

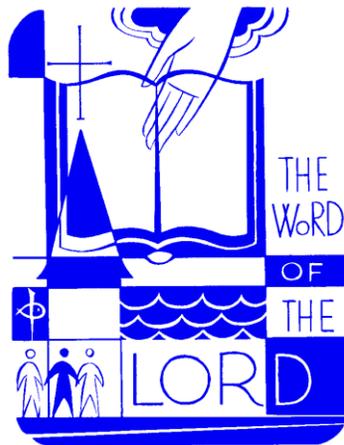
## Leader's Guide

# The Lector Program

Diocese of Green Bay, WI

Draft 2006

*Jesus was a lector.  
"He went into the synagogue,  
according to his custom on the Sabbath day,  
and he rose up to read." Luke 4:17*



The Lector Program is designed and presented for the formation and development of lectors who proclaim the Word of God in the parishes and institutions of the Diocese of Green Bay. The basic text and source for the presentations is *A Well-Trained Tongue* by Aelred R. Rosser.

The Lector Program is developed and published by  
the Department of Worship and the Liturgical Commission.

*For the Son of Man did not come to be served, but to serve. Matt. 20:28*

# Leader's Guide for the Lector Program

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### *Dedication*

We dedicate the Lector Program to Bishop Robert J. Banks  
who inspired and directed us  
to begin the study and preparation of a practicum for lectors.  
Bishop Banks' concern for  
effective proclamation of the Word  
throughout the Diocese of Green Bay  
has encouraged parish leaders to use the Lector Program.  
We thank Bishop Banks  
and ask him for his continued prayer and support.  
*The Liturgical Commission 2006*

# **The Lector Program**

## **For the Training and Development of Lectors in the Diocese of Green Bay, WI**

### **Introduction**

#### **Welcome**

Thank you for your interest in the Green Bay Diocesan resource guide to assist in the continued formation and development of well trained lectors. The desired outcome of the Lector Program is the effective proclamation of God's Word in all of the parishes and institutions of the Diocese of Green Bay.

#### **Description of the Lector Program**

The Lector Program is a two-hour, 15 minute session for both experienced and new lectors of the parish. It includes three short presentations on effective proclamation and a practicum involving the participants. Follow-up individualized review with practice and/or video are encouraged.

#### **History**

In September of 2002 Bishop Robert J. Banks inspired and directed the Lector Program for the continued formation of lectors in the Diocese of Green Bay. The Lector Committee, appointed by the Liturgical Commission, researched, developed and piloted the Program in 2003-2004. In the summer of 2004 the Committee gathered the suggestions for improvement and prepared the final draft for presentation of the Lector Program at The Gathering, October 2004. The Program is available for regional and parish presentation.

#### **Leadership of the Program**

There are two options for leadership with the regional or parish programs:

- 1) A trained parish leader conducts the Lector Program.  
Diocesan training sessions are provided for the parish leaders/coordinators of the Ministry of the Word. A certificate of attendance will be issued for leaders.
- 2) A team from the Liturgical Commission may be hired to conduct the Lector Program.

#### **Resource Booklets for Participants and Leaders**

Each participant receives a small booklet.  
The leader/s have an instructor's guide.

#### **Basic Text**

The basic text and source for the presentations is *A Well-Trained Tongue* by Aelred R. Rosser.

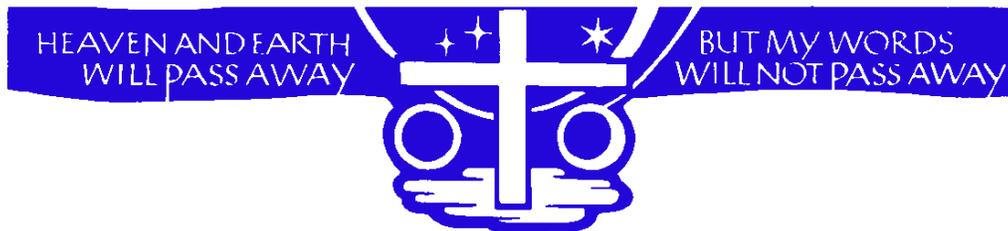
#### **Cost of the Lector Program**

If the region/parish hires a team of presenters from the Diocesan Committee, there is an honorarium plus travel expense for each presenter.

**Scheduling the Lector Program** To schedule the Lector Program and order materials, call the Worship Department, Ext. 8311.

## Preparation for the Lector Program

- ❑ Prepare for Lector Workshop with the Pastor/Parish Director, the Worship Committee and any parish leadership who may be involved. Select an appropriate time and location. Plan for leadership of the Workshop.
- ❑ Send a letter of invitation to all lectors and prospective lectors. Prepare announcements for the bulletin and any parish newsletters. If a phone or email relay is organized, send the message by this communication as well.
- ❑ In the booklets include the evaluation forms for the small group project. Also include the final evaluation for the Lector Workshop. Collect final evaluations as the participants leave the Church.
- ❑ Provide a clipboard, overhead or PowerPoint to record participant's ideas from the group discussions. Provide pencils for participants who may need one.
- ❑ Reserve the Church or Chapel so that the demonstrations and procedures with the Book and ambo take place in a liturgical space.
- ❑ Order Leader's Guides and the text, *A Well-Trained Tongue* by Aelred R. Rosser, for those who will lead the workshop. Three presenters are suggested, one for each presentation.
- ❑ Order Booklets for the participants and distribute them at the registration table.
- ❑ Provide for a microphone and the use of the ambo and Book. Also have a microphone for the leader if the group of participants is large or the acoustics of the space require it.
- ❑ Prepare for refreshments at the gathering of the participants and during the break. Provide for hospitality at the workshop.
- ❑ Organize a set of resources to show the participants what is available for extended reading and video for further development as a lector.



# LECTOR PROGRAM

## For the Training and Development of Lectors

Time	Format	Activity	Leader
10 min	Large Group	Welcome the participants (See Leader's Guide p. 6), and give a brief introduction of the team members and the participants; overview of the workshop including the goals. Use Participant's Notes page 2 and lead the prayer on page 3.	<b>Moderator</b>
15 min	Large Group	<p>Introductory Scripture: choose a reading</p> <ul style="list-style-type: none"> <li>• Demonstrate effective proclamation</li> <li>• Pause for quiet reflection: What made the proclamation <i>effective</i>? Ask people to take notes.</li> </ul> <p>Invite the large group to share their notes on what makes a proclamation effective. Scribe records a list for each. Post the list.</p> <p>(This is intended to help participants immerse themselves in the activity and to use their reflective skills and test their observation.)</p>	<p><b>Presenter 1:</b> Read with Effective Proclamation</p> <p>Presenters, please choose readings (any reading of the coming Sunday is desired)</p> <p><b>Moderator</b> lead the discussion taking their ideas</p>
15 min	Large Group	<ul style="list-style-type: none"> <li>• Demonstrate ineffective proclamation</li> <li>• Pause for quiet reflection: What made the proclamation <i>ineffective</i>? Ask people to take notes.</li> </ul> <p>Invite the large group to share their notes on what makes a proclamation ineffective. Scribe records a list for each. Post the list.</p> <p>(The lists will provide a reference point to key areas of the workshop. Also helps see what they know, and perhaps what they don't.)</p>	<p><b>Presenter 2 or 3:</b> Read with Poor Proclamation</p> <p><b>Moderator</b> lead the discussion taking their ideas</p> <p><b>Recorder</b> Write the ideas</p>
10 min	Large Group <b>Presentation 1</b>  <b>With participation of the group</b>	<p>Ask the effective proclaimer to describe the process he/she used in preparing for his/her proclamation. Briefly highlight the most important parts of this process. See Participant's Notes, page 4.</p> <p>(The steps stress the importance of proper preparation and disposition, and make participants aware that this is a more complex process than one might think.)</p>	<b>Presenter 1</b> Explain page 4 of Participant's Notes.
15 min	Large Group	Ask presenter 2 to explain the basics of good public spe , using the elements as	<b>Presenter 2</b> Expand,

	<b>Presentation 2</b>  <b>With participation of the group</b>	described in “A Well-Trained Tongue”. See Participant’s Notes page 5.  (Follow outline addressing breathing, word color, pitch, animation, warmth, melody, rate, pausing, volume, articulation, and emphasis.)	demonstrate and involve the people in doing the basic factors on page 5 of Participant’s Notes.
10 min	Break		
20 min	Large Group  <b>Presentation 3</b>  <b>With participation of the group</b>	Ask Presenter 3 to explain the basics of liturgical proclamation using the elements of ritual language, liturgical dialogue, scriptural language and the various types of Biblical literature. See Participant’s Notes, pages 6, 7, 8.  Review and demonstrate the procedures for approach, proclaiming and return from the ambo. Use the ambo, Book of the Gospels and the Lectionary. See Participant’s Notes, pages 9 & 10.	<b>Presenter 3</b> Highlight the information from pp. 6, 7, and 8 of the Participant’s Notes.  Then demonstrate the ritual for the Processional and Liturgy of the Word.
5 min	Large Group	Explain how to proceed in small groups: 1. One person proclaims his/her reading, 2. After the reading the observers mark a response sheet (insert in handout booklet) 3. Discuss the feedback and give the papers to each reader.  Note that this is the process for each one in small group.  Transition break to small groups.	<b>Directions by the Moderator</b> See sample selected readings in Leader’s Guide pp. 25 & 26. See sample small group response sheets in Leader’s Guide Page 24
30 min	Small Groups of 5 (or a number appropriate for the group)	Form small groups of 5 where each member proclaims his/her reading. The group participants receive 5 response sheets, 4 for members of the group and 1 for themselves. Each member provides feedback via the response instrument and discussion. (This gives participants an opportunity to demonstrate their understanding of the elements of good public speaking and effective proclamation through their experience as well as by providing feedback to other participants.)	<b>Consult with groups:</b> <b>All presenters assist.</b>
5 min		Come together, take comments. Give evaluation and Closing.	See Leader’s Guide, page 23.

## Competencies and Learning Activities for the Lector Program

Basic principles and ideas to help in the preparation of the presentations

## Competency 1

### Employ the basics of good public speaking (effective communication).

Learning activities:

Participants can identify and define the elements of good public speaking and analyze a proclamation using the elements.

- breathing
- word color
- pitch
- animation and warmth
- melody
- rate-speed-rhythm and pausing
- volume-pitch-projection
- articulation (forming the sounds) vs. pronunciation (the right way to say something)
- emphasis-stress

## Competency 2

### Employ the basics of effective liturgical/ritual proclamation.

Learning activities:

Participants are able to further identify and define the elements of effective proclamation within ritual celebration and analyze a proclamation using the elements.

- ritual language
- liturgical dialogue
- scriptural language
- types of Biblical literature
  - poetry (emotions)
  - narrative (storytelling)
  - discourse (argument or explanation)
  - parables (Biblical comparisons)

## Competency 3

### Demonstrate appropriate liturgical posture and protocol

Learning activities:

1. Participants articulate their role as leaders in the liturgical setting.
2. Participants demonstrate the proper posture for processing with the Book of the Gospels.
3. Participants describe appropriate dress for one who is proclaiming.
4. Participants demonstrate a working knowledge of how the lectionary is arranged.
5. Participants demonstrate facility with the sound system.

## Competency 4

### Demonstrate effective proclamation skills.

Learning activities: (in small groups)

1. Prepare a selection from Scripture for proclamation
2. Proclaim a selection from Scripture, keeping in mind all the elements of good public speaking and effective proclamation
3. Observe others proclaiming a selection from Scripture
4. Provide feedback to other proclaimers using a feedback tool provided by your workshop leaders.
5. Receive feedback from other participants and team leaders.

## Suggested Notes for the Facilitator To Begin the Lector Workshop

**Welcome and Introductions:** Introduce the team with brief comments about the leaders of the workshop. Ask the participants to raise hands if lecturing for more than 5 years ... 2-5 years ... 1 yr. or new. We praise and thank God for the knowledge and experience of this group. Welcome!

**Thank you** to \_\_\_\_\_ for their hospitality and preparations for this meeting.

**We are honored to be called as lectors because Jesus was a lector. He went into the synagogue, according to his custom on the Sabbath day, and he rose up to read. (Luke 4:17) At times we read the very words that Jesus proclaimed.**

**Goals:** Tonight we ask you to pray, study and work with us to develop our skills of Proclamation. **Lectors prepare well in order to:** (See the Participant's Notes p.2)

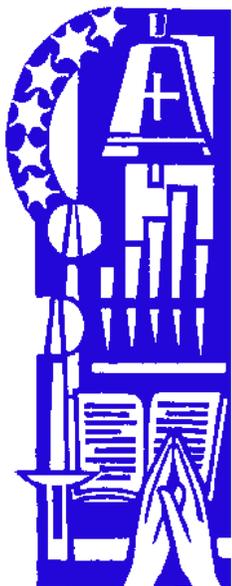
- Be a worthy instrument for God's Word.
- Celebrate the tradition of faith.
- Participate with confidence, dignity, and restraint.
- Honor the Scriptures and proclaim them effectively.
- Enhance the ritual of the Mass.
- Promote meditation and recollection. **These are our goals.**

**Thank you** for responding to God's call to serve as a lector.

To ask God's blessing, let us pray the **Prayer for Ministers of the Word** (See the Participant's Notes, p.3.)

**Tonight there will be three presentations, a short break and an important small group experience. We will close the meeting in 2 hours 15 minutes.**

**At this time I ask \_\_\_\_\_ to lead us in the proclamation of Scripture.**



**Closing of the Meeting:** Ask participants to please complete the evaluations. (Enclosed with Participant's Notes) **Note that their evaluations will be helpful and important to us. Based on them, we will try to improve the workshop.**  
**Thank you for your participation tonight/today.**

**Leader's Guide**  
**Stand up! Proclaim the Word**  
**for God is present here!**

## Lectors prepare well in order to:

- Be a worthy instrument for God’s Word.
- Celebrate the tradition of faith.
- Participate with confidence, dignity, and restraint.
- Honor the Scriptures and proclaim them effectively.
- Enhance the ritual of the Mass.
- Promote meditation and recollection.

Leader’s  
Note:

Review these  
goals in the  
introduction.

**Allow the Scriptures more and more  
to influence our daily life. This is the  
best part of being a lector:  
the Scriptures begin to form us.**

## INSPIRATION

Jesus was a lector. “He went into the synagogue, according to his custom on the Sabbath day, and he rose up to read.” *Luke 4:17*

The treasures of the Bible are to be opened up more lavishly, so that a richer share in God’s Word may be provided for the faithful.

*Constitution on the Sacred Liturgy (CSL), 51*

The lector is the storyteller of the community. The story gives meaning to our lives. One who truly proclaims the Scriptures in the midst of the assembly is at home in the Scriptures, loves them, prays with them. *Gabe Huck, 1984*

Were not our hearts burning within us on the road while he opened the Scriptures to us? *Luke 24: 32*

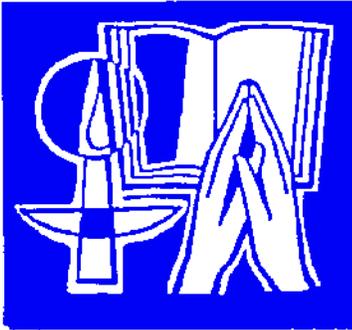
## PREPARATION

The *spiritual preparation* presupposes a prayerful life and a biblical and liturgical formation. The purpose of the biblical formation is to give lectors the ability to understand the readings in context and to perceive by the light of faith the central point of the revealed message.

The *liturgical formation* ought to equip the lectors to have some grasp of the meaning and structure of the Liturgy of the Word and the significance of its connection with the Liturgy of the Eucharist and the liturgical cycle/season/feast.

The *technical preparation* should make the lectors more skilled in the art of proclamation.

# Our Starting Point: Prayer



Those who proclaim God's word in the liturgy are Ministers of the Word. By God's call to them, proclaimers enter a deeper relationship with God revealed in sacred Scripture. They become prophets who speak for God through the proclamation of the Word of God.

## **Pray to enter God's blessing of faith and conviction to proclaim the Word:**

Set aside time and place to pray.

Move close to God in praise and thanksgiving.

Pray for openness, humility and understanding of God's message.

Reflect on the Scripture passage with a ready mind and heart.

Let the invitation of the Word touch and guide daily life.

Pray for the assembly where the Word of God will be "fulfilled in their hearing".

*Leader's Note: During the Introduction invite the lectors to pray this prayer with you. (Page 3 of Participant's Notes)*

## **Prayer of a Minister of the Word**

*(In Preparation)*

Lord, invest me with your power  
as I prepare to proclaim the marvel of your message.

I have prepared my reading,  
I have tried to take within me  
the meaning of what I am about to proclaim.

Help me to proclaim, not just with my lips,  
but with my whole heart and soul.

Lord, make me a hollow reed  
so that your voice will be heard by all who hear me.

Free me of excessive concern over my performance.

Convert my feeling of nervousness and  
turn all my apprehension into an energy  
for proclaiming your word with power and authority.

May your Spirit live in me and  
fill the holy words that I proclaim.

Amen

## Leader's Notes

### Presentation 1

#### Review the Steps to Effective Proclamation

With the large group  
Participant's Notes, page 3  
10 minutes

**Refer to the text book, *A Well-Trained Tongue* by Aelred Rosser to prepare using ideas from Chapter 6, pages 77-85.**

**Objectives:** To stress the importance of proper preparation and to point out the steps that help a lector to become an effective proclaimer of the Word.

#### Procedure:

Review the 12 steps to effective preparation on page 3 of the Participant's Notes by reading the words in bold and explaining each step very briefly as given (or by presenting a short example of several of the directives).

In conclusion, ask participants to check privately those steps that they have done successfully as a lector. Encourage lectors to use these steps in preparation for each time that they stand up to read.

#### Outcomes:

That lectors realize the need for preparation before proclaiming the Word of God and that lectors have a clear idea of what needs to be done to prepare for effective proclamation.

Timekeeper: note 10 minutes

## Steps to Effective Preparation for Ministry of the Word



1. **Keep company with the Scriptures** on a regular basis through a small group or private study with resources.
2. **Pray.** Visualize the particular assembly of whom you are a part. Ask God to touch their hearts. Be a witness to God's Word. Let the Spirit of God be upon you.
3. **A week ahead, survey all of the readings for the Mass.** Connect ideas or focus with the Gospel and Old Testament reading.
4. **Read your text silently** several times, getting a sense of the pace and flow.
5. **Identify the type of passage** you are to read, e.g., a story, a prophecy, a parable, a witty saying, an instruction, a song or poetry.
6. **Consider: What is the meaning of the passage?** Where is the climax? What is the tone and spirit: comforting, warning, informing, intimate?
7. **Check pronunciations and words of emphasis.** Decide important phrases or words to emphasize. (Verbs are a good choice.) See the Workbook for Lectors for suggestions. (LTP)
8. **Use effective communication skills** of rate, pausing, articulation, tone quality. Plan and practice where to make eye contact.
9. **Practice reading aloud.** Several times! (experienced—6 times, new—12 times) Read to another person or tape recorder for feedback.

### Leader's Notes

Encourage lectors to use the Workbook for Lectors, *Liturgy Training Publications*.

- 10 **Pray again** for personal growth through the specific Scriptures you will be proclaiming and for your ministry as reader of the Word of God. What is its meaning in your own life? Thank God for this privilege. Praise God's faithful love communicated to us through these Scriptures.
11. **Enter into the spirit and message** of the season of the church year and/or the feast.
12. **Before Mass, check the lectionary and the sound system.**  
Then during the Liturgy of the Word, approach the ambo reverently. Look at the assembly in a friendly manner before beginning and as you announce the reading



Lector formation includes the following four elements:

- **Spiritual formation**
- **Biblical formation**
- **Liturgical formation**
- **Technical preparation**

*Lectionary for Mass, no. 55*

## Leader's Notes

### Presentation 2

#### Review the Basics of Good Public Speaking

With the large group  
Participant's Notes, page 4  
15 minutes

**Refer to the text book,**  
*A Well-Trained Tongue*  
**by Aelred Rosser to prepare with ideas from Chapter 2, pages 5-40.**

**Objectives:** To point out the most common problems with lectors.  
To review the major factors that promote effective proclamation and to provide an opportunity to practice the skills.

#### Procedure:

Ask the participants to stand and to practice the designated skills.

#### Breathing: (See text pp.7-10)

Demonstration: Stand firmly with feet on the floor. Stretch spine, relax shoulders, breathe from the stomach. Take in air with the count 1,2,3,4, hold breath. Release with a hissing sound. Repeat with 1-8 and 1-12. Encourage practice.

#### Rate: (See text pp. 18-22)

To demonstrate each of the following skills, use the basic Scripture reference: (Luke 4:17)  
"Jesus went into the synagogue, according to his custom on the Sabbath day, and he rose up to read." Demonstrate moderate rate for the beginning sentence, faster for the phrase and slow and deliberate for the final sentence.

Timekeeper: Note 15 minutes.

# THE BASICS OF GOOD PUBLIC SPEAKING

## 1. Catholics frequently point out three problems about lectors:

Inability to hear the lector.

A fast pace that makes it impossible to understand the reading.

Inadequate expression or emphasis causing lack of interest.

## 2. The factors that work together to promote effective proclamation include:

**Breathing** Breathe deeply from the stomach.

**Rate** Speak at a pace that expresses the sense of the reading. Change pace as needed; not too fast or too slow.

**Leader's Notes**, continued

**Pauses:** (See text, A Well-Trained Tongue, pp. 23-26)

Using the above reference, Luke 4:17, practice a pause after each comma.

**Volume:** (See text pp. 27-31)

Using the same reference, read the first part in medium volume, lower volume for the phrase and louder for the final sentence. Ask participants to repeat the sentence several times.

**Tone and Pitch:** (See text pp. 13-16)

Using the same reference, read the first part in moderate tone as one would an announcement. Lower the pitch for the center phrase. Raise the voice and tone for the final sentence. Ask participants to repeat the sentence several times.

**3. Inflection:** (see text pp.35-38)

Emphasize key words.

**4. Pronunciation:**

(see text pp.31-34)

Note resource books. Stress the importance of practice.

**5. Stage Fright:**

(see text pp.39-40)

Witness story of anxiety.

**Outcomes:**

Ask participants to practice these basic skills as they prepare for the effective proclamation of the Scriptures.

Timekeeper note 15 minutes.

**Pauses**

Pause to amplify the meaning of the words.

**Volume**

Project your voice to be heard and understood.

**Tone**

Use a tone of voice appropriate for the nature of the reading and the spirit of its message.

**Pitch**

Where is your voice on the musical scale? Use a lower pitch that is more easily understood.

3. **Using inflection and emphasis involves** changes in pitch or loudness that will add variety, interest and meaning to what is proclaimed. Talk to the assembly.
4. **Speaking clearly and pronouncing words correctly** requires that the lector check the pronunciations of difficult words and practice them.
5. **Making eye contact** challenges lectors to encompass the assembly engaging them in the message of the Scriptures. Memorize the opening sentence, "A reading from..."). Make eye contact.

**STAGE FRIGHT IS THE ENERGETIC DESIRE TO DO WELL. THOROUGH PREPARATION HELPS TO CONTROL IT.**



## Leader's Notes

### Presentation 3

#### Review the Basics of Effective Liturgical Proclamation

With the large group  
Participant's Notes, pp. 5, 6, 7, 8  
& 9.

15 minutes

Refer to the text book,  
*A Well-Trained Tongue*  
by Aelred Rosser to prepare  
with ideas from Chapter 3,  
pages 41-54 and 57-69.

**Objectives:** To point out that the  
table of God's Word is a source  
of the presence of God.

To review the nature of ritual  
language, liturgical dialogue and  
scriptural language.

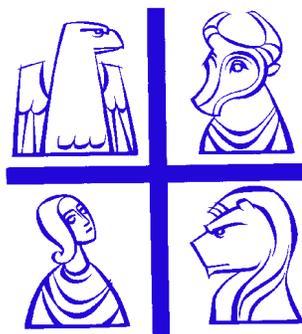
#### Procedure:

##### I. Ritual Language

Point out that Ritual Language is  
repetitious and predictable. A  
lector does not need to look for  
creative and new ways of  
presenting the reading. In fact  
ritual language follows a strict  
and repeated pattern. People  
expect the familiar format and it  
enables all to focus on the words  
and the message of the Lord.

Note that the purpose of  
proclaiming the Scriptures is not  
to inform but rather to **form lives  
in the way of faith.**

## THE BASICS OF EFFECTIVE LITURGICAL PROCLAMATION



As lectors we are members of  
a "liturgical team"  
that come together to create  
a celebration of worship  
that will build up the assembly  
in faith. As lectors we join the  
"Symphony of Liturgy".

*One of the most important things we do as lectors is to keep alive  
the stories and Scriptures, the rituals of our faith. As lectors, we  
are involved in the Liturgy of the Word, an important part of the  
Mass. Christ is present at two "tables" of the liturgy:*

***the table of the God's Word at the ambo and  
the table of the Eucharist at the altar.***

*Understanding the elements of liturgical proclamation is  
therefore essential to the effective proclamation of the Word of  
the Lord.*

### I. RITUAL LANGUAGE

- A ritual is a patterned action or speech (or both)  
repeated in the same way at the same time for a  
specific reason. A ritual is repetitious and  
predictable. It welcomes and prepares us for the  
action and grace of God.

When a lector begins with "A reading from. . .",  
the assembly already knows they are about to hear  
words from the Bible. Therefore proclaiming  
Scripture as a lector at Mass is not "informative"  
it is "formative". The action of God forms and  
touches the hearer challenging and intervening in  
their way of life and faith. May the Word be  
fulfilled in their hearing.

## Leader's Notes, continued

### Presentation 3

#### II. Liturgical Dialogue

Because liturgical language expects a response, lectors are faithful to the words of introduction. Demonstrate the form: "The Word of the Lord." Let them respond, Thanks be to God.

Then try a made-up form: "The Word that is grace filled and peaceful." Ask them why they didn't respond. Point out how the assembly will not respond to an unknown introductory phrase. Therefore, use only the expected and liturgical form.

Review the times of Silence during the Liturgy of the Word: after the first reading, the Psalm, the second reading and after the homily. Lectors need to consult with the cantor, musician and celebrant to plan for moments of silence.

Use the text pp. 57-69 to review the Sunday Lectionary by displaying the example of one Lectionary Book with the 3 cycles enclosed. Show another example of 3 Books, one for each cycle. Review the use of feasts and seasons of the Church Year.

- Ritual language expresses the familiar *anew* each time the ritual is celebrated. It is not concerned with proclaiming something *new*. The assembly hears the word in light of their experience and growth at the present moment in their lifetime.



#### II. LITURGICAL DIALOGUE

- Do not add or change ritual language. Liturgical dialogue involves the same acclamation and response each time. To conclude the proclamation with "The Word of the Lord" is an example of celebrating our faith. Part of the appeal of liturgy and Scripture is that they are proclaimed in an expected form.
- Silence is also important to the liturgical dialogue. Moments of silence are offered after the first and second readings and at the completion of the homily. Going too fast can impede recollection and reflection.
- The Lectionary is arranged according to
  - i. cycles (A-Matthew, B-Mark and C-Luke)
  - ii. feasts (saints and solemnities) and
  - iii. seasons (Advent, Christmastime, Lent, Triduum, Eastertime and Ordinary Time). The liturgical year directs the content and spirit of the readings.

## Leader's Notes, continued

### Presentation 3

#### III. Scriptural Language

Point out the importance of praying and studying with Scripture beyond the Readings assigned as lector.

Look for courses of study to enhance knowledge and interpretation of Scripture.

Let the Scripture shape and form our lives. Read, study and pray the Scriptures.

Review the procedures for Liturgy of the Word. See Participant's Notes, page 10. Demonstrate the ritual with a short commentary of directives.

Note that ministers who serve at the ambo and altar move with reverence, elegance and knowledge. They walk and turn slowly and deliberately like a "liturgical limo for the Lord". Ministers enhance the celebration of the Sacred Banquet.

Timekeeper note 20 minutes

#### III. SCRIPTURAL LANGUAGE

- A lector needs to have familiarity with scripture. If lectors read and pray with scripture outside of Mass, it will give authority to the message proclaimed.
- Writers of scripture had purpose to their script. They sought to communicate more than just the literal words. Lectors need to understand the purpose of the writer and convey that point to the assembly.

Understand that God's word is meant for people living now, not just 2,000 years ago. The words are as fresh and true now as they were then, especially if the lector proclaims them that way.



# **The Lectionary for Mass**

## **A Guide for preparation of the Readings for Masses The Revised Lectionary**

### **Sunday Editions, Volume 1**

#### **Options:**

**One Book with Cycles A, B, C**

**Readings for three years in sequence placed at each Sunday**

**Note: Year C is a year-number always divisible by 3. (2001 = C)**

**or**

**Three Books, one each for Cycle A, B, C**

**The Book of the Gospels, Cycles A, B, C  
in sequence at each Sunday Gospel**

### **Weekday Editions, Volumes 2, 3, 4**

#### **Three Weekday volumes:**

**Volume 2 Year 1 (odd-numbered years)**

**Volume 3 Year 2 (even-numbered years)**

**Volume 4 Readings for Commons, Ritual Masses, Masses for  
Various Needs and Occasions, Votive Masses and  
Masses for the Dead**

#### **Recommendation for Deacons, Lectors and/or Sacristans:**

**Check the Sacristy to research the Volumes of the Lectionary.**

**There may be up to 7 possible Books. Study the contents of each Book.**

**Be prepared to set out the proper Volume for each particular Mass.**

**Because of the newness and the complexity of the Lectionary Books,**

**check the appropriate Book and mark the readings before the parish Masses.**

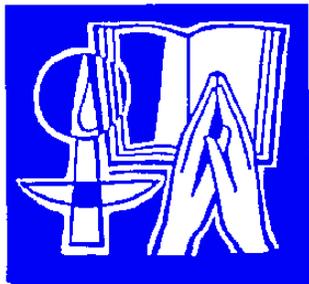
**The Lectionary is not carried in the entrance procession. It is placed on the ambo.**

**After the second reading it is placed on a shelf of the ambo or on an appropriate table.**

**The Book of the Gospels has the honor of procession and placement on the altar until the Gospel. After the proclamation, if necessary, the Book of the Gospels is placed on an appropriate table or shelf. The Book of the Gospels and the Lectionary are not carried out in the recessional.**

## Selected Revisions for The Liturgy of the Word

(Numbers refer to the revised General Instruction, USA edition 2003)



### Why do we celebrate the Liturgy of the Word?

To hear God's Word in faith by:

Responding with open ears, minds and hearts  
to the stories of faith.

Giving thanks and praise for God's mighty acts in history.  
Converting our lives in response to the movement of the Spirit.  
Going forth to the world to live and preach the Word of God.

### Liturgy of the Word

1. Before Mass the Lectionary is placed on the ambo since it is not carried in procession. (118b,120d) If the Book of the Gospels is used after the second reading, the Lectionary is removed and placed on an appropriate shelf or table.
2. The Book of the Gospels is carried in procession, slightly elevated, and placed on the altar. (120d, 122) It is **not carried out** at the end of Mass. (BCL, *Bishop's Committee on the Liturgy Newsletter*, XXXVI, No.22)
3. If the tabernacle is in the sanctuary, the priest and ministers, not carrying sacred items, genuflect to it when arriving at the sanctuary and at the end of Mass, but not during Mass. They make a profound bow to the altar. (274) Therefore when reaching the altar, **deacons/lectors carrying the Book of the Gospels omit the sign of reverence to the altar (and tabernacle if applicable)**. (173, 274)
4. The Word is always proclaimed from the ambo. (58) It is preferable that different readers proclaim the first and second readings but each reading is proclaimed by a single reader except the Passion. (109)
5. Any sort of haste that hinders recollection must be avoided. (56) **Periods of silence are appropriate before the readings, after the first and second reading** and after the homily.
6. It is preferable that the Psalm be **sung** from the ambo. (61) Songs or hymns may not be used in place of the Psalm. (61) At the Gospel the procession with the book can include the censer and ministers with candles. (133)
7. When there is a deacon, he normally announces the intentions of the Prayer of the Faithful (177), or a cantor, lector or one of the lay faithful may do so. (71) The assembly responds with an invocation or with silence. (71)



# Summary of the Guidelines and Procedures For Ministers of the Word

## Spirituality

Effective lectors are reverent, confident and deliberate. They continue to pray, develop and nourish their own spirituality. When proclaiming the Scriptures, their love and faith are evident to the hearers of the Word. Their lives change because they are constantly converted and motivated by the Word of God.

## Processions

The deacon or lector carries the Book of the Gospels and follows the servers and cross bearer in procession. The book is carried with the binding to the right, with both hands and a few inches away from the breast, not held aloft like a banner. Lectors do not bow when holding the book. The Gospel Book is placed on the altar during the procession. The Lectionary is placed on the ambo before Mass. Lectors read from the Lectionary – not from a missalette or a sheet of paper. After the second reading the lector places the Lectionary on a shelf or a stand. Do **not** carry out the Lectionary or the Book of the Gospels in the recessional. The Books are always handled with reverence and honor.

## Communication

Lectors communicate with the assembly in nonverbal ways – body language, dress, posture, attitude, etc. Dress simply and move with a demeanor of honor and reverence.

## Preparation of the Lectionary

Lectors review the Lectionary before Mass, noting the markers, the page, and the reading. This is important if another book is used in preparation. The lector places the Lectionary on the ambo. Check the microphone and the place of seating. Lectors ask the celebrant about the procedure for the entrance and the recessional.

## Presence

Liturgy is one integral action –it functions like a symphony. Those who are in leadership roles in liturgical worship should be present from the beginning of Mass to the end. Come early to prepare and to pray. Inner quiet and composure will convey prayerfulness and the Spirit of God.

## Participation

Liturgy is a celebration, a ritual prayer of the assembly with the leadership of the celebrant and the liturgical ministers. The focus is on expressing and celebrating the immediate faith experience of all present. Those in liturgical leadership enhance this experience with full, active and conscious participation. **Dignified** and **restrained** participation shows an alert awareness of the significance of ritual worship.

## Attire

Lectors carefully choose their attire for simplicity and appropriateness. On festive occasions all liturgical ministers may wear an alb or consider appropriate clothing with the color and spirit of the season or feast.

# Spirituality, Having an Eye for God

*The Spirituality of the Lectors Makes a Difference*

The presence of God is eased by the holiness of those who serve at the prayer of the church. As lectors let us have an eye and heart for God. Let us live a life rooted in God, driven by the passion and fire of the Spirit and moved by love for the community, the Body of Christ. Let us have an eye to interpret life in the light of God and the Scriptures, to see the spirit shaping the events of life. We are assured by God's history of faithfulness.

## **As lectors, called by God, we strive to:**

Appreciate silence and do more listening. Slow down and live simply.

Pray often: spontaneous as well as formal. Pray for the community we serve.

Read and pray with the Scriptures. Let them guide our lives.



Handle each religious symbol, vessel, book or object with respect and care.

Be attentive, joyful, hospitable and gracious when proclaiming God's Word.

Know ourselves with our gifts and weaknesses. Be at ease with ourselves so that we may become worthy instruments of God.



Reflect on the meaning of our faith, our community and our personal call to serve the Lord.

Act with reverence: stand, walk, kneel, speak, sing and serve reverently.

Realize that our service is more than a job or a profession. It is a ministry flowing from the power of our Baptism. It is a gift, a right and a responsibility.



Open our hearts and minds to the message and movement of the Spirit. Be ready for change that is directed by the Spirit.

Study and grow in knowledge and understanding of our liturgical ministry.

Cultivate a heart of gratitude and praise. See all of life as gift.



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Finley, Mitch. *The Joy of Being a Lector*, Resurrection Press, 2000

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*Living Liturgy*, Liturgical Press, Published Annually

Smith, Karen Sue *Lectors: Proclaiming the Word*, National Pastoral Life Center

### Video Resources:

(Note: These resources are not updated with the 2003 General Instruction)

**The Word of the Lord, *The Sunday Mass Video Series***, Liturgy Training Publications, 1995. AV  
No. 99901 (from Diocesan Audio Visual Center)

**The Catholic Lector**, AV No. 98163

**Developing Lector Skills**, AV No. 98260

**Proclaiming the Word**, AV No. 98696

**Training the Parish Lector**, AV No. 98893

### Bible Commentaries:

*The Colleagueville Bible Commentary* – The Liturgical Press

*The New Jerome Biblical Commentary* – Prentice Hall, 1990

## Resources for the Leaders and Presenters of the Lector Program:

**Sample Letter: Invitation to Lectors for the Lector Program, p.22**

**General Evaluations, p. 23**

**Response Form for Small Group Practice Session, p.24**

**Selected Readings for Small Group Practice Session, pp. 25 - 26**

**Order of Blessing of Those in Ministry, pp. 27-28**

**General Diocesan Guidelines, pp. 29-30**



## Sample letter to send to Lectors as an Invitation to the Lector Program

(date)

Dear Lectors,

Thank you for your commitment to the important Ministry of the Word. More and more people are aware of the significance of the Word of God in their lives. It is, therefore, most important that *how* the Word is proclaimed at Sunday Liturgy be of utmost concern to us as a parish.

Having this same concern, the Bishop has asked that we give special attention to the formation and development of lectors in our parish. Topics included in the workshop are:

- Features of effective proclamation of the Word
- Techniques, skills and ritual procedures
- The Sunday Lectionary, how it is arranged and how to use it
- Seven habits of preparation for the effective Lector
- Evaluation

### LECTOR TRAINING AND DEVELOPMENT PROGRAM

**DATE:**           *(insert appropriate date)*

**TIME:**           *(insert time)*

**PLACE:**          *(insert location)*

**Deadline for registration is** *(insert date)*

Whether you have been a lector for a long time or are just beginning, this program is for you.

**Because this training is so essential, we strongly encourage you to participate.** If a serious reason prevents you from participating, I ask that you call and let me know. I will then set up a time to meet with you to share the important information for lecturing at our Masses.

Registration is necessary so that we can order the materials for you. **Please register no later than (insert date)**

**Registration may be made by a phone call to (insert name and phone number) or by email (insert email address).**

Gratefully,

Director of Liturgical Ministers *(insert your title)*

*(This letter is shared with the kindness of Jeannette Piette)*

**Response to the Lector Program**  
General Evaluations

1. **In this workshop, what was most helpful for you as a lector?**

---

---

2. **What could we do to improve this workshop?**

---

---

3. **Other comments or suggestions:**

---

**Thank you for your presence and participation in this workshop.**



**Response to the Lector Program**  
General Evaluations

1. **In this workshop, what was most helpful for you as a lector?**

---

---

2. **What could we do to improve this workshop?**

---

---

3. **Other comments or suggestions:**

---

**Thank you for your presence and participation in this workshop.**

## Small Group Practice Session Response form for each individual lector

Name of Lector: \_\_\_\_\_

**Directions:** Check appropriate responses.

Write specific comments about observations during the proclamation of the Word.

	Excellent	Good	Fair	Needs Improvement
<b>Attitude:</b> genuine, sincere and warm.				
<b>Articulation:</b> clear, with meaning, understandable.				
<b>Communication:</b> eye contact, poise.				

Comments about the Proclamation of the Word: \_\_\_\_\_

\_\_\_\_\_

## Small Group Practice Session Response form for each individual lector

Name of Lector: \_\_\_\_\_

**Directions:** Check appropriate responses.

Write specific comments about observations during the proclamation of the Word.

	Excellent	Good	Fair	Needs Improvement
<b>Attitude:</b> genuine, sincere and warm.				
<b>Articulation:</b> clear, with meaning, understandable.				
<b>Communication:</b> eye contact, poise.				

Comments about the Proclamation of the Word: \_\_\_\_\_

\_\_\_\_\_

## **Small Group Practice Session Selected Readings**

**Readings used in small groups may be selected by the participants,  
by the leaders or taken from this resource.  
If participants choose their reading, remind them in their letter of invitation.  
If the readings are selected by leaders, give copies of the readings to  
participants before the meeting.**

**Directions for the small groups: *(allow about 10 minutes for each person)***

**Review your chosen reading.**

**Prepare to proclaim it to your small group.**

**Present your proclamation.**

**Allow members of your group time to mark the response sheet.**

**Discuss their responses using the questions from the response sheet.**

**Each person collect your response sheets from the small group.**

### **Examples of Possible Readings**

#### **1. A reading from the letter of St. Paul to the Philippians.**

**My brothers and sisters,  
I thank my God every time I remember you,  
constantly praying with joy  
in every one of my prayers for all of you,  
because of your sharing in the gospel  
from the first day until now.**

**I am confident of this,  
that the one who began a good work among you  
will bring it to completion by the day of Jesus Christ.**

**The Word of the Lord**

## **2. A reading from the Acts of the Apostles**

**They devoted themselves to the apostles'  
Teaching and fellowship,  
to the breaking of bread and the prayers.  
Awe came upon everyone,  
because many wonders and signs were being done  
by the apostles.**

**All who believed were together and  
had all things in common;  
they would sell their possessions and goods  
and distribute the proceeds to all, as any had need.  
Day by day, as they spent much time together in the temple,  
they broke bread at home  
and ate their food with glad and generous hearts,  
praising God and having the goodwill of all the people.**

**The Word of the Lord**

## **3. A reading from the Book of Jeremiah**

**The days are surely coming, says the Lord,  
when I will fulfill the promise  
I made to the house of Israel  
and the house of Judah.**

**In those days and at that time  
I will cause a righteous Branch to spring up for David;  
and he shall execute justice and righteousness in the land.**

**In those days Judah will be saved  
and Jerusalem will live in safety.  
And this is the name by which it will be called:  
“The Lord is our righteousness.”**

**The Word of the Lord**

# **Order for the Blessing of Those Who Exercise Ministry in the Parish/Institution**

**The Book of Blessings**  
**Adapted to include all Commissioned Ministers**

## **Introduction**

- ❖ In the life of a parish there is a diversity of services that are exercised by lay persons. It is fitting that as people publicly begin their service they receive the blessing of God who gives the gifts needed to carry out this work.
  
- ❖ This order may be celebrated during Mass or during a celebration of the word of God. (See the Book of Blessings pp. 686-690)
  
- ❖ This blessing may be given by a priest or a deacon.

## **Order of Blessing Within Mass**

### **Directives for the Liturgy**

- ❖ *The celebrant, after the gospel reading and during the homily, explains the meaning of the celebration. The homily is based on the sacred text and pertinent to the particular place and the people involved.*
  
- ❖ *The priest/deacon may invite the liturgical ministers to stand or to come forward.*
  
- ❖ *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. Choose from the following intentions those best for the occasion or adapt them as needed. Other intentions that apply to the particular circumstances may be composed.*

## General Intercessions

**Celebrant:** Let us now ask God to strengthen and bless our liturgical ministers as they dedicate time, prayer and service in this parish.

**Reader:** That those who minister to others may grow to a greater love of Christ.  
We pray:  
R . Lord, hear our prayer.

**Reader:** That they may lighten the burdens of others and assist them in their struggles. We pray:  
R . Lord, hear our prayer.

**Reader:** That the Holy Spirit may strengthen their hearts and enlighten their minds as they serve the people of God. We pray:  
R . Lord, hear our prayer.

**Reader:** That through their endeavors this parish may grow in faith, hope, and love. We pray:  
R . Lord hear our prayer.

## Prayer of Blessing

❖ *With hands extended over the new minister(s) the celebrant says immediately:  
(option to invite the assembly to extend hands over the new ministers)*

**Celebrant:** Lord God,  
In your loving kindness you sent your Son  
to be our shepherd and guide.  
Continue to send workers into your vineyard  
to sustain and direct your people.

**Bless N...**

Let your Spirit uphold them always  
as they take up responsibility and ministry  
among the people of this parish.  
We ask this through Christ our Lord. Amen

# **General Diocesan Guidelines for Lay Liturgical Ministers**

## **Diocese of Green Bay**

Revised 2006

**Qualifications:** Lay Liturgical Ministers should be Catholics in good standing with the Church, practicing the faith and fully initiated through the sacraments of baptism, confirmation and Eucharist (with the exception of young family members, not fully initiated, but serving in the ministry of Altar Serving, Hospitality and Music).

**Age:** The age of 18 is established as the minimum age for Lay Liturgical Ministers with the exception of family ministry for Altar Serving, Hospitality and Music. Exceptions to the age requirement, outside of family ministry, require permission from the Pastor and the Vicar General/Chancellor. Besides the age factor, the question of maturity is taken into account as well as the necessary training and competencies. Consideration can be given for mature and qualified high school students to serve as lectors.

### **Selection of Lay Liturgical Ministers:**

When the pastor, parish director or pastoral team has determined a need for additional Lay Liturgical Ministers, they begin to surface qualified parishioners. A personal invitation to each is the normative procedure rather than a general call for volunteers. Selection should consider that

- ◆ Candidates selected for Lay Liturgical Ministries need to reflect the diversity of the parish community which includes individuals of various ages, abilities, social and ethnic background; male and female; married, single and widowed.
- ◆ The number of ministers is determined by need. There should not be so few as to require multiple services on any one day nor so many that each does not serve at least monthly.
- ◆ The lives of potential ministers need to reflect service to the community. The ministry is not a reward for those active in the parish or the creation of any type of elite status.
- ◆ The Christian Community, who calls forth the Lay Liturgical Ministers, needs to be instructed so that the ministry may be fully appreciated as service at the Eucharist.

**Terms of Service:** Parishes have found that it is generally desirable to commission Lay Liturgical Ministers for a three-year period with the exception of musicians and artists. After three years of service, it is helpful for ministers to evaluate their service. Each may decide to take time for renewal, serve in another ministry or be commissioned for another three-year term. It is not recommended that ministers serve more than three terms in succession, that is, nine years. Reasons: It encourages turnover in this ministry and gives many people the opportunity to serve. It also prevents the parish staff and Worship and Spiritual Life Committee from relying too heavily on a limited group and ensures that ministers will not be called upon to serve indefinitely in one form of ministry.

**Liturgical Role:** Lay Liturgical Ministers normally assume only one liturgical role at a liturgy. In liturgical celebrations each one, priest and layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy. *Constitution on the Sacred Liturgy (CSL)*, 28. In this way no one needs to serve in more than one area of liturgical ministry for a given year.

**Training:** All who serve as Lay Liturgical Ministers need to attend special training sessions to become aware of the theological, pastoral and procedural aspects of their service. Appropriate knowledge, a prayerful life and particular skills are essential for those who serve in the ministries. The Diocesan Worship Office provides a *Leader's Guide* and *Participant's Notes* for a training session of the Lay Liturgical Ministers.

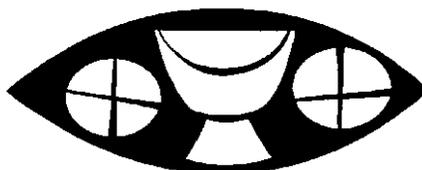
**Attire:** Attire for Lay Liturgical Ministers is the choice of the parish. It is the responsibility of the Pastor and the Worship and Spiritual Life Committee to study the nature of their celebrations and recommend the appropriate attire for ministers in their parish.

Lay Liturgical Ministers are first and foremost members of the assembly. Their attire needs to speak authentically and respectfully of their identity and of reverence for the ministry in which they are privileged to serve.

The **alb** is the robe of the Baptized Christian. There is an option for all Lay Liturgical Ministers to wear the alb since Baptism is the source of all ministry. Or the alb may be worn weekly or selectively to add festivity to the great feasts and seasons of the church year. Some parishes give a personal white alb to all who serve as ministers.

**Ordinary attire of dignity**, such as what would be worn for business or similar circumstances, is also appropriate for all Lay Liturgical Ministers.

**Commissioning:** Commissioning ministers for their role is recommended in accordance with the Rite found in the *Book of Blessings*, Chapter 63, #1871-1896. It is appropriate that those selected as liturgical ministers be formally commissioned during the weekend liturgies. In this way they will be supported by the prayer of the people they will serve. Commissioning some ministers at each liturgy gives the entire parish the opportunity to participate and becomes a means of catechizing all on the importance and meaning of this ministry. New parish members who have been Lay Liturgical Ministers in their former parishes are commissioned in the same way.



**.... Notes ....**

## *Conclusion*

With renewed emphasis on the Bible,  
it was only a matter of time before we experienced  
the need for the ministers of the word –  
not just functionaries to pronounce the words aloud  
but true ministers called from among the people of God  
to become bearers of the word,  
lovers of the word,  
custodians of the word.

Through their study, prayer, skills and faith,  
they break open the word for us.  
We are nourished from the ambo as well as from the altar.

Let lectors accept the challenges issued them  
by the church's need in our day.

Let them become masters of their task,  
lovers of their calling.

Let them be John the Baptist, a herald's voice,  
filling in the valleys and the lowering hills,  
making a straight path for the Lord  
in the hearts of all who have ears to hear.

*(Ideas from Aelred Rosser)*

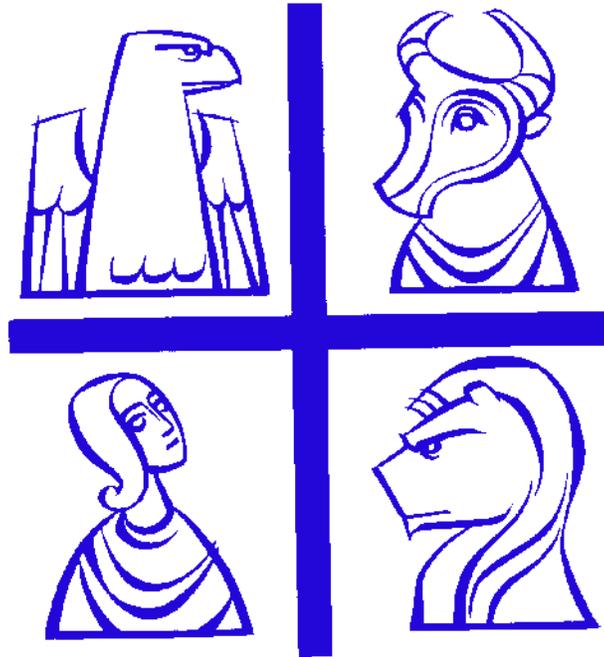
*Acknowledgment*

**Committee that studied, designed, piloted and  
presented the Lector Program:**

**Diann Wimmer, Dcn. Rick Miech, Sr. Georgia Acker OP, Anne Arthur SSND  
Dcn. Michael Grzeca, Jackie Staley, Tony Staley, Jean Simons, June Ingold  
Ellen Mommaerts, Sr. Geri Hoye OP and Anissa Willkom.**

**The Lord God has given me  
a well-trained tongue  
that I may know how  
to speak to the weary.**

*Is. 50:4*



***The treasures of the Bible  
are to be opened up more lavishly,  
so that a richer share in God's Word  
may be provided for the faithful.***  
*Constitution on the Sacred Liturgy 51*

The Lector Program  
Diocese of Green Bay, WI  
Department of Worship  
2006