

Questions Raised in the Discovering the Riches of the Mass Series (2012):

- Q1. Do Christians other than Catholics make use of the sign of the cross, and if so, in what way?**
- A. Catholics make the sign of the Cross - Center, Left, and then right.
 - B. Three fingers, right to left — is exclusively used in the Eastern Orthodox Churches and the Eastern Rites of the Catholic Church - Center, Right, then Left.
 - C. Other Christian Denominations that make the Sign of the Cross include: Anglican, Lutheran and Oriental Orthodoxy.
 - D. Currently the sign of the cross is less common in a Methodist, but on Ash Wednesday it is almost always applied by the elder on the laity.
- Q2. In exigent circumstances, e.g., finding someone unconscious, should a Catholic layperson make the sign of the cross over the person? Does it make a difference whether the person is known to be Catholic or Christian?**
- A. In an emergency basis like this example, a prayer over the unconscious would be warranted for both the person (regardless of religion) and one trying to provide the correct assistance.
 - B. In general, when a priest or deacon imparts a blessing, he extends his hands over the person, whereas a lay person keeps the hands folded. The layperson does not make the Sign of the Cross over the individual in the manner of a priest or a deacon as this gesture is reserved to the ordained.
 - C. The Catechism says, "Sacramentals derive from the baptismal priesthood: every baptized person is called to be a 'blessing,' and to bless. Hence lay people may preside at certain blessings ..." (CCC 1669).
 - D. Examples include blessing oneself with holy water upon entering or leaving a church, when parents bless their children, when we gather for a family meal, blessing oneself at the beginning of a trip or when we visit someone who is sick or suffering.
 - a) The Book of Blessings #360 states a Lay Minister of the Church may trace the Sign of the Cross on the forehead of a sick person, while saying the prayer of blessing in the rite.
 - b) The Bishops of the United States have published a book entitled, Catholic Household Blessings & Prayers (rev. ed.) that describes the opportunities for blessings by the lay faithful. <http://www.usccbpublishing.org/productdetails.cfm?sku=5-645>
 - E. The more a blessing concerns ecclesial and sacramental life, the more its administration is reserved to the ordained ministry (bishops, priests, or deacons), and whenever an ordained minister is present he will confer the blessing.
- Q3. Under the same circumstances, should a Catholic layperson baptize an unconscious individual appearing to be in danger of death, not knowing whether the person has been baptized or desires baptism?**
- A. **Do not baptize** a person while they are unconscious, unless you know that they have previously stated their desire to be baptized or become part of the Church.
 - B. A candidate must be asked if they want to be baptized. If they say no, stop at this point and go no further. If they say yes, proceed.
 - C. Three things needed for a valid Baptism
 - 1. Valid matter - clean water. you can't just pour any liquid
 - 2. Valid form - the words, the Trinitarian Formula, "I baptize you in the Name of the Father, and of the Son and of the Holy Spirit," - pouring water three times.
 - 3. Valid intention - that is to have the same intention as the Church when baptizing.
 - D. If there is any doubt about a previous baptism, pour the water three times, use the candidate's name and say, "_____, if you are not already baptized, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit."
 - E. All Catholic Baptisms need to be registered, so emergency Baptisms need to be recorded in the territorial parish where the sacrament was administered.

Q4. Who decides when a Deacon will give the homily?

- A. In an Archdiocese or Diocese, the Bishop decides which faculties are granted to deacons within their territory. If deacons are granted preaching faculties then:
 - 1. The Homily should ordinarily be given by the Priest Celebrant himself or be entrusted by him to a concelebrating Priest, or from time to time and, if appropriate, to the Deacon, but never to a layperson. (GIRM 66)
 - 2. The Deacon proclaims the Gospel and may, at the direction of the Priest Celebrant, give the Homily. (GIRM 171)
- B. In our Parish, St. Patrick, the Pastor and Deacons have a monthly schedule identifying which days the Deacons will preach.

Q5. How does the priest determine when to use an alternate prayer in the Order of Worship?

- A. The Holy See has approved ten different versions of the Eucharist Prayer for use at Mass. It is normally the choice of the priest celebrant to select the particular Eucharistic Prayer that is to be prayed at Mass.
- B. The pastoral effectiveness of a celebration is greatly increased when the texts of the readings, the prayers, and the liturgical chants correspond as aptly as possible to the needs, the preparation, and the culture of the participants. (GIRM 352)
- C. The Catholic Ordo, also called "The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist", provides a guide for clergy and contains information on what Masses are to be said, what feasts take precedence, and has information and suggestions to help the clergy put together an informative homily.
- D. The choice between the Eucharistic Prayers found in the Order of Mass is suitably guided by the following norms: (GIRM 365 for Eucharistic Prayer 1-4)
 - 1. **Eucharistic Prayer I**, or the Roman Canon... used in the celebrations of the Apostles and of the Saints mentioned in the Prayer itself; likewise it is especially suited for use on Sundays, unless for pastoral reasons Eucharistic Prayer III is preferred.
 - 2. **Eucharistic Prayer II**, on account of its particular features, is more appropriately used on weekdays or in special circumstances ...
 - 3. **Eucharistic Prayer III** may be said with any Preface. Its use should be preferred on Sundays and festive days...
 - 4. **Eucharistic Prayer IV** has an invariable Preface and gives a fuller summary of salvation history. It may be used when a Mass has no Preface of its own and on Sundays in Ordinary Time...
 - 5. **Eucharistic Prayers for Reconciliation**: Two have been provided in the Roman Missal and may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way ...
 - 6. **Eucharistic Prayer for Use in Masses for Various Needs**: Four have been provided for special needs within the Church.
- E. See following link for more details on the choices available: <http://www.usccb.org/prayer-and-worship/roman-missal/general-instruction-of-the-roman-missal/girm-chapter-7.cfm>
- F. In summary, the Priest has a set of Norms and recommendations for celebrating the Mass, but is given options to meet the pastoral needs of the parish.

Q6. Why God appears to "endorse" violence against foreign people (i.e. Gideon, Joshua)?

- A. One thing to consider contextually is that a majority of the OT was written to apply to Israel at a national – not individual – level; and applied to the infant nation as it was developing and not as much to the interaction of individual people as it regards their personal relationships.
- B. Israel was to provide the very elements from which all the people of the world would be saved, the survival and protection of the nation was paramount. Therefore, God gave the infant nation a special measure of protection when establishing it in the land of Canaan.

- C. Israel, as an immature nation with a very new religious system needed to be sheltered from the idolatry of the Canaanite nations, who would have corrupted Israel's worship of the true God and garbled its message to the rest of the world.
- D. In OT, God is instructing Israel as a forming nation. Christ's command in the NT to turn the other cheek and pray for those who persecute you are directed to individuals on how they should deal with other individuals who offend them.

Q7. This came up during our session, and many times at home: "Why do Catholics confess their sins to a Priest and not directly to God?"

A. The exact definition of a Sacrament is that it is "an outward sign, instituted by Christ to give grace." The Sacraments are Christ's own gift that provide us with His grace.

1. **Outward sign:** The outward signs are God's way of conveying His unseen grace into our spiritual souls through material symbols which our physical bodies can perceive. The outward signs of the sacraments have two parts: the "thing" itself which is used (water, oil, etc.), and the words or gestures which give significance to what is being done.
2. **Instituted by Christ:** We know that no human power could attach an inward grace to an outward sign — Only God can do that.

Between the time He began His public life and the time He ascended into heaven, Jesus fashioned the seven sacraments. The Church cannot institute new sacraments. There never can be more or less than seven.

3. **To give grace:** Sacraments give sanctifying grace. Sanctifying grace is that marvelous supernatural life, that sharing-in-God's-own-life that is the result of God's Love, the Holy Spirit, indwelling in the soul.

B. The **Sacrament of Reconciliation** is a sacrament in which the priest, as the agent of God, forgives sins committed after Baptism, when the sinner is heartily sorry for them, sincerely confesses them, and is willing to make satisfaction for them.

1. **A power granted by Christ:** It was on Easter Sunday evening that Jesus appeared to his Apostles, gathered together in the Upper Room, where they had eaten the Last Supper. As they gaped and shrank back in a mixture of fear and dawning hope, Jesus spoke to them reassuringly. John (20:19-23):

(a) "Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

(b) To paraphrase our Lord's words in more modern terms, what He said was this: As God, I have the power to forgive sin. I now entrust the use of that power to you. You will be My representatives. Whatever sins you forgive, I shall forgive. Whatever sins you do not forgive, I shall not forgive.

2. It is evident then that the power to forgive sins is a part of the power of the priesthood, to be passed on in the sacrament of Holy Orders from generation to generation.
3. It is the power which every priest exercises when he raises his hand over the contrite sinner and says, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen." These are called "the words of absolution."
4. The former campus minister at Dickinson College and Dickinson School of Law in Carlisle, Rev. John O'Connor, SJ, always answered this question by quoting a friend of his, a Presbyterian clergyman. The minister would say: "When I tell God I'm sorry for having offended him, I pray that He forgives me. When a Catholic tells God he is sorry in the confessional, he hears God say, 'I forgive you.'"
5. This Sacrament, by its very nature, confers graces that help us to live a Christian life, which is why the Church requires us to receive it at least once per year. Moreover, it was instituted by Christ as the proper form for the forgiveness of our sins. Therefore, we should not only be willing to receive the sacrament, but we should embrace it as a gift from a loving God. (God's love does not increase — it is infinite to begin with. But the soul's capacity to

absorb His love increases as a child's capacity for life increases with each meal that he eats.)

Q8. At the Sign of Peace when the Priest says “The peace of the Lord be with you always” and we respond “and with your Spirit” should that only be said to an ordained person? As an example if you shake someone’s hand at Mass and they say “Peace be with you” you should NOT reply “and with your Spirit”?

- A. The dialogue response, “and with your spirit,” is reserved for ordained clergy.
- B. The GIRM and the rubrics for the mass allow for a wide variety of cultural options for the exchange of peace. It does not offer any suggestions for words.
- C. Our custom of saying, “The peace of Christ” is good and can be maintained. I would suggest the response be simply a repetition of that phrase. This is not so much a dialogue but an acclamation to each other.
- D. Answer provided by Administrative Assistant to the Bishop & Liturgical Coordinator for Diocese of Harrisburg

Q9. Do we receive the Resurrected Body of Christ in Holy Communion?

- A. Jesus’ Human Body has been “Glorified” in the Resurrection and is no longer bound by Space or Time as our Human Bodies are today.
- B. CCC 645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his Passion.

Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.

Q10. Which books in the Catholic Bible are not in the King James and other Protestant Bibles, and why have they been excluded?

- A. Catholic Bibles contain — and have always contained — all of the books of the Bible that have been traditionally accepted by Christians dating back to the time of Jesus. These accepted books total 46 in the Old Testament and 27 in the New Testament.
- B. Protestant Bibles, however, have seven fewer books in their Old Testament. The excluded books are:
 - 1. The seven entire books of: Tobias, Judith, Wisdom, Ecclesiastes, Baruch, First and Second Maccabees - and parts of Esther (10:14 to 16:14) and Daniel (3:24- 90; 13; 14).
 - 2. In the 1500s, the Protestant Reformation rejected these books which did not support certain Protestant theology and doctrines. For example, The Second Book of Maccabees contains the doctrine of purgatory (2 Maccabees 12:42-45 contains a story where there are prayers made for the dead).
- C. Catholic and Protestant New Testament Books are the same; however there are differences arising from changes in specific passages in various books of the New Testament. For example: To the Lord's Prayer in Matthew 6:13, the King James Bible adds the doxology or the long ending: "For thine is the kingdom, and the power, and the glory, forever. Amen."

Q11. Are there any denominations that share the Catholic belief in transubstantiation as opposed to some other understanding of the Eucharist?

- A. The Catechism of the Catholic Church defines the doctrine of transubstantiation in # 1376:
 - 1. "The Council of Trent summarizes the Catholic faith by declaring: ‘Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the

whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."

2. In accordance with this belief that Christ is really, truly and substantially present under the remaining appearances of bread and wine, and continues to be present as long as those appearances remain, the Catholic Church preserves the consecrated elements, in a Church Tabernacle, for administering Holy Communion to the sick and dying, and also for the secondary, but still highly prized, purpose of adoring Christ present in the Eucharist.
 3. One further element in the doctrine of the Real Presence needs to be stated: Christ's body remains in the communicant as long as the accidents remain themselves.
 4. CCC 1400 Ecclesial communities derived from the Reformation and separated from the Catholic Church, "have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders." It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, "when they commemorate the Lord's death and resurrection in the Holy Supper . . . profess that it signifies life in communion with Christ and await his coming in glory."
- B.** There is a great variety of Protestant theologies of Christ's Eucharistic presence. Among "high church" Anglicans, for instance, some hold views very close to those of Catholicism, while the "low church" or evangelical wing stands at some distance from Catholic belief.
1. Anglican Eucharistic theology is diverse in practice, reflecting the essential comprehensiveness of the tradition. Official writings of the churches of the Anglican Communion have consistently upheld belief in the Real Presence, a term that includes transubstantiation as well as several other Eucharistic theologies . . . , and the purely spiritual presence affirmed by the Thirty Nine Articles.
 - While the Thirty-nine Articles and the Homilies rejected the Roman Catholic doctrine of transubstantiation, at the forty-first meeting of the Anglican-Roman Catholic Dialogue in the United States of America (ARC/USA), on January 6, 1994, the bishops assembled affirmed "that Christ in the Eucharist makes himself present sacramentally and truly when under the species of bread and wine these earthy realities are changed into the reality of his body and blood. In English the terms substance, substantial, and substantially have such physical and material overtones that we, adhering to The Final Report, have substituted the word truly for the word substantially..."
 2. Lutherans believe that the Body and Blood of Christ are "truly and substantially present in, with and under the forms" of consecrated bread and wine (the elements), so that communicants eat and drink both the elements and the true Body and Blood of Christ himself in the Sacrament of the Eucharist whether they are believers or unbelievers. The Lutheran doctrine of the Real Presence is also known as the sacramental union.
 - a) Lutheran Eucharistic theology is quite close to Catholic faith in some respects. The 1978 Lutheran-Roman Catholic Final Report on the Eucharist states: "Roman Catholic and Lutheran Christians together confess the real and true presence of the Lord in the Eucharist. There are differences, however, in theological statements on the mode and therefore duration of the real presence."
 - b) Lutherans, the same document points out, "have given expression to the reality of the Eucharistic presence by speaking of a presence of Christ's body and blood in, with, and under bread and wine — but not of transubstantiation."
 3. Protestant denominations, such as Methodists and some Presbyterians, profess belief in the Real Presence, but offer explanations other than transubstantiation....when the Presbyterian Church (USA) signed "A Formula for Agreement" with the Evangelical Lutheran Church in America, both affirmed belief in the Real Presence.
 4. Many Protestant denominations believe that the Lord's Supper is a merely symbolic act done in remembrance of what Christ has done for them on the cross.
 - For example, according to the Official Creed of the Assemblies of God - Holy Communion, or "The Lord's Supper, consisting of the elements--bread and the fruit of the vine -- is the symbol expressing our sharing the divine nature of our Lord Jesus

Christ; a memorial of His suffering and death, and a prophecy of His suffering and death and is enjoined on all believers "till He come!"

Q12. What happens to those who don't believe and are not baptized? And what about "Limbo"?

- A. Baptism is necessary for salvation for anyone who has heard the Gospel of Christ and has the possibility of requesting Baptism. The Catechism of the Catholic Church states the following:
1. **1257** The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament....
 2. **1260** "Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have *desired Baptism explicitly* if they had known its necessity.
 3. **1281** Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized.
- B. Those who, through no fault of their own, do not know Christ and his Church:
1. CCC 847 This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:
Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.
 2. CCC 848 "Although in ways known to himself, God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."
- C. Teaching about Limbo:
1. **1261** As regards *children who have died without Baptism*, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.
 2. Limbo was an idea proposed centuries ago as an answer to the question of what happens to babies who die before baptism. It was imagined as a kind of pleasant but neutral residence for souls, with neither the torment of hell nor the joy of heaven. Limbo was only an opinion; it is no longer current among theologians. Limbo is not mentioned in the current Catechism of the Catholic Church because the church now prefers not to speculate about those who die unbaptized: the church entrusts them to God's loving kindness and endless mercy. (Source: *Infant Baptism: A Sourcebook for Parishes*, Archdiocese of Chicago)

Q13. Is the Real Presence of Christ effected in an invalid celebration of the Mass, e.g., the service performed at the Mission of SS. Peter and Paul on Beaver Street, not authorized by the Diocese of Harrisburg?

- A. The current and past Bishops of the Diocese of Harrisburg have ruled this group, called a mission, was not established by the Roman Catholic Church, does not have the approval of the local Bishop, and is not authorized to present itself as part of the Roman Catholic Church.
1. The priests who celebrate the liturgy, at the mission, are men who have either been censored by their Bishops or have been prohibited from exercising their priesthood in the name of the Church.

2. The faithful of the Diocese of Harrisburg have been warned to avoid participating with any of the activities being sponsored by this group (mission).
- B.** A Mass of the Roman Rite is invalid, Consecration of the Eucharist does not occur when:
1. The celebrant of the Mass is not a validly ordained priest,
 2. The priest does not have the proper intention,
 3. Wheat bread or grape wine is not used, or
 4. The words of institution are not spoken: “This is my Body” or “This is ... my Blood.”
- C.** Assuming these priests had been validly ordained at some point and follow the Roman Rite then: When a priest is defrocked, suspended, excommunicated, laicized, etc., he is forbidden to act as a priest unless he encounters someone in immediate danger of death. Since the Sacrament of Holy Orders cannot be undone, a priest is always a priest.
1. The Church forbids him from administering the Sacraments, except in cases of emergency. If the priest disobeys and decides to consecrate the Eucharist that sacrament is still valid, but illegal (illicit i.e., contrary to Canon Law). The priest is sinning and will have to answer to God for his disobedience.
 2. A conscientious Catholic should not knowingly attend a Mass celebrated by a priest not in good standing with the Church. Doing so deprives participation at Mass of that fullness of communion with Christ and his Church, which the Mass, by its very nature and in all its forms, is called to express.

Q14. What is a scapular? What is the Catholic belief or practice with respect to the scapular?

- A.** A scapular is a garment worn by religious over the shoulders (scapula), and hanging down in front and back, usually to about the bottom of the habit. It developed as a practical garment, protecting the habit during work, and was in time invested with spiritual significance, consecration or dedication to God.
- B.** Today, Catholics commonly use many different “devotional scapulars.” Present-day scapulars are sacramentals consisting of two small wool pieces of cloth, which are attached by string or a cord; and worn over the neck under clothing. A sacramental is, by definition, “a sacred sign which bears resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church.” (CCC 1667).
- C.** The best known scapular is the Brown Scapular of Our Lady of Mount Carmel. Those who wear it practice it a special devotion to Mary and entrustment of themselves to Mary for their salvation. Catholic teaching is that perseverance in faith, hope and love are required for salvation. This scapular is a powerful reminder of this Christian obligation and of Mary’s promise to help those consecrated to her obtain the grace of final perseverance.
1. St. John Vianney said: “The Blessed Virgin Mary did not give you that Scapular so that you could continue to crucify Her Son Jesus over and over again.”
 2. According to the Rite for the Blessing and Enrollment in the Scapular of the Blessed Virgin Mary of Mount Carmel, approved by the Holy See in 1996, any priest or deacon has the faculties for blessing the scapular. The short form of the investiture is as follows:
 3. Receive this Scapular, a sign of your special relationship with Mary, the Mother of Jesus, whom you pledge to imitate. May it be a reminder to you of your dignity as a Christian in serving others and imitating Mary. Wear it as a sign of her protection and of belonging to the family of Carmel, voluntarily doing the will of God and devoting yourself to building a world true to his plan of community, justice and peace.

The Catholic Encyclopedia lists 18 small scapulars approved by the Church:

White Scapular of the Most Blessed Trinity (1193)	White Scapular of Our Lady of Ransom (1218)
Brown Scapular of Our Lady of Mount Carmel (1250)	Black Scapular of the Seven Dolours of Mary (1255)
Blue Scapular of the Immaculate Conception	Red Scapular of the Most Precious Blood
Black Scapular of the Passion (1720)	Red Scapular of the Passion (1846)
Black Scapular of Help of the Sick (1860)	White Scapular of the Immaculate Heart of Mary (1877)
Blue and Black Scapular of St. Michael the Archangel (1880)	Scapular of St. Benedict (1882)
Scapular of the Holy Face (1885)	White Scapular of the Our Lady of Good Counsel (1893)
White Scapular of St. Joseph (1898)	White Scapular of The Most Sacred Heart of Jesus (1900)
Scapular of the Sacred Hearts of Jesus and Mary (1901)	White Scapular of St. Dominic (1903)

Q15. Why are bells rung during the Eucharistic prayer?

- A. Originally, the Sanctus bells alerted the sacristan as to which part of the Mass the priest was celebrating. The sacristan, in turn, would ring the tower bell to alert those who could not come to Mass, but were praying on their own. The bells also called those working in the fields. They would hurry to the door of the church to receive the Blessed Sacrament and then return to their work.
- B. Additionally, during the period in history when the priest had his back to the congregation and Mass was in Latin, the ringing of the bells served to alert the congregation to the moment of consecration.
- C. Today, the use of bells is optional. The GIRM 150 states, "A little before the Consecration, if appropriate, a minister rings a small bell as a signal to the faithful. The minister also rings the small bell at each elevation by the Priest, according to local custom. If incense is being used, when the host and the chalice are shown to the people after the Consecration, a minister incenses them."
- D. The above reasoning for the use of bells at the time of the institution narrative and consecration is to "elicit attention, awareness, and joy," among the faithful at that moment within the Eucharistic prayer.
- E. We are uniting our lives with Jesus' Sacrifice. This is beautiful to think about – this is a climatic moment in the Liturgy – we give Jesus everything. That is why in some Churches you may hear bells rung at these various moments of the words of Consecration. To remind us of this sacred moment here where we give Christ are all in His Sacrifice.

Q16. Is it appropriate or correct, to hold hands during the Our Father? I've been told by priests it is not and I wonder, if this is true, why is this not explained?

- A. Current, there is no prescribed posture for the faithful (except standing) during the Our Father. Neither the Holy See nor the U.S. Bishops' Conference has officially addressed this issue.
 - 1. The USCCB's published position is that "there is no prescribed position for the hands during the Our Father." Although there is quite a bit of differing opinions on the matter, there is no authoritative law about whether we should or should not be holding hands.
 - 2. Thus, if neither the bishops' conference nor the Holy See has prescribed any posture for the recitation of the Our Father, it hardly behooves any lesser authority (Bishop or Pastor) to impose a gesture, of holding hands, not required by liturgical law and expect the faithful to follow their decrees.
- B. The GIRM 152 states, "After the Eucharistic Prayer is concluded, the Priest, with hands joined, says alone the introduction to the Lord's Prayer, and then with hands extended, he pronounces the prayer together with the people."
 - 1. GIRM 237. "Then the principal celebrant, with hands joined, says the introduction to the Lord's Prayer. Next, with hands extended, he says the Lord's Prayer itself together with the other concelebrants, who also pray with hands extended, and together with the people."
 - 2. While there are no directions as to the posture of the faithful, the rubrics clearly direct the priest and any concelebrants to pray the Our Father with hands extended — so they at least should not hold hands.
- C. Some Bishops have interpreted the GIRM as follows:
 - 1. "Concerning the gesture for the Our Father. Only the priest is given the instruction to "extend" his hands. Neither the deacon nor the lay faithful are instructed to do this. No gesture is prescribed for the lay faithful in the Roman Missal; nor the General Instruction of the Roman Missal, therefore the extending or holding of hands by the faithful should not be performed." (Bishop Foy of Covington, Ky)
 - 2. There is really no prescribed way for anyone but the Celebrant. For him, the correct posture is the hands spread apart in prayer. The traditional posture for all others in the Liturgy has been hands joined together in a prayer posture.

- D. In conclusion, in the absence of established norm for a Parish or Diocese, two things should be kept in mind:
1. Together we form the Body of Christ and we should do things in Unity and not as individuals.
 2. We should also keep in mind the act of Charity when it comes to how we interact with each other during the Mass.

Q17.

Q18.