

## Explain that Change

From your friendly neighborhood Parochial Administrator:

Well, it's been a busy but enjoyable first full week here at IHM for me. I wish to thank you all for the warm welcome. Thanks also for everyone's hard work preparing and beginning the festival; I'll be continuing my mission of learning names as I walk around the booths Saturday and Sunday.

But let's come to the point of this article. If there was anything I hated growing up, it was when priests would change things and then not explain why. I still remember when one priest changed the color of the sanctuary lamp from red to clear glass. Man, was I ticked! And I was only 8 or 9 years old. So, I thought I would explain the sudden appearance of that golden cross on the Altar, in case anyone was wondering (or, as I probably would have been, fuming).

There are in the liturgy many symbols of Jesus Christ (since the whole Mass is all about Him, after all). These include everything from the congregation, to the priest, to the Book of the Gospels, to the Altar. The preeminent symbol, of course, is the Eucharist Itself. Because it is a Sacrament, the Eucharist makes Jesus present in a more profound way than the other symbols; in fact, it makes Him really, truly, and substantially present; Body, Blood, Soul, and Divinity (as we often say).

And yet, if there is one symbol in the liturgy that helps us fix our minds on the reality of Holy Mass—which is the one Sacrifice of Christ on Calvary—it is the crucifix. The crucifix reminds us in a way that we can clearly see that Jesus Christ, in His act of eternal love on the cross, is the center and focus of each Holy Mass. That is why the liturgical rubrics (i.e., rules) require there to be a crucifix on or near the Altar where everyone can see it (GIRM 308). Ours, of course, is that beautiful and huge crucifix that hangs above the Tabernacle.

However, nowadays it is customary for the priest to face towards the congregation (instead of everyone facing the same direction together). There are certainly benefits to this arrangement. But one of the drawbacks, at least for us priests, is that we can't see the crucifix anymore—it's behind us. We also are human and often need reminders of the reality, the essence, the truth of what is going on at Holy Mass, which is to say that all of us are being brought into the presence of Christ's eternal Sacrifice on Calvary. In other words, we priests like to have a crucifix to look at too to help focus our thoughts during Mass. And that's what that little gold cross is—it's a crucifix on the other side.

Actually, most of the priests I know keep a crucifix on the Altar. You may not know it, but Fr. Comer already had one on our Altar at IHM. How'd you miss that, you ask? Well, he laid it down flat on the Altar, so only he could see it. Many priests do this. However, many priests also have a crucifix that stands up on the Altar, including Pope Benedict XVI and Bishop Foy. It just helps us all remember what we're focused on at Mass: you're not focused on me as Nick Rottman, and I'm not focused on you as individuals either. Rather, all of us are focused on "Jesus Christ, and Him crucified" (1 Cor. 2:2), Whose Body we are becoming.

So, I hope that answers any questions and gives us all some food for thought in our Mass-time meditations. You are all in my daily prayers; please continue to pray for me. God bless.

## **Explain that Change**

It has come to my attention that it had been customary here at IHM for the priest to give blessings to children in the Communion procession who were too young to receive the Sacrament. So, I want to take a moment to explain why I will not be doing that, so that you and your children are not confused or getting hurt feelings when they don't get a blessing.

The reasons are very simple. The Communion procession is for distributing the Body and Blood of Jesus Christ—this is the focus, not blessings. Furthermore, Bishop Foys has asked all of the priests not to give blessings during the Communion procession, both because it is not called for in the rubrics (i.e., liturgical laws) and so that there will be consistency among all of the parishes in the diocese. I love to make children happy, and I love to give blessings, and I will be happy to bless anyone and anything after Mass, but I will not be giving blessing during the Communion procession. Thanks for your understanding.

### A Lesson on the Altar

#### I

As you may remember from the other week, our Altar was away being prepared to have an altar stone fitted into it. Now, maybe you're like, "Deo gratias! Introibo ad altare Dei!" (that's Latin, by the way). Or perhaps more realistically, you're like, "What's an altar stone, and why do we need one?" And so, I thought I would explain some of the history of the Altar for your edification and enjoyment. There's a fair amount to say, however, so we'll have to do this in two parts. This week, the history of the development of the Altar; next week, more on the altar stone.

The altar as the object upon which sacrifice is offered goes, of course, far back into history, long before Christianity. It was used by most religions to burn offerings upon and so was usually stone or metal. The Jewish religion also had an altar that God commanded them to build as part of His sanctuary (Exod. 27:1-8; see also 24:4). Upon this altar many offerings were made, but of particular significance was that God commanded offerings to be made both for the forgiveness of sins (Lev. 4:1—6:8) and in thanksgiving for His blessings (Lev. 7:11-18).

The Old Testament altar, then, is a type of Jesus Christ and finds its fulfillment in His Self-offering upon the altar of the cross. (For His sacrifice, perpetuated in the Most Holy Eucharist, brings both God's forgiveness to us and our thanksgiving to God.) However, even though we speak of the cross as an altar upon which Christ was offered, in a deeper sense the true Altar upon which Christ wrought atonement between God and man was His human nature—His Body, to put it simply. Thus, we pray in one of the Easter Prefaces, Christ "showed Himself the Priest, the Altar, and the Lamb of sacrifice." And so, the true Altar is the Body of Christ.

As I mentioned, Jesus gave us a way to participate continually in His sacrifice through the Most Holy Eucharist, which He instituted at the Last Supper in the context of the Jewish Passover meal. This connection, then, between the Christ's sacrifice and the Eucharistic meal (which prefigures the eternal Wedding Banquet of the Lamb [Rev. 19:9]) is why Altars are sometimes built to resemble tables. It is a sacramental meal that we are taking part in, after all.

Soon after Christianity began, however, the Church began to be persecuted. Many

Christians were martyred for the Faith. Christians could no longer gather safely in their homes to partake in the Eucharist. And so, they began to meet in the catacombs—underground cemeteries where the authorities wouldn't be looking for them. Of course, there weren't dining room tables in the catacombs, but there were the tombs of the dead—which in those days were large stone boxes called sarcophagi. These they used in place of tables.

It would not do, however, to offer the sacred meal on just anyone's tomb. Maybe poor old Gaius choked to death on a chicken bone; and Marcus got killed while trying to steal sandals from a local merchant—scandalous! No, since (as we said) it is the Body of Christ upon which this holy sacrifice is offered, then the Eucharist must be celebrated on the tombs of the who belonged to His Mystical Body, namely the martyrs. Peter and Paul, Perpetua and Felicity: they were certainly members of Christ's Body, already reigning in Heaven. And so, the tombs of the Martyrs and Saints became the Altars for the Holy Mass.

Notice, however, that this move from tables to tomb-Altars was not just coincidental. If it had been, why wouldn't the Church have moved right back to dining room tables after Christianity was made legal in A.D. 313? Rather (as is continually the case with our living, developing Church), theological development was happening at the same time. Within the first century, Christians had begun to realize that the core content of the Eucharistic meal was the *eucharistia*, meaning the reliving of Christ's sacrifice and thanking God for it, and not the meal context. In other words, they began to realize that the Eucharist is, yes, both meal and sacrifice, but it is *primarily* a sacrifice and *secondarily* a meal. Thus a true Altar upon which Christ's sacrifice was offered was preferable to a simple table. Further, this Altar, containing the bodies of those who lived lives in imitation of Christ, became seen as symbol of Christ's Own Body—the true Altar of sacrifice.

OK, that's all for this week. Tune in next week for more: Same bat-time, same bat-channel!

## II

We continue this week our discussion of the Altar. As we concluded last week, the change from the dining room table to the Altar proper came about because of a deeper awareness of the real meaning of the Eucharistic meal, or as it soon came to be called, the Mass. And the first Altars were the tombs of the martyrs in the catacombs, which led to the tradition of keeping the relic of a Saint in the Altar.

Now, the Altar's connection to the Saints came to be seen as very important for another reason. Namely, because it reminds us that at Holy Mass we are not only joined together as the Body of Christ among a particular group of people in a particular place on earth. Rather, we are united with the whole Communion of Saints, which includes the Church Militant on earth, the Church Suffering in Purgatory, and the Church Triumphant in Heaven. To have some of the sacred remains of some real person who we now know to be among the Church Triumphant—to have a relic of their body present with us at Holy Mass—brings this point strongly to our minds.

And so, based on this rich history and development, it has been the tradition of the Church from ancient times to make the Altars of our churches into sacramental symbols of Jesus

Christ, the true Altar. This is done in three special ways. First, the four corners and the center of the Altar are engraved with crosses to remind us of the five sacred wounds of Christ on the cross. Second, the Altar is consecrated with Sacred Chrism. This is one of the sacred oils of the Church, and is used to consecrate each of the faithful at their Baptism and Confirmation, as well as priests and bishops at their Ordination, as well as church buildings and (sometimes) chalices. The Chrism calls down the Holy Spirit to set this particular object (or person) apart for use in the worship of God. Third, as discussed, a small relic of a Saint (usually a chip of bone) is sealed within the Altar.

All of these things, along with the great prayer of blessing, makes the Altar a sacramental symbol of Jesus Christ. And this is why we bow to the Altar during Holy Mass, and incense it, and kiss it—because it symbolizes Jesus Christ. All of that said, however, this is only done to Altars made of stone. Altars made of wood or other materials are simply blessed. But if they are permanent Altars, then they also have the so-called altar stone fitted into their surface, and this altar stone is consecrated just like a full Altar. (The picture presented here is not of our altar stone, but it looks basically the same.)

And so now, at long last, we have our Altar—the point of focus during Holy Mass and the symbol of Jesus Himself—completely put together. I would like to extend public thanks to our parishioner, Mr. Mike Kellerman, who kindly volunteered to fit our Altar and altar stone together. He did an excellent job and also did some repairs on the Altar while he was at it. Please thank him if you happen to see him around. So, now you hopefully will have a deeper appreciation of the Altar of God, the Altar of Christ, in our church. God bless you all.



### **Explain that Change**

You may have noticed that for the past several weeks we have no longer been using the really large bowl full of hosts (technically a ciborium) for the offertory and consecration. Instead, we have been pre-filling the small ciboria (that's plural) with the hosts and only bringing one of them up at the presentation of the gifts. This is similar to what we do already with the auxiliary chalices of wine. Also, I have done away with the LARGE hosts (the plate-sized ones). Finally, I've been using that golden, thin-stemmed chalice instead of the one that matches the rest of the chalices. Why all these changes?

I did not decide to change these things because there's anything bad about the old way. In fact, the real motivation for the ciboria and hosts was purely utilitarian: it saves me a lot of time. Things run fairly smoothly when I have Dcn. Greg Meier or Rich Malsi (he's the instituted

acolyte who's studying for the permanent diaconate) helping me out. But when I'm by myself, having to break that big Host into 48 pieces (or whatever) and distribute all of the consecrated Hosts into the small ciboria, all in the time it takes to chant the *Agnus Dei*, well, it don't work so great. Plus, my first Sunday here without Dcn. Greg, I tried to hold up that large ciborium with one hand and the chalice in the other for the Doxology ("Through Him, and with Him, and in Him..."), and I just about lost my left arm!

There is another reason, however, and that is reverence. The consecrated Host is not a little bread-cracker. It is Jesus Himself, substantially present. Grabbing handfuls of Sacred Hosts and trying to quickly fit them into other containers does not bespeak great reverence and adoration. Further, it is far too easy to drop a Host while doing this. Of course, Jesus knew what He was getting into when He decided to make Himself present to us under the veil of bread. We have special linens on the Altar to catch particles of the Hosts, and I'm sure Jesus is not upset if a Host falls on the Altar accidentally. But, there's just no reason for it when we can just do it beforehand. As for the big hosts, after a while they get somewhat stale (like all hosts). The problem with this is that, at the Fraction Rite when I break the Host, tiny crumbs—each of which contains the True Presence of our Lord—go shooting off who-knows-where. This also lacks reverence in my opinion.

Finally, as to the chalice, I just want to use my own. My chalice is very special to me. It previously belonged to Msgr. Robert Vater—God rest his soul—who I lived with for a summer at St. Thomas Church in Ft. Thomas. The chalice had originally been made for Fr. Vater by his aunt and uncle, who were jewelers in Cincinnati. It is a well-made and beautiful piece of art. There are five red stones in the node and the Latin inscription "Hic est enim calix sanguinis mei" ("For this is the chalice of My Blood") around the cup. Most touching of all, there is a diamond on the base that was given to Fr. Vater by his mother out of her engagement ring. After he ended up in Carmel Manor Nursing Home and was no longer able to offer Holy Mass, I asked Fr. Vater if he would consider giving me his chalice. He graciously agreed, and so it is my privilege to remember his soul whenever I celebrate the Lord's Supper with his chalice. As the psalmist says, "How shall I make a return to the Lord for all the goodness He has done for me? I shall take into my hands the saving chalice and call upon the Name of the Lord" (Ps. 116).

### **Wedding Banns**

We are going to start announcing wedding banns in our bulletin. And so you might ask: What are wedding banns and why do we have them? Despite how it might sound, a wedding bann is not a ban on weddings, although the words "ban" and "bann" are related. Rather, "bann" harkens back to the older sense of the word, meaning simply an announcement. And so, when a couple wishes to be married and one or both of them are from IHM, we will put both names in the bulletin for three weeks in a row.

So, what's the point? Well, marriage is not something private; it is a public event in both civil and ecclesiastical law. That's why the witnesses and the priest are actually necessary for the thing to work, even civilly (except the civil side doesn't care if it's a priest, judge, etc., as long as they have the needed authority). Marriage is public for two reasons. First, marriage is

something good for the whole society since it brings the next generation of society into existence. Marriage also provides these children with a stable and healthy upbringing so that they can benefit the Church and society in the future. And so, we should all rejoice whenever we hear that someone is getting married. The banns are a way of involving our whole parish family in the wedding of each one of our members.

Second, to protect the couple from each other. Of course, we assume that both members of a couple are coming together in good faith. Unfortunately, that is not always the case. It may be that Joe Smith is actually already married and is lying about it to his new fiancée. Or it may be that Jane Doe has successfully hidden her drug addiction from her fiancé. However, such secrets cannot remain hidden forever, and they probably are already known by someone somewhere. And so, this is where you, dear parishioner, come to the rescue. If you read in the wedding banns that someone is getting married, and you know that, in fact, there is a good reason for this person not to get married, then it is your moral duty to inform one of us priests or deacons of the problem. Your report will be kept confidential and will be investigated. If you are wrong, then no harm done. But if you are right, then you have just saved someone from possible betrayal, harm, and misery. So, read those wedding banns with a critical eye, and then...rejoice that a new sacramental image of the love of Christ for His Church will soon be formed in our parish!

8<sup>th</sup> Grade Gift (first half)

The 2013 graduating class of IHM gave several very generous gifts to the parish. One of their choices was to help enhance our worship of Almighty God through a donation of two copes (think of them as liturgical capes, but with a long “o”). Always trying to practice the Church’s social doctrine of subsidiarity—whereby we first look for solutions from those nearest to us, in other words, small businesses—we commissioned parishioner Jeanette Landenwitch to make them. (Mrs. Landenwitch is the mother of Fr. Sean Landenwitch, who lives in the Archdiocese of Cincinnati; she also designs and makes many beautiful liturgical vestments.)

The first of the two copes to be finished is the purple cope (the back of which is pictured here). The purple cope will be used for Advent and Lenten Parish Penance Services, as well as Stations of the Cross during Lent. It could also be used during an Advent or Lenten celebration of Vespers, if we ever decided to do such a thing. The image on the back of the cope is the pelican, who, as you may remember, feeds its young with its own blood. This symbol of Jesus Christ is particularly fitting for Lenten Season; it is also the same symbol found on the altar at our Cathedral. Details about the second, white cope will follow in the next few months. Many thanks to our 2013 8<sup>th</sup> Grade class for their generosity to our parish! We will display the cope in the Gathering Space during the Sunday Masses of Aug. 10-11. I will bless the vestment at the 10:45 Mass on the 11<sup>th</sup>; members of our graduating class are certainly invited to come to that Mass if they are able.



### 8<sup>th</sup> Grade Gift (second half)

You may remember not that long ago we featured our parish's new purple cope that was the gift of this past years 8<sup>th</sup> Grade graduating class. That cope, however, was only half of their gift; today I want to display for you the second half. And that is a beautiful white cope (made, again, by parishioner Jeanette Landenwitch) and matching humeral veil. A white cope may be used for Baptisms, Weddings outside of Mass, funeral liturgies other than Mass, and various other liturgical rites, the most important of which is the Exposition and Benediction of the Blessed Sacrament (which is why white copes include humeral veils, for Benediction). Let us examine the symbolism displayed on this cope:



On the front of the cope, we find two symbols of how the faithful are nourished by the Sacraments. On the top, right panel is the deer that longs for running streams (see Ps. 42), a

symbol of Baptism and the Eucharist. On the top, left panel are doves feeding upon the Eucharist. Jesus tells His Apostles, “be as innocent as doves” (Matt. 10:16); He also says, “Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they?” (Matt. 6:26). On the center panels, we have depicted (right) the Most Sacred Heart of Jesus with the Greek letters Alpha and Omega, and (left) the Immaculate Heart of Mary with the letters “M” and “A,” the traditional abbreviation for Mary’s name, which can also stand for “Ave Maria.” Finally, on the bottom panels we have two Christological images, both of which we have discussed before: the phoenix (right) symbolizing the Resurrection of Christ and the pelican (left) feeding its young with its own blood.

You may be able to make out the symbol on the stole (hanging inside the cope): it is an anchor with a cross at the top. This symbol ties into the symbol on the back hood of the cope, whereon we see the cross-anchor with the chalice in front of it. The cross-anchor is a symbol for the two Theological Virtues of Faith (the cross) and Hope (the anchor). The greatest of all the virtues, including the Theological Virtues, is Love. Here Love is symbolized by the Eucharist—Love Incarnate Himself—making the image on the hood a depiction of all three Theological Virtues. The four circles above that image are not merit badges (in case all of you scouts were wondering), but are depictions of the Four Cardinal Virtues. From left to right they are 1.) Fortitude, symbolized by a sword laid over a shield, 2.) Prudence, symbolized by the shrewd serpent (again, Matt. 10:16), 3.) Temperance, symbolized by a fire safely contained in lidded brazier, and finally, 4.) Justice, symbolized by the triangle and plummet of a builder. Together, these seven virtues help us to live in imitation of Jesus Christ and combat the Seven Deadly Sins. The final image of the Eucharist in the Monstrance is on the humeral veil since that veil is used for Benediction, when we are blessed with the Monstrance.

So, many thanks again to our graduating class of 2013! Both copes contain stitched inscriptions indicating that you gave this gift to the parish, so you will be remembered for as long as these copes last. I invite all of the members of the class of 2013 to join us at the 9:00 A.M. Sunday Mass on Oct. 27<sup>th</sup> to be recognized and thanked by the parish as we bless this second vestment to set it apart for the service of God.

### **Explain that Change!**

Well, I’m sure you’ve noticed lots of little changes going on at Mass recently (and if not, that’s good because it means you’re praying at Mass instead of gawking, right?). I’m sure you noticed the really big one today when you found that we’ve reversed the Sanctuary. Let me take a few moments to explain the reason for all the various, recent changes.

#### *The Sanctuary*

Let’s start with the big one. Why did we flip the Presider’s Chair and the Ambo (what most of us probably call the pulpit or lectern)? The answer is really simple. The Responsorial Psalm, which is always sung at Sunday Mass, is part of the Bible, part of the Word of God. In a best case scenario, it should be proclaimed from the Ambo just as the other readings. Mike Wagner has been preparing some of our cantors—and our new Music Director, Song Nam, will be

continuing this process—to sing the Psalm from the Ambo. To make this easier, we decided to put the Ambo on the side by the choir. So, then, what about the server's chairs? Well, that was just my decision. By moving the servers off to the side, we make it 1.) easier on them because they don't feel like everyone's staring at them as much; 2.) easier for the congregation to pray because you're not tempted to watch the servers if they move around; and 3.) easier at Christmas because of the big evergreen trees taking up the servers' space.

#### *The Gospel Procession*

You will have noticed that we are now forming a little Gospel Procession of the deacon (or priest) with the Book of the Gospels and two candle-bearers. (You may find it interesting to know that candle-bearers are technically called "lucifers," which means "light bearers." Before he became Satan, "the Adversary," this mightiest of angels was named Lucifer because he bore the light of God so brightly.) Why do we do this? Well, it's just a way of adding special emphasis and respect to the proclamation of the Gospel. The highpoint of the Liturgy of the Eucharist is the Consecration and Elevation, which we emphasize by ringing the bells. Even so, the highpoint of the Liturgy of the Word is the proclamation of the Gospel, which can be emphasized by this procession of light. Candles always remind us of the presence of Jesus Christ. Think of St. John's Prologue: "the light shines in the darkness, and the darkness has not overcome it" (Jn. 1:5). During the Easter Season, this procession is replaced by the Easter Candle, which stands continually by the Ambo.

#### *The Chalice Veil and Burse*

Someone asked me the other week, "Why does the chalice have a dress now?" Well, this 'dress' is actually called a Chalice Veil and is like a little vestment for the Chalice to make it match the priest's vestments. In olden times, no doubt it helped keep the Chalice free of dust and dirt, but nowadays it's just decorative. There is a matching sort of 'pocket' made out of cardboard and cloth that sits on top, which is called the Burse. Inside of the Burse is placed the Corporal, which is the most sacred piece of liturgical linen and is the one that you always see the deacon or priest unfolding and refolding on the Altar. Using the Chalice Veil and Burse is an old tradition of the Church. There's no longer any requirement for doing so, but since the priest has the option of using them, I am putting them back into use because I think that they make Mass more beautiful.

#### **Holy Water Dispenser**

We are very excited to announce that our parish finally has a holy water dispenser! Our thanks again to the graduating 8<sup>th</sup> Graders who have made a gift of this dispenser to the parish. Thanks also to Fr. Norton, who when all the way to Pittsburg to pick it up (though he had other reasons for going as well). For the first several weeks that we have our new dispenser, we will keep a stock of holy water bottles near it for those who need one. Of course, don't feel like you have to use one of the 'official' bottles—water bottles, jars, or most anything can be made into an effective holy water bottle. I encourage all of us to keep holy water in our homes and use it to bless ourselves each day in memory of our Baptism. If you ever come in to get holy water and discover that the dispenser is empty, please inform one of us priests or deacons, who will bless you a fresh batch.



### **What's Up with the Gospel Procession?**

You may have been wondering why we have no longer been doing a procession with the candles recently. (Or you may not have noticed at all, hopefully because you are so deeply wrapped in contemplation during Mass!) Aside from the amount of spilled wax that we seem to be getting on our server cassocks, the real reason for stopping has to do with Easter. During the Easter Season, the Paschal Candle is always placed by the Ambo (i.e., the pulpit) to remind us of how Christ, the Incarnate Word now risen from the dead, is the light of the world. To give greater prominence to the Paschal Candle, then, it is traditional to forego the regular candle procession during Easter. It will resume (dry cleaning bills permitting) once we get past Pentecost.

### **Good News for the Gluten Intolerant**

I've been meaning to write something about this in the bulletin for a while now. If you or someone in your family suffers from Celiac Disease or some more mild form of a wheat or gluten allergy, then you know that even the small amount of wheat in the Communion Host can cause problems. (Or more precisely, the accidental wheat-like qualities that seem to us to remain in the Host, although we know by faith that on a substantial level the wheat is entirely changed into the Body of Christ. Aren't you glad you're not allergic to theology?) Well, we do have available here at IHM low-gluten hosts which may make it possible for you to begin receiving Holy Communion if you haven't been, or at least make it easier. Of course, if you're at a Mass where the Precious Blood is distributed, then that might be an easier option for you. But if you are interested in trying a low-gluten host, please talk to one of us priests or deacons and we will give you all the details about how to present yourself for Communion. Also, if you've tried low-gluten hosts in the past, let me tell you that some recent developments in baking have made the newer hosts much nicer than the ugly, hard-enough-to-break-a-tooth versions that we used to use. There are already a number of parishioners who make use of low-gluten hosts, and we would be happy to include you.

As an interesting sidenote, you may be wondering why we only have low-gluten instead of gluten-free hosts. The answer is that, in order for the great and miraculous change to happen when the bread becomes the Body of Christ, it has to be wheat bread. And if you take ALL of the gluten out of wheat bread, then it isn't really wheat bread anymore. While it has been Church teaching since the most ancient times that wheat bread is the only proper "matter" (that's theological language) for the Sacrament of the Eucharist, this discussion happened again most recently after Vatican II. The Council called for greater inculturation in the liturgy, meaning that some of the native customs of more recently converted peoples should be respected and christianized when possible. Some people came up with the idea—understandably—that it would be better to use rice-based bread and wine, for example, in a place like Japan, where wheat is not a major food staple—basically, rice cakes and sake. And other options for other areas of the world to make it more connected to the local culture. But to this idea, the Church said no. While inculturation is a good idea, it is not the most important idea. More important is the fact that Jesus used wheat bread and grape wine at the Last Supper, and so do we all in imitation of Him. And indeed, this is what we must do for the Sacrament to work. So, while we can't do no-gluten, we can do low-gluten for those of you who have the need.