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Handbook for Lectors & Proclaimers of the Word

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WITH THE "NEW AMERICAN BIBLE" TEXT
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A LECTOR'S PRAYER

EVERLASTING Father,
in the beginning your Word brought forth life
and called us into being.

In the fullness of time,
Jesus, your Son, the Word became flesh.

In the synagogue at Nazareth
and on the hills of Galilee,
he taught the good news of salvation,
the Gospel of life and of truth.

In an act of everlasting love
he opened his arms on the cross
and by his death destroyed all death,
leading us to everlasting life.

Lord, open my lips,
that my mouth may declare your praise.
Open my heart,
that I may proclaim the Word made flesh.
Strengthen my mind,
that I may live the holy words I speak.

For your Word is all holy and all true
and lives in glory with you and the Holy Spirit,
one God, forever and ever. Amen.



July 18, 2021

SIXTEENTH SUNDAY IN ORDINARY TIME

Lect.
No. 107

FIRST READING: Jeremiah 23:1-6

The major theme we hear in the First Reading today, that God is Israel's shepherd, was a very popular theme just before and during the time of the Babylonian Exile (587-539 B.C.).

The basic idea was that God had given leaders to the people of Israel. They were supposed to have cared for God's people as a shepherd guards his flock, but they had not done this. They had misled them into sinful ways. They had so misguided them that they had led them into ruin.

Now God was going to intervene and rescue his flock from the disaster into which they had fallen. In some of the prophetic passages that have this shepherd imagery, God would gather up the remnant of his people and become their shepherd himself.

In other passages such as today's reading, he would send a chosen one, an anointed one (Messiah), who would lead his flock along the paths of righteousness.

A reading from the Book of the Prophet Jeremiah

Woe to the shepherds
who mislead and scatter the flock of my pasture,
says the LORD.

Therefore, thus says the LORD, the God of Israel,
against the shepherds who shepherd my people:
You have scattered my sheep and driven them
away.

You have not cared for them,
but I will take care to punish your evil deeds.

I myself will gather the remnant of my flock
from all the lands to which I have driven them
and bring them back to their meadow;
there they shall increase and multiply.

I will appoint shepherds for them who will shepherd
them

so that they need no longer fear and tremble;
and none shall be missing, says the LORD.

Behold, the days are coming, says the LORD,
when I will raise up a righteous shoot to David;
as king he shall reign and govern wisely,
he shall do what is just and right in the land.

In his days Judah shall be saved,
Israel shall dwell in security.

This is the name they give him:
"The LORD, our justice."

The word of the Lord.

<p>Lect. No. 107</p>

RESPONSORIAL PSALM: Ps 23:1-3, 3-4, 5, 6 (R): 1)

This beautiful hymn of trust was probably written around the time of the Babylonian Exile (for it uses the same symbolism as found in the First Reading).

It proclaims that God is a shepherd who guides his people carefully and protects them from all dangers. We hear words such as “repose,” “restful,” and “refreshes.” It is obvious that these words are intended to portray a situation that could be described with the Hebrew word “Shalom.”

The dark valley in this psalm is actually a valley that is as dark as death. This is a situation that should provoke fear, but God is tapping us with his rod and staff to assure us that he is still there and protecting us from all dangers.

We are so safe that we can sit down and eat a meal in the sight of our foes. Normally, seeing our enemies would cause anxiety and leave us without appetite. With God at our side, we have nothing to fear. When we surrender our fears and anxieties and trust in the providence of God, then we find true peace. When we give up control, we no longer have to worry about how we will get out of our difficulties.

R). The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul.

R). The Lord is my shepherd; there is nothing I shall want.

He guides me in right paths
for his name's sake.

Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage.

R). The Lord is my shepherd; there is nothing I shall want.

You spread the table before me
in the sight of my foes;
you anoint my head with oil;
my cup overflows.

R). The Lord is my shepherd; there is nothing I shall want.

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come.

R). The Lord is my shepherd; there is nothing I shall want.

Lect.
No. 107

SECOND READING: Ephesians 2:13-18

The Second Reading celebrates the fact that Jesus' death and resurrection have destroyed all of the divisions that separate us from one another.

When God established a covenant with the Jewish people, he was making a choice in their favor. This naturally excluded those who were not Jews.

One group observed the law of God; the other did not even know that law. One group lived in peace with the Lord; the other did not even know his name.

When Jesus died and put to death the alienation caused by our sins, he destroyed every boundary that separated one person from another. We are now one in Christ.

All nations have been chosen and now participate in the peace that Jesus' cross has established.

Lect.
No. 107

The Alleluia Verse continues the shepherd theme found in the First Reading and the Gospel. Jesus, our Good Shepherd, knows each of us by name and calls each one of us into his glory.

A reading from the Letter of Saint Paul
to the Ephesians

Brothers and sisters:
In Christ Jesus you who once were far off
have become near by the blood of Christ.

For he is our peace, he who made both one
and broke down the dividing wall of enmity,
through his flesh,
abolishing the law with its commandments and
legal claims,
that he might create in himself one new person in
place of the two,
thus establishing peace,
and might reconcile both with God,
in one body, through the cross,
putting that enmity to death by it.
He came and preached peace to you who were far
off
and peace to those who were near,
for through him we both have access in one Spirit
to the Father.

The word of the Lord.

ALLELUIA: John 10:27

R. Alleluia, alleluia.

My sheep hear my voice, says the Lord;
I know them, and they follow me.

R. Alleluia, alleluia.

Lect.
No. 107

GOSPEL: Mark 6:30-34

Last week we heard how Jesus sent his apostles to proclaim the Good News. They had now returned, and Jesus invited them to go to a deserted spot to rest. Yet the crowd did not let them do this. They desperately needed him.

Jesus could see that they hungered for the truth (that they were like sheep without a shepherd).

This Gospel passage displays the tensions of ministry. While it is good and even necessary to take time out to recharge our batteries, there are situations in which this is impossible. Still, we always have to remember that it is Jesus who is the shepherd (the humility to recognize that we are not the saviors of the world).

A reading from the holy Gospel according to Mark

The apostles gathered together with Jesus and reported all they had done and taught.

He said to them,

“Come away by yourselves to a deserted place and rest a while.”

People were coming and going in great numbers, and they had no opportunity even to eat.

So they went off in the boat by themselves to a deserted place.

People saw them leaving and many came to know about it.

They hastened there on foot from all the towns and arrived at the place before them.

When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.

The Gospel of the Lord.

PASTORAL REFLECTIONS

Finding the balance in our lives is always difficult. This is true of finding the balance between work and rest, between obligations to our family and those to people outside of our families, between God and those around us, between serving others and preserving a bit of time for recharging our own batteries.

None of us does this perfectly. Just as soon as we think that we have the right balance, something happens to throw it out of balance again (as we saw in today's Gospel). Finding a balance is a lifetime task that needs constant attention and will never be complete.

APPENDIX 1: INTRODUCTION TO THE BOOKS OF THE BIBLE THAT ARE READ IN THE THREE-YEAR CYCLE

GENESIS

The first book of the Bible tells of the history of the world in its earliest stages (the Primordial History) and during the period of the Patriarchs up to the time that the people of Israel went down to Egypt to escape the great drought during the days of Joseph.

The first eleven chapters contain stories that are not strictly historical in the sense of being a day-to-day account of the early history of the world. These chapters nevertheless contain important truths about the early days of humanity.

God created us out of love and called us to live in obedience to his commands. We, in the person of Adam and Eve, sinned against God and were punished for our disobedience. Sin grew in the world until God sent his punishment in the form of a great flood.

Beginning with chapter 12, we hear of the history of Abraham and Sarah, Isaac and Rebekah, Jacob and his wives and children, especially Joseph. These stories seem to contain more historic information than the earlier chapters. Some of the customs mentioned in the stories, for example, have been dated back to the period in which the Patriarchs were said to have lived.

It is believed that the information contained in this book comes from three major sources.

The first source is the Yahwist source. It was written during the reigns of David and Solomon (c. 950 B.C.) in the southern part of Israel. It emphasizes the role of the monarchy and the importance of Judah and his tribe in salvation history. This source is called the Yahwist source because it often refers to God by the name Yahweh.

The second source is the Elohist source. This dates to around 850 B.C. and was writ-

ten in the north of Israel. It emphasizes the importance of prophets and the Sinai covenant. Because the kings of the north were often unfaithful to the ways of the Lord, kings are not seen as laudable figures.

The third source is the Priestly source. It was written during the exile in Babylon (587-539 B.C.). It emphasizes the importance of law and tradition. This source tends to be very accurate in measurements of time and space.

The book achieved its present form sometime around the Babylonian exile (c. 587-539 B.C.).

EXODUS

This book tells of the miraculous events that surrounded the exodus of the people of Israel from their slavery in Egypt. It begins with the infancy of Moses and ends with a description of the construction of the objects of cult that Israel was to use when it worshiped the Lord.

The same sources that appear in the Book of Genesis are also found in this book. This would explain why certain events are sometimes described twice in slightly different circumstances (for the two versions were derived from different sources).

This book contains one version of the ten commandments (20:1-7). The other version is found in the Book of Deuteronomy 5:6-21. The law is seen as a gift from God, for it instructs Israel on how it can follow the ways of the Lord and be faithful to their covenant.

The hymn that the community sings to celebrate its escape from the forces of Pharaoh in Exodus 15 is actually a very ancient hymn. Scholars believe the grammar and vocabulary of the hymn show it to date to the actual time of the exodus. Thus, this is one of the earliest parts of the Bible to have been written.

APPENDIX 2: THE RESPONSORIAL PSALM*

In his final recorded appearance to the apostles before his Ascension, Jesus spoke of what was written about him in “the Law, the Prophets, and the Psalms” (Luke 24:44). Hence, the Church has always indicated, especially through the Liturgy, that there is a history of Christ in the Psalms.

Each Sunday in the Responsorial Psalm at Mass, the liturgical assembly is invited to read a page of this history. In doing so, every one of us can discern some aspect of Jesus and hear his voice on a matter of importance to us.

However, in order for this result to be attained we must participate fully, consciously, and actively in the Responsorial Psalm, which occurs after the First Reading in the Liturgy of the Word.

Liturgists tell us that the Responsorial Psalm together with the Alleluia Acclamation before the Gospel is the most important part of the people’s responses in the Proper of the Mass for it functions as a kind of commentary on the Scriptures just proclaimed. It draws the soul to arrive at the interpretation of the Reading intended by the Church.

Indeed, the Responsorial Psalm is the only psalm used at Mass for its own sake rather than to accompany an action. It is the Word of God. That is why the Church insists that it may never be replaced by a nonbiblical text.

However, it is evident that in many cases, the people do not even know what is happening as the Responsorial Psalm goes flitting by during the celebration. This is even truer when the Responsorial Psalm is sung by the cantor with only a Refrain relegated to the people.

What is needed is to make information available to all about the function of this part of Mass, so that they will be able to take advantage of the music and the words to enter into the theme of response. The following observations may be of help in this respect.

CANTICLE OF THE COVENANT

Throughout the history of the Church, which is the people of God (in figure in the Old Testament and in fulfillment in the New), we find a pattern. God “speaks” to his people by accomplishing wondrous deeds for them. The people respond by celebrating these wondrous deeds.

God guides the people of the Exodus across the Red Sea. Miriam, following the lead of Moses her brother, celebrates the Lord who has cast horse and rider into the sea (Exodus 15:1, 21).

God delivers Hannah from her sterility by giving her a son, Samuel. Hannah responds by celebrating the Lord who enables a sterile woman to give birth (1 Samuel 2:5).

God delivers Tobit from blindness. Tobit responds by celebrating the Lord who lets his light rise over Jerusalem as well as in the hearts of his people (Tobit 13:11).

In New Testament times, God blesses Mary’s virginity by letting her become the Mother of Jesus. Mary responds by glorifying the Lord and exulting in God her Savior, in Jesus whom she is bearing (Luke 1:46-55).

In accord with these examples, the Responsorial Psalm plays a similar role in the liturgical celebration. The Word proclaimed recalls God’s wondrous deeds of old. The assembly celebrates these wondrous deeds and actualizes them in the celebration. It responds to the God of these wonders with the Responsorial Psalm.

The Word proclaimed is the word of the Covenant. The Responsorial Psalm is the canticle of the Covenant. It prepares for the Covenant, and asks God to keep us in it.

THE PSALTER: THE CHRISTIAN PRAYER BOOK

In order to sing the Responsorial Psalm well, we should get to know something about the Book of Psalms or Psalter. It has become the book of Christian prayer, the compendium of the entire biblical message.

According to St. Thomas Aquinas, the Psalter—in contrast to the other biblical writings—“embraces in its universality the matter of all of theology. The reason why this biblical book is the one most used in the Church is that it contains in itself all Scripture. Its characteristic note is to restate, under the form of praise, all that the other biblical books express by way of narrative, exhortation, and discussion.

“The purpose of the Psalter is to make people pray, to elevate souls to God through contemplation of his infinite majesty, through meditation on the excellence of eternal happiness, and through communion in the holiness of God and the efficacious imitation of his perfection” (*Exposition on the Psalms of David*).

The Psalms have been called with good reason “a school of Christian prayer.” These sacred songs cover a wide range of human experiences; they bring out our strengths and weaknesses, faith and wonderment, joys and sorrows.

The Psalms also show forth the prophesied glory of Jesus: for it is only in Christ that their full significance is revealed. The noted Bible scholar Joseph Gelineau has written that Jesus “personally described himself as the Lord whom God seated at his right hand (Psalm 110 - Matthew 22:44); as the

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APPENDIX 3: GLOSSARY AND PRONUNCIATION GUIDE

For purposes of pronunciation, a simple system of phonetic spelling has been devised and included in parentheses for every entry defined. The **accented syllable** is indicated by **capital letters**, and the pronunciation for the letters is as follows.

uh = a, e, i, o, u unaccented
(the Schwa)
a = hat
ah = father
ai = aisle, ice
aw = awful, for
ay = ape, care
e = get (short)
ee = eve
i = pit (short)

o = odd (short)
oh = no
oi = noise, joy
ow = cow
oo = boot
u = foot, book (accented, long)
uh = culture, cut (accented, short)
yuh = nature (unaccented, short)

yoo = use, unite (accented, long)
uhr = further
ch = church
sh = shame, wish
zh = vision
g = get
j = judge
k = cow, key
kw = quick
w = witch

Aaron (AR-uhn; ER-uhn). Brother of Moses and the first high priest of Israel (Ex 6:20; 28:1ff).

Abba (AB-uh; ah-BAH). Aramaic word for “father” or “dad” used by Jesus of his Father (Mk 14:36).

Abelmoholah (ay-buhl-mi-HOH-uh). A city on the Jordan River and the residence of Elisha the prophet (1 Kgs 19:16).

Abiathar (uh-BAI-uh-thuh). Son of the priest Ahimelech (1 Sm 22:20) and himself a priest of David (2 Sm 8:17). He is mentioned by Jesus in the discussion with the Pharisees concerning the apostles’ picking grain on the sabbath (Mk 2:26).

Abijah (uh-BAI-juh). Son and successor of Rehoboam (1 Chr 3:10) and ancestor of Jesus (Mt 1:7).

Abilene (ab-uh-LEEN; -LEE-nee). A district ruled by Lysanias (Lk 3:1) at the time of Jesus that lay to the north-west of Damascus.

Abishai (uh-BAI-shi). A brother of Joab, he accompanied David during his flight from Saul (1 Sm 26:6ff) and from Absalom (2 Sm 16:9).

Abiud (uh-BAI-uhd). An ancestor of Jesus (Mt 1:13).

Abner (AB-nuhr). A commander of the army of Saul (1 Sm 17:55; 26:7). He first sided with a son of Saul, Ishbaal, after the death of Saul. He eventually betrayed him and furthered the cause of David among the tribes of the north.

Abraham (AY-bruh-ham). Founder of the Hebrew nation and father of the people of God (Gn 11:26ff; 17:4f, etc.). Originally called Abram (Gn 11:26), he received the name Abraham at the time of God’s covenant with him (Gn 17:4).

Abram (AY-bruhm). See **Abraham**.

Achaia (uh-KAI-uh). Roman province comprising the central part of modern Greece (Acts 18:12, 27).

Achim (AY-kim). An ancestor of Jesus (Mt 1:14).

Acts of the Apostles (aks uhv thee uh-POS-uhlz). The book that continues the Gospel of Luke with a history of the primitive Church.

Adam (AD-uhm). The first man (Gn 2:8), who was placed in the garden of Eden (Gn 2:15) but disobeyed God and was expelled from the garden (Gn 3:23).

Advocate (AD-vuh-kut). See **Paraclete**.

Ahaz (AY-haz). Son and successor of King Jotham of Judah (2 Kgs 15:38) and father of Hezekiah (2 Kgs 16:20). It was to him that Isaiah prophesied that the Messiah would be Emmanuel, God with us (Is 7:14).

Alexander (al-ig-ZAN-duhr). Son of Simon of Cyrene and brother of Rufus (Mk 15:21).

Alpha (AL-fuh). First letter of the Greek alphabet. Used with “omega,” the last letter, it signifies completeness, as “from A to Z.” God is termed

the Alpha and Omega, the First and the Last, the Beginning and the End (Rv 1:8), as is also Christ (Rv 22:13).

Alphaeus (al-FEE-uhs). Father of James the Less (Mt 10:3; Acts 1:13).

Amalek (AM-uh-lek). Eponymous founder of a nomadic tribe that dwelt in the Negeb (Gn 36:12). The Amalekites fought with the Israelites during their time in the Sinai (Ex 17:8ff). They also fought various battles against Israel, often in alliance with Israel’s enemies.

Amaziah (am-uh-ZAI-uh). A priest at Bethel at the time of the Prophet Amos (Am 7:12).

Amminadab (uh-MIN-uh-dab). Father of Nahshon (Nm 1:7), father-in-law of Aaron (Ex 6:23), and an ancestor of Jesus (Mt 1:4).

Amos (AY-muhs). The third of the 12 Minor Prophets of the Old Testament, who proclaimed the need for social justice in people’s relationships with each other. One of the ancestors of Jesus (Mt 1:10) bears the name Amos, but—as the NAB indicates in a footnote—a better reading is “Amon.”

Amoz (AY-muhz). Father of the Prophet Isaiah (Is 2:1).

Ancient One (AYN-chuhnt won). A new translation for the more traditional “Ancient of Days,” it is a name of God taken from apocalyptic writings that appears three times in Daniel (7:9, 13, 22).

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