Outline, final – 2019.11.08

Workshop for Proclamation of the Word,

Mary Mother of the Church

Saturday, November 9, 2019 – 10 a.m. / Tuesday, November 12, 2019 – 7:00 p.m.

**1. Registration**

\* handled by Jan Gudel

\* ready 30 minutes ahead

\* table in gathering space

\* music playing in worship space

\* pre-printed name tags

\* three minutes before start time, close doors to worship space

**2. Features within worship space**

\* Twin music stands on floor between ambo and first pew

\* Lighted candle on or beside altar

\* Lectionary on lower shelf in ambo (for practice at end of workshop)

\* Booklet or document for opening and closing prayers in place on music stand

\* A/V prepared and ready (clip-on mics, music and PPT)

\* Father Kevin will appear at some point before we start to wish us well

\* Workbooks labeled with names are in box on pew facing presidential chair

\* At appropriate point near end of workshop, Jan will lay Workbooks along pew for pickup

Karen and Patrick

**3. Opening prayer and welcome**

\* start on time, as promised

\* music continues to play, volume reduced

\* Patrick and Karen move to ambo, bow heads as a gesture inviting silence

\* then proclaim alternate verses of prayer from **“Yours Is A Share”**

**\* \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\***toggle from music to PPT\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

**\* \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*lower screen\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\***

**\*\*\* Slide 1 – Welcome, Proclaimers Workshop \*\*\***

\* move to music stands for welcome

Patrick

\* thank you for being here

\* and thank you for your willingness to be of service to our community through the

 ministry of proclamation

**\*\*\* Slide 2 – Yours is a Share \*\*\***

\* your desire to serve, your willingness to share your talents and devote time to this ministry,

 are deeply appreciated and greatly valued – by Father Kevin, by the liturgical team, and by

 our community

\* we are grateful as well to those who have agreed to devote their time and talent to our new

 ministry, leading our community in the Prayers of the Faithful

\* by creating this separate ministry we are drawing attention to the importance of the

 intercessions, and the value we place on those prayers

\* we will be inviting members of our community who believe they have a particular

 calling to prayer, to consider joining the people already in that ministry

Karen

**\*\*\* Slide 3 – Expressiveness \*\*\***

\* a note at the start: as we proclaim examples of texts, you might find us adding a little

 more emphasis than we would in a proclamation during Mass

\* when that happens during this workshop, please be aware we’re doing that for clarity,

 to make our points fully understandable

\* expressiveness is a valuable tool for effective proclamation, and we know it needs to be

 used with clear awareness and a certain restraint

\* and we’ll deal with that issue directly, a little later

\* but at times during this workshop you can expect us to be pushing that envelope just a little

**\*\*\* Slide 4 – Questons, comments…\*\*\***

\* one other point

\* we have a lot of material to cover, so we’ll need to move right along

\* to help us, could we ask you to hold most observations or questions ‘till

 near the end of the workshop?

\* Thank you

Patrick

**\*\*\* Slide 5 – The Word of God: In the beginning \*\*\***

\* So… we’re gathered this morning / this evening as ministers who proclaim the first and second readings – and the Gospel in the case of Deacon Doug and Deacon Stepan

\* We can begin by reflecting on the Word of God, reminding ourselves “What is it?”

**4. The Word of God**

\* God = Word (Gospel of John, 1:1-4, 14)

\* God speaking to us, Christ proclaiming the Good News

\* Sign of the covenant

- What it does

\* shows the way to God

\* provides guidance in our daily lives

\* sanctifies, makes holy

**5. Stature and importance of the Liturgy of the Word in the Mass**

**\*\*\* Slide 6 – Stature of the Word / Truths revealed \*\*\***

\* Among other important insights, Vatican II revealed two major truths:

\* first, we are the Church

\* and second, during the Mass, God is equally present in four ways:

 through the presider, assembly, Word, and Eucharist

**\*\*\* Slide 7 – Christ is present \*\*\***

\* Christ is present in his Word, since it is “he himself who speaks to us

 when the scriptures are read”

 (Constitution on the Sacred Liturgy, 1963; Chapter 1, Part 1: The Nature of the Sacred

 Liturgy and its Importance in the Life of the Church, #7. Pages 4 & 5)

\* From this it follows that “every liturgical celebration is a sacred action surpassing

 all others”

**\*\*\* Slide 8 – Word prepares for Eucharist \*\*\***

\* Sacred scripture is of deep importance in the celebration of the liturgy

\* The Liturgy of the Word prepares for the Liturgy of the Eucharist, and leads into it,

 forming with it one act of worship

\* presider, proclaimers, musicians, servers, ministers of the Eucharist serve in

 exalted ministries

**\*\*\* Slide 9 – Proclaimers are God’s voice \*\*\***

\* ministers of proclamation serve as God’s voice

\* this is a deep privilege, and therefore and equally great responsibilituy

\* we are called therefore to proclaim to the very best of our abilities

Karen

**6. Qualities of a good minister of proclamation**

**\*\*\* Slide 10 – Qualities of good proclaimers \*\*\***

Social qualities

\* comfortable speaking before an assembly (able to get butterflies to fly in formation)

\* has the respect of the community

Spiritual qualities

\* life of faith

\* love of scripture

Technical qualities

\* confidence (we have been empowered by our community)

\* able to proclaim with enthusiasm (National Bulleting on Liturgy, #56, p. 283)

\* plus a number of other qualities:

 - projection of voice

 - enunciation

 - volume

 - pacing

 - pauses

 - ability to suggest different voices in the text

\* we’ll deal with these and other elements of technique a little later

**\*\*\* Slide 11 – Important to me? \*\*\***

\* a good proclaimer answers “yes!” to three questions:

 - Is it really important to me to personally proclaim the Good News?

 - In the depths of my heart do I feel called to be a proclaimer?

 - Am I doing the best I possibly can in proclaiming the Word of God?

 - Then – what am I doing about it?

 Do I have the right intentions? Do I prepare well? Do I proclaim with conviction, with

 holy boldness? Am I doing my best to bring the Word of God alive for our assembly?

**\*\*\* Slide 12 – Two proclamations… \*\*\***

**7. What do readings sound like when they’re done poorly, compared to**

 **when they are proclaimed well?**

 **And what impact do they have?**

\* let’s listen to two examples

**\*\*\* Slide 13 – (Makes screen blank during proclamations) \*\*\***

\* Patrick – Isaiah 7.10-14, 8.10d – Annunciation of the Lord (proclaim poorly)

\* Karen – 1 Samuel 16.1b, 6-7,10-13 – Fourth Sunday of Lent (proclaim well)

Patrick

**\*\*\* Slide 14 – Observations? \*\*\***

\* what was done poorly in the first reading?

\* what was done well in the second?

\* and what internal response did they generate as you listened?

**\*\*\* Slide 15 – Importance of making good signs \*\*\***

**8. The importance of making good signs**

\* Every action we make during liturgical celebrations is a SIGN

\* SIGNS cause RESULTS

\* Signs made with care and skill bring about good results

\* Signs made poorly cause poor results

\* Once made, signs cannot be called back

\* Our proclamations must be GOOD SIGNS

\* they need to be proclaimed with conviction, and be memorable for the right reasons

\* Jesus didn’t say “Do something boring in remembrance of me”

\* Our liturgies should enliven us, excite us about being disciples

\* As ministers of the Word, we can contribute to that outcome

**\*\*\* Slide 16 – Two goals: transparency & drama \*\*\***

**9. Two goals every reader should strive for – transparency and drama**

\* we must be windows, not doors, revealing the meaning of the text

\* i.e. draw attention to the Word, not ourselves

\* surrender to the text, proclaim it in the manner it calls for

\* allow ourselves to feel and convey the emotional energy of the reading

Karen

**\*\*\* Slide 17 – How do we get there? \*\*\***

**So… How do we get there?**

\* We suggest four steps: Pray, Prepare, Practice, then Proclaim

**10. PRAY**

\* Prayer needs to be our starting place, always

**\*\*\* Slide 18 – Prayer: How do you pray? \*\*\***

\* would anyone like to share with us how you pray, what you pray for,

 when you begin to prepare your proclamation?

\* those are excellent ways to begin

\* I’d like to suggests another format that some might find helpful

**\*\*\* Slide 19 – A C T S \*\*\***

\* consider a method described by the acronym ACTS:

 adore, confess, thank, supplication (ask)

\* Adore: praise God’s sovereignty, power and love

\* Confess: acknowledge my own humanity and limitations

\* give Thanks: for God’s Word, my own abilities, and for our faith community

\* Ask: God to speak to our assembly *through* me, first by speaking *to* me

\* ask for the deepest meaning of the text to be revealed to me

\* pray to be an effective servant

Patrick

**11. PREPARE**

**\*\*\* Slide 20 – Prepare: thoroughness is vital \*\*\***

\* we can’t proclaim what we don’t understand

\* so thorough preparation is vital

\* a good guideline is to begin a week before your scheduled proclamation,

 or at least a few days before

\* and to spend a *minimum* of half an hour in preparation (an hour is not too long)

\* there are a variety of ways to prepare

\* we’ll describe one way that works for many proclaimers

**\*\*\* Slide 21 – Read / Gospel first \*\*\***

\* **It begins, of course, with reading**

\* review all four readings to get the overall message

\* the Gospel is the core of the Liturgy of the Word

\* the other readings and the response all support the message of the Gospel

\* so it makes sense to read the Gospel first, then the 1st reading, responsorial psalm,

 and the 2nd reading

**\*\*\* Slide 22 – Read: Your assigned reading \*\*\***

\* look up your assigned text and read the passages that come before and after it,

 to gain a better understanding of the context of your reading

**\*\*\* Slide 23 – Review all readings from week before \*\*\***

\* it can also be helpful to review briefly all readings from the week prior,

 and the week following, to see the even larger picture

**\*\*\* Slide 24 – image of Workbook \*\*\***

\* the simplest place to find all of this is in the “Workbook…for Proclaimers of the Word”

 (image on screen, and hold up a copy)

\* we have a copy on hand for each household with a minister of proclamation

\* we’ll hand those out near the end of this session

Karen

**\*\*\* Slide 25 – image “Ministry of Word Basics \*\*\***

\* the Workbook is an acclaimed resource to help us prepare to proclaim

\* it contains:

 - an excellent introduction to our ministry

**\*\*\* Slide 26 – image of readings “Pentacost Sunday \*\*\***

 - all three readings, plus the responsorial psalm

 and at the bottom a commentary for each reading

**\*\*\* Slide 27 – image of margin notes \*\*\***

 - and margin notes, which can be very helpful, including guidelines for pronunciation

\* the text appears in the same format, line by line, as you will see it in the Lectionary

\* to get an exact picture of how the *entire* reading appears in the Lectionary,

 it’s a good idea to arrive early and look at the Lectionary itself, in the sacristy

**\*\*\* Slide 28 – image of front page, NRSV version \*\*\***

\* once you’ve reviewed all four texts in the Workbook, then read from your own Bible the

 passage you are scheduled to proclaim.

\* note that the Lectionary (the book from which we proclaim) uses the NRSV

 (the New Revised Standard Version)

**\*\*\* Slide 29 – image of front page, NIV version \*\*\***

\* it can be helpful to read your passage in another translation of the Bible as well,

 to further reveal meanings

 \* note that a wide variety of translations of the Bible are available online

 eg. NIV (New International Version)

\* a different translation can be quite helpful as you do your preparation

\* it can reveal new meanings and understanding

\* you never know what you might find

\* sometimes the results can be quite surprising

\* this is what fell out of Patrick’s bible when he opened it the other day

**\*\*\* Slide 30 – image of Far Side cartoon \*\*\***

**\*\*\* Slide 31 – image of The Way version \*\*\***

\* if a passage is difficult (as I often find Paul’s letters), consider reading the passage in a

 simplified version of the Bible, eg. The Way (photo)

**\*\*\* Slide 32 – text from 1 Cor 13 \*\*\***

\* here’s a brief passage we’re all familiar with, 1 Corinthians 13 (photo)

\* note the simplified way this version says what Paul speaks in more exalted language in the

 Lectionary (read the first few lines?)

\* this beloved scripture is pretty easy to understand in any version of the Bible. But for difficult
 passages, a simplified translation, like The Way, can be startling in how it reveals the

 meaning of the scripture

Patrick

**\*\*\* Slide 33 – “Form” of the text \*\*\***

\* the next step is to understand the Form of the text

\* Margin notes in the Workbook often mention the form of the text:

 narrative, teaching (didactic), or an exhortation

**\*\*\* Slide 34 – Narrative \*\*\***

\* a **narrative** text reads like a story

\* may have characters, dialogue, a setting, and action

\* point of view may be that of narrator or any character in the story

\* Scripture is full of stories – about creation, our ancestors in the faith, the history of Israel,

 the life of Jesus, ministries of the early apostles

\* strive to help your assembly understand what’s happening in the story

**\*\*\* Slide 35 – Narrative: keep characters distinct \*\*\***

\* keep characters distinct – first by understanding who they are, and then by the voices you

 use for each character

\* be clear about shifts in setting, eg. Luke’s story about Lazarus and the rich man:

 mansion vs. gate; heaven with Abraham vs. place of torment

\* help the community to *see* the story unfold

\* stories may be v. familiar through years of repetition

\* our task is to bring back a sense of wonder, so that the stories release their power to amaze

**\*\*\* Slide 36 – Teaching (didactic) \*\*\***

\* a **didactic** text makes a point or teaches

\* may contain a logical argument, or make a case to support a point the author has made

\* the letters of Paul consist mainly of teaching texts

\* so are the texts describing the teachings of Jesus in the Gospels

\* important to understand the author’s point, and any supporting arguments or logic

\* our goal is to help the assembly follow the logic and understand what’s being taught

**\*\*\* Slide 37 – Exhortation \*\*\***

\* a text of **exhortation** makes an urgent appeal

\* may encourage, warn or challenge

\* often includes a call to action

\* emotions are heightened and stakes are high

\* sometimes the exhortation is directed to God

 - pleading for mercy or justice

 - or praising God’s goodness and love

\* other times God addresses the people directly

**\*\*\* Slide 38 – Exhortation: convey urgency \*\*\***

\* in texts of exhortation it’s essential to convey the urgency and passion behind the words

Karen

**\*\*\* Slide 39 – Literary devices \*\*\***

\* **Be aware of literary devices in the text**

\* these can reveal a lot about the meaning of the passage

\* so it’s important to give these our attention,

\* and make a choice about how they will affect our proclamation

**\*\*\* Slide 40 – Parallel structure \*\*\***

\* **Parallelism**

\* phrases or sentences that have a similar structure or express a similar idea

\* one of most frequent literary devices in both the Hebrew and the New testaments

 - for God has clothed me with the garments of salvation,

 covered me with the robe of righteousness (Isaiah 61.10)

 - abide in me as I abide in you (John 15.4)s

\* the words we choose to stress will help our community hear the parallels in these lines

\* when we are aware of this feature, we reveal the fullest meaning of the text

**\*\*\* Slide 41 – Paradox \*\*\***

**\* Paradox**

\* the use of parallelism to express an idea that seems to contradict itself

\* Jesus often used paradox to show that the reign of God will turn our expectations upside down

 - So the last will be first,

 And the first will be last. (Matthew 20.16)

 - Those who exalt themselves will be humbled,

 And those who humble themselves will be exalted. (Luke 14.11)

 - For our sisters and brothers who do not have enough clean, safe water to drink,

 and for those dealing with the consequences of too much water.

 We pray to the Lord… (Prayers of the Faithful, MMOC, Oct 5 & 6, 2019)

\* we can use the rhythm of our proclamation to make the parallel structure evident

\* and we can put a little extra emphasis on the contradictory phrase

**\*\*\* Slide 42 – Repetition \*\*\***

**\* Repetition**

\* the same word or phrase repeated within a reading emphasizes a point

\* make each instance distinct, and build or diminish your intensity

 - “Enough!” (intense) “Enough” (quiet finality)

 - “That’s it” (mild) “That’s it!” (greater intensity) (- as in a brainstorming session)

\* sometimes a word is doubled (“Amen, amen”)

\* make a choice here about how to make each word distinct

\* more often, a word or phrase or idea is repeated a few times throughout a reading

 - 1st Corinthinians 13, Paul’s epistle on love

 - “love is patient, love is kind. Love is never envious or proud. Love never ends.”

 - variation in vocal delivery is essential to hold people’s attention

Patrick

**\*\*\* Slide 43 – In our prep so far \*\*\***

\* so…we’ve read all the readings for the day,

 we’ve done our research,

 we’ve looked at the form of the text, and

 we’ve made ourselves aware of literary devices in the text

**\*\*\* Slide 44 – Next steps \*\*\***

\* at this point it can be helpful to spend a few minutes **meditating on the reading**,

 so that its meaning becomes more clear

\* this is a continuation of the prayer we began with

\* once you’ve savored the text in a moment of meditation,

 it can be helpful to **continue your preparation in writing**

**\*\*\* Slide 45 – Commentaries \*\*\***

**\*** this can begin with a review of any *commentary* your own Bible provides for the book from

 which your reading is taken

\* the NRSV of the Bible contains excellent notes at the start of each book (photo here)

\* it explains: Title and Background of the book; Author and Date of Writing; Theme and

 Message; and provides an Outline of the book

**\*\*\* Slide 46 – Write summary in own words \*\*\***

\* it can help to write a summary of these notes (photo)

**\*\*\* Slide 47 – Write meanings of key words \*\*\***

\* sometimes it’s helpful to **list each key word** and write the meaning of that word

**\*\*\* Slide 48 – Look up key words or names \*\*\***

\* you can also **look up words or names** that might have a deeper meaning than what you

 already know

\* examples – “covenant” or “Jesse”

**\*\*\* Slide 49 – Google image: Quick Reference Dictionary \*\*\***

\* where can you find a reference for words in the Bible?

\* a computer search for “words and terms in the bible” led to

 “A Quick Reference Dictionary – Bible Study Tools”

**\*\*\* Slide 50 – image: Dictionary of the Bible \*\*\***

\* Dictionary of the Bible is another excellent resource.

\* This book available through online sellers at surprisingly low prices

**\*\*\* Slide 51 – image: Covenant, 1st page \*\*\***

\* here’s what Dictionary of the Bible said about “covenant”

**\*\*\* Slide 52 – image: Covenant, blurred pages 2 & 3 \*\*\***

\* as you can see, my eyes glazed over when I saw the next two pages

\* this book is a scholarly work, but all I wanted was a brief summary

**\*\*\* Slide 53 – image: Covenant, first paragraph \*\*\***

\* so I went back to the previous page and found all I needed in the first paragraph

\* (read / skim)

\* spoken word could not be annulled or retracted

\* Ahhh…so God’s covenant with the chosen people can’t be revoked

**\*\*\* Slide 54 – image: Jesse \*\*\***

\* and this is what the book reveals about the name “Jesse”

\* father of David, as we heard in Karen’s proclamation earlier

**\*\*\* Slide 55 – image: rest of info about Jesse \*\*\***

\* “sprout of Jesse”

**\*\*\* Slide 56 – Results of research \*\*\***

\* this kind of basic research can have a noticeable impact on the *authenticity* of your

 proclamation, i.e. the sense in your listeners that they have truly heard the Word of God

\* it can also add to the *confidence* with which you proclaim. Confidence helps you bring the

 reading to life for the assembly

**\*\*\* Slide 57 – Rewrite text in own words \*\*\***

\* once you’ve done some research, **consider rewriting the text in your own words**

\* this can further help cement your understanding of the text

**\*\*\* Slide 58 – image of handwritten notes, p. 2 \*\*\***

\* (skim / read)

**\*\*\* Slide 59 – Write a prayer \*\*\***

\* the next step I’d suggest is to write a brief prayer of your own that speaks of your gratitude

 for what you’ve learned, and of your desire to live by God’s words

\* (skim / read)

**\*\*\* Slide 60 – Another handwritten prayer \*\*\***

\* can be as long or as brief as you feel moved, by the study you’ve just done

\* all this takes time, but it provides significant rewards – for you and for our community

Karen

 **12. PRACTICE**

**\*\*\* Slide 61 – How do we get there? \*\*\***

\* at this point we’ve prayed and we’ve prepared

\* now we’re at the point of working out loud – by practicing our proclamation

**\*\*\* Slide 62 – Practice at home \*\*\***

\* Even though we might have proclaimed for years, it is always a good idea to proclaim your

 reading at home before proclaiming it at church

\* maybe not outdoors on the deck or balcony, for the neighbors, especially at this time of year

\* but in a quiet room; or maybe for a spouse or partner or friend whose opinion we value

\* but practicing your reading doesn’t necessarily have to be done out loud

\* I know of an excellent proclaimer, now in eternity, who would simply proclaim the

 reading in a quiet voice to himself

\* when he proclaimed, you knew you had heard a proclamation – and he did it without

 drawing any undue attention to himself

\* so find a practice method that works for you, and do it faithfully. I encourage you not to

 overlook or skip this step

\* (Karen: how I prepare and practice as I sometimes go back and forth between the steps.

 And spend a fair amount of time in practice.)

Patrick

**13. PROCLAIM**

**\*\*\* Slide 63 – pray, prepare, practice, proclaim \*\*\***

\* the fourth step on our ministry, of course, is our actual proclamation,

 during the Liturgy of the Word at Mass

**\*\*\* Slide 64 – Details in revised instructions \*\*\***

\* details about the mechanics of our ministry – the schedule, the procession, approaching

 the ambo, and so on – are contained in the newly revised Instructions which you should

 have received by email a few days ago (hold up a copy)

**\*\*\* Slide 65 – Bowing; When to begin proclaiming \*\*\***

\* we won’t go through all of those instructions now, but I will draw your attention to two key

 points: bowing; and when to begin proclaiming

**\*\*\* Slide 66 – Bow only as part of procession \*\*\***

\* Father Kevin is asking us to bow only as part of the procession, not as we approach and

 leave the ambo to proclaim

\* this is based on a liturgical principle that has been in place for years, but is only being

 introduced now in our parish

\* in the Eastern rite, signs are repeated frequently during the liturgy, eg. sign of the cross

\* in our Roman rite, we have a different value: we try to keep the liturgy spare and simple

\* it has a power of its own, without adding gestures or elements

\* before Vatican II the Mass had become encrusted with prayers before, prayers after, and

 a multitude of actions throughout

\* the Vatican council removed much of that in order to return the Mass to a simpler form

\* one result is that we make the sign of the cross only three times during Mass:

 at the start, for the Gospel, and at the end of Mass

\* in the same way, proclaimers only bow once, as we enter during the procession

\* the priest and deacon bow a second time, as they leave the sanctuary at the end of Mass

\* those in the entrance procession bow *on behalf of* all the gathered community

\* because it has already been done at that point, we do not bow as individual ministers

 when we approach and leave the ambo

**\*\*\* Slide 67 – image, Instructions to proclaimers, p. 2 \*\*\***

\* the second point in the instructions for proclaimers is about when to begin proclaiming,

 especially when we’re the first reader

**\*\*\* Slide 68 – When to begin proclaiming \*\*\***

\* something distressing happens often in our parish, and in most other parishes I’ve visited:

\* often the first reading is well underway before the assembly is settled and able to be

 attentive

\* then, about five or six sentences into the first reading, there’s a pronounced change

\* it’s a dramatic shift – you can hear it and feel it

\* suddenly the assembly is quiet and ready to listen fully

\* until that point, we’re *hearing* but not *absorbing* all of what is being proclaimed

\* that part of the reading is lost to us

\* and the overall power of the proclamation is diffused

\* please help us hear God’s Word by waiting until our assembly is ready

\* we can model our actions on how Father Kevin and our deacon begin Mass during Lent

\* they arrive at their places and simply wait in silence

\* once the assembly is quiet and focused, Fr. Kevin begins the opening prayer

\* we need to follow that pattern for the first reading

\* wait at our place for four or five seconds

\* you can count them out to yourself: one thousand one, one thousand two…

\* walk slowly to the ambo; then wait again until our community is settled and quiet…

\* and until the music ministers are seated

\* at this point, you have more power than anyone else in the building

\* I encourage you to use it

\* you have been mandated to do so

\* be confident; be courageous

\* the results will be marvelous

Karen

**\* Tools: Voice and Body**

**\*\*\* Slide 69 – Tools of proclamation: Voice and Body \*\*\***

\* prayer, preparation and practice at home are only the beginning of our work as proclaimers

\* there is also a significant physical element to our ministry:

\* the use of our bodies as well as our minds

\* simply reading the words clearly from the ambo is not enough for effective proclamation

\* we also have to pay attention to how we are communicating with

 - our tone

 - pace

 - volume

 - eyes

 - face

 - even our posture

**\*\*\* Slide 70 – Non-verbal cues \*\*\***

**\* Non-verbal cues**

\* studies confirm that we take in as much from non-verbal cues as we do from spoken words

\* “I have some news for you” – concerned look on my face, spoken slowly, low tone

\* you already know it’s something sad, difficult, upsetting

\* eg. a family member has just been diagnosed with a serious illness

\* contrast that with:

\* “I have some news for you” – excited, eyes shining, energy in my voice

\* you know my news is positive, uplifting, happy

\* eg. a child has just been born

\* notice that the verbal part of the message – the spoken words – are exactly the same in

 both cases

\* yet the meaning is completely different

\* the difference was conveyed entirely through nonverbal cues

\* example: “Rejoice in the Lord always; again I will say, Rejoice!” (Philippians 4.4-7)

\* the look on my face has to mirror the meaning, to fully convey the message

\* I need to look like I’m rejoicing

\* if I don’t, much of the impact is lost. The reading can fall flat

**\*\*\* Slide 71 – Pace \*\*\***

**\* Pace – the speed of my proclamation**

\* the most common problem of all is – going too fast to be easily understood

\* many in our assembly will be hearing the reading for the first time in the three-year cycle

\* we need to read at a pace that is moderate enough so our listeners can absorb the

 message we’re speaking

\* the brain needs time to catch up to what the ears are hearing

\* also, some in the assembly have hearing impairments

\* and for others, English is an additional language

\* by proclaiming at a modest pace, we make it easier for them to understand

\* I heard a story from a former student who took a history course at St. Paul’s College.

\* a young lecturer presented the entire French Revolution in two 40-minute classes

\* after the first 10 minutes not a single student was still taking notes

\* the student said it was like trying to drink from a fire hose

**\*\*\* Slide 72 – Pace: hard to hear ourselves \*\*\***

\* proclaiming at a moderate pace is critically important

\* but it can be hard to hear ourselves objectively

\* a good way to find out if we’re proclaiming at a moderate pace is to ask

 Father Kevin. He hears every one of us, and he can give us helpful feedback

**\*\*\* Slide 73 – image of verses, Psalm 77 \*\*\***

\* equally important is to vary your pace, because that gives clues to the meaning

\* example: Psalm 77 (“I cry aloud to you, my God”) (– proclaim both verses, with

 pace picked up for second verse, “Your thunder crashed”)

Patrick

**\* Pauses**

**\*\*\* Slide 74 – Pauses: critical cues \*\*\***

\* proclaiming too quickly is one of the two most common faults among proclaimers

 everywhere

\* the other is failing to pause between thoughts or statements

\* pauses are critical cues that allow our assembly to follow the sense of the text

\* listeners need moments to absorb what they’ve just heard, before we move on to

 the next thought or speaker

**\*\*\* Slide 75 – Pauses: distinct thoughts \*\*\***

\* we need to pause in order to

 - separate *distinct* thoughts

 - to indicate major *shifts* in thought, or

 - set apart significant statements

\* we should never pause in the middle of a single thought

**\*\*\* Slide 76 – punctuation \*\*\***

\* our major guide for when to pause is punctuation

\* in general, pause and take a full breath at periods, question marks, exclamation marks,

 and sometimes at colons and semi-colons

\* at commas, think ‘half a pause’

**\*\*\* Slide 77 – Pause required before Word of the Lord \*\*\***

\* a pause is always required at the end of the text, *before* we say “The Word of the Lord”

\* this is important

\* a pause after the body of the text does two things

\* it allows our listeners to absorb the final thought of the reading,

\* and it prepares us to acknowledge that the reading is complete

\* when we do say that final phrase, “The Word of the Lord”, it’s important to say them clearly

 and distinctly, without rushing

\* be careful to keep the energy level up; don’t let your voice drop

\* this closing phrase is a vital part of your proclamation. It requires the same attention

 and honor as the rest of the text

**\*\*\* Slide 78 – Pause also required after proclamation \*\*\***

\* and then, **we also need to pause after our proclamation is complete**

\* the *Lectionary* calls for “periods of silence” at points throughout the liturgy

\* it’s not me or Karen or Father Kevin asking for this

**\*\*\* Slide 79 – image from Lectionary, with rubric at bottom \*\*\***

\* it’s in the Lectionary, at the bottom of the first and second readings

\* after “Thanks be to God”, we are called to lead a period of silence

\* this is to give the assembly time to absorb and to pray about what they’ve just heard

**\*\*\* Slide 80 – Pause…at least 5 seconds \*\*\***

\* the proclaimer is the person who has control of the liturgy at that moment

\* we suggest at least 5 seconds – 10 is better

\* eyes closed and head bowed, praying about the words we’ve just spoken

\* this encourages our assembly to pray as well

\* this is not a flat spot in the liturgy

\* instead it’s an active silence

\* the next minister – the cantor to lead us in the responsorial psalm, or the priest or

 deacon about to proclaim the Gospel – will not come forward until we leave the ambo

\* so please do take these moments to lead our community in silent prayer

\* and please do not rush or skip this step

Karen

**\* Volume, energy and articulation**

**\*\*\* Slide 81 – Volume…loud / soft \*\*\***

\* volume means not just loudness, but also softness

\* it means choosing the right level of sound for a particular part of the text

**\*\*\* Slide 82 – Vocal energy \*\*\***

\* vocal energy is equally important

\* it is the *strength of my intention*

\* I need vocal energy even when my volume is low, even when I’m speaking softly

**\*\*\* Slide 83 – Articulation \*\*\***

\* it’s also important to articulate clearly so that we can be understood

\* notes in the Workbook will draw attention to tricky phrases that might require extra attention

**\* Pronunciation**

**\*\*\* Slide 84 – Pronunciation \*\*\***

\* we all want to pronounce names and terms correctly

\* if you have the slightest doubt, look in the margin notes of the Workbook,

 or in the pronunciation guide

\* if you can’t find an answer there, try an online resource

\* when we pronounce words correctly we help our assembly focus on

 the meaning of the text without distraction

**\* Inflection**

**\*\*\* Slide 85 – Inflection \*\*\***

\* is the pitch or tone of our voice (high or low)

\* inflection conveys attitude and feeling

\* the high end of our range of tone usually conveys intensity and excitement

\* the low part of our range expresses sadness or contrition

\* notes in the Workbook guide us on this point

\* look for places in your reading that call for a variation in tone

**\* Choice words**

**\*\*\* Slide 86 – Choice words, image of page from Workbook \*\*\***

\* in the Workbook you’ll see that some of the words in the text are printed in **bold** (photo)

**\*** these are *choice* words

**\*\*\* Slide 87 – Choice words / convey meaning \*\*\***

**\*** they’re key words that we can use effectively to convey meaning, emotion and intent

 of the reading

\* they’re not necessarily meant to be stressed

\* rather, they are flagged to encourage us to make some choice about them

\* they are significant words, so we need to take time in our preparation to consider

 how we will proclaim them

**\*\*\* Slide 88 – Choice words: so = therefore…\*\*\***

\* an example is one of the shortest words in our language, the word “so”

\* it can have two distinct meanings: either “therefore” or “in this same way”

\* let’s look at an example of each

**\*\*\* Slide 89 – image of reading from Philemon \*\*\***

\* this is the part of Paul’s letter to Philemon where he appeals for his companion

 Onesimus to be received graciously

**\*\*\* Slide 90 – last part of text \*\*\***

\* at the end of this reading Paul says “So if you consider me your partner…
\* in other words, “I’ve laid out my thinking; *therefore* if you think of me as your

 partner, welcome him.”

**\*\*\* Slide 91 – text, “Like the deer that yearns…” \*\*\***

\* contrast that with this text from Psalm 42, where the meaning is:

 “in this same way, my soul is longing for you, my God.”

**\*\*\* Slide 92 – text, “as though it were holocausts…” \*\*\***

\* we find another example in this verse from the canticle of Daniel, which is a

 beautiful, poetic plea for God’s mercy and help

\* notice the meaning half way down: “in this same way let our sacrifice be in your

 presence”

\* these are the kinds of words we have to be tuned into so that we can make a good

 choice about how to speak them

Patrick

**\* Eye contact**

**\*\*\* Slide 93 – image of young woman’s eyes \*\*\***

\* eye contact is necessary for effective proclamation

\* eye contact is a way of connecting with the person or people we’re speaking with

\* it establishes confidence: we don’t trust someone who won’t look at us when they speak

\* visual contact also connects our listeners to the reading more deeply than

 if we were using our voice alone

\* the Workbook generally doesn’t suggest when we should look up,

\* because we’re encouraged to do that *throughout* the text

**\*\*\* Slide 94 – image of man’s eyes \*\*\***

\* too much eye contact can be just as distracting as too little

\* best when it’s done naturally and comfortably

\* try to look at different sections of the assembly each time

\* side, middle, other side / and front, middle, back

\* if keeping your place is a challenge when you look up, you might find it helpful

 to follow along on the margin of the page with your finger

**\* Facial expressions**

**\*\*\* Slide 95 – man with beard, looking serious \*\*\***

**\*** your face can communicate a great deal to the assembly about the reading

\* when God’s people are being admonished, our face should indicate the seriousness

 of that message

\* if you’re invited to read a part of the Passion on Palm Sunday or Good Friday,

 your facial expression will be serious, of course

**\*\*\* Slide 96 – older woman, joyful \*\*\***

\* but at other times the expression on your face will tell people that you are proclaiming

 “Good News”

\* when we share Good News from the ambo we should also share our joy…

\* with a smile on our face – and in our eyes and our voice

**\*\*\* Slide 97 – text from Psalm 96 \*\*\***

\* this text, for example, calls out for a smiling face and eyes

\* (read from screen)

**\*\*\* Slide 98 – man with stubble, an open face \*\*\***

\* our smile tells the assembly that we are proclaiming news of joy, love, mercy,

 forgiveness and compassion

\* without this cue, our listeners may miss that

**\*\*\* Slide 99 – young girl, smiling \*\*\***

\* so, when it’s appropriate to the reading please allow yourself to smile

 (and let joy be evident in your voice)

\* and this leads to our next point

Karen

**\* Expressive proclamation**

**\*\*\* Slide 100 – Expressive proclamation / Liturgy of the Word \*\*\***

\* the Liturgy of the Word is not intended to be theatrical

\* we are not actors

\* we never want to be ‘over the top’

\* that would draw attention to ourselves, and get in the way of our assembly being able to

 focus on God’s Word

\* but our proclamation can’t fully reach our assembly if it’s not expressive

**\*\*\* Slide 101 – Make choices / rejoicing, grumbling \*\*\***

\* so as we prepare our proclamation we need to make choices about expression

\* if Paul is rejoicing, or Jeremiah is grumbling, or God is expressing compassion,

 then the emotion we need to express is clear

\* In other cases we need to make our own choice

\* the notes in the Workbook offer some suggestions

**\*\*\* Slide 102 – Liturgy of the Word / little time \*\*\***

\* when we proclaim we don’t have much time, and not very many words, to convey

 the meaning of a text

\* the expression of emotion, done with preparation and good judgment, can help our

 listeners greatly in understanding what’s being proclaimed

\* this is because we read emotion very quickly

\* it’s a powerful non-verbal communicator

\* and for this reason it’s a central element in effective proclamation

**\*\*\* Slide 103 – Narrative text \*\*\***

\* in a **narrative (a story)**, find a point of view for each character,

\* and express each viewpoint in a distinct way

**\*\*\* Slide 104 – Exhoration (urging) \*\*\***

\* if the reading is an **exhortation (urging us to do something)**, emotions are heightened…

\* so make bold choices and practice conveying them with your voice, eyes and face

**\*\*\* Slide 105 – Teaching text (didactic) \*\*\***

\* a **teaching text** (a didactic passage) might seem to be emotion*less…*

*\** but emotion certainly is present:

\* a teaching is usually given out of *love* for the community being taught…

\* and that has to come through in our delivery

**\*\*\* Slide 106 – Our challenge \*\*\***

\* proclaiming expressively, without excess, can be challenging

\* many people aren’t comfortable showing emotion in public

\* but the Scriptures we proclaim aren’t sterile, cold stories

\* they’re dynamic and full of passion

\* when we convey the emotion that is in our text, we convey the meaning, we draw it forth…

\* making it easier for our assembly to understand and be moved by the Word of God

Patrick

**\* When we stumble**

**\*\*\* Slide 107 – When we stumble / all are human \*\*\***

\* we’re all human, we all make mistakes

\* when we mispronounce a word, or stumble on a phrase…

\* the best way forward is simply to repeat it correctly

\* if we say “sorry” we draw unnecessary attention to ourselves

\* there’s no need to apologize

\* just correct the mistake and move on

\* this causes the least disturbance

Karen

**\* 14. Questions or comments**

**\*\*\* Slide 108 – Questions? \*\*\***

**\*** are there any questions or observations? About our ministry, or about what you’ve

heard this morning / this evening

\* (listen intently and answer thoughtfully)

\* (at this point **Jan will lay out the Workbooks** on the front pew facing the presider’s chair)

**\*** thank your for the questions and your observations

**14. Final points**

**\*\*\* Slide 109 – Final points / experienced proclaimer \*\*\***

\* That covers most of the points we wanted to review with you

\* we realize it is a lot to deal with, but our ministry is not a simple one

\* we hope we have heightened your understanding of proclamation,

 and your love of the work we do

**\*** if much of what we’ve covered today is familiar or second-nature to you,

 we hope this workshop has been a helpful refresher

\* but if a good bit of this information is new to you, **please don’t feel intimidated**

\* no one is expecting you to implement all of this, all at once

\* instead, we encourage you to choose a couple of points to work on

\* once you’re comfortable with those changes or improvements in your proclamation,

 pick another item or two to focus on

\* remember, much of what we’ve talked about today is covered in the introduction

 of the Workbook

\* you can always review it there

\* and when you do read the Introduction in the Workbook you’ll see that

 we’ve borrowed from it shamelessly in putting this workshop together

\* we did that because the Introduction is so good, and so thorough…
\* and we wanted to give you the very best information there is

Patrick

**\* Workbook**

**\*\*\* Slide 110 – image of Workbook \*\*\***

\* you’ll find your copy of the Workbook on the pew facing the presider’s chair

\* you can pick it up after our closing prayer

\* each copy is labeled with a name

\* there’s one copy per household

\* you’ll see an envelope near the back of the Workbook

\* the Workbook is being *given* to you as an aid to your work in this ministry

\* but, if you can make a contribution to help defray the cost to the parish,

 that will be appreciated

\* cost of each book is $19

\* if a contribution would be difficult, don’t give it a second thought

\* please just accept the Workbook as a gift from the parish, with our gratitude

\* I should mention that we’re not tracking contributions in any way, for two reasons:

\* Revenue Canada does not allow a tax receipt whenever an item is being received

\* and, we don’t want anyone to feel ill at ease if you aren’t able to offer a contribution

\* so, you can place your envelope in the collection basket at Mass

\* or…not

 \* either option is acceptable

Karen

**\* Evaluation form**

**\*\*\* Slide 111 – Evaluation form \*\*\***

\* Also in the Workbook you’ll find an evaluation form

\* We’d appreciate knowing how to improve this workshop, and what further help you might

 appreciate receiving

\* if you could take a few minutes at some point to offer your thoughts, that would be helpful

\* you can return the form in that same envelope, with or without a donation

**\*\*\* Slide 112 – Ambo \*\*\***

**\* Our new ambo**

**\*** another point

\* as you know, we have a **new ambo**

\* If you haven’t proclaimed from it yet, once we’ve said our concluding prayer

 please feel to come up to see what the ambo is like, how it feels…

\* try out adjusting the microphone so you know what placement is right for you

\* and maybe practice placing the Lectionary on the lower shelf

Patrick

**\*\*\* Slide 113 – the stakes are high \*\*\***

\* **and finally**, we encourage you to recognize what’s at stake each time we proclaim

\* would you work harder to point out a loose thread on someone’s jacket,

 or to tell them that their hair was on fire?

\* when the stakes are high, all our communication skills are heightened

 without us even thinking about them

\* that’s why it’s important to recognize how significant our ministry is to our community

\* the Word that we have the privilege of proclaiming…

\* is a message that desperately needs to be heard in our world

\* when we proclaim well, to the limit of our abilities, we improve the chances of

 God’s word having a positive impact in the lives of our sisters and brothers

\* let’s remind ourselves of this deep responsibility whenever we prepare to proclaim

\* then we’ll be inspired each time, to work hard to help the Word of God

 come alive for our community!

**\*\*\* Slide 114 – slide makes screen go blank \*\*\***

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* **Raise screen \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\***

**\* (cue same piano soundtrack we played during opening prayer)**

\* thank you for being here, for listening attentively, and for serving faithfully in this ministry

\* **let’s conclude as we began, with a prayer**

Karen and Patrick

**15. Concluding Prayer**

\* from *Yours Is A Share*

\* *Go forth and proclaim with holy boldness!*

*\* Thanks be to God!*

Workshop outline / 2019.11.23 (revised)