

Dear Padre,

At Mass during the Our Father, should we hold hands, lift our hands up, or keep our hands to ourselves?

Among many ancient religions, it was common to extend one's hands toward heaven while praying. This practice has continued in the Mass, where the rubrics indicate that the priest should extend his hands at certain points, including during the Our Father. The celebrant represents all the people with this gesture. The deacon is expressly forbidden to hold his hands up in prayer. There is no particular gesture assigned to the rest of the congregation. Some may be holding hands, some lifting their hands, some standing with arms crossed.

The variety of postures is not a problem in itself. The problem is when people become distracted or judgmental of others. As a rule of thumb, I suggest doing what the rest of the congregation does. As stated in the "Order of the Mass," written by the Bishops' Committee on the Liturgy in 2003, "The people are called as members of an organic whole, not as disparate individuals. A Christian assembly that worships 'with one heart and mind' (Acts 4:32) naturally moves toward and consciously chooses a common posture as a sign of its unity. Such common posture 'both expresses and fosters the intention and spiritual attitude of the participants'" (28). The gestures at Mass are not as important as the essence of the Mass, and part of that essence is our unity in the body of Christ. ●

Fr. Gary Lauenstein, CSSR / DearPadre.org



ALF RIBEIRO / SHUTTERSTOCK



RICCARDO DE LUCA - UPDATE / SHUTTERSTOCK

A WORD FROM POPE FRANCIS

The disciples were sent two by two, not individually.... Let us ask ourselves whether we have the capacity to collaborate; whether we know how to make decisions together, sincerely respecting those who are alongside us and taking into account their point of view; whether we do so in community, not by ourselves.

ANGELUS, ROME, JULY 3, 2022

Monday

July 7
Weekday
Gn 28:10-22a
Mt 9:18-26

Tuesday

July 8
Weekday
Gn 32:23-33
Mt 9:32-38

Wednesday

July 9
Weekday
Gn 41:55-57;
42:5-7a, 17-24a
Mt 10:1-7

Thursday

July 10
Weekday
Gn 44:18-21,
23b-29; 45:1-5
Mt 10:7-15

Friday

July 11
St. Benedict, Abbot
Gn 46:1-7, 28-30
Mt 10:16-23

Saturday

July 12
Weekday
Gn 49:29-32;
50:15-26a
Mt 10:24-33

Sunday

July 13
Fifteenth Sunday
in Ordinary Time
Dt 30:10-14
Col 1:15-20
Lk 10:25-37

Our Parish COMMUNITY

July 6, 2025

Fourteenth Sunday in Ordinary Time (C)

Isaiah 66:10-14c / Galatians 6:14-18 / Luke 10:1-12, 17-20 or 10:1-9



Bloom Where You Are Planted

FR. JOSEPH JUKNIALIS

If you could change one aspect of your life, what would that be? Financial instability? Arthritis? Addiction? A disruptive family member? Work's daily grind? Finding love? No doubt the answers are as varied as the people who answer the question.

Though the old poster advises us to "bloom where you are planted," sometimes we can feel as if we've been planted among weeds—the people we've been given, the problems that continually pop up, the conflicts that all too often shut out the peace we seek. Just as Jesus sends disciples into every place he intends to visit, the reality for us may very well be that he sends us into the very lives we live even though we wish we could change them. Where we are is where we've been sent. It is in the lives we have that we

work out our salvation, for Jesus said, "The kingdom of God is at hand for you" (Luke 10:9).

St. Paul emphasized how important it is for disciples of Jesus to live out their identity as a new creation. British artist and sculptor Henry Moore made the observation that, in life, it is most important that we give ourselves over to a goal or dream, something so all-consuming that we live it morning, noon, and night. And the most important aspect of it, he said, is that it must be something we cannot possibly accomplish. For the followers of Jesus, it is the lifelong task to bloom where we've been planted. ●

Reflect

**What is the hardest part of my life right now?
What is the most blessed?**

