

Lector Ministry

When you answer the call to be a minister of the word (one who proclaims the Bible readings to the assembled faith community), you enter a deeper relationship with the word of God as revealed in sacred scripture. You take upon yourself the duty and privilege of bringing the printed word to life — making it flesh, so to speak. Your ministry as reader gives voice to God's healing and strengthening word as it goes forth irrevocably to the ends of the earth, achieving the purpose for which God sent it. In a very real sense, you become a prophet — one who speaks for God. You become another John the Baptist preparing the way of the Lord, making crooked paths straight and rough places plain. You take upon yourself the task and joy of delving ever deeper into the mystery of God's presence in the world through the revealed word. You join yourself to an ancient tradition in Jewish life that sees no more worthy occupation than the study and service of God as experienced in the sacred texts. As a Christian you identify yourself with the age-old belief that God's words find their fullest expression in one perfect word: the word made flesh, Jesus the Christ.

Aelred Rosser



Hospitality Ministry

Yours is the first of Christ's face to greet God's people as they assemble for prayer. Your greeting of welcome is the first wish that "The Lord be with you!" Yours is the word that welcomes the stranger to be at home, or the silence that makes of our assembly a foreign land. Yours is the task of discretion: Knowing how to welcome, and when and where to seat the latecomer. Yours may be the last word that ushers the community to its week of work in the Lord's vineyard. Yours is the Lord's face and voice for those who enter and depart the holy ground of prayer.

Austin Fleming





The liturgy is not a theater where actors on stage take bows and applause at curtain call. It is an arena of holy ground where God's people stand naked and empty-handed in the Creator's presence. Our time and prayer in this holy place are served by sinners like ourselves whose only vesture is ours, too: We are all clothed in Christ as the new creation. These servants point the way for all who assemble. Their proximity to table and ambo is one of service, not priority. The servants are seen and heard so that all might see and hear the Lord among us. If they are the first to be served from the table, it is so they might be nourished for the serving of others. They are distinguished not so much by what they do, but by whose work they become in its doing.

Austin Fleming



I say rediscovery, for here is what St. Ignatius of Antioch, writing about the year 108, tells the Ephesians about how they should pray in common: "Yes, one and all, you should form yourselves into a choir; so that in perfect harmony, and taking your pitch from God, you may sing in true unison and with one voice, as strings of a harp, to the Father through Jesus Christ."

Godfrey Diekmann



When we cross ourselves, let it be with a real sign of the cross. Instead of a small cramped gesture that gives no notion of its meaning, let us make a large unhurried sign from forehead to breast, from shoulder to shoulder, consciously feeling how it includes the whole of us—our thoughts, our attitudes, our body and soul, every part of us at once—how it consecrates and sanctifies us.

It does so because it is the sign of the universe and the sign of our redemption. On the cross Christ redeemed humankind. By the cross he sanctifies us to the last shred and fiber of our being. We make the sign of the cross before we pray to collect and compose ourselves and to fix our minds and hearts and wills upon God. We make it when we finish praying in order that we may hold fast the gift we have received from God. In temptations we sign ourselves to be strengthened; in dangers, to be protected. The cross is signed upon us in blessings in order that the fullness of God's life may flow into the soul and fructify and sanctify us wholly.

Think of these things when you make the sign of the cross. It is the holiest of all signs. Make a large cross, taking time, thinking about what you do. Let it take in your whole being—body, soul, mind, will, thoughts, feelings, your doing and not-doing—and by signing it with the cross strengthen and consecrate the whole in the strength of Christ, in the name of the triune God.

Romano Guardini

