

CALENDARIA PARTICULARIA

(Notitiae 58 [1970] 348-370; Acta Apostolicae Sedis 62 [1970] 651-663)

Particular calendars as well as the propers for offices and Masses should at this time be revised so that the principles and norms used in revising the Roman Missal¹ and Breviary are also applied to particular calendars and to the propers of offices and Masses.

Now that the new General Calendar has been published,² the liturgical year is arranged in such a way that there is a closer coordination between the cycle of seasons and the cycle of saints. In accord with the directive of Vatican Council II only those of the saints who are judged to have real significance for the universal Church have been included in the General Calendar.

It remains, therefore, to carry out the rest of the Council's directive, namely, that appropriate celebrations of other saints should be observed only in those places where special reasons justify their being honored, that is, in the individual countries, dioceses, and religious institutes to which these saints more properly belong.³

For this purpose and also in response to the many queries already proposed, the Congregation for Divine Worship deems it opportune to issue the present Instruction; it will serve as a means of carrying out the work of revision more securely and easily.

CHAPTER I GENERAL NORMS

1. Individual Churches and religious institutes should show special honor to the saints belonging to them and particular calendars are to coordinate those celebrations with the general cycle.⁴
2. The Proper of Seasons, that is, the cycle of seasons, solemnities, and feasts that brings out in detail and honors the entire mystery of redemption during the liturgical year, is always to be observed intact and to have proper precedence over particular celebrations.⁵ Therefore:
 - a. On Sundays any permanent particular celebration is per se forbidden.⁶
 - b. The days during which Lent and the octave of Easter frequently occur and also 17 December to 31 December are to be kept free of particular celebrations.

¹ See GNLYC [DOL 442]. GIRM, Introduction.

² See Paul VI, *Motu Proprio Mysteriorum paschalis*, 14 Feb. 1969.

³ See SC art. 111.

⁴ See GNLYC n. 49.

⁵ See GNLYC n. 50.

⁶ See GNLYC n. 6.

Exceptions are optional memorials, the feasts mentioned in the Table of Liturgical Days no. 8 a, b, c, d," or solemnities not transferable to another season.⁷

- c. Celebrations allowed by indult, that is, celebrations that have no strictly proper reason for inclusion in a particular calendar, must not duplicate celebrations already in the cycle of the mystery of salvation and they must not be too numerous.⁸ Special reasons must support the retention of old celebrations of this kind or the introduction of new ones.
3. There is to be only one celebration a year honoring any particular saint. Where persuasive pastoral reasons exist, however, a second celebration is allowed, in the form of an optional memorial, for the transfer or discovery of the body of a patron saint or the founder of a particular Church or religious institute or for a special event in the life of the same saints (e.g., their conversion).⁹ Any existing remembrances at regular intervals (e.g., on a set day each month or week) of the same mystery or saint are to be suppressed.
 4. Thorough theological, historical, and pastoral research is a necessary prerequisite to the revision of particular calendars and propers.¹⁰ Therefore Ordinaries or other lawful authorities will see to the appointment of a commission of experts in these fields.
Consultation with the clergy and people concerned, or with the members of religious institutes, must be part of the process of editing new calendars. Such calendars are to be approved by the competent authority and to be submitted for the confirmation of this Congregation for Divine Worship *within five years* of the publication of the new Roman Missal and Breviary.
Once approved in the way indicated, a calendar must be followed by all those for whom it is obligatory; there can be no subsequent change without the Apostolic See's consent.
 5. Once the calendar and proper for a diocese or religious institute have been duly revised, Ordinaries are to ensure that the calendars, propers, indults, and privileges belonging to individual churches and to the provinces of religious that are subject to their jurisdiction are also properly revised. The principles and norms to be used for this are those set forth in the present Instruction.
 6. Particular calendars and the propers for offices and Masses are to be sent to this Congregation in three typed copies and with one copy of the former calendar and proper attached. The material sent is to include:
 - a. a short but clear presentation of the reasons for introducing the individual changes, especially where these depart from the norms of the present

⁷ See GNLYC nn. 56ff.

⁸ See GNLYC n. 50c.

⁹ See GNLYC n. 50b.

¹⁰ See SC art. 23.

Instruction;

- b. in the case of new offices or Masses, a clear indication of those parts that are taken from other, already approved offices or Masses and of those that are entirely new compositions.

CHAPTER II PROPER CELEBRATIONS AND CALENDARS

A. PARTICULAR CELEBRATIONS

7. The proper celebrations entered in particular calendars are those that must be observed *ipso iure* or those granted by indult.
8. Proper celebrations of a region, nation, or wider geographical area:
 - feast of the principal patron; but for pastoral reasons this may be observed as a solemnity;
 - memorial of the secondary patron;
 - other celebrations of saints or the blessed who are duly listed in the Roman Martyrology or its Appendix and who have a special relationship to the region, nation, or wider geographical area.
9. Proper celebrations of a diocese:
 - feast of the principal patron; but for pastoral reasons, this may be observed as a solemnity;
 - feast of the anniversary of the dedication of the cathedral;
 - memorial of the secondary patron;
 - celebrations of saints or the blessed who are duly listed in the Roman Martyrology or its Appendix and who belong to the diocese in a particular way, for example, because it was their place of origin, long-time residence, or place of death or because of a *cultus* from time immemorial that still continues.
10. Proper celebrations belonging to a town or a city:
 - solemnity of the principal patron;
 - memorial of the secondary patron.
11. Proper celebrations belonging to an individual church:
 - solemnity of the anniversary of its dedication, if it is consecrated;
 - solemnity of its title;
 - memorial of a saint or a blessed listed in the Roman Martyrology or its Appendix whose burial place is in that church.
12. Proper celebrations belonging to a religious institute:
 - a. Of the entire institute:
 - solemnity or feast of its title;

- solemnity or feast of its canonized founder;
 - solemnity or feast if the principal patron of an order or congregation;
 - feast of a beatified founder;
 - memorial of a secondary patron;
 - celebration of saints and the blessed who were members of the order or congregation, in keeping with the rule in n. 17a.
- b. Of individual provinces:
- feast of the title or principal patron;
 - memorial of the secondary patron;
 - celebrations of saints and the blessed who had some special connection with the province, in keeping with the rule in n. 17b.

Regarding celebrations of a title, a canonized founder, and a principal patron, religious are to remember that only one of these may be listed in the calendar as a solemnity and the others are to be observed as feasts.¹¹ As in the case of the revision of the proper calendar, the choice in this matter belongs to the supreme authority in the religious institute.

B. PARTICULAR CALENDAR AND CELEBRATIONS TO BE INCLUDED

13. A particular calendar is formed by the insertion of particular celebrations into the General Calendar. A particular calendar may be a calendar for a country or region, for a diocese, or for a religious institute.
14. A National calendar or, depending on the circumstances, a regional calendar is drawn up for an entire nation or region. It includes those celebrations, both proper and allowed by indult, that do not exist in the General Calendar or that are to be observed with a higher rank in the particular calendar.
- This is a way of assigning appropriate celebrations in the particular countries or regions to saints who are important in the national or regional religious history, particularly because of their teaching or apostolate.
15. a. Each diocese or ecclesiastical territory equivalent in law to a diocese (see CIC can. 293, § 1 and can. 319) has a diocesan calendar.
- b. Drawing up a diocesan calendar means adding to the General Calendar:
- celebrations, both proper and by indult, belonging to the entire country, the region, and wider geographical area;
 - celebrations, both proper and by indult, belonging to the entire diocese.
- c. The calendars of any place, church or oratory, as well as of religious congregations and institutes lacking their own religious calendar, are all drawn up in coordination with the diocesan calendar, with celebrations, both proper and by indult, added.

¹¹ See DOL 477 no. 3983.

16. a. The following have a religious calendar:
- orders of men; their calendar must also be followed by any nuns and sisters belonging to the same order and by its tertiaries who live in community and make simple vows;
 - religious congregations, societies, and institutes of pontifical rank, if they are in any way obliged to celebrate the divine office.
- b. Drawing up a religious calendar means inserting into the General Calendar celebrations both proper and granted by indult to the order or congregation.
- c. The calendar of each religious province and each church or oratory of the order or congregation is drawn up in coordination with the religious calendar, with celebrations, both proper and by indult, added.
- d. Members of religious institutes join with the local Church in celebrating the anniversary of the dedication of the cathedral and the feast of the principal patrons of both the place and the wider area in which they reside.¹²
17. When any diocese or religious family holds the distinction of having many canonized or beatified members, care is to be taken not to have a disproportionate number in the calendar of the entire diocese or institute. Therefore:
- a. A special celebration is assigned only to the saints or the blessed who have special significance for an entire diocese (e.g., those who founded it or brought honor to it by their martyrdom or outstanding merits) or for an entire religious institute (e.g., the principal martyrs or the saints or the blessed who have graced the institute by their outstanding merits).
 - b. Celebrations of other saints and the blessed are to be restricted to those places to which they have closer ties or which are their place of burial.¹³ A collective celebration may be added to the calendar of a diocese or religious institute for all the saints or the blessed belonging to them or for a certain class (e.g., martyrs, bishops, etc.).
- The points just laid down are to be observed, with the necessary modifications, in drawing up national calendars or calendars for a wider area.
18. A critical study is to be made concerning all the saints and the blessed who are to be entered in a calendar in order to ensure the historical authenticity of their life and work as well as of the origin and the spread of their *cultus*. For this purpose there is to be consultation with experts on matters of local hagiography and of hagiographical collections in modern critical editions. In cases where any doubts remain, the whole matter may be referred to this Congregation.
19. The revision of particular calendars is to include expunging the names of saints about whom little or nothing is known historically except such names. The same is true of saints' names that in the past were entered in a calendar because of some special reason but now have little or no relevance to the diocese or religious

¹² See GNLYC n. 52c.

¹³ See GNLYC n. 53c

institute.

20. In modern times the boundaries of dioceses have often been redrawn. Therefore, the diocesan calendar is to retain the names of saints of every area that makes up the new diocese only if such saints are of general significance for the entire new diocese.

C. PROPER DAY FOR CELEBRATION

21. If at all possible, their exact date of death is to be assigned to saints. If that date is unknown, the celebration is assigned a date belonging to the saint on some other grounds, for example, the date of the discovery, exhumation, or transfer of the body or the date of canonization. Otherwise the date assigned is one on which there are no other celebrations in the particular calendar.

The traditional date is retained, however, when a saint is already listed in the calendar and the date of celebration is so closely linked with the faithful's devotion, popular traditions, or divine custom that it cannot be easily changed.¹⁴

22. Celebrations that are called "celebrations by indult" are to be assigned to a day best suited pastorally.

23. The following are to be respected whenever proper celebrations need to be harmonized with celebrations of the universal Church:

- a. Solemnities listed in the General Calendar for the same date are to be observed, unless there is some different directive (see no. 36).
- b. Feasts listed in the General Calendar for the same date are to be kept also in particular calendars and the proper feast coinciding on the same date transferred to the nearest free date. There is an exception when the date of the proper feast is so connected with local custom or popular devotion that it cannot be transferred without serious inconvenience.
- c. A proper memorial is to take precedence over a universal, optional memorial. In some cases, however, a proper memorial may take precedence even over a universal, obligatory memorial. This is done either by changing the universal memorial into an optional memorial and in the calendar combining it with the proper memorial of the same rank on the same date or by transferring the universal memorial to a later date, if this seems preferable.

D. RANK OF CELEBRATIONS

24. Celebrations that are to be listed in particular calendars *ipso iure* as solemnities or feasts are explicitly listed in the Table of Liturgical Days. These have already been discussed in nos. 8-12.

Unless special historical or pastoral reasons stand in the way, other proper

¹⁴ See GNLYC n. 56c.

celebrations are to be entered in the calendar as either obligatory or optional memorials.¹⁵

An optional memorial offers the choice between the office and Mass of the weekday and those of a saint, and therefore does not in any way interfere with a celebration of the saints. Rather, it permits the necessary adaptation in the arrangement of the celebration of a liturgical day to the spiritual needs, devotion, preparation, and mentality of those taking part. Use of the optional memorial therefore will be of great advantage to the preparation of calendars, especially in cases where a great number of saints have to be incorporated into them.

25. The observance of some celebrations in a particular place may have greater solemnity than in the entire diocese or religious institute.¹⁶ Through a wise application of this distinction calendars will better meet special needs and circumstances.

26. If any of the saints or the blessed are mentioned together in a calendar, they are to be celebrated together whenever they are celebrated with the same rank, even though one of them or several are more relevant to a particular calendar. When one or more of these saints or blessed are to be celebrated with a higher rank, only the office for them is observed; the celebration of the others is omitted, unless there is some reason for assigning another date to them for celebration as an obligatory memorial.¹⁷

E. TITLES OF THE SAINTS

27. The following titles are suppressed: "Confessor and Bishop," "Confessor, Nonbishop," "Neither Virgin nor Martyr," "Widow"; the following are the titles to be attached to the names of saints, as in the General Calendar:

- a. titles of received usage: Apostle (Evangelist), Martyr, Virgin.
- b. titles designating rank in the hierarchy: Bishop (Pope), Priest, Deacon.
- c. titles indicating that the saint belonged to a religious institute: Abbot (Monk), Religious.

"Abbot" is assigned as a title to saints belonging to an order having the office of abbot, even to saints who were priests, e.g., St. Bernard. Men religious who were not priests are assigned the title "Religious." Women who were married prior to entering religious life are assigned the title "Religious"; other women religious are assigned the traditional title "Virgin."

In the General Calendar no special title follows the names of lay saints who were not martyrs or virgins. But particular calendars may use certain designations that suggest in some way the saints' state in life (e.g., "King," "Father," "Mother," etc.).

¹⁵ See GNLYC n. 54.

¹⁶ See GNLYC n. 54.

¹⁷ See GNLYC n. 16.

CHAPTER III CELEBRATIONS IN PARTICULAR

A. PATRONS AND TITLES

28. Only saints, that is, those who are lawfully honored by this title, may be chosen as patrons of countries, regions, dioceses, places, religious institutes, and moral persons; the blessed may not be patrons without an apostolic indult.¹⁸ The choice of a Divine Person is always excluded.
29. A liturgical celebration as patron is accorded only to saints chosen and appointed in accord with ancient usage or accepted as such by an immemorial tradition. No special liturgical right belongs to other saints who are called patrons only in a wide sense, purely out of devotion.
30. The choice of a patron is to be made by the clergy and people; it is for the bishop or other competent ecclesiastical authority to approve the choice. The choice and the approval require the confirmation of the Congregation for Divine Worship.¹⁹ In the case of a patron of an order, congregation, or religious institute or one of its provinces, the choice is to be made by the members involved and the competent authority for the religious gives the approval. The choice and its approval require the confirmation of the Congregation for Divine Worship.
31. From now on there is to be only one principal patron. Another may be added as a secondary patron for some particular reason. As far as possible, the same is to hold for patrons already appointed; the requirements in nos. 32 and 33 are to be taken into account.
The choice of two or more saints as principal patrons is permitted if they are listed together in the calendar.
32. The following are no longer to be honored as patrons: a primary or secondary patron established in the past because of peculiar historical circumstances; also those chosen either because of some extraordinary event, e.g., a plague, war, or other disaster, or because of a special, but now extinct *cultus*.
33. The prescriptions in no. 30 being observed, a new patron may be chosen, after thorough deliberation and consultation with those concerned, whenever the *cultus* and devotion toward a patron duly chosen or received from time immemorial have ceased or whenever nothing is known for sure about the patron.
34. Churches may have as their titles: the Trinity; our Lord Jesus Christ, invoked under one of the mysteries of his life or name that are already part of the liturgy; the Blessed Virgin Mary, also under some designation taken up into the liturgy; the

¹⁸ See CIC can 1278. See also SCR, *Decreta authentica* n. 526, 23 March 1630, n. 1.

¹⁹ See SCR, *Decreta authentica* n. 526, 23 March 1630, nn. 2-3.

angels; saints listed in the Roman Martyrology or properly canonized, but not the blessed, without an apostolic indult.²⁰

Just as there is to be only one principal patron, from now on there is to be only one title for a church, except in the case of saints listed together in the calendar.

Whenever it is decided to change the title of a church, the rules laid down in no. 33 on patrons are followed.

35. The solemnity of one of the titles of the Blessed Virgin Mary that is not in the General Calendar or a particular calendar is observed either on 15 August or on another date in those calendars on which there is a Marian celebration that fits in better with the particular title, for example, by reason of great pilgrimages, popular traditions, etc.

The same method is to be followed in the choice of a date for the solemnity of titles of the Lord not listed in the General Calendar or a particular calendar.

B. SOLEMNITIES WITH THE HOLYDAY PRECEPT SUPPRESSED

36. Solemnities to which the holyday precept is attached are celebrated, even when the Apostolic See has abolished the precept, on their date in the General Calendar, except when they must or may be transferred to another date according to the General Norms for the Liturgical Year and the Calendar.²¹

Should any conference of bishops judge it advisable to assign to one of these solemnities, e.g., All Saints, another date that fits in better with local traditions or the culture of a people, the conference may propose the matter to the Apostolic See.

37. When solemnities for which the holyday precept has been abolished are assigned a proper date other than the one in the General Calendar, they must also be listed in particular calendars on that same date.

C. ROGATION AND EMBER DAYS

38. It is for the conference of bishops to decide for its own region how the celebrations corresponding to the rogation and ember days are to be observed. The conference is therefore to decide the time and number of days for rogations and also the time, number, and purpose of the days corresponding to the ember days.

For such days the conference is likewise to specify which votive Masses are to be used on those days from among those given in the new edition of the Roman Missal for various needs and occasions.²²

²⁰ PR (ed. 1961), *Ordo ad ecclesiam dedicandam et consecrandam*.

²¹ See GNLYC nos. 7 and 56f at the end.

²² See GNLYC nos. 46-47.

CHAPTER IV REVISION OF PROPERS OF MASSES AND OFFICES

A. PROPERS OF MASSES

39. In the revision of the proper texts for Masses it is useful to make a distinction between texts belonging to the Missal and those belonging to the Lectionary.
40. The texts of the Missal are: the entrance antiphon, opening prayer, prayer over the gifts, preface, communion antiphon, prayer after communion. The solemn blessing or prayer over the people may also be included.
- a. The point of the entrance antiphon is to direct the thoughts of the congregation to the meaning of the celebration.²³ The text should be such that it can be recited whenever it is not sung and can serve as a basis for the priest's introductory instruction. The communion antiphon should in some way express the place of communion within the eucharistic mystery.
 - b. Among the prayers, only the opening prayer has direct bearing on the saint being celebrated. It is well to give prominence to the saint's characteristics, some aspect of the saint's spiritual life or apostolate, without resorting to trite phrases, e.g., about miracles or establishing a religious institute. The prayer over the gifts and the prayer after communion, however, bear directly on the eucharistic mystery; any mention of the saint must only be incidental. The new Roman Missal provides samples of prayers over the people and solemn blessings that may replace the usual final blessing on certain days or occasions.
 - c. The preface must express the proper theme of thanksgiving that characterizes the days or seasons to which the preface belongs. It does not have the literary form of a petition but of praise glorifying God through Christ the Lord because of some particular element in the mystery of salvation.
Any proper preface is to be included with the text of the Mass to which it belongs.
41. With regard to the readings, care must be taken that on solemnities there are three; that the Old Testament is not read during the Easter season; that proper readings assigned for a Mass always have a proper responsorial psalm and a proper acclamation or verse before the gospel.²⁴
42. The newly reformed Roman Missal and Lectionary contain many texts in the commons that may be used to advantage in revising propers, especially when the propers do not contain texts that should be kept because of their spiritual or pastoral importance or because of their antiquity.

²³ See GIRM nos. 25, 26, 29.

²⁴ See GIRM nos. 37-38.

B. PROPERS OF OFFICES

43. A very important element and characteristic of the divine office is the reading about the life of the saint or from ecclesiastical writers that is to be composed or selected for every solemnity, feast, or memorial. This reading may be drawn from the writings of the Fathers or ecclesiastical writers; for the offices of the saints and the blessed, it may be an excerpt from their own writings or a statement on the marks of their spiritual life or apostolate. A biographical sketch appears as a preliminary to this reading, but it is not to be read as part of the office.

Preparation or revision of the hagiographical readings are to ensure that they are short and restrained (e.g., usually not more than one hundred twenty words). Generalities are to be avoided and anything false or odd deleted or corrected.

As an aid to meditation on the text, the reading is to have with it an appropriate responsory, either proper or from a common.

44. Other elements that can give the office its character as a proper, especially on solemnities and feasts, are the invitatory, the antiphons, especially in morning and evening prayer, and the intercessions (*preces*). Any existing proper hymns may be kept, but with the emendations as required. The prayer is always the same as the opening prayer of the Mass.

For the revision or the new composition of these parts there are many texts in the reformed Roman Breviary that may be used.

C. FORMAT OF OFFICES AND MASSES

45. The Latin and the vernacular *editio typica* of the Roman Missal and Breviary should serve as guides for the format of the proper of offices and Masses. This applies to the general layout, the typography for the texts and headings, and the designation of the books of the Bible and the writings of the Fathers.

46. It is practical for editions of the Roman Missal and Roman Breviary for a country or wider region to print celebrations proper to the entire country or region at their place among the celebrations of the General Calendar and to print in an appendix celebrations proper only to a particular section, for example, a locale or diocese.

47. To make proper provision for texts sung in the Mass and office, there is to be an indication of the melodies that may be employed in view of the norms governing the style of the particular chants and the options to substitute one text for another. For Masses there is to be an indication of the psalm for the entrance and the communion and the antiphon and psalm to be sung at the presentation of the gifts.

CHAPTER V LITURGICAL PRIVILEGES AND INDULTS

48. Privileges and indults conflicting with the new norms for the liturgy are to be considered as revoked. If, however, any Ordinary deems it necessary to renew one or other of these privileges and indults, he is to make a proper request for this, indicating the reasons.

Privileges and indults not in conflict with the new norms continue in force; these too, however, must be revised in order to ensure their safe continuance.

49. It will be the responsibility of every Ordinary to transmit to this Congregation for review and renewal, in addition to the particular calendar and propers of offices and Masses, a list of privileges in liturgical matters (a copy of the document of concession is to be attached).

50. In the printed copies of propers, a list of liturgical privileges is to be included so that this is available to anyone using the proper.

On 23 June 1970 Pope Paul VI graciously approved this entire Instruction and each of its parts and directed that it be carefully carried out by all concerned.