



## Hallmarks of a Parish Liturgy well Celebrated

Auckland Diocesan Commission for Liturgy

### Liturgy

1. Liturgy is life giving
2. The Liturgy flows
3. There is a sense of beauty to the Liturgy and the liturgical environment
4. There is a warmth which extends to an inclusion of all people (this includes old, young, hearing impaired, vision impaired, disabled, people who are hurting, poor, wealthy, Māori (tangata whenua) and immigrant peoples)
5. Liturgy is celebrated reverently - but not rigidly
6. Clear symbolism

### Welcome

7. People are actively, warmly and generously welcomed to each liturgy. Many people are engaged in welcoming each person

### Kaupapa Māori / Māori Dimension

8. Kaupapa Māori is given expression
9. An understanding and appreciation of the Treaty of Waitangi is evident

### Participation

10. People understand their role as participants in the Mass
11. People participate well in the sung parts (including in the song at the procession to Communion)
12. People participate well in the spoken parts
13. A sense of unity is evident among the people
14. People participate in the silences (before the collect, after reading 1, after reading 2, after the homily, during the prayer of the faithful and after Communion)

### Musicians and Music

15. The singing has vitality and engages all people – people are drawn in
16. One Mass setting is used for the whole Mass, the people know it and sing it
17. Songs or hymns that accord with their function are used in the Mass
18. Musicians are trained in their role as liturgical musicians and receive ongoing formation
19. Musicians are competent as musicians.

### Priest

20. The priest speaks clearly with warmth and vitality.
21. The priest looks up and engages with people when reading or praying.
22. The priest warmly encourages people to take up their role as 'active participants' and 'priestly people'.

## Homily

23. People engage with the homily
24. Homily breaks open the Word for people to see its relevance in their lives today
25. Homily is an appropriate length

## Readers and Readings

26. Readers are involved in ongoing training.
27. The Word is consistently well proclaimed (see criteria below)
28. Reader has a sound understanding of the text they proclaim.
29. Reader pronounces difficult words correctly and with ease.
30. Readers consistently and actively seek feedback from a peer.

## Prayer of the Faithful

31. The petitions are well read (see criteria below)
32. The petitions allow people to pray for the needs of the world
33. There is silence before the response

## Communion

34. Extraordinary Ministers of Holy Communion participate in ongoing formation
35. Ministers project a sense of unity in their manner
36. Ministers carry out their role in a dignified manner

## Children

37. Children are welcomed
38. Children's Liturgy of the Word is offered as needs indicate
39. Leaders of Liturgy of the Word with Children participate in ongoing formation
40. One of the Eucharistic Prayers for Children is used at times

## Sacristans

41. Are well organised and prepared for each Mass
42. Work well with the priest
43. Ensure all appropriate cleaning is done after Mass

## Eucharistic Prayer

44. Symbolism of the Eucharistic Prayer is evident
45. People understand that this is their prayer and they pray it (silently with the priest)
46. People are aware of the names and parts of the Eucharistic Prayer

## Power Points

47. Words are clearly displayed, easily legible and correctly spelt (NZ or British spelling)
48. The power point does not distract from, but supports the liturgy
49. If artwork is used, it is of rich artistic quality and it supports the liturgy.
50. All appropriate copyright accreditation is provided (including for artwork that is used)

## Liturgical Environment

51. The environment in the Church is clean and clutter free
52. Those caring for the liturgical environment have ongoing formation, understand the liturgical seasons and changes to the environment that these seasons require.
53. Banners, flowers and artwork support the liturgical season
54. The environment gives a sense of welcome
55. Outside the church is well cared for, attractive and also has a sense of welcome

## General

56. Adult formation is regularly provided
57. People have an awareness that we go out from the Mass as servants
58. Strong sense of pastoral care within the parish
59. Parish priests loves and serves the people of the parish

### ***Parts that are spoken during Mass use the best principles of spoken language. These include;***

- Adequate volume
- Voice projection
- Correct phrasing
- Use of punctuation to guide expression
- Variation in pitch
- Pace that allows comprehension
- Moments of silence
- Correct pronunciation
- Eye contact, looking up from the text and at people
- Good posture
- Understanding - The reader has and projects a clear understanding of the text
- Presence – The reader is engaged with and committed to, words that are being spoken