

L E S S O N

ONE

A Theology of the Lector

The Lectionary

A lectionary is a book in which scripture texts have been put in a specific order. This order provides readings for the days of the liturgical year and for special occasions (for example: weddings, funerals, patron saints). The Christian lectionary has gone through changes over the centuries. Most recently, the Roman Catholic lectionary was revised and expanded at the direction of Vatican Council II. Many other Christian churches use a lectionary; in recent decades, there have been ecumenical efforts that have led to great similarities in the lectionaries of several churches.

Our lectionary has a three-year cycle for the Sunday readings and a two-year cycle for the weekday readings. For Sundays, the years of the cycle are called "A," "B" and "C." On most Sundays in Cycle A, the gospels are taken from Matthew; in Cycle B, from Mark; in Cycle C, from Luke. On Christmas and a few other great feasts, the readings are the same each year.

The complete lectionary has several sections in addition to the Sunday and weekday readings. These include the feasts of saints and readings for liturgies that mark special events or that pray for specific needs. Some lectionaries, however, will contain only the Sunday readings.

Many lectors don't yet know their way around in the lectionary. They get lost trying to find the text for the day. Spend some time familiarizing yourself with how this book is put together. Study its table of contents carefully, then locate some practice readings. The lectionary is a book of the church. The church entrusts this book to you. Get to know the lectionary and you will be a better lector.

The Ordo

The book that helps you locate the readings for the day is the Ordo. This little book is published annually and is a calendar for each church year. Each year's ordo starts with Advent.

If you look on a particular day, the Ordo will tell you what the readings for the day are. It will also cite a number. This number will correspond to a number in the lectionary. This is not a page number (if it were, every lectionary would have to use identical pages). It is a number assigned in every lectionary to one specific set of readings. For example, the number "1" is assigned in every lectionary to the readings for the First Sunday of Advent in Cycle A; number "2" is the First Sunday of Advent in Cycle B, and so on. When you know this number, you can very quickly turn directly to the texts. So if you forget whether you're in Cycle A, or B, or C, or whether it's the 12th or 13th Sunday in Ordinary Time, use the Ordo and you can easily find the proper texts for the day.

The Lectionary's Principles of Organization

The selection of readings for the lectionary is based on two principles. The first is called "continuous" or "semicontinuous" reading. This means that from one day to the next or from one Sunday to the next, the readings are more or less continuous. When this principle is employed, a book of the Bible is divided into smaller units which follow one after another.

On the Sundays of Ordinary Time (that part of the year that is not Advent, Christmastime, Lent or Eastertime), the

gospels and the second readings have been chosen on this principle. Both weekday readings for Ordinary Time also adhere to this principle.

The second principle used in the organization of the lectionary is "harmonization." This means that the readings were chosen to be in a sort of unity with the gospel. When the principle of harmonization is at work, we see a common thread running throughout the readings. The first reading for Sunday liturgy is often selected on this basis: It "harmonizes" with the gospel.

This principle of harmonization is also seen in the seasons. During Advent, for example, we have readings appropriate to that season.

Translations

There are three translations of scripture currently authorized for use in the Roman Catholic liturgy in the United States: the New American Bible (NAB) translation, the Jerusalem Bible (JB), and the Revised Standard Version (RSV). The lectionaries used in most Roman Catholic churches in the United States have the NAB translation.

Inclusive Language

In church and out, people have become conscious that the English language often has a male bias. Terms such as "men" and "brothers" have been used in the past to mean both men and women. God has usually been referred to as "him." Today these terms are inadequate and exclusive. The church is struggling with these problems of language. How can our words be inclusive?

The New Testament of the New American Bible has recently been retranslated into more inclusive language; the Bishops' Committee on the Liturgy is working on a version of the lectionary which will incorporate these changes. The Jerusalem Bible has also been retranslated using more inclusive language.

Lectors might find the *Lectionary for the Christian People* a helpful resource. This is an inclusive language

lectionary based on the RSV translation. Although not officially approved, it has won wide ecumenical acceptance and can show us that the problems of sexist language do have solutions.

The problem of inclusive language is not going to go away, nor should it go away. We need to deal with it in a spirit of justice and compassion.

L E S S O N

TWO

Ten Steps for Preparation

If you use these ten steps every time you prepare a Sunday reading, your proclamation will be strengthened.

1. *Begin your preparation early.* You should begin to work on your proclamation at least five to seven days in advance of your reading. Live with the reading. Read it over and over and over again.
2. *Bring the text to prayer.* Pray with the text and the text stays with you.
3. *Study the scripture commentaries.* Do your homework. Don't assume you already understand the passage.
4. *Check unfamiliar pronunciations and meanings.* Make sure you also understand denotations and connotations.
5. *Consult an interpretation guide.* Liturgy Training Publications' *Workbook for Lectors and Gospel Readers* is recommended.
6. *Build your own interpretation of the text.* Here's where you pull it all together through lots of practice.
7. *Invite a trusted friend to listen and give you a critique.* some friendly criticism can help you see problems.

8. *Tape yourself doing the reading.* Audio taping is helpful; videotaping is even better.
9. *Carefully and prayerfully, do your final preparation and proclamation.* Make sure you arrive at the church 15 to 20 minutes early to attend to this final preparation.
10. *Review and critique your interpretation.* Consult the accompanying "Lector Checker" page. Photocopy this page and use it as an evaluation form.

L E S S O N

THREE

Relaxation and Breath Control

Here are a few verses from Psalm 119. They seem especially appropriate for lectors to learn and pray.

A lamp to my feet is your word,
a light to my path.

O Lord, give me life according to your word.

Accept, O Lord, the free homage of my mouth,
and teach me your decrees.

Let my cry come before you, O Lord:
in keeping with your word, give me
discernment.

My lips pour forth your praise,
because you teach me your statutes.

May my tongue sing of your promise,
for all your commands are just.

FOUR

Volume and Microphone Techniques

Consider this text used on the Fourth Sunday in Ordinary Time, Cycle B (Deuteronomy 18:15–20; *Lectionary for the Christian People*).

A reading from the book of Deuteronomy

Moses said to the people, “The Lord your God will raise up for you a prophet like me from among you, from your kinfolk—whom you shall heed—just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the Lord my God, or see this great fire any more, lest I die.’

“And the Lord said to me, “They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their kin; and I will put my words in his mouth, to speak all that I command. And those who do not give heed to my words which the prophet shall speak in my name, I myself will require it of them. But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’”

This is the word of the Lord.

FIVE

Articulation and Word Stress

THE LEADEN ECHO AND THE GOLDEN ECHO
Gerard Manley Hopkins

The Leaden Echo

How to keep—is there any any, is there none such,
nowhere known some, bow or brooch or braid
or brace, lace, latch or catch or key to keep
Back beauty, keep it, beauty, beauty, beauty, . . . from
vanishing away?
O is there no frowning of these wrinkles, ranked
wrinkles deep,
Down? no waving off of these most mournful messengers,
still messengers, sad and stealing messengers of grey?
No there's none, there's none, O no there's none.
Nor can you long be, what you now are, called fair,
Do what you may do, what, do what you may,
And wisdom is early to despair:
Be beginning; since, no, nothing can be done
To keep at bay
Age and age's evils, hoar hair,
Ruck and wrinkle, drooping, dying death's worst, winding
sheets, tombs and worms and tumbling to decay;
So be beginning, be beginning to despair.

O there's none; no no no there's none:
Be beginning to despair, to despair,
Despair, despair, despair, despair.

The Golden Echo

Spare!

There is one, yes I have one (Hush there!);
Only not within seeing of the sun,
Not within the singeing of the strong sun,
Tall sun's tingeing, or treacherous the tainting
of the earth's air,
Somewhere elsewhere there is ah well where! one,
One. Yes I can tell such a key, I do know such a place.
Where whatever's prized and passes of us, everything
that's fresh and fast flying of us, seems to us sweet
of us and swiftly away with, done away with, undone,
Undone, done with, soon done with, and yet dearly and
dangerously sweet
Of us, the wimpled-water-dimpled, not-by-morning-
matched face,
The flower of beauty, fleece of beauty, too too apt to,
ah! to fleet,
Never fleets more, fastened with the tenderest truth
To its own best being and its loveliness of youth: it is an
ever-lastingness of, O it is an all youth!
Come then, your ways and airs and looks, locks, maiden
gear, gallantry and gaiety and grace,
Winning ways, airs innocent, maiden manners,
sweet looks, loose locks, long locks, lovelocks,
gaygear, going gallant, girlgrace –
Resign them, sign them, seal them, send them,
motion them with breath,
And with sighs soaring, soaring sighs deliver
Them; beauty-in-the-ghost, deliver it, early now,
long before death
Give beauty back, beauty, beauty, beauty, back to God,
beauty's self and beauty's giver.

See; not a hair is, not an eyelash, not the least lash lost:
every hair
Is, hair of the head, numbered.
Nay, what we had lighthanded left in surly the mere mould
Will have waked and have waxed and have walked
with the wind what while we slept,
This side, that side hurling a heavyheaded hundredfold
What while we, while we slumbered.
O then, weary then why should we tread? O why are we so
haggard at the heart, so care-coiled, care-killed,
so fagged, so fashed, so cogged, so cumbered,
When the thing we freely forfeit is kept with fonder a care,
Fonder a care kept than we could have kept it, kept
Far with fonder a care (and we, we should have lost it)
finer, fonder
A care kept. – Where kept? Do but tell us where kept,
where. –
Yonder. – What high as that! We follow, now we follow. –
Yonder, yes yonder, yonder,
Yonder.

Consider this text used on the Third Sunday of Advent,
Cycle B. (1 Thessalonians 5:16–24; New American Bible)

A reading from the first letter of Paul
to the Thessalonians

Rejoice always, never cease praying, render constant
thanks; such is God's will for you in Christ Jesus.

Do not stifle the spirit. Do not despise prophecies. Test
everything; retain what is good. Avoid any semblance of
evil.

May the God of peace make you perfect in holiness. May
you be preserved whole and entire, spirit, soul, and body,

irreproachable at the coming of our Lord Jesus Christ.
[God] who calis us is trustworthy and will do it.

This is the word of the Lord.

Tongue Twisters

Swan, swim over the sea.
Swim, swan, swim!
Swan, swim back again.
Well swam, swan!

Peter Piper, the pepper picker, picked a peck of pickled
peppers. A peck of pickled peppers did Peter Piper, the
pepper picker, pick. If Peter Piper, the pepper picker,
picked a peck of pickled peppers, where is the peck of
pickled peppers that Peter Piper, the pepper picker,
picked?

On two thousand acres, too tangled for tilling,
Where thousands of thorn trees grew thrifty and thrilling,
Theophilus Twistle, less thrifty than some,
Thrust three thousand thistles through the thick
of his thumb!

The wire wound around a reel.
For fine fish phone Phil.
Elizabeth lisps lengthy lessons.
The myth of Miss Muffet.
Whistle for the thistle sifter.

An icehouse . . . not a nice house.
The summer school . . . not a summer's cool.
Your two eyes . . . not you're too wise.
Five minutes to eight . . . not five minutes to wait.
Give me some ice . . . not some mice.
His acts . . . not his axe.

Father Coward's crack crazed the crowded congregation.
Georgia's George is gorgeous.
Lemon liniment.

Lesser leather never weathered lesser wetter weather.

When does the wristwatch strap shop shut?
Does the wristwatch strap shop shut soon?
Which wristwatch straps are Swiss wristwatch straps?

Amidst the mists and coldest frosts,
With barest wrists and stoutest boasts,
He thrusts his fists against the posts
And still insists he sees the ghosts.

Rubber baby buggy bumpers.

Five French friars fanned a fainted flea.

The sixth sheik's sixth sheep's sick.

Beautiful babbling brooks bubble between blossoming
banks.

Old, oily Ollie oils oily autos.

For additional tongue twisters, consult *The Biggest Tongue
Twister Book in the World* by Gyles Brandreth (New York:
Sterling Publishing, 1978).

S I X

Pacing, Phrasing and Pauses

Consider this text, part of the first reading for Friday of the Thirty-first Week in Ordinary Time, Year II (the weekdays have a two-year cycle) (Philippians 3:20—4:1; Jerusalem Bible).

A reading from the letter of Paul to the Philippians

For us, our homeland is in heaven, and from heaven comes the Savior we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

So then, my friends, do not give way but remain faithful in the Lord. I miss you very much, dear friends; you are my joy and my crown.

This is the word of the Lord.

S E V E N

Inflection and Word Coloring

Consider this text which is proclaimed at the Christmas Midnight Mass (Isaiah 9:1–6; New American Bible).

A reading from the book of the prophet Isaiah

The people who walked in darkness
 have seen a great light;
 Upon those who dwelt in the land of gloom
 a light has shown.
 You have brought them abundant joy
 and great rejoicing,
 As they rejoice before you as at the harvest,
 as [people] make merry when dividing spoils.
 For the yoke that burdened them,
 the pole on their shoulder,
 And the rod of their taskmaster
 you have smashed, as on the day of Midian.
 For every boot that tramped in battle,
 every cloak rolled in blood,
 will be burned as fuel for flames.

For a child is born to us, a son is given us;
 upon his shoulder dominion rests.
 They name him Wonder-Counselor, God-Hero,
 Father-Forever, Prince of Peace.

His dominion is vast
and forever peaceful,
From David's throne, and over his kingdom,
which he confirms and sustains
By judgment and justice,
both now and forever.
The zeal of the Lord of hosts will do this!
This is the word of the Lord.

L E S S O N

EIGHT

Gesture, Posture and Expression

Have we an inherited form of communication? Darwin believed that facial expressions of emotion are similar among humans, regardless of culture. New research has supported Darwin's own belief that we can inherit in our genetic makeup certain basic physical reactions. We are born with the elements of a nonverbal communication. We can make hate, fear, amusement, sadness and other basic feelings known to other human beings without ever learning how to do it.

This does not contradict the fact that we must also learn many gestures that mean one thing in one society and something else in another society. We in the Western world shake our head from side to side to indicate no, and up and down to indicate yes, but there are societies in India where just the opposite is true. Up and down means no, and side to side means yes.

We can understand then that our nonverbal language is partly instinctive, partly taught and partly imitative.

L E S S O N

NINE

Eye Communication

Her eyes are homes of silent prayer.

—Alfred, Lord Tennyson

When the ear heard me, then it blessed me;
and when the eye saw me, it gave witness to me.

—Job 29:11

He speaketh not; and yet there lies

A conversation in his eyes.

—Henry Wadsworth Longfellow

Happy the eyes that see what you see, for I tell you that
many prophets and kings wanted to see what you see, and
never saw it; to hear what you hear and never heard it.

—Luke 10:23–24

Thou hast no speculation in those eyes

which thou dost glare with!

—William Shakespeare

L E S S O N

TEN

Emotional Persuasion

Consider this text for Trinity Sunday, Cycle B. (Deuteronomy 4:32–34, 39–40; *Lectionary for the Christian People*).

A reading from the book of Deuteronomy

Moses said to the people,

“Ask now of the days that are past, which were before you, since the day that God created humankind upon the earth, and ask from one end of the heaven to the other, whether such a great thing as this has ever happened or was ever heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and claim a nation from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Know therefore this day, and lay it to your heart, that the Lord is God in heaven above and on the earth beneath; there is no other. Therefore you shall keep the statutes and the commandments of the Lord, which I command you this day, that it may go well with you, and

with your children after you, and that you may prolong your days in the land which the Lord your God gives you for ever.”

This is the word of the Lord.

Consider this text used on the feast of the Triumph of the Cross (Numbers 21:4–9; New American Bible).

A reading from the book of Numbers

With their patience worn out by the journey, the people complained against God and Moses, “Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!”

In punishment the Lord sent among the people saraph serpents, which bit the people so that many of them died. Then the people came to Moses and said, “We have sinned in complaining against the Lord and you. Pray the Lord to take the serpents from us.” So Moses prayed for the people, and the Lord said to Moses, “Make a saraph and mount it on a pole, and if anyone who has been bitten looks at it, [they] will recover.”

Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, [they] recovered.

This is the word of the Lord.

U I S S O N

ELEVEN

Presence Exercises

Consider this text (Jeremiah 1:4–10; Jerusalem Bible).

A reading from the book of the prophet Jeremiah
The Word of [the Lord] was addressed to me, saying, “Before I formed you in the womb I knew you; before you came to birth I consecrated you; I have appointed you as prophet to the nation.” I said, “Ah, Lord [God]; look, I do not know how to speak: I am a child!”

But [the Lord] replied: “Do not say, ‘I am a child.’ Go now to those to whom I send you. . . . Do not be afraid of them, for I am with you to protect you—it is [the Lord] who speaks!” Then [the Lord] put out his hand and touched my mouth and said to me: “There! I am putting my words into your mouth. Look, today I am setting you over nations and over kingdoms, to tear up and to knock down, to destroy and to overthrow, to build and to plant.”

This is the word of the Lord.

TWELVE

The Intention behind the Text

Consider this text used at many funeral liturgies and as part of Reading II on the Thirteenth Sunday in Ordinary Time, Cycle A (Romans 6:8–11; New American Bible).

A reading from the letter of Paul to the Romans

If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him. His death was death to sin, once for all; his life is life for God. In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus.

This is the word of the Lord.

Consider this text from the Twenty-fifth Sunday in Ordinary Time, Cycle C (Amos 8:4–7; New American Bible).

A reading from the book of the prophet Amos

Hear this, you who trample upon the needy
and destroy the poor of the land!
“When will the new moon be over,” you ask,
“that we may sell our grain,
and the sabbath, that we may display the wheat?
We will diminish the ephah,
add to the shekel,
and fix our scales for cheating!

We will buy the lowly [person] for silver
and the poor [person] for a pair of sandals;
even the refuse of the wheat we will sell!”
The Lord has sworn by the pride of Jacob:
Never will I forget a thing they have done!

This is the word of the Lord

Consider this text, part of one reading used on the Vigil of Pentecost (Joel 3:1–2; New American Bible).

A reading from the book of the prophet Joel

Thus says the Lord:

I will pour out
my spirit upon all [humankind].
Your sons and daughters shall prophesy,
your old . . . shall dream dreams,
your young . . . shall see visions.
Even upon the servants and the handmaids,
in those days, I will pour out my spirit.

This is the word of the Lord.

Consider this text, part of Reading I at the Chrism Mass (Isaiah 61:1–3; New American Bible).

A reading from the book of the prophet Isaiah

The spirit of the Lord God is upon me,
because the Lord has anointed me;
[The Lord] has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,
to proclaim liberty to the captives
and release to the prisoners,
to announce a year of favor from the Lord
and a day of vindication by our God,
to comfort all who mourn;
To place on those who mourn in Zion
a diadem instead of ashes,
To give them oil of gladness in place of mourning,
a glorious mantle instead of a listless spirit.

This is the word of the Lord.

Credits

Theme music written and directed by Bobby Fisher. Lyrics to "How beautiful" ©1977 by Joe Wise. Used with permission.

Musicians for theme: Bobby Fisher, Jeff McLemore and Bill Riesenbeck.

Singers for theme: Rick Marsberry, Kay Roebuck and Debbie Wesselman.

This project was recorded and edited at Group Effort Sound Studio, Cincinnati, Ohio.

Recording and editing engineer: Jerry Lane.

Incidental Music: Bobby Fisher.

Second Voice for Lesson 12: Terri Davis.

Announcer: John Hinsbergen.

Booklet design: Ana Stephenson.

Scripture texts which appear in this booklet and are heard on the cassettes are taken as noted from the following sources:

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A Reading and Resource List for Lectors

Bible Study and Scripture Commentary

Collegeville Bible Commentary. Robert J. Karais, ed. Collegeville MN: The Liturgical Press.

This excellent commentary, recently revised, is a series of booklets written by experts. The text is printed beside the commentary. These books provide solid insight.

Commentaries on the Readings of the Lectionary. Robert Crotty and Gregory Manly. New York: Pueblo Publishing, 1975.

A book written for homilists but useful to advanced lectors who are familiar with the basics of scripture study. It contains lectionary-based exegetical commentary and a "thematic synthesis" for the homily.

The Jerome Biblical Commentary. Raymond E. Brown, Joseph A. Fitzmyer, Roland E. Murphy, eds. Englewood Cliffs NJ: Prentice Hall, 1968.

This is the most authoritative one-volume biblical commentary available. It is an excellent resource for those with some background in scripture.

Share the Word. The Paulist National Catholic Evangelization Association, 3031 Fourth Street NE, Washington DC 20017.

This is a bimonthly magazine, a lectionary-based program of Bible study. *Share the Word* is an excellent place to begin the study of scripture.

Lectionary

Introduction to the Lectionary. Found in *The Liturgy Documents* (see below under "Liturgy.")

This official introduction, prepared for the lectionary's 1981 revision, is the single most important source for understanding the lectionary and the liturgy of the word.

Lectionary for the Christian People. Three volumes (Cycles A, B and C). Gordon Lathrop and Gail Ramshaw, eds. New York: Pueblo Publishing. Based on the RSV translation, this is the best of the inclusive language lectionaries. It coordinates the Sunday readings from the Roman, Episcopal and Lutheran lectionaries.

Proclaiming the Word: The Lectionary for Mass. Study Text Series. Washington DC: United States Catholic Conference, 1982.

The book provides a wealth of historical information for the lector who wants to know how the lectionary came to be in its present form.

The St. Andrew Bible Missal. Brooklyn: William J. Hirten Co., 1982.

This is probably the best Sunday missal available. The commentaries on the liturgy are especially well written.

Technique

Workbook for Lectors and Gospel Readers. Chicago: Liturgy Training Publications.

This is a must for Sunday lectors: an interpretation guide on the Sunday readings, published yearly. Lectors should use it as a guide in preparing their own interpretation of the text.

Lector's Guide to Biblical Pronunciations. Joseph M. Staudacher. Huntington IN: Sunday Visitor, 1979.

I have yet to find a difficult word in the lectionary which is not included in this handy guide to pronunciation.

Manual for Lectors. Judith Tate. Dayton OH: Pflaum Press, 1975.

A slim volume that includes the role of the lector, understanding scripture, worksheets for lectors and a suggested rite for the commissioning of lectors.

Messengers of God's Word, A Handbook for Lectors. Joseph M. Champlin. Mahwah NJ: Paulist Press, 1982.

The bulk of the book speaks of the ministry of the lector, the gifts that are required, and the inner qualities of the good lector. The appendix includes a partial pronunciation guide and a ritual for the commissioning of lectors.

The Ministry of Lectors. James A. Wallace. Collegeville MN: The Liturgical Press, 1981.

This small pamphlet has two parts: a theology of the lector and a practical approach to the specifics of proclamation.

Proclaiming the Word, A Handbook of Church Speaking. G. B. Harrison and John McCabe. New York: Pueblo Publishing, 1976.

General principles of proclamation are illustrated through examples.

To Hear and Proclaim: Introduction to the Lectionary for Mass. Ralph A. Keifer. Washington DC: National Association for Pastoral Musicians, 1983.

This is an introduction to the lectionary with specific commentary for musicians and priests. Keifer blends the sensitivity of an artist with warm personal reflection and solid liturgical scholarship.

A Well-Trained Tongue, A Workbook for Lectors. Ray Lonergan. Chicago: Liturgy Training Publications, 1982.

This is the best lector workbook available today. It provides a solid overview of the art and ministry of the lector. Well written and very practical, it contains many practice texts.

Liturgy

The Liturgy Documents, A Parish Resource. Mary Ann Simcoe, ed. Chicago: Liturgy Training Publications, 1985.

This handy volume pulls together the important official documents about liturgy: an excellent resource for studying the importance of the liturgy and the changes in the liturgy since Vatican II.

Liturgy with Style and Grace. Gabe Huck. Chicago: Liturgy Training Publications, 1984.

Brief chapters provide an overview of liturgy in parish life.

Video

Developing Basic Lector Skills. John Melloh. Mahwah NJ: Paulist Press, 1983.

This excellent video covers the fundamentals every lector should know.

Share the Word. The Paulist National Catholic Evangelization Association, 3031 Fourth Street NE, Washington DC 20017.

Based on the magazine *Share the Word*, this videocassette is distributed with one-half hour of commentary on the first reading and gospel for each Sunday. Also included are a musical meditation, a homily reflection, some additional background and a proclamation of two of the readings.