



# I want to hold your HAND



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even a simple greeting without a touch. In Japan, for instance, Catholics bow to each other during the sign of peace, Workmaster said.

Workmaster noted that these changes were an attempt "to find as many ways as possible to get people to connect with each other."

Workmaster cautioned that this bonding "should never be a forced kind of thing. We all have a certain boundary line, and some people have a big line. We gather ourselves together as the body of

Christ, and ideally you'd hope those barriers are put aside. But reality says that it's not possible."

Kristy stated that if she extended her hand to someone who didn't reciprocate, she would try to be understanding.

"I might feel a little bit hurt and embarrassed, but if that's the way they feel, there's no hard feelings," Kristy said. "It might be a really nice person, but they might just not be into that kind of stuff."

"I would just go on to the next person," Zachary added. "It doesn't necessarily mean they don't like it. But they may just be deep in thought, or sometimes they don't see you. You never really can tell."

Zachary concluded that there's a wide range of acceptance on the level of intimacy during Mass.

"Everyone should do what they're comfortable with. Everyone has different personalities," he said.

Frank DiLiberto noted that he acts differently during the Our Father and sign of peace depending on the setting he's in. Although he holds hands with his family during the Our Father at St. John the Evangelist Church in Greece, he does not do likewise at Aquinas Institute. The main reason, Frank said, is that he sees nobody else at Aquinas holding hands during the Lord's Prayer.

"I wouldn't feel uncomfortable if everyone was doing it, but if only five people were holding hands, I wouldn't do it," remarked Frank, 17, a senior at Aquinas.

Frank also observed that the sign of peace at St. John the Evangelist is relatively low-key compared with the loud talking and laughing that accompanies that portion of the Mass at Aquinas.

"You're with your friends, and that's

what you do with your friends," Frank explained.

Workmaster said that varying customs surrounding the Our Father and sign of peace are not restricted to particular age groups.

"Young people are no different than the rest in their desire - or reluctance - to be 'warm-and-fuzzies,'" Workmaster said.

Yet she added that teenagers can often be a guiding light for older worshipers who may have become set in their ways regarding the "touchy-feely" aspects of Mass.

"I think teenagers need not be shy," Workmaster said. "Just by their own example, I'm convinced that they can get others to come along with them."

Stephanie agreed, using the Our Father as an example. "Sometimes the youth can make the difference in starting the whole chain," she said. "If I can do it to someone, then they'll do it to the next person and then they'll do it to the next person, until everybody's holding hands."

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The rosary**

## ning Guide

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