

## MASS INTENTIONS JAN 24 – FEB 1

Jan 24	5:00	Family/Friends(†) Paniagua-Alejo
	7:00	Peter Rohan(†) r.b. J&L K
Jan 25	9:30	For All Parishioners
	12:00	C. Dubrouillet
Jan 26	9:00	Ed Dubrouillet(†) r.b. J&L K
Jan 27	9:00	Family/Friends(†) Ramos Martínez
Jan 29	11:30	Family/Friends(†) I & A Verdejo
Jan 30	9:00	Family/Friends(†) A&G Sánchez Robles
Jan 31	5:00	Family/Friends(†) McCrady & Cox
	7:00	For the country & triumph of truth
Feb 1	9:30	For children in Middle East being indoctrinated into fundamentalist groups
	12:00	For All Parishioners

*Parish Offertory January 17-18*

*Weekly \$3,020*

*Maintenance \$982*

**Pot Luck for All – Feb 15, 4:30**

Sponsored by the Ladies' Auxiliary of KoC.

### *Gestures During the Mass*

During the last 2 weeks, I have covered gestures during Mass that are common to the priest and to others. This week, let's look at some of the differences. But first, let's look at what changes with Baptism.

All are called to Baptism. Of those who hear the call, many answer. This sacrament places the recipient into an eternally different relationship with God. God relates to the Baptized in a different way. All baptized people are called to bring God's light to everyone in the world. All baptized people can participate in the Mass in powerful ways.

Among baptized people, God calls most to marriage. Others are called to vocations to the consecrated religious life as sisters or brothers.

Among baptized men, some are called to be priests, and some even answer the call. Ordination, like baptism, places the recipient into an eternally different

relationship with God and other people. Just as the baptized have a different role at Mass than the non-baptized, the ordained priest has a different role than the non-ordained. The gestures reflect the role of the priest in representing Jesus to continue His saving work, and the role of the people in accepting God's blessing.

St. Augustine expressed the situation in this way: I am a Christian with you, and a priest for you.

One of the most obvious differences is the extension of hands during the words "The Lord be with you." The priest does this because he is inviting all of the people to receive the Lord and His peace. While responding "And with your spirit" the faithful do not extend their hands, because they are speaking only to the priest.

The dialogue before the preface is: The Lord be with you.... And with your spirit. Lift up your hearts.... We lift them up to the Lord. Let us give thanks to the Lord, our God... It is right and just. During this dialogue, the priest extends his hands and the people keep their hands folded. As before, the priest is speaking to all of the faithful, and they are responding only to him. The gestures are meant to reflect this difference, so they are not the same for the priest and the faithful.

During the homily, the people sit while the priest usually stands. Oddly enough, during much of the life of the Church the priests – and especially bishops – sat during the homily. The homily is a time for teaching and learning, encouragement and being encouraged.

The people sit while the deacon or priest stands for the preparation of the altar. Most people are seated while the gifts are brought to the priest, but soon all stand again.

During the Eucharistic Prayer, the faithful kneel while the priest stands. In many countries, after the "Mystery of Faith" all people stand for the second part of the Eucharistic Prayer. When recognizing this difference, Pope St. John Paul II praised the people of the United States, and expressed a desire that we continue with this local adaptation.

During the Eucharistic Prayer, the priest is empowered by God to act in the person of Christ the head of the Church, while the faithful kneel in adoration of the mystery of the Eucharist. All the baptized, of course, are members of the body of Christ, but the priest acts as the head of the body to provide Jesus' blessings to all.

During the Our Father, the priest extends his hands in prayer, emphasizing that he is praying as the leader of the community. The faithful usually continue with hands folded in prayer.

Finally, at the very end of the Mass, the priest blesses the people by making the sign of the cross over everyone, while each member of the faithful makes the sign of the cross just on themselves.

### **Gestures Commonly Wrong**

Every Catholic uses Holy Water and makes the sign of the cross when entering a Church. Many also make the sign of the cross when genuflecting before entering a pew – this is not correct. A genuflection is a complete gesture in itself, and does not include a sign of the cross. Why do so many people do this? Fr. Kennedy (a past pastor of Blessed Trinity) blamed the movies, and I think he was correct!

Many people bless themselves with Holy Water on the way out of Church – this is not correct. Holy Water is to remind us of our sins as we prepare to worship – and we shouldn't need to do this again at the

end. Fr. Kennedy's explanation: Monkey see, monkey do.

Bowing to the tabernacle is never correct (unless genuflection is impractical). We genuflect to show respect for the Real Presence of Jesus.

During Mass, bowing to the tabernacle is not correct – we bow to the bishop or the Altar. The Altar is the source of the Eucharist, so it is the focus during Mass.

Many times during the Our Father people hold hands – this is incorrect. It tends to draw our attention to each other when we should be focussing on God. Similarly, at the end of the Our Father, some people raise their hands during the words "kingdom, power, and glory are yours". This is not correct.

One mistake very common for deacons and priests is to extend hands at the start of the Gospel for the words "The Lord be with you". The ritual calls for the priest's hands to be folded at this time.

On the part of many participating in Mass, many extend the hands while replying to the priest's "The Lord be with you". This is incorrect each of the four places in the Mass.

At the sign of peace, many people use one gesture for people they know and love, another for people they know pretty well, and still another for those they just happen to be near. We should be treating everyone the same at this part of the Mass, and not accenting differences!

I do ask that everyone who serves in Mass use the correct gestures. I will do my best to correct in a discreet manner. Parents and teachers should teach their children and students. And in all things, love.