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The ACOLYTE

The Magazine of the Archconfraternity of Saint Stephen



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A Word From the Secretary

A PLEA TO THE READERS

Again, I have to apologize for the severe tardiness of the publication of this latest issue of *The Acolyte*, which I hope has been eagerly anticipated. The reason for the lateness of this publication is again the same (and sad) story: a lack of articles. And so, rather than write a standard article for the *Secretary's Word* (which is used to expound the virtues of the Guild), I am instead devoting this section to pleading with the audience. That is you, my dear readers.

However, before I drop to my knees to beg, I would like to point out a few matters regarding this issue of *The Acolyte*, particularly regarding the *Chapters' Update* section. This issue's version of this section encompasses the time frame of Summer 2000 to Spring 2001. This affects two items:

1. Some of the information is quite old. But considering its importance in some cases and so that you do not think that the various chapters of the Guild have been up to nothing (or up to no good!), I decided to retain all of the news rather than omit any of it.
2. Any *Updates* that I received from chapters *before* Spring 2001 have not been cited in this issue, so as to have it available for the next issue, which should hopefully be published in late Fall (of this year!).

Now the begging part: Firstly, on several occasions I have solicited, nay begged, for articles either by telephone, electronic mail, standard mail and even *per The Acolyte*, from the clergy and laity alike. Now unless, my dear readers, you would like the National Secretary to compose 90% of the articles that fill each issue of *The Acolyte*, I suggest that *someone* (other than the editor) begin sending in various articles (and photographs) that can be used for our little publication of 16 to 24 pages. Otherwise, *The Acolyte* will become quite boring to read. Now, there are two types of contributions that *The Acolyte* needs:

- News for the *Chapters' Updates* section
- Articles of interest

Anyone, I repeat, *anyone* can send in material for the *Chapters' Update* section. All I need to know are the answers to the 5 journalistic questions: who, what, when, why and how. It is that simple. You can even send in the pictures that you snapped with your little Kodak Brownie Box camera!

As Smokey the Bear would say: "*Only you can make your chapter known!*" Well, at least he would if he were sponsoring an ad for the Guild. So, it is of no concern if you are ten years old and you received a "C" on your last book report (though I hope you did not). If you can contribute

your service on the Altar, to the praise and honor of God, then you can certainly contribute to *The Acolyte* magazine for the edification of your fellow members and Catholics. Your note to me can run something like this:

*“Dear Mr. Tofari, my name is _____ and
I belong to the name of your chapel chapter. On the date we did the event. Etc.”*

It’s that simple, boys (and men).

Secondly (if you have the gumption and the time) you may write about *anything* related to the liturgy. If you take a brief look through the past three issues of *The Acolyte*, you will find that a diversity of articles have been written, from keeping silence in the Sacristy (*ahem*, a rule which I am sure *all* of our members faithfully practice), to describing how the Church determines when to celebrate Easter.

Articles can be written on liturgical spirituality, history, symbolisms, and even historical figures that were related to the formation and/or the restoration of the liturgy. While I certainly prefer originality, excerpts from good-source books are certainly welcome as well. However, keep in mind that we do not want *The Acolyte* to become a photocopier.

To come to the conclusion of my plea, the National Headquarters is supposed to be printing *The Acolyte* magazine four to five times a year. However, during the year 2000, it was printed only once. I should like to retain this goal. However, if my dear readers would like to see more issues published, I will need more articles and photographs. I truly hope and pray that more members of the Guild will come to the direct assistance of the Archconfraternity of Saint Stephen, and thereby also to the restoration of Catholic Tradition.

Cui Servire Regnare Est,

Louis J. Tofari

CHAPTER UPDATES

WHAT'S GOING ON WITH THE GUILD

Saint Pius X , Cincinnati, Ohio: A report by Mr. Daniel Themann: *“This chapter, the first founded by the SSPX in the United States, was established on April 2nd, 1995. Currently it has a dozen members, a president, six Masters of Ceremonies, and five Senior Acolytes. Several other boys are diligently studying their responses in order that they might pass their first set of examinations. They will then become the new corps of Junior Acolytes which has been lacking since the promotion of the older members. The chapter hopes to have an enrollment ceremony sometime in the next few months. Within the last year St. Pius X Church was privileged with a visit from His Excellency Bishop Tissier de Mallerais, who visited the church to administer the Sacrament of Confirmation to 34 young adults. The chapter members took the lead roles in this ceremony and helped to ensure that it was carried out with the beauty and solemnity befitting this august sacrament. The chapter has also had the opportunity to take part in social activities which serve to build a spirit of camaraderie amongst the guild members. On*

one occasion they visited the local Omnimax theatre for a presentation on military aircraft. On another occasion they visited a state park in the area and had a chance to see some buffalo (which once roamed wild in the region) as well as some dinosaur bones (which also once roamed wild in the region). The day ended with a softball game between the guild members and some other parishioners. Next time we will be ready for them!”

Our Lady of Sorrows, Rocky Mountain House, Alberta, Canada: From Mr. Steve Siwak, the proud president of this chapter, comes this report: *“On May 27, 2000, as I was preparing for Mass, wondering if I should continue serving, Father Francis Ockerse placed an edition of The Acolyte in my hand asked if I would*

be interested in starting a chapter of the Archconfraternity of Saint Stephen in Rocky Mountain House, Alberta, Canada.

“By mid-August, I had received all the information and medals for the enrollment ceremony of three servers which took place on

September 15, 2000, feast of Our Lady of Sorrows. Father Ockerse chose this day to inaugurate this



Enrollments at Our Lady of Sorrows

CHAPTER UPDATES



chapter of the Guild because she is the patroness of our parish, because he wanted to have her protection in this endeavor.

On December 26, 2000, the feast of Saint Stephen, two more servers were enrolled and promotions of the original three members took place. It was at this time that Father conferred the position of president upon me.



Fr. Francis Ockerse, Mr. Steve Siwak (circled) and the new members of Our Lady of Sorrows Chapter in Alberta, Canada

For 2001, we are looking forward to representing the Guild in the 2nd annual 100 kilometer pilgrimage to Saint Joseph here in Alberta and also to organizing the Guild more fully and, hopefully, promoting it to our sister parishes. We hope to see new members and a more perfectly served Mass."

Our Lady of Victories, Manila, Philippines: Please keep in your prayers the perseverance of Mr. Fidel Ferrer, who was a Senior Acolyte of the Manila Chapter, who is now pursuing a priestly vocation at the Society's seminary in La Reja, Argentina. He was one of the pioneers in the Philippines when the Guild was instituted there in 1998.

Saint Vincent de Paul Chapter, Kansas

City, MO: This chapter of 50 plus servers, led by their rather newly appointed President, Mr. Tim Walter, has been a rather busy one during the past year. In addition to participating in the Santa Fe Pilgrimage of Lyons, KS (33 miles in two days: Some would argue that this is a death march,

though), and the Pilgrimage to the Shrine of Our Lady of Sorrows in Starkenburg, MO (of 12 ½ miles), they also served the Masses held at the climax of both occasions.

Some of the servers of this Chapter, also had the privilege to serve a Solemn High Dominican Rite Mass when the Dominicans of Avrille, France came to preach a three day mission during the Spring of 2000 to the parish of Saint Vincent's. It took three hours to practice for this rather complicated ceremony, which in some ways is quite different from the more familiar Roman Rite. Nevertheless, the ceremonies of the Mass were executed quite well.

During the Fall of 2000, the Kansas City Chapter

also made a pilgrimage to the two cathedrals in the local area to gain the Holy Year's Indulgence, since members of this chapter come from the state of Missouri and the bordering state of Kansas, and hence separate dioceses. This turned out to be a rather interesting and illuminating pilgrimage for the boys who attended this event, especially in regards to the attitude of the *Novus Ordo* towards traditional Catholics, which was, needless to say, negative.

The Kansas City Chapter has also been very active in reforming its training structure in two ways:

First, whereas before the President was mainly holding the practices by himself, the various serving positions have now been divided amongst the MCs. So under the current system, a single MC is responsible for training a particular position in depth and is also responsible for ensuring that the servers execute that position correctly on a follow up basis.

Second, the former sporadic method of holding practices on an *ad hoc* basis was replaced by a rotating bi-monthly training schedule, which is in conjunction with the normal serving schedule. Practices are now held on Saturdays only, instead of during the week, so that even those who do not attend the academy may be able to attend these classes. This also allows for a group of servers to be trained in greater detail than before, and it ensures that all are receiving the same quality of training.

Lastly, the Feast of the Finding of Saint Stephen saw the induction of five adult men and two boys into the Kansas City Chapter. The men were enrolled after enduring eight months of training (which some would call grueling), covering in

great detail not only the various positions of serving, but also classes on the general principles of ceremonies, the proper layout and symbolism of the Sanctuary, the various ceremonial books of the Roman Rite, the proper construction of an Altar and the historical development and various symbolisms of the Mass. Of course, the men were also mercilessly grilled on their Latin pronunciation! Now, some of these very men are training servers themselves, and two other men are in the process of being trained.

Father Michael McMahon stationed at Saint Joseph's Academy, in Armada, MI:

Father has been gracious enough to say two Masses a month for the intentions of the apostolate of the Guild and the sanctification of its members. We are extremely grateful to him for his services in this important matter, and already many fruits of these Masses are apparent. Father McMahon has, for the meantime, agreed to continue saying Masses for our benefit. However, nothing is for free, and even priests need to eat! If anyone is interested in donating funds for Mass stipends, please feel free to send them to the National Headquarters to the attention of Mr. Louis Tofari. Please also mark the memo line on the check: *For Masses*.

Saint Thomas Beckett, Veneta, OR:

The Director of this newly formed chapter, Father Lawrence Novak, flew in the National Secretary to hold a series of conferences and training sessions over a period of several days in order to implement the chapter on firm ground. At the conclusion of the "camp" the men and boys were enrolled as members of the Guild.

Please remember to keep in your prayers, Mr. Matthew Heidt (nephew of Father Heidt), who is now seeking a priestly vocation at Saint Thomas

Aquinas Seminary in Winona, MN. Before he left for the Seminary, he was the first President of the Veneta Chapter.



The newly enrolled members of the Veneta Chapter, with their Director, Father Novak, the National Secretary, Mr. Tofari and their first President Mr. Heidt (circled)



Our Lady of Lourdes, Honolulu, HI: This Chapter had a Christmas photo-card made of their Chapter which they sent to family and friends.

Chapters of the Archconfraternity of Saint Stephen Affiliated with the SSPX Throughout the World

IN THE UNITED STATES

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

INTERNATIONALLY

AUSTRALIA

Our Lady of Perpetual Succor, Hampton
Child Jesus; Rockdale (Sydney)

CANADA

Our Lady of Sorrows; Rocky Mountain
House, Alberta

IRELAND

Ireland Chapter; Athlone

MEXICO

Cristo Rey y Sacerdote; Ciudad Juarez,
Chihuahua

PHILIPPINES

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

Who is Saint Pius X?

By Preston Porter

Part I of a series

Foreword

In 1955, to celebrate its 50th anniversary, the Archconfraternity of Saint Stephen made a pilgrimage to Rome. While there, the Guild had the privilege of having an audience with Pope Pius XII, who recommended and urged the Guild to adopt the newly canonized (on May 29, 1954) Saint Pius X as their secondary patron, who had blessed the Guild's foundation, enriched it with indulgences and erected it into a privileged *archconfraternity prima primaria*. This the Guild did, and less than 30 years later, the Society of Saint Pius X adopted the Guild as one of its apostolates. We are therefore proud to present this beginning of a series of articles on the life of Saint Pius X.



The Sarto home in Riëse where Saint Pius X was born on June 2, 1835

The Early Years: 1835 – 1858

Giuseppe Melchior Sarto was born on June 2nd, 1835 in Riëse. Little did anyone know that he, being the oldest of eight children who were barely able to survive, would one day save all of Christendom and leave a permanent mark on the world's history. However, his God-fearing family accepted everything as part of God's will. As a young boy, he was recognized by his teacher and other villagers as possessing remarkable intelligence and a want for constant activity. He became an efficient server at Mass, and such was his influence over his companions that at the age of ten, he was appointed leader of the somewhat unruly band of acolytes who served in the village church.

At the age of twelve, he received his first Holy Communion. It soon became evident that young Guiseppe was a very special boy.

It was during these early years that Guiseppe showed an interest and devotion for anything that had to do with Catholicism. He was always present at the Catholic doctrine classes taught by the parish priest and his curate. It was also at this time that the parish priest began to take notice to Guiseppe's quick mind and keen intelligence. The priest decided that it was time for Guiseppe to begin serious studies at the grammar school at Castelfranco.

At Casterlfranco, Guiseppe began showing himself as a brilliant and hard-working pupil. At the end of his fourth year, examinations were held at the diocesan seminary of Treviso, in which Guiseppe finished first in every subject. Furthering Guiseppe's education soon became the problem. The Sartos had very little money to provide for eight children. It was evident that Guiseppe had a vocation, but the who would pay for the expenses? This problem was quickly solved. Canon



The newly ordained Father Sarto

Casagrande, prefect of the studies at the seminary, not wanting to see a brilliant mind go to waste, awarded Guiseppe with a free scholarship. Guiseppe was only fifteen, yet it was now time for him to begin studies at the seminary while advancing deep into a strong spiritual life and devotion to God.

Guiseppe finished every year at the seminary with honors in every subject. He was a strong influence on his companions and a favorite among his fellow seminarians. At the end of August, 1858, the Bishop of Treviso wrote a letter to Rome to obtain a dispensation to allow the twenty-three year old Guiseppe Sarto to enter into the sacred



The parish church of Tombolo, where Father Sarto was a curate for nine years

priesthood. Permission was granted, and at Castelfranco in September of that year, he was ordained. A few days later, Don Guiseppe received a letter announcing his destination. The contents showed that the Bishop of Treviso had appointed him curate to Don Antonio Constantini, the parish priest of Tombolo.

To be continued . . .

A little about Mr. Preston Porter...

Mr. Porter is an MC of the Saint Vincent de Paul Chapter in Kansas City, MO and the Accountant for the Chapters' Headquarters.

Presidential Tips

Advice for Chapter Presidents



So far in this section, we have covered how to say the prayers before and after Mass, how to train servers and even how to organize one's cassocks and surplices. In this issue I would like to cover another aspect about which the President ought to be concerned: the serving schedule.

In the Guild's *Handbook*, we read that one of the main duties of the President is to provide a regular serving schedule. In this sense, the President has a great duty and responsibility, not only to the Chapter, but also to the pastor and the parish. While making out a serving schedule may seem mundane, rather boring and a pain, nevertheless, upon that piece of paper on which the schedule is printed rests either chaos and all of its ill effects, or organization and its resulting fruits of stability.

First, the ill effects: The lack of a regular schedule will inevitably produce these sour results:

- A lack of adherence to the Guild's rule of punctuality;
- A disregard and lack of enforcement of the dress code;
- A spirit of haste and turmoil in the Sacristy and the implementation of crisis management (neither of which are good for the soul's preparation for Mass);
- The frequent usage of an unqualified server for a higher position resulting in mediocre service at the Altar;
- A neglect and even an absence of the prayers of preparation to be said before Mass;
- A lack of ensuring that preparations for the ceremonies have been made correctly (this includes the servers themselves preparing their minds for their duties); and / or
- A general inconsistency in regards to starting Mass on time.

Now, the fruits of stability: On the other hand, a regular serving schedule will produce and retain these good fruits:

- Punctuality can be observed and expected, which is half the battle won towards serving well;
- Servers will be dressed correctly to serve Mass (which will rid the Sanctuary of those distracting neon orange shirt collars sticking out of cassock tops);

- A controlled situation in the Sacristy will result, since all will arrive in due time and will be aware beforehand of their positions and consequent duties;
- Qualified servers will be serving at the Altar of God, which will result in giving Him the high standards of service that He deserves and which the Guild expects;
- The prayers of preparation will be said which, coupled with the orderliness in the Sacristy, will effect an interior recollection of spirit that in turn will impart a greater ability to receive the numerous graces that can be received while serving Mass; and
- The Sanctuary and Sacristy will be prepared and ready for the ceremonies and the servers will have had the time (hopefully starting the evening before) to review the duties of their position in their minds, which will enable them to serve more intelligently and reverently.

Ultimately, a regular serving schedule provides a one-word answer, an answer and operative word that is imperative in every Chapter: **consistency**.

Here are some other suggestions that I would like to make concerning the making out of the schedule:

Be organized and plan ahead. First, I would suggest that each schedule made out covers *at least* the period of one month. This means you will have to do some planning and coordinating, especially in regards to newly qualified servers for particular positions. The schedule should encompass all regularly scheduled *public* Masses (*i.e.*, weekdays, school and Sunday Masses) and ceremonies (*i.e.*, Benediction) in the chapel, since it is the responsibility and the privilege of the members of the Guild¹ to serve the public liturgical functions of the chapel. In chapels where several Masses are said simultaneously at side Altars, it may also be necessary to schedule servers for these Masses as well.

The President should also sit down with the pastor and discuss with him his plans concerning any Masses other than those regularly scheduled, and to determine which Masses will be High Masses, and if there will be any weddings, Benedictions or other special ceremonies (unfortunately, Requiem services must be planned for on an *ad hoc* basis²). In this way, the chapter fulfills its task in providing a dependable and punctual task force for serving the various functions of the parish.

Be ahead of time. Each new schedule should be released at least two weeks before the former one expires. This will allow each server to have plenty of advance notice, and if necessary, give him time to advise you of his absence, making it an easier task for you to make a qualified replacement. It will also give the server sufficient time to prepare himself mentally for the positions which he is scheduled to serve and, if necessary, even practice that position on his own.

Use a spreadsheet. Trying to squeeze a month's worth of serving onto a single sheet of paper can often be difficult! However, if you are familiar with such spreadsheet computer programs as Microsoft Excel, this will make life a little easier. Though, even if you are computer illiterate, you can always graph a piece of paper with lines. I would also suggest that you employ legal size paper and double-side it if necessary.

Schedule according to hierarchy: Often scheduling servers can be a touchy business and even political! If you have ever made out a schedule before, you know full well what I mean. You know those evening phone calls from concerned parents which invariably state, *"My son isn't serving much,"* or *"So and so gets to serve more than my son!"* In scheduling, a straight and true policy should be used:

1. Ensure that each server receives his fair share, but in the positions for which he is qualified only. Do not forsake the quality of service that your chapter can give to God because Mr. Or Mrs. So and So thinks that her little Johnny is now ready to serve as a Thurifer (though he still cannot remember how to serve as Torchbearer).
2. In regards to newly trained and qualified servers, rotate them in with the other veterans. The veterans have to learn to make way for the rookies, as was done for them.
3. For the more complicated ceremonies and on greater feast days (e.g., Christmas, Holy Week, Easter, and Pentecost) use this principle: **Put the aces in their places.** In other words, the MCs of the Chapter should fill the higher positions (MCs, Th, Cb and Acolytes), while the Senior Acolytes fill the lower positions and so on. This not only ensures that the ceremonies are executed in an intelligent and reverential manner, but it also visibly shows the hierarchy within the local Chapter, which the Guild stresses through the various ranks.
4. Always schedule an inexperienced server with an experienced server. For instance, if Johnny has just become a Senior Acolyte, and is now serving as Ac2 at High Mass for his first time, be sure to schedule Edward the Expert Senior Acolyte with Johnny. In that way, Johnny will be confident in executing his position, since he knows that an experienced and helping hand is nearby.

Also, for those who are new to the positions of MC and Thurifer, I would recommend that Ac1 always be designated as the "trainer". Having the MC be the trainer for a new Thurifer, and vice versa is not a good idea, as both positions are very involved and in the case of the Thurifer, places him often in the Sacristy, where he cannot readily assist the new MC.

Lastly, it is also a good idea to mark the names of the server who is the trainer, and the server who is the trainee with different symbols after their names. A legend in the corner of the schedule can provide the necessary symbols translation.

So, Presidents of the Guild, armed with these recommendations, take up your cross (uh, I mean your serving schedule) with joy! A well-planned and made-out schedule is often half the battle in terms of an efficient and successful operating chapter. Good luck and God bless.

Cui Servire Regnare Est,

Louis J. Tofari

Foot notes

¹ As Father Peter R. Scott, the District Superior of the United States District, once mentioned to me, “*The servers of the Archconfraternity are the titular servers of the parish.*”

² However, in this regard, it is imperative that the President and Pastor communicate and coordinate these *ad hoc* matters, so that qualified servers can be arranged for the Requiem ceremonies to ensure that these are carried out in a dignified and befitting manner.

The *CONFITEOR*

by Father Michael McMahon



The life of any Catholic must be one of preparation for worthily assisting at Holy Mass. “*Living the Mass*” is not a trite phrase, but one filled with the most profound and far-reaching ramifications. For Our Lord Jesus Christ (God made man) the cross on Calvary was “*His hour,*” one which He “*desired with a great desire,*” for which He came into this world. These noble and vivid thoughts should often be present in our minds, to inspire and comfort, especially true for those who have the grace to participate so intimately in the mystical re-presentation of Our Lord’s “*hour.*”

While the whole Christian life must be one of remote preparation for the Holy Sacrifice, the Church wishes, in the rite of the Mass, an immediate or proximate preparation. What is holy must be treated in a holy manner, and thus a careful preparation for the mystical separation of Christ’s Body and Blood at the double consecration is quite necessary. In a certain sense, the entire Mass of the Catechumens

is that preparation. From the *Prayers at the Foot of the Altar* until the *Gospel*, both priest and faithful undergo a common and public preparation for the celebration of the Sacred Mysteries. In this short article, I would like to briefly discuss the *Confiteor* said during the *Prayers at the Foot of the Altar*.

In the beautiful 42nd Psalm *Judica me*, carefully chosen by the Church for this place in the Mass, we have earnestly expressed a fervent desire to draw near to Almighty God, to His Altar, to enter the New Law’s Holy of Holies. Yet, this wonderful desire made possible by the grace of God (that precious treasure) is carried in a vessel of clay. Thus, before boldly going where the angels fear to tread, the Church wisely demands Her ministers and faithful to make a public confession.

The *Confiteor* is a public avowal of lowliness, sinfulness, and compunction of heart and stands as the central part of the *Prayers at the Foot of the Altar*. Divided into two parts, the *Confiteor*, is first an acknowledgement of sin, and then a petition presented to the blessed and faithful for intercession before the throne of the Most High.

The priest, by character an *alter Christus* (i.e., *another Christ*), by nature a son of Adam,

burdened by sin, full of compunction and his own unworthiness, profoundly bends his body to this overwhelming weight. This position of humility perfectly corresponds to the words being said and most aptly expresses the interior penitential dispositions. This is but one example of the care and love the Holy Church exhibits for even the details involved in this glorious rite of Holy Mass, as She fits perfectly the gestures with the prayer being said.

Not only does the body bend, but also the hands are joined, indicating the recollection of mind and spirit of devotion. We are caught up in what we are saying and expressing, and we mean it! We confess to Almighty God, to Blessed Virgin Mary ever virgin, Holy Michael and the saints and good faithful our sinfulness and utter unworthiness to be in such a place of honor and majesty. *“How terrible is this place! This is no other but the House of God and Gate of Heaven”* (Gen. XXVIII, 17).

The climax of the confession is the beautifully symbolic action of thrice striking the breast with the well-known accompanying *“mea culpa, mea culpa, mea maxima culpa.”* This gesture is a naturally symbolic sign of the penitential spirit with which the priest is now filled; a sincere acknowledgement of guilt, sorrow, and displeasure toward the offense committed against such a good, holy and loving God.

<p>Confiteor Deo omnipot nti, be t Mar semper V rgini, be to Micha li Arch ngelo, be to Joanni Bapt st , sanctis Ap stolis Petro et Paulo, mnibus Sanctis, et tibi, Pater: quia pecc vi nimis cogitati ne, verbo et pere: mea culpa, mea culpa, mea m xima culpa. deo precor be tam Mar am V rginem, be tum Micha lem Arch ngelum, be tum Jo nnem Bapt stam, sanctos Ap stolos Petrum et Paulum, omnes Sanctos et te, Pater, or re pro me ad D minum Deum nostrum.</p>

There hidden beneath the breast is the wayward human heart, source of sin for having desired some lesser good than that which is Supreme, deserving of punishment, of being bruised and humbled. The pride of this heart must be broken and crushed, so the Almighty may therein create a new one, *fac cor nostrum secundum cor tuum*.

Three times we strike, for once is not sufficient; and while an infinite number could not do justice to the Perfect God so offended, three adequately serves the necessary symbolic purpose. This repeated action shows forth an increased fervor, the intensity and sincerity of contrition, a confirmation of guilt, as well as indicating that there are three ways of sinning against the three Divine Persons expressed by the words *cogitatione, verbo, et opere*.

Confronted by these personal evils, one is justly abased; concentrating only on our wickedness however would lead to discouragement, if not despair. Not being pagan, the Christian soul does not live in darkness, alone and unaided. Like the good Mother She is, at the end of this confession of evil and sin, Holy Church turns the soul in the direction of solid and true spiritual succor, the Communion of Saints.

The Catholic heart is not beaten without purpose or to no avail, but to be corrected and rebuilt, to be restored in Christ! The same special people are again mentioned, not now as witnesses of our lowliness, but as powerful helpers in our restoration. *“Ideo precor beatam Mariam semper virginem, beatum Michaelaelem archangelum...”* What a simple and implicit affirmation of this very important and consoling dogma of faith! One at the very heart of the Holy Mass, one that lifts the contrite heart to the heights of those who have so faithfully followed the Lamb *“wheresoever He goes”* and now rejoice in His eternal consolations.

Acceding to his heartfelt desires, the Church places upon the lips of the faithful in the person of the servers that short, yet most profound prayer *“Misereatur tui...”*, begging God for mercy and favor, actually the greatest of favors, *“...ad vitam aeternam! Amen.”*

I confess to Almighty God, to blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the lord our God

A little about Father Michael McMahan...

Father McMahan was formerly stationed in the Philippines, where he assisted with the foundation of the Manila Chapter, which was the first foundation of the Guild in the Philippines. Father now teaches at Saint Joseph's Academy in Armada, MI and, since January, has been saying two Masses per month for the sanctification of the members of the Guild. We are most grateful to him for his continual support and contributions (both spiritual and literary) to the Guild.



per brevior **OR** *per longior* **REMISSION**

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

In this issue of *The Acolyte*, I am going to slightly diverge from the past topic of reverences and jump ahead to that of lighting and extinguishing candles. Once upon a time, these motions were integral to the Mass itself, the Acolyte lighting the candles as the Celebrant prepared the Chalice on the Corporal, and extinguishing them as the Celebrant retrieved the Chalice for the *Recessional*. This ceremony is no longer performed within the Mass, but because the server performs these actions in the Sanctuary, they should be done in a proper and dignified manner. Along with the explanatory diagram on the facing page, here are some easy rules to remember:

1. The candles on the Epistle side of the Altar are always lighted first (SRC 4198, 9), starting with the candle *closest* to the Tabernacle. However, when extinguishing the candles, one starts on the Gospel side with the candle *furthest* from the Tabernacle (*ibid*).
2. Also, if there are rows of candles present on the Altar (*e.g.*, candelabra), the lowest rows are lighted last and extinguished first, that is, from the most important to the least important set of candles (*cf.* L. O’Connell, pg. 52, Britt, p. 19 and Mueller, p. 142). Generally this means that the High Mass candles are lighted first and extinguished last at such ceremonies as Benediction.
3. Before lighting and after extinguishing the candles (which may be done from the front of the Altar on the Predella, or if the Altar is freestanding, from the rear of the Altar), the server must genuflect *in plano* (*cf.* below #5 and 5A). However, if the Blessed Sacrament is not present at the Altar in question, then a moderate bow is made in place of the normal genuflections.
4. The server must be careful to pass the burning end of the taper *around* the sides of the Altar, and never *over* the Altar cloths, nor over the Tabernacle’s *conopaeum* (*i.e.*, a veil that *completely* covers the Tabernacle), as hot wax or a spark could fall onto the cloths, thereby damaging them.
5. After lighting one side of the Altar’s candles, the server must turn towards the Tabernacle, descend *in plano* to the center of the Foot, genuflect and then ascend to the opposite side. The server should never genuflect in the center of the Predella when approaching or leaving the Altar or when switching sides with the candlelighter for these two reasons:
 - A. An inferior minister does not have the privilege of genuflecting on the Predella (except in cases of *cum ratione accomodationis*. This rule is confirmed by L. O’Connell, pg. 40 and SCR 4135, 3, both sources by implication and by a general comparison of the rubrics for inferior ministers).
 - B. To safeguard the Altar cloths against dripping wax or any sparks or burning particles emitted by the taper.

However, when lighting from the rear of the Altar, it is not required to genuflect when crossing the center, as one does not perform a genuflection when crossing the sides or the rear of the Tabernacle.

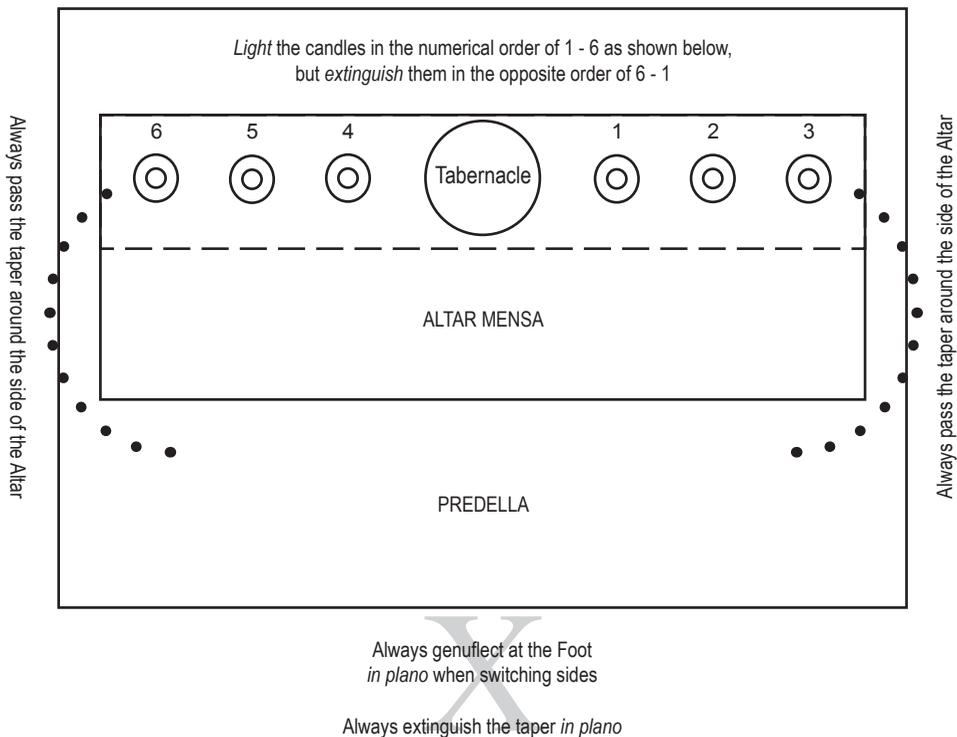
Also it is not recommended that one light all of the Altar candles while standing in center of the Predella, because of the danger of not being able to pass the burning taper completely around the Altar cloths and behind the Tabernacle.

The server should also extinguish the taper *in plano*, and not from the Predella. This will prevent any sparks, caused when blowing out the taper, from landing on and burning the Altar cloths and/or the *antependium*. If the taper is connected to a drawbar, the taper should be extinguished by rapidly pulling the taper into the tube, and then pushing it immediately out of the tube. This will prevent the taper from becoming stuck in the tube.

An easy way to memorize the correct order of lighting and extinguishing of the candles is to know the symbolisms commonly attached to these actions:

1. **Lighting the candles.** The Epistle side represents the Jews, while the Gospel side represents the Gentiles. The Light of God (Our Lord Jesus Christ) first came to the Jews, as ordained by God, to announce the message of redemption. This was rejected by them, and so it was given to the Gentiles instead.
2. **Extinguishing the candles.** The Epistle side candles are extinguished last, because according to Catholic tradition and prophesy, the Jews, as a nation, will convert and recognize Our Lord as the Messiah upon His Second Coming.
3. **In general.** The Light of Christ (*Lumen Christi*) flows from the Blessed Sacrament, and so the candle closest to the Tabernacle is always the first to be lighted and the last to be extinguished.

So, keeping these little rules for lighting and extinguish the candles in mind, may all our actions on the Altar be directed to the glory and honor of God.





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Cui Servire Regnare Est

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