

# FRUITFUL SCRIPTURE READING

The Bible is all around us. People hear Scripture readings in church. We have Good Samaritan (Luke 10) laws, welcome home the Prodigal Son (Luke 15), and look for the Promised Land (Exodus 3, Hebrews 11). Some biblical passages have become popular maxims, such as "Do unto others as you would have them do unto you (Matthew 7:12)," "Thou shalt not steal (Exodus 20:15), and "love thy neighbour" (Matthew 22:39).

Today's Catholic is called to take an intelligent, spiritual approach to the bible.

Listed here are 10 points for fruitful Scripture reading.

1. **Bible reading is for Catholics.** The Church encourages Catholics to make reading the Bible part of their daily prayer lives. Reading these inspired words, people grow deeper in their relationship with God and come to understand their place in the community God has called them to in himself.
2. **Prayer is the beginning and the end.** Reading the Bible is not like reading a novel or a history book. It should begin with a prayer asking the Holy Spirit to open our hearts and minds to the Word of God. Scripture reading should end with a prayer that this Word will bear fruit in our lives, helping us to become holier and more faithful people.
3. **Get the whole story! When selecting a Bible, look for a Catholic edition.** A Catholic edition will include the Church's complete list of sacred books along with introductions and notes for understanding the text. A Catholic edition will have an *imprimatur* notice on the back of the title page. An *imprimatur* indicates that the book is free of errors in Catholic doctrine.
4. **The Bible isn't a book. It's a library.** The Bible is a collection of 73 books written over the course of many centuries. The books include royal history, prophecy, poetry, challenging letters to struggling new faith communities, and believers' accounts of the preaching and passion of Jesus. Knowing the genre of the book you are reading will help you understand the literary tools the author is using and the meaning the author is trying to convey.
5. **Know what the Bible is – and what it isn't.** The Bible is the story of God's relationship with the people he has called to himself. It is not intended to be read as history text, a science book, or a political manifesto. In the Bible, God teaches us the truths that we need for the sake of our salvation.
6. **The sum is greater than the parts.** Read the Bible in context. What happens before and after – even in other books – helps us to understand the true meaning of the text.

7. **The Old relates to the New.** The Old Testament and the New Testament shed light on each other. While we read the Old Testament in light of the death and resurrection of Jesus, it has its own value as well. Together, these testaments help us to understand God's plan for human beings.
8. **You do not read alone.** By reading and reflecting on Sacred Scripture, Catholics join those faithful men and women who have taken God's Word to heart and put it into practice in their lives. We read the Bible within the tradition of the Church to benefit from the holiness and wisdom of all the faithful.
9. **What is God saying to me?** The Bible is not addressed only to long-dead people in a faraway land. It is addressed to each of us in our own unique situations. When we read, we need to understand what the text says and how the faithful have understood its meaning in the past. In light of this understanding, we then ask: What is God saying to me?
10. **Reading isn't enough.** If Scripture remains just words on a page, our work is not done. We need to meditate on the message and put it into action in our lives. Only then can the word be "living and effective."(Hebrews 4:12).



## Hearing the Word of God at Mass

"When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel" (GIRM, no. 29).

These words from the *General Instruction of the Roman Missal* (GIRM) set before us a profound truth that we need to ponder and make our own. The words of Sacred Scripture are unlike any other texts we will ever hear, for they not only give us information, they are the vehicle God uses to reveal himself to us, the means by which we come to know the depth of God's love for us, and the responsibilities entailed by being Christ's followers, members of his Body. What is more, this Word of God proclaimed in the liturgy possesses a special sacramental power to bring about in us what it proclaims. The Word of God proclaimed at Mass is 'efficacious' that is, it not only tells us of God and God's will for us, it also helps us to put that will of God into practice in our own lives. How, then, do we respond to this wonderful gift of God's Word? We respond in word and song, in posture and gesture, in silent meditation and, most important of all, by listening attentively to that Word as it is proclaimed. Following each reading we express our gratitude for this gift with the words "Thanks be to God" or, in the case of the Gospel, "Praise to you, Lord Jesus Christ," and it is appropriate that a brief period of silence be observed to allow for personal reflection. Following the first reading we sing the Responsorial Psalm, a meditation on God's word through the inspired words of one of the psalms from the psalter, the Bible's prayer book.

The Gospel is the highpoint of the Liturgy of the Word. The readings from the Old Testament tell us of God's promises and his preparation of his people for the coming of his Son; the epistles and other pre-Gospel New Testament readings offer the reflections of St. Paul and other contemporaries of the Lord on the life and message of Christ; in the Acts of the Apostles we have a history of the early Church. We believe that all Scripture, the Old and New Testaments, is inspired by the Holy Spirit, but the Church has always given special honour to the Gospel because in the Gospel we have not simply the preparation for and prefiguring of Christ, nor reflections on his message, but the words and deeds of Christ himself. The proclamation of the Gospel is surrounded with marks of respect and honour: the Gospel is read by an ordained minister, the deacon, or, when no deacon is present, by a priest; the Book of the Gospels is carried aloft with honour in the entrance procession and placed on the altar until the Gospel reading to show the unity of Scripture and Eucharist, of the table of the Word and the table of the Christ's body and blood; just before the Gospel is read the Gospel book is carried in procession to the ambo to the accompaniment of an acclamation sung by the people; it may be incensed before the reading and is kissed at its conclusion; finally, all stand as the Gospel is proclaimed. Through this posture and through the honour paid to the book containing the

Gospel, the Church pays homage to Christ who is present in his Word and who proclaims his Gospel.

What, then, must we do to properly receive the Word of God proclaimed at Mass? The *General Instruction* tells us that "the readings from the Word of God are to be listened to reverently by everyone" (no. 29), and it provides that those who read the Scriptures at Mass must be "truly suited to carrying out this function and carefully prepared, so that by their hearing the readings from the sacred texts the faithful may conceive in their hearts a sweet and living affection for Sacred Scripture" (no. 101). The key word in all of this is *listening*. We are called to *listen* attentively as the reader, deacon or priest proclaims God's Word. Unless one is unable to hear, one should not be reading along with a text from a missal or missalette. Rather, taking our cue from the *General Instruction* itself, we should *listen* as we would if Christ himself were standing at the ambo, for in fact it *is* God who speaks when the Scriptures are proclaimed. Carefully following along with the printed word can cause us to miss the gentle voice of the Holy Spirit, the message that the Spirit may have for us in one of the passages because we are anxious to "keep up," to move along with the reader.

Perhaps the best way to understand the readings at Mass and our response to them is offered by Saint John Paul II in his Instruction *Dies Domini*. He encourages "those who take part in the Eucharist—priest, ministers and faithful... to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed" and adds that if we do not, "it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect" (no. 40). In this way we will till the soil, preparing our souls to receive the seeds to be planted by the Word of God so that seed may bear fruit.

The Word of God, then calls for our listening and our response in silent reflection, as well as in word and song. Most important of all, the Word of God, which is living and active, calls each of us individually and all of us together for a response that moves beyond the liturgy itself and affects our daily lives, leading us to engage fully in the task of making Christ known to the world by all that we do and say.

## **BLESSING OVER BIBLES**

*The presider may offer this prayer after Mass. Instruct people to hold their Bibles.*

### **PRESIDER:**

The Bible is already the blessed Word of God. The Bible is the inspired word of the Lord. As Catholics, we believe this is the holy book of the church, the sacred literature of God's people. Our church encourages us to read and reflect frequently on the pages of this book so that we may be continually formed into committed disciples of Jesus Christ.

Let us continue the ancient practice of asking the Holy Spirit, who inspired these writings, to help us as we study and pray these Scriptures. May we listen to the word of God in these texts and find our nourishment and strength in its message.

**Response: "Come, Holy Spirit, enkindle in us the fire of your love."**

*Pause for a moment of silence.*

### **PRESIDER:**

May the Holy Spirit encourage us to give greater honour to this holy Bible, enthrone it in a place of honour in our homes, and commit to frequent reflection on its pages.

**ALL: Come, Holy Spirit, enkindle in us the fire of your love.**

### **PRESIDER:**

May the Holy Spirit instil in us a deep desire to know God's word so that we will grow as disciples of Jesus Christ.

**ALL: Come, Holy Spirit, enkindle in us the fire of your love.**

### **PRESIDER:**

Through the Holy Spirit, may our reading of Scripture lead us to a deeper faith, a more lively hope, and a more fervent love for the Lord and his holy church.

**ALL: Come, Holy Spirit, enkindle in us the fire of your love.**

*Instruct those gathered to place their hands on their Bibles during the blessing.*

**PRESIDER:**

Please respond to this closing with an Amen.

Let us pray:

Saving God, you have revealed your life and your love  
through the lives of our ancestors in the faith.

From Abraham and Sarah, Moses and David,  
to Mary and Joseph, to Peter and Paul,

you have spoken your word and called your people to fuller life.

We honour your presence in these Scriptures,

and we pray that the words of this sacred book

may become for us more deeply the living word of God,

forming our thoughts, desires, and actions.

We ask your blessings on these Holy Bibles

and in the name of the Father, the Son, and the Holy Spirit.

**ALL: Amen.**



APOSTOLIC LETTER  
ISSUED "MOTU PROPRIO"

BY THE SUPREME PONTIFF

FRANCIS

“APERUIT ILLIS”

INSTITUTING THE  
SUNDAY OF THE WORD OF GOD

1. “He opened their minds to understand the Scriptures” (Lk 24:45). This was one of the final acts of the risen Lord before his Ascension. Jesus appeared to the assembled disciples, broke bread with them and opened their minds to the understanding of the sacred Scriptures. To them, amid their fear and bewilderment, he unveiled the meaning of the paschal mystery: that in accordance with the Father’s eternal plan he had to suffer and rise from the dead, in order to bring repentance and the forgiveness of sins (cf. Lk 24:26.46-47). He then promised to send the Holy Spirit, who would give them strength to be witnesses of this saving mystery (cf. Lk 24:49).

The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: “Ignorance of the Scriptures is ignorance of Christ” (Commentary on the Book of Isaiah, Prologue: PL 24,17B).

2. At the conclusion of the Extraordinary Jubilee of Mercy, I proposed setting aside “a Sunday given over entirely to the word of God, so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people” (Misericordia et Misera, 7). Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world. Here, we are reminded of the teaching of Saint Ephrem: “Who is able to understand, Lord, all the richness of even one of your words? There is more that eludes us than what we can understand. We are like the thirsty drinking from a fountain. Your

word has as many aspects as the perspectives of those who study it. The Lord has coloured his word with diverse beauties, so that those who study it can contemplate what stirs them. He has hidden in his word all treasures, so that each of us may find a richness in what he or she contemplates” (Commentary on the Diatessaron, 1, 18).

With this Letter, I wish to respond to the many requests I have received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God. It is now common for the Christian community to set aside moments to reflect on the great importance of the word of God for everyday living. The various local Churches have undertaken a wealth of initiatives to make the sacred Scripture more accessible to believers, to increase their gratitude for so great a gift, and to help them to strive daily to embody and bear witness to its teachings.

The Second Vatican Council gave great impulse to the rediscovery of the word of God, thanks to its Dogmatic Constitution *Dei Verbum*, a document that deserves to be read and appropriated ever anew. The Constitution clearly expounds the nature of sacred Scripture, its transmission from generation to generation (Chapter II), its divine inspiration (Chapter III) embracing the Old and New Testaments (Chapters IV and V), and the importance of Scripture for the life of the Church (Chapter VI). To advance this teaching, Pope Benedict XVI convoked an Assembly of the Synod of Bishops in 2008 on “The Word of God in the Life and Mission of the Church”, and then issued the Apostolic Exhortation *Verbum Domini*, whose teaching remains fundamental for our communities.[1] That document emphasizes in particular the performative character of the Word of God, especially in the context of the liturgy, in which its distinctively sacramental character comes to the fore.[2]

It is fitting, then that the life of our people be constantly marked by this decisive relationship with the living word that the Lord never tires of speaking to his Bride, that she may grow in love and faithful witness.

3. Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This Sunday of the Word of God will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the Sunday of the Word of God has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.

The various communities will find their own ways to mark this Sunday with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text

be enthroned, in order to focus the attention of the assembly on the normative value of God's word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due. Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God's word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion. Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.

4. The return of the people of Israel to their homeland after the Babylonian exile was marked by the public reading of the book of the Law. In the book of Nehemiah, the Bible gives us a moving description of that moment. The people assembled in Jerusalem, in the square before the Water Gate, to listen to the Law. They had been scattered in exile, but now they found themselves gathered "as one" around the sacred Scripture (Neh 8:1). The people lent "attentive ears" (Neh 8:3) to the reading of the sacred book, realizing that in its words they would discover the meaning of their lived experience. The reaction to the proclamation of was one of great emotion and tears: "[The Levites] read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the Lord your God; do not mourn or weep'. For all the people wept when they heard the words of the law. Then he said to them, 'Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength'" (Neh 8:8-10).

These words contain a great teaching. The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs above all to those called to hear its message and to recognize themselves in its words. At times, there can be a tendency to monopolize the sacred text by restricting it to certain circles or to select groups. It cannot be that way. The Bible is the book of the Lord's people, who, in listening to it, move from dispersion and division towards unity. The word of God unites believers and makes them one people.

5. In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people's book, those

called to be ministers of the word must feel an urgent need to make it accessible to their community.

The homily, in particular, has a distinctive function, for it possesses “a quasi-sacramental character” (*Evangelii Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the “beauty of the images used by the Lord to encourage the practice of the good” (*ibid.*). This is a pastoral opportunity that should not be wasted!

For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God’s word and to see it applied to their daily lives. Consequently, sufficient time must be devoted to the preparation of the homily. A commentary on the sacred readings cannot be improvised. Those of us who are preachers should not give long, pedantic homilies or wander off into unrelated topics. When we take time to pray and meditate on the sacred text, we can speak from the heart and thus reach the hearts of those who hear us, conveying what is essential and capable of bearing fruit. May we never tire of devoting time and prayer to Scripture, so that it may be received “not as a human word but as what it really is, the word of God” (1 Thess 2:13).

Catechists, too, in their ministry of helping people to grow in their faith, ought to feel an urgent need for personal renewal through familiarity with, and study of, the sacred Scriptures. This will help them foster in their hearers a true dialogue with the word of God.

6. Before encountering his disciples, gathered behind closed doors, and opening their minds to the understanding of the Scriptures (cf. Lk 24:44-45), the risen Lord appeared to two of them on the road to Emmaus from Jerusalem (cf. Lk 24:13-35). Saint Luke’s account notes that this happened on the very day of his resurrection, a Sunday. The two disciples were discussing the recent events concerning Jesus’ passion and death. Their journey was marked by sorrow and disappointment at his tragic death. They had hoped that he would be the Messiah who would set them free, but they found themselves instead confronted with the scandal of the cross. The risen Lord himself gently draws near and walks with them, yet they do not recognize him (cf. v. 16). Along the way, he questions them, and, seeing that they have not grasped the meaning of his passion and death, he exclaims: “O foolish men, and slow of heart” (v. 25). Then, “beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures” (v.27). Christ is the first exegete! Not only did the Old Testament foretell what he would accomplish, but he himself wished to be faithful to its words, in order to make manifest the one history of salvation whose fulfilment is found in Christ.

7. The Bible, as sacred Scripture, thus speaks of Christ and proclaims him as the one who had to endure suffering and then enter into his glory (cf. v. 26). Not simply a part, but the whole of Scripture speaks of Christ. Apart from the Scriptures, his death and resurrection cannot be rightly understood. That is why one of the most ancient confessions of faith stressed that “Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas” (1Cor15:3-5). Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but history, and are central to the faith of his disciples.

A profound bond links sacred Scripture and the faith of believers. Since faith comes from hearing, and what is heard is based on the word of Christ (cf. Rom 10:17), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

8. The journey that the Risen Lord makes with the disciples of Emmaus ended with a meal. The mysterious wayfarer accepts their insistent request: “Stay with us, for it is almost evening and the day is now far spent” (Lk 24:29). They sit down at table, and Jesus takes the bread, blesses it, breaks it and offers it to them. At that moment, their eyes are opened, and they recognize him (cf. v. 31).

This scene clearly demonstrates the unbreakable bond between sacred Scripture and the Eucharist. As the Second Vatican Council teaches, “the Church has always venerated the divine Scriptures as she has venerated the Lord’s body, in that she never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God and the body of Christ” (Dei Verbum, 21).

Regular reading of sacred Scripture and the celebration of the Eucharist make it possible for us to see ourselves as part of one another. As Christians, we are a single people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

Sacred Scripture and the sacraments are thus inseparable. When the sacraments are introduced and illumined by God’s word, they become ever more clearly the goal of a process whereby Christ opens our minds and hearts to acknowledge his saving work.

We should always keep in mind the teaching found in the Book of Revelation: the Lord is standing at the door and knocking. If anyone should hear his voice and open for him, he will come in and eat with them (cf. 3:20). Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us.

9. In the Second Letter to Timothy, which is in some ways his spiritual testament, Saint Paul urges his faithful co-worker to have constant recourse to sacred Scripture. The Apostle is convinced that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (3:16). Paul’s exhortation to Timothy is fundamental to the teaching of the conciliar Constitution *Dei Verbum* on the great theme of biblical inspiration, which emphasizes the Scriptures’ saving purpose, spiritual dimension and inherent incarnational principle.

First, recalling Paul’s encouragement to Timothy, *Dei Verbum* stresses that “we must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (No. 11). Since the Scriptures teach with a view to salvation through faith in Christ (cf. 2 Tim 3:15), the truths contained therein are profitable for our salvation. The Bible is not a collection of history books or a chronicle, but is aimed entirely at the integral salvation of the person. The evident historical setting of the books of the Bible should not make us overlook their primary goal, which is our salvation. Everything is directed to this purpose and essential to the very nature of the Bible, which takes shape as a history of salvation in which God speaks and acts in order to encounter all men and women and to save them from evil and death.

To achieve this saving purpose, sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. *Dei Verbum*, 12). The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. This would open the way to a fundamentalist reading, which needs to be avoided, lest we betray the inspired, dynamic and spiritual character of the sacred text. As the Apostle reminds us: “The letter kills, but the Spirit gives life” (2 Cor 3:6). The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.

10. The work of the Holy Spirit has to do not only with the formation of sacred Scripture; it is also operative in those who hear the word of God. The words of the Council Fathers are instructive: sacred Scripture is to be “read and interpreted in the light of the same Spirit through whom it was written” (*Dei Verbum*, 12). God’s

revelation attains its completion and fullness in Jesus Christ; nonetheless, the Holy Spirit does not cease to act. It would be reductive indeed to restrict the working of the Spirit to the divine inspiration of sacred Scripture and its various human authors. We need to have confidence in the working of the Holy Spirit as he continues in his own way to provide “inspiration” whenever the Church teaches the sacred Scriptures, whenever the Magisterium authentically interprets them (cf. *ibid.*, 10), and whenever each believer makes them the norm of his or her spiritual life. In this sense, we can understand the words spoken by Jesus to his disciples when they told him that they now understood the meaning of his parables: “Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old” (Mt 13:52).

11. Finally, *Dei Verbum* makes clear that “the words of God, expressed in human language, are in every way like human speech, just as the Word of the eternal Father, in taking upon himself the weak flesh of human beings, also took on their likeness” (No. 13). We can say that the incarnation of the eternal Word gives shape and meaning to the relationship between God’s word and our human language, in all its historical and cultural contingency. This event gives rise to Tradition, which is also God’s word (cf. *ibid.*, 9). We frequently risk separating sacred Scripture and sacred Tradition, without understanding that together they are the one source of Revelation. The written character of the former takes nothing away from its being fully a living word; in the same way, the Church’s living Tradition, which continually hands that word down over the centuries from one generation to the next, possesses that sacred book as the “supreme rule of her faith” (*ibid.*, 21). Moreover, before becoming a written text, the word of God was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity. Biblical faith, then, is based on the living word, not on a book.

12. When sacred Scripture is read in the light of the same Spirit by whom it was written, it remains ever new. The Old Testament is never old once it is part of the New, since all has been transformed thanks to the one Spirit who inspired it. The sacred text as a whole serves a prophetic function regarding not the future but the present of whoever is nourished by this word. Jesus himself clearly stated this at the beginning of his ministry: “Today this Scripture has been fulfilled in your hearing” (Lk 4:21). Those who draw daily nourishment from God’s word become, like Jesus, a contemporary of all those whom they encounter: they are not tempted to fall into sterile nostalgia for the past, or to dream of ethereal utopias yet to come.

Sacred Scripture accomplishes its prophetic work above all in those who listen to it. It proves both sweet and bitter. We are reminded of the words of the prophet Ezekiel

when, commanded by the Lord to eat the scroll of the book, he tells us: “It was in my mouth as sweet as honey” (3:3). John the Evangelist too, on the island of Patmos, echoes Ezekiel’s experience of eating the scroll, but goes on to add: “It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter” (Rev 10:10).

The sweetness of God’s word leads us to share it with all those whom we encounter in this life and to proclaim the sure hope that it contains (cf. 1 Pet 3:15-16). Its bitterness, in turn, often comes from our realization of how difficult it is to live that word consistently, or our personal experience of seeing it rejected as meaningless for life. We should never take God’s word for granted, but instead let ourselves be nourished by it, in order to acknowledge and live fully our relationship with him and with our brothers and sisters.

13. Yet another challenge raised by sacred Scripture has to do with love. God’s word constantly reminds us of the merciful love of the Father who calls his children to live in love. The life of Jesus is the full and perfect expression of this divine love, which holds nothing back but offers itself to all without reserve. In the parable of Lazarus, we find a valuable teaching. When both Lazarus and the rich man die, the latter, seeing the poor man Lazarus in Abraham’s bosom, asks that Lazarus be sent to his brothers to warn them to love their neighbour, lest they also experience his torment. Abraham’s answer is biting: “They have Moses and the prophets; let them hear them” (Lk 16:29). To listen to sacred Scripture and then to practise mercy: this is the great challenge before us in life. God’s word has the power to open our eyes and to enable us to renounce a stifling and barren individualism and instead to embark on a new path of sharing and solidarity.

14. One of the most significant moments in Jesus’ relationship with his disciples is found in the account of the Transfiguration. He goes up the mountain with Peter, James and John to pray. The evangelists tell us that as Jesus’ face and clothing became dazzlingly white, two men conversed with him: Moses and Elijah, representing respectively the Law and the Prophets; in other words, sacred Scripture. Peter’s reaction to this sight is one of amazement and joy: “Master, it is well that we are here; let us make three tents, one for you and one for Moses and one for Elijah” (Lk 9:33). At that moment a cloud overshadows them, and the disciples are struck with fear.

The Transfiguration reminds us of the Feast of Tabernacles, when Ezra and Nehemiah read the sacred text to the people after their return from exile. At the same time, it foreshadows Jesus’ glory, as a way of preparing the disciples for the scandal of the Passion: that divine glory is also evoked by the cloud enveloping the disciples as a symbol of God’s presence. A similar transfiguration takes place with sacred Scripture, which transcends itself whenever it nourishes the lives of believers. As the Apostolic

Exhortation Verbum Domini reminds us: “In rediscovering the interplay between the different senses of Scripture it becomes essential to grasp the passage from letter to spirit. This is not an automatic, spontaneous passage; rather, the letter needs to be transcended” (No. 38).

15. Along our path of welcoming God’s word into our hearts, the Mother of the Lord accompanies us. She is the one who was called blessed because she believed in the fulfilment of what the Lord had spoken to her (cf. Lk 1:45). Mary’s own beatitude is prior to all the beatitudes proclaimed by Jesus about the poor and those who mourn, the meek, the peacemakers and those who are persecuted, for it is the necessary condition for every other kind of beatitude. The poor are not blessed because they are poor; they become blessed if, like Mary, they believe in the fulfilment of God’s word. A great disciple and master of sacred Scripture, Saint Augustine, once wrote: “Someone in the midst of the crowd, seized with enthusiasm, cried out: ‘Blessed is the womb that bore you’ and Jesus replied, ‘Rather, blessed are they who hear the word of God and keep it’. As if to say: My mother, whom you call blessed, is indeed blessed, because she keeps the word of God. Not because in her the Word became flesh and dwelt among us, but because she keeps that same word of God by which she was made and which, in her womb, became flesh” (Tractates on the Gospel of John, 10, 3).

May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures. For as the sacred author taught of old: “This word is very near to you: it is in your mouth and in your heart for your observance” (Dt 30:14).

Given in Rome, at the Basilica of Saint John Lateran, on 30 September 2019, the liturgical Memorial of Saint Jerome, on the inauguration of the 1600th anniversary of his death.

FRANCISCUS

[1] Cf. AAS 102 (2010), 692-787.

[2] “The sacramentality of the word can thus be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God’s word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, and that he wishes to be heard”(Verbum Domini, 56).

# Word of God Sunday

## Pastoral Suggestions

  As Pope Francis has suggested, enthrone the Word in some exceptional way. Perhaps the Book of Gospels could be displayed prominently in the sanctuary after the proclamation of the Gospel. Today, this display might include candles, flowers, or plants.

 Preach the Sunday homily on the centrality of the Word of God in the life of the Church. You might refer to the Introduction to the Lectionary for Mass, particularly its Preamble (nos. 1-10). The readings for the Third Sunday in Ordinary Time are provided elsewhere in this booklet.

 Reinforce the homily by inserting an article in the bulletin or on the parish website.

 Consider using Eucharistic Prayer for Various Needs and Occasion – III “Jesus, the Way to the Father” with its focus on Christ as Word.

 If you don’t already, begin using the Book of Gospels on Sundays and on more solemn days.

 Provide catechesis on the Book of Gospels (Evangelium) and the Church’s tradition of richly decorating this liturgical text which contains the words of Christ and the four evangelists.

 This is a very appropriate day to bless or commission the readers [lectors] of the parish.

 Prior to this day, provide an evening/day of reflection for all those who proclaim the Word of God – including priests, deacons, lectors, catechists, psalmists, and cantors. Recruit and train more of these liturgical ministers as needed.

 Display icons of the four evangelists somewhere on the parish campus; perhaps display St. Luke in the church on this day, since St. Luke’s gospel is featured in the Year C readings.

 Be sure that all Lectionaries are dignified and in good repair.

# Order for the Blessing of Readers

## Introduction

*1827 The word of God, as proclaimed in the sacred Scripture, lies at the heart of our Christian life and is integral to all our liturgical celebrations.*

*1828 This order is not intended for the institution of lectors by the bishop, who uses the rite contained in the Roman Pontifical. Rather, this blessing is for parish readers who have the responsibility of proclaiming the Scriptures at Mass and other liturgical services. Care should be taken to see that readers are properly prepared for the exercise of their ministry before receiving this blessing. The functions of the reader are given in no. 101 of the General Instruction of the Roman Missal.*

*1829 If desired, each new reader may be presented with a lectionary or bible after the prayer of blessing.*

*1830 This blessing is given by the pastor, who may also delegate it to another priest or a deacon.*

## Order of Blessing within Mass

*1831 After the gospel reading, the celebrant in the homily, based on the sacred text and pertinent to the particular place and the people involved, explains the meaning of the celebration.*

## General Intercessions

*1832 The general intercessions follow, either in the form usual at Mass or in the form provided here. The celebrant concludes the intercessions with the prayer of blessing. From the following intentions those best for the occasion may be used or adapted, or other intentions that apply to the particular circumstances may be composed.*

## The celebrant says:

The word of God calls us out of darkness into the light of faith.

With the confidence of God's children let us ask the Lord to hear our prayers and to bless these readers.

## Assisting minister

For the Church, that we may continue to respond to the word of God which is proclaimed in our midst. Lord, hear us.

For all who listen as the Scriptures are proclaimed, that God's word may find in them a fruitful field. Lord, hear us.

For those who have not heard the message of Christ, that we may be willing to bring them the good news of salvation. Lord, hear us.

For our readers, that with deep faith and confident voice they may announce God's saving word. Lord, hear us.

**Prayer of Blessing**

*1833 With hands extended over the new readers the celebrant says immediately:*

Everlasting God,  
when he read in the synagogue at Nazareth,  
your Son proclaimed  
the good news of salvation  
for which he would give up his life.  
Bless these readers.  
As they proclaim your words of life,  
strengthen their faith  
that they may read with conviction  
and boldness,  
and put into practice what they read.  
We ask this through Christ our Lord.  
**R. Amen.**