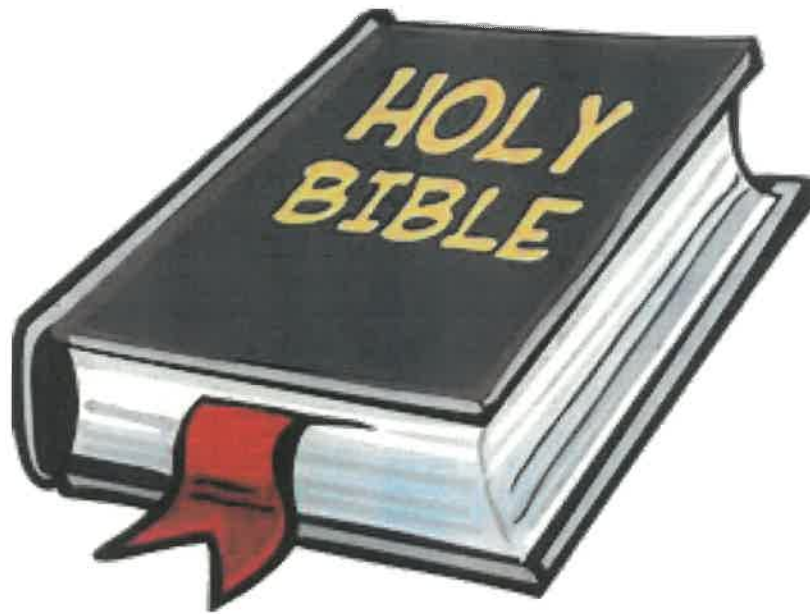


# HOLY FAMILY PARISH OF NAZARETH



## READER'S MANUAL

Thank you for your willingness to serve as a Proclaimer of God's Holy Word for Holy Family Parish of Nazareth. Divine Revelation is God's communication with his people. His Revelation comes to us in Sacred Scripture and Sacred Tradition and together they make up the deposit of faith. Jesus Christ is the fullness of God's Revelation and He comes to us in Word and Sacrament during the Mass.

The following manual has been put together to assist you in performing your duties as a Proclaimer of God's Sacred Word. It includes an explanation of the role of a Proclaimer of God's Sacred Word as well as practical aspects of serving (i.e. the how to).

### **What is a Proclaimer of God's Sacred Word?**

- Under the direction of Pope Paul VI, the Second Vatican Council promulgated the Dogmatic Constitution on Divine Revelation, Dei Verbum. It is the quintessential teaching on Divine Revelation and its importance in the life of the Church. Below are some excerpts to help you in your understanding of Divine Revelation.
- In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation (DV 2).
- God, who through the Word creates all things and keeps them in existence, gives men an enduring witness to Himself in created realities. Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation. Then, at the time He had appointed He called Abraham in order to make of him a great nation. Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just

judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries (DV 3).

- Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son." For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God. Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." He "speaks the words of God," and completes the work of salvation which His Father gave Him to do. To see Jesus is to see His Father. For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover, He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal. The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (DV 4).
- Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind (DV 6).
- As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason; but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude and with no trace of error, even in this present state of the human race (DV 7).
- The General Instruction of the Roman Missal directs how the Mass is to be prayed. The following is stated about the Word of God:
  - o ***Reading and Explaining the Word of God***
    - When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding

and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action (GIRM 29).

○ **The Liturgy of the Word**

- 55. The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith, and the Universal Prayer, they develop and conclude it. For 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 spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.

○ ***Silence***

- 56. The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.

○ ***The Biblical Readings***

- 57. In the readings, the table of God's Word is spread before the faithful, and the treasures of the Bible are opened to them. Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts.
- 58. In the celebration of the Mass with the people, the readings are always read from the ambo.
- 59. The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well. After each reading,

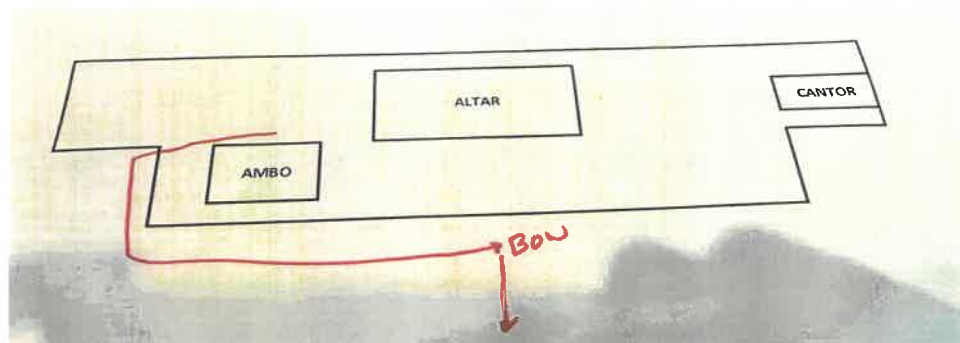
whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude.

- 60. The reading of the Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence that is to be shown to this reading by setting it off from the other readings with special marks of honor, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of the Gospels.
- ***The Responsorial Psalm***
  - 61. After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God. The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary.

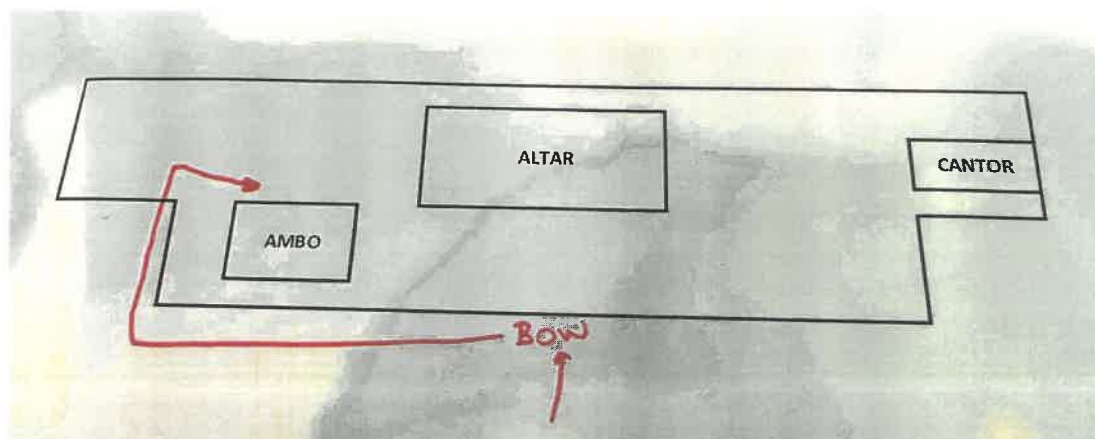
### **Procedures for Serving as a Proclaimer of God's Sacred Word at Mass**

- Practical Reminders for Proclaimers of God's Sacred Word
  - It is extremely important to prepare before proclaiming God's Word at Mass. You should start reading, praying and practicing the Scriptures prior to arriving at the Church for your assigned Mass. Holy Family Parish will provide each Proclaimer with an annual workbook, which provides the readings, context & pronunciation of words. The readings may also be found at [uscbb.org](http://uscbb.org).
- Sunday Mass (including Saturday 5:00 PM Vigil Mass)
  - Before Mass:
    - Arrive at the Church 20 minutes before the start of the Mass and sign-in on the binder near the sacristy entrance. This will give you an opportunity to make sure the Lectionary is set correctly and to review the announcements and Prayer of the Faithful.
    - Speak slowly and project! Imagine you are talking to someone in the last pew of the Church – without using a microphone.

- The Mass
  - Announcement and Procession
    - The General Instruction of the Roman Missal states that members of the Liturgical Team that remain in the Sanctuary participate in the Processional. Reader #1 remains in the Sanctuary as the Priest, Deacon and Altar Servers head to the back of the Church. Reader #2 will remain in the pew (not part of the Procession).
    - The Celebrant will signal Reader #1 to read the announcements at the beginning of Mass.
    - Those in the Procession will genuflect (bow if unable to genuflect) upon entering the Sanctuary. Reader #1 does not join the Liturgical Team in genuflecting before the tabernacle because Reader #1 is already in the Sanctuary (remain at the Reader chair).
  - The Liturgy of the Word
    - The Readings begin after the Collect (also known as the opening prayer). When all are seated, walk to the ambo to proclaim the Readings.
    - Introduce the Reading as such: “A Reading from the Book of Wisdom.”
      - Do not say, “The First Reading is “ – this is incorrect.
      - Pause for 1 second, then begin proclaiming the Word. Remember, you are proclaiming Sacred Scripture, not just reading it. It is also important to remember that you are not performing a dramatic reading (it is a liturgical function, not a show).
      - After finishing the reading pause for a second then say, “The Word of the Lord.”
      - Walk to the floor area in front of the Sanctuary and bow towards the Altar (see diagram below) and return to your seat.



- 2<sup>nd</sup> Reading: After the Responsorial Psalm, Reader #2 walks up the center aisle to the floor area in front of the Sanctuary to Altar (see diagram) and then goes to the Ambo.



- Introduce the Second Reading as it was done with the First Reading – do not say, “Second Reading is...” Rather introduce as “A Reading from St. Paul’s Letter to the Romans.”
- Pause for 1 second, then begin proclaiming the Word. Remember, you are proclaiming Sacred Scripture, not just reading it. It is also important to remember that you are not performing a dramatic reading (it is a liturgical function, not a show).
- After finishing the reading pause for a second then say, “The Word of the Lord.”
- Walk to the floor area in front of the Sanctuary and bow towards the Altar (as was done by Reader #1 after the First Reading).
- Reader #2 goes to their seat and remains standing for the Gospel.
- Prayer of the Faithful (in the absence of a Deacon) – Reader #1.
  - The Prayer of the Faithful, also known as the General Intercessions, follows the Creed.
  - In the absence of a Deacon, Reader #1 walks to the floor area in front of the Sanctuary and bows towards to Altar and then goes to the Ambo (see above).
  - The Priest will introduce the Prayer of the Faithful and Reader #1 will read each petition.
  - Return to your seat as shown in the diagram above after the prayer proclaimed by the Priest at the end of the Prayer of the Faithful.

- Reader #2 presents the Parish Book of Intercessions during the Presentation of the Gifts.
- The Readers remain in their pews for the remainder of the Mass
  - The Readers do not accompany the Liturgical Team in the Recessional at the end of Mass as they are not in the sanctuary at the end of the Mass.

- **Daily Mass**

- Practical Reminders
  - Arrive at the Church 15 minutes before the start of the Mass. This will give you an opportunity to make sure the Lectionary is set correctly.
  - Speak slowly and project! Imagine you are talking to someone in the last pew of the Church – without using a microphone.
- The Mass
  - Introduction
    - The Reader will sit in the Reader chair in the Sanctuary prior to Mass.
    - The Reader will read the focus of the Mass when the Celebrant gives you the signal to begin.
  - The Liturgy of the Word
    - The Readings begin after the Collect (also known as the opening prayer). When all are seated, walk to the ambo to proclaim the Readings.
    - Introduce the Reading as such: “A Reading from the Book of Wisdom.”
      - Do not say, “The First Reading is from.”
      - Pause for 1 second, then begin proclaiming the Word. Remember, you are proclaiming Sacred Scripture, not just reading it. It is also important to remember that you are not performing a dramatic reading (it is a liturgical function, not a show).
      - After finishing the reading pause for a second then say, “The Word of the Lord.”
      - Pause for silent reflection before moving to the Responsorial Psalm (say the Hail Mary in your head with your mouth closed – this will be sufficient time).
    - Responsorial Psalm.
      - Introduce by stating the repeatable line: “The Lord is my shepherd, there is nothing I shall want.”
      - Do not say, “The Response is...”



- Raise your hand when it is time for the congregation to repeat the Psalm response.
- If there is no Second Reading – the Reader will walk to the floor area in front of the Sanctuary and bow towards the Altar and then go to their pew.
- If there is a Second Reading: Pause after the Responsorial Psalm for silent reflection before moving to the 2<sup>nd</sup> Reading.
- Introduce the Second Reading as it was done with the First Reading – do not say, “The Second Reading is from...” Rather introduce as “A Reading from St. Paul’s Letter to the Romans.”
- After the Second Reading – the Reader will walk to the floor area in front of the Sanctuary and bow towards the Altar and then go to their pew.
- The Deacon (or Priest if no Deacon is present) will read the Prayer of the Faithful.

