

Reader Ministry

SAINT MATTHEW THE EVANGELIST PARISH

PROCLAMATION 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 them spiritual nourishment, and Christ himself is present in the midst of the faithful through His Word.
(Introduction to the Order of the Mass, page 10)*

The **Sunday Eucharist**, which gathers the local community and in which all play their proper parts, is the primary manifestation of the parish community. And thus deserves particularly diligent consideration and preparation, (Vatican Council II, *Sacrosanctum Concilium*, nos. 49, 106)

-Proclaiming the Word of God, readers exercise their responsibility in the liturgical celebration. God speaks to the faithful through them and the effectiveness of their proclamation depends on their conviction, preparation, understanding and delivery. (*Introduction of the Order of the Mass, pag 10.*)

-The faithful, by hearing the reading from sacred texts, may conceive in their hearts a sweet and living affection for Sacred Scripture. (*Constitution of Sacred Liturgy, Sacrosanctum Concilium no. 24*)

-The scriptural readings include a variety of literary forms to convey the message of salvation: ranging , for example, from narratives and the poetry of the psalms to prophetic oracles and parables, from theological expositions to apocalyptic visions. An awareness of the literary form of a particular reading or psalm and a knowledge of the sacred author's style enables the lector to proclaim more fully and with greater understanding the tone and content of the text. (*Introduction to the Order of the Mass, page 10*)

-Readers are called to serve the whole community of the collaborative.

-Your ministry is not to a particular Mass. The Reader Ministry proclaims God's Word at Daily Mass, Sunday Mass, Funeral Mass, Holy Day Mass, and Triduum Liturgies.

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*God so loved the world
that He gave
His only Son,
so that everyone
who believes in Him
might not perish
but have eternal life.*

**All Reader
Ministry must
fill-out CORI and
Code of Conduct
forms per the
directives of the
Archdiocese of
Boston's Protecting
God's Children
Program**

-Preparation: The Lector Workbooks start the new liturgical year on the First Sunday of Advent. Books will be available to all Readers in the month of November. The Workbook for Lectors, Gospel Readers, and Proclaimers of the Word.

-Readers should read the passage, read the commentary and pray the readings throughout the week.

-Readers should arrive early for Mass, be familiar with Lectionary, and join in the liturgical procession of the Mass. **The Reader is expected to fully participate in the entire Mass through singing and responding.**

-The cantor will be reading the Opening and Closing Announcements.

-The Universal Prayers will be posted online at the start of the week. Funerals celebrated through Saturday Morning, will be added to the petition for those who have died. Double check the Universal Prayers when you arrive for Mass to note funeral names added during the week.

-Genuflecting is at the start and closing of Mass. At any Eucharistic Celebration, our bows are always to the Table of Sacrifice, not the Tabernacle.

-The ritual introductory language which begins the reading is important. "A (ah) not (ay) reading from the . . . [This becomes an announcement for the hearer with eye contact to the assembly.] A pause follows before the start of the scripture passage.

-The Workbook gives margin notes to serve as a coach. **Verbs** are usually the best words to **emphasize** along with the subject of the sentence. At the conclusion of the Reading, a pause of 3 beats is recommended, so the hearer has the non-verbal cue, the reading is finished. With eye contact to the assembly and from memory, "The Word of the Lord." is proclaimed. Then, pause about 5 seconds to let the WORD dissipate through the assembly.

-Use of Microphone: The Microphone on the Ambo should be directly across from your mouth. Speaking with energy, conviction, and a deliberate diction; your proclamation of the Word of God will be accessible to all.

-Posture & Gestures: You should stand with a straight back, and not lean into the microphone. At Daily Mass, when reading the psalm response, gesture with your arms to give a non-verbal cue for the psalm response for the entire assembly. Your gesture needs to be seen by those in the last pews of the church.

*Holy Week and
Triduum Liturgical
Schedules will be
developed for the parish.
You will receive a Survey
asking your availability
to serve on Holy
Thursday, Good Friday,
Great Easter Vigil and
Easter Morning*

-Silence: The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste hinders recollection must clearly be avoided. At the prompting of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. Sacred Silence is observed following the 1st Reading, Psalm, and lastly following the Homily.

-Universal Prayers: Are normally read by the Deacon of the Mass, if no Deacon is present, the Reader leads the petitions. At “Apostolic church” the Reader should return to the Ambo, ready to lead the U.P.

-The Ministry of the Instituted Lector: is an Instituted ministry installed by the Archbishop. The Reader is a lay person.

-General Instruction of the Roman Missal (GIRM) states one (ministry) should carry out solely but completely that which pertains to him or her, in virtue of the rank of each within the People of God.

At any given Mass, your ministry is nothing more, but fully that which pertains to it. Meaning, if you are serving as a Reader. You are the Reader(s) at that celebration. Taking on any other liturgical ministry; such as altar server, musician, Extraordinary Minister of Holy Communion is not permissible.

WE GATHER: *In the Entrance Rite*

- We reconnect with friends and find out the latest news of each other’s lives.
- We are active participants in the spoken and sung prayers of the Mass.
- Our prayer at Mass is communal prayer, not a private devotion nor a private prayer only between us and God.
- The Celebration of the Eucharist is an “action of the whole church.”
- Christ is in the person as Priest, The Word of God proclaimed and the Assembly of people.
- Entrance Song gathers and sets the liturgical themes of the Mass and/or liturgical season.

WE Listen: *In the Liturgy of the Word*

- We listen to the God speaking to us through the sacred scriptures.
- Sunday’s readings are divided into a 3-year cycle.
- The Responsorial Psalm follows the 1st reading. The psalm is sacred scripture and is sung in its entirety at the ambo.
- The Homily by the priest or deacon connects the scriptures to our daily lives. The homily builds a “bridge to the Word.” What is God saying to us today? How will I live out what I heard today?
- The recitation of the Creed is our public response to our identity as Catholic believers.
- Universal Prayers are “our” intercessory prayers for the church, world, current events, the sick and marginalized, and the dead of the parish.

WE Give Gifts: In the *Preparation of the Altar*

- We collect monies for the daily operation of our parish along with needs of the wider church.
- We bring forth the gifts of bread and wine to be transformed into the Body and Blood of Christ.

WE Give Thanks: In the *Liturgy of the Eucharist*

- Our communal prayer lead by the priest, gives thanks to God the Father through Christ, His Son in the unity of the Holy Spirit.
- The transformation of simple bread and wine into the Sacramental Presence of the Body and Blood of Christ for all.

In the *Communion Rite*

- We recite the Lord's Prayer, asking God to forgive our sins and feed us with our daily Bread.
- We exchange Christ's Peace with each other.
- Lamb of God is the breaking of the One host to feed the many members of the Body of Christ.
- Throughout Mass, our posture changes from sitting and listening, to kneeling in adoration, to walking in procession to be fed with the One Body of Christ.
- Our Communion Song is everyone's song to sing which shows our "joy of heart" and oneness in the Lord with each other while we receive the Body and Blood of Christ in procession. Standing in place, the Communion Song, GIRM: (General Instruction of the Roman Missal) "begins while the priest is receiving the Sacrament. The Communion Song purpose is to express the **communicants's union in spirit by means of the unity of their voices, to show joy of heart**, and to highlight more clearly the "**communitarian**" nature of **the procession to receive Communion**. The singing is continued for as long as the Sacrament is being administered to the faithful.
- We bow our heads as a sign of reverence before we receive the Body of Christ and the Blood of Christ, we make the sign of the Cross.
- We "take and eat" and "take and drink" the Body and Blood of Christ.
- We continue to sing the Communion Song after we have returned to our pews. Our Silent Meditation of Thanksgiving begins after the last person has received Holy Communion.
- This is a community Sacred Silence of Thanksgiving. A Hymn of Thanksgiving can take the place of this moment of Sacred Silence. The Hymn of Thanksgiving is to be sung by all.
- The priest gathers all of our silent prayers into the Prayer After Communion.

WE Are Sent Forth: In the *Concluding Rite*

- We hear important announcements for events after Mass and/or for the coming week ahead.
- We are Blessed and Sent Forth carrying the Word of God into our lives in the week ahead.
- Because our prayer is communal, we are reminded not to leave Mass early or after Receiving Holy Communion.