

United States Edition

2018 Year B

Workbook for **Lectors,** **Gospel Readers,** and **Proclaimers** of the **Word**[®]

Elaine Park, SSL, STD
Konrad Schaefer, OSB, SSD
Douglas Leal



New American Bible readings are taken from *Lectionary for Mass* for Use in the Dioceses of the United States of America, second typical edition © 1998, 1997, 1970 by the Confraternity of Christian Doctrine, Washington, DC, and are reproduced herein by license of the copyright owner. All rights reserved. No part of *Lectionary for Mass* may be reproduced in any form without permission in writing from the Confraternity of Christian Doctrine, Washington, DC.

Excerpts from the English translation of the Psalm Responses, Titles of the Readings from *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation (ICEL). All rights reserved. Texts contained in this work derived whole or in part from liturgical texts copyrighted by the International Commission on English in the Liturgy (ICEL) have been published here with the confirmation of the Committee on Divine Worship, United States Conference of Catholic Bishops. No other texts in this work have been formally reviewed or approved by the United States Conference of Catholic Bishops.

WORKBOOK FOR LECTORS, GOSPEL READERS, AND PROCLAIMERS OF THE WORD® 2018, United States Edition © 2017 Archdiocese of Chicago. All rights reserved.

Liturgy Training Publications, 3949 South Racine Avenue, Chicago, IL 60609, 800-933-1800, fax 800-933-7094, orders@ltp.org, www.LTP.org.

Cover art: Barbara Simcoe

This book was edited by Lorie Simmons. Christian Rocha was the production editor, Anna Manhart was the designer, and Luis Leal was the production artist.

(continues on next page)

CONTENTS

MINISTRY OF THE WORD BASICSiv

Advent

First Sunday of Advent	
DECEMBER 3, 2017.....	1
The Immaculate Conception of the Blessed Virgin Mary	
DECEMBER 8, 2017.....	4
Second Sunday of Advent	
DECEMBER 10, 2017.....	8
Third Sunday of Advent	
DECEMBER 17, 2017.....	12
Fourth Sunday of Advent	
DECEMBER 24, 2017.....	16

Christmas Time

The Nativity of the Lord (Christmas): Vigil	
DECEMBER 24, 2017.....	20
The Nativity of the Lord (Christmas): Night	
DECEMBER 25, 2017.....	25
The Nativity of the Lord (Christmas): Dawn	
DECEMBER 25, 2017.....	29
The Nativity of the Lord (Christmas): Day	
DECEMBER 25, 2017.....	32
The Holy Family of Jesus, Mary, and Joseph	
DECEMBER 31, 2017.....	36
The Epiphany of the Lord	
JANUARY 7, 2018.....	42

Ordinary Time

Second Sunday in Ordinary Time	
JANUARY 14, 2018.....	45
Third Sunday in Ordinary Time	
JANUARY 21, 2018.....	48
Fourth Sunday in Ordinary Time	
JANUARY 28, 2018.....	51
Fifth Sunday in Ordinary Time	
FEBRUARY 4, 2018.....	54
Sixth Sunday in Ordinary Time	
FEBRUARY 11, 2018.....	57

Lent

Ash Wednesday	
FEBRUARY 14, 2018.....	59
First Sunday of Lent	
FEBRUARY 18, 2018.....	63
Second Sunday of Lent	
FEBRUARY 25, 2018.....	66
Third Sunday of Lent	
MARCH 4, 2018.....	69
Third Sunday of Lent, Year A	
MARCH 4, 2018.....	73
Fourth Sunday of Lent	
MARCH 11, 2018.....	79
Fourth Sunday of Lent, Year A	
MARCH 11, 2018.....	83
Fifth Sunday of Lent	
MARCH 18, 2018.....	89
Fifth Sunday of Lent, Year A	
MARCH 18, 2018.....	92
Palm Sunday of the Passion of the Lord	
MARCH 25, 2018.....	98

Paschal Triduum

Thursday of Holy Week (Holy Thursday): Evening Mass of the Lord's Supper	
MARCH 29, 2018.....	112
Friday of the Passion of the Lord (Good Friday)	
MARCH 30, 2018.....	116
Holy Saturday: Easter Vigil	
MARCH 31, 2018.....	128
Easter Sunday of the Resurrection of the Lord	
APRIL 1, 2018.....	148

Easter Time

Second Sunday of Easter (or Sunday of Divine Mercy)	
APRIL 8, 2018.....	154
Third Sunday of Easter	
APRIL 15, 2018.....	157
Fourth Sunday of Easter	
APRIL 22, 2018.....	160
Fifth Sunday of Easter	
APRIL 29, 2018.....	163

Sixth Sunday of Easter	
MAY 6, 2018.....	166
The Ascension of the Lord	
MAY 10 OR MAY 13, 2018.....	169
Seventh Sunday of Easter	
MAY 13, 2018.....	174
Pentecost Sunday: Vigil	
MAY 19, 2018.....	177
Pentecost Sunday	
MAY 20, 2018.....	184

Ordinary Time

The Most Holy Trinity	
MAY 27, 2018.....	189
The Most Holy Body and Blood of Christ	
JUNE 3, 2018.....	192
Tenth Sunday in Ordinary Time	
JUNE 10, 2018.....	196
Eleventh Sunday in Ordinary Time	
JUNE 17, 2018.....	200
The Nativity of St. John the Baptist: Vigil	
JUNE 23, 2018.....	203
The Nativity of St. John the Baptist: Day	
JUNE 24, 2018.....	207
Thirteenth Sunday in Ordinary Time	
JULY 1, 2018.....	211
Fourteenth Sunday in Ordinary Time	
JULY 8, 2018.....	215
Fifteenth Sunday in Ordinary Time	
JULY 15, 2018.....	218
Sixteenth Sunday in Ordinary Time	
JULY 22, 2018.....	221
Seventeenth Sunday in Ordinary Time	
JULY 29, 2018.....	224
Eighteenth Sunday in Ordinary Time	
AUGUST 5, 2018.....	227
Nineteenth Sunday in Ordinary Time	
AUGUST 12, 2018.....	231
The Assumption of the Blessed Virgin Mary: Vigil	
AUGUST 14, 2018.....	234

The Assumption of the Blessed Virgin Mary: Day	
AUGUST 15, 2018.....	237
Twentieth Sunday in Ordinary Time	
AUGUST 19, 2018.....	241
Twenty-First Sunday in Ordinary Time	
AUGUST 26, 2018.....	244
Twenty-Second Sunday in Ordinary Time	
SEPTEMBER 2, 2018.....	248
Twenty-Third Sunday in Ordinary Time	
SEPTEMBER 9, 2018.....	252
Twenty-Fourth Sunday in Ordinary Time	
SEPTEMBER 16, 2018.....	255
Twenty-Fifth Sunday in Ordinary Time	
SEPTEMBER 23, 2018.....	258
Twenty-Sixth Sunday in Ordinary Time	
SEPTEMBER 30, 2018.....	261
Twenty-Seventh Sunday in Ordinary Time	
OCTOBER 7, 2018.....	264
Twenty-Eighth Sunday in Ordinary Time	
OCTOBER 14, 2018.....	267
Twenty-Ninth Sunday in Ordinary Time	
OCTOBER 21, 2018.....	270
Thirtieth Sunday in Ordinary Time	
OCTOBER 28, 2018.....	273
All Saints	
NOVEMBER 1, 2018.....	276
The Commemoration of All the Faithful Departed (All Souls' Day)	
NOVEMBER 2, 2018.....	279
Thirty-First Sunday in Ordinary Time	
NOVEMBER 4, 2018.....	283
Thirty-Second Sunday in Ordinary Time	
NOVEMBER 11, 2018.....	286
Thirty-Third Sunday in Ordinary Time	
NOVEMBER 18, 2018.....	289
Our Lord Jesus Christ, King of the Universe	
NOVEMBER 25, 2018.....	292

Printed in the United States of America.

ISBN: 978-1-61671-347-8
WL18

In accordance with c. 827, permission to publish was granted on March 29, 2017, by Reverend Monsignor John F. Canary, Vicar General of the Archdiocese of Chicago. Permission to publish is an official declaration of ecclesiastical authority that the material is free from doctrinal and moral error. No legal responsibility is assumed by the grant of this permission.

(see endnotes on page x)

The Authors

Two Scripture scholars wrote the commentaries (see their initials after each one).

Elaine Park has a licentiate in sacred Scripture (ssl) from the Pontifical Biblical Institute (1987) and a doctorate in sacred theology (std) from the Gregorian University (1995), both in Rome. She has been a professor of biblical studies and academic dean at Mt. Angel Seminary in St. Benedict, Oregon. She frequently gives talks and retreats on biblical topics.

Fr. Konrad Schaefer, osb, a monk of Mount Angel Abbey, Oregon, received the ssl from the Pontifical Biblical Institute in Rome and a doctorate in Sacred Scripture from the École Biblique in Jerusalem. He teaches at the Pontifical University of Mexico and resides at Our Lady of the Angels Priory in Cuernavaca, Mexico, where he also writes and offers retreats. He is the author of *Psalms*, from Liturgical Press (2001).

Douglas Leal has written all of the margin notes. He holds an MA in pastoral ministry from the Boston College School of Theology and Ministry. He has written, directed, and acted in numerous theater productions, conducts lector training workshops nationwide, and is the author of *Stop Reading and Start Proclaiming!*, available from LTP at <http://www.ltp.org>.

MINISTRY OF THE WORD BASICS

The Word of God in the Liturgy

The Word of God proclaimed in the Liturgy is a living Word with power to nourish and transform both those who proclaim it and those who hear it. In the words of the Second Vatican Council's *Constitution on Divine Revelation (Dei Verbum)*, "The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body" (DV, 21).

Throughout its history, the Church has affirmed over and over the close tie between the Word proclaimed in the Liturgy and the Word made flesh received in the Eucharist, recognizing both as Christ present to give himself as food. Pope Francis, in his Apostolic Exhortation *Evangelii gaudium*, writes that the hearts of the faithful who gather on the Lord's Day are nourished both by his Word and by the bread of eternal life (EG, 15). He emphasizes as well that being fed at both tables gives strength for the whole journey: "God's word, listened to and celebrated, above all in the Eucharist, nourishes and inwardly strengthens Christians, enabling them to offer an authentic witness to the Gospel in daily life. . . . The preaching of the word, living and effective, prepares for the reception of the sacrament, and in the sacrament that word attains its maximum efficacy" (EG, 174).

The image of food to refer to God's Word has a strong foundation in the Hebrew Scriptures. Moses tells the people prior to their entering the land, "it is not by bread alone that people live, but by all that comes forth from the mouth of the LORD" (Deuteronomy 8:3). The prophet Jeremiah, commanded to proclaim God's Word, cried out, "When I found your words, I devoured them; your words were my joy, the happiness of my heart" (Jeremiah 15:16). And God later instructed Ezekiel to open his mouth and eat the scroll. Ezekiel recounts the episode: "Feed your stomach and fill your belly with this scroll I am giving you. I ate it, and it was as sweet as honey in my mouth" (Ezekiel 3:1-3). Each of these passages, and many more, highlight God's gift of satisfying our deepest hungers with a Word that is life-giving.

How does this Word of God actually feed us with joy, happiness, sweetness, and an abundance of life? Think of what goes into a lavishly prepared

feast that gives delight and nourishment to guests. In the same way, the Word of God proclaimed in the liturgy also requires careful selection and preparation. Those proclaiming the Word are like good chefs who have done everything needed to present a nourishing meal. The Lectionary provides the selection of the food set at the table of the Word. Its design offers a rich variety, much like a well-chosen

**In the beginning
was the Word,
and the Word
was with God,
and the Word
was God.**

menu. The variety of fare means that the readings provide, as fully as possible, an overview of the biblical story and its great themes, even when they might not be people's favorite menu items. Although it isn't the role of the reader to make the selection, it is important for those who proclaim to see where particular texts fit into the broad sweep of the biblical story (our salvation history), how it harmonizes with the season or feast we are celebrating, and how it can offer insights for their particular community at this particular moment. Some questions we might ask are: Why was this text selected? How does it relate to the other readings of the day? How does it provide the variety of nourishment essential for a mature faith? Was the passage selected because of the season or feast, or as part of a continuous reading of a book, letter, or Gospel? How do we hear it echoed in the images and words of the prayers, music, liturgical environment, and ritual actions of this specific liturgy?

In addition to being nourishing food, the Word in the liturgy is also a very personal communication from God to his people: "When the Sacred Scriptures

are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel" (*General Instruction of the Roman Missal*, 29). Proclaimers of the Word, then, lend their voices for this personal communication, preparing themselves with sincere humility, through prayer, study, and practice to faithfully convey to the people what God intends.

Understanding the Word We Proclaim

Preparation for reading at the table of the Word can be just as multifaceted as preparing for a family feast. Consider the story of Philip and the Ethiopian eunuch, in which Philip asked the eunuch who was reading from Isaiah, "Do you understand what you are reading?" (Acts 8:30), a question that we should ask ourselves in preparing for liturgical proclamation. If we who proclaim do not understand our reading, how can we help the assembly understand it? In his Apostolic Exhortation *Verbum Domini*, Pope Benedict XVI commented: "Word and Eucharist are so deeply bound together that we cannot understand one without the other: the word of God sacramentally takes flesh in the event of the Eucharist. The Eucharist opens us to an understanding of Scripture, just as Scripture for its part illumines and explains the mystery of the Eucharist" (VD, 55).

Understanding Word and Sacrament comes partly through research that draws on the wisdom of others, and also through prayer that relies on the inspiration of the Holy Spirit. The wisdom of others may be both from written sources and from discussion and prayer flowing from the readings, perhaps with people from the parish. The biblical texts themselves, as well as prayers used in the liturgy of the day, are rich sources that can prepare one's mind and heart. Such careful reading, research, and prayer comprise the preparation we do in the days prior to our proclamation. Some additional quiet reflection immediately before the celebration of the liturgy is the final preparation.

Good preparation for proclamation aims at unleashing the power of the Word for the whole assembly. As at a festive meal, a hospitable attitude welcomes all who are gathered and also welcomes the Word that will be proclaimed. We taste, we chew, we savor, we digest and absorb the Word so that it becomes a part of us, going forth with the energy of the Holy Spirit. It is most particularly in the liturgy that God's Word becomes bread plentiful enough to feed five thousand and more, becoming an

abundant source of nourishment. This is beautifully expressed by St. Ambrose: "This bread which Jesus breaks is, according to the mystery, the Word of God and a teaching about Christ. When this bread is distributed, it multiplies. . . . Jesus gives his words as bread" (*Treatise on Luke's Gospel*, 6:86).

Elaine Park

Proclaiming Effectively: The Art of the Storyteller

Jesus was an excellent storyteller. The evidence of his skill is right there in the Gospels. Everyone was "astonished" at his "gracious words" which had authority and impact (Matthew 7:28; Mark 11:18; Luke 4:22, 32). You don't attract more than five thousand people to a hillside on a hot day if you don't know how to tell a good story! His skills allowed the Word that he preached to touch the hearts and minds of those gathered. Isn't that what we hope to do with our proclamation?

Listen closely to the good storytellers you know. See how the stories they tell appear on their face, are colored by their voice, seem to flow from their whole being. These people are full of energy as they tell their stories; they work to connect with the family or community that listens; they have a desire, a need, to communicate well. We have the same desire to communicate that Word of God well, so these same skills

**This is my
commandment:
love one
another as
I love you.**

will be crucial to our proclamation of the Word. This book is designed to help you develop those skills.

The commentaries on each reading are written by Scripture scholars who share their insights. The margin notes give you advice on proclaiming the readings, helping you incorporate essential skills into your ministry of the Word. Those notes are intended to coach you as you prepare for your proclamation. Think of them as comments from a guide or mentor,