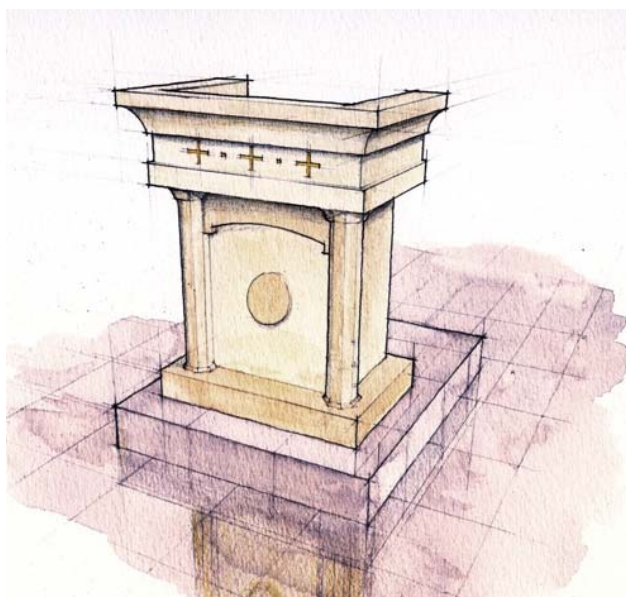


# LECTOR MINISTRY

## PROCEDURES AND GUIDELINES

(DAILY AND WEEKEND MASSES)



***“The Lord has given me a well-trained tongue,  
that I may speak to the weary  
a word that will rouse them”  
– Isaiah 50:4***

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*The Ministry of Lector is rooted in the power of the Word of God. Prayerful proclamation of Scripture makes the presence of God alive in our midst, stirs hearts, challenges, comforts, and moves the community to work for the Kingdom of God. Those who serve as lectors agree to make the Word of God an integral part of their lives by entering into regular study and prayer of Scripture.*

## Introduction

These procedures and guidelines apply to those ministering during **weekend and daily** Masses, as well as all other liturgical celebrations.

The purpose of these guidelines is to provide some general observations and principles on this important liturgical ministry of the Church. These guidelines define the intention of liturgical law relative to the proclamation of the Word, the demands of proper liturgical practice, and the expectations of the universal and local Church.

These guidelines are produced in a spirit of helping our parish experience the proclaimed Word of God as a powerful celebration by offering some basic, essential principles required by the very nature of the liturgy (Constitution on the Sacred Liturgy #37).

The lector does what any good minister does: comforts us in our suffering, rouses us from our lethargy, confirms us in our faith, and encourages us in our discouragement. All ministry is the noble and unselfish impulse to tell the good news of God's love for the world in Jesus Christ... "When the scriptures are read in the church, it is Christ himself who speaks" So says the church in teaching us about liturgical prayer. All Christians are, by definition, proclaimers of the good news.

Each time the Eucharist is celebrated, we hear Jesus say, "Do this in memory of me." At Mass we are **doing something** – not talking about something, not simply remembering something, not merely speaking words. We are speaking *deeds* – deeds that are accomplished at the moment they are spoken. **God's word is an event**, a happening, an accomplishment, a fulfilled promise, an act of love. And at its fullest expression, God's Word is a person – Jesus, Word made flesh. So it is with the proclamation of the word. It is far more than a telling, a relating, a recounting; it is God's Word becoming flesh in our midst in order to achieve the purpose for which it was sent – to redeem us in love. Can there be any more compelling reason to proclaim the word effectively?

## Ministers of the Word

1. According to the ancient tradition and the teaching of the Church, the readings other than the Gospel are proclaimed by **lay ministers called lectors**. The practice of ordained ministers proclaiming these readings is improper (Introduction to the Lectionary for Mass #51). The use of two readers – one for each reading – is encouraged. The parish community should strive for enough trained lectors to fulfill this goal (Introduction to the Lectionary for Mass #52).
2. The Gospel is ordinarily proclaimed by the deacon. In the absence of a deacon, the priest proclaims the Gospel. In concelebrations, one other than the presiding celebrant proclaims the Gospel (Introduction to the Lectionary for Mass #49, 50; General Instruction of the Roman Missal #59). The **only exception** to this is during the Passion readings for Palm Sunday and Good Friday. The lectors will participate in the reading of the Gospel account of the Lord's Passion during these liturgical celebrations.
3. Announcements and General Intercessions are read by a participant in the Lector Ministry, but by a lector that is not proclaiming the Word. **If you are participating as a Lector, you CANNOT participate in another liturgical role for that Mass. This means that you must NOT: bring up the gifts, function as an usher, or extraordinary minister of Holy Communion, etc if you are proclaiming the Word at that Mass.** If you are participating as a Commentator, you may assist in other roles.

## Requirements

4. All liturgical ministers, especially the ministers of the Word, must be properly trained for their ministry. The ministry of the Word requires skill in public reading, knowledge of the principles of liturgy, and an understanding and love of the scriptures. Normally, only properly trained and commissioned lectors are scheduled for liturgy (Introduction to the Lectionary for Mass #55).

Lector training courses in basic lector formation will be offered through the Holy Cross and/or the Aurora Deanery. We are in the process of creating a lector certification program. Details will be available soon.

Ideally, the readings at weddings and funerals are proclaimed by lectors of the parish who have been properly trained. However, for pastoral reasons, family members or friends may carry out this ministry. The parish should provide assistance and guidance so that God's Word is proclaimed with clarity and dignity.

5. Lectors are fully initiated (confirmed), practicing Catholics whose lives witness to the Word which they proclaim; with a love for the Scriptures and a love for those who will be listening to that Word. Those engaged in this liturgical role need to be well prepared for this role and know how to carry it out with reverence, dignity and understanding.

On special occasions and for pastoral reasons, a young person who is not yet fully initiated (i.e., not yet confirmed) may serve as lector during a liturgy. Proper training for this ministry is expected.

6. Those who are presently lectors should periodically participate in enrichment programs, such as lector enrichment classes soon to be offered through Holy Cross, bible study courses, Bible Institute and other workshops on Scripture and/or proclamation techniques.

## Preparation

7. In order that the service of the Word might be effective, **all lectors are expected to be prepared** for their ministry. Preparation should be spiritual, scriptural, and practical. **Spiritual** preparation involves prayer over the text and reflection on its message. **Scriptural** preparation involves understanding the text and interpreting it sufficiently so as to evoke a response from the assembly. **Practical** preparation involves mastering difficult words, learning the right pronunciations and practicing the delivery of the text aloud, ideally in the presence of someone who is able to critique the delivery. ***It is unacceptable to rush into the sacristy just before Mass to “look at the readings”*** (Introduction to the Lectionary for Mass #55).

Using the Workbook for Lectors and Gospel Readers, a Roman Missal or other periodical containing the Mass readings, and/or the USCCB website; **read the Scripture** (Gospel, first & second readings, and responsorial psalm) a few days in advance.

- *Read the Gospel first. Then read the first and second readings (with the psalm in between) which are intended to prepare the assembly to hear the Gospel.*
- *Read your selection out loud to yourself to find the words or phrases that are difficult to pronounce.*
- *Open yourself to the meaning of the text. **Pray** for the Spirit to open the ears of those who will hear the reading (including yours). **Pray** for the strength to put aside your own ego and for the Spirit to speak through you.*

### Understand the selection.

- *Study the text to reach an understanding of the meaning of **individual** words.*
- *Study the text to come to an understanding of the meaning of the **entire passage**.*
- *Identify (or underline) the important words or phrases.*
- *Compare the text in the lectionary to the one in your Bible.*
- *Read in your Bible what comes before and after to understand the context.*
- *Determine the literary form of the text. Is it a story, a letter/epistle, or a poem? Care needs to be taken so that all three forms are not read in the same fashion.*

### Practice your reading.

- *Make sure you are pronouncing words correctly. If in doubt check a dictionary or the pronunciation guide in the back of the Workbook for Lectors.*
- *Study the punctuation. Pay particular attention to how ending marks of punctuation (semicolon or period) complete the thoughts within the passage.*
- *Practice the selection (out loud) as often as you feel is necessary. Be aware of your voice quality (breathe from your diaphragm), volume, diction, pace, rhythm, and eye contact.*
- *Take your time. As a general rule lectors do not read too slowly.*

8. If there are options noted for the readings, prepare and practice for all options. When you arrive for the Mass, inquire with the celebrating priest as to which reading he prefers. (Sometimes their Homily may be based on a particular reading.) If there is an option for a shorter or longer version, our priests at Holy Cross typically prefer the longer version.

9. Immediate preparation is also expected of all lectors. This requires **arriving at least 20 minutes before the liturgy**, and sign in on the Liturgical Sign In sheet which will be located in the Ministry Room. If you are scheduled as the Commentator for the Mass, you will read the announcements and petitions for the General Intercessions, these should be reviewed before the liturgy begins. If you are not sure how to pronounce the names of the parishioners, ask fellow ministers for assistance. The parish secretary will often provide a phonetical spelling of difficult or unusual names. You will also want to check with the Sacristan to see which priest will be celebrating the Mass since this information is included in the opening announcements.

All liturgical ministers will pray together in the Ministry Room 15 minutes prior to the start of all weekend Masses. If you arrive after the start of this prayer, your assignment has been filled. Please do not try to assist as a lector for that Mass or Liturgical Celebration. At the conclusion of the prayer, proceed into the nave. The lector is responsible to check that the correct reading is ready in the Lectionary prior to the start of Mass.

## Proclamation of the Word

**10.** The proclamation of the Word of God is truly a ministry in the Church. Lectors bring the living Word of God to the liturgical assembly. In and through them God speaks to the gathered faithful. The ministry of the Word, therefore, is treated seriously and with great dignity.

**11.** The Word of God is not merely read during the liturgy. It is **proclaimed**. Effective proclamation involves the delivery of the message with clarity, conviction and appropriate pace. Proclamation is a special ministry which presupposes faith and also rouses faith in those who hear the Word proclaimed. One way to think about the type of voice and cadence needed is to proclaim the Word as if you were explaining something to a group of young children who have just started to read. A piece of advice given to me when I started is “If you think you are reading too slowly, read slower and if you think you are reading too loud, speak louder.” Seldom are reading too slow or reading too loud issues when it comes to proclaiming the Word.

In addition, it is important to note that proclaiming the Word is not a dramatic performance. While it is good to read with some expression and avoid a monotone type of reading, the Scripture should not be acted out or dramatized. Remember, you should not proclaim the Word in a way that will draw attention to the lector and away from the Scripture. The Lector Workbook will provide suggestions as to when emphasis should be placed, how to proclaim certain parts and when to pause. You should pray over your readings and study them throughout the week prior to your scheduled reading. It is important to make the reading your own – but only **after you have prayed and studied** them.

**12.** Ideally, members of the assembly listen to the proclamation of the Scriptures and do not read along in missalettes. In the act of communal listening, the worshippers experience not only unity among themselves but also the presence of Christ speaking to them through the Word (Introduction to the Lectionary for Mass #45).

Listening is not an isolated moment. It is a way of life. It means openness to the Lord's voice not only in the Scriptures but in the events of our daily lives and in the experience of our brothers and sisters. It is not just my listening but our listening together for the Lord's word to the community (*Fulfilled in Your Hearing: The Homily in the Sunday Assembly #20* National Conference of Catholic Bishops).

**13.** Ministers of the Word are not to add their own words to the texts. The words of announcement (“A reading from...”) and conclusion (“The Word of the Lord”) are intended to be read exactly as printed in the lectionary. In recent years sensitivity for inclusive language in the liturgy has been encouraged. It is important to note however, that **the lector is not at liberty to change the approved scriptural and prayer texts** for the liturgy.

14. If the Responsorial Psalm is recited, the lector begins the recitation with the antiphon in the Lectionary. Announcing, “Responsorial Psalm” is unnecessary.

15. The announcement of the reading (“A reading from ....”) and the ending, (“The Word of the Lord”) need to be distinguished from the reading itself. Lectors make this distinction by observing a pause of two or three seconds after the former and before the latter phrase. Both are stated in a matter of fact tone without special emphasis.

16. Anything that might distract from the proclaimed Word or from the dignity of this ministry is to be avoided. Such distractions include: leaning on the ambo, placing hands in pockets, shuffling from one foot to the other, making gestures other than what is described within these procedures, wearing inappropriate or immodest clothing or wearing anything that draws attention to the lector.

## Symbols in the Liturgy of the Word

17. God speaks to the faith community at worship through persons, actions and objects. To ensure the pastoral effectiveness of the Liturgy of the Word, it is important to pay full attention to these symbols. The symbols that are integral to any celebration of the Word are: **the lector(s), the book(s), the ambo, and the processions**. A brief word on each of these is in order.

18. The lector ministers as one of the worshipping assembly and is **expected to participate in the ENTIRE liturgy**. It is inappropriate for a lector to participate actively only in the Liturgy of the Word. If you are participating as a lector, you are expected to attend and participate in the entire Mass. In addition, as a lector minister, you are looked to by the parish as a liturgical leader and, as such, you are expected to **participate with reverence at each Mass you attend**, whether or not you are serving as a lector for that Mass.

19. The **Scriptures** for Mass are contained in the Lectionary and the Book of Gospels. Both of these are available in permanent, dignified and beautifully-bound books, with large print for ease of proclamation. The readings are always proclaimed from these liturgical books, and never from a missalette or participation aid, both of which are transitory and made from throw-away materials. There are six volumes of the current lectionary: one for each of the three cycles of Sunday and holy day readings; two weekday volumes and a volume of readings for ritual and votive Masses and Masses for various needs and occasions. The Book of Gospels is contained in one large volume. Readings for special feast days may be found in the back of the Lectionary. If you are having trouble finding the reading, find the reading chapter(s) and verse(s) and use the index in the back to locate the reading.

20. The **ambo** is the symbol of the presence of the Word of God just as the altar is the symbol of the sacrament of the Eucharist. The Liturgy of the Word takes place at the ambo, always a permanent, solemn, dignified and prominent place. Candles and other decorative elements may be placed around it but without obscuring the ambo. The ambo is to be used for the proclaimed Word, namely, the readings, the responsorial psalm, the Gospel and the Homily. A lectern or cantor's stand is best used for song leading and announcements. All scripture readings take place at the single ambo. If the psalm is sung, it may be done from the cantor's stand. (*Introduction to the Lectionary for Mass #31*).

## Ritual Action (Procedures)

21. Lectors do not take part in the entrance procession. **TWO MINUTES prior** to the start of the Liturgical Celebration or upon a signal from the celebrating priest (whichever comes first), the Commentator should welcome the parishioners to Holy Cross Catholic Church and begin the announcements, even if the priest is not ready for the procession.

22. Since the lectors are a part of the worshipping community, it is most appropriate that they sit in the assembly in a location that gives them easy access to the ambo, and come forward from there to proclaim the readings (*Gather Faithfully Together* #103). Lectors are expected to sit in the first pew in front of the ambo for the beginning of the Liturgical celebration. Once you have completed your reading, you may either stay or sit with your family or other desired location. If you are commentating, you are expected to sit by the cantor stand or choir for the duration of the Mass.

23. At the time of the Liturgy of the Word, as people are seated after the opening prayer, the first lector walks along the base of the sanctuary steps to the front of the altar. The lector then makes a **bow of reverence to the altar**. (*Some may feel that they may want to genuflect or make some other action of reverence, but this should be avoided. Making any other gestures or movements will only call attention to the lector which is contrary to what should be accomplished. If you feel you want to make a different gesture, offer up the desire as a sacrifice and maintain the recommended gesture of a reverent bow.*) Approach the ambo slowly and with reverence. **The lector pauses before beginning the first reading** while the assembly is settling. Proclaim the Word. (see the section on proclaiming the Word for additional details).

After completing the reading, the lector remains in place for a **brief period of silence** to allow time for the concluding thought of the reading to settle into the ear of the listeners. The lector should then say, "The Word of the Lord" with reverence and meaning, *without changing the statement in any way and without raising the Lectionary*. The lector can then turn the page, if needed, for the next lector before leaving the ambo. (General Instruction of the Roman Missal #128, 130; *Introduction to the Lectionary for Mass* #28). Exit to the right and go down the steps. If you would like to make another gesture of reverence after your reading, please do so **after** leaving the ambo. A bow may be offered to the altar and tabernacle at the base of the steps before returning to the assembly, either to the same seat or to that at a different location.

24. After the Responsorial Psalm, approach and bow to the altar as described above. Pause briefly before beginning the second reading. Proclaim the Word. After completing the reading, the lector remains in place for a period of silence to allow time for the concluding thought of the reading to settle into the ear of the listeners. The lector should then say, "The Word of the Lord" with reverence and meaning, without raising the Lectionary. (Do not add any words to this statement). The lector then must close the lectionary and place it on an empty shelf in the ambo before leaving it. Exit to the right and go down the steps. A bow may be offered to the altar and tabernacle at the base of the steps if you would like and return to the assembly, either to the same seat or to that at a different location.

**"The Word of the Lord."** These five words tell us a lot about the ministry of the lector. When the proclaimer at the ambo finishes the reading, looks up at the assembly and says, "The Word of the Lord," something wonderful has happened. The mystery of God's interaction with us has been recalled, revived and renewed. That is, we have once again heard God reveal the divine intention to love, redeem and reclaim us. The promise, the covenant, that God has made with us has been written on our hearts again...The unfathomable love God has for us, the love that God is for us, has been made flesh again. Say this phrase with the reverence, volume, and meaning that it represents.

**25.** When only one lector proclaims both readings, the lector will return to his/her seat during the Psalm and approach the altar as if he or she was the second reader.

**26.** All movements in the liturgy are performed with dignity and grace; they are never hurried or exaggerated. Movements should not call attention to the Lector.

**27.** If the **Commentator** will be reading the Prayers of Petition, he or she should be prepared to approach the cantor stand. During the Profession of Faith (Creed), at the line “one Holy Catholic and Apostolic Church, begin your approach to the cantor stand. Open the notebook and be prepared to begin the prayers when the General Intercessions are introduced from the chair by the presiding celebrant. (*Introduction to the Lectionary for Mass #31, 33, 53*).

***PRAY the Intercessions, don't simply read them.*** This is different from proclaiming the readings at Mass. Prayer has a different tone and a different attitude. Project your voice clearly and slowly.

The commentator announcing the intercessions remains in place ***until the presiding celebrant has concluded the prayer.*** Once the prayer has been concluded, the commentator returns to his or her seat. The commentator is responsible for returning the notebook to the Ministry Room when finished.

**28. Adding Names of Sick or Dead.** Occasionally before or after Mass a parishioner may approach you and ask you to add a name to the Intercessions. Please do not write any names in; instead, always refer the person requesting this to either a priest or deacon. Occasionally, the Holy Cross Extraordinary Minister of Care may ask that prayers be said for particular parishioners visited in the hospital that day. It is good to include these people in the Intercession Prayers and these may be written in the book.

Our policy is: *sick* – we only pray for sick parishioners, not family members; and *dead* – we pray for deceased parishioners as well as family members.

## **Ministry of Music**

**29.** Integral to the celebration of the Word of God are the Responsorial Psalm and the Gospel Acclamation (Alleluia, except in Lent). Psalmody is designed to be sung and loses much of its beauty when it is recited. The psalm can be sung in a variety of ways – responsorially, antiphonally or part sung/part recited. Lectors may need to check with the musicians beforehand as to whether anything is expected of them. If the Psalm is not sung, the first reader will read the psalm and lead the responses if there are two readers. If there is only a single reader and the psalm is not sung, the lector will do the first reading, the psalm, and the second reading without leaving the ambo. (*Introduction to the Lectionary for Mass #20-22*).

**30.** The leadership of music ministry properly belongs to the musicians. Lectors do not normally function as cantors of the Responsorial Psalm and/or the Gospel Acclamation.

## Silence

31. In order to enable the assembly to ponder and reflect on the Word proclaimed, a period of silence follows each of the readings (*Introduction to the Lectionary for Mass #28; General Instruction of the Roman Missal #128*). Also, there is a brief period of silence after the Psalm.

The Liturgy of the Word must be celebrated in a way that fosters meditation; clearly, any sort of haste that hinders recollection must be avoided. The dialogue between God and his people taking place through the Holy Spirit demands short intervals of silence, suited to the assembled congregation, 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 readings, and after the homily (*Introduction to the Lectionary for Mass #28*).

## Schedules

32. Schedules are currently made in 4 month increments. A sincere effort is made to rotate everyone evenly through all positions: First reading, Second reading, and Commentator throughout the 4 month period. The schedules are distributed via email. Please be sure the coordinator has your current email address as well as contact information.

33. An updated Lector Phone List will be distributed with the schedule every quarter. Should you find that you are unable to fulfill your obligation as scheduled, ***it is your responsibility to secure a replacement***. Please contact ***ONLY those people listed on the Lector Phone List***. Only approved and commissioned Lectors are listed and should be contacted for this ministry. If you must find a replacement, please do so as soon as possible so that your replacement has ample time to prepare for the reading. Once you have secured a replacement, please notify Chris Bashaw in the parish office of the arrangement so the ministry sign-in sheet may be updated.

The contact information (phone numbers and email addresses) is considered ***privileged and confidential***. As such, we ask that you use this contact information ***ONLY*** to secure a replacement. Please do not add these email addresses to any distribution list unless specifically requested to do so by the addressee. Use of this information for solicitation purposes is prohibited.

34. If you know in advance that you will be out of town or unable to serve as a lector for certain dates or time frames, please notify the Lector Coordinator in advance of the next schedule so that you will not be scheduled during those times to save you the trouble of potentially having to find a replacement. ***Remember that you cannot participate in another liturgical role at a Mass for which you are a Lector. This means you should NOT: bring up the gifts, function as an usher, or extraordinary minister of Holy Communion, etc if you are proclaiming the Word at that Mass.*** To avoid being “double booked”, be sure to inform the Lector Coordinator of any additional liturgical ministries in which you participate so that the roles and schedules may be coordinated to avoid being scheduled for more than one role. Should this occur, it is your responsibility to secure replacements so that you participate in only a single liturgical role if you are a lector.

35. When possible, please avoid asking the other lector assigned to read with you to perform both readings unless you truly cannot find a replacement. It is preferred that separate people proclaim each reading and we have many lectors who would like the opportunity to lector when possible.

**36.** If you are not scheduled as a Lector for the Mass you attend and arrive early, please check in with the sacristan or ministry coordinator in the Ministry Room prior to Mass. It would be good to have a substitute available and on hand if needed in case the scheduled Lector or Commentator does not show up.

**37.** It is best to prepare both readings for the Mass for which you are scheduled. This way, if the person assigned to serve with you is not able to make it and there is no substitute on hand, you are not caught off guard when asked to proclaim both readings. Hopefully, this will be the exception but it is best to be prepared.

## Dress

**38.** As a Lector, you are an example to others both in dress and in how you participate in the Mass. Do not doubt that you are being observed and expected to set the standard. However, in this role, you should consider yourself held to a higher standard. Your dress should always be modest, professional, and fitting of the important role in which you are participating. The best way to describe the type of dress would be “**business attire**” and at the very minimum, “**business casual**.”

**39. Men:** A tie and jacket is preferred but not required. During the summer months, a polo shirt may be worn in place of a button down shirt but all shirts should have a collar. In the winter months, a sweater may be worn instead of a collared shirt. Khaki pants are acceptable attire. Shoes should be in good repair and not too casual.

**40. Women:** Dresses are nice but not required. Dress or khaki pants are acceptable. Shoulders must be covered (no spaghetti straps or visible bra straps). Necklines should be modest and not revealing. Hemlines should also be modest and not too short (you should be able to freely make a profound bow or genuflect without having to worry about something showing). Tops should have a complete back and should not reveal any midriff skin. Open toed shoes are acceptable but please be practical. You should be able to get up and down the steps easily and quietly. Nice sandals are acceptable in the summer.

**41.** Do not wear anything that will be distracting or call attention to you instead of the Word you are proclaiming such as excessive jewelry or overly bright colors. Tennis shoes, Flip-flops, sandals (men), jeans, shorts, sweatshirts, T-shirts, sweatpants, clothes for exercising; or clothes in need of repair or ironing are never acceptable.

## Conclusion

“When this Word is proclaimed in the Church and put into living practice, it enlightens the faithful through the working of the Holy Spirit and draws them into the entire mystery of the Lord as a reality to be lived” (*Introduction to the Lectionary for Mass #47*).

Thank you for accepting the call to serve in this ministry as a Proclaimer of the Word. We are confident that if you follow these procedures and maintain an attitude of reverence and openness, the Holy Spirit will work through you in ways you could not imagine.

Your Lector Coordinator and the priests of Holy Cross Catholic Church are happy and ready to assist you in any way needed as you serve in this ministry. Please feel free to contact us if we may be of assistance to you.

## Prayers of Preparation for Lectors

### Lector's Daily Prayer

God of power and might,  
Give me the desire to do your will daily.  
Help me come to the scriptures with a heart  
willing to be refreshed and renewed.  
May I be nourished always by your word.  
I ask this through Jesus Christ our Lord.  
Amen.

### Lord, invest me with Your Power

as I prepare to proclaim the marvel of Your Message.  
I have prepared my reading,  
I have tried to take within me the meaning  
of what I am about to read:  
help me, I ask, to read not just with my lips  
but with my whole heart and soul.  
Lord, make me a hollow reed so that Your Voice  
will be heard by all who hear me.

Free me of excessive concern over my performance,  
over the impression I create in this Sacred Action.  
Convert my feelings of nervousness,  
turn all my apprehensions into an energy for  
proclaiming  
Your Word with power and authority.  
May Your Spirit fill me as it fills the Holy Words  
that I am about to proclaim. **Amen.**

### Prayer on Opening the Scriptures

O God, come to my assistance.  
O Lord, make haste to help me,  
That you word may be ever in my mind,  
ever on my lips, and ever in my heart,  
As I proclaim your praises in the midst of your people.  
This I ask through Christ our Lord.  
Amen.

The Lord be in my heart  
and in my mouth  
to read the holy Word of God.  
In the name of the Father, and of the Son,  
and of the Holy Spirit. Amen.

### A Lector's Prayer Before Mass

Almighty God,  
As I prepare myself to read,  
still my heart.  
Help me immerse myself in the scriptures,  
to hear your message in them,  
that I may proclaim your message to others.  
I ask this through Jesus Christ, our Lord. Amen.

### Praise to you, Lord God,

king of the universe,  
and all glory to your name.  
I praise you and thank you for calling me  
to proclaim your word to your beloved people.

Open the hearts of all who worship with us,  
so that they may hear your voice when I read.  
Let nothing in my life or manner disturb your people  
or close their hearts to the action of your Spirit.

Cleanse my heart and mind,  
and open my lips so that I may proclaim your glory.  
All praise to you, heavenly Father,  
through the Lord Jesus in the Holy Spirit,  
now and forever. **Amen.**

### Prayers Before Reading:

Almighty God, be with me, your servant,  
as I proclaim your word to the assembly.  
May my proclamation of the scriptures  
help your word live anew  
among this gathering of the body of Christ.  
I pray that I will serve you in all that I do.  
Grant this through Christ our Lord. Amen.

Almighty God, enlighten my heart with knowledge of you.  
Open my mind to the understanding of the scriptures  
as I proclaim your word to the assembly of your people.  
This I ask through Christ our Lord. Amen.

## Prayers of Preparation for Lectors

### Prayer after Reading the Word

O God, open my heart to the wisdom of your Son,  
Fix in my mind his sound teaching, that,  
Without concern for the cost,  
I may work without ceasing  
for the coming of your kingdom.  
This I ask through Christ our Lord. Amen.

### **Lord, make me a window, not a door.**

Help me break open Your Holy Word  
to let Your people through;  
point them outward;  
help them see and hear and feel.

Just like windows, Your people will know I'm there,  
but through me, may they watch  
the marvelous display of Your Presence  
that Your Word unfolds for them.

Lord grant me humility as I approach the task of proclamation.  
The last thing I want to do is be an obstacle.  
Grant me the wisdom to know I must prayerfully prepare with other Lectors  
to really open myself to what You would have me learn  
before I can open Your Holy Word for others.

Bless my efforts to do Your will by proclaiming Your Word.  
May You be in my heart and on my lips each time I read  
that I may worthily proclaim Your Holy Word. **Amen**

## Resources and Contact Information

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**Holy Cross Website:**

[www.holycross-batavia.org](http://www.holycross-batavia.org)

**Lector schedules available on line:**

<http://www.holycross-batavia.org/schedules.php>

**Daily readings may be found:**

<http://www.usccb.org/nab>

**Pronunciation Assistance:**

<http://netministries.org/Bbasics/bwords.htm>

**Lector Preparation Notes:**

<http://www.lectorprep.org/>

**Lector Resources:**

<http://home.roadrunner.com/~raulv/resources.htm>

## Notes