

Catholic Church. Congregatio pro Cultu Divino
Instruction on particular calendars...
ADE4339 C.2

Catholic Church. Liturgy and Ritual

INSTRUCTION
ON
PARTICULAR CALENDARS
AND ON THE
SELECTION OF
MASS AND OFFICE PROPERs

Congregation for
Divine Worship

UNIVERSITY OF NOTRE DAME
MEMORIAL LIBRARY

June 24, 1970

FEB 01 1979

COLLEGE LIBRARY
VERTICAL FILE

UNITED STATES CATHOLIC CONFERENCE

Congregation for Divine Worship

INSTRUCTION ON PARTICULAR CALENDARS AND ON THE SELECTION OF MASS AND OFFICE PROPERS

It is imperative at the present time to consider particular Calendars and the Propers in the Mass and Office, so that the principles and norms which are employed in the new general Calendar, the Missal and the Breviary,¹ should also be applied to them.

Now that the new general Calendar has been edited,² the liturgical year is so arranged that the cycle in which we recall the mysteries of Our Lord, and the cycle in which we honor the Saints, are better integrated. By order of the Second Vatican Council, only those Saints are to be inserted in the general Calendar who have a truly universal interest.

It remains now to realize the second part of the Council's order: that in places where there are special reasons for the cult of other Saints (namely, in the particular countries, dioceses and religious families to which these Saints belong), a suitable cult should be given them.³

For this reason, and also by reason of the duty to answer any questions put to it, the Sacred Congregation of Divine Worship issues this Instruction. It will make the task easier and safer.

Chapter I – General Norms

1. Each local Church and each religious family ought to give special honor to the Saints which belong peculiarly to them. In the particular Calendars, such cults have to be harmonized in an expert fashion with the general cycle.⁴

2. The Proper of the Season, namely, the cycle of seasons, solemnities and feasts in which we recall the whole mystery of Salvation over the period of the liturgical year, should always be left intact; it must have precedence over particular cults.⁵

Therefore:

a) On Sundays, no perpetual cult is allowed.⁶

b) The feast-day of a particular Saint which falls for the most part during Lent, the octave of Easter or from the 17th to the 31st December, should not be celebrated, unless it be a question of optional memories or feasts (for these, confer the table of liturgical days, n. 8, a, b, c, d), or of solemnities which cannot be transferred to another time.⁷

c) Liturgical celebrations which are by indult should not double up on other celebrations already occurring in the Mystery of Salvation cycle; and they should not be multiplied.⁸ There should be special reasons for maintaining old ones and introducing new ones.

3. Each Saint should have only one liturgical celebration each year. Where there are pastoral reasons for it, however, another celebration is permitted: in the form of an optional memory on the occasion of the *translatio* or *inventio* of the Patron Saint or the Founder of a particular Church of family of female religious, or of some other special event (e. g., the conversion) in the life of the particular Saint.⁹ If there are liturgical celebrations (of some Mystery of Salvation or of a Saint) which are tied to particular times (e.g., a particular day of each month or week) they must be suppressed.

4. Since a careful theological, historical and pastoral study is necessary before a liturgical celebration be recognized in the Calendars and Propers,¹⁰ Ordinaries or other legitimate authorities should set up a Commission of experts in these fields.

Calendars should be brought out in consultation with the clergy and people (or the religious family) concerned.

They should also be approved by a legitimate authority and be presented for confirmation to this Sacred Congregation for Divine Worship within *five* years of the publication of the new Missal and Breviary.

When the Calendar has been thus approved by all who are bound by it, it must not be altered without the assent of the Holy See.

5. When the Calendar and Proper of a diocese have been approved, the Ordinaries must approve the Calendars, Propers, indulgences and privileges of each Church and religious province under their authority, applying the same principles and norms which are put forward in this Instruction.

6. Three printed copies of the particular Calendar and the Proper of the Mass and Office should be presented to this Sacred Congregation; also one copy of the previous Calendar and Proper. In addition:

a) a brief and clear account of why each particular change has been made—more especially if it diverges from the norms laid down in this Instruction;

b) in the case of new Offices or Masses, an indication as to which parts have been taken from other Offices or Masses already approved, and which parts are entirely new compositions.

Chapter II — Proper Liturgical Calendars and Celebrations

A) Particular Liturgical Celebration

7. Proper liturgical celebrations which are included *ipso iure* or granted by indult, should be written into the particular Calendars.

8. The Proper liturgical celebrations of each region, country or wider territory, are:

— the feast of the Principal Patron. Where there are pastoral reasons for it, however, this may be made a solemnity;

— the memory of a secondary Patron;

— other liturgical celebrations of Saints or Blessed who are included in the Martyrology or its Appendix, and have a special connection with the region, country or wider territory.

9. The proper liturgical celebrations of each diocese are:

— the feast of the principal Patron. Where there are pastoral reasons, for it, this may be made a solemnity;

— the anniversary of the Dedication of the cathedral Church;

— the memory of a secondary Patron;

— the liturgical celebrations of Saints or Blessed who are included in the Martyrology or its Appendix, and who have special connections with the diocese, i.e., if the diocese was the birthplace of the Saint or Blessed; if he lived there over a long period of time; if he died there; or if there has been in the diocese a special devotion to him from time immemorial and this devotion still exists.

10. The proper liturgical celebrations of each place, town or city, are:

— the solemnity of the principal Patron;

— the memory of a secondary Patron.

11. The proper liturgical celebrations of each church are:

— the solemnity of the anniversary of its Dedication, if it is consecrated;

- the solemnity of the Titular;
- the memory of a Saint or Blessed in the Martyrology or its Appendix, and whose body is interred in the church.

12. The particular liturgical celebrations of each religious family are:

- a) for the whole religious family:
- the solemnity or feast of the Titular;
 - the solemnity or feast of the Founder if he or she is a Saint;
 - the solemnity or feast of the principal Patron of the Order or Congregation;
 - the feast of the Founder, if he or she is a Blessed;
 - a memory of the secondary Patron;
 - liturgical celebrations of Saints or Blessed who were members of the Order or Congregation, (no. 17, a.)

- b) For each Province:
- the feast of the Titular or principal Patron;
 - a memory of the secondary Patron;
 - the liturgical celebrations of Saints or Blesseds who are specially linked with the Province, (no. 17, b.)

Only one liturgical celebration may be inscribed in the Calendar as a solemnity, namely, that of the Titular or canonized Founder or principal Patron; the others may be entered as feasts. The choice is a matter for the supreme authority in the religious family. This authority should also pass the particular Calendar.

B) The Particular Calendar and the Liturgical Celebrations to be Inserted in It

13. The particular Calendar is the general Calendar with particular liturgical celebrations inserted in it. It is national or regional, diocesan or religious.

14. The national or regional Calendar should take in the whole country or region, if possible. It should contain those proper liturgical celebrations and those by indult which are not to be found in the

general Calendar or which are to have a higher grade in the proper Calendar.

Thus in every country or region, a fitting cult can be given to those Saints who have had an important role in their religious history—especially if the role was characterized by doctrinal or apostolic zeal.

15. a) Each diocese and each ecclesiastical territory which is equivalent to a diocese has its own proper Calendar. (cf. C.I.C. can. 293, 1 and 319)

b) The diocesan Calendar is produced by inserting into the general Calendar:

— the proper liturgical celebrations, and those by indult, of the entire country, or region, or wider territory;

— the proper liturgical celebrations, and those by indult, of the whose diocese.

c) Calendars for each place, each church or oratory, and for each religious Congregation and Institute which lack a religious Calendar should be brought out according to the diocesan Calendar, with its own proper liturgical celebrations and those by indult.

16. a) The following have religious Calendars:

— Orders of male religious. If there are attached to an Order nuns and Sisters, and tertiaries living in common with simple vows, these should use the Calendar of their Order.

— Religious Congregations, Societies and Institutes *iuris pontificis* if they are bound in any way to the Divine Office.

b) A religious Calendar is brought out by inserting into the general Calendar the proper liturgical celebrations, and those by indult to the Order or Congregation.

c) The Calendars of each religious province, of each church or oratory of an Order or Congregation, should be brought out according to the religious Calendar, with its own proper liturgical celebrations and those by indult.

d) The members of religious families should join with the local Church in celebrating the anniversary of the Dedication of the cathedral Church and the anniversaries of the principal Patrons of the place where they live.¹¹

17. If a diocese or a religious family has many Blessed and Saints, care must be taken that the Calendar of the whole diocese should not be too congested with names. Hence:

a) A special liturgical celebration must be given only to those Saints or Blessed who have a special importance for the whole diocese (e.g., a Saint or Blessed who founded the local Church or made it great by his martyrdom or his merits), or for the whole religious family (e.g., the principal martyrs or the Saints or Blessed who made the religious family great by their outstanding merits).

b) Other Saints and Blessed are to be honored liturgically only in those places with which they have a closer connection or where their bodies are interred.¹² Where necessary, the diocesan or religious Calendar may have one common liturgical celebration for all its Saints and Blessed, or for a group of Saints or Blessed (e.g., martyrs, bishops, etc.).

The above principle should also be maintained (with the necessary changes) when making out the national Calendars and the Calendars of wider territories.

18. A critical examination should be made in order that the accounts of the lives and deeds of the Saints and Blessed to be inscribed in the Calendar, and also the origin and spread of devotion to them, should measure up to the standards of historical credibility. For this purpose, people who are experts on the local hagiography, and also modern critical volumes on hagiography, should be consulted. If nevertheless doubts remain, the whole question should be referred to this Sacred Congregation.

19. In bringing out particular Calendars, the names of Saints about whom little or nothing beyond their names is historically certain, should be deleted. Also to be deleted are the names of Saints who because of particular circumstances were once in the Calendar, but now have scarcely any or no connection with the diocese or religious family.

20. Since in more recent times the boundaries of dioceses have been frequently altered, the names of the Saints of each of the territories from which the new diocese has been formed must not be kept in the Calendar, unless these Saints have an importance for the entire new diocese.

C) The Proper Day for Liturgical Celebrations

21. The birthday of each particular Saint should, as far as possible, be determined. If however his birthday is unknown, the liturgical celebration should be performed on some other day which is proper to the Saint, e.g., the day of the *inventio*, *elevatio* or *translatio* of his body, or even the day of his canonization. Otherwise let it be performed on a day which is free of other liturgical celebrations.¹³

If however the Saint's name is already in the Calendar, and his feastday is so closely linked with the piety of the faithful, with popular traditions or civil customs, that it cannot be changed without inconvenience, then it may continue to be observed on that day.

22. Liturgical celebrations which are by indult are to be performed on the days which, for pastoral reasons, are more suitable.

23. Whenever proper liturgical celebrations are to be imposed universally, the following rules are to be observed:

a) Solemnities which are inscribed in the general Calendar ought to be inscribed for the same day in the particular Calendars, unless otherwise stated. (cf. no. 36)

b) Feasts which are inscribed in the general Calendar ought to be inscribed for the same day in the particular Calendars. If a proper feast should occur on such a day, it (the proper feast) should be put forward to the next free day, unless it is so connected with local custom or popular devotion that it cannot be deferred without great inconvenience.

c) A proper memory should have precedence over a general one which is not obligatory. Sometimes it can even have precedence over a general one which is obligatory—either making it optional and combining it on the same day with a particular memory of the same kind, or as need be, deferring it to another day.

D) The Grades of Liturgical Celebrations

24. Liturgical celebrations which are to be inscribed in particular Calendars as solemnities or *ipso iure* as feasts, are expressly indicated in the table of liturgical days. (cf. nos. 8-12)

Other proper liturgical celebrations are to be inscribed as obligatory or optional memories,¹⁴ unless there are peculiar historical or pastoral reasons which advise to the contrary.

An optional memory by no means rules out the liturgical celebration of a Saint (since it leaves a choice between the ferial Mass and Office and the Mass and Office of the Saint). Rather it allows the celebration of the liturgical day to be directed more particularly to the spiritual needs, the piety, the spiritual education and mentality of the participants. Its use is therefore recommended to those who make out the Calendars, especially if many Saints are mentioned in it.

25. There is no reason why some liturgical celebrations should not be performed in a more solemn way in some parts than in the whole diocese or religious family.¹⁵ A prudent use of this principle can make the Calendar more suitable for the people in certain circumstances.

26. If certain Saints or Blesseds are listed together in the Calendar they should be celebrated together, provided that their feasts are of the same class—even if one or more of them are more proper to the place.

If however one or some of these Saints or Blesseds are to have higher liturgical honor than the others, only the former are liturgically celebrated; an obligatory memory of the latter could be made on another day.¹⁶

E) The Titles of Saints

27. The following titles are now obsolete: “Confessor Bishop,” “Confessor not a Bishop,” “Neither a Virgin nor a Martyr,” “Widow.” The following titles are to be added to the names of the Saints, as in the general Calendar:

- a) Titles hallowed by use: Apostle (Evangelist), Martyr, Virgin;
- b) Titles which indicate a place in the hierarchy: Bishop (Pope), Priest, Deacon;
- c) Titles which indicate that the Saint was a member of a religious family: Abbot (Monk), Religious.

The title *Abbot* is to be applied to every Saint who belonged to a religious Order with an abbatial authority, even if they were priests, e.g., St. Bernard; the title *Religious* is to be applied to religious who were not priests; the title *Religious* is to be applied also to a woman who was married before entering the religious life. Other female religious are to have the traditional title of *Virgin*.

Even though Saints from among the laity, who are not virgins or martyrs have no titles in the general Calendar, there is no reason why in the particular Calendar they should not have a title which recalls to mind their role in life, e.g., King, Head of a family, Mother of a family, etc.

Chapter III – Some Particular Celebrations

A) Patrons and Titulars

28. Only Saints may be Patrons of nations, regions, dioceses, places, religious families, sodalities and moral persons.

Without an indult from the Holy See, Blesseds may not be Patrons of this kind;¹⁷ and in no circumstances is it allowed that the Divine Persons be taken as Patrons of this kind.

29. As regards the liturgical celebration, this must only be accorded to Patrons of long or official standing. To others who are Patrons in a wider sense, no special liturgical celebration is allowed.

30. Patrons are to be chosen by the clergy and people, and approved by the Bishop or some other competent ecclesiastical authority. The choice and the confirmation have to be confirmed by the Sacred Congregation for Divine Worship.¹⁸

If it is a question of the Patron of an Order, Congregation or religious Institute or Province thereof, their choice and the approbation by a competent authority in the religious family have to be confirmed by the Sacred Congregation for Divine Worship.

31. There must be only one principal Patron. For special reasons, there may also be a secondary one. This same principle should be maintained even when it is a question of determining the status of Patrons who are already constituted. (cf. nos. 32, 33)

However, two or more Saints may be called Patrons if their names are inscribed together in the Calendar.

32. Principal or secondary Patrons who were constituted in previous times because of particular historical circumstances, or because of extraordinary circumstances such as famine, war or some other calamity, or because of a cult which now no longer exists, should no longer be honored as Patrons.

33. Where the cult or piety of the people towards a Patron who is officially constituted as such, or has been thought of as such from time immemorial, no longer exists to any extent, or if nothing certain

is known about him, there is no reason why a new Patron should not be constituted. Those concerned will be consulted in such a case, and the norm laid down in no. 30 observed.

34. Churches can have as Patrons: the Blessed Trinity, or Our Lord under the formality of one of the mysteries of His life, or some title given Him in the liturgy; the Holy Spirit; the Blessed Virgin Mary under the formality of some title given her in the liturgy; the Holy Angels; or finally, a Saint who is inscribed in the Roman Martyrology or officially canonized. Churches may not have Blesseds as Patrons, without an indult from the Holy See.¹⁹

Just as there may be only one Patron, so also there may be only one Title for a Church—unless the title includes Saints who are inscribed together in the Calendar.

If the title of a church has to be changed, those same norms should be observed as for the changing of a Patron. (no. 33)

35. The solemnity of titles of the Blessed Virgin Mary which are found neither in the general nor the particular Calendar should be celebrated either on August 15th or on some other day when those Calendars allow a liturgical celebration in her honor. The particular one should be chosen for its similarity to the title.

In the same way, there should be chosen a day for the celebration of the titles of Our Lord which are not found in the general and particular Calendars.

B) Solemnities Which are No Longer of Obligation

36. Solemnities which by common law were of obligation should be celebrated on the day assigned to them in the general Calendar, even though the obligation may have been removed by the Holy See. However, the Calendar or the general norms on the liturgical year may order or allow it to be celebrated on another day.²⁰

However, if some Episcopal Conference has judged it better to assign a different day (one which fits in better with local custom or the mentality of the people) to any of these solemnities, the matter can be put to the Holy See.

37. Since those solemnities which have ceased to be obligatory have been transferred to another day in the general Calendar, they should be likewise transferred to the new day in the particular Calendar.

C) Rogation Days and Quarter Tense

38. It is the task of the Episcopal Conference to decide how these are to be liturgically celebrated. It should decide their date and duration, and the special intention for them.

It should likewise decide which of the Masses in the new edition of the Roman Missal are to be selected for these days.²¹

Chapter IV — The Selection of Propers for the Mass and Office

A) Mass Propers

39. In the selection of Mass Propers, the text which belongs to the Missal must be distinguished from the texts which are from the Lectionary.

40. The following parts belong to the Missal: the Introit, the Collect, the Prayer over the offerings, the Preface, the Communion antiphon, the Communion prayer; also the solemn blessing or the prayer over the people.

a) The Introit antiphon has the purpose of bringing the people's minds to bear on the significance of the celebration.²² The text should be such that even if it is not sung, it can be recited. It should even be such that the priest can base an opening instruction on it. The Communion antiphon should have some reference to the Eucharistic Mystery.

b) Of all the prayers, only the Collect has a direct reference to the Saint who is being honored. It should bring out the Saint's most important characteristic—some aspect of his spiritual life or apostolic endeavor. It should not be applicable to any Saint in that it mentions only such things as miracles and the founding of religious Orders. The prayer over the Offerings and the Communion prayer should have a direct reference to the Eucharistic Mystery. If the Saint is mentioned in them, it should only be indirectly. In the new Roman Missal there are examples of prayers over the people and solemn blessings (which normally follow the ordinary blessing but can precede it on special occasion).

c) The Preface ought to express that precise reason for thanksgiving which comes across in the Mass of the day or season. Its literary form is not supplication, but rather the giving of glory to God through Christ because of some aspect of the Mystery of Salvation.

If there is a proper Preface, it should be inserted into the Mass to which it belongs.

41. The following should be noted carefully in regard to the readings: solemnities have three readings; the Old Testament is not read during Paschal Time; when there are proper readings there should also be a proper psalm as responsory, and a proper acclamation or verse before the Gospel.²³

42. The newly reformed Missal and Lectionary leave a choice of readings in the Commons which can be used, where necessary, as Propers, especially if in a Proper there are no texts which commend themselves by their spiritual or pastoral importance, or by their very antiquity.

B) Proper Offices

43. A most important item, and in fact the characteristic feature, of the Divine Office is the reading of the lives of the Saints or the reading of ecclesiastical writers. This reading should be composed or chosen for each solemnity, feast or memory. It can be taken from the Fathers or from ecclesiastical writers. If the Office is of a Saint or Blessed, the reading may be taken from their own works; if not, it should be an outline of their spiritual lives or an account of their apostolic zeal. Above the reading there should be some biographical notes, but these need not be read when the Office is being celebrated.

When such readings are being composed or selected, care should be taken that they be brief and realistic (they should not exceed 120 words); the hackneyed accounts of the Saint's life should be avoided; inaccurate and unsuitable matter should be excluded.

Finally a proper or common responsory should follow the reading, and should be such that it helps us to meditate on the reading.

44. Other elements which help to give an Office its own character—especially on solemnities and feasts—are the Invitatory, the antiphons (in Lauds and Vespers particularly) and the *preces*. Proper hymns may be retained with all the necessary emendations. The prayer should always be the same as that of the Mass.

For the selection or composition of these parts, there is a wide range of texts in the reformed Breviary which can be used.

C) The Arrangement of Masses and Offices

45. In arranging Mass and Office Propers (general lay-out, the inclusion of texts and headings, the method of Scriptural and Patristic

reference), an eye can be had to the typical Latin and vernacular editions of the Missal and Breviary.

46. In printing the Missal and Breviary for a country or larger territory, it would be practical to give each of the liturgical celebrations which are proper to the whole country or wider territory its proper place in the Calendar. Those liturgical celebrations which are proper only to a part (e.g., a region or a diocese) can be collected in the Appendix for that place.

47. To facilitate the use of music in the Mass and Office, suitable melodies should be sought out for the parts which may be sung. The norms governing chant and the substitution of one text for another should, of course, be observed. The psalm which is to be used in the Introit of the Mass and at the Communion, and the antiphons and psalms to be sung at the Offertory should be indicated.

Chapter V – Liturgical Privileges and Indults

48. Liturgical privileges and indults which are not consonant with the new liturgical norms are to be considered revoked. Should an Ordinary think it necessary that one or other of these privileges or indults be renewed, let him ask, giving the reasons.

Privileges and indults which are consonant with these norms remain valid; these should be listed, in order to save them.

49. Each Ordinary must send to this Sacred Congregation, for recognition and renewal, the list of liturgical privileges, a Calendar and the Proper of the Mass and Office; he should also send a copy of the last concession.

50. When printing the Proper, the list of liturgical privileges should be included; in this way it will be available to everyone who uses the Proper.

The Holy Father, Paul VI, approved every detail of this Instruction on the 23rd day of June, 1970, and ordered that it be carefully observed by all.

Everything contrary to it is hereby revoked.

Rome,

The Sacred Congregation for Divine Worship.

The 24th day of June, 1970.

BENNO Cardinal GUT
Prefect

A. BUGNINI
Secretary

FOOTNOTES

- ¹ Cf. General Norms for the Liturgical Year and the New General Roman Calendar; Preface of General Instruction of the Roman Missal.
- ² Cf. Paul VI, Apostolic Letter *Mysterii paschalis*, February 14, 1969.
- ³ Cf. Vatican II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 111.
- ⁴ Cf. Roman Calendar, no. 49.
- ⁵ *Ibid.*, no. 50.
- ⁶ *Ibid.*, no. 6.
- ⁷ *Ibid.*, no. 56f.
- ⁸ *Ibid.*, no. 50c.
- ⁹ *Ibid.*, no. 50b.
- ¹⁰ Vatican II, *Sacrosanctum Concilium*, no. 23.
- ¹¹ Roman Calendar, no. 52c.
- ¹² *Ibid.*, no. 53c.
- ¹³ *Ibid.*, no. 56c.
- ¹⁴ *Ibid.*, no. 54.
- ¹⁵ *Ibid.*
- ¹⁶ *Ibid.*, no. 57.
- ¹⁷ Code of Canon Law, canon 1278; Cf. SCR, *Decreta Authentica*, no. 526, March 23, 1963, no. 1.
- ¹⁸ *Ibid.*, nos. 2-3.
- ¹⁹ Roman Pontifical (ed. 1961), *Ordo ad ecclesiam dedicandam et consecrandam*, no. 1.
- ²⁰ Roman Calendar, nos. 46-47.
- ²¹ *Ibid.*
- ²² General Instruction of Roman Missal, nos. 25, 26, 29.
- ²³ *Ibid.*, nos. 37-38.

PUBLICATIONS OFFICE

UNITED STATES CATHOLIC CONFERENCE

1312 Massachusetts Avenue, N.W.

Washington, D.C. 20005