



North Thompson Catholic Parishes

Roman Catholic Diocese of Kamloops

The Holy Eucharist

Reference from Catechism of the Catholic Church

CHAPTER VI

The Requisites for the Celebration of Mass

I. THE BREAD AND WINE FOR CELEBRATING THE EUCHARIST

319. Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper.

320. The bread for celebrating the Eucharist must be made only from wheat, must be recently baked, and, according to the ancient tradition of the Latin Church, must be unleavened.

321. The meaning of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. It is therefore expedient that the Eucharistic bread, even though unleavened and baked in the traditional shape, be made in such a way that the priest at Mass with a congregation is able in practice to break it into parts for distribution to at least some of the faithful. Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it. The action of the fraction or breaking of bread, which gave its name to the Eucharist in apostolic times, will bring out more clearly the force and importance of the sign of unity of all in the one bread, and of the sign of charity by the fact that the one bread is distributed among the brothers and sisters.

322. The wine for the Eucharistic celebration must be from the fruit of the grapevine (cf. Lk 22:18), natural, and unadulterated, that is, without admixture of extraneous substances.

323. Diligent care should be taken to ensure that the bread and wine intended for the Eucharist are kept in a perfect state of conservation: that is, that the wine does not turn to vinegar nor the bread spoil or become too hard to be broken easily.

324. If the priest notices after the consecration or as he receives Communion that not wine but only water was poured into the chalice, he pours the water into some container, then pours wine with water into the chalice and consecrates it. He says only the part of the institution narrative related to the consecration of the chalice, without being obliged to consecrate the bread again.

II. SACRED FURNISHINGS IN GENERAL

325. As in the case of the building of churches, so also regarding all sacred furnishings the Church admits the artistic style of each region and accepts those adaptations that are in keeping with the culture and traditions of each people, provided that all fit the purpose for which the sacred furnishings are intended.

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In this matter as well, a noble simplicity should be ensured such as is the best companion of genuine art.

326. In the choice of materials for sacred furnishings, besides those which are traditional, others are acceptable if by contemporary standards they are considered to be noble, are durable, and are well suited for sacred use. In the dioceses of the United States of America these materials may include wood, stone, or metal which are solid and appropriate to the purpose for which they are employed.

III. SACRED VESSELS

327. Among the requisites for the celebration of Mass, the sacred vessels are held in special honor, especially the chalice and paten, in which the bread and wine are offered and consecrated, and from which they are consumed.

328. Sacred vessels are to be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside.

329. In the dioceses of the United States of America, sacred vessels may also be made from other solid materials that, according to the common estimation in each region, are precious, for example, ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind.

330. As regards chalices and other vessels that are intended to serve as receptacles for the Blood of the Lord, they are to have bowls of nonabsorbent material. The base, on the other hand, may be made of other solid and worthy materials.

331. For the consecration of hosts, a large paten may appropriately be used; on it is placed the bread for the priest and the deacon as well as for the other ministers and for the faithful.

332. As to the form of the sacred vessels, the artist may fashion them in a manner that is more in keeping with the customs of each region, provided each vessel is suited to the intended liturgical use and is clearly distinguishable from those intended for everyday use.

333. For the blessing of sacred vessels, the rites prescribed in the liturgical books are to be followed.
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334. The practice is to be kept of building a sacrarium in the sacristy, into which is poured the water from the purification of sacred vessels and linens (cf. no. 280).

IV. SACRED VESTMENTS

335. In the Church, which is the Body of Christ, not all members have the same office. This variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister. At the same time, however, the sacred vestments should also contribute to the beauty of the sacred action itself. It is appropriate that the vestments to be worn by priests and deacons, as well as those garments to be worn by lay ministers, be blessed according to the rite described in the Roman Ritual^[137] before they are put into liturgical use.

336. The sacred garment common to ordained and instituted ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. The alb may not be replaced by a surplice, not even over a cassock, on occasions when a chasuble or dalmatic is to be worn or when, according to the norms, only a stole is worn without a chasuble or dalmatic.

337. The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole.

338. The vestment proper to the deacon is the dalmatic, worn over the alb and stole. The dalmatic may, however, be omitted out of necessity or on account of a lesser degree of solemnity.

339. In the dioceses of the United States of America, acolytes, altar servers, lectors, and other lay ministers may wear the alb or other suitable vesture or other appropriate and dignified clothing.

340. The stole is worn by the priest around his neck and hanging down in front. It is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.

341. The cope is worn by the priest in processions and other sacred actions, in keeping with the rubrics proper to each rite.

342. Regarding the design of sacred vestments, Conferences of Bishops may determine and propose to the Apostolic See adaptations that correspond to the needs and the usages of their regions.[\[138\]](#)

343. In addition to the traditional materials, natural fabrics proper to each region may be used for making sacred vestments; artificial fabrics that are in keeping with the dignity of the sacred action and the person wearing them may also be used. The Conference of Bishops will be the judge in this matter.[\[139\]](#)

344. It is fitting that the beauty and nobility of each vestment derive not from abundance of overly lavish ornamentation, but rather from the material that is used and from the design. Ornamentation on vestments should, moreover, consist of figures, that is, of images or symbols, that evoke sacred use, avoiding thereby anything unbecoming.

345. The purpose of a variety in the color of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of Christian life's passage through the course of the liturgical year.

346. As to the color of sacred vestments, the traditional usage is to be retained: namely,

- White is used in the Offices and Masses during the Easter and Christmas seasons; also on celebrations of the Lord other than of his Passion, of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not Martyrs; on the Solemnities of All Saints (November 1) and of the Nativity of St. John the Baptist (June 24); and on the Feasts of St. John the Evangelist (December 27), of the Chair of St. Peter (February 22), and of the Conversion of St. Paul (January 25).
- Red is used on Palm Sunday of the Lord's Passion and on Good Friday, on Pentecost Sunday, on celebrations of the Lord's Passion, on the feasts of the Apostles and Evangelists, and on celebrations of Martyr Saints.
- Green is used in the Offices and Masses of Ordinary Time.
- Violet or purple is used in Advent and Lent. It may also be worn in Offices and Masses for the Dead (cf. below).

- Besides violet, white or black vestments may be worn at funeral services and at other Offices and Masses for the Dead in the dioceses of the United States of America.
- Rose may be used, where it is the practice, on Gaudete Sunday (Third Sunday of Advent) and on Laetare Sunday (Fourth Sunday of Lent).
- On more solemn days, sacred vestments may be used that are festive, that is, more precious, even if not of the color of the day.
- Gold- or silver-colored vestments may be worn on more solemn occasions in the dioceses of the United States of America.

347. Ritual Masses are celebrated in their proper color, in white, or in a festive color; Masses for Various Needs, on the other hand, are celebrated in the color proper to the day or the season or in violet if they are of a penitential character, for example, in The Roman Missal, no. 31 (in Time of War or Conflict), no. 33 (in Time of Famine), or no. 38 (for the Forgiveness of Sins); Votive Masses are celebrated in the color suited to the Mass itself or even in the color proper to the day or the season.

V. OTHER THINGS INTENDED FOR CHURCH USE

348. Besides sacred vessels and sacred vestments for which some special material is prescribed, other furnishings that either are intended for strictly liturgical use^[140] or are in any other way admitted into a church should be worthy and suited to their particular purpose.

349. In a special way, care must be taken that the liturgical books, particularly the *Book of the Gospels* and the Lectionary, which are intended for the proclamation of the word of God and hence enjoy special veneration, really serve in a liturgical action as signs and symbols of heavenly realities and hence are truly worthy, dignified, and beautiful.

350. Furthermore, great attention is to be paid to whatever is directly associated with the altar and the Eucharistic celebration, e.g., the altar cross and the cross carried in procession.

351. Every effort should be made to ensure that even as regards objects of lesser importance the canons of art be appropriately taken into account and that noble simplicity come together with elegance.