

PART I
LITURGICAL DOCUMENTS

GENERAL RUBRICS

CHAPTER I GENERAL NORMS

1. The following rubrics pertain to the monastic rite.
2. The term 'kalendar' includes both the kalendar in use for the entire Confederated Order of Saint Benedict, and particular kalendars.
3. The following general rubrics apply to both the Breviary and the Missal. There are, however, some exceptions given in particular rubrics, which occur here and there in the Breviary and Missal redacted in accordance with these rubrics.

CHAPTER II THE LITURGICAL DAY IN GENERAL

4. The liturgical day is the day as sanctified by the liturgical rites of the Church, especially the Eucharistic Sacrifice and the Divine Office, which is the public prayer of the Church. It runs from midnight to midnight.

5. The celebration of the liturgical day runs, *per se*, from Matins to Compline, but there are more solemn days whose Office begins at I Vespers on the preceding day.

Finally, there is a liturgical celebration which is not a full celebration but only a simple *commemoration* in the Office and Mass of the occurring liturgical day.

In the Monastic Breviary, this commemoration is called a *memorial* (*memoria*) (see chapter 10) if there is only one; if two fall on the same day, the second is properly termed a *commemoration*.

6. On a given day the celebration is either of a Sunday, or of a feria, or of a vigil, or of a feast, or of an octave, according to the kalendar and the precedence of the liturgical days.

7. The precedence of liturgical days is determined exclusively by a special table (n. 85).

8. Liturgical days are ranked as I, II, III, or IV class.

CHAPTER III SUNDAYS

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

10. Sundays are of the I or II class.

11. *Sundays of the I class are:*

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

Easter Sunday and Pentecost Sunday are likewise feasts of the I class with an octave.

12. All other Sundays are of the II class.

13. The Sunday Office begins with I Vespers on the Saturday preceding, and ends after Compline of the Sunday.

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

15. *A Sunday of the I class*, in a case of occurrence, takes precedence over all feasts.

However, the feast of the Immaculate Conception of the Blessed Virgin Mary takes precedence over a Sunday of Advent on which it falls.

With regard to concurrence, the rules given in nn. 98–99 are to be observed.

16. *A Sunday of the II class*, in a case of occurrence, takes precedence over feasts of the II class.

However:

- a) A feast of Our Lord of the I or II class, occurring on a Sunday of the II class, takes the place of the Sunday with all its rights and privileges; hence, there is no commemoration of the Sunday;
- b) A Sunday of the II class takes precedence over the Commemoration of all the Faithful Departed.

With regard to concurrence, the rules given in nn. 98–99 are to be observed.

17. Normally feasts cannot be permanently fixed on a Sunday, with the following exceptions:

- a) The feast of the Most Holy Trinity, to be celebrated on the last Sunday of Pentecost;
- b) The feast of Christ the King, to be celebrated on the last Sunday of October;

c) Feasts of Our Lord of the I class which are assigned to II class Sundays in particular calendars.

These feasts take the place of the occurring Sunday with all its rights and privileges; hence, there is no commemoration of the Sunday.

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

a) When there are 25 Sundays after Pentecost, the VI Sunday after Epiphany is assigned to the XXIV Sunday;

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

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

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

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

19. The first Sunday of the month means the first one to occur in the month, namely between the first and seventh day of the month; the last Sunday is that which precedes the first day of the following month.

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

20. The I Sunday of Advent is the Sunday which falls on the 30th of November or is closest to that date.

CHAPTER IV FERIAS

21. The term 'feria' refers to the days of the week apart from Sunday.

22. Feras are of the I, II, III, or IV class.

23. *Ferias of the I class are:*

a) Ash Wednesday;

b) All ferias of Holy Week.

These ferias take precedence over all feasts, and they admit no commemoration, except one of the privileged class.

24. *Ferias of the II class are:*

a) Feras of Advent from the 17th to 23rd of December;

b) Ember days of Advent, Lent, and September.

These ferias take precedence over all particular feasts of the II class. If impeded, they must be commemorated.

25. *Ferias of the III class are:*

a) Feras of Lent and Passiontide, from Thursday after Ash Wednesday to Saturday before the II Sunday of Passiontide inclusive, other than those mentioned above. These take precedence over feasts of the III class.

b) Feras of Advent up to the 16th of December inclusive, other than those mentioned above. These give place to feasts of the III class.

If these ferias are impeded, they are to be commemorated.

26. All ferias not mentioned in nn. 23-25 are *ferias of the IV*

class. If impeded, they are never commemorated.

27. The Office of a feria begins with Matins and ends, *per se*, after Compline, but the Office of a Saturday, except that of Holy Saturday, ends after None.

CHAPTER V VIGILS

28. The term 'vigil' refers to a liturgical day which precedes a feast, and is meant as a preparation for it.

The Easter Vigil, however, since it is not a liturgical day, is celebrated in a special way, as a night watch.

29. Vigils are of the I, II, or III class.

30. *Vigils of the I class are:*

a) The vigil of Christmas, which, if it occurs on the same day as the IV Sunday of Advent, takes it place; in which case, no commemoration is made of the Sunday;

b) The vigil of Pentecost.

These vigils take precedence over any feast, and admit no commemoration.

31. *Vigils of the II class are:*
 a) The vigil of the Ascension of Our Lord;
 b) The vigil of the Assumption of the Blessed Virgin Mary;
 c) The vigil of the Nativity of Saint John the Baptist;
 d) The vigil of Saints Peter and Paul, Apostles.

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

32. *The only vigil of the III class* is the vigil of Saint Laurence.

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

33. A vigil of the II or III class is entirely omitted if it falls on any Sunday, or on a feast of the I class, or if the feast which it precedes happens to be transferred to another day or reduced to a commemoration.

34. The Office of a vigil begins with Matins and ends when the Office of the subsequent feast begins.

CHAPTER VI FEASTS AND THE KALENDAR

A) On the nature and classification of feasts

35. The term 'feast' refers to a liturgical day on which the Church renders public worship in a special way in order to recall the mysteries of Our Lord, or to venerate of the Blessed Virgin Mary, the Angels, Saints, or Blesseds.

36. Feasts are of the I, II, or III class.

37. Feasts are celebrated according to the following order:

a) Feasts of the I class are counted as the more solemn days, and their Office begins with I Vespers on the preceding day;

b) Feasts of the II and III class have an Office which, *per se*, runs from Matins to Compline of the day itself;

c) Feasts of Our Lord II class acquire I Vespers whenever, in case of occurrence, they take the place of a Sunday of the II class.

38. *Feasts are universal or particular*; particular feasts are *proper* or *by indult*.

39. *Universal feasts* are those which are included in the general kalendar of the Order of Saint Benedict by the Holy See.

These feasts must be celebrated by all who follow the Monastic rite, in accordance with the rubrics.

40. *Particular feasts* for specific monastic Congregations or monasteries are those which are inscribed in particular kalendars by right or by an indult from the Holy See.

These feasts must be celebrated, in accordance with the rubrics, by all who are bound to that kalendar, and cannot be removed from the kalendar, nor can their rank be changed, except by a special indult from the Holy See.

41. Particular feasts which *of their own right* are to be inscribed in every kalendar of a monastic Congregation or of a monastery are:

a) The feast of the duly-constituted principal Patron (I class) *of any nation and region or province, whether ecclesiastical or civil*.

b) The feast of the duly-

constituted Principal patron (I class) *of any diocese or ecclesiastical territory headed by a 'local ordinary.'*

c) The anniversary of the Dedication of the cathedral church (I class).

d) The feast of the duly-constituted principal Patron *of any locality or town or city*.

42. *Feasts proper to any church or public or semipublic oratory which has the place of a church* are:

a) The anniversary of its Dedication, if it is consecrated (I class).

b) The feast of its Titular Saint, if it is consecrated or at least solemnly blessed (I class).

c) The feast of a Saint duly named in the Martyrology or its Appendix whose body is kept there (II class).

d) The feast of a Blessed, likewise duly named in the Martyrology or its Appendix, whose body is kept there (III class).

43. *Feasts proper to any monastic Congregation* are:

a) The feast of the duly-constituted Principal patron (I class).

b) The feast of a canonized (I class) or beatified (II class) Founder.

c) The feast of the duly-constituted secondary Patron (II class).

d) The feast of Saints and Blesseds who were brethren of that Congregation (II or III class, or memorial).

44. Particular feasts *by indult* are those which are inscribed in particular calendars by an indult from the Holy See.

B) On the kalendar and the feasts to be inscribed therein

45. A kalendar is *general* or *particular*, that is, proper.

46. The *general kalendar* is the one used by the entire Confederated Order of Saint Benedict, and is placed at the start of the Monastic Breviary.

47. Bound to this kalendar are: the monks, nuns, and sisters of the Order of Saint Benedict, as well as oblates, both men and women, who are aggregated to it and live in common under simple vows.

48. Based on this *general* kalendar are composed: a) The par-

ticular calendars of each monastic Congregation, adding proper feasts (n. 43) and those by indult.

b) The particular kalendar of each monastery, church, or oratory, likewise adding proper feasts (n. 42) and those by indult, as well as the others mentioned in the following number. This kalendar is also termed that of the religious house.

These perpetual particular calendars are to be composed by the supreme Moderator of the monastic Congregation or monastery with the counsel of his Chapter or General Council, and must be approved by the Sacred Congregation of Rites.

49. In each diocese and locality, Religious, including those who follow a rite different from the Roman, are bound to celebrate, together with the diocesan clergy:

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

b) The anniversary of the Dedication of the cathedral (I class).

c) Other feasts currently kept as days of obligation, at the same rank they are assigned in the diocesan kalendar.

50. Religious, when celebrating feasts of Saints of their Order or monastic Congregation, are bound to conform to the diocesan clergy with respect to its day and more proper Office if these Saints are celebrated as principal patron (n. 49a).

Likewise, if feasts of Saints or Blesseds of the Order or monastic Congregation are celebrated by the clergy of a diocese or locality at a higher rank or with a more proper Office, they can also be celebrated by Religious at the same higher rank or with the same more proper Office, provided that these feasts be celebrated on the same day in both calendars.

C) On the proper day of feasts

51. Feasts already included in the calendars are to be celebrated on that day to which they are now assigned in the calendars.

52. For adding new *universal* feasts, let the following rules be followed:

a) Let Saints' feasts normally be assigned to their day of birth, that is, the day in which the Saint was born into eternal life. If this day be impeded for whatever reason, let the feast be assigned to the day determined by the Holy See. This day shall thenceforth be considered a quasi-birthday (*dies quasi-natalicius*).

b) For other feasts, the day shall be assigned by the Holy See.

53. For adding new *particular* feast, let the following rules be followed:

a) Let proper feasts of Saints or Blesseds normally be assigned to their day of birth, unless it be impeded or otherwise determined by the Holy See. Feasts proper to a certain locality or church, however, which are inscribed in the universal or diocesan kalendar or in the general kalendar of the Order, or in the kalendar of a particular monastic Congregation with a lower rank are to be celebrated on the

day on which they occur in the universal or diocesan kalendar or in the kalendars of the Order or a monastic Congregation.

b) If the day of birth is unknown, let the feast be assigned, with the approval of the Holy See, to a day which is of the fourth class in the perpetual kalendar of the Order or monastic Congregation.

c) If, however, the day of birth is perpetually impeded for the entire diocese, for the Order of Saint Benedict, for the monastic Congregation, or for the proper church, let the feast be assigned in the particular kalendar, if it is of I or II class, to the nearest day following which is not of I or II class; if it is of III class, let it be assigned to the nearest day which is free from a feast and Office of equal or higher rank.

d) Let particular feasts by indult be inscribed in the kalendar on the day assigned by the Holy See in its grant.

54. Saints or Blesseds which for whatever reason are inscribed as a single feast in the kalendar are always celebrated together as found in the Breviary

if they are to be honoured with the same rank, even if one or more of them are more proper.

Hence:

a) If one or more of these Saints are to be honoured with a feast of the I class, let the Office of these only be celebrated, omitting their companions.

b) If one or more of these Saints or Blesseds are more proper and to be celebrated with a higher rank, let the entire Office be said of those more proper, with a commemoration of their companions.

CHAPTER VII OCTAVES

A) On octaves in general.

55. An octave is a celebration of a major feast that extends through eight continuous days.

56. The only octaves to be celebrated, to the exclusion of all others, are those of Christmas, Easter, and Pentecost, both in the universal kalendar as well as particular kalendars.

57. Octaves are of the I or II class.

B) On octaves of the I class

58. The octaves of Easter and Pentecost are of the I class. Days within these octaves are of the I class.

C) On the octave of the II class

59. The octave of Christmas is of the II class. Days within this octave are of the II class; the eighth day, however, is of the I class.

60. The Christmas octave is ordered in a particular way, namely:

a) On the 26th of December is celebrated the feast of Saint Stephen, the first martyr (II class).

b) On the 27th of December is celebrated the feast of Saint John, apostle and evangelist (II class).

c) On the 28th of December is celebrated the feast of the Holy Innocents, martyrs (II class).

d) On the 31st of December is celebrated the commemoration of Saint Sylvester I, pope and confessor.

e) Of particular feasts, only those are admitted which are of the I class and are in honour of Saints inscribed during these days in the universal kalendar, even only by way of commemoration; others are transferred after the octave.

61. The Office of the Sunday within the octave of Christmas, which falls between the 26th and 31st of December, is always celebrated with a commemoration of any occurring feast, following the rubrics, unless the Sunday fall on a feast of the I class, in which case the Office is of the feast with a commemoration of the Sunday.

62. Particular rules for the ordering of the Office and Mass within the octave of Christmas are found in the rubrics of the Breviary and Missal.

CHAPTER VIII THE SEASONS OF THE YEAR

A) On the season of Advent

63. The season of holy Advent runs from I Vespers of the I Sunday of Advent until None of the Vigil of Christmas inclusive.

B) *On the season of
Christmastide*

64. *Christmastide* (*tempus natalicium*) runs from I Vespers of Christmas until the 13th of January inclusive.

This season includes:

a) *Christmas* (*tempus Nativitatis*), which runs from I Vespers of Christmas until None of the 5th of January inclusive.

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

C) *On the season of
Septuagesima*

65. *Septuagesima* (*tempus Septuagesimae*) runs from I Vespers of Septuagesima Sunday until after Compline on the Tuesday within the week of Quinquagesima.

D) *On the season of
Lententide*

66. *Lententide* (*tempus quadragesimale*) runs from Matins of Ash Wednesday until the Mass of the Easter Vigil exclusive.

This season includes:

a) *Lent* (*tempus Quadragesimae*), which runs from Matins of Ash Wednesday until None of the Saturday before the I Sunday of Passiontide inclusive.

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

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

E) *On the season of
Paschaltide*

68. *Paschaltide* (*tempus paschale*) runs from the beginning of the Mass of the Easter Vigil until None of the Saturday within the octave of Pentecost inclusive.

This season includes.

a) *Easter* (*tempus Paschatis*), which runs from the beginning of the Mass of the Easter Vigil until None of the vigil of Ascension inclusive;

b) *Ascension* (*tempus Ascensionis*), which runs from I Vespers

pers of Ascension until None of the vigil of Pentecost inclusive;

c) *The Octave of Pentecost*, which runs from the Mass of the Vigil of Pentecost until None of the following Saturday inclusive.

F) *On the season
'throughout the year'
(per annum)*

69. The season *'throughout the year'* (*per annum*) runs from the 14th of January until None of the Saturday before Septuagesima Sunday, and from I Vespers of the feast of the Most Holy Trinity, that is, the I Sunday after Pentecost, until None of the Saturday before the I Sunday of Advent inclusive.

CHAPTER IX
THE OFFICE OF
THE BLESSED
VIRGIN MARY ON
SATURDAY

70. On Saturdays on which the office of a feria of the IV class occurs, the Saturday celebration of the Blessed Virgin Mary is observed.

71. The Saturday Office of the Blessed Virgin Mary begins with Matins and ends after None.

CHAPTER X
MEMORIALS

72. No Office is celebrated of those feasts called Memorials, but on the day on which they are noted in the kalendar, a commemoration thereof is made at Lauds only, according to the rubrics.

73. On these days, the conventual Mass must be of the Memorial. Other Masses can be of the Memorial or of the feria, with a commemoration of the Memorial, or even, unless impeded by the rubrics, for the dead.

CHAPTER XI
THE MAJOR AND
MINOR LITANIES

A) *The Major Litanies*

74. The Major Litanies are fixed on the 25th of April; but if Easter Sunday or Easter Monday occurs on that day, they are transferred to the following Tuesday.

75. The Major Litanies are not mentioned in the Office, but only in the Mass. Their commemoration is not to be considered a commemoration 'of the season' (*de tempore*).

76. According to the conditions and customs of the church and place, of which the local Ordinary is the judge, a procession is held on this day, and during it the Litany of the Saints is said (but without being doubled), along with its prayers.

77. If a procession cannot be held, the local ordinary shall prescribe special supplications, which shall include the Litany of the Saints and the other prayers customarily said in procession.

78. All who are bound to the recitation of the Divine Office, and who are not present at the procession or special public prayers mentioned in the preceding paragraph, are obliged to recite, in Latin, on this day, the Litany of the Saints with its prayers.

79. If, according to the custom of the place, the Litany of the Saints with its prayers is said in the vernacular along with the

faithful, in procession or as a part of the other special supplications, those who are bound to the recitation of the Divine Office and who actually take part in these supplications do not have to repeat these prayers in Latin.

80. The Mass of the Rogations is to be said regularly at the conclusion of the procession, according to the norms laid down in nn. 346–347 (General Rubrics of the Roman Missal). It is fitting that the Mass of the Rogations also be said after the special supplications which take the place of the procession, even if these services are held in the evening.

B) *The Minor Litanies or Rogations*

81. The Minor Litanies or Rogations are, *per se*, fixed on the Monday, Tuesday, and Wednesday before the feast of the Ascension of Our Lord.

Local ordinaries have authority to transfer them to another three successive days better suited to the peculiarities, customs, or needs of the region.

82. Of the Minor Litanies

there is nothing in the office, but only in the Mass which is connected with the procession or with the other special supplications.

83. With regard to the procession or the other special supplications and the Mass or commemoration, the things established above concerning the Major Litanies (nn. 75–77 and 80) are to be observed.

84. On these days the Litany of the Saints with its prayers is said only in procession or as part of the other supplication (see n. 79). Hence, those who are bound to the recitation of the Divine Office but do not take part in the procession or in the other special supplications do not have to say the Litany of the Saints with its prayers on these days

CHAPTER XII THE PRECEDENCE OF LITURGICAL DAYS

85. Precedence in liturgical days is governed exclusively by the following table. This precedence is governed solely by the following table:

TABLE OF LITURGICAL DAYS ARRANGED ACCORDING TO THE ORDER OF PRECEDENCE

Liturgical days of the I class

- 1) Christmas day, Easter Sunday, and Pentecost Sunday (I class with octave).
- 2) The Holy Triduum.
- 3) The feasts of the Epiphany and Ascension of our Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King.
- 4) The feasts of the Immaculate Conception and the Assumption of the Blessed Virgin Mary.
- 5) The vigil and the octave day of Christmas.
- 6) The Sundays of Advent, Lent and Passiontide, and Low Sunday.
- 7) Ferias of the I class not mentioned above, namely Ash Wednesday and the Monday, Tuesday and Wednesday of Holy Week.
- 8) The Commemoration of all the Faithful Departed, which, however, gives place to an occurring Sunday.
- 9) The vigil of Pentecost.