

NOTES FOR READERS.

Please:

DO dress appropriately because we are publicly ministering in the sanctuary.

DO prepare by having read your readings before coming to Mass.

DO check to see that the Lectionary is open at the right place before Mass has started. Check with the priest if in doubt. Use the ORDO to check the right readings are being used.

DO ask the priest how to pronounce unfamiliar words.

DO try and arrive at least 15 minutes before Mass, letting the priest know you are present.

DO join the procession at the beginning and end of Mass (if processed from the back)

DO arrange a substitute reader from the list (or let the priest know) if you can't make your rostered time. This is only courtesy and common sense.

DO make the customary reverence when approaching the sanctuary. During Mass, if the tabernacle is in the middle of the sanctuary, it is revered by genuflecting. If the tabernacle is not in the middle of the sanctuary (in a corner or absent), the altar is revered instead, by a deep bow (bow from the waist, ~45°). The reader then bows (if not in the same direction as bow to the altar) to the celebrant (deep bow to the bishop) before going to the ambo. Similar reverence is done after the readings. Only the minister reading the Gospel, reverences the Word of God in the Book of the Gospels by marking it with a sign of the cross (and optionally incensing) at the beginning and kissing it at the end of reading. (Outside Mass, also the tabernacle in the corner is revered by genuflecting. If the tabernacle is absent, the altar is revered instead with a deep bow.)

DO face the microphone and make sure it is pointing straight at your mouth before reading. Watch out for plosives (p,b) – when pronounced too close to the unprotected microphone, you may produce unpleasant sound.

DO learn how to adjust the lectern and do adjust it to your right height.

How not to read:

(Not everything in the Lectionary is to be read.)

DON'T read from the parish bulletin – it may contain errors.

DON'T read rubrics (red coloured text) such as: FIRST READING, SECOND READING, RESPONSORIAL PSALM.

DON'T use tautologies (saying something twice). Example : The first reading is a reading from the first letter of St. Paul to the Corinthians.

DON'T add your own introductions to the readings. Example: This evening the first readings is from ...

DON'T read commentary on the readings – usually in italics and smaller font just before the actual reading – this is not part of the reading.

DON'T say “RESPONSE” after each verse in Responsorial Psalm. An intonation of your voice towards the end of the verse and a pause at the end is sufficient cue for the congregation to respond. Please note that the Responsorial Psalm is normally to be chanted. Please check with the cantor before the mass.

DON'T finish the reading by saying “The Word of God.”– this is an American version. Australian version is “This is the Word of the Lord.”

DON'T finish the reading by saying “And This is the Word of the Lord.”

DON'T lift up the Lectionary when saying "This is the Word of the Lord"

How to read:

DO read slowly and clearly.

DO identify the reading we are about to read by name only. Example: “A reading from the first letter of St. Paul to the Corinthians”.

DO conclude the reading by pausing for a second, looking up at the assembly and saying :

"This is the Word of the Lord"

DO pause after each reading for a reflection on the proclaimed word (~10 seconds)

DO pause after each verse of the Responsorial Psalm, to indicate that it is Congregation's turn to respond.

DO repeat, in subdued voice, the response in the Responsorial Psalm with the congregation, just in case they can't remember the response or couldn't hear it clearly when introduced.

DO pause for a second before saying “Lord hear us” in the Prayers of the Faithful. If a deacon is serving at mass it is his proper function to read the Prayers of the faithful

GOSPEL ACCLAMATION

(consisting of the “**Alleluia**” and a “**Verse**”):

Readers should not read the Gospel Acclamation. It is Cantor's duty to chant it.

Readers should return to their seats after conclusion of the 2nd reading. However in various churches the following may be applicable for readers.

DO check with the choir or a cantor or in their absence with the priest what part of the Gospel Acclamation is going to be sung. The “**Alleluia**” is always sung. It is to be omitted if not sung. The “**Verse**” is then sung by the cantor alone or recited (by cantor, reader or/and the congregation together). In Lent a brief verse of acclamatory character (additional to the “**Verse**”) replaces the “**Alleluia**” and is sung or omitted if not sung in the same way. The “**Alleluia**” is to be sung by the congregation as well as the cantor or choir. Thus the “**Alleluia**” tune should be intoned first by a cantor or the choir and then repeated with the congregation for the second time before the “**Verse**”. After the “**Verse**” it is usually sung only once by everyone together. This is the reason why in the Lectionary, there is “Alleluia. Alleluia.” before the “**Verse**”, and only “Alleluia.” after the “**Verse**” in the Gospel acclamation – but these are meant to be sung as described above.

IF the “**Alleluia**”, which is normally a cue for the people to stand up, is going to be omitted, you may give the congregation another cue such as: “The Gospel Acclamation” or “Please stand for the Gospel Acclamation”. The less said the better, as this is not part of the Liturgical text. The second form would be more appropriate with a congregation which is not familiar with the Liturgy such as at School Mass with non practicing children and parents. Such cues may be more needed when the Gospel acclamation follows the Responsorial Psalm, as the congregation doesn't get any cue when the Responsorial Psalm is finished.