

General Guidelines

1. Dress in appropriate attire: nice shirt, shoes, pants or dress. No shorts or flip flops.
2. In order to be a lector, you should be a parishioner who is Catholic who has received baptism, confirmation, and Eucharist, who is in good standing and is able to receive the Eucharist.
3. Please sit in front pews. Your family is welcome to sit with you. This will make it easier to come up for the reading.
4. Prepare for the readings and review the petitions. It is important to do this well. (Pronunciations at <http://netministries.org/bbasics/bwords.htm#>)
5. The readings are in the missalettes or online at <http://www.usccb.org/bible/readings>.
6. Make sure to read exactly what is written
7. If there is no music/cantor then you will read the Psalm.
8. If deacon is present, he will do petitions, otherwise you will read the petitions.
9. Make sure the microphone is at the right position before speaking into it. Take the time to adjust it if necessary. You may have to readjust when you come back up for the petitions.
10. Speak into the microphone slowly and clearly. You should notice that the sound system is on.
11. Read slowly and with meaning so that people can understand. It is better to read too slow than too fast because in reading fast, words tend to get run together.
12. Project your voice by holding your head upright rather than bending down toward the book.
13. Try to understand what ideas are in the reading and then try to convey these to the people. Separate ideas by pausing or looking up. People should be able to understand what you are reading by how you read it. If you don't understand what you are reading how will others?
14. Verbs are more important than adverbs, Nouns are more important than adjectives. Prepositions (to, of with, in, etc) should not be stressed.
15. Look at the audience; make eye contact, especially at the start. If needed, hold the book so this is easier and it may be easier to read this way also.
16. Start the reading with "A reading from the XXXX", pause (3 secs. looking at congregation), read, pause(3 secs. looking at the congregation), and at the end say "The Word of the Lord". Don't rush through as if you have to get done. After the people respond at the end, step back one step, and wait (say a Glory Be in your head) and then return to your spot.
17. Look up at appropriate times especially when you approach the end of the Psalm verse.
18. Do not raise hand during Psalm. Looking up at the people will tell them when they are to respond.
19. Petitions, after you read the intention, look up at the people and say, "We pray to the Lord".
20. Try to get better and invite others to comment on how you did. If you are not open to improvement you will not get better.
21. Read the bible on a regular basis and the lector book that each lector receives.
22. **Leaders** - Are answer any questions which come up. They are also to correct and help if they see things which are concerning or if asked by Father. They basically keep things going smoothly. Scheduling will be done by another person.
23. **Scheduling** - At the beginning of each scheduling cycle, schedules will be available in the back of each church. If you know you are going to be away for certain dates, let the scheduler know. If you can't make a scheduled time it is up to you to find a replacement.
24. **Training** - Training is required. If someone can't make the training sessions, they are to let the appropriate person know. Once trained review the guidelines and directions each year. These are available on the website.

Details from GIRM(General Instruction of the Roman Missal)

Following is from the GIRM:

The Vocal Expression of the Different Texts

38. In texts that are to be spoken in a loud and clear voice, whether by the priest or the deacon, or by the lector, or by all, the tone of voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, a commentary, an acclamation, or a sung text; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the idiom of different languages and the culture of different peoples.

In the rubrics and in the norms that follow, words such as “say” and “proclaim” are to be understood of both singing and reciting, according to the principles just stated above.

99. The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Prayer of the Faithful and, in the absence of a psalmist, proclaim the Psalm between the readings.

In the Eucharistic Celebration, the lector has his own proper office (cf. below, nos. 194-198), which he must exercise personally.

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

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.

The Mass

120. Once the people have gathered, the priest and ministers, clad in the sacred vestments, go in procession to the altar in this order:

- a. The thurifer carrying a thurible with burning incense, if incense is used;
- b. The ministers who carry lighted candles, and between them an acolyte or other minister with the cross;
- c. The acolytes and the other ministers;
- d. A lector, who may carry the Book of the Gospels (though not the Lectionary), which should be slightly elevated;
- e. The priest who is to celebrate the Mass.

Liturgy of the Word

128. After the Collect, all sit. The priest may, very briefly, introduce the faithful to the Liturgy of the Word. Then the lector goes to the ambo and, from the Lectionary already placed there before Mass, proclaims the first reading, to which all listen. At the end, the lector says the acclamation *Verbum Domini* (*The word of the Lord*), and all respond, *Deo gratias* (*Thanks be to God*).

Lector Guidelines

Then, as appropriate, a few moments of silence may be observed so that all may meditate on what they have heard.

129. Then the psalmist or even a lector proclaims the verses of the Psalm and the people sing or say the response as usual.

130. If there is to be a second reading before the Gospel, the lector proclaims it from the ambo. All listen and at the end respond to the acclamation, as noted above (cf. no. 128). Then, as appropriate, a few moments of silence may be observed.

138. After the recitation of the Creed, the priest, standing at the chair with hands joined, by means of a brief introduction invites the faithful to participate in the Prayer of the Faithful. Then the cantor, the lector, or another person announces the intentions from the ambo or from some other suitable place while facing the people, who take their part by responding in supplication. After the intentions, the priest, with hands extended, concludes the petitions with a prayer.

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.

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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

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)

General Instruction of the Lectionary

52 The liturgical assembly truly requires readers, even those not instituted. Proper measures must therefore be taken to ensure that there are qualified laypersons who have been trained to carry out this ministry. Whenever there is more than one reading, it is better to assign the readings to different readers, if available.

55 It is necessary that those who exercise the ministry of reader, even if they have not received institution, be truly qualified and carefully prepared so that the faithful may develop a warm and living love for Scripture from listening to the sacred texts read. Their preparation must above all be spiritual, but what may be called a technical preparation is also needed. The spiritual preparation presupposes at least a biblical and liturgical formation. The purpose of their biblical formation is to give readers the ability to understand the readings in context and to perceive by the light of faith the central point of the revealed message. The liturgical formation ought to equip the readers to have some grasp of the meaning and structure of the liturgy of the word and of the significance of its connection with the liturgy of the eucharist. The technical preparation should make the readers more skilled in the art of reading publicly, either with the power of their own voice or with the help of sound equipment,