



Live and Proclaim God's Word

A Handbook for Readers
in Parish and School

Archdiocese of Perth
Liturgical Guidelines

Centre for Liturgy
2018 Edition

Live and Proclaim God's Word

A Handbook for Readers in Parishes and Schools

Archdiocese of Perth
Western Australia

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FOREWORD

The Word of God is a living word. Through it God speaks to humanity in a way that evokes a response by the hearer.

The proclamation of the Word is one of the ways in which Jesus is present in the celebration of the Eucharist. The word lives in the proclamation but it is not truly effective unless it enters the hearts of those present and influences their every action.

Readers have a vital role in enabling the listening process. Their great love of Scripture and a feeling of being at home with the stories will ensure the word can be proclaimed with conviction and enthusiasm. It needs to be heard.

I have no doubt that this resource will be valuable in assisting in the spiritual and technical formation required for effective ministry by readers in schools and parishes. I confidently endorse this text and suggest that it be presented to every reader at their commissioning.

A handwritten signature in black ink that reads "+ Don Sproxton". The signature is written in a cursive, flowing style.

Bishop Don Sproxton VG
Auxiliary Bishop of Perth

March 2008

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Introduction

The Documents of Vatican II, tell us that Jesus is present in four particular ways during Mass: in the person of the priest; in the assembly gathered; in the word and in the eucharistic elements of bread and wine that become the body and blood of Jesus (**Constitution on the Sacred Liturgy 7**). The Documents also outline the division of the Mass into the Liturgy of the Word and the Liturgy of the Eucharist.

The Second Vatican Council also focused us on the Liturgy of the Word as it was read in the vernacular and required the participation of the faithful. The texts in the **Lectionary** cover most of the New Testament and many parts of the Old Testament over a three-year cycle.

The wide range of selections from the Bible in the **Lectionary** reflects the desire of the Fathers of the Vatican Council that Catholics should become familiar with Sacred Scripture. For many Catholics, the Liturgy of the Word at Mass is the only time when they encounter God's word. It is important therefore, that the readings engage those present. In this way, the people are encouraged to meditate on the word of God.

The **Final Text With Application for Australia** of the **General Instruction of the Roman Missal** published in 2012 makes a distinction between lector and reader.

'In the absence of an instituted lector, other lay people may be deputed to proclaim the readings from Sacred Scripture, people who are truly suited to carry out this function and carefully prepared' **GIRM 101**

Currently the ministry of lector has not been instituted in Australia. In this document therefore the person proclaiming the readings will be referred to as Proclaimer or Reader of the Word.

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Introduction

Readers and psalmists have a responsibility to proclaim the readings and it is important that they carry out their ministry so that the people develop a warm and living love for the Word of God. To read effectively, it is not enough to just pronounce the words on the page clearly for all to understand. To proclaim is to make the text come alive and elicit a response from those listening.

Readers and psalmists also need to be prepared spiritually for this ministry. Preparation is not completed on becoming a minister of the Word; it is an ongoing process that deepens the reader's understanding of and love for the word of God throughout their lives.

This book is intended to assist readers to be effective ministers of the Word. It is the foundation text of the proclamation of God's Word workshops offered by the Centre for Liturgy.

It includes:

- Material on the use of the **Lectionary**
- The role of the reader in the Liturgy of the Word
- Practical and spiritual preparation
- Hints on how to read effectively.

It can be used as part of the induction process for new readers and for ongoing formation of readers already in the ministry.

It can also be used in the formation of readers in schools.

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Why We Have Scripture Readings in the Liturgy

“So faith comes from what is heard, and what is heard comes through the word of Christ.”

Romans 10: 17

The scriptures were written by many authors over time, inspired by God. The word ‘inspiration’ has a Greek origin and means ‘God’s breath’. So scripture, like Jesus, is both human and divine. Jesus in his ultimate act of incarnation became for us the Word of God and God’s self-revelation.

The concept from reading from both the Old and New Testament brings us into a deeper understanding of the history that God has placed before his people. His gradual revelation of himself to his people, who are growing in faith and knowledge, is a personal encounter that Vatican II taught, *“In the sacred books the Father who is in heaven comes lovingly to his children and talks with them”*. **Die Verbum 21.**

The Word of God is part of every liturgical celebration. The Word speaks to us in a special way when it is proclaimed and interpreted by ministers of the Church. The proclamation of Scripture is one of the ways in which Jesus is present in the celebration of the Eucharist. The Word lives in the proclamation but it is not truly effective unless it enters the hearts of those present and influences their every action.

The two parts of the Mass, the Liturgy of the Word and the Liturgy of the Eucharist, are interdependent and inseparable. They form a single act of worship. At one table the People of God are nourished by the Word and at the other by the Eucharist. The Liturgy of the Word reminds us of the history of salvation; the Liturgy of the Eucharist invites us to share Christ’s life and continues the work of salvation in the life of the listener.

In order to appreciate the profound nature of what is really happening in the Liturgy of the Word consider the amazing role played by those who proclaim the Word in the Liturgy. The reader is not just reading from a book, but is the instrument through which God’s voice is heard. What an amazing honour and privilege this is.

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The Liturgy of the Word

The Liturgy of the Word consists of:

- The First Reading
- The Responsorial Psalm
- The Second Reading
- The Gospel Acclamation
- The Gospel Reading – Priest or Deacon
- The Homily – Priest or Deacon
- The Profession of Faith – Community
- The Universal Prayer (or Prayer of the Faithful) **GIRM 55 -71**

The First and Second Readings

In the readings, God speaks to us and Christ is present through his own word.

*The readings are proclaimed from the lectern (ambo) by one or two readers. **GIRM 58***

*Two readers is the preferred option. The people remain seated and listen. **LMI 52***

*A single reading should not be shared by two or more readers, with the exception of the reading of the Passion during Holy Week. **GIRM 109***

*Each of the readings should be followed by a period of silence during which the people reflect on what they have just heard. This is sacred time and space. **GIRM 56; LMI 28***

*The readings may not be omitted, shortened or replaced by non-biblical readings. **GIRM 57; LMI 12***

*The books of readings used in the celebration should not be replaced with leaflets or other worship aids. **LMI 37***

See also: **GIRM 55-59, 99, 196; LMI 12, 14-16, 18, 28, 51-52; CB 30-32**

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The Liturgy of the Word

The Responsorial Psalm

The Responsorial Psalm is an integral part of the Liturgy of the Word. The Psalms are the greatest examples of sung prayer. Because it is the Word of God, the Responsorial Psalm must be proclaimed. Because it is a Psalm, it should be sung. One common Psalm may be chosen for an entire liturgical season.

The Psalm has the same liturgical status as the other three readings. It should be sung from the ambo or another suitable place. The Responsorial Psalm should correspond to each reading and should be taken from the **Lectionary**.

The psalmist sings the verses of the Psalm. The people remain seated to listen and sing the response. **GIRM 128 -129**

If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God. **GIRM 61**

“The reader reads from the ambo the readings that precede the Gospel. In the absence of a psalmist, the reader may also proclaim the Responsorial Psalm after the First Reading”. **GIRM 196**

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The Liturgy of the Word

The Gospel Acclamation

The Gospel Acclamation precedes the reading of the Gospel and is a rite or act in itself. It is how the gathered faithful greet the Lord who is about to speak to them, professing their faith by means of this chant. The verses are taken from the **Lectionary**. **GIRM 62**

During Lent the Alleluia is replaced by an alternative acclamation. **GIRM 62**

The Gospel Acclamation is sung by all present. The verse maybe sung by the choir or a cantor. **GIRM 62**

“When there is only one reading before the Gospel ... the Alleluia or the Verse before the Gospel, if not sung, may be omitted”. **GIRM 63(c)**

The Sequence which, except on Easter Sunday and on Pentecost Day, is optional, is sung before the Alleluia”. **GIRM 64**

The Universal Prayer

The Universal Prayer (or the Prayer of the Faithful) is the prayer of the church for the world in general.

The intercessions are not prayers of thanksgiving but petitions from the entire community placed before a loving God. The statements are short and simple but also broad and inclusive. For example, instead of praying for ‘those in hospital’ the petition can be broadened to ‘All who suffer injury or illness especially those in hospital’.

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The Liturgy of the Word

The petitions are directed towards the following intentions:

- “(a) the needs of the Church;
- (b) for public authorities and the salvation of the whole world;
- (c) for those burdened by any kind of difficulty;
- (d) for the local community”. **GIRM 70**

Pre-packed intercessions may be useful guides to writing petitions but may not be related to the readings or relevant to community needs.

The intentions take the form of a litany. As litanies they move best when they follow a pattern.

The intention – each petition in a set should commence with the same wording. e.g. For the We do not say we pray for.

The response is the prayer and reader invites the assembly to pray by e.g. Lord, hear us or similar words.

*“The intentions are introduced and concluded by the celebrant. Since these intentions flow from the Word they should be announced by a deacon, cantor, lector or one of the lay faithful from the ambo. When the intentions are announced by the cantor, they may be chanted and the response sung by the assembly”. **GIRM 69-71***

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Where the Readings come from

A Description of the Lectionary

The Lectionary

The collection of readings that is proclaimed at liturgical celebrations is called the **Lectionary**. In Australia, the **Lectionary** is published in three volumes. The readings from the Gospels are also found in the **Book of the Gospels**, which is separate from the **Lectionary volumes**.

The readings in the **Lectionary** are organised into a three-year cycle of readings for Sundays and a two-year cycle of readings for weekdays. The years of the three-year cycle are called Year A, Year B and Year C. The years of the two-year cycle are called Years 1 and 2. The liturgical year begins with the First Sunday of Advent.

The **Lectionary** also contains readings for feast days, ritual Masses, Masses for the dead, and various other Masses.

Weekday Masses have two readings, one from the **Old Testament** and one from the Gospels. Sunday Masses and other celebrations have three readings, the first from the **Old Testament** (except during the Easter season), the second from the **New Testament** epistles, and the third from the Gospels. Responsorial Psalms and Gospel Acclamations are provided for every celebration.

The Organisation of the Readings

The readings are organized in accordance with the seasons of the liturgical year. The readings for the Sundays and weekdays of the seasons of Advent, Christmas, Lent and Easter have been chosen to emphasise the themes of these seasons. The readings during Ordinary Time are arranged in a sequential manner.

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Where the Readings come from

The Gospel is the most important of the readings. The first reading is usually chosen to complement it and illustrate some connection between the **Old Testament** and the **New Testament**. The Responsorial Psalm reinforces the common theme of the Gospel and the First Reading. The Gospel Acclamation also reflects the Gospel text.

On feast days the second reading also complements the Gospel. On Sundays, however, the second reading usually has little connection with the Gospel.

Instead, the second readings follow one another from week to week in a sequence of passages from one of the **New Testament** Epistles. **GIRM 357-361; LMI 65-110**

The Sources of the Readings

In **Year A**, the Gospel readings for the Sundays in Ordinary Time are taken from *St Matthew's Gospel*.

In **Year B**, the readings are from *St Mark's Gospel* (with the addition of five readings from the sixth chapter of *St John's Gospel* from the Seventeenth Sunday to the Twenty-first Sunday).

The Gospel readings for the Sundays in Ordinary Time in **Year C** are taken from *St Luke's Gospel*.

The second readings for Sundays in Ordinary Time in **Year A** are taken from the *First Letter to the Corinthians*, 1-4; *The Letters to the Romans* and *the Philippians*; and from the *First Letter to the Thessalonians*.

In **Year B**, the second readings are taken from the *First Letter to the Corinthians*, 6-11; the *Second Letter to the Corinthians*; the *Letter to the Ephesians*; the *Letter of James*; and the *Letter to the Hebrews*, 2-10.

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Where the Readings come from

The readings for **Year C** are taken from the *First Letter to the Corinthians*, 12-15; The *Letters to the Galatians* and *Colossians*; the *Letter to the Hebrews*, 11 and 12; the *Letter to Philemon*; the two *Letters to Timothy*; and the *Second Letter to the Thessalonians*.

During the **Easter Season**, the first reading is taken from the *Acts of the Apostles* or the *Book of Revelation*, instead of from the *Old Testament*.

LMI 58–110

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Literary Styles

The Bible is a whole library of books. As such it contains many different literary styles: history, laws, prophecy, wisdom, poetry, letters, travelogues, parables and miracles.

The reader needs to recognise these different styles in order to communicate the mood of the text and meaning of the words.

Parables are found in the Gospels and are only read by a priest or deacon.

Old Testament Literary Styles

History: A written record to preserve the past for future generations: history requires the reader to be a good story teller who describes vividly but does not over dramatise.

Laws: Guidelines or moral codes to help one live the good life: laws should be spoken with authority.

Prophecy: Words given by God through a chosen individual to God's people to comfort, sustain and strengthen the community; a prophet speaks for God: these texts must be proclaimed with authority, animation and clarity.

Wisdom: Wise sayings to help the individual live a good life: read Wisdom passages with a tone of admonition and hope.

Psalm: The Psalms are poetic Israelite prayers put to music. They cover many emotions but can be divided into two categories - praise and lament: determine the mood of the Psalm in order to put the proper meaning and feeling into the proclamation.

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Literary Styles

New Testament Literary Styles

Letter: Sent by one of the apostles to one of the early Christian communities: an important letter has arrived - read it to the members of the Christian community.

Travelogue: An account of a missionary journey with all its difficulties: excitement must be conveyed in the recounting of the trip.

Miracles: In the early church the disciples in the name of Jesus healed the sick. Read these miracle accounts with expression to convey the wonder and awe people felt when faced with God's healing power.

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The Ministers of the Word

Readers

Readers and listeners are ministers of the Word. As the assembly actively listens to the Word of God proclaimed in the readings all are drawn more deeply into their relationship with God.

The first and second readings are proclaimed by one or two readers. It is preferable that where possible two readers are used. Proclaiming the Word is a very important ministry. Readers should have a deep love and understanding of Scripture. They should be carefully prepared, receiving spiritual formation and technical training. **GIRM 101, LMI 55**

The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a minister of the Word, but the Gospel by the Deacon or, in his absence, by a Priest or the Priest Celebrant.

“After each reading, whoever reads it pronounces the acclamation [The Word/Gospel of the Lord.], and by means of the reply the assembled people give honour to the Word of God that they have received in faith and with gratitude.” **GIRM 59**

Psalmist

The verses of the Responsorial Psalm are sung by the psalmist. **GIRM 102, LMI 56**

Cantor

The cantor leads and sustains the singing of the people. The intentions of the Universal Prayer may also be announced by the cantor, (especially if they are sung). **GIRM 71; 104**

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The Ministers of the Word

Commentator

The commentator may provide the faithful with short explanations and commentaries that aim to introduce them to the celebration and prepare them to understand better. The remarks must be well prepared, clear and very brief.

The commentator stands facing the faithful but not at the ambo.

GIRM 105b, LMI 15, 42, 57

Who can be a Reader?

Any person who is in full communion with the Catholic Church, is serious about the practice of the faith and is willing to be trained to proclaim God's Word may be a reader.

The reader needs to prepare and comprehend the Scripture passage in order to convey the meaning of the message in the proclamation.

Young people may be part of this ministry when they are at an age where they can understand and proclaim God's Word correctly.

Dress Code

Although no specific form of dress is required of readers and cantors the dignity of the liturgy and the seriousness of the ministry should be reflected in the way they present themselves.

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What makes a Good Reader?

Spiritual Development

The spiritual development required by readers has a biblical and a liturgical component.

It is important to:

- Believe that Scripture is the Word of God.
- Read and reflect on the Word regularly.
- Bear witness to the Word
- Understand the place of the word in the Liturgy.
- Grow in understanding of Scripture.
- Appreciate that through the Word lives can be touched.



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What makes a Good Reader?

Preparation

The key to effective proclamation is spiritual and technical preparation. Good preparation grounded in prayer together with the reading and the study of Scripture will assist the reader to understand and give witness to God's word while growing in the ministry.

Here are some pointers:

- Read the text several times to get a sense of the pace and flow.
- Sometimes read the whole chapter of which the reading is a part.
- Read all the readings for the day varying the order to begin and end with the Gospel.
- Reflect on how the reading relates to the Gospel.
- Consult a commentary or guide for readers. **Break Open the Word**, published annually by the Liturgy Brisbane, is a useful resource.
- Consult a pronunciation guide to ensure correct pronunciation.
- Decide on the style of the reading and approach the reading in a way that matches the style.
- Watch for emotion-filled words.
- Be aware of the climax.
- Before Mass, check the **Lectionary** and microphone.

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What makes a Good Reader?

Proclamation

Effective proclamation starts with sound preparation. This includes the basics of good reading: breath support, clarity of pronunciation, emphasis on important words, and use of pauses in appropriate places. Beyond the basics what matters is to get the message across. People have to hear the Word of God in order to make it part of their lives.

Here are some pointers:

- Breathe deeply before beginning the reading.
- Be aware of the way you walk and stand. Your body speaks.
- Plan eye contact. It engages the listeners with the message.
- Set the opening and closing forms apart from the text with a pause and change of tone.
- Vary the pace according to the style.
- Use pause for emphasis.
- Project your voice. Volume and projection are required for the message to be heard.
- Enunciate clearly. Attack the first word and watch final words and consonants.
- Vary the tone and pitch to suit the message.
- **Proclaim with enthusiasm, interpretation and conviction.**

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Personal Revision

In order to maintain a high standard in the ministry ongoing formation is advised. Reflect on a few points at a time.

	ALWAYS	OCCASIONALLY
I am open to the Spirit working through me as I proclaim the Word.		
I understand the liturgy and the place of the Word.		
I read scripture regularly.		
I study the Scriptures.		
I spend time preparing the readings.		
I check for and use correct pronunciation.		
I identify the style of the passage I am reading.		
I am aware of the climax of the reading.		
I present well as a reader (clothing, stance, gesture).		
I plan and use eye contact to engage the assembly.		
I use facial expression.		
I set the opening and closing of the reading apart.		
I vary the pace and use pauses appropriately.		
I emphasise important words with changes of pitch or pauses.		
I keep the momentum, using good phrasing and sustaining ideas.		
I vary the tone according to the type of passage to express feeling.		
I project my voice well to ensure that the Word is heard.		
I vary the volume of my voice.		
I enunciate words especially the first word and the final words and consonants.		
I use the microphone to advantage.		

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Ritual Actions

The following text for ritual actions is based on **The General Instruction of the Roman Missal: Final Text With Application for Australian** published in 2012.

Order of Procession GIRM 194, 195

In the procession the reader:

in the absence of a deacon, carries the **Book of the Gospels**, never the **Lectionary**;

walks in front of the priest if carrying the **Book of the Gospels**;

walks with the other ministers if not carrying the **Book of the Gospels**;

makes a profound bow with the other ministers if not carrying the **Book of the Gospels**;

places the **Book of the Gospels** on the altar;

takes his/her place on the sanctuary with the other ministers.

Proclaiming the Word GIRM 196 – 198

After the Collect, all sit. If the readers are coming from the congregation they join the psalmist at the steps to the sanctuary, make a simple bow of the head (reverence the altar) and move to their place at or alongside the ambo.

The reader proclaims the reading from the **Lectionary** already placed on the ambo there before Mass. **GIRM 128**

The reader commences with "A reading from ...", and does not read the heading of the reading (in italics) or chapter and verse. **GIRM 128**

At the end of each reading the reader pronounces the acclamation: The Word of the Lord. **GIRM 128, 130**

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Ritual Actions

In absence of a psalmist the reader may proclaim the Responsorial Psalm. If there is no Entrance or Communion Song, the reader may proclaim the antiphon given in the **Missal** (from a place, other than the Ambo). **GIRM 87**

The first reader moves aside for the psalmist and/or the second reader.

The second reading is proclaimed from the ambo, as with the first.

Responsorial Psalm

If the psalm is spoken, the reader proclaims the response to the psalm, looks up and waits for the congregation to repeat the words. There is never any need to say “The Response to the psalm is.....” or “response” between the verses.

Gospel Acclamation

All rise and the Alleluia or other chant is sung as the liturgy time requires. **GIRM 131**

Universal Prayer

“In the absence of a Deacon, the reader, after the introduction by the Priest, may announce the intentions of the universal prayer from the ambo.” **GIRM 197**

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Ritual Actions

Leaving the Sanctuary

The reader(s) and psalmist leave the sanctuary at the conclusion of the Liturgy of the Word.

Recessional Procession

The reader(s) and the psalmist may join the final procession in the same manner and in the same order in which they entered. **GIRM 193**

The book of the Gospel is not processed out but remains on the ambo.



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Outline of a Formation Session

This resource was developed for use in the formation of readers in parishes and schools. The following is a suggested format for a formation session for new readers.

1. Give each reader a copy of the resource at least a week before the session and ask them to read it.
2. Open with a prayer and reading.
3. Using the layout of the resource... e.g. headings...to review and ask if there are any questions.
4. Introduce the lectionary to the group and allow time to get to know the contents. Look at structure, parts to be read and parts to be omitted.
5. Describe the actions and placement required of a reader. Practise the movements needed.
6. Introduce the use of the ambo and sound system. Give them an opportunity to use the equipment.
7. Have the participants use the reading for the following Sunday; have them break open the word and highlight the emphasis. Refer to *Break Open The Word*.
8. Give the readers a chance to proclaim the readings from the coming Sunday using the microphone. Make constructive comments.
9. Finish with a prayer and a cup of tea.

NB: It is important to review and renew this ministry every two years.

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Induction and Blessing of Readers

This ceremony is for the induction and blessing of readers and should be incorporated into a parish celebration of the Eucharist.

After the Gospel reading the celebrant preaches the homily explaining the significance of the ministry of the reader. He then invites the readers to come forward.

Celebrant: God speaks to us when His Word is proclaimed in the Liturgy of the Word. We give thanks to God for calling these ministers to serve this community by proclaiming his Word to us.

The reader/s to be blessed for this ministry is/are here before us. I invite him/her/them to state their intentions of serving this community.

Reader/s: I commit myself to serving this parish by proclaiming the Word of God to for this community.

Celebrant to Assembly: Do you accept this reader/these readers to proclaim the Word of God to us?

Assembly: We do.

Celebrant: God beyond our knowing,
you make yourself known to us through your Word and works, bless this reader/these readers whom you have called to proclaim your Word and who has/have committed himself/herself/themselves to your service in this parish.

Grant that their ministry may be fruitful
and that our worship may be pleasing in your sight.
We make this prayer through Christ our Lord.

All: Amen.

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Induction and Blessing of Readers

After the Creed is recited, the Universal Prayer follows as usual. The following intentions may be used:

For the Church of Christ, that all Christians may hear the Word and treasure it in their hearts. We pray to the Lord.

For those who do not know Christ, that the Word may be proclaimed to them and lead them to know and love him. We pray to the Lord.

For those suffering mental or physical anguish, that the Word may bring them strength and comfort. We pray to the Lord.

For our parish community, that we may be inspired by the Word to live in charity and work for justice. We pray to the Lord.



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Resources

Print Material

Break Open the Word: the book for readers, Annual Publication. Edited by Barry Copley, Liturgical Commission, Brisbane.

This publication is produced each year to help readers prepare the readings. It contains commentary on the readings, suggestions regarding proclamation, a pronunciation guide and other material.

The Liturgy Documents: A Parish Resource, Volumes 1 & 2

Edited by Elizabeth Hoffman, 5th Edition, Liturgy Training Publications.

Volume 1 in one convenient place, this volume assembles the essential, important, and current liturgical documents needed by pastoral ministers and students to prepare and learn about parish liturgical celebrations, especially for Sun-day celebrations. This fifth edition has been updated to include the revised documents found in the third edition of The Roman Missal.

Volume 2 has been revised to include more of the essential liturgical documents needed to prepare the Sacred Liturgy.

General Instruction of the Roman Missal: Final Text With Application for Australia, St Paul's Publications, 2012.

Cited as **GIRM** in the text

This text is the source reference for this document.

A Well Trained Tongue, Aelred R. Rosser, Liturgy Training Publications 1996.

This book addresses the practical concerns of all those involved in the ministry of the reader.

Handbook for Readers at Mass, Catholic Truth Society 2009

Guide to pronouncing Bible names.

Ordo, Annual Publication, Liturgical Commission, Brisbane.

Details of the Celebration of Eucharist and the Liturgy of the Hours.

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Resources

Audio Visual Material

Lector and Gospel Reader's Workshop: A Resource for bringing God's Word to Life, Audrey Sommers, LTP, Chicago, 2005.

DVD. Provides spiritual and technical formation. Based on the GIRM. In segments. Workshop material, notes and handouts included. 32 minutes

Making good sense of the Scriptures, Father John Thornhill, The Emmaus Series, 2002 -2003.

DVD. Provides formation in the Scriptures. Presented in parts. 62 minutes

Powerful Points for Liturgical Ministers, Liturgical Commission, Brisbane, 2007.

A well-presented PowerPoint resource with leader's notes and handouts. Presented in segments.

Most of these resources are available from the Catholic Library, Perth.

www.catholiclibrary.cewa.edu.au

Other resources are available from the Centre for Liturgy website:

www.liturgy.perthcatholic.org.au

del sc̄o confessor.
a ego lazada.
de fuso ementado.
s: estima syuzado.
or elli, terminado.
de san̄o sabastian.
pedir uino ni pan.
or señor san̄o ...
de este mi aſan.
yo ati vin buscar.
mi alla tornaz.
aa. partirme deſte legar.
des. ſer otorn ...
deña ne uſitar.
no. ſigna me del polgar ...
tu mano beſar.
cuydaria ſacar
ica entro do eſtada.
eſte ciego dano.

349
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En ſu **D**ezir uno 7 mebre uos.
uda. C una como la am. a ſa



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