



ROMAN CATHOLIC DIOCESE OF
SAINT PETERSBURG

COURAGEOUSLY
Living the Gospel

Self-Evaluation of the Celebration of Sunday Mass

Pre-Mass Evangelization & Hospitality

*“The missionary task must remain foremost...missionary outreach is paradigmatic for all the Church's activity.”
(Evangelii Gaudium, 16)*

Culture of Hospitality and Welcome

- ☐ Ushers greeted people at the church entrances
- ☐ Other parish leaders or volunteers welcomed parishioners/visitors

Questions to Consider:

- ☐ Are Ushers and Parish Leaders trained on the basics of evangelization?
- ☐ Is there mission-oriented/evangelistic content in Usher and Parish Leader training?
- ☐ What is the culture of Hospitality and Welcome, beginning when people arrive in the parking lot for Mass?

Commendations:

Recommendations:

The Introductory Rites

“The purpose of these rites is that the faithful who are assembling should become a community and dispose themselves to listen properly to God’s word and to celebrate the Eucharist worthily.”
(GIRM, 46)

The Entrance

- ☐ The Entrance chant (hymn) selected was: (GIRM, 48)
 - ☐ the antiphon from The Roman Missal or the Psalm from the Roman Gradual;
 - ☐ the seasonal antiphon and Psalm of the Simple Gradual;
 - ☐ a chant from another collection of psalms and antiphons, approved by the Conference of Bishops or the diocesan Bishop, including psalms arranged in responsorial or metrical forms;
 - ☐ another liturgical chant (hymn) approved by the Conference of Bishops or the diocesan Bishop. If a hymn was chosen, it was selected based on:
 - ☐ the liturgical season
 - ☐ the readings of the day
 - ☐ it was a general gathering song
- ☐ The Book of the Gospels was:
 - ☐ carried in procession by a deacon (GIRM, 172), or in his absence a reader (GIRM, 120)
 - ☐ placed on the altar

Greeting of the Altar and of the People Gathered Together

- ☐ The altar was revered with a profound bow (or genuflection if the tabernacle is in the sanctuary) and venerated with a kiss (GIRM, 49)
- ☐ The cross and altar were incensed by the priest
- ☐ Introductions to the Mass were done after the Sign of the Cross and greeting and were “very brief” (GIRM 50)

Penitential Act

- ☐ The priest invited those present using the words “*Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.*” (Order of Mass, 4)
- ☐ There was a brief pause for silence (GIRM, 51)
 - ☐ **Option A:** The Confiteor with:
 - ☐ chanted/sung *Kyrie*
 - ☐ spoken *Kyrie*
 - ☐ **Option B:** “*Have mercy on us, O Lord ...*” with:
 - ☐ chanted/sung *Kyrie*
 - ☐ spoken *Kyrie*
 - ☐ **Option C:** The invocations and *Kyrie* were:
 - ☐ chanted/sung
 - ☐ spoken

- ☐ The **Rite of Blessing & Sprinkling Holy Water** was used instead

Gloria

- ☐ Sung ☐ Spoken

Collect

- ☐ The priest allowed a brief period of silence after “*Let us pray...*”
- ☐ It was prayerfully ☐ Chanted ☐ Spoken

Commendations:

Recommendations:

The Liturgy of the Word

“In the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful.”
(GIRM, 55)

- ☐ The Liturgy of the Word was celebrated in such a way as to favor meditation, avoiding any kind of haste hindering recollection (*GIRM*, 56)
- ☐ Silence was incorporated before and after the readings, the responsorial psalm and the homily.

The Biblical Readings

- ☐ The readings were proclaimed from the ambo
- ☐ Readers were well-trained and prepared
- ☐ The readings were proclaimed from the revised (1998) edition of the *Lectionary for Mass*.
- The responsorial psalm was ☐ sung by a cantor ☐ spoken by a reader
- The responsorial psalm was ☐ sung from the ambo ☐ another place
- ☐ A procession of the Book of the Gospels was used.
 - ☐ With candles
 - ☐ With incense

Homily

- ☐ The homily was well-prepared
- The homily explained some aspect of ☐ the readings
 - ☐ another text of the Mass
 - ☐ the day or season
- ☐ A brief period of silence was observed after the homily.
- ☐ The dismissal of catechumens took place after the homily

Profession of Faith

- ☐ Was sung/chanted ☐ Was said
- ☐ The ministers and assembly bowed during the words, “...and by the the Holy Spirit, was incarnate of the Virgin Mary, and became man...”
- ☐ In place of the Creed, the renewal of baptismal promises or another ritual celebration took place

The Universal Prayer

- ☐ The intentions were sober, composed freely but prudently, succinct, and expressive of the prayer of the entire community (*GIRM*, 71)
- ☐ The intercessions were announced from the ambo
- The intercessions and/or the response were ☐ sung ☐ said
- The intercessions were announced by ☐ the deacon ☐ a reader
- The response was ☐ an invocation said in common ☐ silent prayer

Commendations:

Recommendations:

The Liturgy of the Eucharist

“At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.”
(GIRM, no. 72)

Preparation of the Gifts and Altar

- ☐ The corporal, purificator, Missal, and chalice were brought to and placed on the altar at this time (*GIRM*, 139)
 - ☐ The offerings of bread & wine were brought forward by members of the faithful (*GIRM*, 140)
 - ☐ The procession of gifts and collection were accompanied by the Offertory Chant (cf. *GIRM*, 48)
- The gifts, cross, and altar were ☐ incensed ☐ not incensed
- ☐ After the priest’s invitation, “*Pray, brethren (brothers and sisters)...*” the people rose to make their response (*GIRM*, 146)

The Eucharistic Prayer

- ☐ The priest sang those parts of the Eucharistic Prayer for which musical notation is provided (*GIRM*, 147):
 - ☐ The introduction to the preface
 - ☐ The mystery of faith
 - ☐ The final doxology “*Through him, and with him, and in him...*”
 - ☐ The people’s acclamations were sung (*Sanctus, Mystery of faith, Amen*)
 - ☐ An approved Eucharistic Prayer was used (*GIRM*, 365)
 - ☐ Eucharistic Prayer I (the Roman Canon) is especially suited for use on Sundays and days that celebrate the Apostles and Saints that are named
 - ☐ Eucharistic Prayer II is more appropriately used on weekdays or in special circumstances
 - ☐ Eucharistic Prayer III should be preferred on Sundays and festive days
 - ☐ Eucharistic Prayer IV can only be used with its invariable Preface and therefore can only be used on Sundays during Ordinary Time
 - ☐ Reconciliation I and II can be used on Sundays during Lent
- *Note: because Masses for Various Needs and Occasions cannot normally be celebrated on Sundays except in cases of serious need or pastoral advantage, and at the direction of the diocesan bishop or with his permission, Various Needs I-IV are not appropriate for Sundays
- ☐ Bells were rung a little before the Consecration, and/or after each elevation (*GIRM*, 150)
 - ☐ The people stood after the *Amen*

The Communion Rite

- ☐ The Lord’s Prayer was sung ☐ Spoken
- ☐ The sign of peace was offered in a simple and sober manner, with the priest remaining in the sanctuary (*GIRM*, 154)
- ☐ The *Lamb of God/Agnus Dei* was sung ☐ Spoken
- ☐ The fraction rite took place during the *Lamb of God*
- ☐ The communion chant began when the priest received the Sacrament (*GIRM*, 159) and continued throughout the distribution of Holy Communion (*GIRM*, 86)
- ☐ The EMHC (if needed) did not come forward until the priest received Communion (*GIRM*, 162)
- ☐ The deacon and EMHC had Communion administered to them
- ☐ The deacon was a minister of the Precious Blood (*GIRM*, 182)

The Liturgy of the Eucharist (*cont.*)

- ☐ The faithful were instructed to offer a gesture of reverence (a bow of the head) before receiving Holy Communion (*GIRM*, 160)
- ☐ Enough bread was consecrated for the faithful who were assembled (i.e. there was no need to go to the tabernacle) (*GIRM*, 85)
- ☐ Communion was offered under one species ☐ both species
- ☐ All remaining Precious Blood was consumed at the altar immediately after the distribution of Communion (*GIRM*, 163)
- ☐ All remaining fragments were collected at the altar to either be consumed or reserved in the tabernacle
- ☐ The vessels were:
 - ☐ purified at the altar
 - ☐ purified at the credence table
 - ☐ left on a corporal on the altar or credence table and suitably covered, to be purified immediately after the Mass (*GIRM*, 163)
- ☐ A period of sacred silence was observed ☐ or a Psalm, canticle of praise, or hymn was sung (*GIRM*, 164)

Prayer after Communion

- ☐ The priest allowed a brief period of silence after “*Let us pray*,” unless this silence was already observed after Communion (*GIRM*, 165)
- ☐ It was prayerfully ☐ Chanted ☐ Spoken

Commendations:

Recommendations:

The Concluding Rite

- ☐ If necessary, “brief announcements” were made following the Prayer after Communion (*GIRM*, 166)
- ☐ The final blessing was the simple form ☐ the solemn form
- ☐ The priest (or deacon) dismissed the people using one of the allowed formulas (*Order of the Mass*, 144):
 - ☐ *Go forth, the Mass is ended*
 - ☐ *Go and announce the Gospel of the Lord*
 - ☐ *Go in peace, glorifying the Lord by your life*
 - ☐ *Go in peace*
- ☐ The priest (and deacon) venerated the altar with a kiss, and then revered the altar with a profound bow (or genuflection if the tabernacle is in the sanctuary) (*GIRM*, 169)

Commendations:

Recommendations:

<p>Post-Mass Evangelization & Hospitality</p>	<p>Questions to Consider:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Is there a culture of Hospitality and Welcome after Mass has concluded? <input type="checkbox"/> Are there opportunities for Mass attendees to be exposed to different parish communities, events, and volunteer programs? <input type="checkbox"/> What training or formation is there for hospitality teams at the parish? <input type="checkbox"/> Is technology such as social media utilized to connect people to the parish community?
<p>Commendations:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	
<p>Recommendations:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	
<p>Miscellaneous</p>	<p>Other Items to Consider:</p> <ul style="list-style-type: none"> <input type="checkbox"/> The sound system worked effectively <input type="checkbox"/> Music was appropriate for the season/day <input type="checkbox"/> The music ministers were prepared <input type="checkbox"/> The music invited participation (it was not difficult or beyond the assembly's abilities) <input type="checkbox"/> The music was distracting or inappropriate for Mass, for example, _____ <input type="checkbox"/> All liturgical ministers participated fully in the Mass <input type="checkbox"/> The assembly actively participated in the Mass <input type="checkbox"/> The liturgical environment was appropriate for the season and did not distract from worship <input type="checkbox"/> The liturgical environment was distracting, for example, _____ <input type="checkbox"/> The sanctuary was clean and well-ordered <input type="checkbox"/> Cluttered

Parish:

Parish Visited: _____

Date of Visit: _____ Season or Mass of the Year: _____

Mass Time: _____

Priest Celebrant: _____

Music Minister: _____

Person Evaluating: _____