




Praise be Jesus, Mary, and St. Joseph now and forever. The 2026 Catholic calendars are now available. Here is a screenshot of January 2024, to let you know how the calendars are formatted.

JANUARY 2024 - MONTH OF THE HOLY NAME OF JESUS						
"Thou shalt call His Name Jesus. For He shall save His people from their sins." - St. Mt 1, 21 Hear Wonders of the Holy Name at http://www.JMJsite.com .						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3 Third Quarter 11 New Moon 17 First Quarter 25 Full Moon	1 Dbl. 2 nd Cl. - White Circumcision of Our Lord Jesus Christ <u>Holyday of Obligation</u>	2 Dbl. 2 nd Cl. - White Feast of the Most Holy Name of Jesus	3 Feria - White Mass of the Season (Prayers of the Circumcision without the Credo or Communicantes)	4 Feria - White Mass of the Season (Prayers of the Circumcision without the Credo or Communicantes)	5 Feria - White Mass of the Season (Prayers of the Circumcision without the Credo or Communicantes) Comm: St. Telesphorus, PM 	6 Dbl. 1 st Cl. - White The Epiphany [A Holyday of Obligation in Canada and in some countries, but not in the U.S.A.]
7 Dbl. Maj. - White Feast of the Holy Family Comm: 1 st Sunday after the Epiphany	8 Feria - White Mass of the Season (Prayers of the Epiphany without the Credo or Communicantes)	9 Feria - White Mass of the Season (Prayers of the Epiphany without the Credo or Communicantes)	10 Feria - White Mass of the Season (Prayers of the Epiphany without the Credo or Communicantes)	11 Feria - White Mass of the Season (Prayers of the Epiphany without the Credo or Communicantes) Comm: St. Hyginus, PM 	12 Feria - White Mass of the Season (Prayers of the Epiphany without the Credo or Communicantes)	13 Dbl. Maj. - White Baptism of Jesus Christ
14 Double - Green 2 nd Sunday after Epiphany Comm: St. Hilary, BCD (St. Felix of Nola, M)	15 Double - White St. Paul, First Hermit, C Comm: St. Maurus, A	16 Simple - Red St. Marcellus, PM	17 Double - White St. Anthony, A	18 Dbl. Maj. - White St. Peter's Chair at Rome Comm: St. Paul and St. Prisca	19 Feria - Green Mass of the Season Comm: SS Marius and Companions Comm: St. Canute, King, M 	20 Double - Red SS Fabian, P and Sebastian, MM
21 Double - Green 3 rd Sunday after Epiphany Comm: St. Agnes, VM	22 Simple - Red SS Vincent and Anastasius, MM	23 Simple - White St. Raymond of Penafort, C Comm: St. Emerentiana,	24 Double - Red St. Timothy, BM	25 Dbl. Maj. - White Conversion of St. Paul, Apostle Comm: St. Peter	26 Double - Red St. Polycarp, BM	27 Double - White St. John Chrysostom, ArBCD

If you would like a copy of the 2026 calendar, then please support the work of Holy Family Publications and tell others about <https://jmjsite.com>. It is necessary to request the calendar while I am still alive. All of us are only one heartbeat away from our Particular Judgment. When I am called into the house of my eternity, no one else will send you the Catholic calendar available through this website. Consequently, even if the website is available, the calendar will not be available if I cannot send it to you.

Did you know it is necessary to make over 400 changes yearly to build the Catholic Liturgical calendar for a new year, compared to the previous year? Although I have spent many hours day after day building the calendar and proofreading it many times, I do not guarantee it will be free from every mistake, liturgically or otherwise. When you receive the calendar, I encourage you to look at it entirely for mistakes, one day at a time. If you find any mistakes, please notify me so that I can correct the mistake(s) and let the other people know who also requested the calendar. I have looked at the Catholic calendars produced by other people and saw many mistakes in their calendars according to the Catholic liturgy and the latest rubrics of Pope Pius XII. I use the rubrics of Pope Pius XII as the guidelines from which I build the calendars. (Please read through the rubrics as shown below in this letter.)

This is an important reason why I have people request the calendar each year. People need to ask for the calendar, and then I know who has received it. If further corrections are needed in the calendar, I can let those who received it know what to do. To request the calendar, please send an email message to JMJ@JMJsit.com. Please make your donation for the calendar for whatever the calendar may be worth to you. I will email you a copy of it in PDF format. You can pay via my PayPal account using the email address JMJ@JMJsit.com. Or you could send cash, check, or money order to

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Thank you, and have a grace-filled year.

Remember, that as every day of the year(s) comes and goes, lost time can never be found! Some Saints took a vow never to lose time, and to always do that which they thought was the best way to use all of the time God gave them.

My intention is to have the calendar built according to the extracts of the rubrics given below because I think they were the last changes made by Pope Pius XII.

If you read the following extracts from the Rubrics and find mistakes in the Calendar, please let me know so they can be corrected. Thank You. May Jesus, Mary, and St. Joseph reward you in time and eternity!

ON BRINGING THE RUBRICS BACK TO A SIMPLER FORM

From: *Handbook of Ceremonies for Priests and Seminarians* by John Baptist Mueller.

Imprimatur: + JOSEPH E. RITTER June 1, 1956.

And from:

Matters Liturgical the *Collectio Rerum Liturgicarum* of

Rev. Joseph Wuest, C.S.S.R.

Imprimatur: + Francis Cardinal Spellman, June 20, 1956

Changes in the Calendar

A) SUNDAYS

1. The Sundays of Advent and Lent and the other Sundays up to Low Sunday, and Pentecost Sunday as well, are observed as doubles of the I class. They take precedence over every feast both in occurrence and in concurrence.

3. Sundays which until now have been celebrated as semidoubles, are raised to the rank of doubles. For the time being, however, the antiphons are not doubled.

4. When the Office and Mass of a Sunday are not said on that Sunday, they are neither anticipated nor resumed.

5. If a feast of any title or mystery of Our Lord should occur on a Sunday throughout the year, the feast itself takes the place of the Sunday which is only commemorated.

454. Sundays of Advent.

d) When the vigil of Christmas occurs on the fourth Sunday of Advent, the office is arranged as follows. Vespers are the first vespers of the Sunday. At matins, the inventory is *Hodie scietis* from the vigil; the hymn is the *Verbum supernum*; the antiphons, psalms, verses, lessons, and responsories of the first and second Nocturnes, as well as the antiphons and psalms of the third Nocturn, are from the office of the Sunday; the verse, lessons, and responsories of the third Nocturn are from the office of the vigil, but without the homily on the gospel of the Sunday being read as the ninth lesson. At Lauds and the minor hours everything is as prescribed for the office of the vigil. The office terminates with None.

The Mass is of the vigil, with a commemoration of the Sunday, with the *alleluia* and verse after the Gradual, with Credo, and the preface of the Trinity.

B) VIGILS

6. The privileged vigils are: those of Christmas and Pentecost.

7. The common vigils are: those of Our Lord's Ascension, the Assumption of the Blessed Virgin Mary, St. John the Baptist, Saints Peter and Paul, and St. Lawrence. All other vigils, even those listed on particular calendars, are suppressed.

8. Common vigils which occur on a Sunday are not anticipated, but are omitted.

461. Vigil of Christmas. This is a privileged vigil. Concerning its occurrence on the fourth Sunday of Advent see number 454 d.

C) OCTAVES

9. Only the octaves of Christmas, Easter, and Pentecost are observed. All others, whether found in the universal calendar or in particular calendars, are suppressed.

10. Days within the octaves of Easter and Pentecost are raised to the rank of doubles. They take precedence over all feasts and they do not admit of commemorations.

11. The days within the octave of Christmas, although raised to the double rite, are celebrated as at present.

12. On days from January 2 to 5, unless some feast should occur, the liturgy is that of the current ferial day with the simple rite. In the Office the antiphons and psalms for all the hours and the verse of the nocturn are those of the current day of the week, as in the psalter. The rest is as on the first day of January, except the lessons, which are the Scripture lessons of the day with their own responsories. The Te Deum is also said. The conclusion of the hymns and the versicle in the short response at Prime are as on Christmas day. The Mass is that of January 1, without the Credo and without the proper Communicantes.

Votive low Masses, as well as cotidianae low Masses for the dead, are forbidden

13. The days from January 7 to 12 become ordinary (per annum) ferial days (with simple rite), and the octave of the Epiphany is suppressed. In the Office the antiphons and psalms for all the hours and the versicle of the nocturn are those of the current day of the week as given in the psalter. The rest is as on the feast of the Epiphany except for the lessons, which are the Scripture lessons of the day with their own responsories. The Te Deum is said. The conclusion of the hymns and the versicle at Prime are those of the Epiphany. The Mass is that of the Epiphany, without the Credo and without the proper Communicantes.

Votive low Masses as well as cotidianae low Masses for the dead, are forbidden.

14. On January 13 occurs the commemoration of the Baptism of Our Lord Jesus Christ with the rite of a double major. The Office and Mass are said as now found on the octave day of the Epiphany.

However, if the Commemoration of the Baptism of Our Lord Jesus Christ should fall on a Sunday, then the Feast of the Holy Family is observed without any commemoration. The first Epistle to the Corinthians is begun (initium ponitur) on the preceding Saturday.

15. The days after the Feast of Our Lord's Ascension, up to but not including the vigil of Pentecost, become ferial days of paschaltide (with simple rite). In the Office the antiphons and psalms for all the hours and the versicle of the nocturn are those of the current day of the week, as in the psalter. The rest of the Office is that of Our Lord's Ascension, except for the lessons which are the Scripture lessons of the day with their own responsories. The conclusion of the hymns and the versicle at Prime are those of the Feast of the Ascension. The Mass is that of the same feast, without the Credo and without the proper Communicantes.

Votive low Masses, as well as cotidianae low Masses for the dead, are forbidden.

On the vigil of Pentecost, nothing is to be changed.

16. The days of the suppressed octave of Corpus Christi, as well as those of the suppressed octave of the Sacred Heart of Jesus, become ordinary ferial days.

On the Sundays formerly within the octaves of Ascension, Corpus Christi, and of the Sacred Heart, the Office is said as at present.

D) SAINTS' FEAST DAYS

17. Saints' feasts, kept as semidoubles up till now, are to be celebrated as simple feasts.

18. Saints' feasts, kept as simples up till now, are reduced to a commemoration, without the historical lesson.

19. On the ferial days of Lent and Passiontide, from Ash Wednesday until the Saturday before Palm Sunday, when any feast not of the 1st or 2nd class occurs, both the Office (in private recitation) and the Mass may be said either of the ferial days or of the feast.

469. Last Sunday of December. This is the Sunday within the octave of Christmas; it is a minor Sunday and of double right. Occurring on or between December 25 and December 28, it is reposed as noted below.

b) If this Sunday falls on or between December 25 and December 28, no notice is taken of it on that day since the entire Sunday office with all its privileges even in occurrence is transferred to December 30 as though it happened to fall on that day. But where December 30 is occupied by a feast of nine lessons, the office of the Sunday shall then be transferred to the least noble feast occurring on or between December 29 and December 31; where however all the feasts occurring on or between December 29 and December 31 are doubles of the first or second class, the office of the Sunday shall then be merely commemorated on the least noble of them; if in applying these norms there should arise the necessity of deciding between feasts of equal nobility, the office of the Sunday is then said or commemorated, as the case may be, on the first of these feasts to occur.

c) If this Sunday falls on or between December 29 and December 31, it is celebrated on that date with a commemoration of the occurring offices according to the rubrics; the Sunday office takes first and second Vespers; but in concurrence with a double of the first or second class the Sunday Vespers are merely commemorated, and even this commemoration is admitted in the first vespers of the Circumcision.

TITLE III - COMMEMORATIONS

1. What is said here about commemorations holds both for the Office and for the Mass, in cases of occurrence as well as of concurrence.

2. The following commemorations must never be omitted and have absolute precedence:
of any Sunday of a I class feast.
of the ferial days of Advent and
Lent.
of the Ember Days of September.
of the Greater Litanies.

3. Other commemorations which may occur are admissible provided that the orations do not exceed three in number.

4. Besides and after the commemorations listed above under no. 2, this is the rule for commemorations:

No commemoration is allowed on Sundays of the I class, on I class feasts, on privileged ferial days and privileged vigils, nor in sung Masses, nor in solemn votive Masses.

Only one commemoration is allowed on II class feasts, and on other Sundays.

Only two commemorations are allowed on all other days, whether feast or ferial days.

5. Commemorated feasts no longer enjoy: in the Office, their own versicle in the short responsory at Prime, and their own doxology in the hymns, except on the days mentioned in Title II, numbers 14-17.

VARIATIONS IN THE CALENDAR

1. "The rank and rite of the semidouble is suppressed."

2. "Liturgical days now listed on calendars as semidoubles are to be observed as of simple rite, except the Vigil of Pentecost, which is raised to the rank of a double."

3. "Saints' feasts, kept as semidoubles up till now, are to be celebrated as simple feasts." These feasts are as follows:

January 16. St. Marcellus; 22. SS. Vincent & Anastasius; 23. St. Raymond of Penafort.

February - no semidoubles.

March 4. St. Casimir; 10. 40 Holy Martyrs; 28. St. John Capistran.

April 13. St. Hermenegild; 22. SS. Soter & Caius; 23. St. George.
 April 26. SS. Cletus & Marcellinus.
 May 12. SS. Nereus, Achilleus, Domitilla, Pancratius; 16. St. Ubaldu; May 20. St. Bernardine; 29. St. Mary Magdalen de Pazzi.
 June 10. St. Margaret, Queen.
 July 3. St. Leo II; 8. St. Elizabeth; 10. Seven Holy Martyrs; SS. Rufina & Secunda; 13. St. Anacleto; 15. St. Henry; 17. St. Alexis;
 July 28. SS. Nazarius, Celsus, Victor & Innocent; 29. St. Martha.
 August 3. Finding of St. Stephen; 8. SS. Cyriacus, Largus, Smaragdus; 25. St. Louis.
 September 2. St. Stephen; 5. St. Laurence Justinian; 16. SS. Cornelius & Cyprian;
 September 23. St. Linus; 27. SS. Cosmas & Damian; 28. St. Wenceslaus.
 October 10. St. Francis B.; 13. St. Edward; 16. St. Hedwig.
 November 12. St. Martin I; 13. St. Didacus; 17. St. Gregory Thaumaturgus.
 December 2. St. Bibiana; 11. St. Damasus; 16. St. Eusebius.

On these semidouble feasts now reduced to simples, the nine psalms of Matins will be said in order from the ferial day on which they fall. The first and second lessons will be from the scriptura occursens for the ferial day; the third lesson will be the historical “contracted” ninth lesson as given in the breviary, or, the fourth lesson in the case of saints who have only one historical lesson, as on the feast of St. Alexis, July 17.

On feasts which lack historical lessons, as is the case on April 23, the feast of St. George, the third lesson is to be taken from the scriptura occursens.

4. “Saints’ feasts, kept as simples up till now, are reduced to commemorations, without the historical lesson.”

These feasts are as follows:

January 19. SS. Marius, Martha, Audifax & Abacus.
 February 3. St. Blase; 14. St. Valentine; 15. SS. Faustin & Jovita; 18. St. Simeon.
 March—None.
 April 17. St. Anicetus.
 May 14. St. Boniface; 30. St. Felix I.
 June 2. SS. Marcelline, Peter, Erasmus; 9. SS. Primus & Felician;
 June 15. SS. Vitus, Modestus, Crescentia; 20. St. Silverius.
 July 11. St. Pius I; 21. St. Praxedes; 27. St. Pantaleon; 30. SS. Abdon & Sennen.
 August 11. SS. Tiburtius, Susanna; 13. SS. Hippolytus, Cassian; 26. St. Zephyrinus.
 September 1. St. Giles; 9. St. Gorgonius; 11. SS. Protus, Hyacinth; 26. SS. Cyprian & Justina.
 October 1. St. Remy; 5. SS. Placidus & Comp.; 21. St. Hilarion; 25. SS. Chrisanthus and Darias; 26. St. Evaristus, Pope.
 November—None December—
 None

An exception to the rule given above is made in favor of the Office of S. Mariae in Sabbato, which retains its rank as a simple Office and is not reduced to a commemoration (Question 7). More under this title above, p. 398.

5. “On the ferial days of Lent and Passiontide, from Ash Wednesday until the Saturday before Palm Sunday, when any feast not of the 1st or 2nd class occurs, both the Office (in private recitation) and the Mass may be said either of the ferial day or of the feast.”

This privilege with regard to the Mass had already been granted by Pope St. Pius X in the revision of the Roman Missal in 1911 as indicated in Additiones et Variationes, I, 1. It is now extended to the Office, in order to give priests the opportunity of celebrating the Lenten liturgy with greater intensity by entering into its spirit which is so aptly expressed in the daily ferial Office.

When the ferial Office is said, everything is taken from the feria, without any historical lesson any saint commemorated. On Wednesdays and Fridays, and Ember Saturday, even though a saint of double rank be commemorated, the preces feriales must be said at Lauds and Vespers.

This recitation of the ferial Office on week days of Lent and Passiontide is forbidden on three days because of their rank; on the feast of St. Matthias, February 24, of St. Joseph, March 19, and of the Annunciation of the Blessed Virgin Mary, March 25.

Ferial Offices resulting from the suppression of Octaves and Vigils (Decr. Gen. II, b & c).

The following octave days have been suppressed:

July 6. SS. Peter and Paul; Nov. 8. Oct. All Saints; Dec. 15. Oct. Imm. Conc. Octave days of Ascension, Corpus Christi, Sacred Heart. Octave days of particular feasts.

The days within the suppressed octaves (formerly semidoubles are now ferial days:

January 7-12 (Epiphany); June 27 (St. John B.); July 4 (SS. Peter and Paul); August 18 (Assumption); December 9, 10, 12, 14 (Imm. Conc.). Likewise days within former octaves of Ascension, Corpus Christi, and Sacred Heart when no feast of double rank occurs.

The following vigils have been suppressed, and the Office is said of the occurring feria:

Jan. 5, V. of Epiphany; Feb. 23 or 24, V. of St. Mathias; July 24. V. of St. James; August 23, V. of Bartholomew; September 20, V. of St. Matthew; October 27, V. of SS. Simon and Jude; 31, V. of All Saints. November 29, V. of St. Andrew; December 7, V., of Imm. Conc., B.V.M.: 20, V. of St. Thomas.

OCCURRENCE AND CONCURRENCE

It frequently happens that two Offices or feasts (e.g., an Officium de tempore and an Officium de festo) occur on the same day (e.g., a feast falls on Sunday). This is a case of "Occurrence." When two Offices following one upon another are joined in Vespers, which now happens rarely, we have a case of "Concurrence." It is therefore important to know the content of the various Offices in themselves, as well as the rules to be followed when they coincide) regulae occurrentiae et concurrentiae).

320. **Offices in occurrence.** C) the four Sundays of Advent, all the Sundays from the first of Lent to Low Sunday inclusively, and Pentecost Sunday are celebrated under double right of the first class and are preferred in occurrence to every feast. If the vigil of Christmas occurs on the fourth Sunday of Advent, it shares the Office with the Sunday at Matins...

d) Septuagesima, Sexagesima, and Quinquagesima Sundays are celebrated under double right of the second class, though the antiphons at the beginning of the Psalms and canticles are to be said as far as the asterisk only. These Sundays are preferred in occurrence to every feast, with the exception of a double of the first class in which case the Sunday is commemorated...

e) Sundays other than those mentioned in the two preceding paragraphs are minor Sundays; they are celebrated under double rite, though the antiphons at the beginning of the Psalms and canticles are to be said as far as it asterisk only. These Sundays yield in occurrence to the following only: a double of the first or second class; a non-classic feast of the Lord. When thus impeded, these Sundays are commemorated.

RULES FOR OCCURRENCE.

According to the Motu proprio, "Abhinc duos annos," of October 23, 1913: **No feast of the universal Church except those of the first and second class may be either permanently or accidentally (in an individual case) transferred.**

Feasts of the first and second class are transferred to the next unimpeded day. The following days are considered as impeded: every Sunday, every other feast of the first and second class, and every day that excludes a feast of the first or second class (e.g., Ash Wednesday).

The festa duplicia (maiora and minora) celebrated in the universal Church may not be transferred (according to the general rule laid down above); hence on impeded days they are only commemorated. Such an impeded feast is called a festum simplifactum.

Exceptions: a. No commemorations are made on Sundays of the first class (the Sundays of Advent, of Lent to White Sunday, Pentecost Sunday), on feasts of the I class, on privileged vigils and ferials.

Only one commemoration is permitted on feasts of the II class and on the other Sundays of the year.

On all other days, whether festal or ferial, only two commemorations are permitted (Decr. Gen. II,

4. Festa duplicia of individual dioceses and Orders are commemorated when they are accidentally impeded; in case they are permanently impeded in the entire diocese or Order, they are transferred to the next unimpeded day. In case the feast is impeded only in certain localities of the diocese, the rule laid down in 3) above is to be followed.

RULES FOR CONCURRENCE

Since Vespers are said but once each day the concurring Vespers (Second Vespers of the preceding day and First Vespers of the succeeding feast) are either combined (Vesp. a cap. sequentis, commemor. praeced.), or one is omitted altogether, or at most commemorated (In Vesp. commemor. sequentis, or Vesp. Sequentis, commemor. praeced.). The Ordo will indicate in individual cases the method of procedure according to the rules laid down in the table Quando Concurrit.

[More information taken from *Matters Liturgical* of the ninth edition with the latest changes and updates.](#)

454. The four Sundays of Advent are now celebrated under double rite of the first class; they are preferred to every feast in concurrence and occurrence.

b) Any feast of the first or second class occurring on these Sundays is transferred.

The Office of the privileged vigil of Pentecost is raised to a double rite.

The Office of the commemoration of All Souls is always said on November 2, unless November 2 is a Sunday; in the latter case the Office of the Sunday is said on November 2, while the Office of All Souls is said on November 3 to the exclusion of every other Office.

If the proper day of a feast is February 24, 25, 26, 27, or 28, it is celebrated in a leap year on the day following.

If a common vigil occurs on a Sunday, it is not to be anticipated on Saturday as heretofore but is to be omitted.

No commemoration is permitted in the Office of All Souls or during Holy Week or the octaves of Easter and of Pentecost; hence, if an occurring Office cannot be reposed or transferred according to the rubrics, it must be omitted entirely.

475. Saturday Office of the Blessed Virgin Mary (January 2-5). In the absence of an occurring nine lesson feast, the Saturday Office of the Blessed Virgin shall be said when any of the days from January 2 to January 5 inclusively fall on a Saturday. The impeded Ferial is not commemorated.

If any of the days from January 7 to January 12 inclusively falls on a Saturday, the Saturday Office of the Blessed Virgin is to be said instead of the Ferial Office, provided that no nine lesson Office occurs.

The Saturday office of the Blessed Virgin is said on every Saturday during the season after Epiphany, and during the pre-Lenten season; unless a nine lesson feast occurs. It has not been reduced to a commemoration. This Saturday Office of the Blessed Virgin Mary cannot be said during the whole period of Lent and Passiontide, since the Ferial Office must be said on a day of simple right.

This Saturday Office of the Blessed Virgin Mary is said on every Saturday from the Saturday after Low Sunday to the Saturday inclusively after Ascension, unless a nine lesson Office occurs.

This Saturday office of the Blessed Virgin is said on every Saturday throughout the season of Pentecost, unless a nine lesson feast or an ember Saturday or a vigil occurs.

If the first Sunday after Epiphany falls on January 13, the commemoration of the baptism of our Lord is that year entirely omitted; the Office and Mass of the Holy Family are said.

453. c) The Saturday Office of the Blessed Virgin is not said during Advent, since the ferial Office of Advent is to be said on a day of simple rite.

484. The Saturday Office of the Blessed Virgin is said on every Saturday during the season after Epiphany, unless a nine-lesson feast occurs. It has not been reduced to a commemoration.

509. Low Sunday. This is a major Sunday, to be celebrated under double rite of the first class. In occurrence and concurrence this Sunday is preferred to every feast. A double of the first or second class occurring on this Sunday is transferred to the first free day following, according to the rubrics. Every other occurring feast is omitted entirely, so that such feasts cannot be even commemorated either in the Office or the Mass. If this Sunday falls on April 25, the feast of St. Mark is transferred; but the Major Litanies are commemorated in the Mass.

516. The Major Litanies are celebrated on April 25, even if the feast of St. Mark which is also assigned to this day must be transferred according to the rubrics. The only exception is when Easter Sunday falls on April 25; the Major Litanies are then celebrated on April 27 or the following Tuesday, even though the feast of St.

Mark must be transferred to the first day after low Sunday that is free according to the rubrics.

517. *Rogation Monday*. This is the Monday before the feast of Ascension. It is a non-privileged major Feria and is of simple rite.

b) Rogation Monday is the first day of the Minor Litanies. The Litanies are called Minor because they are not to be celebrated with as great solemnity as on April 25, which is therefore called the day of the Major Litanies.

g) If an Office of major double or minor double rite occurs on this day, the impeded ferial Office is commemorated at Lauds according to the rubrics.

h) If a double of the first class occurs on this day, the Feria is not commemorated either at Lauds or in the Mass. On a double of the second class the Feria is commemorated at Lauds and in the Mass according to the rubrics.

518. *Rogation Tuesday*. This is the Tuesday before the feast of Ascension. It is a minor or simple Feria and is of simple rite.

e) The ferial Office and Mass are said on this day, if no other Office occurs.

f) If any Office of simple or higher right occurs on this day, the ferial Office is not even commemorated. When the ferial Office is impeded, that Rogation Mass cannot be said except in connection with the Rogation Procession.

519. *Rogation Wednesday*. This is the Wednesday before the feast of Ascension. It is the vigil of Ascension, which is a common vigil and of simple rite.

e) The vigil Office and Mass are said on this day, unless a feast of double right occurs.

f) If an Office of major double or minor double rite occurs on this day, the impeded vigil Office is commemorated at Lauds according to the rubrics.

g) If a feast of double right of the second class occurs on this day, the impeded vigil Office is commemorated

at Lauds according to the rubrics. Except for the Mass after the Procession, all non-conventional Masses must be of the feast with only a commemorative the vigil as explained in n.280 c.

h) If a feast of double rite of the first class occurs on this day, no notice of the vigil is taken either in the Office or in the Mass.

520. *Feast of the Ascension*. This is a feast of the Lord and a primary double of the first class in the universal Church; its octave has been suppressed.

b) If another double of the first class or a double of the second class occurs on this day, it is transferred as explained in n. 322 b-c. If a feast of major double or lower rite occurs on this day, it is that year entirely omitted.

g) Every kind of Requiem Mass, the funeral Mass included, it is forbidden on this day.

521. j) The Novena in honor of the Holy Ghost must be celebrated publicly in all parochial churches and, if the local Ordinary so prescribes, in other churches and oratories also; this Novena must begin on the Friday following the feast of the Ascension.

523. Vigil of Pentecost. This is a privileged vigil, to be celebrated under double rite. An occurring double of the first or second class is transferred to the first day after Trinity Sunday, that is free according to the rubrics. Any other occurring feast is to be entirely omitted both from the Office and from the Mass.

531. Feast of the Sacred Heart. b) An occurring double of the first or second class is transferred to the first day following, that is free according to the rubrics; this holds, even if the occurring double of the first class is the feast of SS. Peter & Paul (June 29), the feast of the Sacred Heart being the nobler feast by reason of personal dignity. A feast of major double or lower rite occurring on this feast is entirely omitted. f) The public recitation of the Act of Reparation to the Sacred Heart are of obligation on this day in every church and in every public and semi-public oratory; the Act of Reparation is the prayer: *Most sweet Jesus whose overflowing charity for men* (Pius XI: Encycl. of May 8, 1928).

602. October Devotions. These devotions consist of five decades of the Rosary, the Litany of the Blessed Virgin, and the prayer *To thee O blessed Joseph*. These prayers are of obligation from Oct. 1 to Nov. 2 inclusively in every cathedral and parochial church, in every public oratory dedicated to the Blessed Virgin, and in other churches and oratories if designated by the Ordinary.

616. December 8. The Immaculate Conception – the octave of this feast has been suppressed. If this feast occurs on the second Sunday of Advent, it shall be transferred to the day following. In concurrence with the second Sunday of Advent, the Vespers will be of the Sunday with a commemoration of the Vespers of the Immaculate Conception.

†††JMJ†††

Fasting and Abstinence - Days

ABSTINENCE - Everyone over seven years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, Holy Saturday, the Vigil of the Immaculate Conception, and the Vigil of Christmas. On days of complete abstinence, meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays, Ember Saturdays, and on the Vigil of Pentecost. On days of partial abstinence, meat and soup or gravy made from meat may be taken only once a day *at the principal meal*.

FAST - Everyone over 21 and under 60 years of age is also bound to observe the law of fasting on the weekdays of Lent, until midnight on Holy Saturday, Ember Days, Vigils of Pentecost, Immaculate Conception, and Christmas. [NOTE: Holy Mother the Church never requires Her children to fast or abstain on any Sunday or Holy Day of Obligation. Therefore, if a Holy Day falls on a Friday, you are permitted to eat meat any time of the day.]

On days of fast, only one full meal is allowed. Two other *meatless* meals, sufficient to maintain strength, may be taken according to each one's needs, but together, they should not equal another full meal.

Which are the Ember weeks?

In *winter*, the third week of Advent;

In *spring*, the first week of Lent;

In *summer*, the week preceding the feast of the Blessed Trinity;

In *autumn*, the Wednesday, Friday, and Saturday following September 14th.

Thank you for visiting <http://www.JMJsite.com> and please tell others about this website. I pray that you will live in such a way that the Good God will always constantly Bless you while He keeps you from all sin. May Jesus, Mary, and Saint Joseph obtain for you every grace you need!

Praise be Jesus, Mary, and St. Joseph now and forever. I pray that the answers in this blue colored font will assist in clarifying your questions.

Some things still confuse me, like, for instance ... what is the difference between a feria day and the Mass of the season, like this year when (after the feast of the Immaculate Conception, it says to pray the Mass of the

season. Does that mean to say the Mass of the Imm. Conc again or the previous Sunday? My missal is from 1928 and shows the octaves for her feast day and what Mass to pray, but if the octaves are suppressed, which do we pray?

It's confusing to me. If the Imm. Conc. vigil is suppressed, is it still a day of complete abstinence? If we can't celebrate the vigil, why the fast/abst? Other vigils don't require fast/abst.

Feria Day means that there is no feast day for a saint that day of the month that is ranked higher than a mere commemoration. On such days, you pray the Mass prayers of the previous Sunday. For example, during December 2021, the Mass of the Season is that of Advent. On December 8, we pray the Mass prayers of the Immaculate Conception of the Blessed Virgin Mary. However, Pope Pius XII suppressed all octaves except those of Christmas, Easter, and Pentecost. Consequently, the rubrics in our Missals no longer apply if we have the older Missal that makes reference to praying the Mass prayers of the octaves during all of the former octave days that have now been suppressed, such as for the Immaculate Conception, Corpus Christi, the Sacred Heart of Jesus, etc. When all of those octaves appear in an older Missal during the year, you pray the Mass prayers of the previous Sunday – unless notified to do something else on the calendars I produced. An exception would be for the feasts of the Circumcision and the Epiphany – and this is where I make a note on the calendar for which Mass prayers to pray.

Although a number of the Vigils have also been suppressed, Catholics should still observe the laws for a day of fast and complete or partial abstinence as shown on the calendar. Pope Pius XII transferred this requirement for Fast and Abstinence from the vigil of the Assumption of Mary into heaven over to the vigil of Mary's Immaculate Conception. (This change in the rubrics is not recorded in an older Missal printed prior to the rubrics put out by Pope Pius XII.)

Then it says we can't say votive masses for the dead. Surely, all those extra-intentioned Masses can't be forbidden. I've prayed Masses for the dead, for the sick, for the dying, for heretics & schismatics, and for many other reasons.

Votive low Masses for the dead are only forbidden during those few days mentioned in the rubrics book – January 2 to 5, January 7 to 12, and the days after the Feast of Our Lord's Ascension, up to but not including the vigil of Pentecost.

And what is a votive Mass anyway? I daily pray the prayers of the low Mass.

The Votive Masses are probably listed in your Missal after the Proper of the Saints.

And on the feast of the Sacred Heart of Jesus for First Friday allowed by special concession, are we supposed to commemorate the Mass of the day? It doesn't show to do that in my missal.

For example, June 4, 2021, is the First Friday of the month. Because the Octave Days of Corpus Christi have been suppressed, we have the option to pray the Mass prayers of St. Francis Caracciolo or that of the Sacred Heart for the First Fridays. If we choose to pray the Mass prayers in honor of St. Francis on this day, we will not commemorate the feast of the Sacred Heart of Jesus just because it is the First Friday of the month. However, if you choose to pray the Mass prayers in honor of the Sacred Heart of Jesus, then you would also commemorate St. Francis.

And how did the Ember Days somehow come a week later than shown in the missal? That has confused me for years.

The way of knowing when some of the Ember Days should appear on the calendar used to be different before the changes of Pope Pius XII. Now the rules are: the winter ember days are always the Wednesday, Friday, and Saturday after the third Sunday of Advent. The spring Ember days are always the Wednesday, Friday, and Saturday after the first Sunday of Lent. The summer ember days are always the Wednesday, Friday, and

Saturday after the feast of Pentecost. The autumn ember days are always the Wednesday, Friday, and Saturday following the feast of the Exaltation of the Holy Cross on September 14. Note that if the 14th falls on a Wednesday, the Ember days begin the following week.

The calendar shows Friday with a fish, but it has always listed it as fast. Isn't it really abstinence?

All Fridays during the year are always days of complete abstinence unless a Friday falls on a Holy day of obligation that year. The Catholic Church never requires Her children to either fast or abstain on Sundays or Holy Days of Obligation. On most Fridays during the year, we are not obliged to fast. They are only FAST days at certain times, such as all Fridays during Lent, Ember Fridays, and certain vigils such as that of Christmas, and so forth.

In Jesus, Mary, and Saint Joseph,
Patrick Henry

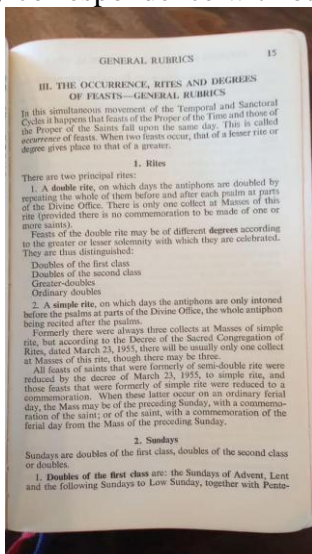
††† Jesus Mary Joseph †††

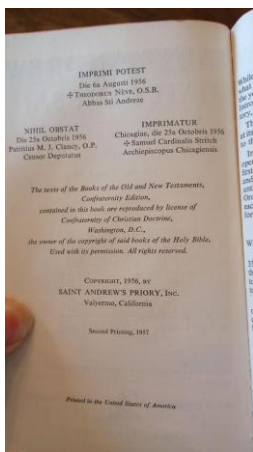
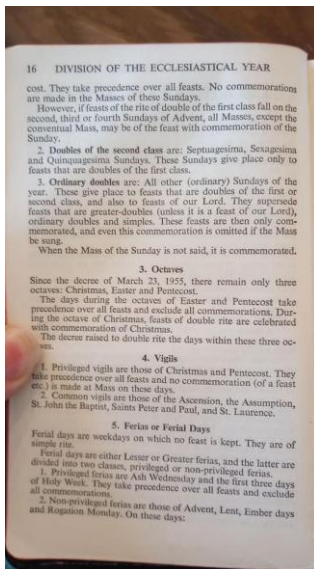
When the Immaculate Conception Falls on a Sunday During Advent

In my rubric book, as we read above, it clearly teaches in paragraph 616:

“616. December 8. The Immaculate Conception – the octave of this feast has been suppressed. **If this feast occurs on the second Sunday of Advent, it shall be transferred to the day following.** In concurrence with the second Sunday of Advent, the Vespers will be of the Sunday with a commemoration of the Vespers of the Immaculate Conception.”

(There seems to be a conflict between two books with imprimaturs on October 25, 1956, and the rubrics book I have with its imprimatur on June 1, 1956.) Below are 3 pictures others sent to me from the October 25, 1956 book. Note what it says in the first paragraph (the last sentence) on page 15: “When two feasts occur, that of the lesser rite or degree gives place to that of a greater.” On the first line of page 16, the book clearly says that these Sundays that are double of the first class “take precedence over all feasts. No commemorations are made in the Masses of these Sundays.” **Comment:** Consequently, I understand that to mean that the Sundays of a double first-class are the higher ranking feast, and they do not permit any commemoration of any feast regardless of its rank. Therefore, it follows in logic that the second Sunday of Advent is a higher-ranking feast than that of the Immaculate Conception. Also, according to the rubrics of Pope Pius XII the Immaculate Conception cannot be commemorated on these Sundays during Advent, and as a result, it must be transferred to the next unimpeded day. What it says in the next paragraph on page 16 of this book is what is very confusing. It seems to me to be the opposite and contrary to the other things it says in both rubric books. The sentence directly contradicts what it stated in its preceding paragraphs. Below the third picture is my correspondence with others about this subject.





Praise be Jesus, Mary, and St. Joseph now and forever. Here is the sentence from your letter that needs to be clarified: (“If feasts of the rite of double of the first class fall on the second, third or fourth Sundays of Advent, all Masses, except the conventual Mass, may be of the feast with commemoration of the Sunday”). It seems that this sentence toward the top of page 16 in the pictures you sent me is a conflicting statement to the rubrics, and I think that Pope Pius XII made changes to the rubrics so that the sentence in question is no longer in effect. Why do I say the sentence is a conflicting statement to the latest changes in the rubrics? Well, let us review again from the rubrics.

FIRST: “The Sundays of Advent take precedence over every feast both in occurrence and in concurrence.” And again, “320. **Offices in occurrence.** C) the four Sundays of Advent, ... are preferred in occurrence to **every** feast.” Furthermore, under paragraph 454. “The four Sundays of Advent are now celebrated under double rite of the first class; they are preferred to every feast in concurrence and occurrence.” [Comment: consequently, all Sundays in Advent take precedence over every feast, including the Immaculate Conception.]

SECOND: “454. The four Sundays of Advent ... b) Any feast of the first or second class occurring on these four Sundays of Advent is transferred.” [Comment: The four Sundays of Advent are of a higher rank than the Immaculate Conception. Nevertheless, the Immaculate Conception is a double of the first class and therefore it **must** be transferred on years when it occurs on a Sunday. When the feast has been transferred, it is no longer commemorated on any Sunday during Advent which falls on December 8. The Feast is celebrated on the day to

which it is transferred, and not also commemorated on any previous Sunday that falls on December 8. (In other words, we do not celebrate the feast of the Immaculate Conception on two different days of the same year.)]

THIRD: Furthermore, the Immaculate Conception is a universal feast and should be celebrated the same way everywhere by all Catholics throughout the entire world. However, we saw by the rubrics that it must be transferred. It would be an even greater mistake to say that according to the latest changes in the rubrics of Pope Pius XII the Immaculate Conception outranked the Sunday of Advent – and the Sunday was to be transferred or eliminated or not even commemorated. However, we were clearly informed that the Sundays of Advent are of higher rank than the Immaculate Conception, and therefore it is the feast that gets transferred.

FOURTH: because of the transfer, the feast of the Immaculate Conception falls on a Monday, which of course means that its vigil falls on a Sunday. However, because the vigil falls on a Sunday the laws of fasting and abstinence for that particular vigil of the Immaculate Conception are no longer obligatory because the Church does not oblige us to fast and abstain on Sundays. The rubrics also inform us that the fast and abstinence are not now observed on the previous Saturday, as was formally done according to the rubrics before they were changed.

Blessed Feastday,
Patrick Henry

††† Jesus Mary Joseph ††† SECOND LETTER OF THE CORRESPONDENCE ††† Jesus Mary Joseph †††

Praise be Jesus, Mary, and St. Joseph now and forever. The whole thing is confusing. When I read the rubrics, I understand them as saying in at least three places that the Sundays of Advent take precedence over all other feasts. Furthermore, I understand the rubrics to teach us that because every Sunday during Advent is a first-class feast, no commemoration is allowed of any other feast regardless of its rank. It is similar to Holy Week, Easter Week, and Pentecost Week when no commemorations are permitted. However, if any other double first-class or double second-class feast falls during Holy Week, Easter Week, or Pentecost Week, it would be transferred to the first unimpeded day.

I cannot think of any day of the year when two double first-class feasts, or even two double second-class feasts are celebrated on the same day of the year. Can you think of any? That is because the rubrics say that the lesser-ranking feast must be transferred. I just do not understand why the feast of the Immaculate Conception is an exception to the rubrics. If the Sundays during Advent take precedence over all other feasts, then they also outrank and take precedence over the Immaculate Conception.

Is it a question of finding out which one of the two books is mistaken and teaching error – although both books have an imprimatur? If the books I have are teaching error, where will I find the book that is correct – and how will I know it is 100% correct in everything that it teaches? Or is the problem the fact that the books I have are correct but I do not understand?

If the rubrics books are not teaching that all the Sundays of Advent take precedence over all other feasts, then I am just very confused and lacking in understanding. If the rubrics books do not teach that double first-class and double second-class feasts that fall on a Sunday of Advent must be transferred, then again, I am very confused and lacking in understanding. Again, if a feast is transferred from Sunday to Monday, I do not understand why you would still commemorate it on the Sunday but celebrate the feast again on Monday.

In Jesus, Mary, and Saint Joseph,
Patrick Henry

††† Jesus Mary Joseph †††

Post Script information:

1955 saw some of the most significant changes to the Church's Liturgy since the Council of Trent. Pope Pius XII, in "Cum nostra hac aetate" on March 23, 1955, abolished 15 Octaves – including that of the Immaculate Conception – in addition to the Octave for the Dedication of a Church and particular octaves for patrons of various religious orders, countries, dioceses, etc. He also abolished roughly half of all vigils, removing the liturgical vigils of the Immaculate Conception, Epiphany, All Saints, and All apostles except Ss. Peter and Paul. The total number of liturgical vigils was now reduced to 7.

On July 25, 1957, Pope Pius XII transferred the fast in the Universal Church from the Vigil of the Assumption to the Vigil of the Immaculate Conception on December 7, even though he had previously abrogated the Mass for the Vigil of the Immaculate Conception. Thus, starting in 1957, December 7 was a day of mandatory fasting and abstinence.

(NOTE: The Fast and Complete Abstinence laws are omitted in those years when December 7 falls on a Sunday. Also, when December 7 falls on a Saturday, the Immaculate Conception is transferred to Monday, December 9, and the Fast and Complete Abstinence laws are omitted in those years rather than anticipated on Saturday.)