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The ACOLYTE

The Magazine of the Archconfraternity of Saint Stephen



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Index for **The ACOLYTE**

What Makes the Guild So Great? A Word from the Secretary	2
Chapter Updates	4
Part II: Who Is Saint Stephen?	8
Presidential Tips	10
<i>Introibo ad Altare Dei;</i> The Contributed Articles Section	13
<i>Per Breuiorem or Per Longiorem</i>	16
The Virtue of Religion	20
Ye Olde Shoppe of Saint Stephen	23
Guild Materials Available from National Headquarters	24

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What Makes the *Guild* so Great?

A word from the Secretary

Louis J. Tofari

I must apologize for the tardiness of the publication of this issue. Unfortunately, during the past several months, there was a general lack of articles to complete an entire magazine. But I believe your

patience will be well rewarded, for this issue is not only replete with new articles and photographs, but it is substantially larger than the previous issue (compare 24 pages to 15 pages).

Allow me to take some space here to express my gratitude for those who have written some very fine articles for the past two issues of *The Acolyte*. And although Mr. Loando was unable to write a sequel to his first article for this issue, Mr. De Piante has given us another interesting article, this time on the Liturgical Calendar in relation to the Sundays of the Liturgical Year. Also in this issue, is an article that I have much requested from the United States District Superior, Father Peter Scott, who despite his enormously busy schedule, was kind enough to spare some time to write it. So let us now proceed once more to speak about the Guild and its salutary aspects.

Another aspect of the Guild that makes it so great, are the prayers that are prescribed by the 2ND RULE OF THE GUILD to be said before and after serving Mass. Members of the Guild may take these steps for granted, however most other servers' organizations that have existed in the past sorely lack in these areas of preparation and of thanksgiving. Let us first examine the importance of the step of preparation.

Life is full of many preparations taken before embarking on important tasks. What Catholic would imagine leaving one's house without wearing a Scapular or having a Rosary in their pocket? Would any boy (or man) think of playing a baseball game without warming up first? How about studying all night to pass that big exam at college? The same should true for preparing oneself to serve the Holy Sacrifice of the Mass, the unbloody renewal of Calvary. Who could think of placing himself at the Foot of the Altar for serving the most august action on the face of the earth without preparing oneself interiorly?

Now the prayers that the Guild prescribes to be said before Mass, focuses one's mind towards the end of the Mass, which is to save one's soul and go to Heaven ("*O God, Who dost graciously accept... and so enter into the Kingdom of Our Lord and Savior ...*"), while at the same time asking God to sanctify and guide our actions at the Altar ("*Come, O Holy Ghost...*" and "*Direct, we beseech Thee, O Lord...*"). The latter prayers are even recommended to be said before undertaking any type of work or form of studies, since it is possible that all of our good actions can be sanctified.

In addition to the regular Daily Guild prayer said before Mass, each of the liturgical seasons

(Advent, Christmas, Lent, Easter and Pentecost), have their own particular prayers which are substituted for the usual Daily Guild prayer. These seasonal prayers call to mind the unique spirit of each season (*these various prayers can be found in the Handbook, pgs. 53-54. The Guild also sells these prayers on a separate card for only 35 cents each; cf. page 25 of this issue*). This substitution of prayer for prayer during the various liturgical seasons follows exactly the practice of the Church in her liturgical books, namely in the Breviary.

The prayers at the end of Mass however, comprise a threefold step of thanksgiving, for having received Holy Communion, for the privilege of having served Mass, and for the graces received while serving. It is highly recommend that these prayers be said immediately after receiving the Celebrant's blessing in the Sacristy, even before extinguishing the Altar candles, otherwise a proper thanksgiving for Holy Communion might simply become an afterthought.

This leads to an often asked question, where and how should the prayers before and after Mass be said? They should be said at the Foot of the Altar, kneeling on the 1st Altar Step. For a Low Mass, Ac1 and Ac2 kneel in the center of the Foot, shoulder to shoulder. For a High Mass (*Missa Cantata*), the servers should go single file into the Sanctuary led by the MC, and form a line in front of the Foot (or even around the Foot if there are many servers), then the MC signals a genuflection, and then signals all to kneel¹.

The *Before and After Mass Prayers Card* gives the instructions of who leads what portions of the prayers, and when all of the servers are to join in and where slight pauses are made². These prayers should always be done at a moderate pace, never rushed or hurried, as a certain calmness should always pervade prayer. It is a danger to rattle off a memorized prayer without paying much attention to what one has just said, and therefore lose the recollective benefits of that prayer. Prayers are meant to be said deliberately and with purpose since one is petitioning or making an act towards God.

After the prayers have been said, the MC signals all to stand, then signals a genuflection, then all depart from the Sanctuary in single file³.

These prayers before and after Mass, are one of the most important aspects of the Guild, as they visibly reveal what the ultimate goal of the Guild is: To sanctify the server. Cling steadfastly to this rule of the Guild, and it will assist you to remain recollected while serving Mass, which in turn will make you receptive to receive many graces. CUI SERVIRE REGNARE EST

Footnotes

¹ and ³ In both cases, a genuflection is neither made when entering or leaving the Sanctuary within the Sacristy doorway, nor if any of the servers need to cross the center of the Altar to reach the far side of the Foot. The reason for this is all are processing in together and the genuflection signalled by the MC at the Foot suffices.

² If the servers happen to say these prayers while the faithful are publicly praying the Rosary, they can say them in a rather subdued tone, so as not to disturb the faithful.

CHAPTER UPDATES

WHAT'S GOING ON WITH THE GUILD



Our Lady of Fatima; Portland, OR: On the 21st of November, several new enrollments into this chapter occurred. Under the Presidency of Mr. Bill Warila (back center in the photo), this small chapter of 9 members has pushed ahead steadily it seems, for over the past couple of years they have been consistently ordering Guild items from Headquarters!



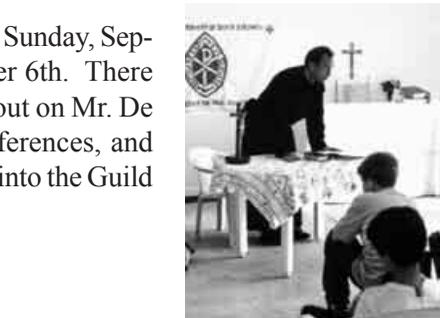
Saint Anthony's, (Charlotte, NC) \ Holy Redeemer's, (Raleigh, NC): Another Guild camp was jointly held by these chapters on Sunday, September 5th until Monday, September 6th. There was of course the "standard" camp out on Mr. De Piante's property, with several conferences, and the enrollment of two new members into the Guild during the Sunday Mass.



Wow, now that's camping! Just look at that fire!



Here's the happy campers lined up with the Guild banner, their traditional pilgrimage sword (which has been to almost every American pilgrimage) and a wooden cross.



Father Novak gives a talk on the reality of the Mass in front of Our Lord, reserved on the make-shift Altar in a Guild member's coin-box safe (under the Altar Cross).

← The investing of two new members into the Raleigh chapter during the Sunday Mass.

Saint Vincent de Paul; Kansas City, MO: Recently the first annual pilgrimage to Our Lady of Sorrows Shrine, located in Starkenburg, MO was held. Amongst the contingents of the different parishes represented, 15 members of the Kansas City chapter and several members of the Saint Louis chapter, together made the 12 1/2 mile walk along the old Katy railroad trail.

The boys not only received specially-printed, red T-shirts made for the occasion, but got the ample chance to take turns carrying the newly made and blessed chapter flag of Kansas City. Their Director, Father Kenneth Dean,



With the flagbearer leading the way, the Guild members make the pilgrimage in the first, few chilly hours of the morning.



Father Dean blesses the newly made Saint Vincent's Chapter Guild flag

blessed the flag using the form found in the *Pontificale Romanum*, for *Vexillum bellicum* (war banners), which is quite appropriate, for the *chi-rho* symbolizes the victory of Christians: *In hoc signo vincit: In this sign you shall conquer!*

The pilgrimage climatically ended with a Solemn High Mass in the magnificent, German-gothic chapel, which the members of the Kansas City and the

Saint Louis Chapters served together. Since there were three bells in the tall, bell tower, the other nine boys who did not serve, nonetheless each received the privilege of assisting in the ringing of the bells for the *Processional*, *Consecration* and *Recessional!*



The beginning of the Votive Mass of Our Lady of Sorrows.



16 of the 24 members of the Chapter in Oak Park, IL line up with their Director, Father Peter Scott (back center), for a photo in the Sacristy after the Mass and Enrollment Ceremony.

Our Lady Immaculate; Oak Park (Chicago), ILL: On December 26th, the Feast of our Patron, Saint Stephen, 7 new members were enrolled into this chapter that was started in 1998, and which now consists of 24 members. Their Director, Father Peter Scott and their President, Mr. Jonathan Majerczyk, received two Senior Acolytes and five Junior Acolytes into the Guild.

Our Lady of Victories; New Manila, Philippines: This chapter has assisted in the recent development of two new chapters in formation, **Our Lady of**

Consolation and Saint Joseph's, both located in the southern part of the Philippines. Father Benoit Wailliez, a Belgian and Mr. John Arellano (President of the New Manila chapter) have both begun the arduous task of forming these new chapters. Mr. Arellano, gave a brief description of his various tasks during the “sojourn” to both places: *“I gave meetings regarding the history of the Archconfraternity, the nature of the Guild, St. Stephen, the founder, and the authorities who approved the extension of the Archconfraternity throughout the whole world. I also tuned in their rubrics with us...”* Though there were only five Postulants, Mr. Arellano was still glad to do this favor on his own time for the benefit of the Guild.

In conjunction with the direct work for the Guild in New Manila, some members of this chapter have recently begun a young men’s group called *The Cristeros*, named after the brave



The Cristeros Young Men’s Group in New Manila with their Guild flag and a picture of Our Lady of Guadalupe.

Mexicans who militantly defended the Catholic Faith in their country against the Freemasons during the 1920's and 30's. Since many Filipinos have Spanish blood in their veins, they can only find it natural to akin themselves to those great defenders of Catholic Mexico: *Viva Christo Rey!* (Long live Christ the King!) is their motto.

Ireland Chapter: This newly founded chapter in the land of *Erin go brach* has just sent some news concerning their efforts. Under the Directorship of Father Dubroeuq and the Presidency of Mr. Albrecht Bastian (who is originally from Germany), this chapter has a unique situation. Because the number of servers from each chapel in Ireland is so small, it was decided to have a single chapter for the *entire* country and a single meeting place, and so far it has worked!

In the words of Mr. Bastian, this is their first report: *“At last the great moment had come: On the 26th December 1999 -St. Stephen’s Day- seven servers were enrolled into the Archconfraternity of Saint Stephen and a chapter of this Guild was established here in Ireland.*

The enrollment ceremony took place in Corpus Christi Church in Athlone during solemn Mass in the evening, celebrated by our Director, Rev. Fr. Dubroeuq.

We have been waiting a long time for this occasion. It all started when nearly two years ago Rev. Fr. Lemieux acquainted us with the Archconfraternity through a copy of an old Guild Handbook. The idea was greeted with enthusiasm. But we did not know how to start, how to obtain the medals, cords, and other Guild material. Then, during the summer last year I read in the Newsletter of the District of Asia about the new Chapter in Manila/Philippines. And then we found the supplier for the medals at the United States Chapters’ Headquarters.

During this period we had regular liturgical practices at quarterly intervals only. The difficulty is that our servers here are few in number, some twenty five or so, and they live scattered all over the country. Some do even stay at school in England and come home only for their holidays. “An Explanation of the Archconfraternity of Saint Stephen”¹ was posted to all servers and finally sixteen servers signed their names on an application, thus becoming postulants.

*Next we met for a one day conference on the 18th December in Athlone. After Mass in the morning we began the spiritual conference with the singing of the *Veni Creator Spiritus*. In absence of our Director, Rev. Fr. Lemieux was directing the event. Unfortunately time was short and after a hurried lunch (sandwiches and tea) the postulants underwent a written and oral test. Finally there was adoration before the Blessed Sacrament and some practice for the coming day of enrollment.*

On receiving the test results, the Director selected seven postulants for admission into the Guild, six as Junior Acolytes, and one as President. They had given proof by their past performance and their knowledge, that they were able to serve at the altar to a high standard. Some of them will soon advance to higher ranks.

Since we can not meet for liturgical practices very often, all members and postulants are receiving regularly a letter from the President with extracts from liturgical handbooks. These they are urged to study for advancement of their knowledge and understanding.

However, plans are being made for a days conference in due time. We hope to receive more postulants into the Guild on that day.

¹ Ed's Note: Available from the Headquarters, free of charge



Having just one chapter of the Guild for all Ireland may seem quite strange, but the present situation does not yet allow to have a chapter for each of our chapels.

We are just starting and a lot of work is to be done, but it is all for the greater glory of God, for the honor of Saint Stephen and for our sanctification. Cui Servire Regnare Est.”

LET THE WORLD KNOW ABOUT IT!

IF YOU HAVE ANY NEWS ABOUT THE HAPPENINGS IN YOUR CHAPTER, PLEASE SEND US A SHORT WRITE UP AND PHOTOGRAPHS OF THE EVENT.

Currently-known Chapters of the Guild throughout the World

In the United States

Saint Joseph & IHM; Colton, CA
Archangel Gabriel; Los Angeles, CA
Saint Michael; Sacramento, CA
Our Lady Help of Christians; Denver, CO
Saint Ignatius; Ridgefield, CT
Saint Peter Chanel; Hilo, HI
Our Lady of Lourdes; Honolulu, HI
Our Lady Immaculate; Chicago, IL
Saint John Fisher; Fort Wayne, IN
Our Lady of Perpetual Help; Nappanee, IN
Saint Vincent de Paul; Kansas City, MO
Saint Mary's Assumption; Saint Louis, MO
Saint Anthony; Charlotte, NC
Holy Redeemer; Raleigh, NC
Saint Pius X; Cincinnati, OH
Saint Jude; Philadelphia, PA
Jesus & Mary; El Paso, TX

Internationally

AUSTRALIA

Our Lady of Perpetual Succor, Hampton
Child Jesus; Rockdale

IRELAND

Ireland Chapter; Athlone

MEXICO

Cristo Rey y Sacerdote; Ciudad Juarez

PHILIPPINES

Our Lady of Victory; New Manila
Our Lady of Consolation & Saint Joseph;
Iloilo

IF YOUR CHAPTER IS MISSING FROM THIS LIST,
THEN WE NEED TO HEAR FROM YOU!

Who is Saint Stephen?

Part II: **Saint Stephen's conflict with the Libertines which leads to his holy martyrdom**

The conflict broke out when the cavillers of the synagogues “of the Libertines, and of the Cyreneans, and of the Alexandrians, and of them that were of Cilicia and Asia”, who had challenged Stephen to a dispute, came out completely discomfited (vi, 9-10); wounded pride so inflamed their hatred that they suborned false witnesses to testify that “they had heard him speak words of blasphemy against Moses and against God” (vi, 11). No charge could be more apt to rouse the mob; the anger of the ancients and the scribes had been already kindled from the first reports of the preaching of the Apostles.

Stephen was arrested, not without some violence it seems (the Greek word *συνήρπασαν* implies so much), and dragged before the Sanhedrin, where he was accused of saying that “Jesus of Nazareth shall destroy this place [the temple], and shall change the traditions which Moses delivered unto us” (vi, 12-14). No doubt Stephen had by his language given some grounds for the accusation; his accusers apparently twisted into the offensive utterance attributed to him a declaration that “the most High dwelleth not in houses made by hands” (vii,48), some mention of Jesus foretelling the destruction of the Temple and some inveighing against the burthensome traditions fencing about the Law, or rather the asseveration so often repeated by the Apostles that “there is no salvation in any other” (cf. iv, 12) - the Law not excluded- but Jesus. However this may be, the accusation left him unperturbed and “all that sat in the council...saw his face if it had been the face of an angel” (vi, 15).

Stephen's answer (Acts, vii) was a long recital of the mercies of God towards Israel during its long history and of the ungratefulness by which, throughout, Israel repaid these mercies. This discourse contained many things unpleasant to Jewish ears; but the concluding indictment for having betrayed and murdered the Just One whose coming the Prophets had foretold, provoked the rage of an audience made up not of judges, but of foes. When Stephen “looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God” (vii, 55), they ran violently upon him (vii, 56) and cast him out of the city to stone him to death. Stephen's stoning does not appear in the



Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me: adjuva me, Domine Deus meus, quia servus tuus exercebatur in tuis justificationibus.
Introit of the Mass of Saint Stephen, Ps. 118

narrative of the Acts as a deed of mob violence; it must have been looked upon by those who took part in it as the carrying out of the law. According to law (Lev., xxvi, 14), or at least its usual interpretation, Stephen, had been taken out of the city; custom required that the person to be stoned be placed on an elevation from whence with his hands bound he was to be thrown down. It was most likely while these preparations were going on that, *falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge*” (vii, 59). Meanwhile the witnesses, whose hands must be first on the person condemned by their testimony (Deut. xvii.7), were laying down their garments at the feet of Saul, that they might be more ready for the task devolved upon them (vii, 57). The praying martyr was thrown down; and while the witnesses were thrusting upon him *“a stone as much as two men could carry”*, he was heard to utter this supreme prayer: *“Lord Jesus, receive my spirit”* (vii, 58). Little did all the people present, casting stones upon him, realize that the blood they shed was the first seed of a harvest that was to cover the world.

Saint Stephen Feast Day Facts

2nd Class within the Octave of Christmas

Saint Stephen’s Church in Rome on the Coelian Hill

red; for the blood he shed

36 AD

Protomartyr of the Church and his name is listed within the *Canon* in the Mass

ing upon him *“a stone as much as two men could carry”*, he was heard to utter this supreme prayer: *“Lord Jesus, receive my spirit”* (vii, 58). Little did all the people present, casting stones upon him, realize that the blood they shed was the first seed of a harvest that was to cover the world.

The bodies of men stoned to death were to be buried in a place appointed by the Sanhedrin. Whether in this instance the Sanhedrin insisted on its right cannot be affirmed; at any rate, *“devote men”*—whether Christians or Jews, we are not told—*“took order for Stephen’s funeral, and made great mourning over him”* (viii, 2). For centuries the location of St. Stephen’s tomb was lost sight of, until (415) a certain priest named Lucian learned by revelation that the sacred body was in Caphar Gamala, some distance to the north of Jerusalem. The relics were then exhumed and carried first to the church of Mount Sion, then, in 460, to the basilica erected by Eudocia outside the Damascus Gate, on the spot where, according to tradition, the stoning had taken place (the opinion that the scene of St. Stephen’s martyrdom was east of Jerusalem, near the Gate called since St. Stephen’s Gate, is

unheard of until the twelfth century). The site of the Eudocian basilica was identified some twenty years ago [this article was published in 1913; *Ed’s note*], and a new edifice has been erected on the old foundation by the Dominican Fathers.

The only first-hand source of information on the life and death of St. Stephen is the Acts of the Apostles (vi, I-viii, 2). On the question of the place of St. Stephen’s stoning, see LaGrange, *S. Etienne et son sanctuaire a Jerusalem* (Paris 1894). Article authored by Charles L. Souvay. [This article was taken from: **The Catholic Encyclopedia, The Encyclopedia Press, Inc., New York, 1913.**]

This ends the 2-part series on the life of our Patron, Saint Stephen. The next issue will begin a series on the secondary patron of the Guild, Pope Saint Pius X, who gave his permanent blessing to the Guild on November 5th, 1905 and was made a Guild patron by Pope Pius XII.

Presidential Tips

Advice for Chapter Presidents



Advice for Chapter Presidents

BY LOUIS J. TOFARI
SECRETARY FOR NATIONAL HEADQUARTERS

The real key to a well-run chapter is organization (as well as prayer), not only in training, but also in the other aspects that affect the servers on a Mass-to-Mass basis. One important aspect in the Sacristy that requires organization is that of cassocks and surplices.

Cassocks and surplices: Do these nouns strike dismay or terror into your presidential hearts? For some Presidents they do! I have been in many a Sacristy where these items, often sacred because of having been blessed, are indiscriminately thrown about in some dirty closet or on its even dirtier floor! Often barely hung properly, these cassocks and surplices have enough wrinkles impressed on them to embarrass a prune! Come Sunday morning, moments before the beginning of High Mass, and during the ensuing battle to locate clerical garb you hear an adolescent's tiny voice pipe out, "*I can't find a cassock (surplice) that fits!*" Then your motley dressed crew of servers line up in the Sacristy to prepare for the *Processional*, and much to your own dismay, along with the wrinkles, servers are also wearing ill-fitting liturgical garb that are covered variously (or simultaneously!) with dirt smudges, wax drippings, and perforated with enough tiny, burnt holes to double as a chef's colander!

If this scenario seems a little too familiar to you, do not become disheartened, because there are effective remedies to all of these problems. The key to fixing these problems is to organize these various aspects in a satisfactorily manner, to persistently stay on top of the situation, and *expect* responsibility from the servers. Delegating some of these tasks too, which I will bring up later, will help immensely in these seemingly overwhelming duties for a single President.

First, if you use wire hangers for your cassocks and surplices, get rid of them! Wire hangers are not the Sacristy's friend! Because of the sharp points found on their ends, they can easily rip the delicate fabrics that are often employed in liturgical vesture. In the mayhem of finding a cassock or surplice, one can easily scrape this sharp point against a surplice, and then it is ready to be burned, because it is practically impossible to decently mend tears in a surplice.

Instead, replace your mixed variety of hangers with plastic, colored hangers. These are rather cheap, are easy to obtain and assist greatly with standardizing the Sacristy. Buy one color for cassocks and another for surplices (e.g. black for cassocks, white for surplices; or whatever colors you choose); this will enable you to keep them separated on their correctly *numbered* hangers.

Second, you need to determine the sizes of your cassocks and surplices. This often can be the truly daunting task for the would-be organizer. In many of our chapels, cassocks and surplices are often donated or picked up somewhere, and are made by a variety of different companies, who use an equally different variety of methods to size their brands. Abbey cassock sizes do not equal Harboro, which do not equal Hansen, *etc.* I found that the best solution to this problem is to use the Abbey sizing system, since it is the most common and the most objective method. If you have a cassock or surplice that is not an Abbey, or is even missing a sizing tag on the back of the collar, match it up to the nearest Abbey size cassock or surplice, then renumber the tag (if necessary, get one of the ladies of the parish to sew in a new tag onto the item with the new sizing number written on with a permanent marker).

Third, number those hangers. The best method that I have found for this so far, is to type out on a sheet of paper all of the numbers and size designations (Abbey has Large, Medium and Small surplices, after Size 20) needed, then cut them into a short strip, wrap it around the stem of the hanger (with the number visible on the outside portion of the stem; the hook faces inwards), and then wrap a piece of scotch tape around the whole strip, thereby binding it to the hanger. *Voilà!* Now your servers not only know what color hanger a surplice goes on, but which particular surplice goes on which particular hanger! Organization has just come home to your Sacristy and made life a little easier.

Some of you are probably wondering, what if we have the servers' names on the cassocks and surplices that they use? You can choose to do this, but I do not recommend it for this reason: One day, little, 10 year old Johnny-Altar boy will grow out of his size 9 cassock and size 12 surplice; than what? You will have to "re-name" another set of liturgical garb for him. It is far easier, more versatile and farsighted to number the cassocks and surplices objectively, rather than subjectively assign names to them.

Fourth, buy spring-loaded wooden clothespins to keep the surplices from slipping off of their hangers and from becoming wrinkled. Use one clothespin for each sleeve on every surplice (even if does fit tightly on the hanger), as the clothespins will not only keep them on their hangers, but will prevent them from becoming wrinkled, since they are properly stretched. Beware though of purchasing cheaply made clothespins; their springs are weak, and they often fall apart. You can identify the quality clothespins from the others by their color and length. The quality, wooden clothespins are darker in color and longer in length, whereas the cheaper are almost white in color and shorter in length.

Fifth, when hanging up the cassocks and surplices, keep the cassocks with the cassocks (in numerical order) and the surplices with the surplices (also in numerical order).

Sixth, purchase two laundry bags and hang one with the cassocks and one with the surplices. If a wrinkled, dirty or wax covered item is discovered, it should be placed in the appropriate bag, to be attended to by the cassock or surplice clerk (to be mentioned later).

Seventh, insist upon and enforce this very important rule: No one, absolutely no one, is allowed to wear their surplices when lighting charcoals, or to be even standing *near* the thurifer while he is performing this duty. This rule is easy to enforce since the only server that should be near the charcoals at all is the thurifer. Therefore the other servers should always remain about 5 feet away while this is taking place. When the thurifer needs to light the charcoals, he should always take off his surplice and place it far enough away to prevent burn holes from occurring. Those infamous burn holes occur when those tiny and fascinating, yet injurious sparks from the self-lite charcoals make a direct hit; a not very difficult task to accomplish when servers mill around the thurifer and watch the lighting process! A good motto and policy to pass by the servers is: "*If you burn it, you buy it!*" And since the average surplice costs about \$20.00, maybe they will think twice before you need to wipe out little Johnny's life savings of \$5.00 contained in his piggy bank.

Eighth, ensure that those servers who deal with wax in some shape or form, do so carefully, without dripping or spilling wax onto themselves. The Acolytes at High Mass should take care that they always hold the Processional Candles straight (this is easily accomplished by not holding the base or foot of the candle against one's body, but rather a few inches away), servers should never play with lighted candles or hot wax (this not only makes a mess, but can damage the burning qualities of the candles), and those who light the Altar candles, should always keep the wax tapers away from their bodies (and from the Altar linens).

Ninth, entrust two responsible servers with the duties of keeping the cassocks and surplices clean (if you are mystified about what this entails, please write the Headquarters, and I will gladly send you some instructions sheets on the matter) on a systematic basis. If done on a regular basis, the cassocks and

surplices will be easy to maintain and will remain clean for almost every usage.

Lastly, the President, along with his MCs, must insist that the cassocks and surplices are cared for and hung up correctly after each Mass. To do so, will provide an effective and efficient means for the servers to find proper fitting, and clean liturgical garb for every Mass, which in turn helps to give glory and honor to God. For those who infringe upon these rules, certain disciplinary measures should be taken, from the onerous task of ensuring that all of the cassocks and surplices are correctly hung up, all the way to a suspension from serving privileges for a certain amount of time.

So Presidents, take courage and battle those wrinkles, wax marks, burn holes and grime! With a little organization, some persistence and a responsible chapter, you can enter the Sanctuary in readiness to give honor to God, knowing that you are properly dressed and trained to do your part in the sacred ceremonies of Holy Mother the Church. CUI SERVIRE REGNARE EST

Introibo ad Altare Dei

THE CONTRIBUTED ARTICLES SECTION

How many Sundays are there after Pentecost?

BY JAMES DE PIANTE



Mr. De Piante gives a conference during the last Guild camp in Charlotte, NC (cf. Chapter Updates).

You probably know that, for a long time during the year, the Sunday Mass is referred to according to the number of Sundays that have passed since Pentecost. So how many Sundays are there after Pentecost? Well, it all depends on when Pentecost is. OK, then when is Pentecost? Well, it all depends on when Easter is.

If I were to ask you when Christmas is, you would tell me immediately that it is December 25th. If I were to ask you what day of the week Christmas falls on, you would have to say that it depends. It is not the same every year. If I were to ask you what day of the week Easter falls on, you would tell me immediately that it was on Sunday. But if I were to ask you the date of Easter, you would have to say that it depends.

So when is Easter? It depends! It all depends on when the full moon is. Perhaps that seems strange to you, but it's true. To figure out when Easter is, you need to know the Golden Number, the Dominical Letter and the date of the Vernal Equinox! It all becomes even more complicated during leap year. But why does it matter?

To understand the importance of the date of Easter, you have to recognize the importance of what is called the *Liturgy*. Here is a definition that you should memorize: The Liturgy: The forms of prayer, acts and ceremonies used in the public and official worship of the Church.

What does that mean? It means that the Church has defined when and how to conduct her official worship. The *how* is another discussion. The *when* is what we're interested in right now. In particular, we're interested in the *when* of the mass, which is the most important prayer, act and ceremony of the Church's official worship.

Every day of the year has its particular Mass. This is all described in a *Liturgical Calendar*, which defines the *Liturgical Year* that goes along with each *Calendar Year*. The Calendar Year begins on January 1, ends on December 31, and is numbered from the first year after the birth of Our Lord. We are currently in the year AD 2000. (The AD stands for *Anno Domini*, which means *Year of Our Lord*).

The Liturgical Year begins on the First Sunday of Advent and ends on the Last Sunday after Pentecost. So how many Sundays are there after Pentecost? It all depends.

The Liturgical Year is divided into seasons. The first season is that of Advent. After Advent, we have the season of Christmas followed by the Time After Epiphany. Do you know how many Sundays there are after Epiphany? It all depends on when Easter is!

The Time After Epiphany is followed by Septuagesima, Lent, Passiontide and Eastertide. Eastertide ends with Pentecost Sunday. Then begins the longest season of the Liturgical (or Church) Year, the Time after Pentecost. Then we start again with Advent.

You should memorize the Liturgical Seasons.

Introibo ad Altare Dei SECTION CONTINUED . . .

- Advent*
- Christmastide*
- Time after Epiphany*
- Septuagesima*
- Lent*
- Passiontide*
- Eastertide*
- Time after Pentecost.*

You know that Christmas is December 25th. If you back up four Sundays from that, then you know when the Liturgical Year begins. So you need to know the dates of the Sundays during that year. That's what the Dominical Letter is used for. Christmastide ends with Epiphany. Time after Epiphany can be anywhere from two to six Sundays, depending on when Easter occurs. Eastertide consists of Easter Sunday, the six Sundays after Easter and Pentecost Sunday.

You might be wondering why the date of Easter depends on the moon. The answer is simple. The date of Easter is based on the date of the Passover. You will recall that Christ began his passion with the Last Supper, which was a celebration of the Passover. The date of Passover was calculated using the calendar of the Israelites, which was based on the moon (rather than the sun, as our calendar is today). The Passover date is the 14th day of the lunar month of Nissan. The moon is full on approximately the 14th day of the lunar month. The moon was full when the Israelites left Egypt, and it was full when Our Lord had his agony in the garden. (You should know that the moon is a symbol of our Blessed Mother. Her role in our salvation is suggested by the full moon during Passover and during Our Lord's passion.)

It was the blood of the Passover lamb that saved the Israelites from destruction. Christ is the Lamb of God, and it is His Precious Blood that saves us from eternal destruction. Perhaps you know that lambs are most abundant during springtime. Passover, and thus Our Lord's death, were in the early springtime, the season that symbolizes new life. When does springtime begin? It begins after the last day of winter, when the night and day are of the same length. This day is known as the *Vernal Equinox*, which comes from Latin and means the *equal night in winter*. (There is one at the end of summer too.) The month of Nissan is the first lunar month of the Israelite year, which began in springtime. For purposes of determining Easter, the Vernal Equinox is considered to be on March 21st.

Tabella litterarum Dominicalium ab Idibus Octobris anni correctionis 1582 (deductis prius decem diebus) usque ad annum 1700 exclusive

c	b	A	f	e	d	c	A	g	f	e	c	b	A
		g				b			d				
g	e	d	c	b	g	f	e	d	b	A	g	f	d
f			A				c		e			e	

Usus hujus tabellæ hic est. Anno correctionis 1582 post Idus Octobris (deductis prius decem diebus) tribuatur littera c primæ cellulæ, et sequenti anno 1583 littera b secundæ, et anno 1584 dentur litteræ A g tertiæ cellulæ, et sic deinceps aliis annis ordine aliæ cellulæ tribuantur, donec ad annum propositum perventum sit, redeundo ad principium tabellæ, quotiescumque eam percurreris. Nam cellula, in quam annus propositus cadit, dummodo minor sit quam annus 1700, dabit litteram Dominicalem propositi anni. Quæ si unica occurrerit, annus erit communis; si vero duplex, Bissextilis: et tunc superior littera Dominicam diem ostendet in Calendario a principio anni usque ad festum S. Matthiæ Apostoli, inferior autem ab hoc festo usque ad finem anni.

Exempli gratia: Sit inveniendi littera Dominicalis anni 1587. Numera ab anno 1582, quem tribue primæ litteræ c, usque ad annum 1587, tribuendo singulis cellulis singulos annos (computando geminas litteras quascumque, superiorem et inferiorem, pro una cellula), cadetque annus 1587 in litteram d, quæ sextum locum in tabella occupat. Est ergo toto eo anno littera Dominicalis d, annusque communis est, cum littera simplex occurrat. Rursus sit investiganda littera Dominicalis anni 1616. Numera ab anno 1582, ut dictum est, usque ad annum 1616, redeundo ad principium tabellæ, postquam eam percurreris, perveniesque ad duas hasce litteras c b, septimo loco positas. Est ergo annus ille Bissextilis, cum duplex littera occurrat, superiorque littera c Dominicam diem indicabit a principio anni illius usque ad festum S. Matthiæ, inferior autem b in reliqua parte anni.

Alia Tabella litterarum Dominicalium ab anno 1901 inclusive, usque ad annum 2100 exclusive

f	e	d	c	A	g	f	e	c	b	A	g	e	d
			b			d				f			
c	b	g	f	e	d	b	A	g	f	d	c	b	A
	A			c				e					g

From the *Missale Romanum*: The section that deals with the Dominical Number.

So Easter, which is always on Sunday, is on the first Sunday after the first full moon on or after March 21st.

If there is a full moon on March 21st, and if it falls on a Saturday, then the next day, March 22nd, will be Easter. That is the earliest that Easter can be. On the other hand, if there is a full moon on March 20th (just *before* the Vernal Equinox), then the next full moon (the next one *after* the Vernal Equinox) won't happen until April 17th (28 days later). If that falls on a Monday, then the following Sunday, April 25th will be Easter. That is the latest Easter can be. In fact, Septuagesima, Sexagesima, Quinquagesima, Ash Wednesday, Lent, Passiontide, Eastertide and Time after Pentecost all are determined by the date of Easter, and can vary by as much as 5 weeks. The date of the full moon is calculated using the Golden Number.

So how many Sundays after Pentecost are there? If Easter comes early, then there could be as many as 28. If Easter comes late, then there could be as few as 23. What happens to the extra Sundays? Recall that the time after Epiphany varies also. If Easter comes at it's earliest, then there will only be enough time for 2 Sundays after Epiphany before we would have to start Septuagesima. If Easter comes at it's latest, then there will be enough time for 6 Sundays after Epiphany before we would start Septuagesima. The extra Sundays come either after Epiphany or after Pentecost, depending on the date of Easter.

Our calendar wasn't around for the first Easter, but we can calculate when the first Easter was. As it turns out, Our Lord died on Good Friday, March 25th, in the early springtime. You will recognize March 25th as the date on which He was conceived, when the Angel Gabriel appeared to the Virgin Mary at the Annunciation. Naturally enough, this feast occurs 9 months before His birth at Christmas, on December 25th. Our Lord died 33 years after he was miraculously conceived in the womb of the Virgin Mary. He rose from the dead at midnight, between the 26th and 27th of March (the 15th and 16th of Nissan), putting the first Easter on March 27.

So how many Sundays are there after Pentecost? It depends, and every year is different. But in the year 2000, Easter is very late, occurring on April 23rd. There are 6 Sundays after Epiphany, and 24 Sundays after Pentecost. CUI SERVIRE REGNARE EST



IF YOU WOULD LIKE TO LEARN MORE ABOUT THE VERNAL EQUINOX, THE HEBREW MONTH OF NISSAN, THE DOMINICAL LETTER OR THE GOLDEN NUMBER, MR. DE PIANTE HAS LEFT IT TO YOUR OWN INQUISITIVENESS TO DO A LITTLE RESEARCH IN THE CATHOLIC ENCYCLOPEDIA OR IN A CATHOLIC DICTIONARY. GOOD LUCK!



*per brevior*em **OR** *per longior*em

BY THE SECRETARY, LOUIS J. TOFARI

“. . . by instructing him the manner of observing the rites and ceremonies of the Church according to the rubrics and to the decrees of the Sacred Congregation of Rites and the interpretations of the most generally accepted authorities . . .”

In the last issue of *The Acolyte*, we examined the general principles of genuflecting. In regards to this, there is a minor clarification that I would like to make concerning the custom of genuflecting. I had mentioned that genuflecting is strictly a Roman custom, and can only be found in the Western Rites of Mass. Well, actually there is an exception. The Maronite Rite, which is found in regions of the Holy Land and which is one of the oldest of the Eastern Rites, employs genuflections during the celebration of the Divine Liturgy (the Eastern Rite term for the Mass). However, the Maronites added these “romanizations” much later on, along with Roman style vesture for the Celebrant and the Altar servers.

In this issue though, we will tackle the principles of bowing.

What Does a Bow Symbolize?

Bowing, unlike the act of genuflecting, is a universal act of reverence and of respect. You will find the custom of showing respect by some type of a bow in almost every country throughout the world. Bowing shows exteriorly what interiorly we wish to express. During the sacred ceremonies, depending on the degree of the bow, it can show or express:

- respect for a person or the office they exercise (when incensing the congregation, the Celebrant exercising his priesthood)
- reverence for a sacred thing (relics in the Altar)
- contrition (at the *Confiteor*, the *Agnus Dei*)
- supplication (at the *Misereatur*)
- adoration (at the Celebrant’s genuflections before and after each *Elevation*) .

In the Old Testament, we read how the Jews were accustomed to not only bowing while in prayer, but also of *prostrating* themselves, that is lying completely flat on the ground, before God. Prostrations are still employed by the Church for the ceremony of Good Friday, for the ordinations of Subdeacons, Deacons, and Priests and for the consecration of a Bishop.

Preliminary Remarks

The principles governing bows differ in some ways for Sacred Ministers versus that of inferior ministers (e.g. servers). One way in which they differ is the rule that concerns bowing while kneeling.

Sacred Ministers are directed by the rubrics not to bow while kneeling (yet even so there are two exceptions to this rule), but inferior ministers are directed to bow when kneeling, *unless* they are kneeling *next* to a *kneeling* Sacred Minister. Then the inferior ministers follow a principle called *cum ratione accomodationis* (*with rational accomodation*). This rule differs because a Sacred Minister is usually in the standing position, and when he kneels, it is to show a distinct reverence (e.g. during the *Consecration*, both the Deacon and Subdeacon kneel).

However the reason why inferior ministers kneel throughout Low Mass is somewhat different. During Low Mass, kneeling is a position of *deportment* for inferior ministers, and not necessarily of reverence. This is due to what the various types of deportment (standing, kneeling, sitting) signify, which we can cover in another issue.

These rules are confirmed by such rubrical authors who write in English as Very Rev. L. O’Connell, *The Book of Ceremonies* and Canon J.B. O’Connell, *The Celebration of Mass*, in their detailed descriptions of how to serve Low Mass.

Now rubricians used to make a classical distinction concerning the types of bows that were made and when employed. They made these classifications due to the theological distinctions of the three types of veneration that are given: *latria*, to God only; *hyperdulia*, to the Blessed Virgin Mary, and *dulia*, to the angels and the saints. This resulted in three different degrees of head bows, and two degrees of body bows. But this became in some ways quite impractical and in fact almost indistinguishable from one degree of a head bow to the next. Canon J.B. O’Connell, who authored several excellent books concerning the different aspects of the

Church's liturgical life, thought this could be simplified and made more practical¹. So, he suggested that the five different types of bows be reduced to three types of bows which were easy to use and distinguish. This is exactly the method that the *Handbook* of the Guild employs and which is expounded below.

The Three Types of Bows

The three types of bows that exist for the liturgical ceremonies are:

- the **simple** bow
- the **moderate** bow
- the **profound** bow

Each of the three bows express exteriorly a different degree of reverence depending on the gravity of the circumstance.

General Rules Concerning Bows

Bows should always be made in a dignified and solemn manner, that is befitting of the homage that is being expressed, not in a hasty or jerky fashion. When applicable, the servers should also bow in unison with the Celebrant or with the other server(s).

Bows are made:

- a. Whenever one of the Sacred Ministers are saying something **aloud**² that requires a reverence.
- b. Whenever the inferior ministers say something that requires a reverence.
- c. When kneeling, for a word or phrase that requires a genuflection when standing.
- d. Whenever an action of the Celebrant requires an objective reverence of adoration (as opposed to the Celebrant's subjective necessity³).
- e. To salute a person of higher dignity or of equal rank (e.g. when servicing the Celebrant).

When kneeling:

•bows are made straight ahead, not at an angle.
 •exceptions: one turns slightly towards the Celebrant when saying the *Misereatur* and at the phrases, “*et tibi, Pater*” and “*et te, Pater*”, during the *Confiteor* (at Low Mass, or for the MC). However one does not turn towards the Celebrant during the *2nd Confiteor*. Also, during a Solemn High Mass, the MC turns slightly towards the Celebrant in unison with the Deacon and Subdeacon, when the Celebrant says, “*et vobis, fratres*” and “*et vos, fratres*” during the *Celebrant's Confiteor*.

When standing:

•the bows are made as stated above for reasons **a**, **b**, or **d**, except one turns, makes the prescribed type of bow towards the Tabernacle (or Altar Cross if the Blessed Sacrament is not reserved) and then turns back to face in his former position. This turning and bowing should be done in a solemn and deliberate fashion, not hastily as one spinning on a floor.

Let us now examine when the three types of bows are used.

The Simple Bow

This is made by bowing the head only. A simple bow is made:

- a. At the Holy Name of Jesus (but not when the name, Christ is mentioned by itself).
- b. During the *Gloria Patri*... (and any other Doxology), but not during ...*sicut erat...etc.*, only when the Three Persons of the Holy Trinity are named in succession.
- c. When the server(s) says the *Misereatur* for the Celebrant, and for the three responses after the *Indulgentiam: Deus, tu conversus vivificabimus... etc.*, until *Dominus vobiscum*.
- d. For *Oremus*
- e. During the *Gloria* at these words: *Deo, adoramus te, gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram, Jesu Christe*.
- f. During the *Credo* at these words: *Deo, Jesum Christum, simul adoratur*.
- g. During the *Preface* at: *gratias agamus Domino Deo nostrum* (just at *Deo*).
- h. During the *Agnus Dei*.
- i. When the Sacred Host or Precious Blood is being consumed by the Celebrant.
- j. During the *Last Blessing* at: *Benedicat vos omnipotens Deus* (just at *Deus*)
- k. At the name of Mary (the Mother of God), and at the name(s) of the Saint(s) of the day (during the *Collect* and the *Postcommunion*). However, if the name of another Mary or Saint of the same name occurs a bow is not made (e.g. during the *Gospel* for the Votive Mass of the



A simple bow

Immaculate Heart of Mary, the name of Mary of Cleophas is mentioned, but just *mater* for the Blessed Virgin Mary).

- i. During the Season of Lent for the *Oratio super populum*, when the Celebrant says, “*Oremus* (make a simple bow), *Humiliate capita vestra Deo* (make a another simple bow inclusive to the Holy Name; anotherwords, a third bow is not made for the Holy Name since one is already bowing).
- m. Before and after servicing the Celebrant (or a Sacred Minister). One is considered to be servicing the Celebrant at these times: Presenting the cruets at the *Offertory*, for any kind of *Lavabo*, during the *Ablutions*.
- n. Before and after incensing anyone other than the Celebrant or a Prelate.

The Moderate Bow

This is made by slightly bowing the head and shoulders at about a 60° angle, not by bowing one’s head so it touches the floor! This bow is very often exaggerated and particular care should be taken to accomplish the correct angle. A moderate bow is made:

- a. During both *Confiteors* and *Misereatur*s for the faithful
- b. During the *Consecration* action when the Celebrant genuflects before and after each *Elevation* (but not when the Celebrant bends over the host and chalice to consecrate⁴).
- c. For a word or phrase that requires a genuflection when standing:
 - During the *Credo* for the phrase *Et incarnatus est*⁵
 - For *Flectamus genua* on Ember days
 - For certain texts in the *Propers* throughout the year
- d. When *kneeling* (these rules will apply if the conditions of *in coram Sanctissimum*⁶ are in effect):

For both Sacred and inferior ministers:

- During *Tantum ergo* at the words, *veneremur cernui*
- Before rising to impose incense into the thurible
- Before and after incensing the Blessed Sacrament



A moderate bow

The Profound Bow

This is made by bowing the head and shoulders low enough that the tips of one’s fingers could touch the knees. “*This bow is never made when kneeling.*¹⁷” (¹⁷ Cf. SRC 4179,¹. A medium body bow (i.e. a moderate bow) ...made while kneeling, is equivalent to a profound body bow made while standing.) L. O’Connell, pg. 37. A profound bow is made:

- a. When incensing the Celebrant
- b. For a Prelate, when a genuflection is not used

Further Comments

Inferior ministers should not bow for both of these items below, as they are neither prescribed nor described for them:

- Towards the Tabernacle or Altar Cross when approaching the Altar or upon leaving the Altar (e.g. to get the Missal to switch it to the Gospel side, or switching the Missal and the Chalice Veil)⁷.
- To each other before sitting down (nor to the Celebrant or Tabernacle for that matter).



A profound bow

Conclusion

So, let us join ourselves to these items with great devotion and love for Our Lord on the Altar and for the Holy Sacrifice of the Mass, and thereby externally fulfill our Catholic duty of religion, and also of the Object of the Guild. Furthermore, we will sanctify ourselves by uniting the spiritual discipline of our ordered actions during the ceremonies to those salutary actions performed by Our Lord while He dwelt with us on earth, most especially during His Holy Passion. CUI SERVIRE REGNARE EST.

Endnotes

- ¹ In regards to some aspects of the rubrics, different interpretations or methods are allowed where the rubrical texts in the liturgical books (i.e. the *Missale Romanum*, *Caeremoniale Episcoporum*, or *Pontificale Romanum*) are not explicit or clear. This is where rubricians can express varying opinions on the matter. Most of these ambiguous references have been solved and agreed upon in common though. For instance, formerly there was a question in regards to the manner in how the Celebrant should incense the Altar. The SRC solved this particular matter by referring to the method as practiced in the churches in Rome (the practices used in the churches of Rome are one of the determining factors of liturgical law. Cf. J.B. O’Connell, pg. 6 and cf. e.g., SRC 3860, 3975⁴, and 4048⁵). Yet, there are some that continue to be refined or modified, either on a rubrician’s opinion or by a modification in the actual rubrics of the liturgical books themselves.
- ² That is, meant to be heard by the faithful or those within the Sanctuary. This is when *vox intelligibilis*, *vox clara* or *voce clara et intelligibili* are used. It is those parts which the Celebrant, Deacon or Subdeacon sing or are sung by the *schola cantorum* that are said in the loud tone, with one exception: that of the *Sanctus*, which the rubrics for Low Mass direct to be said in the medium tone. During Low Mass, the *Prayers at the Foot of the Altar*, the *Last Blessing* and the *Last Gospel* are also said in the loud tone. The medium tone of *vox mediocris*, *aliquantulum elevata*, or *parum elata* is meant for just those in the Sanctuary to hear and is used for the *Orate fratres*, the *Sanctus*, the *Nobis quoque peccatoribus* and the *Domine, non sum dignus*. Cf. L. O’Connell, pgs 65-66.
- ³ For example, at Low Mass during the remainder of the *Canon* that follows the *Consecration*, the servers do not bow every time the Celebrant is required to genuflect, as this is required of him due to the actions that he alone performs in connection with the Sacred Species.
- ⁴ This is the method given by the Guild’s *Handbook*, and by L. O’Connell, pg. 168.
- ⁵ Even the Sacred Ministers are directed to make a moderate bow (and to kneel) for this phrase while kneeling for this sung portion of the *Credo* during the feasts of Christmas and of the Annunciation. By extension, they should perform this same bow for every time they kneel for this sung portion. Technically they are not obliged to kneel, as they have the option to remain seated at the Sedilla during the sung portions after reciting the *Credo* at the Altar. However, to avoid confusing the faithful, they usually choose to kneel with the faithful for this portion .
- ⁶ That is “*in the presence of the Most Holy*”, which is usually the Blessed Sacrament exposed in a Monstrance. These conditions will occur during Benediction, the Feasts of Corpus Christi and Christ the King (for the processions of the Blessed Sacrament), the Translation on Holy Thursday and during the ceremonies of the Forty Hours.
- ⁷ This rule applies only to the Sacred Ministers. However this rule does apply to the inferior ministers when the principle of *cum ratione accomodationis* is employed (e.g. when the MC leaves the Altar with the Celebrant to go sit at the Sedilla, he bows *with* the Celebrant towards the Tabernacle or Cross. But if the MC were to leave alone, he would not make a bow at all).

In Omnibus Glorificetur Deus

The Virtue of Religion

WRITTEN BY
FATHER PETER R. SCOTT,
UNITED STATES
DISTRICT SUPERIOR

in the Archconfraternity of Saint Stephen

Boys and men of the Archconfraternity, you have consecrated yourselves to serving on the altar, for the greater honor and glory of Almighty God, *Ad Maiorem Dei Gloriam*, knowing that fidelity to this mission is a sure way to save your souls. For you all know from your catechism that God created us to praise, reverence and serve Him on this earth, and what better way to do this than by serving on the altar. For by so doing you unite yourselves in a very special way with the Divine Victim, Our Lord Jesus Christ, who perfectly praises, reverences and serves His Father in heaven by his perfect sacrifice, renewed on our altars in an unbloody manner. You share with Him in returning

honor to His Father, and you participate in the kingdom of His grace, which is why your motto, which you wear on your hearts every day that you serve, is: *Cui servire regnare est* – to serve God on the altar is to reign with Him in His Kingdom.

It follows from this that there is one virtue that each Archconfraternity member must practice very specially. It is the virtue of religion, by which we return to God the honor and service that are His due, that is which we owe Him. You all know that if you take a toy or some money from your friend that it is not enough to simply say ‘sorry’, but that you must also pay back everything you took. It is the same with God, except that we have nothing of our own. He gave us everything that we have, our life, our food, our houses, our energy, and every day of our lives. Yet many times we ourselves, and others also, have acted as if we did not receive these things from Him. We have been ungrateful. We have not honored Him from Whom all good things come. We have not even paid God back by recognizing that He created all things. We have stolen from Him. Every time that we break the commandments



Mass: the most perfect act of religion

of God we steal from His glory again. We have a very big debt to pay back. How can we do this? Not by ourselves, for we have nothing to give back to God, except that which He gave to us in the first place. And so it is only through God made man, Our Lord Jesus Christ, and His death on of our souls to God, by which we understand both our shortcomings and unworthiness and also the infinite

the cross, that the debt can be paid for our sins and ingratitude. The Mass continues this sacrifice. It is the perfect act of religion, for it pays the debt that we owe to God and brings us back to God. This is why the Mass is the essential act and perfect prayer of our holy Catholic religion. This is why the Mass open the gates of heaven.

Our Lord Jesus Christ practiced perfectly the virtue of religion, for everything in Him praised and adored His Father in heaven, thanked Him for all His gifts and blessings and made reparation for the sins of mankind. And so also must it be for the priest, who stands in Christ's place at the altar, and also for the altar boys, who assists the priest at the Holy Sacrifice. We also need to practice the virtue of religion. A virtue exists within our own selves, in our mind and our in heart, and it makes us want to joyfully do everything as a willing submission to God's sovereign dominion over us. And so we are not worthy to serve on the altar unless we try every day to submit ourselves to Almighty God, as did Our Lord Jesus Christ, when he placed himself in His Father's hands – *"Father, into thy hands I commend my spirit"* (Lk 23:46) – and as did our holy patron St. Stephen, as he was being stoned for professing the Faith – *"Lord Jesus, receive my spirit"* (Acts 7:59).

In order to become the Sovereign High Priest, Our Divine Savior took upon himself a human body as well as a human soul. As a consequence he was able to perform interior acts of religion in his soul, as well as true exterior acts in his body, as when he offered his bitter passion on the Cross. And so must it be for us. As we are composed of body and soul, and both are created by God for His Honor and Glory, so must we perform both external and internal acts of religion, and the two must be united together and not separated from one another.

The Archconfraternity member will be faithful to his consecration if he remembers that he must worship God both with his body and with his soul. The external acts of religion include genuflections, bows, kisses, responses, processions, carrying candles and in general all the movements, actions and words that go into serving Mass. Whether done to honor God, the Saints or the priest, they all redound to the adoration of the Divine Majesty, and they all contribute to the external sacrifice of Christ's body and blood, offered up on the altar in an unbloody way.

However, these external acts of religion are only virtuous, meritorious and acceptable to God if they are accompanied by internal acts, by which we live the inward submission of our whole being, and that of the entire Church, which these external acts symbolize. St. Thomas Aquinas teaches that there are two main internal acts of religion: devotion and prayer. Devotion is the surrendering of ourselves entirely to God, so as to only desire what is for His greater honor and glory. It comes from prayer, which is the lifting



"...so must we perform both external and internal acts of religion, and the two must be united together and not separated from one another."

goodness and kindness of God.

If therefore, as altar boys, we are to have the virtue of religion that makes our serving on

the altar worthwhile, we must concentrate on both the external and the internal acts. The external acts must be performed with the gravity, seriousness and respect that express our worship of God. The internal acts must be consistent, regular and intense, inspired by our love of God. The praying of the prayers of the Mass, and of our daily prayer to St. Stephen and of our prayers before and after serving must not be routine, but fervent. It is with devotion that we give ourselves, and all others for whom we pray, to Almighty God as we serve Mass. This is the devotion that makes our participation in the sacrifice of the Mass genuine and sincere.

I would like to quote you a text from St. Paul's letter to the Romans that explains how necessary it is for these internal and external acts to be united, especially for those of us who are chosen to participate in Jesus' sacrifice at the altar: *"I exhort you therefore, brethren by the mercy of God, to present your bodies as a sacrifice, living, holy, pleasing to God – your spiritual service. And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God."* (12:1,



"The external acts must be performed with the gravity, seriousness and respect that express our worship of God."

2).

And let us not forget that a virtue is not real unless it is practiced consistently. As altar boys, we must be religious men, not just when we are on the altar, but at all times. We must have the spirit of prayer, praying willingly and happily at any time, in any place, whenever we are asked or whenever we need to do so to vanquish temptation. We must have the spirit of devotion, defending the honor of God and the truths of our holy Faith, in season and out of season, without human respect. In this regard, I recommend to you the example of the soldier martyr Saint Sebastian. Pierced with arrows by the Emperor Diocletian for his devotion to the Faith, he was left for dead. However, having miraculously recovered, he made no attempt to save his life, but went right back to Diocletian to rebuke him for his wickedness, meriting to be killed. His devotion for the things of God, and his love of prayer sustained him, as they sustained St. Stephen. Would that we could follow the example of these truly religious men, who so honored the Church by their life and death. Would that the same virtue of religion might penetrate all that we do, both in the sanctuary and out.

CUI SERVIRE REGNARE EST

The Olde Shoppe of Saint Stephen



The items listed below have been produced in the Philippines by the New Manila Chapter. The prices have intentionally been kept low, yet these items are of good quality. Please help support both the New Manila Chapter and the National Headquarters through the purchase of these items, and at the same time you can help promote the Guild.



Are you proud of being a member of the Guild? *Then get a lapel pin!* Solid brass with red inlay and 1 inch high. Very sharp looking! Have it blessed, and then you have a sacramental too! Only \$1.00 each.



Saint Stephen Holy Card. Pictured on the front is Fra Angelico's fresco of Saint Stephen's ordination to the Deaconate in color! Printed on the back are excerpts from the Enrollment ceremony. Only 25 cents each.



Back of shirts: have Middle Age stained glass image of Elevation of Host, title and motto of Guild and MCMV (1905; the date of the Guild's founding).

These T-Shirts aren't just rad, they're Arch-rad ! There are two different color schemes to choose from; red shirt with colored detail and white shirt with different colored detail. Shirts come in Large, Medium and Small sizes. Only \$12.00 each.

Front of shirts: have *Ag-nus Dei* symbol of Lamb with Banner in colors.



Standard Guild Materials Available

-PRESIDENT'S GOLD & BLACK MEDAL	\$3.00
-MC'S GOLD MEDAL	\$3.00
-JUNIOR & SENIOR ACOLYTE'S SILVER MEDAL	\$3.00
-TASSELED CORD with bead (used for the President, MC and Senior Acolyte medals)	\$8.00
-PLAIN CORD (used for Junior Acolyte medals only)	\$4.00
-GUILD HANDBOOK	\$2.00
-CERTIFICATE OF ENROLLMENT	\$0.25
-DAILY GUILD PRAYER CARD	\$0.10
-BEFORE & AFTER MASS PRAYER CARD	\$0.35
-SEASONAL PRAYER CARD (these prayers are excerpted from the Handbook and are said before Mass in conjunction with the Before Mass Prayers during the various liturgical seasons)	\$0.35
-VESTING PRAYERS SHEET	\$0.10
- <u>The ACOLYTE</u> magazine back issues (please specify which issue)	\$0.50

SHIPPING CHARGE: In the USA add 12% to your subtotal; for FOREIGN add 15% (for orders over \$50.00, only add \$10.00 for the shipping charge) Please note that prices may have changed!

PLEASE MAKE OUT YOUR CHECK OR MONEY
ORDER (do not send cash in the mail) TO:
Archconfraternity of Saint Stephen

Free Reference Materials Available from the National Headquarters

- GUILD TESTS & ANSWER KEYS (for the ranks of Junior Acolyte, Senior Acolyte, & MC)
- TRAINING MANUAL
- EXPLANATION OF THE GUILD
- SERVING SHEETS FOR THE POSITIONS OF:
 - Low Mass (for Ac1 and 2, a single server, and for special occasions)
 - Torchbearers Acolytes at High Mass Crossbearer
 - Thurifer Master of Ceremonies

**Cui Servire
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