

Cardinal Newman Prayer

God has created me to do Him some
definite service.

He has committed some work to me
which He has not committed to another.

I have a mission.

I may never know it in this life,
but I shall be told it in the next.

I am a link in a chain,
a bond of connection between persons.

He has not created me for naught;

I shall do good.

I shall do His work;

I shall be an angel of peace,

a minister for the Lord.



The Ministry of Proclaiming the Word

Handbook



St. Philip the Apostle Parish

1223 W. Holtz Avenue
Addison, IL 60101

Director of Liturgy

Thank you for listening to the call to become part of the Liturgical Ministry of St. Philip the Apostle Parish.

The intent of this handbook is to lay out specific guidelines for your ministry.

All volunteers 18 and older are required to go through the Protecting God's Children Workshop either here at the parish or at other locations throughout the Diocese. You can access Virtus on-line to see when workshops are scheduled and register for the workshop.

To Register:

1. Register on-line at www.virtusonline.org
2. On the left side of the screen click on "Registration"
3. Click on "View a list of sessions"
4. Click on "Joliet Diocese"
5. Select session to register

If you do not have access to the internet, please call the Parish Office and our administrative assistant will be able to register you.

Readings. In the celebration of the Eucharist, the lector has specific duties which he alone ought to perform, even though ordained ministers may be present.

Lectionary at Mass

From the Council of Trent (1545-1563) to the Second Vatican Council (1963-1965) the readings in most Catholic Churches varied very little from year to year and were proclaimed in Latin.

Second Vatican Council changed the Latin to the vernacular and a three year cycle of readings that allowed further selections of readings.

The Second Vatican Council document of the Constitution of the Sacred Liturgy invited the laity into liturgical ministry.

Keep in Mind

- Words are the basic building blocks of both communication and community, both of which have to do with communion, coming together in unity.
- "Tradition and Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church."
- The Bible offers us a dynamic portrait of God's word in various activities: creating, redeeming, instructing, correcting, encouraging, sanctifying, and shaping a people of faith, hope and love.
- "The Church is nourished spiritually at the table of God's Word and at the table of the Eucharist: from the one it grows in wisdom and from the other in holiness."
- A deliberate pacing is called for in the Liturgy of the Word to assure that the community hears the Word of God: listening, silence, response (responsorial psalm), listening, silence, preparation for the Gospel (alleluia), listening, preaching, silence, prayer of the faithful.
- God's Word waits to become flesh—first, the flesh of the lector, then the flesh of the community.

Keep In Mind

- To be an effective lector calls for adequate preparation that includes study, prayer, and practice
- Unless the readings are done well, people will not hear God's voice speaking through these texts and to truly be nourished at the table of the Word.
- The ministry of lector continues the missions of preaching the Word by proclaiming it in the liturgical assembly.
- Lectors are called to a deep relationship with God specifically through the words of Scripture, this treasured legacy that has been preserved and handed down for thousands of years.

Scripture Readings

In the Readings, the table of God's Word is laid for the faithful and the riches of the Bible are opened to them. Hence, the Arrangement of the biblical readings must be observed, whereby the unity of each Testament and of the history of salvation is demonstrated; nor is it permitted that the readings and responsorial psalm, which contain the Word of God, are substituted by other, non-biblical texts.

In the celebration of the Mass with a congregation, the readings are always given from the ambo.

By tradition, the office of reading the Scriptures is a ministerial, not a presidential function. The readings should be delivered by a lector, the Gospel being proclaimed by the deacon or by a priest other than the celebrant. If, however, a deacon or other priest is not present, the priest celebrant proclaims the Gospel. Further, if a suitable lector is not present, then the priest celebrant also delivers the other readings. After each reading, whoever does the reading proclaim the acclamation. Responding to it, the gathered people honor the Word of God which they have received with faith and grateful hearts.

The lector is instituted to proclaim the readings from Sacred Scripture, with the expectation of the Gospel reading. He may also announce the intentions for the General Intercessions and, in absence of the psalmist, sing or read the psalm between the

General Principles

When the Scriptures are read in the Church, God himself is speaking to his people, and Christ, present in his own word, is proclaiming the gospel. The readings of God's word must therefore be listened to by all with reverence; they make up a principal element of the liturgy. In the biblical readings, God's word addresses all people of every era and is understandable to them, and a fuller understanding and efficacy are fostered by a living commentary on it, that is to say, by the homily, understood as an integral part of the liturgical action (GIRM 29).⁽¹⁾

You are a storyteller telling the stories of our Salvation History and then making the Scriptures come alive today!
You are the bridge between the Scriptures and the faithful.

Vocal Expression of the Different Texts

In texts that are to be delivered in a loud and clear voice, whether by the priest or deacon or by the lector, or by all, the tone of voice should correspond to the genre of the text, that is, accordingly as it is a reading, a prayer, an instruction, an acclamation, or a liturgical song; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Other criteria are the idiom of different languages and the genius of peoples. (38).

Silence

The liturgy of the word must be celebrated in such a way as to promote meditation. For this reason, any kind of haste which impedes recollection must be clearly avoided. Brief moments of silence are appropriate during the liturgy. Such moments should be suitable for the gathered assembly, in which the Word of God is taken into the heart by the fostering of the Holy Spirit, and its response is prepared through prayer. Such moments of silence are opportunely observed after the first and second reading, and then, at the completion of the homily (56).