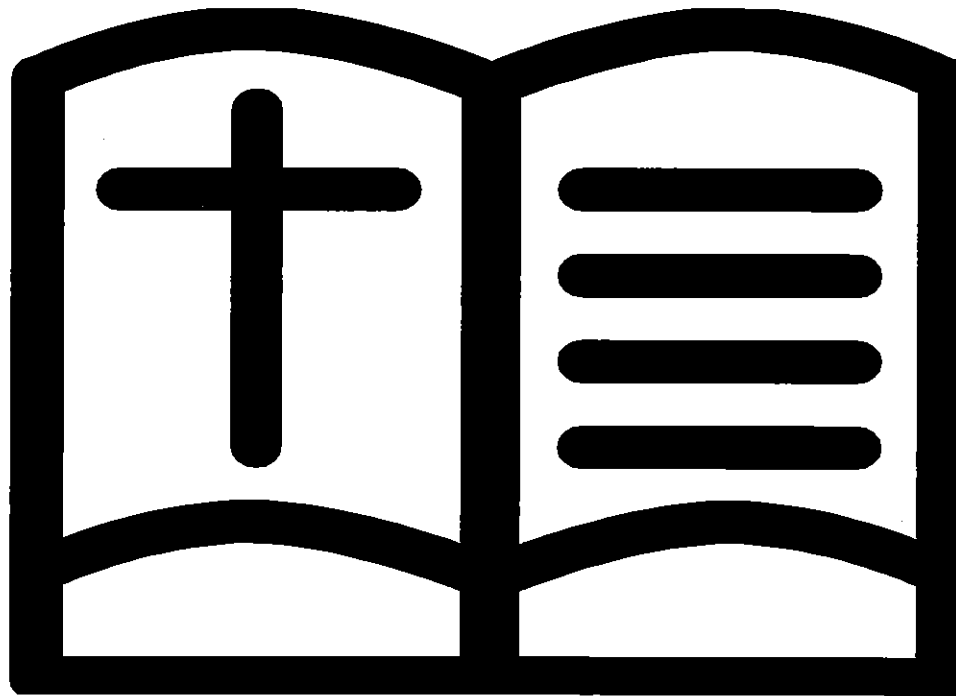


Saint Agnes – Lector Booklet



Saint Agnes Parish

Lector Responsibilities – Sunday/Holy Day Mass

1. Preparation – All of the faithful are asked to prayerfully read and meditate on the scriptures for the coming week. Lectors, as Ministers of the Word, have a special responsibility for preparing both when they are assigned and in case they should be called upon in an emergency. All lectors should be familiar with the coming Sunday readings so that they may proclaim in a fitting fashion if called upon. The Workbook for lectors is of great assistance in this.
2. All altar ministers are asked to arrive at least 15 minutes prior to the start of Mass. All ministers should sign in so that we know you are there. If you cannot be at a Mass for which you are scheduled it is your responsibility (barring real emergency) to find a replacement and notify the parish office. Lectors should wear attire (dress clothes) suitable for one proclaiming the Word of God.
3. After signing in the lector should:
 - a. Make sure the Lectionary is marked for the appropriate readings. If there is any question please ask the priest or deacon.
 - b. Place the lectionary on the second shelf of the Ambo (see diagram and glossary).
 - c. Place intentions/prayer of the faithful on the left side of the Ambo.
 - d. Place introduction and announcement sheet on the lectern opposite the Ambo.
4. After completing the preparatory items listed above, the lector should return to the sacristy for prayer with the gathered ministers of the liturgy.
5. When given the signal by the priest or deacon, the lector should proceed to the lectern, give the introduction to the mass in a clear measured voice and announce the opening hymn.

6. The lector should then return to the rear of the church for the entrance procession. If a deacon is present the lector is not required to process but may do so. If health or other reasons preclude your doing so please notify the deacon you will not be in the entrance procession.
7. If a deacon is not present, the lector should, upon returning to the rear of the church pick up the book of the Gospels. After the servers have begun the procession, the lector should follow with the book of the Gospels slightly elevated. After the servers have moved from in front of the sanctuary the lector should approach, give a bow before entering the sanctuary and then proceed up into the sanctuary and behind the altar.
8. The book of the Gospels is to be placed flat on the altar at the midline close to the edge. The lector is to then exit the sanctuary and return to their seat (should be seated reasonably close to the sanctuary).
9. At the conclusion of the introductory rites, the lector should proceed to the sanctuary (Ambo side) ascend the steps and give a moderate bow the altar. This need only be done once, before the first reading.
10. The lector should position the microphone so as to clearly project their voice into the mic, speaking distinctly, clearly and measuredly. The lector should read not so slow that it is stilted but definitely in a measured way, giving the people the opportunity to hear the Word.
11. At the conclusion of the reading **PAUSE!!** "The Word of the Lord" is not part of the reading, there needs to be a pause between the conclusion of the reading and that statement.
12. If a cantor is present, the lector exits the sanctuary to the seat outside the sanctuary for the responsorial psalm.
13. If not cantor is present, the lector may lead the people in the responsorial psalm from the lectionary.
14. After the responsorial psalm, if it has been led by the cantor, the lector again enters the sanctuary. No bow is necessary at this time for the second reading. All that applies to the first reading applies to the second.
15. After proclaiming the second reading, the lector returns to their seat.

- 16.If a deacon is present the lector has completed their role in the liturgy of the Word.
- 17.If there is no deacon present, the lector after the creed, should again enter the sanctuary and after the introduction by the celebrant, proclaim the prayers of the faithful (intercessions). Note that the Mass intentions are listed at the bottom of the sheet and the appropriate intention for the Mass should be inserted at the designated place for each Mass.
- 18.After the prayer by the celebrant at the conclusion of the prayers of the faithful the lector returns to their seat for the liturgy of the Eucharist.
19. Following communion, the lector should return to a seat near the lectern side of the worship space. Following the prayer after communion, the lector should approach the lectern and make whatever announcements have been prepared. After making the announcements, the lector should leave the lectern and return to a pew or stand at the side of the sanctuary.
- 20.After Mass has concluded, the lector should collect the lectionary, book of the Gospels, intercession and announcements and return them to the sanctuary in good order.

THANK YOU FOR YOUR MINISTRY!!

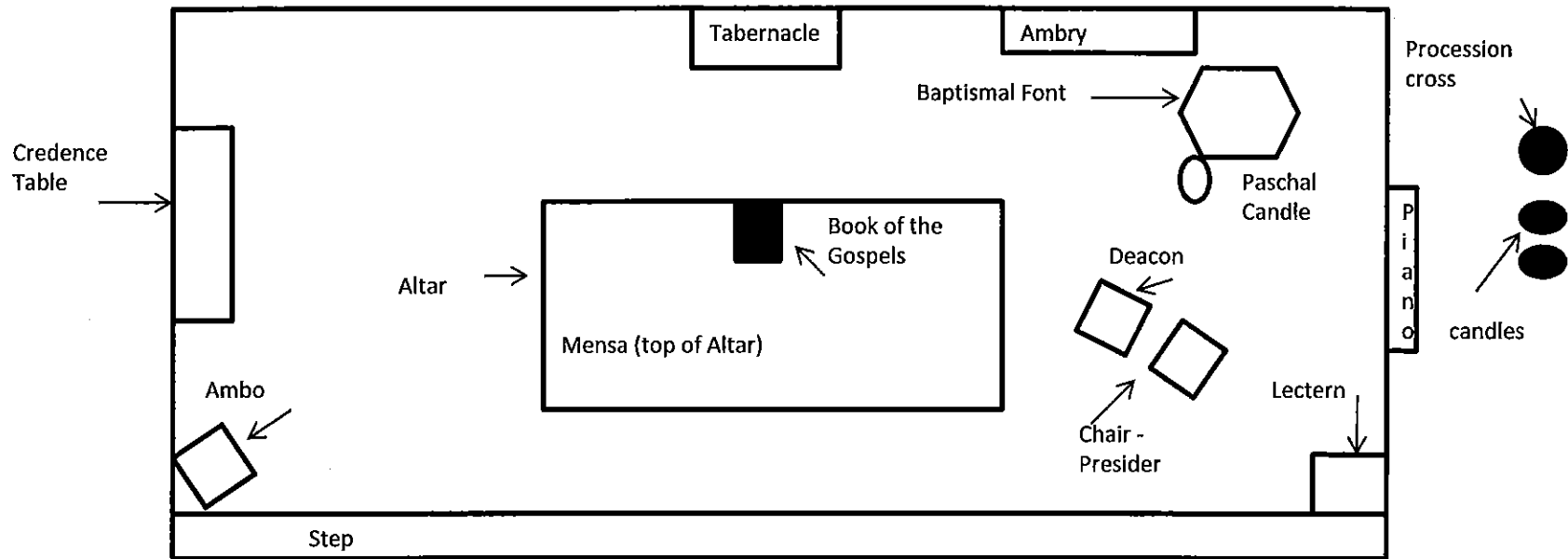
Altar Ministry Guide St. Agnes Parish

Glossary and general diagram

Sanctuary environment

Diagrams

Sanctuary



First pew - Servers

Glossary (not in Alpha order)

- Ambo –stand from which Sacred Scripture is proclaimed
- Ambry – Area where Holy Oils are kept
- Altar – the elevated platform on which the Holy Sacrifice of the Mass is celebrated.
- Baptismal font – The large basin which contains the waters of baptism. Does not need to be located in Sanctuary.
- Chair – where the Celebrant presides from. Assisting Deacon sits on celebrants right side.

Glossary Continued

- Credence table – a work area where sacred vessels are kept prior to and after communion. Vessels are purified there. Other items may be kept there according to the celebration.
- Lectern – Stand from which non scripture announcements/proclamations are made.
- Sanctuary – the consecrated area around the Altar and Tabernacle

Continued

- Paschal Candle – The new light Blessed and lit at the Easter vigil. Lit during Easter Season and for Baptisms. The light of Christ
- Procession Cross – Cross carried in entrance and exit processions. Christ and his cross lead us.
- Procession candles – used to accompany procession cross.

continued

- Lectionary – contains the scripture readings for the day. There is a weekday and a Sunday lectionary. Sundays are on a three year cycle. Weekdays on a two year cycle.
- Book of the Gospels – A separate more ornate book containing the liturgical readings for Sundays and feasts from Matthew, Mark, Luke and John. The Deacon or Priest proclaims the Gospel reading at Mass from this book.

continued

- Corporal – the cloth placed on the altar on which sit the Ciboria and cups.
- Purificator – the cloths used to wipe the cups after reception of the blood of Christ.
- Ciborium (pl ciboria) the vessels in which the body of Christ is placed for communion or for repose in the tabernacle.

Continued

- Cup – the cups in which the Blood of Christ is given for Holy Communion.
- Chalice – the presiders cup which is elevated at the consecration.
- Tabernacle – The set apart area where the body of Christ is reposed. May or may not be in the Sanctuary.

continued

- Missal (Roman Missal/Sacramentary) - the book that contains the prayers and directions for celebration of masses (Sundays, feasts, weekdays, seasons, occasions)
- General Instruction of the Roman Missal (GIRM) - gives the overall instructions on how Mass is to be celebrated.

continued

- Thurible – the metal censer suspended by chains which contains incense and charcola for incensation.
- Monstrance – Vessel used for Exposition of the Most Holy Eucharist.
- Luna – Part of monstrance in which the Body of Christ is placed, with a clear crystal cover.

Ministers of the Liturgy – those in Holy Orders

- I. The Duties of Those in Holy Order 92. Every legitimate celebration of the Eucharist is directed by the Bishop, either in person or through priests who are his helpers.⁷⁸

Whenever the Bishop is present at a Mass where the people are gathered, it is most fitting that he himself celebrate the Eucharist and associate priests with himself as concelebrants in the sacred action. This is done not to add external solemnity to the rite but to express in a clearer light the mystery of the Church, "the sacrament of unity."⁷⁹

Even if the Bishop does not celebrate the Eucharist but has assigned someone else to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass.⁸⁰

93. A priest also, who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ,⁸¹ stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ.

94. After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic Celebration. For the sacred Order of the diaconate has been held in high honor in the Church even from the time of the Apostles.⁸² At Mass the deacon has his own part in proclaiming the Gospel, in preaching God's word from time to time, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and sometimes in giving directions regarding the people's gestures and posture.

- -General Instruction of the Roman Missal

Ministers of the Liturgy - the people of God.

- 95. In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves.⁸³ They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

96. Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.

97. The faithful, moreover, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or function in the celebration.

Servers

- 100. In the absence of an instituted acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers.⁸⁵

Lector

- 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.⁸⁶
- **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.

198. If there is no singing at the Entrance or at Communion and the antiphons in the Missal are not recited by the faithful, the lector may read them at the appropriate time (cf. above, nos. 48, 87).

Cantor/Psalmist

- 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.

Choir

- 103. Among the faithful, the *schola cantorum* or choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through the singing.⁸⁷ What is said about the choir also applies, in accordance with the relevant norms, to other musicians, especially the organist.

104. It is fitting that there be a cantor or a choir director to lead and sustain the people's singing. When in fact there is no choir, it is up to the cantor to lead the different chants, with the people taking part.⁸⁸

Extraordinary Ministers of Holy Communion

- Lay ministers may also be deputed to distribute Holy Communion as extraordinary ministers.⁸⁵ The term “Eucharistic Minister” is not appropriate terminology for this ministry. The only Eucharistic minister present at Mass is the priest (and concelebrants if any) who offers the Holy Sacrifice of the Mass. Those who give Holy Communion to the people are either Ordinary or Extraordinary Ministers of Holy Communion.

Other Ministers

- 105. The following also exercise a liturgical function:
- The sacristan, who carefully arranges the liturgical books, the vestments, and other things necessary in the celebration of Mass.
- The commentator, who provides the faithful, when appropriate, with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and clear though brief. In performing this function the commentator stands in an appropriate place facing the faithful, **but not at the ambo**. (Lector does)
- Those who take up the collection in the church. (Ushers)
- Those who, in some places, meet the faithful at the church entrance, lead them to appropriate places, and direct processions. (greeters)
- Thurifer – minister responsible for managing/carrying the thurible/censer.