

*New St. Joseph*

# Handbook for Lectors & Proclaimers of the Word

**LITURGICAL YEAR C**  
**2022**

By

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WITH THE "NEW AMERICAN BIBLE" TEXT  
FROM THE REVISED SUNDAY LECTIONARY



CATHOLIC BOOK PUBLISHING CORP.  
New Jersey

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## A LECTOR'S PRAYER

**E**VERLASTING 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.

June 12, 2022

## THE MOST HOLY TRINITY

Lect.  
No. 166

FIRST READING: Proverbs 8:22-31



The First Reading speaks of Wisdom. In the earliest days of Israel, wisdom was a collection of simple folk sayings that taught one how to live the good life.

This chapter was written later, after the Greeks had conquered the Middle East under Alexander the Great. The people began to think of God in Greek terms, that God was far removed from everyday events.

When this happened, the religious leaders realized that the people needed some way to know that God cared for them.

They spoke of intermediaries who brought us God's revelation and carried our prayers to him. These included God's glory, God's Spirit, and God's holiness. The greatest of these was Wisdom.

Today we hear a hymn of how she accompanied God on the day of creation and served him as an architect in his work.

The idea of Wisdom gave the Israelites many of the concepts that would help them understand the Trinity when that idea was revealed.

A reading from the Book of Proverbs

Thus says the wisdom of God:

"The LORD possessed me, the beginning of his ways,

the forerunner of his prodigies of long ago;  
from of old I was poured forth,  
at the first, before the earth.

When there were no depths I was brought forth,  
when there were no fountains or springs of  
water;

before the mountains were settled into place,  
before the hills, I was brought forth;  
while as yet the earth and fields were not made,  
nor the first clods of the world.

"When the Lord established the heavens I was  
there,

when he marked out the vault over the face of  
the deep;

when he made firm the skies above,

when he fixed fast the foundations of the earth;  
when he set for the sea its limit,  
so that the waters should not transgress his  
command;

then was I beside him as his craftsman,

and I was his delight day by day,

playing before him all the while,

playing on the surface of his earth;

and I found delight in the human race."

The word of the Lord.

Lect.  
No. 166

## RESPONSORIAL PSALM: Ps 8:4-5, 6-7, 8-9 (R.: 2a)

Psalm 8 is a hymn that speaks about the glory that God has shared with human beings.

God did not create us to be slaves who would respond to God's every whim. Rather, God has shared his glory and honor with us and made us little less than the angels.

When God created us, he breathed his Spirit into us. In other words, there is something of God inside each of us. We are not animals or fancy machines. We are created in God's image and likeness.

Yet, this also carries a responsibility. Dominion does not mean that we can abuse nature at will.

It means that we must treat it with sacred dignity, for it is the handiwork of God. We should celebrate nature and praise God with a childlike sense of wonder because of it.

**R/. O Lord, our God, how wonderful your name in all the earth!**

When I behold your heavens, the work of your fingers,

the moon and the stars which you set in place—  
what is man that you should be mindful of him,  
or the son of man that you should care for him?

**R/. O Lord, our God, how wonderful your name in all the earth!**

You have made him little less than the angels,  
and crowned him with glory and honor.

You have given him rule over the works of your hands,  
putting all things under his feet.

**R/. O Lord, our God, how wonderful your name in all the earth!**

All sheep and oxen,  
yes, and the beasts of the field,  
the birds of the air, the fishes of the sea,  
and whatever swims the paths of the seas.

**R/. O Lord, our God, how wonderful your name in all the earth!**

### PASTORAL REFLECTIONS

*There is a Jewish saying that in front of every human being fly a host of archangels who proclaim, "Fall on your knees before the image of the living God." This saying and this psalm give us an indication of the incredible dignity with which God has created us. We were not created to be slaves (as many of the pagan creation stories proposed). We were created to be God's coworkers. This is why the words "glory" and "honor," which in the Old Testament are used for God alone, can also be used for human beings.*

Lect.  
No. 166

## SECOND READING: Romans 5:1-5

The Second Reading speaks of our dignity. We have been justified through faith. Justification means that we are at peace with God.

Jesus gave us the opportunity to find that peace through his death on the cross and resurrection. We must trust in him (this is the meaning of the phrase "to have faith").

Yet, there is still suffering in our lives. Normally, suffering makes one feel abandoned.

This is not the case with us, for we have received the gift of the Holy Spirit and the Spirit fills us with joy when we suffer (for we realize that God's love can be seen in us when we suffer with trust).

A reading from the Letter of Saint Paul  
to the Romans

**B**rothers and sisters:

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ,

through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God.

Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts

through the Holy Spirit that has been given to us.

The word of the Lord.

Lect.  
No. 166

## ALLELUIA: cf. Revelation 1:8

The Alleluia Verse is a doxology (short hymn of praise) to the three persons of the Blessed Trinity, God who is Father, Son, and Holy Spirit.

**R/. Alleluia, alleluia.**

Glory to the Father, the Son, and the Holy Spirit; to God who is, who was, and who is to come.

**R/. Alleluia, alleluia.**

### PASTORAL REFLECTIONS

*There are mysteries such as the Trinity that we will never fully understand. Our only proper response is awe and praise.*



Lect.  
No. 166

## GOSPEL: John 16:12-15

The Gospel is another passage taken from the Last Supper Discourse in the Gospel of John.

It speaks of the role of the Holy Spirit (here called the Spirit of Truth but in other passages called the Paraclete) who would reveal the truth to the disciples (for there are truths about God and life that we cannot know through our own efforts).

Furthermore, the Spirit reveals these things because the Spirit is obedient to the Father, even as Jesus was obedient to the Father when he died on the cross.

There is no jealousy in the Trinity, but rather mutual respect and profound love.

A reading from the holy Gospel according to John

Jesus said to his disciples:

“I have much more to tell you, but you cannot bear it now.

But when he comes, the Spirit of truth,  
he will guide you to all truth.

He will not speak on his own,  
but he will speak what he hears,  
and will declare to you the things that are coming.

He will glorify me,  
because he will take from what is mine and declare it to you.

Everything that the Father has is mine;  
for this reason I told you that he will take from  
what is mine  
and declare it to you.”

The Gospel of the Lord.

### PASTORAL REFLECTIONS

*The Trinity offers an alternative vision to how our human society can be structured. We often think in terms of competition. We might believe that if someone else profits in any way, then it must be stolen from me. This is called a zero based mentality in which there is only so much to go around and one must fight to maintain one's own portion.*

*The Trinity is a society based on cooperation and mutual respect. The Son willingly obeys the Father out of love, never feeling that this robs him of his dignity. The Father only wants what is good for the Son. The Spirit is that love which unites the Father and the Son and us. How much healthier our societies (families, parishes, clubs, etc.) would be if they were based on the relationship of the Trinity.*



# 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 accounts 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

\*Reprinted with permission from *Active Participation at Mass* by Anthony M. Buono, pp. 65-72, © 1994 by Alba House.

## 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-luh).** 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 northwest 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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