

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 Biblical Readings

57. In the readings, the table of God's word is prepared for the faithful, and the riches of the Bible are opened to them. Hence, it is preferable to maintain the arrangement of the biblical readings, by which light is shed on the unity of both Testaments and of salvation history. Moreover, it is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God.

The Bread for Celebrating the Eucharist

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

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

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

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