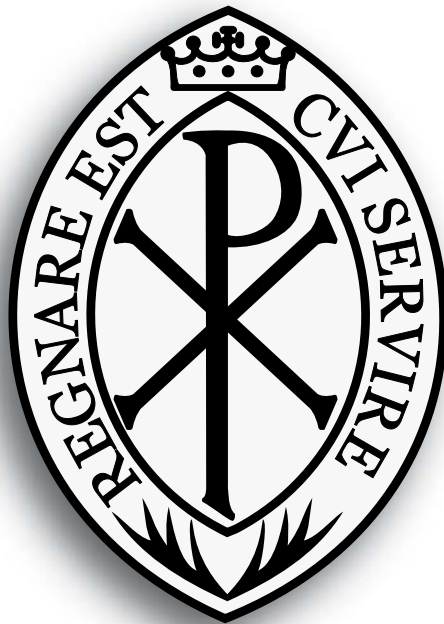




The Acolyte

Magazine



Issue # 10
Spring 2010



The Acolyte Magazine • Issue #10, Spring 2010
by the ArchConfraternity of Saint Stephen
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Letter from the Top

Dear Acolytes,

"For what shall it profit a man if he gains the whole world but suffer the loss of his soul?" said Our Lord one day to His disciples. Our Savior was talking not just to them, but to each one of us: "For what shall it profit me if I gain the whole world but suffer the loss of my soul?"

We need to think often on these words of Our Lord, in order to realize the great care we must take of our soul, if we would save our soul.

It is important for you, dear servers, to call to mind each time you approach the sanctuary that you are entering the Holy of Holies, and that as a minister in such a sacred place, your soul must be a reflection of the holiness of God.

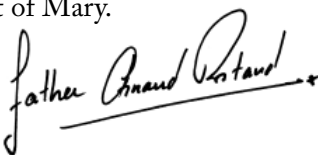
By experience, we know that it is easy to neglect our soul. In a certain way, this is especially true for the altar server – for example, when one could or should go to confession before Mass, and he is instead “busy” preparing the altar, practicing for a ceremony, or simply putting on his cassock and surplice. This can lead, if we are not careful, to caring more about the outside, the things that everybody sees, than what we do not see, but which is much more important – our soul.

You must make sure, then, when you are scheduled to serve, to give yourself enough time to go to Confession before Mass if you need to go or have not been for some time. You want to prepare yourself for the distinguished honor of serving Mass, and what better way to do so than by confession – making sure you are in a state of grace, and purifying your soul from sin! Although Confession is not a prerequisite to serving, it is certainly most fitting that the server be in the state of grace, out of respect for the Holy of Holies.

Remember, too, that what we really want to be is a server of God not only at the foot of the altar, but during our whole life. We need to fight every day of our life against temptation, and make every effort to overcome spiritual laziness, especially in saying our daily prayers and in fulfilling our duties. In other words we must take our life seriously, keeping always those words of Our Lord in mind: "For what shall it profit a man, if he gain the whole world and suffer the loss of his soul?"

Dear Acolytes of the ArchConfraternity of Saint Stephen, take care of your soul first.

With my prayers and blessing,
In the Immaculate Heart of Mary.



Father Arnaud Rostand
District Superior of the United States

⚡ GRAVI NUNTII ⚡

Letter from the Secretary

Dear Acolytes,

Greetings once again, and many Blessings from our Good God! Yet another year has passed since the last issue of the “Acolyte”, and no doubt you have all made excellent progress in perfecting your serving skills!?...”cough! choke!” Ok, maybe this year you will try harder! We hope this issue will encourage and strengthen you in this excellent resolution you have just made. However, should you be the “cat’s meow” when it comes to serving and need not make any resolutions, we hope you will at least enjoy the pictures.

Now for the frequently ignored, boring list of things to be noted:

- ⌘ Unfortunately we must announce a price increase on several of our items in our catalogue—we are sorry for this inconvenience, and we hope not to increase our prices as often as the post office does.
- ⌘ Towards the back of this magazine, in the Saint Stephen Storehouse section, you will see a picture of our new Latin pronunciation card, which should be of benefit to all still learning their Latin... and to all those who have to hear them, (We’ve all been there!).
- ⌘ Please do not forget to remember in your prayers all those on our volunteer workers list which is posted on the inside of the back cover, (except maybe for the last one named—or you could substitute my name in his place). They literally donate hundreds of hours a year to this Guild.
- ⌘ Presidents, please remember, I share a lot in common with the Angel of Death, except for his looks. At a time when you least expect, I shall “visit” you and require an account of your Chapter, along with a few pictures, for the Pinacotheca Gildica section.

Well, I think I am finished pontificating; thank you for your attention, and courage to you all in Christ our King!

In company of Saint Stephen,



Brother Rene of Mary
National Secretary for the ACSS

Soul of the Acolyte

The Server's Love of Our Lady

by Father Gerard Beck

To be Catholic means, always and inevitably, to love the Virgin Mary. One cannot say “I love and serve Our Lord Jesus Christ” and at the same time say “I don’t care about Our Lord’s Mother.” That would be impossible, a contradiction! If we love and serve Our Lord, then we love and serve His Mother.

But if that is true of every Catholic, it must be especially true of the altar server. Why? Because the altar server assists the priest at the Holy Sacrifice of the Mass. In other words, the altar server assists the priest at the foot of the Cross on Calvary, for that is what the Mass is: Calvary, the Sacrifice of Our Lord Jesus Christ made present in our world here and now. And who, aside from Our Lord Himself, is the most important person present on the hill of Calvary, if not the Sorrowful Mother of God? When Jesus died, sacrificing Himself for our souls, the Blessed Virgin was



there, her Immaculate Heart bleeding with her Son, and offering her Son in sacrifice for us. And the same is true at every Mass: Jesus renews the offering of Himself in sacrifice, and Our Lady, strong and noble of heart, renews her offering of Him as well.

This is something we must never forget, when we serve Mass: the presence of the two Great Hearts of Jesus and Mary, the Sacred Heart and the Immaculate Heart, both making the supreme sacrifice for the souls of men. When we serve, we are there on Calvary, looking up at the Cross of Jesus Christ! And that means we are standing – or kneeling – next to the Sorrowful Mother of God, her comfort at the moment of sacrifice. Simply to remember this great reality is the surest way to serve well the Holy Mass!



It is not only while we are serving Mass, however, that we must be close to Our Lady. The thought of

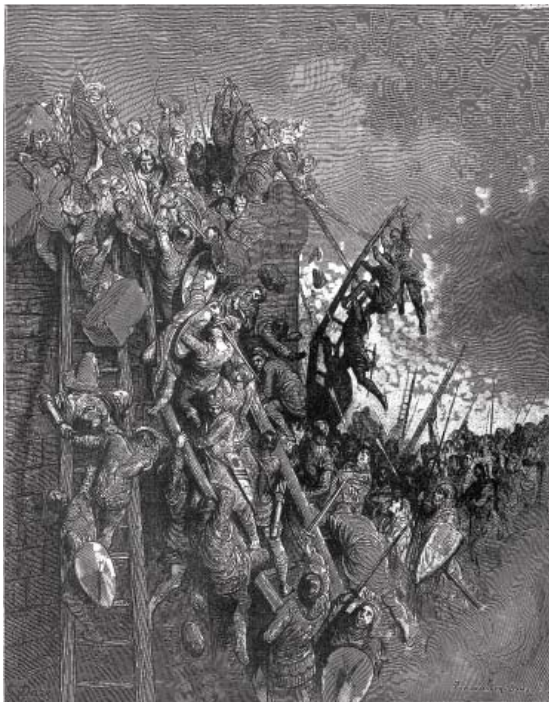
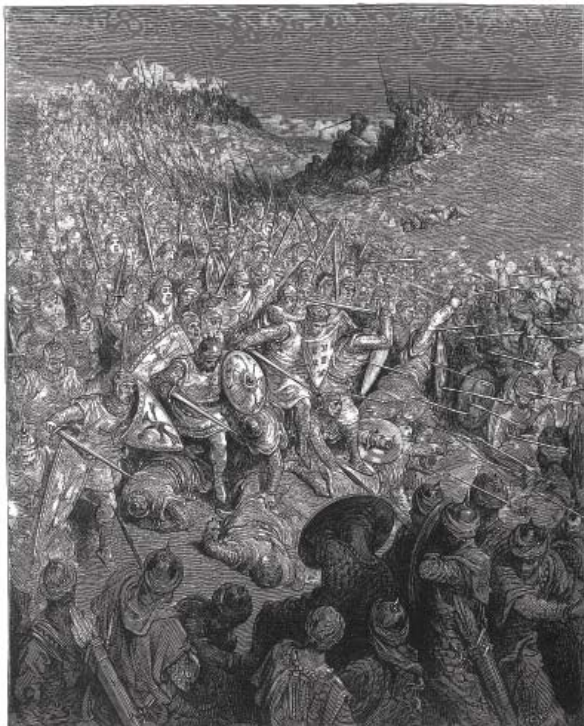


Our Lady's presence and sacrifice at the Mass must spark in us something more: a spirit of consecration. The altar server who is truly moved by Our Lady's sacrifice pledges himself to her. From the moment of Calvary he offers himself in service; she becomes his Lady, he her knight. He swears to battle for her in his everyday life, to prove his valor; to be worthy of her love and affection.

That is the one great goal of the true servant of the Altar: to be worthy of the love of the Blessed Virgin Mary, who is his Lady. He strives, then, to be great of heart: willing to fight any battle, any

temptation, any weakness, without hesitation and without respite, for her and in her name. He strives to be dutiful of heart: when duty calls – be it study, be it prayer, be it obedience – he is determined to, like her, stand firm, upright and strong, at his post. He strives to be pure of heart: a knight of the Immaculate One must not be stained, must, moreover be all hers, not divided. He strives to be noble of heart: thinking little of himself and his own preferences or ease, for such is impossible to a knight of valor on the battlefield.

The cost of these efforts matters not to the server who has pledged himself to Our Lady – she suffered far more, and he would be worthy of her, come what may. In the midst



of difficulties, when the battle goes poorly and he is tempted to abandon it, he lifts the eyes of his soul to her immaculate beauty, to her noble heart, and he renews his pledge, time and again, just as she renews the offering of her Son, time and again, in the Holy Mass.

Let us, each one of us, strive to acquire this spirit of consecration to the holy Mother of God. To do so is to be a true servant of the Altar. To do so is to be close to the two Great Hearts of Jesus and Mary. Ω

THE APOLOGIST

Just What is Religion, Anyway?

by the Brothers of the SSPX

Religion.

In the last issue of the Acolyte we dealt with what Religion is, whether it can be false and why people are generally afraid of it. Let us continue our treatise. As a Catholic, you probably suspect the conclusion!



HOW CAN WE KNOW WHAT GOD DEMANDS?

When God makes His thought known to us, we call it Revelation. Revelation is knowledge that we could not know except it be told to us by God. Revelation does not change; His words are everlasting. He always intends the same things, that is why Sacred Scripture is always so valuable and useful in learning about God: they apply to us today as much as they did way back in ancient times. Furthermore, God gives His Revelation to certain men who become His ministers or emissaries; God uses men to teach other men. God *expects* us to go to His chosen ministers to receive the gifts He wishes to give mankind. The Hebrews went to Moses; the Israelites went to the priests in the Temple; the early Christians went to the Apostles; and we go today to the priests in our churches and chapels. These men form a teaching institution to teach us what has been handed to them from their predecessors, which was given them by God. “*The heart of the wise seeketh instruction...* (Proverbs XV:14).”

IS THERE ONE TRUE RELIGION?

Of course! -because there is only one God, and He is perfect. In order to be perfect, He *must* be the only one (If there were two gods, then one must lack some perfection that the other has). Since He is perfect, His Word is also perfect. His Revelation to us is the thoughts of one mind that presents an objective Truth, unchanging and everlasting, applying to all of Creation uniformly and completely. His Word does not change to match the whims or preferences or circumstances of the hearer. So then, God cannot give us contrary teachings. He cannot tell us that two differing things are the Truth. If He chooses ministers to publish His Word, then they cannot teach other than that singular Truth which He gives them. Therefore God establishes not many, but ONE Institution, or Church to teach His Revelation. This Singular institution needs be the only institution by which to approach God; it teaches the Singular Religion which binds mankind to the Almighty.

In order for there to be more than one Institution, then a second one must in some manner depart from the teachings of the first: “*For there will be a time when they will not endure sound doctrine...*” The differing teachings of the second institution does not create a second Truth. It

creates a false teaching: “... *but according to their own desires, they will heap up to themselves teachers...* (2nd Timothy IV:3,4)”. Since the first teaches only Truth, the second must teach something that is not Truth in order for it to be different from the first. If the second institution didn’t depart, it wouldn’t be a second, separate institution. The True Religion is exercised by God only through the True Institution.

WHAT DOES THE TRUE RELIGION DO?

The True Religion *contains* the Revelation of God’s Truth. Through it *we learn* the Revelation He has given to mankind. Through it *we are governed* from the inside out in order to fulfill the demands of God. Through it *we are sanctified*, or set aside for God: our lives are ordered to the fulfillment of His Will; we are made holy. Finally, the True religion offers the one Sacrifice that pays the debt that we owe to God as our Creator.

The True Religion will demand total adherence to its Singular Truth, and will demand adherence to that True Institution which can alone teach its doctrines. It will say that there is no way to know the Truth of the True Religion except through the administration of the True Institution. It will make the claim that there is no salvation outside of its confines.

HOW CAN WE KNOW WHICH IS THE TRUE INSTITUTION?

This Institution must bear the marks of God’s hand. It must be Singular, teaching what God wants us to learn; it must exist for all men, regardless of nationality, race, age, class, or epoch into which they were born; and it must belong to His chosen ministers and their successors. There are therefore, 4 signs, or marks: *One, Holy, Universal, and Apostolic*.

To find it, we must, therefore look for that Church which make the following claims:

- ① It is founded by Christ
- ② It teaches exactly what Christ taught.
- ③ Its head is the successor of the Apostle, Saint Peter.
- ④ Has existed for the 2000 years since it was established.
- ⑤ There is no salvation outside of it.
- ⑥ It alone is able to offer to God the True Sacrifice.
- ⑦ Its members are of all classes, races, nations and ages, and times.
- ⑧ It Is full of sinners who expect to be ordered unto God.
- ⑨ It alone has the means to make us holy.
- ⑩ It will last until the end of the world, never failing in its mission.

WHAT IF THE TRUE CHURCH LOSES THE TRUE RELIGION?

God wishes us to possess the gift of His Revelation. He wishes us to have the means to approach Him and love Him in all fulness. He also wishes men to go to Him through His ministers which He Himself has chosen. In order for man to possess the True Religion (i.e., the true knowledge of Him), then it must not be lost by the men to whom God gives it. *Man cannot possess the True Religion lest God allows him*. If the True Institution cannot keep the True Religion, then God is not able to give us His gift which He has given! So it cannot be possible for the True

Institution to lose God's True Religion. The guarantee of security is embedded in God's very choice to erect His Institution. Establishing that True Institution is the same as promising it that it will never fail. Christ said, *"Thou art Peter; and upon this rock I will build my church, and the gates of Hell shall not prevail against it (Matthew XVI:18)."* In order for the Church to lose the Truth, then the gates of Hell would have to overcome it. In other words, in order for Hell to prevail, the True Institution would have to lose the Truth- it would have to depart from the teachings that God gave it for the salvation of all mankind; but as you see, it is not possible!



HOW DOES ONE FIND THE TRUE RELIGION?

Truth is something we cannot see, taste, feel, or touch. We can, however, hear it! We must go to those who tell it! *"Faith then cometh by hearing; and hearing by the word of Christ (Romans X:17)."* If we sincerely desire the Truth, whole and entire, and we are willing to accept it, God, in His infinite love and mercy will always lead us to it. He will lead us to those to whom He has entrusted it. So, to find the True Religion which is invisible, yet audible, we must look for the True Institution that delivers this word. *"And how shall they preach unless they be sent? (Romans X:15)"* This Church is God's tool to teach us, govern us, and sanctify us in His Truth. His "Pillar of Truth" is our landmark to find the Faith (1st Timothy III:15).

HOW DOES A PERSON COME TO BELIEVE THIS TRUE RELIGION?

Firstly, he must seek the Truth of God with all his heart, abandoning all regard for his own personal preferences, being willing to give up all to attain it (like the man who sells all he has to buy the pearl of great price in Matthew XIII:45-56). He analyzes the claims made by the Church, and sees how reasonable they are. He can see no good in doubting or denying its claims, and no honest and true reason for rejecting her doctrines. *Faith begins where doubt ends.* Let us become those "children of light" spoken of in the Bible (John XII:35; 1st Thessalonians V:5).

WHAT HAPPENS TO THE MAN WHO ACCEPTS THE TRUE RELIGION?

This man gives his life to God, accepting as True whatever doctrines are taught to him by the True Church. Firstly, he sacrifices any long-held beliefs that he finds contrary to the doctrines of the Church. Then he makes changes in his life to reflect his new Faith. He strives to learn and grow in the knowledge of the Faith. He is received by the priests into the Church, and receives the first Sacraments. He looks for any opportunity to show his love to God. He looks upon everything in his life with new eyes, examining them and ordering all things to the goal of his deepening Faith. He sees how wonderful and precious life is, and considers time as a great treasure by which to serve God. He is still the same man, but somehow different. Everything is brighter, clearer, more directed; no matter what happens, he is able to accept it as from God - for him, even the deepest sorrow is tinged with true joy.

RULES OF ENGAGEMENT

FIELD TACTIC APOLOGETICS

by the Brothers of the Society of Saint Pius X

PRIVATE: Sir, how does one engage in an apologetical¹ battle over the Faith with another person? Where do you even start?

MAJOR: Some people are able to engage an amazon² in an open cordial conversation about how ugly she is looking today, but for the average Joe, this is not recommended. If you live your Faith it will show in all your actions - by your modesty, your charity, your calmness of soul - this will get their attention and sooner or later one of them is going to approach and open his mouth. It is often best to wait for this moment and let the other side open fire. Then once they have shot all their rounds, you take a deep breath (this gives you that important second where all in one breath you say to Mary; "You couldn't have picked a poorer representative to defend your Son and His Church, but if this is how it's got to be - all for the greater Glory of God!"...this is why it must be a DEEP breath!), pull out the 16in. canon, and then calmly return fire.

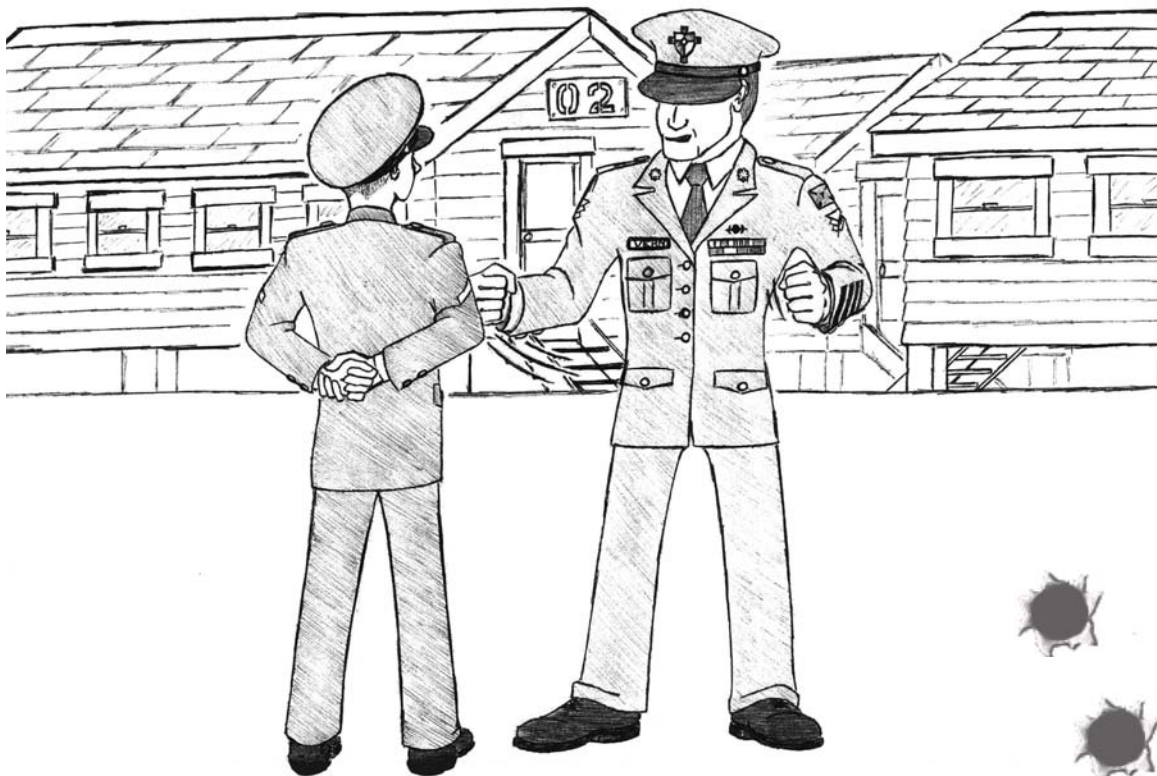
PRIVATE: How can you remain calm when they are saying such mean things about our Faith, Sir?

MAJOR: A soldier who commands his passions, (irascibility³/anger being one of them), commands the battlefield, this is a fact. It might also help to remember what General Saint Paul said to the Romans, that in being kindness personified to your enemies you will heap coals of fire upon their heads. Having said that, we all know the old saying: "You can catch more flies with a teaspoon of honey than you can with a barrel of vinegar", well, are we trying to catch these "flies" or are we trying to grind them into the floor? Remember, this soul is property of His Majesty Christ our King and for one reason or another it has fallen into enemy hands! Our job is, under the command of our Lady and a few choice patrons, to move in, strike with a gentle yet uncompromising force and get out; leaving our Commander and their soul to battle it out.

1. Apologetics - The branch of theology that is concerned with the defense of Christian doctrine.

2. (Greek Mythology) - One of a nation of woman warriors of Scythia, known to be fearless and brutal.

3. A feeling of resentful anger.



PRIVATE: Yes, but some people seem more like hardheaded brutes that just want to fight and don't really care to learn; it seems like a harsh word would be the order of the day, Sir?

MAJOR: You are quite right there are some brutes out there, but if you try you can see in them a truly confused mind that at least wants to want to know the truth but doesn't know how to present the question. Also remember often times they get this ignorance honestly; what I mean is they may have been raised anti-Catholic or they were instructed poorly to begin with. Finally due to human weakness, false information and lack of the sacraments the faith never took root in their soul. More often than not these people need our compassion. Let me tell you a little story of such a man who approached a lieutenant I know well, and how the lieutenant handled it.

Lieutenant Earl was returning from a little vacation which he spent visiting one of his sisters. The trip was over a thousand miles long and the airplane he was in had to make several stops on the way; so he decided to pull out his Bible and spend some of the time reading. Go figure, as soon as he opened his book along came a passenger who just had to sit right next to Earl. The man was of medium to tall height, well built, a curly beard and long flowing hair, not to mention he was wearing flip flops. Earl, being in about as talkative of a mood as a sleeping dog, just kept reading and

hoping this man dressed in shorts and t-shirt was in the same mood. His hopes began to crumble when out of the corner of his eye he could see the man just staring at him. Then it happened. The man dropped the bomb, and Earl new at that moment there was no avoiding this battle! "I don't mean to be rude," the man said, "but I don't know how it is that you can believe all that [garbage] you believe in!" Earl took that deep breath and with a smile on his face he glanced at the man then back at his Bible then finally back on the man... it was time to return fire! "I too do not mean to be rude," said Earl, "but I don't know how it is that you believe in all that [garbage] you believe in!" That was all it took. After that, they had quite a jovial conversation which lasted several hours and only ended, much to the disappointment of the flip flop man, with the arrival at his destination! As you can see, being gentle doesn't mean you can't remove the gloves in the fight...you just have to punch with a smile. The more experience you get the better you will know whom you can be direct with, and whom you shouldn't have been so direct with!

PRIVATE: Wow! Lieutenant Earl must have been glad to have the peace and quiet back after all that, Sir!

MAJOR : Actually it's funny you say that, because once the plane got airborne for its last leg of the journey, Earl reached for his Bible to try and finish what he had started. He hadn't read the first sentence when Murphy's Law kicked in again! Like a snake lunging out at its victim from the crevice of a rock, a hand came shooting out from between the headrests, grabbed Earl on the shoulder and said, "I've been on your same flight since we stared this morning, and I just wanted to say I was so impressed with how you handled that rude man! And I have a few questions too!" O boy, deep breath!!!

PRIVATE: Sir, just one more thing, if you don't mind? As a Catholic I know I have the duty to defend my Faith, and that at Confirmation I received the extra armor and powerful weapons to better fulfill my duty, but it's so hard getting the courage and drive to fight!

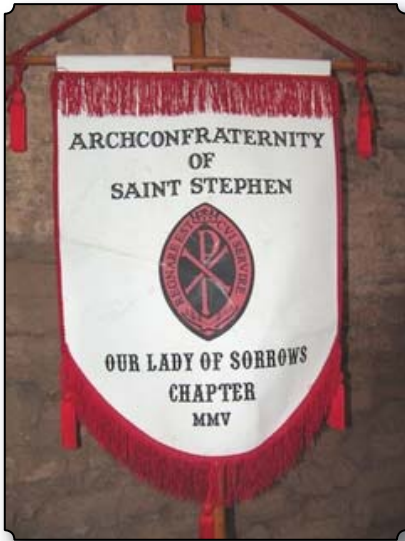
MAJOR : The problem is you're not looking at the noble cause and the priceless rewards which could be yours! An athlete will never be motivated to discipline his body with strict diets and exhausting practices unless he knows a little about the rewards, that is, the gold medal and the fame which could be his if he wins! We not only have a magnificent reward to fight for, but we have something greater - we have a noble cause. So what is this cause and what are the rewards? Defending the Faith gives superb glory to God, extends His reign, strengthens our Faith, wins us a greater reward in heaven, proves our steel, possibly makes a future saint and, should we both persist till the end, makes an extremely close friend for eternity. In short, and from a totally selfish standpoint, God is never outdone in generosity. There is big money in fighting for This King!

PRIVATE: Thank you Sir, for the talk, you've given me a lot to think about.

Pinacotheca Childica

The ACSS Chapter Updates

In the blazing deserts of Arizona among the fire ants, scorpions, and cacti can be found... more scorpions! In addition to these little marvels of nature, nestled between



the hot rocks, is the city of Phoenix, home of many a desert dweller and the parish of Our Lady of Sorrows. About seven hundred parishioners attend Mass at Our Lady of Sorrows, while only thirty-three hand picked men and boys have the distinguished honor of serving the august Holy Sacrifice of The Mass as members of the ArchConfraternity of Saint Stephen.

Since this Chapter's founding in September of 2005, they have had six induction ceremonies, a particularly notable one being in 2008 when all the servers made a pilgrimage to the historical San Jose de Tumacacori

Mission Church in Tucson. At the shrine, Father Burfitt celebrated a missa cantata, (High Mass without a deacon or subdeacon), and bestowed the medal on several proud new members as well as promoting several other faithful members who had proven their steel. This Mission was started in 1691 by Father Eusebio Kino, and like so many missions of that time has suffered a violent history. In 1751 Father Enrique Ruhen was martyred at this mission by the O'odham Indians with the final nail in the coffin being in 1848 when a



Pinacothē

The ACSI Ch



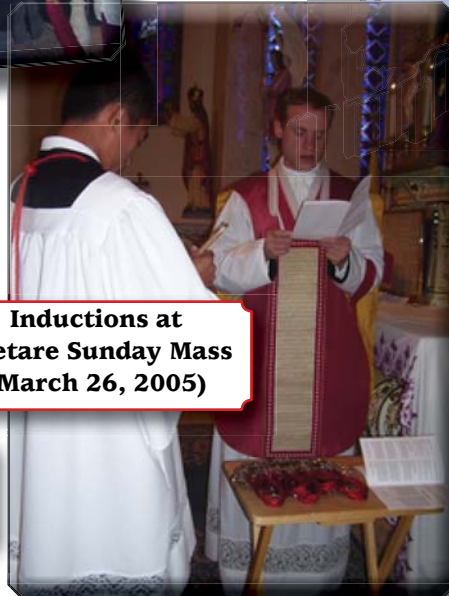
**First
Inductions**



**Prayers after
Mass**



**Father Burfitt
promotes members
in the Sacristy**



**Inductions at
Laetare Sunday Mass
(March 26, 2005)**



**After many hours
journey through
Arizona desert
finally they find
first tree... and
dead!**



Statistics:

- ✎ Started April 2005
by Father Burfitt
- ✎ First President was
John Arellano
- ✎ 14 Scheduled Masses per week
- ✎ Number of Servers:
 - x8 Masters of Ceremonies
 - x7 Senior Acolytes
 - x6 Junior Acolytes

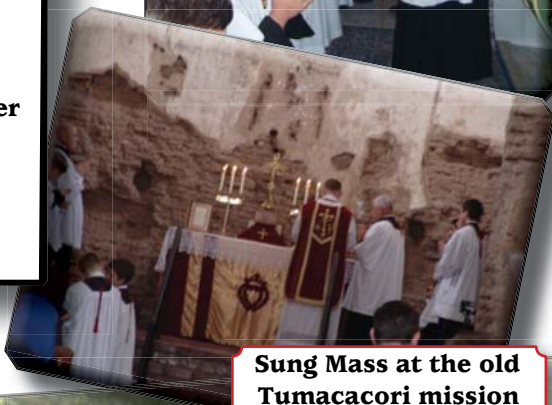
- ✎ And one former member
is now a seminarian at
Saint Thomas Aquinas
Seminary in Winona,
Minnesota

**Father Fullerton
inducts new members
(3rd Inductions)**



**Phoenix,
Arizona**

**Sung Mass at the old
Tumacacori mission**



urs
n the
rt,
their
it's



**After the lab tests came in, it was
confirmed: they had actually come
across a stream! Are we still in
Arizona or did we get lost?**

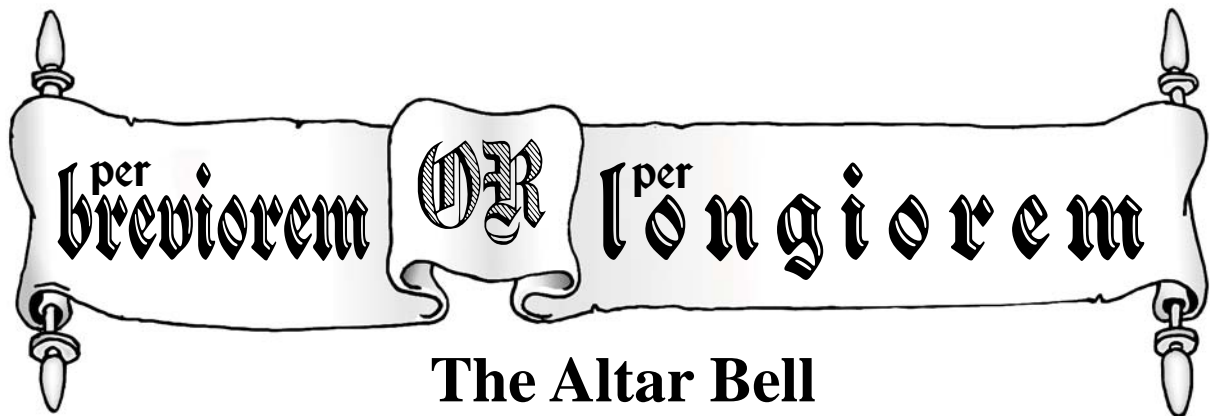
raid by the Apache Indians permanently drove the missionaries away.

To promote a healthy chapter, their chaplain with the assistance of the president, hold bi-monthly practices, monthly days of recollection, a cookout hear and there (Scorpion cabob any one? Or how about a lizard tail?) and even a camp about every year. Camaraderie among the Guild members has been tested twice in the last three years when the members were locked up in a van and driven 20 plus hours to Saint Thomas Aquinas Seminary for ordinations. Strangely, the survivors seemed to have enjoyed themselves and are ready now to drive to Econe, France!

May the hard work of the chaplain, the dedication of the president and the effort of the loyal members, be an encouragement to the rest of us, and in turn may the love of God blaze in their souls like the sun does on their heads.



**Pilgrimage to San
Xavier del Bac,
Tucson Arizona**



The Altar Bell

by Louis J. Tofari

Part I

Have you ever considered why a small bell is rung near the altar at certain times during Mass? If you think about when it is used, you would probably conclude (correctly) that it is rung to announce a significant sacred moment.

As we shall see shortly, the altar bell is actually derived from the belfry's large bell and although the latter symbolizes "*Vox Domini in virtute, vox Domini in magnificentia*,"¹ nevertheless, no such symbolism is associated with the small bell as it serves only a practical purpose.²

As with every other aspect of the sacred liturgy, the Church wants to ensure that whatever is employed at the altar is dignified and edifying, a matter that is especially important for something as potentially distracting as a bell. So in this two-part article we will briefly review not only how and when it should be rung, but even what type of bell should be used. First though, a little history on the altar bell.

The Introduction of the Altar Bell during Mass

You might be surprised to learn that an altar bell was not always used during Mass. Its use did not originate in the Western Church,³ until the late 12th century when another practice was introduced: the Elevation of the newly-consecrated Sacred Host.⁴ At first, the belfry's large bell was rung to alert those *outside* the church, thus allowing those within earshot to momentarily cease their activities and adore. Eventually, the belfry's bell was replaced by a small one at the altar to warn those *inside* the church. First practiced in northern Europe,⁵ it would take another 200 years

1 "*The voice of the Lord is in power; the voice of the Lord in magnificence*" (Psalm 28, 4) as quoted in the *Pontificale Romanum* for blessing a large bell.

2 In fact, as noted by Canon J.B. O'Connell, "*The sacring bell—unlike the large church bell—is not blessed.*" *Church Building and Furnishing: The Church's Way* (University of Notre Dame Press, 1955), p 231.

3 *I.e.*, the Roman Mass and its Latin Rite derivatives such as the Dominican, Gallican and Sarum Rites.

4 Previously the only elevation occurred during the *Per ipsum* (Minor Elevation). The desire of the faithful to see the Host introduced the major Elevation of the Host, and later, the Precious Blood. *Cf.* the article by Fr. Herbert Thurston, S.J. on "The Elevation" published in *The Catholic Encyclopedia* (Robert Appleton Co., 1913).

5 *E.g.*, France, Belgium and Germany.



An example of a small, single-tongued hand bell held in a balanced position.



A properly-constructed carillon set exhibiting a single tongue in each bell.

before this custom was adopted in Rome; in fact, the bell was not even mentioned in the *Missale Romanum* until 1604 by Pope Clement VIII,⁶ and then only for the *Sanctus* and Elevations.⁷

The Correct Type of Bell

So what kind of bell should be used at the altar? The Roman Missal gives the answer in its *Rubricæ Generales* section⁸ using the term, “*parva campanula*,”⁹ which J.B. O’Connell further explains:

What the rubrics envisage is a small, single-tongued bell, and the correct kind of bell is a simple hand-bell, in silver or bronze, with one tongue. It ought to have a good tone, and, for a large church, a robust one. Chiming bells, a carillon^[10]—used in some places since the 15th century—are not forbidden, but are less correct and cause distraction...¹¹

Dom Matthew Britt adds:

Nothing can equal in appropriateness a simple, single, sweet-toned bell. Bishop Van der Stappen would tolerate a correctly tuned chime of three or four small bells, but he hastens to add that the single bell prescribed by the rubrics is preferable.¹²

As to what is unsuitable for an altar bell a few quotes will suffice, starting again with J.B. O’Connell, who begins “*Indian gongs are not allowed*.”¹³ Very Rev. Laurence O’Connell continues, “[A] *gong is understood by the Congregation [of Rites] as a cymbal or basinlike instrument affixed to a wooden shaft*,”¹⁴ and Britt concludes:

6 Via the papal bull, *Cum sanctissimum*, which introduced another missal reform in which some of the rubrics were updated.

7 Hence it was missing from the rubrics of the reformed and codified Roman Missal promulgated by Pope St. Pius V’s papal bull, *Quo Primum* (1570). For more historical information cf. p 130 of Peter F. Anson’s *Churches: Their Plan and Furnishing* (Bruce, 1948) and Thurston’s article on “Bells” published in *The Catholic Encyclopedia*.

8 N. 528.

9 “A small bell.”

10 This refers to the connected set of bells commonly used today. Unfortunately for nearly a century, liturgical ware manufactures have been producing rubrically-incorrect carillon bells containing several tongues in each bell to enable them to be rung improperly from side-to-side (cf. ff 24 below). Such bells are also liturgically unsuitable as they disturbingly ring merely by moving them. However, such carillons can be converted to conform to the rubrics by removing the extra tongues and hanging a single tongue in each bell’s center suspended either by a wire hanger or chain.

11 *Church Building and Furnishing: The Church’s Way* (University of Notre Dame Press, 1955), p 231. He repeats this in *The Celebration of Mass: A Study of the Rubrics of the Roman Missal* (Bruce, 1964—for 1962 *Missale Romanum*—Preserving Christian Publications reprint, 2006) on p 160.

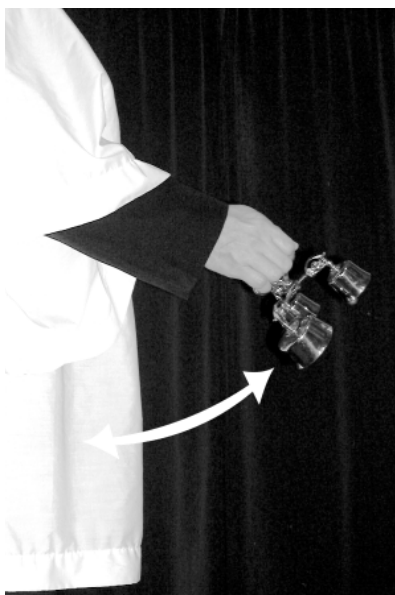
12 *How to Serve in Simple, Solemn and Pontifical Functions* (Bruce, 1934—TAN Books reprint, 2008), p 24. The quote is concluded with ff 38, citing p 116 from volume III of Bishop Joseph Van der Stappen’s book, *Sacra Liturgia* (Dessain, 1911) and an article he published in the June 1926 issue of the American ecclesiastical magazine, *Emmanuel* (published by the Congregation of the Blessed Sacrament).

13 *Church Building and Furnishing*, p 231 citing SRC 4000³. The same can be found in *The Celebration of Mass*, p 160.

14 *The Book of Ceremonies* (Bruce, 1956), p 18, ff 77.



The starting position of ringing the bell; note the bent arm and the bell being held away from the body.



A graphic demonstration of the arcing-motion with the bell shown at the arc's apex. Note the wrist and forearm are held stiff, and just the shoulder and elbow actually make the arc.

But no less objectionable are chimes of plates or tubes mounted on a board, and so-called electric altar chimes which consist of tubes operated from a keyboard sunk in the altar step. Such devices savor of the theatre, not of the sanctuary.¹⁵

The Placement of the Altar Bell in the Sanctuary

As indicated by the *Missale Romanum*¹⁶ and numerous rubrical authors,¹⁷ the bell should be kept on the credence,¹⁸ not on the altar step,¹⁹ when unemployed during Mass. During Low Mass,²⁰ the acolyte brings the bell to the foot from the credence after the *Lavabo*,²¹ and returns it to the credence after the celebrant consumes the Sacred Host.²² The bell is also carried up to the predella in preparation for the Consecration.²³ Whenever the bell is carried, it should be held *balanced* to prevent any unnecessary rings.²⁴

How to Ring the Bell

Considering the careful regard given to the altar bell's construction, the server should remember the equally important duty of ringing it in a dignified and edifying manner. The correct method of ringing the bell is with an arched *up-*

15 Britt, p 24.

16 *Rubricæ Generales*, n. 528, "Ad latus epistolæ, super mensa ad hoc præparata... necnon parva campanula...."

17 E.g., L. O'Connell, p 17; J.B. O'Connell (*The Celebration of Mass*), pp 159-160; *The Ceremonies of the Roman Rite Described*, Rev. Dr. Adrian Fortescue (Burns & Oates, 1962—St. Martin's Abbey Press reprint, 1996), p 37 *Ceremonial for the Use of the Catholic Churches in the United States of America* (aka, *Baltimore Ceremonial*), composed by Bishop Joseph Rosati, C.M. (1829)—revised by Rev. W. Carroll Milholland, S.S. (H.L. Kilner, 1926), p 2; *et al.*

18 On an ample-sized credence, the left-hand, front corner is a practical placement as it allows the first acolyte (situated on the left side of the credence during the Offertory and *Lavabo* with the second acolyte on the right) to easily pick up the bell. If using a carillon set of bells, situate the largest bell *closest to the front of the credence*, as this will enable the server to more easily carry the bells balanced.

19 Peter Anson, p 130: "There is no reason to leave the bell on the altar steps. When not actually in use it is better to keep it on the credence table."

20 At High or Solemn Mass, the bell is typically rung at the credence.

21 J.B. O'Connell in *The Celebration of Mass*, pp 159-160 and 356; it is presumed by all others in light of ff 16 and 17 above.

22 Then, either the Communion plate is retrieved, or if there are no communicants, the cruets for the ablutions.

23 *Ibid*, p 359. He should not place it on the predella's edge before ascending, as this looks indecorous and is completely unnecessary when the bell is carried balanced.

24 A single hand bell is held level by crooking the arm slightly, while a set of bells by balancing the handle under the index finger (as mentioned in ff 18, the largest should be positioned nearest the body).

down motion, not side-to-side.²⁵ *The Altar Servers' Handbook* of the Archconfraternity of St. Stephen briefly describes how this is done:

The bell is rung with the right hand as follows: grasp firmly the handle of the bell, then raise and immediately lower it so as to sound two distinct strokes at each time of ringing.²⁶

Also, take care to ring the bell smoothly and *lightly*,²⁷ and when ringing *a set of strokes* (as for the *Sanctus*) keep them spaced evenly apart.²⁸ Be also sure to let the sound die out naturally before you put the bell down noiselessly.

With a little practice, the skill of ringing the bell properly will come easy.

To be continued...



25 This latter method (even when lightly rung) produces a mangled sound resembling a telephone or alarm bell, which is liturgically unbecoming and forms a distraction to both the celebrant and faithful. *A fortiori*, a properly constructed set of bells is practically impossible to ring in such a fashion.

26 Pp 9 and 13-28 (1962 edition—Society of St. Pius X reprint, 2002). This double-ring manner is also confirmed by Britt, p 24 (“A single stroke[*] of the bell is preferable to a prolonged ringing”) [*he is referring to a single up-down motion, hence a double-ring, or as the Guild’s handbook states, “a double stroke” of the bell’s tongue], and Msgr. Pio Martinucci in *Manuale Sacrarum Caeremoniarum* (L. Cecchini, 1879), Vol I, p 139. It is presumed by all others per ff 10 and 25 above.

27 Nearly all rubricians make this point.

28 E.g., ding-ding — ding-ding — ding-ding. Britt, p 24: “...Thus, at the Sanctus three distinct strokes, not too close together, are given.”



The Most Priceless Tool

by the Brothers of the Society of Saint Pius X

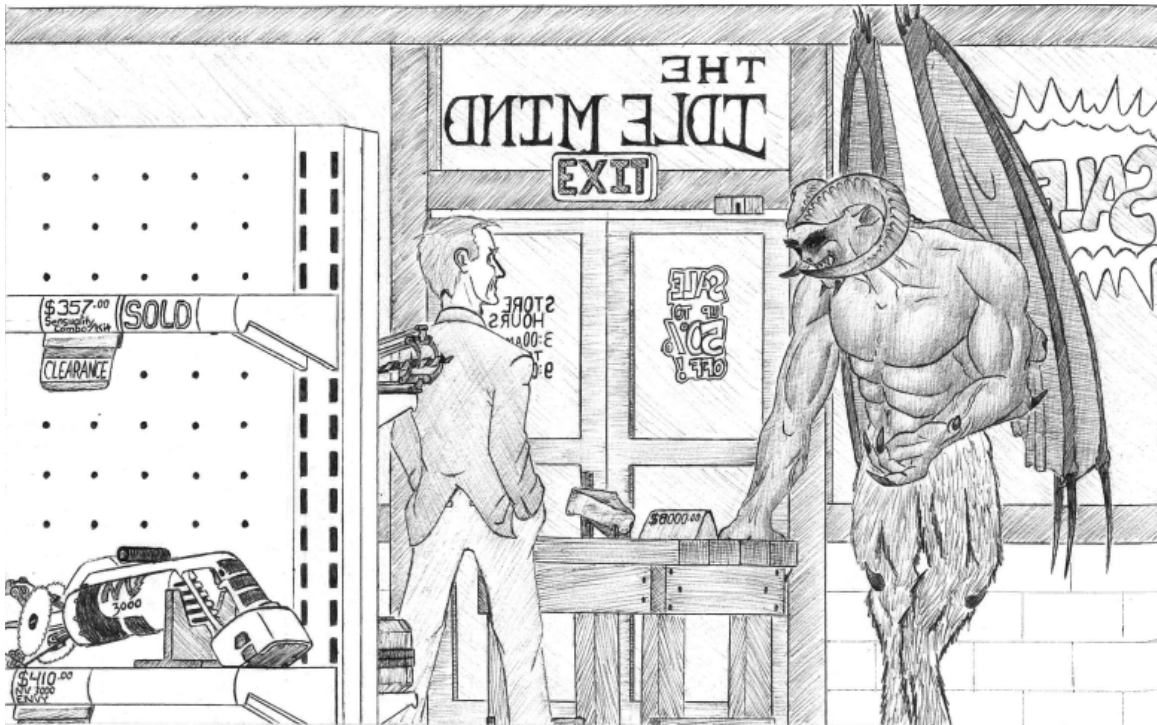
Illustrated by Gregory Matulka

Having the charge of twelve children is enough to gray anyone's hair-for not only do you have their daily bodily needs to look after, like food, clothing, good hygiene, education, and every once in a while bandaging up two brothers after they tried jousting on their bicycles-but you also have twelve precious souls which you are responsible before God to guide back to Him! But what about sixty children?!..., that has got to be positively nerve racking! Here is a little story about a dream of a missionary who was in charge of an orphanage in the north of India.

Father Joseph Handsfull had been working seven long years in this tropical desert. Every inch of ground was covered in lush vegetation, quite a strong contrast to all the many inhabitants who, not knowing the true God, stumbled around as shells of human beings, their souls starved and dehydrated.

This contrast is particularly on Father's mind today for he had just returned from his Sunday circuit, and while on his three hour bus ride back, he happened to have caught sight through the window, just for a second, of an old pupil from his orphanage. The poor boy, like so many, when he got old enough to leave the protective environment of the orphanage, was quickly lured in by all the material pleasures of the world and abandoned his Catholic Faith.

After so many years of giving such time, energy and care to this lad's education, showing him the infinite love of his Maker and guiding him through many a difficult trial of youth, this is how he repays love! He is not the only one to do this - more than half the boys who leave the orphanage drop their Faith like a child who, after momentarily being intrigued by a rock, carelessly tosses it to the side never to give it a second thought. The memory of all these boys who have caused him much pain and continual anxiety was, enough to lose his appetite, so skipping supper, Father went straight to the chapel with a heavy heart; he had a lot to throw at the feet of Our Lord, not to mention an earful to give Saint Anthony, to whom he had a special devotion. How comforting it is to leave one's worries at Christ's feet and, so to speak, throw the ball back into Saint Anthony's



court; so comforting in fact that Father soon fell asleep completely exhausted.

Suddenly Father Handsfull found himself in the devil's workshop, which seemed to have a lot in common with a small town hardware store. Somehow, as is often the case in a dream, Father knew what was going on around him; for instance the devil was having a sale and he himself seemed to be invisible to everyone in the room. The crowd was unbelievable! It seemed all of India was crammed into this little store- but what were they shopping for? Everyone was shoulder to shoulder, and for one person to leave or enter the store the whole crowd had to shift. Frequently a fight would break out over what seemed to be the last item on the shelf. Like enraged dogs foaming at the mouth, they would tear into each other, and no doubt to the death if it weren't for the devil. Like giving a candy to a disobedient child who is throwing a temper tantrum; the devil would reach into his sack and pull out an extra of the disputed item or simply one he knew would better suit their condition, and then tossed it across the room to them.

As his eyes scanned the shelves Father could feel a cold sweat breaking out on his forehead, what he saw filled him with terror. There was *Malice*, it was quite obvious this tool was capable of doing unimaginable destruction; but that was not everything. As his eyes passed on to the next tool he could feel a cold electrifying shock emanating from the base of his skull and shooting down his spine causing a paralyzing affect in his whole body: his eyes were beholding *Hatred*. This tool

seemed capable of tearing apart the insides of a living man leaving a mad raging beast in its path - it is a sorry fellow that falls to this tool! Walking around to the other side of the display case was no less horrifying - there *Envy* lay. This tool was fashioned in such a way as to be able to latch on to a man's chest and then cut out his very heart. *Jealousy* was no less terrifying as it seemed to enter the body by drilling in through the eyes, blinding its prey to everything else around it. *Sensuality* was temporarily sold out - it was in such high demand. *Deceit* was a mess of blades, hooks and needles which, after attaching to a man's back, cuts and slices till it reaches the spine then injects a poison into it that travels up into the brain, souring it and eventually rotting it out. These were just a few of the implements of evil on display. Each was marked with its own price.

Father understood that by "selling" his tools the devil was using man to further his own agenda, which was the damnation of as many souls as possible in his hatred for God. As the day passed and it got later into the evening, when most of India went to sleep, the store gradually emptied out and one could now make out individual conversations. Earlier in the day Father had noticed an unusual tool apart from all the others. It was kept up towards the front of the store, but due to the crowd, he never got close enough to inspect it. Now there was a man up there, and he could tell that the man was talking to the devil about it, so Father decided to move closer to get a better observation and to listen in. At a first glance the thing was quite harmless looking, in fact it looked just like a typical wedge, albeit it was quite worn. Stranger yet, it was priced exceedingly high, so high that the whole day passed and no one even considered buying the tool. "So what's with this? Why's it so expensive?" the man asked. "That's discouragement," was the reply. "Why do you have it priced so high?" "Because," replied the devil, "It is more useful on men than any of the others. I can pry open and get inside a man's conscience with that when I could not get near him with any of the others, and once inside I can use him in whatever way suits me best. It is so much worn because I use it on nearly everybody at some point, and yet very few people know it belongs to me."

Father Handsfull momentarily felt his heart sink - it was that same feeling a mountain climber gets when he is saved at the last minute from making a false step which would lead to his death. Was this sentiment a warning from Saint Anthony? Was it his hand keeping him from falling? The devil never sold that wedge shaped tool, could *he* be trying to discourage *me*?

Father felt the strength of courage coming back: knowing the strategy of the enemy gives one the advantage on the battlefield, and Saint Anthony uncovered this dangerous plot. He was reminded all the more of the dire need which these poor pagans had of the true Faith. Only Christ and his Church could bring true peace of soul and happiness; the world and all its pleasures are so empty - a truth some of his youths were finding out all too well. Perhaps they will return like the prodigal son one day. But all would happen in God's time, and all at the feet of our Lord and Saint Anthony. This was the reassuring feeling he awoke to: all those problems are theirs! Picking up his breviary, like a soldier grabbing his sword, Father returned quite refreshed to the battlefield.

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