

# Supplementary Reading

## CONSTITUTION ON THE SACRED LITURGY

- 10 The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church's power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's Supper.

The liturgy in its turn moves the faithful, filled with 'the paschal sacraments', to be 'one in holiness'; it prays that 'they may hold fast in their lives to what they have grasped by their faith; the renewal in the eucharist of the covenant between the Lord and his people draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, particularly the eucharist, grace is poured forth upon us as from a fountain; the liturgy is the source for achieving in the most effective way possible human sanctification and God's glorification, the end to which all the Church's other activities are directed.'

## LITURGIAM AUTHENTICAM

- 1 The Second Vatican Council strongly desired to preserve with care the authentic Liturgy, which flows forth from the Church's living and most ancient spiritual tradition, and to adapt it with pastoral wisdom to the genius of the various peoples so that the faithful might find in their full, conscious, and active participation in the sacred actions – especially the celebration of the Sacraments – an abundant source of graces and a means for their own continual formation in the Christian mystery.

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- 14 The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, God's own people (1 Peter 2:9) is their right and duty by reason of their baptism.

In the reform and promotion of the 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 must zealously strive in all their pastoral work to achieve such participation by means of the necessary instruction.

## GENERAL INSTRUCTION OF THE ROMAN MISSAL

1. When he was about to celebrate with his disciples the Passover meal in which he instituted the Sacrifice of his Body and Blood, Christ the Lord gave instructions that a large, furnished upper room should be prepared (Lk 22:12) The Church has always regarded this command as applying also to herself when she gives directions about the preparation of people's hearts and minds and of the places, rites, and texts for the celebration of the Most Holy Eucharist. The current norms, prescribed in keeping with the will of the Second Vatican Ecumenical Council, and the new Missal that the Church of the Roman Rite is to use from now on in the celebration of Mass are also evidence of the great concern of the Church, of her faith, and of her unchanged love for the great mystery of the Eucharist. They likewise bear witness to the Church's continuous and unbroken tradition, irrespective of the introduction of certain new features.
2. The sacrificial nature of the Mass, solemnly asserted by the Council of Trent in accordance with the Church's universal tradition, was reaffirmed by the Second Vatican Council, which offered these significant words about the Mass: 'At the Last Supper, our Saviour instituted the Eucharistic Sacrifice of his Body and Blood, by which he would perpetuate the Sacrifice of the Cross throughout the centuries until he should come again, thus entrusting to the Church, his beloved Bride, the memorial of his death and resurrection (Vatican II: SC 47, LG 3.28, PO 2,4,& 5.) What the Council thus teaches is expressed constantly in the formulas of the Mass.

## Further Reading

*Understanding the Revised Mass*

*Texts*

(Paul Turner, LTP/  
McCrimmons, 2011)

- Pages 2–6: Why and how have the Mass Texts been revised?

## Bibliography

*Constitution on the Sacred Liturgy: Sacrosanctum Concilium*

*Liturgiam Authenticam*  
on the use of Vernacular Languages in the Publication of the Books of the Roman Liturgy (5th Instruction for the Right Implementation of SC)

*General Instruction of the Roman Missal (GIRM)*  
CTS London, 2005

*Celebrating the Mass*  
Bishops' Conference of England and Wales (CTS: London 2005)