

# Assessing the Parish's Spiritual Practices

Your name: \_\_\_\_\_

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

About 1/4 of the time	Half the time	¾ of the time	Just about every Sunday
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## B. Your Spiritual Discipline—I have a spiritual discipline grounded in the church's tradition

No				Very much so
1	2	3	4	5

## OVERALL

### 1. The degree of awareness of spiritual practices and proficiency among regular attendees (circle one)

No idea	15% of the adult average Sunday attendees are aware of the core spiritual practices and few are proficient	40% of the adult average Sunday attendees are aware of the core spiritual practices and 5% are proficient	80% of the adult average Sunday attendees are aware of the core spiritual practices and 30% are proficient
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## SUNDAY EUCHARIST<sup>1</sup>

### 2. Members' ability to participate

Most are frequently confused and uncertain about how to participate.			A critical mass of people "flow" with it. Mostly don't need a Prayer Book or leaflet.	
1	2	3	4	5

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<sup>1</sup> There is a longer Eucharistic Assessment available in Robert Gallagher's *Eucharistic Spirituality: From Audience to Congregation*, Ascension Press, 2011

**3. Congregation or audience**

We are like an audience. We wait for instructions and prompting before participating.				We are a congregation—competent in the liturgy. There are no instructions during the Eucharist.	
1	2	3	4	5	

**4. 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				Done well	
1	2	3	4	5	

**5. 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				Done well	
1	2	3	4	5	

**6. 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				Very much so	
1	2	3	4	5	

**7. 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				Very much so	
1	2	3	4	5	

**8. 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				Very much so	
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1	2	3	4	5
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9. The Holy Eucharist is celebrated on **enough occasions**, at times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

Not at all				Very much so
1	2	3	4	5

**PARTICIPATING IN THE DAILY PRAYERS OF THE CHURCH**

10. The parish offers a **public form of the Daily Office**

Never	Sporadically or at during some season(s) of the church year	A few days each week	Most days of the week
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11. Those **participating in officiating** at the parish’s public offering of the Daily Office are:

There is no public offering of the Office			Both clergy and lay members officiate on a regular basis	
1	2	3	4	5

12. The **parish equips and supports** parishioners in saying the Daily Prayer of the Church on their own in the course of daily life by offering training and guidance.

Not at all			Regular and frequent training and guidance are provided	
1	2	3	4	5

13. 15 – 20% of those regularly attending a weekly Eucharist **say the Office in some form.**

Few or none in the parish say the Office			At least that many	
1	2	3	4	5

**DISCIPLINED WAYS OF REFLECTING**

14. The **parish provides members assistance** in identifying and maintaining ways of being reflective.

Not at all				Regularly
1	2	3	4	5

15. The parish **engages in reflective processes**, ways of listening to and learning from its own life as a community.

Not at all				Regularly
1	2	3	4	5

16. The parish's reflective processes have helped it **become more flexible and adaptive**.

Not at all				Very much so
1	2	3	4	5

**PARTICIPATING IN THE PARISH COMMUNITY**

17. **This is a parish community** in which people are free to be themselves; to speak and listen fully and authentically. In which differences are accepted (we can fight with those we love). In which we can make decisions and solve the problems we face.

Not at all				Very much so
1	2	3	4	5

18. **Connection with people.**

Most don't know anyone well				Regular attendees usually know a number of people and have a few friends in the parish
1	2	3	4	5

19. **Participation in parish social life** is easy for members to engage. The climate is one of acceptance whether you participate or not.

Not at all				Very much so
1	2	3	4	5

**SERVICE**

20. **Service in Daily Life** (within our friendships, families, work, and civic life):

Few have a clear understanding of how they serve in				Most regular attendees are very clear about
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daily life				service in daily life	
1	2	3	4	5	

**21. As a parish community** we have a form of serving beyond the parish's needs that is **sustainable and in proportion** to what we can manage.

We are overwhelmed by it				It's easily managed	
1	2	3	4	5	

**22.** Our parish's corporate service ministry **fits our gifts** as a parish.

Not a fit				Fits us	
1	2	3	4	5	

**The Process of Change**

The parish can also model an approach to change or experimentation and learning from experience. It can teach methods that allow people to face change

**23. An adult foundations course** is offered regularly and frequently in the parish.

Never				Regular & frequent	
1	2	3	4	5	

**24.** The parish has a climate and an approach to the spiritual life that encourages **experimentation and the engagement** of the tradition.

Not the case				Very much so	
1	2	3	4	5	

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Found in: *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, 2011 by Michelle Heyne and *In Your Holy Spirit: Shaping the Parish through Spiritual Practice*, by Robert Gallagher, 2011