

A sort of examination of conscience

- Is the Liturgy lived as the 'origin and summit' of ecclesial life, in accordance with the teaching of Sacrosanctum Concilium?
- Has the rediscovery of the value of the Word of God brought about by liturgical reform met with a positive confirmation in our celebrations?
- To what extent does the Liturgy affect the practice of the faithful and does it mark the rhythm of the individual communities? Is it seen as a path of holiness, an inner force of apostolic dynamism and of the Church's missionary outreach?

cf. Pope John Paul II, *Spiritus et Sponsa* 6.

The General Instruction of the Roman Missal

The Duties and Ministries in the Mass

91. The Eucharistic Celebration is an action of Christ and the Church, namely, the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church in different ways, according to their different orders, duties, and actual participation. In this way, the Christian people, 'a chosen race, a royal priesthood, a holy nation, God's own people,' expresses its cohesion and its hierarchical ordering. All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty, should carry out solely but completely that which pertains to them.

Movements and Posture

42. The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by this *General Instruction* and the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants.

What sort of formation issues do these texts raise for you?

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