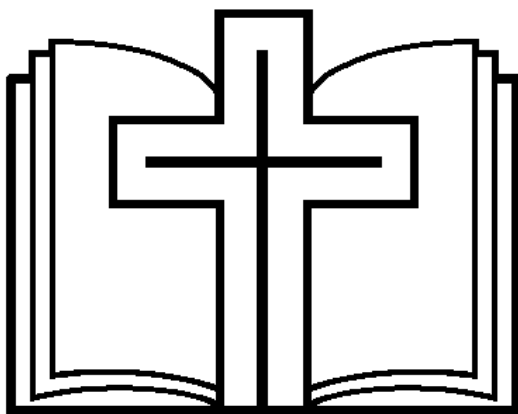


**THE
LECTOR
HANDBOOK**



**Peace Lutheran Church
10625 Ranch Road 620 North
Austin, Texas 78726**

Table of Contents

The Ministry of the Lector.....	2
Lector Procedures.....	3
Scheduling.....	3
Before the Service.....	3
During the Service.....	4
Appendix A - Reading Preparation	5
The NRSV Lessons.....	5
Reading with understanding.....	5
Appendix B - Reading Techniques.....	5
Tone Production and Projection.....	5
Clear Pronunciation and Enunciation.....	6
Pace.....	7
Emphasis.....	7
Appendix C - Lectionary Pronunciation Guide.....	8
Appendix D - The Entrance Procession.....	12

The Ministry of the Lector

The assisting minister who reads the First and Second Lessons is called the lector. Along with the preacher, you will proclaim the Word of God to the gathered people. This is a major part of our worship. Hearing God's Word is one of the major reasons for gathering to worship. Without God's Word, we would be deprived of the counsel and consolation we all need. When the lector stands before the worshiping assembly to speak the words of Holy Scripture, God's voice is being heard and God's will is being revealed. These are "the words of eternal life," and it is the lector's job to deliver such words to the gathered assembly in such a way that God's voice can be heard and understood.

How the lector proclaims the Word is a witness to what the church thinks about God's Word. If a lector reads thoughtlessly, carelessly or irreverently, some people may think that our church holds the Bible in low esteem. Remember that you are reading our Christian family story. So, read as if you are telling the story just like you would tell your friends or family about something that happened to you—with expression, enthusiasm and ease. Sometimes it's tough because they seem like one long sentence or have names that are a struggle to pronounce—that's why it is important to read, understand and prepare ahead of time.

If you visited a Jewish synagogue service or attended the Divine Liturgy of the Greek Orthodox Church, you would be impressed with the reverence that surrounds the reading of the Word. It is always done with such a sense of caring and devotion; even a stranger can detect that something profound is happening. Although the Lutheran church is known as the church of the Bible and has a high doctrine of the Word, our worship practices have not always reflected such a tradition. This is especially true when lectors read from a bulletin or use a paraphrase of the Bible. The church and the Word of God deserve better treatment. This is why we have a Pulpit Bible. This large Bible is a symbol to everyone that the Bible has a central place in Lutheran worship. Because of the lectors' important specialized ministry, lectors need adequate training to fulfill their ministry - to proclaim the written Word of God. This handbook along with regular training sessions will enable the lectors of our church to fulfill their calling.

Acknowledgments

The Lector Handbook was prepared by Kevin Anderson and the Board of Spiritual Life, revised Sept. 2005. Revised in 2009 by Laura Eichner and the Board of Spiritual Life. Additional material was taken from the following resources: Manual on the Liturgy - Lutheran Book of Worship, by Philip H. Pfatteicher & Carlos R. Messerli, copyright 1979, Augsburg Publishing House. Assisting Ministers Handbook, by Ralph R. Van Loon, copyright 1986, Parish Life Press, Philadelphia. Parish Worship Handbook, by Ralph R. Van Loon, copyright 1979, Parish Life Press, Philadelphia.

Lector Duties

Scheduling

Lectors will be assigned to either the 8:00am, 9:30am or 11:00am service. All lectors will share in reading at special evening services (i.e. Lent, Holy Week, and Christmas Eve). The church office will mail out a Lector Schedule four times a year and a monthly schedule is included in the Messenger mailed out each month. **If you are unable to attend your assigned service, you are responsible for arranging your own replacement.** Phone numbers and emails are included separately with the schedule. Call another lector who attends your service time to arrange for your replacement. Once you have found someone to substitute for you, call the church office (258-2293) to inform the church's office administrator of the change by the Wednesday prior to your assigned date. If needed, you can call after office hours and leave a message on the answering machine, or e-mail peaceaustin@sbcglobal.net. If it's a last minute change, please notify the pastor (plcpastor1@sbcglobal.net) and Assisting Minister as well as the church office. Please contact the Lector Coordinator if you have any questions or concerns.

The following section lists step by step duties.

Before the Service

1. Prepare yourself to read the lessons using the following sections also in this Handbook: Preparing to Lector, Appendix A Reading Techniques and Appendix B Lectionary Pronunciation Guide.
2. Arrive 20 minutes before the service is to begin. Check in with the pastor and/or assisting minister both to alert them you are in attendance and also to get special instructions, if any.
3. **ADJUST THE MICROPHONE TO POINT TO YOUR MOUTH.** Don't be shy about touching it. It's important to be heard.
4. Mark both the First and Second Lessons in the Bible with the ribbon page markers. Then, leave the Bible open to the First Lesson.
5. To ensure that you read the exact verses for the specified reading, you should place Post-it Notes in the pulpit Bible before the first word and following the last word you are to read.
6. Sit toward the front of the sanctuary. This will enable you to quickly and unobtrusively walk to the pulpit.

During the Service

7. The lector should walk to the pulpit immediately following the Prayer of the Day. Be careful going up and down the steps to the pulpit (the pieces of staging can shift a bit).
8. Announce the lesson from the Bulletin (Name of Book):

[L] A reading from _____.

There is no need to embellish this brief, succinct, and adequate announcement. Nor is there a need to indicate the verses that are included in the reading; the people need to give full attention to the hearing of the Word. Since people have different listening styles, some will be listening while watching the lector, some will be listening with their eyes closed and some will be following along in the bulletin. Also, it is sufficient to let the Word speak for itself, making it unnecessary to tell the people what they are about to hear. It will be the sermon's task to provide the explanations and interpretations that need to be made.

9. Following the lesson, the lector and congregation will say:

[L] The Word of the Lord.

[C] Thanks be to God!

10. Open the Bible to the Second Lesson and have a seat near the front during the Psalm.
11. Return to the pulpit during the singing of the final Psalm refrain.
12. Read the Second Lesson following the instructions in 7 and 8.
13. Announce “The children are invited forward for the Kids of the Kingdom”, OR invite people to stand for the Gospel.
14. Return to your seat in the congregation.

Appendix A

Reading Preparation

The NRSV Lessons

The schedules will also include the lessons for the day so that you can prepare the readings. When you lector, you will be reading from the pulpit Bible (or the worship booklet) which both contain the New Revised Standard Version text. You are strongly encouraged to purchase your own copy of the NRSV Bible. If you do not own a NRSV Bible, you may borrow a copy from the church. NRSV Bibles are available in the cabinet located in the narthex. NRSV Bibles can be purchased at the Augsburg Fortress Bookstore in Austin.

Reading with understanding

The lector's first responsibility is to study the appointed lessons, to know their meaning and to practice reading them aloud. Good reading involves understanding the meaning of the lessons. Lectors are encouraged to attend regular Bible study at church and to contact the pastor if you have any questions about the meaning of the lessons. The lector should read with clear and careful pronunciation and enunciation. This can best be achieved through several practice readings aloud and through learning to pronounce correctly the various languages and names found in the Bible. The lector should not resort to affectation or to a preacher's tone when reading the lessons. You can learn a lot from the clear and distinct diction of a top-notch TV or radio news anchor. The following Reading Techniques section and the Lectionary Pronunciation Guide will help you improve your public reading.

Appendix B

Reading Techniques

The practice of public reading requires at least four things: good tone production and projection, clear pronunciation and enunciation, a comfortable pace, and correct emphasis of words.

Tone Production and Projection

Lift your head and project your voice to the back of the room. Don't shout, but remember that bodies absorb sound, not to mention move around and make some noise. Also, some folks are hard of hearing. Lifting your face will allow people to lip read, as well as help you to project. There are several basic rules of tone production and projection. A vocal tone is produced by a column of air

coming from the lungs which causes the voice box to vibrate. For the column of air to be strong and regular, it must be supported from the diaphragm. When you are reading, stand up straight with your rib cage in an upright position and squeeze the air out of your lungs using your diaphragm. Breath support is the first essential to proper tone production.

The second essential is adequate quantities of air. This requires deep breathing, which is easy and natural when your posture is correct. One deep breath between major pauses, with smaller, “catch breaths” at natural breaks in the verbal line should keep adequate support under one’s tone. Try never to feel short of breath toward the end of a sentence. To improve your endurance, practice this simple exercise: Stand erect with your rib cage upright and your diaphragm tight. Take a long, deep breath and count slowly and aloud as you exhale. See how many numbers it takes before you run out of breath. Do this several times a day to build up your lung capacity and breath control.

Another major element in tone production is pitch. The higher your speaking pitch the faster the air is being released from your lungs, the lower the pitch the more support the column of air needs because it is being released slowly. A medium pitch within your normal speaking range will use your air supply the most efficiently. It is easiest to use your normal speaking pitch when reading aloud. Even though you are speaking louder than normal, speak at the same pitch.

Clear Pronunciation and Enunciation

For speaking purposes, consider a word to be made up of vowel sounds that are cut off and divided by consonants. The sounds that project and can be heard in a large room are the vowels. The sounds that distinguish one vowel from another and make the word intelligible are the consonants. To make the word audible the vowels must project clearly. To make the word intelligible, the consonants must be crisp and distinguishable. Projecting a vowel sound is primarily a question of placement (where the vibration occurs in your head). The further forward in the head and the more rounded the lips during the production of the vowel sound, the more clearly it will project. For example, pronounce “alleluia,” with all its vowels; first with your lips nearly in a smiling position. Listen to the “a” sound. Then produce just that “a” sound. Continue to make that sound while moving the lips more nearly into a circle and dropping your jaw. Listen for the difference in the “a” sound as it is transformed by the lip movement. Then try projecting several of the possible “a” sounds you have just produced, speaking as loudly as possible, the rounder the lips, the further the projection. A reading tone should be as round as the proper pronunciation of the words will allow.

For speaking purposes, consonants serve three purposes: they initiate words; they divide syllables; they end words and separate them from their neighbors. Most consonants, as long as they are pronounced clearly, provide a minimum of

difficulty. Some, however, especially as initiating or terminal consonants, need to be watched carefully. The “sharp” consonants (b, c/k, d, p, t) if not pronounced carefully, tend to disappear.

Pace

As a general rule, all public reading should be slower than normal speech patterns, unless your patterns are unusually slow. Until you are sure of your reading pace, it might be well to have someone else listen to you practice reading aloud. Practice reading at several speeds, have them tell you at what pace the language was most easily heard. Then, practice at that pace until it becomes second nature.

Emphasis

The proper emphasis on the various words within a sentence is derived from the role that the individual words and phrases play within the structure of the sentence. No matter how long or complicated a sentence becomes, it has three benchmarks to which everything must relate: the subject, the verb, and the complement. Once you have identified these sentence parts, the structure of the sentence will be clear. It is then possible to emphasize the main words and relate the rest to each other by appropriate tone of voice.

There are several common pitfalls in public reading. One common one is to emphasize the preposition in a prepositional phrase (to, of, for, after, among, etc.). Only in the rarest of circumstances is the preposition emphasized. It is always the noun which receives the emphasis. In the Scriptures there is an abnormally large number of “and’s.” Quite often you will find these being emphasized. In classical times punctuation had not been invented, so the word “and” was ordinarily used much as we would use a comma today.

Until you are use to reading aloud at the pulpit with the microphone on and the chairs filled with people, it would be helpful to have another lector give you some feedback on your reading. This is also a helpful practice on occasion for the “old pros.”

Appendix C

Lectionary Pronunciation Guide

Abana	AH-bah-nah	Bdellium	DELL-ih-um
Abba	AH-bah	Beelzebub	bee-ELL-ze-bub
Abednego	ah-BED-nee-go	Beersheba	beer-SHEE-bah
Abel-meholah	AY-bel-mi-HO-lah	Beor	BEE-or
Abiathar	uh-BY-uh-thar	Berakiah	bear-ah-KY-ah
Abihu	uh-BY-hew	Berea	beh-REE-ah
Abilene	ah-bih-LEE-nee	Bethel	BETH-el
Achaia	ah-KAY-yah	Beth-peor	beth-PEE-ohr
Agabus	AH-gah-bus	Bethphage	BETH-fah-jee
Ahaz	AY-haz	Bethsaida	beth-SAY-ih-dah
Ai	AY-eye	Bithynia	bih-THIN-ee-ah
Akeldama	uh-KEL-deh-muh		
Alpha	AL-fah	Caesarea	sehs-ah-REE-ah
Alphaeus	al-FEE-us	Caiaphas	KAY-ah-fas
Amalek	AM-ah-lek	Calneh	KAL-neh
Amalekites	ah-MAL-eh-kites	Canaan	KAY-nan
Amaziah	am-uh-ZY-uh	Candace	KAN-duh-see
Ammonites	AM-uh-nites	Capernaum	kuh-PER-nee-um
			kah-puh-DOH-shee-uh
Amorites	AM-oh-rites	Cappadocia	
Amos	AY-mus	Cephas	SEE-fas
Amoz	AY-muz	Chaldeans	kal-DEE-anz
Amphipolis	am-FIPP-oh-lis	Chilion	KILL-ee-on
Ananias	an-ah-NY-us	Chloe	KLOH-ee
Annas	ANN-as	Cilicia	sih-LISH-ih-ah
Anitoch	ANN-tee-ok	Claudius	KLAW-dih-us
Apollo	ah-PAWL-lus	Cleopas	KLEE-oh-pas
Appolonia	ap-puh-LOW-nee-ah	Clopas	KLOH-pas
Apphia	AFF-ih-ah	Colossae	koh-LAH-sih
Aram	AIR-am	Crescens	KRES-enz
Archippus	ar-KIPP-us	Cretans	KREE-tuns
Arimathea	air-ih-math-EE-ah	Cyrene	sy-REE-nee
Asherah	ah-SHE-rah	Cyreniams	sy-REE-nee-ans
Asherim	ASH-uh-reem		
Assyria	ah-SEER-ee-ah	Dalmatia	dal-MAY-shih-ah
Azariah	az-ah-RY-ah	Decapolis	deh-KAPP-uh-lis
Azotus	ah-ZOH-tus	Demas	DEE-mas
		Denarii	deh-NAIR-ee-ee
Baal	BAY-uhl	Didymus	Dih-dih-mus
Baal-zephon	BAY-uhl-ZEE-fon	Dura	DYOO-rah
Babylonia	bab-ih-LOW-nee-ah		
Balaam	BAY-lam	Edom	EE-dum
Balak	BAY-lak	Elam	EE-lam

Barabbas	bah-RAH-bus	Elamites	EE-lam-ights
Barachiah	bar-ah-KY-ah	Eldad	ELL-dad
Barnabas	BAR-nah-bus	Eli	EE-lie
Barsabbas	bar-SAH-bus	Eliezer	Ell-ih-EE-zer
Bartimaeus	bar-tih-MAY-us	Elimelech	eh-LIMM-eh-lek
Bashan	BAY-shan	Elkanah	el-KAY-nah
Eloi, Eloi, lama sabachthani	AY-loy, AY-loy, LAH-mah	Judah	JOO-dah
	sah-bank-THAH- nee	Judea	joo-DEE-ah
El Shaddai	ell SHAD-eye	Justus	JUS-tus
Emmaus	eh-MAY-us		
Epaphras	EH-pah-fras	Kadesh	KAY-desh
Epah	EE-fah	Kidron	KID-run
Ephesus	EFF-eh-sus		
Ephphatha	EFF-ah-thah	Laodicea	lay-oh-dih-SEE-ah
Ehpraim	EE-fray-im	Levi	LEE-vy
Ephrathah	EF-rah-thah	Lucius	LOO-shus
Ephrathites	EF-rah-thights	Lycanian	lik-ah-OH-nee-an
Etham	EE-tham	Lysanias	ly-SAY-nih-as
Euphrates	yoo-FRAY-teez	Lystra	LISS-trah
Gabbatha	GAH-bah-thah	Macedonia	mass-eh-DOH-nee- ah
Galatia	gah-LAY-shah	Magdala	MAG-dah-lah
Gaza	GAH-zah	Mahlon	MAL-kus
Gennesaret	geh-NESS-eh-ret	Mamre	MAHM-ree
Gihon	GUY-hon	Manaen	MAN-ah-en
Gilead	GILL-ee-add	Manasseh	mah-NASS-eh
Gilgal	GILL-gal	Massah	MASS-ah
Golgotha	GOLL-goh-thah	Matthias	mah-THIGH-us
Gomorrhah	goh-MOR-ah	Medad	MEE-dad
		Medes	MEEDZ
Habakkuk	hah-BAK-uk	Media	MEE-dee-ah
Hades	HAY-deez	Melchizedek	mel-KIZZ-eh-dek
Hagar	HAY-gar	Meribah	MAIR-ih-bah
Hamath	HAY-math	Merran	MAIR-un
Hananiah	han-ah-NY-ah	Meshach	MEE-shak
Haran	HAY-ran	Mesopotamia	mess-oh-poh-TAY- mee-ah
Hazael	HAH-zah-ell	Midian	MIH-dih-an
Hermes	HUR-meez	Migdol	MIG-doll
Horeb	HOR-eb	Mizar	MY-zar
Hyssop	HIH-sup	Moab	MOH-ab
		Moabite	MOH-ah-bite
Iconium	eye-KOH-nee-um	Moreh	MOH-reh
Iscariot	iss-KAIR-ee-ot	Moriah	moh-RY-ah
Ituraea	it-yur-EE-ah	Mysia	MISS-ee-ah

Jabbok	JAB-ok	Naaman	NAY-ah-man
Jairus	JAI-rus	Nadab	NAY-dab
Japheth	JAY-feth	Naphtali	NAFF-tah-lie
Jearim	JEE-eh-rim	Nebo	NEE-boh
Jehoiada	jeh-HOY-ah-dah	Nebuchadnezzar	neh-buh-kuhd-NEH-zer
Jehoiakim	jeh-HOY-ah-kim	Negev	NEG-ev
Jehu	JEE-hyoo	Nicanor	ny-KAY-nor
Jeroboam	jair-uh-BOH-am	Nicodemus	nik-oh-DEE-mus
Joash	JOH-ash	Niger	NY-er
Joses	JOH-seez	Nimshi	NIM-shy
Josiah	joh-SY-ah	Nineveh	NIHN-eh-veh
Omega	oh-MAY-gah	Shiloh	SHY-loh
Onesimus	oh-NES-ih-mus	Shinar	SHY-nar
Ophir	OH-fur	Shittim	SHIH-tim
Orpah	OR-pah	Sidon	SY-duhn
		Siloam	sih-LOH-am
Pamphylia	pam-FILL-ee-ah	Silvanus	sill-VAY-nus
Paphos	PAY-foss	Simeon	SIM-ee-un
Papyrus	pah-PY-rus	Sinews	SIN-yooz
Parmenas	PAHR-mee-nas	Smyrna	SMUR-nah
Parthia	PARTH-ee-ah	Sodom	SOD-um
Parthians	PARTH-ee-uns	Sosthenes	SAHS-theh-neeZ
Patmos	PATT-mos	Stephanas	STEFF-ah-nas
Peniel	PEN-ih-el	Succoth	SUKK-oth
Perga	PURR-gah	Sycamine	SIK-eh-min
Pergamum	PURR-gah-mum	Sychar	SIH-ker
Phanuel	FAN-yoo-el	Syrophoenician	sy-roh-feh-NISH-an
Pharaoh	FAIR-oh		
Pharpar	FAR_per	Tabor	TAY-bor
			TAL-ih-thah KOO-mee
Philemon	fie-LEE-mon	Talitha cumi	
Philippi	FILL-ih-py	Tarshish	TAR-shish
Philistia	fiH-LISS-tee-ah	Teman	TEE-man
Philistines	fiH-LISS-tinz	Terebinth	TAIR-eh-binth
Phoenicia	feh-NISH-ih-ah	Tetrarch	TEH-trark
Phrygia	FRIH-jee-uh	Theophilus	thee-AH-fih-lus
Pi-hahiroth	py-ha-HY-roth	Thessalonica	thess-ah-loh-NY-kah
Pisgah	PIZZ-gah	Thyatira	thigh-ah-TY-rah
Pishon	PY-shon	Tiberias	ty-BIHR-ee-us
Pisidia	piH-SID-ee-ah	Tigris	TY-griss
Pontus	PON-tus	Timaeus	tih-MEE-us
Praetorium	pray-TOE-ree-um	Timon	TY-mon
Prochorus	PRAHK-oh-rus	Titus	TY-tus
		Trachonitis	trak-oh-NY-tis
Quirinius	kwh-RIN-ih-us	Trigon	TRY-gon
		Troas	TROH-ahs

Rabboni	rah-BOH-ny	Tubal	TYOO-bal
Rahab	RAY-hab	Tyre	TIRE
Ramah	RAY-mah		
Rephidim	REF-ih-dim	Uriah	yoo-RY-ah
		Uzziah	uh-ZY-ah
Saba	SAY-bah		
Sabaoth	SAB-ay-oth	Yahweh	YAH-way
Sadducees	SAD-yoo-seez		
Salome	sah-LOH-mee	Zalmon	ZAL-mon
Sanhedrin	san-HEE-drin	Zarephath	ZAIR-eh-fath
Sardis	SAR-dis	Zebedee	ZEB-eh-dee
Sepulchre	SEH-pull-kur	Zebulun	ZEB-yuh-lun
Shadrach	SHAD-rak	Zechariah	zek-ah-RY-ah
Shaphat	SHAY-fat	Zerubbabel	zeh-RUB-ah-bel
Shechem	SHEH-kum	Zoan	ZOH-an
Sheol	SHEE-ohl	Zoar	ZOH-ar

Appendix D

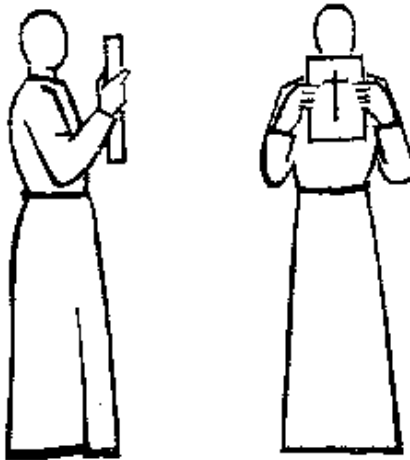
The Entrance Procession

The service may begin with a procession at the Entrance Hymn on festival days such as Christmas Eve and Easter. During these processions the lector will serve also as the Book bearer.

Before the service begins the lector should mark the Bible as usual and then take the Bible to the rear of the church. Wait in the back until after the Welcome for the procession to begin. The order of the procession at the Entrance Hymn is as follows:

- (1) Crucifer
- (2) Torchbearer (3) Torchbearer
- (4) Book bearer**
- Choir
- Assisting Minister
- Presiding Minister

The lector should carry the Bible as illustrated below:



As the procession arrives at the front, the crucifer and torchbearers will stop in front of the altar. The lector should walk around the side of the platform to the pulpit and place the Bible on the pulpit. Open the Bible to the First Lesson. Sit in the front row on the Lectern side.