

Preparing a reading

*In the readings God speaks to his people,
opening up to them the mystery of redemption and salvation,
and offering them spiritual nourishment;
and Christ himself is present
in the midst of the faithful through his word.*

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 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.

GIRM 55, 99, 101

Some Questions

- In what ways might it become apparent that readers have not prepared themselves for proclaiming a reading?
- What qualities are looked for in those invited to prepare to become new readers?
- What skills do they need to develop?
- What formation is offered?

Further References

General Instruction of the Roman Missal:
56-61

Lectionary for Mass: Introduction: 49-57

Celebrating the Mass: 41-42, 157-162

Spiritus et Sponsa: 6, 8, 13

Mane Nobiscum Dominum: 12-14

Practical Points

- Ensure that readers know how to identify the readings entrusted to them (perhaps putting details on rota or newsletter - with benefit of encouraging others to read the scriptures too)
- It is risky to proclaim a reading to others that you've not first read aloud to yourself
- *Bible Alive* and other simple commentaries can help put readings in their wider context
- A *Sunday Readings Group* allows readers, homilist and catechists to reflect on readings together in preparation for their various ministries



Questions for Groups

1. What is good about current practice?
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?