



**North Thompson Catholic Parishes**

**Roman Catholic Diocese of Kamloops**

## The Holy Eucharist

**Reference from Catechism of the Catholic Church**

### **CHAPTER I**

### **The Importance and Dignity of the Eucharistic Celebration**

16. The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually.<sup>[22]</sup> In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit.<sup>[23]</sup> In it, moreover, during the course of the year, the mysteries of redemption are recalled so as in some way to be made present.<sup>[24]</sup> Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it.<sup>[25]</sup>

17. It is therefore of the greatest importance that the celebration of the Mass<sup>[?]</sup> that is, the Lord's Supper<sup>[?]</sup> be so arranged that the sacred ministers and the faithful taking part in it, according to the proper state of each, may derive from it more abundantly<sup>[26]</sup> those fruits for the sake of which Christ the Lord instituted the Eucharistic Sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection.<sup>[27]</sup>

18. This will best be accomplished if, with due regard for the nature and the particular circumstances of each liturgical assembly, the entire celebration is planned in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind, a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration, and to which the Christian people have a right and duty by reason of their Baptism.<sup>[28]</sup>

19. Even if it is sometimes not possible to have the presence and active participation of the faithful, which bring out more plainly the ecclesial nature of the celebration,<sup>[29]</sup> the Eucharistic Celebration always retains its efficacy and dignity because it is the action of Christ and the Church, in which the priest fulfills his own principal office and always acts for the people's salvation.

It is therefore recommended that the priest celebrate the Eucharistic Sacrifice even daily, if possible.[\[30\]](#)

20. Because, however, the celebration of the Eucharist, like the entire Liturgy, is carried out through perceptible signs that nourish, strengthen, and express faith,[\[31\]](#) the utmost care must be taken to choose and to arrange those forms and elements set forth by the Church that, in view of the circumstances of the people and the place, will more effectively foster active and full participation and more properly respond to the spiritual needs of the faithful.

21. This Instruction aims both to offer general guidelines for properly arranging the Celebration of the Eucharist and to set forth rules for ordering the various forms of celebration.[\[32\]](#)

22. The celebration of the Eucharist in a particular Church is of utmost importance.

For the diocesan Bishop, the chief steward of the mysteries of God in the particular Church entrusted to his care, is the moderator, promoter, and guardian of the whole of its liturgical life.<sup>[33]</sup> In celebrations at which the Bishop presides, and especially in the celebration of the Eucharist led by the Bishop himself with the presbyterate, the deacons, and the people taking part, the mystery of the Church is revealed. For this reason, the solemn celebration of Masses of this sort must be an example for the entire diocese.

The Bishop should therefore be determined that the priests, the deacons, and the lay Christian faithful grasp ever more deeply the genuine meaning of the rites and liturgical texts, and thereby be led to an active and fruitful celebration of the Eucharist. To the same end, he should also be vigilant that the dignity of these celebrations be enhanced. In promoting this dignity, the beauty of the sacred place, of music, and of art should contribute as greatly as possible.

23. Moreover, in order that such a celebration may correspond more fully to the prescriptions and spirit of the sacred Liturgy, and also in order to increase its pastoral effectiveness, certain accommodations and adaptations are specified in this General Instruction and in the Order of Mass.

24. These adaptations consist for the most part in the choice of certain rites or texts, that is, of the chants, readings, prayers, explanations, and gestures which may respond better to the needs, preparation, and culture of the participants and which are entrusted to the priest celebrant., the priest must remember that he is the servant of the sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass.[\[34\]](#)

25. In addition, certain adaptations are indicated in the proper place in the Missal and pertain respectively to the diocesan Bishop or to the Conference of Bishops, in accord with the Constitution on the Sacred Liturgy[\[35\]](#) (cf. nos. 387, 388-393).

26. As for variations and the more substantial adaptations in view of the traditions and culture of peoples and regions, to be introduced in accordance with article 40 of the Constitution on the Sacred Liturgy because of benefit or need, the norms set forth in the Instruction On the Roman Liturgy and Inculturation[\[36\]](#) and in nos. 395-399 are to be observed.