

*the* LIFE *of*  
OUR LORD  
2026 CALENDAR



TAN • BOOKS

Copyright © 2025 TAN Books

All rights reserved. No part of this work may be reproduced, transmitted,  
or stored in any form whatsoever, printed or electronic, without the prior written  
permission of the publisher.

ISBN: 978-1-5051-3623-4

Published by TAN Books

PO Box 269

Gastonia, NC 28053

[www.TANBooks.com](http://www.TANBooks.com)

Printed and Bound in India

## January

*The Baptism of Christ* (oil on canvas), Vannini, Ottavio (1585–1643) /Musée des Beaux-Arts, Nantes, France / Bridgeman Images.

## February (Cover)

*The Good Shepherd* (oil on canvas), Champaigne, Philippe de (1602–74) /Musée des Beaux-Arts, Lille, France / Bridgeman Images.

## March

*The Crucifixion*, 1745–50 (oil on canvas), Tiepolo, Giambattista (1696–1770) /Saint Louis Art Museum, Missouri, USA / Museum purchase / BridgemanImages.

## April

*The Resurrection of Christ*, 1881, Bloch, Carl (1834–1890) /Frederiksborg Castle/ Restored Traditions.

## May

*The Ascension of Christ*, between 1510 and 1520 (oil on panel), Tisi, Benvenuto (1481–1559) / Galleria Nazionale d'Arte Antica, Rome, Italy / Restored Traditions.

## June

*The Marriage at Cana*, 1819 (oil on canvas), Schnorr von Carolsfeld, Julius (1794–1872) / Hamburger Kunsthalle, Hamburg, Germany / Bridgeman Images.

## July

*Christ Healing the Mother of Simon Peter*, Bridges, John (fl.1818–54) / Private Collection / Photo © Agnew's, London / Bridgeman Images.

## August

*The Transfiguration*, 1594–95 (oil on canvas), Carracci, Lodovico (1555–1619)/Pinacoteca Nazionale, Bologna, Italy / Bridgeman Images.

## September

*Christ and the Rich Young Ruler*, 1889 (oil on canvas), Heinrich Hoffman (1824–1911) / Riverside Church / Wikimedia Commons.

## October

*Christ Expelling the Money-Changers from the Temple*, 1682 (oil on canvas), Colombel, Nicolas (1644–1717) / Saint Louis Art Museum, Missouri, USA / Gift of Andrew W. Johnson, Mrs. J. Russell Forgan, and Mrs. Bradford Shinkle in memory of Mrs. Jackson Johnson / Bridgeman Images.

## November

*Apocalypse*, 1831 (oil on canvas), Schnorr von Carolsfeld, Ludwig Ferdinand (1788–1853) / Private Collection / Bridgeman Images.

## December

*Adoration of the shepherds The child Jesus plays with a sheep*, Lotto, Lorenzo (c.1480–1556) / 1527–1528 / Pinacoteca Tosio Martinengo, Brescia, Italy. Luisa Ricciarini / Bridgeman Images.

## Saturdays of Our Lady

Saturdays are especially dedicated to the Blessed Virgin Mary in both the New and the Traditional liturgical calendars. This tradition honors Our Lady for her steadfast faith on the first Holy Saturday, when the faith of the Apostles had been shaken by Our Lord's crucifixion.

## Inclusion of Saints

In keeping with its purpose as an aid to devotion rather than an official liturgical Ordo, this calendar includes even those saints who are not commemorated in the liturgy (whether Novus Ordo or Traditional) in the current year. Such saints are principally those whose days fall in Lent or on Sunday.

Note: Many of the dates given for the year of death of Saints of the early centuries are considered uncertain, but we have, for the most part, avoided the use of the symbol c. (circa, around) so as not to encumber this calendar with additional detail.



TAN BOOKS

TAN Books is the Publisher You Can Trust With Your Faith

TAN Books was founded in 1967 to preserve the spiritual, intellectual, and liturgical traditions of the Catholic Church. At a critical moment in history, TAN kept alive the great classics of the Faith and drew many to the Church. In 2008, TAN was acquired by Saint Benedict Press. Today, TAN continues to teach and defend the Faith to a new generation of readers.

TAN publishes more than 1,000 booklets, Bibles, and books. Popular subject areas include theology and doctrine, prayer and the supernatural, history, biography, and the lives of the saints. TAN's growing line of educational and home-schooling resources have engaged and educated students for years.

# NOTES

## The Church Calendar

This calendar includes both the *New* or *Novus Ordo* (“Ordinary Form”) Sundays and feast days, and the *Traditional* (“Extraordinary Form”) Sundays and feast days (as of 1962). These latter are observed when the Traditional Latin Mass is offered. The *Novus Ordo* Sundays and feast days, which date from 1970 or later whenever they differ from the Traditional ones, are designated: (*New*). The *Traditional* Sundays and feast days, most of which go back centuries, are designated: (*Trad.*). Also included here are many feast days which no longer appear on either the *New* or the *Traditional* calendar (as of 1962)—such as the feasts of St. Philomena, St. Dismas (the Good Thief), St. Tarcisius, St. Gemma Galgani, and St. Dominic Savio; these *Historical* feasts are designated: (*Hist.*). The date after the name of a Saint is the year of the Saint’s death.

## Fast and Abstinence

The Church’s current regulations in the U. S. require fasting and abstinence from meat on Ash Wednesday and Good Friday; abstinence from meat on the Fridays of Lent; and abstinence from meat *or* some other penitential or charitable work on every non-Lenten Friday of the year, unless the Friday falls on a solemnity. Abstinence is binding from age 14; fasting is binding from age 18 until age 59.

“According to the Church’s law, the ‘substantial observance’ of Fridays as days of penance, whether by abstinence or in other ways, ‘is a grave obligation.’ (Pope Paul VI, *Paenitemini*, 1966, Norm II, 2).” (Fr. John Hardon, S.J., *Modern Catholic Dictionary*, 1979).




## What Is Fasting?

Fasting according to the Church’s norms means eating only one full meal per day. Two smaller meals or snacks may also be eaten, sufficient to maintain one’s strength, but together they should not equal the one full meal. No food may be taken between meals; but liquids, including milk and juice, may be taken between meals. Expectant mothers and the sick are not bound to fast. When health or ability to work would be seriously affected, the law does not oblige. In the current regulations, fasting is always accompanied by abstinence from meat. That is, both of the obligatory fasting days (Ash Wednesday and Good Friday) are also days of abstinence from meat. “Self-imposed observance of fasting on all weekdays of Lent is strongly recommended.” (NCCB, November 18, 1966). Fasting on Holy Saturday is specifically recommended by the Church (currently).


## What Is Abstinence?

Abstinence from meat means that no meat (the flesh and organs of mammals and fowl), meat gravy, or meat soup may be taken.

## Fish Symbols

The dark fish  indicates days of *obligatory* abstinence from meat; the shaded fish  indicates days of *obligatory* abstinence from meat or *obligatory* substitution of some other sacrifice (see explanation above); the unshaded fish  indicates days of *recommended* (formerly obligatory) abstinence from meat.

## Former Penitential Observances

This calendar also marks the “Ember Days,” that is, the Wednesday, Friday, and Saturday of four weeks during the year. Ember Fridays were formerly days of fasting and abstinence; Ember Wednesdays and Saturdays were formerly days of fast and *partial* abstinence (meat permitted only at the main meal). Days on which fasting and partial abstinence were formerly required are indicated by an unshaded half-fish . The Ember days, of ancient origin, were days of fasting for the special sanctification of the four seasons and for obtaining God’s blessing on the clergy. They occur during the third week of Advent, the first (full) week of Lent, the week after Pentecost, and the third (full) week in September. Fasting and partial abstinence were formerly required also on the weekdays of Lent (Monday through Saturday, with full abstinence on Friday) and on the vigil of (day before) Pentecost. Holy Saturday and the vigils of the Immaculate Conception and Christmas (December 24 or 23: a choice was permitted) were formerly days of fasting and of complete abstinence from meat (except when the vigil fell on Sunday).

It is praiseworthy to continue the former penitential observances, even though they are no longer obligatory. Penance serves to rectify our self-centeredness, to make up for sins (our own and those of others), to strengthen our wills, and to guide us in the steps of our Saviour. It can be a very pure form of love for God, and can be offered up for the conversion of sinners and the relief of the souls in Purgatory.

Notes: Abstinence from meat was formerly binding from age 7; parents who voluntarily maintain this discipline in their families are to be highly commended. Moreover, the new Code of Canon Law states that “pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.” (Canon 1252). Fasting was formerly binding from age 21.



AND JESUS BEING BAPTIZED,  
forthwith came out of the water: and lo, the  
heavens were opened to him: and he saw  
the Spirit of God descending as a dove, and  
coming upon him.

—*Matthew 3:16*





# 28

## December 2025

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

29

**February 2026**

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

# 30

31

1 New Year's Day

Solemnity of the Blessed Virgin Mary, Holy Mother of God, *New*

Octave of the Nativity

2  First Friday

# 3

## First Saturday

The Most Likely Name of Jesus *Now*

The Most Holy Name of Jesus,  
*Trad.*  
St. Elizabeth Ann Seton 1821, *New*

The Baptism of the Lord *New*  
 St. Hyginus 142, *Trad.*  
 St. Paulinus 804, *Hist.*  
 St. Theodosius 529, *Hist.*

St. Prisca 270, *Trad.*  
St. Volusian 496, *Hist.*

Conversion of St. Paul 36, *New,*  
*Trad.*

St. John N. Neumann 1860, *New*  
St. Telephorus 136, *Trad.*

St. Marguerite Bourgeoys 1700,  
*New/some places*  
 St. Arcadius 304, *Hist.*  
 St. Benedict Biscup 690, *Hist.*

Sts. Marius, Martha, Audifax &  
Abachum 270, *Trad.*  
St. Canute 1086, *Trad.*  
St. Wulstan 1095, *Hist.*

Sts. Timothy 97, & Titus 96, *New*  
St. Polycarp 166, *Trad.*  
St. Paula 404, *Hist.*

St. André Bessette 1937, *New*  
Epiphany of the Lord *Trad.*  
Sts. Caspar, Balthasar & Melchior  
1st C., *Hist.*  
St. Raphaela Mary 1925, *Hist.*

St. Hilary of Poitiers 368, *New*  
Commemoration of the Baptism of  
Our Lord *Trad.*  
Bl. Veronica of Binasco 1497, *Hist.*

St. Fabian 250, *New, Trad.*  
St. Sebastian 288, *New, Trad.*

St. Angela Merici 1540, *New*;  
*Trad./some places*  
 St. John Chrysostom 407, *Trad.*

St. Raymond of Peñafort 1275, *New*  
St. Lucian of Antioch 312, *Hist.*

St. Hilary of Poitiers 368, *Trad.*  
 St. Felix of Nola 260, *Trad.*  
 St. Sava 1235, *Hist.*

St. Agnes 304, *New, Trad.*

St. Thomas Aquinas 1274, *New*  
St. Peter Nolasco 1256, *Trad.*  
Second Feast of St. Agnes 304,  
*Trad.*

St. Apollinaris the Apologist 175, *Hist.*  
St. Severin of Noricum 480, *Hist.*

St. Paul the First Hermit 342, *Trad.*  
 St. Maurus 580, *Trad.*  
 Our Lady of Prompt Succor *Trad./*  
*some places*  
 St. Ita 570, *Hist.*

St. Vincent of Saragossa 304, *Trad.*  
St. Anastasius 628, *Trad.*

St. Francis de Sales 1622, *Trad.*  
St. Gildas the Wise 570, *Hist.*

St. Adrian of Canterbury 710, *Hist.*  
 Sts. Julian & Basilissa 304, *Hist.*

St. Marcellus 309, *Trad.*  
Our Lady of Refuge *Hist.*

St. Vincent of Saragossa 304, *New*  
 St. Marianne Cope 1918, *New*  
 St. Raymond of Peñafort 1275, *Trad.*  
 St. Emerentiana 304, *Trad.*  
 Espousals of the Blessed Virgin Mary  
 1 B.C., *Hist.*

St. Martina 228, *Trad.*  
St. Bathildis 680, *Hist.*

St. William of Bourges 1209, *Hist.*  
St. Nicanor 76, *Hist.*  
St. John Camillus Bonus 660, *Hist.*

St. Antony the Abbot 356, *New, Trad.*

St. Francis de Sales 1622, *New*  
St. Timothy 97, *Trad.*

St. John Bosco 1888, *New, Trad.*

© 2025 TAN Books

## Month of the Holy Name

# January 2026

## NOTES