

The Liturgical Calendar of the Roman Missal, Third Edition

Norms of the postconciliar liturgical year for the dioceses of the United States of America

Grounded in the Latin *Normae universales de anno liturgico et de calendario* and the *Institutio generalis Missalis Romani* of the 2002 *editio typica tertia*, and in the *Praenotanda* of the *Ordo lectionum Missae*, 1981 *editio typica altera*. Normative cutoff 25 July 2026. A study reference, not an *Ordo* and not an act of authority: see *Scope, Edition, and Qualifications*.

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1 The structure of the liturgical year

1.1 What the calendar is for

The postconciliar calendar is not an inventory of anniversaries with rules attached. Its governing text opens by saying what the whole apparatus exists to do, and every later provision is intelligible only against that statement.

Locus: *Normae universales de anno liturgico et de calendario* (hereafter NUALC) 1, in *Missale Romanum, editio typica tertia* (2002)

Christi opus salutiferum sancta Ecclesia, statis diebus per anni decursum, sacra recordatione celebrat. In unaquaque hebdomada, die quæ dominica appellatur, memoriam agit Resurrectionis Domini, quam semel etiam in anno, maxima Paschæ sollemnitate, una cum beata eius Passione frequentat. Per anni vero circulum Christi totum mysterium explicat nataliciaque Sanctorum commemorat. . . .

Working rendering (project, not an approved translation). Holy Church celebrates the saving work of Christ by sacred remembrance on fixed days through the course of the year. In each week, on the day called the Lord's Day, she keeps the memory of the Lord's Resurrection, which once also in the year, in the greatest solemnity of Easter, she frequents together with his blessed Passion. Through the circle of the year she unfolds the whole mystery of Christ and commemorates the birthdays of the saints.

Three cycles are named in one sentence: the week with its Sunday, the year with its Easter, and the sanctoral commemorations laid across both. NUALC 1 is close to a citation of *Sacrosanctum Concilium* 102, which is the Council's own account of the year and which NUALC cites in its first footnote. The Constitution's *articuli* 102–111 are the constitutional layer beneath the whole calendar: 102 on the year as the unfolding of Christ's mystery, 103–104 on the Blessed Virgin and the saints inserted into that circle, 106 on Sunday as *primordialis dies festus*, 107 on the revision of the year itself, 108 on the priority of the Proper of Time over the feasts of saints, and 111 on restricting to the universal Church only those saints who truly carry universal significance.

NUALC 2 sets the reach of what follows. The principles can and must be applied to every rite; the practical norms are to be understood as touching the Roman Rite alone, except where the nature of the matter reaches other rites as well. This document treats only the Roman Rite and, within it, only the books named on the title page.

1.2 The liturgical day

Locus: NUALC 3

Unusquisque dies sanctificatur liturgicis populi Dei celebrationibus, præsertim vero sacrificio eucharistico et Officio divino.

Dies liturgicus decurrit a media nocte ad mediam noctem. Celebratio vero dominicæ et sollemnitatum incipit iam vespere diei præcedentis.

Two rules are packed together, and they are frequently confused. The default liturgical day is the civil day, midnight to midnight. The exception is not a shift of the day but an anticipated beginning of a *celebration*: only Sundays and solemnities begin already on the evening of the preceding day. Feasts do not, unless they are feasts of the Lord occurring on a Sunday in Ordinary Time or Christmas Time and substituting for its Office (NUALC 13); memorials never do.

The practical consequence is that the phrase “the Saturday evening Mass” is not a liturgical category. What an evening Mass on Saturday celebrates is settled by whether the following day is a Sunday or a solemnity, and by the concurrence rule of NUALC 61 where Evening Prayer is concerned. A memorial falling on Saturday has no first Vespers to lose, and the evening Mass on that Saturday is already the Sunday's.

1.3 Sunday

Locus: NUALC 4

Primo uniuscuiusque hebdomadæ die, quæ dies Domini seu dies dominica nuncupatur, Ecclesia, ex traditione apostolica, quæ originem ducit ab ipsa die Resurrectionis Christi, mysterium paschale celebrat. Itaque dominica uti primordialis dies festus haberi debet.

NUALC 5 converts that dignity into precedence, and does so with a two-tier rule that must be read exactly:

Locus: NUALC 5

Propter suum peculiare momentum, dominica suam cedit celebrationem solummodo sollemnitatibus necnon festis Domini; dominicæ vero Adventus, Quadragesimæ et Paschæ super omnia festa Domini et super omnes sollemnitates præcedentiam habent. Sollemnitates autem in his dominicis occurrentes ad feriam secundam sequentem transferuntur, nisi agatur de occurrentia in Dominica in Palmis aut in Dominica Resurrectionis Domini.

An ordinary Sunday — one of Christmas Time or Ordinary Time — yields only to solemnities and to feasts of the Lord. It does not yield to a feast of the Blessed Virgin or of a saint, and it never yields to a memorial. The Sundays of Advent, Lent and Easter yield to nothing: they take precedence over every feast of the Lord and over every solemnity, and an impeded solemnity moves to the following Monday. The final clause is a genuine exception to the exception: the rule does not operate for Palm Sunday or Easter Sunday, where a coinciding solemnity is not transferred to Monday but handled under the transfer rule of NUALC 60, which sends it to the nearest free day.

NUALC 6 then forbids, as a general principle, any perpetual assignment of another celebration to a Sunday — and immediately makes four exceptions, which are the four Sundays whose identity is fixed by law rather than by number:

Provision	Content
Sunday within the Octave of the Nativity	Feast of the Holy Family of Jesus, Mary and Joseph. Where no Sunday falls within the octave, the feast is kept on 30 December (NUALC 35 a).
Sunday after 6 January	Feast of the Baptism of the Lord (NUALC 6 b, 38).
Sunday after Pentecost	Solemnity of the Most Holy Trinity (NUALC 6 c).
Last Sunday in Ordinary Time	Solemnity of Our Lord Jesus Christ, King of the Universe (NUALC 6 d).

Three further solemnities may come to occupy a Sunday, but never by computation. NUALC 7 provides that *where* the Epiphany, the Ascension and the Most Holy Body and Blood of Christ are not observed as holy days of obligation, they are assigned to a Sunday as their proper day: the Epiphany to the Sunday occurring from 2 to 8 January, the Ascension to the Seventh Sunday of Easter, the Body and Blood of Christ to the Sunday after the Most Holy Trinity. Whether that condition obtains is a decision of the competent territorial authority under canon 1246 §2, not a fact about the year. Section 8 treats the point at length; it is the single most common place where a calendar is computed wrongly.

The Code's own list stands behind the condition:

Locus: *Codex Iuris Canonici* (1983), can. 1246

§1. Dies dominica in qua mysterium paschale celebratur, ex apostolica traditione, in universa Ecclesia uti primordialis dies festus de praecepto servanda est. Itemque servari debent dies Nativitatis Domini Nostri Iesu Christi, Epiphaniae, Ascensionis et sanctissimi Corporis et Sanguinis Christi, Sanctae Genetricis Mariae, eiusdem Immaculatae Conceptionis et Assumptionis, sancti Ioseph, sanctorum Petri et Pauli Apostolorum, omnium denique Sanctorum. §2. Episcoporum conferentia tamen potest, praevia Apostolicae Sedis approbatione, quosdam ex diebus festis de praecepto abolere vel ad diem dominicam transferre.

1.4 The seasons at their own loci

NUALC 17 states the whole in one line — the entire mystery of Christ is recalled through the circle of the year, from the incarnation to Pentecost and to the expectation of the Lord’s coming — and NUALC 18–47 then take the seasons in an order that is theological rather than chronological. The Triduum comes first because it is the summit; Ordinary Time comes last because it is defined by subtraction. The table gives each season its own article; the prose that follows takes up only what is contested or easily misread.

Provision	Content
Paschal Triduum (NUALC 18–21)	Begins with the evening Mass of the Lord’s Supper, has its centre in the Paschal Vigil, and closes with Evening Prayer of Easter Sunday. The Vigil is to be celebrated at night: it begins after nightfall and ends before daybreak on Sunday.
Easter Time (NUALC 22–26)	Fifty days from Easter Sunday to Pentecost, celebrated in joy as one feast day, indeed as a “great Sunday.” Its Sundays are the Second to Seventh Sundays of Easter; the first eight days form the Octave of Easter and are celebrated as solemnities of the Lord. The Ascension falls on the fortieth day unless assigned to the Seventh Sunday.
Lent (NUALC 27–31)	Runs from Ash Wednesday to the Mass of the Lord’s Supper exclusive; the <i>Alleluia</i> is not said from the beginning of Lent until the Paschal Vigil. Its Sundays are the First to Fifth of Lent; the sixth is Palm Sunday of the Passion of the Lord, opening Holy Week.
Christmas Time (NUALC 32–38)	Runs from Evening Prayer I of the Nativity until the Sunday after the Epiphany, that is after 6 January, inclusive. It contains the Octave of the Nativity as ordered in NUALC 35, the Second Sunday after the Nativity when a Sunday falls from 2 to 5 January, the Epiphany, and the Baptism of the Lord.
Advent (NUALC 39–42)	Begins with Evening Prayer I of the Sunday falling on 30 November or nearest to it and ends before Evening Prayer I of the Nativity. Its Sundays are the First to Fourth of Advent; the weekdays from 17 to 24 December inclusive are ordered more directly to preparing for the Nativity.
Ordinary Time (NUALC 43–44)	The thirty-three or thirty-four weeks remaining, in which no particular aspect of the mystery of Christ is celebrated but the mystery itself in its fullness. Two runs: from the Monday after the Sunday following 6 January to the Tuesday before Lent inclusive, and from the Monday after Pentecost to before Evening Prayer I of the First Sunday of Advent.
Rogation and Ember Days (NUALC 45–47)	Retained as a category but wholly devolved: their time and manner are to be arranged by the conferences of bishops, and the Mass for each day is chosen from the Masses for various needs.

Two of these entries repay a closer look.

1.4.1 Christmas Time and its floating end

NUALC 33 ends Christmas Time at “dominicam post Epiphaniam, seu post diem 6 ianuarii, inclusive.” Read strictly, that is a Sunday. But in the years in which the Epiphany is transferred to the Sunday occurring on 7 or 8 January — which happens in every territory where it is not a day of precept, and therefore in the United States — the Baptism of the Lord is displaced to the following Monday, and the season plainly does not end before the celebration that concludes it. The Missal’s own arrangement resolves the tension without amending NUALC 33: the weekday Masses of Christmas Time are printed under the heading *In feriis temporis Nativitatis a die 2 ianuarii usque ad sabbatum ante festum Baptismatis Domini* — to the

Saturday before the Baptism of the Lord, not to a fixed date. The rubric at the Baptism itself supplies the displacement:

Locus: *Missale Romanum* (2002), *In Baptismate Domini*, rubric

Ubi sollemnitatis Epiphaniæ ad dominicam transfertur, quæ die 7 vel 8 ianuarii occurrit, festum Baptismatis Domini celebratur feria secunda sequenti.

The same provision is printed a second time as a footnote under January in the General Roman Calendar, in a slightly different and redundant wording — *quæ incidit die 7 vel 8 ianuarii occurrit* — in the witness read for this reference. The substance is identical; the rubric at the feast itself is quoted here because it is the one a celebrant meets at the point of use.

So the season's terminus is the Baptism of the Lord, and the Baptism is a Sunday except in the years when it is a Monday. NUALC 33 expresses the ordinary case; it was not rewritten for the transferred-Epiphany case, and a reference that quotes it without the Missal's rubric will end Christmas Time a day early in roughly one year in four.

1.4.2 Where Ordinary Time stops in November

NUALC 44 ends the second run of Ordinary Time “ante I Vesperas dominicæ I Adventus” — before Evening Prayer I of the First Sunday of Advent, that is on the Saturday evening. The Missal's own rubric before the Masses of Ordinary Time says instead that the season “explicit sabbato ante dominicam I Adventus,” ends on the Saturday before the First Sunday of Advent. The two are not in conflict, but they are not identical in expression, and the difference is exactly one liturgical evening: the Saturday is the last day of Ordinary Time, and its evening already belongs to Advent because Sunday celebrations begin at Evening Prayer I under NUALC 3. A reader who needs the boundary for a weekday Mass takes the Missal's formulation; a reader who needs it for the Office takes the Norms⁷.

1.5 Where the year turns

There is no article of the Universal Norms which says that the liturgical year begins on the First Sunday of Advent. The boundary is compounded from NUALC 40, which begins Advent at Evening Prayer I of the Sunday falling on or closest to 30 November, and NUALC 44, which ends Ordinary Time before that same Evening Prayer. Nothing lies between the two, so the seam is complete; but it is a seam, not a declaration.

The nearest thing to a declaration is in the Lectionary, in the footnote by which the *Ordo lectionum Missae* fixes the Sunday cycle:

Locus: *Ordo lectionum Missae*, 1981 *editio typica altera* (hereafter OLM), *Praenotanda* 66, footnote 102

Patet tamen singulos cyclos decurrere iuxta dispositionem anni liturgici, nempe a prima hebdomada Adventus, quae cadit in anno civili praecedente.

Working rendering (project, not an approved translation). It is nevertheless clear that the individual cycles run according to the arrangement of the liturgical year, namely from the First Week of Advent, which falls in the preceding civil year.

That sentence is doing more work than its position as a footnote suggests. It is the only place in the three governing texts where the liturgical year's own boundary is stated as a boundary and attached to a civil-year label, and every cycle letter, week number and year designation in this reference depends on it.

The practical statement of the boundary is therefore double, and both halves are needed:

- the liturgical year named for civil year *Y* begins at Evening Prayer I of the First Sunday of Advent in civil year *Y* – 1 — the Sunday falling from 27 November to 3 December — and ends on the Saturday before the First Sunday of Advent in civil year *Y*;

- within that span, the last *Sunday* is Christ the King, one week earlier than the last *day*.

The two are routinely conflated. The Secretariat of Divine Worship’s own annual calendar for the United States keeps them apart with some care: for the year 2026 it gives the Sunday Lectionary cycle as “YEAR A, November 30, 2025 to November 22, 2026” — ending on Christ the King — while giving the weekday cycle as “CYCLE 2, January 12 to February 17, 2026” and “May 25 to November 28, 2026,” ending on the Saturday. Each interval is stated in the units the cycle actually occupies. A reference that reports “Year A ran to 22 November 2026” and “the liturgical year ended on 22 November 2026” has silently lost six days, all of them Ordinary Time weekdays of week XXXIV with their own Lectionary readings.

2 Solemnities, feasts, memorials, optional memorials

2.1 The three names and the fourth grade

Locus: NUALC 10

Celebrationes, iuxta momentum quod ipsis tribuitur, ita inter se distinguuntur et nominantur: sollemnitas, festum, memoria.

The Norms name three grades, not four. The fourth — the optional memorial — is not a separate name but a division within the third: NUALC 14 opens “*Memoriæ sunt obligatoriæ vel ad libitum.*” This is worth stating plainly because English usage has drifted. A calendar row that reads “Optional Memorial” is naming a memorial that may be kept or omitted, not a fifth species of celebration; and the phrase “optional feast day,” which occurs in some devotional literature, has no referent in the postconciliar system at all. The 1960/1962 classes — double of the first class, double of the second class, greater double, double, semidouble, simple, commemoration — do not translate into this system, and no rank here is a renaming of one of them.

What distinguishes the grades is not solemnity of ceremonial but a bundle of consequences fixed at different loci. The bundle is worth assembling in one place, because no single article of the Norms states it.

Provision	Content
Solemnity	Counted among the principal days. Its celebration begins at Evening Prayer I on the preceding day; some solemnities are further enriched with a proper Mass of the vigil, used on the preceding evening if Mass is celebrated at that hour (NUALC 11). The two greatest, Easter and the Nativity, extend through an octave governed by its own laws (NUALC 12). <i>Gloria</i> and Creed are said (IGMR 53, 68). Three readings are assigned and are to be strictly used (IGMR 357). Ritual Masses are prohibited (IGMR 372); a Mass answering a grave need or pastoral advantage may not be said (IGMR 374); and a votive Mass is confined to weekdays in Ordinary Time (IGMR 375).
Feast	Celebrated within the limits of the natural day; it has no Evening Prayer I, unless it is a feast of the Lord occurring on a Sunday of Ordinary Time or of Christmas Time and substituting for that Sunday’s Office (NUALC 13). <i>Gloria</i> is said, the Creed is not (IGMR 53, 68). Two readings are assigned; if a feast is raised to the grade of a solemnity a third is added from the Common (IGMR 357).

Provision	Content
Obligatory memorial	Combined with the celebration of the occurring weekday according to the norms of the General Instruction and of the Liturgy of the Hours (NUALC 14). No <i>Gloria</i> , no Creed. The weekday readings are ordinarily kept; proper readings are used where the Lectionary supplies them, and appropriated readings are not to be pressed unless a pastoral reason truly suggests it (IGMR 357). The proper collect is said, or one from the appropriate Common; the other orations may be taken from the Common or from the current weekday (IGMR 363).
Optional memorial	Everything above, at the celebrant's choice, together with the alternative of the weekday itself. If several optional memorials are inscribed on the same day, only one may be celebrated and the rest are omitted (NUALC 14). The choice among optional memorials, the weekday, a saint in the Martyrology, a Mass for various needs and a votive Mass is governed by IGMR 355.

Two provisions convert an obligatory memorial into an optional one without amending the calendar. NUALC 14 does it for a whole season: “*Memoriæ vero obligatoriæ, quæ occurrunt in feriis Quadragesimæ, solummodo tamquam memoriæ ad libitum celebrari possunt.*” The table of liturgical days repeats the rule at its own n. 12. The second is narrower and is not in the Norms at all: by a notification of the Congregation for Divine Worship and the Discipline of the Sacraments dated 8 December 1998, protocol 2671/98/L, the obligatory memorial of the Immaculate Heart of the Blessed Virgin Mary — inscribed in the General Roman Calendar not on a date but as *Sabbato post dominicam secundam post Pentecosten* — becomes optional in years in which it collides with another obligatory memorial. The United States calendar for 2026 applies it: 13 June 2026 is a weekday in Ordinary Time with three optional memorials, the Immaculate Heart, Saint Anthony of Padua, and the Blessed Virgin Mary on Saturday. This reference reports that notification from the Secretariat’s calendar and has not read the Congregation’s own text; the ceiling is recorded in the terminal appendix.

2.2 Ferias

Locus: NUALC 16

Hebdomadæ dies, qui post dominicam decurrunt, feriæ nuncupantur; diversa tamen ratione celebrantur, iuxta momentum ipsius proprium:

- a) *feria IV Cinerum et feriæ Hebdomadæ sanctæ, a feria II ad feriam V inclusive, omnibus aliis celebrationibus præferuntur;*
- b) *feriæ Adventus, a die 17 ad diem 24 decembris inclusive, et omnes feriæ Quadragesimæ memoriis obligatoriis præferuntur;*
- c) *ceteræ feriæ omnibus sollemnitatibus et festis cedunt et cum memoriis componuntur.*

Three tiers of weekday, and the top tier is genuinely formidable: Ash Wednesday and Monday to Thursday of Holy Week are preferred to *all other celebrations* without qualification. A solemnity occurring on one of them is not celebrated that day at all but transferred under NUALC 60. The Annunciation, fixed to 25 March, is the standard case, and the Norms provide for it by name.

The middle tier — 17 to 24 December, and every weekday of Lent — outranks obligatory memorials but not feasts or solemnities. This is what makes the Lenten memorials optional: the weekday wins, and the memorial survives only in the reduced form the table permits.

The bottom tier is the ordinary weekday, which yields to everything above a memorial and is *combined* with memorials rather than displaced by them. “Componuntur” is the operative verb in both NUALC 14 and 16 c: an obligatory memorial does not replace the weekday, it is joined to it, which is why the weekday’s Lectionary readings ordinarily remain in force (IGMR 357–358).

2.3 The Saturday memorial of the Blessed Virgin Mary

Locus: NUALC 15

In sabbatis “per annum”, in quibus non occurrat memoria obligatoria, fieri potest memoria ad libitum de beata Maria Virgine.

The conditions are narrow and are often stated too loosely. The day must be a Saturday; it must be in Ordinary Time; and no obligatory memorial may occur on it. Nothing in the article requires that the Saturday be free of *optional* memorials — an optional memorial and the Saturday memorial of the Blessed Virgin simply become alternatives, and NUALC 14 then allows only one of them to be kept. IGMR 378 commends the observance in its own terms.

2.4 How the printed calendar states a rank, and what it leaves unstated

The General Roman Calendar as printed in the 2002 *editio typica tertia* gives each entry a date, a Latin title and, where applicable, a rank word: *Sollemnitas*, *Festum*, *Memoria*. Entries with no rank word are not unranked. A footnote at the end of January states the convention:

Locus: *Missale Romanum* (2002), *Calendarium Romanum Generale*, note at the end of January

Quando non indicatur gradus celebrationis, fit Memoria ad libitum.

The printed calendar therefore encodes four grades with three words plus silence. Two consequences follow for anyone building a table from it. First, an absent rank is positive information and must be recorded as *optional memorial*, not as *unknown*. Second, a single calendar date may carry several distinct optional memorials, which the printed layout stacks without repeating the convention; the row is not one celebration with alternatives but several celebrations of which one may be chosen.

What the printed calendar does not encode at all is the whole of Chapter II of the Norms: the national, diocesan, religious and church layers that are laid over it, and which change ranks upwards for the places that own them. A rank read off the General Roman Calendar is the universal rank. It is not the rank in any actual church until the particular calendar has been applied. Section 8 takes that up.

3 The table of liturgical days

3.1 Its authority

Locus: NUALC 59

Præcedentia inter dies liturgicos, quoad eorum celebrationem, unice regitur sequenti tabula.

Unice — solely. Precedence among liturgical days is governed by this table and by nothing else. That is a strong claim and it is meant strictly: there is no residual customary precedence, no appeal to the dignity of a titular, no general principle that a solemnity always wins. Where two celebrations fall on one day, the question is only which of them stands higher in the thirteen numbered places below.

The table is printed immediately after NUALC 59 and before the General Roman Calendar. It has no article number of its own; citations to it are conventionally by its three Roman-numeral parts and the Arabic number of the place within the whole sequence, which runs 1 to 13 continuously across the parts. This reference follows that convention: “table n. 8 b” means the second entry under place 8, in part II.

3.2 The table in full

The Latin is given as printed in the 2002 *editio typica tertia*; the right-hand column is an editorial gloss identifying what each place contains and, where useful, why it sits where it does. The gloss is not a translation offered for liturgical use.

Place, in the Latin of the typical edition	Editorial gloss
Part I	Places 1–4: the Triduum, the greatest days of the Lord and their protected neighbours, the solemnities of the General Roman Calendar, and proper solemnities.
1. Triduum paschale Passionis et Resurrectionis Domini.	The Paschal Triduum, alone at the head. NUALC 18 calls it the summit of the whole liturgical year.
2. Nativitas Domini, Epiphania, Ascensio et Pentecostes. Dominicæ Adventus, Quadragesimæ et Paschæ. Feria IV Cinerum. Feriæ Hebdomadæ sanctæ, a feria II ad feriam V inclusive. Dies infra octavam Paschæ.	Four solemnities of the Lord, the Sundays of the three strong seasons, Ash Wednesday, Monday to Thursday of Holy Week, and the weekdays of the Octave of Easter. Note that Ash Wednesday and the Holy Week weekdays outrank every solemnity, and that a weekday of the Easter octave does the same.
3. Sollemnitates Domini, beatæ Mariæ Virginis, et Sanctorum in Calendario generali inscriptæ. Commemoratio omnium fidelium defunctorum.	Every other solemnity of the General Roman Calendar, together with the Commemoration of All the Faithful Departed on 2 November, which is placed here rather than among feasts.
4. Sollemnitates propriæ, nempe: a) Sollemnitas Patroni principalis loci seu oppidi aut civitatis. b) Sollemnitas dedicationis et anniversarii dedicationis ecclesiæ propriæ. c) Sollemnitas Tituli ecclesiæ propriæ. d) Sollemnitas aut Tituli, aut Fundatoris, aut Patroni principalis Ordinis seu Congregationis.	Proper solemnities: the principal patron of the place, town or city; the dedication and its anniversary for the church itself; the title of the church itself; and, for religious, the title, founder or principal patron of the order or congregation. These are the only celebrations in part I that a General Roman Calendar cannot supply.
Part II	Places 5–9: feasts of the Lord, the Sundays of Christmas Time and Ordinary Time, other feasts of the general calendar, proper feasts, and the privileged weekdays.
5. Festa Domini in Calendario generali inscripta.	Feasts of the Lord in the General Roman Calendar. These, and only these, displace an ordinary Sunday under NUALC 5.
6. Dominicæ temporis Nativitatis et dominicæ “per annum”.	The Sundays of Christmas Time and of Ordinary Time — below feasts of the Lord and above every other feast.
7. Festa beatæ Mariæ Virginis et Sanctorum Calendarii generalis.	Feasts of the Blessed Virgin and of the saints in the General Roman Calendar. Being below place 6, such a feast is simply omitted in a year in which it falls on a Sunday.
8. Festa propria, nempe: a) Festum Patroni principalis diœcesis. b) Festum anniversarii dedicationis ecclesiæ cathedralis. c) Festum Patroni principalis regionis aut provinciæ, nationis, amplioris territorii. d) Festum Tituli, Fundatoris, Patroni principalis Ordinis seu Congregationis et provinciæ religiosæ, salvis præscriptis sub n. 4. e) Alia festa alicui ecclesiæ propria. f) Alia festa inscripta in calendario cuiusque diœcesis vel Ordinis seu Congregationis.	Proper feasts, in a fixed internal order: diocesan principal patron, cathedral dedication anniversary, patron of region or province or nation or wider territory, religious title or founder or patron, other feasts proper to a particular church, other feasts in a diocesan or religious calendar.
9. Feriæ Adventus a die 17 ad 24 decembris inclusive. Dies infra octavam Nativitatis. Feriæ Quadragesimæ.	The privileged weekdays. They stand above every memorial but below every feast.

Place, in the Latin of the typical edition	Editorial gloss
Part III	Places 10–13: obligatory memorials of the general calendar, proper obligatory memorials, optional memorials, and the ordinary weekdays.
10. Memoriae obligatoriae Calendarii generalis.	Obligatory memorials of the General Roman Calendar.
11. Memoriae obligatoriae propriae, nempe: a) Memoriae Patroni secundarii loci, diocesis, regionis aut provinciae religiosae. b) Aliae memoriae obligatoriae inscriptae in calendario cuiusque diocesis, vel Ordinis seu Congregationis.	Proper obligatory memorials: secondary patrons, and other obligatory memorials of a diocesan or religious calendar.
12. Memoriae ad libitum, quae tamen, modo quidem peculiari in Institutionibus generalibus Missalis Romani et de Liturgia Horarum descripto, fieri possunt etiam diebus de quibus sub n. 9. Hac eadem ratione, ut memoriae ad libitum celebrari possunt memoriae obligatoriae, quae accidentaliter occurrunt in feriis Quadragesimae.	Optional memorials — which, in the particular manner described in the two General Instructions, may be made even on the privileged weekdays of place 9. By the same provision, obligatory memorials that happen to fall on weekdays of Lent may be kept as optional memorials.
13. Feriae Adventus usque ad diem 16 decembris inclusive. Feriae temporis Nativitatis a die 2 ianuarii ad sabbatum post Epiphaniam. Feriae temporis paschalis a feria II post octavam Paschae ad sabbatum ante Pentecosten inclusive. Feriae “per annum”.	The ordinary weekdays, in four named runs. Every other day of the year has appeared above.

3.3 Reading the table correctly

3.3.1 The three parts are not three grades

It is tempting to read part I as “solemnities,” part II as “feasts” and part III as “memorials.” The table does not divide that way. Ash Wednesday and the weekdays of Holy Week sit in part I though they are weekdays; the Sundays of Ordinary Time sit in part II between two ranks of feast; the privileged weekdays of Advent and Lent sit at the bottom of part II above every memorial. The parts are a rough grouping for the eye; the operative unit is the numbered place.

3.3.2 Place 12 contains a permission, not merely a rank

Place 12 is the only entry in the table that carries a substantive rule inside it. It says that optional memorials may be made even on the days of place 9 — the privileged weekdays — in the particular manner described in the General Instructions. That manner is set out at IGMR 355 a: on the weekdays of Advent from 17 December, within the Octave of the Nativity, and on the weekdays of Lent, the Mass is of the occurring liturgical day, but the collect may be taken from a memorial inscribed that day in the general calendar, provided the day is not Ash Wednesday or a weekday of Holy Week. So a memorial that has lost on the table is not simply erased; it survives as an oration. This is the postconciliar residue of what older systems called a commemoration, and it is the reason a precedence table alone never settles what is actually said at an altar.

3.3.3 The table settles occurrence; it does not settle the choice of Mass

NUALC 59 governs *praecedentia inter dies liturgicos*. Which Mass a particular priest may say on a day whose identity is thereby settled is a different question, governed by IGMR 353–355. On solemnities he is bound to the calendar of the church in which he celebrates (353). On Sundays, on the weekdays of Advent, Christmas Time, Lent and Easter Time, and on feasts and obligatory memorials, a Mass with a congregation follows

the calendar of the church of celebration, while a Mass at which a single minister participates may follow either that calendar or his own (354). On optional memorials the choice is wide, and on weekdays in Ordinary Time it is at its widest: the Mass of the weekday, of an occurring optional memorial, of any saint inscribed that day in the Martyrology, or a Mass for various needs or a votive Mass (355 c). IGMR 355 adds two cautions that belong here rather than in a rubric book: the priest is not to omit the assigned weekday readings frequently and without sufficient cause, because the Church desires that a richer table of God's word be spread for the faithful; and where a choice lies between a memorial of the general calendar and one of a diocesan or religious calendar, other things being equal and following tradition, the particular memorial is to be preferred.

3.3.4 Sunday's own protection is stated twice

NUALC 5 and table places 2, 5 and 6 say the same thing in two registers. A Sunday of Advent, Lent or Easter is in place 2 and cannot be displaced at all. A Sunday of Christmas Time or Ordinary Time is in place 6 and is displaced only by places 1–5: that is, by the Triduum, by the four great solemnities and their neighbours in place 2, by any solemnity of the General Roman Calendar (place 3), by a proper solemnity (place 4), or by a feast of the Lord (place 5). Nothing else reaches it. There is one further permission, and it is a permission rather than a precedence rule: NUALC 58 allows, for the pastoral good of the faithful, that on Sundays in Ordinary Time celebrations occurring during the week which are dear to the piety of the faithful may be observed, *provided* those celebrations rank above the Sunday in the table of precedence. Since a celebration above place 6 would displace the Sunday anyway, what NUALC 58 actually authorises is the transfer of such a celebration *to* the Sunday, and it authorises it for all Masses celebrated with a congregation.

4 Occurrence, transfer, anticipation, omission

4.1 The operative article

Locus: NUALC 60

Si eodem die plures celebrationes occurrunt, fit de ea quæ in tabula dierum liturgicorum superiorem obtinet locum. Attamen sollemnitas, quæ impeditur a die liturgico, qui præcedentia gaudeat, ad proximiorum diem transferatur qui sit liber a diebus sub nn. 1-8 in tabula præcedentia recensitis, servatis iis quæ n. 5 statuuntur. Sollemnitas vero Annuntiationis Domini, quotiescumque occurrit aliquo die Hebdomadæ sanctæ, semper ad feriam II post dominicam II Paschæ erit transferenda.

Reliquæ celebrationes eo anno omittuntur.

Four distinct dispositions are compressed into one article, and confusing them is the commonest error in calendar work. They are worth separating.

Provision	Content
Occurrence resolved	Where several celebrations fall on the same day, the one standing higher in the table is celebrated. This is the default and it applies to every grade.
Transfer	Reserved to solemnities. A solemnity impeded by a liturgical day enjoying precedence is moved to the nearest day free of the days listed under table places 1–8. Only a solemnity is transferred; a feast or memorial impeded by a higher day is not moved.
Fixed transfer	The Annunciation, whenever it occurs on any day of Holy Week, is always transferred to the Monday after the Second Sunday of Easter. This is not the nearest free day and is not derived from the general rule; it is a specific disposition and overrides the general one.

Provision	Content
Omission	“Reliquæ celebrationes eo anno omittuntur.” Everything else that lost is omitted for that year. Not anticipated, not deferred, not commemorated — omitted. The single qualification is the collect permitted at table place 12 and IGMR 355 a on the privileged weekdays.

The clause “servatis iis quæ n. 5 statuuntur” preserves the special rule already met in Section 1: a solemnity occurring on a Sunday of Advent, Lent or Easter goes to the following Monday rather than to the nearest free day, except on Palm Sunday and Easter Sunday, where the general nearest-free-day rule of n. 60 takes over. The exception exists because Monday of Holy Week and Monday within the Octave of Easter are themselves in table place 2 and could not receive the transferred solemnity in any case.

One further anticipation is provided by NUALC 56 f, in a place where a reader would not naturally look for it — the article on the proper day of a celebration:

Locus: NUALC 56 f, final paragraph

Sollemnitatis S. Ioseph, ubi est de præcepto servanda, si cum Dominica in palmis de Passione Domini occurrit, anticipatur sabbato præcedenti, die 18 martii. Ubi vero non est de præcepto servanda, a Conferentia Episcoporum ad alium diem extra Quadragesimam transferri potest.

This is the only *anticipation* in the system: a movement backwards rather than forwards. It operates only where 19 March is a day of precept, and only for the collision with Palm Sunday. Where Saint Joseph is not a day of precept — as in the United States — the conference may instead move the solemnity to a day outside Lent altogether. The two branches of the sentence have different subjects and are not alternative readings of one rule.

4.2 Concurrence

Occurrence is two celebrations on one day. Concurrence is two celebrations meeting at one Evening Prayer: the second Vespers of the day ending and the first Vespers of the day beginning.

Locus: NUALC 61

Si vero eodem die celebrandæ sint Vesperæ Officii currentis et I Vesperæ diei sequentis, prævalent Vesperæ celebrationis quæ in tabula dierum liturgicorum superiorem obtinet locum; in casu autem paritatis, Vesperæ diei currentis.

The tie-break clause is the whole content of the article for practical purposes. Where the two celebrations stand in the same numbered place — two solemnities of the General Roman Calendar, say, on consecutive days — the current day wins and the following day loses its first Vespers. The rule is stated for the Office; it has no Mass analogue, because a Mass in the evening of the preceding day belongs to the following celebration only when that celebration has a first Vespers to anticipate.

4.3 Worked occurrences

The following are resolved from the table alone. Each names the two competitors, the places they occupy and the disposition; the dates are drawn from the Secretariat of Divine Worship’s calendars for the dioceses of the United States, which are the competent territorial witness for those years.

Provision	Content
Assumption on a Saturday: 15 August 2026	Solemnity of the General Roman Calendar (place 3) against an ordinary Saturday in Ordinary Time (place 13). The solemnity is celebrated; the Saturday memorial of the Blessed Virgin of NUALC 15 has no room. The obligation to attend Mass is separately abrogated for that year under the complementary norm to canon 1246 §2 confirmed for the United States, which is a canonical question and not a calendar one: the day remains a solemnity whether or not it is of precept.
Saint Matthias against a transferred Ascension: 14 May 2026	In the five ecclesiastical provinces that retain the Thursday Ascension, 14 May 2026 is a solemnity in table place 2. In every other province of the United States the Ascension has been transferred to Sunday 17 May, and 14 May is instead the Feast of Saint Matthias (place 7). The same civil date therefore bears two different celebrations within one country — the clearest possible demonstration that the territorial layer is part of the calendar and not a gloss on it.
A feast of a saint falling on a Sunday in Ordinary Time	Place 7 against place 6. The Sunday wins and the feast is omitted that year under NUALC 60. Contrast a feast of the Lord, in place 5, which displaces the same Sunday.
The Annunciation in Holy Week	Place 3 against place 2. The solemnity is impeded and, by the express disposition of NUALC 60, goes to the Monday after the Second Sunday of Easter rather than to the nearest free day.
An obligatory memorial on a weekday of Lent	Place 10 against place 9. The weekday wins. The memorial is not omitted outright but reduced to an optional memorial by NUALC 14 and table place 12, and in practice survives as the collect permitted by IGMR 355 a.
Two optional memorials on the same day	Neither displaces the other; only one may be celebrated and the rest are omitted (NUALC 14). The choice is the celebrant's, subject to IGMR 355's preference for a particular over a general memorial.

4.4 What transfer does not do

Three negative propositions are worth stating because reference works often imply their opposites.

Transfer does not create a new liturgical identity. A transferred solemnity keeps its own formulary, readings and rank; what changes is only the day. Nor does it carry its vigil: NUALC provides for a proper vigil Mass at the solemnity's own place (NUALC 11), and the Norms do not address what becomes of a vigil when the solemnity moves.

Transfer does not reach downwards. Nothing below a solemnity is ever transferred by the general law. A feast, an obligatory memorial or an optional memorial that loses on the table is omitted for that year. The only movements available to lower grades are those a competent authority builds into a particular calendar when it is composed — NUALC 56c directs that a saint's proper day, if impeded by another obligatory celebration even of lower grade, be assigned to the nearest similarly unimpeded day — and that is a rule for *constructing* a calendar, not for resolving a year.

Transfer is not a territorial mechanism. The Ascension does not “transfer to Sunday” by the operation of NUALC 60. It is *assigned* to Sunday as its proper day by NUALC 7, in territories where it is not of precept, and that assignment is a standing decision of the competent authority. The instruction *Calendaria particularia* of 24 June 1970 makes the point from the other side at its n. 36: solemnities that carry a festive precept by general law are celebrated on the day on which they are inscribed in the general calendar even when the precept has been removed, unless under the general norms they must or may be transferred. Removal of the obligation does not by itself move the day; NUALC 7 must do that, and it does so only for the three solemnities it names.

5 The movable cycle

5.1 Easter, and what the liturgical books do not say

Every movable date in the Roman calendar reduces to two anchors: Easter, and the Sunday nearest 30 November. The second is given by NUALC 40 in words. The first is not given anywhere in the Missal.

This is worth dwelling on, because it is a real gap in the normative apparatus rather than an oversight of the reader. The 2002 *editio typica tertia* contains no rule for computing Easter, no golden numbers, no epacts, no dominical-letter table and no perpetual paschal table. What it contains is a *Tabella temporaria praecipuarum celebrationum anni liturgici* covering the civil years 2000 to 2023 — and nothing after. A user of the 2002 book in 2026 has run off the end of the only chronological apparatus the book supplies. The 2008 *reimpressio emendata* and the territorial editions extend the table; the norm itself was never restated.

What the Church has said about the date of Easter in the reform period is not a computus but a willingness to change one. The Second Vatican Council appended to *Sacrosanctum Concilium* a declaration on the revision of the calendar:

Locus: *Sacrosanctum Concilium*, appended *declaratio de calendario recognoscendo*, n. 1
Sacrosanctum Concilium non obnitiatur quin festum Paschatis certae dominicae in Calendario Gregoriano assignetur, assentientibus iis quorum intersit, praesertim fratribus ab Apostolicae Sedis communione seiunctis.

The declaration presupposes the Gregorian calendar and a movable Easter within it, and offers no objection to fixing Easter to a determined Sunday provided those concerned agree. It is a conditional willingness, not a change; the condition has not been met, and the Gregorian computation continues to govern.

That computation is therefore stated here as an inherited rule of the Gregorian calendar rather than as an article of the liturgical books: Easter is the Sunday following the first ecclesiastical full moon that falls on or after 21 March, where both the equinox and the full moon are the tabular constructions of the Gregorian calendar and not astronomical events. This reference does not cite an ecclesiastical statement of that rule, because none was located; the ceiling is recorded in the terminal appendix.

5.2 The offsets

Once Easter is fixed, the rest of the movable cycle follows by counting. The offsets below are read off the Norms and the Missal rather than assumed: Ash Wednesday from NUALC 28 with 30 (Lent runs from Ash Wednesday, and its sixth Sunday is Palm Sunday); the Ascension from NUALC 25 (*quadagesima die post Pascha*); Pentecost from NUALC 22–23 (the fiftieth day, closing the fifty days); Trinity from NUALC 6 c; the Most Sacred Heart and the Immaculate Heart from their own entries in the General Roman Calendar, which are inscribed by rule and not by date.

Provision	Content
Ash Wednesday	Easter less 46 days. Always a Wednesday.
Palm Sunday of the Passion	Easter less 7 days.
Ascension, Thursday form	Easter plus 39 days. The fortieth day of Easter counted inclusively.
Ascension, Sunday form	Easter plus 42 days, the Seventh Sunday of Easter — only where the competent authority has actually made the assignment under NUALC 7 b.
Pentecost	Easter plus 49 days.
Blessed Virgin Mary, Mother of the Church	Easter plus 50 days, the Monday after Pentecost. An obligatory memorial inscribed by rule, not by date; it therefore always falls on the first weekday of the resumed Ordinary Time.
Most Holy Trinity	Easter plus 56 days.

Provision	Content
Most Holy Body and Blood of Christ, Thursday form	Easter plus 60 days.
Most Holy Body and Blood of Christ, Sunday form	Easter plus 63 days — only where the competent authority has made the assignment under NUALC 7 c, as it has for the United States.
Most Sacred Heart of Jesus	Easter plus 68 days. Inscribed in the General Roman Calendar as <i>Feria VI post dominicam secundam post Pentecosten</i> , a solemnity.
Immaculate Heart of the Blessed Virgin Mary	Easter plus 69 days. Inscribed as <i>Sabbato post dominicam secundam post Pentecosten</i> , an obligatory memorial, subject to the 1998 notification described in Section 2.
Christ the King	The Sunday before the First Sunday of Advent (NUALC 6 d).
First Sunday of Advent	The Sunday falling on 30 November or nearest to it (NUALC 40); equivalently, the fourth Sunday before 25 December. The two formulations agree in every year from 1900 to 2100.

The last row deserves its equivalence stated rather than assumed. NUALC 40 fixes Advent by proximity to 30 November; the older and more widely quoted formula counts four Sundays back from Christmas. Because 25 December and 30 November are twenty-five days apart, the fourth Sunday before Christmas always falls between 27 November and 3 December, which is exactly the window of Sundays nearest 30 November, and the tie case — 30 November itself a Sunday — is resolved the same way by both. They are two descriptions of one Sunday, and this reference uses NUALC 40 because it is the promulgated one.

5.3 The Missal’s own table, and what checking it discloses

The *Tabella temporaria* of the 2002 edition is not merely a convenience. It is the only place in the typical edition where the arithmetic of this section and of Section 6 is worked out by the promulgating authority itself, and it is therefore the strongest available control on any published computation. Its columns are, in order: the civil year; the dominical letters; the Sunday Lectionary cycles carried by that civil year, given as a pair because the cycle turns at Advent; Ash Wednesday; Easter; the Ascension; Pentecost; then, under the head *Hebdomadæ per annum*, the last day and the number of the last week of Ordinary Time before Lent (*ante Quadr.: usque ad d., hebd.*), and the first day and the number of the first week resumed after Easter Time (*post temp. pasch.: a die, ab hebd.*); and finally the First Sunday of Advent.

Every one of its twenty-four rows was recomputed for this reference from the Gregorian computus and the norms, field by field. The results are worth reporting exactly, because they are the evidence for the rules published here and because one of them is a discrepancy.

- In all twenty-four rows the Sunday cycle pair agrees with the arithmetic of OLM 66, footnote 102; the Easter, Ascension, Pentecost, Monday-after-Pentecost and First-Sunday-of-Advent columns agree with the computus and the offsets above; and the two week numbers agree with the rule set out in Section 6. Nineteen rows agree in every field without exception.
- Five rows disagree, and they disagree in exactly one way. In 2004, 2008, 2012, 2016 and 2020 — the leap years of the range whose Ash Wednesday falls in February — the two February dates are each one day earlier than the norms require. For 2004 the table gives Ash Wednesday as *24 febr.* where Easter of *11 apr.* less forty-six days is 25 February, and gives the last day of Ordinary Time before Lent as *23 febr.* where NUALC 44 requires the Tuesday, 24 February. The pattern repeats identically in the other four, and in each of them the printed date for Ash Wednesday is a Tuesday, which no Ash Wednesday can be. The week numbers in the same rows are correct, as are the March, April, May, June and November columns.

- The sixth leap year in the range, 2000, agrees in every field. Its Ash Wednesday falls on 8 March, after the intercalated day.

Every affected row is a leap year, every unaffected row is not, and within the leap years only the dates preceding 29 February are wrong: this is a systematic defect in one arithmetic path, not a scattering of typographic slips. What cannot be settled from the evidence available here is where in the chain it arose. The artifact examined is a digitally typeset secondary reproduction of the 2002 edition, not a page-image facsimile of a licensed altar book, and in that artifact the table's ruled columns have themselves been flattened into running lines. The defect may stand in the printed *editio typica*, may have been corrected in the 2008 *reimpressio emendata*, or may have been introduced in the reproduction. This reference reports what it read and does not resolve which. The practical consequence is unaffected either way: a February date taken from that table in a leap year must be recomputed, and the table's week numbers may be relied on.

5.4 Movable entries inside the fixed calendar

The General Roman Calendar is printed as twelve months of dates, and it is easy to describe it as the fixed half of the year. It is not quite that. Six celebrations are inscribed in it by rule rather than by date, and they are printed as prose lines appended to the month in which they usually fall:

Provision	Content
Holy Family of Jesus, Mary and Joseph	<i>Dominica infra octavam Nativitatis, vel, ea deficiente, die 30 decembris</i> — a feast, printed at the end of December.
Baptism of the Lord	<i>Dominica post diem 6 ianuarii</i> — a feast, printed at the end of January, with the Monday rule appended.
Most Sacred Heart of Jesus	<i>Feria VI post dominicam secundam post Pentecosten</i> — a solemnity, printed at the end of June.
Immaculate Heart of the Blessed Virgin Mary	<i>Sabbato post dominicam secundam post Pentecosten</i> — an obligatory memorial, printed at the end of June.
Most Holy Trinity; Body and Blood of Christ	Assigned by NUALC 6 c and 7 c rather than by a dated entry.
Christ the King	Assigned by NUALC 6 d.

An inventory that transcribes only the dated rows of the General Roman Calendar will therefore be short by two solemnities, one feast and one obligatory memorial, all four of them of the first importance. The same trap catches the Blessed Virgin Mary, Mother of the Church, added to the general calendar after the 2002 printing and inscribed on the Monday after Pentecost; it appears in no month at all.

5.5 The Epiphany proclamation

The Missal preserves one liturgical act by which the year's movable dates are published to a congregation. At the Mass of the Epiphany, after the Gospel, the rubric reads: *Ubi mos est, pro opportunitate, publicari possunt post Evangelium festa mobilia anni currentis iuxta formulam infra positam*, with a cross-reference to the formula *Annuntiatio Paschæ festorumque mobilium* in the first appendix of the edition. The permission is conditional twice over — where the custom exists, and as occasion suggests — and the announcement is of the current year's movable feasts, not of the computation that produced them. The formula's own wording could not be read in the artifact used here, whose first appendix carries only its heading; that omission is recorded in the terminal appendix and in the source records.

6 Ordinary Time and the omitted week

6.1 A season defined by subtraction

Locus: NUALC 43

Præter tempora propriam indolem habentia, triginta tres vel triginta quattuor supersunt hebdomadæ per anni circulum, in quibus non celebratur peculiaris mysterii Christi aspectus; sed potius ipsum mysterium Christi in sua plenitudine recolitur, præsertim vero diebus dominicis. Huiusmodi periodus, tempus “per annum” nuncupatur.

Locus: NUALC 44

Tempus “per annum” incipit feria II quæ sequitur dominicam post diem 6 ianuarii occurrentem et protrahitur usque ad feriam III ante Quadragesimam inclusive; iterum incipit feria II post dominicam Pentecostes et explicit ante I Vesperas dominicæ I Adventus.

Eadem ratione adhibetur series formulariorum, quæ pro dominicis et feriis huius temporis invenitur tum in Missali tum in Liturgia Horarum (voll. III-IV).

Two facts follow immediately and are the source of everything else in this section. First, Ordinary Time is the residue: the seasons with a character of their own are laid down first, and what is left is thirty-three or thirty-four weeks. Second, the count is *not* stated. NUALC 43 says that the number varies; NUALC 44 says where the two runs begin and end; neither says how to number the weeks, which week is dropped in a thirty-three-week year, or what becomes of its material. The Universal Norms simply do not contain the rule that reference works most often attribute to them.

The rule exists in two other places, and they are not the same place.

6.2 The Missal’s own rubric

Before the Sunday and weekday Masses of Ordinary Time, the *editio typica tertia* prints six numbered rubrics under the heading *Tempus “per annum”*. The first two carry the count:

Locus: *Missale Romanum* (2002), *Tempus “per annum”*, rubrics 1 and 2

1. *Tempus “per annum” complectitur 34 vel 33 hebdomadas. Initium sumit feria II, quæ sequitur dominicam post diem 6 ianuarii occurrentem, et pergit usque ad initium Quadragesimæ; iterum incipit feria II post dominicam Pentecostes, et explicit sabbato ante dominicam I Adventus.*

2. *Ratio computandi dominicas et hebdomadas “per annum” est sequens:*

a) *Dominica in qua fit festum Baptismatis Domini locum tenet primæ dominicæ “per annum”; hebdomada tamen quæ sequitur computatur prima “per annum”. Reliquæ dominicæ et hebdomadæ ordine progressivo numerantur usque ad initium Quadragesimæ.*

b) *Post Pentecosten, si hebdomadæ “per annum” sunt 34, resumitur series ab ea hebdomada, quæ immediate sequitur ultimam ante Quadragesimam celebratam, attendendo tamen quod Missæ dominicæ Pentecostes et sollemnitatis Ss.mæ Trinitatis locum tenent Missarum dominicalium. Si vero hebdomadæ “per annum” sunt 33, omittitur prima hebdomada, quæ sumenda esset post Pentecosten.*

Rubric 3 then states what the Missal supplies and how it is used, and its second half is easy to overlook and consequential:

Locus: *Missale Romanum* (2002), *Tempus “per annum”*, rubric 3

In Missali proinde exhibentur 34 Missæ pro dominicis et feriis huius temporis, quæ adhibentur hac ratione:

a) *In dominicis sumitur de more Missa, quæ respondet numero dominicæ “per annum”, nisi occurrat sollemnitatis vel festum Domini, quæ locum teneant dominicæ.*

b) *In feriis vero quælibet e 34 Missis dici potest, attenta utilitate pastoralis fidelium.*

6.3 The Lectionary's rule

The fuller statement — and the one that gives the *reason* for the omission — is in the *Praenotanda* of the *Ordo lectionum Missae*. Number 103 sets the problem:

Locus: OLM *Praenotanda* 103

Ordo lectionum exhibet lectiones pro 34 dominicis et subsequentibus hebdomadis. Attamen aliquando hebdomadae “per annum” sunt tantum 33. Praeterea aliquae dominicae aut ad aliud tempus pertinent (dominica in qua fit Festum Baptismatis Domini et dominica Pentecostes), vel occurrente sollemnitate impediuntur (v. g. Ss.ma Trinitate, D.N.I.C. universorum Rege).

Number 104 then gives the rule in three parts:

Locus: OLM *Praenotanda* 104, 1–3, with footnotes 115 and 116

1) *Dominica in qua fit Festum Baptismatis Domini locum tenet dominicae I “per annum”; proinde, lectiones hebdomadae I inchoantur feria secunda post dominicam quae post diem 6 ianuarii occurrit. Si festum Baptismatis Domini celebratur feria secunda post dominicam in qua celebrata est Epiphania, lectiones hebdomadae I inchoantur feria tertia.*

2) *Dominica quae sequitur Festum Baptismatis Domini est secunda “per annum”. Reliquae ordine progressivo numerantur, usque ad dominicam quae praecedit initium Quadragesimae. Lectiones hebdomadae in qua occurrit feria quarta Cinerum, post diem quae illam praecedit, intermittuntur.*

3) *Quando lectiones temporis “per annum” post dominicam Pentecostes resumuntur, ordinantur hoc modo:*

— *Si dominicae “per annum” sunt 34, ea sumitur hebdomada quae immediate sequitur hebdomadam cuius lectiones ultimo loco adhibitae sunt ante Quadragesimam.*¹¹⁵

— *Si dominicae “per annum” sunt 33, omittitur prima hebdomada quae sumenda esset post Pentecosten, ut retineantur in fine anni textus eschatologici qui ultimis duabus hebdomadis assignantur.*¹¹⁶

¹¹⁵ *Ita, v. g., si hebdomadae ante Quadragesimam fuerunt sex, feria secunda post Pentecosten incipit hebdomada septima. Sollemnitas Ss.mae Trinitatis locum tenet dominicae “per annum”.*

¹¹⁶ *Si hebdomadae ante Quadragesimam fuerunt, v. g., quinque, feria secunda post Pentecosten, omissa hebdomada sexta, incipitur ab hebdomada septima.*

Working rendering (project, not an approved translation). 3) When the readings of Ordinary Time are resumed after Pentecost Sunday, they are arranged as follows. If the Sundays of Ordinary Time are thirty-four, that week is taken which immediately follows the week whose readings were used last before Lent. If the Sundays of Ordinary Time are thirty-three, the first week that would have been taken after Pentecost is omitted, so that the eschatological texts assigned to the last two weeks may be retained at the end of the year. — Footnote 115: thus, for example, if the weeks before Lent were six, the seventh week begins on the Monday after Pentecost; the Solemnity of the Most Holy Trinity takes the place of a Sunday in Ordinary Time. Footnote 116: if the weeks before Lent were, for example, five, then on the Monday after Pentecost, the sixth week being omitted, a beginning is made from the seventh week.

Everything needed is here, and it is here and nowhere else. The two footnotes are not illustrations added by an editor: they are the only place in the entire normative corpus where the omission is worked through on an example, and they settle the question that the bare text leaves open — namely *which* week is omitted. Footnote 116 says: five weeks before Lent, the sixth omitted, begin from the seventh. The omitted week is therefore the one immediately following the last week used before Lent. It is not the week numerically adjacent to Pentecost, not a week chosen for its content, and not the last week before Advent.

The reason is stated in the text itself and is the only *purpose* clause in this whole area of law: *ut retineantur in fine anni textus eschatologici qui ultimis duabus hebdomadis assignantur*. The eschatological readings of weeks XXXIII and XXXIV are anchored to the end of the year; the year is shortened, if it must be shortened, in the middle.

6.4 The rule as arithmetic

The two anchors of Ordinary Time are at opposite ends of the year, and the count must satisfy both. Counting forward from January alone, or backward from Advent alone, will give the wrong answer in every thirty-three-week year.

Let

- L be the number of the last week of Ordinary Time used before Lent — the week that contains Ash Wednesday, whose readings are suspended after the Tuesday under OLM 104.2, and whose Sunday was the last numbered Sunday before Lent; and
- R be the number of the week resumed after Pentecost — the week whose Sunday is Pentecost Sunday, so that its weekdays are the first to resume on the Monday after Pentecost.

Then, because week XXXIV is always the week whose Sunday is Christ the King and whose Saturday is the last day of the liturgical year,

$$R = 34 - (\text{the number of whole weeks from Pentecost Sunday to the Sunday before Advent}).$$

Then:

- $R = L + 1$: thirty-four weeks; nothing is omitted; the series resumes without a gap.
- $R = L + 2$: thirty-three weeks; week $L + 1$ never occurs.

No other relation arises. Over the two centuries 1900–2100 the computation was carried out for every year for this reference: L takes values from four to nine, R from six to eleven, the difference $R - L$ is always one or two, the omitted week is always one of weeks V to X, and 137 of the 201 years are thirty-three-week years against 64 of thirty-four. The short year is the normal case, not the exception.

6.5 What “omitted” means, precisely

The word is *omittitur*, and both the Missal and the Lectionary use it. It carries no implication of transfer, anticipation, compression or substitution. In a thirty-three-week year:

- there is no Sunday bearing the number $L + 1$ that year — the ordinal simply does not appear in the calendar;
- the Sunday Mass formulary numbered $L + 1$ in the Missal is not used;
- the six weekday Lectionary sets of week $L + 1$ are not read;
- and in addition, under OLM 104.2, the readings of week L from Wednesday to Saturday are suspended, because that week was cut short by Ash Wednesday.

The last item is regularly missed. In a thirty-three-week year the Lectionary loses not six weekday sets but ten: four from the truncated pre-Lenten week and six from the omitted week. In a thirty-four-week year it still loses the four.

Nothing in either text authorises joining the omitted passages to an adjacent week, and nothing forbids a competent authority from permitting it. IGMR 358 gives the celebrant a limited faculty in the neighbouring

case — where the continuous reading is interrupted within a week by a solemnity, feast or particular celebration, he may combine the omitted parts with others or determine which texts are to be preferred, having the arrangement of the whole week in view — but that faculty is addressed to an interruption *within* a week, not to a week that never occurs. A publication that reports omitted passages as having been read should record the permission actually used.

6.6 The two weeks that never have a numbered Sunday

Week I has no Sunday of its own: the Sunday in whose place it stands is the Baptism of the Lord. There is, in consequence, no First Sunday in Ordinary Time in any year, and a reference that supplies one has invented it. Week XXXIV likewise has no numbered Sunday: its Sunday is always Christ the King.

The Missal nevertheless prints a complete formulary for both. Under *Hebdomada I “per annum”* it prints the rubric that on the First Sunday the Feast of the Baptism of the Lord is kept, with a cross-reference, and then an entrance antiphon, collect, prayer over the offerings, communion antiphon and prayer after communion; under *Hebdomada XXXIV “per annum”* it does the same for Christ the King. Neither formulary can ever be used on the Sunday it heads. Both are available on weekdays, because rubric 3 b permits any of the thirty-four Masses to be said on any weekday of Ordinary Time with the pastoral good of the faithful in view.

That last observation carries further than it looks, and Section 10 takes it up: the omission of a week is a much heavier event in the Lectionary than in the Missal, because the Missal’s weekday formularies were never tied to their week numbers in the first place.

7 The Lectionary cycles

7.1 Two series, and their independence

Locus: OLM *Praenotanda* 65

Cursus lectionum in “Proprio de tempore” sic dispositus est: diebus dominicis et festis proponuntur loci maioris momenti, ut partes praestantiores verbi Dei, intra congruum temporis spatium coram fidelium coetu legi possint. Altera deinde series textuum sacrae Scripturae, quibus nuntius salutis diebus festis explanatus quodammodo completur, proponitur pro feriis. Attamen harum praecipuarum partium Ordinis lectionum neutra series, nempe dominicalis — festiva et series ferialis, ex altera pendet. Immo, Ordo lectionum dominicalis — festivus per triennium explicatur, ferialis autem per biennium. Unde Ordo lectionum dominicalis — festivus seiunctus procedit a feriali, et vicissim.

Working rendering (project, not an approved translation). Neither of these principal parts of the Order of Readings — the Sunday-and-festive series and the ferial series — depends on the other. Rather, the Sunday and festive Order of Readings runs over three years, the ferial over two. Hence the Sunday and festive Order of Readings proceeds separately from the ferial, and the ferial from it.

The independence is stated three times in one paragraph, in three constructions — *neutra... ex altera pendet, seiunctus procedit, et vicissim* — which is the draftsman’s way of saying that the point was expected to be missed. It is missed. The two commonest errors in dated liturgical records are deriving a weekday numeral from a Sunday letter and carrying a Sunday letter onto a weekday, and OLM 65 forecloses both. The periods are three and two: the pairing of letter and numeral repeats only every six years, and in that interval every combination occurs exactly once. Neither can ever determine the other.

7.2 The Sunday cycle A, B, C

Locus: OLM *Praenotanda* 66, footnote 102

Singuli anni notantur litteris A, B, C. Ad statuendum autem quinam sit annus A, vel B, vel C, hoc modo proceditur. Per litteram C designatur annus cuius numerus in tres partes aequales dividi potest, quasi cyclus ab anno primo computi christiani initium sumpsisset. Sic annus 1 fuisset annus A, annus 2 B, annus 3 annus C, et anni 6, 9, 12 . . . iterum annus C. Ita v. g. annus 1980 est annus C, annus vero sequens, scilicet annus 1981, est annus A, annus vero 1982 est annus B, et annus 1983 est iterum annus C. Et sic deinceps. Patet tamen singulos cyclos decurrere iuxta dispositionem anni liturgici, nempe a prima hebdomada Adventus, quae cadit in anno civili praecedente.

The footnote gives a rule, a fiction to justify it, a worked series and a caveat, and all four are needed.

The rule: the letter C designates a year whose number is divisible into three equal parts. The fiction: as though the cycle had begun from the first year of the Christian era, so that year 1 would have been A, year 2 B, year 3 C. The worked series: 1980 C, 1981 A, 1982 B, 1983 C. And the caveat, already quoted in Section 1.5: each cycle runs according to the arrangement of the liturgical year, beginning from the First Week of Advent, which falls in the preceding civil year.

Writing *Y* for the civil year that the footnote numbers — the year in which the liturgical year *ends*, that is the year of its January to November, not the year of its Advent:

- remainder 1 on division of *Y* by 3 gives Year A;
- remainder 2 gives Year B;
- remainder 0 — that is, exact divisibility — gives Year C.

Equivalently, the cycle beginning at the First Sunday of Advent in civil year *y* is fixed by the remainder of *y* + 1 on division by 3. The footnote's own series satisfies this: 1980 divides exactly, C; 1981 leaves 1, A; 1982 leaves 2, B; 1983 divides exactly, C.

Two properties of the rule are worth naming because they are where errors enter. It is a property of the *civil* year number, but it labels a *liturgical* year that straddles two civil years; so one civil year always carries the tail of one cycle and the head of the next, and any record that states a letter without stating an interval is ambiguous. And it turns at the First Sunday of Advent and at no other moment: not at 1 January, not at Easter, not at the beginning of Ordinary Time.

The Missal's own *Tabella temporaria* confirms the arithmetic independently. Its *Cycli domin.* column prints a pair for each civil year — 2001 as *C* - *A*, 2002 as *A* - *B*, 2003 as *B* - *C*, and so on — which is precisely the tail-and-head structure the footnote implies. All twenty-four rows agree with the formula above.

The second paragraph of the footnote adds the association that gives the cycle its shape: the years take their character from the synoptic gospel read semicontinuously in Ordinary Time, so that the first year of the cycle is the year of reading Matthew, the second of reading Mark and the third of reading Luke.

7.3 The weekday cycle I and II

Locus: OLM *Praenotanda* 69, 4

Pro feriis vero triginta quattuor hebdomadarum “per annum” lectiones evangelicae unico disponuntur cyclo, qui singulis annis resumitur. Prior vero lectio, in duplici cyclo ordinatur, alternis annis legenda. Annus primus adhibetur annis imparibus, annus secundus vero annis paribus.

Working rendering (project, not an approved translation). For the weekdays of the thirty-four weeks of Ordinary Time the gospel readings are arranged in a single cycle, repeated each year. The first reading, however,

is arranged in a double cycle, to be read in alternate years. Year one is used in odd-numbered years, year two in even-numbered years.

Three things are settled here that are commonly stated loosely.

First, only the first reading alternates. The weekday gospel of Ordinary Time is a single cycle repeated every year; Cycle I and Cycle II differ in the first reading alone. A record that describes “the Cycle II gospel” has misdescribed its own source.

Second, the parity is of the same Y as the Sunday cycle — the year in which the liturgical year ends — because both cycles turn together at the First Sunday of Advent. Odd is Cycle I, even is Cycle II. The turn is simultaneous; the values are unrelated.

Third, the article speaks of the weekdays *of the thirty-four weeks of Ordinary Time* and of nothing else. The rest of OLM 69 disposes of the other seasons: Lent has a one-year cycle ordered on its own principles, baptismal and penitential (69.2); the weekdays of Advent, Christmas Time and Easter Time are likewise annual, and their readings do not change (69.3). So the numeral I or II is meaningless outside Ordinary Time, and a dated record for a weekday of Lent or Easter that carries a weekday-cycle numeral has recorded a category error, not a fact.

7.4 The promulgated starting point

Both formulas can be checked at their origin, because the decree that put the Order of Readings into force named the first year of each cycle. The decree of the Sacred Congregation for Divine Worship, protocol 106/69, dated 25 May 1969, Pentecost Sunday, is reprinted in the front matter of the 1981 edition:

Locus: OLM, *Decretum* of 25 May 1969, protocol 106/69

Sacra igitur haec Congregatio pro Cultu Divino, de speciali mandato Summi Pontificis, eundem Ordinem lectionum Missae promulgat, statuens ut a die 30 novembris, dominica prima Adventus, huius anni 1969 vigere incipiat. Adhibebitur autem proximo anno liturgico, series B lectionum dominicalium et series II prioris lectionis in feriis “per annum”.

Working rendering (project, not an approved translation). This Sacred Congregation for Divine Worship therefore, by special mandate of the Supreme Pontiff, promulgates the same Order of Readings for Mass, establishing that it begin to have force from 30 November, the First Sunday of Advent, of this year 1969. In the coming liturgical year, series B of the Sunday readings and series II of the first reading on the weekdays of Ordinary Time will be used.

The liturgical year beginning on 30 November 1969 ends in civil 1970. Then $Y = 1970$; 1970 leaves remainder 2 on division by 3, which is Year B; and 1970 is even, which is Cycle II. Both formulas reproduce the promulgated starting point exactly, from a decree written twelve years before the footnote that states the rule. The two cycles have run without interruption from that Sunday, and every letter and numeral in this reference is, in the end, a count forward from it.

7.5 Where neither cycle governs

The remaining parts of the Order of Readings run by their own laws, as OLM 65 says in its last paragraph and OLM 70–72 spell out. Celebrations of saints have a double series: proper readings for solemnities, feasts and memorials where they exist, and the far larger provision in the Commons, from which a choice is made unless otherwise expressly noted (70–71). Ritual Masses, Masses for various needs, votive Masses and Masses for the dead have the same arrangement — several texts proposed together, as in the Commons (72). None of these is cycle-governed, and a record for such a celebration should read *not applicable* rather than carry a letter or a numeral.

7.6 Reading a cycle statement correctly

The Secretariat of Divine Worship’s annual calendar states both cycles for each year, and states them in different units, which is itself instructive. For the liturgical year 2026 it gives the Sunday cycle as Year A from 30 November 2025 to 22 November 2026, and the weekday cycle as Cycle 2 from 12 January to 17 February 2026 and again from 25 May to 28 November 2026.

The Sunday interval is bounded by Sundays: it ends on Christ the King, the last Sunday the cycle governs. The weekday intervals are bounded by weekdays and are given as two runs, because the ferial Ordinary Time cycle is interrupted by Lent and Easter Time and does not govern them: it begins on the Monday after the Baptism of the Lord, stops on the Tuesday before Ash Wednesday, and resumes on the Monday after Pentecost, running to the Saturday before Advent. Neither statement is the liturgical year’s own boundary, and neither is wrong. Both describe the extent over which the cycle they name actually operates.

Three rules of hygiene follow, and they are the ones this reference has found most often broken in secondary sources:

- record a cycle letter with the exact interval it governs, never bare;
- resolve the weekday numeral independently of the Sunday letter, from the parity of *Y*; and
- assign no cycle at all to a celebration whose readings are not cycle-governed.

8 The general calendar and the proper calendars

8.1 Two kinds of calendar

Locus: NUALC 48

Ordinatio celebrationis anni liturgici calendario regitur, quod est generale vel particulare, prouti statutum est in usum totius Ritus romani, vel in usum alicuius Ecclesiæ particularis vel familiæ religiosæ.

Locus: NUALC 49

In calendario generali universus cyclus celebrationum inscribitur, tum mysterii salutis in Proprio de tempore, tum eorum Sanctorum qui momentum universale præ se ferunt, et ideo obligatorie ab omnibus celebrantur, tum aliorum qui universalitatem et continuitatem sanctitatis in populo Dei demonstrant.

Calendaria vero particularia celebrationes magis proprias continent congruenti ratione cum cyclo generali organice compositas. Singulæ enim Ecclesiæ vel familiæ religiosæ Sanctos, qui ipsis sunt peculiari ratione propria, peculiari honore prosequantur oportet.

Calendaria tamen particularia, a competenti auctoritate componenda, ab Apostolica Sede sunt probanda.

Three classes are distinguished inside the general calendar itself and they correspond exactly to the three grades of the sanctoral: the mystery of salvation in the Proper of Time; those saints whose significance is universal, celebrated obligatorily by all; and others who show the universality and continuity of holiness in the people of God — which is the theological description of what an optional memorial is for. The particular calendar contains what is more properly its own, organically composed with the general cycle, and it requires the approval of the Apostolic See.

8.2 Composition: a particular calendar is the general calendar plus insertions

Locus: NUALC 52, opening

Calendarium particulare conficitur inserendo calendario generali sollemnitates, festa et memorias quæ sunt propria ...

The verb is *inserere*. A particular calendar is not an independent document beside the General Roman Calendar and it is not a list of local additions; it is the general calendar with proper celebrations inserted into it. The instruction *Calendaria particularia* of 24 June 1970 says the same thing in its own words at n. 13 — *Calendarium particulare conficitur, cum in Calendarium generale celebrationes particulares inseruntur* — and then enumerates the levels at which such a calendar exists: national or regional, diocesan, religious.

The layering is cumulative and its direction is fixed. The 1970 instruction, n. 15 b, composes a diocesan calendar by inserting into the general calendar both the celebrations proper or granted to the whole nation, region or wider territory *and* those proper or granted to the whole diocese; and n. 15 c composes the calendar of each place, church, oratory and of religious congregations without a calendar of their own from that diocesan calendar, adding their proper and indult celebrations. So a parish church in the United States stands at the end of a chain of four:

Provision	Content
General Roman Calendar	The universal cycle, in the typical edition of the Missal.
National calendar	The Proper Calendar for the Dioceses of the United States of America, approved by the conference of bishops and confirmed by the Apostolic See, inserted into the general calendar.
Diocesan calendar	The national calendar plus the diocese's own: its principal patron as a feast (or, for pastoral reasons, a solemnity), the anniversary of the dedication of the cathedral as a feast, its secondary patron as a memorial, and the saints and blessed connected with it by origin, long residence, death, or immemorial and persisting cult (1970 instruction, n. 9).
The church's own calendar	The diocesan calendar plus the celebrations proper to that church: the anniversary of its dedication as a solemnity if it is consecrated, its title as a solemnity, and a memorial of the saint or blessed whose body is preserved there (1970 instruction, n. 11; NUALC 52 c).

This is why the table of liturgical days assigns proper solemnities (place 4) and proper feasts (place 8) their own graded sub-lists. The internal order within place 4 — principal patron of the place, dedication and its anniversary of the church itself, title of the church itself, then the religious title, founder or principal patron — is the resolution rule for collisions among the proper layers, and it is the only place where the general law adjudicates between a diocesan and a church claim.

8.3 Restraints on a particular calendar

The Norms and the 1970 instruction are noticeably more concerned with limiting particular calendars than with enlarging them, and the restraints are worth listing because they explain why a diocesan calendar is short.

Provision	Content
The Proper of Time is untouchable	NUALC 50 a: the Proper of Time is always to be preserved entire and to enjoy its due pre-eminence over particular celebrations. The 1970 instruction n. 2 a adds the corollary: no perpetual particular celebration may be assigned to a Sunday.
One celebration per saint	NUALC 50 b: individual saints are to enjoy a single celebration in the liturgical year, with a second permitted as an optional memorial, where pastoral reasons suggest it, for a translation or finding of patrons or founders.

Provision	Content
Indult celebrations are restrained	NUALC 50 c: celebrations granted by indult are not to duplicate others already occurring in the cycle of the mystery of salvation, nor to be multiplied beyond measure.
Protected days stay clear	NUALC 56 f: so that the cycle of the liturgical year may shine in its full light and the celebrations of saints not be perpetually impeded, the days on which Lent and the Octave of Easter usually fall, and the days from 17 to 31 December, are to remain free of particular celebrations, except optional memorials, the feasts of table n. 8 a–d, and solemnities which cannot be transferred to another time.
Crowded calendars are pruned	NUALC 53: where a diocese or religious family is adorned with many saints and blessed, a common celebration of them all may be had; individual celebration is reserved to those of particular significance for the whole diocese or family; the rest are celebrated only in the places most closely connected with them or where their bodies are kept.
The default grade is low	NUALC 54: proper celebrations are to be inscribed as obligatory or optional memorials unless the table of liturgical days provides otherwise for some of them or particular historical or pastoral reasons exist. The 1970 instruction, n. 24, gives the reason: an optional memorial, precisely because it leaves the choice open, does not impede the celebration of the saints but allows the day to be ordered to the needs and character of the participants.

Once approved, the calendar binds and freezes:

Locus: NUALC 55

Celebrationes calendario proprio inscriptæ ab omnibus qui ad illud calendarium tenentur servari debent; et non nisi approbante Apostolica Sede e calendario expungi vel gradu mutari possunt.

Neither removal nor a change of grade is within the local authority's own competence. This is the structural reason why a national calendar changes slowly and why an annual calendar published by a conference is a witness to the recurring calendar rather than an amendment of it.

8.4 The proper day of a celebration

NUALC 56 governs the date at which a proper celebration is inscribed, and its provisions are about calendar construction, not about resolving a particular year:

- the Church's custom is to celebrate saints on their *dies natalicius*, and this is to be kept in proper celebrations too (56, opening);
- a celebration also found in the general calendar is inscribed on the same day, with the grade changed if necessary (56 a);
- a celebration not in the general calendar is assigned to the *dies natalicius*; if that day is unknown, to some other day proper to the saint — ordination, finding, translation — and otherwise to a day free in the particular calendar (56 b);
- if the proper day is impeded by another obligatory celebration, even of lower grade, in the general or particular calendar, the celebration is assigned to the nearest day similarly unimpeded (56 c);
- but if the celebration cannot for pastoral reasons be moved, the impeding celebration is moved instead (56 d);
- indult celebrations are inscribed on the day more suitable pastorally (56 e).

Provision 56c is the one most often misapplied. It is a rule for assigning a permanent date when a calendar is drawn up, and its trigger is a *permanent* impediment on a fixed date, not the occurrence of a movable celebration in one year. Nothing in it authorises moving a memorial in a given year because Easter fell early.

8.5 The United States layer

The Proper Calendar for the Dioceses of the United States of America is the national layer for the 2011 English edition of the Missal. This reference does not reproduce it; the complete recurring inventory of universal and national entries is a separate undertaking, and it is deliberately outside this leaf's scope, which is the norms and the temporal cycle. What belongs here is the way the national layer engages the rules stated above, and four kinds of engagement can be illustrated from the Secretariat of Divine Worship's own published calendars.

8.5.1 *Assignment of solemnities to Sunday under NUALC 7*

The Body and Blood of Christ is assigned to the Sunday after Trinity throughout the United States; the Secretariat's calendars print it as such, with the marker USA. The Epiphany is likewise assigned to the Sunday occurring from 2 to 8 January. The Ascension is the interesting case, because the assignment is not national but provincial: for 2026 the Secretariat records that Thursday 14 May is the solemnity in the ecclesiastical provinces of Boston, Hartford, New York, Omaha and Philadelphia, and that all other provinces of the United States have transferred it to the following Sunday, 17 May, keeping the Feast of Saint Matthias on the Thursday. One country, one national calendar, two different liturgical days on one civil date. No computation can produce this; it must be read from the competent decision.

8.5.2 *Days of obligation, which are canonical and not calendrical*

The same calendars record that the obligation to attend Mass on 15 August 2026 is abrogated because the date falls on a Saturday, under the complementary norm to canon 1246 §2 confirmed for the dioceses of the United States; and that by a decree of the Bishop of Honolulu dated 23 March 1992, implementing a 1990 indult, the Nativity and the Immaculate Conception are the only two days of obligation in the State of Hawaii. Neither statement changes a rank. The Assumption remains a solemnity in table place 3 whether or not it is of precept, and the Hawaiian dioceses keep the same solemnities as the rest of the country. The obligation and the calendar are separate systems that touch only at NUALC 7, where the *absence* of an obligation is the condition for assigning a solemnity to Sunday.

8.5.3 *Civil observances admitted by inscription*

Independence Day and Thanksgiving Day appear in the Secretariat's calendar, and it explains exactly why: they are inscribed in the Proper Calendar for the Dioceses of the United States of America, whereas other civic holidays commonly kept in the country — it names Martin Luther King Jr. Day, Memorial Day and Labor Day — are not, and the calendar therefore makes no suggestion for them although the Missal supplies suitable Masses under IGMR 368–378. This is the clean illustration of the difference between a celebration in a calendar and an occasion for which a Mass may be chosen.

8.5.4 *What the annual calendar is, and is not*

The Secretariat's calendar is a resolution of one year, published so that authors of ordines and other aids may work from a common text. It is the competent territorial witness to that resolution, and this reference has used it as such. It is not the promulgating source of the recurring proper calendar, and its own introduction points the reader elsewhere for the norms: to the Universal Norms, particularly Chapter II, for the composition of diocesan and provincial calendars, and to the General Instruction and the Introduction to

the Lectionary for the choice of texts. A recurring rule should be taken from the books; a year’s resolution should be checked against the calendar; and where the two disagree, the disagreement is recorded and not resolved by preference.

9 Three years worked end to end

The rules of Sections 6 and 7 are worth nothing unless they produce the right answer. Three consecutive liturgical years are therefore carried through in full below, each computed from the norms alone and then checked, day by day at the points where the computation could fail, against the *Liturgical Calendar for the Dioceses of the United States of America* published by the Secretariat of Divine Worship for that year. Two of the three are thirty-three-week years with an omitted week; the third is a thirty-four-week year, included precisely so that the rule can be seen not to fire.

All three are worked for the United States, where the Epiphany is assigned to the Sunday from 2 to 8 January and the Body and Blood of Christ to the Sunday after Trinity. Where the Ascension differs by province, both branches are given.

9.1 Liturgical year 2026: thirty-three weeks, week VII omitted

Provision	Content
Boundaries	Begins at Evening Prayer I of the First Sunday of Advent, 30 November 2025; ends Saturday 28 November 2026. $Y = 2026$.
Cycles	2026 leaves remainder 1 on division by 3, so Sunday Year A; 2026 is even, so weekday Cycle II. The Secretariat states Year A from 30 November 2025 to 22 November 2026, and Cycle 2 from 12 January to 17 February and from 25 May to 28 November 2026.
Christmas Time	Nativity Thursday 25 December 2025; Holy Family Sunday 28 December; Mary, Mother of God, Thursday 1 January 2026; Epiphany Sunday 4 January; Baptism of the Lord Sunday 11 January. There is no Second Sunday after the Nativity: the only Sunday available to it, 4 January, is the Epiphany.
Ordinary Time begins	Monday 12 January, the Monday after the Sunday following 6 January (NUALC 44). Week I runs 12–17 January and has no numbered Sunday.
Pre-Lenten Sundays	Second Sunday 18 January through Sixth Sunday 15 February. Ash Wednesday is 18 February, so $L = 6$.
The truncated week	The readings of week VI are used on Monday 16 and Tuesday 17 February and then suspended (OLM 104.2). The Wednesday-to-Saturday sets of week VI — Lectionary 337–340 — are not read.
Easter cycle	Easter 5 April; Ascension Thursday 14 May in the provinces of Boston, Hartford, New York, Omaha and Philadelphia, and Sunday 17 May elsewhere; Pentecost Sunday 24 May.
Resumption	The Sunday before Advent is 22 November; 24 May to 22 November is 26 whole weeks, so $R = 34 - 26 = 8$. Ordinary Time resumes on Monday 25 May in week VIII. The Secretariat labels 25 May “Eighth Week in Ordinary Time” and assigns the obligatory memorial of the Blessed Virgin Mary, Mother of the Church, to that Monday.
The omission	$R = L + 2$, so the year has thirty-three weeks and week VII never occurs. The Seventh Sunday in Ordinary Time does not appear in the calendar; its Missal formulary is unused; the weekday sets 341–346 are not read. With the four sets lost from week VI, ten weekday sets go unread in 2026.

Provision	Content
The Sundays after Pentecost	Pentecost is the Sunday of week VIII, the Most Holy Trinity (31 May) of week IX, the Body and Blood of Christ (7 June) of week X. The first numbered Sunday to reappear is therefore the Eleventh, on 14 June — which is exactly what the Secretariat prints.
Close of the year	Christ the King Sunday 22 November, the Sunday of week XXXIV; the week's weekdays run to Saturday 28 November; the First Sunday of Advent 2027 is 29 November 2026.
Independent corroboration	The Secretariat's Liturgy of the Hours table for 2026 assigns volume III to "Weeks 1 to 6, Ordinary Time" from 12 January to 17 February and again to "Weeks 8 to 17, Ordinary Time" from 25 May to 1 August, with volume IV taking "Weeks 18 to 34" from 2 August to 28 November. The gap between 6 and 8 is the omitted week, recorded in an entirely different apparatus of the same document.

9.2 Liturgical year 2027: thirty-three weeks, week VI omitted

Provision	Content
Boundaries	29 November 2026 to Saturday 27 November 2027. $Y = 2027$.
Cycles	2027 leaves remainder 2 on division by 3, so Sunday Year B; 2027 odd, weekday Cycle I. The Secretariat gives Year B from 29 November 2026 to 21 November 2027 and Cycle 1 from 11 January to 9 February and from 17 May to 27 November 2027.
Christmas Time	Epiphany Sunday 3 January 2027; Baptism of the Lord Sunday 10 January.
Ordinary Time begins	Monday 11 January; week I runs 11–16 January.
Pre-Lenten Sundays	Second Sunday 17 January, Third 24 January, Fourth 31 January, Fifth 7 February. Ash Wednesday 10 February, so $L = 5$ — the exact case worked in OLM 104 footnote 116.
Easter cycle	Easter 28 March; Ascension Thursday 6 May or Sunday 9 May by province; Pentecost Sunday 16 May.
Resumption	Sunday before Advent 21 November; 16 May to 21 November is 27 whole weeks, so $R = 7$. Ordinary Time resumes Monday 17 May in week VII, and the Secretariat's entry for that Monday reads "Seventh Week in Ordinary Time."
The omission	$R = L + 2$: thirty-three weeks, week VI omitted. Footnote 116 predicts this result in the same words — five weeks before Lent, the sixth omitted, begin from the seventh.
The Sundays after Pentecost	Pentecost is the Sunday of week VII, Trinity (23 May) of week VIII, the Body and Blood of Christ (30 May) of week IX. The first numbered Sunday is the Tenth, 6 June, as printed.
Close of the year	Christ the King 21 November; last day Saturday 27 November; Advent begins 28 November 2027.

9.3 Liturgical year 2028: thirty-four weeks, nothing omitted

Provision	Content
Boundaries	28 November 2027 to Saturday 2 December 2028. $Y = 2028$.

Provision	Content
Cycles	2028 divides exactly by 3, so Sunday Year C; 2028 even, weekday Cycle II. The Secretariat gives Year C from 28 November 2027 to 26 November 2028 and Cycle II from 10 January to 29 February and from 5 June to 2 December 2028.
Christmas Time	Epiphany Sunday 2 January 2028; Baptism of the Lord Sunday 9 January.
Ordinary Time begins	Monday 10 January; week I runs 10–15 January.
Pre-Lenten Sundays	Second Sunday 16 January through Eighth Sunday 27 February. Ash Wednesday 1 March, so $L = 8$. Because Ash Wednesday is a Wednesday of week VIII, the readings of that week are still suspended after Tuesday 29 February.
Easter cycle	Easter 16 April; Ascension Thursday 25 May or Sunday 28 May by province; Pentecost Sunday 4 June.
Resumption	Sunday before Advent 26 November; 4 June to 26 November is 25 whole weeks, so $R = 9$. Ordinary Time resumes Monday 5 June in week IX, and the Secretariat prints “Ninth Week in Ordinary Time” for the Monday after Pentecost.
No omission	$R = L + 1$: thirty-four weeks. Every Missal formulary and every weekday Lectionary set of Ordinary Time is available in 2028, except the four sets of week VIII lost to Ash Wednesday. This is the case of OLM 104 footnote 115.
The Sundays after Pentecost	Pentecost is the Sunday of week IX, Trinity (11 June) of week X, the Body and Blood of Christ (18 June) of week XI. The first numbered Sunday is the Twelfth, 25 June, as printed.
Close of the year	Christ the King 26 November; last day Saturday 2 December; Advent begins 3 December 2028.

9.4 The three years side by side

Result	2026 / 2027 / 2028
Last pre-Lent week L	6 / 5 / 8
Resumed week R	8 / 7 / 9
$R - L$	2 / 2 / 1
Weeks in Ordinary Time	33 / 33 / 34
Week omitted	VII / VI / none
First numbered Sunday after Pentecost	XI, 14 June / X, 6 June / XII, 25 June
Sunday cycle	A / B / C
Weekday cycle	II / I / II

The three Sunday letters and the two weekday numerals in this window are themselves a demonstration of OLM 65: over three consecutive years the Sunday cycle completes exactly one revolution while the weekday cycle completes one and a half, and the pairing A–II, B–I, C–II does not repeat until 2032, 2033 and 2034.

9.5 A longer computed table

The table below is computed from the rules of this reference for twelve liturgical years, on the United States assignments. The rows for 2026, 2027 and 2028 are the ones checked above against the competent territorial calendar; the remaining rows are computation only and carry no official witness. Dates are of the civil year named in the first column, except the First Sunday of Advent, which opens the *following* liturgical year.

Year	Baptism	Ash Wed.	Easter	Pentecost	Advent I	L	R	Weeks	Omitted	Sun.	Wkdy
2024	8 Jan (Mon)	14 Feb	31 Mar	19 May	1 Dec	6	7	34	—	B	II
2025	12 Jan	5 Mar	20 Apr	8 Jun	30 Nov	8	10	33	IX	C	I
2026	11 Jan	18 Feb	5 Apr	24 May	29 Nov	6	8	33	VII	A	II
2027	10 Jan	10 Feb	28 Mar	16 May	28 Nov	5	7	33	VI	B	I
2028	9 Jan	1 Mar	16 Apr	4 Jun	3 Dec	8	9	34	—	C	II
2029	8 Jan (Mon)	14 Feb	1 Apr	20 May	2 Dec	6	7	34	—	A	I
2030	13 Jan	6 Mar	21 Apr	9 Jun	1 Dec	8	10	33	IX	B	II
2031	12 Jan	26 Feb	13 Apr	1 Jun	30 Nov	7	9	33	VIII	C	I
2032	11 Jan	11 Feb	28 Mar	16 May	28 Nov	5	7	33	VI	A	II
2033	9 Jan	2 Mar	17 Apr	5 Jun	27 Nov	8	10	33	IX	B	I
2034	9 Jan (Mon)	22 Feb	9 Apr	28 May	3 Dec	7	8	34	—	C	II
2035	8 Jan (Mon)	7 Feb	25 Mar	13 May	2 Dec	5	6	34	—	A	I

The Baptism of the Lord is marked (*Mon*) in the years in which the Epiphany, assigned to Sunday, falls on 7 or 8 January and displaces it under the Missal’s rubric. In those years the readings of week I begin on the Tuesday, not the Monday, under OLM 104.1, and week I has five weekdays instead of six.

9.6 The Missal’s own table as a control

Section 5.3 reported the recomputation of the *Tabella temporaria* of the 2002 *editio typica tertia*. It bears restating here as verification rather than as bibliography: for the twenty-four civil years 2000–2023 the promulgated table records, in its own columns, the last pre-Lent week number and the first resumed week number for each year, and in all twenty-four those numbers agree with the rule published in Section 6. Together with the three years checked against the United States calendar, the arithmetic of this reference has been tested against an official witness in twenty-seven distinct years, and the two witnesses are independent of each other.

10 Project synthesis

Project synthesis: where the law of the omitted week actually lives

Claim. The omission of a week of Ordinary Time binds every book of the Roman Rite, but the rule that determines *which* week is omitted has its only reasoned statement in the *Praenotanda* of the *Ordo lectionum Missae*; and the practical weight of the omission falls very unequally across the books, heavily on the Lectionary and lightly on the Missal, because the Missal deliberately detached its Ordinary Time weekday formularies from their week numbers and the Lectionary deliberately did not.

Reasons.

First, the loci. The Universal Norms state that Ordinary Time is thirty-three or thirty-four weeks (NUALC 43) and where the two runs begin and end (NUALC 44). They never say how the weeks are numbered, which one is dropped, or why. The Missal’s rubric 2 b states the omission in a single subordinate clause — *omittitur prima hebdomada, quæ sumenda esset post Pentecosten* — with no criterion and no reason. Only OLM 104.3 supplies both: the same clause, followed by *ut retineantur in fine anni textus eschatologici qui ultimis duabus hebdomadis assignantur*, and then two footnotes working the thirty-four-week and thirty-three-week cases on numbers. The purpose clause is the only one in this area of law, and it is about texts.

Second, the asymmetry is drafted, not accidental. The Missal’s rubric 3 b permits any of the thirty-four Ordinary Time Masses to be said on any weekday of the season, with the pastoral good of the faithful in view, and IGMR 363 widens the choice of orations further. No euchological text of Ordinary Time is therefore ever made unavailable by an omitted week; at most a priest loses the default. The Lectionary runs the other way: OLM 69.4 ties the ferial first reading to a numbered two-year course; IGMR 358 directs that the ferial readings be taken on the days to which they are assigned; and IGMR 355 tells the priest not to omit them frequently or without sufficient cause, because the Church desires a richer table of God’s word to be spread for the faithful. One book relaxes the

tie between week number and text; the other tightens it. The omission therefore costs the Missal one Sunday formulary and costs the Lectionary ten weekday sets.

Third, the reason given fits the asymmetry. The stated purpose of dropping a week in the middle rather than at the end is to preserve the eschatological readings of the last two weeks. That is a concern about the arrangement of Scripture across the year, not about collects. A rule whose stated criterion is scriptural is most naturally located where Scripture is arranged.

The strongest counterargument, at full strength. The second paragraph of NUALC 44 says: *Eadem ratione adhibetur series formulariorum, quæ pro dominicis et feriis huius temporis invenitur tum in Missali tum in Liturgia Horarum (voll. III-IV)* — “by the same reckoning is used the series of formularies which for the Sundays and weekdays of this season is found both in the Missal and in the Liturgy of the Hours, volumes III–IV.” That sentence is in the Universal Norms, it is promulgated law, and it says in terms that one and the same reckoning of weeks governs three books, of which the Lectionary is not even the one named. On this reading the omitted week is a fact about the *season* — a missing unit of the temporal cycle — which every book then records; the Lectionary is simply the book that happened to explain itself, and treating its explanation as the seat of the law confuses a commentary with a norm. The counterargument has three further supports. The Missal’s rubric 3a does bind the Sunday formulary to the Sunday’s number, so the Missal genuinely loses a Sunday. The Liturgy of the Hours is organised by the same numbered weeks and is not mentioned in the claim at all. And the Missal states the omission independently in rubric 2b, which means the rule is not held by the Lectionary alone even as a matter of text.

Where that leaves the claim. The counterargument defeats any version of the claim that says the omission is *merely* a Lectionary event, and this reference does not say that. What NUALC 44’s second paragraph does is extend an existing reckoning — *eadem ratione*, “by the same reckoning” — to the other books. It presupposes the reckoning; it does not state it. Neither the Norms nor the Missal anywhere supplies the criterion by which the omitted week is identified, and neither supplies the reason. Both are supplied once, in OLM 104.3 with its footnotes. So the claim stands in this narrowed form: the omission binds all three books, and the Norms say so; but a reader who needs to know which week is omitted, and why, has exactly one place to go, and it is the Lectionary. The unequal practical weight follows independently from rubric 3b and is not affected by the counterargument at all.

What would change it. Any of the following, and this reference would revise:

- the *Institutio generalis de Liturgia Horarum* stating the omission rule with a criterion of its own — this reference has not read that Instruction, which is a real and acknowledged gap in the argument’s evidence base rather than a rhetorical concession;
- an authentic interpretation, a decree of the competent dicastery, or a later typical edition of the Missal restating the rule with its criterion and reason;
- evidence about the 1969 first typical edition of the *Ordo lectionum Missae*. The 1981 decree of promulgation, protocol CD 240/81 of 21 January 1981, states as the first of the second edition’s five differences from the first that *Textus “Praenotandorum” auctus est* — the text of the Praenotanda has been enlarged. Whether nn. 103–104 and their footnotes stood in 1969 or entered in 1981 is therefore genuinely open, and the 1969 edition was not examined here; or
- a general permission, in force in some territory, to join the readings of an omitted week to an adjacent week, which would dissolve the practical asymmetry even if the textual argument survived.

Project synthesis: the leap-year dates in the *Tabella temporaria*

Claim. The one-day error in the February dates of the five leap-year rows reported in Section 5.3 more probably originated at or before the printed typical edition than in the digital reproduction through which it was read — but this is a judgment of probability and is not established.

Reasons. The defect is perfectly correlated with a single arithmetic condition: a date earlier than 29 February in a leap year. Six leap years fall in the table’s range; the five whose Ash Wednesday precedes the intercalated day are wrong in both February columns, and the sixth, whose Ash Wednesday falls on 8 March, is right in every column. No transcription accident produces that pattern; a date routine that adds a fixed day offset to a year-length assumption produces it exactly. A table of this kind is itself the output of such a routine. Moreover, the reproduction consulted here has visibly *lost* the table’s column structure, rendering it as running lines: that is the signature of extraction and re-flowing from a set source, and extraction preserves values while destroying layout. A reproducer who had regenerated the table computationally would have had no reason to emit it as prose.

The strongest counterargument, at full strength. The artifact is a secondary digital reproduction from a non-ecclesiastical host, of unknown production history, which is already demonstrably incomplete — its first appendix carries a heading and no contents — and which has demonstrably altered at least one element of the printed presentation. An object that has silently dropped an entire appendix and destroyed a table’s layout has forfeited any presumption of fidelity in that table’s values. It is entirely possible that its producer rebuilt the chronological table from a script, precisely because the original ruled table was hard to reproduce in flowing text, and that the script carried the leap-year bug. On that account the defect belongs to the reproduction, the printed *editio typica* is innocent, and this reference would be publishing a false imputation against a promulgated book on the strength of a bootleg PDF.

Where that leaves the claim. The counterargument is strong enough that the claim is stated here as a probability and not as a finding, and nothing in this reference depends on it. What does not depend on it is the operational conclusion, which holds on either account: a February date read from that table in a leap year must be recomputed, and the table’s week numbers — which are correct in every row, including the defective ones — may be relied on.

What would change it. Page images of the corresponding leaf of a licensed 2002 *editio typica tertia*, or of the 2008 *reimpressio emendata*, or the corresponding table in an approved territorial edition of the Missal. Any one of those would settle the question in a single reading. A published erratum or a *Notitiae* correction touching the *Tabella temporaria* would settle it equally.

11 Dated modification timeline

The following are the dated acts on which the rules stated in this reference depend, through the cutoff of 25 July 2026. Selection criterion: an act is listed only if it established, amended or authentically restated a norm of the liturgical year, the table of liturgical days, the composition of calendars, or the Lectionary cycles, or if it fixed the edition in which such a norm is read for the dioceses of the United States. Entries are marked *read* where the act’s own text was examined for this reference, and *reported* where it is known only through another source named in the row.

Date	Act, and whether its own text was read
4 December 1963	<i>Sacrosanctum Concilium</i> promulgated. Articles 102–111 establish the principles of the year’s revision; the appended <i>declaratio de calendario recognoscendo</i> addresses the date of Easter and the perpetual calendar. Acta Apostolicae Sedis 56 (1964) 97–138. <i>Read</i> in the Latin Acta and in the Holy See’s Latin web presentation.
14 February 1969	Paul VI, apostolic letter <i>motu proprio Mysteriorum Paschalis</i> , approving the Universal Norms on the Liturgical Year and the new General Roman Calendar, to take force from 1 January 1970. <i>Read</i> in the Latin reprint in the 2002 typical edition.
3 April 1969	Paul VI, apostolic constitution <i>Missale Romanum</i> , approving the Order of Readings, as recited in the promulgating decree below. <i>Reported</i> from that decree.
25 May 1969	Sacred Congregation for Divine Worship, decree protocol 106/69, promulgating the <i>Ordo lectionum Missae</i> with force from 30 November 1969 and naming series B and series II for the first liturgical year. <i>Read</i> in the reprint in the 1981 second typical edition.
1970	<i>Missale Romanum, editio typica</i> , carrying the Universal Norms, the table of liturgical days and the General Roman Calendar in a Missal for the first time. <i>Reported</i> ; not examined for this reference.
24 June 1970	Sacred Congregation for Divine Worship, instruction <i>Calendaria particularia</i> , on the revision of particular calendars and propers. Acta Apostolicae Sedis 62 (1970) 651–663. <i>Read</i> in the Latin Acta.
1975	<i>Missale Romanum, editio typica altera</i> . <i>Reported</i> ; its Masses for various needs are noted as a source of new Lectionary indications in the 1981 decree below.
25 April 1979	John Paul II, apostolic constitution <i>Scripturarum thesaurus</i> , establishing the <i>Nova Vulgata</i> as typical for liturgical use, as recited in the 1981 decree. <i>Reported</i> from that decree.

Date	Act, and whether its own text was read
21 January 1981	Sacred Congregation for the Sacraments and Divine Worship, decree protocol CD 240/81, promulgating the <i>Ordo lectionum Missae, editio typica altera</i> , and recording that the text of the <i>Praenotanda</i> has been enlarged. <i>Read</i> in the edition's front matter.
25 January 1983	Code of Canon Law promulgated; canon 1246 lists the days of precept and empowers a conference of bishops, with the prior approval of the Apostolic See, to abolish some or transfer them to a Sunday. <i>Read</i> in the Holy See's Latin web presentation of Book IV.
8 December 1998	Congregation for Divine Worship and the Discipline of the Sacraments, notification protocol 2671/98/L: the obligatory memorial of the Immaculate Heart of the Blessed Virgin Mary becomes optional in years in which it conflicts with another obligatory memorial. <i>Reported</i> from the Secretariat of Divine Worship's calendar for 2026; the Congregation's own text was not reached.
2000, 2002	Decree on the third typical edition of the <i>Missale Romanum</i> , and the publication of that edition, which carries the Universal Norms, the table of liturgical days, the General Roman Calendar, the <i>Tabella temporaria</i> for 2000–2023, and the rubrics of Ordinary Time used throughout this reference. <i>Read</i> in a digital reproduction identified in the source records.
2008	<i>Missale Romanum, editio typica tertia emendata</i> , the emended reprint that is the Latin base of the United States English edition. <i>Reported</i> ; the exact 2008 book was not examined here.
2011	<i>The Roman Missal, Third Edition</i> for the dioceses of the United States of America, based on the 2008 emended reprint. <i>Reported</i> from the Secretariat of Divine Worship's calendar, which names it as the source of its saints' name forms.
After 2002	Universal additions and rank changes made to the General Roman Calendar after the printed 2002 base — including the obligatory memorial of the Blessed Virgin Mary, Mother of the Church, inscribed on the Monday after Pentecost — appear in the current territorial calendars. <i>Reported</i> from the Secretariat's calendars; the individual decrees were not reached for this reference, and no claim is made here about their dates, protocol numbers or complete enumeration.
Annually	<i>Liturgical Calendar for the Dioceses of the United States of America</i> , published by the Secretariat of Divine Worship. Editions for 2026, 2027 and 2028 were <i>read</i> and are the territorial control for Section 9. An annual calendar witnesses a year's resolution; it does not promulgate the recurring calendar.

Two absences in this timeline are themselves results and are recorded as such. No act was found that amends the table of liturgical days after 1969; every provision quoted in Section 3 is read in the 2002 printing of a text promulgated in 1969, and no amendment to it was located, which is a bounded negative result and not a proof that none exists. And no act was found that states the ecclesiastical computation of Easter; the search for one is described in the terminal appendix.

12 Scope, Edition, and Qualifications

12.1 What this work is

A reference to the *norms* of the postconciliar liturgical year as they are read for the dioceses of the United States of America under the Roman Missal, Third Edition. Its corpus is the governing texts and the temporal cycle: the structure of the year, the grades of celebration, the table of liturgical days, occurrence and transfer, the movable anchors, the numbering of Ordinary Time and its omitted week, the Sunday and weekday Lectionary cycles, and the law by which national, diocesan and church calendars are composed from the general one.

It is a study reference. It is not an *Ordo*, not a liturgical book, not an act of any authority, and not a substitute for the competent annual calendar. Where a computation in this reference disagrees with the competent calendar of a diocese or of a conference of bishops, the competent calendar governs and the disagreement should be reported, not resolved by preference.

12.2 What it deliberately does not contain

- The fixed universal inventory — the dated entries of the General Roman Calendar — and the recurring national overlay for the United States. Individual entries appear only where a rule is being illustrated. No completeness is claimed for any list of celebrations in this document, and the term “complete calendar” is nowhere used of it.
- Any diocesan, parish, cathedral, titular, dedication, patronal or religious-family calendar.
- Any prayer, reading, antiphon, chant, preface or formulary. The rights position below explains why.
- A resolved calendar for any year. Section 9 works three years to verify rules; a worked year is evidence for a rule, not an *Ordo* for use.
- The Liturgy of the Hours beyond the points at which the Universal Norms themselves extend a calendar rule to it. The *Institutio generalis de Liturgia Horarum* was not read for this reference, and Section 10 records that as a limit on one of its arguments.
- The history of the reform. The dated timeline in Section 11 is a list of governing acts, not a narrative of how the calendar came to be.

12.3 Editions and witnesses actually used

Provision	Content
<i>Normae universales de anno liturgico et de calendario</i>	Latin, as printed in <i>Missale Romanum, editio typica tertia</i> (2002). Read complete, nn. 1–61 with the table of liturgical days.
<i>Institutio generalis Missalis Romani</i>	Latin, in the same 2002 edition. Read at the articles cited: 53, 68, 353–355, 357–358, 363, 372, 374–378.
<i>Missale Romanum, 2002</i>	Read at the rubrics of Ordinary Time, the formularies heading weeks I and XXXIV, the rubric at the Baptism of the Lord and its parallel in the General Roman Calendar, the heading of the weekday Masses of Christmas Time, the rubric at the Epiphany concerning the announcement of movable feasts, the movable entries appended to December and June in the General Roman Calendar, and the <i>Tabella temporaria</i> .
<i>Ordo lectionum Missae</i>	Latin, <i>editio typica altera</i> (1981). Read at <i>Praenotanda</i> 65, 66 with footnote 102, 69, 103, 104 with footnotes 115 and 116, and at the decrees of 25 May 1969 and 21 January 1981 in the front matter.
<i>Sacrosanctum Concilium</i>	Latin. Articles 102–111 and the appended declaration on the revision of the calendar.
<i>Codex Iuris Canonici</i> (1983)	Latin, canon 1246, in the Holy See’s web presentation of Book IV.
<i>Instruction Calendaria particularia</i>	Latin, <i>Acta Apostolicae Sedis</i> 62 (1970) 651–663. Read at Chapter I nn. 1–6, Chapter II nn. 7–27, and Chapter III n. 36.
<i>Liturgical Calendar for the Dioceses of the United States of America</i>	Editions 2026, 2027 and 2028, published by the Secretariat of Divine Worship of the United States Conference of Catholic Bishops. Read at the front-matter tables and notes and at the daily entries needed to fix the Ordinary Time week numbering.

12.4 Language, orthography and rendering

Latin is quoted as it stands in the witness used, including its orthography: the 2002 Missal prints the æ and œ ligatures where the 1981 Order of Readings prints the letters separately, and this reference preserves each. Roman numerals for weeks of Ordinary Time follow the Missal’s own usage.

Every English rendering of a Latin norm in this document is a project working rendering, labelled as such at the point of use. None is an approved translation, none may be used liturgically, and none should be cited as the text of the norm. Where an approved English translation exists — the Universal Norms and the Introduction to the Lectionary are published in approved English by several conferences — this reference deliberately did not quote it, for the rights reason below, and worked from the Latin instead.

Terms are used in the postconciliar sense throughout. *Solemnity*, *feast*, *memorial* and *optional memorial* are the four grades of NUALC 10 and 14; no term of the 1960/1962 system is a synonym for any of them, and no equivalence between the two systems is asserted anywhere in this work.

12.5 Method and source hierarchy

The order of authority applied throughout is: the promulgating act; the Latin typical edition of the book in which the norm stands; the applicable universal instruction; the approved territorial calendar; and, last, computation. Computation is never treated as its own witness. Every dated result published here was computed from the norms and then checked against a dated official witness, and the checks are reported in Section 9 whether or not they succeeded.

Claims are kept in distinct states. Quoted Latin is verified source text read in the identified artifact at the recorded locus. Statements introduced as what a source “says” at a named number are checked paraphrase. Statements about how provisions combine — for instance that the omission costs the Lectionary ten weekday sets in a thirty-three-week year — are source-grounded synthesis, and each rests on named loci. The two blocks in Section 10 are labelled project judgments and are the only places where this reference argues beyond its sources; each states its strongest counterargument and what would change it.

12.6 Material uncertainties and honest ceilings

1. **No licensed altar book was collated.** The Latin Missal text used here was read in a digitally typeset secondary reproduction identified in the source records, not in a licensed printed *editio typica* and not in a page-image facsimile. That artifact is demonstrably incomplete: the contents of its first appendix are absent, and the *Tabella temporaria* has lost its column structure. Page-level identity with the printed edition is not claimed anywhere in this work.
2. **The leap-year defect is unresolved.** Section 5.3 reports a systematic one-day error in the February dates of five leap-year rows of the *Tabella temporaria* as read in that artifact. Whether it stands in the printed typical edition, was corrected in the 2008 emended reprint, or was introduced in the reproduction was not determined.
3. **The 2008 emended reprint and the 2011 English edition were not examined.** Their identity is reported from the Secretariat of Divine Worship’s calendar. Any claim in this reference about what the 2011 English altar book prints would be unsupported, and none is made.
4. **The 1969 first typical edition of the Order of Readings was not examined.** Its own promulgating decree of 21 January 1981 records that the *Praenotanda* were enlarged for the second edition, so no claim is made here that any cited number or footnote stood in 1969.
5. **The *Institutio generalis de Liturgia Horarum* was not read.** The Liturgy of the Hours is treated only where NUALC 44 itself extends a rule to it, and the gap is named in Section 10.

6. **No ecclesiastical statement of the Easter computus was located.** The 2002 typical edition contains none; the conciliar declaration presupposes the Gregorian computation without stating it. The rule is stated in Section 5 as an inherited rule of the Gregorian calendar, and the absence of a liturgical-book locus is a bounded negative result of the searches actually run, not a proof that no such text exists.
7. **Two Roman acts are reported rather than read.** The 1998 notification on the Immaculate Heart, protocol 2671/98/L, and the decrees inserting post-2002 additions into the General Roman Calendar are known here only through the Secretariat’s calendar. Their own texts were not reached at the Holy See’s portal on 25 July 2026 at the paths tried.
8. **The United States complementary norm to canon 1246 §2 was not read at its own source.** Its effect is reported from the Secretariat’s calendar for 2026. The Conference’s page carrying the norm returned an access refusal to this session on 25 July 2026.
9. **No claim of completeness for any inventory.** No amendment to the table of liturgical days after 1969 was located; that is a bounded negative result over the sources actually consulted. The recurring universal and national inventories of celebrations are outside this leaf’s corpus altogether.
10. **Territorial state is as of the cutoff.** The provincial distribution of the Thursday and Sunday Ascension in the United States is reported from the 2026, 2027 and 2028 calendars and can change by decision of the competent authority without notice to this document.

12.7 Rights

No prayer, reading, antiphon, chant, preface or formulary is reproduced in this work. The English translation of the Roman Missal for the dioceses of the United States and the English *Lectionary for Mass* are under copyright and are not quoted here at any length or paraphrased as substitutes; where their content is relevant it is described and cited by locus. The annual calendars of the Secretariat of Divine Worship carry an express reservation of rights and are used here only as factual witnesses to dates, week numbers, cycle labels and territorial decisions, with citation.

The Latin normative texts quoted — the Universal Norms, the General Instruction, the rubrics of the Missal, the *Praenotanda* and decrees of the Order of Readings, *Sacrosanctum Concilium*, the Code, and the 1970 instruction — are official acts of the Church quoted for study at the loci named. Quotation here asserts no permission beyond that use and relicenses nothing. The exact artifacts through which they were read are identified in the repository’s source records with their rights status; none of their bytes is redistributed by this publication.

12.8 Review state

Internal source and computation review is complete: every Latin quotation was read at the recorded locus in the identified artifact, the passages from the 1981 Order of Readings were additionally collated against rendered page images, and every dated result was recomputed and checked against an official witness where one exists. That is internal checking, not independent review. Independent liturgical, canonical, territorial-law, Latin-philological and specialist review remain outstanding, as does work-specific rights review. This document carries no ecclesiastical approval of any kind and is not offered as one.

13 References

Grouped by the role each source played. Loci cited in the body are to these editions. Rights status and the exact artifacts through which each was read are recorded in the repository’s source library and in this leaf’s research records; nothing in this list asserts a permission.

13.1 Controlling books

- *Missale Romanum, ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli PP. VI promulgatum, Ioannis Pauli PP. II cura recognitum, editio typica tertia*. Civitas Vaticana: Typis Vaticanis, 2002. Containing, and cited here as:
 - *Institutio generalis Missalis Romani*, nn. 53, 68, 353–355, 357–358, 363, 372, 374–378, cited as IGMR;
 - *Normae universales de anno liturgico et de calendario*, nn. 1–61 with the *Tabula dierum liturgicorum secundum ordinem praecedentiae disposita*, cited as NUALC;
 - *Calendarium Romanum Generale*, including the movable entries appended to December and June and the convention that an entry without a stated grade is an optional memorial;
 - the rubrics *Tempus “per annum”* 1–6, and the formularies of *Hebdomada I* and *Hebdomada XXXIV “per annum”*;
 - the rubric *In Baptismate Domini*; the heading *In feriis temporis Nativitatis*; the rubric on the announcement of movable feasts at the Epiphany;
 - *Tabella temporaria praecipuarum celebrationum anni liturgici*, civil years 2000–2023.
- *Ordo lectionum Missae, editio typica altera*. Civitas Vaticana: Libreria Editrice Vaticana, 1981. *Praenotanda* nn. 65, 66 with n. 102 of the notes, 69, 103, 104 with nn. 115–116 of the notes, cited as OLM; with the decree of promulgation of 25 May 1969 (prot. 106/69) and the decree *De editione typica altera* of 21 January 1981 (prot. CD 240/81) in the front matter.

13.2 Promulgating and governing acts

- Second Vatican Council, Constitution *Sacrosanctum Concilium*, 4 December 1963, arts. 102–111 and the appended *declaratio de calendario recognoscendo*. Acta Apostolicae Sedis 56 (1964) 97–138.
- Paul VI, *Litterae Apostolicae motu proprio datae Mysteriorum Paschalis*, 14 February 1969, approving the Universal Norms and the new General Roman Calendar with effect from 1 January 1970; read in the Latin reprint in the 2002 typical edition.
- Sacred Congregation for Divine Worship, Instruction *De calendariis particularibus atque Officiorum et Missarum Propriis recognoscendis (Calendaria particularia)*, 24 June 1970. Acta Apostolicae Sedis 62 (1970) 651–663; cited at Chapter I nn. 1–6, Chapter II nn. 7–27, and Chapter III n. 36.
- *Codex Iuris Canonici*, 25 January 1983, can. 1246 §§1–2.

13.3 Territorial witnesses

- United States Conference of Catholic Bishops, Secretariat of Divine Worship, *Liturgical Calendar for the Dioceses of the United States of America*, editions for 2026, 2027 and 2028. Washington, DC: USCCB. Used as the competent territorial witness to the resolution of those three liturgical years, to the provincial distribution of the Ascension, to the Hawaii holy-day decree of 23 March 1992, to the application of the complementary norm to canon 1246 §2 in 2026, to the 1998 notification on the Immaculate Heart, and to the identity of the current Missal and Lectionary editions in use. All rights in those documents are reserved by their publisher; they are cited, not reproduced.

13.4 Sources consulted and not used for a published claim

- The Holy See’s portal was queried on 25 July 2026 for the Latin text of the 2018 decree inscribing the Blessed Virgin Mary, Mother of the Church in the General Roman Calendar, and for the 1998 notification on the Immaculate Heart. Neither was reached at the paths tried; both are consequently reported in this work from the territorial calendar and are marked as such.

- The page of the United States Conference of Catholic Bishops carrying the complementary norm to canon 1246 §2 returned an access refusal to this session on 25 July 2026. Its effect is reported from the Secretariat's calendar.
- No ecclesiastical statement of the ecclesiastical computation of Easter was located in the sources consulted; see the terminal appendix.

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