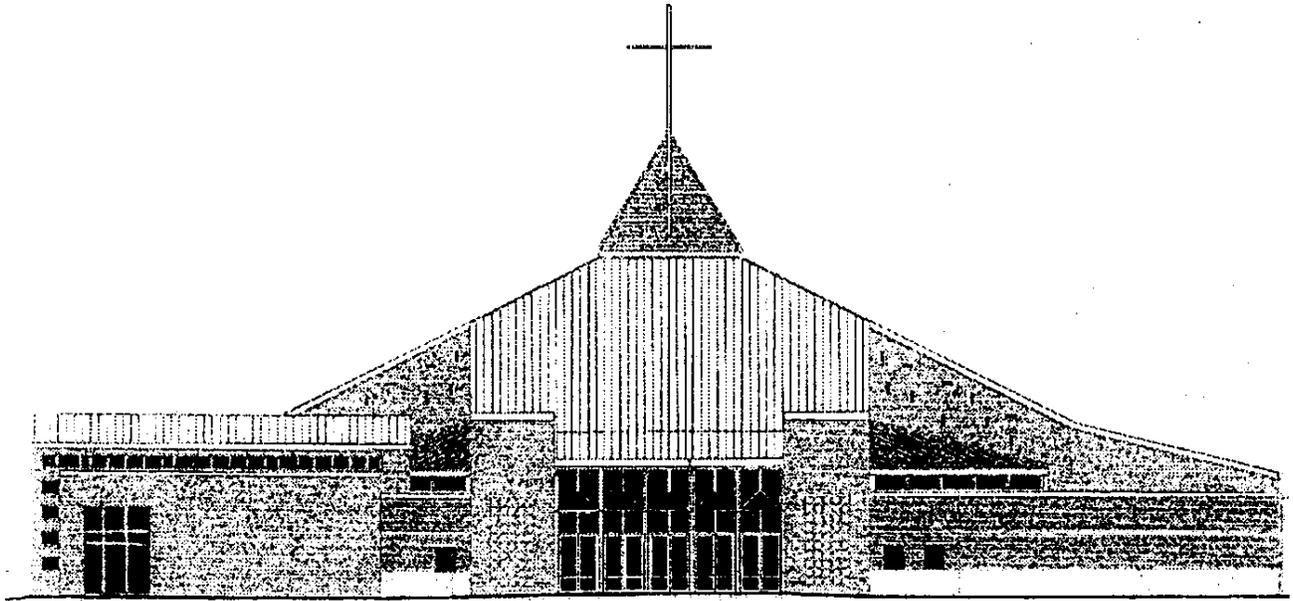


St. Ignatius Loyola Catholic Community



Guidelines and Procedures Manual

Lectors

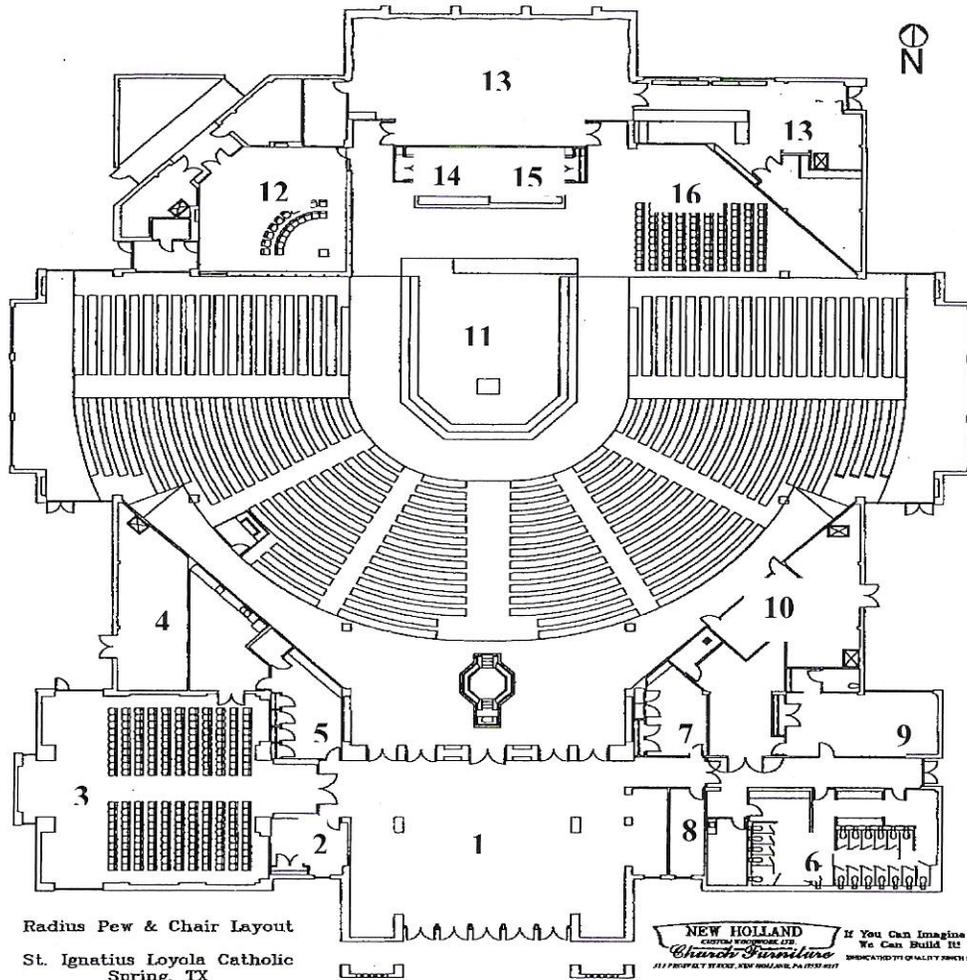
February 2015

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- | | |
|----------------------------------|------------------------------|
| 1. Narthex/ Gathering Space | 9. Bride's Room |
| 2. Groom's Room/Hospitality Room | 10. Reconciliation Rooms |
| 3. Lady Chapel | 11. Sanctuary |
| 4. Lady Chapel Work Sacristy | 12. Reservation Chapel |
| 5. Priests' Vesting Sacristy | 13. Music Area |
| 6. Restrooms | 14. Art and Environment Room |
| 7. Ministry Room | 15. Back Work Sacristy |
| 8. Multi-purpose Room | 16. Choir Area |

GENERAL LITURGICAL MINISTRY PROCEDURES

Scheduling

The Liturgical Ministry schedule preparation is the responsibility of the Office of Liturgy & Sacraments. For your convenience, the three-month schedule is made available to you in three different ways: (1) available on the Ministry Scheduler Pro website <http://www.ministryschedulerpro.com?user=silccmsp> (ID & password required) (2) emailed to you when it is first published and upon request thereafter, and (3) the Ministry Pro scheduler will notify you via email when you are scheduled to serve. If any of your contact information changes at anytime, please notify your Lector Co-Chairs (lectors@silcc.com) and (*email for current Assistant Director of Liturgy & Sacraments*) of the Church Office at 281-370-3401. You may also update your information by logging on to the MSP Web Terminal. Family members serving in different ministries will be given consideration to avoid scheduling conflicts, which may affect the schedule rotation.

The following table lists the ministers required for each Mass in addition to the Presider. [These numbers may change for Christmas and Easter, and as the community grows.]

St. Ignatius Loyola Catholic Community

| | Altar Servers | EMHC Including Clergy | Hospitality | Lectors | Worship Coordinators |
|------------|---------------|------------------------------|-------------|---------|----------------------|
| 5:15 p.m. | 3 | 8 bowls/9 cups + Captain | 8 + Captain | 2 | 2 |
| 7:30 a.m. | 3 | 6 bowls/6 cups + Captain | 4 + Captain | 2 | 2 |
| 9:00 a.m. | 3 | 8 bowls/9 cups + Captain | 8 + Captain | 2 | 2 |
| 11:00 a.m. | 3 | 8 bowls/11 cups + Captain | 8 + Captain | 2 | 2 |
| 5:15 p.m. | 3 | 8 bowls/11 cups + Captain | 8 + Captain | 2 | 2 |

Substitutes (please refer to “MSP Guidelines”)

If you are unable to serve as scheduled, you are responsible for obtaining a substitute.

A phone list (Lector Roster) of all ministers in each ministry available on the web terminal. You may request a “swap” with a scheduled minister or find one that is not scheduled for that day through the web terminal. All sub requests are to be made through the web terminal or by calling the Worship Office. If you arrange a swap by phone, please alert your substitute to whether you have been assigned to be lector #1 or #2 and if you are assigned to any special roles for the day. Remember, an absence affects the whole liturgy team. People are depending on you.

All Lectors should review both readings weekly and be prepared in the event an assigned Lector happens to be absent.

APPROPRIATE ATTIRE AT ALL MASSES

Liturgical Ministers show their reverence for God and our worship by wearing the proper attire as noted below. It is important to remember that as a minister; you may be called upon to serve at times other than scheduled. Therefore Liturgical Ministers are asked to follow the dress code at all Masses and be prepared to serve.

Refer to these guidelines when preparing to serve at any of our Masses:

No nametags are to be worn when serving as EMHC.

MEN'S ATTIRE

- ◆ **Appropriate attire:**
 - Suits or sport jackets with dress pants, dress shirt and tie for men
 - No jeans or sneakers are to be worn at any time
- ◆ **Men's Attire for LifeTeen Mass:**
 - Dockers or slacks with youth ministry golf shirts are permitted for those involved with youth ministry
 - Cargo pants are not allowed
- ◆ **Summer allowances for men (Memorial Day through Labor Day):**
 - Long sleeve shirt and tie with no jacket
 - Jacket with dress shirt and no tie

WOMEN'S ATTIRE

- ◆ **Appropriate attire:**
 - Dresses or modest skirts and blouses
 - Suits (women's dress slacks and a coordinating jacket)
 - No Capri, cropped or casual stretch pants, denim skirts or mini-skirts
 - No sleeveless, spaghetti straps, tee shirts or tank tops. (A shawl worn over sleeveless or spaghetti straps would be appropriate.)
 - No flip flops, sneakers, and casual open toed sandals

- No hats, headscarves, and long mantillas (chapel veils would be appropriate) or any other attire that would draw attention to oneself such as excessive jewelry, fragrance or cologne
- ◆ **Women's Attire for LifeTeen Mass:**
 - Dockers or slacks with youth ministry golf shirts are permitted for those involved with youth ministry
 - Cargo pants are not allowed
- ◆ **Summer allowances for women (Memorial Day through Labor Day)**
 - Dress slacks with an appropriate coordinating blouse with an optional jacket
 - All inappropriate attire remains the same

LECTOR MINISTRY GUIDELINES

PROCEDURES BEFORE MASS

Sign In & Ambo Orientation

- All scheduled ministers are to sign-in at the Ministry Room 15-20 minutes before Mass begins.
- Greet the Worship Coordinator in the Ministry Room, so they know you are there and can put names with faces.
- Please fill in the appropriate information on the sign-in sheet even if you are an arranged substitute or an emergency fill-in. This information is very important to the liturgical coordinators.
- Next, take a few moments to go to the ambo and check the Lectionary to see that it is open to the correct reading. Check to see if the General Intercessions are on the ambo, either on the shelf or in the reading binder when the Lectionary is not being used. Take a moment to become comfortable with the location of your readings and the General Intercessions. If you have any concerns, see the Worship Coordinator **IMMEDIATELY**. **NOTE:** Under normal circumstances, the General Intercessions are read by the Deacon.

Liturgical Ministry Guidelines

- Return to the Ministry Room for prayer with the other liturgical ministers.
- If one of the assigned Lectors has not arrived in time for the prayer, at the conclusion of the prayer and the opening of the Ministry Room door, the Lector present should seek out other *appropriately attired* Lectors in the church and request a substitute for the absent Lector. If no substitute Lector can be found, the present Lector should inform the Worship Coordinator and be prepared to proclaim both readings.

Prayer

The Presider/Priest and/or Deacon will join all Liturgical Ministers in the Ministry Room for prayer 10 minutes before Mass. This is a special time to pause to ask the Lord's blessing on all who participate in the celebration of the Eucharist as well as time for the Presider and Worship Coordinator to make special requests or to inform of procedural changes. **Do not open the Ministry Room door once it is closed.**

NOTE: If you arrive late and the Ministry Room door is closed, remain outside, and assume you have been replaced. Check with the Worship Coordinator to see if you are still needed to serve.

THE MASS

Entrance Procession

The entrance procession begins in the narthex, outside the center double doors. The Worship Coordinator will assemble those involved in the procession-President, deacon, servers, psalmist, and lectors in the Gathering Space. The Worship Coordinator will advise the servers when to begin the procession. Be alert to this and follow his/her instructions. When the Presider and Deacon are present, the line-up is as follows:

Entrance Procession With a Deacon

| | | | |
|---|---|---|--------------------------------------|
| 0 | 0 | 0 | Altar Servers |
| 0 | 0 | 0 | Lectors and psalmist |
| | 0 | | Deacon (carries the Book of Gospels) |
| | 0 | | Presider |

Entrance Procession Without a Deacon

| | | | |
|---|---|---|----------------------------------------------------------|
| 0 | 0 | 0 | Altar Servers |
| | 0 | 0 | Lector (for the 2nd reading) and psalmist |
| | 0 | | Lector (for the 1st reading) with the Book of Gospels |
| | 0 | | Presider |

For the entrance procession, Lectors ideally carry nothing in their hands except for a Worship Aid. Ladies may carry a very small purse or use pockets to store keys/valuables, if possible. The Altar Servers set the procession pace, with dignity. Lectors should pace themselves so that you don't have to come to a complete stop at the first pew while the servers. A good distance is about six feet (three pews). Lectors proceed to the bottom of the first step, reverently give a slight bow (referred to as "reverencing") in unison (NEVER genuflect), and proceed to the Lectors' pew, the first pew directly in line with the ambo.

Liturgical Ministry Guidelines

When there is no Deacon, Lector #1 will carry the Book of Gospels and take the Deacon's place in the procession I line (see diagram above). Like the Deacon, Lector #1 elevates the Book of Gospels throughout the procession and DOES NOT BOW at the foot of the sanctuary steps. The book should be raised so that the bottom of the book is just above eye level. This should enable you to see where you are going. At the foot of the sanctuary steps, the Lector should pause momentarily then proceed to place the Book of Gospels onto the altar. This is done by standing it on end with the covers slightly open to prevent it from falling. The Lector joins the other Lector and the Psalmist in the first pew directly across from the ambo.

The Presider begins the introductory rites, which will conclude with the Opening Prayer. When this prayer is finished, the Presider and assembly are seated. Lector #1 will proceed to the altar.

Proceeding to the Ambo – Proclaiming – Descending the Sanctuary

- After the Presider gives the Opening Prayer, the Lector #1 will stand, walk straight to the base of the sanctuary steps, reverence the altar and immediately proceed up the sanctuary steps to the Ambo.
 - NOTE: If there is to be Liturgy of the Word for children at the Mass, Lector #1 will wait until the children are 1/2-way down the aisle before approaching the sanctuary steps.
- Your announcement of the reading should be memorized and used effectively by looking across the assembly. For example:

"A READING FROM THE BOOK OF THE PROPHET ISAIAH"

- Memorization of the entire text of the assigned passage is not recommended. Familiarization with the text is! Being very familiar with the reading (practice,

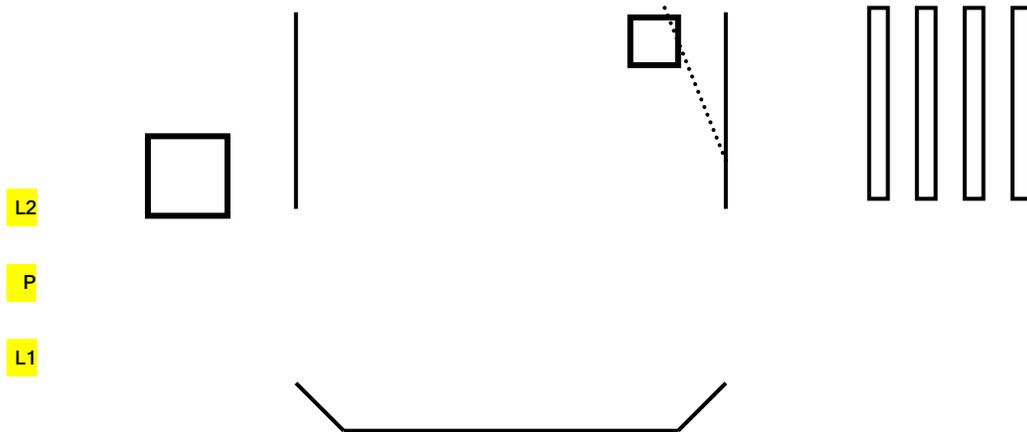
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study and reflection upon it will enable you to make good eye contact with the assembly. Maintain your place on the page with your hand/finger so as to not lose your place. Your preparation efforts will clearly show through in your proclamation. (Use Lector Workbook provided by Office of Liturgy & Sacraments to prepare well and in advance. Other resources can be found on the Lector Ministry webpage.)

- Please remember to pause at least 4-5 seconds at the conclusion of your reading before stating-- with strong expression: "The Word of the Lord."
- At the completion of the reading, Lector #1 places the opened Lectionary on the shelf below, descends the sanctuary steps, meets the Psalmist and reverences the altar together with the Psalmist; then first Lector returns to the pew.
- Upon the conclusion of the Responsorial Psalm, the Lector #2 will stand and join the Psalmist at the base of the sanctuary steps to reverence the altar together; and the second Lector will proceed to the ambo.
- Lector #2 will proclaim the reading and upon completing it will place the opened lectionary on the shelf below, return to the base of the Sanctuary steps, face the altar, reverence the altar and return to the Lectors' pew. IF at certain liturgies, such as during Lent, the BOOK OF THE GOSPELS is not used to proclaim the Gospel, Lector #2 will leave the Lectionary open and on the ambo for the Presider or Deacon to use in proclaiming the Gospel .
- At the conclusion of the Gospel, Lectors may choose to move to the pew designated for Lectors and their families/friends or to another pew of their choice; however, Lectors must be able to move quickly into place for the Recession at the end of Mass.

Using the Ramp to Approach the Ambo

Those Lectors who have some physical challenge (temporary or permanent) may use the ramp at the back of the sanctuary for ascending and descending. Please ascend the ramp and be ready for the approach to the ambo promptly when it is time for the reading to begin.



Body Posture and Body Language at the Ambo

Your posture and body language at the ambo is important in giving an effective proclamation.

- Put both feet firmly on the floor with your weight evenly distributed.
- Hands may be placed on the ambo, but do not use the ambo to support your weight. Do not place your hands in your pockets or leave them at your side as this will actually increase tension.
- Your posture should be straight but not rigid. Relax your shoulders.
- Try to convey your enthusiasm and enjoyment of your ministry and what you're about to proclaim.
- Establish eye contact with the assembly. More than 80% of communication is non-verbal. The proclamation of the Word is not simply reading well but the manner in which the Word is proclaimed. Eye contact establishes a connection with the assembly and communicates that this is God's Word to us.

The General Intercessions (usually done by Deacon)

As stated before, at SILCC, the Deacon will most likely read the intercessions. However, if/when there is no deacon, the General Intercessions will be read by Lector #2 after the homily and creed. Proceed to the ambo just before the Creed has ended. This will facilitate a smooth transition to the reading of the General Intercessions. The General Intercessions will be located on the ambo. Wait for the Presider to finish the introduction for the intercessions, and then begin the first petition. Wait for the response from the Cantor or assembly and begin the next petition. Read each petition slowly and follow the punctuation as the sentence structure is often complex. It helps to practice reading them (silently) before the start of Mass to become familiar with them.

Other elements of the Mass (special rites) may allow the Presider to omit the Creed after the homily and begin with the General Intercessions. Be alert to his cue or ask the Worship Coordinator prior to the start of the entrance procession. If he omits the creed, proceed to the ambo promptly after the homily, but wait for his introductory prayer before you begin the first petition.

OLD TESTAMENT: LITERARY FORM

| <u>Book</u> | <u>Literary Form</u> |
|------------------|------------------------------|
| Amos | Prophecy |
| Baruch | Prophecy |
| 1 & 2 Chronicles | History |
| Daniel | Apocalypse; biography |
| Deuteronomy | History; sermon; law |
| Ecclesiastes | Wisdom sayings |
| Sirach | Poetry (didactic) |
| Esther | Fiction |
| Exodus | History; biography; laws |
| Ezekiel | Prophecy |
| Ezra | History; memoirs |
| Genesis | Myth; biography; history |
| Habakkuk | Prophecy; poetry |
| Haggai | Prophecy |
| Hosea | Prophecy; biography; poetry |
| Isaiah | Prophecy; poetry |
| Jeremiah | Prophecy; history; biography |
| Job | Poetry (dramatic) |
| Joel | Prophecy |
| Jonah | Fiction (didactic) |
| Joshua | History |
| Judges | Biography; history |
| Judith | Fiction |
| 1 & 2 Kings | History; biography |
| Lamentations | Poetry (elegy) |
| Leviticus | Law |
| 1 & 2 Maccabees | History; biography |
| Malachi | Prophecy |
| Micah | Prophecy |
| Nahum | Prophecy |

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| | |
|---------------|----------------------------|
| Nehemiah | Biography; sermon |
| Numbers | Law; history |
| Obadiah | Prophecy |
| Proverbs | Poetry (didactic); sayings |
| Psalms | Poetry (lyric); prayer |
| Ruth | Biography (fictional) |
| 1 & 2 Samuel | History; biography |
| Sirach | Poetry (didactic) |
| Song of Songs | Poetry (lyric) |
| Tobit | Fiction |
| Wisdom | Poetry (didactic); sayings |
| Zechariah | Prophecy |
| Zephaniah | Prophecy |

Literary Forms

First Readings

APOCALYPTIC: Apocalyptic literature is highly symbolic. It usually speaks of past events as if they were future events. This is a unique way of showing how God's plan unfolds. It is as if, standing in the present time, someone writes as if he were in the 1800"s. Since most Apocalyptic writing refers to specific historic events and is written in complex symbols, it is very difficult to understand. Thus, it is difficult to read aloud.

(Suggestion: Try to capture in your voice the mood of the symbols. If the symbols indicate power and threat, read with power and threat in your voice. If they indicate awe, mystery, and hope, try to put that into your voice.)

BIOGRAPHY: This form includes autobiography and fictionalized biography. Biography is a story of a real person. Scripture is peopled with all kinds of real historical persons-our spiritual ancestors. Like modern biography, these passages often are stranger than fiction, and they read like a good story. (Suggestion: Get acquainted with the subject of the reading. Was he or she a weak person or a strong one? Intelligent or slow-witted? When you read biographical passages aloud, stress phrases that point up the personality of the subject. Since these passages are about real persons, try to make them come alive.)

FICTION: Scriptural fiction is among the most charming fiction in the world. It is often full of humor, irony, poetic justice. Scriptural fiction always has a point. It may depict the ideal man or woman; it may show that good wins over evil; it may demonstrate that God will effect his plan despite the bungling

Liturgical Ministry Guidelines

interference of some people. Scripture makes these points in sermons, history, and other forms as well as in fiction. But when the point is made in story form, it should be read like a story, not like a sermon. (**Suggestion:** Put the mood of the story in your voice-gusto, pity, tenderness. Make the details clear. Make the personalities come alive. Charm your listeners.)

HISTORY: some historical accounts in Scripture are dry and factual. Others are full of color, movement, and larger-than-life characters. Most are "interpretive" - that is, the historian is not so much interested in the accuracy of dates or of other facts as he is in the meaning of the history. All Scripture is theology. The most constant meaning, or interpretation, was that God is the Lord of history: He has a plan, and that plan takes place in history in the lives of men and women. (**Suggestion:** Find out what kind of history best describes the passage you are reading. If it is factual, you may have to read it like a newscast. If it is more colorful, pick up and stress the phrases that give the passage life.)

LAW: Even the books dealing specifically with law and ritual are sometimes spiced with stories and anecdotes. In the passages that are strictly statements of law, try to see the caliber of the moral life of our Hebrew ancestors. In the ritual laws, try to note their concern for the proper worship of God and their sensitivity to symbol. (**Suggestion:** Proclaim the Law passages with a clear, strong, no-nonsense voice. Be a lawgiver.)

POETRY: One thing lecturers should note about Hebrew poetry is that it often says the same thing twice. The effect of oral reading is better if the second statement is more like an emphasis echo than like a brand new thought. For

instance, notice how the second lines repeat the thought of the first lines in the verses:

1. Oh God, hear my prayer;
2. hearken to the words of my mouth.

1. Behold: God is my helper;
2. The Lord sustains my life.

The Psalms used as responses to the first reading often are read poorly because readers are not aware of this kind of poetic parallelism.

(Suggestion: Since poetry is the most expressive literary form of all, put great expression into it, being alert to parallelisms. Dramatic poetry has several speakers, as in the Book of Job. It is like a play. Change your voice for the various characters. If the poetry is an elegy, capture the sadness in your voice. Read the poetry in a slightly modulated tone, and make good use of pauses for emphasis. If the poetry is lyric, let the mood of praise or joy be caught in an excited voice as well as in the words. Mood changes are swift in Hebrew poetry, particularly in some psalms. Be sure to allow a pause between moods.)

PROPHECY: Most prophets spoke when the Hebrews were living in critical and confusing situations. Many people mistakenly think the prophets' main task was to predict the future in a fortune-telling sense. But actually, their predictions were more in the line of a call to reform: "If you do not repent and change, then this or that evil will fall on you." The prophets tried to persuade the people to be loyal to God. Although the specific historical

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events do not apply to us, that prophetic call to loyalty to God applies as much today as it did in centuries past. (Suggestion: Get acquainted with the prophet you are reading; the prophets were unique, strong, and often strange individuals. Hosea, for instance, usually is gentle; Malachi usually is sarcastic; Amos is blunt, even crude. Nearly all of them spoke with thundering power. Make your words resound with vigor.)

SERMON: Many people consider sermons the dullest of all speech forms. But a sermon truly can be rousing. Scriptural sermons often have the distinct flavor of the preacher. (Suggestion: Find out who the preacher of the sermon is and what the occasion is. Try to put yourself there. Give a good sermon. Don't read the passage; preach it!

SECOND READINGS

ACTS OF THE APOSTLES: Acts is the only early account we have of the first years of the Church. It was written about the year 75 by the same person who wrote the Gospel of Luke. It covers the first 30 years of the church after Jesus' death and resurrection. In literary form, Acts is a kind of transparent history with the action of God showing through. The tone of reading should not be matter-of-fact; it should have a certain excitement or awe. It might be analogous to the way someone would tell an event in his life that contained a sense of miracle.

COLOSSIANS: Paul wrote this letter while in prison. It was probably an answer to a letter from Epaphras who had founded the Church at Colossae. Evidently there were certain problems regarding angels, ascetical practices, and false teachers. Paul answers these questions. The tone of the letter is

complimentary and encouraging. This was one of Paul's last letters, written after he had spent years of hard work, suffering, and imprisonment. A gentler, mellowed Paul wrote this letter. He wrote in a tone of calm pride. It should be read in that tone.

I CORINTHIANS: Paul himself says that he began his missionary work in Corinth "in weakness and fear, and much trepidation." Corinth had a reputation for being depraved and pagan. Sure enough, many problems arose in the Church after he left there: a minority group split into cliques, some Christians took up pagan customs, some preached heretical doctrines. Paul addressed these struggling Christians in a voice of authority. The letter contains a certain urgency, sometimes a frustration amounting to anger, and frequently a now-listen-to me ring. It should be read in that same no-nonsense spirit, in a voice full of authority and yet full of pleading.

II CORINTHIANS: One thing that makes this letter difficult to read-particularly to read aloud- is its choppiness or discontinuity. Some scholars believe that discontinuity results from the letter as we have it, actually being a patch-work of several letters. It certainly is Paul's most personal letter. He tells the Corinthians about his own suffering, his sincerity, his forgiveness, his anxiety about them. Despite the emotion that runs through the letter, Paul always keeps a tone of authority. Since the letter contains so many moods and is so highly personal, the reader must try to discover and express the mood(s) of each specific passage.

EPHESIANS: The early Church experienced two major problems: the persecution of Jewish Christians and tension between Christians who were Jewish and those who were Gentile. Paul had worked hard to help the

Church settle these problems. By the time he wrote this letter, the Church had worked through some of the problems and was more united; and Paul was older and calmer. He sounds like a second-generation Christian looking back to difficult beginnings. This letter possibly was a "circular" letter, sent not only to Ephesus but also around to other Churches. Therefore the tone is not very personal. The letter should be read calmly, in the spirit of an older man. In a sense, it still is a "circular" letter making rounds to present Christian communities.

GALATIANS: After Paul had worked in Galatia and had left there, Jewish Christians persuaded many of the Gentile Christians that they needed to keep the Jewish law as well as the Christian law. They said that Paul just had not known any better when he said that Gentiles were free from the Judaic law. Paul writes this letter with a bit of fist-shaking frustration and also with an emphatic restatement that Christians are free from the Judaic law and are attached solely to Jesus. In tone, the letter swings from anger to affection; but in either case, the feeling is strong. The letter should be read with passionate intensity and reassurance.

HEBREWS: We do not know who wrote this epistle, nor do we know the exact group to which it was written. The letter's style indicates that the author was a Greek-speaking Jew. And the letter's content indicates that it was meant for Christian Jews. Much emphasis is placed on Old Testament prophecies and on the fact that Jesus Christ fulfilled them. This "epistle" probably was a written sermon. It may be effectively read aloud as a well-planned, low-key educated sermon.

JAMES: This epistle seems to be a written sermon or instruction. It is highly

moralistic. James especially warns the people not to settle for a theoretical faith but to put that faith into practice. The Word "you" is used a great deal; it gives the letter a very immediate, here-and-now tone. Lectors should read James as if they were delivering a sermon.

I JOHN: This letter clarifies the doctrine of Christ's humanity and divinity, and it stresses a concrete Christian love as the witness to that faith. The letter is poetic and has many similarities to John's Gospel. It should be read slowly and with a definite sense of rhythm.

II and III JOHN: These are both very short letters written to specific people. False teachers evidently were in the vicinity, and so it became important that Christians hold very fast to truth. Both letters, then, show the relation of truth and love. The letters are brisk, brief, and to-the-point.

JUDE: Jude wrote this epistle to several Christian communities that suffered danger to their faith and to their moral life. Jude wrote to encourage the Christians to resist false teachers and their immoral ways. Jude's epistle has an urgent tone and should be read in an energetic, forceful way.

I PETER: This epistle was written to "scattered strangers"- that is, to small, new communities of Gentile Christians scattered in places where the majority of people were pagan. He stresses their solidarity as a community; they do not face problems alone but as a united group. That unity should give them courage to live in faith and love despite hardships. Christians today, in a way, also are "scattered strangers" in the world. The lector should read this letter as an encouragement to them to live more and more as a community of

persons united in love through Baptism.

II PETER: Very early Christians thought Christ's second coming would happen any day. After the destruction of Jerusalem in the year 70, they began to realize that the second coming would be much later. For some people, this realization caused a crisis of faith; they thought perhaps that they had misinterpreted the whole Christian teaching. So this epistle reassures the Christians that everything Christ taught is true and that he will indeed come again as he said. This epistle is very well composed, leading , logically from point to point. There is no anger or panic. It should be read in the tone of a teacher trying to clarify a point through a well-prepared lecture.

PHILEMON: This is a very short, very personal letter to Philemon. It concerns one of Philemon's slaves, Onesimus, who had run away and later had been converted by Paul. In his letter, Paul does not try to abolish the system of slavery but rather the mentality that sees another man as slave. He urges Philemon to receive Onesimus back as a "beloved brother." Paul wrote this letter while imprisoned in Rome and worn out from his missionary work. The tone of the letter is gentle, warm, personal. The lector's voice should carry those feelings as well as the message.

PHILLIPPIANS: Paul's first European Christian community was at Philippi. The price he paid for that community included arrest and imprisonment. But the community flourished, and Paul has a special affection for it. The letter rambles quite a bit. Despite its many topics, the letter has a consistent tone of real affection and apostolic joy for those good people at Philippi. It should be read with briskness and optimism and pride.

ROMANS: The first Christians in Rome were Jews. But the Jews were expelled from there around 40 A.D. After that, it seems that the majority of Christians in Rome were Gentiles. Even though Paul had not yet been to Rome, he was well informed about the community there. Paul stresses here the relationship between Judaism and Christianity, and he explains that Jesus is the New Law and the Source of Salvation. Since Paul did not know the community personally, the whole letter is emotionally low-keyed. It should be read more like a treatise than a letter.

I THESSALONIANS: Thessalonica was a Greek city with a large Jewish colony. Paul was rejected by most of the Jews but accepted by some Greeks. These Greek Christians were persecuted by the Jews and the pagan Greeks in Thessalonica. Since Paul's presence made life harder for them, he left. This is his first letter to them after leaving. The community there evidently was strong and steadfast in faith and fervent in charity. The tone of the letter is entirely optimistic and gentle. It should be read proudly and in a commending spirit.

II THESSALONIANS: Since the Thessalonians- like other early Christians- expected Christ's second coming imminently, they were inclined to be idle. Their thought seemed to be: "Why worry? It'll all be over pretty soon." Coupled with that internal problem was the external problem of intensified persecution. Paul addresses both problems in this second letter to the community at Thessalonica. The letter has a slight scolding tone. It should be read with a voice of authority.

I & II TIMOTHY; TITUS: These three pastoral letters are grouped together because they all are addressed to individuals in charge of a local Church. To take charge of a Church required moral courage and sure knowledge of the faith as well as leadership and charity. These are the things Paul stresses in these pastoral letters. The Church of the First Century was less organized than the one we know. The letter shows concern for the people and trust in the leadership.