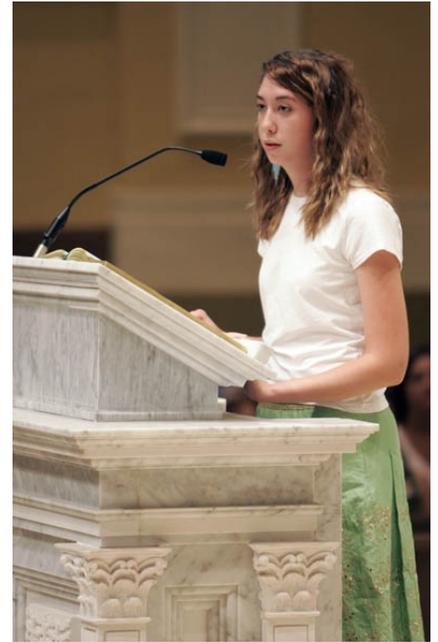


LECTORS

(Revised 9/2019)



***He is present in His Word,
since it is He Himself who speaks
when the holy scriptures are read in the Church.***

... from #7, "Constitution on the Sacred Liturgy" (*Sacrosanctum Concilium*), December 4, 1963

Lectors (thus) speak God's WORD in the Name of Christ
TO their sisters and brothers,
so they might hear the "words of everlasting life!!!"



LECTORS

GUIDELINES

in accord with the *Revised General Instruction of the Roman Missal*

EACH Scripture reading ought to have its OWN minister,
so there are *normally* two (2) LECTORS for every Mass.



God's Eternal Word...
proclaimed in our day and time,
by HIS disciples: lectors, cantors!

⌘ Please arrive at least ten (10) minutes before the beginning of the Mass. Otherwise, any *prepared* LECTOR may volunteer to proclaim the Word. (It is always better for a reading to be proclaimed by one lector who is *prepared*, as opposed to recruiting a LECTOR who has not prepared, even if it means one LECTOR proclaims both readings.)

⌘ When the LECTOR arrives, please sign in on the ministry board (with the Eucharistic Ministers) in the sacristy. This is how each lector will be know if there are two LECTORS. If not, any *prepared* LECTOR may then volunteer (again, assuming it is *less than* ten minutes before Mass, thus giving the assigned lector time to arrive).

⌘ The LECTORS, as too Eucharistic Ministers, hospitality, etc., will now go to the cabinet to find his or her magnetic nameplate from the *alphabetized* drawers, putting it on in such a way as anyone would know the name of the minister.

⌘ The LECTORS will ensure the Lectionary is on the ambo, opened to the *Old Testament* reading, with the ribbon in place for an easy turn to the *New Testament* reading. Also, the LECTORS should review the introductory commentary and *Petitions* on the lectern.

⌘ The LECTORS should discuss and confirm with one another their readings and who is going to share and pray the Petitions — the first LECTOR on the schedule would normally proclaim the *Old Testament*, and offer the commentating text; the second LECTOR on the schedule would normally proclaim the *New Testament* and the *Petitions*. (Please note: **if there is a deacon**, the deacon carries the *Book of the Gospels* and he would pray the petitions.)



⌘ One of the LECTORS will pick-up the *Book of the Gospels* from the sacristy (*when there is no deacon*) – or from the shelf on the ambo. Please ensure the proper page for the Gospel has been marked. The other LECTOR, will go to the lectern in the sanctuary. There, at the beginning of Mass, share the introductory commentary; when completed, the LECTOR should move to the rear to join the entrance procession, OR move down to the first step, so as to participate in the processional ministry reverence.

⌘ The other LECTOR will go to the rear of the church at Mass time, greeting people with joy.

⌘ The following people/ministries will be part of **both** the entrance/final processions: the crossbearer and all other altar servers; then the LECTOR carrying nothing if there is a deacon (with the deacon carrying in the *Book of the Gospels* in front of the priest). *In the absence of deacon*, one of the LECTOR carries the *Book of the Gospels* will be directly in front of the presider.

⌘ When everyone has gathered at the foot of the altar area, led by the presider, everyone offers a profound bow (as the tabernacle is *not* in the sanctuary) UNLESS you are carrying something, such as the *Book of the Gospels*, in which case, simply offer a head bow.

⌘ The presider and the LECTOR carrying the *Book of the Gospels*, will move into the altar/sanctuary space. The LECTOR carrying the *Book of the Gospels* then places the *Book of the Gospels* on the edge of the altar (from the rear, facing the congregation), and then joins the Assembly. The commentating LECTOR will move to his or her seat.

⌘ After the *Collect* (the opening prayer), as the Assembly sits, the first LECTOR moves forward to proclaim the *Old Testament*. The LECTOR will move to the center aisle, and offer a head bow as a reverence to the **altar** as a visible sign of connecting the Word with the Sacrament (Christ Present). Then the LECTOR moves to the ambo. **Please note**, the LECTOR introduces the reading with “Ā” (not “ah”) Reading from....” **and not**, “The first reading....” or anything else. Please pause between the introduction of the Scripture and the words of the Scripture (the actual Word of God); similarly, at the conclusion, pause for the same length between the Scripture proclamation ending, and the concluding proclamation, “The Word of the Lord.” (A pause of *at least five seconds* would be excellent.)

God
is still
speaking,

If there are two lectors, after proclaiming God’s Word, the first lector should step back, pause briefly, then proceed directly to his or her seat in the Assembly. This would be done without any personal gesture of piety (bowing, etc.), unless crossing the center aisle, in which case, join the cantor in his or her reverence, thus illustrating a communal reverence. (Please note: this is *during* Mass. At all other times, reverence to the Tabernacle, and the Altar, is very appropriate, anytime one is moving in this area.) After the *Psalm*, the other second LECTOR stands, and moving from the Assembly in the **same way as the first LECTOR**, then proclaims the *New Testament* in exactly the same manner as the first LECTOR proclaimed the *Old Testament*.

If there is only one lector, the lector may sit in the sanctuary or return to the Assembly and repeat coming forward after the Psalm.

⌘ After completing the proclamation of this Word, and pausing, the LECTOR **closes the Lectionary, and moves it to the side**. Then, this LECTOR proceeds to sit in the Assembly.

⌘ **If there is no deacon**, the LECTOR for the *New Testament* moves from his or her seat in the Assembly to the cantor’s lectern *during* the Creed when the words are prayed (with a similar reverence of a head bow to the altar on the center aisle): “I believe in the holy catholic Church....” and thus is in position to share the petitions when the presider introduces the petitions. Arriving at the lectern, after the Presider’s introductory invitation, the LECTOR shares the *Petitions*. After sharing the petitions, the LECTOR **waits** until the presider concludes the petitions. Then, the LECTOR returns *directly* to the Assembly as the people sit (again, with no personal gesture of piety).



⌘ Recessional: with the invocation, “Go, the Mass is ending....” **ALL** ministers who participated in the entrance procession now assemble at the foot of the altar area, branching out on either side of the presider, but striving to be equal to either side. When all have assembled, the presider and ALL now offer a profound bow and follow the cross and altar servers out. (Symbolically and sacramentally, this is critical — we **bear** the Lord into the world, and this is why we carry nothing out....) Everyone will follow behind the servers, leaving the church two-by-two (**in no particular order**). In other words, everyone leaves in two-by-two process irrespective of ministry, as the priest (and deacon) remain until all of the ministers have processed.

⌘ After Mass, **each LECTOR should greet the parishioners as they leave**, and provide some joyful greeting as an evidence of joy in the Lord. The LECTORS ensure the Lectionary is opened to the *Old Testament*, and the ribbons set for the *New Testament*. The LECTORS retrieve the *Book of the Gospels* from the Ambo, and **place it on the shelf in front of the Ambo**. Thus, everything is ready for the next Mass. Also, consider completing a walk-through of the Assembly area, and remove all papers, garbage, etc.

Selections from the Revised General Instructions of the Roman Missal

ORDER OF THE MASS

71. It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

101. In the absence of an instituted lector, other laypersons may be commissioned to proclaim the readings from Sacred Scripture. **They should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture.**
102. The psalmist's role is to sing the Psalm or other biblical canticle that comes between the readings. To fulfill this function correctly, it is necessary that the psalmist have the ability for singing and a facility in correct pronunciation and diction.
109. If there are several persons present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. For example, one deacon may be assigned to take the sung parts, another to serve at the altar; if there are several readings, it is well to distribute them among a number of lectors. The same applies for the other ministries. **But it is not at all appropriate that several persons divide a single element of the celebration among themselves, e.g., that the same reading be proclaimed by two lectors, one after the other,** except as far as the Passion of the Lord is concerned.
110. If only one minister is present at a Mass with a congregation, that minister may exercise several different duties.

D. THE DUTIES OF THE LECTOR

Introductory Rites

194. In coming to the altar, when no deacon is present, the lector, wearing approved attire, may carry the *Book of the Gospels*, **which is to be slightly elevated.** In that case, the lector walks in front of the priest but otherwise along with the other ministers.
195. **Upon reaching the altar, the lector makes a profound bow with the others.** If he is carrying the *Book of the Gospels*, he approaches the altar and places the Book of the Gospels upon it. **Then the lector takes his own place in the sanctuary with the other ministers.**

The Liturgy of the Word

196. The lector reads from the ambo the readings that precede the Gospel. If there is no psalmist, the lector may also proclaim the Responsorial Psalm after the first reading.
197. **When no deacon is present, the lector, after the introduction by the priest, may announce from the ambo the intentions of the Prayer of the Faithful.**

Liturgical Ministers - a Consideration

“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.”

1 Corinthians 10: 16



“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.”

1 Corinthians 11: 23-26

Identity — ministers of the Eucharist, as an expression of your faith as a disciple of the Lord, serving HIM and His Church, your sisters and brothers, whom you recognize as your sisters and brothers.

Function — bearing the Lord, in Word, in Sacrament, to the Assembly; so the Body of Christ may feed on the Body and Blood of Christ, *by* the Body of Christ....

Mission — the sanctification of God’s Holy People is what we are about in being “church”



Who, how and why..... always, first and foremost, ministers of HOSPITALITY—greeting one’s sister or brother AS IF they are the sacrament of Christ Jesus, which they are, and what sharing Holy Communion means!



St. Therese Parish

Lectoring Ministry

Things to remember and do...

- You *are* a minister of the church... be always conscious of Who you represent, and Who you BEAR in proclaiming His Word – Jesus Christ our Lord!
- Pray the reading several times during the week; prepare its proclamation by especially availing yourself to the *Sourcebook* provided by the parish. On the day of the Mass, prepare yourself at home with quiet prayer, reflecting on what you will soon be doing in the Name of the Lord, and for His People.
- Secure a substitute in advance whenever you cannot serve the Mass for which you were scheduled.
- If not scheduled, but having prepared yourself to proclaim (embracing preparation as part of the weekly habit of *being* a lector), consider checking in the sacristy to see if both lectors have signed up. If a scheduled minister is absent (less than 10 minutes before Mass), please consider serving.
- Communicate reverence and dignity at all times in how you come to church (by dress and attitude, how you greet people) – presenting a person of joy and warmth, who knows Who he or she serves, and in how you serve in your ministry.
- Participate actively, and fully, in **all parts** of the liturgy at which you are serving by singing, praying, and listening attentively. Model for others *how* our Church desires us to pray together as the Body of Christ.
- Continue to develop an appreciation for the Church, especially the history and theology of the Eucharist—its Biblical roots; its movements and flows throughout the liturgical year; the theological aspects: thanksgiving, sacrifice, memorial, sign of unity, meal; be open to reading and participating in talks and workshops.

Things to avoid...

- Drawing attention to yourself by dramatic or hurried movements. Be natural in your pace...
- Having facial or bodily expressions of any sign of sadness, disappointment or judgment at the conduct of your fellow brothers and sisters.

Internet Resources

For
LITURGICAL MINISTERS

Daily Readings

WWW.USCCB.ORG/BIBLE/READINGS/

Roman Missal Info

USCCB.ORG/PRAYER-AND-WORSHIP/THE-MASS/ROMAN-MISSAL/

Revised General Instructions of the Roman Missal

www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/index.cfm

United States Catholic Conference of Bishops

All Departments, including *Divine Worship* (formerly — Liturgy)

www.usccb.org/about/offices.cfm

Order of the Mass

www.catholic-resources.org/ChurchDocs/Mass.htm

***Teachings of Catholic Church* – Comprehensive Information**

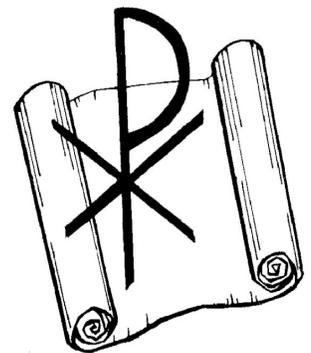
www.shc.edu/theolibrary/

Catechism of the Catholic Church

www.vatican.va/archive/ENG0015/_INDEX.HTM

***Lectionary Pronunciation Guide* (oral as well as phonetic)**

WWW.NETMINISTRIES.ORG/RESOURCES/RESOURCE-PRONUNCIATION-GUIDE



The Effective Lector

by Edward Horodko

When we gather to celebrate the Mass, God is present in the assembly, the presider, the scriptures, and the Eucharistic bread and wine. The first part of the Mass, the Liturgy of the Word, focuses on the scriptures. The lector is the minister who brings them to life for all to hear.

To be able to do this, the lector must first understand the scripture passages and then successfully communicate them to the assembly.

Here are some practical thoughts for the lector on how to bring this about.

- ⌘ Scripture is fundamentally oral and aural. It is spoken and heard. The lector proclaims it, the assembly listens. This is the mechanism which brings the Word of God to life.
- ⌘ The lector must be skilled in this form of public speaking and must have mastered the specific reading to play his or her part in this essential process. The assembly must listen and not follow along in their books (unless hearing-impaired). If the missalettes are used by the Assembly, people should put them down and listen attentively during the readings so that this essential dynamic of speaking and hearing can occur.
- ⌘ An effective lector will bring so much to the reading with voice and gesture that people will automatically shift their attention away from their booklets if they've not put them down.
- ⌘ To be effective, the lector must be prepared. Technical expertise is essential, as is preparatory study of the particular reading.

Perhaps the best way to study scripture is with groups of lectors working together, since they can read aloud and listen as they study, and share the revelations that result. This may not be practical in your parish, however, so you may have to study on your own. But even in that case, it helps to read to someone informally, perhaps to a family member, as part of your study. Practice aloud. Get used to the sound of the readings, and gain insights as you practice.

Start your preparation early in the week before your turn. Begin by understanding the gospel, even though the presider or deacon will probably be reading it. In our current Lectionary, the gospel usually relates to the first reading in particular, so it will provide a context for the first reading. (Occasionally, it also relates to the second reading.)

Prepare to read both readings, even if one will be assigned to another lector. That way, you're prepared to substitute if needed. If the lector reads the Responsorial Psalm and Gospel Acclamation, prepare those in a similar manner. Remember that these are songs (except for the Gospel verse) and should be sung, not spoken, if possible.

As you study a reading, reflect on its fundamental nature. Is it a letter? A discourse to a crowd? A story? Is it dialog? A poem? A song? A metaphor? A warning? What is the passage's context in its Biblical book? Who wrote or said it? What are the emotions to be conveyed?

To read a reading well, you must have deep understanding. Publications such as the *Workbook for Lectors* and *Gospel Readers* (Liturgy Training Publications, Chicago) are excellent resources, but be careful that whatever resources you use for your study, you make the text your own; be sure you really master it. And whatever you do, do not use someone else's ideas of where to pause, how to inflect, or which words to emphasize. These actions must come spontaneously and honestly from only one place: from what the reading means to you.

As the weekend approaches, review the readings. But don't wear them out by reading them too often. Stop when you feel they really make sense to you, and when you have enough understanding of their historical and contextual significance to bring them to life with authority.

Arrive about a half hour before Mass starts. Consult the other lector (if there is one). Look over the intercessions and any announcements for you to read, reading them quietly aloud, getting comfortable with any people's names, so you avoid surprises at the ambo. Then read your assigned reading(s) quietly aloud a couple of times, recalling your earlier study, placing the meaning in your "short term memory," reminding yourself of what the material means to you.

Besides the words you say, there are many non-verbal communications important to the lector's ministry. Be attentive to these, since you do them even if you don't notice that you're doing them. Consider your attitudes, your gestures, the tone of your voice, how you go about contacting your listeners with your eyes.

The Procession – When you carry the *Book of the Gospels* in procession, show the assembly you know it contains the Word of God. Walk deliberately while carrying it. Hold it as if it were important as you process. At many parishes, the lector "enthrones" the book in a special place (such as on the altar), making an additional physical statement about its importance.

When you arrive at or approach the place of enthronement, or when you simply arrive at the ambo with it, look like you belong where you are. Convey with your body language that you are aware of the importance of this book. Don't rush uncomfortably to put it down. Realize that people are watching you, and that you are silently telling them about this book with the language of your body.

The Body – When it's time to address the assembly, hold your body straight but not rigid. Don't slouch. Look like you want to communicate. Have authority. Be genuine, be unpretentious.

The Feet – Keep your feet firmly planted while you speak.

The Face – Use it to convey meaning, but avoid all artificiality. Be yourself.

The Eyes – Have eye contact with people when you talk to them. But not at the expense of losing your place in the text. Have an awareness of all the people, but talk to them one-to-one. A good time to establish contact is during the opening "A reading from..." (Remember, it is better to say "A" as a long vowel, rather than soft, such as "ah"). Stand still before you begin reading. Put the whole opening phrase in your short-term memory right before you speak it. Create a significant silence before you begin speaking. This will compel the assembly's attention. Look across the entire room as you say the opening phrase. Then pause again and begin the reading.

Have your attention on your "audience" as you speak, for they are **God's Chosen People**, the *Assembly*, the sacramental ***Body of Christ***. If you do this, the eye contact will take care of itself. Have respect for the Assembly, remembering that you are conveying God's Word to God's people in God's presence.

The Hands – If your height and eye-tracking abilities allow, hold the book while you speak to provide a visual reminder of the source of the words. This is good but not essential. Whether you hold it or rest it on the ambo as you read, you may find it useful to run your finger along the text as you read so you can freely maintain eye contact with the assembly without the risk of losing your place. Hand gestures are occasionally appropriate. But use them only if they clearly enhance the reading. Avoid all gestures that do not actually help honestly communicate the reading. Never look artificial or "theatrical." The operative word here is honesty.

The Voice – The lector obviously must be heard to be effective. To be heard by all in the assembly, you must understand the acoustics and public address system in your church. In most buildings, if you can hear your own amplified voice from the speakers as you speak, you're close enough to the microphone and the system is working adequately. Understand your PA system well so you can use it correctly.

The P.A. System – If your PA system has not been professionally calibrated lately, several lectors should critique the system's performance during a Mass. If the sound is not loud and clear throughout the church, you've got a problem that should be immediately addressed, perhaps by a professional sound engineer. A lector must be heard to be a lector. For the typical PA system to work well, you must project your voice toward the tip of microphone. And the microphone should be positioned so that you can comfortably see your listeners. Don't ignore the microphone, don't avoid the microphone, and don't be obsessed with the microphone. Use the microphone.

When it's time to read, walk to the ambo and take a deep breath as you arrive there. Realize that the sound of your voice originates in your diaphragm (your solar plexus). Breath from there as you would sing from there. Do not strain your neck or vocal cords.

Let the power of your voice...

- come from your diaphragm...
- through your vocal cords...
- to the assembled people.

Project the sounds and do not force them. Even "soft" speakers can learn to speak loudly, clearly, and naturally by practicing this.

Understand and utilize the acoustical properties of the church building. In some churches, if you speak too quickly, meaning will be lost in the echoes. If you speak a little more slowly than you think you should, you're probably speaking at the best rate. Ask other lectors to listen carefully to you from all parts of the church and tell you if you're speaking slowly (and loudly and clearly) enough.

Concise articulation is essential. (But do not sound strange, artificial, or melodramatic.) Avoid running words together; they can't be understood that way. Pay some attention to ALL the phonemes (sounds) in the words, and make sure you say them. Don't let the ends of words or sentences fade softly away; let them all be heard. Don't jumble your words together; let them be distinct. Again, ask other lectors to critique you.

Mean what you say. If you are not speaking honestly --if the meaning is not coming from you-- do not speak.

Create appropriate drama with body language, loudness, dynamic range, and inflection. But don't overdo it. Use only the drama that comes from meaning.

Use dramatic pauses where they work. Silence makes people to listen to you.

When you tell a story, really tell the story. When you quote someone, take on the persona (the "mask") of that person.

Do not speak in monotone. Use inflection to convey meaning, to bring life to it.

Always set the opening and closing forms ("A reading from..." and "The Word of the Lord.") **apart from the body of text** (emphasis added) with both a pause and a change of attitude. Remember that they are not part of the reading; don't make it sound like they are. Avoid unnecessary detail in the introduction. For example, just say "A reading from the letter of Paul to the Romans..." Don't say something like "Our first reading is a reading from the letter of Paul to the Romans." In other words, don't add things that are obvious. Avoid introducing or summarizing the reading before you start proclaiming it. This gilds the lily, and perhaps inhibits the listener's openness to the Word of God itself. Do not presume to explain what God means.

When you make a mistake, remember why you're there... to convey the Word of God. You're not there to show people that you're perfect, or what a great reader you are. If you ruin a sentence or thought, simply back up and say it correctly. Whatever you do, don't apologize for your mistake; that adds to the distraction, taking people even farther from the meaning you're trying to convey. Don't be embarrassed because you're human.

If no meaning was lost in your error, ignore the minor error.

If you're inexperienced at public speaking, practice projecting meaning into the church building when it's empty. Imagine it's full of people. Listen to your voice fill the church. Get comfortable with the sound. (Have the PA System on.) Understand the physics of being heard in that space. Remember that people will absorb much of the sound of your voice, so you need to be even louder when the church is filled than when it's empty.

SUMMARY

- Ask yourself these questions about why you're speaking... and get a Yes.
- Are you trying to involve people in what you're saying?
- Have you done your homework?
- Are you using the resources (workshops, books, etc.) your parish provides to enhance your lector skills?
- Do you mean what you're saying?

***Be reminded* — To be an effective lector, you need to...**

- understand what a lector is...
- use the technical skills of good public speaking
- be sensitive to the acoustics and electronic sound reinforcement in your church..
- convey and create emotions appropriate to the specific readings. Let the readings drive the feelings, and always, always, *mean* what you say.
- integrate this spiritual practice of lectionary preparation with the other spiritual practices in your life.
- if you also greet the assembly at the beginning of Mass at your parish, be warm and hospitable. And if you lead the intercessions, be sure to really lead them. Make the prayers you own!
- perform your role in the Liturgy of the Word fully-prepared, with a mastery of your readings, honestly communicating God's Word to God's People.

© Ed Horodko is a liturgist, cantor, music director, and lector; he is also a professional voice actor who has announced in thousands of commercials. Published, *Liturgical Training Press* – Archdiocese of Chicago, 1996.

Glossary of Liturgical Terms

I. Celebrating Mass

Mass: The common name for the Eucharistic liturgy of the Catholic Church.

Synonyms: Eucharist, Celebration of the Liturgy, Eucharistic celebration, Sacrifice of the Mass, Lord's Supper.

Liturgy: The public prayer of the Church.

Liturgy of the Word: That section of the mass where the Scriptures are proclaimed and reflected upon. On Sundays and major feasts, there are three readings:

1. Old Testament selection
2. New Testament selection (from the Epistles)
3. The Gospel reading

Liturgy of the Eucharist: The section of the mass when the gifts are prepared and the Eucharistic Prayer is proclaimed by the celebrant.

Entrance procession: Priest, deacon, altar servers, lectors, enter the church or designated place for celebration of the liturgy.

Entrance song/music: The song/music which takes place during the entrance procession.

Veneration of the altar: The reverencing of the altar with a kiss and the optional use of incense.

Greeting: The celebrant greets all present at the liturgy, expressing the presence of the Lord to the assembled community.

Penitential Rite: A general acknowledgment by the entire assembly of sinfulness and the need for God's mercy.

Gloria: Ancient hymn of praise in which the Church prays to the Father. It is used on all Sundays (outside of Advent and Lent), and at solemn celebrations.

Collect (Opening) prayer: This prayer by the celebrant expresses the general theme of the celebration.

Responsorial Psalm: After the first reading there is a psalm as a response to the reading. The response, repeated after verses, is sung by the assembly, while a cantor or choir sings the verses of the psalm.

Vespers: A portion of the Church's Divine Office, the daily public prayer encouraged for religious and laity, prayed in the late afternoon/evening, also called Evening Prayer.

Gospel Acclamation: This acclamation of praise to God follows the second reading and serves to prepare the assembly for the Gospel.

Homily: The homily (sermon) is a reflection by the celebrant or other ministers on the Scripture readings and the application of the texts to the assembled community.

Profession of Faith: The people together recall and proclaim the fundamental teachings of the faith. The Profession of Faith (*Nicene* or the *Apostles' Creeds* -- Baptismal Vows) is used on all Sundays, and solemnities.

General Intercessions: A prayer of intercession for all of humankind; for the Church, civil authorities, those in various needs, for all peoples, and for the salvation of the world. The celebrant invites all to pray, another minister announces the petitions and the community responds.

Blessed Sacrament: The Eucharist, the Body and Blood of Christ, whether at the Mass or reserved in a special place in the Church (put this after Liturgy of the Eucharist)

Preparation of the Gifts: The time in the Mass when the bread and wine to be used in the celebration are brought to the celebrant, usually by representatives of the faithful.

Offertory Song: Music used during the procession of gifts to the celebrant and as the altar is prepared.

Incense: Incense (material used to produce a fragrant odor when burned) is used as a symbol of the Church's offering and prayer going up to God.

Washing of hands: An expression of the desire for inward purification.

Prayer over the gifts: The prayer by the celebrant asking that the gifts to be offered be made holy and acceptable.

Eucharistic Prayer: The prayer of thanksgiving and sanctification. It is the center and high point for the entire celebration.

Preface dialogue: The introductory dialogue between the celebrant and assembly in which all are invited to join in prayer and thanksgiving to God.

Preface: The first element of the Eucharist Prayer said or sung by the celebrant, it means "proclamation". The celebrant praises the Father and gives him thanks for the work of salvation accomplished, in Christ, in general and the special reason for giving thanks on this particular day.

The Holy, Holy, Holy: The response of the community to the preface and a continuation of the general theme of praise and thanks.

Epiclesis: The prayer in which the Church call on the Holy Spirit, and asks that the gifts be offered be consecrated, that is, become the body and blood of Christ and that the victim (Christ) may become the source of salvation for all.

Institution Narrative: The words and actions of Christ at the Last Supper when he instituted the sacrifice of the Mass and holy Eucharist.

Anamnesis: The prayer that recalls the passion, death, resurrection and ascension of Christ.

Second Epiclesis: The calling down of the Holy Spirit upon the Church that by sharing the Eucharist it became and remains one body, one Spirit in Christ.

Intercessions: A series of prayers for the Church, the world, the Pope, clergy and laity, and the dead.

Final Doxology: A final prayer of praise of God.

Amen: called the great Amen, it is the acclamation by the people expressing their agreement with all that has been said and done in the Eucharistic prayer.

Communion Rite: The section of the celebration which leads to the communion of the people.

Lord's Prayer: The prayer of petition for both daily food (which for Christians means also the Eucharistic bread) and the forgiveness of sins.

Embolism: The celebrant's prayer immediately after the Lord's prayer in which the same themes are developed: deliverance from evil, enjoyment of peace, and divine protection.

Doxology: The response of the people acclaiming the sovereignty of God at the conclusion of the Eucharistic prayer.

Sign of Peace: Before sharing the body of Christ the members of the community are invited to express their love and peace with one another.

Breaking of the Bread: The celebrant recreates gestures of Christ at the Last Supper when He broke the bread to give to His disciples. The action signifies that in communion we who are many are made one in the one Bread of Life which is Christ

Lamb of God: An invocation during the breaking of the bread in which the assembly petitions for mercy and peace.

Communion Song: The music that is used as the consecrated bread and wine is distributed to the faithful.

Holy Communion: After saying a preparatory prayer, the celebrant (or other designated ministers) gives communion (the consecrated bread and wine) to himself and the other ministers at the altar, and then communion is distributed to the congregation.

Prayer after Communion: The final prayer by the celebrant in which he petitions that the sacrament be beneficial for all.

Concluding Rite: The brief rite which consists of the celebrant's greeting to all present, final blessing and dismissal.

NOTE: Do not use: "Saying Mass" or "Performing Mass" **INSTEAD USE:** "Celebrating Mass," "Concelebrating Mass," "Celebrating the Liturgy," or "Celebrating the Eucharist"

II. Ministers

Celebrant: The one who presides over the assembly and consecrates the Eucharistic Sacrament.

Concelebrants: Those priests and bishops who join the Celebrant in celebrating the Mass.

Deacon: An ordained minister who assists the Celebrant at the Liturgy of the Word and at the altar for the Liturgy of the Eucharist.

Master of Ceremonies: One who assisted in the preparation of the celebration and is present during it to facilitate the movement of the entire rite.

Acolyte: One who assists in the celebration (i.e., carrying candles, holding the Pope's staff miter, etc.).

Cross bearer: The one who carries the cross in the procession (entrance and recessional).

Lector/Reader: One who is called upon to proclaim the scriptures during the Liturgy of the Word.

Cantor: One who sings during the liturgy (i.e., the responsorial psalm).

Leader of Song: The person who leads the community/assembly in the music they sing.

Extraordinary Ministers of Holy Communion/Eucharistic Ministers: Those who assist in the distribution of Holy Communion.

Assembly/Congregation: Those present to celebrate the liturgy. Other terms: to use: "The Community," "The Church (as people not building)," "The Worshipers," "The Faithful," or "the congregation." Avoid: Spectators, Crowd Audience--all passive words which do not reflect what those present do.

NOTE: It is the entire assembly (ordained and nonordained) that celebrates the liturgy of the Mass, therefore: Avoid: The Pope's Mass, The Bishop's Mass, His Mass, etc. All terms which would give the impression that it is only the pope or clergy who celebrate.

III. Vestments

Vestment: The vesture the ministers wear.

Alb: The white garment covering one's street dress for participation in the liturgy.

Chasuble: The vestment worn over the alb by priests, bishops and Pope when celebrating the Mass.

Cassock: A non-liturgical, full-length, close-fitting robe for use by priests and other clerics under liturgical vestments; usually black for priests, purple for bishops and other prelates, red for cardinals, white for the Pope.

Surplice: a loose, flowing vestment of white fabric with wide sleeves. For some functions it is interchangeable with an alb.

Dalmatic: The vestment the deacon wears over the alb on solemn occasions.

Stole: The vestment worn around the neck by all ordained ministers. For priests, bishops and Pope, it hangs down in front (under the chasuble); the deacons wear it over their left shoulder crossed and fastened at the right side.

Mitre: A headdress worn at some liturgical functions by bishops, abbots and, in certain cases, other ecclesiastics.

Crosier (pastoral staff): The staff which a bishop carries when he presides at the liturgy.

Zucchetto: Skull cap worn by the Pope (white) and bishops (purple) and Cardinals (red).

Pallium: Special stole made of lamb's wool worn over the chasuble by the Pope and archbishops; it signifies communion of archbishops with the Holy See.

IV. Liturgical Objects

Altar: A table on which the sacrifice of the Mass is offered. It is the center of importance in the place where the Mass is celebrated. Also called: The Table of the Lord.

Ambo: The place where the Scriptures are proclaimed. Also called Lectern. Avoid: Pulpit

Aspergillum: A vessel or device used for sprinkling holy water. The ordinary type is a metallic rod with a bulbous tip which absorbs the water and discharges it at the motion of the user's hand.

Cathedra: The Archbishop's throne.

Celebrant's Chair: The place where the celebrant sits. It expresses his office of presiding over the assembly and of leading the prayer of those present. AVOID: The use of the word THRONE

Processional Cross: The cross carried in the processions.

Bread and Wine: The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: the consecrated bread and wine or the body and blood of Christ.

Cruets: The containers/vessels holding the water and wine.

Tabernacle: Place in the church where the Eucharist or sacred species is reserved.

Chalice: The cup used to hold the wine.

Paten: The plate used to hold the bread that will be consecrated during the Eucharistic prayer.

Ciborium: A vessel used to hold the consecrated bread for the distribution of communion.

Cathedral: The major church in an archdiocese or diocese. It is the seat of the local Ordinary.

Lectionary: The book that contains all the readings from the Scriptures for use in the celebration of the liturgy.

Roman Missal (*form e ly* Sacramentary): The book used by the celebrant, containing all the prayers for the liturgy of the Mass.

Book of Gospels: The book which contains the Gospel texts, from which the priests or deacon proclaims the Gospel of the day.