



A large-scale oil painting depicting a scene from the New Testament. In the center, Jesus Christ, dressed in a red robe, stands and performs a miracle, holding a small object over a man's head. A crowd of people in various robes surrounds them, looking up in awe. Above this scene, two angels with large white wings are shown. One angel holds a golden chalice, while the other holds a golden ciborium. They appear to be descending or flying towards the central figures. The background features architectural elements like columns and a pedimented structure.

2022 ORDO

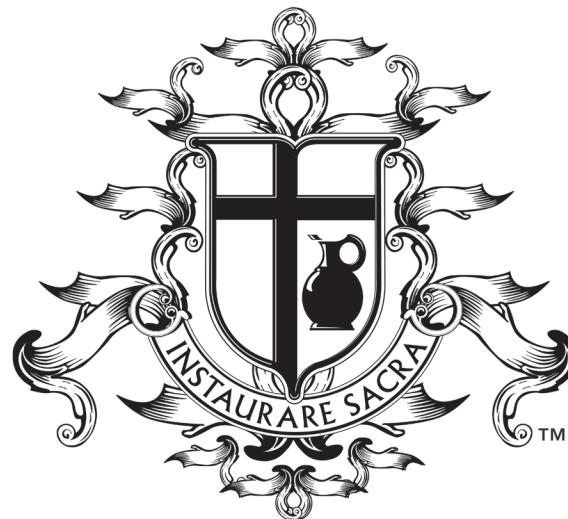
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—1962 Missale Romanum—
Forma Extraordinaria*





2022 Ordo

for use with the
1962 Missale Romanum
Forma Extrordinara



CANONS REGULAR
OF ST. JOHN CANTIUS

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2022 ORDO

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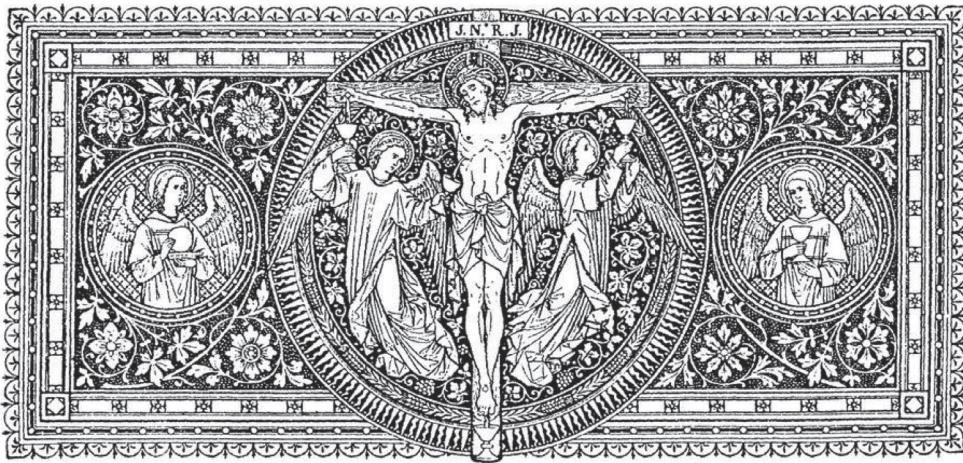
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Notes on the Celebration of the Mass

The Motu Proprio *Summorum Pontificum* states that when celebrating the Extraordinary Form of the Roman Rite, the *Missale Romanum* and *Breviarium Romanum* issued by Pope St. John XXIII in 1962 are to be used.¹ Thus, this Liturgical Ordo, for the celebration of the Roman Rite in the Extraordinary Form, is prepared in accordance with the Motu Proprio *Rubricarum Instructum* that was issued by Pope St. John XXIII on July 25, 1960, and the 1962 *Missale Romanum*.

—The 1962 *Missale Romanum* of St. John XXIII

The Venerable Pius XII simplified some of the rubrics of the Mass in 1955. St. John XXIII carried out a few additional simplifications. If using a version of the *Missale Romanum* prior to 1962, there are a number of differences which should be kept in mind when celebrating Mass.

—Fixed Commemorations

All the fixed commemorations of Sundays were suppressed. In many older missals, second and third prayers appear after the Collect, Secret, and Postcommunion of the Mass. These are no longer recited at any Mass. Also, when a 1st or 2nd Class feast of Our Lord falls on a Sunday, the ordinary Sunday is not commemorated.

—Epistle and Gospel at Solemn Mass

At *Missa Solemnis* (Solemn High Mass) the celebrant does not read the Epistle and Gospel or any other reading that is chanted by another sacred minister, but he listens while these are sung. At the Epistle, and for any extra lessons, the celebrant is seated at the sedilia. The celebrant stands at the altar (at the Epistle corner) for the chanting of the Holy Gospel by the deacon.

¹ Benedict XVI, *Summorum Pontificum*, Art 2. and Art 9 §3.

—Incense at Sung Mass

In the past the permission of the bishop was required to use incense at the *Missa Cantata* (Sung Mass). This permission is now universally granted for the *Missa Cantata*, but if incense is used, it must be used at the same places in the *Missa Solemnis*.² The only exception to this is that the celebrant is not incensed after the Gospel at a *Missa Cantata*.

—Confiteor before Communion

The *Confiteor* is no longer required to be said before the people's Communion, and hence the Celebrant does not say *Misereatur* and *Indulgentiam* prior to the *Ecce Agnus Dei*. Nonetheless, it has been retained in many places due to pastoral circumstances.

—Genuflections before People's Communion

There is only one genuflection now required before the communion of the faithful. If hosts were consecrated in a ciborium before Mass, the celebrant genuflects only after he opens the ciborium. If the celebrant gives communion to the people from the hosts reserved in the tabernacle, he genuflects only after he opens the tabernacle.

—St. Joseph Added to Canon

St. John XXIII inserted the name of St. Joseph into the Canon in the prayer *Communicantes*. If using a Missal printed before 1962, after the words *Genitricis Dei et Domini nostri Jesu Christi*, insert the words, *sed et beati Ioseph, eiusdem Virginis Sponsi*, and then resume the prayer as given in the Missal.

—Recitation of Credo

The *Credo* is no longer said on Feasts of Doctors of the Church.³

—Dismissal at the End of Mass

Formerly, *Benedicamus Domino* was the dismissal before the final blessing at all Masses when the *Gloria in excelsis* was omitted. Now it only is said when some procession takes place immediately after Mass, namely: 1) the evening Mass on Holy Thursday, 2) Mass on Corpus Christi when followed by the procession, 3) Mass on the opening and closing days of the Forty Hours Devotion. When *Benedicamus Domino* is said, the Mass ends with the *Placeat tibi* and the kissing of the altar, omitting the blessing and the Last Gospel. On all other occasions, excepting Requiems, (where the *Requiescant in pace* is said), the *Ite Missa est* is now said.

2 *Rubricae Generales Missalis Romanae*, 426.

3 *Ibid.* 475-476.

—Last Gospel

The Last Gospel is omitted at a Requiem at which the absolution over the coffin or catafalque is carried out. The Last Gospel is always the Prologue of St John (John 1:1-14). The only exception is at a Low Mass on Palm Sunday when there has been no procession, at which the Last Gospel is the Gospel from the Blessing of the Palms as given in the *Missale Romanum*. At *Missa Cantata* (Sung Mass), *Missa Solemnis* (Solemn Mass), and *Missa Pontificalis* (Pontifical Mass), the Last Gospel is said in low voice (*secreto*), but at *Missa Lecta* (Read Mass, i.e. “Low Mass”), it is said in *vox clara* (clear voice).⁴ The Last Gospel is omitted at the Mass During the Day on Christmas Day.

—Prayers after Low Mass

The Leonine Prayers may be said or omitted after Low Mass at the discretion of the celebrant. However they are not said after a *Missa Cantata*, *Missa Solemnis*, or *Missa Pontificalis*.

—Modification of Good Friday Prayer for the Jews

Pope Benedict XVI modified the Good Friday Prayer for Jews in the 1962 *Missale Romanum*. This new text must be used if the rites of Good Friday are celebrated according to the 1962 *Missale Romanum*. The Vatican Secretariat of State announced: “In reference to the norms contained in *Summorum Pontificum*, issued *motu proprio* on 7 July 2007 regarding the possibility of using the latest version of the *Missale Romanum* previous to the Second Vatican Council, published in 1962 with the authority of Blessed John XXIII, the Holy Father Benedict XVI has established that the *Oremus et pro Iudeis* from Good Friday’s liturgy included in that *Missale Romanum* will be replaced by this text”:

*Oremus et pro Iudeis: Ut Deus
et Dominus noster illuminet
corda eorum, ut agnoscant Iesum
Christum salvatorem omnium
hominum.*

V. *Oremus. Flectamus genua.*

R. *Levate.*

*Omnipotens sempiterne Deus, qui
vis ut omnes homines salvi fiant et
ad agnitionem veritatis veniant,
concede propitius, ut plenitu-
dine gentium in Ecclesiam Tuam
intrante omnis Israel salvus fiat.
Per Christum Dominum nostrum.*

R. *Amen.*

Let us also pray for the Jews: That our God and Lord may illuminate their hearts, that they acknowledge Jesus Christ is the Savior of all men.

V. Let us pray. Kneel.

R. Rise.

Almighty and eternal God, who want that all men be saved and come to the recognition of the truth, propitiously grant that even as the fullness of the peoples enters Thy Church, all Israel be saved. Through Christ Our Lord.

R. *Amen.*

4 *Ritus Servandus in Celebration Missae*, VI 4, 5, 8. XII 4.

External Solemnities

An External Solemnity is a Mass celebrated for the good of the faithful apart from the office for said feast. External Solemnities are celebrated either on a nearby Sunday or on the day of the feast itself if it is impeded by another feast. While the office of the day is retained, one Sung Mass and one Low Mass, or two low Masses may be celebrated as votive Masses of the 2nd Class on an External Solemnity. This is not a transfer of the feast, but a repetition of the Mass for the good of the faithful. An External Solemnity may not be celebrated when there is a 1st Class Sunday or 1st Class feast.

—External Solemnities of Ascension and of Corpus Christi

While, in the 1962 *Missale Romanum*, feasts of the 1st Class and holy days are not transferred without regard to whether the faithful may be obliged to attend Mass, it is possible to repeat the Solemnity of the Ascension on the Sunday after Ascension as an “External Solemnity,” while maintaining Ascension Thursday on its proper day. It is possible to repeat the celebration of Corpus Christi on the Sunday after Corpus Christi in the same way.

—Other External Solemnities

The following may be celebrated as External Solemnities.⁵ Unless otherwise stated, the External Solemnity is celebrated on the nearest Sunday (unless this is a 1st Class Sunday or Feast): 1) the Most Sacred Heart of Jesus (on the 3rd Sunday after Pentecost), 2) the Blessed Virgin Mary of the Rosary (on the 1st Sunday of October), 3) the feast of a duly constituted principal patron, 4) the anniversary of the dedication of a church, 5) the titular saint of a church, 6) the titular saint or canonized founder of an order or congregation 7) the principal patrons of a region, province, country, diocese, city, parish, religious order, etc, 8) feasts of the 1st and 2nd class which are celebrated with an exceptionally large attendance of the faithful as determined by the local ordinary.

— External Solemnities and Holy Days of Obligation in England and Wales

In England and Wales, the Conference of Bishops asked the Pontifical Commission *Ecclesia Dei* that any holy day of obligation transferred to a Sunday in the Ordinary Form of the Roman Rite likewise be celebrated on that same day in the Extraordinary Form. The Pontifical Commission *Ecclesia Dei* (October 2008) confirmed that such an external solemnity is allowed according to the General Rubrics of the Missal (356-361). Nonetheless, the Commission *Ecclesia Dei* decreed that the Mass and Office of these holy days be celebrated on their proper days in the 1962 Calendar.

5 *Rubricae Generales Missalis Romanae*, 358.

Votive Masses

Avotive Mass is a Mass celebrated outside the order of the office or commemoration of a given day. They may be of the 1st, 2nd, 3rd, or 4th class according to the rubrics.

— Votive Mass of the Blessed Sacrament on the Days Following Corpus Christi

Where a Eucharistic procession is held during the seven days following the Feast of Corpus Christi, a 2nd Class votive Mass of the Blessed Sacrament may be celebrated with a *Gloria*, omitting both the Sequence and the *Credo*, using the Common Preface (or Preface of the Most Holy Eucharist). It could also be held on the Sunday with *Gloria* and *Credo*, using the Preface of the Holy Trinity (or Preface of the Most Holy Eucharist), omitting the commemoration of the Sunday, as well as the Sequence.⁶

—First Thursday, Friday, and Saturday Votive Masses

On the First Thursday, First Friday, and First Saturday of the month, particular votive Masses of the 3rd Class may be said in churches or oratories where special devotions are held. These Votive Masses are said with the *Gloria*, but not with the *Credo*. Two commemorations are allowed. They may not be said or commemorated on days of the 1st or 2nd Class.⁷ These Votive Masses are as follows:

First Thursday: One Votive Mass of 3rd Class of Our Lord Jesus Christ, High and Eternal Priest, for the sanctification of the clergy. The Preface of the Holy Cross is used.

First Friday: Two Votive Masses of 3rd Class of the Most Sacred Heart of Jesus may be celebrated. The Preface of the Sacred Heart is used. Two commemorations are allowed.

First Saturday: One Votive Mass of 3rd Class of the Immaculate Heart of the Blessed Virgin Mary may be celebrated. The Preface of the Blessed Virgin Mary (*et te in Veneratione*) is used.

—Votive Masses of 4th Class

A Votive Mass of 4th class may only be celebrated on a liturgical day of 4th Class. The *Gloria* is not said, except in Votive Masses of the Angels on any day and in Masses of the Blessed Virgin Mary celebrated on a Saturday. The Creed is never said. Two commemorations are allowed.⁸

6 *Missale Romanum*, Feast of *Corpus Christi*.

7 *Rubricae Generales Missalis Romanae*, 384-385.

8 *Rubricae Generales Missalis Romanae*, 387-389.



Requiem Masses

Masses for the dead may be of the 1st, 2nd, 3rd, or 4th class according to the rules laid out below. In Masses of the dead, no commemoration is ever made of the office of the current day.⁹ Masses for the dead are prohibited: 1) in churches or oratories where the Blessed Sacrament is exposed (except on All Souls' Day), 2) in a church with only one Mass which is the conventional Mass, unless the conventional Mass is said for the departed, or 3) in a church with only one Mass on February 2nd or Ash Wednesday where the blessing of candles or ashes is to take place or on the greater or lesser litanies.¹⁰

—Requiem Masses of 1st Class

The Masses on the Commemoration of All the Faithful Departed of November 2 are of the 1st Class. When November 2 falls on a Sunday, the Commemoration of All the Faithful Departed is transferred to Monday, November 3. The Funeral Requiem Mass is a 1st Class Mass.

—Requiem Masses of 2nd Class

Requiem Masses of 2nd Class include the Mass for the day of death, the Mass after receiving news of a death, and the Mass at the final burial. The Mass for the day of death may be said from the day of death until the burial 1) in a chapel where the body is present, 2) in the church of the place where the departed died or has residence, or 3) the church where the funeral Mass is celebrated. The Mass after receiving news of death is a single Mass said for a deceased person in any church or oratory at a convenient day after the news of death is received. The Mass *In Die Obitus Seu Depositionis Defuncti* is used on all these occasions,

9 Ibid, 391.

10 Ibid, 393.

except when celebrated for a priest, when the 1st Mass of All Souls' Day is used, using the proper collects. Requiem Masses of 2nd Class may not be celebrated on days of 1st Class or any Sunday.¹¹

Requiem Masses of 3rd Class¹²

On the 3rd, 7th, and 30th day from the death or burial a Requiem Mass of the 3rd Class may be offered. If these days fall on a day on which a 3rd Class Mass may not be celebrated, it may be transferred to the next free day. On the anniversary of death or burial, a 3rd Class Mass *In Anniversario Defunctorum* may be celebrated, except when celebrated for a priest, when the 1st Mass of All Souls' Day is used, using the proper collects.

Masses celebrated in a cemetery church or chapel can be celebrated as a daily Mass for the dead of the 3rd Class using the formula *In Missis Cotidianis Defunctorum*, even when offering the Mass for a priest.

Requiem Masses within the octave of All Souls' Day are celebrated as a Mass of the 3rd Class.

Requiem Masses of 3rd Class may not be celebrated on days of 1st or 2nd Class.

—Requiem Masses of 4th Class

A Requiem Mass of 4th Class (Daily Mass for the Dead, *In Missis Cotidianis Defunctorum*) may be celebrated only on Ferias of 4th Class outside Christmastide.¹³

11 Ibid, 410-414.

12 Ibid, 415-422.

13 Ibid, 423.

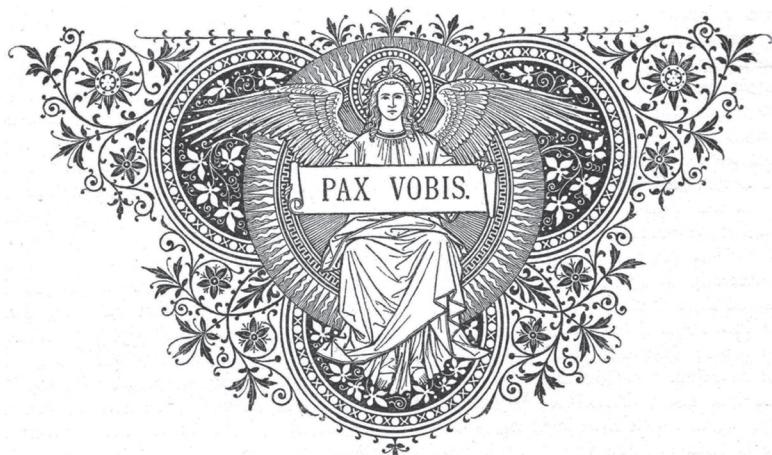
Options for Choice of Mass

—Mass of an Impeded 3rd Class Feast

When, on a 3rd Class feast of a saint, a commemoration of another saint is ordered, the Mass of the commemorated saint may be said *ad libitum* (at one's pleasure) with a commemoration of the other saint. The impeded feast may be either 3rd Class or a commemoration. A Mass of a commemorated saint may also be said on a 3rd Class Feria or on the 3rd Class vigil of a saint.¹⁴ Should the impeding feast be of a rank greater than 3rd Class, the Mass of the impeded feast may not be said *ad libitum*.

—Mass of a Commemorated Saint on a 4th Class Feria

When, on a 4th Class Feria, the commemoration of a saint is ordered, the Mass of the commemorated saint may be said *ad libitum* instead of the Ferial Mass. Where two commemorations of saints are ordered Mass may be *ad libitum*, but in this case a commemoration of the other saint is made.¹⁵



14 Decree *Cum sanctissima*, 1.

15 *Rubricae Generales Missalis Romanae*, 302-303.

Commemorations

A commemoration is a 2nd or 3rd prayer added after the collect for the Mass or office of the day. In the 1962 *Missale Romanum*, commemorations are either privileged or ordinary. Privileged commemorations are made in all Masses, and at Lauds and Vespers. Privileged commemorations are shown in normal font in this Ordo. Ordinary commemorations are made only in Low Masses (and conventional Masses) and at Lauds, but not Vespers. Ordinary commemorations are shown in italicized font in this Ordo. The Privileged commemorations are: 1) of a Sunday, 2) of a day of 1st Class, 3) of a day within the Octave of Christmas, 4) of the September Ember Days, 5) of the Ferias of Advent, Lent, and Passontide, 5) of the Greater Litanies in Mass (no commemoration made in the Office). All other commemorations are ordinary.

—Commemorations Allowed in Different Classes of Feasts

On days of 1st Class and in Solemn or Sung Masses (non-conventional) only one commemoration, which must be privileged, is admitted. Ordinary as well as privileged commemorations are made at a conventional Mass, even a Solemn or Sung Mass. On Sundays of 2nd Class only one commemoration is admitted, that of a 2nd Class feast. The ordinary commemoration of a 2nd Class feast is omitted if a privileged commemoration is to be made. On other days of 2nd Class, only one commemoration again is admitted, but this may be either privileged or ordinary. On days of 3rd or 4th Class, two commemorations (and not more) are admitted. When there are several collects, after the first, the priest says *Oremus*, and the second collect follows. If there is no other collect to be added, the conclusion is made in the usual way. However, if there is a third collect, the conclusion of the second collect is omitted and the priest proceeds to say the third collect, omitting the *Oremus*, and then the appropriate conclusion is added to the third collect.

—Commemorations Added by the Celebrant

On 4th Class days where one commemoration only or no commemoration is ordered by the rubrics, the celebrant may, at *Missa Lecta*, add one Collect (with accompanying Secret and Postcommunion) at choice. This set of orations may be chosen from any Votive Mass or Prayers for Special Intentions or from Masses or Prayers for the Dead given in the Missal. This set of orations is said in the last place after any commemoration that is to be said.

If the Collect *A cunctis* from the *Orationes Diversae* is chosen for a commemoration, the Titular of the church, or any chief Patron or for an Order or Congregation, the Founder or Titular may be named.

—Excluding Commemorations of the Same Saint or Mystery

In all situations, the Mass of a Sunday excludes the commemoration of a Feast or Mystery of the Lord and vice versa. Hence, when a Feast of the Lord falls on a Sunday, no commemoration of the impeded Sunday is made. Note that the term

“Feast of Our Lord” includes the Feasts of the Most Holy Trinity and the Holy Family, as well as the anniversary of the Dedication of a Cathedral or Church. In a similar manner, the Mass of the Blessed Virgin Mary (or of any saint) excludes the commemoration of the same Blessed Virgin Mary or saint.

—Prayers for the Supreme Pontiff and the Bishop

On the day of the coronation of the Supreme Pontiff, on its anniversary, and on either the election, consecration, or translation of the diocesan Bishop (once as chosen by the Bishop) for the Conventual Mass in the Cathedral is said the proper Votive Mass as a Votive Mass of 2nd Class. This Mass is only impeded on days of the 1st Class. If the anniversary is perpetually impeded it is permanently moved to the nearest day not so impeded. If it is impeded by a 1st Class feast only in a particular year, it is likewise transferred to the nearest day not of 1st Class. On the day on which the Votive Mass is to be said or commemorated in the Cathedral, in all Churches the Collect, Secret, and Postcommunion for the Supreme Pontiff or Bishop is to be added to all Masses (except Requiems) under one conclusion to the Collect, etc., of the Mass. The day on which this extra Collect, etc., is to be added for the Universal Church or the Diocese, where it can be ascertained, is indicated in this Calendar.¹⁶

— Prayers for the Priest Himself on the Anniversary of his Ordination

On the anniversary of his ordination to the Priesthood, every Priest may add the Collect etc. for himself under one conclusion to the Collect, etc., of the Mass (except Requiems), provided it is not the Nativity of Our Lord Jesus Christ, the Octave of Easter or Pentecost, the Triduum, the Epiphany, Ascension, Holy Trinity, Corpus Christi, Sacred Heart, Christ the King, or All Souls’ Day. When so impeded, the Collect, etc., is transferred to the nearest day not so impeded.¹⁷

16 Ibid, 449-450.

17 Ibid, 451-452.

Feasts not on the Universal Calendar

—Local Feasts Proper to a Diocese and a Church

Feasts proper to a Diocese include:

- 1) the Feast of the Principal Patron of the Diocese (1st Class),
- 2) the Feast of the Secondary Patron of the Diocese (2nd Class),
- 3) the anniversary of the day of the Dedication of the Cathedral (1st Class). However the Feast of the Titular of the Cathedral is no longer, simply by virtue of it being the Titular, observed throughout the Diocese as 1st Class.

Feasts proper to a Church include: 1. the anniversary of the day of the Dedication of the Church, if consecrated (1st Class), 2. the Feast of the Titular of the Church, if consecrated or at least solemnly blessed (1st Class).¹⁸

—Proprium Sanctorum Pro Aliquibus Locis (PSPAL)

When a festive Mass is celebrated and no full propers for the Mass are given in the Missal, the Mass may be taken either from the common of saints or from a proper Mass located in the section *Proprium Sanctorum Pro Aliquibus Locis* (PSPAL).¹⁹

—Missæ Speciales

There are special Masses (*Missæ Speciales*) particular to various countries or regions in a supplement inserted into the 1962 *Missale*. (The *Missæ Speciales* are not found in every edition of the 1962 *Missale*). This Ordo includes some additional Masses from the *Missæ Speciales*, and are indicated by the abbreviation (M.S.).

—USA

Masses particular to America (*Missæ Propriæ Diœcesium Statuum Diœcesium Statuum Fœderatorum Americæ Septentrionalis*) are given in a supplement inserted into the 1962 *Missale*. (These Masses are not found in every edition of the 1962 *Missale*). In this Ordo these Masses are indicated by the abbreviation (USA). (Some of these Masses are also provided in the supplement, *Missæ Speciales*).

18 Ibid, 40-47.

19 Ibid, 305a.

Use of New Prefaces and Celebration of New Saints

On March 25th, 2020, the Congregation for the Doctrine of the Faith issued two decrees allowing for the use of new prefaces²⁰ and the celebration of saints canonized since 1960²¹ on an *ad libitum* basis.

The optional new prefaces will be indicated in the Ordo after the preface previously designated for use on a particular day.

Any saint canonized after 1960 may be celebrated on the day established for the celebration of their feast on the universal calendar according to the Ordinary Form of the Mass. If doing so would supplant the celebration of a 3rd or 4th Class celebration already on the 1962 calendar, the celebration from the 1962 calendar is commemorated according to the usual rubrics.²²

Whenever a festive Mass is said, the Mass and Divine Office of that saint may be celebrated.²³

A commemoration of a newly canonized saint may also be made on any day of the 3rd or 4th Class according to the usual rubrics, but not on a day of the 1st or 2nd Class. A commemoration of a saint from the section *Proprium Sanctorum Pro Aliquis Locus* (PSPAL) may also be added *ad libitum* by the celebrant.²⁴

Celebrations of newly canonized saints may not supplant roughly 70 feasts indicated in the same decree.²⁵

The texts for a newly canonized saint may be taken from the section *Proprium Pro Aliquis Locus* (PSPAL) of the Missal if present, or from a special supplement published by the Holy See. Otherwise, they are taken from the corresponding common.²⁶

In this Ordo, the optional celebration of newly canonized saints will be indicated by a saint appearing in parentheses. The optional commemoration of a newly canonized saint will likewise be indicated by parentheses.

20 Congregation for the Doctrine of the Faith, Decree *Quo magis*, 2020.

21 Congregation for the Doctrine of the Faith, Decree *Cum sanctissima*, 2020.

22 Ibid, 4.

23 Ibid, 3.

24 Ibid, 6.

25 Ibid, *Elenchus dierum festorum III classis qui non impediri possunt*.

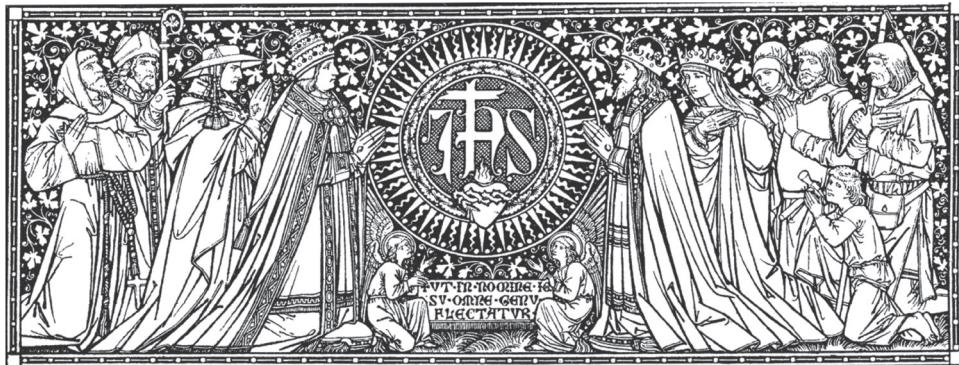
26 Congregation for the Doctrine of the Faith. Note for the presentation of the Decree *Cum sanctissima* on the liturgical celebration in honour of Saints in the *forma extraordinaria* of the Roman Rite, 2020.



Singing of the Antiphon of the Blessed Virgin Mary after Mass

There is a laudable custom in many places, where, after the celebration of Holy Mass, the seasonal Marian antiphon is chanted by all, after which the appropriate versicle, response, and prayer are sung.

- From the 1st Sunday of Advent to the Purification of the Blessed Virgin Mary, inclusive, the Marian antiphon is *Alma Redemptoris Mater*.
- From the day after the Purification to the Wednesday in Holy Week inclusive, the Marian antiphon is *Ave Regina cælorum*.
- From Easter Sunday to Whit Saturday inclusive, the Marian antiphon is *Regina cæli*.
- From the Feast of the Most Holy Trinity to the Saturday before the 1st Sunday in Advent inclusive, the Marian antiphon is *Salve Regina*.



Bination and Trination

(*Excerpt from the Ritus Servandus, Section XIV, 1.*)

The Priest who celebrates two or three Masses without interruption on Christmas or All Souls Day, that is, when he does not leave the Altar, does the following: In the first and second Masses, if he is to celebrate another immediately, having consumed the Precious Blood, he neither purifies nor wipes the Chalice, but places it upon the Corporal and covers it with the Pall. Then with his hands joined, he says *Quod ore sumpsimus*, and washes his fingers in a vessel of water, saying *Corpus tuum, Domine*, and wipes them. After this, the Chalice, as yet remaining on the Corporal, he places aside and covers again in the normal manner, that is, with the Purificator, then the Paten with the Host to be consecrated, and the Pall, and then the Veil. The Chalice should not be placed outside the Corporal. If he inadvertently drinks the ablutions with the wine, he can nevertheless celebrate the second and third Masses even before three hours have passed, if necessary. He completes the other Mass as usual. In the second and third Masses, if another Mass has been celebrated immediately beforehand, having removed the Veil at the Offertory, he places the Chalice toward the Epistle side for a little while, but within the Corporal. After offering the Host, the Chalice is not wiped with the Purificator, but leaving it within the Corporal, he raises it slightly, pours the water and wine into it, and without wiping it, offers it. All else is done as usual.

If the priest is to celebrate more Masses with an interruption, he should perform the two ablutions prescribed by the rubrics. If the following Mass is to be celebrated before the passing of three hours, water only should be used in the ablutions. If he inadvertently drinks the wine, he may nevertheless celebrate the following Mass before the passing of three hours, if necessary. N.B. The Chalice is to remain on the Corporal, and not carried to the Epistle side at the Offertory as is customary.

Holy Days of Obligation

In addition to Sunday, the days to be observed as holy days of obligation in the Latin Rite dioceses in conformity with Canon 1246 are as follows:

—United States

- January 1, the Octave Day of Christmas;
- Ascension, the Thursday following the 5th Sunday after Easter;
- August 15, the Solemnity of the Assumption of the Blessed Virgin Mary;
- November 1, the Solemnity of All Saints;
- December 8, the Solemnity of the Immaculate Conception; and
- December 25, the Solemnity of the Nativity of Our Lord Jesus Christ.

Whenever the Octave of Christmas, the Solemnity of the Assumption, or the Solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated in most dioceses of the United States. In most dioceses the obligation to attend Mass on Ascension Thursday has been transferred to the following Sunday.

—England and Wales

- June 29, the Solemnity of Ss. Peter and Paul;
- August 15, the Solemnity of the Assumption of the Blessed Virgin Mary;
- November 1, the Solemnity of All Saints; and
- December 25, the Solemnity of the Nativity of Our Lord Jesus Christ.

The obligation to attend Mass on Epiphany (January 6), Ascension Thursday, and Corpus Christi has been transferred to the nearest Sunday.

—Australia

- August 15, the Solemnity of the Assumption of the Blessed Virgin Mary;
- December 25, the Solemnity of the Nativity of Our Lord Jesus Christ.

When the feast of the Assumption falls on a Saturday or a Monday, no obligation is attached to the feast for that year. The obligation to attend Mass on Epiphany (January 6), the Feasts of Ss. Peter and Paul (June 29), Ascension Thursday, and Corpus Christi has been transferred to the nearest Sunday.

—Canada

- January 1, Octave Day of Christmas; and
- December 25, the Solemnity of the Nativity of Our Lord Jesus Christ.

The obligation to attend Mass on Epiphany (January 6), Ascension Thursday, and Corpus Christi has been transferred to the nearest Sunday.



A Summary of the Laws of Fasting, Abstinence, and Penance

From antiquity, Christians have practiced penance on Wednesdays (the day Our Lord was betrayed) and Fridays (when Christ was crucified). Wednesdays and Fridays remain days of penance in most Eastern Catholic Churches (and among the Orthodox), and in some monastic and religious communities of the Roman Church. Catholics observe Fridays as weekly penitential days on which abstinence from meat and other forms of penance are expected as the norm.

To be excused from fasting/abstinence for pregnancy, hard labor, hypoglycemia, diabetics, etc., one should request a dispensation from his/her pastor.

—Current Laws of Days of Abstinence from Meat

- Obligatory at age 14 on Ash Wednesday and the Lenten Fridays.
- Obliges one to abstain from flesh meat.

—Current Laws of Days of Penance

- Applies to all the Faithful.
- Lent and Fridays outside of Lent.

—Current Laws of Days of Fast

- Applies to Catholics aged 18 to 59, inclusive.
- On Ash Wednesday and Good Friday one full meal is permitted and two other meals may be taken which, when combined, are less than a full meal.

—Historical Comparison of Fasting and Abstinence

The more ancient practices of fast and abstinence, while not obligatory, are praiseworthy. The following table shows the different observances between the current (1983) *Code of Canon Law* and the older observances.

• Eucharistic Fast

TRADITIONAL: No food or drink, not even water before reception of Holy Communion. Pius XII granted a three-hour fast, and granted that water no longer broke the fast.

1983 CODE: *Nothing but water and medicines for 1 hour before Holy Communion.*

• All Fridays

TRADITIONAL: Abstain from meat. Pius XII granted dispensation (USA) to refrain from abstinence on the Friday following Thanksgiving Thursday.

1983 CODE: *To abstain from meat is universal law. (USA: Another penance may be substituted outside of Lent.)*

• Advent Embertide

TRADITIONAL: Abstain and fast
1983 CODE: *Not required*

• Vigil of Christmas

TRADITIONAL: Abstain and fast
1983 CODE: *Not required*

• Ash Wednesday

TRADITIONAL: Abstain and fast
1983 CODE: *Abstain and fast*

• Lenten Embertide

TRADITIONAL: Abstain and fast
1983 CODE: *Not required*

• All days of Lent

(but Fridays, Saturdays, Sundays and Solemn Feasts—Feasts of the 1st Class)
TRADITIONAL: Partially Abstain and fast

1983 CODE: *Not required*

• Fridays and Saturdays of Lent

TRADITIONAL: Abstain and fast
1983 CODE: *Abstain on Fridays (not Saturdays), even if you don't abstain on all other Fridays*

• Good Friday

TRADITIONAL: Abstain and fast
1983 CODE: *Abstain and fast*

• Holy Saturday

TRADITIONAL: Abstain and fast
1983 CODE: *Abolished; fasting and abstinence are recommended but not required*

• Vigil of the Pentecost

TRADITIONAL: Abstain and fast
1983 CODE: *Not required*

Table of Movable Feasts

| | 2021 | 2022 | 2023 | 2024 |
|--------------------------------|---------|---------|---------|---------|
| Dominical Letter | c | b | a | g f |
| Golden Number | 8 | 9 | 10 | 11 |
| Epact | XVI | XXVII | VIII | XIX |
| Septuagesima | Jan. 31 | Feb. 13 | Feb. 5 | Jan. 28 |
| Ash Wednesday | Feb. 17 | Mar. 2 | Feb. 22 | Feb. 14 |
| Easter | Apr. 4 | Apr. 17 | Apr. 9 | Mar. 31 |
| Pentecost | May 23 | June 5 | May 28 | May 19 |
| Sundays after Pentecost | 26 | 24 | 26 | 27 |
| 1st Sun. of Advent | Nov. 28 | Nov. 27 | Dec. 3 | Dec. 1 |

Notes on the Divine Office

Summary of Gen. Rub. 165-171 of the 1962 Breviarium Romanum

—Sunday Office

This belongs to Sundays on which there does not occur a feast which is preferred to the Sunday itself. However, there is a special ordering for Easter and Whit Sundays and the Sunday within the Christmas Octave.

1st Vespers: Everything is from the Saturday Vespers, except for what is proper.

Compline: Saturday.

Matins: The invitatory and hymn are from the Ordinary. The antiphons, psalms, and verse of the single nocturn are in the Sunday Psalter. The absolution is *Exaudi*, with the blessings *Ille nos, Divinum auxilium, Per evangelica dicta*. The first and second lections, with their responsories, of Scripture occurring, and the third lesson of the homily on the Gospel of the day. The *Te Deum* is said/sung, but is omitted on the Sundays of Advent and from Septuagesima Sunday to Palm Sunday, when the third responsory is said.

Lauds: The antiphons are found in the Psalter, unless they are proper. Psalms are taken from the Psalter for Sunday, according to the first or second scheme, according to the season. The chapter, hymn, and verse come from the Ordinary or Proper. The remainder of Lauds is from the Proper.

Prime: The antiphon, unless proper, and the psalms are found in the Sunday Psalter. Everything else will be from either the Proper or Common. The chapter reading, as well as other prayers, is found in the Ordinary. The short lesson is of the season.

Terce, Sext and None: Everything comes from the Ordinary and Psalter, except for what is proper.

2nd Vespers: Follow the Ordinary and Psalter, except for what is proper.

Compline: Sunday.

—Festal Office

This belongs to 1st Class feasts.

1st Vespers: All texts come from the Proper or Common.

Compline: Sunday.

Matins: Follow the Proper or Common. The *Te Deum* is sung/recited.

Lauds: Follow the Proper or Common; the psalms are taken from the Psalter for Sunday from 1st scheme.

Prime: The first antiphon of Lauds is used with Psalms 53, 118i and 118ii. The rest comes from the Ordinary. The short lesson is taken from the season.

Terce, Sext, and None: The second, third, and fifth antiphons of Lauds are used respectively, but the rest is taken from the Proper or Common.

2nd Vespers: The text is from the Proper or Common.

Compline: Sunday.



—Semifestal Office

This belongs to 2nd Class feasts.

Matins: Said according to the Festal Office.

Lauds: Said according to the Festal Office.

Prime: The antiphon and psalms come from the Psalter of the current day of the week. The chapter comes from the Ordinary. The short lesson is of the season.

Terce, Sext, and None: The antiphons and psalms are taken from the Psalter of the current day of the week. The remainder of the feast follows the Proper or Common.

Vespers: Follow the Festal Office.

Compline: Sunday

—The Ordinary Office

This belongs to 3rd Class feasts and the Saturday Office of Our Lady.

Matins: The invitatory and hymn are from the Proper or Common. The antiphons, psalms, and verse of the one nocturn are from the Psalter of the current day of the week, unless proper ones or ones from the Common are assigned. The first and second lessons with their responsories are of Scripture. The third lesson is proper to the feast. The *Te Deum* is sung/recited.

Lauds: The antiphons and psalms come from the Psalter for the current day of the week, unless proper ones or ones from the Common are assigned. The rest comes from the Proper or Common.

Prime: The antiphon and psalms are taken from the Psalter of the current day of the week, and the chapter, and that which follows, come from the Ordinary. The short lesson is of the season.

Terce, Sext, and None: Antiphons and psalms are found in the Psalter of the current day of the week, and the rest comes from the feast, as in the Proper or Common.

Vespers: Antiphons and psalms are taken from the Psalter for the current day of the week, unless proper ones or ones from the Common are assigned, while the rest comes from the Proper or Common.

Compline: Use the current day of the week.



—Ferial Office

For ferias/vigils, except the Sacred Triduum and the Vigil of Christmas.

Matins: The invitatory and hymn come from the Psalter or Ordinary; the antiphons, psalms, and verse of the one nocturn are taken from the Psalter of the current day of the week. On ferias, the three lessons come from Scripture occurring or from the homily on the Gospel of the day with their responsories. On vigils, the three proper lessons of the homily are used with the responsories from the current feria. The *Te Deum* is only said/sung on ferias of Christmastide and Eastertide. At other times a third responsory is said.

Lauds: Everything comes from the Psalter of the current day of the week, as well as from the Ordinary according to the season, except whatever is assigned as proper. On ferias, if there is a proper prayer, it is used. Otherwise, that of the preceding Sunday is said unless another is assigned. On vigils, the proper prayer is said.

Prime: The antiphon, unless it is proper, as well as the psalms, are taken from the Psalter of the current weekday. The chapter, and that which follows, are taken from the Ordinary. The short lesson is of the season.

Terce, Sext, and None: The antiphon, unless it is proper, as well as the psalms, are found in the Psalter of the current day of the week. The chapter, and that which follows, are taken from the Ordinary. The prayer is taken from the hour of Lauds.

Vespers: All is found in the Psalter of the current day of the week, and in the Ordinary according to the season, except whatever is assigned as proper. On ferias, if there is a proper prayer, it is used; otherwise that of the preceding Sunday is used unless another is assigned. On vigils, the proper prayer is said.

Compline: Use the current day of the week.

Abbreviations in the Ordo (MASS)

—Titles

| | |
|-------------|----------------|
| Cl | Class |
| C | Color |
| Gl | Gloria |
| Cr | Credo |
| Pref | Preface |
| Comm | Commemorations |

—Prefaces

| | |
|--------------|--|
| Com | Common Preface |
| Adv | Preface of Advent |
| Apos | Preface of Apostles |
| Ascn | Preface for the Ascension |
| ASP | Preface for All Saints & Holy Patrons |
| BVM | Preface of the Blessed Virgin Mary |
| ChK | Preface for Christ the King |
| DCh | Preface for the Dedication of a Church |
| Epiph | Preface for the Epiphany |
| HEuch | Preface of the Holy Eucharist |
| HCr | Preface of the Holy Cross |
| HGh | Preface of the Holy Ghost |
| HTri | Preface of the Holy Trinity |
| Nativ | Preface for the Nativity |
| SH | Preface of the Sacred Heart |
| SJB | Preface of St. John the Baptist |
| SJos | Preface of St. Joseph |
| Mart | Preface of Martyrs |
| Ang | Preface of Angels |
| Nup | Preface for Nuptial Mass |

Required Commemorations

—Commemorations in *italic print*

These commemorations must be said in Low Mass (*Missa Lecta*) and all conventional Masses, but must be omitted in non-conventional Sung Masses (*Missa Cantata*, *Missa Solemnis*, *Missa Pontificalis*).

—Commemorations in regular print

These must be prayed at both Low Mass (*Missa Lecta*) as well as in Sung Masses (*Missa Cantata*, *Missa Solemnis*, *Missa Pontificalis*).

—Commemorations in (parentheses)

These indicate a commemoration which may be added at the discretion of the celebrant to commemorate saints who have been canonized since 1962.

- ◆ This symbol (placed next to the saint's name on his/her feast day) reminds the celebrant that he is to bow his head slightly when the name of this saint occurs in the *Canon Missae*.

—Special Sections of the Missal

PSPAL

Masses found in a supplementary section of the 1962 *Missale Romanum* called *Proprium Sanctorum Pro Aliquibus Locis* (see page 11).

M.S.

Masses found in a supplementary section of the 1962 *Missale Romanum* called *Missae Speciales* (see page 11).

USA

Masses found in a supplementary section of the 1962 *Missale Romanum* called *Missæ Propriæ Diœcesium Statuum Diœcesium Statuum Foederatorum Americæ Septentrionalis* (see page 11).

Abbreviations on the Ordo (Divine Office)

In the charts which follow, there are indications related to the celebration of the 1962 *Breviarium Romanum* (Divine Office). Thus, along with the days of the week, one will occasionally see the symbol (II); this indicates days on which the second schema of Lauds is used (e.g., Lauds II). Additionally, during August, September, October, and November, the numbering of the Sundays of the respective month relate to the readings for the Office of Matins for that week. When the day listed includes a reminder regarding “Preces,” this indicates that these penitential prayers are to be said at the conclusion of Lauds and Vespers prior to the Collect. When the “Preces” are restricted to the hour of Lauds, this is indicated. The column for Vespers in the following charts indicates the Vespers for Sundays, as well as for 1st and 2nd Class feasts. With respect to Vespers on 3rd and 4th Class days, Vespers is of the feast (3rd Class) or of the feria (4th Class). The chart below describes the configuration of 1st and 2nd Vespers.

—Understanding 1st and 2nd Vespers

A Vespers of the current Day with a commemoration of the following Day

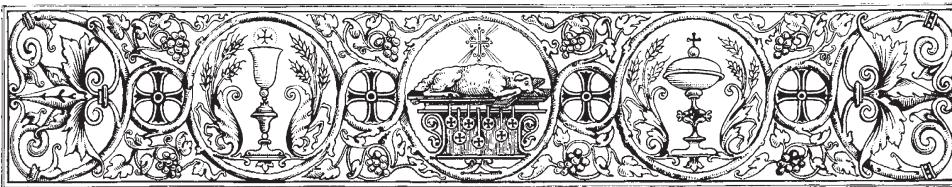
B Vespers of the following Day with a commemoration of the current Day

C Vespers of the following Day, nothing of the current Day

If a 2nd Vespers of a... concurs with 1st Vespers of a...

| | 1st Class Feast | 2nd Class Sunday | 1st Class Sunday |
|-----------------------------|-----------------|------------------|------------------|
| 1st Class Sunday | A | — | — |
| 2nd Class Sunday | B | — | — |
| 1st Class Feria | A | — | — |
| 2nd Class Feria | B | — | — |
| 3rd Class Feria | B | — | — |
| 4th Class Feria | C | — | — |
| 1st Class Feast | A | A | A |
| 2nd Class Feast | C | A | C |
| 3rd Class Feast | C | C | C |
| Day within 2nd Class Octave | B | C | — |





Advent 2021

November 28 – December 24

Advent Liturgical Notes: The *Gloria* is omitted on Sundays of Advent. On Advent ferias, the Mass of the previous Sunday is said, omitting the *Alleluia* and its verse. In churches where the faithful are accustomed to stand at the Collects and Postcommunion prayers, they should be instructed to kneel for these prayers on the ferias of Advent, but not on Sundays. Commemorations for Advent ferial days are privileged commemorations, and are made at Mass on feasts of saints and at Lauds and Vespers as well. December 8 (Immaculate Conception) is a holy day of obligation (USA).

Flowers, Organ Music: During Advent, on the Sundays and ferias, the altar is not to be adorned with flowers. The organ may not play as a solo instrument; the organ may be played merely to sustain the voices.

Rorate Mass: Taken from the first word of the Introit, the Rorate Mass is the Mass of our Lady during Advent. By tradition, Mass begins at dawn. The church is illumined only by the altar candles and the tapers held by the faithful. This recalls the advent of Christ, Light of the world. The sun rises, Mass progresses. As the church is illumined, we see how Jesus, the only-begotten Son illuminates our minds with His truth and warms our hearts by His charity. This Mass, typically celebrated on Saturday, may not be offered during the Greater Ferial Days (December 17-24). Formerly, the Bishop granted the permission to celebrate a 4th class votive Mass (such as the Rorate Mass) on a liturgical day of the 3rd class, but according to the current legal norms, this judgement is left to the priest celebrating the Mass (Introduction to "Masses and Prayers for Various Needs and Occasions" no. 2).

Gaudete Sunday: On the Third Sunday of Advent (*Gaudete*), the organ may be played freely, the altar may be decorated with flowers and rose vestments may be worn. From a decree of the Sacred Congregation of Rites (November 7, 1935), on ferial days following the Third Sunday of Advent (Monday, Tuesday, Thursday), rose vestments may be worn instead of violet when the Mass of the previous Sunday is said.

Preface of Advent: The Advent Preface (restored in 1962 by St. John XXIII) may optionally be used instead of the Preface of the Blessed Trinity on Advent Sundays and in place of the Common Preface on weekdays of Advent.

Antiphons: From December 17-23 inclusive, the antiphon for the *Magnificat* at Vespers is one of the “O” antiphons. The Marian antiphon of Compline is *Alma Redemptoris Mater* from the Saturday before the 1st Sunday of Advent to February 1 (inclusive).

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------------------------|-------------------------------------|---|
| SUNDAY Nov. 28 <i>1st Sunday of Advent</i> | 1 | V | | ✓ | HTri or Adv | | 2nd Vespers of 1st Sunday of Advent |
| MONDAY Nov. 29 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | | |
| TUESDAY Nov. 30 <i>St. Andrew, Apostle</i> | 2 | R | ✓ | ✓ | Apos | Feria | |
| WEDNESDAY Dec. 1 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | | |
| THURSDAY Dec. 2 <i>St. Bibiana, Virgin & Martyr</i> | 3 | R | ✓ | | Com or Adv or Mart | Feria | |
| | 3 | W | ✓ | | Com or HEuch | Feria; <i>St. Bibiana</i> | |
| FRIDAY Dec. 3 <i>St. Francis Xavier, Confessor</i> | 3 | W | ✓ | | Com or Adv | Feria | |
| | 3 | W | ✓ | | SH | Feria; <i>St. Francis Xavier</i> | |

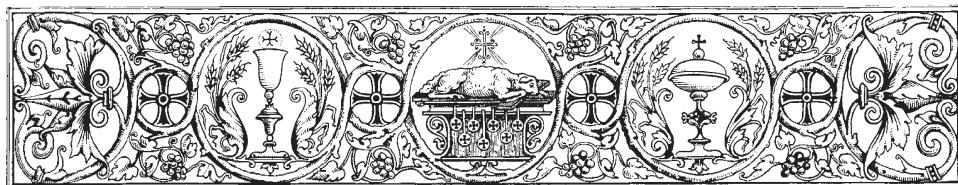
December 2021

| | | | | | |
|---|---|---|---|---------------|-------------------------------------|
| FRIDAY Dec. 3 <i>St. Francis Xavier, Confessor</i> | 3 | W | ✓ | Com or Adv | Feria |
| | 3 | W | ✓ | SH | Feria; <i>St. Francis Xavier</i> |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------------|--|--|
| SATURDAY Dec. 4 <i>St. Peter Chrysologus, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | Com or Adv | Feria; <i>St. Barbara</i> | 1st Vespers of 2nd Sunday of Advent |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | Feria; <i>St. Peter Chrysologus</i> | |
| SUNDAY Dec. 5 <i>2nd Sunday of Advent</i> | 1 | V | | ✓ | HTri or Adv | | 2nd Vespers of 2nd Sunday of Advent |
| MONDAY Dec. 6 <i>St. Nicholas, Bishop & Confessor</i> | 3 | W | ✓ | | Com or Adv | Feria | |
| TUESDAY Dec. 7 <i>St. Ambrose, Bishop, Confessor & Doctor</i> | 3 | W | ✓ | | Com or Adv | Feria | 1st Vespers of the Immaculate Conception |
| WEDNESDAY Dec. 8 <i>Immaculate Conception of the Blessed Virgin Mary</i> | 1 | W | ✓ | ✓ | BVM | Feria | 2nd Vespers of the Immaculate Conception |
| THURSDAY Dec. 9 <i>Feria of Advent Lauds II</i> | 3 | V | | | Com or Adv | (<i>St. Juan Diego</i>) | |
| <i>(or St. Juan Diego, Confessor)</i> | 3 | W | ✓ | | Com or Adv | Feria | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|-----------------|----|----|--------------------------|---------------------------------------|--|
| FRIDAY Dec. 10 <i>Feria of Advent Lauds II</i> | 3 | V | | | Com or Adv | <i>St. Melchiades</i> | |
| SATURDAY Dec. 11 <i>St. Damasus, Pope & Confessor</i> <i>or Our Lady on Saturday (Rorate)</i> | 3 | W | ✓ | | Com or Adv | Feria Feria; <i>St. Damasus</i> | 1st Vespers of 3rd Sunday of Advent |
| SUNDAY Dec. 12 <i>3rd Sunday of Advent (Gaudete)</i> | 1 | Rose or V | | ✓ | HTri or Adv | | 2nd Vespers of 3rd Sunday of Advent |
| MONDAY Dec. 13 <i>St. Lucy, Virgin & Martyr</i> | 3 | R | ✓ | | Com or Adv or Mart | | |
| TUESDAY Dec. 14 <i>Feria of Advent Lauds II</i> | 3 | Rose or V | | | Com or Adv | | |
| WEDNESDAY Dec. 15 <i>Ember Wednesday Lauds II & Preces</i> | 2 | V | | | Com or Adv | | Preces |
| THURSDAY Dec. 16 <i>St. Eusibius, Bishop & Martyr</i> | 3 | R | ✓ | | Com or Adv | Feria | |
| FRIDAY Dec. 17 <i>Ember Friday Lauds II & Preces</i> | 2 | V | | | Com or Adv | | Preces Magnificat Antiphon <i>O Sapientia</i> |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|---------------|----------------|--|
| SATURDAY Dec. 18 <i>Ember Saturday Lauds II & Preces</i> | 2 | | V | | Com or Adv | | Preces at Lauds Only 1st Vespers of 4th Sunday of Advent; Magnificat Antiphon <i>O Adonai</i> |
| SUNDAY Dec. 19 <i>4th Sunday of Advent</i> | 1 | | V | | ✓ | HTri or Adv | 2nd Vespers of 4th Sunday of Advent; Magnificat Antiphon <i>O Radix</i> |
| MONDAY Dec. 20 <i>Greater Feria of Advent Lauds II</i> | 2 | | V | | | Com or Adv | Magnificat Antiphon <i>O Clavis David</i> |
| TUESDAY Dec. 21 <i>St. Thomas, Apostle</i> | 2 | R | | ✓ | ✓ | Apos | Feria Magnificat Antiphon <i>O Oriens</i> |
| WEDNESDAY Dec. 22 <i>Greater Feria of Advent Lauds II</i> | 2 | | V | | | Com or Adv | Magnificat Antiphon <i>O Rex</i> |
| THURSDAY Dec. 23 <i>Greater Feria of Advent Lauds II</i> | 2 | | V | | | Com or Adv | Magnificat Antiphon <i>O Emmanuel</i> |
| FRIDAY Dec. 24 <i>Vigil of Christmas (Office of the Vigil until Vespers)</i> | 1 | | V | | | Com or Adv | 1st Vespers of Christmas |



Christmastide 2021 – 2022

December 25 – January 13

The Three Masses of Christmas: There are three Masses of Christmas Mass in the Extraordinary Form — at Midnight, Mass at Dawn, and Mass of the Day. At the second Mass on Christmas Day, one must commemorate St. Anastasia, even at sung Masses. At the third Mass there is no Last Gospel, since the same reading is used for the Gospel of the Mass. Formerly, the third Mass of Christmas had as its Last Gospel the Gospel of the Epiphany. The proper Christmas *Communicantes* is used from December 25 through January 1 (Octave Day of the Nativity): at midnight, “*noctem sacratissimam*”; at the other Masses, “*diem sacratissimum*.” See the section entitled, “Bination and Trination” on page 14.

Octave of the Nativity: For the days of the Octave of Christmas which do not have a proper Mass (i.e. December 29–31), the *Mass Puer Natus* from Christmas day is celebrated when these days do not fall on a Sunday.

Indulgences for December 31 and January 1: Under the usual conditions, a plenary indulgence may be gained by publicly saying or singing the *Te Deum* in thanksgiving on the last day of the year (December 31). A plenary indulgence may also be gained under the usual conditions by publicly saying or singing the *Veni Creator Spiritus* on the first day of the year, January 1 (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences, 26, §1, 1° & 2°*).

Gloria in Ferial Masses: The *Gloria in excelsis Deo* is said at every Mass of the Christmas season until January 13th, even on ferial days.

Daily Requiem: The 4th Class Requiem Mass (i.e., Daily Mass for the Dead) is prohibited on ferias from Christmas through the Baptism of the Lord, January 13.

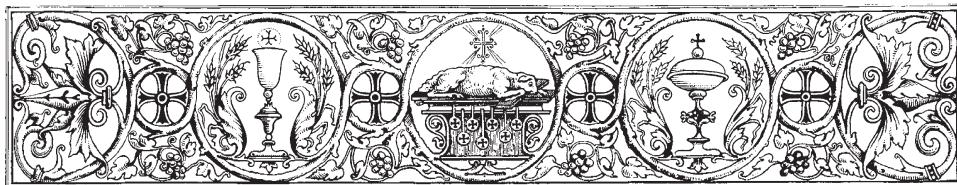
Octave of Epiphany: This Octave was suppressed in 1960, but the days from January 7–12 became *feriae per annum* (in the Simple rite); the Mass being either of Epiphany (until the following Sunday) or of the 1st Sunday after Epiphany, but without the *Credo* and without the special Epiphany *Communicantes*. From January 6–13, the vestments are white.

Epiphany Sacramentals: The *Rituale Romanum* provides the blessing of Epiphany water on the eve of Epiphany, which is used for the blessing of homes the next day. Epiphany chalk for each home is also blessed so that they may mark the names of the three Magi (Caspar, Melchior, Balthasar) over their doors, as a witness of their faith and protection against evil: 20 ♫ C ♫ M ♫ B ♫ 22.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|---|--|
| SATURDAY Dec. 25 <i>The Nativity of Our Lord</i> | 1 | W | ✓ | ✓ | Nativ | At dawn Mass St. Anastasia ^{1♦} | 2nd Vespers of Christmas (No comm. of the Sunday) |
| SUNDAY Dec. 26 <i>Sunday within the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | <i>St. Stephen</i> ^{1♦} | 2nd Vespers of Sunday in the Octave of Christmas (wth comm. of St. Stephen) |
| MONDAY Dec. 27 <i>St. John, Apostle & Evangelist</i> | 2 | W | ✓ | ✓ | Nativ | Day in the Octave of Christmas | Vespers of St. John (with comm. of Day in the Octave of Christmas) |
| TUESDAY Dec. 28 <i>Holy Innocents</i> | 2 | R | ✓ | ✓ | Nativ | Day in the Octave of Christmas | Vespers of Holy Innocents (with comm. of Day in the Octave of Christmas) |
| WEDNESDAY Dec. 29 <i>5th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | <i>St. Thomas Beckett</i> | Vespers of Octave of Christmas |
| THURSDAY Dec. 30 <i>6th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | | Vespers of Octave of Christmas |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|------------------|--|--|
| FRIDAY Dec. 31 <i>7th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | <i>St. Sylvester</i> | 1st Vespers of the Octave Day of Christmas |
| SATURDAY Jan. 1 <i>Octave Day of Christmas</i> | 1 | W | ✓ | ✓ | Nativ | | 2nd Vespers of the Octave Day of Christmas (No comm. of the Sunday) |
| SUNDAY Jan. 2 <i>Holy Name of Jesus</i> | 2 | W | ✓ | ✓ | Nativ | | 2nd Vespers of the Most Holy Name of Jesus |
| MONDAY Jan. 3 <i>Feria of Christmastide</i> | 4 | W | ✓ | ✓ | Nativ | | |
| TUESDAY Jan. 4 <i>Feria of Christmastide</i> (or <i>St. Elizabeth Ann Seton, Widow</i>) | 4 | W | ✓ | | Nativ | <i>(St. Elizabeth Ann Seton)</i> | |
| WEDNESDAY Jan. 5 <i>Feria of Christmastide</i> or <i>St. Telesphorus, Pope & Martyr</i> (or <i>St. John Neumann, Confessor</i>) | 4 | W | ✓ | | Nativ or Mart | <i>St. Telesphorus; (St. John Neumann)</i> | 1st Vespers of Epiphany |
| | 3 | W | ✓ | | Nativ | <i>St. Telesphorus</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|-------------|------------------------------------|
| THURSDAY Jan. 6 <i>Epiphany of the Lord</i> | 1 | W | ✓ | ✓ | Epiph | | 2nd Vespers of Epiphany |
| FRIDAY Jan. 7 <i>Epiphany Feria (Mass of Epiphany)</i> or Sacred Heart of Jesus | 4 | W | ✓ | | Epiph | SH | |
| SATURDAY Jan. 8 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | | 1st Vespers of Holy Family |
| SUNDAY Jan. 9 <i>Holy Family of Jesus, Mary, & Joseph</i> | 2 | W | ✓ | ✓ | Epiph | | 2nd Vespers of Holy Family |
| MONDAY Jan. 10 <i>Epiphany Feria (Mass of the 1st Sunday after Epiphany)</i> | 4 | W | ✓ | | Epiph | | |
| TUESDAY Jan. 11 <i>Epiphany Feria</i> or St. Hyginus, Pope & Martyr | 4 | W | ✓ | | Epiph | St. Hyginus | |
| WEDNESDAY Jan. 12 <i>Epiphany Feria</i> | 4 | W | ✓ | | Epiph | | |
| THURSDAY Jan. 13 <i>Baptism of Our Lord</i> | 2 | W | ✓ | ✓ | Epiph | | Vespers of the Baptism of Our Lord |



Epiphanytide 2022

January 14 – February 12

Ferias of Epiphanytide: During Epiphanytide, after the Feast of the Baptism of the Lord, on 4th class ferias, one may either say the Mass of the preceding Sunday (without *Gloria* or *Credo*), the Mass of any of the saints commemorated (with *Gloria*), the Mass of any feast listed in the Martyrology for the day (with *Gloria*), or the Daily Requiem Mass for the Dead.

Church Unity Octave: January 18 to 25 inclusive for the intention of the unity of the entire Catholic Church. On January 18, a 4th Class Votive Mass of the Chair of St. Peter, taken from February 22, may be celebrated for the opening of the Church Unity Octave, omitting the *Gloria* and *Credo*, and commemorating St. Prisca at *Missa Lecta*.

Day of Penance for Abortion: January 22 is a day of penance and reparation for the sin of abortion in the USA according to a decree of the U.S.C.C.B. When January 22 falls on a Sunday, the penitential observance is transferred to January 23. The Votive Mass for Peace may be said. (cf. *Rubricae Generales Missalis Romanae*, 366-368).

Candlemas on February 2: As a “Feast of Our Lord” of the 2nd Class, the Feast of the Purification of the Blessed Virgin Mary features the blessing of candles and a procession before the main Mass. As the celebrant vests in a white cope, the deacon wears a white dalmatic, and the subdeacon wears a white tunic at *Missa Solemnis*. After the procession, Mass begins immediately with the incensation of the altar and the Introit, as the Prayers at the Foot of the Altar are omitted when this procession has taken place. The faithful hold lit candles during the Gospel and throughout the Canon of the Mass. The blessing may not take place if the procession does not take place.

Marian Antiphon: On February 2, the Marian antiphon *Ave Regina Caelorum* begins and will be recited at the end of Compline until the Wednesday of Holy Week.

Feast of St. Blaise on February 3: The blessing of throats in honor of St. Blaise is traditionally given on February 3. The blessing is found in the *Rituale Romanum*.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|----------------|--|--|
| FRIDAY | | | | | | | |
| Jan. 14 <i>St. Hilary, Bishop, Confessor & Doctor</i> | 3 | W | ✓ | | Com | <i>St. Felix</i> | |
| SATURDAY | | | | | | | |
| Jan. 15 <i>St. Paul, First Hermit & Confessor</i> | 3 | W | ✓ | | Com | <i>St. Maurus</i> | 1st Vespers of the 2nd Sunday after Epiphany |
| <i>or Our Lady of Prompt Succor (M.S.)</i> | 3 | W | ✓ | | BVM | <i>St. Paul; St. Maurus</i> | |
| SUNDAY | | | | | | | |
| Jan. 16 <i>2nd Sunday after Epiphany</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of the 2nd Sunday after Epiphany |
| MONDAY | | | | | | | |
| Jan. 17 <i>St. Anthony, Abbot</i> | 3 | W | ✓ | | Com | | |
| TUESDAY | | | | | | | |
| Jan. 18 <i>Feria</i> | 4 | G | | | Com | <i>St. Prisca</i> | |
| <i>or St. Prisca, Virgin & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| <i>or Votive Mass of the Chair of St. Peter ♦</i> | 4 | W | | | Apos | <i>St. Paul ♦ (under one conclusion); St. Prisca</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|----------------|---|--|
| WEDNESDAY Jan. 19 <i>Feria</i> | 4 | G | | | Com | <i>Ss. Marius, Martha, Audifax, & Abachum; St. Canute</i> | |
| <i>or Ss. Marius, Martha, Audifax, & Abachum, Martyrs</i> | 4 | R | ✓ | | Com or Mart | <i>St. Canute</i> | |
| <i>or St. Canute, King & Martyr</i> | 4 | R | ✓ | | Com or Mart | <i>Ss. Marius, Martha, Audifax, & Abachum</i> | |
| THURSDAY Jan. 20 <i>St. Fabian, Pope, & St. Sebastian, Martyrs</i> | 3 | R | ✓ | | Com or Mart | | |
| FRIDAY Jan. 21 <i>St. Agnes, ♀ Virgin & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |
| SATURDAY Jan. 22 <i>Ss. Vincent & Anastasius, Martyrs</i> | 3 | R | ✓ | | Com or Mart | | 1st Vespers of 3rd Sunday after Epiphany |
| <i>or Votive Mass for Peace (Day of Penance for Abortion in the USA)</i> | 2 | V | | | Com | <i>Ss. Vincent & Anastasius</i> | |
| SUNDAY Jan. 23 <i>3rd Sunday after Epiphany</i> | 2 | G | ✓ | ✓ | HTr | | 2nd Vespers of 3rd Sunday after Epiphany |
| MONDAY Jan. 24 <i>St. Timothy, Bishop & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |

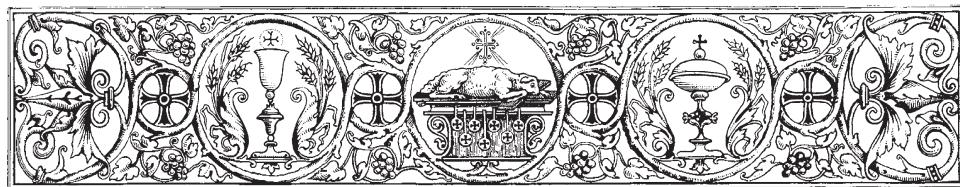
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|--|--|
| TUESDAY Jan. 25 <i>Conversion of St. Paul ♦</i> | 3 | W | ✓ | | Apos | St. Peter ♦ (under one conclusion) | |
| WEDNESDAY Jan. 26 <i>St. Polycarp, Bishop & Martyr</i> | 3 | R | ✓ | | | Com or Mart | |
| THURSDAY Jan. 27 <i>St. John Chrysostom, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | Com | | |
| FRIDAY Jan. 28 <i>St. Peter Nolasco, Confessor</i> | 3 | W | ✓ | | Com | <i>St. Agnes ♦</i> | |
| SATURDAY Jan. 29 <i>St. Francis de Sales, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | Com | | 1st Vespers of 4th Sunday after Epiphany |
| SUNDAY Jan. 30 <i>4th Sunday after Epiphany</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 4th Sunday after Epiphany |
| MONDAY Jan. 31 <i>St. John Bosco, Confessor</i> | 3 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|-----|----|---|----|----|-------|------|---------|
|-----|----|---|----|----|-------|------|---------|

February 2022

| | | | | | | | |
|---|---|---|---|---|-----------------|-----------------------|---|
| TUESDAY Feb. 1 <i>St. Ignatius^{1♦} Bishop & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |
| WEDNESDAY Feb. 2 <i>Purification of the Blessed Virgin Mary</i> | 2 | W | ✓ | ✓ | Nativ | | Vespers of the Purification of the Blessed Virgin Mary |
| THURSDAY Feb. 3 <i>Feria or St. Blase, Bishop & Martyr</i> | 4 | V | | | Com | <i>St. Blase</i> | |
| | 4 | R | ✓ | | Com or Mart | | |
| | 3 | W | ✓ | | Com or HEuch | <i>St. Blase</i> | |
| FRIDAY Feb. 4 <i>St. Andrew Corsini, Bishop & Confessor or Sacred Heart of Jesus</i> | 3 | W | ✓ | | Com | | |
| | 3 | W | ✓ | | SH | St. Andrew Corsini | |
| SATURDAY Feb. 5 <i>St. Agatha, ♦ Virgin & Martyr or Immaculate Heart of Mary</i> | 3 | R | ✓ | | Com or Mart | | 1st Vespers of 5th Sunday after Epiphany |
| | 3 | W | ✓ | | BVM | <i>St. Agatha</i> ♦ | |
| SUNDAY Feb. 6 <i>5th Sunday after Epiphany</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 5th Sunday after Epiphany |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|---|---------|
| MONDAY | | | | | | | |
| Feb. 7 <i>St. Romuald, Abbot</i> | 3 | W | ✓ | | | Com | |
| TUESDAY | | | | | | | |
| Feb. 8 <i>St. John of Matha, Confessor</i> <i>(or St. Josephine Bakhita, Virgin)</i> | 3 | W | ✓ | | Com | <i>(St. Josephine Bakhita)</i> | |
| WEDNESDAY | | | | | | | |
| Feb. 9 <i>St. Cyril of Alexandria, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | Com | <i>St. Apollonia</i> | |
| THURSDAY | | | | | | | |
| Feb. 10 <i>St. Scholastica, Virgin</i> | 3 | W | ✓ | | Com | | |
| FRIDAY | | | | | | | |
| Feb. 11 <i>Our Lady of Lourdes</i> | 3 | W | ✓ | | BVM | | |
| SATURDAY | | | | | | | |
| Feb. 12 <i>Seven Holy Servite Founders, Confessors</i> | 3 | W | ✓ | | Com | 1st Vespers of Septuagesima Sunday (Benedicamus Domino with double alleluia) | |



Season of Septuagesima (Pre-Lent) 2022

February 13 – March 1

Omitting the Gloria: Omit the *Gloria* on Sundays and ferias of Septuagesima.

Suppression of the Alleluia: The *Alleluia* and its verse are omitted in Septuagesima, being replaced by the Tract on Sundays and feasts. On ferias, the Mass of the preceding Sunday is said without the Tract and the *Credo*.

Divine Office: In the Divine Office during Septuagesima and Lent the *Alleluia* which is usually said after *Deus in adjutorium meum intende...* *Gloria Patri...* is omitted, and replaced by *Laus tibi Domine, Rex aeternæ gloriæ*.

Use of the Organ: During Septuagesima the use of the organ is freely permitted.

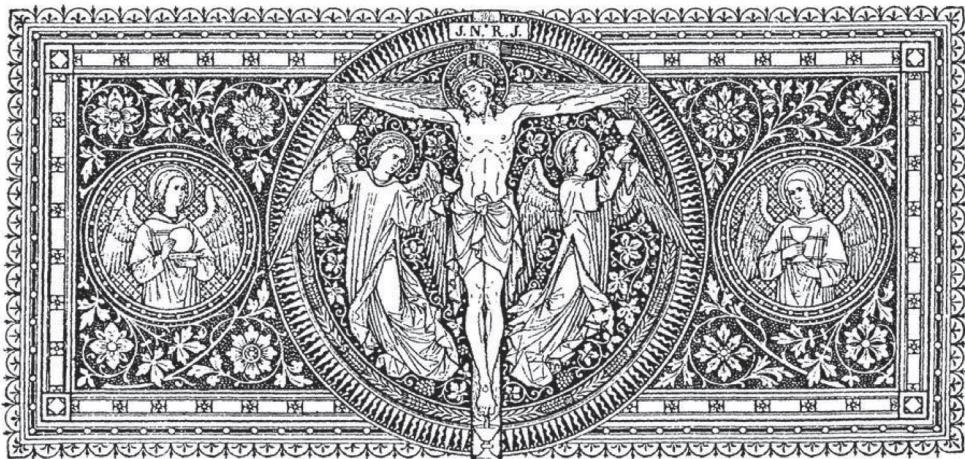
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|----------------------|--|
| SUNDAY Feb. 13 <i>Septuagesima</i> <i>Lauds II</i> | 2 | V | | ✓ | HTri | | 2nd Vespers of Septuagesima Sunday |
| MON Feb. 14 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | <i>St. Valentine</i> | |
| <i>or St. Valentine, Priest & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------------|--|-----------------------------------|
| TUESDAY Feb. 15 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | <i>Ss. Faustinus & Jovita</i> | |
| <i>or Ss. Faustinus & Jovita, Martyrs</i> | 4 | R | ✓ | | Com or Mart | | |
| WEDNESDAY Feb. 16 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | | |
| THURSDAY Feb. 17 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | | |
| FRIDAY 18 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | <i>St. Simeon</i> | |
| <i>or St. Simeon, Bishop & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| SATURDAY Feb. 19 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | | 1st Vespers of Sexagesima Sunday |
| SUNDAY Feb. 20 <i>Sexagesima Sunday</i> <i>Lauds II</i> | 2 | V | ✓ | | HTr | | 2nd Vespers of Sexagesima Sunday |
| MONDAY Feb. 21 <i>Feria</i> <i>Lauds II</i> | 4 | V | | | Com | | |
| TUESDAY Feb. 22 <i>Feast of the Chair of St. Peter ♦</i> | 2 | W | ✓ | ✓ | Apos | St. Paul ♦ (under one conclusion); Feria | Vespers of the Chair of St. Peter |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|------|--|
| WEDNESDAY | | | | | | | |
| Feb. 23 | | | | | | | |
| <i>St. Peter Damian, Bishop, Confessor & Doctor</i> | | | | | | | |
| | 3 | W | ✓ | | | Com | |
| THURSDAY | | | | | | | |
| Feb. 24 | | | | | | | |
| <i>St. Matthias, Apostle</i> | | | | | | | |
| | 2 | V | ✓ | ✓ | | Apos | Vespers of St. Matthias |
| Friday | | | | | | | |
| Feb. 25 | | | | | | | |
| <i>Feria Lauds II</i> | | | | | | | |
| | 4 | V | | | | Com | |
| SAT | | | | | | | |
| Feb. 26 | | | | | | | |
| <i>Our Lady on Saturday</i> | | | | | | | |
| | 4 | W | ✓ | | | BVM | 1st Vespers of Quin- quagesima Sunday |
| SUNDAY | | | | | | | |
| Feb. 27 | | | | | | | |
| <i>Quinquagesima Sunday Lauds II</i> | | | | | | | |
| | 2 | V | | ✓ | | HTri | 2nd Vespers of Quin- quagesima Sunday |
| MONDAY | | | | | | | |
| Feb. 28 | | | | | | | |
| <i>Feria Lauds II</i> | | | | | | | |
| | 4 | V | | | | Com | |

March 2022

| | | | | | | | |
|---------------------------|---|---|--|--|--|-----|--|
| TUESDAY | | | | | | | |
| Mar. 1 | | | | | | | |
| <i>Feria Lauds II</i> | | | | | | | |
| | 4 | V | | | | Com | |



Lenten Season 2022

March 2 - April 2

Ash Wednesday: Ash Wednesday is a day of fasting and abstinence (see the Summary of the Laws of Fasting, Abstinence, and Penance on page 16). Ashes are blessed and distributed before Mass. In the solemn blessing of ashes, the priest chants in the *tonus simplex*. When ashes are blessed at Mass, the Mass which follows omits the Prayers at the Foot of the Altar and begins with the Incensing of the altar and Introit. For the convenience of the faithful, ashes may be blessed in the early morning with or without Mass. Apart from Mass, ashes are blessed by a priest vested in cassock, surplice, and violet stole, using the blessing in the Missal without any chanting. These ashes may be distributed at any time by a priest wearing cassock, surplice, and violet stole, or in Mass vestments if the distribution is immediately before or after a private Mass. In churches where an evening Mass is celebrated with many people, the solemn blessing of ashes may be repeated.

Lenten Ferial Days: Lenten ferias are of the 3rd Class and enjoy precedence over 3rd Class feasts (except for those outlined in the decree *Cum sanctissima*. The option of celebrating these particular saints is indicated in the following tables). The privileged commemorations of Lenten ferias are required on feasts at all Masses, and at Lauds and Vespers.

Oratio Super Populum: The *Oratio super populum* occurs only on Lenten Ferial days. The Postcommunion Oration is said/sung in the usual way—first comes that of the Mass celebrated and then, when other Masses are commemorated, their Post-communions follow. At ferial Masses in Lent, the *Oratio super populum* follows the last Postcommunion Oration. The priest, remaining at the Missal, sings *Oremus*; the deacon, turning towards the people, chants *Humiliate capita vestra Deo* (“Humbly bow your heads before God”), using the tone given in the *Liber Usualis*. The priest and people bow their heads. The deacon turns towards the altar and the priest says/ sings the *Oratio super populum* according to the Semi-Ferial Tone or *Recto Tono* (Ferial Oration Tone); the priest extends his hands in the *orans* position in the usual way, facing the Missal. At Low Mass and *Missa Cantata* the celebrant himself says/ sings *Humiliate capita vestra Deo*, but the priest does not turn towards the people while saying it.

Flowers: Flowers are not permitted to adorn the altar during Lent, except on *Laetare* Sunday, and the 1st Class Feasts of St. Joseph and the Annunciation.

Organ: The organ may only be played at Mass to accompany the choir. It may not be used as a solo instrument for Mass. Exceptions to this include *Laetare* Sunday, and the 1st Class Feasts of St. Joseph and the Annunciation.

Daily Requiem Mass: Votive Masses of the 4th Class (including the Daily Requiem Mass) are prohibited on Lenten ferias.

Posture of the Faithful: In churches where the faithful are accustomed to stand at the Collects and Postcommunion prayers, they should be instructed to kneel for these prayers on the ferias of Lent/Passiontide, but not on Sundays or feast days.

Laetare Sunday: On *Laetare* Sunday (4th Sunday of Lent), rose vestments are generally worn, though violet vestments may be worn instead. On *Laetare* Sunday the organ may freely play and flowers may adorn the altars.

Lenten Indulgence: On Lenten Fridays, a plenary indulgence is granted to the faithful who, after Communion, recite the “Prayer Before a Crucifix.” See page 108.

Anniversary of Pope Francis: On the anniversary of the Pope’s election (March 13), as well as his installation (March 19—usually transferred to March 20 due to First Class Feast of St. Joseph, *Rubricae Generales Missalis Romanae*, 365) the Votive Collect *Pro Papa* must be added (under one conclusion) to the Collect of the day at all Masses, both at Sung Masses as well as Low Masses, unless the priest prefers to offer the Votive Mass *In dei Creationis et Coronationis Papæ*. These votive Masses are not required in parish churches, but are obligatory in cathedral and collegiate churches (*Rubricae Generales Missalis Romanae*, 362).

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|------------------|--------------------------------------|---|
| WEDNESDAY | | | | | | | |
| Mar. 2 <i>Ash Wednesday</i> <i>Lauds II & Preces</i> | 1 | V | | | Lent | | Preces |
| Thursday | | | | | | | |
| Mar. 3 <i>Feria of Lent</i> <i>Lauds II</i> | 3 | V | | | Lent | (<i>St. Katharine Drexel</i>) | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Lent or HEuch | (<i>St. Katharine Drexel</i>) | Feria; (<i>St. Katharine Drexel</i>) |
| FRIDAY | | | | | | | |
| Mar. 4 <i>Feria of Lent</i> <i>Lauds II & Preces</i> | 3 | V | | | Lent | <i>St. Casimir, St. Lucius I</i> | Preces |
| <i>or Sacred Heart of Jesus</i> | 3 | W | ✓ | | SH | Feria; St. Casimir | |
| SATURDAY | | | | | | | |
| Mar. 5 <i>Saturday after</i> <i>Ash Wednesday</i> <i>Lauds II</i> | 3 | V | | | Lent | | 1st Vespers of 1st Sunday of Lent |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | Feria | |
| SUNDAY | | | | | | | |
| Mar. 6 <i>1st Sunday of</i> <i>Lent Lauds II</i> | 1 | V | | ✓ | Lent | | 2nd Vespers of 1st Sunday of Lent |
| MONDAY | | | | | | | |
| Mar. 7 <i>Feria of Lent</i> <i>Lauds II</i> | 3 | V | | | Lent | <i>St. Thomas Aquinas</i> | |
| <i>or St. Thomas Aquinas, Confessor & Doctor</i> | 3 | W | ✓ | | Lent | Feria | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|--------------------------------|---|
| TUESDAY Mar. 8 <i>Feria of Lent Lauds II</i> <i>or St. John of God</i> | 3 | V | | | Lent | St. John of God | |
| WEDNESDAY Mar. 9 <i>Ember Wednesday Lauds II & Preces</i> | 2 | V | | ✓ | Lent | <i>St. Frances of Rome</i> | Preces |
| THURSDAY Mar. 10 <i>Feria of Lent Lauds II</i> <i>or 40 Holy Martyrs</i> | 3 | V | | | Lent | <i>40 Holy Martyrs</i> | |
| FRIDAY Mar. 11 <i>Ember Friday Lauds II & Preces</i> | 2 | V | | | Lent | | Preces |
| SATURDAY Mar. 12 <i>Ember Saturday Lauds II & Preces</i> | 2 | V | | | Lent | <i>St. Gregory</i> | Preces only at Lauds; 1st Vespers of 2nd Sunday of Lent |
| SUNDAY Mar. 13 <i>2nd Sunday of Lent Lauds II</i> | 1 | V | | ✓ | Lent | | 2nd Vespers of 2nd Sunday of Lent |
| MONDAY Mar. 14 <i>Feria of Lent Lauds II</i> | 3 | V | | | Lent | | |
| TUESDAY Mar. 15 <i>Feria of Lent Lauds II</i> | 3 | V | | | Lent | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|---|--|
| WEDNESDAY Mar. 16 <i>Feria of Lent Lauds II & Preces</i> | 3 | V | | | Lent | | Preces |
| THURSDAY Mar. 17 <i>Feria of Lent Lauds II</i> <i>or St. Patrick, Bishop & Confessor</i> | 3 | V | | | Lent | <i>St. Patrick</i> | |
| FRIDAY Mar. 18 <i>Feria of Lent Lauds II & Preces</i> <i>or St. Cyril of Jerusalem, Bishop, Confessor & Doctor</i> | 3 | V | | | Lent | <i>St. Cyril</i> | Preces at Lauds Only; 1st Vespers of St. Joseph |
| SATURDAY Mar. 19 <i>St. Joseph♦, Spouse of the Blessed Virgin Mary</i> | 1 | W | ✓ | ✓ | SJos | Feria | 2nd Vespers of St. Joseph (w/ comm. of 3rd Sunday of Lent) |
| SUNDAY Mar. 20 <i>3rd Sunday of Lent Lauds II</i> | 1 | V | | ✓ | Lent | | 2nd Vespers of 3rd Sunday of Lent |
| MONDAY Mar. 21 <i>Feria of Lent Lauds II</i> <i>or St. Benedict, Abbot</i> | 3 | V | | | Lent | Pro Papa (under one conclusion); <i>St. Benedict</i> | |
| TUESDAY Mar. 22 <i>Feria of Lent Lauds II</i> | 3 | V | | | Lent | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|--------------|----|----|-------|-----------------------------------|---|
| WEDNESDAY | | | | | | | |
| Mar. 23 <i>Feria of Lent Lauds II & Preces</i> | 3 | V | | | Lent | | Preces |
| THURSDAY | | | | | | | |
| Mar. 24 <i>Feria of Lent Lauds II or St. Gabriel, Archangel</i> | 3 | V | | | Lent | | 1st Vespers of the Annunciation |
| FRIDAY | | | | | | | |
| Mar. 25 <i>The Annunciation</i> | 1 | W | ✓ | ✓ | BVM | Feria | 2nd Vespers of the Annunciation |
| SATURDAY | | | | | | | |
| Mar. 26 <i>Feria of Lent Lauds II & Preces</i> | 3 | V | | | Lent | | Preces only at Lauds; 1st Vespers of 4th Sunday of Lent |
| SUNDAY | | | | | | | |
| Mar. 27 <i>4th Sunday of Lent (Laetare) Lauds II</i> | 1 | Rose or V | | ✓ | Lent | | 2nd Vespers of 4th Sunday of Lent |
| MONDAY | | | | | | | |
| Mar. 28 <i>Feria of Lent Lauds II St. John of Capistrano, Confessor</i> | 3 | V | | | Lent | <i>St. John of Capistrano</i> | |
| TUESDAY | | | | | | | |
| Mar. 29 <i>Feria of Lent Lauds II</i> | 3 | V | | | Lent | | |
| WEDNESDAY | | | | | | | |
| Mar. 30 <i>Feria of Lent Lauds II & Preces</i> | 3 | V | | | Lent | | Preces |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|-----------------------------------|----|---|----|----|-------|------|---------|
| THURSDAY | | | | | | | |
| Mar. 31 | 3 | V | | | Lent | | |
| <i>Feria of Lent Lauds II</i> | | | | | | | |

April 2022

| | | | | | | | |
|--|---|---|---|--|------|---------------------------------|---|
| FRIDAY | | | | | | | |
| Apr. 1 | 3 | V | | | Lent | | |
| <i>Feria of Lent Lauds II & Preces</i> | | | | | | | Preces |
| <i>or Sacred Heart of Jesus</i> | 3 | W | ✓ | | SH | Feria | |
| SATURDAY | | | | | | | |
| Apr. 2 | 3 | V | | | Lent | <i>St. Francis of Paula</i> | |
| <i>Feria of Lent Lauds II & Preces</i> | | | | | | | Preces only at Lauds; |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | <i>St. Francis of Paula</i> | 1st Vespers of 5th Sunday of Lent |
| <i>or St. Francis of Paula, Confessor</i> | 3 | W | ✓ | | Lent | Feria | |



Passiontide & Holy Week 2022

April 3 – April 13

The Covering of Statues: The season of Passiontide, the last two weeks of Lent, prepares us for the days of the Sacred Triduum, Holy Thursday, Good Friday, and Holy Saturday. In Passiontide the crucifixes, statues, and sacred images (but not the Stations of the Cross) in the church are veiled in violet after the hour of None in the Divine Office on the Saturday preceding First Passion Sunday . They remain covered until the singing of the *Gloria in excelsis Deo* at the Easter Vigil on Holy Saturday. The tradition of veiling statues during Passiontide comes from the Gospel passage from John 8 heard on First Passion Sunday . At the end of the Gospel the people take up stones to cast at Jesus, but Jesus mysteriously passes through the crowd unseen and then hides. The veiling also reminds us that Christ’s Divinity was hidden at the time of His Passion and death. The historical origin of this practice derives from a custom found in the ninth century, of extending a large cloth before the altar from the beginning of Lent. This cloth, called the “Hunger tuch” (hunger cloth), hid the altar entirely from the faithful. No one could see the altar at all. During the reading of the Passion on Holy Wednesday at the words “the veil of the temple was rent in two,” the veil was parted, and the faithful again saw the altar.

Suppressing the Gloria Patri: Also during Passiontide and Holy Week the priest never says the *Gloria Patri* prayer during the Liturgy at the *Asperges*, *Introit*, *Lavabo*, or anywhere it might occur. As he omits the *Gloria Patri* we recall the words of the Prophet Isaiah: “He was despised and rejected by men; a man of sorrows, and acquainted with grief.”

Omitting Psalm 42: From First Passion Sunday until Holy Thursday, the Prayers at the Foot of the Altar in Masses of the season are shortened, as Psalm 42 is omitted. The Church has long associated this Psalm with the Paschal joy of the Risen Christ, in particular, with the youthful gladness of the newly baptized who have emerged from the baptismal font at the Easter Vigil. The liturgist Dom Eugène Vandèur, O.S.B. observes: “St. Ambrose says the above words [*Introibo ad altare Dei*] were put into the mouth of the neophytes as they proceeded from the baptismal fonts to the altar to receive the Body of the Lord. They were in the words of St. Peter [1 Peter 2:2], ‘as new-born infants, without guile’—beautiful in youth and innocence.” How fitting that these souls, configured to Christ by baptism, sang Psalm 42, because these neophytes, like babes longing for pure spiritual milk, hungered for the Holy Eucharist.

Seven Sorrows of Mary: On the Friday before Palm Sunday, two Masses of the Seven Sorrows of the Blessed Virgin Mary may be said (including the *Gloria in excelsis Deo*, Sequence, commemoration of the feria) where devotions to Our Lady of Sorrows are held that day. The psalm *Judica me* is said, as well as the *Gloria Patri* at the *Introit* and *Lavabo*.

Palm Sunday: Red vestments are worn on Palm Sunday for the blessing of the palms and the procession, but violet vestments are used at Mass. There is no *Asperges* when palms are blessed before Mass. The Mass at which the procession has taken place omits the Prayers at the Foot of the Altar. Thus, at the *Missa Cantata* with incense and at *Missa Solemnis*, Mass continues with the incensation of the altar, *Introit*, etc. When there has been a Procession of the Palms, the Last Gospel is not said. At Masses without a procession, the Prayers at the Foot of the Altar are not omitted and the Last Gospel is proper (taken from the Gospel at the blessing of palms).

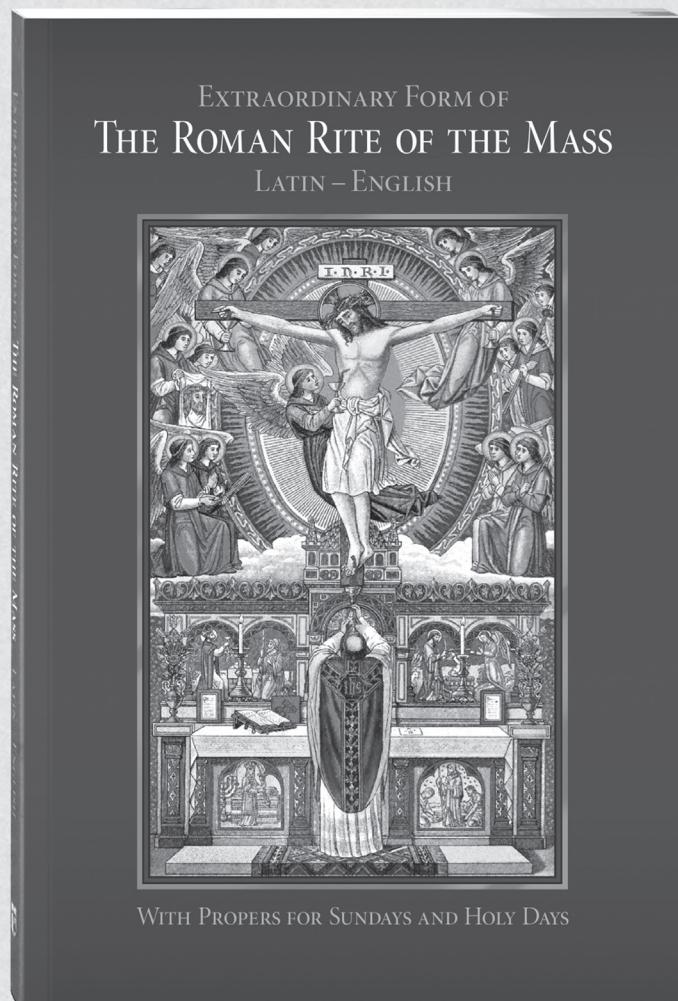
Holy Week Ferias: Holy Week ferias are of the 1st Class. They cannot be superseded by any feast. Commemorations are prohibited in Holy Week.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|---------------------------|-------------------------------|
| SUNDAY Apr. 3 <i>Passion Sunday I</i> <i>Lauds II</i> | 1 | V | | ✓ | HCr | | 2nd Vespers of Passion Sunday |
| MONDAY Apr. 4 <i>Passion Feria</i> <i>Lauds II</i> | 3 | V | | | HCr | <i>St. Isidore</i> | |
| <i>or St. Isidor, Bishop, Confessor & Doctor</i> | 3 | W | ✓ | | HCr | Feria | |
| TUESDAY Apr. 5 <i>Passion Feria</i> <i>Lauds II</i> | 3 | V | | | HCr | <i>St. Vincent Ferrer</i> | |
| <i>or St. Vincent Ferrer, Confessor</i> | 3 | W | ✓ | | HCr | Feria | |
| WEDNESDAY Apr. 6 <i>Passion Feria</i> <i>Lauds II & Preces</i> | 3 | V | | | HCr | | Preces |

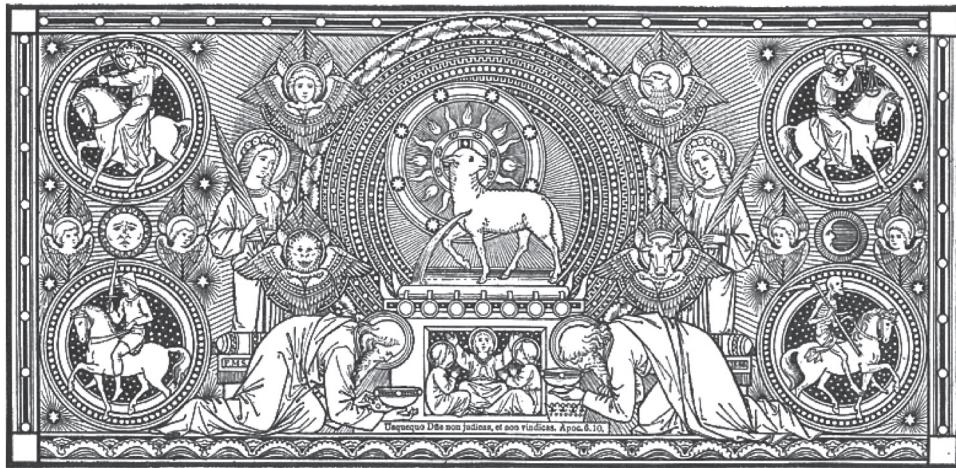
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|-----|----|----|-----------------|--|---|
| THURSDAY Apr. 7 <i>Passion Feria Lauds II</i> | 3 | V | | | HCr | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | HCr or HEuch | Feria | |
| FRIDAY Apr. 8 <i>Passion Feria Lauds II & Preces</i> | 3 | V | | | HCr | <i>Seven Sorrows of the B.V.M.</i> | Preces |
| <i>or (where special Marian devotions are held) Seven Sorrows of the B.V.M.</i> | 3 | W | ✓ | | BVM | Feria | |
| SATURDAY Apr. 9 <i>Passion Feria Lauds II & Preces</i> | 3 | V | | | HCr | | Preces only at Lauds; 1st Vespers of Palm Sunday |
| SUNDAY Apr. 10 <i>Palm Sunday (Passion Sunday II) Lauds II</i> | 1 | R&V | | ✓ | HCr | | 2nd Vespers of Palm Sunday |
| MONDAY Apr. 11 <i>Monday of Holy Week Lauds II</i> | 1 | V | | | HCr | | |
| TUESDAY Apr. 12 <i>Tuesday of Holy Week Lauds II</i> | 1 | V | | | HCr | | |
| WEDNESDAY Apr. 13 <i>Wednesday of Holy Week Lauds II & Preces</i> | 1 | V | | | HCr | | Preces |



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Sacred Triduum 2022

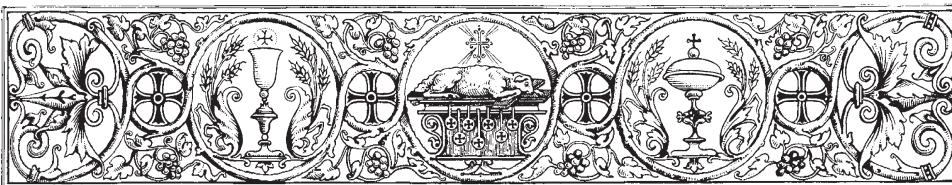
April 14 – 16

Holy Thursday: The Bishop's Chrism Mass is generally celebrated on this day in the morning. The Evening Mass of the Lord's Supper is celebrated between the hours of 4:00-9:00 p.m. The tabernacle must be empty before Mass. Sufficient hosts should be consecrated today for the distribution of Holy Communion of both Holy Thursday and Good Friday and reserved in a tabernacle that is in a side chapel or in the sacristy. The *Gloria* bells are rung and the organ may be played as it is sung. After the *Gloria*, the bells and the organ remain silent until the *Gloria* of the Easter Vigil. The *Mandatum* (washing of the feet) may take place after the Gospel, at Vespers, or at some suitable time. Proper *Communicantes*, *Hanc Igitur*, and *Qui Pridie* are given today. In the *Agnus Dei*, the *dona nobis pacem* is not said, which symbolizes the disruption of peace introduced by the treacherous kiss of Judas. In its place the *miserere nobis* is said three times. Before Communion the prayer for peace, *Domine qui dixisti*, is omitted, and the kiss of peace usually given at *Missa Solemnis* is omitted. *Ite, missa est* is replaced with *Benedicamus Domino*. The final blessing and Last Gospel are omitted. As the Procession to Altar of Repose after Mass is held, the choir sings *Pange Lingua*. At the stripping of the altars, Psalm 21 is chanted. The cross and candlesticks are left on the stripped altars and are not removed until the morning Offices of Good Friday. Clerics bound to the Office are not required to say Vespers if they assist at evening Mass. In the Divine Office, Compline is proper with Sunday psalms. The Blessed Sacrament is venerated at the altar of repose until midnight.

Good Friday: The liturgy of the Commemoration of the Passion and Death of Our Lord and Savior Jesus Christ is typically said at 3:00 p.m. though in some places it is said at 12:00 p.m.; it must not be celebrated after 6:00 p.m. The Holy Sacrifice of the Mass is never offered on Good Friday. As the liturgy begins, the altar is bare, unadorned with crucifix, candles, or altar cloths. After the ceremony of the adoration of the Holy Cross, until the beginning of the Easter Vigil, all genuflect before the Cross which is placed on the main altar. Outside of the liturgy, simply bow to the altar. Vespers is dispensed for clerics assisting at the Good Friday Liturgy. Compline is proper with Sunday psalms. Good Friday is a day of fasting and abstinence (see the Laws of Fasting, Abstinence, and Penance on page 16). Pope Benedict XVI, in 2008, changed the Prayer for the Jews for the 1962 Missal.

Easter Vigil: The liturgy begins very late in the evening, so that Mass begins around midnight. In some dioceses, it is permitted to begin earlier in the evening due to pastoral circumstances. During the ceremonies before Mass, violet vestments are worn, while white vestments are worn for the Procession, *Exultet*, the renewal of baptismal promises, as well as the Mass itself. Mass begins with the *Kyrie*. At the *Gloria* the bells may ring and the organ may play in a festive manner. There is a threefold *Alleluia* after the Epistle. At the Gospel the acolytes do not hold candles. The *Credo* is omitted. No Offertory verse is given. For the Paschal Preface at the Vigil one says, *in hac potissimum nocte*. Observe the proper *Communicantes* and proper *Hanc Igitur*. The *Agnus Dei*, kiss of peace, and *Domine qui dixisti* are omitted. After the faithful receive Communion, a special form of Lauds for the Easter Vigil is chanted. For the dismissal, sing *Ite, missa est, alleluia, alleluia*. There is no Last Gospel. Clerics bound to the Office are not required to pray Compline; nor are they required to pray Matins and Lauds on Easter morning if they assisted at the Paschal Vigil.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|-----|----|----|--------|------|---|
| THURSDAY Apr. 14 <i>Holy Thursday</i> | 1 | W&V | ✓ | | HCr | | Vespers obligatory only for those not at the Mass |
| FRIDAY Apr. 15 <i>Good Friday</i> | 1 | B&V | | | | | Vespers obligatory only for those not at the Liturgy of the Passion |
| SATURDAY Apr. 16 <i>Holy Saturday (until the Mass exclusive)</i> <i>Easter Vigil Mass</i> | 1 | V | | | Easter | | Vespers of Holy Saturday (Compline & Matins obligatory only for clerics not at the Vigil) |



Paschaltide I 2022

April 17 – May 22

Easter Octave: The Easter Octave is 1st Class and only privileged commemorations are allowed on the days of the octave. Two *Alleluias* are added to the *Ite, Missa est* and the *Deo gratias* during the Octave of Easter. Beginning on Low Sunday, the *Alleluias* are no longer added to the *Ite, Missa est* and the *Deo gratias*.

Paschal Candle: The Paschal candle is lit for Mass and Vespers until the Ascension except when black or violet vestments are worn.

Gloria in Excelsis: The *Gloria* is said at Mass on ferias but not at votive Masses of the 4th class except those of Our Lady on Saturdays and of the Angels.

Vidi Aquam: On Sundays at the principal Mass, *Vidi aquam* replaces *Asperges me* until Pentecost Sunday (inclusive) for the sprinkling rite.

Gradual and Alleluia: Throughout Eastertide, the Gradual is omitted and there are two *Alleluia* antiphons between the Epistle and the Gospel.

Low Sunday: “Low Sunday” is the Sunday after Easter. The nickname of “Low Sunday” may derive from a corruption of the Latin word *Laudes*, the first word of the Sequence formerly sung on that day: *Laudes Salvatori voce modulemur supplici* (“Let us sing praises to the Savior with humble voice”). “Low Sunday” is also called *Pascha clausum*, signifying the “close of the Paschal Octave.” It is nicknamed *Quasimodo* Sunday after the title of the Introit for that day, which comes from 1 Peter 2:2-3 in the “Clementine Vulgate.” Traditionally, the neophytes (i.e. “newly-baptized”) would receive baptismal gowns that would be worn until this day, and the official Latin name in the *Missale Romanum* is *Dominica in Albis Depositis in Octava Paschæ*, (i.e., “Sunday in Setting Aside the White Garments in the Paschal Octave”). Hence “white” and “alb” Sunday—which is also the etymology of “Whitsunday” (i.e., Pentecost, fifty days after the Solemnity of the Resurrection). Pope St. John Paul II also named this Sunday as “Divine Mercy Sunday.”

Divine Mercy Sunday: Under the usual conditions, a plenary indulgence is granted to those who take part in the prayers and devotions held in honor of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or in the tabernacle, recite 57the Our Father and Apostles' Creed, adding a devout prayer to the Merciful Lord Jesus (e.g., "Jesus, I trust in You!"). Those who cannot get to a church may gain the same indulgence by reciting the Our Father and the Apostles' Creed before an image of Our Merciful Lord Jesus and, in addition, praying a devout invocation to the Merciful Lord Jesus (e.g., "Jesus, I trust in You!").

Greater Litanies: The Feast of St. Mark is celebrated with a commemoration of the Greater (Major) Litanies, even at sung Masses (See *Rubricae Generales Missalis Romanae*, 346-347). The Rogation Procession, at which the Greater Litanies are sung before Mass, must be followed by the Rogation Mass, which commences with incensation of the altar and the Introit, omitting the Prayers at the Foot of the Altar. St. Mark is not commemorated in the Rogation Mass if the Mass is sung. Clerics bound to the Divine Office must say the Litanies in private if they do not attend the Rogation Procession. The Rogation Procession may not be followed by the Mass of St. Mark. However, if April 25th falls on a 1st Class feast, the Procession may still take place, but it is followed by the Mass of the 1st Class feast.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|--------|------|----------------|
| SUNDAY Apr. 17 <i>Easter Sunday</i> | 1 | W | ✓ | ✓ | Easter | | Easter Vespers |
| MONDAY Apr. 18 <i>Easter Monday</i> | 1 | W | ✓ | ✓ | Easter | | |
| TUESDAY Apr. 19 <i>Easter Tuesday</i> | 1 | W | ✓ | ✓ | Easter | | |
| WEDNESDAY Apr. 20 <i>Easter Wednesday</i> | 1 | W | ✓ | ✓ | Easter | | |
| THURSDAY Apr. 21 <i>Easter Thursday</i> | 1 | W | ✓ | ✓ | Easter | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|-------------------|------------------------------|
| FRIDAY Apr. 22 <i>Easter Friday</i> | 1 | W | ✓ | ✓ | | Easter | |
| SATURDAY Apr. 23 <i>Easter Saturday</i> | 1 | W | ✓ | ✓ | | Easter | 1st Vespers of Low Sunday |
| SUNDAY Apr. 24 <i>Low Sunday (Octave Day of Easter)</i> | 1 | W | ✓ | ✓ | | Easter | 2nd Vespers of Low Sunday |
| MONDAY Apr. 25 <i>St. Mark, Evangelist</i> <i>or Rogation Mass (with procession)</i> | 2 | R | ✓ | ✓ | Apos | Major Litanies | Vespers of St. Mark |
| TUESDAY Apr. 26 <i>Ss. Cletus♦ & Marcellinus,♦ Popes & Martyrs</i> | 3 | R | ✓ | | | Easter or Mart | |
| WEDNESDAY Apr. 27 <i>St. Peter Canisius, Confessor & Doctor</i> | 3 | W | ✓ | | | Easter | |
| THURSDAY Apr. 28 <i>St. Paul of the Cross, Confessor</i> | 3 | W | ✓ | | | Easter | |
| FRIDAY Apr. 29 <i>St. Peter, Martyr</i> | 3 | R | ✓ | | | Easter or Mart | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------|------|--|
| SATURDAY Apr. 30 <i>St. Catherine of Siena, Virgin</i> | 3 | W | ✓ | | Easter | | 1st Vespers of St. Joseph the Worker (with comm. of 2nd Sunday after Easter) |

May 2022

| | | | | | | | |
|--|---|---|---|---|----------------|--|--|
| SUNDAY May 1 <i>St. Joseph the Worker♦</i> | 1 | W | ✓ | ✓ | SJos | | 2nd Vespers of St. Joseph the Worker (with comm. of 2nd Sunday after Easter) |
| MONDAY May 2 <i>St. Athanasius, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | Easter | | |
| TUESDAY May 3 <i>Paschaltide Feria</i> | 4 | W | ✓ | | Easter | <i>Ss. Alexander, Eventius, Theodulus, & Juvenal</i> | |
| or <i>Ss. Alexander, Eventius, & Theodulus, Martyrs, & Juvenal, Bishop & Confessor</i> | 4 | R | ✓ | | Easter or Mart | | |

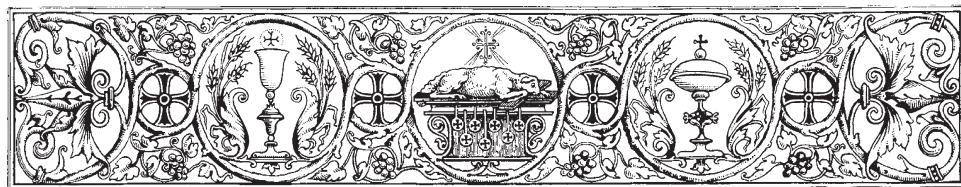
WEDNESDAY

| | | | | | |
|--|---|---|---|--|--------|
| May 4 <i>St. Monica, Widow</i> | 3 | W | ✓ | | Easter |
|--|---|---|---|--|--------|

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------------------|---|--|
| THURSDAY May 5 <i>St. Pius V, Pope & Confessor</i> | 3 | W | ✓ | | Easter | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Easter or HEuch | <i>St. Pius V</i> | |
| FRIDAY May 6 <i>Paschaltide Feria</i> | 4 | W | ✓ | | Easter | | |
| <i>or Sacred Heart of Jesus</i> | 3 | W | ✓ | | SH | | |
| SATURDAY May 7 <i>St. Stanislaus, Bishop & Martyr</i> | 3 | R | ✓ | | Easter or Mart | | 1st Vespers of 3rd Sunday after Easter |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | <i>St. Stanislaus</i> | |
| SUNDAY May 8 <i>3rd Sunday after Easter</i> | 2 | W | ✓ | ✓ | Easter | | 2nd Vespers of 3rd Sunday after Easter |
| MONDAY May 9 | 3 | W | ✓ | | Easter | | |
| <i>St. Gregory Nazianzen, Bishop, Confessor & Doctor</i> | | | | | | | |
| TUESDAY May 10 <i>St. Antoninus, Bishop & Doctor</i> | 3 | W | ✓ | | Easter | <i>Ss. Gordian & Epimachus, (St. Damian of Molokai)</i> | |
| <i>(or St. Damian of Molokai, Confessor)</i> | 3 | W | ✓ | | Easter | <i>St. Antoninus; Ss. Gordianus & Epimachus</i> | |
| WEDNESDAY May 11 <i>Ss. Philip♦ & James,♦ Apostles</i> | 2 | R | ✓ | ✓ | Apos | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------|---------------------|--|
| THURSDAY | | | | | | | |
| May 12 | | | | | | | |
| <i>Ss. Nereus, Achilleus, Domitilla, Virgin, & Pancras, Martyrs</i> | | | | | | | |
| | 3 | R | ✓ | | | Easter or Mart | |
| FRIDAY | | | | | | | |
| May 13 | | | | | | | |
| <i>St. Robert Bellarmine, Bishop, Confessor, & Doctor</i> | | | | | | | |
| | 3 | W | ✓ | | | Easter | |
| SATURDAY | | | | | | | |
| May 14 | | | | | | | |
| <i>Our Lady on Saturday</i> | | | | | | | |
| | 4 | W | ✓ | | BVM | <i>St. Boniface</i> | 1st Vespers of 4th Sunday after Easter |
| <i>or St. Boniface, Martyr</i> | | | | | | | |
| | 4 | R | ✓ | | | Easter or Mart | |
| SUNDAY | | | | | | | |
| May 15 | | | | | | | |
| <i>4th Sunday after Easter</i> | | | | | | | |
| | 2 | W | ✓ | ✓ | Easter | | 2nd Vespers of 4th Sunday after Easter |
| MONDAY | | | | | | | |
| May 16 | | | | | | | |
| <i>St. Ubald, Bishop & Confessor</i> | | | | | | | |
| | 3 | W | ✓ | | | Easter | |
| TUESDAY | | | | | | | |
| May 17 | | | | | | | |
| <i>St. Paschal Baylon, Confessor</i> | | | | | | | |
| | 3 | W | ✓ | | | Easter | |
| WEDNESDAY | | | | | | | |
| May 18 | | | | | | | |
| <i>St. Venantius, Martyr</i> | | | | | | | |
| | 3 | R | ✓ | | | Easter or Mart | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------------------|--|--|
| THURSDAY May 19 <i>St. Peter Celestine, Pope & Confessor</i> | 3 | W | ✓ | | Easter | <i>St. Pudentiana</i> | |
| FRIDAY May 20 <i>St. Bernardine of Siena, Confessor</i> | 3 | W | ✓ | | Easter | | |
| SATURDAY May 21 <i>Our Lady on Saturday</i> <i>or (St. Christopher Magallanes & Companions, Martyrs)</i> | 4 | W | ✓ | | BVM | (<i>St. Christopher Magallanes & Companions</i>) | 1st Vespers of 5th Sunday after Easter |
| SUNDAY May 22 <i>5th Sunday after Easter</i> | 3 | R | ✓ | | Easter or Mart | | 2nd Vespers of 5th Sunday after Easter |
| | 2 | W | ✓ | ✓ | Easter | | |

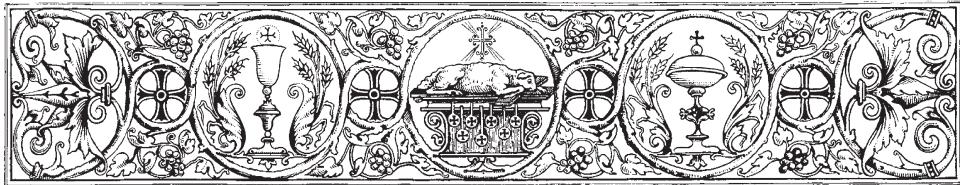


Paschaltide II 2022

May 23 – May 25

Lesser Litanies: On the three days before Ascension Thursday, the Lesser Litanies may be sung in procession or in church before Mass. After the chanting of the Lesser Litanies during the Rogation Mass (2nd Class) the *Gloria* and *Credo* are omitted. There is no commemoration of the Rogation Mass when the Rogation Mass is not said. The Rogation Mass may not be said without the procession. If the procession takes place, the Rogation Mass must be said (unless a 1st Class feast occurs.)

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------|------------------------|-------------------------------------|
| MONDAY May 23 <i>Paschaltide Feria</i> | 4 | W | ✓ | | | Easter | |
| <i>or Rogation Mass (with procession)</i> | 2 | V | | | | Easter | |
| TUESDAY May 24 <i>Paschaltide Feria</i> | 4 | W | ✓ | | | Easter | |
| <i>or Rogation Mass (with procession)</i> | 2 | V | | | | Easter | |
| WEDNESDAY May 25 <i>Vigil of the Ascension of the Lord</i> | 2 | W | ✓ | | Easter | <i>St. Gregory VII</i> | |
| <i>or Rogation Mass (with procession)</i> | 2 | V | | | Easter | | <i>1st Vespers of Ascension</i> |
| | | | | | | Vigil of Ascension | |



Ascensiontide, Pentecost, & Corpus Christi 2022

May 26 – June 30

Ascension Thursday: After the Holy Gospel on Ascension Thursday, the Paschal Candle is extinguished; after Mass it is removed from the sanctuary.

Between Ascension and Pentecost: After the Ascension until Pentecost, the ferial Mass is taken from Ascension; the *Credo* and the proper *Communicantes* are omitted. Votive Masses are permitted in these days according to the rubrics.

Vigil of Pentecost: The Vigil Mass of Pentecost is to be celebrated after the Hour of None (late afternoon, approximately 3:00 p.m.), but before the hour of 1st Vespers of Pentecost. The “Vigil Mass of Pentecost” does not fulfill the Sunday obligation of Pentecost Sunday. The rubrics also permit anticipating the Vigil Mass in the morning (except in the case of conventional Masses). White is the color of the day for the Divine Office until the late afternoon Mass. The color for the Mass is red.

Pentecost and its Octave: On Pentecost and during its octave, kneel at the *Veni, Sancte Spiritus* of the *Alleluia* verse.

Plenary Indulgence: Praying the *Veni, Creator* on Pentecost Sunday is an occasion for a plenary indulgence under the usual conditions (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences, 26, §1, 1°*). See the indulgences section on page 108.

Duration of Paschaltide: Paschaltide ends after None on Ember Saturday during the Pentecost Octave.

Season after Pentecost: The time after Pentecost begins with 1st Vespers of Trinity Sunday. The 1st Sunday after Pentecost is not commemorated on Trinity Sunday. In ferial days of the week following Trinity Sunday, the Mass of the 1st Sunday after Pentecost may be said without the *Gloria* and *Credo*.

Corpus Christi: As a 1st Class feast, Corpus Christi is celebrated on the Thursday after Trinity Sunday. The feast is not transferred to the Sunday after Trinity, as is often done in the Ordinary Form of the Roman Rite. But, the Feast of Corpus Christi may be repeated on the Sunday after Trinity as an External Solemnity (as has been the case since an indult was given in the USA on November 25, 1885, under Leo XIII S.R.C. 2974, IV; 4269, IX). A Eucharistic procession must follow the Mass when celebrated on Sunday as an External Solemnity.

Feast of the Sacred Heart: Under the usual conditions, on this day, a plenary indulgence may be gained by reciting publicly the Act of Reparation to the Sacred Heart of Jesus on page 109 (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 3). The 1st class Feast of the Sacred Heart falls on Friday after the former octave of Corpus Christi, which is the Friday after the 2nd Sunday after Pentecost. The Feast of the Sacred Heart may also be repeated on the following Sunday as an External Solemnity.

Feast of Ss. Peter and Paul: According to the Sacred Congregation of Rites (S.R.C. 2974, IV; 4269, IX), the 1st Class Feast of Ss. Peter and Paul (June 29) may be repeated on the Sunday following it.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|-------------------|---------------------------------------|
| THURSDAY | | | | | | | |
| May 26 <i>Ascension of Our Lord</i> | 1 | W | ✓ | ✓ | Ascn | | 2nd Vespers of Ascension |
| FRIDAY | | | | | | | |
| May 27 <i>St. Bede the Venerable, Confessor & Doctor</i> | 3 | W | ✓ | | Ascn | <i>St. John I</i> | |
| SATURDAY | | | | | | | |
| May 28 <i>St. Augustine, Bishop & Confessor</i> | 3 | W | ✓ | | Ascn | | 1st Vespers of Sunday after Ascension |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|--------------|------------------------------------|---------------------------------------|
| SUNDAY May 29 <i>Sunday after the Ascension</i> | 2 | W | ✓ | ✓ | Ascn | | 2nd Vespers of Sunday after Ascension |
| <i>or External Solemnity of the Ascension</i> | 2 | W | ✓ | ✓ | Ascn | No comm. of Sunday after Ascension | |
| MONDAY May 30 <i>Paschaltide Feria (Mass of the Sunday after the Ascension)</i> | 4 | W | ✓ | | Ascn | <i>St. Felix I</i> | |
| <i>or St. Felix I, Pope & Martyr</i> | 4 | R | ✓ | | Ascn or Mart | | |
| TUESDAY May 31 <i>The Queenship of the Blessed Virgin Mary</i> | 2 | W | ✓ | ✓ | BVM | <i>St. Petronilla</i> | |

June 2022

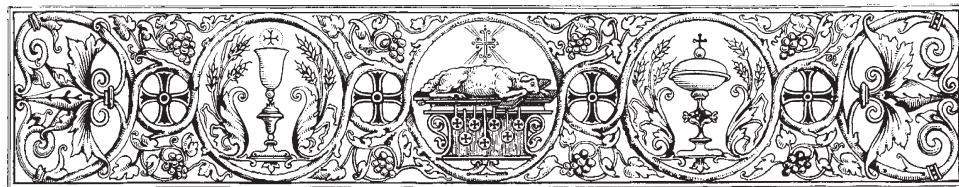
| | | | | | | | |
|--|---|---|---|--|---------------|---|--|
| WEDNESDAY June 1 <i>St. Angela Merici, Virgin</i> | 3 | W | ✓ | | Ascn | | |
| THURSDAY June 2 <i>Paschaltide Feria</i> | 4 | W | ✓ | | Ascn | <i>Ss. Marcellinus, Peter & Erasmus</i> | |
| <i>or Ss. Marcellinus, Peter, & Erasmus, Martyrs</i> | 4 | R | ✓ | | Ascn or Mart | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Ascn or HEuch | <i>Ss. Marcellinus, Peter & Erasmus</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|------|-----------------------------|
| FRIDAY June 3 <i>Paschaltide Feria</i> <i>or Sacred Heart of Jesus</i> | 4 | W | ✓ | | | Ascn | |
| SATURDAY June 4 <i>Vigil of Pentecost</i> <i>Divine Office until Mass exclusive</i> <i>Vigil Mass of Pentecost</i> <i>Mass should be said after the hour of None (3:00 p.m.).</i> <i>If necessary, Mass may occur in the morning (except conventional Masses)</i> | 1 | W | ✓ | | | | 1st Vespers of Pentecost |
| SUNDAY June 5 <i>Pentecost Sunday</i> | 1 | R | ✓ | ✓ | HGh | | 2nd Vespers of Pentecost |
| MONDAY June 6 <i>Monday in the Octave of Pentecost</i> | 1 | R | ✓ | ✓ | HGh | | |
| TUESDAY June 7 <i>Tuesday in the Octave of Pentecost</i> | 1 | R | ✓ | ✓ | HGh | | |
| WEDNESDAY June 8 <i>Ember Wednesday of the Pentecost Octave</i> | 1 | R | ✓ | ✓ | HGh | | |
| THURSDAY June 9 <i>Thursday in the Octave of Pentecost</i> | 1 | R | ✓ | ✓ | HGh | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-----------------|--|----------------------------------|
| FRIDAY June 10 <i>Ember Friday of the Pentecost Octave</i> | 1 | R | ✓ | ✓ | | HGh | |
| SATURDAY June 11 <i>Ember Saturday of the Pentecost Octave</i> | 1 | R | ✓ | ✓ | | HGh | 1st Vespers of Trinity Sunday |
| SUNDAY June 12 <i>Trinity Sunday</i> | 1 | W | ✓ | ✓ | | HTri | 2nd Vespers of Trinity Sunday |
| MONDAY June 13 <i>St. Anthony of Padua, Confessor & Doctor</i> | 3 | W | ✓ | | | Com | |
| TUESDAY June 14 <i>St. Basil the Great, Bishop, Confessor, & Doctor</i> | 3 | W | ✓ | | | Com | |
| WEDNESDAY June 15 <i>Feria (Mass of 1st Sunday after Pentecost) or Ss. Vitus, Modestus, & Crescentia, Martyrs</i> | 4 | G | | | Com | <i>Ss. Vitus, Modestus, & Crescentia</i> | 1st Vespers of Corpus Christi |
| THURSDAY June 16 <i>Corpus Christi</i> | 1 | W | ✓ | ✓ | Com or HEuch | | 2nd Vespers of Corpus Christi |
| FRIDAY June 17 <i>St. Gregory Barbarigo, Bishop & Confessor</i> | 3 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|--------------------------------------|---|
| SATURDAY June 18 <i>St. Ephraem, Confessor & Doctor</i> | 3 | W | ✓ | | Com | <i>Ss. Mark & Marcellian</i> | 1st Vespers of 2nd Sunday after Pentecost |
| SUNDAY June 19 <i>2nd Sunday after Pentecost</i> <i>or External Solemnity of Corpus Christi (USA)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 2nd Sunday after Pentecost |
| MONDAY June 20 <i>Feria</i> <i>or St. Silverius, Pope & Martyr</i> | 4 | G | | | Com | <i>St. Silverius</i> | No comm. of 2nd Sun. after Pentecost |
| TUESDAY June 21 <i>St. Aloysius Gonzaga, Confessor</i> | 3 | W | ✓ | | Com | | |
| WEDNESDAY June 22 <i>St. Paulinus, Bishop & Confessor</i> <i>or St. John Fisher Bishop & Martyr (M.S.)</i> | 3 | W | ✓ | | Com | | |
| THURSDAY June 23 <i>Feria</i> | 4 | G | | | Com | | 1st Vespers of Sacred Heart of Jesus |
| FRIDAY June 24 <i>Sacred Heart of Jesus</i> | 1 | W | ✓ | ✓ | SH | | 2nd Vespers of Sacred Heart of Jesus (Comm. of St. John the Baptist) |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|------------|----------------------------------|--|
| SATURDAY June 25 <i>St. John the Baptist</i> | 1 | W | ✓ | ✓ | Com or SJB | | 2nd Vespers of St. John the Baptist (Comm of 3rd Sunday after Pentecost) |
| SUNDAY June 26 <i>3rd Sunday after Pentecost</i> <i>or External Solemnity of the Sacred Heart</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 3rd Sunday after Pentecost |
| MONDAY June 27 <i>Feria</i> | 4 | G | | | Com | | |
| TUESDAY June 28 <i>Vigil of Ss. Peter ♦ & Paul ♦</i> <i>Lauds II</i> | 2 | V | | | Com | | 1st Vespers of Ss. Peter & Paul |
| WEDNESDAY June 29 <i>Ss. Peter♦ & Paul♦, Apostles</i> | 1 | R | ✓ | ✓ | Apos | St. Paul (under one conclusion) | 2nd Vespers of Ss. Peter & Paul |
| THURSDAY June 30 <i>St. Paul♦, Apostle</i> | 3 | R | ✓ | | Com | St. Peter (under one conclusion) | 1st Vespers of the Precious Blood |



Season After Pentecost I

July 2022

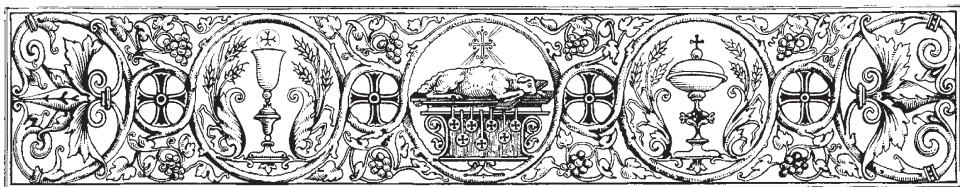
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|--|---|
| FRIDAY July 1 <i>Precious Blood of Our Lord</i> | 1 | R | ✓ | ✓ | HCr | | 2nd Vespers of the Precious Blood |
| SATURDAY July 2 <i>The Visitation of the Blessed Virgin Mary</i> | 2 | W | ✓ | ✓ | BVM | <i>St. Processus & Martinian</i> | Vespers of the Visitation (with comm. of 4th Sunday after Pentecost) |
| SUNDAY July 3 <i>4th Sunday after Pentecost</i> <i>or External Solemnity of Ss. Peter ♦ & Paul ♦, Apostles (USA)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 4th Sunday after Pentecost |
| MONDAY July 4 <i>Feria</i> | 4 | G | | | Apos | Com | |
| TUESDAY July 5 <i>St. Anthony Mary Zaccaria, Confessor</i> | 3 | W | ✓ | | | Com | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|--------------|---|---|
| WEDNESDAY July 6 <i>Feria</i> | 4 | G | | | | Com | |
| <i>or St. Maria Goretti, Virgin & Martyr (PSPAL)</i> | 4 | R | ✓ | | | Com or Mart | |
| THURSDAY July 7 <i>Ss. Cyril & Methodius, Bishops & Confessors</i> | 3 | W | ✓ | | | Com | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Com or HEuch | <i>Ss. Cyril & Methodius</i> | |
| FRIDAY July 8 <i>St. Elizabeth, Queen & Widow</i> | 3 | W | ✓ | | | Com | |
| SATURDAY July 9 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | <i>(St. Augustine Zhao Rong & Companions)</i> | 1st Vespers of 5th Sunday after Pentecost |
| <i>or (St. Augustine Zhao Rong & Companions, Martyrs)</i> | 3 | R | ✓ | | | Com or Mart | |
| SUNDAY July 10 <i>5th Sunday after Pentecost</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 5th Sunday after Pentecost |
| MONDAY July 11 <i>Feria</i> | 4 | G | | | Com | <i>St. Pius I</i> | |
| <i>or St. Pius I, Pope & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| TUESDAY July 12 <i>St. John Gaulbert, Abbot</i> | 3 | W | ✓ | | Com | <i>Ss. Nabor & Felix</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|--|---|
| WEDNESDAY | | | | | | | |
| July 13 <i>Feria</i> | 4 | G | | | | Com | |
| THURSDAY | | | | | | | |
| July 14 <i>St. Bonaventure, Bishop, Confessor & Doctor</i> | 3 | W | ✓ | | Com | <i>(St. Kateri Tekakwitha)</i> | |
| FRIDAY | | | | | | | |
| July 15 <i>St. Henry, Emperor & Confessor</i> | 3 | W | ✓ | | Com | | |
| SATURDAY | | | | | | | |
| July 16 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | | 1st Vespers of 6th Sunday after Pentcost |
| <i>or Our Lady of Mt. Carmel</i> | 4 | W | ✓ | | BVM | | |
| SUNDAY | | | | | | | |
| July 17 <i>6th Sunday after Pentecost</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 6th Sunday after Pentecost |
| MONDAY | | | | | | | |
| July 18 <i>St. Camillus de Lellis, Confessor</i> | 3 | W | ✓ | | Com | <i>St. Symphorosa & Her Seven Sons</i> | |
| TUESDAY | | | | | | | |
| July 19 <i>St. Vincent de Paul, Confessor</i> | 3 | W | ✓ | | Com | | |
| WEDNESDAY | | | | | | | |
| July 20 <i>St. Jerome Emiliani, Confessor</i> | 3 | W | ✓ | | Com | <i>St. Margaret</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|------------------------|---|
| THURSDAY July 21 <i>St. Lawrence of Brindisi, Confessor & Doctor</i> | 3 | W | ✓ | | Com | <i>St. Praxedes</i> | |
| FRIDAY July 22 <i>St. Mary Magdalene, Penitent</i> | 3 | W | ✓ | | Com | | |
| SATURDAY July 23 <i>St. Apollinaris, Bishop & Martyr</i> | 3 | R | ✓ | | Com or Mart | <i>St. Liborius</i> | 1st Vespers of 7th Sunday after Pentecost |
| SUNDAY July 24 <i>7th Sunday after Pentecost</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 7th Sunday after Pentecost |
| MONDAY July 25 <i>St. James,♦ Apostle</i> | 2 | R | ✓ | ✓ | Apos | <i>St. Christopher</i> | Vespers of St. James |
| TUESDAY July 26 <i>St. Anne, Mother of the Blessed Virgin Mary</i> | 2 | W | ✓ | | Com | | Vespers of St. Anne |
| WEDNESDAY July 27 <i>Feria</i> <i>or St. Pantaleon, Martyr</i> | 4 | G | | | Com | <i>St. Pantaleon</i> | |
| | 4 | R | ✓ | | Com or Mart | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|----------------|---|
| THURSDAY | | | | | | | |
| July 28 | | | | | | | |
| <i>Ss. Nazarius & Celsus, Martyrs; St. Victor I, Pope & Martyr; St. Innocent I, Pope & Confessor</i> | | | | | | | |
| | 3 | R | ✓ | | | Com | |
| FRIDAY | | | | | | | |
| July 29 | 3 | W | ✓ | | | Com | <i>Ss. Felix, Simplicius, Faustinus, & Beatrice</i> |
| <i>St. Martha, Virgin</i> | | | | | | | |
| SATURDAY | | | | | | | |
| July 30 | 4 | W | ✓ | | | BVM | <i>Ss. Abdon & Sennen</i> |
| <i>Saturday of Our Lady</i> | | | | | | | |
| <i>or Ss. Abdon & Sennen, Martyrs</i> | | | | | | | |
| | 4 | R | ✓ | | | Com or Mart | |
| SATURDAY | | | | | | | |
| July 31 | 2 | G | ✓ | ✓ | | HTri | 2nd Vespers of 8th Sunday after Pentecost |
| <i>8th Sunday after Pentecost</i> | | | | | | | |



Season After Pentecost II

August 2022

Portiuncula Indulgence: The faithful may obtain a plenary indulgence (under the usual conditions) by visiting a church on the second day of August and reciting there an Our Father and the Apostles' Creed (Portiuncula Indulgence) (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 33,§1, 5°, b.).

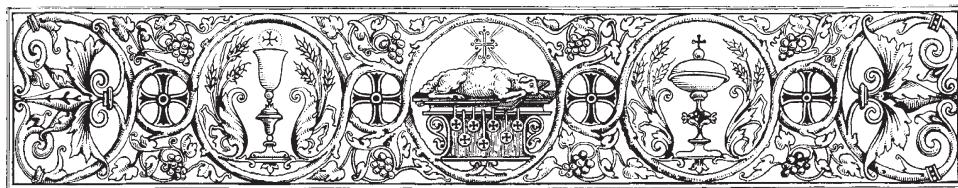
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-----------------|-----------------------|---------|
| MONDAY | | | | | | | |
| Aug. 1 <i>Feria</i> | 4 | G | | | Com | <i>Holy Maccabees</i> | |
| <i>or Holy Maccabees, Martyrs</i> | 4 | R | ✓ | | Com or Mart | | |
| TUESDAY | | | | | | | |
| Aug. 2 <i>St. Alphonsus Liguori, Confessor</i> | 3 | W | ✓ | | Com | <i>St. Stephen I</i> | |
| WEDNESDAY | | | | | | | |
| Aug. 3 <i>Feria</i> | 4 | G | | | Com | | |
| THURSDAY | | | | | | | |
| Aug. 4 <i>St. Dominic, Confessor</i> | 3 | W | ✓ | | Com | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Com or HEuch | <i>St. Dominic</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------------|---|---|
| FRIDAY Aug. 5 <i>Our Lady of the Snows</i> | 3 | W | ✓ | | BVM | | |
| <i>or Sacred Heart of Jesus</i> | 3 | W | ✓ | | SH | <i>Our Lady of the Snows</i> | |
| SATURDAY Aug. 6 <i>Transfiguration of Our Lord</i> | 2 | W | ✓ | ✓ | Com | <i>Ss. Sixtus II ♦ et Companions</i> | Vespers of the Transfiguration |
| SUNDAY Aug. 7 <i>9th Sunday after Pentecost 1st Sunday of August (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 9th Sunday after Pentecost |
| MONDAY Aug. 8 <i>St. John Mary Vianney, Confessor</i> | 3 | W | ✓ | | Com | | |
| TUESDAY Aug. 9 <i>Vigil of St. Lawrence ♦ Lauds II</i> | 3 | V | | | Com | <i>St. Romanus; (St. Teresa Benedicta of the Cross)</i> | |
| <i>(or St. Teresa Benedicta of the Cross, Virgin & Martyr)</i> | 3 | R | ✓ | | Com or Mart | <i>Vigil of St. Lawrence ♦; St. Romanus</i> | |
| WEDNESDAY Aug. 10 <i>St. Lawrence, ♦ Martyr</i> | 2 | R | ✓ | | Com or Mart | | Vespers of St. Lawrence |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|---|---|
| THURSDAY Aug. 11 <i>Feria</i> | 4 | G | | | Com | <i>Ss. Tiburtius & Susanna</i> | |
| <i>or St. Tiburtius, Martyr & St. Susanna, Virgin & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| FRIDAY Aug. 12 <i>St. Clare, Virgin</i> | 3 | W | ✓ | | Com | | |
| SATURDAY Aug. 13 <i>Saturday of Our Lady</i> | 4 | W | ✓ | | BVM | <i>Ss. Hippolytus & Cassianus</i> | 1st Vespers of 10th Sunday after Pentecost |
| <i>or Ss. Hippolytus & Cassianus, Martyrs</i> | 4 | R | ✓ | | Com or Mart | | |
| SUNDAY Aug. 14 <i>10th Sunday after Pentecost 2nd Sunday of August (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 1st Vespers of the Assumption (with comm. of 10th Sunday after Pentecost) |
| MONDAY Aug. 15 <i>Assumption of the Blessed Virgin Mary</i> | 1 | W | ✓ | ✓ | BVM | | 2nd Vespers of the Assumption |
| TUESDAY Aug. 16 <i>St. Joachim, Father of the Blessed Virgin Mary</i> | 2 | W | ✓ | | Com | | |
| WEDNESDAY Aug. 17 <i>St. Hyacinth, Confessor</i> | 3 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|--|--|
| THURSDAY Aug. 18 <i>Feria</i> or <i>St. Agapitus, Martyr</i> | 4 | G | | | Com | <i>St. Agapitus</i> | |
| FRIDAY Aug. 19 <i>St. John Eudes, Confessor</i> | 4 | R | ✓ | | Com or Mart | | |
| SATURDAY Aug. 20 <i>St. Bernard, Abbot & Doctor</i> | 3 | W | ✓ | | Com | | 1st Vespers of 11th Sunday after Pentecost |
| SUNDAY Aug. 21 <i>11th Sunday after Pentecost</i> <i>3rd Sunday of August (Matins)</i> | 2 | G | ✓ | ✓ | HTr | | 2nd Vespers of 11th Sunday after Pentecost |
| MONDAY Aug. 22 <i>The Immaculate Heart of Mary</i> | 2 | W | ✓ | ✓ | BVM | <i>Ss. Timothy, Hippolytus, & Symphorian</i> | Vespers of the Immaculate Heart of Mary |
| TUESDAY Aug. 23 <i>St. Philip Benizi, Confessor</i> | 3 | W | ✓ | | Com | | |
| WEDNESDAY Aug. 24 <i>St. Bartholomew, Apostle</i> | 2 | R | ✓ | ✓ | Apos | | Vespers of St. Bartholomew |
| THURSDAY Aug. 25 <i>St. Louis, Confessor</i> | 3 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|-------------------------------------|--|
| FRIDAY Aug. 26 <i>Feria</i> | 4 | G | | | Com | <i>St. Zephyrinus</i> | |
| or <i>St. Zephyrinus, Pope & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| SATURDAY Aug. 27 <i>St. Joseph Calasanctius, Confessor</i> | 3 | W | ✓ | | Com | | 1st Vespers of 12th Sunday after Pentecost |
| SUNDAY Aug. 28 <i>12th Sunday after Pentecost 4th Sunday of August (Matins)</i> | 2 | G | ✓ | ✓ | HTr | | 2nd Vespers of 12th Sunday after Pentecost |
| MONDAY Aug. 29 <i>The Beheading of St. John the Baptist</i> | 3 | R | ✓ | | Com or SJB | <i>St. Sabina</i> | |
| TUESDAY Aug. 30 <i>St. Rose of Lima, Virgin</i> | 3 | W | ✓ | | Com | <i>Ss. Felix & Adauctus</i> | |
| WEDNESDAY Aug. 31 <i>St. Raymond Nonnatus, Confessor</i> | 3 | W | ✓ | | Com | | |



Season After Pentecost III

September 2022

Labor Day: While observing the Office of the day, in the USA and Canada it is permitted to celebrate both one High Mass and one Low Mass of St. Joseph the Worker as an External Solemnity. From a Decree of the Sacred Congregation of Rites, February 25, 1956.

Exaltation of the Holy Cross: When this feast falls on a Sunday after Pentecost, it takes precedence over the Sunday after Pentecost. The Sunday is not commemorated, as the Exaltation of the Holy Cross is a Feast of Our Lord.

Ember Days: While the September Ember days once followed the Exaltation of the Cross, they now follow the third Sunday of September.

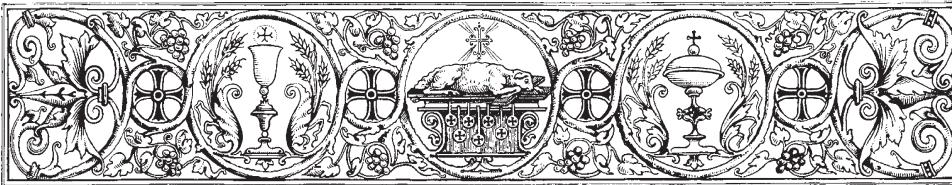
| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-----------------|--|---------|
| THURSDAY | | | | | | | |
| Sept. 1 <i>Feria</i> | 4 | G | | | Com | <i>St. Giles;</i> <i>12 Holy Brothers</i> | |
| <i>or St. Giles, Abbot</i> | 4 | W | ✓ | | Com | <i>12 Holy Brothers</i> | |
| <i>or Twelve Holy Brothers, Martyrs</i> | 4 | R | ✓ | | Com or Mart | <i>St. Giles</i> | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Com or HEuch | <i>St. Giles;</i> <i>12 Holy Brothers</i> | |
| FRIDAY | | | | | | | |
| Sept. 2 <i>St. Stephen, King & Confessor</i> | 3 | W | ✓ | | Com | | |
| <i>or Sacred Heart of Jesus</i> | 3 | W | ✓ | | SH | <i>St. Stephen</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|-----------------------------------|--|
| SATURDAY | | | | | | | |
| Sept. 3 <i>St. Pius X, Pope & Confessor</i> | 3 | W | ✓ | | Com | | 1st Vespers of 13th Sunday after Pentecost |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | <i>St. Pius X</i> | |
| SUNDAY | | | | | | | |
| Sept. 4 <i>13th Sunday after Pentecost 1st Sun of September (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 13th Sunday after Pentecost |
| MONDAY | | | | | | | |
| Sept. 5 <i>St. Laurence Justinian, Bishop & Confessor</i> | 3 | W | ✓ | | Com | | |
| <i>or External Solemnity of St. Joseph the Worker^{1◆}</i> | 2 | W | ✓ | | SJos | <i>St. Laurence Justinian</i> | |
| TUESDAY | | | | | | | |
| Sept. 6 <i>Feria</i> | 4 | G | | | Com | | |
| WEDNESDAY | | | | | | | |
| Sept. 7 <i>Feria</i> | 4 | G | | | Com | | |
| THURSDAY | | | | | | | |
| Sept. 8 <i>Nativity of the Blessed Virgin Mary</i> | 2 | W | ✓ | ✓ | BVM | <i>St. Adrian</i> | Vespers of the Nativity of BVM |
| FRIDAY | | | | | | | |
| Sept. 9 <i>Feria</i> | 4 | G | | | Com | <i>St. Gorgonius</i> | |
| <i>or St. Gorgonius, Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| <i>or St. Peter Claver, Confessor (USA)</i> | 3 | W | ✓ | | Com | <i>St. Gorgonius</i> | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|----------------|---|--|
| SATURDAY Sept. 10 <i>St. Nicholas of Tolentino, Confessor</i> | 3 | W | ✓ | | Com | | 1st Vespers of 14th Sunday after Pentecost |
| SUNDAY Sept. 11 <i>14th Sunday after Pentecost 2nd Sun. of Sept. (Matins)</i> | 2 | G | ✓ | ✓ | HTr | | 2nd Vespers of 14th Sunday after Pentecost |
| MONDAY Sept. 12 <i>The Most Holy Name of Mary</i> | 3 | W | ✓ | | BVM | | |
| TUESDAY Sept. 13 <i>Feria</i> | 4 | G | | | Com | | |
| WEDNESDAY Sept. 14 <i>Exaltation of the Holy Cross</i> | 2 | R | ✓ | ✓ | HCr | | Vespers of the Holy Cross |
| THURSDAY Sept. 15 <i>Seven Sorrows of the Blessed Virgin Mary</i> | 2 | W | ✓ | ✓ | BVM | <i>St. Nicomedes</i> | Vespers of the Seven Sorrows of the BVM |
| FRIDAY Sept. 16 <i>St. Cornelius,♦ Pope, Martyr & St. Cyprian,♦ Bishop, Martyr</i> | 3 | R | ✓ | | Com or Mart | <i>Ss. Euphemia, Lucy, & Geminian</i> | |
| SATURDAY Sept. 17 <i>Our Lady on Saturday</i> <i>or Stigmata of St. Francis</i> | 4 | W | ✓ | | BVM | <i>Stigmata of St. Francis</i> | 1st Vespers of 15th Sunday after Pentecost |
| | 4 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|--|--|
| SUNDAY Sept. 18 <i>15th Sunday after Pentecost 3rd Sun. of Sept. (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 15th Sunday after Pentecost |
| MONDAY Sept. 19 <i>St. Januarius, Bishop & Companions, Martyrs</i> | 3 | R | ✓ | | Com or Mart | | |
| TUESDAY Sept. 20 <i>Feria</i> <i>or St. Eustacius & Companions, Martyrs</i> <i>(or Ss. Andrew Kim Taegon, Paul Chong Hasang, & Companions, Martyrs)</i> | 4 | G | | | Com | <i>St. Eustacius & Companions; (Ss. Andrew Kim Taegon, & Companions)</i> | <i>(Ss. Andrew Kim Taegon, & Companions)</i> |
| | 4 | R | ✓ | | Com or Mart | | |
| | 3 | R | ✓ | | Com or Mart | <i>St. Eustacius & Companions</i> | |
| WEDNESDAY Sept. 21 <i>St. Matthew,♦ Apostle</i> | 2 | R | ✓ | ✓ | Apos | Ember Day | Vespers of St. Matthew |
| THURSDAY Sept. 22 <i>St. Thomas of Villanova, Bishop & Confessor</i> | 3 | W | ✓ | | Com | <i>St. Maurice & Companions</i> | |
| FRIDAY Sept. 23 <i>Ember Friday Lauds II & Preces</i> | 2 | V | | | Com | <i>St. Linus♦</i> | Preces |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|------------------|---|--|
| SATURDAY Sept. 24 <i>Ember Saturday Lauds II & Preces</i> | 2 | V | | | Com | <i>Our Lady of Ransom</i> | Preces at Lauds Only; 1st Vespers of 16th Sunday after Pentecost |
| SUNDAY Sept. 25 <i>16th Sunday after Pentecost 4th Sun. of Sept. (Matins)</i> | 2 | G | ✓ | ✓ | HTr | | 2nd Vespers of 16th Sunday after Pentecost |
| MONDAY Sept. 26 <i>Feria</i> <i>or Ss. Cyprian & Justina, Virgin, Martyrs</i> | 4 | G | | | Com | <i>Ss. Cyprian & Justina</i> | |
| TUESDAY Sept. 27 <i>Ss. Cosmas & Damian,♦ Martyrs</i> | 3 | R | ✓ | | Com or Mart | | |
| WEDNESDAY Sept. 28 <i>St. Wenceslaus, Duke & Martyr (or Ss. Laurence Ruiz & Companions, Martyrs)</i> | 3 | R | ✓ | | Com or Mart | <i>(Ss. Laurence Ruiz & Companions)</i> | 1st Vespers of St. Michael the Archangel |
| THURSDAY Sept. 29 <i>Dedication of St. Michael the Archangel</i> | 1 | W | ✓ | ✓ | Com or Ang | | 2nd Vespers of St. Michael the Archangel |
| FRIDAY Sept. 30 <i>St. Jerome, Priest, Confessor, & Doctor</i> | 3 | W | ✓ | | Com | | |



Season After Pentecost IV

October 2022

Month of the Holy Rosary: On the first Sunday of October, an External Solemnity of Our Lady of the Rosary may be celebrated instead of the usual Sunday after Pentecost. The Mass of the feast (October 7) is used; the Sunday is commemorated at all Masses.

World Mission Sunday: The 3rd Sunday of October is “World Mission Sunday.” The orations for the “Propagation of the Faith” are added under a single conclusion to the orations of the Sunday (*Rubricae Generales Missalis Romanae*, 453).

Christ the King: The 1st Class Feast of the Kingship of Our Lord Jesus Christ is celebrated on the last Sunday of October. There is no commemoration of the Sunday after Pentecost. On Christ the King, the faithful may obtain one plenary indulgence, under the usual conditions, by publicly saying the *Act of Consecration of the Human Race to Jesus Christ King* (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 2, see page 108). On the ferias that follow Christ the King, the Mass propers may be taken from the Sunday after Pentecost which coincided with the Solemnity of Christ the King; the *Gloria* and *Credo* being omitted, or a votive Mass could be chosen.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|---------------------|--|
| SATURDAY | | | | | | | |
| Oct. 1 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | <i>St. Remigius</i> | |
| <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | BVM | <i>St. Remigius</i> | 1st Vespers of 17th Sunday after Pentecost |
| <i>or St. Remigius, Bishop & Confessor</i> | 4 | W | ✓ | | Com | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-----------------|--|---|
| SUNDAY Oct. 2 | | | | | | | |
| <i>17th Sunday after Pentecost</i> | 2 | G | ✓ | ✓ | HTri | | |
| <i>1st Sun of October (Matins)</i> | | | | | | | 2nd Vespers of 17th Sunday after Pentecost |
| <i>or External Solemnity of Our Lady of the Rosary</i> | 2 | W | ✓ | ✓ | BVM | 19th Sunday after Pentecost | |
| MONDAY Oct. 3 | | | | | | | |
| <i>St. Therese of the Infant Jesus, Virgin</i> | 3 | W | ✓ | | Com | | |
| TUESDAY Oct. 4 | | | | | | | |
| <i>St. Francis, Confessor</i> | 3 | W | ✓ | | Com | | |
| WEDNESDAY Oct. 5 | | | | | | | |
| <i>Feria</i> | 4 | G | | | Com | | <i>St. Placid & Companions; (St. Faustina Kowalska)</i> |
| <i>or St. Placid & Companions, Martyrs</i> | 4 | R | ✓ | | Com or Mart | | |
| <i>or (St. Faustina Kowalska, Virgin)</i> | 3 | W | ✓ | | Com | | <i>St. Placid & Companions</i> |
| THURSDAY Oct. 6 | | | | | | | |
| <i>St. Bruno, Confessor</i> | 3 | W | ✓ | | Com | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Com or HEuch | | <i>St. Bruno</i> |
| FRIDAY Oct. 7 | | | | | | | |
| <i>Our Lady of the Rosary</i> | 2 | W | ✓ | ✓ | BVM | <i>St. Mark</i> | Vespers of Our Lady of the Rosary |
| SATURDAY Oct. 8 | | | | | | | |
| <i>St. Bridget, Widow</i> | 3 | W | ✓ | | Com | <i>Ss. Sergius, Bacchus, Maerellus, & Apuleius</i> | 1st Vespers of 18th Sunday after Pentecost |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------------|---|--|
| SUNDAY Oct. 9 | | | | | | | |
| <i>20th Sunday after Pentecost 2nd Sun of October (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 18th Sunday after Pentecost |
| <i>or The Good Thief (USA, in prisons and institutes of correction)</i> | 2 | W | ✓ | ✓ | HTri | 20th Sunday after Pentecost | |
| MONDAY Oct. 10 | 3 | W | ✓ | | Com | | |
| <i>St. Francis Borgia, Confessor</i> | | | | | | | |
| TUESDAY Oct. 11 | 2 | W | ✓ | ✓ | BVM | | |
| <i>Maternity of the Blessed Virgin Mary</i> | | | | | | | |
| WEDNESDAY Oct. 12 | 4 | G | | | Com | | |
| <i>Feria</i> | | | | | | | |
| THURSDAY Oct. 13 | 3 | W | ✓ | | Com | | |
| <i>St. Edward, King & Confessor</i> | | | | | | | |
| FRIDAY Oct. 14 | 3 | R | ✓ | | Com or Mart | | |
| <i>St. Callistus I, Pope & Martyr</i> | | | | | | | |
| SATURDAY Oct. 15 | 3 | W | ✓ | | Com | | 1st Vespers of 19th Sunday after Pentecost |
| <i>St. Teresa of Avila, Virgin</i> | | | | | | | |
| SATURDAY Oct. 16 | 2 | G | ✓ | ✓ | HTri | Propagation of the Faith (under one conclusion) | 2nd Vespers of 19th Sunday after Pentecost |
| <i>19th Sunday after Pentecost 3rd Sun of October (Matins)</i> | | | | | | | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|----------------|--|--|
| MONDAY Oct. 17 <i>St. Margaret Mary Alacoque, Virgin</i> | 3 | W | ✓ | | | Com | |
| TUESDAY Oct. 18 <i>St. Luke, Evangelist</i> | 2 | R | ✓ | ✓ | | Apos | Vespers of St. Luke |
| WEDNESDAY Oct. 19 <i>St. Peter of Alcantara, Confessor</i> | 3 | W | ✓ | | | Com | |
| THURSDAY Oct. 20 <i>St. John Cantius, Confessor</i> | 3 | W | ✓ | | | Com | |
| FRIDAY Oct. 21 <i>Feria or St. Hilarion, Abbot or St. Ursula & Companions, Virgins & Martyrs</i> | 4 | G | | | Com | <i>St. Hilarion; St. Ursula & Comps.</i> | |
| | 4 | W | ✓ | | Com | <i>St. Ursula & Comps.</i> | |
| | 4 | R | ✓ | | Com or Mart | <i>St. Hilarion</i> | |
| SATURDAY Oct. 22 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | | 1st Vespers of 20th Sunday after Pentecost |
| SUNDAY Oct. 23 <i>20th Sunday after Pentecost 4th Sun of October (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 20th Sunday after Pentecost |
| MONDAY Oct. 24 <i>St. Raphael, Archangel</i> | 3 | W | ✓ | | | Com or Ang | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------------|---|--|
| TUESDAY Oct. 25 <i>Feria</i> | 4 | G | | | Com | <i>Ss. Chrysanthus & Daria</i> | |
| <i>or Ss. Chrysanthus & Daria, Martyrs</i> | 4 | R | ✓ | | Com or Mart | | |
| <i>or St. Isidore the Farmer, Confessor (USA)</i> | 3 | W | ✓ | | Com | <i>Ss. Chrysanthus & Daria</i> | |
| WEDNESDAY Oct. 26 <i>Feria</i> | 4 | G | | | Com | <i>St. Evaristus</i> | |
| <i>or St. Evaristus, Pope & Martyr</i> | 4 | R | ✓ | | Com or Mart | | |
| THURSDAY Oct. 27 <i>Feria</i> | 4 | G | | | Com | | |
| FRIDAY Oct. 28 <i>Ss. Simon♦ & Jude♦, Apostles</i> | 2 | R | ✓ | ✓ | Apos | | <i>Vespers of Ss. Simon & Jude</i> |
| SATURDAY Oct. 29 <i>Our Lady on Saturday</i> | 4 | W | ✓ | | BVM | | 1st Vespers of Christ the King |
| SUNDAY Oct. 30 <i>Christ the King 5th Sun of October (Matins)</i> | 1 | W | ✓ | ✓ | ChK | No comm. of the 21st Sunday after Pentecost | 2nd Vespers of Christ the King |
| MONDAY Oct. 31 <i>Feria (Mass of the 21st Sunday after Pentecost)</i> | 4 | G | | | Com | | 1st Vespers of All Saints |

Season After Pentecost V

November 2022

All Saints’ Day: All Saints’ Day (November 1) is a 1st Class feast and a holy day of obligation in many countries, including the USA.

All Souls’ Day: Requiem Masses are offered for the faithful departed on All Souls’ Day. Through these Masses, the faithful may hold lit candles during the Gospel, from the *Sanctus* to the end of the Canon, and again for the Absolution after the Mass. When All Souls’ Day falls on a Sunday, it is transferred to Monday, November 3.

Three Masses on All Souls’ Day: Priests may say three Masses on All Souls’ Day, keeping but one stipend. If offering three Masses one of the Masses must be offered for all the faithful departed, one for the Holy Father’s intentions. When only one Mass is said, the first Mass formulary is used. Those who offer three Masses should consult the section titled “Bination and Trination” on page 14.

Requiem Masses: In all Requiem Masses, black vestments are worn. Psalm 42 is omitted from the Prayers at the Foot of the Altar. *Gloria Patri* is omitted wherever it would normally occur. The priest, instead of blessing himself with the Sign of the Cross at the Introit, makes the Sign of the Cross horizontally over the book, blessing the bodies of the faithful departed who lay in the earth. At Requiems, osculations are entirely omitted; the Missal is not kissed at the end of the Gospel. The *Per evangelica dicta* and the *Laus tibi, Christe* are not said. *Requiescant in pace* (said facing the altar cross) is said instead of *Ite, missa est*, and there is no final blessing. If the ceremony of the Absolution over the Casket (at a Funeral Mass) or the Absolution over the Catafalque takes place, the Last Gospel is omitted.

Plenary Indulgences for the Souls in Purgatory: November is dedicated to the Holy Souls in Purgatory. From November 1-8 (inclusive) a plenary indulgence, applicable only to the Poor Souls, may be granted when the faithful visit a cemetery and pray (mental prayer is sufficient) for the faithful departed (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 29, §1, °1). On All Souls’ Day alone, a plenary indulgence may be obtained by the faithful who visit any parish church or public oratory and there recite one Our Father and one Apostles’ Creed (*ibid.*, 29, §1, °2). See “Indulgences” on page 108.

Partial Indulgences for the Souls in Purgatory: Partial indulgences for the Poor Souls may be obtained by those who say the prayer: *Requiem æternam dona eis, Domini, et lux perpetua luceat eis. Requiescant in pace* (“Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace”). Another partial indulgence can be gained for the Souls in Purgatory by reciting Lauds or Vespers of the Office of the Dead. (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 29, §2, °2)

Daily Requiem Masses: The Daily Mass for the Dead can be offered every 3rd or 4th class day of the week from November 3-8.

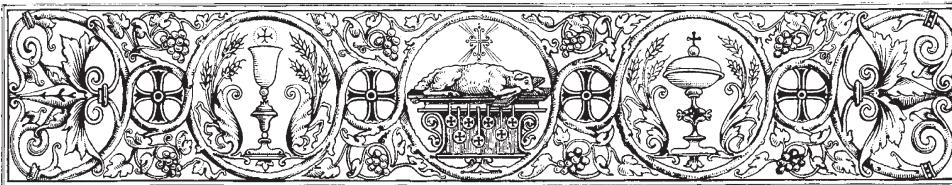
Feast of St. Charles Borromeo: The Feast of St. Charles Borromeo is celebrated on November 4. A proper Mass (which may be used anywhere) can be found in the Missal supplement at the section entitled, *Proprium Sanctorum Pro Aliquibus Locis (Rubricae Generales Missalis Romanae, 305a)*.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|------------------|------------------|----|------------------|---------------------------------------|--|--|
| TUESDAY Nov. 1 <i>All Saints</i> | 1 | W | ✓ | ✓ | Com or ASP | | 2nd Vespers of All Saints |
| WEDNESDAY Nov. 2 <i>All Souls</i> | 1 | B | | | Dead | | Vespers of All Souls |
| THURSDAY Nov. 3 <i>Feria</i> <i>or Daily Requiem Mass</i> <i>(or St. Martin de Porres, Confessor)</i> <i>or Jesus Christ the High Priest</i> | 4 3 3 3 | G B W W | | ✓ ✓ ✓ ✓ | Com Dead Com Com or HEuch | <i>(St. Martin de Porres)</i> <i>(St. Martin de Porres)</i> | |
| FRIDAY Nov. 4 <i>St. Charles Borromeo, Bishop & Confessor</i> <i>or Daily Requiem Mass</i> <i>or Sacred Heart of Jesus</i> | 3 3 3 | W B W | | ✓ ✓ ✓ | Com Dead SH | <i>Ss. Vitalis & Agricola</i> <i>St. Charles Borromeo; Ss. Vitalis & Agricola</i> | |
| SATURDAY Nov. 5 <i>Saturday of Our Lady</i> <i>or Daily Requiem Mass</i> <i>or Immaculate Heart of Mary</i> | 4 3 3 | W B W | | ✓ ✓ ✓ | BVM Dead BVM | | 1st Vespers of 22nd Sunday after Pentecost |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------------|---|---|
| SUNDAY Nov. 6 <i>22nd Sunday after Pentecost 3rd Sun of November (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 22nd Sunday after Pentecost |
| MONDAY Nov. 7 <i>Feria</i> <i>or Daily Requiem Mass</i> | 4 | G | | | Com | | 2nd Vespers of 5th Resumed Sunday after Epiphany |
| TUESDAY Nov. 8 <i>Feria</i> <i>or Four Crowned Martyrs</i> <i>or Daily Requiem Mass</i> | 4 | G | | | Com | <i>Four Crowned Martyrs</i> | |
| | 4 | R | ✓ | | Com or Mart | | |
| | 3 | B | | | Dead | | |
| WEDNESDAY Nov. 9 <i>Dedication of the Archbasilica of the Most Holy Savior (Lateran)</i> | 2 | W | ✓ | ✓ | Com or DCh | <i>St. Theodore</i> | Vespers of Dedication of the Archbasilica of the Most Holy Savior |
| THURSDAY Nov. 10 <i>St. Andrew Avellino, Confessor</i> | 3 | W | ✓ | | Com | <i>Ss. Tryphon, Respicius, & Nympha</i> | |
| FRIDAY Nov. 11 <i>St. Martin of Tours, Bishop & Confessor</i> | 3 | W | ✓ | | Com | <i>St. Mennas</i> | |
| SATURDAY Nov. 12 <i>St. Martin I, Pope & Martyr</i> | 3 | R | ✓ | | Com or Mart | | 1st Vespers of 23rd Sunday after Pentecost |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------------|---|---|
| SUNDAY Nov. 13 <i>23rd Sunday after Pentecost 4th Sun of November (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 23rd Sunday after Pentecost |
| MONDAY Nov. 14 <i>St. Josaphat, Bishop & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |
| TUESDAY Nov. 15 <i>St. Albert the Great, Confessor & Doctor</i> | 3 | W | ✓ | | Com | | |
| WEDNESDAY Nov. 16 <i>St. Gertrude, Virgin</i> | 3 | W | ✓ | | Com | | |
| THURSDAY Nov. 17 <i>St. Gregory Thaumaturgus, Bishop & Confessor</i> | 3 | W | ✓ | | Com | | |
| FRIDAY Nov. 18 <i>Dedication of the Basilicas of Ss. Peter♦ and Paul♦</i> | 3 | W | ✓ | | Com or DCh | (<i>St. Rose Philippine Duchesne</i>) | |
| SATURDAY Nov. 19 <i>St. Elizabeth, Widow</i> | 3 | W | ✓ | | Com | <i>St. Pontian</i> | 1st Vespers of 24th and Last Sunday after Pentecost |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|----------------|---|--|
| SUNDAY Nov. 20 <i>24th and Last Sunday after Pentecost 5th Sun of November (Matins)</i> | 2 | G | ✓ | ✓ | HTri | | 2nd Vespers of 24th and Last Sunday after Pentecost |
| MONDAY Nov. 21 <i>The Presentation of the Blessed Virgin Mary</i> | 3 | W | ✓ | | BVM | | |
| TUESDAY Nov. 22 <i>St. Cecilia,♦ Virgin & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |
| WEDNESDAY Nov. 23 <i>St. Clement I ♦ Pope & Martyr</i> | 3 | R | ✓ | | Com or Mart | <i>St. Felicity</i> | |
| THURSDAY Nov. 24 <i>St. John of the Cross, Confessor & Doctor</i> | 3 | W | ✓ | | Com | <i>St. Chrysogonus♦¹; (Ss. Andrew Dung-Lac & Companions)</i> | |
| FRIDAY Nov. 25 <i>St. Catherine of Alexandria, Virgin & Martyr</i> | 3 | R | ✓ | | Com or Mart | | |
| SATURDAY Nov. 26 <i>St. Sylvester, Abbot</i> | 3 | W | ✓ | | Com | <i>St. Peter of Alexandria</i> | 1st Vespers of 1st Sunday of Advent |



Advent 2022

November 27 – December 24

Advent Liturgical Notes: The *Gloria* is omitted on Sundays of Advent. On Advent ferias, the Mass of the previous Sunday is said, omitting the *Alleluia* and its verse. In churches where the faithful are accustomed to stand at the Collects and Postcommunion prayers, they should be instructed to kneel for these prayers on the ferias of Advent, but not on Sundays. Commemorations for Advent ferial days are privileged commemorations, and are made at Mass on feasts of saints and at Lauds and Vespers as well. December 8 (Immaculate Conception) is a holy day of obligation (USA).

Flowers, Organ Music: During Advent, on the Sundays and ferias, the altar is not to be adorned with flowers. The organ may not play as a solo instrument; the organ may be played merely to sustain the voices.

Rorate Mass: Taken from the first word of the Introit, the Rorate Mass is the Mass of our Lady during Advent. By tradition, Mass begins at dawn. The church is illumined only by the altar candles and the tapers held by the faithful. This recalls the advent of Christ, Light of the world. The sun rises, Mass progresses. As the church is illumined, we see how Jesus, the only-begotten Son illuminates our minds with His truth and warms our hearts by His charity. This Mass, typically celebrated on Saturday, may not be offered during the Greater Ferial Days (December 17-24). Formerly, the Bishop granted the permission to celebrate a 4th Class votive Mass (such as the Rorate Mass) on a liturgical day of the 3rd Class, but according to the current legal norms, this judgement is left to the priest celebrating the Mass (Introduction to "Masses and Prayers for Various Needs and Occasions" no. 2).

Gaudete Sunday: On the Third Sunday of Advent (*Gaudete*), the organ may be played freely, the altar may be decorated with flowers, and rose vestments may be worn. From a decree of the Sacred Congregation of Rites (November 7, 1935), on ferial days following the Third Sunday of Advent (Monday, Tuesday, Thursday), rose vestments may be worn instead of violet when the Mass of the previous Sunday is said.

Preface of Advent: The Advent Preface (restored in 1962 by St. John XXIII) may optionally be used instead of the Preface of the Blessed Trinity on Advent Sundays and in place of the Common Preface on weekdays of Advent.

Antiphons: From December 17-23 inclusive, the antiphon for the *Magnificat* at Vespers is one of the “O” antiphons. The Marian antiphon of Compline is *Alma Redemptoris Mater* from the Saturday before the 1st Sunday of Advent to February 1 (inclusive).

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-----------------|-----------------------|---|
| SUNDAY Nov. 27 <i>1st Sunday of Advent</i> | 1 | V | | ✓ | HITri or Adv | | 2nd Vespers of 1st Sunday of Advent |
| MONDAY Nov. 28 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | | |
| TUESDAY Nov. 29 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | <i>St. Saturninus</i> | |
| WEDNESDAY Nov. 30 <i>St. Andrew♦</i> <i>Apostle</i> | 2 | R | ✓ | ✓ | Apos | Feria | |

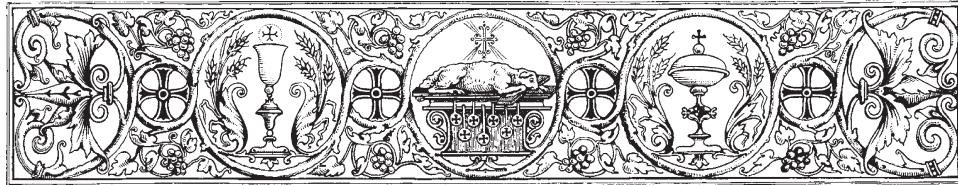
December 2022

| | | | | | | | |
|--|---|---|---|--|-----------------|-------|--|
| THURSDAY Dec. 1 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | | |
| <i>or Jesus Christ the High Priest</i> | 3 | W | ✓ | | Com or HEuch | Feria | |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|--------------------------|-------------------|---|
| FRIDAY Dec. 2 <i>St. Bibiana, Virgin & Martyr</i> <i>or Sacred Heart of Jesus</i> | 3 | R | ✓ | | Com or Adv or Mart | Feria | |
| SATURDAY Dec. 3 <i>St. Francis Xavier, Confessor</i> <i>or Immaculate Heart of Mary</i> | 3 | W | ✓ | | Com or Adv | Feria | 1st Vespers of 2nd Sunday of Advent |
| SUNDAY Dec. 4 <i>2nd Sunday of Advent</i> | 1 | V | | ✓ | HTri or Adv | | 2nd Vespers of 2nd Sunday of Advent |
| MONDAY Dec. 5 <i>Feria of Advent</i> <i>Lauds II</i> | 3 | V | | | Com or Adv | <i>St. Sabbas</i> | |
| TUESDAY Dec. 6 <i>St. Nicholas, Confessor</i> | 3 | W | ✓ | | Com or Adv | Feria | |
| WEDNESDAY Dec. 7 <i>St. Ambrose, Bishop, Confessor & Doctor</i> | 3 | W | ✓ | | Com or Adv | Feria | 1st Vespers of the Immaculate Conception |
| THURSDAY Dec. 8 <i>Immaculate Conception of the Blessed Virgin Mary</i> | 1 | W | ✓ | ✓ | BVM | Feria | 2nd Vespers of the Immaculate Conception |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|--------------|----|----|--------------------------|----------------------------------|---|
| FRIDAY Dec. 9 <i>Feria of Advent Lauds II & Preces</i> <i>(or St. Juan Diego, Confessor)</i> | 3 | V | | | Com or Adv | <i>(St. Juan Diego)</i> | Preces |
| SATURDAY Dec. 10 <i>Feria of Advent Lauds II & Preces</i> <i>or Our Lady on Saturday (Rorate)</i> | 3 | V | | ✓ | Com or Adv | <i>St. Melchiades</i> | Preces at Lauds only; 1st Vespers of 3rd Sunday of Advent |
| SUNDAY Dec. 11 <i>3rd Sunday of Advent (Gaudete)</i> | 1 | Rose or V | | ✓ | HTri or Adv | <i>Feria; St. Melchiades</i> | 2nd Vespers of 3rd Sunday of Advent |
| MONDAY Dec. 12 <i>Feria of Advent Lauds II</i> | 3 | Rose or V | | | Com or Adv | | |
| TUESDAY Dec. 13 <i>St. Lucy,♦ Virgin & Martyr</i> | 3 | R | ✓ | | Com or Adv or Mart | Feria | |
| WEDNESDAY Dec. 14 <i>Ember Wednesday of Advent Lauds II & Preces</i> | 2 | V | | | Com or Adv | | Preces |
| THURSDAY Dec. 15 <i>Feria of Advent Lauds II</i> | 3 | Rose or V | | | Com or Adv | | |
| FRIDAY Dec. 16 <i>Ember Friday of Advent Lauds II & Preces</i> | 2 | V | | | Com or Adv | <i>St. Eusebius</i> | Preces |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|----------------|-------|--|
| SATURDAY Dec. 17 <i>Ember Saturday of Advent Lauds II & Preces</i> | 2 | V | | | Com or Adv | | Preces at Lauds Only 1st Vespers 4th Sunday of Advent Magnificat Antiphon O Sapientia |
| SUNDAY Dec. 18 <i>4th Sunday of Advent</i> | 1 | V | | ✓ | HTri or Adv | | 2nd Vespers of 4th Sunday of Advent Magnificat Antiphon O Adonai |
| MONDAY Dec. 19 <i>Greater Feria of Advent Lauds II</i> | 2 | V | | | Com or Adv | | Magnificat Antiphon O Radix |
| TUESDAY Dec. 20 <i>Greater Feria of Advent Lauds II</i> | 2 | V | | | Com or Adv | | Magnificat Antiphon O Clavis David |
| WEDNESDAY Dec. 21 <i>St. Thomas♦ Apostle</i> | 2 | R | ✓ | ✓ | Apos | Feria | Vespers of St. Thomas Magnificat Antiphon O Oriens |
| THURSDAY Dec. 22 <i>Greater Feria of Advent Lauds II & Preces</i> | 2 | V | | | Com or Adv | | Magnificat Antiphon O Rex |
| FRIDAY Dec. 23 <i>Greater Feria of Advent Lauds II</i> | 2 | V | | | Com or Adv | | Preces Magnificat Antiphon O Emmanuel |
| SATURDAY Dec. 24 <i>Vigil of Christmas (Office of the Vigil until Vespers)</i> | 1 | V | | | Com or Adv | | 1st Vespers of Christmas |



Christmastide 2022 – 2023

December 25 – January 13

The Three Masses of Christmas: There are three Masses of Christmas Mass in the Extraordinary Form — at Midnight, Mass at Dawn, and Mass of the Day. At the second Mass on Christmas Day, one must commemorate St. Anastasia, even at sung Masses. At the third Mass there is no Last Gospel, since the same reading is used for the Gospel of the Mass. Formerly, the third Mass of Christmas had as its Last Gospel the Gospel of the Epiphany. The proper Christmas *Communicantes* is used from December 25 through January 1 (Octave Day of the Nativity): at midnight, “*noctem sacratissimam*”; at the other Masses, “*diem sacratissimum*.” See the section entitled, “Bination and Trination” on page 14.

Octave of the Nativity: For the days of the Octave of Christmas which do not have a proper Mass (i.e. December 29–31), the *Mass Puer Natus* from Christmas Day is celebrated when these days do not fall on a Sunday.

Indulgences for December 31 and January 1: Under the usual conditions, a plenary indulgence may be gained by publicly saying or singing the *Te Deum* in thanksgiving on the last day of the year (December 31). A plenary indulgence may also be gained under the usual conditions by publicly saying or singing the *Veni Creator Spiritus* on the first day of the year, January 1 (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 26, §1, 1° & 2°).

Gloria in Ferial Masses: The *Gloria in excelsis Deo* is said at every Mass of the Christmas season until January 13th, even on ferial days.

Daily Requiem: The 4th Class Requiem Mass (i.e., Daily Mass for the Dead) is prohibited on ferias from Christmas through the Baptism of the Lord, January 13.

Octave of Epiphany: This Octave was suppressed in 1960, but the days from January 7–12 became *feriae per annum* (in the Simple rite); the Mass being either of Epiphany (until the following Sunday) or of the 1st Sunday after Epiphany, but without the *Credo* and without the special Epiphany *Communicantes*. From January 6–13, the vestments are white.

Epiphany Sacramentals: The *Rituale Romanum* provides the blessing of Epiphany water on the eve of Epiphany, which is used for the blessing of homes the next day. Epiphany chalk for each home is also blessed so that they may mark the names of the three Magi (Caspar, Melchior, Balthasar) over their doors, as a witness of their faith and protection against evil: 20 ♫ C ♫ M ♫ B ♫ 23.

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|---|----|---|----|----|-------|---------------------------------|--|
| SUNDAY Dec. 25 <i>The Nativity of Our Lord</i> | 1 | W | ✓ | ✓ | Nativ | At dawn Mass St. Anastasia ♦ | 2nd Vespers of Christmas |
| MONDAY Dec. 26 <i>St. Stephen,♦ Protomartyr</i> | 2 | R | ✓ | ✓ | Nativ | <i>St. Stephen</i> ♦ | Vespers of St. Stephen (with comm. of Day in the Octave of Christmas) |
| TUESDAY Dec. 27 <i>St. John,♦ Apostle & Evangelist</i> | 2 | W | ✓ | ✓ | Nativ | Day in the Octave of Christmas | Vespers of St. John (with comm. of Day in the Octave of Christmas) |
| WEDNESDAY Dec. 28 <i>Holy Innocents</i> | 2 | R | ✓ | ✓ | Nativ | Day in the Octave of Christmas | Vespers of Holy Innocents (with comm. of Day in the Octave of Christmas) |
| THURSDAY Dec. 29 <i>5th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | <i>St. Thomas Becket</i> | Vespers of Day in the Octave of Christmas |
| FRIDAY Dec. 30 <i>6th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | | Vespers of Day in the Octave of Christmas |
| SATURDAY Dec. 31 <i>7th Day in the Octave of Christmas</i> | 2 | W | ✓ | ✓ | Nativ | <i>St. Sylvester I</i> | 1st Vespers of the Octave Day of Christmas |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|-----|----|---|----|----|-------|------|---------|
|-----|----|---|----|----|-------|------|---------|

January 2023

| | | | | | | | |
|--|---|---|---|---|-------------------|---|---|
| SUN | | | | | | | |
| Jan. 1 <i>Octave Day of Christmas</i> | 1 | W | ✓ | ✓ | Nativ | | 2nd Vespers of the Octave Day of Christmas |
| MONDAY | | | | | | | |
| Jan. 2 <i>Holy Name of Jesus</i> | 2 | W | ✓ | ✓ | Nativ | | 2nd Vespers of the Holy Name of Jesus |
| TUESDAY | | | | | | | |
| Jan. 3 <i>Feria of Christmastide</i> | 4 | W | ✓ | | Nativ | | |
| WEDNESDAY | | | | | | | |
| Jan. 4 <i>Feria of Christmastide</i> (or St. Elizabeth Ann Seton, Widow) | 4 | W | ✓ | | Nativ | (St. Elizabeth Ann Seton) | |
| THURSDAY | | | | | | | |
| Jan. 5 <i>Feria of Christmastide</i> or St. Telesphorus, Pope & Martyr (or St. John Neumann, Confessor) or Jesus Christ the High Priest | 4 | W | ✓ | | Nativ | St. Telesphorus; (St. John Neumann) | |
| | 4 | R | ✓ | | Nativ or Mart | (St. John Neumann) | 1st Vespers of Epiphany |
| | 3 | W | ✓ | | Nativ | St. Telesphorus | |
| | 3 | W | ✓ | | Nativ or HEuch | St. Telesphorus; (St. John Neumann) | |
| FRIDAY | | | | | | | |
| Jan. 6 <i>Epiphany of the Lord</i> | 1 | W | ✓ | ✓ | Epiph | | 2nd Vespers of Epiphany |

| Day | Cl | C | Gl | Cr | Pref. | Comm | Vespers |
|--|----|---|----|----|-------|-------------|------------------------------------|
| SATURDAY Jan. 7 <i>Saturday of Our Lady</i> <i>or Immaculate Heart of Mary</i> | 4 | W | ✓ | | BVM | | 1st Vespers of Holy Family |
| SUNDAY Jan. 8 <i>Holy Family</i> | 2 | W | ✓ | ✓ | Epiph | | 2nd Vespers of Holy Family |
| MONDAY Jan. 9 <i>Epiphany Feria (Mass of the 1st Sunday after Epiphany)</i> | 4 | W | ✓ | | Epiph | | |
| TUESDAY Jan. 10 <i>Epiphany Feria</i> | 4 | W | ✓ | | Epiph | | |
| WEDNESDAY Jan. 11 <i>Epiphany Feria</i> <i>or St. Hyginus, Pope & Martyr</i> | 4 | W | ✓ | | Epiph | St. Hyginus | |
| THURSDAY Jan. 12 <i>Epiphany Feria</i> | 4 | W | ✓ | | Epiph | | |
| FRIDAY Jan. 13 <i>Baptism of Our Lord Jesus Christ</i> | 2 | W | ✓ | ✓ | Epiph | | Vespers of the Baptism of Our Lord |



Indulgences

The *Code of Canon Law* (can. 992) and the *Catechism of the Catholic Church* (n. 1471) state: “An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” Thus, for a Catholic to gain an indulgence, he must fulfill the conditions given by the Church, and perform certain prescribed works.

To gain an indulgence (plenary or partial), the baptized Catholic, in communion with the Pope, and not excommunicated and not in schism, must be in the state of grace at least by the time the indulged work is completed. The faithful may gain one plenary indulgence daily. In order to obtain it, the faithful who are in the state of grace must: a) have the interior disposition of complete detachment from sin, even venial sin; b) have sacramentally confessed their sins within several days;²⁷ c) receive the Holy Eucharist (it is certainly better to receive it while participating in Holy Mass, but for the indulgence only Holy Communion is required); and d) pray for the intentions of the Supreme Pontiff.

While it is not necessary, it is most fitting that the sacramental Confession, Holy Communion, and the prayer for the intentions of the Supreme Pontiff take place on the same day that the indulged work is performed; but it is sufficient that these sacred rites and prayers be carried out within several days (about 20) before or after the indulged act. The prayer for the Pope’s intentions is left to the choice of the faithful, but an “Our Father,” a “Hail Mary,” and a “Glory be” are suggested. One sacramental Confession suffices for several plenary indulgences, but, for each plenary indulgence, a separate Holy Communion and a separate prayer for the Holy Father’s intentions are required. For the sake of those legitimately impeded, confessors can commute both the work prescribed and the conditions required (except, obviously, detachment from even venial sin). Indulgences can always be applied either to oneself or to the souls in purgatory, but they cannot be applied to other persons living on earth.

²⁷ The current norms for this were given in the Great Jubilee Year 2000, when the Apostolic Penitentiary in the Vatican City relaxed this norm to “several days (about 20) before or after the indulged act.” See “Gift of the Indulgence,” General Remarks, 5.

—Indulgenced Prayers

Act of Reparation to the Sacred Heart of Jesus (*Iesu Dulcissime*)

A plenary indulgence is granted to the faithful who, on the solemnity of the Most Sacred Heart of Jesus, publicly recite the act of reparation (*Iesu Dulcissime*); a partial indulgence is granted for its use in other circumstances. (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 3)

Redemptor Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before you. We are yours, and yours we wish to be; but to be more surely united with you, behold each one of us freely consecrates himself today to your Most Sacred Heart. Many indeed have never known you; many, too, despising your precepts, have rejected you. Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart. Be King, O Lord, not only of the faithful who have never forsaken you, but also of the prodigal children who have abandoned you; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Grant, O Lord, to your Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor for ever. Amen.

—Prayer Before a Crucifix

On Lenten Fridays, a plenary indulgence is granted to the faithful who, after Communion, pray this “Prayer Before a Crucifix” before an image of Christ crucified. (*Handbook of Indulgences, 4th revised edition of the Enchiridion of Indulgences*, 2)

Look down upon me, good and gentle Jesus while before Thy face I humbly kneel and, with burning soul, pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; while I contemplate with great love and tender pity Thy five most precious wounds, pondering over them within me while I call to mind the words which David Thy prophet said of Thee, my Jesus: “They have pierced My hands and My feet, they have numbered all My bones.” Amen.



Traditionis Custodes

*—On the Use of the Roman Liturgy Prior to the Reform of 1970—
Apostolic Letter Issued “Motu Proprio” by the Supreme Pontiff Francis*

Guardians of the tradition, the bishops in communion with the Bishop of Rome constitute the visible principle and foundation of the unity of their particular Churches.¹ Under the guidance of the Holy Spirit, through the proclamation of the Gospel and by means of the celebration of the Eucharist, they govern the particular Churches entrusted to them.²

In order to promote the concord and unity of the Church, with paternal solicitude towards those who in any region adhere to liturgical forms antecedent to the reform willed by the Vatican Council II, my Venerable Predecessors, Saint John Paul II and Benedict XVI, granted and regulated the faculty to use the Roman Missal edited by John XXIII in 1962.³ In this way they intended “to facilitate the ecclesial communion of those Catholics who feel attached to some earlier liturgical forms” and not to others.⁴

In line with the initiative of my Venerable Predecessor Benedict XVI to invite the bishops to assess the application of the Motu Proprio *Summorum Pontificum* three years after its publication, the Congregation for the Doctrine of the Faith carried out a detailed consultation of the bishops in 2020. The results have been carefully considered in the light of experience that has matured during these years.

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- 1 Cfr Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “Lumen Gentium”, 21 november 1964, n. 23 AAS 57 (1965) 27.
 - 2 Cfr Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “Lumen Gentium”, 21 november 1964, n. 27: AAS 57 (1965) 32; Second Vatican Ecumenical Council, Decree concerning the pastoral office of bishops in the Church “Christus Dominus”, 28 october 1965, n. 11: AAS 58 (1966) 677-678; *Catechism of the Catholic Church*, n. 833.
 - 3 Cfr John Paul II, Apostolic Letter given *Motu proprio* “Ecclesia Dei”, 2 july 1988: AAS 80 (1988) 1495-1498; Benedict XVI, Apostolic Letter given *Motu proprio* “Summorum Pontificum”, 7 july 2007: AAS 99 (2007) 777-781; Apostolic Letter given *Motu proprio* “Ecclesiae unitatem”, 2 july 2009: AAS 101 (2009) 710-711.
 - 4 John Paul II, Apostolic Letter given *Motu proprio* “Ecclesia Dei”, 2 july 1988, n. 5: AAS 80 (1988) 1498.

At this time, having considered the wishes expressed by the episcopate and having heard the opinion of the Congregation for the Doctrine of the Faith, I now desire, with this Apostolic Letter, to press on ever more in the constant search for ecclesial communion. Therefore, I have considered it appropriate to establish the following:

Article 1

The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

Article 2

It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him,⁵ to regulate the liturgical celebrations of his diocese.⁶ Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.

Article 3

The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:

§ 1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs;

§ 2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);

§ 3. to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962.⁷ In these celebrations the readings are proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences;

5 Cfr Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 41: AAS 56 (1964) 111; *Caeremoniale Episcoporum*, n. 9; Congregation for Divine Worship and the Discipline of the Sacrament, Instruction on certain matters to be observed or to be avoided regarding the Most Holy Eucharist “*Redemptionis Sacramentum*”, 25 march 2004, nn. 19-25: AAS 96 (2004) 555-557.

6 Cfr *CIC*, can. 375, § 1; can. 392.

7 Cfr Congregation for the Doctrine of the Faith, Decree “*Quo magis*” approving seven Eucharistic Prefaces for the *forma extraordinaria* of the Roman Rite, 22 february 2020, and Decree “*Cum sanctissima*” on the liturgical celebration in honour of Saints in the *forma extraordinaria* of the Roman Rite, 22 february 2020: *L’Osservatore Romano*, 26 march 2020, p. 6.

§ 4. to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the *Missale Romanum* antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;

§ 5. to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;

§ 6. to take care not to authorize the establishment of new groups.

Article 4

Priests ordained after the publication of the present *Motu Proprio*, who wish to celebrate using the *Missale Romanum* of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.

Article 5

Priests who already celebrate according to the *Missale Romanum* of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty.

Article 6

Institutes of consecrated life and Societies of apostolic life, erected by the Pontifical Commission *Ecclesia Dei*, fall under the competence of the Congregation for Institutes of Consecrated Life and Societies for Apostolic Life.

Article 7

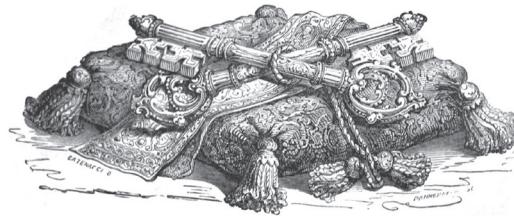
The Congregation for Divine Worship and the Discipline of the Sacraments and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, for matters of their particular competence, exercise the authority of the Holy See with respect to the observance of these provisions.

Article 8

Previous norms, instructions, permissions, and customs that do not conform to the provisions of the present *Motu Proprio* are abrogated.

Everything that I have declared in this Apostolic Letter in the form of *Motu Proprio*, I order to be observed in all its parts, anything else to the contrary notwithstanding, even if worthy of particular mention, and I establish that it be promulgated by way of publication in “L’Osservatore Romano”, entering immediately in force and, subsequently, that it be published in the official Commentary of the Holy See, *Acta Apostolicae Sedis*.

Given at Rome, at Saint John Lateran, on 16 July 2021, the liturgical Memorial of Our Lady of Mount Carmel, in the ninth year of Our Pontificate.



Letter to the Bishops Accompanying *Traditionis Custodes*

*Letter of the Holy Father Francis That Accompanies the Apostolic Letter
“Motu Proprio Data” Traditionis Custodes*

Dear Brothers in the Episcopate,

Just as my Predecessor Benedict XVI did with *Summorum Pontificum*, I wish to accompany the *Motu proprio Traditionis custodes* with a letter explaining the motives that prompted my decision. I turn to you with trust and *parresia*, in the name of that shared “solicitude for the whole Church, that contributes supremely to the good of the Universal Church” as Vatican Council II reminds us.¹

Most people understand the motives that prompted St. John Paul II and Benedict XVI to allow the use of the Roman Missal, promulgated by St. Pius V and edited by St. John XXIII in 1962, for the Eucharistic Sacrifice. The faculty—granted by the indult of the Congregation for Divine Worship in 1984² and confirmed by St. John Paul II in the *Motu Proprio Ecclesia Dei* in 1988³—was above all motivated by the desire to foster the healing of the schism with the movement of Mons. Lefebvre. With the ecclesial intention of restoring the unity of the Church, the Bishops were thus asked to accept with generosity the “just aspirations” of the faithful who requested the use of that Missal.

Many in the Church came to regard this faculty as an opportunity to adopt freely the Roman Missal promulgated by St. Pius V and use it in a manner parallel to the

1 Cfr. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “*Lumen Gentium*”, 21 november 1964, n. 23 AAS 57 (1965) 27.

2 Cfr. Congregation for Divine Worship, Letter to the Presidents of the Conferences of Bishops “*Quattuor abhinc annos*”, 3 october 1984: AAS 76 (1984) 1088-1089

3 John Paul II, Apostolic Letter given *Motu proprio* “*Ecclesia Dei*,” 2 july 1988: AAS 80 (1998) 1495-1498.

Roman Missal promulgated by St. Paul VI. In order to regulate this situation at the distance of many years, Benedict XVI intervened to address this state of affairs in the Church. Many priests and communities had “used with gratitude the possibility offered by the *Motu proprio*” of St. John Paul II. Underscoring that this development was not foreseeable in 1988, the *Motu proprio Summorum Pontificum* of 2007 intended to introduce “a clearer juridical regulation” in this area.⁴ In order to allow access to those, including young people, who when “they discover this liturgical form, feel attracted to it and find in it a form, particularly suited to them, to encounter the mystery of the most holy Eucharist”,⁵ Benedict XVI declared “the Missal promulgated by St. Pius V and newly edited by Blessed John XXIII, as an extraordinary expression of the same *lex orandi*”, granting a “more ample possibility for the use of the 1962 Missal”.⁶

In making their decision they were confident that such a provision would not place in doubt one of the key measures of Vatican Council II or minimize in this way its authority: the *Motu proprio* recognized that, in its own right, “the Missal promulgated by Paul VI is the ordinary expression of the *lex orandi* of the Catholic Church of the Latin rite”.⁷ The recognition of the Missal promulgated by St. Pius V “as an extraordinary expression of the same *lex orandi*” did not in any way underrate the liturgical reform, but was decreed with the desire to acknowledge the “insistent prayers of these faithful,” allowing them “to celebrate the Sacrifice of the Mass according to the *editio typica* of the Roman Missal promulgated by Blessed John XXIII in 1962 and never abrogated, as the extraordinary form of the Liturgy of the Church”.⁸ It comforted Benedict XVI in his discernment that many desired “to find the form of the sacred Liturgy dear to them,” “clearly accepted the binding character of Vatican Council II and were faithful to the Pope and to the Bishops”.⁹ What is more, he declared to be

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- 4 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 July 2007: AAS 99 (2007) 796.
 - 5 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 July 2007: AAS 99 (2007) 796.
 - 6 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 July 2007: AAS 99 (2007) 797.
 - 7 Benedict XVI, Apostolic Letter given *Motu proprio* “Summorum Pontificum”, 7 July 2007: AAS 99 (2007) 779.
 - 8 Benedict XVI, Apostolic Letter given *Motu proprio* “Summorum Pontificum”, 7 July 2007: AAS 99 (2007) 779.
 - 9 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 July 2007: AAS 99 (2007) 796.
 - 10 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 July 2007: AAS 99 (2007) 797.

unfounded the fear of division in parish communities, because “the two forms of the use of the Roman Rite would enrich one another”.¹⁰ Thus, he invited the Bishops to set aside their doubts and fears, and to welcome the norms, “attentive that everything would proceed in peace and serenity,” with the promise that “it would be possible to find resolutions” in the event that “serious difficulties came to light” in the implementation of the norms “once the *Motu proprio* came into effect”.¹¹

With the passage of thirteen years, I instructed the Congregation for the Doctrine of the Faith to circulate a questionnaire to the Bishops regarding the implementation of the *Motu proprio Summorum Pontificum*. The responses reveal a situation that preoccupies and saddens me, and persuades me of the need to intervene. Regrettably, the pastoral objective of my Predecessors, who had intended “to do everything possible to ensure that all those who truly possessed the desire for unity would find it possible to remain in this unity or to rediscover it anew”,¹² has often been seriously disregarded. An opportunity offered by St. John Paul II and, with even greater magnanimity, by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.

At the same time, I am saddened by abuses in the celebration of the liturgy on all sides. In common with Benedict XVI, I deplore the fact that “in many places the prescriptions of the new Missal are not observed in celebration, but indeed come to be interpreted as an authorization for or even a requirement of creativity, which leads to almost unbearable distortions”.¹³ But I am nonetheless saddened that the instrumental use of *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the “true Church”. The path of the Church must be seen within the dynamic of Tradition “which originates from the Apostles and progresses in the Church with the assistance of the Holy Spirit” (*DV 8*). A recent stage of this dynamic was constituted by Vatican Council II where the Catholic episcopate came together to listen and to discern the path for the Church indicated by the Holy Spirit. To doubt the Council is to doubt the intentions of those very Fathers who exercised their collegial power in a solemn

11 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 july 2007: AAS 99 (2007) 798.

12 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 july 2007: AAS 99 (2007) 797-798.

13 Benedict XVI, Letter to the Bishops on the occasion of the publication of the Apostolic Letter “Motu proprio data” *Summorum Pontificum* on the use of the Roman Liturgy prior to the reform of 1970, 7 july 2007: AAS 99 (2007) 796.

14 Cfr. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “*Lumen Gentium*”, 21 november 1964, n. 23: AAS 57 (1965) 27.

manner *cum Petro et sub Petro* in an ecumenical council,¹⁴ and, in the final analysis, to doubt the Holy Spirit himself who guides the Church.

The objective of the modification of the permission granted by my Predecessors is highlighted by the Second Vatican Council itself. From the *vota* submitted by the Bishops there emerged a great insistence on the full, conscious and active participation of the whole People of God in the liturgy,¹⁵ along lines already indicated by Pius XII in the encyclical *Mediator Dei* on the renewal of the liturgy.¹⁶ The constitution *Sacrosanctum Concilium* confirmed this appeal, by seeking “the renewal and advancement of the liturgy”,¹⁷ and by indicating the principles that should guide the reform.¹⁸ In particular, it established that these principles concerned the Roman Rite, and other legitimate rites where applicable, and asked that “the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet present-day circumstances and needs”.¹⁹ On the basis of these principles a reform of the liturgy was undertaken, with its highest expression in the Roman Missal, published in *editio typica* by St. Paul VI²⁰ and revised by St. John Paul II.²¹ It must therefore be maintained that the Roman Rite, adapted many times over the course of the centuries according to the needs of the day, not only be preserved but renewed “in faithful observance of the Tradition”.²² Whoever wishes to celebrate with devotion according to earlier forms of the liturgy can find in the reformed Roman Missal according to Vatican Council II all the elements of the Roman Rite, in particular the Roman Canon which constitutes one of its more distinctive elements.

A final reason for my decision is this: ever more plain in the words and attitudes of many is the close connection between the choice of celebrations according to the liturgical books prior to Vatican Council II and the rejection of the Church and her institutions in the name of what is called the “true Church.” One is dealing here with

15 Cfr. *Acta et Documenta Concilio Oecumenico Vaticano II apparando*, Series I, Volumen II, 1960.

16 Pius XII, Encyclical on the sacred liturgy “*Mediator Dei*”, 20 november 1947: AAS 39 (1949) 521-595.

17 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, nn. 1, 14: AAS 56 (1964) 97.104.

18 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 3: AAS 56 (1964) 98.

19 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 4: AAS 56 (1964) 98.

20 *Missale Romanum ex decreto Sacrosanti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum*, *editio typica*, 1970.

21 *Missale Romanum ex decreto Sacrosanti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum*, *editio typica altera*, 1975; *editio typica tertia*, 2002; (reimpessio emendata 2008)

22 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 3: AAS 56 (1964) 98.

23 *1 Cor 1,12-13*.

comportment that contradicts communion and nurtures the divisive tendency — “I belong to Paul; I belong instead to Apollo; I belong to Cephas; I belong to Christ” — against which the Apostle Paul so vigorously reacted.²³ In defense of the unity of the Body of Christ, I am constrained to revoke the faculty granted by my Predecessors. The distorted use that has been made of this faculty is contrary to the intentions that led to granting the freedom to celebrate the Mass with the *Missale Romanum* of 1962. Because “liturgical celebrations are not private actions, but celebrations of the Church, which is the sacrament of unity”,²⁴ they must be carried out in communion with the Church. Vatican Council II, while it reaffirmed the external bonds of incorporation in the Church — the profession of faith, the sacraments, of communion — affirmed with St. Augustine that to remain in the Church not only “with the body” but also “with the heart” is a condition for salvation.²⁵

Dear brothers in the Episcopate, *Sacrosanctum Concilium* explained that the Church, the “sacrament of unity,” is such because it is “the holy People gathered and governed under the authority of the Bishops”.²⁶ *Lumen gentium*, while recalling that the Bishop of Rome is “the permanent and visible principle and foundation of the unity both of the bishops and of the multitude of the faithful,” states that you the Bishops are “the visible principle and foundation of the unity of your local Churches, in which and through which exists the one and only Catholic Church”.²⁷

Responding to your requests, I take the firm decision to abrogate all the norms, instructions, permissions and customs that precede the present *Motu proprio*, and declare that the liturgical books promulgated by the saintly Pontiffs Paul VI and John Paul II, in conformity with the decrees of Vatican Council II, constitute the unique expression of the *lex orandi* of the Roman Rite. I take comfort in this decision from the fact that, after the Council of Trent, St. Pius V also abrogated all the rites that could not claim a proven antiquity, establishing for the whole Latin Church a single *Missale Romanum*. For four centuries this *Missale Romanum*, promulgated by St. Pius V was thus the principal expression of the *lex orandi* of the Roman Rite, and functioned to maintain the unity of the Church. Without denying the dignity and grandeur of this Rite, the Bishops gathered in ecumenical council asked that it be reformed; their intention was that “the faithful would not assist as strangers and silent spectators in the mystery of faith, but, with a full understanding of the rites and

24 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 26: AAS 56 (1964) 107.

25 Cfr. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “*Lumen Gentium*”, 21 november 1964, n. 14: AAS 57 (1965) 19.

26 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 6: AAS 56 (1964) 100.

27 Cfr. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church “*Lumen Gentium*”, 21 november 1964, n. 23: AAS 57 (1965) 27.

28 Cfr. Second Vatican Ecumenical Council, Constitution on the sacred liturgy “*Sacrosanctum Concilium*”, 4 december 1963, n. 48: AAS 56 (1964) 113.

prayers, would participate in the sacred action consciously, piously, and actively". [28] St. Paul VI, recalling that the work of adaptation of the Roman Missal had already been initiated by Pius XII, declared that the revision of the Roman Missal, carried out in the light of ancient liturgical sources, had the goal of permitting the Church to raise up, in the variety of languages, "a single and identical prayer," that expressed her unity.²⁹ This unity I intend to re-establish throughout the Church of the Roman Rite.

Vatican Council II, when it described the catholicity of the People of God, recalled that "within the ecclesial communion" there exist the particular Churches which enjoy their proper traditions, without prejudice to the primacy of the Chair of Peter who presides over the universal communion of charity, guarantees the legitimate diversity and together ensures that the particular not only does not injure the universal but above all serves it".³⁰ While, in the exercise of my ministry in service of unity, I take the decision to suspend the faculty granted by my Predecessors, I ask you to share with me this burden as a form of participation in the solicitude for the whole Church proper to the Bishops. In the *Motu proprio* I have desired to affirm that it is up to the Bishop, as moderator, promoter, and guardian of the liturgical life of the Church of which he is the principle of unity, to regulate the liturgical celebrations. It is up to you to authorize in your Churches, as local Ordinaries, the use of the *Missale Romanum* of 1962, applying the norms of the present *Motu proprio*. It is up to you to proceed in such a way as to return to a unitary form of celebration, and to determine case by case the reality of the groups which celebrate with this *Missale Romanum*.

Indications about how to proceed in your dioceses are chiefly dictated by two principles: on the one hand, to provide for the good of those who are rooted in the previous form of celebration and need to return in due time to the Roman Rite promulgated by Saints Paul VI and John Paul II, and, on the other hand, to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the "holy People of God." At the same time, I ask you to be vigilant in ensuring that every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II, without the eccentricities that can easily degenerate into abuses. Seminarians and new priests should be formed in the faithful observance of the prescriptions of the Missal and liturgical books, in which is reflected the liturgical reform willed by Vatican Council II.

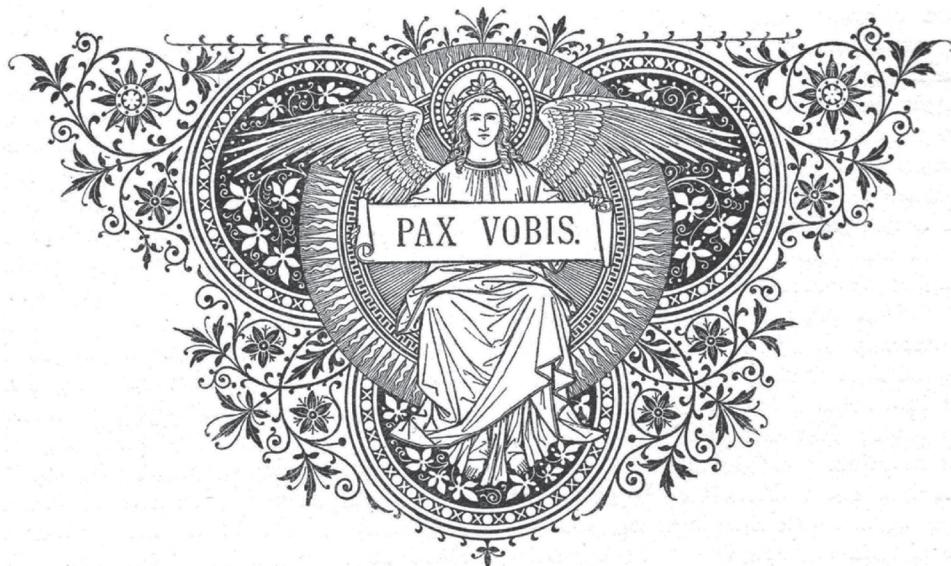
Upon you I invoke the Spirit of the risen Lord, that he may make you strong and firm in your service to the People of God entrusted to you by the Lord, so that your care

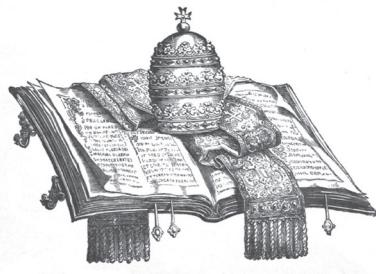
29 Paul VI, Apostolic Constitution "Missale Romanum" on new Roman Missal, 3 april 1969, AAS 61 (1969) 222.

30 Cfr. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church "Lumen Gentium", 21 november 1964, n. 13: AAS 57 (1965) 18.

and vigilance express communion even in the unity of one, single Rite, in which is preserved the great richness of the Roman liturgical tradition. I pray for you. You pray for me.

Rome, 16 July 2021, FRANCISCUS





Summorum Pontificum

—*On the Use of the Roman Liturgy Prior to the Reform of 1970—
Apostolic Letter issued “Motu Proprio” of Benedict XVI*

Up to our own times, it has been the constant concern of supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, ‘to the praise and glory of His name,’ and ‘to the benefit of all His Holy Church.’ Since time immemorial it has been necessary—as it is also for the future—to maintain the principle according to which ‘each particular Church must concur with the universal Church, not only as regards the doctrine of the faith and the sacramental signs, but also as regards the usages universally accepted by uninterrupted apostolic tradition, which must be observed not only to avoid errors but also to transmit the integrity of the faith, because the Church’s law of prayer corresponds to her law of faith.’²⁹

Among the pontiffs who showed that requisite concern, particularly outstanding is the name of St. Gregory the Great, who made every effort to ensure that the new peoples of Europe received both the Catholic faith and the treasures of worship and culture that had been accumulated by the Romans in preceding centuries. He commanded that the form of the sacred liturgy as celebrated in Rome (concerning both the Sacrifice of Mass and the Divine Office) be conserved. He took great concern to ensure the dissemination of monks and nuns who, following the Rule of St. Benedict, together with the announcement of the Gospel illustrated with their lives the wise provision of their Rule that ‘nothing should be placed before the work of God.’ In this way the sacred liturgy, celebrated according to the Roman use, enriched not only the faith and piety but also the culture of many peoples. It is known, in fact, that the Latin liturgy of the Church in its various forms, in each century of the Christian era, has been a spur to the spiritual life of many saints, has reinforced many peoples in the virtue of religion and fecundated their piety. Many other Roman pontiffs, in the course of the centuries, showed particular solicitude in ensuring that the sacred liturgy accomplished this task more effectively. Outstanding among them is St. Pius V who, sustained by great pastoral zeal and following the exhortations of the Council

29 General Instruction of the Roman Missal, 3rd ed., 2002, 397

of Trent, renewed the entire liturgy of the Church, oversaw the publication of liturgical books amended and ‘renewed in accordance with the norms of the Fathers,’ and provided them for the use of the Latin Church. One of the liturgical books of the Roman rite is the Roman Missal, which developed in the city of Rome and, with the passing of the centuries, little by little took forms very similar to that it has had in recent times. “It was towards this same goal that succeeding Roman Pontiffs directed their energies during the subsequent centuries in order to ensure that the rites and liturgical books were brought up to date and when necessary clarified. From the beginning of this century they undertook a more general reform.”³⁰ Thus our predecessors Clement VIII, Urban VIII, St. Pius X³¹, Benedict XV, Pius XII and St. John XXIII all played a part.

In more recent times, Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests and faithful. John Paul II amended the third typical edition of the Roman Missal. Thus Roman pontiffs have operated to ensure that ‘this kind of liturgical edifice ... should again appear resplendent for its dignity and harmony.’³² But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult ‘Quattuor abhinc anno,’ issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by St. John XXIII in the year 1962. Later, in the year 1988, John Paul II with the Apostolic Letter given as Motu Proprio, ‘Ecclesia Dei,’ exhorted bishops to make generous use of this power in favor of all the faithful who so desired. Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of 22 March 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following:

Article 1

The Roman Missal promulgated by Paul VI is the ordinary expression of the ‘Lex orandi’ (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the

30 JOHN PAUL II, *Apostolic Letter Vicesimus Quintus Annus* (4 December 1988), 3: AAS 81 (1989), 899.

31 *ibid.*

32 SAINT PIUS X, Apostolic Letter given Motu Proprio *Abhinc Duos Annos* (23 October 1913): AAS 5 (1913), 449-450; cf. JOHN PAUL II, Apostolic Letter *Vicesimus Quintus Annus* (4 December 1988), 3: AAS 81 (1989), 899.

Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same ‘Lex orandi,’ and must be given due honour for its venerable and ancient usage. These two expressions of the Church’s ‘Lex orandi’ will in no way lead to a division in the Church’s ‘Lex credendi’ (Law of belief). They are, in fact two usages of the one Roman rite.

It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church. The conditions for the use of this Missal as laid down by earlier documents ‘Quattuor abhinc annos’ and ‘Ecclesia Dei,’ are substituted as follows:

Article 2

In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Bl. Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary.

Article 3

Communities of Institutes of consecrated life and of Societies of apostolic life, of either pontifical or diocesan right, wishing to celebrate Mass in accordance with the edition of the Roman Missal promulgated in 1962, for conventual or “community” celebration in their oratories, may do so. If an individual community or an entire Institute or Society wishes to undertake such celebrations often, habitually or permanently, the decision must be taken by the Superiors Major, in accordance with the law and following their own specific decrees and statutes.

Article 4

Celebrations of Mass as mentioned above in art. 2 may—observing all the norms of law—also be attended by faithful who, of their own free will, ask to be admitted.

Article 5

§1 In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favoring the unity of the whole Church.

§2 Celebration in accordance with the Missal of Bl. John XXIII may take place on working days; while on Sundays and feast days one such celebration may also be held.

§3 For faithful and priests who request it, the pastor should also allow celebrations in this extraordinary form for special circumstances such as marriages, funerals or occasional celebrations, e.g. pilgrimages.

§4 Priests who use the Missal of Bl. John XXIII must be qualified to do so and not juridically impeded.

§5 In churches that are not parish or conventional churches, it is the duty of the Rector of the church to grant the above permission.

Article 6

In Masses celebrated in the presence of the people in accordance with the Missal of Bl. John XXIII, the readings may be given in the vernacular, using editions recognized by the Apostolic

Article 7

If a group of lay faithful, as mentioned in art. 5 § 1, has not obtained satisfaction to their requests from the pastor, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes. If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission “Ecclesia Dei.”

Article 8

A bishop who, desirous of satisfying such requests, but who for various reasons is unable to do so, may refer the problem to the Commission “Ecclesia Dei” to obtain counsel and assistance.

Article 9

§1 The pastor, having attentively examined all aspects, may also grant permission to use the earlier ritual for the administration of the Sacraments of Baptism, Marriage, Penance, and the Anointing of the Sick, if the good of souls would seem to require it.

§ 2 Ordinaries are given the right to celebrate the Sacrament of Confirmation using the earlier Roman Pontifical, if the good of souls would seem to require it.

§ 3 Clerics ordained *in sacris constitutis* may use the Roman Breviary promulgated by Bl. John XXIII in 1962.

Article 10

The ordinary of a particular place, if he feels it appropriate, may erect a personal parish in accordance with can. 518 for celebrations following the ancient form of the Roman rite, or appoint a chaplain, while observing all the norms of law.

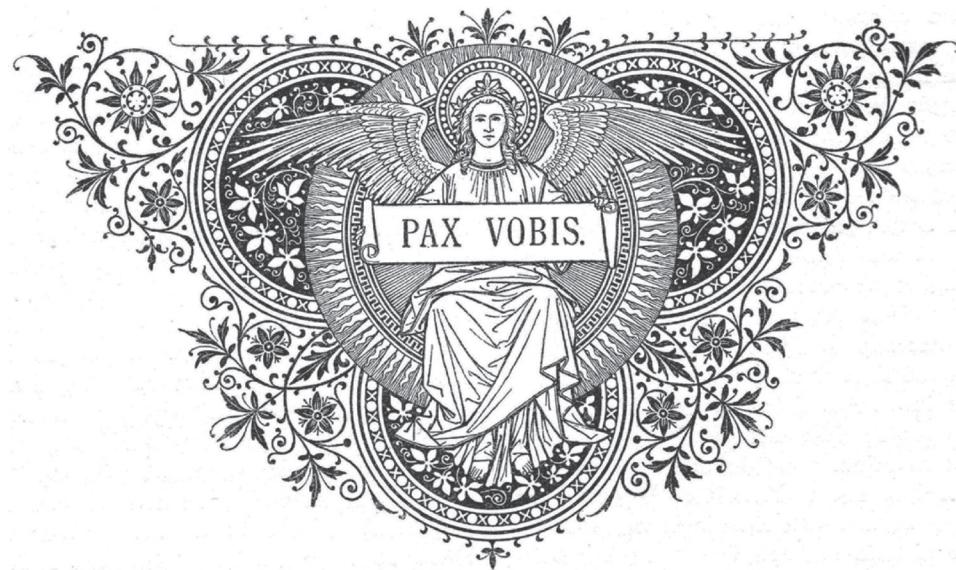
Article 11

The Pontifical Commission “Ecclesia Dei,” erected by John Paul II in 1988,³³ continues to exercise its function. Said Commission will have the form, duties and norms that the Roman Pontiff wishes to assign it.

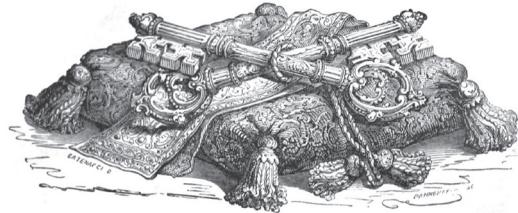
Article 12

This Commission, apart from the powers it enjoys, will exercise the authority of the Holy See, supervising the observance and application of these dispositions. We order that everything We have established with these Apostolic Letters issued as Motu Proprio be considered as “established and decreed”, and to be observed from 14 September of this year, Feast of the Exaltation of the Cross, whatever there may be to the contrary.

*From Rome, at St. Peter's, 7 July 2007, third year of Our Pontificate.
Pope Benedict XVI³³*



33 Cf. JOHN PAUL II, Apostolic Letter given *Motu Proprio Ecclesia Dei* (2 July 1988), 6:
AAS 80 (1988), 1498



Letter to the Bishops Accompanying *Summorum Pontificum*

Letter of His Holiness Benedict XVI to the Bishops on the Occasion of the Publication of the Apostolic Letter "Motu Proprio Data" Summorum Pontificum on the Use of the Roman Liturgy Prior to the Reform of 1970

Dear Brother Bishops,

With great trust and hope, I am consigning to you as Pastors the text of a new Apostolic Letter "Motu Proprio data" on the use of the Roman liturgy prior to the reform of 1970. The document is the fruit of much reflection, numerous consultations and prayer. News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown. This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter. In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions—the liturgical reform—is being called into question. This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form—the *Forma ordinaria*—of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were "two Rites." Rather, it is a matter of a twofold use of one and the same rite.

As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms

for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration.

We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

Pope John Paul II thus felt obliged to provide, in his *Motu Proprio Ecclesia Dei* (2 July 1988), guidelines for the use of the 1962 Missal; that document, however, did not contain detailed prescriptions but appealed in a general way to the generous response of Bishops towards the “legitimate aspirations” of those members of the faithful who requested this usage of the Roman Rite. At the time, the Pope primarily wanted to assist the Society of St. Pius X to recover full unity with the Successor of Peter, and sought to heal a wound experienced ever more painfully. Unfortunately this reconciliation has not yet come about. Nonetheless, a number of communities have gratefully made use of the possibilities provided by the *Motu Proprio*. On the other hand, difficulties remain concerning the use of the 1962 Missal outside of these groups, because of the lack of precise juridical norms, particularly because Bishops, in such cases, frequently feared that the authority of the Council would be called into question. Immediately after the Second Vatican Council it was presumed that requests for the use of the 1962 Missal would be limited to the older generation which had grown up with it, but in the meantime it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them. Thus the need has arisen for a clearer juridical regulation which had not been foreseen at the time of the 1988 *Motu Proprio*. The present Norms are also meant to free Bishops from constantly having to evaluate anew how they are to respond to various situations.

In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray

or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful. It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The *Ecclesia Dei* Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

I now come to the positive reason which motivated my decision to issue this Motu Proprio updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: "Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return ... widen your hearts also!" (2 Cor 6:11-13). Paul was certainly speaking in another context, but his exhortation can and must touch us too, precisely on this subject. Let us generously open our hearts and make room for everything that the faith itself allows. There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22: “Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum”). Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity. Should some problem arise which the parish priest cannot resolve, the local Ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms of the Motu Proprio. Furthermore, I invite you, dear Brothers, to send to the Holy See an account of your experiences, three years after this Motu Proprio has taken effect. If truly serious difficulties come to light, ways to remedy them can be sought.

Dear Brothers, with gratitude and trust, I entrust to your hearts as Pastors these pages and the norms of the Motu Proprio. Let us always be mindful of the words of the Apostle Paul addressed to the presbyters of Ephesus:

“Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son.” (Acts 20:28).

I entrust these norms to the powerful intercession of Mary, Mother of the Church, and I cordially impart my Apostolic Blessing to you, dear Brothers, to the parish priests of your dioceses, and to all the priests, your co-workers, as well as to all your faithful.

Given at St. Peter’s, 7 July 2007
BENEDICTUS PP. XVI



Universae Ecclesiae

*Instruction on the application of the Apostolic Letter Summorum Pontificum
of His Holiness Pope Benedict XVI given Motu Proprio.*

—I: Introduction

- 1.** The Apostolic Letter *Summorum Pontificum* of the Sovereign Pontiff Benedict XVI given *Motu Proprio* on 7 July 2007, which came into effect on 14 September 2007, has made the richness of the Roman Liturgy more accessible to the Universal Church.
- 2.** With this *Motu Proprio*, the Holy Father Pope Benedict XVI promulgated a universal law for the Church, intended to establish new regulations for the use of the Roman Liturgy in effect in 1962.
- 3.** The Holy Father, having recalled the concern of the Sovereign Pontiffs in caring for the Sacred Liturgy and in their recognition of liturgical books, reaffirms the traditional principle, recognized from time immemorial and necessary to be maintained into the future, that “each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also as to the usages universally handed down by apostolic and unbroken tradition. These are to be maintained not only so that errors may be avoided, but also so that the faith may be passed on in its integrity, since the Church’s rule of prayer (*lex orandi*) corresponds to her rule of belief (*lex credendi*).”
- 4.** The Holy Father recalls also those Roman Pontiffs who, in a particular way, were notable in this task, specifically St. Gregory the Great and St. Pius V. The Holy Father stresses moreover that, among the sacred liturgical books, the *Missale Romanum* has enjoyed a particular prominence in history, and was kept up to date throughout the centuries until the time of Blessed Pope John XXIII. Subsequently in 1970, following the liturgical reform after the Second Vatican Council, Pope Paul VI approved for the Church of the Latin rite a new Missal, which was then translated into various languages. In the year 2000, Pope John Paul II promulgated the third edition of this Missal.
- 5.** Many of the faithful, formed in the spirit of the liturgical forms prior to the Second Vatican Council, expressed a lively desire to maintain the ancient tradition. For

this reason, Pope John Paul II with a special Indult *Quattuor abhinc annos* issued in 1984 by the Congregation for Divine Worship, granted the faculty under certain conditions to restore the use of the Missal promulgated by Blessed Pope John XXIII. Subsequently, Pope John Paul II, with the Motu Proprio *Ecclesia Dei* of 1988, exhorted the Bishops to be generous in granting such a faculty for all the faithful who requested it. Pope Benedict continues this policy with the Motu Proprio *Summorum Pontificum* regarding certain essential criteria for the *Usus Antiquior* of the Roman Rite, which is recalled here.

6. The Roman Missal promulgated by Pope Paul VI and the last edition prepared under Pope John XXIII, are two forms of the Roman Liturgy, defined respectively as *ordinaria* and *extraordinaria*: they are two usages of the one Roman Rite, one alongside the other. Both are the expression of the same *lex orandi* of the Church. On account of its venerable and ancient use, the *forma extraordinaria* is to be maintained with appropriate honor.

7. The Motu Proprio *Summorum Pontificum* was accompanied by a letter from the Holy Father to Bishops, with the same date as the Motu Proprio (7 July 2007). This letter gave further explanations regarding the appropriateness and the need for the Motu Proprio; it was a matter of overcoming a lacuna by providing new norms for the use of the Roman Liturgy of 1962. Such norms were needed particularly on account of the fact that, when the new Missal had been introduced under Pope Paul VI, it had not seemed necessary to issue guidelines regulating the use of the 1962 Liturgy. By reason of the increase in the number of those asking to be able to use the *forma extraordinaria*, it has become necessary to provide certain norms in this area. Among the statements of the Holy Father was the following: “There is no contradiction between the two editions of the Roman Missal. In the history of the Liturgy growth and progress are found, but not a rupture. What was sacred for prior generations, remains sacred and great for us as well, and cannot be suddenly prohibited altogether or even judged harmful.”

8. The Motu Proprio *Summorum Pontificum* constitutes an important expression of the Magisterium of the Roman Pontiff and of his munus of regulating and ordering the Church’s Sacred Liturgy. The Motu Proprio manifests his solicitude as Vicar of Christ and Supreme Pastor of the Universal Church, and has the aim of:

a.) Offering to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved;

b.) Effectively guaranteeing and ensuring the use of the *forma extraordinaria* for all who ask for it, given that the use of the 1962 Roman Liturgy is a faculty generously granted for the good of the faithful and therefore is to be interpreted in a sense favorable to the faithful who are its principal addressees;

c.) Promoting reconciliation at the heart of the Church.

— II: The Responsibilities of the Pontifical Commission Ecclesia Dei

9. The Sovereign Pontiff has conferred upon the Pontifical Commission *Ecclesia Dei* ordinary vicarious power for the matters within its competence, in a particular way for monitoring the observance and application of the provisions of the Motu Proprio *Summorum Pontificum* (cf. art. 12).

10. § 1. The Pontifical Commission exercises this power, beyond the faculties previously granted by Pope John Paul II and confirmed by Pope Benedict XVI (cf. Motu Proprio *Summorum Pontificum*, art. 11-12), also by means of the power to decide upon recourses legitimately sent to it, as hierarchical Superior, against any possible singular administrative provision of an Ordinary which appears to be contrary to the Motu Proprio.

§ 2. The decrees by which the Pontifical Commission decides recourses may be challenged *ad normam iuris* before the Supreme Tribunal of the Apostolic Signatura.

11. After having received the approval from the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Commission *Ecclesia Dei* will have the task of looking after future editions of liturgical texts pertaining to the *forma extraordinaria* of the Roman Rite.

— III: Specific Norms

12. Following upon the inquiry made among the Bishops of the world, and with the desire to guarantee the proper interpretation and the correct application of the Motu Proprio *Summorum Pontificum*, this Pontifical Commission, by virtue of the authority granted to it and the faculties which it enjoys, issues this Instruction according to can. 34 of the *Code of Canon Law*.

The Competence of Diocesan Bishops

13. Diocesan Bishops, according to Canon Law, are to monitor liturgical matters in order to guarantee the common good and to ensure that everything is proceeding in peace and serenity in their Dioceses, always in agreement with the *mens* of the Holy Father clearly expressed by the Motu Proprio *Summorum Pontificum*. In cases of controversy or well-founded doubt about the celebration in the *forma extraordinaria*, the Pontifical Commission *Ecclesia Dei* will adjudicate.

14. It is the task of the Diocesan Bishop to undertake all necessary measures to ensure respect for the *forma extraordinaria* of the Roman Rite, according to the Motu Proprio *Summorum Pontificum*. The Coetus Fidelium (cf. Motu Proprio *Summorum Pontificum*, art. 5 § 1)

15. A coetus fidelium (“group of the faithful”) can be said to be stabiliter existens (“existing in a stable manner”), according to the sense of art. 5 § 1 of the Motu Proprio *Summorum Pontificum*, when it is constituted by some people of an individual parish who, even after the publication of the Motu Proprio, come together by reason of their veneration for the Liturgy in the *Usus Antiquior*, and who ask that it might be celebrated in the parish church or in an oratory or chapel; such a *coetus* (“group”) can also be composed of persons coming from different parishes or dioceses, who gather together in a specific parish church or in an oratory or chapel for this purpose.

16. In the case of a priest who presents himself occasionally in a parish church or an oratory with some faithful, and wishes to celebrate in the *forma extraordinaria*, as foreseen by articles 2 and 4 of the Motu Proprio *Summorum Pontificum*, the pastor or rector of the church, or the priest responsible, is to permit such a celebration, while respecting the schedule of liturgical celebrations in that same church.

17. § 1. In deciding individual cases, the pastor or the rector, or the priest responsible for a church, is to be guided by his own prudence, motivated by pastoral zeal and a spirit of generous welcome.

§ 2. In cases of groups which are quite small, they may approach the Ordinary of the place to identify a church in which these faithful may be able to come together for such celebrations, in order to ensure easier participation and a more worthy celebration of the Holy Mass.

18. Even in sanctuaries and places of pilgrimage, the possibility to celebrate in the *forma extraordinaria* is to be offered to groups of pilgrims who request it (cf. Motu Proprio *Summorum Pontificum*, art. 5 § 3), if there is a qualified priest.

19. The faithful who ask for the celebration of the *forma extraordinaria* must not in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria* or against the Roman Pontiff as Supreme Pastor of the Universal Church.

Sacerdos Idoneus (“Qualified Priest”)

(cf. Motu Proprio *Summorum Pontificum*, art 5 § 4)

20. With respect to the question of the necessary requirements for a priest to be held *idoneus* (“qualified”) to celebrate in the *forma extraordinaria*, the following is hereby stated:

a.) Every Catholic priest who is not impeded by Canon Law is to be considered *idoneus* (“qualified”) for the celebration of the Holy Mass in the *forma extraordinaria*.

b.) Regarding the use of the Latin language, a basic knowledge is necessary, allowing the priest to pronounce the words correctly and understand their meaning.

c.) Regarding knowledge of the execution of the Rite, priests are presumed to be

qualified who present themselves spontaneously to celebrate the *forma extraordinaria*, and have celebrated it previously.

21. Ordinaries are asked to offer their clergy the possibility of acquiring adequate preparation for celebrations in the *forma extraordinaria*. This applies also to Seminaries, where future priests should be given proper formation, including study of Latin and, where pastoral needs suggest it, the opportunity to learn the *forma extraordinaria* of the Roman Rite.

22. In Dioceses without qualified priests, Diocesan Bishops can request assistance from priests of the Institutes erected by the Pontifical Commission *Ecclesia Dei*, either to celebrate the *forma extraordinaria* or to teach others how to celebrate it.

23. The faculty to celebrate *sine populo* (or with the participation of only one minister) in the *forma extraordinaria* of the Roman Rite is given by the Motu Proprio to all priests, whether secular or religious (cf. Motu Proprio *Summorum Pontificum*, art. 2). For such celebrations therefore, priests, by provision of the Motu Proprio *Summorum Pontificum*, do not require any special permission from their Ordinaries or superiors.

Liturgical and Ecclesiastical Discipline

24. The liturgical books of the *forma extraordinaria* are to be used as they are. All those who wish to celebrate according to the *forma extraordinaria* of the Roman Rite must know the pertinent rubrics and are obliged to follow them correctly.

25. New saints and certain of the new prefaces can and ought to be inserted into the 1962 Missal, according to provisions which will be indicated subsequently.

26. As foreseen by article 6 of the Motu Proprio *Summorum Pontificum*, the readings of the Holy Mass of the Missal of 1962 can be proclaimed either solely in the Latin language, or in Latin followed by the vernacular or, in Low Masses, solely in the vernacular.

27. With regard to the disciplinary norms connected to celebration, the ecclesiastical discipline contained in the *Code of Canon Law* of 1983 applies.

28. Furthermore, by virtue of its character of special law, within its own area, the Motu Proprio *Summorum Pontificum* derogates from those provisions of law, connected with the sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.

Confirmation and Holy Orders

29. Permission to use the older formula for the rite of Confirmation was confirmed by the Motu Proprio *Summorum Pontificum* (cf. art. 9 § 2). Therefore, in the *forma extraordinaria*, it is not necessary to use the newer formula of Pope Paul VI as found in the *Ordo Confirmationis*.

30. As regards tonsure, minor orders and the subdiaconate, the Motu Proprio *Summorum Pontificum* does not introduce any change in the discipline of the *Code of Canon Law* of 1983; consequently, in Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, one who has made solemn profession or who has been definitively incorporated into a clerical institute of apostolic life, becomes incardinated as a cleric in the institute or society upon ordination to the diaconate, in accordance with canon 266 § 2 of the *Code of Canon Law*.

31. Only in Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, and in those which use the liturgical books of the *forma extraordinaria*, is the use of the *Pontificale Romanum* of 1962 for the conferral of minor and major orders permitted.

Breviarium Romanum

32. Art. 9 § 3 of the Motu Proprio *Summorum Pontificum* gives clerics the faculty to use the *Breviarium Romanum* in effect in 1962, which is to be prayed entirely and in the Latin language.

The Sacred Triduum

33. If there is a qualified priest, a *coetus fidelium* (“group of faithful”), which follows the older liturgical tradition, can also celebrate the Sacred Triduum in the *forma extraordinaria*. When there is no church or oratory designated exclusively for such celebrations, the parish priest or Ordinary, in agreement with the qualified priest, should find some arrangement favorable to the good of souls, not excluding the possibility of a repetition of the celebration of the Sacred Triduum in the same church.

The Rites of Religious Orders

34. The use of the liturgical books proper to the Religious Orders which were in effect in 1962 is permitted.

Pontificale Romanum and the Rituale Romanum

35. The use of the *Pontificale Romanum*, the *Rituale Romanum*, as well as the *Cæremoniæ Episcoporum* in effect in 1962, is permitted, in keeping with n. 28 of this Instruction, and always respecting n. 31 of the same Instruction.

The Holy Father Pope Benedict XVI, in an audience granted to the undersigned Cardinal President of the Pontifical Commission *Ecclesia Dei* on 8 April 2011, approved this present Instruction and ordered its publication.

*Given at Rome, at the Offices of the Pontifical Commission Ecclesia Dei
April 30, 2011, on the memorial of Pope St. Pius V. William Cardinal Levada,
President Mons. Guido Pozzo, Secretary*

De Defectibus

On Defects that may occur in the celebration of Mass.

—I: Defects of the Missing

1. The priest who is to celebrate Mass should take every precaution to make sure that none of the things required for celebrating the Sacrament of the Eucharist is missing. A defect may occur with regard to the matter to be consecrated, with regard to the form to be observed and with regard to the consecrating minister. There is no Sacrament if any of these is missing: the proper matter, the form, including the intention, and the priestly ordination of the celebrant. If these things are present, the Sacrament is valid, no matter what else is lacking. There are other defects, however, which may involve sin or scandal, even if they do not impair the validity of the Sacrament.

—II: Defects of the Matter

2. Defects on the part of the matter may arise from some lack in the materials required. What is required is this: bread made from wheat flour, wine from grapes, and the presence of these materials before the priest at the time of the Consecration.

—III: Defects of Bread

3. If the bread is not made of wheat flour, or if so much other grain is mixed with the wheat that it is no longer wheat bread, or if it is adulterated in some other way, there is no Sacrament.

4. If the bread has been made with rose-water or some other distillation, the validity of the Sacrament is doubtful.

5. If the bread has begun to mold, but it is not corrupt, or if it is not unleavened according to the custom of the Latin Church, the Sacrament is valid but the celebrant is guilty of grave sin.

6. If the celebrant notices before the Consecration that the host is corrupt or that it is not made of wheat flour, he is to replace that host with another, make the offering at least mentally and continue from where he left off.

7. If he notices this after the Consecration, or even after having consumed the host, he is to put out another host, make the offering as above and begin from the Consecration, namely from the words *Qui pridie quam pateretur*. If he has not consumed the first host, he is to consume it after taking the Body and the Blood, or else reserve it somewhere with reverence. If he has already consumed the first host, he is nevertheless to consume the one that he has consecrated, because the precept of completing the Sacrament is more important than the precept of fasting before Communion.

8. If this should happen after the Blood has been consumed, not only should new bread be brought, but also wine with water. The priest should first make the offering,

as above, then consecrate, beginning with the words *Qui pridie*. Then he should immediately receive under both species and continue the Mass, so that the Sacrament will not remain incomplete and so that due order will be observed.

9. If the consecrated host disappears, either by some accident such as a gust of wind or by some animal's taking it, and it cannot be found, then another is to be consecrated, beginning from the *Qui pridie quam pateretur*, having first been offered as above.

10. In the cases referred to in paragraphs 5-9 above, the elevation of the Sacrament is to be omitted, and everything is to be done so as to avoid, as far as possible, any scandal or wonderment on the part of the faithful.

—IV: Defects of Wine

11. If the wine has become mere vinegar, or is completely bad, or if it has been made from sour or unripe grapes, or if so much water has been mixed with it that the wine is adulterated, there is no Sacrament.

12. If the wine has begun to turn to vinegar or to become corrupt, or if it is souring, or if it is unfermented, being made from newly pressed grapes, or if it has not been mixed with water, or if it has been mixed with rose-water or some other distillation, the Sacrament is valid, but the celebrant is guilty of grave sin.

13. If the celebrant notices before the consecration of the Blood, even if the Body has already been consecrated, that there is no wine in the chalice, or no water, or neither wine nor water, he should immediately put in wine and water, make the offering as above and consecrate, beginning with the words *Simili modo*, etc.

14. If after the words of the Consecration he notices that there was no wine in the chalice, but only water, he is to pour the water into some vessel, put wine and water into the chalice and consecrate, starting again from the words *Simili modo*, etc.

15. If he notices this after consuming the Body, or after drinking the water in question, he is to set out another host to be consecrated, together with wine and water in the chalice, offer both, consecrate them and consume them, even though he is not fasting.

16. In the cases referred to in paragraphs 13-15 above, the elevation of the Sacrament is to be omitted, and everything is to be done so as to avoid, as far as possible, any scandal or wonderment on the part of the faithful.

17. If he finds out, before or after the Consecration, that the wine is completely vinegar or otherwise corrupt, he is to follow the same procedure as above, as if he were to find that no wine had been put into the chalice, or that only water had been put in.

18. If the celebrant remembers before the consecration of the chalice that there was

no water added, he is to put some in at once and say the words of the Consecration. If he remembers this after the consecration of the chalice, he is not to add any water, because the water is not necessary to the Sacrament.

19. If a defect either of bread or of wine is discovered before the consecration of the Body, and the material needed cannot be obtained in any way, the priest should not continue any further. If after the consecration of the Body, or even of the wine, a defect in either species is discovered, and the material needed cannot be obtained in any way, then the priest should continue and complete the Mass if the defective material has already been consecrated, omitting the words and signs that pertain to the defective species. But if the material needed can be obtained with some little delay, he should wait, in order that the Sacrament may not remain incomplete.

—V: Defects of the Form

20. Defects on the part of the form may arise if anything is missing from the complete wording required for the act of consecrating. Now the words of the Consecration, which are the form of this Sacrament, are: HOC EST ENIM CORPUS MEUM, and HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. If the priest were to shorten or change the form of the consecration of the Body and the Blood, so that in the change of wording the words did not mean the same thing, he would not be achieving a valid Sacrament. If, on the other hand, he were to add or take away anything which did not change the meaning, the Sacrament would be valid, but he would be committing a grave sin.

21. If the celebrant does not remember having said the usual words in the Consecration, he should not for that reason be worried. If, however, he is sure that he omitted something necessary to the Sacrament, that is, the form of the Consecration or a part of it, he is to repeat the formula and continue from there. If he thinks it is very likely that he omitted something essential, he is to repeat the formula conditionally, though the condition need not be expressed. But if what he omitted is not necessary to the Sacrament, he is not to repeat anything; he should simply continue the Mass.

—VI: Defects of the Minister

22. Defects on the part of the minister may arise with regard to the things required in him. These are: first of all the intention, then the disposition of soul, the bodily disposition, the disposition of vestments, the disposition in the rite itself with regard to the things that may occur in it.

—VII: Defects of Intention

23. The intention of consecrating is required. Therefore there is no consecration in the following cases: when a priest does not intend to consecrate but only to make a pretense; when some hosts remain on the altar forgotten by the priest, or when some part of the wine or some host is hidden, since the priest intends to consecrate

only what is on the corporal; when a priest has eleven hosts before him and intends to consecrate only ten, without determining which ten he means to consecrate. On the other hand, if he thinks there are ten, but intends to consecrate all that he has before him, then all will be consecrated. For that reason every priest should always have such an intention, namely the intention of consecrating all the hosts that have been placed on the corporal before him for consecration.

24. If the priest thinks that he is holding one host but discovers after the Consecration that there were two hosts stuck together, he is to consume both when the time comes. If after receiving the Body and Blood, or even after the ablution, he finds other consecrated pieces, large or small, he is to consume them, because they belong to the same sacrifice.

25. If, however, a whole consecrated host is left, he is to put it into the tabernacle with the others that are there; if this cannot be done, he is to consume it.

26. It may be that the intention is not actual at the time of the Consecration because the priest lets his mind wander, yet is still virtual, since he has come to the altar intending to do what the Church does. In this case the Sacrament is valid. A priest should be careful, however, to make his intention actual also.

—VIII—Defects of the Disposition of Soul

27. If a priest celebrates Mass in a state of mortal sin or under some ecclesiastical penalty, he does celebrate a valid Sacrament, but he sins most grievously.

—IX: Defects of the Disposition of Body

28. If a priest has not been fasting for at least one hour before Communion, he may not celebrate. The drinking of water, however, does not break the fast.

29. The sick, even though they are not bed-ridden, may take non-alcoholic liquids as well as true and proper medicine, whether liquid or solid, before the celebration of Mass, without any time limit.

30. Priests who can do so are earnestly invited to observe the ancient and venerable form of the Eucharistic fast before Mass.

—X: Defects Occurring in the Celebration of the Rite Itself

31. Defects may occur also in the performance of the rite itself, if any of the required elements is lacking, as in the following cases: if the Mass is celebrated in a place that is not sacred, or not lawfully approved, or on an altar not consecrated, or not covered with three cloths; if there are no wax candles; if it is not the proper time for celebrating Mass, which is from one hour before dawn until one hour after noon under ordinary circumstances, unless some other time is established or permitted for certain Masses; if the priest fails to wear some one of the priestly vestments; if

the priestly vestments and the altar cloths have not been blessed; if there is no cleric present nor any other man or boy serving the Mass; if there is not a chalice, with a cup of gold, or of silver with the inside gold-plated; if the paten is not gold-plated; if both chalice and paten are not consecrated by a bishop; if the corporal is not clean (and the corporal should be of linen, not decorated in the middle with silk or gold; and both corporal and pall should be blessed); if the priest celebrates Mass with his head covered, without a dispensation to do so; if there is no missal present, even though the priest may know by heart the Mass he intends to say.

32. If, while the priest is celebrating Mass, the church is violated before he has reached the Canon, the Mass is to be discontinued; if after the Canon, it is not to be discontinued. If there is fear of an attack by enemies, or of a flood or of the collapse of the building where the Mass is being celebrated, the Mass is to be discontinued if it is before the Consecration; if this fear arises after the Consecration, however, the priest may omit everything else and go on at once to the reception of the Sacrament.

33. If before the Consecration the priest becomes seriously ill, or faints, or dies, the Mass is discontinued. If this happens after the consecration of the Body only and before the consecration of the Blood, or after both have been consecrated, the Mass is to be completed by another priest from the place where the first priest stopped, and in case of necessity even by a priest who is not fasting. If the first priest has not died but has become ill and is still able to receive Communion, and there is no other consecrated host at hand, the priest who is completing the Mass should divide the host, give one part to the sick priest and consume the other part himself. If the priest has died after half-saying the formula for the consecration of the Body, then there is no Consecration and no need for another priest to complete the Mass. If, on the other hand, the priest has died after half-saying the formula for the consecration of the Blood, then another priest is to complete the Mass, repeating the whole formula over the same chalice from the words *Simili modo, postquam cenatum est*; or he may say the whole formula over another chalice which has been prepared, and consume the first priest's host and the Blood consecrated by himself, and then the chalice which was left half-consecrated.

34. If anyone fails to consume the whole Sacrament aside from cases of necessity of this kind, he is guilty of very grave sin.

35. If before the Consecration a fly or spider or anything else falls into the chalice, the priest is to pour out the wine in a suitable place, put other wine into the chalice, add a little water, offer it, as above, and continue the Mass. If after the Consecration a fly or something of the kind falls into the chalice, he is to take it out, wash it with wine, burn it after the Mass is over, and throw the ashes and the wine which was used for washing into the sacrarium.

36. If something poisonous falls into the chalice after the Consecration, or something that would cause vomiting, the consecrated wine is to be poured into another

chalice, with water added until the chalice is full, so that the species of wine will be dissolved; and this water is to be poured out into the sacrarium. Other wine, together with water, is to be brought and consecrated.

37. If anything poisonous touches the consecrated host, the priest is to consecrate another and consume it in the way that has been explained, while the first host is to be put into a chalice full of water and disposed of as was explained regarding the Blood in paragraph 36 above.

38. If the particle of the host remains in the chalice when he consumes the Blood, he is to bring it to the edge of the cup with his finger and consume it before the purification, or else he is to pour water in and consume it with the water.

39. If before the Consecration the host is found to be broken, it is to be consecrated anyway, unless the people can see plainly that it is broken. But if there may be scandal for the people, another host is to be taken and offered. If the broken host has already been offered, the priest is to consume it after the ablution. If the host is seen to be broken before the offerings however, another complete host is to be taken, if this can be done without scandal and without a long delay.

40. If the consecrated host falls into the chalice, nothing is to be repeated on that account, but the priest is to continue the Mass, performing the ceremonies and making the usual signs of the Cross with the part of the host that is not moistened with the Blood, if he can conveniently do so. But if the entire host has become wet, he is not to take it out; he is to say everything as usual, omitting the signs of the Cross that pertain to the host alone, and he is to consume the Body and the Blood together, signing himself with the chalice and saying: *Corpus et Sanguis Domini nostri*, etc.

41. If the Blood freezes in the chalice in winter time, the chalice should be wrapped in cloths that have been warmed. If this is not enough, it should be placed in boiling water near the altar until the Blood melts, but care should be taken that none of the water gets into the chalice.

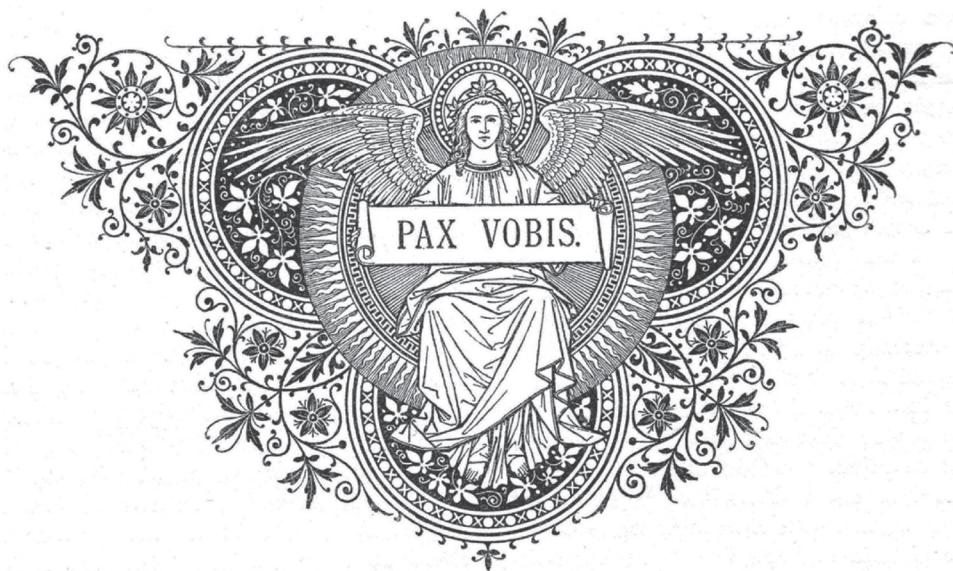
42. If any of the Blood of Christ falls, if it is only a drop or so, nothing need be done except to pour a little water over the spilled drops and dry it afterwards with a purifier. If more has been spilled, the corporal or the altar cloth or other place is to be washed in the best way possible, and the water is then to be poured into the sacrarium.

43. If, however, all the Blood is spilled after the Consecration, the little that remains is to be consumed, and the procedure described above is to be followed with the rest which has been spilled. But if none at all remains, the priest is to put wine and water into the chalice again and consecrate from the words *Simili modo, postquam cenatum est*, etc., after first making an offering of the chalice, as above.

44. If anyone vomits the Eucharist, the vomit is to be gathered up and disposed of in some decent place.

45. If a consecrated host or any particle of it falls to the ground or floor, it is to be taken up reverently, a little water is to be poured over the place where it fell, and the place is to be dried with a purificator. If it falls on clothing, the clothing need not be washed. If it falls on a woman's clothing, the woman herself is to take the particle and consume it.

46. Defects may occur in the celebration of the rite itself also if the priest does not know the rites and ceremonies to be observed, all of which have been fully described in the above rubrics.



Forty Hours Devotion

Catholic Encyclopedia, 1917

Quarantore is a devotion in which continuous prayer is made for forty hours before the Blessed Sacrament exposed. It is commonly regarded as of the essence of the devotion that it should be kept up in a succession of churches, terminating in one at about the same hour at which it commences in the next, but this question will be discussed in the historical summary.

A Solemn High Mass, "Mass of Exposition," is sung at the beginning, and another, the "Mass of Deposition," at the end of the period of forty hours; and both these Masses are accompanied by a procession of the Blessed Sacrament and by the chanting of the litanies of the saints.

The exact period of forty hours' exposition is not in practice very strictly adhered to; for the Mass of Deposition is generally sung, at about the same hour of the morning, two days after the Mass of Exposition.

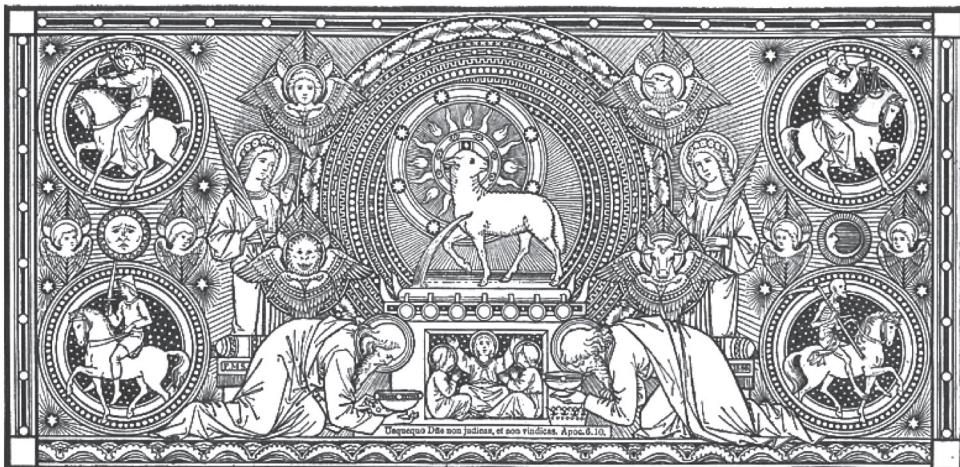
On the intervening day a solemn *Mass pro pace* is offered—if possible, at a different altar from the high altar upon which the Blessed Sacrament is exposed. It is assumed that the exposition and prayer should be kept up by night as well as by day, but permission is given to dispense with this requirement when an adequate number of watchers cannot be obtained.

In such a case the interruption of the devotion by night does not forfeit the indulgences conceded by the Holy See to those who take part in it."

—Preparing for Forty Hours

The rubrical requirements and the description of the ceremonies for the Forty Hour Devotions is provided in the liturgical book of ceremonies written by Canon J.B. O'Connell entitled, *Celebration of the Mass: A Study of the Rubrics of the Roman Missal*, available at BirettaBooks.com (product # SY355).

Another useful book for the preparation of Forty Hours is the *Sacristan's Manual for the Extraordinary Form* by Fr. William A. O'Brien, available at BirettaBooks.com (product # SY377).



Regarding Liturgical Practices In the Extraordinary Form

Osculations The Latin words, *solita oscula*, mean “with the customary kisses” and refer to some of the ceremonial kisses made during the Mass celebrated according to the 1962 *Missale Romanum*. There are actually several kinds of kisses used in the liturgical ceremonies of the *Forma Extraordinaria*, for example those given to the altar, the book of the Gospels, the paten and chalice, sacramentals, the hands of the priest, and even the *Pax* (kiss of peace).

O’Connell attests that the *solita oscula* act as an “ancient sign of respect and reverence,”³⁴ while Wapelhorst expounds that these kisses, given either to sacred things or to the celebrant, signify respect to the person of Christ they represent³⁵, for by the consecrated hands of a priest we receive God’s grace through the sacraments and sacramentals.³⁶

Callewaert also comments saying these kisses exist to give solemnity and signify joy.³⁷ The *solita oscula* are given only to the priest who is the celebrant and never to the other sacred ministers (e.g., the deacon or subdeacon), even if these positions are being exercised by a priest. When making the *solita oscula* these should be made inaudibly and with closed lips.

34 O’Connell, *The Book of Ceremonies* (1958), p 40.

35 It should be remembered that every sacramental represents Christ in some fashion, e.g., holy water as the regenerative water of baptism and blessed candles as the Light of Christ. This includes consecrated items used during the liturgy, e.g., the altar (or altar stone), the chalice and paten, as well as blessed items such as the vestments.

36 See also, Wapelhorst, *Compendium Sacrae Liturgiae* (1931), p 414.

37 Callewaert, *Caeremoniale in Missa, Privata et Solemni* (1941), p 38; again, a paraphrased rendering of the Latin text.

—Kissing of Cruets

The cruets must be kissed by the altar servers at *Missa Lecta* (“Read Mass,” commonly called “Low Mass”) and at *Missa Cantata* (“Sung Mass,” commonly called “High Mass”) at the Offertory.³⁸ The cruets should be kissed on the side or on the handle. The server must not kiss the lip of the cruet as this is unsanitary. The server should kiss the cruets between the bows made to the celebrant (i.e., bow, kiss, present, receive, kiss, bow).³⁹ At the *Lavabo* and ablutions after Communion, however, no kisses are made whatsoever to the cruets, as the servers are simply pouring the cruets and not presenting them to the priest. At *Missa Solemnis* (“Solemn High Mass”) and at *Missa Pontificalis* (“Pontifical Mass”), the servers never kiss the cruets, as they never present the cruets to the priest. The *Ritus celebrandi* of the 1962 *Missale Romanum* requires altar boys to kiss the cruets at *Missa Lecta* (“Low Mass”). But, it is permitted to omit all other osculations.⁴⁰ At High Mass (*Missa Cantata*, ceremonious form with incense) it is usual for the Master of Ceremonies to perform the *solita oscula*. When presenting an object (biretta, spoon, thurible, etc.), it is convenient to first kiss the object and then the hand of the priest.⁴¹ The items (and to what part of each) that the *solita oscula* are given by the Master of Ceremonies at the *Missa Cantata* with incense are the:

- biretta: on one of its four sides;
- aspergilium: on the end of the handle;
- incense spoon: on the end of the handle;
- thurible: on the disk (where the chains are attached).

The *solita oscula* are performed by the deacon at Solemn High Mass (*Missa Solemnis*) and Pontifical Mass (*Missa Pontificalis*). While the deacon performs all the required osculations (as listed above in the role of the emcee at High Mass with incense) observing the rubrics of the 1962 *Missale Romanum*, the subdeacon renders one of the *solita oscula*. Having chanted the Epistle, the subdeacon returns to the altar at the Epistle corner and kisses the hand of the priest before the priest blesses him as given in the rubrics.

38 *Ritus Celebrandi VII*, 4; S.C.R. 4193, 2.

39 This general principle is mentioned throughout the *Caeremoniale Episcoporum* (1886), specifically in Liber I, chap. XVIII, n. 16, and legislated by the SRC’s rescript 3139.

40 This has reference to the Baltimore Ceremonial, the American customs approved by the Holy See. *The Altar Server’s Handbook of the Archconfraternity of St. Stephen* (1962) directs altar boys to render the *solita oscula* like the sacred ministers do at *Missa Solemnis* (Solemn Mass) during *Missa Lecta* (Low Mass) and *Missa Cantata*.

41 This follows the rule given in the *Caeremoniale Episcoporum I*, XVIII, 16.129

As the *solita oscula* signify joy, they are omitted in all forms of the Requiem Mass and on Good Friday.⁴² They are also omitted in Masses celebrated in the presence of the exposed Blessed Sacrament (*coram Sanctissimo*), as all reverence is given to Our Eucharistic King, and in Masses celebrated in the presence of the local Ordinary or some greater prelate as a mark of hierarchical respect.⁴³ Nevertheless, you will notice that some type of kisses are still retained (e.g., the kissing of the paten and chalice) because these form an intrinsic part of the Mass ceremonies.

—Osculations of Sacramentals

When receiving a sacramental (e.g., a blessed candle during Candlemas or palm on Palm Sunday), the sacramental is kissed first, then the celebrant's hand. The reason for this is that the sacramentals take precedence over the celebrant.⁴⁴

42 Fortescue-O'Connell, *The Ceremonies of the Roman Rite Described*, 4th ed. (London: Burns, Oates, and Washbourne, 1932), 87; J. F. Van der Stappen, *Liturgiae Sacrae*, 3rd ed., 5 vol. (Dessain: Mechlin, 1911-1915), V, 47.

43 Regarding the four reasons for omitting, this is briefly stated in the *Caeremoniale Episcoporum*, Liber I, chap. XVIII, n. 16, and all rubricians agree on these points.

44 O'Connell (p 41, ff 25) gives this ("if the object is blessed") as a general principle which makes sense. The two regular instances when it is enacted are for the aforementioned feasts, for which the *Caeremoniale Episcoporum*, Liber II, chap. XVI, n. 9, Martinucci, *Manuale Sacrarium Cærimoniarum* (1879), pp 146 and 166, Le Vavasseur, Haegy & Stercky, *Manuel de Liturgie et Ceremonial* (1936), p 127, Van der Stappen, *Caeremoniale* (1935), pp 355-356 (& 366) and Stehle, *Manual of Episcopal Ceremonies* (1961), vol. II, pp 59 & 74, give this as a specific rubric, while others such as De Herdt in *Sacrae Liturgiae Praxis* (1894), p 26, and *The Ceremonial for the use of the Catholic Churches in the USA* (1926), pp 339 and 345, imply this rule.

Tones of Voice at *Missa Lecta*

At *Missa Lecta* (Low Mass), the priest is to observe the rules for *Vox Clara* and *Vox Secreta*. In summary, the loud tone or *vox clara* is used in a Low Mass in those parts which are sung in a Solemn Mass by the celebrant, deacon, sub-deacon, choir, or *schola cantorum*; in addition, the *In nomine Patris*, etc., and the Prayers at the Foot of the Altar, the two words *Orate Fratres*, the *Sanctus*, the three words *Nobis Quoque Peccatoribus*, the four words *Domine non sum dignus* before the celebrant's Communion, the *Miseratur* and *Indulgentiam* after the second *Confiteor*, the *Ecce Agnus Dei* and the complete response, *Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea*, said three times for the communion of the faithful, the Blessing and the Last Gospel. The low tone or *vox secreta* is used at all other times (cf. Motu Proprio, July 26, 1960). The outline of the Low Mass below lists in **bold print** those things said in *vox clara*.

1. Prayers at the Foot of the Altar
2. Aufer a nobis & Orámus te, Dómine
- 3. Introit, Kyrie, Gloria**
- 4. Dominus vobiscum & Collect**
- 5. Epistle, Gradual, Tract, Alleluia, Sequence**
6. Munda cor meum & Jube Domine
- 7. Responses before the Holy Gospel, Holy Gospel**
8. Per evangelica dicta
- 9. Credo**
- 10. Dominus Vobiscum before the Offertory & Offertory Verse**
11. Offertory Prayers (Suscipe sancte Pater through Súscipe, Sancta Trinitas)
- 12. Orate Fratres⁴⁵**
13. Secret
- 14. Preface dialogue, Preface & Sanctus**
15. Canon of the Mass
- 16. Nobis quoque peccatóribus⁴⁶**

45 Only these two words are said in *vox clara*. The rest of the prayer is said in *vox secreta*.

46 After the word *peccatóribus*, the prayer continues in *vox secreta*...*fámulis tuis, de multitúdine miseratiónum tuárum sperántibus*

17. Per omnia saecula saeculorum

18. Pater Noster

19. Libera nos

20. Per omnia saecula saeculorum & Pax Domini

21. Hæc

22. Agnus Dei

23. Dómine Jesu Christe, qui dixísti, Dómine Jesu Christe, Fili Dei vivi, Percéptio Cörperis tui & Panem cælestem

24. Dómine, non sum dignus⁴⁷

25. Corpus Dómini nostri Jesu Christi, Quid retríbuam & Sanguis Dómini nostri Jesu Christi

26. Miseratur, Indulgentiam, Ecce Agnus Dei & Domine, non sum dignus⁴⁸

27. Quod ore súmpsimus & Corpus tuum, Dómine

28. Communion verse, Dominus vobiscum & Post-communion oration

29. Dominus vobiscum, Ite Missa Est/Requiescant in pace/ Benedicamus Domino⁴⁹

30. Placeat tibi

31. Blessing, Dominus vobiscum, Last Gospel & Leonine Prayers

47 Then the priest continues the prayer in *vox secreta...ut intres sub tectum meum: sed tantum dic verbo, et sanábitur áнима mea.*

48 This response is said by the priest and should be also said by the servers, and, if possible, by the faithful. The entire response is said in *vox clara.*

49 Whereas the *Ite, Missa est* is said facing the people, the *Requiescant in pace* and *Benedicamus Domino* are said facing the altar.



1962 *Rituale Romanum*

—Use of the Vernacular in the *Rituale Romanum*

Pope Benedict XVI's instruction *Universae Ecclesiae* (April 30, 2011) requires:

“The liturgical books of the *forma extraordinaria* are to be used as they are. All those who wish to celebrate according to the *forma extraordinaria* of the Roman Rite must know the pertinent rubrics and are obliged to follow them correctly.”⁵⁰

“Furthermore, by virtue of its character of special law, within its own area, the Motu Proprio *Summorum Pontificum* derogates from those provisions of law, connected with the sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.”⁵¹

While the 1964 edition of the *Rituale Romanum* is very near the 1962 edition, it does admit significant changes in the Rite of Baptism, the Wedding Rites, and other ceremonies and blessings. Also the entire 1964 edition was granted for use in the vernacular. *Universae Ecclesiae* derogates to the 1962 liturgical books and does not permit the use of the 1964 *Rituale Romanum*, making its use illicit. In using the 1962 *Rituale Romanum* the use of the vernacular is restricted. The permissions to use vernacular varied from country to country. In the USA, limited use of English was granted by the Sacred Congregation of Rites in 1959.⁵²

- Some vernacular usage is granted in the sacraments of Baptism, Matrimony and Extreme Unction, excluding the exorcisms, blessings, and formulas.
- In the Matrimonial Rite before Nuptial Mass, some vernacular use is granted.
- The Rite of Matrimony which is not followed by the Nuptial Mass may be entirely said in the vernacular.

50 UE, 24.

51 UE, 28.

52 S.C.R. N.D. 37/1959: *Dioecesum Americae Septentrionalis*, October 11, 1959.

- Some optional prayers for the bystanders after the burial rites.
- Parts of the Prayers assisting the Dying may be said in the vernacular.
- The introductory prayer prior to the Last Blessing and Plenary Indulgence may be said in the vernacular.

Editions of the 1959 and 1961/62 *Collectio Romanum* were printed in such a manner as to clearly distinguish what could be said in the vernacular or in Latin, and what must be said in Latin. In such editions, where an option is allowed, the text is printed side by side on the same page; where Latin was mandated, only the Latin was provided. The hard-to-find Latin-English edition of the *Collectio Rituum* from 1961/62, which is a collection of prayers and rites from the *Rituale Romanum*, provides this format.

The easy-to-find *Sanctuary Manual* (1961)⁵³ provides this format for the Rite of Baptism and the Rite of Matrimony; it also provides the prayers used before and after the Requiem Mass, none of which is permitted to be said in the vernacular. It will be well to use the *Sanctuary Manual* (1961) for baptisms, nuptial Masses and funerals using the 1962 *Rituale Romanum*.

The Weller edition of the *Rituale Romanum* in three volumes, printed in 1945 (BirettaBooks.com Product #SY301), is printed in Latin-English throughout, with the vernacular text on the page opposite the Latin text. But, the format of the Weller edition is not meant to suggest that the English may be freely used. When performing various other blessings (rosaries, scapulars, statues, cinctures, medals, etc.), it will be necessary to perform all of these in Latin from the Weller edition of the *Rituale Romanum*, which provides the complete text.⁵⁴ In short, the permission for the use of the vernacular in 1959 excludes the blessings found in Title IX *De benedictionibus*, as well as most of the 1962 *Rituale Romanum*.

53 This has a few excerpts from the 1962 *Rituale Romanum* and several devotional prayers, such as the Stations of the Cross.

54 The 1945 Weller edition does not have the blessing of the sea (*Benedictionis maris*) granted on April 27, 1955. See, AAS 47 [1955], 414. It does not have the blessings for stone and marble quarries (*Benedictionis lapicidinarum et marmorariae officinae*) granted on October 31, 1956. See AAS 48 [1956], 844. It does not have a blessing for radio stations (*Benedictionis stationis radiophonicae*) granted on October 24, 1957. See AAS 49 [1957], 1043. If praying the Litany of Loreto from the 1945 edition of Weller, one must add the line *Regina in caelum assumpta* after the line, *Regina sine labe originale concept. This is in acknowledgement of the solemn definition of the Assumption of the Blessed Virgin Mary*. See, AAS 42 [1950], 795: *Urbis et Orbis: Ingenti populi*, October 31, 1950. The Weller edition does not have the Litany of the Most Precious Blood (*Litaniae Pretiosissimi Sanguinis D.N.I.C.*), granted on February 24, 1960. If using the Weller edition in reciting the Divine Praises, one must add the invocation *Benedictus Sanguis eius Pretiosissimus*, as given on October 12, 1960. See, AAS 52 [1960], 987: *Laudibus in blasphemiarum reparationem*. If performing the rite of adult baptism, use the 1961 *Sanctuary Manual* which has re-introduced the seven-step catechumenate.

—Reserved Blessings

There are some blessings reserved to bishops given in the 1962 *Rituale Romanum*. In most dioceses, priests are granted faculties to bless *sacra supellex* (sacred furnishings)—vessels, vestments, linens, ornaments, etc. But for a priest to licitly perform the consecration of a chalice, or altar stone, as given in the 1962 *Pontificale Romanum*, or any blessings or consecrations using sacred oil, will require delegation of the bishop.

In the 1962 *Rituale Romanum*, there are some blessings reserved to certain religious orders. For example the blessing and enrollment in the brown scapular of Our Lady of Mt. Carmel is reserved to Carmelite priests. Following *Universae Ecclesiae* and the 1983 *Code of Canon Law*, all priests may impart these blessings validly and licitly.

—Deacons and the Extraordinary Form

Blessings

In the 1962 *Rituale Romanum*, *Titulus IX (De benedictionibus)*, Rule 1 states: “Deacons and lectors may confer only those blessings which are expressly allowed them by law, in so far as both validity and liceity are concerned.” No such faculty has been given to deacons using blessings from the books in force in 1962. (*Pontifical Commission Ecclesia Dei*, Prot. N. 153/2009, 26 June 2015)

Baptism

Deacons may confer the sacrament of Baptism solemnly using the 1962 ritual as an Extraordinary Minister of Baptism with the permission of the Ordinary or the Pastor (*Rituale Romanum*, *De Sacramento Baptismi Rite Administrando*, 15.) However, they use salt and holy water which have already been exorcised and blessed by a priest.

Deacons and Solemn Mass

“The *Motu Proprio Summorum Pontificum*, just as the *Motu Proprio Ecclesia Dei*, presupposes that any deacons, transitional or permanent, may function as deacons in the Mass according to the 1962 *Roman Missal*, provided, of course, that they are familiar with the rites and can function with sufficient ease. The local Ordinary cannot impede a deacon in good standing from functioning as a deacon in the extraordinary form of the Roman Rite provided that the deacon is qualified.” (*Pontifical Commission Ecclesia Dei*, 2008)

Distribution of Holy Communion

While deacons are considered Extraordinary Ministers of Holy Communion under the 1962 books, with the permission of the pastor they may distribute Holy Communion either inside or outside of Mass using the same ceremonies as a priest would. This includes the blessing in the Order of Administering Holy Comm. outside Mass (cf. n. 10) and Viaticum (cf. 1952 RR, Order of Communion to the Sick, n. 29).



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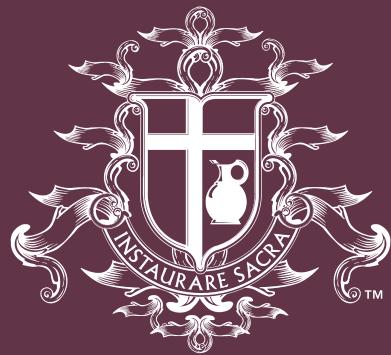


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