

## APPENDIX

### DEFECTS OCCURRING IN THE CELEBRATION OF MASS (according to the Roman Missal — 1961)

#### I.

The priest who is about to celebrate Mass should employ every care lest any of the requisites for the confection of the Sacrament of the Eucharist be lacking. However, a defect can take place on the part of the matter to be consecrated, on the part of the form to be used, and on the part of the minister confecting. For whichever of them is missing, namely, due matter, form with the intention, and the Order of the Priesthood in the celebrant, the Sacrament is not confected. And when these are present, no matter what others are missing, the Sacrament is truly present. There are other defects indeed which occur in the celebration of Mass and which, even if they do not hinder the truth of the Sacrament, can happen nevertheless either with sin or with scandal.

#### II. DEFECTS IN THE MATTER.

Defects can occur on the part of the matter if something is missing from the things required of it. For it is required that the bread be wheaten and the wine be of the vine: and for such matter to be consecrated, it should be, at the moment of consecration, before the priest.

#### III. DEFECTS IN THE BREAD.

1. - If the bread is not wheaten, or, if wheaten, is mixed with other grain in such quantity that the whole is not wheaten bread, or again if the bread is otherwise corrupted, the Sacrament is not confected.

2. - If it is made from rose water, or from any other distilled liquid, it is doubtful whether it is confected.

3. - If it has begun to corrupt, but is not yet corrupted; likewise if it is not unleavened, according to the custom of the Latin Church, it is confected, but the one confecting sins gravely.

4. - If the celebrant discovers before the consecration that the host is corrupted, or is not wheaten, then, putting that host aside, he should

take another, and having made an oblation, at least mentally, should continue from the place where he left off.

5. - If he averts to this after the consecration, even after the consumption of that host, taking another he is to make an oblation, as above, and begin from the consecration, namely, from the words: *Qui pridie quam pateretur*; and if he has not consumed that previous host, he should consume it after the consumption of the Body and Blood, or preserve it reverently in another place. However, if it shall have been consumed, he must nevertheless consume the one he has consecrated: because the precept of the perfection of the Sacrament is of greater weight than that it be consumed by one fasting.

6. - But if this should happen after the consumption of the Blood, he must again take new bread and wine mixed with water; and, having first made an oblation, as above, the priest is to consecrate, beginning with the words: *Qui pridie*, and immediately consume both, and continue the Mass, lest the Sacrament remain imperfect, and so that due order might be preserved.

7. - If the host should disappear, either by some mischance, as through wind, or was taken by some animal and cannot be found, then another one is to be consecrated by him beginning with: *Qui pridie quam pateretur*, having first made an oblation, as above.

8. - In the cases 5-7 above, the elevation of the Sacrament should be omitted, and everything done with the avoidance of as much scandal and wonderment of the faithful as possible.

#### IV. DEFECTS IN THE WINE.

1. - If the wine has become completely sour, or is entirely corrupted, or was made from bitter or unripe grapes, or was mixed with so much water that the mixture is no longer wine, the Sacrament is not confected.

2. - If the wine has begun to sour or corrupt, or has become somewhat bitter, or has not fermented, or was not mixed with water, or was mixed with rose water or some other liquid, the Sacrament is confected but the one confecting sins gravely.

3. - If the celebrant before the consecration of the Blood, although after the consecration of the Bread, discovers that either the wine or the water or both are not in the chalice, he must at once take wine mixed with water and, having first made an oblation, as above, consecrate it, beginning with the words: *Simili modo, etc.*

4. - If after the words of consecration he discovers that wine was not taken, but water, having poured the water into a vessel, he again places wine mixed with water into the chalice and consecrates it, resuming from the aforesaid words: *Simili modo, etc.*

5. - If he discovers this after the consumption of the Body or of this water, he should take another host to be consecrated again, and wine mixed with water in the chalice, offer both, and consecrate, and consume, although he is not fasting.

6. - In the cases 3-5 above, the elevation of the Sacrament should be omitted, and everything done with the avoidance of as much scandal and wonderment of the faithful as possible.

7. - If he should observe before the consecration, or after the consecration, that the whole wine has soured, or otherwise corrupted: he is to follow the same procedure as above, as though he discovered that wine was not taken, or that only water was put into the chalice.

8. - If the celebrant discovers before the consecration of the chalice that water was not taken, he must put it in at once, and pronounce the words of consecration. If he discovers this after the consecration of the chalice, he is not to put it in at all, since it is not of necessity of the Sacrament.

9. - If the matter which was to be used, because of a defect in either the bread or the wine, cannot be made use of at all: if this eventuates before the consecration of the Body, he is to proceed no further; if after the consecration of the Body, or even of the wine, a defect in one species is discovered, and the other is already consecrated, then, if it cannot be made use of at all, he is to proceed and finish the Mass, yet in such a way as to omit words and signs which pertain to the missing species. But if by waiting a little while it can be procured, he will have to wait, lest the sacrifice remain imperfect.

#### V. DEFECTS IN THE FORM.

1. - Defects on the part of the form can happen when something is lacking which is required for the integrity of the words in the consecration itself. Thus the words of Consecration, which are the form of this Sacrament, are the following: *Hoc est enim Corpus meum. And: Hic est enim Calix Sanguinis mei, novi et aeterni testamenti; mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.* Thus if anyone should shorten anything, or should change anything in the form of consecration of the Body and Blood, and if by the change the words do not signify the same thing, he would not confect the Sacrament. If in fact anyone should add or subtract anything, which would not change the meaning, he would indeed confect it, but would sin most gravely.

2. - If the celebrant does not remember having said what is usually said in the consecration, he need not be disturbed thereby. But if he is clearly certain that he has omitted something essential to the Sacrament, that is, the form of consecration or a part of it, he is to repeat the form and proceed with the rest in order. If he has in fact a very probable

doubt about omitting something essential, he should repeat the form with at least a tacit condition. But if these things are not essential, he is not to repeat and is to go straight on.

## VII. DEFECTS IN THE MINISTER

1. - Defects on the part of the Minister can happen with regard to those things required of him. These are: first an intention, then disposition of soul, disposition of body, disposition of vestments, disposition in the ministry itself regarding those things which can take place in it.

### DEFECT OF INTENTION.

1. - If one does not intend to consecrate the Sacrament, but to do something deceitfully; likewise if through forgetfulness some hosts remain on the altar, or some portion of the wine or a host escapes his notice, since he does not intend to consecrate except what are on the corporal; likewise if he has before him eleven hosts, and he intends to consecrate only ten, not determining which ten he intends, in these cases he does not consecrate, since an intention is required. On the other hand, if he thinks there are only ten, yet he has intended to consecrate all he had before him, then all will be consecrated; and therefore every priest should always have such an intention, namely, of consecrating all that he has placed before him on the corporal to be consecrated.

2. - If a priest, thinking that he held one host, finds after the consecration that two have stuck together, he should consume both together at the same time. But if he discovers after the consumption of the Body and the Blood or even after the ablution that some consecrated particles remain, he is to consume them, whether they are small or large, since they belong to the same sacrifice.

3. - If a whole consecrated Host should remain, he should put it back into the tabernacle with the others; if this cannot be done, he should consume it.

4. - If because of wandering of the mind his intention is not actual in the consecration itself, but virtual, since in coming to the altar he intends to do what the Church does, the Sacrament is consecrated, although the priest should take care to have also an actual intention.

## VIII. DEFECTS OF DISPOSITION OF SOUL.

If anyone should celebrate in mortal sin or when impeded by an ecclesiastical penalty, he truly consecrates the sacrament, but sins most grievously.

## IX. DEFECTS OF DISPOSITION OF BODY.

1. - If a priest has not been fasting before Mass for at least three hours from solid food and alcoholic drink, or for at least one hour from non-

alcoholic drink, he cannot celebrate. However, the fast is not broken by taking water.

2. - The infirm, even though not confined to bed, can take non-alcoholic drink, and true and proper medicines, either liquid or solid, without limitation of time, before celebrating Mass.

3. - Priests who are able to do so are earnestly exhorted to observe the old and venerable form of the Eucharistic fast.

## X. DEFECTS OCCURRING IN THE MINISTRY ITSELF.

1. - Defects may also occur in the ministry itself, if something required for it is missing: thus, if Mass is celebrated in a place that is not sacred, or that is not lawfully designated, or on an altar that is not consecrated, or that is not covered with three cloths; if there are not wax candles; if it is not the proper time for celebrating, which is commonly from one hour before dawn until one hour after noon, unless for certain Masses another time has been established, or the local Ordinary shall have permitted also some evening Masses; if some one of the priestly vestments is omitted; if the priestly vestments or the altar cloths are not blessed by a bishop or by one having this power; if there is not a cleric present, or someone else who can serve Mass, or someone present who cannot serve, such as a woman; if there is not a proper chalice and paten, with the requirement that the cup be gold or silver or tin and not copper or glass; if the corporals are not clean, which corporals are required to be of linen and not of silk ornamented in the middle, and which should be blessed by a bishop or by one having this power, as is also mentioned above; if without a dispensation anyone celebrates with head covered; if there is no Missal, even if one knows by heart the Mass he intends to say.

2. - If while the priest is celebrating the Church is violated before the Canon, Mass is to be discontinued; but not after the Canon. If an enemy incursion, a flood or the collapse of the building is feared where the celebration takes place, Mass is discontinued before the consecration; after the consecration, however, the priest must hasten to the consumption of the Sacrament, omitting everything else.

3. - If before the consecration the priest becomes seriously ill or faints or dies, Mass is discontinued. If this happens after the consecration of the Body only, before the consecration of the Blood, or after both consecrations, the Mass is to be completed by another Priest from the place where the other left off, and in a case of necessity even by a non-fasting priest. If, however, he does not die but has become ill, and yet he can still communicate, and there is no other consecrated Host, the priest who is completing the Mass should divide the Host and give one part to the ill priest and consume the other himself. If, however the priest dies after pronouncing only part of the form of the Body, since there has been no consecration, it is not necessary that the Mass be completed by another.

If he should die after only part of the form of the Blood has been pronounced, then another should continue the Mass and repeat over the same chalice the entire form beginning with: *Simili modo, postquam coenatum est* or he may pronounce the entire form over another chalice which has been prepared, and consume the Host of the first priest, and the Blood consecrated by him, and then the chalice left semi-consecrated.

4. - If anyone outside of a case of such necessity should not consume the entire Sacrament, he sins most grievously.

5. - If a fly, or a spider, or anything else has fallen into the chalice before the consecration, the wine is to be poured out in a fitting place, and other wine put into the chalice, mixed with a little water, offered, as above, and the Mass continued; if after the consecration a fly or something like it falls in, he should extract it, and wash it with wine, burn it after Mass, and throw both burned and washed remains into the sacrarium.

6. - If something poisonous should fall into the chalice, or something that would provoke vomiting, the consecrated wine must be put into another chalice, filled with water, so that the species of wine is dissolved; and this water should be thrown into the sacrarium. However, other wine with water to be added is to be freshly consecrated.

7. - If something poisonous has touched the consecrated Host, then the priest should consecrate another, and consume it in the manner mentioned above, and the first Host is to be placed in a chalice filled with water, as noted in n. 6 above regarding the Blood.

8. - If in consuming the Blood a particle remains in the chalice, the priest should draw it up to the lip of the chalice with his finger, and consume it before the ablution, or pour in water, and consume it.

9. - If the Host is found to be broken before the consecration, unless it is clearly noticeable to the people, such a host should be consecrated; if, however, there may be scandal to the people, another one is to be taken and offered; but if such a host has already been offered, he should consume it after the ablution. But if before the offertory the host appears to be broken, another whole one should be taken, if this can be done without scandal or lengthy delay.

10. - If the consecrated Host falls into the chalice nothing is for that reason to be repeated; but the priest continues the Mass, performing the customary ceremonies and signs with the remaining part of the Host, which has not been soaked with the Blood, if this can be opportunely done. If in fact the whole Host was wet, he should not extract it, but should say everything, omitting the signs, and consume both Body and Blood, signing himself with the chalice, and saying: *Corpus et Sanguis Domini nostri, etc.*

11. - If the Blood freezes in the chalice in winter, the chalice should be wrapped in warm cloths; but if this has no effect, it should be put in warm water close to the altar, as long as it does not enter into the chalice, until it liquefies.

12. - If any of the Blood of Christ should have fallen out, if only one drop has poured out, it is sufficient to pour a little water over it, to be wiped afterwards with a purificator; otherwise the corporal or the altar cloth or the place is to be washed in the best possible manner, and the water afterwards thrown into the sacrarium.

13. - But if it happens that the entire Blood is spilled after the consecration, if some even small amount remains, it is to be consumed, and the spilled Blood remaining treated as mentioned. If however, nothing at all remains, the priest should put in wine and water again, and consecrate it beginning with: *Simili modo, postquam coenatum est, etc.*, after first making an offering of the chalice, as above.

14. - If a priest should vomit the Eucharist, the vomit should be collected and sent to some decent place.

15. - If the consecrated Host or any part of it should fall on the ground, it should be taken up reverently, and a little water poured on the spot where it fell and cleaned with a purificator. If it should fall on clothes, it is not necessary that the garment be washed. If it should fall on the clothes of a woman, she should take the particle and consume it.

16. - Defects may also occur in the ministry itself, if the priest ignores the rites and ceremonies themselves which are to be observed in it, about which entire subject mention has been fully made in the above Rubrics.