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The ACOLYTE

The Magazine of the Archconfraternity of Saint Stephen



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A Word From the Chaplain



Father Lawrence Novak

What Makes the Guild so Great?

With the expectant first issue of *The Acolyte* finally hot off the press, allow me as your chaplain to ask you to enjoy your Guild's magazine. We are planning and hoping to publish this magazine about 4 times a year with each new season. It is our hope too, that *The Acolyte* will encourage the separate Guild chapters throughout the United States and elsewhere to become more unified as an archconfraternity in respect to the goals of the Guild.

So, what makes being a member of the Guild, or what makes the Archconfraternity of Saint Stephen so great? The answers are to be easily found right in the Handbook (which every member should have: hint, hint!). The first reason in the Object of the Guild is found on page 1, which states: The object of the Guild is the sanctification of the Altar-Server by teaching him that to serve in the Sanctuary is a great religious privilege, 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, and by encouraging him to understand the meaning and the purpose of the ceremonies in which he takes part.

The Guild places great emphasis upon the sanctification of the server, and this can also be seen by the various indulgences (plenary and partial) that can be gained just by being a member of the Guild (cf. pages 4 & 5; Indulgences). The server also receives special graces while observing the Rules, serving at the Altar of God and by wearing his blessed medal (a sacramental). The spiritual fiber of the Guild is strong and vibrant, and it is mainly this feature that sets the Archconfraternity of Saint Stephen above other organizations of the past for servers.

The 4 Rules of the Guild, found on page 2 of the Handbook, also enhance the Archconfraternity. Every server should have these 4 Rules memorized like a catechism lesson! They are as follows:

1. To serve at the Altar reverently, intelligently and punctually.
2. To make the short acts of preparation before, and of thanksgiving, after serving Mass.
3. To observe silence in the sacristy, and great reverence in the sanctuary.
4. To recite the Daily Guild prayer.

These 4 Rules help to ensure that the server is prepared throughout the week to serve the most, august Holy Sacrifice, and also that he is recollected before and while serving Mass, and spiritually thankful for having received Holy Communion (hopefully) and the privilege to serve the Mass. The Rules also teach the server to have a great devotion for those things that surround and touch the Altar of God.

So, with this brief outline of the Guild, it is already quite easy to realize why the Archconfraternity of Saint Stephen is so great! May Saint Stephen and Saint Pius X bless all of you while you serve at the Holy Altar of God. CUI SERVIRE REGNARE EST

**NEXT ISSUE: THE OBJECT OF THE GUILD:
THE SANCTIFICATION OF THE SERVER**

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

Often the rubrics can seem to be quite confusing and difficult to understand. But actually they really are not. It is simply a matter of making the correct distinctions. In this section I will attempt to present and answer some of the basic fundamentals of rubrics, and even answer specific questions that you may have.

Per breviorem and **per longior**em: Well, as the title of this section of *The Acolyte* suggests, this will be the first topic in this issue. Both of these Latin terms are terms used to designate routes of passage in the Sanctuary during the sacred ceremonies. But first some vocabulary to acquaint you with some liturgical lingo:

- in plano**: on the floor; the Sanctuary floor.
- Foot**: usually refers to the center part of the Sanctuary, directly in front of the 1st Altar step *in plano*. But it can also refer to the *in plano* parts directly in front of the 1st Altar step on the Epistle and Gospel sides of the Foot.
- Predella**: the top Altar step or platform on which the Celebrant stands when saying Mass; called a Footpace in Fortescue (a term used in England).
- Sacred Ministers**: the Celebrant, Deacon and Subdeacon at a Solemn High Mass.
- Sedilla**: the chair or bench on which the Sacred Ministers sit.
- inferior ministers**: this is the term used by the Sacred Congregation of Rites (SRC) and rubricists to identify those who are not the principle ministers: i.e. the Sacred Ministers; all others are in the capacity of assistants

Per breviorem loosely translated means: by the short way. In relation to servers, this term refers to how they ascend to or descend from the Predella, or move to one point of the Sanctuary to another point. It also refers to one of the methods used by the Sacred Ministers to go to or come from the Predella to the Sedilla. Though, we

will only occupy ourselves with those rules pertaining to the servers, or *inferior ministers* in this article.

When the term *per brevior*em is used for ascending to or descending from the Predella, it usually refers to the diagonal path that the servers make from the center of the Foot to one of the outside edges of the Altar (i.e. when switching the Missal and Chalice Veil after the *Ablutions*). This method of ascending and descending is usually only used by inferior ministers when they are carrying an object to or from the Altar. So this route can be considered to as the "carrying route" (or short cut) for servers.

Per longiorem loosely translated means: by the long way. This refers to the method of ascending to or descending from the Predella to either the Foot or another point in the Sanctuary (i.e. the Credence) by the . . . you got it!: the *long* way. Which means traversing the distance around the 1st Altar step or Foot. This route is seen when the 2nd Acolyte approaches the Altar to switch the Missal for the *Gospel*, or how the servers return to the center of the Foot after switching the Missal and Chalice Veil (i.e. by the sides of the Predella, and not the front). This term too, applies to the method of route used by the Sacred Ministers to go to or come from the Predella to the Sedilla.

I hope that these explanations have not been too technical or difficult for you to understand. Perhaps in our next issue, I can supplement the explanations with diagrams: there was not enough time for this issue!

Do you have any questions? Just send them to the address on the cover, and I will try to have the answers for the feature of our next issue.

CHAPTER UPDATES

WHAT'S GOING ON WITH THE GUILD



Jesus & Mary Chapel, El Paso, TX: 3 new members were enrolled into the Guild on August 23rd, bringing the present chapter membership to 18. During the summer, some of the members linked up with Fr. Hewko's Commandos of Christ the King for High Mass in the morning and then on an all day outing to Mt. Cristo Rey (a local, Catholic mountain-pilgrimage site), a game of Capture the Flag in the desert mountains and finally a swim at a parishioner's pool!

Capilla de Cristo Rey Y Sacerdote (Christ the King and High Priest), Juarez, Mexico: Starting in December of 1997, the beginning of this chapter was initiated with about 10 Postulants. This was the first time that a chapter of the Guild was formed in a non-English speaking country (cf. History section in Handbook)! Juarez is on the border of El Paso, TX and so on several occasions (including the one mentioned above), members of the Juarez chapter have ganged up with the El Paso members, which works out great, since many of them (on both sides of the Rio Grande) are bilingual! Mr. Benjamin Limon (pronounced: Ben-ah-mean Lee-moan) is their President.

Our Lady of Victories Church, New Manila, Philippines: The first Guild chapter in the history of the Philippine islands has recently been founded! This August, 41 Certificates of Enrollment were purchased by them, along with medals, cords and etc. While we have not heard any specific news since then concerning their chapter, I was sent two photographs by Mr. John L. Arellano (their happy President) of their MCs and Senior Acolytes dressed neatly in black cassocks and surplices, and their Junior Acolytes and Postulants dressed neatly in red cassocks and white surplices! What an inspiration for our chapters and parishes in the USA! If you are not familiar with the Philippines, please realize that it is a rather poor country, and yet they go out of their way to

give the best to God! Deo gratias!

O.L. of Lourdes Mission, Honolulu, HW:

This chapter now has almost a dozen members, but don't let numbers deceive you! Mr. Carl Loando, their President, is not only resourceful (two years ago he made his own cords!), but he is also an excellent and thorough trainer of servers. Let us hope and pray, that one day soon, they may have a priest available to give them a day of retreat to complete their training (when was the last time your chapter had yours?). It is often the missions that receive the Holy Mass less frequently that are the most fervent in desiring to live the Catholic Faith, which should be a shining example for us who are more fortunate.

St. Anthony Mission, Charlotte, NC: Under the Directorship of Fr. Vincent Beck and the Presidency of Mr. Jim De Piante, this little, but dynamic chapter of 12 members (including 2 incorporated Postulants from the neighboring mission of Raleigh) just recently had their 2nd annual Guild camp this summer! And in every sense of the word, it was a camp: they slept in tents on Mr. De Piante's lawn, which is nearby to fields and a forest. Fr. Beck gave some conferences on the symbolism of the Mass vestments and the Mass, while Mr. De Piante (who raises bees), gave some conferences on bees, and made analogies of their teamwork and diligence to that which is required of servers. They also played Server's Jeopardy, Capture the Flag, went hiking, had camp fires every night, B-B gun target practice, etc, etc, and fun! Some of the moms cooked, ensuring they were well fed for all of their activities! It is our hope that one day we be able to have Guild camps on a semi-national level in the future. Congratulations to St. Anthony Mission for taking the initiative!

PLEASE! WE WANT TO KNOW!

If anything is going on in your chapter, drop us a note with a short description of the who's, what's, when's and where's. It might even make it into the Acolyte!

Presidential Tip



Advice for Chapter Presidents

The burden of operating each Chapter in reality falls upon the shoulders and into the hands of the Chapter President. So, how well a Chapter is organized, how well the servers are trained, and to an extent, even spiritually formed to serve, depends largely upon the President. With this in mind, it is for the purpose of assisting, strengthening and giving a motivating impetus to our Presidents that we have this particular section in The Acolyte. It will also assist to form our Chapters (separated usually by hundreds of miles) into a more unified and concrete archconfraternity, by bringing to the forefront those objects of the Guild that should be borne in mind constantly by the Presidents in their running of the Chapters and by providing practical tips in the organizing and running of them.

Firstly, and most importantly the supernatural nature of the Guild must be considered and stressed; as the sanctification of the server is after all, the end of the means of serving and of the apostolate of the Guild. I greatly recommend to all of the Presidents that they read and study The Soul of the Apostolate, by Dom Jean-Baptiste Chautard (available from TAN Books for a few dollars), which was the "bedside book" of our secondary patron, Pope Saint Pius X. This book is a great primer and aid for the spiritual life, and should be considered the spiritual operational manual for all apostolates! If we Presidents do not have an intense interior life, what will we truly accomplish in our work with the apostolate of the Guild? Our servers will be spiritually mediocre, because "no man can give what he does not have." As our Lord aptly states, "Unless the Lord build the house, thy labor in vain that build it." Our Chapters and members must be like a house, constructed on the first principle foundation of the spiritual life which is prayer.

Often, we are by necessity concerned with the material training of the servers, spending the majority of our time ensuring they know how to serve correctly, say their Latin responses proficiently, making sure they keep the Sacristy clean, etc. All of these tasks are necessary and are also

a part of the Object of the Guild. But we must remember that despite all of these numerous responsibilities that we must attend to, they should be infused with the supernatural motive of obtaining sanctifying grace for ourselves and our servers.

But how can I accomplish this?, you might ask. One of the means is right at your disposal as a Guild member and President: embrace and enforce the 4 Rules of the Guild prodigiously, especially in regards to keeping silence in the Sacristy. Saint Peter the Martyr had a famous and quite true expression, "God dwells in silence." Ever wonder why religious (i.e. brothers, monks and nuns) value and insist upon periods of silence in their community? It is for this reason: to hear God in the depth of one's soul, you must practice interior and exterior silence. Now does this mean all of our servers should go on a monk's rule of absolutely no talking? Well, no. But often times there is too much talking, or even unnecessary noise taking place while preparing for Mass, or in cleaning up after Mass. The soul must be recollected before and after serving Mass. Here is a good rule that is easy to enforce: if it doesn't concern the ceremony, don't say it. If it does concern the ceremony (and is necessary), speak about it only in a whisper.

This is hard to accomplish with boys, I will admit. We live in and come from a noisy 20th century world: there is constant noise everywhere! But our Sanctuaries and Sacristies must be havens of silence and recollection for our servers, to prepare them for the awesome, yet silent mystery of the Holy Sacrifice of the Mass.

May our holy patrons Saint Stephen and Saint Pius X pray for and assist you in your Presidential duties.

President of Jesus & Mary Chapel,
El Paso, TX Chapter and
Secretary for National Headquarters

Brother Francis

Introibo ad Altare Dei

the Contributed Articles Section



By Father David Hewko

Father Hewko is the Chaplain for the Eucharistic Crusaders in the USA and publishes the *Hostia* magazine; he also leads an organization of boys called the *Commandos of Christ the King*.

Knights of the Altar, and Knights elsewhere too

Knights of the Altar is not a title given to girls, nor to boys who are girl-ish! The Altar is the rock upon which Our King, Our Lamb, is immolated- in an unbloody manner! You boys serve this Mystery, you ought to attend like men to their highest duty, their highest privilege!

This is why no wimps will follow their King to do battle- like the true brave hearts who followed King St. Louis IX in the Crusades to fight the Muslims. Did they not know what they were in for? Sure they did! They knew to expect blisters on their feet, callouses on their hands, hungry long walks, and thirsty days in the summer heat, and even injury, death and torture, if imprisoned! The boys and young men who joined St. Louis needed manly virtue.

Now you serve the God and King of St. Louis IX. You serve the General of generals, the King of kings, the Captain of captains, the "*Lion of the Tribe of Juda*"! The God of thunder and lightning, oceans and galaxies, panthers and grizzlies! But like St. Louis who would be dressed as a common soldier, hiding as it were, his kingly state amidst his men, so much more does Our Divine Lord! Who not only became Man for us, but becomes lower than us! He hides His Glory, He becomes our Food! This causes us to wonder in awe at the love of God, which is tough because He was racked to the Cross, yet gentle because He became an Infant, and opened to us His Heart of Infinite Mercy!

This is why to serve Him at the Sacrifice of the Mass is such a privilege- not given to angels! Since you too are not angels, but young men with flesh and bone, muscle and aggression, this means you must carry the virtues of a man.

So Our Divine King on the Altar teaches us through the Sacred Liturgy how to be men of virtue. How? Firstly, we must see with the eyes of Faith, the Majestic God on the Altar. Like the soldier who must tread all night through mud and swamps, trusting in the words of their captain to keep on going to the goal, though they do not see it. But we have the Divine Captain and King telling us: "*HOC EST ENIM CORPUS MEUM . . . HIC EST . . . SANGUIS MEI*"! So we serve His Majesty at the Altar believing in His Words.

Next, a young soldier or knight quickly learns to respect authority. Disobey? 80 push-ups, 80 laps, 80 sit-ups. Disobey again? 800 push-ups, 800 laps, 800 sit-ups! So respect is quickly learned. So, at the Altar you learn to serve Christ in the priest, to bow to him (or the bishop) because their authority (and your parents too!) comes from God!

Also, it is a manly virtue to do your duty to treat others with charity and respect, even if you cannot stand this or that person. So the Sacred Liturgy teaches us the same, when you must incense or bow to all the servers and faithful, some who may have even done you wrong! But a man of God will forgive like a man, and do his duty!

Introibo ad Altare Dei section continued . . .



Everything a virtuous man does is also up-front and open, and not sneaky and dishonest, going behind his neighbor's back and speaking against him to harm his reputation or character. To do this is not worthy of a man or woman, and is effeminate in the lowest sense of the term. But, on the contrary, the acolytes and servers do everything at the Altar openly, simply, and up-front- even his own mistakes! And his intentions are not firstly to please Fr. X, Y, or Z- but to please God, Our King on the Throne of the Altar, the Throne of His Cross!

Notice too, how the ceremonies of the Sacred Mass are ordered, -ordered in every detail! A wise man orders. He orders his room (yes, even his bedroom!), he orders his books, skates, shoes, clothes, etc. Charity too, is ordered: God first, one's self (rightly!) second, Dad and Mom third, brothers, sisters and good friends fourth, neighbors and acquaintances fifth, and so on. This is why only a society that is Catholic can give true charity, peace and order because the Altar teaches us this order, and pours out to us the graces to keep it!

Finally, a knight is not girlish and does not complain all the time, nor scream like a wimp whenever he tastes pain, sweats, spills blood or is mistreated. He simply goes on with his duty. The Church has you respond at Mass with a moderate voice. A voice calm, natural, strong and level. Not fake, not wimpish- just right. And this is how we should handle rough times and even exciting times, with peace of soul, because we ought to be anchored in Sanctifying Grace and a strong Faith, and not emotions only.

So boys, practice these virtues when you go home from the Altar, and God will give you the graces to be virtuous men of steel and velvet of laughter and strength out of which Saints are made!

CUI SERVIRE REGNARE EST!

GUILD MATERIALS AVAILABLE FROM CHAPTERS' HEADQUARTERS

President's Gold & Black Medal	\$4.00	MC's Gold Medal	\$4.00
Junior & Senior Acolytes' Silver Medal	\$4.00		
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	\$0.75
Daily Guild Prayer Card	\$0.25	Before & After Mass Prayer Card	\$0.50
Seasonal Prayer Card (these prayers are excerpted from the <i>Handbook</i> and are said before Mass in conjunction with the <i>Before Mass Prayers</i> during the various liturgical seasons)			\$0.50
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Archconfraternity of Saint Stephen

What does the Guild symbol mean?



CROWN OF MARTYRDOM

One of the symbols of Martyrs. It is the crowning triumph of giving one's life completely to Christ. Saint Stephen has the distinction of being the Protomartyr, or first Martyr for Christ and His Kingdom.

CUI SERVIRE REGNARE EST

He who serves reigns or to serve is to reign.
The motto of the Guild. It is in imitation of Our Lord, Who did not come to be served, but to serve. Blessed is he who serves the Lord at His Holy Altar.



TWIN SET OF PALMS

The Palm of Martyrdom: another common symbol attributed to Martyrs. Palms symbolize peace and the Martyrs died in the peace of Christ.

CHI-RHO

A Monogram of Christ, combining the Greek letters C and S intertwined and rounded off. It was the symbol of victory that Christ revealed to Constantine: *In this sign you shall conquer!*

What does the red cord symbolize?

The color red symbolizes blood which the Martyrs shed for Christ

NEXT ISSUE: WHO IS SAINT STEPHEN?