

4. In all Offices of nine Lessons, the Lessons of the first Nocturn are said from the current Scripture, according to the Rubrics, together with the Responses assigned for each Feria. If the Lessons of some impeded Sunday are to be resumed or anticipated, they are always said with their own Responses. Special Rubrics govern the Responses of Monday within the first week after Epiphany, and Monday within the first week after the Octave of Pentecost. In Octaves of Feasts of Our Lord which are celebrated in the universal Church, the Responses of the Octave are always to be used. On Feasts of Our Lord, the Blessed Virgin, the Angels, St. John the Baptist, St. Joseph, the Apostles, the Evangelists and on all Doubles of the first and second class, all Lessons and Responses which are not found in the Proper are taken from the Common. The same holds for any other Feasts or Offices which have some proper Responses or Lessons, or which occur on Ferias which have no Scripture Lessons. (The Rubrics govern these changes.) In Octaves, however, the Responses are taken from the

### Additions and Variations

of the Octave itself. If in Offices which have proper Lessons, special Rubrics assign the Lessons of some beginning of a current Scriptural book, the proper Responses of the Feast are read. But if there are no proper Responses, those of the Season are said; but never those of the Common or of the Octave, which is not of the Season.

5. The Office is said as follows on Doubles and Semidoubles which are not excepted above, taking care that the last three Antiphons and Psalms at Matins on Wednesday and all Antiphons and Psalms at Lauds on any Feria are always taken from Scheme I. The Versicles of the Nocturns and the Antiphons at the Hours, even in Advent, Lent and Passontide, are said as through the year: At Matins, the Invitatory, Hymn, Lessons and the Responses of the second and third Nocturns are proper or from the Common. The Antiphons, Psalms, and Versicles of the three Nocturns, and the Lessons and Responses of the first Nocturn are of the current Feria. At Lauds and Vespers, the Antiphons and Psalms are of the Feria. The Little Chapter, Hymn, Versicle, Antiphons for the Benedictus and Magnificat, and Prayers, are from the Proper or the Common. At Little Hours and Compline, the Antiphons and Psalms are always of the Feria. For the Short Lesson at Prime, the Little Chapter of None from the Proper or Common is read. At Terce, Sext, and None the Little Chapter, Short Response and Prayer are from the Proper or Common.

6. The Office of the Blessed Virgin on Saturdays and the Offices of Simple Feasts are said as follows: At Matins the Invitatory and Hymn are proper. The Psalms, Antiphons, and Versicle are from the current Feria, as above. The

first and second Lessons with their Responses are from the Feria, but the third Lesson is from the Proper. At Lauds and Vespers, the Antiphons and Psalms are from the Feria; the Little Chapter, Hymn, Versicle, Benedictus and Magnificat Antiphons and Prayer are from the Proper or Common. At the other Hours, everything is said as noted above with regard to Doubles and Semidoubles.

7. The same holds for the Office of all Octaves, not excepted above in No. 2. Everything that is Proper or from the Common, is as on the Feast Day, unless the Octave has its own Proper. The Lessons of the second and third Nocturns on days within the Octave which do not have proper Lessons are taken from the Octavarium or the Common according to the Rubrics. When there are no Lessons from the Homily on the Gospel of the Feast, both within the Octave and on the Octave Day, the Lessons of the third Nocturn are said as on the Feast.

8. In a Simple Office at Matins the Psalms and their nine Antiphons are said without interruption as found in the Psalter. In Paschaltide they are said under the one Antiphon only, up to the third Versicle inclusive, the first two Versicles being omitted.

### II. Precedence of Feasts

In order that the proper Office may be said in cases of Occurrence, Concurrence, Reassignment, Transference and Commemoration it must be noted that a primary Double of the first class of the Universal Church precedes any special Feast. The Feasts of the Dedication and Title proper to a Church, the Principal Patron of a place, and the Title and Sainted Founder of an Order or Congregation, give place only to Doubles of the first class of the Universal Church. The following

should be noted when determining precedence:

a) Higher rite, unless there occurs a Sunday or a privileged Feria, Vigil, or Octave.

b) Greater solemnity, viz., if the Feast is a Holy Day of obligation, even if reduced or suppressed, or if it has an Octave. The greater solemnity by reason of the Octave is considered only on the Feast and the Octave Day, not on the days within the Octave.

c) Primary or Secondary Rank.

d) Personal dignity in this order: Our Lord, the Blessed Virgin, the Angels, St. John the Baptist, St. Joseph, the Apostles, the Evangelists.

2. In cases of Occurrence, Reassignment, Transference, and for the order of Commemorations falling on the same day, note the following remarks:

e) The nature of the Feasts must be considered. Besides the Dedication and Titular Feast of one's own church, the following Feasts are considered proper: (1) The Principal Patron of a place, the titular Feast and the Feast of the Sainted Founder of an Order or Congregation. (2) The Secondary Patron of a place. (3) A Saint in the Martyrology or its approved appendix, whose body or notable relic is possessed, or a Saint who had special relations with a particular church, place, or people. Any proper Feast of this kind is preferred to a Feast of the Universal Church, other things being equal. Sundays, Ferias, Vigils, and privileged Octaves are exceptions, as they, with the primary Doubles mentioned above, are proper to every place. A Feast of precept of the Universal Church, of any rite, is preferred to Feasts which, although conceded by Indult of the Holy See to certain places, are not considered proper.

### III. Octaves

1. The precedence of one Octave over another follows the same rule as the Feasts themselves.

2. The Octaves of Doubles of the first class of Our Lord, which are celebrated in the Universal Church with an Octave, are so privileged that their Office or Commemoration is always said. This is explained more fully in the Rubrics. The Octave of Corpus Christi enjoys the same privileges as that of the Epiphany. The Octaves of the Ascension and the Sacred Heart, in occurrence only, enjoy the same privileges as the Octave of Christmas.

3. The Octaves of other Doubles of the first class are common, and sometimes are omitted according to the Rubrics. Otherwise, unless impeded by a greater Office, the whole Octave is celebrated with Semidouble rite on the days within the Octave, and with greater Double rite on the Octave Day.

4. The Octaves of Doubles of the second class are Simple Octaves and are celebrated only on the Octave Day with a Simple rite, unless impeded by a greater Office. Nothing is said within the Octave.

5. As regards Octaves which are not in the Roman Breviary, none are celebrated from December 17 to Christmas Eve, from Ash Wednesday to Low Sunday, or from the Vigil of Pentecost to Trinity Sunday, all inclusive.

### IV. Accidental Occurrence and Transference of Feasts

1. The Office of greater Sundays of the first class is always said no matter what Feast occurs. Sundays of the second class give place only to Doubles of the first class. When this occurs, a Commemoration is made of the Sunday at Vespers and Lauds, with the ninth Lesson of the Sunday at Matins.

2. The Office of lesser Sundays,

i.e., Sundays throughout the year is always said, unless a Double of the first or second class or a nine-Lesson Feast of Our Lord occurs. This does not hold on the Octave Days. At such times, in the Office of the Feast, the Sunday is commemorated at Vespers and Lauds, with a ninth Lesson at Matins. Sundays within any privileged Octaves are excepted, for the Office of the Feasts is prohibited within these Octaves and cannot be said on these days. These are also excepted: (a) A Sunday occurring between December 25 and 28; (b) a Sunday occurring on the Octave Day of the Epiphany; (c) a Sunday impeded by overlapping a Septuagesima Sunday or by a last Sunday of Pentecost. On these Sundays special Rubrics govern the recitation of the Office. To these we may add a Sunday occurring between January 1 and 6th or on January 7th, and so impeded by the Office of an overlapping Sunday, within the Octave of the Epiphany. This Sunday's Office is said on the Vigil of the Epiphany, and, on the Sunday itself, the Feast of the Holy Name of Jesus is celebrated, unless it in turn is impeded by a Feast of higher rank.

3. When Doubles of the first and second class are impeded by an Office of higher rank, they are transferred to the very next day which is not a Double of the first or second class, an occurring Sunday, a privileged Vigil or any other Office excluding Feasts of this kind.

4. When Major or Lesser Doubles, or Semidoubles are impeded at any time, they are not transferred but are commemorated or entirely omitted, as given below in Section VII on Commemorations.

5. Furthermore, when a Major or Lesser Double, or a Semidouble, or a Feast, or a Simple Octave Day occur on greater Sundays which are celebrated with Semidouble or

Major Double rite, the Office of the Sunday is said with a Commemoration of the occurring Office, and the ninth Lesson of this Office is omitted. This is also done on lesser Sundays unless there should occur: (a) a Double of the first class on a Sunday falling during a privileged Octave of the second order; (b) a Feast of Our Lord, or any Double of the first or second class, on an Octave Day celebrated by the Universal Church or on other Sundays. In these cases the Office of the Feast is said with the Commemoration and ninth Lesson from the Sunday, as has been said above in No. 2.

6. The Office of All Souls' Day excludes occurring or transferred Feasts of any rite. If November 2nd falls on a Sunday, the Office of the Sunday is said with a Commemoration of the Octave of All Saints', and the Office of All Souls', with all its rights is transferred to November 3, as if in its proper place.

7. When two Feasts, or two Octaves, in honor of the same Person, accidentally occur and these cannot be transferred according to the Rubrics, the Office of the Feast or Octave of higher rank is said without any Commemoration of the other, unless different mysteries of Our Lord are concerned. In like manner when, during a common Octave or on the Octave Day itself, even a Simple one, there occur a Feast of any rite of

the same Person, the Office of the Feast is said but with the rite and privileges of the Octave itself, unless the Feast is of higher rite. There is likewise omitted or added a Commemoration of the Octave,

according to the Rubrics. But if there occur any Feast of the same person within any privileged Octave, or on the Octave Day itself, the Office of the higher rank

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is said, according to the Rubrics, and a Commemoration of the other is omitted or added likewise as above.

8. When the Octave Day of a Feast is accidentally impeded, it is not transferred, but celebrated or omitted on its day, as the Rubrics direct. However, an exception is made for the Octaves of the Holy Name of Jesus, and of the Holy Family of Jesus, Mary, and Joseph. If these are celebrated anywhere, they are celebrated for eight days from the respective Feast, even if the Feast is celebrated on a day other than Sunday.

### V. The Perpetual Occurrence of Feasts and their Reassignment

1. When Major or Lesser Doubles, or Semidoubles of the Universal Church, whether fixed or movable, are anywhere perpetually impeded, they are not reassigned, but are commemorated on their own day or omitted, as directed in Section VII on Commemorations. Since the same rules govern Feasts of any nation, Diocese, Order or Institute, these Feasts, when impeded on their own day in any church, are commemorated or omitted, as above. However, when the Feasts proper to any nation, Diocese, Order, Institute or particular church are respectively impeded in the whole nation, Diocese, Order, Institute, or particular church, these proper Feasts are reassigned to the next free day, according to the Rubrics.

2. Fixed Double Feasts of the first and second class perpetually impeded are reassigned and celebrated as if in their rightful place on the first day free of any Double of the first or second class, of any privileged Vigil, and of other Offices which respectively exclude the Feasts in question. Doubles of the first and second class which are assigned to certain Ferias and are

perpetually impeded, are also reassigned to the next perpetually free Feria, as above.

3. Sundays, greater or lesser, exclude the perpetual assignment of any Feast, even if it be a Double of the first class. These exceptions are had: (a) the Sunday between the Circumcision and the Epiphany on which the Office of the Holy Name of Jesus is said; (b) the Sunday within the Octave of the Epiphany on which the Feast of the Holy Family of Jesus, Mary and Joseph is kept; (c) the first Sunday after Pentecost on which the Feast of the Most Holy Trinity is celebrated; and (d) the Sunday before November 1, on which the Feast of Christ the King is celebrated.

4. All Souls' Day excludes both occurring and transferred Feasts of any rite.

5. When a Feast of the same Person always occurs within an Octave or on the Octave Day itself, everything is carried out as Section IV, No. 7 states regarding accidental occurrence. Special Rubrics in the Proper of the Season, however, govern the Feast of the Holy Family of Jesus, Mary and Joseph.

6. When perpetual impediment causes Feasts of the Universal Church celebrated with an Octave to be reassigned to the following day in accordance with the Rubrics, their Octave Day is not reassigned, but must be celebrated by the Universal Church on its proper day. The same rule governs

the Octave Day of a proper Feast of any nation, Diocese, Order or Institute which in a particular church is to be reassigned to another day. However, when the proper Feast of a nation, Diocese, Order, Institute or particular church is celebrated with an Octave and is impeded in the whole nation, Diocese, Order, Institute or particular church and so, reas-

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signed in accordance with the Rubrics, the Octave Day is also reassigned. This Octave Day is celebrated on the eighth day after the celebration of the Feast, just as if celebrated on its proper day.

### VI. The Concurrence of Feasts

1. Greater Sundays have complete Vespers in concurrence with any Feast not a Double of the first or second class. Outside of Advent, at first Vespers these Sundays take the Antiphons and Psalms from Saturday; during Advent they take the Antiphons from their own Lauds and the same Psalms from Saturday.

2. Lesser Sundays yield their Vespers to Doubles of the first or second class, and to all Feasts of Our Lord; not, however, to Octave Days of Our Lord, not privileged in the Universal Church. These Sundays have complete Vespers in concurrence with other Feasts and Offices, taking Antiphons and Psalms from Saturday at First Vespers or from the current Octave within privileged Octaves of Our Lord. Likewise, when Feasts of Our Lord, even secondary, occur on Sunday and on the Vigil of the Epiphany, they have complete Vespers in concurrence with greater or lesser Doubles not Feasts of Our Lord. When these same Feasts of Our Lord concur with other Feasts of Our Lord, they follow the rules explained below in No. 4.

3. The particular rules governing Vespers within the Octave of Christmas are found in their own places in the proper Rubrics.

4. When two Offices of the same person concur, and they are of different rite and rank, then the Office is said of the higher, with no Commemoration of the other, unless the Feasts are of different mysteries of Our Lord. When two equal Feasts of Our Lord concur,

and they are concerned with different mysteries, the Vespers, from the Little Chapter on, are of the following, with a Commemoration of the preceding. When the Offices are not of Our Lord, the whole Office is said of the preceding, with no Commemoration of the following.

### VII. Commemorations

1. On Doubles of the first class, the Office of a preceding day is commemorated if the Office of the preceding is (a) a Sunday. (But this rule does not hold when the Sunday after the Octave of the Epiphany or Pentecost is anticipated on Saturday, nor does it hold at first Vespers of Christmas and the Epiphany); (b) a privileged Octave; (c) a Double of the first or second class; (d) a Feria of Lent or Advent, even if these, impeded by an Office of higher rank, are merely commemorated. In case of occurrence, a Commemoration is made of any Sunday (even when anticipated), of a privileged Octave, of the Vigil of the Epiphany, and of a greater Feria. (But there is no Commemoration at Second Vespers when the Sunday is anticipated on the Saturday after the Octave of the Epiphany or Pentecost.) Except for primary Feasts of Our Lord of the first class in the Universal Church or lesser Feasts of Our Lord occurring on a Sunday or on the Vigil of Epiphany, greater and lesser Doubles or Semidoubles are commemorated at Lauds only. An Office of the following day, even if impeded, is always commemorated. However, days within non-privileged Octaves and Simple Offices are excepted.

2. On Doubles of the second class, a Commemoration is made of the Office of the preceding day, even when this is impeded by a greater Feast, as noted above. Exceptions to this rule are: the 23rd

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Sunday after Pentecost anticipated on a Saturday; a Semidouble; a day within a non-privileged Octave; a Feria not in Advent or Lent. The same exception holds for a Sunday or greater or lesser Doubles on the Feast of the Circumcision. In occurrence, a lesser Sunday, even when anticipated, is commemorated. Likewise are commemorated the Vigil of the Epiphany, any Double or Semidouble, a day within a privileged Octave, a greater Feria, a common Vigil not on a Sunday, and a Simple Feast or Simple Octave Day. A Simple Feast or Simple Octave Day is not commemorated at first Vespers; likewise a Commemoration is not made at second Vespers of the Sundays after the Octaves of Epiphany and Pentecost when these Sundays are anticipated on a Saturday. A following Office, even if impeded as above, is always commemorated. However, days within non-privileged Octaves and Simple Offices are excepted.

3. In the Office of All Souls' day, there is no Commemoration of any Feast or occurring Office. These Offices are entirely omitted if they cannot be transferred in accordance with the Rubrics.

4. When a Commemoration of a following day within an Octave, even privileged, is to be made, the Versicle and the Antiphons are taken from first Vespers of the Feast, unless there are proper ones assigned for each day within the Octave, or one for the whole Octave, or unless those of the Feast are appropriate only for the Feast itself.

5. When several Commemorations are to be made at Vespers, the first is always of the concurring Office, whatever be its rite and dignity, if Commemoration is to be made according to the Rubrics. When many simplified Of-

fices are of equal rank, a Commemoration of first Vespers is preferred to a Commemoration of second Vespers, even within the Octave of Christmas. This order is to be observed at Vespers and Lauds. The Commemoration of the higher Office takes precedence in accordance with Section II above, when several Offices belong to one and the same heading in the numbers listed below.

- 1) Commemoration of any Sunday or of the Vigil of the Epiphany. However, any Feast of Our Lord is preferred to a lesser Sunday or the Vigil and is commemorated first, as noted in Section IV, No. 5.
- 2) A day within the Octave of the Epiphany or Corpus Christi.
- 3) An Octave Day of a greater Double.
- 4) A greater Double.
- 5) A lesser Double.
- 6) A Semidouble.
- 7) A day within the Octaves of Christmas, the Ascension, or the Sacred Heart.
- 8) A day within a common Octave.
- 9) Friday after the Octave of the Ascension.
- 10) A greater Feria.
- 11) A common Vigil.
- 12) A Simple Octave Day.
- 13) A Simple.

## VIII. The Proper Conclusion of Hymns, and the Proper Versicle at Prime: the Suffrages of the Saints, Preces, and the Athanasian Creed.

1. When many Offices which have a proper Conclusion for the Hymns and a proper Versicle at Prime occur on the same day, the Conclusion and the Versicle are from the proper of the Office being recited. But if the Office of the day lacks a proper Conclusion and Versicle, then these are taken from the Office of the first Commemoration having them proper. This is done both at first and second

## Additions and Variations

Vespers and the Compline following them, so that a Conclusion of any Feast or Simple Octave Day or of the Office of the Blessed Virgin on Saturday is not used if the Commemoration itself is omitted at Vespers. If there is no proper Conclusion and Versicle, even of a commemorated Office, then they are taken from an occurring common Octave, or from the Season. In Advent, although there be no proper Conclusion for the Hymns, the ending *All honor, laud, and glory be, O Jesu, Virgin-born, to thee,* is never used.

2. The Athanasian Creed is added to Prime on the Feast of the Most Holy Trinity, and on the Sundays after Epiphany and Pentecost, when the Offices are from the Proper of the Season. However, there are exceptions as listed below.
3. When a Double or any Octave is commemorated on Sunday, the Suffrages, the Preces, and the Athanasian Creed are omitted. At Prime and Compline on Ferias on which there is a Commemoration of a Double or Octave, the Suffrages and Sunday Preces are omitted, but not the Ferial Preces, if they are to be said.

## IX. The Feast of the Dedication and Other Proper Feasts of Particular Churches

1. The Feast of the Dedication of a Church is always primary, and (equal to) a Feast of Our Lord.
2. The Anniversary of the Dedication of the Cathedral and its Titular Feast are to be celebrated as Doubles of the first class with an Octave throughout the whole diocese by the entire clergy, secular and even regular if they use the diocesan Calendar. Regulars of both sexes living in the diocese and using a Proper Calendar should celebrate these Feasts as Doubles of the first class without an Octave, unless the Octave is necessary for some other reason.
3. The Feasts of the principal patrons of a town, city, Diocese, province and nation are to be celebrated as Doubles of the first class with an Octave, by the secular and regular clergy living in those territories and using the diocesan calendar. The Regulars living in the territories and using a Proper Calendar should celebrate the Feasts as Doubles of the first class without an Octave, unless the Octave is necessary for some other reason. This rule holds even for Feasts never before celebrated as of obligation.
4. When the principal patron of a place, or a titular Feast of a Church, or some Saint celebrated elsewhere under the rite of a Double of the first or second class and whose Feast must be considered proper in accordance with Rule II, No. 2 above, is cited in the Calendar with other Saints with whom he is naturally joined by a necessary bond of consanguinity or affinity, that Saint is not to be separated from these Companions. If the Saint is joined to his Companions merely by circumstances, because, e.g., they died on the same day, then he is separated from them and his Feast is celebrated with its own rite. If the Companions are included in the Calendar with him with a rite of a Double of the first or second class, they are in accordance with the Rubrics, reassigned to the next day with the rite given them in the Calendar. If any other rite was prescribed for them, they are commemorated or not, in the Office of this Patron or other proper Saint according to the Rubrics above.
5. If a secondary Patron or other proper Saint, whose Office should be celebrated with a greater or lesser Double or Semidouble rite,

is included with his Companions under a Simple rite, his Feast is celebrated with the appropriate rite, and a Commemoration only is made of his Companions in accordance with the Rubrics. If there is an unbreakable bond of consanguinity or affinity, or if they died in the same place or at the same time or for the same reason, the Patron or other proper Saint is not separated from the rest, but

the Feast of all of them is celebrated with the rite appropriate to the Patron or proper Saint. This is done, too, if all have a Double or Semidouble rank. In these cases the name and history of the Patron or proper Saint, which are separate and distinct, are preferred to the names and histories of his Companions in the Prayer and in the Lessons of the second Nocturn.

## **TWO TABLES**

**Taken from the General Rubrics of the Breviary Reformed According to the Constitution "Divino Afflatu"**

The first tells what Office is used when many Feasts and Offices occur either perpetually or accidentally on the same day.

The second tells how the preceding Offices concur at Vespers with the subsequent Office.

Directions for using the tables as found on pages 46 and 47:

First find the number in the square in which the Offices in question coincide. Then read the rule that corresponds to this number and the course of procedure will be clearly seen.

E.g., the square in the first Table in which Double of the first class and Sunday of the first class coincide will be that which is found in the last place in the same line where "Double of the first class" is written. This happens to be No. 6. For if straight lines were drawn to this square from the "Double of the first class" and "Sunday of the first class," they would meet at above.

this square. This rule corresponding to No. 6 is:

6. Office of the second, Transference of the first. The Offices are of the Sunday with a transference of the Feast according to the Rubrics, because "first" means the Feast or Office in the upper part of the Table. "Second" or "following" refers to that in the lower section.

The "O" in certain squares means that there can be no occurrence or concurrence between the Offices intersecting at these squares.

It is, however, necessary to know the rank of certain Offices, especially the greater Sundays and greater Ferias, the privileged Vigils, the Doubles of the first and second class, and the greater Doubles primary and secondary, the Holydays of Obligation, the Offices with Octaves, according to Section II, No. 1 of the Rubrics immediately above.

Greater Sundays are divided into two classes:

### Sundays of First Class

which, when they fall on another Feast, even accidentally, are preferred to any other Feast:

- First Sunday of Advent
- All Sundays of Lent
- Easter Sunday
- Low Sunday
- Whitsunday

### Sundays of Second Class

which, when they accidentally fall on another Feast, are preferred to any other Feast, except to Doubles of the First Class:

- Second Sunday of Advent
- Third Sunday of Advent
- Fourth Sunday of Advent
- Septuagesima Sunday
- Sexagesima Sunday
- Quinquagesima Sunday

Greater Ferias are also divided into two classes:

### Privileged Ferias

which, when they fall on any Feasts whatever, are preferred to them:

- Ash Wednesday
- All the Ferias in Holy Week

### Non-privileged Ferias

which are only preferred when they fall on Simple Feasts:

- Ferias of Advent
- Ferias of Lent after Ash Wednesday
- Ferias of Passiontide before Palm Sunday
- Ember Days of September
- Rogation Monday

Privileged Vigils are divided into two classes:

### First Class Vigils

which are preferred when they fall on any Feast whatever:

- Christmas Eve
- Vigil of Pentecost

### Second Class Vigil

which is preferred when it falls on any Feast, except Doubles of First or Second Class, and Feasts of Our Lord:

- Vigil of the Epiphany

### Primary Doubles of the First Class

Nativity of Our Lord

Epiphany

Easter Sunday, with the three preceding and the two following days

Ascension

Pentecost, with the two following days

Trinity Sunday

Corpus Christi

Sacred Heart of Jesus

Christ the King

Immaculate Conception B.V.M.

Annunciation B.V.M.

Assumption B.V.M.

Dedication of St. Michael the Archangel

Nativity of St. John the Baptist

St. Joseph, Spouse of B.V.M., Confessor (March 19)

Solemnity of St. Joseph, Spouse of B.V.M. and Patron of the universal Church, Confessor

Sts. Peter and Paul, Apostles

All Saints  
 Dedication of one's own church, and the Anniversary of the same  
 Dedication of the Cathedral church and the Anniversary of the same  
 Titular of one's own church  
 Titular of the Cathedral church  
 Principal Patron of a Town, City, Diocese, Province, or Nation  
 Titular Saint and Founder of an Order or a Congregation

**Secondary Doubles of the First Class**

Feast of the Most Precious Blood  
**Primary Doubles of the Second Class**

Circumcision of Our Lord  
 Transfiguration  
 Dedication of the Archbasilica of the Most Holy Savior  
 Purification B.V.M.  
 Visitation B.V.M.  
 Nativity B.V.M.  
 Feast of St. Andrew, Apostle  
 Feast of St. Thomas, Apostle  
 Feast of St. John, Apostle and Evangelist  
 Feast of St. Matthias, Apostle  
 Feast of Sts. Philip and James, Apostles  
 Feast of St. James, Apostle  
 Feast of St. Bartholomew, Apostle  
 Feast of St. Matthew, Apostle and Evangelist  
 Feast of Sts. Simon and Jude, Apostles  
 Feast of St. Mark, Evangelist  
 Feast of St. Luke, Evangelist  
 Feast of St. Stephen, Protomartyr  
 Feast of the Holy Innocents  
 Feast of St. Anne, Mother B.V.M.  
 Feast of St. Lawrence, Martyr  
 Feast of St. Joachim, Father B.V.M., Confessor

**Secondary Doubles of the Second Class**

Feast of the Most Holy Name of Jesus  
 Feast of the Finding of the Holy Cross  
 Feast of the Immaculate Heart of B.V.M.  
 Feast of the Seven Dolors B.V.M. in September  
 Feast of the Most Holy Rosary B.V.M.  
 Feast of the Maternity of B.V.M.

**Primary Greater Doubles**

Octave Days of all Primary Doubles of the First Class  
 Feast of the Holy Family  
 Dedication of the Basilicas of Sts. Peter and Paul  
 Dedication of Our Lady of the Snows  
 Presentation B.V.M.  
 Feast of St. Gabriel, Archangel  
 Feast of St. Raphael, Archangel  
 Feast of the Holy Guardian Angels  
 Beheading of St. John the Baptist  
 Feast of St. Peter in Chains

Feast of St. Barnabas, Apostle  
 Feast of St. Benedict, Abbot  
 Feast of St. Dominic, Confessor  
 Feast of St. Francis of Assisi, Confessor  
 Feast of St. Ignatius, Confessor  
 Feast of St. Francis Xavier, Confessor  
 Feasts of lesser Patrons

**Secondary Greater Doubles**

Octave Days of all secondary Doubles of the First Class  
 Exaltation of the Holy Cross  
 Apparition of the Blessed Virgin Mary Immaculate (Our Lady of Lourdes)  
 Feast of the Seven Dolors B.V.M. in Passiontide  
 Commemoration of B.V.M. of Mount Carmel  
 Feast of the Most Holy Name of Mary  
 Feast of Our Lady of Ransom (Mercy)  
 Apparition of St. Michael, Archangel  
 Chair of St. Peter at Rome  
 Chair of St. Peter at Antioch  
 Conversion of St. Paul, Apostle  
 Commemoration of St. Paul, Apostle  
 Feast of St. John the Apostle before the Latin Gate

**Other Primary Feasts**

Day of birth of any Saint, or the day celebrated as such

**Other Secondary Feasts**

Stigmata of St. Francis, Confessor  
 Finding of St. Stephen, Protomartyr  
 Feasts, whether of Our Lord, or of B.V.M., with a special title, or of the Saints, excepting the day of birth, such as their Finding, Translation, Patronage, and such like.

**Holydays of Obligation—[Including those formerly kept]**

All Sundays  
 Christmas  
 Circumcision  
 Epiphany  
 Easter Monday  
 Easter Tuesday  
 Ascension  
 Feast of Pentecost Monday  
 Feast of Pentecost Tuesday  
 Corpus Christi  
 Feast of Christ the King  
 Finding of the Holy Cross  
 Immaculate Conception  
 Purification  
 Annunciation  
 Assumption  
 Nativity B.V.M.  
 Dedication St. Michael, Archangel  
 Nativity St. John the Baptist

**Tables and Lists**

Feast of St. Joseph, Spouse of B.V.M., Confessor  
 Solemnity of St. Joseph, Spouse of B.V.M., Confessor, and Patron  
 of the Universal Church  
 Feast of St. Andrew, Apostle  
 Feast of St. Thomas, Apostle  
 Feast of St. John, Apostle and Evangelist  
 Feast of St. Matthias, Apostle  
 Feast of Sts. Philip and James, Apostles  
 Feast of Sts. Peter and Paul, Apostles  
 Feast of St. James, Apostle  
 Feast of St. Bartholomew, Apostle  
 Feast of St. Matthew, Apostle and Evangelist  
 Feast of Sts. Simon and Jude, Apostles  
 Feast of St. Stephen, Protomartyr  
 Feast of the Holy Innocents, Martyrs  
 Feast of St. Anne, Mother of the B.V.M.  
 Feast of St. Lawrence, Martyr  
 Feast of St. Joachim, Father of the B.V.M.  
 Feast of All Saints  
 Feast of the principal Patron of a Town or City, Diocese, Province,  
 or Nation

**Feast Equivalent to a Holyday of Obligation**

Feast of the Sacred Heart of Jesus

**Feasts which are Celebrated with an Octave**

The Office, or at least a Commemoration, is always said of Feasts with a privileged Octave. Even the Commemoration of those with a common Octave may sometimes be omitted. The Office of a Simple Octave is only said on the Octave Day.

**Privileged Octaves**

Privileged Octaves, always at least commemorated, are divided into three orders:

**Octaves of the First Order**

which are preferred when they fall on any Feast:

Octave of Easter      Octave of Pentecost

**Octaves of the Second Order**

of which days within the Octave are preferred when they fall on any Feasts, except Doubles of the First Class, and the Octave Day itself is even preferred to Doubles of the First Class which are not of the Universal Church:

Octave of the Epiphany      Octave of Corpus Christi

**Octaves of the Third Order**

which are preferred only when they fall on Feasts of the same rank as Common Octaves:

Octave of Christmas      Octave of Ascension      Octave of Sacred Heart

**Tables and Lists****Common Octaves**

of which the days within the Octave are preferred only to Simple Offices, but the Octave Day is preferred to all Doubles not of the First and Second Class:

- Octave of the Immaculate Conception B.V.M.
- Octave of the Assumption
- Octave of the Nativity of St. John the Baptist
- Octave of the Solemnity of St. Joseph
- Octave of Sts. Peter and Paul, Apostles
- Octave of All Saints
- Octave of the Dedication and Titular of one's own church
- Octave of the Dedication and Titular of the Cathedral church
- Octave of the principal Patron of a Town, City, Diocese, Province, or Nation
- Octave of the Titular and holy Founder of an Order or Congregation
- Octaves of other Feasts, Doubles of the First Class, which may be celebrated in certain places with an Octave

**Simple Octaves**

which on the Octave Day are preferred to Simple Feasts, and to the Office of the Blessed Virgin on Saturday:

- Octave of the Nativity B.V.M.
  - Octave of St. John, Apostle and Evangelist
  - Octave of St. Stephen, Protomartyr
  - Octave of the Holy Innocents, Martyrs
  - Octave of St. Lawrence, Martyr
  - Octaves of other Doubles of the Second Class, which may be celebrated in certain places with an Octave
-

## I. TABLE OF OCCURRENCE

	if there occur (fall) on the same day															
	0	1	3	1	3	3	3	3	3	6	5	8	6	3	3	6
Double of the First Class	0	1	3	1	3	3	3	3	3	6	5	8	6	3	3	6
Double of the Second Class	0	3	3	1	3	6	3	3	3	6	8	6	6	3	6	4
Octave Day of a common Octave	0	3	3	3	3	4	3	3	3	7	4	4	4	4	4	4
Greater Double . . .	0	3	3	3	3	4	3	3	3	7	4	4	4	4	4	4
Lesser Double . . .	0	3	3	3	3	4	3	3	3	7	4	4	4	4	4	4
Semidouble . . .	0	3	3	3	3	4	3	7	4	4	4	4	4	4	4	4
Day within a common Octave	0	3	3	3	7	4	4	4	4	4	2	2	0	4	0	0
Vigil . . . . .	0	3	2	4	4	4	4	4	4	4	2	2	0	4	0	0
Octave Day of a simple Octave	0	7	4	4	4	4	4	4	4	0	4	2	2	0	4	0
Simple . . . . .	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4

1. Office of the first, nothing of the second.
2. Office of the second, nothing of the first.
3. Office of the first, Commemoration of the second.
4. Office of the second, Commemoration of the first.
5. Office of the first, Transference of the second.
6. Office of the second, Transference of the first.
7. Office of the higher, Commemoration of the other.
8. Office of the higher, Transference of the other.

## II. TABLE OF CONCURRENCE

When there concur (i.e., overlap at Vespers):																
Sunday	. . . . .															
Double of the First Class	. . . . .															
Double of the Second Class	. . . . .															
Octave Day of a privileged Octave	. . . . .															
Octave Day of a common Octave	. . . . .															
Greater Double . . . .	. . . . .															
Lesser Double . . . .	. . . . .															
Semidouble . . . .	. . . . .															
Day within a privileged Octave	. . . . .															
Day within a common Octave	. . . . .															
	with Sunday, or Vigil of the Epiphany.															
	with Double of the First Class.															
	with Double of the Second Class.															
	with Octave Day of a greater Double.															
	with Greater Double.															
	with Lesser Double.															
	with Semidouble.															
	with Day within a privileged Octave.															
	with Day within a common Octave.															
	with Our Lady on Saturday.															
	with Simple Octave Day or Simple Feast.															
	1. All of the following, nothing of the preceding.															
	2. All of the preceding, nothing of the following.															
	3. All of the following, Commemoration of the preceding.															
	4. All of the preceding, Commemoration of the following.															
	5. All of the higher, Commemoration of the other; if equal, from the Little Chapter of the following, Commemoration of the preceding.															

### Notes on the Preceding Tables

1. When in the rules of both tables there is written **Office of the higher or All of the higher**, this must be understood of that one of the two occurring or concurring Feasts, which must be preferred to the other according to the rule in Section II of the preceding Rubrics on Precedence of Feasts.
2. All Sundays exclude the perpetual assignment of any Feast to them, except (a) the Sunday between the Circumcision and the Epiphany, on which the Office of the Most Holy Name of Jesus is said; (b) the Sunday within the Octave of the Epiphany, on which the Feast of the Holy Family of Jesus, Mary and Joseph is celebrated; (c) the first Sunday after Pentecost, on which the Feast of the Most Holy Trinity is celebrated; (d) the Sunday before November 1, on which the Feast of Christ the King is observed.
3. When common Vigils fall on a Sunday, they are anticipated on Saturday in accordance with the Rubrics, and this even if they are perpetually impeded in any place by a Double of the first class occurring on their day. Privileged Vigils, however, are celebrated on the Sunday itself, as noted in the proper place.
4. Octaves not in the Roman Breviary are not observed from December 17th to 24th, from Ash Wednesday to Low Sunday, and from the Vigil of Pentecost to the Feast of the Most Holy Trinity, always inclusive. Vigil of Pentecost to the Feast of the Most Holy Trinity, always inclusive. Vigil of Pentecost to the Feast of the Most Holy Trinity, always inclusive.
5. When a greater or lesser Double or a Semidouble is impeded by a primary Feast of Our Lord of the I class celebrated by the Universal Church, its Office is not said. When impeded by other Doubles of the Church, it is commemorated at Lauds only, unless it should be a Feast of Our Lord occurring on a Sunday or on the Vigil of Epiphany.
6. In like manner, when a Simple Octave Day or a Simple Feast is impeded by an occurring Double of the II class, a Commemoration of the former is made at Lauds only. Furthermore, a Feast is commemorated at Matins, if an historical or strictly proper 9th Lesson can be read.
7. When Feasts proper to a Nation, Diocese, Order, Institute or particular church are perpetually impeded in the whole Nation, Diocese, Order, Institute, or in their particular church, these Feasts if they may be celebrated under the rite of a greater or lesser Double, or of a Semidouble, are reassigned to the next following day free of any Double Office, Semidouble Feast, privileged Vigils, and Octaves of the second order.
8. When two Offices of the same Person occur on the same day, the Office of the Feast higher in rank is said in accordance with the Rubrics. The other Feast is not commemorated unless the Offices celebrate different mysteries of Our Lord. This rule holds also in cases of concurrence. When the Feasts are of equal rank, Vespers are not divided, unless there is again question of different mysteries of Our Lord, but the entire Vespers of the preceding Feast is said without a Commemoration of the Feast following. When, however, a greater or lesser Double Feast, a Semidouble, or a Simple occurs within a common Octave of the same Person, or on the Octave Day itself, even if it be Simple, the Office of the Feast is said under the rite and with the privileges of the Octave, unless the Office of the Feast is to be celebrated with a higher rite. The Octave is then commemorated or not, as noted above.
9. The Friday after the Octave of the Ascension, in cases of occurrence and concurrence, and the Vigil of Pentecost, in cases of concurrence only, have the same privileges as days within a common Octave. However, a day within a common Octave is preferred to these two days.

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### Notes on the Preceding Tables

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rence and concurrence, and the Vigil of Pentecost, in cases of concurrence only, have the same privileges as days within a common Octave. However, a day within a common Octave is preferred to these two days.

10. In cases of occurrence and concurrence, Feasts of Our Lord, as well as Octave Days of Our Lord privileged in the Universal Church, are preferred to lesser Sundays.

11. The seventh day within any Octave is passed over without mention at Second Vespers, when the Office of the Octave Day is to be said on the following Day. However, the complete Vespers of the seventh day is said, or there is a Commemoration in accordance with the Rubrics, when the Office of the Octave Day is not to be said on the following day, or when, in accordance with the rule given in Section VII, No. 5, on Commemorations, the concurrent seventh day within the Octave must be preferred to the Octave Day, which is only to be commemorated in an Office of higher rank.

12. In like manner, when the Sundays after the Octave of Epiphany or Pentecost have been anticipated on Saturday, in accordance with the Rubrics, even though the following Sunday is only to be commemorated, no mention of the Sunday is made at Second Vespers. These Sundays, however, still possess at First Vespers the complete privileges of Sunday, both in occurrence and concurrence.

13. No Commemoration is made of an occurring Sunday, on Christmas and the three days following, on the Circumcision, in the Office of the Holy Name of Jesus, and on the Epiphany and its Octave Day. There is also no Commemoration of the concurring Sunday on these days, except at Second Vespers of the Holy Innocents and the Epiphany, and at both Vespers of the Octave Day of the latter. The Office of the Most Holy Name of Jesus, however, allows a Commemoration of the Vigil of Epiphany, both in occurrence and concurrence. In occurrence, the Circumcision of Our Lord is preferred to any other Feast, even to a Double of the first class; in concurrence it does not allow a Commemoration of a preceding Office which was not a Double of the second class. Finally, in occurrence, the Octave Day of Corpus Christi yields to primary Double Feasts of the first class which are celebrated by the Universal Church.

14. Within the Octave of Christmas, except in the Office of the Circumcision, Vespers are always said of the Octave up to the Little Chapter, under the rite of the Office of higher dignity that is in concurrence. From the Little Chapter on, however, the Vespers of the Office of higher rank is said, according to the usual custom, except at Second Vespers of St. Stephen Protomartyr. The other Office is commemorated, if the Rubrics direct this. When Feasts are of equal rank, the Office of the preceding Feast is always said, with a Commemoration of the following.

15. When the Ferias of Advent and Lent are impeded by an Office of higher rank, they are always commemorated at Lauds and Vespers. On the Ferias of Ember Days and on Rogation Monday, a Commemoration is made only at Lauds. Likewise, when a Commemoration is to be made of common Vigils in accordance with the table above, it is made only at Lauds. Except in the case of the Ferias of Advent which are not Ember Days, a ninth Lesson from the Homily is said of both the Feria and the Vigil commemorated, provided their Gospel is not the same as that of the current Office.