

# Lectors and Commentators

Our Lady of the Rosary

Larose, LA

23 June 2014

NOTES

*"Faith comes through what is heard"*

*- Romans 10:17a -*

## WHAT ARE WE DOING?

1. "Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read. Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe and the Levites who were instructing the people said to all the people: 'Today is holy to the Lord your God. Do not be sad and do not weep' – for all the people were weeping as they heard the words of the law. He said further: 'Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord must be your strength!' (cf. Nehemiah 8:8-10)
2. "When [the Holy Spirit] comes, he will convince the world of sin and of righteousness and of judgment" (John 16:8).
3. "God's word shows us what we should hope for with such a longing that in this changing world our hearts will be set on the place of our true joy" (*Ordo Lectionem Missae* §7).
4. "It can never be forgotten, therefore, that the divine word read and proclaimed by the Church in the liturgy has as its one goal...the eucharist" (*Ordo Lectionem Missae* §10).
5. "For their part, the faithful at the celebration of Mass are to listen to the word of God with an inward and outward reverence that will bring them continuous growth in the spiritual life and draw them more deeply into the mystery they celebrate" (*Ordo Lectionem Missae* §45).

FOR PRAYER

## HOW DO WE DO IT?

### SILENCE

6. "The liturgy of the word must be celebrated in a way that fosters meditation; clearly, any sort of haste that hinders reflectiveness must be avoided. The dialogue between God and his people taking place through the Holy Spirit demands short intervals of silence, suited to the assembly, as an opportunity to take the word of God to heart and to prepare a response to it in prayer. Proper times for silence during the liturgy of the word are, for example, before this liturgy begins, after the first and the second reading, after the homily" (*Ordo Lectionem Missae* §28).

7. "A speaking style on the part of the readers that is audible, clear, and intelligent is the first means of transmitting the word of God properly to the assembly" (*Ordo Lectionem Missae* §14).

### RESPONSORIAL PSALM

8. "As a rule the responsorial psalm should be sung...The singing of the psalm, or even of the response alone, is a great help toward understanding and meditating on the psalm's spiritual meaning" (*Ordo Lectionem Missae* §20, 21).
9. "When not sung, the psalm after the reading is to be recited in a manner conducive to meditation on the word of God" (*Ordo Lectionem Missae* §22).
10. "At times, it may be appropriate to use a modest gesture that invites participation and clearly indicates when the congregation is to begin, but gestures should be used sparingly and only when genuinely needed" (USCCB, *Sing to the Lord* §38)

### GENERAL INTERCESSIONS

11. "Enlightened by God's word and in a sense responding to it, the assembly of the faithful prays in the general intercessions as a rule for the needs of the universal Church and the local community, for the salvation of the world and those oppressed by any burden, and for special categories of people" (*Ordo Lectionem Missae* §30).

### THE SOUL OF SACRED THEOLOGY

12. For the Sacred Scriptures contain the word of God and since they are inspired, really are the word of God; and so *the study of the sacred page is, as it were, the soul of sacred theology*" (Vatican II, *Dei Verbum* §24).
13. "It is necessary that those who exercise the ministry of reader...be truly qualified and carefully prepared so that the faithful may develop a *warm and living love for Scripture* from listening to the sacred texts read.

Their preparation must *above all be spiritual*, but what may be called a technical preparation is also needed. The spiritual preparation presupposes at least a biblical and liturgical formation. The purpose of their **biblical formation** is to give readers the ability to understand the readings *in context* and to perceive *by the light of faith* the central point of the revealed message. The **liturgical formation** ought to equip the readers to have some grasp of the *meaning and structure of the liturgy of the word* and of the significance of its connection with the liturgy of the eucharist" (*Ordo Lectionem Missae* §55).

### FOR PRAYER

### *Recommended Resources*

*Lector's Guide to Biblical Pronunciations, Updated* by Joseph M. Staudacher

*Praying Scripture for a Change* by Tim Gray

*Verbum Domini* by Pope Benedict XVI (available at [www.vatic.va](http://www.vatic.va))

*The Church and the Bible*, edited by Dennis J Murphy, MSC