

Sacred Heart Parish (Strathmore)

Building Committee Vision Statement: Building Our New Parish Church

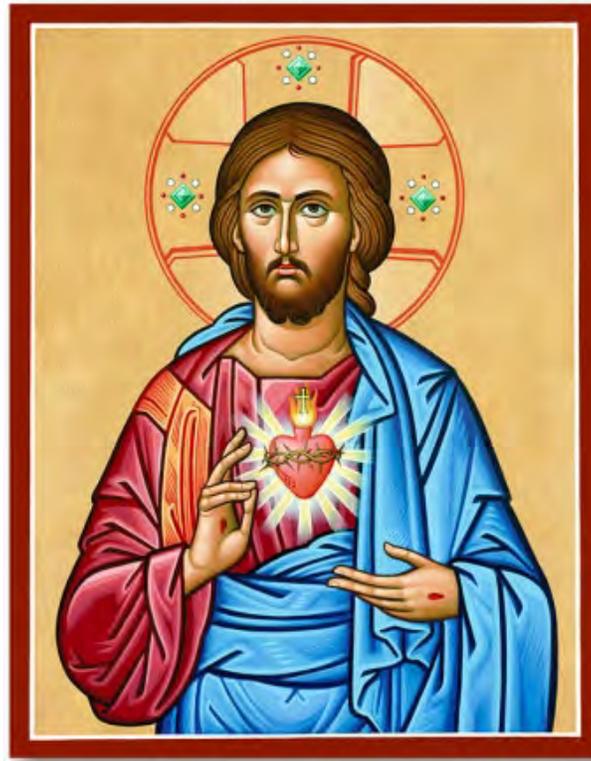


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* This document was made in consultation with Fr. Wojciech Jarzecki (previous Pastor) and the Church Building Committee, and with study of the pertinent directives/recommendations from Vatican documents, Diocesan guidelines, and trustworthy theological/architectural sources. It has been updated in consultation with Fr. Tomy Manjaly (Pastor).

Our Vision for the New Sacred Heart Church

As a Catholic parish in the small town of Strathmore (est. 13,000), we desire to retrofit a former IGA building into a beautiful church, dedicated to Our Lord's Sacred Heart, for the worship and service of God. We see the location of the new church as a sign of God's loving providence, as it is located at the core of downtown Strathmore, and only a block from the Catholic primary and secondary schools (700+ K-12 students). Not only will this allow the parish and school to be closely linked, but we would hope that our church can be the spiritual heart of our town. In terms of design, we plan to build a church that uses the best of modern construction techniques and materials, but also one that demonstrates an appreciation for the wisdom and beauty of the entire Catholic architectural and artistic tradition.

We seek to build a new church that will be...

- ❖ A spiritual home for the Catholics of the Strathmore area, and for any visitors who come our way.
- ❖ A temple of worship that brings together the past, present and future of Sacred Heart Parish, uniting generations of parishioners in Christ, who is ever ancient and ever new.
- ❖ A worthy sanctuary for the Holy Sacrifice of the Mass / Supper of the Lamb, and a place of refuge for the wounded and the penitent.
- ❖ A place of prayer and silence, offering all who enter an encounter with Our Loving Redeemer in adoration and other devotions.
- ❖ A space that inspires full and active participation of the laity in the liturgy, as called for by Vatican II, helping us to offer ourselves as living sacrifices, united to Our Lord, in worship of the Father.
- ❖ A place of joy and celebration: where the feasts and solemnities of the liturgical year bring God's people together in worship with the entire Communion of Saints; where God's abundant grace is shared with His people through the Sacraments; and where the milestones of life's pilgrimage (birth, childhood, marriage, family life, death) are observed.
- ❖ A house of God that inspires us by the beauty and noble simplicity of its architecture and sacred art, (in keeping with Church tradition and the reforms of Vatican II) to know, love and serve God, who is Truth, Beauty, Goodness and Love.
- ❖ A centre of Christian service, helping parishioners to grow in faith, hope and love through the spiritual and corporal works of mercy.
- ❖ A base for the New Evangelization, offering the good news of the Gospel to all, and inspiring parishioners to heed the call of Christ to become missionary disciples in the world.
- ❖ A school of holiness, forming hearts and minds of all through such means as catechesis and retreats.

Specific Elements of Our Vision for the New Church:

Stage 1: Church Proper Interior and Building Exterior

1) Interior Design Style

- a) Working within the limitations of the space (i.e. low ceiling/roof height, basic cubed shape, etc.), the following key interior design style elements should be kept in mind:
 - i) The Church should be in stylistic continuity with the great tradition of Catholic Church architecture, but made using the best construction techniques and materials available today.
 - ii) The general layout or form of the Church proper is in the shape of a cross, with the North transept serving as a Marian side chapel/alcove for private devotions, and the South transept serving as the choir alcove that is set back and separated from the sanctuary.
 - iii) The interior architectural style of the Church that is preferred, is of a modern-Romanesque style, with the use of arches, columns (representative of the Apostles who hold up the Church – Galatians 2:9), and other Romanesque elements where possible and fitting.
 - iv) The Church’s design style, structure and ornamentation are to be a “catechesis in stone” for all those who enter the Sacred Heart Parish church. This means that the plain and iconoclastic aesthetic of modernist and post-modernist (contemporary) styles does not seem fitting.
 - v) Please see the examples below of St. Ann’s Church (Charlotte, N.C.) and Holy Trinity Catholic Church (Westminster, CO) for examples of the interior design styles that we are looking for. These two recent church builds/renovations have been key inspirations for the Building Committee and parishioners. (pages 10-12)

2) Sanctuary

- a) An elevated sanctuary, giving prominence to the sacrificial nature of Holy Mass and symbolically reminding us that the Christian life is a pilgrimage to the Heavenly City of Jerusalem and God’s holy mountain.
 - i) The elevated sanctuary should also have a ramp for wheelchair accessibility.
- b) A permanent altar centrally located in the sanctuary, which is the chief focal point for all those entering the Nave to celebrate the Mass.
- c) The tabernacle in a conspicuous, dignified and honoured place in the sanctuary of the Church. Our Lord’s presence in the tabernacle should be a key point of focus

for all those entering our parish church, especially for prayer and contemplation outside of the Mass.

- i) A chapel for Eucharistic adoration might be fitting, if it is possible within the space we have and can be made with outside access. However, we see the need for the tabernacle to be visible and accessible in the sanctuary regardless.
 - ii) An especially inspiring quote: “The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament [Holy Eucharist] in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the *living heart of each of our churches*. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.” (*Credo of the People of God* – Pope Paul VI)
- d) Large crucifix (possibly from the old parish church) hung in prominent and central location in the sanctuary.
 - e) Priest-celebrant’s chair (sedilia) and those of altar servers/lectors properly positioned in a way that assists proper liturgical roles and gives due attention to the altar, crucifix, ambo and tabernacle.
 - f) One ambo for the reading of God’s Word (Liturgy of the Word) placed on the “Gospel Side” of the altar and in aesthetic continuity/conformity with the altar of sacrifice.
 - i) A small lectern will also be located near/just inside the sanctuary for the reading of announcements, etc.
 - g) Appropriate sacred art, furnishings, and decorations for the sanctuary, in keeping with the nature of Holy Mass and the tradition of the Church.

3) Nave

- a) Long and rectangular in shape (traditional), with wooden pews with kneelers to accommodate a congregation of 600 people.
- b) Space for wheelchairs, walkers and other mobility aids – special seating as needed. (A few rows of shorter pews at the front of the nave to facilitate accessibility.)
- c) Confessional Room (Option for kneeling anonymous confessions with screen or face-to-face confessions. Glass windowed door.)
- d) Side chapels/alcove (1-2) for Our Lady and possibly St. Joseph, patron of Canada to the sides of the sanctuary.
 - i) A place for devotional candles, requests for intercession, etc.

- ii) We have a beautiful statue of Our Lady (Queen of Heaven) and a large statue of St. Joseph, both from the old church, which would fit perfectly.
- e) A choir alcove or area that will enable the choir to fulfill its liturgical role while not becoming a distraction from the sanctuary or a place of performance.
 - i) A loft at the back of the nave is preferred if it is architecturally possible.
 - ii) If not a choir loft, placement in a left or right wing of the transept, facing toward the sanctuary.
 - iii) Room for a possible future electronic organ is an important consideration.
- f) Baptistry (font) just outside of the sanctuary and to one side, to facilitate baptisms during the Mass.
- g) Door(s)/Portal with windows from the Narthex into the Nave.
 - i) The portal should be designed in such a way as to emphasize the profound transition between the narthex (outside world) and the nave/sanctuary (Body of Christ).
- h) Exterior windows of an appropriate design and location so as to facilitate the installation of stained-glass windows in the future.
- i) Appropriate sacred art, furnishings, and decorations for the nave, in keeping with the nature of Holy Mass and the tradition of the Church. (ex. Stations of the Cross, statuary, iconography, etc.)
 - i) The parish has a large and beautiful set of Stations of the Cross from the old church that we would hope to use in the new church.

4) Narthex

- a) Architectural design that communicates that this is a place of welcome for all those who enter – gathering the community from all walks of life and symbolically beginning their pilgrimage toward God in the sanctuary.
 - i) Portal/doorway into the entrance vestibule designed to invite people to meet Our Lord. (Perhaps decorated with a phrase from the Gospels such as: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.” (Matthew 11:28)
- b) Appropriate facilities for expanding seating into the narthex to accommodate large numbers of parishioners during high feasts in the liturgical calendar (i.e. Christmas and Easter) and special events (large funerals).
 - i) Moveable/stackable chairs in rows for 100-200 more seats.
- c) Receptionist’s office near the front entrance for welcoming visitors, secretarial work, etc.

- d) Some space for the sale of religious items, books, etc.
- e) Washrooms with proper wheelchair accessibility.
 - i) The Ladies' washroom should have extra space for bridal preparations and mirrors.
- f) Places for religious literature (bulletins, pamphlets, posters, etc.)
- g) Place for rambunctious/crying children during Holy Mass
 - i) This may just be a convenient corner of the Narthex where parents can still follow the Mass through the windowed wall/doors, or a separate "crying room". Obviously this depends on space, but an area in the narthex is preferred.
- h) Sacred art appropriate for the narthex – beautiful and welcoming.
 - i) One key element would be situating our parish's large statue of Jesus (Sacred Heart) in the narthex.

5) Sacristy/Vestry

- a) Room with plenty of cabinets, shelves, drawers and space for all necessary liturgical items.
- b) Should have two sinks: one a sacrarium/piscina, and one a normal sink linked to the plumbing.
- c) Ideally, situated behind the sanctuary for ease of access to prepare for Holy Mass and to facilitate weekday Masses.

6) Building Exterior and General Elements

- a) Exterior Design Style -- Façade and Decoration
 - i) Of a Modern Style, because of the nature of the existing building (old IGA grocery store) that is in this style, however, with Romanesque Style elements to make the Church beautiful, fitting, and in harmony with the 2000 year tradition of Catholic Church architecture.
 - (1) Key Romanesque Elements: (Where possible according to architectural and engineering concerns.)
 - (a) Small bell tower or belfry and spire, perhaps over the vestibule area, with a cross on the top of it, in keeping with a noble and simple Romanesque style façade.



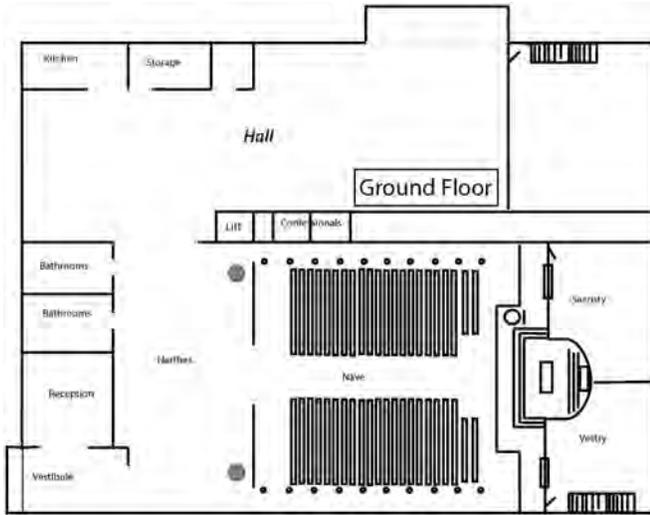
- (b) A small glass dome/skylight positioned over the middle of the sanctuary in order to have natural light emphasize the altar and tabernacle. (* Please see attached document with details about Kalwall-type dome products as an example.)
- (c) Modifications to outer walls, especially near main entrance, to communicate the sacred nature and purpose of the building. (Perhaps some Romanesque arch façade elements as practicable.)
- ii) Both the parish and the Town of Strathmore desire that the renovated/retrofitted building “looks like” a Catholic Church from the outside.
- iii) Electric or mechanical bells to signal Mass times or Angelus.
 - (1) The parish has a bell from France from the previous church that was donated in the 1920s.
- b) Replacement of roof as per engineering recommendations. This may also involve some modifications to the roof structure depending on architect’s vision for the nave and sanctuary.
 - (1) Possibility: Modifying flat roof to have an A-frame section.
- c) Necessary repairs to siding and exterior wall.
- d) Replacement of doors as necessary for safety and security.

- e) In consultation with the architectural firm and experts in the field, incorporation of “green”/sustainable and environmentally friendly elements and practices as is affordable, practical and appropriate. Some possibilities include:
 - i) Low energy lighting.
 - ii) High efficiency HVAC.
 - iii) High efficiency insulation, windows, etc.
 - iv) Maximization of natural light.
 - v) Low flush toilets and other water-saving practices/technologies.
 - vi) Low V.O.C. materials.
 - vii) Recycled materials as possible.

Stage 2: Church Hall, Classrooms, and Other Elements

- 1) **Church Hall** with seating for 250-300 (est.) and full A/V setup for parish and other functions.
 - a) More washrooms (ideally located close to the Narthex washrooms for ease of plumbing)
 - b) Moveable tables and chairs with storage.
- 2) Over-sized storage room + other miscellaneous storage rooms.
 - a) Housekeeping/Cleaning room.
- 3) Kitchen development – functional/appropriate kitchen to serve 250-300 parishioners for parish events.
 - a) Facilities also useable for weekly soup kitchen open to the needy.
- 4) Upper level development as needed.
 - a) Extra washrooms (i.e. upstairs and near sacristy/vestry)
 - b) Lift to upper level for wheelchair accessibility. (Cost-savings versus elevator.)
- 5) 2-3 meeting rooms with A/V capabilities.
 - a) One of these rooms should have space/storage to be used as a choir practice room prior to Mass.
 - b) One of these should be larger for more of a classroom atmosphere. (To be used for adult faith formation classes, children’s liturgy, etc.)
 - c) Expandable rooms with moving wall/sound-barriers between rooms might be a good option for enhanced flexibility.
 - d) CWL and K. of C. storage cabinets in two of these rooms. (Donated by respective groups.)
- 6) Appropriate office space for parish priest, deacons, secretary/bookkeeping, etc.

- 7) Saint Vincent de Paul room for charity work
 - a) Facilities for clothing and small furniture exchange, and possibly food.
- 8) Parish Library room
- 9) Water/drinking fountains as needed.



Early amateur sketches by Building Committee members of possible changes to the old IGA building.

Addendum: St. John Paul II Shrine Chapel (January 2022)

- 1) **Shrine Chapel** with seating for 20-35 (est.) that contains reliquary of Pope St. John Paul II and tabernacle for reserving the Blessed Sacrament.
 - a) Style/Design Ideas
 - i) A place of holy pilgrimage where locals and visitors can come to spend time in the presence of Our Lord and his sainted Pope, St. John Paul II.
 - ii) Harmoniously linked with the design style found in the church proper (nave and sanctuary). The shrine chapel's design style, structure and ornamentation are to be a "catechesis in stone [or wood, drywall, etc.]" - teaching people about Jesus Christ in the Eucharist and the saintly pope.
 - iii) An inviting and reverent space for small-scale public worship, as well as private prayer, devotions and adoration.
 - b) Chapel
 - i) Used for daily Masses wherein congregations are typically smaller than required to make use of church proper feasible. (i.e. heating/lighting costs)
 - ii) Availability of 24-Hour Eucharistic Adoration via key-code access. (Isolated from the rest of the facility).
 - Single bathroom available for adorers' use.
 - iii) Raised sanctuary with altar, ambo, and seating for priest.
 - Design should be in harmony with chapel architecture.
 - iv) Tabernacle stand at the rear centre of the sanctuary, with tabernacle.
 - Will serve as altar of repose for Triduum, as well as site for personal Adoration. Tabernacle must be visible to faithful in chapel pews.
 - Crucifix should be centred above tabernacle.
 - v) Fixed pew seating with kneelers.
 - Design in harmony with other furnishings.
 - vi) Typical chapel furnishings: holy water font at entrance, crucifix behind altar, etc.
 - vii) Accommodation in window design for future stained-glass installation.
 - c) Shrine
 - i) Dedicated to the memory of Pope St. John Paul II, with special focus on his first-class relic (blood) in the beautiful reliquary that our parish owns. The reliquary should have some prominence in the space, but in proper and harmonious

relationship to the altar and tabernacle.

- ii) The shrine will be a place of pilgrimage for Catholics and others who want to learn more about Pope St. John Paul II; an educational element (ex. Captioned photo display, placards of quotations, etc.) would be fitting.
- iii) Space for prayer cards, sacramentals, literature, and Catholic gift items to be picked up/purchased. (i.e. A stall/display cabinet near the shrine.)
- iv) Statue of Pope St. John Paul II of decent size and good quality.
- v) Sacred art should be fitting for the environment and related to St. John Paul II. (ex. Tapestry of *Totus Tuus*, etc.)



Some Inspiring Models – Recent Church Builds/Renovations

Saint Ann Catholic Church

Charlotte, North Carolina
(Designed by McCreery Arch.)





<http://www.mccreryarchitects.com/portfolio/liturgical/st-ann-catholic-church/>

Holy Trinity Catholic Church

Westminster, Colorado



<http://www.htcatholic.org/>
<https://2008remodel.wordpress.com/2010/06/>
<https://2008remodel.wordpress.com/2011/05/15/one-year-ago-on-15-may-2010-dedication-of-our-church/>

Key Texts that Inspire Our Vision

<p><i>Sacred Scripture</i></p>	<p>Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain. (Psalm 127:1)</p> <p>Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4-5)</p> <p>Thus says the Lord: "Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest? All these things my hand has made, and so all these things are mine, says the Lord. But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word. (Isaiah 66:1-2)</p>
<p><i>Catechism of the Catholic Church</i></p>	<p>A. The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands. . . but into heaven itself, now to appear in the presence of God on our behalf." There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him". As "high priest of the good things to come" he is the centre and the principal actor of the liturgy that honours the Father in heaven. (#662)</p> <p>B. "In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory."</p>

(#1090)

C. The worship "in Spirit and in truth" of the New Covenant is not tied exclusively to any one place. The whole earth is sacred and entrusted to the children of men. What matters above all is that, when the faithful assemble in the same place, they are the "living stones," gathered to be "built into a spiritual house." For the Body of the risen Christ is the spiritual temple from which the source of living water springs forth: incorporated into Christ by the Holy Spirit, "we are the temple of the living God."
(#1179-1186 – Points C to M)

D. When the exercise of religious liberty is not thwarted, Christians construct buildings for divine worship. These visible churches are not simply gathering places but signify and make visible the Church living in this place, the dwelling of God with men reconciled and united in Christ.

E. A church, "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Savior, offered for us on the sacrificial altar for the help and consolation of the faithful - this house ought to be in good taste and a worthy place for prayer and sacred ceremonial." In this "house of God" the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.

F. The altar of the New Covenant is the Lord's Cross, from which the sacraments of the Paschal mystery flow. On the altar, which is the center of the church, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of the Lord, to which the People of God are invited.

G. The tabernacle is to be situated "in churches in a most worthy place with the greatest honor." The dignity, placing, and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar.

H. The chair (cathedra) of the bishop or the priest "should express his office of presiding over the assembly and of directing prayer."

I. The ambo: "The dignity of the Word of God requires the church to have a suitable place for announcing his message so that the attention of the people may be easily

	<p>directed to that place during the liturgy of the Word."</p> <p>J. The gathering of the People of God begins with Baptism; a church must have a place for the celebration of Baptism (baptistry) and for fostering remembrance of the baptismal promises (holy water font).</p> <p>K. The renewal of the baptismal life requires penance. A church, then, must lend itself to the expression of repentance and the reception of forgiveness, which requires an appropriate place to receive penitents.</p> <p>L. A church must also be a space that invites us to the recollection and silent prayer that extend and internalize the great prayer of the Eucharist.</p> <p>M. Finally, the church has an eschatological significance. To enter into the house of God, we must cross a threshold, which symbolizes passing from the world wounded by sin to the world of the new Life to which all men are called. The visible church is a symbol of the Father's house toward which the People of God is journeying and where the Father "will wipe every tear from their eyes." Also for this reason, the Church is the house of all God's children, open and welcoming.</p> <p>N. In its earthly state the Church needs places where the community can gather together. Our visible churches, holy places, are images of the holy city, the heavenly Jerusalem, toward which we are making our way on pilgrimage. (#1198)</p> <p>O. It is in these churches that the Church celebrates public worship to the glory of the Holy Trinity, hears the word of God and sings his praise, lifts up her prayer, and offers the sacrifice of Christ sacramentally present in the midst of the assembly. These churches are also places of recollection and personal prayer. (#1199)</p>
<p><i>Sacrosanctum Concilium (1963)</i></p>	<p>A. Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members. (#7)</p> <p>B. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His</p>

Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree. (#7)

C. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle [22]; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory [23]. (#8)

D. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:45), is their right and duty by reason of their baptism. (#14)

E. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work. (#14)

F. At the Last Supper, on the night when He was betrayed, our Saviour instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity [36], a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us [37]. (#47)

G. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration.

They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator [38], they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

H. Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics. (#118)

I. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things. (#119)

J. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God. Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use. The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time. Wherefore it has pleased the Fathers to issue the following decrees on these matters. (#122)

K. The Church has not adopted any particular style of art as

	<p>her very own; She has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by. (#123)</p> <p>L. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments. Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense. And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful. (#124)</p> <p>M. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy. (#125)</p>
<p><i>General Instruction for the Roman Missal (2011)</i></p>	<p>A. The sacrificial nature of the Mass, solemnly defended by the Council of Trent, because it accords with the universal tradition of the Church, was once more stated by the Second Vatican Council, which pronounced these clear words about the Mass: “At the Last Supper, Our Saviour instituted the Eucharistic Sacrifice of his Body and Blood, by which the Sacrifice of his Cross is perpetuated until he comes again; and till then he entrusts the memorial of his Death and Resurrection to his beloved spouse, the Church.” What is taught in this way by the Council is consistently expressed in the formulas of the Mass. Moreover, the doctrine which stands out in the following sentence, already notable and concisely expressed in the ancient Sacramentary commonly called the Leonine – “for whenever the memorial of this sacrifice is celebrated the work of our redemption is</p>

accomplished” – is aptly and exactly expounded in the Eucharistic Prayers; for as in these the Priest enacts the anamnesis, while turned toward God likewise in the name of all the people, he renders thanks and offers the living and holy sacrifice, that is, the Church’s oblation and the sacrificial Victim by whose death God himself willed to reconcile us to himself; and the Priest also prays that the Body and Blood of Christ may be a sacrifice which is acceptable to the Father and which brings salvation to the whole world. So, in the new Missal the rule of prayer (*lex orandi*) of the Church corresponds to her perennial rule of faith (*lex credendi*), by which we are truly taught that the sacrifice of his Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded his Apostles to do in his memory, are one and the same, differing only in the manner of their offering; and as a result, that the Mass is at one and the same time a sacrifice of praise, thanksgiving, propitiation and satisfaction. Moreover, the wondrous mystery of the real presence of the Lord under the Eucharistic species, confirmed by the Second Vatican Council and other teachings of the Church’s Magisterium in the same sense and with the same doctrine as the Council of Trent proposed that it must be believed, is proclaimed in the celebration of the Mass, not only by the very words of consecration by which Christ is rendered present through transubstantiation, but also with a sense and a demonstration of the greatest reverence and adoration which strives for realization in the Eucharistic liturgy. For the same reason, the Christian people are led to worship this wondrous Sacrament through adoration in a special way on Thursday of the Lord’s Supper in Holy Week and on the Solemnity of the Most Holy Body and Blood of Christ.

- B. Moreover, by this nature of the ministerial priesthood, something else is put in its proper light, something certainly to be held in great esteem, namely, the royal priesthood of the faithful, whose spiritual sacrifice is brought to completion through the ministry of the Bishop and the Priests, in union with the Sacrifice of Christ, the sole Mediator. For the celebration of the Eucharist is the action of the whole Church, and in it each one should carry out solely but totally that which pertains to him, in virtue of the place of each within the People of God. The result of this is that greater consideration is also given to some aspects of the celebration that have sometimes been accorded less attention in the course of the centuries. For this people is the People of God, purchased by Christ’s

Blood, gathered together by the Lord, nourished by his word, the people called to present to God the prayers of the entire human family, a people that gives thanks in Christ for the mystery of salvation by offering his Sacrifice, a people, finally, that is brought together in unity by Communion in the Body and Blood of Christ. This people, though holy in its origin, nevertheless grows constantly in holiness by conscious, active, and fruitful participation in the mystery of the Eucharist. (1-3, 5)

C. The celebration of Mass, as the action of Christ and of the People of God arrayed hierarchically, is the centre of the whole of Christian life for the Church both universal and local, as well as for each of the faithful individually. For 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. In it, moreover, during the course of the year, the mysteries of redemption are celebrated so as to be in some way made present. As to the other sacred actions and all the activities of the Christian life, these are bound up with it, flow from it, and are ordered to it. (#16)

D. It is, therefore, of the greatest importance that the celebration of the Mass or the Lord's Supper be so ordered that the sacred ministers and the faithful taking part in it, according to the state proper to each, may draw from it more abundantly those fruits, to obtain which, Christ the Lord instituted the Eucharistic Sacrifice of his Body and Blood and entrusted it as the memorial of his Passion and Resurrection to the Church, his beloved Bride. (#17)

E. This will fittingly come about if, with due regard for the nature and other circumstances of each liturgical assembly, the entire celebration is arranged in such a way that it leads to a conscious, active, and full participation of the faithful, namely in body and in mind, a participation fervent with faith, hope, and charity, of the sort which is desired by the Church and which is required by the very nature of the celebration and to which the Christian people have a right and duty in virtue of their Baptism. (#18)

F. Since, however, the celebration of the Eucharist, like the entire Liturgy, is carried out by means of perceptible signs by which the faith is nourished, strengthened, and expressed, the greatest care is to be taken that those forms and elements proposed by the Church are chosen

and arranged, which, given the circumstances of persons and places, more effectively foster active and full participation and more aptly respond to the spiritual needs of the faithful. (20)

G. Arrangement and Ornamentation of Churches for the Celebration of the Eucharist (#288-318 – I to XXXII)

- I. For the celebration of the Eucharist, the People of God are normally gathered together in a church or, if there is no church or if it is too small, then in another respectable place that is nonetheless worthy of so great a mystery. Therefore, churches or other places should be suitable for carrying out the sacred action and for ensuring the active participation of the faithful. Moreover, sacred buildings and requisites for divine worship should be truly worthy and beautiful and be signs and symbols of heavenly realities.
- II. Consequently, the Church constantly seeks the noble assistance of the arts and admits the artistic expressions of all peoples and regions. In fact, just as she is intent on preserving the works of art and the artistic treasures handed down from past centuries and, insofar as necessary, on adapting them to new needs, so also she strives to promote new works of art that are in harmony with the character of each successive age. On account of this, in appointing artists and choosing works of art to be admitted into a church, what should be looked for is that true excellence in art which nourishes faith and devotion and accords authentically with both the meaning and the purpose for which it is intended.
- III. All churches should be dedicated or at least blessed. Cathedrals and parish churches, however, are to be dedicated with a solemn rite.
- IV. For the proper construction, restoration, and arrangement of sacred buildings, all those involved should consult the diocesan commission for the Sacred Liturgy and sacred art. Moreover, the Diocesan Bishop should employ the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the more important matters.
- V. The ornamentation of a church should contribute

toward its noble simplicity rather than to ostentation. Moreover, in the choice of elements attention should be paid to authenticity and there should be the intention of fostering the instruction of the faithful and the dignity of the entire sacred place.

VI. The suitable arrangement of a church, and of what goes with it, in such a way as to meet appropriately the needs of our own age requires not only that care be taken as regards whatever pertains more immediately to the celebration of sacred actions but also that the faithful be provided with whatever is conducive to their appropriate comfort and is normally provided in places where people habitually gather.

VII. The People of God which is gathered for Mass is coherently and hierarchically ordered, and this finds its expression in the variety of ministries and the variety of actions according to the different parts of the celebration. Hence the general arrangement of the sacred building must be such that in some way it conveys the image of the assembled congregation and allows the appropriate ordering of all the participants, as well as facilitating each in the proper carrying out of his function. The faithful and the schola cantorum (choir) shall have a place that facilitates their active participation. The Priest Celebrant, the Deacon, and the other ministers have places in the sanctuary. There, also, should be prepared seats for concelebrants, but if their number is great, seats should be arranged in another part of the church, though near the altar. All these elements, even though they must express the hierarchical structure and the diversity of functions, should nevertheless bring about a close and coherent unity that is clearly expressive of the unity of the entire holy people. Indeed, the nature and beauty of the place and all its furnishings should foster devotion and express visually the holiness of the mysteries celebrated there.

ARRANGEMENT OF THE SANCTUARY FOR THE SACRED SYNAXIS

VIII. The sanctuary is the place where the altar stands, the Word of God is proclaimed, and the Priest, the Deacon, and the other ministers exercise their functions. It should be appropriately marked off from the body of the church either by its being somewhat

elevated or by a particular structure and ornamentation. It should, moreover, be large enough to allow the Eucharist to be easily celebrated and seen.

IX. The altar, on which is effected the Sacrifice of the Cross made present under sacramental signs, is also the table of the Lord to which the People of God is convoked to participate in the Mass, and it is also the centre of the thanksgiving that is accomplished through the Eucharist.

X. The celebration of the Eucharist in a sacred place is to take place on an altar; however, outside a sacred place, it may take place on a suitable table, always with the use of a cloth, a corporal, a cross, and candles.

XI. It is desirable that in every church there be a fixed altar, since this more clearly and permanently signifies Christ Jesus, the Living Stone (1 Peter 2.4; cf. Ephesians 2.20). In other places set aside for sacred celebrations, the altar may be movable. An altar is said to be fixed if it is so constructed as to be attached to the floor and not removable; it is said to be movable if it can be displaced.

XII. The altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible. Moreover, the altar should occupy a place where it is truly the centre toward which the attention of the whole congregation of the faithful naturally turns. The altar should usually be fixed and dedicated.

XIII. An altar, whether fixed or movable, should be dedicated according to the rite prescribed in the Roman Pontifical; but it is permissible for a movable altar simply to be blessed.

XIV. In keeping with the Church's traditional practice and what the altar signifies, the table of a fixed altar should be of stone and indeed of natural stone. In the dioceses of Canada, however, another natural material which is dignified, solid, and well-crafted may also be used, provided that the altar is structurally immobile. As to the supports or base for supporting the table, these may be made of any material, provided it is dignified and solid. A

movable altar may be constructed of any noble and solid material suited to liturgical use, according to the traditions and usages of the different regions.

- XV. The practice of the deposition of relics of Saints, even those not Martyrs, under the altar to be dedicated is fittingly retained. However, care should be taken to ensure the authenticity of such relics.
- XVI. In building new churches, it is preferable for a single altar to be erected, one that in the gathering of the faithful will signify the one Christ and the one Eucharist of the Church. In already existing churches, however, when the old altar is so positioned that it makes the people's participation difficult but cannot be moved without damage to artistic value, another fixed altar, skillfully made and properly dedicated, should be erected and the sacred rites celebrated on it alone. In order that the attention of the faithful not be distracted from the new altar, the old altar should not be decorated in any special way.
- XVII. Out of reverence for the celebration of the memorial of the Lord and for the banquet in which the Body and Blood of the Lord are offered, there should be, on an altar where this is celebrated, at least one cloth, white in colour, whose shape, size, and decoration are in keeping with the altar's structure.
- XVIII. Moderation should be observed in the decoration of the altar. During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers. Exceptions, however, are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts. Floral decoration should always show moderation and be arranged around the altar rather than on the altar table.
- XIX. For only what is required for the celebration of the Mass may be placed on the altar table: namely, from the beginning of the celebration until the proclamation of the Gospel, the Book of Gospels; then from the Presentation of the Gifts until the purification of the vessels, the chalice with the paten, a ciborium, if necessary, and, finally, the corporal, the purificator, the pall, and the Missal. In addition,

arranged discreetly, there should be whatever may be needed to amplify the Priest's voice.

XX. The candlesticks required for the different liturgical services for reasons of reverence or the festive character of the celebration (cf. no. 117) should be appropriately placed either on the altar or around it, according to the design of the altar and the sanctuary, so that the whole may be harmonious and the faithful may not be impeded from a clear view of what takes place at the altar or what is placed upon it.

XXI. Likewise, either on the altar or near it, there is to be a cross, with the figure of Christ crucified upon it, a cross clearly visible to the assembled people. It is desirable that such a cross should remain near the altar even outside of liturgical celebrations, so as to call to mind for the faithful the saving Passion of the Lord.

XXII. The dignity of the Word of God requires that in the church there be a suitable place from which it may be proclaimed and toward which the attention of the faithful naturally turns during the Liturgy of the Word.

XXIII. It is appropriate that generally this place be a stationary ambo and not simply a movable lectern. The ambo must be located in keeping with the design of each church in such a way that the ordained ministers and readers may be clearly seen and heard by the faithful. From the ambo only the readings, the Responsorial Psalm, and the Easter Proclamation (Exsultet) are to be proclaimed; likewise it may be used for giving the Homily and for announcing the intentions of the Universal Prayer. The dignity of the ambo requires that only a minister of the word should stand at it. It is appropriate that before being put into liturgical use a new ambo be blessed according to the rite described in the Roman Ritual.

XXIV. The chair of the Priest Celebrant must signify his function of presiding over the gathering and of directing the prayer. Thus the more suitable place for the chair is facing the people at the head of the sanctuary, unless the design of the building or other features prevent this: as, for example, if on account of too great a distance, communication between the Priest and the congregation would be difficult, or if the tabernacle were to be positioned in

the centre behind the altar. In any case, any appearance of a throne is to be avoided. It is appropriate that before being put into liturgical use, the chair be blessed according to the rite described in the Roman Ritual. Likewise, seats should be arranged in the sanctuary for concelebrating Priests as well as for Priests who are present at the celebration in choir dress but without concelebrating. The seat for the Deacon should be placed near that of the celebrant. For the other ministers seats should be arranged so that they are clearly distinguishable from seats for the clergy and so that the ministers are easily able to carry out the function entrusted to them.

THE ARRANGEMENT OF THE CHURCH

XXV. Places for the faithful should be arranged with appropriate care so that they are able to participate in the sacred celebrations, duly following them with their eyes and their attention. It is desirable that benches or seating usually should be provided for their use. However, the custom of reserving seats for private persons is to be reprobated. Moreover, benches or seating should be so arranged, especially in newly built churches, that the faithful can easily take up the bodily postures required for the different parts of the celebration and can have easy access for the reception of Holy Communion. Care should be taken to ensure that the faithful be able not only to see the Priest, the Deacon, and the readers but also, with the aid of modern technical means, to hear them without difficulty.

XXVI. The schola cantorum (choir) should be so positioned with respect to the arrangement of each church that its nature may be clearly evident, namely as part of the assembled community of the faithful undertaking a specific function. The positioning should also help the choir to exercise this function more easily and allow each choir member full sacramental participation in the Mass in a convenient manner.

- a. "Place for musicians: The choir and other music ministers should be provided with a space that is integrated within the assembly and that allows ample room for instruments so they can truly lead the people in song. It is important that each musician be able to participate fully in the celebration of the Eucharist." (*Guidelines for*

Liturgical Music – Revised Ed., 2015. #33)

XXVII. The organ and other lawfully approved musical instruments should be placed in a suitable place so that they can sustain the singing of both the choir and the people and be heard with ease by everybody if they are played alone. It is appropriate that before being put into liturgical use, the organ be blessed according to the rite described in the Roman Ritual. In Advent the use of the organ and other musical instruments should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord. In Lent the playing of the organ and musical instruments is allowed only in order to support the singing. Exceptions, however, are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts.

The Place for the Reservation of the Most Holy Eucharist

XXVIII. In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer. The tabernacle should usually be the only one, be irremovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible. Moreover, it is appropriate that before it is put into liturgical use, the tabernacle be blessed according to the rite described in the Roman Ritual.

XXIX. It is more appropriate as a sign that on an altar on which Mass is celebrated there not be a tabernacle in which the Most Holy Eucharist is reserved. Consequently, it is preferable that the tabernacle be located, according to the judgement of the Diocesan Bishop:

- a) either in the sanctuary, apart from the altar of celebration, in an appropriate form and place, not excluding its being positioned on an old altar no longer used for celebration (cf. no. 303);
- b) or even in some chapel suitable for the private adoration and prayer of the faithful and organically connected to the church and readily noticeable by the Christian faithful.

	<p>XXX. In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should shine permanently to indicate the presence of Christ and honour it.</p> <p>XXXI. In no way should any of the other things be forgotten which are prescribed by law concerning the reservation of the Most Holy Eucharist.</p> <p>XXXII. In the earthly Liturgy, the Church participates, by a foretaste, in that heavenly Liturgy which is celebrated in the holy city of Jerusalem, toward which she journeys as a pilgrim, and where Christ is seated at the right hand of God; and by venerating the memory of the Saints, she hopes one day to have some share and fellowship with them. Thus, in sacred buildings images of the Lord, of the Blessed Virgin Mary, and of the Saints, in accordance with most ancient tradition of the Church, should be displayed for veneration by the faithful and should be so arranged so as to lead the faithful toward the mysteries of faith celebrated there. Care should, therefore, be taken that their number not be increased indiscriminately, and moreover that they be arranged in proper order so as not to draw the attention of the faithful to themselves and away from the celebration itself. There should usually be only one image of any given Saint. Generally speaking, in the ornamentation and arrangement of a church, as far as images are concerned, provision should be made for the devotion of the entire community as well as for the beauty and dignity of the images.</p> <p>H. Furthermore, every care is to be taken with respect to those things directly associated with the altar and the celebration of the Eucharist, for example, the altar cross and the cross carried in procession. (#350)</p> <p>I. Every effort should be made, even in minor matters, to observe appropriately the requirements of art and to ensure that a noble simplicity is combined with elegance. (#351)</p>
<p>Code of Canon Law (1983)</p>	<p>THE MOST HOLY EUCHARIST (Cann. 897 - 958)</p> <p>Can. 897 The most August sacrament is the Most Holy Eucharist in which Christ the Lord himself is contained, offered, and received and by which the Church continually lives and grows. The Eucharistic sacrifice, the memorial of the death and</p>

resurrection of the Lord, in which the sacrifice of the cross is perpetuated through the ages is the summit and source of all worship and Christian life, which signifies and effects the unity of the People of God and brings about the building up of the body of Christ. Indeed, the other sacraments and all the ecclesiastical works of the apostolate are closely connected with the Most Holy Eucharist and ordered to it.

Can. 898 The Christian faithful are to hold the Most Holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this sacrament most devoutly and frequently, and worshiping it with the highest adoration. In explaining the doctrine about this sacrament, pastors of souls are to teach the faithful diligently about this obligation.

THE EUCHARISTIC CELEBRATION

Can. 899 §1. The Eucharistic celebration is the action of Christ himself and the Church. In it, Christ the Lord, through the ministry of the priest, offers himself, substantially present under the species of bread and wine, to God the Father and gives himself as spiritual food to the faithful united with his offering.

§2. In the Eucharistic gathering the people of God are called together with the bishop or, under his authority, a presbyter presiding and acting in the person of Christ. All the faithful who are present, whether clerics or laity, unite together by participating in their own way according to the diversity of orders and liturgical functions.

§3. The Eucharistic celebration is to be organized in such a way that all those participating receive from it the many fruits for which Christ the Lord instituted the Eucharistic sacrifice.

THE TIME AND PLACE OF THE CELEBRATION OF THE EUCHARIST

Can. 932 §1. The Eucharistic celebration is to be carried out in a sacred place unless in a particular case necessity requires otherwise; in such a case the celebration must be done in a decent place.

§2. The Eucharistic sacrifice must be carried out on a dedicated or blessed altar; outside a sacred place a suitable table can be used, always with a cloth and a corporal.

THE RESERVATION AND VENERATION OF THE MOST HOLY EUCHARIST

Can. 934 §1. The Most Holy Eucharist:

1/ must be reserved in the cathedral church or its equivalent, in every parish church, and in a church or oratory connected to the house of a religious institute or society of apostolic life;

2/ can be reserved in the chapel of the bishop and, with the permission of the local ordinary, in other churches, oratories, and chapels.

§2. In sacred places where the Most Holy Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.

Can. 937 Unless there is a grave reason to the contrary, the church in which the Most Holy Eucharist is reserved is to be open to the faithful for at least some hours every day so that they can pray before the Most Blessed Sacrament.

Can. 938 §1. The Most Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.

§2. The tabernacle in which the Most Holy Eucharist is reserved is to be situated in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer.

§3. The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible.

§4. For a grave cause, it is permitted to reserve the Most Holy Eucharist in some other fitting and more secure place, especially at night.

§5. The person responsible for the church or oratory is to take care that the key of the tabernacle in which the Most Holy Eucharist is reserved is safeguarded most diligently.

Can. 940 A special lamp which indicates and honors the presence of Christ is to shine continuously before a tabernacle in which the Most Holy Eucharist is reserved.

Can. 941 §1. In churches or oratories where it is permitted to reserve the Most Holy Eucharist, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed.

§2. Exposition of the Most Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.

SACRED PLACES (Cann. 1205 – 1243)

Can. 1210 Only those things which serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is

forbidden. In an individual case, however, the ordinary can permit other uses which are not contrary to the holiness of the place.

Can. 1216 In the building and repair of churches, the principles and norms of the liturgy and of sacred art are to be observed, after the advice of experts has been taken into account.

Can. 1220 §1. All those responsible are to take care that in churches such cleanliness and beauty are preserved as befit a house of God and that whatever is inappropriate to the holiness of the place is excluded.

Can. 1221 Entry to a church is to be free and gratuitous during the time of sacred celebrations.

ALTARS

Can. 1235 §1. An altar, or a table upon which the Eucharistic sacrifice is celebrated, is called fixed if it is so constructed that it adheres to the floor and thus cannot be moved; it is called movable if it can be removed.

§2. It is desirable to have a fixed altar in every church, but a fixed or a movable altar in other places designated for sacred celebrations.

Can. 1236 §1. According to the traditional practice of the Church, the table of a fixed altar is to be of stone, and indeed of a single natural stone. Nevertheless, another worthy and solid material can also be used in the judgment of the conference of bishops. The supports or base, however, can be made of any material.

§2. A movable altar can be constructed of any solid material suitable for liturgical use.

Can. 1237 §1. Fixed altars must be dedicated, and movable altars must be dedicated or blessed, according to the rites prescribed in the liturgical books.

§2. The ancient tradition of placing relics of martyrs or other saints under a fixed altar is to be preserved, according to the norms given in the liturgical books.

Can. 1239 §1. An altar, whether fixed or movable, must be reserved for divine worship alone, to the absolute exclusion of any profane use.

Other Important Documents/References for Our Vision:

1. *Eucharistiae Sacramentum* (Sacred Congregation for Divine Worship, 1973)
2. *Dominicae Cena* (Pope St. John Paul II, 1980)
3. *Ecclesia de Eucharistia* (Pope St. John Paul II, 2003)
4. *Sacramentum Caritatis* (Pope Benedict XVI, 2007)
5. *Redemptionis Sacramentum* (Sacred Congregation for Divine Worship and the Discipline of the Sacraments, 2004)
6. *Inaestimabile Donum* (Sacred Congregation for Divine Worship and the Discipline of the Sacraments, 1980)
7. *Letter of His Holiness Pope John Paul II to Artists* (1999)
8. *Architecture in Communion: Implementing the Second Vatican Council through the Liturgy and Architecture* by Steven J Schloeder. (Ignatius Press, 1998)
9. *Catholic Church Architecture and the Spirit of the Liturgy* by Dr. Denis R. McNamara. (Hillenbrand Books, 2009)
10. *Theology of the Liturgy: Volume XI of the Collected Works of Joseph Ratzinger* by Pope Benedict XVI / J. Ratzinger. (Ignatius Press, 2014)
 - i. *Spirit of the Liturgy* (pp. 3-140)
 - ii. *The Eucharist – The Heart of the Church* (pp.249-317)
 - iii. *On the Nature of the Liturgical Celebration* (pp. 319-327)
 - iv. *“Built from Living Stones”: The House of God and the Christian Way of Worshipping God* (pp. 371- 386)
11. *Signs of the Holy One: Liturgy, Ritual and Expression of the Sacred* by Fr. Uwe Michael Lang. (Ignatius Press, 2015)
12. Various articles in the *Sacred Architecture Journal*, the semi-annual journal of the Institute for Sacred Architecture. (<http://www.sacredarchitecture.org/>)
13. “10 Things I Learned From Building a New Parish Church” by Father Dwight Longenecker. (<https://churchpop.com/2016/07/08/10-things-i-learned-from-building-a-new-parish-church/>)
14. *Guidelines for Art, Architecture and Environment* (Diocesan Office of the Liturgy, Undated – Accessed via Internet: June 15, 2017)
 - i. This document seems to have been last updated in the mid-1980s, with the most recent citation being a C.C.C.B. document from 1981. Theological, canonical, architectural and artistic/aesthetic developments since 1981 are not represented. Also, the G.I.R.M. referenced in the document is the 1970 version, not the recent 2011 version.
15. *Our Place of Worship* (CCCB Publications, 1999)
16. *The Liturgical Environment: What the Documents Say* by Fr. Mark G Boyer. (Liturgical Press, 2015)
17. *Building A New Church: A Process Manual for Pastors and Lay Leaders* by Fr. James E. Healy. (Liturgical Press, 2009)

Appendix 1: Parish Tabernacle, Statuary, Crucifix and Sacred Art

For the Sanctuary: (Tabernacle and Crucifix)



(We have another, larger crucifix that is currently in use in the Holy Cross Collegiate Gymnasium)

For the Nave: (Statues of Our Lady and St. Joseph, and Stations of the Cross)





For the Narthex: (Statue of the Sacred Heart)



Appendix 2: Representative Examples of Future Furnishings and Sacred Art

Because of the tragic closing of our old parish church due to mold damage, and due to unfortunate weather damage of some of the stored items, we will need to purchase many of the furnishings required for a fully functional Catholic Church. Below you will find some representative examples of the type of furnishings we will be looking for, especially of key liturgical furnishings. (ex. Altar, ambo, etc.)

As we begin to see the architect’s preliminary designs for the Church, especially the Nave and Sanctuary, the Furnishings Sub-Committee will begin to make more concrete decisions about the specific furnishings we will purchase. We want to ensure that all furnishings are fitting and harmonious with the Architect’s vision/design of the Church.

Sanctuary Furnishings

Source for many of the images below:

<http://www.newhollandwood.com/Liturgical/Products/CustomLiturgicalFurniture.aspx>

1. Altar



2. Ambo



<p>3. Sedilia (Celebrant's Chair + Other Seating for Deacons, Servers and Lectors)</p>	
<p>4. Altar Candle Stands</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the sanctuary.</p>
<p>5. Credence Table</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the sanctuary.</p>
<p>6. Tabernacle</p>	<p>See photo in Appendix 1.</p>
<p>7. Tabernacle Pedestal/Table</p>	
<p>8. Sanctuary Lamp Fixture</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the sanctuary.</p>
<p>9. Ambry</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the sanctuary.</p>

10. Paschal Candle Stand	Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the sanctuary.
11. Crucifix	See photo and details in Appendix 1.

Nave Furnishings

1. Holy Water Fonts	Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.
2. Hymn Board	
3. Pews with Kneelers for Nave and Choir Area	

<p>4. Lectern for Cantor/Announcements</p>	
<p>5. Confession Room Chair(s)</p>	<p>Fitting for its purpose and in harmony with the aesthetics of other furnishings, and the design of the nave.</p>
<p>6. Confession Room Kneeler</p>	
<p>7. Confession Room Screen (if not built in)</p>	
<p>8. Confession Room Light</p>	
<p>9. Stations of the Cross</p>	<p>See Appendix 1.</p>
<p>10. Prie-dieu Kneelers for Weddings and Side-Chapels/Devotional Areas</p>	
<p>11. Offertory Gifts Table</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.</p>
<p>12. Votive Candle Stand(s) for Side-Chapels/Devotional Areas</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.</p>
<p>13. Pedestals for Statuary and Flowers</p>	<p>Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.</p>
<p>14. Wall niches for Statuary, Sacred Art, and</p>	<p>Fitting for Mass and in harmony with the</p>

Stations of the Cross	aesthetics of other furnishings, and the design of the nave.
15. Processional Cross and Candles	Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.
16. Baptismal Font	
17. Choir Microphones, Monitor and Sound System	Upon sound engineering recommendations.
18. Choir area shelving.	Fitting for Mass and in harmony with the aesthetics of other furnishings, and the design of the nave.
19. Grand Piano	/

Narthex/Vestibule Furnishings (Not exhaustive)

1. Seating (Benches and Chairs)	Sturdy and fitting for the design of the space.
2. Bulletin Boards	
3. Book, Booklet, Pamphlet Display Racks	
4. Offering Boxes	
5. Memorial Wall	
6. Other Furnishings	Sturdy and fitting for the design of the space.

We would hope that the design of the Church is conducive to future completion and beautification via high-quality, original sacred art. As we do not have a preliminary design to work from, we cannot give specifics about the art that the Sacred Art Sub-Committee will request. However, some possible elements include:

- Architectural wall niches for paintings, icons or statuary.
- Painting of the sanctuary ceiling with traditional symbols of Heaven (ex. stars, garden, communion of saints, etc.)
- Painting of the Nave walls and ceiling with scenes from salvation history and lives of the saints.
- Painting of a scene such as the Resurrection or Supper of the Lamb on the wall of the apse.
- Stained glass windows with Gospels scenes, the Apostles, lives of the Saints – if possible depending on window arrangement.

Appendix 3: Current IGA Building

