



From the Pastor



October 18, 2026

Dearest Brothers & Sisters in Christ,

This weekend we celebrate “World Mission Sunday” throughout the Church. What a wonderful time for US to be thinking about our commitment to the missions, just two weeks after the beatification of (now) Blessed Archbishop Fulton Sheen. Archbishop Sheen was the national director of the *Society for the Propagation of the Faith* in the United States from 1950 to 1966. During his time as our national mission director he oversaw the raising of several million dollars for the missions to which he added \$10 million from the revenues he received for his television programs. It was during this time that he developed the *Mission Rosary* as a way of entrusting the missions around the world to our Blessed Mother and praying for them.

Envelopes for World Mission Sunday are available in the worship aid and on the entryway table. I ask that you prayerfully consider what you can give for the missions this year. Just a reminder, your gift along with filling out the contact information on the envelope will ensure that you receive the Mission Magazine put out by the Society for the Propagation of the Faith. This interesting magazine fills you in on what is going on in the missions through the support that your gift makes possible.

I want to make a comment on my “*Living the Vocation to Holiness*” column. With regards to the issue of standing or kneeling during the Eucharistic Prayer. Someone wrote asking me how I could suggest that all the pastors before me were wrong. I don’t pretend to know what was in the hearts of my brother priests, some of whom were my former pastors whom I also respect to this day. I’m not judging them because I lived through the 70’s & 80’s. I know that it was a time of experimentation and exciting ideas. I also know that Newman has had a tradition which has turned into something of an identity. Finally, I know that young adults are attracted to and gravitating towards tradition. So, as I have said before, I will respect what our sustaining members desire to do personally without judgment. I understand there are no kneelers and no ability to get kneelers. I understand many could not kneel if they wanted to. And again, finally, I want to be a pastor of a flock that “lives and let live” with the charity that should mark every community that claims to be part of the Body of Christ.

“Let us love one another, for where there is love, there is God.”

Peace!

Fr. Michael

mklos@diolclergy.org ~ 608-632-2316



NEWMAN
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On Living the Vocation to the Holiness

Over the past two weeks, I have discussed various aspects of liturgy that often go by without any real thought or understanding. I have discussed “smells & bells” – incense and bells, this week I’d like to discuss the significance of standing and kneeling at Mass.

Standing serves a couple of different purposes, depending on where we are doing it. On the one hand, standing serves as a posture of attention and respect. On the other hand, standing is a *priestly* posture. Kneeling is the posture of deep reverence. Both postures find their source in the biblical narrative as well as the natural inclinations of the human person through all cultures when faced with the presence of the divine.

We stand at the beginning of Mass and at the end as a sign of attention, solidarity, and respect. We have either just come in and assembled as a group, or we are on our way out as an assembly. In any case, we stand attentively. During the proclamation of the Gospel we stand again in a posture of attentive listening.

We stand for the “collect” (opening prayer), from the “offertory prayer” to the *Sanctus* (Holy, holy), and for the “prayer after Communion”, as well as the “Lord’s Prayer” because in those moments we are fulfilling our baptismal role as “priests”. We stand with our ordained priest before the Lord offering prayer and sacrifice.

During the period of the liturgical renewal which had its hay day in the 1950’s through the early 1970’s, it was thought that, for this reason, ALL ought to stand during the Eucharistic Prayer. Some opined, that this was the standard practice during the early years of Christianity, the era of the “house churches”. That strain of thought comes from a number of different suppositions, each and all of which are arguable. The fact remains that, as the Church became more and more aware of what, or rather – Who, is made present to us on the altar, it became universally understood that the appropriate posture is on our knees.

With that in mind, the Church calls on us to kneel from the end of the *Sanctus* to the Memorial Acclamation, and again during the *Agnus Dei* (Lamb of God) out of deep reverence for the Most Holy Eucharist, which is the sacramental presence of our Lord’s living Body & Blood, Soul & Divinity. Indeed, in the United States, that act of devotion represented by kneeling has been extended by our bishops on two separate occasions continuing from the Memorial Acclamation all the way to the “Great Amen”. (1968 & 2009) thus explaining our current practice.

Next week we continue this series with music.

