

'It's not about just us'

The celebration of the Eucharist is an action of the whole Church

The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the centre of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. In it, moreover, during the course of the year, the mysteries of redemption are recalled so as in some way to be made present. Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it.

It is the action of Christ and the Church.

In the earthly liturgy we take part in a foretaste of that heavenly liturgy celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle; we sing a hymn to the Lord's glory with the whole company of heaven; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until he, our life shall appear and we too shall appear with him in glory.

GENERAL INSTRUCTION OF THE ROMAN MISSAL 5, 16, 19
SACROSANCTUM CONCILIUM 8

Some Questions

- What prompts in the worship environment suggest the relationship between this community and the diocese and wider Church?
- How faithfully does local celebration of the Church's liturgy accord with the norms established in the liturgical books?
- What have we received from the Tradition and what and how do we seek to pass it on?

Further References

Sacrosanctum Concilium
7–8, 22–23, 37–40, 41–46
General Instruction of the Roman Missal
1–15, 16–26, 91, 386–399
Celebrating the Mass 21, 34
Ecclesia de Eucharistia 16
Spiritus et Sponsa 16
One Bread One Body 10–23, 60–67

Practical Points

- The formation of those responsible for the preparation of the liturgy for celebration should include a formation in the historical development of the liturgy as well as in the present form of the Roman Rite
- Developing a repertoire of musical settings of the liturgical texts which include examples of world music, and of the music of other times helps situate contemporary worship in its broader context
- Preaching and catechesis should not operate only within the ambit of realised eschatology

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Questions for Groups

1. What is good about current practice?
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?