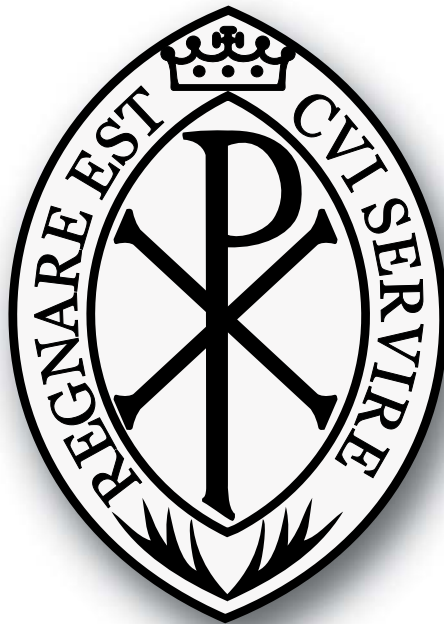




The Acolyte

Magazine



Issue #11

Spring 2011

~~The Acolyte Magazine~~ • Issue #11, Spring 2011
by the ArchConfraternity of Saint Stephen
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Letter from the Top

Dear Altar Servers,

When you enroll in the ArchConfraternity of Saint Stephen you make the promise to abide by the following rules:

1. To serve reverently, intelligently, and punctually.
2. To say the Before and After Mass prayers of preparation and thanksgiving
3. To observe silence in the Sacristy and reverence in the Sanctuary
4. To recite the Daily Guild Prayer

Above all rules, the first one remains the most important. It is the one that most enlightens the others, the one that gives the true meanings of the others. Thus, your obligations can be summed up by “serving at the altar reverently, intelligently, and punctually.”

While it is fairly easy to serve punctually, as it simply implies to follow a schedule and be on time, it is more demanding to serve reverently and intelligently. It is more challenging because it requires us to understand the liturgy, the ceremonies – and therefore serve with that comprehension. And this is only possible through reflection, meditation, and prayer.

To be able to serve intelligently, you must think about the meaning of the Liturgy and of every ceremony. You must understand that the Liturgy is first a prayer; essentially a prayer of adoration, reparation, thanksgiving and petition. Every ceremony, every Mass is an act of adoration of God, an act of reparation for our sins, of giving thanks to God for everything He gives us, and begging for more graces. It is the public prayer offered by the Mystical Body of Our Lord Jesus Christ.

It is indeed the most pleasing prayer to God that we can offer because it is the prayer of Our Lord Himself; an offering to which we unite ourselves being members of His Mystical Body.

Our Lord is the center of the Liturgy; we act in union with Him, we participate with His dispositions, His mediation. It is through Him, and with Him that we offer glory to God.

So when you are called to serve, “the short acts of preparation before and of thanksgiving after” (rule #2) are the occasion to think and pray about the meaning of the ceremonies. It cannot be and must not be mere words, repeated as fast as we can – but a time to reflect. Take a few minutes to tell Our Lord that you want to serve “reverently

and intelligently” because you understand that you are partakers of His prayer, of these Mysteries...

To serve intelligently means therefore, to try to understand the meaning of every action, every word you say – to understand the symbolism of what you do. Just to take a few examples: you ought to realize that every genuflection is an act of adoration; in our hearts we tell Our Lord that we adore Him each time we make a genuflection.

The Liturgy is also full of signs of respect: each time you bow, kiss... in all of these you express by what you do, a more important disposition, an inner attitude of deference.

The Liturgy educates you in its signs of hierarchy: look at how you are to treat a bishop, a priest, fellow servers... These are signs of the hierarchy that God has placed in this world, to which we must submit ourselves.

In other words, the more you understand the meaning of every rubric, with the right disposition of soul, the more you will be able to serve as the Catholic Church wants you to serve; and the more you will benefit from the great favour the Church gives you in allowing you to approach the altar.

That is why serving intelligently will also lead you to serve reverently, as you will see more and more, the sacredness and beauty of the ceremonies. Consequently, the more you see the meaning of the rubrics, the more it will lead you to a greater reverence, veneration and respect. You will not only serve, but love serving for the glory of God.

In conclusion; remember that to be able to serve intelligently, as you promised, you will not only need to receive instruction, to read and make a personal effort to see the divine realities that you serve; but also, you will need to spend some time praying over it, meditating. For that, the easiest way is to use your missal, especially when you attend Mass without serving; to read and pray the beautiful text of the Mass. Then, little by little, the spirit of Our Lord Jesus Christ, of the Catholic Church, will inspire you and teach you how to worship the Holy Trinity worthily.

May Our Lord Jesus Christ and His Blessed Mother be always at your side, so that you may serve Him with your whole heart and your whole soul.

With my prayers and blessing,

A handwritten signature in dark ink, reading "Father Arnaud Rostand" followed by a small cross symbol.

Father Arnaud Rostand
District Superior of the United States

⚡ GRAVI NUNTII ⚡

Letter from the Director

Dear Acolytes,

Greetings to you, and many blessings from our Good God! Judging from all the e-mails we have been receiving, the ArchConfraternity in the United States has had a fruitful year. A few new chapters have been started and several ailing chapters have been reformed. 'Excellent job done' to all the hard workers!

In visiting several of our chapters I have witnessed a handful of acolytes who truly take their job and membership in the Guild seriously. It is a sight to marvel at; here are some servers who understand, even just a little, the honor they are being entrusted with. When they pray the before and after Mass prayers it actually seems as if they are trying to speak to our Lord (what a novel idea), instead of the more common auctioneer- style chaos. Their serving exemplifies good Latin pronunciation and their movements are smooth, solemn and deliberate (for the most part); but what impressed me the most was what I saw in the sacristy... grave silence.

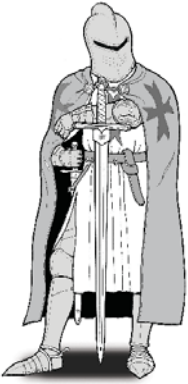
The sacristy is the best place to test the steel of the acolyte, for it is there that the greatest temptation for the acolyte is met, and sadly where most fall victim to its sword! Few seem to have the training or strength to engage this beast and win. Let us put the problem into perspective. Let us make two lists of items that share something in common with the other items in their list. List 1.) Super Bowl Game, a festival, your sister's birthday party; List 2.) The library, the museum, the moment before you scare the living tar out of your sister (Of course, I am sure you would never do this). Now, which list would you put your sacristy in? Would it be the list where everyone is talking at the same time about nothing important, or would it be list two where it is so quiet you can here a pin drop (especially in the last item listed. I have three sisters, poor things; perhaps I am the reason two of them are Religious Sisters now)?!! I am gently trying to make a point, but it is quite serious for it does show a lack of respect for the Guild and above all to our King! The tongue can be the hardest member of the body to control, but that medal you wear says 'I take no prisoners, I will control my tongue, I will vanquish this temptation to talk'. Be a man – the men will follow, as for the boys... just worry about yourself!

Have courage; we know you can do it, or you would not have received the medal. As the U.S. Marines are the elite so are the Guild members; perhaps we should adopt their motto as one of ours, "Semper Fidelis" *Always Faithful* – to the Guild Rules.

In the company of Saint Stephen, Cui Servire Regnare Est!



Brother Rene of Mary
National Director for the ACSS



Soul of the Acolyte

On Christian Nobility

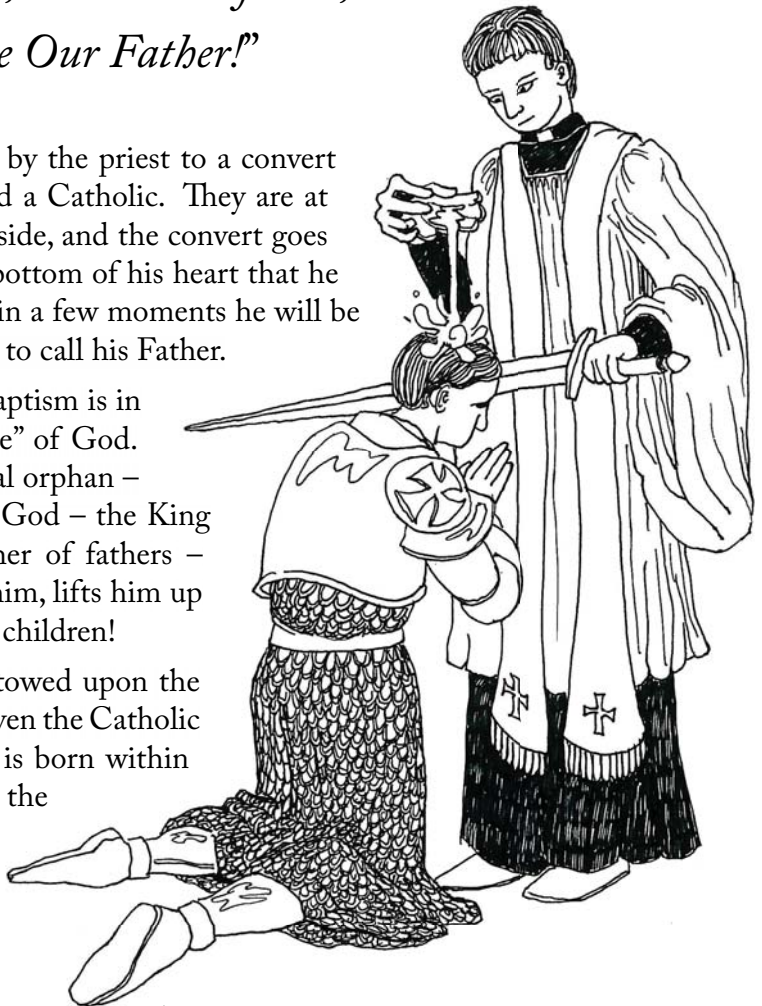
by Reverend Father Gerard Beck

*“Kneel down, chosen one of God,
and say the Our Father!”*

These words are spoken by the priest to a convert when he is about to be baptized a Catholic. They are at the door of the church, still outside, and the convert goes to his knees, grateful from the bottom of his heart that he has been chosen by God, Who in a few moments he will be able, truly and for the first time, to call his Father.

Each one of us by our baptism is in fact proven to be a “chosen one” of God. The unbaptized soul is a spiritual orphan – poor, helpless, fatherless. Then God – the King of Heaven and earth, the Father of fathers – reaches out to him and adopts him, lifts him up and makes him one of His own children!

Great privileges are bestowed upon the soul from that moment. He is given the Catholic Faith and the very life of God is born within him. His soul is marked with the Blood of Christ, marked with the sign of the cross, a mark that will forever show him to be the son of a Heavenly



Father. Further, he is set on the path to heaven and given access to the sacraments that will help him follow that path to the end – an access given only to baptized Catholics, and without which heaven becomes virtually impossible.

More than all that, however, a sacred mission is entrusted to the baptized soul. At Baptism, he is knighted by the Sword of Truth and commissioned to defend that Truth, along with all that is good and beautiful. He is made a guardian of the very life of God, and swears to defend that life – in his own soul and in the souls around him – to the very death.

We must never lose, boys, our sense of mission. Rather die than betray that mission, on which so much depends and by which we are so honored! And for that we must be noble in mind, heart, and soul. Not for us, the bare minimum of Catholic life, the easy way, the cowardly compromise. We are Catholics, marked with the Blood of the Lamb! We *cannot* be, in our lives, no different from those around us who haven't been given what we have been given, who don't understand what we understand. Soldiers, true soldiers, valiant soldiers – these words mean something in real life, and we want them to describe us!

Let us, then, be courageous on the battlefield of this world – courageous in fighting against the weakness we know to be within us, courageous in standing up against the vulgarity and indifference that is everywhere around us. Let us give our all in everything we do, knowing that what we do and how we do it reflects on the God whose knights we are. Above all, let us not grow weary in our efforts, for, as Chesterton saws¹, “Weariness is the enemy of all noble things.”

God bless you!



¹ Saws: A condensed but memorable saying embodying some important fact of experience that is taken as true by many people.

THE APOLOGIST

How Do We Recognize Revelation?

by Reverend Father Themann

Revelation. In the last issue of The Acolyte, we explained that there can only be one true religion because there is only one God and one truth that He has taught to the human race. We mentioned that this truth that God teaches is called revelation. In this issue, we will look at revelation and see what it is, whether it is possible, whether it is useful, whether it is necessary, and finally, how we can recognize it.



WHAT EXACTLY IS REVELATION?

Revelation comes from a Latin word meaning “to remove the veil,” so the idea behind this word is that of uncovering something so that it is no longer hidden. This is exactly what happens when God teaches something to men. For example, there are three Persons in God. That is just the way it is. In fact, God did not choose to be like that. To be God means that you *have to be* three Persons. The problem is that this truth was hidden. People can discover that there is a God by looking at the world and by reflecting on from where it must have come. Not only is it possible to discover that there is a God, it is also possible to discover certain things about Him; for example, that He does not change. But there is nothing in the world (nothing in nature that God created) which would make it possible for people to discover that there are three Persons in God. So God decided to “take away the veil” from this fact and tell everyone that there are three divine Persons: the Father, the Son, and the Holy Ghost. With this example in mind, we can come up with a good definition of revelation – *the telling of a truth by God outside the normal course of nature.*

IS REVELATION POSSIBLE?

This is an important question, actually. God is so far above us, after all. Is it even possible for Him to tell us something? Can He get through to us in a way that we would be able to understand? Of course, God is very far above us. He is all-knowing and all-powerful, for example. But if He knows everything and can do everything, why would He not be capable of telling us some of what He knows? But there is even another reason why revelation is possible.

The first thing to remember is that God is the cause of everything. There is nothing that exists in the universe that God did not put there. Everyone and everything receives what it is from God. Now here is a very important fact: no one can give what he does not have. That should be obvious

of course, but it is a fact which is universally true whether we are talking about money or knowledge or life itself. To take one example, a batting coach can teach his players how to improve their hitting technique only because he already knows a lot about hitting technique. Because he already possesses this knowledge, it is possible for him to give it to someone else.

Believe it or not, this simple fact answers the question we are facing. Is it possible for God to communicate with our finite little minds so that He can teach us things we would not otherwise discover (or maybe only discover after thinking very hard for a very long time)? Well, can an ordinary person (like the batting coach) communicate with a person and teach him about certain things? Of course. Well, where did this person receive the power to do that? From God. It was God Who gave to human nature the power of knowing and of communicating to other human natures. But God cannot give what He does not have, so God must have this power too.



IS REVELATION USEFUL?

Now that we have shown that revelation is possible, we might ask whether there would be a good reason for God to do it. After all, if it were something *outside the normal course of nature*, God would probably have to have an especially good reason for doing it.

The first such reason is that there are certainly some things which man could not know about God unless God revealed them - e.g. the Trinity as mentioned above. If God is our Father, it would be normal for Him to want to be better known and loved by His children. Some people do not agree with this first reason because they argue that the human mind must be capable of discovering everything about God on its own. It would be interesting to simply ask such a person how they would go about proving that. How could the human mind possibly prove that it is capable of knowing everything about an infinite God?

But there is a second answer to that person which also brings us to the second reason for revelation. Even if the human reason could discover everything about God's nature, what about God's own free choices? There are lots of things that God has chosen to do which He did not have to do (like making heaven the goal of human beings and becoming man to make that goal possible again). So revelation is also useful because it is the only way that human beings could learn about something that God freely decided to do.

A third reason has to do with truths that man is capable of discovering on his own but which would take a lot of effort to discover and which, due to the laziness of man, most men would not bother to discover. For example, human reason can prove that there is only one God and that He is perfectly wise and just. Nevertheless, almost every ancient civilization except for the Jews (who had extra help from revelation) invented religions which had many gods - and gods who were downright evil or stupid. So it would certainly be useful for God to help the human race by revealing certain things about Himself and about man (such as the immortality of the soul) which most men would probably get wrong.

IS REVELATION NECESSARY?

Now that we know revelation is useful, we might ask whether it is much more than useful – is it even necessary? Does God *have to* reveal things or does He only do so if He wants to? The answer to this question is a little tricky. The fact is that God creates every creature for a purpose. The purpose of human beings as we know from our catechism is “to be happy with Him in heaven.” One consequence of man having a free will is that he can choose what he wants to do and what goal he wants to reach. So, as we know, God does not force us to go to heaven. It is up to us to want to go there and then to take the steps that will lead us there, for example, avoiding mortal sin, praying, receiving the sacraments, etc. Now man cannot move himself towards a goal unless he knows about the goal. So if God has decided to make heaven the goal of man, God must tell us *about it* and also *how to go about it*. Otherwise, He would be unjust and also not very wise. So once we know that heaven is our goal, we can prove that revelation is necessary.



Is that the end of the story? Actually, no. The problem is that we can prove revelation is necessary only once we know that heaven is our goal – but we cannot know that heaven is our goal without revelation, i.e. unless God tells us. We cannot prove with our natural reason that heaven is our goal so we cannot prove the necessity of revelation by natural reason alone. So what it comes down to is that men could not predict ahead of time whether or not God would reveal anything. Man only knows that God *is going to reveal something* – after God reveals it. If that is true, it is very important that man be able to recognize revelation when he sees it.



IS REVELATION RECOGNIZABLE?

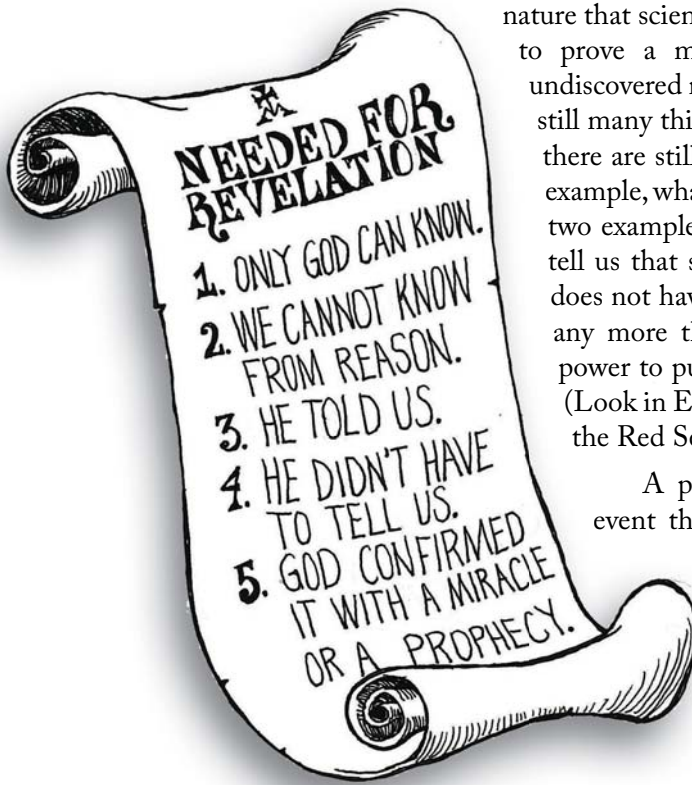
This brings the discussion to the most important step. If God were to speak to men, how would men recognize the message as coming from God? It is only reasonable that God would wish to identify Himself as the source of the message in some way so that it will be more readily accepted and acted upon. So what would be the signs by which He could stamp His message with His seal?

In apologetics, these signs are called the “motives of credibility” which is a complicated way of saying the “reasons for believing” that the message is from God. First, if something is from God, one would at least expect it to be true. Second, if God were to send His message through a person, one would also expect the messenger to be holy and worthy of his important task. But the only really conclusive evidence that God is trying to deliver His message would be if He placed some sign near the message which could only come from Him. In other words, we would need God to “sign” His message with His own signature, something that could only be His. Remember that we began our discussion of revelation by saying that God is all-knowing and all-powerful and that this is one reason why revelation is possible. Now we will see that these two characteristics of God also give us a clue as to what the signature of His revelation will be: prophecies and miracles. We will look at miracles first.



A miracle is when something happens that cannot be explained by nature or by a person or by the devil – but only by the all-powerful God. When this happens, we know that God was the cause because... who else is left? If the thing certainly happened, something (or someone) *must* have caused it. It would not be normal to just assume that God is that person; but if investigation reveals that He is the only one who *could have caused it*, then we are dealing with a miracle, and God is certainly trying to tell us something. So the first step in proving a miracle is to make sure that the thing in question actually happened, for example, raising Lazarus from the dead or parting the Red Sea. Then the second step would be to check and see if something besides God could be the cause. If God is

the only possible explanation, then we are dealing with a miracle.



Sometimes people say that there are lots of secrets of nature that scientists do not know yet. So it is impossible to prove a miracle because perhaps there is some undiscovered natural force at work. But, while there are still many things which we do not know about nature, there are still many other things that we *do know*, for example, what certain natural forces cannot do. In the two examples we already mentioned, scientists could tell us that saying the words, "Lazarus, come forth," does not have the power to give life to a dead person any more than spreading ones arms apart has the power to push millions of tons of water to one side. (Look in Exodus 14 for a reminder about Moses and the Red Sea.)

A prophecy is a prediction of some future event that no one except the all-knowing God could have known. As with miracles, there are two things we have to prove: first, that the prophecy really was made before an event that actually happened and, second, that no one except God could have known (or guessed) that the event would happen.

This second part is very easy to prove if the event which was prophesied was also a miracle because only God would know if a miracle was going to happen - for example, that Our Lord would rise from the dead. If the event was not a miracle, it is still possible to prove that only God would know about it if, for example, it was very far in the future or if it depended on a lot of different causes - then only God, the first cause of everything, would know about it.



Now that we know a bit more about revelation, let us try to be a bit more grateful to God for taking the time (so to speak) to go out of His way to make Himself better known to us. It should give us some food for thought. What must God be like if He has wanted so much to be known and loved by me? And how important must my soul be in God's eyes?



U.I.O.G.D.

Ut In Omnibus Glorificetur Deus
So that In All Things God may be Glorified

by a Benedictine Monk

Server, Remember What You Are!

During the reign of the kings of Juda, there was a king whose name was Ozias. He became king at the very young age of sixteen, and he did well in the sight of the Lord. Because he sought the Lord, the Lord helped him, strengthened his city, gave prosperity to his kingdom, and made his reign successful.

But as sometimes happens even with great men who strive to please God, the heart of this king was raised up in pride and he took to himself the honor to offer incense to the Living God. Upon entering the temple, he proceeded to the altar where he was met by the priests. When they learned of his desire and intention, they strongly refused and reminded their king that only the sons of Aaron, the priests whose hands had been consecrated, had the power to offer incense to the Lord.

The king became angry and, determined to offer incense, took the thurible by force, threatening the priests for their opposition. But the Lord God Himself intervened and struck the king with the terrible and dreaded sickness of leprosy.

Whereupon he was cast out of the temple as one unclean and from then on he lived in a house apart; his son reigned in his stead.

Indeed so great is the privilege to serve God at the holy altar that not even a great king of the Old Testament could take to himself this honor. Nevertheless, this is the honor, at least in part, given to those men and boys who have the privilege of serving. The



Church has given to such persons the power to perform those services and functions that had formerly belonged to the priestly tribe. Even in the New Testament these offices were carried out by those who had received the powers of one of the orders of the Priesthood. Due, however, to a lack of these ministers, the Church has seen fit to allow men and boys to fulfill these sacred functions.

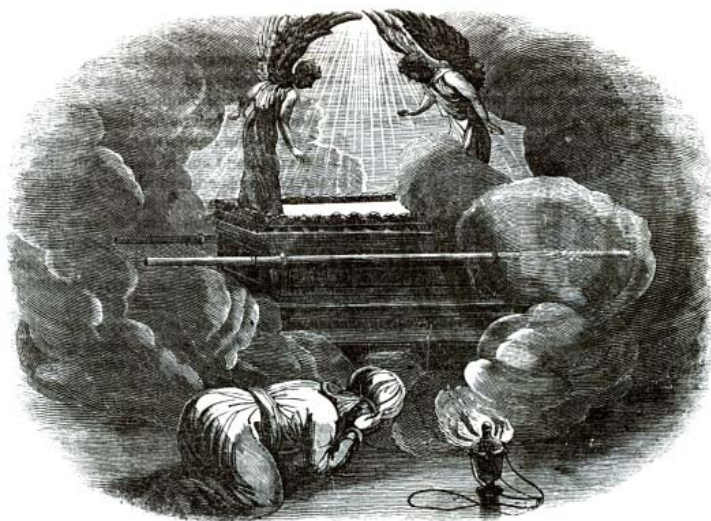
The Mass and the other ceremonies that are celebrated at the holy altar - how magnificent and awesome they are. There is no greater act a man can perform in this world than to assist at such august mysteries: how closely the server participates in these actions, the highest and most sublime upon earth. This intimate connection with the sacred acts of worship offered to the most high God, not given even to great kings, this is the power given to the server. The server is given the honor to enter into the realm where man comes into contact with the Divine Majesty.

Server, remember what you are! Remember to whom your acts of worship are rendered! You enter into the sacred presence of the living God, into whose presence the priests of old entered only with fear and trembling, fortified by prayer and fasting.

By Baptism the server is incorporated into Christ, and it is with His strength and help that the server has the boldness to dare to enter into that sacred and august presence of the mighty God. As he is incorporated into Christ, so he must fulfill his functions at the altar with the dispositions and sentiments of Our Lord Himself. Christ offered Himself; He shed his blood to honor and glorify His Almighty Father and for the salvation of souls, all souls, the server's included. And thus you, O Server, must act in like manner.

Server, what you do, do it for the greater glory of God and for the salvation of souls.

UIOGD



RULES OF ENGAGEMENT

FIELD TACTIC APOLOGETICS A QUESTION OF REVELATION

by Reverend Father Themann

PRIVATE: Sir, can I ask you a question about revelation?

MAJOR: Of course, soldier.

PRIVATE: I was talking to someone the other day about where we should go to look for the word of God. He told me that we should look in the Bible, and I agreed with him.

MAJOR: Good, you should have agreed with him. God is the real author of the Bible because He inspired the human writers like St. Matthew, St. Mark, etc. to write just what He wanted them to write. But I bet I know what this person said to you after that. He probably said that Catholics believe a lot of things that are not in the Bible.

PRIVATE: Yes, that is exactly what he said!

MAJOR: Soldier, there is something you need to know about non-Catholics who still believe in the Bible. They think that everything God wanted to be revealed to the human race is contained in the Bible. Martin Luther used to say "*Sola Scriptura*!" and all Protestants have agreed with him since then. So when they see Catholics teaching the Immaculate Conception and the infallibility of the pope, etc., they say, "Those things aren't in the Bible! You Catholics invented those things."

PRIVATE: But I thought those things were in the Bible. Didn't the Angel Gabriel say that Mary was "full of grace" and didn't Our Lord say, "You are Peter, and upon this rock I will build My Church"?

MAJOR: Good! You remembered! And Catholics interpret those two lines of Scripture to support the Immaculate Conception and the infallibility of the pope. But Protestants do not interpret them that way. This happens a lot.

PRIVATE: So what good is revelation if people can disagree on how to interpret it?




MAJOR: Now you are starting to use your head. Protestants only believe in one source of revelation – the Bible. We Catholics believe in two sources: the Bible and Tradition. Tradition is all the teachings of Christ which were not written down in the Bible but which all the Christians still believed and which they used to interpret the Bible. After all, if Our Lord taught it and if St. Peter taught it because Our Lord did, what difference does it make if St. Mark happened to write it down or not? It still comes from Our Lord.

PRIVATE: So I have to convince this person I was speaking with, that there is a source of revelation besides the Bible. How do I do that?

MAJOR: First, you start by asking him a very fair question. Why does he think that the Bible is the only source of revelation. What do you think he will say?

PRIVATE: Well, if he thinks that everything God told us is in the Bible, then I guess he would have to say that he got this idea from the Bible too.

MAJOR: Exactly. That is what he will have to say. Then you simply ask him where he





found this idea in the Bible – he will be surprised to find that it isn't there. He will find statements in the Bible that say that the Bible is the Word of God and inspired, but we Catholics agree with him on that. What he has to find, and what he will not be able to find, is something about the Bible being the only source of revelation. Another thing he will not find is, any time when Our Lord commanded the apostles to write down what He was saying and doing. If the Bible was to be the only source of revelation for all the men to come after Jesus, you would certainly expect to find Jesus telling His apostles to write this most important book. Oh and by the way, most of the apostles did not write any book for the Bible at all even though they were chosen by Our Lord to spread His gospel. And the ones who did write, did not begin to write their gospels or epistles until 20 years after the Ascension of Our Lord. But people were converting and learning the Christian faith all that time before the inspired writers wrote these books to help them in their preaching.

PRIVATE: Wow, those are pretty good arguments, sir. But it would sure be nice if there was something in the Bible itself that mentioned Tradition.

MAJOR: You are in luck, soldier, because there is. You can take a look at 2 Thessalonians 2:14 and 2 Timothy 2:21 and Acts 2:42. For that matter, the last line of St. John's gospel says that “But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.”

PRIVATE: Sir, you have been a big help. I will go see that person right now.

MAJOR: Be patient with him, son. Don't throw everything at him at once. And say a prayer to the Holy Ghost.



1 “And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.”

Pinacotheca Childica

The ACSS Chapter Updates

Our next chapter takes us east from Our Lady of Sorrows, in Phoenix, Arizona (which we covered in our last issue), to a location not too far from the original Promised Land - (For those who don't know their geography, it starts with a "W" and ends with a "isconsin"). Sporting a Buckeye for its state tree; it is the Saint Pius X Chapter in Cincinnati, Ohio.

Interestingly enough, this chapter was the first one established by the SSPX in the United States – beating Kansas City by eleven days! These pioneers, led by their anything but phlegmatic, soft-spoken and tall pastor, Father Peter Scott, assembled on April 2nd, 1995 (Passion Sunday) for the induction ceremony of the ArchConfraternity of Saint Stephen. Just as our Lord selected twelve men out of so many to be closer to His Heart, to assist Him in a special way in the Church; so also did He, in this singular ceremony when twelve specially chosen souls received the medal.

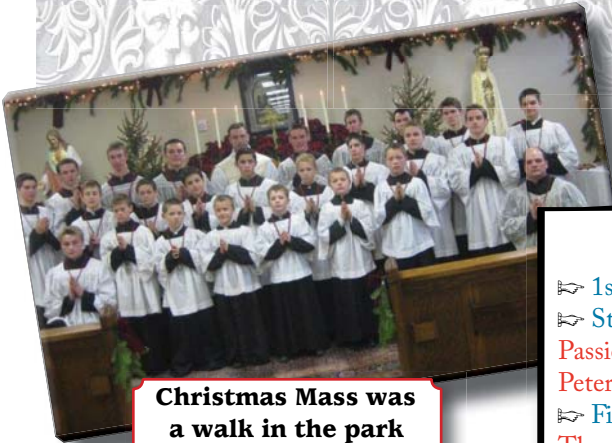


**Ordination of Father Pezzuti
to the Diaconate**

Since then, many a server has passed through the ranks, after first undergoing a rigorous training. Every Sunday, like clockwork, the Guild members convene at 8:15AM to run through their drills, making sure any buildup of rust is scraped away. The President and his senior MC Officers ensure that the quality of serving is at its highest level. By the time 8:45AM rolls around, one can find the members at the foot of the Altar reciting the before Mass prayers of the Guild in preparation for

Pinaroche

The ACSS Ch



**Christmas Mass was
a walk in the park
for these veterans.**



Statistics:

- ↳ **1st ACSS Chapter in the USA**
- ↳ **Started:** April 2nd, 1995 on
Passion Sunday by Rev. Father
Peter Scott
- ↳ **First President:** Mr. Joe
Themann, the father of Father
Themann (which means that Joe's
dad would be the father of the
father of Father Themann)
- ↳ **Members:** At present they
number about forty servers.
- ↳ **Honours:** Two former
members are now priests in the
Society of Saint Pius X (one of
which authored two articles
in this particular issue of the
Acolyte).



**Just checking to see
how much of the
frosting decorations
walked off...**



**As he figured, that
decoration wouldn't
last one hour!**



**Just after an intense NFL
training session.**

**Cinc
O**

Area Childica Chapter Updates



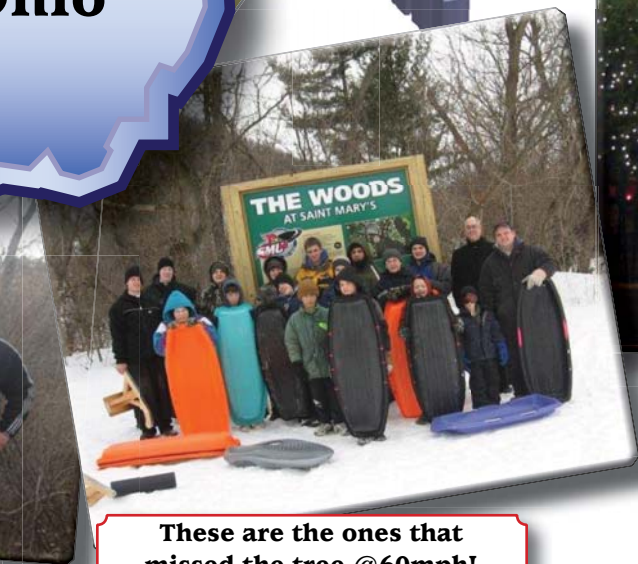
innati,
Ohio



**Before Mass Prayer - A must
for members and an edification
for the faithful.**



**High-Mass - Incensation
of the Gospel.**



**These are the ones that
missed the tree @60mph!**

the 9:00AM High Mass. With such attention to the quality of serving at the Sacrifice of the Mass, it is not surprising this Chapter has had the added honor of seeing two of its members receive the indelible Sacerdotal mark on their souls.

Fraternal charity is the necessary glue for camaraderie, and this chapter works hard to get these men to stick together. After a ten plus hour trip to the Seminary in Winona, Minnesota for minor ordinations, these guys are sticky, and try doing that six years in a row! As they normally have two outings a year, the second one could be anything; like a trip to the Woods to see what a tree looks like from a sled... at sixty miles an hour! Or, while recovering from the last outing, how about a trip to Saint Francis De Sales in Cincinnati, to see what used to be the largest swinging bell in the America's, weighing in at 33,500 pounds – little Gabriel is going to need a few more pounds if he's to ring that bell!

After six years the numbers have grown to about forty members, and with the mission now becoming a priory and moving to Walton, Kentucky, the

numbers are sure to grow. May God reward your loyalty to the rules and spirit of the Archconfraternity; and like that monstrous bell at Saint Francis that represents the voice of Christ calling out to Catholics reminding them of their duty to God, may your example ring out to all other chapters reminding them of their duty to the altar.



Clear as Smoke

by the Brothers of the Society of Saint Pius X

It was about an hour after High Mass was over as you re-entered the chapel to retrieve your missal which you accidentally left behind. The place was dimly lit and there was no one to be seen. There was a sweet but solemn aroma lingering there that made your soul want to reach out to our King there in the tabernacle, so you knelt down for a few minutes at the communion rail to make a spiritual communion.

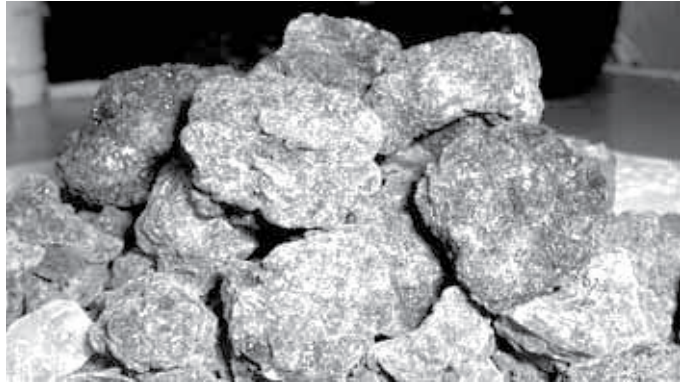
Has this ever happened to you? Has the incense in the chapel left over from Mass or Benediction ever been an attraction to you, making you want to take a moment and pray? It is no wonder that Holy Mother Church uses incense in her grand ceremonies. You may wonder, however, just what IS incense, anyway, and where does it come from? And so, this brings us to the subject of our story.



Frankincense Tears

Incense is a substance which we burn expressly to produce an attractive odour. Incense is usually made from resins, woods, or herbs, and comes in sticky chunks, powders, compressed cakes, cones or rods. *Resin* is the dried sap from trees. Although any tree can produce resin, not every resin has properties that make it useful for incense. When we say that something produces a good smell or aroma, we say it is *aromatic*. In order for something to be used as incense, it must be aromatic. An incense is either named by the smell it produces (usually in the case of blends) or by the substance which produces the smell. Examples of herbs used as incense are sage, cinnamon, and rose. Some trees whose wood or bark is used as incense

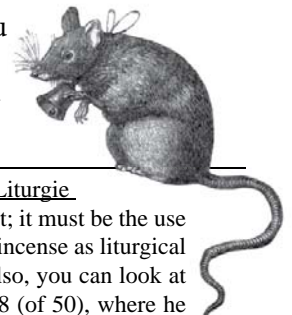
are sandalwood and magnolia. Amber is a fossilized resin which, when burnt, yields a very sweet aroma. Some examples of blends are “Jerusalem,” “Mystic Supper,” and “Cathedral.” You must know, however, that liturgically speaking, only *Frankincense* is truly *incense* which is usable for ceremonies in the Roman Rite of the Catholic Church.¹ The Church will allow blends of incense, but only if the primary ingredient of the blend is Frankincense. So, if you use “Damascus Rose” in your thurible, you are using not only the dried parts of a rose, but you are using mostly the resin, *Frankincense*.



Myrrh Resins

Of all the myriads of incense out there, the most famous of all are (can you guess?) - Frankincense and Myrrh! These, along with gold are the gifts brought by the Magi to our dear Lord in Bethlehem. We see from this example that incense was so highly valued as to be the gift of kings to kings, being considered as valuable as gold. The great importance of incense has always been because of its employment in religion - it was used by almost every nation on earth and in every age, being burnt on altars and used in embalming the bodies of the deceased. Holy Mother Church, as we know, uses it too; the aroma of incense is not only a great aid to prayer² but it symbolizes men's prayers ascending into Heaven, which is why we use so much of it at High Mass and Benediction. It helps lead the soul into contemplation through the sense of smell by separating the inside of the church from the world outside. (The Church uses the sense of sight to make the separation too, through the use of holy images, but that is another story.)

Since we mentioned the use of incense in our ceremonies, then you may find it interesting to also know that the smoke produced by the incense burning in the thurible is also a *sacramental* - just like holy



1 The Celebration of Mass, by Rev. J.B. O'Connell, page 160. Also, see Stercky's Manuel de Liturgie et Ceremonial Salon le Rit Romain, page 145, where he states that incense cones are not licit; it must be the use of the incense (or frankincense blend) burnt *upon* a charcoal. The basis for the use of Frankincense as liturgical incense has its roots in Moses' prescriptions given in Leviticus (Ch. 2:1,2,15,16; 24:7.). Also, you can look at Abbe Migne's Encyclopedie Theologique (1844, printed by Vrayet de Surcy, Paris), tome 8 (of 50), where he specifies that true incense is only *olibanum*.

2 Here is an interesting detail, just to illustrate the Church's age old wisdom of caring for both body and soul: some university scientists discovered that Frankincense smoke actually relieves depression and anxiety in mice (makes you wonder how to tell when a mouse is depressed!)

water! When the Church refers to *incense*, she refers not only to the resin, but to the smoke as well³.

Since we mentioned the two most famous kinds of incense, we shall tell you a bit more about them. *Frankincense* is the dried sap from the frankincense tree. The Latin scientific name for Frankincense is *boswellia*, and there are several varieties of *boswellia*: *boswellia carterii* (*b. sacra*), *b. frereana*, *b. serrata* and *b. papyrifera*. Frankincense is also known as *olibanum*, a Latin name meaning “Oil of Lebanon” – Lebanon (just west of Syria) being the land where it was primarily sold and traded. *Myrrh* is the dried sap from the Myrrh (*commophora*) tree and it comes in the varieties of: *commophora myrrha* (*c. molmol*), *c. mukul*, *c. erythraea*, and *c. kataf*. Myrrh takes its name



Myrrh Bushes in Somalia

from the Arabic name of the daughter of Kinyras, the ruler of Cyprus. Frankincense and Myrrh are distantly related, coming from the botanical family of *burseraceae*. Frankincense grows in southern Arabia (Oman, Yemen) and northeast Africa (Somalia), while Myrrh can be found in Yemen, Somalia, Ethiopia and Jordan. The frankincense tree is hardy but scraggly, branching from its base, and can grow up to 22 feet high. The Arabian Frankincense (*b. sacra*) produces small yellow-white flowers, while the African Frankincense (*b. papyrifera*) produces small red flowers. Both Frankincense and Myrrh trees prefer arid, mountainous climates and the moisture only from the morning dew. It is said that the best resin comes from desert trees which are just outside the region of the monsoon rains (it is claimed that rain ruins the resin). The trees will grow from rocks, hillsides and dry river beds, especially where rich deposits of limestone are found in the soil. The natural growing range of Frankincense and Myrrh is rather limited, so, due to a worldwide demand, people have extended its range through cultivation.



We told you about how resins are the dried sap from trees. Here is how you obtain it: to tap a Frankincense tree, you would make small, evenly spaced 2-inch incisions into the bark of the tree with a special tool called a *mengaff*. The milky liquid sap that exudes from these cuts is called

3 The Celebration of Mass, by Rev. J.B. O'Connell; page 160, note #94.

“tears” and will harden into “gum” on exposure to the air and sun which seals the wound. After about two weeks you can easily detach these tears from the tree with the other, blunt end of your *mengaff*. An alternative to making incisions is to simply scrape away portions of the bark; the resin will flow from the scrape. A single tree may be tapped in one or more places, depending on how big it is. When it is time to collect the resin, you would only collect it from the wound itself, as there is another inferior resin that will run down the tree and accumulate at its base, but this is of much less quality and is only collected at the end of the year. After you remove the good resin you can renew the same cuts to get a second tapping. The first cut, called a *tarwquii*, is the most valuable. There are two periods per year in which you can tap the trees. It is possible to get



Frankincense Collector

more than two tapplings, but these yields are of inferior quality and it wears out the trees. Also, better resin comes from the smaller, younger trees, while the older trees produce resin that has much less colour, and is poorer in quality. The best resin has the colour of pale yellow, and the lesser quality tends to be darker amber or reddish. Trees are tapped this way for five or six years and then are allowed to rest for awhile. The gum is stored for about 3 months in order for it to harden enough for shipping. The collector would then take the resin globules to the local merchant, who, after paying the lowest possible price, would sort and cut the globules for reselling. This collection process, believe it or not, has been the same for the past 4000 years!

Bibliography

Wikipedia (<http://en.wikipedia.org/wiki/Frankincense>, and <http://en.wikipedia.org/wiki/Myrrh>)

<http://www.itmonline.org/arts/myrrh.htm>

<http://www.FineIncense.com> (These are Incense sellers in England where you can buy the world's best Frankincense.

They sell only Frankincense and Myrrh, and of the highest quality. I [the authour of this article] have tried this myself.

The resin is a wonderful pale yellow, and comes in large tears. It is so fresh that the inside of the tears are still sticky.

FineIncense sells two grades - Regular and Royal. The Royal is from the first collection of young trees, which is why

it costs \$200 per pound. If you are interested in ordering from them, however, they do not ship out of Great Britain,

so you would have to find someone in Great Britain to place and receive the order for you.)

per breviores OR per longiores

Liturgical Customs

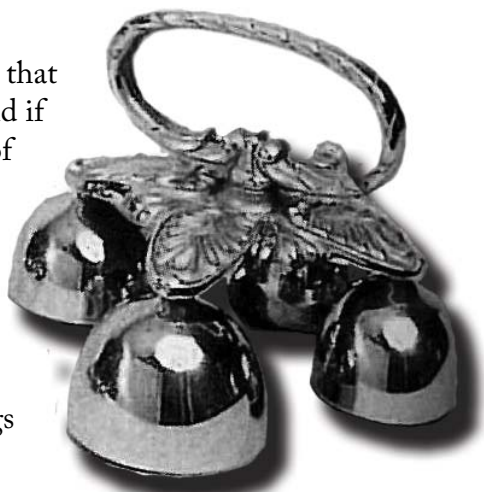
by Reverend Father Pierre Duverger

Often times while traveling, you attend Mass at another chapel. During Mass you notice the servers doing things which to you seem a little strange, and you wonder “Why did they do that?” or “Why did they not do that?” Sometimes, seeing how they serve, you are tempted to conclude that they do not know what they are doing. While this conclusion may be accurate, it is not necessarily so, for it is quite possible that they simply have different legitimate customs.

We know that the proper way to perform a liturgical ceremony is determined by the **Holy See**, because it is the **Pope** who is responsible for organizing the cult due to God. Jesus gave this power to Saint Peter, the first Pope, when He said, “Whatever you shall bind on earth...” He also said to the Apostles, after the first Mass, “Haec facite commemorationem meam,” but the Pope since the XVI century has reserved to himself the right to modify the liturgy.

It is the Pope, then, who wrote the “*rubrics*” that explain how things are to be done in the liturgy. And if some question arises as to the right interpretation of this or that rule, the Pope gives the answer by the **Sacred Congregation of Rites**. Questions can arise, because the rubrics do not say everything in details; some ways of doing things are merely an interpretation of the rubrics. When an interpretation is repeated over a long period of time, it becomes a custom. In fact, many of the things we do while serving are a question of **custom**.

In his liturgical manual, Stercky mentions and



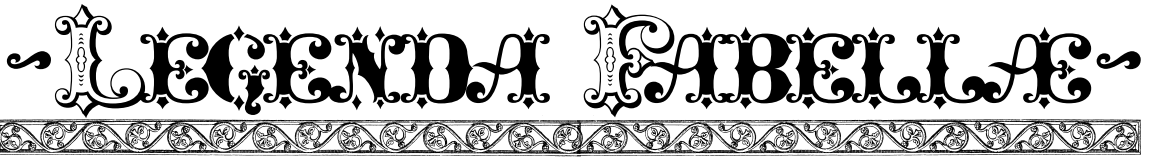
explains that there are three types of customs:

1. First there is the custom *juxta rubricas*, i.e. *according to the rubrics*. It is a direct interpretation of the rubrics. For example, the rubrics say to use a bell. But they do not say to ring the bell with the hand. Obviously - although it is not written in the rubrics - nobody is going to ring the bell with his foot! Ringing the bell *with the hand* is thus a *custom according to the rubrics*.
2. Next there is the custom *praeter rubricas*, i.e. *beyond the rubrics*. The rubrics say to do something and do not forbid doing more. For example, the rubrics say that the bell has to be rung at Mass during the Sanctus and the Elevation. Little by little the custom of ringing the bell during other moments of the Mass appeared in churches: when Mass begins, at the Hanc Igitur before the consecration, during the minor elevation... These practices were not written in the rubrics, but they are fine because they call for the attention of the faithful, which is the purpose of ringing the bell. Ringing the bell *before the consecration* is thus a *custom beyond the rubrics*.
3. And lastly there is the custom *contra rubricas*, i.e. *directly against the rubrics*. For example, the rubrics say to ring the bell for the Sanctus; a custom to omit this would be *contra rubricas*. Or, to take another example, the Sacred Congregation of Rites forbids using a “gong.” The custom of *using a gong* instead of a bell would thus be a *custom against the rubrics*.

Stercky says that customs *juxta rubricas* and customs *praeter rubricas* can be accepted and preserved. When it is question, however, of customs *contra rubricas*, it depends on the importance of the rubrics. The Bishop is responsible for seeing that such customs do not get started, and he is likewise the one who must decide if a custom that already exists in his Diocese should be suppressed or not.

Let us, then, by these examples understand the spirit of the Church. It is true that we like to see things “cut and dried” or “black and white,” but the liturgical rules of the Church have reasons behind them. It is this reason behind the gestures, and not only the gestures themselves, that you must know and understand. Holy Mother Church cares how we serve, and she does have fixed rubrics. She does not, however, want us to get hung up on military exactness in all the fine details, but instead to pray, using our minds to enter into the reason why she established the rules she did.





A Secret for Two

by Quentin Reynolds

Illustrated by Gregory Matulka

MONTREAL is a very large city, but, like all large cities, it has some very small streets. Streets, for instance, like Prince Edward Street, which is only four blocks long, ending in a *cul de sac*." (*cul de sac*: a passage with only one outlet; a dead-end street) No one knew Prince Edward Street as well as did Pierre Dupin, for Pierre had delivered milk to the families on the street for thirty years now.

During the past fifteen years the horse which drew the milk wagon used by Pierre was a large white horse named Joseph. In Montreal, especially in that part of Montreal which is very French, the animals, like children, are often given the names of saints. When the big white horse first came to the Provincale Milk Company he didn't have a name. They told Pierre that he could use the white horse henceforth. Pierre stroked the softness of the horse's neck; he stroked the sheen of its splendid belly and he looked into the eyes of the horse.

"This is a kind horse, a gentle and a faithful horse," Pierre said, "and I can see a beautiful spirit shining out of the eyes of the horse. I will name him after good St. Joseph, who was also kind and gentle and faithful and a beautiful spirit."

Within a year Joseph knew the milk route as well as Pierre. Pierre used to boast that he didn't need reins—he never touched them. Each morning Pierre arrived at the stables of the Provincale Milk Company at five o'clock. The wagon would be loaded and Joseph hitched to it. Pierre would call "*Bon jour, vieille ami*," as he climbed into his seat and Joseph would turn his head and the other drivers would smile and say that the horse would smile at Pierre. Then Jacques, the foreman, would say, "All right, Pierre, go on," and Pierre would call softly to Joseph, "*Avance, mon ami*," and this splendid combination would stalk proudly down the street.

The wagon, without any direction from Pierre, would roll three blocks down St. Catherine Street, then turn right two blocks along Roslyn Avenue; then left, for that was Prince Edward Street. The horse would stop at the first house, allow Pierre perhaps thirty seconds to get down from his seat and put a bottle of milk at the front door and would then go on, skipping two houses and stopping at the third; and so on down the length of the street.



Then Joseph, still without any direction from Pierre, would turn around and come back along the other side. Yes, Joseph was a smart horse.

Pierre would boast at the stable of Joseph's skill. "I never touch the reins. He knows just where to stop. Why, a blind man could handle my route with Joseph pulling the wagon."

So it went on for years—always the same. Pierre and Joseph both grew old together, but gradually, not suddenly. Pierre's huge walrus mustache was pure white now and Joseph didn't lift his knees so high or raise his head as much. Jacques, the foreman of the stables, never noticed that they were both getting old until Pierre appeared one morning carrying a heavy walking stick.

"Hey, Pierre," Jacques laughed. "Maybe you got the gout, hey?" "*Mais oui, Jacques,*" Pierre said a bit uncertainly. "One grows old. One's legs get tired."

"You should teach that horse to carry the milk to the front door for you," Jacques told him. "He does everything else."

He knew every one of the forty families he served on Prince Edward Street. The cooks

knew that Pierre could neither read nor write, so instead of following the usual custom of leaving a note in an empty bottle if an additional quart of milk was needed they would sing out when they heard the rumble of his wagon wheels over the cobbled street, "Bring an extra quart this morning, Pierre."

"So you have company for dinner tonight," he would call back gaily.

Pierre had a remarkable memory. When he arrived at the stable he'd always remember to tell Jacques, "The Paquins took an extra quart this morning; the Lemoines bought a pint of cream."

Jacques would note these things in a little book he always carried. Most of the drivers had to make out the weekly bills and collect the money, but Jacques, liking Pierre, had always excused him from this task. All Pierre had to do was to arrive at five in the morning, walk to his wagon, which was always in the same spot at the curb, and deliver his milk. He returned some two hours later, got down stiffly from his seat, called a cheery "*Au 'voir*" to Jacques, and then limped slowly down the street.

One morning the president of the Provincale Milk Company came to inspect the early morning deliveries. Jacques pointed Pierre out to him and said: "Watch how he talks to that horse. See how the horse listens and how he turns his head toward Pierre? See the look in that horse's eyes? You know, I think those two share a secret. I have often noticed it. It is as though they both sometimes chuckle at us as they go off on their route. Pierre is a good man, Monsieur President, but he gets old. Would it be too bold of me to suggest that he be retired and be given perhaps a small pension?" he added anxiously. "But of course," the president laughed. "I know his record. He has been on this route now for thirty years and never once has there been a complaint. Tell him it is time he rested. His salary will go on just the same."

But Pierre refused to retire. He was panic-stricken at the thought of not driving Joseph every day. "We are two old men," he said to Jacques. "Let us wear out together. When Joseph is ready to retire—then I, too, will quit."

Jacques, who was a kind man, understood. There was something about Pierre and Joseph which made a man smile tenderly. It was as though each drew some hidden strength from the other. When Pierre was sitting in his seat, and when Joseph was hitched to the wagon, neither seemed old. But when they finished their work, then Pierre would limp down the street slowly, seeming very old indeed, and the horse's head would drop and he would walk very wearily to his stall.

Then one morning Jacques had dreadful news for Pierre when he arrived. It was a cold morning and still pitch-dark. The air was like iced wine that morning and the snow which had fallen during the night glistened like a million diamonds piled together.

Jacques said, "Pierre, your horse, Joseph, did not wake up this morning. He was very old, Pierre, he was twenty-five and that is like being seventy-five for a man."

"Yes," Pierre said slowly. "Yes. I am seventy-five. And I cannot see Joseph again."

"Of course you can," Jacques soothed. "He is over in his stall, looking very peaceful. Go over and see him."

Pierre took one step forward, then turned. "No . . . no . . . you don't understand, Jacques."

Jacques clapped him on the shoulder. "We'll find another horse just as good as Joseph. Why, in a month you'll teach him to know your route as well as Joseph did. We'll . . ."

The look in Pierre's eyes stopped him. For years Pierre had worn a heavy cap, the peak of which came low over his eyes, keeping the bitter morning wind out of them. Now Jacques looked into Pierre's eyes and he saw something which startled him. He saw a dead, lifeless look in them. The eyes were mirroring the grief that was in Pierre's heart and his soul. It was as though his heart and soul had died.

"Take today off, Pierre," Jacques said, but already Pierre was hobbling off down the street, and had one been near one would have seen tears streaming down his cheeks and have heard half-smothered sobs. Pierre walked to the corner and stepped into the street. There was a warning yell from the driver of a huge truck that was coming fast and there was the scream of brakes, but Pierre apparently heard neither.

Five minutes later an ambulance driver said, "He's dead. Was killed instantly."

Jacques and several of the milk-wagon drivers had arrived and they looked down at the still figure.

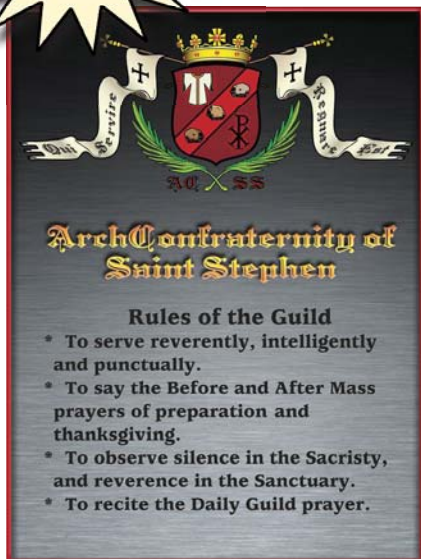
"I couldn't help it," the driver of the truck protested, "he walked right into my truck. He never saw it, I guess. Why, he walked into it as though he were blind."

The ambulance doctor bent down. "Blind? Of course the man was blind. See those cataracts? This man has been blind for five years." He turned to Jacques, "You say he worked for you? Didn't you know he was blind?"

"No . . . no . . ." Jacques said, softly. "None of us knew. Only one knew—a friend of his named Joseph. . . . It was a secret, I think, just between those two."

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...continued on next page...

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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 X and P 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

Many thanks to our Volunteers

Mr. and Mrs. Mike Jantzen

Mrs. Elena Dailey and Family

Mrs. Patricia Ross

Miss Catherine Ross

Mrs. Cindy DeMarco

Mr. Gregory J.F. Matulka

Brother Computer Nerd

Mrs. Ginny Shepherd

Mrs. Kathy Rydholm

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