

Proclaim the Word!

Training for Lectors



“Seasoned” Lector Training

Participants’ Folder

Archdiocese of Atlanta, GA

Proclaim the Word!

Training for Lectors

“Seasoned” Lector Training

Participant’s Folder

**Eugene M. (Gene) Hayes
Lector Trainer
Lectorsproclaim.org, Inc.
710 Paddock Court
Alpharetta, GA 30004**

Copyright 2006 - 2008

Permission to copy and distribute these materials has been given to the **Archdiocese of Atlanta** by *Lectorsproclaim.org, Inc.* provided such copies are used for lector training purposes within the archdiocese.

Permission granted on March 25, 2008

Proclaim the Word!

Training for “Seasoned” Lectors

TRAINEE’S Binder

TABLE OF CONTENTS

	Page
Author’s Biography	1
The Joy of Being a Lector	3
A Creed for the Sowing of Seeds	4
Training Session content	5-10
Prayers, Reading Material and Meditations	11-16
A Suggested Method for Preparation for Proclaiming a Reading	17
Something to Consider – Critique Form for Lectors	19
Annotated Readings (“Proclamation Format”) [the three readings included in the “session contents,” pages 7-10, above]	21-24

This page intentionally left blank

Eugene M. (Gene) Hayes

A brief biography

Gene Hayes is a graduate of Boston College and has been in the "business" of education since the late 1950's. As a practitioner in New England public schools until 1970, he helped introduce the computer to campus level administration for attendance accounting, report card processing, and student scheduling. Since then among his many roles in education-related businesses, that of consultant to administrators all over the United States has been the most satisfying. Gene's career has focused on expanding the use of technology as a means of improving administrative performance and accountability in schools.

With the advent of Vatican II, Gene welcomed the opportunity as a layman to use his speaking skills and to expand his interest in helping Catholics bring the Scriptures more directly into their lives. He has been a lector since the early 1970's in a number of parishes in New England, the mid-West and in the South. Currently, he is a lector and lector-trainer at St. Thomas Aquinas Parish (Alpharetta, GA). Gene is also an active member of the Lector Training Committee of the Office of Divine Worship, Archdiocese of Atlanta, GA. Since the mid-1980's, Gene has been directly involved in lector training, particularly training men and women as they begin their lector ministry. In the late 1990's, at the request of several of his fellow lectors at St. Ignatius, Martyr Parish (Austin, TX), Gene developed a comprehensive training program aimed at improving the proclamation skills of all lectors. This experience led to the *Proclaim the Word! Training Program* he has documented in the materials of this manual. Most recently, Gene incorporated **Lectors Proclaim.org, Inc**, a non-profit organization, to help disseminate the training materials, and he developed and acts as webmaster for a website devoted to helping lectors prepare to proclaim each Sunday's readings ***www.lectorsproclaim.org***.

All work and no play can make anyone a dull person! Gene enjoys traveling, and, with this wife, "Dee," visiting children and grandchildren in Alaska, Texas and Washington State. He recently retired and moved to Georgia to live with his oldest daughter and her three children. He says that being a "live-in grandparent" has changed the lives of both he and his wife in most unexpected ways (he says the Good Lord saw the couple getting too complacent with their lives in Austin, TX, anyway!). He maintains an active contact with his and his son's software company, Hayes Software Systems, in Austin, as Chairman of the Board. Reading is always enjoyable, particularly if the book involves cultural history, philosophy, theology, cosmology, or a great detective story.

The Proclaimer's purpose:

... to enchant the reader or the listener into the world of the story in the hope that when they emerge from the world of the story, they do so with an enhanced view of the possibilities of their lives.

John Shea. **Spiritual Wisdom of the Gospels for Christian Preachers and Teachers** [Year C] (Chicago: Liturgical Press, 2006).
(As paraphrased by Rev. Andrew M. Greeley in: "A Writer, or a Parish Priest Who Writes?" **America Magazine**, [January 1-8, 2007, p. 15])

The Joy of Being a Lector.

Mitch Finley

(Mineola, NY. Resurrection Press, 2000)

In its *Constitution of the Sacred Liturgy* (1963), the Second Vatican Council declared that Christ “is present in his word since it is he himself who speaks when the holy Scriptures are read in the Church” (n.7). This means that, as a lector, when you proclaim the Scriptures during the Liturgy of the Word, Christ speaks through you. By fulfilling the ministry of lector you *make Christ present* in a special and important way. This is a great privilege indeed.

Think about this for a moment. You, the lector, are not merely someone who stands before the eucharistic assembly and reads aloud some sacred words from a printed page. When you proclaim the scriptural readings something happens – a great mystery – that would not happen if everyone in the congregation silently perused the readings for themselves. . . .

The dynamic of *hearing* the Scriptures as they are read aloud, or *proclaimed*, in church in the context of the Mass, is the means by which Christ becomes present. Therefore, *how* you proclaim the Scriptures is vitally important to the quality of the experience for the entire congregation.

pp. 35-36

...the Word of God is, first of all, a *spoken* word, a *dynamic* word, a “word” spoken to us *by God*. This is why the ministry of lector is so important to the liturgy.

As a lector, it is your ministry to proclaim the word of God. Or rather, it is your ministry to allow God to speak his word through you to the eucharistic assembly. When you proclaim the word of God it comes alive, and it is your role to let the word of God come alive in you so that it may come alive for the entire congregation.

As a lector, you become the means by which God’s word touches the hearts of those gathered together for precisely this purpose.

pp. 36-37

A Creed For the Sowing of Seeds

(from Fresh Bread by Joyce Rupp)

I believe that this is one of the earth's finest moments, that the sun lifting yellows and greens into life of tiny poplar leaves is much like God's own Spirit of love lifting life into me.

I believe that the Word of God has many times been planted in my life, often because of another who received the seed in ready soil, brought forth a harvest, and shared that goodness with me.

I believe that the call to be a sower of the Word is a privilege and a blessing, that no one can ever earn the right or claim the duty, that it is a gift freely given and a ministry to be constantly celebrated in gratitude.

I believe that great things can come forth from even the tiniest seed planted in love and cared for tenderly in the heart of another.

I believe that usually only God knows what sprouting and greening will come from the Word planted through my ministry. I am content in knowing that I have tried, with the Sower's grace, to seed that Word in faith and joy.

I believe that even the most insignificant aspects of life can be the seed of God's gifting, that deeper faith can root and mature in very ordinary soil.

I believe that some dying of seed has to take place before it can give itself over to life, that every heart has its germination time, its dark moment, before the future hallowedness of harvest comes.

I believe that it takes much patience to sow a seed, to freely give it away to the heart of the earth, to allow it to take root and to grow in its own good time.

I believe that my life will always know its season of hope, that I will find flowers after every finality of ice and snow, that I will find green, growing things after every harsh, barren reign of winter's rage.

And most of all...

I believe in the Sower of all seeds, in the God of Springtime, in the Giver of all good and growing things, my Lord and my God!

Joyce Rupp
Fresh Bread

[Notre Dame: Ave Maria Press, 1985, pp. 73-74]

“Ask not what your country can do for you...”

(Complete the sentence)

I didn't know she kissed him.

[An exercise on “Word Stress”]

This page intentionally left blank

As the text appears in the Lectionary

ASH WEDNESDAY
Reading 2

2 Corinthians 5:20—6:2

2Corinthians, Chap. 5, verse 20 to Chap. 6, verse 2

A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters:

We are ambassadors for Christ,
as if God were appealing through us.

We implore you on behalf of Christ,
be reconciled to God.

For our sake he made him to be sin
who did not know sin,
so that we might become the righteousness
of God in him.

Working together, then,
we appeal to you not to receive the grace of God in vain.
For he says:

*In an acceptable time I heard you,
and on the day of salvation I helped you.*

Behold, now is a very acceptable time;
behold, now is the day of salvation.

The Word of the Lord.

Isaiah 9:1-6**Isaiah, Chap. 9, verses 1-6****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 shone.
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!

The Word of the Lord.

As the text appears in the Lectionary

EASTER VIGIL
EPISTLE

Romans 6:3—11

Romans, Chap. 6, verses 3--11

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus
were baptized into his death?

We were indeed buried with him through baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

For if we have grown into union with him through a death like his,
we shall also be united with him in the resurrection.

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ,
we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more;
death no longer has power over him.

As to his death, he died to sin once and for all;
as to his life, he lives for God.

Consequently, you too must think of yourselves as being dead to sin
and living for God in Christ Jesus.

The Word of the Lord.

This page intentionally left blank

LECTOR'S PRAYER

**Jesus, my friend, my brother, my Lord, my God!
Help me to proclaim your living word.**

**Let me always remember
that you have called me to be your instrument;
a hollow reed through which the meaning of your word
comes to my fellow disciples.**

**This candle's flame reminds me that you are always present to me.
Help me to see your presence in everyone to whom I speak.**

**Give me the strength and courage to proclaim your word in such a
way
that everyone trying to understand you,
everyone striving to be faithful to you,
and everyone seeking your forgiveness,
will gain from my efforts.**

**Remind me always that it is Your Will I must do,
not mine.**

AMEN.

STORYTELLING: Life-Giving Energy of Celebration

Eugene A. Walsh, S.S.

TELLING THE STORY (Section I: Storytelling: History and Value)

Storytelling is the one, single, most important energy of all religious celebration. There is no culture, no civilization, no religion that does not hold, in its deepest heart, **THE STORY**. Race after race, culture after culture, civilization after civilization, have come to be who they are through their storytelling. In times that reach beyond the horizon of history, people gathered together to tell their story. They gathered to tell the stories of their gods and their heroes.

Through their storytelling these people gained their identity as people. Through their storytelling different peoples developed their culture and came to be those people, that race, that culture unique to itself and different from others. The Athenians became Athenians through the telling over and over again the stories of their gods and of their heroes, like Ulysses and Achilles. The stories got written down centuries later. But long before the writing of the story it was the oral tradition that carried the life-line and the life-blood of the culture.

The Israelites gained their identity through their storytelling. The stories of Abraham as father of his people, the story of Moses as great liberator, lived many centuries in the telling before they got written down in the five books of the Pentateuch.

These stories of origins and beginnings grew and grew, became more and more embellished as they passed from generation to generation. (In scripture this is what we call midrash.) And so, through the storytelling of their encounter with the one true God, Israel forged itself into the unique monotheistic people they became in the history of the world.

At the heart of every culture and every civilization lives the “myth,” the story, by which that culture has determined its origins, its way, its heroes, its destiny. More than that, the downfall of civilizations and cultures can be identified with the loss of story. Either they stopped telling the story or it became shriveled up in the written word. A living story tends to become a dead story when it gets written down. A living story begins to lose its power when it is no longer told as a story in living images and in living songs that are sung, dances that are danced. These are the living carriers of the living legend that keeps a people alive.

We Americans are no different from the ancients. Apart from historical documentation, there is the living American **story** passed down through the generations ... Washington, Ben Franklin, Abraham Lincoln, the Alamo, Padre Serra, George Washington Carver, the Selma Marches, the “I Have A Dream” speech and all the rest of it ... all bigger than life, and all an intimate part of who we Americans are.

There is a sort of Catch 22 here. We have got to record a story in order to preserve it. But in the same moment that we lay it to rest in the book or in the artifacts that will hold it for posterity, we begin to lay it in its cave and so cut off its continued life and growth. No matter how much we possess and cherish the written word we cannot, must not, become a slave to it. If we are to live, we have got to tell our story in a living manner.

Storytelling lies at the heart of worship. In the ancient days, celebration of feast and festival and holiday were one and the same thing. Leisure is the basis of culture, as Joseph Pieper so beautifully wrote some

decades ago. Feast day is holy day. Holy day is holiday. On feast days, on holy days, people stopped working. They took time off from the day-to-day business by which they gained their food and their keep. They closed the “business” world, left their shops and went into the world of celebration. They gathered together for worship. They gathered to celebrate the stories of their heroes and their gods, the stories of their origins, because that was their religious celebration.

It went something like this. They gathered. The storytellers began to tell the story in a ritual manner, to the accompaniment of musical instruments, often percussion, like lyre and harp, to the accompaniment of ritual gesture. They had a simple and common understanding of what they were doing and why they were doing it. Their understanding is the magic heart of all storytelling that has, perhaps more than any other symbol, the power for transforming lives.

When you tell a story, if you tell it well, some very important things happen. First off the storyteller gets involved and caught up in the story. The storyteller begins to live inside the story because he [or she] has owned the story. It has become his story. He possesses the story and is possessed by the story. Likewise the listeners. They are drawn irresistibly into the story. They leave their world of everyday existence behind and enter into the story-world. Both storyteller and listeners begin to live the story all over again. In this “time outside of time,” which becomes the real time, they renew for themselves all the original energies of the story. They absorb these energies into their own being and become a fresh new people all over again.

This is the dynamic of myth. This is the meaning of myth. This is the power of myth. When you celebrate your religion by telling the stories of your gods and heroes you enter into the world of those same gods and heroes, you touch them and are touched by them in that moment. In and through that “experience” you are changed and transformed, in a sense divinized. And so you return to your everyday world with new life and new strength and new hope and new courage to go on some more. This belief is deep in the human psyche and the collective psyche because it is a profound human symbol. Symbols exist and are discovered. They cannot be made up.

In the Greek mystery religions that so filled the Mediterranean world immediately before and during the time of Christ, the myth of Isis and Orsiris, for example, called their devotees into the same kind of storytelling and ritual. They gathered secretly and listened to the story of the gods, usually a story of dying and rising. They touched the sacred articles associated with the gods. And thus they knew themselves as made new again. Divinized somewhat and made like the gods. Ancient as the world is storytelling as religion.

We are very familiar with this Storytelling and its power because we are doing it all the time. Storytelling is the living and life-giving center of our own family life. We may not realize that we are engaged in the ages-old ritual of storytelling. But we are, because this is the way in which we celebrate all our special family days. On birthdays and anniversaries, at marriage feast and at funeral feasts we gather to tell our story. In the telling of the story we remember all over again who we are. We refresh our memories, we enter again into the world of ancestors and family and friends. We forge and strengthen old bonds and make new ones. At Christmas and Easter it is the same.

Our story changes as people come and go in our lives. But the storytelling goes on. And that is how we touch our roots. That is how we touch our tradition and pass it along to those who are coming along after us. That is how we give life and wings to our children. And so from generation to generation we gather to tell our story. We ritualize our story in feasting and fasting, in joy and in pain.

Our story, told and retold, ever the same, ever changing, is the heartbeat of human living. And so it has got to be with our life of faith, our Christian life. In a very real sense, **we have forgotten how to tell our**

story when we gather for Sunday mass. We have gotten pretty far off track. We don't even know that the whole business of gathering on Sunday is for the purpose of telling our story.

Tell a story? Tell our story? Whatever are you talking about? I go to mass because I want to and I hope I get something out of it. Or, I go to mass because I have to and I hope it doesn't last too long.

And so it goes.

There are many reasons why we have lost our sense of storytelling as the heart of our religious and sacramental celebrations. We are not minded to go into the reasons here. Sufficient to say that we stand on the edge of a new world. You may or may not have noticed, but storytelling is coming on big again: in family life, in church, in schools, in theology, even in high-tech circles: stories of faith, stories of the past that break into the future. There is a new life in the land because of the recovery of storytelling.

Above all we are being urged by the leaders in scripture and bible renewal to understand scripture as those stories through which God is revealing to us God's faithful, covenant love, God's plan of salvation for all people in and through Jesus.

We are being urged most of all to understand the gospels as those collections of sayings and stories which the earliest Christian-Jewish communities told again and again so that they would remember. We are learning how the gospel-writers wove much of the same materials into their stories and with different points of view, with differing emphases and for different people. We are learning that these gospel stories were written, not as history but as a way of remembering. We have learned as well that the first and more important purpose of all scripture, both Hebrew and Christian, was that it be proclaimed in the midst of the assembly. We are learning that the first purpose of God's word today is to be proclaimed in the midst of the assembly.

Now that we know, it is our job to make it happen. A sizeable job it will be, but really worthwhile. Certainly worth the effort of the most stalwart among you. For this task the church is looking for recruits. Are you available?

Eugene A. Walsh, S.S.
MY PEOPLE! MY PEOPLE!
"The Parish Assembly Celebrates the Word of God"
[Daytona Beach, **Pastoral Arts Association of North America**, 1986]
(This publication is no longer in print; its publisher no longer exists)

What My Brothers Need

I belong to a religious order, and [was asked to give a presentation with two other theologians in my own community].

[In the audience were] the men with whom I live and teach. I have given so many speeches in public I am rarely nervous. But this night I was definitely nervous.... So, while the other two theologians ... were giving their presentations before mine, I was silently praying. I asked Jesus to raise his becalming hand over me. Pour your peace into me. Help me to relax and do well.

Nothing happened. I mean nothing.... So I examined my nervousness, in consultation with the divine physician, Jesus. I heard his diagnosis, and the words I heard inside me that night have had a profound effect upon ... my life. He said:

“You are nervous because you are getting ready to give a performance. You want to impress your brothers, to make sure they realize what a “gem” they have in you. I don’t want a performance. I want an act of love. Your brothers do not need you to impress them, but to love them.”

In this communication, Jesus reached very deeply into my life.

John Powell, S.J.
Quiet Moments
[Selected & Edited by Nancy Sabbag
from John Powell, **Touched by God**,
(Allen, TX, Thomas More, 1974)]
(Servant Publications, 2000) Number 14

O Christ, Brother

O Christ, Brother;

so live within us that we may go about our daily living with the light of hope in our eyes,

the fire of inspiration on our lips,

your word on our tongue,

and your love in our hearts.

Amen.

Anonymous

A Suggested Method of Preparation for Proclaiming a Reading

It is recommended that you follow this suggested methodology each day over 3-5 days (or more) before your scheduled reading.

1. Silently read the passage to yourself at least 2 times (more if desired).
2. Read the entire chapter in the Bible from which the reading is taken.
Think about what the whole chapter is about:
 - a. What is going on in the chapter – events, personalities, etc.?
 - b. How does the selection of the verses in the reading “fit” with what you see as the purpose(s) of the chapter?
 - [1] Do the verses leave out anything important? If so, can you imply the important missing parts through emotion, expression, etc. in your voice?
 - [2] What do the selected verses “highlight” in the chapter?
3. Re-read the reading to yourself 1-2 times but this time with some “meaning” – what you think the author intended and how he/she intended it.
4. “Say” the reading to yourself, silently, in your head. “Hear” yourself proclaiming it.
 - a. Did it sound right?
 - b. What needs to change? Why?
 - c. Do you sound sincere, convinced, etc. that you know what you’re talking about?
5. Read the “notes” at the bottom of the page for this particular reading in the *Workbook....*
6. Say the reading out loud at least 3 times with as much expression as you can. After each of these “proclamations” ask yourself:
 - a. Did it sound right to me? What do I want to change?
 - b. Am I comfortable with myself proclaiming that way? If not, why?
 - c. Will the Assembly understand?
 Then, hold a quiet conversation with Jesus. Tell him what you’re trying to accomplish and ask for His help – Wisdom, Courage, Understanding, Love of my fellow disciples. And then be still for a few minutes while Jesus talks back to you.
7. Check the marginal notations in the *Workbook....* for suggested pronunciations, word stress, etc.
8. “Say” the reading out loud again, at least 3 times, as you now intend to proclaim it. Are you satisfied?

Repeat the above (but without re-reading the entire chapter in the Bible or referencing the *Workbook....* [unless you feel you need to]) on successive days before your scheduled reading. On the morning of your scheduled reading, go through the above exercise once or twice **but stop at least a half hour before you leave for church!** Let your mind do its work! Perhaps on the way to church, or just before you rise to proclaim, ask Jesus to help you be more aware of His presence throughout the liturgy. *“Not my will but yours be done!”*

This Page Intentionally Left Blank

Something to Consider

The form, below, may be useful whenever you consider what others may be seeing and hearing when you proclaim a Scripture reading. You may want to ask a fellow-lector to complete the form after having experienced your proclamation and share his/her assessments and observations with you.

Critique Form for Lectors

Lector: _____

Liturgy: _____

Date: _____ Critic: _____ :

Verbal Considerations

Communication of Intellectual Content

5 ----- 4 ----- 3 ----- 2 ----- 1
Clearly understands the meaning *Seems uncertain of the meaning*

Communication of Emotional Content

5 ----- 4 ----- 3 ----- 2 ----- 1
Clearly senses the mood and feeling *Seems unaware of the mood and feeling*

Quality of Sharing

5 ----- 4 ----- 3 ----- 2 ----- 1
Sensitive to Assembly, eager to share *Seems unaware of the Assembly*

Vocal Projection

5 ----- 4 ----- 3 ----- 2 ----- 1
Voice fills the space clearly, distinctly *Voice seems subdued, inadequate*

Vocal Tone/Range/Melody

5 ----- 4 ----- 3 ----- 2 ----- 1
Wide use of vocal Tone -- appropriate to text *Monotone; lacks variety*

Rate

5 ----- 4 ----- 3 ----- 2 ----- 1
Varied and appropriate; energetic *Too fast/too slow; dull*

Pauses

5 ----- 4 ----- 3 ----- 2 ----- 1
Effective, enhancing the meaning *Awkward, conflicting with meaning*

20

Volume

5 ----- 4 ----- 3 ----- 2 ----- 1
Easy to hear *Inadequate – hard to hear or excessively loud*

Articulation

5 ----- 4 ----- 3 ----- 2 ----- 1
Distinct, clear, easy to understand *Indistinct, imprecise or overdone*

Emphasis/Word Stress

5 ----- 4 ----- 3 ----- 2 ----- 1
Well-placed, enhancing meaning *Ill-placed, awkward, inconsistent with meaning*

Nonverbal Considerations

Posture

5 ----- 4 ----- 3 ----- 2 ----- 1
Alert, strong, yet relaxed *Stiff, rigid, too casual, unnecessary movements*

Attitude

5 ----- 4 ----- 3 ----- 2 ----- 1
Genuine, sincere, warm *Uptight, severe or nonchalant (blank)*

Dress

5 ----- 4 ----- 3 ----- 2 ----- 1
Modest, subdued, appropriate *Too flashy, too casual, inappropriate*

Proclamation Environment Considerations

Use of microphone

5 ----- 4 ----- 3 ----- 2 ----- 1
Clearly comfortable with microphone *Seems unfamiliar with microphone*

Processional/Recessional

5 ----- 4 ----- 3 ----- 2 ----- 1
Poised, comfortable, natural *Rigid or too casual, awkward*

Aelred R. Rosser. **A Well-Trained Tongue**
(Chicago: LTP, 1996), p.115

[Slightly modified by Gene Hayes, 2008]

ANNOTATED VERSION

2 Corinthians 5:20—6:2

2Corinthians, Chap. 5, verse 20 to Chap. 6, verse 2

A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters: (Pause)

We are ambassadors for Christ, (short Pause) (Word stress)
 as if God were appealing through us. (short Pause)

We implore you
 on behalf of Christ, (short Pause)
 be reconciled to God. (short Pause)

For our sake
 he made him to be sin who did not know sin, (short Pause) (Word stress)
 so that we might become the righteousness of God in him. (Word stress)

Working together, then,
 we appeal to you
not to receive the grace of God in vain. (Word stress)

For he says: (short Pause)
 In an acceptable time I heard you, [What does God sound like?]
 and on the day of salvation (short Pause)
 I helped you.

Behold, [St. Paul speaking, now]
now is a very acceptable time; (Word stress)
 behold,
 now is the day of salvation. (Word stress)

The Word of the Lord.

ANNOTATED VERSION

Isaiah 9:1 -5

Isaiah, Chap. 9, verses 1-5

A reading from the Book of the Prophet Isaiah

The people who walked in darkness have seen a great light; (short Pause) (one thought?)
 upon those who dwelt in the land of gloom (short Pause)
 a light has shone. (Word stress)

You have brought them abundant joy and great rejoicing, (one thought?) (Word stress)
 as they rejoice before you
 as at the harvest, (Excited?)
 as people make merry when dividing spoils. (Pause)

For the yoke that burdened them, (short Pause) (Word stress)
 the pole on their shoulder, (short Pause) (Word stress)
 and the rod of their taskmaster (short Pause) (Word stress)
 you have smashed, (short Pause) (Word stress) (What does “smashed” sound like?)
 as on the day of Midian. (short Pause)

For every boot that tramped in battle, (short Pause) {Word stress}
 every cloak rolled in blood, { “
 will be burned as fuel for flames. (Pause)

For a child is born to us, (short Pause) (Word stress) {Wonder?
 a son is given us; (short Pause) (Word stress) {
 upon his shoulder dominion rests. (Pause) (Word stress)

They name him Wonder-Counselor, (short Pause)
 God-Hero, (short Pause) (How show AWE?)
 Father-Forever, (short Pause)
 Prince of Peace. (Pause) (Different tone?)

His dominion is vast and forever peaceful, (Pause) (One phrase or idea ?)
 from David’s throne, and over his kingdom, (Word stress) (Who’s kingdom?)
 which he confirms and sustains by judgment and justice, (short Pause)
 both now and forever. (Pause)

The zeal of the Lord of hosts will do this! (Word stress) (Excited; eager; emphatic!!)

The Word of the Lord.

Romans 6:3—11

Format adapted from the

Romans, Chap. 6, verses 3—11*Sunday Lectionary (Revised NAB)*

Notations by E M Hayes, 2001, 2003

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

(Pause)

Are you unaware that we
who were baptized into Christ Jesus
were baptized into his death?

(Word stress)

[Parenthetical expression]

(Pause)

We were indeed buried with him
through baptism
into death,
so that,
just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

(Word stress)

(short pause)

[Parenthetical expression]

(Word stress)

For if we have grown into union with him
through a death like his,
we shall also be united with him
in the resurrection.

[Parenthetical expression]

(short pause) (Word stress)

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

(Word stress)

[Parenthetical expression]

(Short Pause) (Word Stress)

For a dead person has been absolved from sin.

(Pause)

If, then, we have died with Christ,
we believe that we shall also live with him.

(Word stress)

(Word stress)

We know that Christ,
raised from the dead,
dies no more;
death no longer has power over him.

[Parenthetical expression]

As to his death,
he died to sin
once
and for all;

(Word stress)

(Short pause)

24

as to his life,
he lives for God.

(Word stress)

(Short pause)

Consequently,

you too must think of yourselves as being dead to sin
and living for God
in Christ Jesus.

(Word stress)

(Short Pause) (Word stress)

The Word of the Lord.