

CHAPTER V

THE MOST HOLY EUCHARIST

(See also Chapter III, Section IV)

“The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby ‘dying he destroyed our death, rising he restored our life’. For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church’. For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation. It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world: For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that ‘the work of our redemption is accomplished,’ and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.” (*Catechism of the Catholic Church*, nn. 1067 and 1068).

SECTION I: RESERVATION AND VENERATION OF THE MOST HOLY EUCHARIST

201 The prescripts of cann. 934 and 944 of the *Code of Canon Law* on the reservation and veneration of the Most Holy Eucharist are to be studied carefully and observed faithfully by all who have the duty to maintain vigilance over the security of the Most Blessed Sacrament.

202 §1. The Most Holy Eucharist shall be reserved in every parish church of the Diocese having a resident pastor. The church is to be kept open for some hours of the day so that the faithful can pray before the Most Blessed Sacrament, unless there is a serious reason to the contrary.

§2. The reservation of the Most Blessed Sacrament in churches without a resident pastor but under the care of a priest is permitted in this Diocese.

203 Church law requires that Mass be celebrated at least twice a month in every church, chapel and oratory where the Most Holy Eucharist is reserved. Any dispensations from this requirement are reserved to the Diocesan Bishop.

204 The key to the tabernacle shall be most carefully safeguarded by the person responsible for the care and security of a church, chapel, or oratory where the Most Holy Eucharist is reserved.

205 §1. Tabernacles in churches, chapels, and oratories of the Diocese of Bismarck must be constructed of solid and opaque material, must be fastened such that they cannot be moved, and must have locks which protect against possible profanation.¹

§2. The interior of the tabernacle should be suitably furnished with decorum befitting the Most Blessed Sacrament. Its base is to be covered with a clean white corporal that should be changed periodically.

206 Exposition and Benediction of the Most Blessed Sacrament is strongly encouraged in all parish churches, chapels, and oratories, strictly following the norms prescribed in the approved liturgical books.

SECTION II: SACRED FUNCTIONS

207 Attendance at a non-Catholic service, even though not prohibited, does not fulfill the Sunday obligation. Catholics are forbidden to take any active sacramental part in the religious rites of non-Catholic denominations in accord with the norms of can. 1365 and the norms of the *Directory for the Application of Principles and Norms on Ecumenism*.

208 The liturgical norms of the *Roman Missal*, *Roman Ritual* and all approved liturgical books, and the directions given in the *Ordo* pertaining to the Diocese of Bismarck are to be faithfully observed.

209 Approved religious devotions are to be held in all churches, chapels, and oratories throughout the Church year. Devotions through the year ought to be in harmony with the liturgical season being celebrated.

210 The clergy and the other liturgical ministers are to wear the vestments proper to their orders and functions for all sacred ceremonies.²

211 It is the obligation of pastors and chaplains to see that all laity exercising liturgical roles are properly formed in the spiritual and practical aspects of their function.

SECTION III: SACRED FURNISHINGS

“God speaks to man through the visible creation. The material cosmos is so presented to man's intelligence that he can read there traces of its Creator...Inasmuch as they are creatures, these perceptible realities can become means of expressing the action of God who sanctifies men, and the action of men who offer worship to God” (*Catechism of the Catholic Church*, nn. 1146 and 1147). Because man offers creation back to God during the sacred celebration, it is important to use the best quality natural materials during worship. For example, there is a preference for natural fibers over synthetic materials in vestments and altar linens; music during sacred liturgy should be live and not recorded; altar candles must present a living flame and not be electric or other artificial light. Likewise, vessels are to be made of a noble metal, and the furnishings of the sanctuary are to reflect a noble simplicity. They are to be neither ostentatious, nor of a poor quality.

212 §1. It is the duty of the pastor to procure all those sacred furnishings necessary for the proper celebration of divine worship, and he shall see to it that they are preserved in good condition.

§2. Sacred vessels are to be purified, kept clean, and stored in a secure place when they are not in use.

§3. Sacred vestments are to be kept clean and in a good state of repair.

§4. When disposing of sacred objects no longer in use, the traditional practice of burning them and burying their ashes in the earth, or of burying them in the earth is to be maintained.

213 §1. Each sacristy is to be furnished with a sacarium. Care must be taken to see that the drain from it leads directly to the ground and not to a sewer.

§2. If the Baptismal Font of the Church has a drain, care must be taken that Holy Water is never drained into the sewer. Thus, any Baptismal Font that does not drain directly into the ground must be emptied by hand and the Holy Water placed directly into the earth.

214 §1. Candles for Mass should be wax and contain a minimum of 51 percent beeswax.

§2. The Paschal candle is to be freshly procured annually so that the ritual meaning of the new light of Christ is adequately conveyed. The Paschal Candle must contain a minimum of 51 percent beeswax, and is preferably 100 percent beeswax.

§3. Liturgical laws prescribe the proper number of candles for each liturgical service, and these regulations are to be observed faithfully.

§4. Any theatrical and inappropriate display of electric lights or other decorations in connection with divine worship is strictly forbidden.³

215 No video may be shown during a liturgical action without the express permission of the Diocesan Bishop.

216 In every church, chapel, and oratory where the Most Holy Eucharist is reserved, a sanctuary light near the tabernacle is to burn continuously. The light is to be a living flame and not an electric lamp or other form of artificial light, except with the express permission of the Diocesan Bishop.

217 Votive candle stands for devotional use are permitted in the churches, chapels, and oratories of the Diocese of Bismarck, and a suitable offering may be accepted.

218 §1. Relics may not be placed on the altar for veneration by the faithful.

§2. A list of relics venerated in the parish church, chapel, or oratory is to be retained in the archives, together with any documents that certify their authenticity.

SECTION IV: SACRED MUSIC

“The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy” (*Sacrosanctum Concilium*, n. 112).

219 The laws of the Church concerning sacred liturgical music must be observed faithfully throughout the Diocese of Bismarck.⁴

220 §1. Priests are to know the dialogues and orations of the *Roman Missal*, notably the collects, prefaces, and prayers after communion, and chant them if they are able.

§2. It is the obligation of each pastor to supervise the sacred liturgical music in his parish. The pastor must ensure that the music director and musicians comply with the norms of the law concerning sacred liturgical music. It is also the obligation of the pastor to ensure that the proper use of sacred liturgical music maintains the dignity of the sacred rites.

§3. All parish congregations and schools should be familiar with the Ordinary parts of the Mass, in both English and Latin, as found in the *Roman Missal* and sing them some of the time throughout the Church Year.

§4. Pastors are strongly encouraged to provide adequate funds and time for proper musical and liturgical formation for all paid and volunteer parish musicians.

221 All civil laws and regulations governing copyright and performance of music must be strictly observed.

222 The use of secular music at sacred ceremonies is forbidden in the Diocese of Bismarck. Pastors are also to be vigilant against the use of secular music in the sacred space.

¹ See the *General Instruction of the Roman Missal*, nn. 314-317, and *Built of Living Stones*, nn. 70-80.

² **Can. 929** In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics.

³ *Built of Living Stones*, nn. 92-94. More information on approved devotions can be found in the *Directory of Popular Piety and the Liturgy*.

⁴ Key sources for liturgical law concerning sacred liturgical music include the following: *Tra le Sollicitudini*, *Sacrosanctum Concilium*, *Musicam Sacram* and, for the Dioceses of the United States of America, *Sing to the Lord*.