

Eucharistic Assessment

A. Your Attendance at the Sunday Eucharist (circle one)

About 1/4 of the time Half the time 3/4 of the time Just about every Sunday

B. Your Spiritual Discipline – I have a spiritual discipline grounded in the church’s tradition

No Very much so
1 2 3 4 5

Sunday Eucharist

1. Member’s ability to participate

Most are frequently confused and uncertain about how to participate.

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A critical mass of people “flow” with it. Mostly don’t need a Prayer Book or leaflet.

2. Congregation or audience

We are like an audience. We wait for instructions and prompting before participating.

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We are a congregation – competent in the liturgy. There are no instructions during the Eucharist.

3. Competence of liturgical assistants – We effectively equip those with a special role in the celebration, e.g., cantor, lector, ministers of the altar, acolyte.

We do a poor job

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Done well

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4. Liturgical presence of the presiding priest – A sacramental presence. The person and the role are held together. The priest’s personality doesn’t overwhelm the role; the role doesn’t make the personality disappear. Graceful, attentive.

Awful

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Done well

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5. The liturgy is usually well done. It has the structure, climate and rhythm of Apostolic faith. It requires some competence. It has the potential to catch people up in something beyond themselves; to feed wonder and awe. The congregation knows how to participate without prompting.

Not at all
1 2 3 4 Very much so
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6. The preaching usually has a good pace, style, sense of ease, and length. It connects the tradition with life. There is an authenticity about the preacher and what is said.

Not at all
1 2 3 4 Very much so
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7. The Liturgical Space is graceful, not cluttered; is beautiful; fits the congregation's size and style of worship. Those serving at the altar can move about without awkwardness.

Not at all
1 2 3 4 Very much so
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8. Climate: Orient things toward the participation of the spiritually mature. This needs to feel like the heavenly banquet, a taste of Glory for those who are competent in the ways of the liturgy and the church's spirituality. Look for beauty, reverence, the experience of a grounded, calm community rather than of busyness and rush. Solemn but not fussy.

Not at all
1 2 3 4 Very much so
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9. Liturgical presence of those serving at the altar: We live in the paradox of seeking to do things perfectly while not getting agitated about mistakes; of being confident and self-aware without being arrogant or fastidious.

Not at all
1 2 3 4 Very much so
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10. The liturgical space: is graceful, uncluttered and beautiful; fits the congregation's size and style of worship. The space needs to allow those serving at the altar and in the congregation to move about without awkwardness. It needs to manage the polarity of expressing stability, that this is "sacred space" with a degree of flexibility.

Not at all
1 2 3 4 Very much so
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11. Pattern: Liturgy has a shape. Liturgy is a movement from one place to another. Our understanding of and conformity with that shape and direction allows people to participate. It also offers a deeper, more rewarding experience.

Not at all
1 2 3 4 Very much so
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12. Flow: Allowing people to have the experience of being immersed in the liturgical event. It involves an opportunity for depth and focus, of an involvement in which there is a lack of self-consciousness, and a sense of personal ownership provided because the person has the competencies needed to fully engage the experience. The person is carried along as in the current of a stream. Flow is enabled by stability in liturgical practices, the climate established by the space and liturgical ministers, and developing the competency of the congregation.

Not at all
1 **2** **3** **4** **5**
 Very much so

13. Congruence: Our liturgy has aesthetical harmony. There's a reliable relationship of elements. The person may have a sense of oneness with self, others, and God. Our participation allows for an awareness of the 1) liturgical action, 2) others in the congregation, and 3) the sacred space. Our environment isn't rushed and anxious before the beginning of the Eucharist.

Not at all
1 **2** **3** **4** **5**
 Very much so

14. Proportion: The relationship among elements seems in accord, in balance. The sermon or the music doesn't have the effect of overwhelming the rest. The altar, font, and lectern fit one another and the scale of the total space. The ceremony works with the space.

Not at all
1 **2** **3** **4** **5**
 Very much so

15. Appropriateness: What is done fits the setting, occasion, and people gathered. There's not an excessive degree of interpersonal intimacy, tilting too much toward extroversion or introversion, and forcing physical activity that a significant number of people find difficult.

Not at all
1 **2** **3** **4** **5**
 Very much so

16. Acceptance & Accessibility: There is practical judgment and a sense of proportion regarding the polarities of maintaining ancient liturgical tradition and making space for people with various difficulties related to participation.

Not at all
1 **2** **3** **4** **5**
 Very much so