“Jesus answered and said to them, ‘Destroy this temple and in three days I will raise it up.’ [And] he was speaking about the temple of his body” (John 2:19).
Forward to the Third Edition
15 Years of Experience

The Knights Within the Parish
The Knights of the Holy Temple is one unique path among many possibilities for the evangelization, discipleship & formation of young men in the Church today. It is not a one-size-fits-all opportunity for ALL young men, and not every young man is a good fit for this model. If a young man does not seem to be a good fit for the Knights or vice versa, our apostolic pastoral creativity should provide other good options for him. The Knights has a unique potential to be a place for young men who are disengaged from other activities in parish life; these young men should be pursued with evangelical passion.

The Roles of Chaplain & Confrere
The roles of Chaplain and Confrere are essential for a chapter's ongoing quality and success. Observing all appropriate professional and ministerial boundaries, the Chaplain and Confreres are essential for mentoring and for building values & vision in the lives of the Knights. These roles have to be intentionally cultivated. They should be advisory, helping to teach the Knights about life and leadership. Young men rarely receive any focused formation in these important lessons. We cannot expect them to have already mastered them; this is the essential value of the Chaplain & Confreres. The Chaplain and Confreres should regularly meet with and mentor the Officers and other Knights. Good communication and trust are key.

Chapter Size
Chapters seems to operate in the healthiest possible ways when membership numbers are between 8-15 Knights and where there is one confrere for every 3-4 Knights. If a parish chapter has more than 15 Knights it should seriously consider creating multiple chapters that can each operate with 8-15 Knights and appropriate numbers of Confreres. If this situation arises, multiple chapters within one parish should operate autonomously but cooperatively.

The Honor Code
The Honor Code is to be memorized and recited corporately: immediately following the opening prayer of every chapter meeting & officer meeting, and immediately preceding the Prayer Before Meals at every social gathering.

The Name & Purpose of the Knights of the Holy Temple
The purpose of the Knights of the Holy Temple is to assist particular young men of high school age to experience Godly masculine adventure, battle and beauty, with a foundation firmly grounded on fraternity, formation and parish service. Do not lose sight of nor neglect these things! Keep your eyes on the prize!

Fraternity in the Knights
All around us we find many types of community, often surrounding entertainment, sports, clubs and organizations. It is not good that man be alone (Genesis 2:18; John 17:11; Romans 1:12) because he is a social creature and is most himself when he is united with others in community. However, at the end of our life which type of community will matter the most? Entertainment, sports, clubs and organizations do not last forever, and they do not unite all people. Before his suffering and death Jesus prayed to the Father (John 17:11) “ut unum sint” (that they all might be one.) Jesus calls together all men, scattered and divided by sin, into the unity of his family, the Catholic Church (Catechism 1). In this present culture
which is full of attempts at community, the Knights of the Holy Temple is an excellent opportunity for
men to have the highest form of communion possible: life in Jesus Christ. Focused on fraternity, brother
Knights grow in their conviction of the truth. “Iron sharpens iron, and one man sharpens another.”
(Proverbs 27:17) A soldier alone is no soldier at all. The Order is a practical opportunity where brothers
can be united in the highest, richest, most powerful way possible. By their intentional commitment to one
another, the Knights will be sure examples to our world of the richest community made possible by Jesus,
the Lord of all.

Officer Election Process
The officer election process is one of the most important parts of a healthy and successful chapter. Over
the years, many election processes have been tested. A updated process is included here in the manual.
Any other format that easily allows a “popularity” vote should be actively avoided. Chapter leadership
must be intentionally pursued and executed by Knights who are qualified and take their role seriously.
Chaplains and Confreres should invest time and effort to identify and develop potential leaders.

Duties of Draper
It seems fitting to assign the Draper the duty of arranging the agenda and taking minutes at chapter
meetings. This duty is removed from the Seneschal. The Draper will collect agenda items from the Master
and other officers, prepare the agenda and provide it to all members at the chapter meeting. He will record
the minutes, compile them and send them to the Master following each chapter meeting.

Degrees of Gabriel, Raphael & Michael
The Degrees of Gabriel, Raphael and Michael are suspended at the current time. There is good potential
in them, but at this time the Order needs to focus more attention on its foundational pillars, culture and
responsibilities.

Corrective Action Process
During the past fifteen years of experience, there have been occasions when chapters have needed to deal
with Knights who had become seriously disengaged from their life as a Knight. They became absent and
inactive in the chapter life. They lived contrary to the Honor Code. They were not willing to make their
life as a Knight and their brother Knights a priority among their other activities in life. Let this be known:
when these occasions arise, it is evident that there has been a breakdown of important things within the
chapter. Any time corrective action or dismissal is needed, it is evident that the Officers, Chaplain and
Confreres need to re-evaluate and assess the essential relationships and processes of the Order within the
chapter. When a healthy chapter is giving proper attention to quality recruiting, formation, fraternity and
mentoring, a corrective action process should not be a common occurrence. You can find this new process
in the pages following the “Attendance and Communication Policy.”
Rule of Order

Prayer of King David

“Blessed may you be, O LORD, God of Israel our father, from eternity to eternity. Yours, O LORD, are grandeur and power, majesty, splendor, and glory. For all in heaven and on earth is yours; yours, O LORD, is the sovereignty; you are exalted as head over all. Riches and honor are from you, and you have dominion over all. In your hand are power and might; it is yours to give grandeur and strength to all. Therefore, our God, we give you thanks and we praise the majesty of your name” (1 Chronicles 29:11-13).
## CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE NAME AND PURPOSE OF THE KNIGHTS OF THE HOLY TEMPLE</td>
<td>1</td>
</tr>
<tr>
<td>HONOR CODE</td>
<td>1</td>
</tr>
<tr>
<td>ADVISORY</td>
<td>2</td>
</tr>
<tr>
<td>THE STORY OF THE MILITARY ORDERS</td>
<td>3</td>
</tr>
<tr>
<td>RULE OF THE ORDER</td>
<td>5</td>
</tr>
<tr>
<td>OFFICER ELECTION PROCESS</td>
<td>7</td>
</tr>
<tr>
<td>CORRECTIVE ACTION PROCESS</td>
<td>13</td>
</tr>
<tr>
<td>PROPER METHOD OF CONDUCTING A MEETING</td>
<td>14</td>
</tr>
<tr>
<td>DAILY PRAYERS FOR BROTHER KNIGHTS</td>
<td>18</td>
</tr>
<tr>
<td>ORDER OF THE MASS</td>
<td>23</td>
</tr>
<tr>
<td>KEY TERMS TO MEMORIZE</td>
<td>31</td>
</tr>
<tr>
<td>REFLECTIONS OF THE EARLY CHURCH FATHERS ON THE MASS</td>
<td>33</td>
</tr>
<tr>
<td>MAKING A GOOD CONFESSION</td>
<td>36</td>
</tr>
<tr>
<td>HOW TO BECOME A CATHOLIC GENTLEMAN</td>
<td>39</td>
</tr>
<tr>
<td>APPENDICES</td>
<td>50</td>
</tr>
</tbody>
</table>
THE NAME AND PURPOSE OF THE KNIGHTS OF THE HOLY TEMPLE

The Order shall be known as the Knights of the Holy Temple. Individual chapters may select a secondary name appropriate to their parish.

The purpose of the Knights of the Holy Temple is to assist particular young men of high school age to experience Godly masculine adventure, battle and beauty, with a foundation firmly grounded on fraternity, formation and parish service.

The formation of the Knight will include:
- a deep reverence and devotion to Jesus Christ in the Blessed Sacrament and in service to the poor;
- a profound commitment to protecting and fostering the Culture of Life;
- an environment for leadership development, Christian fellowship, and prayer support;
- vocational discernment for the priesthood, consecrated life, or married life;
- encouragement to properly live the faith both privately and publicly.

HONOR CODE

1. In all things, we are aware of God: our place in his plan, our need of his grace, and always conscious of all we have received from him. A good man willingly submits to God’s wisdom, not his own.

2. In order to sustain our ability to fight the spiritual battle, we frequent the Sacrament of Holy Communion and the Sacrament of Reconciliation as often as possible. These sacraments are to be seen as the source of our strength.

3. As we are defenders of God’s Holy Church, we accept our responsibility of learning the Truth She teaches and are not afraid, reluctant, or even hesitant to defend Her honor.

4. We never underestimate the power of our witness as men to the truth of Jesus Christ and his Church. Hence, we conduct ourselves as Catholic gentlemen at all times by purity of action, decency in speech, modesty in dress, respect toward others, and a spirit of good nature.

*This Honor Code should be memorized and recited corporately: immediately following the opening prayer of every chapter meeting & officer meeting, and immediately preceding the Prayer before Meals at every social gathering.*
The Knights of the Holy Temple will attract much attention for the many good works the fraternity accomplishes. But because of the makeup of its membership - young Catholic men - the brotherhood may even attract those who would wish to accomplish great harm within her membership.

As young men, we must be prudent at all times. When anyone (especially an adult), now or in the future, attempts to lure us to do actions which we, in our conscience, deem immoral, a report should be made to the proper authorities. Teachers, coaches, Boy Scout leaders, relatives, or even clergy all have the capacity to abuse the relationship they have with us and destroy the trust we place in them.

Let this be declared and adhered to: No person is to enter within the sacred Order as a brother, a confrère, or as a chaplain, with the intention or purpose of accomplishing any act of evil or any crime (including, but not limited to sex, alcohol, drugs, vandalism, or harassment). Any brother, confrère or chaplain suspected of such behavior is to be reported immediately to the proper authorities (both civil and ecclesial). Evil will not be tolerated within the ranks of the Order.

Every diocese in the United States has published rules of protocol for adults ministering to youth. This protocol must be followed.

When a man fails, let us, in charity, not remain silent, but rather do what must be done to correct the situation. Whenever and wherever this must be accomplished, it will require manly disposition and a stable boldness.

We pray, that within our ranks, this will never be an issue.
Prudent caution must be exercised when seeking the truth about the Knights Templar (The poor Knights of Christ and of the Temple of Solomon) and the Crusades. Due to the Military Order’s power, politics, and mystery, the Knights have a legacy that is one of legend, both true and false. A queasy Catholic may not want to investigate this part of the Church’s history as there are disappointments to be discovered. Nevertheless, knowledge of the times - less modern ignorance and bias - coupled with an understanding of the cultures, players, and history of the Holy Land, will open the inquirer to a magnificent story.

Long before the crusades began, the Knight made his appearance on the continent of Europe. Knights were powerful men and, as was to be expected, some misused the gift of their power to their own advantage. Therefore, secular rulers, at the urging of the Church, established the “Truce of God” among the Knights. This truce marked the birth of chivalry throughout Europe. Chivalry was a code of conduct, a code for military honor and self-restraint. The code encompassed fidelity, prowess, generosity, courtesy, and honor, and ensured the Knight would be a man who would always fight on the side of justice.

One did not simply announce that he was a Knight. When a man reached a certain level of professional success and social status, he discerned to become a Knight. He observed an extended fast which concluded with a night of prayer and vigil before the Blessed Sacrament. The following day, he received Holy Communion and then, in the presence of the Bishop, dedicated his sword to widows and orphans and committed himself to fight, without cessation, the enemies of the Church. He publicly vowed, “Hear, O Savior, our prayers and bless by the hand of Thy Majesty this sword with which your servant desires to be girded in order to be able to defend and protect the churches, widows, orphans, and all the servants of God against the cruelty of pagans, and to be the terror of all those who put temptations in their way.”

When, in 326 A.D., St. Helena, the mother of the Emperor Constantine, discovered the “True Cross” in Jerusalem, the Holy Land became an irresistible destination for Christian pilgrims who were seeking conversion, reconciliation, and the opportunity to venerate the sacred places important in the life of Jesus Christ. Yet, the conquest of the Holy Land by Muslim invaders in 837 AD brought these holy pilgrimages nearly to an end. History records the stories of many pilgrims traveling to the Holy Land who fell victim to robbers, were attacked by Muslim marauders or kings who required taxes to cross their lands. Moreover, by the beginning of the second millennium, the Muslim advance became a much greater threat to Europe as Muslim armies relentlessly pushed ahead from Africa and the Middle East. The story is a complex one. The Muslim and Christian conflict in the Holy Land and in Europe is a story of great tragedy, personal heroism (on both sides), and, even to our own day, constant struggle. To reach a quick conclusion, it can be argued that the Crusades, as problematic as they may have been, saved Christendom and western civilization from destruction and conquest by Muslim invaders.

The accusation that Knights left Europe to fight in the Holy Land for the purpose of “killing, raping, and plundering” is often leveled against them. But many are unaware that when Pope Urban II called for the first Crusade in 1095, his call was to free the Holy Land as an act of repentance. Men were to “take up the cross,” and, surely, they did. Historians, who are much more balanced today, insist that the crusader was much more motivated by repentance of sin and the glory of God than personal gain or conquest. A favorite story recalls the humility of Duke Godfrey of Lorraine. After fighting with the armies that
recaptured Jerusalem, he was offered the throne of the Holy City. He declined and stated, “I will not wear a crown of gold in a city where my Savior wore a crown of thorns.”

For the Crusaders “taking up the cross” in order to defend Christendom typically meant taking up heavy burdens. More often than not, soldiers of the Crusades experienced personal bankruptcy and unimaginable sacrifices, including inevitable hardships for his family back home.

In the face of these uncertainties and enormous odds, Knights began to form military orders that would defend the Holy Land and the pilgrim who walked there. The first of such Orders began when Hugh de Payens, and eight of his companions, swore oaths to protect pilgrims from bandits. From this meager beginning, this small band of brothers eventually became one of the most powerful armies in the Holy Land.

A Templar took vows of poverty, chastity, and obedience and sealed his vows with the following oath: “I will go across the sea to go to war; I will give assistance against infidel monarchs and princes; in a contest with three foes, I will never flee nor yield.” As a matter of fact, no Knight was allowed to leave the field of battle as long as the battle standard was held aloft – a fact well known about the Knights of Military Orders. They were known, even by Muslims, to be the first into battle and the last to retreat.

The Knights Templar have become the subject of great legend. In their day, they won tremendous victories, suffered humiliating defeats, and more often than not, held fast to their solemn vows as Knights. Eventually, men began to fear their power, envy their wealth, and deplore their secrecy, and trouble began for the Knights Templar. In a disgraceful chapter of French History, King Philip the Fair, filled with greed and paranoid for his own power, sought to suppress the Order. To accomplish this end, accusations of sodomy, blasphemy, and heresy were made against the members of the Order. Arrests were made, confessions were obtained by torture, and eventually many of the Knights (often too illiterate to make an adequate defense) were burnt at the stake. Historians today have largely exonerated the Knights Templar of these allegations.

One might wonder why a group of young Catholic men would take the name “Knights of the Holy Temple” and base their fraternity upon the military orders of the crusades. The answer is clear and simple: the history of the Knights Templar teaches a valuable lesson to men. Just as the Knights of the Middle Ages possessed great power, so, too, do young men possess power today. Their power resides in their youth, their strength, their gifts and skills, and in their minds. The Knights of old were at their best when they readily put their power to the use of the poor, the marginalized, and the Church. But it must be remembered, as soon as a Knight used his power for his own gain, destruction fell upon him. An old maxim states, corruption optimi pessimi or “the corruption of the best is the worst.” Young men today must remember this ancient lesson. When they use what God has given them for others, they will bring glory to God and honor upon themselves. Otherwise, when they use what God has given them for themselves, the glory will never be seen and their legacy will be bleak.

When the first young men were assembled and embraced the idea of Knighthood, they were often told by their chaplain, “Never underestimate the power you have as young men to witness to Jesus Christ.” May this be the legacy of the Knights of the Holy Temple.
ARCH-COUNCIL OF THE KNIGHTS OF THE HOLY TEMPLE

Description

The Arch-Council of the Knights of the Holy Temple is structured in the same manner as the local chapter but for corporate organization. The Arch-Council consists of the Master and Seneschal from each of the chapters. The members of the council elect five officers to lead the council. These officers (Arch-Master, Arch-Seneschal, Arch-Marshla, Arch-Commander of the City of Jerusalem, and Arch-Draper) are to lead the council and perform the duties of their elected role. The duties of each officer are the same as those described for individual chapters, but encompass the entire brotherhood. With this privilege comes a sense of responsibility to all of the members of the fraternity.

Purpose

The Arch-Council is charged with keeping the brotherhood united and holds the local chapters accountable. The council meets once each month and addresses matters that effect the entire brotherhood.

The Council is responsible for:

- upholding the Honor Code,
- the Rule and its modifications,
- unity of all the Chapters;
- retreats, conferences and social events;
- assessing dues for sustaining the Order,
- assisting the local chapters in the performance of their duties.

HOW TO ESTABLISH A CHAPTER

1. Prospective members must secure the permission of their parish pastor before forming a chapter of the Knights of the Holy Temple. Association with the Knights of the Holy Temple in the Diocese of Lafayette-in-Indiana (where the Order was founded) is welcomed and encouraged. Otherwise, where a group of Catholic men of high school age are assembled and ready to live by the Honor Code and the Rule of the Order, a chapter may be assembled.
2. The Knights of the Holy Temple reserves the right to suspend any chapter which violates the integrity of the Honor Code or the Rule of the Order.

MEMBERSHIP

1. Any baptized man of high school age may seek membership in the brotherhood.
2. He must be of good moral character, agree to the principles of the Knights, and be willing and able to live the Order’s Honor Code.
3. He must complete the application and, after appropriate scrutiny, receive a majority vote of the brothers.
4. Hazing of brothers at any time is prohibited.
5. Opportunities for initiation are to be made available to new brothers at regular intervals.
6. The initiation rite is to remain “secret.”
7. During initiation, a new brother must be ready to make three promises.

The Three Promises

Before a man is initiated, he is required to make three promises which will bind him to the ideal of the Order. During the initiation of a Knight, he must make promises of poverty, chastity, and obedience, according to his state in life. These promises are private and carry no canonical weight. Nonetheless, these three promises will be the core of the Order’s manner of life.

A Knight is to cherish his freedom. Today, a man lives among so many who think and proclaim that they are free, when, in fact, they are enslaved by many things. A Knight must be free in order to properly fulfill his obligation to the Order by living the Honor Code. To protect his freedom (which is the liberty to choose what is good) he makes these promises:

Poverty (according to his state in life)

Modern man lacks self-knowledge because he seeks his identity, the truth of who he is, in what he owns, possesses, or controls. Because of this, he lacks adequate self-knowledge. A Knight who makes a promise of poverty according to his state in life, and lives by it, will be free to overlook childish fads and cease the frantic search for happiness in what he owns. This will open him to the higher truths of his existence and he will come to discover the greatest mystery: God Himself. This Mystery, although all around him, is often hidden by the world. For the Knight of the Holy Temple, poverty is simplicity of life.

- “What are you lacking, in fact? You have become immortal, free, a son, righteous, a brother, co-heir, with him you reign, with him you are glorified. Everything has been given to you and, as it is written, ‘will he not also give us everything else along with him?’ (Romans 8:32). Your first fruits (see 1 Corinthians 15:20, 23) are adored by the Angels, the Cherubim, the Seraphim: what are you lacking, now? … God, in fact, not only has freed us from sins, but has also rendered us lovable … he has adorned our soul and made it beautiful, desirable and lovable.”
- “Nothing is greater than this: that the blood of God was poured out for us. Even greater than the adoption as sons and of the other gifts, is that not even the Son was spared (see Romans 8:32); greater, in fact, is that sins were remitted, but even greater still is that this came about through the blood of the Lord” (St. John Chrysostom).
- “Do not have Jesus Christ on your lips and the world in your hearts” (St. Ignatius of Antioch).
- “He is no fool to give up what he cannot keep, to gain what he cannot lose” (Jim Elliot, written shortly before his martyrdom).

Chastity (according to his state in life)

A man chooses chastity in order that he might love truly. He knows authentic love requires open and generous self-giving and must be void of selfishness and lust. To be chaste is to move beyond the fulfillment of simple (yet powerful) bodily urges toward the heights of beauty, truth, and authentic love. A Christian man knows his body was created and designed by God to be joined to a woman in the Sacrament of Marriage as a sign of God’s Divine Plan for mankind. For the Knight of the Holy Temple, chastity is accepting the challenge to be pure with the help of God.

- “This is why we strive to live a moral life: not because there are laws that must be obeyed, but because we ourselves are temples of the Holy Spirit who dwells in us. We are set apart – made holy – and we do not use holy things for unworthy purposes” (Light for Life, Part Three, The Mystery Lived, 19).
• “Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly the angel who guards you will honor your patience” (St. John Climacus, op. cit. Step 5, p. 130).
• “When you are tempted you must use the word of God and the chanting of psalms to charm and lull yourself away from temptation as with a child who cannot have what he wants” (Dom Germain in The Sacred Liturgy, by a Benedictine Monk).

**Obedience (according to his state in life)**

Obedience is the foundation of Christian freedom. Obedience to God, which requires following God’s commandments and discerning God’s will in all things, frees a man from worldly concerns and affairs. He is free to follow Christ and be attentive to him. Peace is lacking in one who believes obedience is opposed to freedom. For the Knight of the Holy Temple, obedience means embracing the commandments of God, the Laws of the Church, and constantly seeking the wisdom and will of God in his daily life.

• “Every generation of Americans needs to know that freedom consists not in doing what we like, but having the right to do what we ought” (John Paul II).
• “Lord, grant that I may see Thee more clearly, love Thee more dearly, and follow Thee more nearly” (Spiritual Exercises 104).
• Totum exigit de te, qui fecit te. - “He who made you, requires everything of you” (St. Augustine, Sermon 34).

**A Word of Encouragement**

The weak of heart protests: “These three promises require strength and conviction which is beyond a young man. After all, is not life for excitement, adventure, and fun?” Perhaps to some, it is. But allow wisdom, which even young men can possess, to press upon the individual that what the world does not see and does not understand, is not hidden from the Christian. It is, in fact, a mystery far greater than worldly “excitement” and “fun” can provide. In addition, it is imperative for any man attempting to live a life of holiness to remember the words of Archangel Gabriel to the Virgin Mother, “…nothing will be impossible for God (Luke 1:37).” Never give up, never despair, and always remember: the real adventure of life begins when we accept and live the Gospel according to Christ Jesus.

**OFFICER ELECTION PROCESS**

• An elected brother holds his office for a period of one year.
• He must be a brother in good standing. To be in good standing a brother must:

  ◦ be a practicing Catholic who actively participates in the life of the chapter & the Church;
  ◦ show interest in the welfare of the brothers and in the affairs of the Order;
  ◦ regularly attend meetings, socials, service projects and assist at Mass;
  ◦ display conduct consistent with the ideals stated in the Honor Code.

**Qualifications for Nomination**

A brother in good standing with these qualifications may be nominated or may nominate oneself:

1. He has demonstrated aptitude for leadership or the capacity to develop leadership qualities
2. He has had conversations with the Chaplain or Confreres about his interest in leadership
3. He is able and willing to devote time and effort needed to accomplish the duties of an office
Nomination Process
The following format has been distilled from fifteen years of experience. It offers a chapter the opportunity to more fully acknowledge the strengths & weaknesses of potential candidates. It emphasizes the importance of discernment & conversation about the gifts each man has, and it gives the chapter time to work together for the best results. It helps to avoid elections as a popularity contest by focusing attention on the man's character, talents & ability to serve the group in a particular role.
1. Prior to March each year, the Master will prompt the Chapter to select a date during the last two weeks of May for Officer Elections. Attendance is MANDATORY for Officer Elections; only the most serious conflicts may be allowed. This date should be chosen early enough to allow all members the ability to plan their other activities around this crucial event in the life of the chapter. The Master will be attentive to the essential availability of the Chaplain and Confreres. The chapter should plan for the gathering to last a few hours.
2. During the first two weeks of March, all Officer nominations must be given to and managed by a Confrere. After this time, the nomination period is closed.
3. From mid-March until mid-May, the Chaplain & Confreres must interview all nominees & evaluate their qualifications. If a nominee clearly lacks the qualifications and/or intention to fulfill the duties of an elected office, the Chaplain and Confreres may remove his name from the list.
4. Mid-May, prior to the Officer Elections, the Chaplain and Confreres will publish the official ballot of nominees so that members have time to review the options for elections.

Election Day
This should be a festive gathering of fraternal enthusiasm & celebration. Food and drink should be provided, and a spirited ambiance should be prepared. Gratitude should be expressed for the officers who served during the previous year. Election Day is a pivotal moment for the future of the chapter, and the experience should reflect this reality.
1. The only brothers eligible for election are those who were nominated, reviewed and presented on the official ballot by the Chaplain and Confreres.
2. At an appropriate time during the gathering, the Chaplain will officially open the election process by calling everyone together and thanking those who are on the ballot for their willingness to serve their brothers in this way. He should remind the members of the importance of quality discernment and confidential conversation.
3. Elections will proceed one office at a time: Master→Seneschal→Marshal→Commander→Draper
4. For each office, the Chaplain will introduce all of the candidates and invite each of them to briefly attest to why they would serve the chapter well in that office. The candidates are then asked to leave to a separate room. The Chaplain then invites the members to respectfully and confidentially share their perspectives on each of the candidates. The Chaplain and Confreres may also share their perspectives. When everyone has had a chance to speak, the Chaplain then moves the members to the election of the officer. The Chaplain and Confreres do not vote.
5. A brother is elected for the office with a simple majority vote (half plus one of members present). The ballots are to be secret and counted by the two oldest brothers present who are not eligible for this office. The vote is to be certified by the Chaplain. The candidates are then brought back into the room, and the Chaplain announces the newly-elected officer, who does not assume his duties until after the elections conclude.
6. The Chaplain announces the candidates for the next office and opens the floor for the inclusion of any unelected candidates from previous offices. Then the process begins again and follows the same pattern for all remaining offices.
**Master (Master of the Temple of Jerusalem)**

The Master was a very powerful man within the Order, but he was not a dictator. He was responsible for the Order as a whole. Directly comparable to the position of an abbot, he had certain powers and privileges. He distributed or disposed of the Order’s minor possessions, granted gifts in the name of the order, chose his own horses and armor, and kept the treasury. All other important decisions, including dispossession of the Order’s property, planning campaigns, changing the Rule, receiving a new brother, declaring war or negotiating a peace, fell to the general chapter of the Order.

**Duties of the Master:**
1. Call chapter to order at least once per month in consultation with the Chaplain/Confrères.
2. Oversee the Order and its Officers.
3. Preside at chapter meetings.
4. Uphold the Knight’s Honor Code.

**NOTE TO THE MASTER:** *Much of the success of the Knights will depend upon you. Your brothers have chosen you as they believe you possess the qualities of a leader. You were blessed by God with these gifts and skills; now you are required to return the fruit of these gifts to God, who alone is Lord. Persevere and be patient when executing the activities of the chapter and while interacting with your brothers. Empower all the brothers to use their talents and skills for the objectives of the Order and the Church. Set an example of humility and Christ-like service. Allow your vision and determination to guide the Chapter. Expect excellence. Do not wait for someone else to organize and guide the chapter; that responsibility now rests with you.*

**Seneschal**

Second in command to the Master, he was also the oldest member of the Order. Afforded certain privileges, he acted as the Master in his absence.

**Duties of the Seneschal:**
1. Preside at chapter meetings in the absence of the Master.
2. Coordinate recruitment of new brothers.
3. Oversee the reception of new brothers.
4. Oversee enforcement of the attendance policy for Chapter.

**NOTE TO THE SENESCHAL:** *In many ways, you have been granted a great opportunity for servant leadership. You will teach your brothers selfless leadership by demonstrating to them how to follow the Master. You will note that your duties are more exacting than the Master’s, and that is why you are in a position to demonstrate selfless leadership. The efficiency of the Chapter and the completion of her business will rely heavily upon you. The office of Seneschal is a great training opportunity for greater leadership positions in the future – both in and outside of the Chapter.*

**Marshal**

Third in command, the Marshal was also the supreme military commander, controlling the allocation of arms and horses, deciding tactics and strategy, and leading charges against the enemy.

**Duties of the Marshal:**
1. Arrange and direct the Initiation during JOUST and Fall Retreat.
2. Act as the Master of Ceremony during liturgies.
3. Train members to serve the Liturgy well, and coordinate serving schedule.
NOTE TO THE MARSHAL: You have been granted one of the most important responsibilities within the leadership structure of your Chapter. From the very beginning, the Knights have inspired Catholics by the dignity, reverence, and enthusiasm they have brought to the Holy Sacrifice of the Mass. Of all that the Knights will do in the coming year, their service at the altar will be visibly noted by almost every member of the parish. Thus, you will take great satisfaction when your brothers serve well; and when they do not, the responsibility will rest with you. Your position will require you to be assertive when working with the pastor and others responsible for the execution of the Sacred Liturgy. Study the rubrics of the Mass as found in the Rule and in the General Instruction of the Roman Missal. Have confidence in yourself.

**Commander of the City of Jerusalem**

The Commander of the City of Jerusalem was responsible for the health and well-being of the brothers, the protection of the pilgrims, and the safeguarding and transport of one of Christendom’s holiest relics, a piece of wood believed to be a fragment of the True Cross.

**Duties of the Commander:**
1. Coordinate special events of the Knights (Retreats, trips, recreation...).
2. Bring brothers together at least once per month for fellowship and recreation.
3. Coordinate service projects (four service projects per year - planned and executed).

NOTE TO THE COMMANDER: *Take as your guide, Psalm 133:1, “How good it is, how pleasant, when brothers dwell together in unity!” You and your officer team will be successful during your tenure as officers to the extent the brothers know each other and develop strong bonds of friendship. Fraternity can be a powerful force in the life of a man, so do something God-like with that power! You are also responsible for the service projects planned by the Chapter: use your youth, your strength, and your enthusiasm to accomplish magnanimous acts of charity. Done properly and in the service of charity, you have the power to achieve much good together.*

**Draper**

The Draper’s duties were non-military. He was responsible for everything concerning the brother’s clothing and bedding. His importance can be established in the fact that he was allowed four horses and three tents for his household, which consisted of two squires, a bodyguard, and, naturally, a group of tailors.

**Duties of the Draper:**
1. Manage the treasury for the Chapter.
2. Establish and maintain financial accounts.
4. Prepare the agenda for Chapter meetings (in consultation with Master & other Officers)
5. Record minutes of chapter meetings & provide them to the Master

NOTE TO THE DRAPER: *Whenever managing money, it is always good to recall Judas Iscariot, the man Jesus enlisted to carry money for the poor. Obviously, his greed overtook him. Nonetheless, your Chapter’s choice has indicated that you are trustworthy. To be an effective Draper, you will need to be organized. As busy as everyone is today, it is easy to set your responsibilities aside and never fulfill the duties of your office, sometimes for weeks. Sound tracking of your Chapter’s account will enable the brothers to accomplish the goals they desire to reach. You are an important spoke in a wheel; without you, the business of the Chapter suffers.*
**Brother Knights**

The most important members as without them the Order could not have existed. It was the brother Knights with their war cry of ‘Baucent!’ who were the vanguard and rear guard of every Templar force. As all are brothers of the Order, there shall be no degrees of distinction between brothers.

**Duties of the Brothers:**
1. To live and to hold Brother Knights accountable to the Honor Code.

NOTE TO THE BROTHERS: To have a good brother (or brothers) you must be a good brother. Life is a challenge today. What a blessing to have the support and encouragement of your brother Knights. So, you, yourself: be a dependable brother who can strengthen the men around you. As Holy Scripture states in Proverbs 18:19, “A brother is a better defense than a strong city, and a friend is like the bars of a castle.” Men rarely know how to be brothers today; technology and our culture have isolated everyone. Your membership in the Knights is a once-in-a-lifetime opportunity, a gift to be enjoyed and tightly grasped. Deus vult! God wills it!

**Chaplain**

At first, the Order had no clergy of its own and relied on the priests of the Church in Rome who received board and lodging and nothing more. Later, the process would change following an elaborate process for initiation and acceptance into the Order.

NOTE TO THE CHAPLAINS: Experience has proven the value of the chaplain to the chapter. Your support, encouragement, admonitions, and example will provide an immense boost to the life and vitality of the chapter. Remember, the time and effort you put forth will yield much fruit in the lives of the young men as well as the life of your parish. Your involvement will guarantee the success of your chapter: with you, the chapter will flourish; without you, the chapter will fail.

**Confrère**

Monasteries and Military Orders relied heavily on alms received from benefactors.

**The Duties of the Confrère**
1. Provide advice, counsel, and manly example to the brothers.
2. “Chaperone” events hosted by Knights.

NOTE TO THE CONFRÈRES: The young men in your charge are developing leadership skills. Thus, do not run the Chapter for them. Rather, teach them important leadership lessons and help them put them into practice. Hold them accountable for goals and decisions and offer your advice. You will not be disappointed. The words are not spoken often enough: Thank you for your support and dedication to the Knights and their Chapter. May God richly reward you for your efforts.

**FINANCES**

1. Monthly financial reports are to be made by the Draper to Chapter and local pastor.
2. Bank accounts are to be established following the wishes of the Pastor or the Diocese.
3. The expenditure of any money by the Chapter requires a simple majority vote of the membership.
4. The Master and the Draper, together, may authorize the expenditure of $100.00 or less.
OBLIGATIONS OF THE CHAPTER

- The brothers of the Chapter will make a retreat one time per year together.
- The chapter will engage in a significant service project quarterly.
- The chapter will make itself available to the needs of the Pastor and the poor.
- The officers shall see to their individual duties.
- The Feast of Christ the King (the last Sunday of the Year) and the Feast of the Triumph of the Cross (September 14th) are to be observed by the chapters as feasts of great significance. There should be an expectation of Mass, prayer, and “feasting” (celebration) on these days.
- The habit of the Order will be the red crusader cross (signifying sacrifice), sewed upon a white tunic with a cincture, which hangs down between the legs (which represents purity).

SPECIAL AFFECTION FOR THE POOR

Just as was customary of the first Knights, special attention and affection should be given to the poor. The Church defines the poor as “anybody in need.” Let the Knights, individually and collectively, work tirelessly for the poor, the underprivileged and the defenseless. This will require self motivation and initiative on the part of the brothers. Everyone in the Order holds equal responsibility toward the poor.

ATTENDANCE AND COMMUNICATION POLICY

Purpose

Monthly meetings are vital to the success of the Knights the Holy Temple. Monthly meetings are necessary to promote proper communication among the Knights and to properly coordinate the activities of the Order. Serving Mass is a primary reason why the order exists.

Policy

If a Knight has two consecutive, unexcused absences from a regularly scheduled meeting, the Knight will not be able to serve at the next scheduled Mass or be able to attend the next scheduled social function, including the retreats of the Order.

A Knight is considered excused from a monthly meeting if he: (a) properly notifies the Master or another officer at least 24 hours in advance by email, phone, or in person and (b) the absence is due to a legitimate purpose.

A legitimate purpose for missing a regularly scheduled monthly meeting will be a school related activity, employment conflict, a serious illness, or an important family event (such as vacation, reunion, etc.).

A failure to notify the Master, either directly or through another officer, will be considered an unexcused absence.

Anytime a Knight is absent from a meeting, excused or unexcused, he has the responsibility of reviewing the minutes of the meeting.

A Knight may remove an unexcused absence by attending Eucharistic Adoration for one hour. A completed adoration card with the date, hour and signature of the Knight must be submitted to the Master in order to have an unexcused attendance record expunged.

The Seneschal and the Chaplain shall have the authority to resolve disputes or confusion regarding the attendance policy or to resolve situations not clearly covered by the policy.
CORRECTIVE ACTION PROCESS:

Nota Bene: Be wise from the start: only recruit & accept members who understand & are passionate about the reality of the Order. Officers need to continually fuel a passionate culture within the chapter membership. Be men of integrity and fraternal investment. Be more interested in investing strength in your brothers than in dismissing them out of convenience.

The following process describes the lamentable actions which may be taken when a Knight has become seriously disengaged from life as a Knight, noticeable by one or more of the following behaviors:

- Repeated unexcused absences
- Non-participation in Chapter events
- Disobeying the honor code
- Lack of commitment to the Knights as a priority

When any of these behaviors is observed, the officers, along with the Confreres and Chaplain, must come to a decision as to whether corrective action must be taken. They should consult the members of the chapter for their input, especially if a brother Knight has any background information that could shed light on why these behaviors have been observed. The chapter should make every effort to unofficially reach out and strengthen their brother first. After all else, if the decision is to proceed with corrective action, the following steps will be followed.

**Step 1:** The Master and Seneschal will officially engage their brother Knight fraternally and discuss what has been observed. During this meeting, they will inform their brother Knight that they will monitor his behavior for the next six weeks, and if his behavior does not change they will proceed to Step 2.

**Step 2:** The Master, Seneschal, Confreres and Chaplain will arrange a meeting with the Knight. In this meeting, the group will discuss with the Knight the fact that the observed behavior has not been corrected and that a decision must be made as to whether the Knight is to continue participation with the chapter or step down. If, on the one hand, the Knight wishes to step down, he may do so. After such, if at a later date he decides he would like to re-join the chapter, he may contact the Master at any time to schedule an interview to do so. On the other hand, if the Knight wishes to continue and work on correcting his behavior, the process proceeds to Step 3.

**Step 3:** The Knight will be informed that his behavior will be observed on a week by week basis for two months. During that time, if the Officers, Chaplain and Confreres do not see him intentionally improving his behavior, they may then schedule a final meeting with the Knight. In this meeting, the officers will respectfully inform the Knight that his membership in the chapter is suspended. If at a later date he would like to re-join the Chapter, the Knight may contact the Master to inform him of his desire. At that time, the Master and Seneschal will schedule a meeting to re-interview the Knight, following the typical procedure for new membership.
# THE PROPER METHOD OF CONDUCTING A MEETING

<table>
<thead>
<tr>
<th>The Master calls the meeting to order on time and he oversees the entire meeting.</th>
<th>Master: “The chapter meeting will come to order.”</th>
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<tbody>
<tr>
<td>Chapter opens with prayer [by a brother previously assigned by the Master] which may be taken from the Rule.</td>
<td>Master: “Brother _____________ will begin with prayer.”</td>
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<td>The recitation of the Honor Code [a second brother previously assigned by the Master].</td>
<td>Master: “Brother _____________ will recite the Honor Code.”</td>
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<tr>
<td>The Seneschal takes roll and keeps a record of attendance [by calling each brother’s name, the brothers are reminded of the importance of their presence].</td>
<td>Master: “Will the Seneschal please call the roll?” As the Seneschal calls the role, brothers respond, “Present.”</td>
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<td>New members/guests are introduced by Seneschal [All guests should be heartily welcomed and all brothers truly cordial]. For example, “Brother Master, I am pleased to introduce _____________ to the chapter.” [Some relevant information may be given and all welcome the guest.]</td>
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<tr>
<td>Minutes of the previous meeting are read by the Seneschal.</td>
<td>Master: “The Seneschal will now read the minutes of the previous meeting.”</td>
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<tr>
<td>Minutes are discussed and are corrected/approved at the direction of the Master.</td>
<td>Master: “Are there any additions or corrections to be made?” -pause for comments- “If not they stand approved as read.” or “The minutes stand approved as corrected.”</td>
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<td>All officers make reports [each is called by the Master].</td>
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<tr>
<td>Committee chairmen each offer their reports [committees are created to handle appointed tasks for which a consensus could not previously be reached for lack of information or agreement. The committee chairman reports on the progress and, when ready, makes the committee’s recommendation to be approved by the brothers present].</td>
<td>Chairman: “The _____________ committee submits the following report”: the report follows.</td>
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<tr>
<td>Old business is discussed [Old business consists in tasks, objectives or proposals which were “tabled” from the previous meeting due to time/consensus/information constraints].</td>
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<tr>
<td>New business is introduced. Any brother may introduce new business.</td>
<td>Master: “Is there any new business to come before the chapter?”</td>
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<tr>
<td>If needed, committees are appointed for research/investigation/planning. The committee is to report their findings at the following meeting.</td>
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<tr>
<td>The chaplain offers a word.</td>
<td>Master: “Father, may we have a word?”</td>
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<tr>
<td>The date of the next chapter is announced.</td>
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<tr>
<td>The chapter closes with shared prayer (intentions) and a Pater, Ave, and Gloria.</td>
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<tr>
<td>The Master adjourns the meeting.</td>
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<tr>
<td>Following the work of the meeting, recreational activities which promote unity and harmony among the brothers is highly encouraged.</td>
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</table>
A simple manner to reach a chapter decision:

α) Any brother may make a motion by stating, “I move that the chapter __________.” [He would never say, “I make a motion that…”] For example, “Brother Master, I move that we have a poker party on December 19th.”

β) The motion must be seconded by another brother (otherwise the motion dies).

χ) The Master then directs the members to discuss the motion. He himself does not offer discussion unless his advice is sought by the chapter.

δ) When debate has concluded, the Master calls for a vote, asking those in favor to say “Aye” and those opposed to say “No.” A hand vote may be needed in a close vote.

ε) While the chapter is considering a motion, no other action may be taken accept by:
   • Amending the motion (a proper way to change or make an addition to the original motion). For example, “I move to amend the motion by striking December 19th and inserting January 9th.” Only one amendment is offered at a time.
   • Adjournment
   • Tabling the motion (effectively setting the motion aside). “Brother Master, I move to table the motion.” A majority vote must be received to table a motion.
   • A brother may announce: “I move the previous question,” that is, enough has been heard, bring the motion to a vote. A majority vote must be received to move the previous question.

How to Plan and Run a Meeting:

• Thoughtfully prepare an agenda and share the information, well in advance, with other officers.
• Ensure all brothers know dates, times and locations of meetings.
• Have sufficient copies of the agenda available for brothers.
• Start the meeting on time. Meetings should not run longer than one hour. Likewise, close the meeting crisply and positively.
SUGGESTED CHAPTER MEETING OUTLINE:

I. Call to Order: Master

II. Prayer: ______________________

III. Recitation of the Honor Code: ______________________

IV. Roll Call: Seneschal

V. New Members/Guests Introduced: Seneschal

VI. Minutes of Previous Meeting Read: Seneschal

VII. Approval of Minutes: Master

VIII. Officer Reports:

   Master
   Seneschal
   Marshal
   Commander
   Draper

IX. Committee Reports

X. Old Business

   1) ________________________________
   2) ________________________________
   3) ________________________________

XI. New business

   1. ________________________________
   2. ________________________________
   3. ________________________________

XII. Chaplain

XIII. Announcements

XIV. Date of next chapter meeting: ______________________

XV. Chapter closes with shared prayer (intentions) and a Pater, Ave, and Gloria.

XVI. Adjournment: Master

XVII. Recreation
## CHAPTER MEETING EFFECTIVENESS CHECKLIST

<table>
<thead>
<tr>
<th><strong>Improvements needed for next meeting:</strong></th>
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<tbody>
<tr>
<td>Was the meeting well attended and meeting times/location announced well in advance?</td>
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<tr>
<td>Did all new members feel welcome and informed?</td>
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<tr>
<td>Did the meeting begin on time?</td>
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<tr>
<td>Were the minutes of the previous meeting well prepared?</td>
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<tr>
<td>Was the Draper’s report given?</td>
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<tr>
<td>Were all officers and committee chairmen present and ready to give reports?</td>
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<tr>
<td>Was time wasted on needless chatter and needless distractions?</td>
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<tr>
<td>Was time wasted discussing issues that could have been referred to a committee?</td>
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<tr>
<td>Was the tenor of the meeting relaxed and pleasant, yet focused and productive?</td>
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<tr>
<td>Was leadership in the Chapter shared by officers?</td>
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<tr>
<td>Was the officer team dependable?</td>
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<tr>
<td>Do the brothers of the Chapter have ownership and play an essential role in all meetings?</td>
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<tr>
<td>Was the agenda followed for an effective and efficient meeting?</td>
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<tr>
<td>Were good informative minutes kept by the Seneschal during the meeting?</td>
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<tr>
<td>Were all committee recommendations approved/discarded by vote of the brothers?</td>
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<tr>
<td>Was time reserved at the end of the meeting for fellowship and recreation?</td>
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Prayer is a difficult battle; but it need not be. Remember these simple instructions when praying: 1) pray every day and be consistent, 2) never judge your prayer (all prayer is excellent), 3) replace the word “prayer” with “union” and you will have a better understanding of why we pray to God, 4) recall that if you do not spend time with a friend, the friendship will end – the same is true of our friendship with God. Just fifteen minutes in the morning will help you throughout the day. Remember to keep God in your heart and mind always.

To pray, place yourself in a room/space free of distractions; St. Ignatius of Loyola recommended a comfortable position (be careful not to be too comfortable that you fall asleep); choose an early hour of the day as the average person tends to become increasingly busy during the day.

What remains is simple: praise God as the Master of your life and delight in your dependence on God and declare your love for him; repent sincerely by asking the Holy Spirit to show your weaknesses and faults; pray using Sacred Scripture, your Rosary, favorite prayers, etc... and meditate on God and things of God; finally, make intercession by making known to God your needs and the needs of others (Matthew 7:7-8). In asking for help, we acknowledge our filial dependence upon God who is our Father.

Prayer for Generosity
(St. Ignatius of Loyola)
Eternal Word, only begotten Son of God, teach me true generosity. Teach me to serve you as you deserve: to give without counting the cost, to fight heedless of wounds, to labor without seeking rest, to sacrifice myself without thought of any reward - save the knowledge that I have done your will. Amen.

Suscipe
(St. Ignatius of Loyola)
Take, Lord, and receive all my liberty, my memory, my understanding and my entire will; all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me. Amen

Prayer to Saint Michael, the Archangel
(Published by order of Pope Leo XIII)
Glorious Prince of the Celestial Host, St. Michael the Archangel, defend us in the conflict which we have to sustain against principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in high places (Eph. 6:12). Come to the rescue of men whom God has created to His image and likeness and whom He has redeemed at a great price from the tyranny of the devil. It is thou whom the Holy Church venerates as her guardian and her protector; thou whom the Lord has charged to conduct redeemed souls into heaven. Pray, therefore, the God of Peace to subdue Satan beneath our feet, that he may no longer retain men captive nor do injury to the Church. Present our prayers to the Most High, that without delay they may draw His mercy down upon us. Seize “the dragon, the old serpent, which is the devil and Satan,” bind him and cast him into the bottomless pit... “that he may no longer seduce the nations (Rev. 20:2-3).”
St. Michael, the Archangel: Pray for us!

Prayer for the Intercession of John Paul II
O Holy Trinity, we thank you for having given to the Church Pope John Paul II, and for having made him shine with your fatherly tenderness, the glory of the Cross of Christ and the splendor of the Spirit of love.

He, trusting completely in your infinite mercy and in the maternal intercession of Mary, has shown Himself in the likeness of Jesus the Good Shepherd and has pointed out to us holiness as the path to reach eternal communion with You. Grant us, through His intercession, according to your will, the grace that we implore, in the hope that He will soon be numbered among your saints. Amen.

Prayer to St. Joseph
Oh, St. Joseph, whose protection is so great, so strong, so prompt, before the throne of God. I place in you all my interests and desires.

Oh, St. Joseph, do assist me by thy powerful intercession, and obtain for me from your Divine Son all spiritual blessings through Jesus Christ, Our Lord. So that, having engaged here below your heavenly power, I may offer my thanksgiving and homage to the most loving of Fathers.

Oh, St. Joseph, I never weary contemplating you and Jesus asleep in your arms; I dare not approach while He reposes near your heart. Press Him in my name and kiss His fine head for me and ask Him to return the kiss when I draw my dying breath.

St. Joseph, Patron of departed souls, pray for us.

Prayer Before a Crucifix
Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul
I ponder within myself, and mentally contemplate Thy five most precious wounds; having before my eyes that which David spoke in prophecy: “They have pierced my hands and my feet; they have numbered all my bones.” (One Pater, Ave, and Gloria for the intention of the Holy Father.)

Prayer of St. Francis of Assisi for Peace
LORD, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O DIVINE MASTER, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

The Angelus
The angel of the Lord declared unto Mary:
And she conceived by the Holy Spirit
Hail Mary...

Behold the handmaid of the Lord:
Be it done unto me according to thy word.
Hail Mary...

And the Word was made flesh:
And dwelt among us.
Hail Mary...

Pray for us, O Holy Mother of God.
That we may be made worthy of the Promises of Christ.

Let us pray. Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection, through the same Christ Our Lord. Amen.

Meditation: St. Francis de Sales
“Do not fear what may happen tomorrow. The same loving Father who cares for you today, will care for you tomorrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginings.”

Judith Chapter 8:24-27
“Therefore, my brothers, let us set an example for our kinsmen. Their lives depend on us, and the defense of the sanctuary, the temple, and the altar rests with us.

Besides all this, we should be grateful to the Lord our God, for putting us to the test, as he did our forefathers.

Recall how he dealt with Abraham, and how he tried Isaac, and all that happened to Jacob in Syrian Mesopotamia while he was tending the flocks of Laban, his mother’s brother.

Not for vengeance did the Lord put them in the crucible to try their hearts, nor has he done so with us. It is by way of admonition that he chastises those who are close to him.”

Preparation for Mass
O Lord, born of the Virgin, do not look upon my sins, but cleanse my heart and make it a temple for your most pure Body and precious Blood. Do not cast me away from Your presence for you are merciful and without limit.

How can I approach and partake of Your holy mysteries, for I am unworthy and if I come to your wedding feast without the proper garment of worthiness of heart (Mt 22:11-12), I would but earn my condemnation. However, You, O Lord, are able to cleanse my soul and call me to the table of salvation for you are the lover of mankind, now and ever and forever. Amen.

O Mother of God, great is the number of my sins, but I hasten to you seeking salvation; visit my soul in its weakness, and pray to your Son our God to grant me the forgiveness of my evil deeds, for you alone are truly blessed (Byzantine Liturgy).

Fatima Prayer
O Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly.

I offer Thee the most precious Body, Blood, Soul and Divinity of my Lord Jesus Christ, which I acknowledge truly present in the Holy Eucharist, the Living and Glorious tabernacle of your Divinity; the Immaculate Heart of Mary; in all the tabernacles throughout the world; in my soul; in every consecrated soul; and in every host or chalice that is consecrated to You in the Holy Mass; as my Lord, my God and my Savior, the Sacrificial Lamb of God.

I offer Him to you in atonement for my sins and for the sins of the whole world, and in reparation for the outrages, sacrileges and indifference by which Jesus and Mary are offended.

By the infinite merits of the Most Sacred Heart of Jesus and of the Immaculate Heart of Mary, I pray for the conversion of poor sinners... (intentions).
Prayer to End Abortion
A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled, since they were no more. Matthew 2:18

Prayer to Our Lady by Family and Life, Dublin, Ireland

O Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life. Look down, O Mother, upon the vast numbers of babies not allowed to be born. Grant that we may listen with open and generous hearts to every word which proceeds from the mouth of God. Thus we shall learn not only to obey the commandment not to kill human life, but also to revere life, to love it, and to foster it. Amen.

How to Say the Rosary
Start with the Sign of the Cross and the Apostles' Creed while holding the crucifix. Then pray the Our Father on the first large bead, the Hail Mary on each of the three small beads, and end the first section (#1-#4) with the Glory Be.

Choose a set of Mysteries to contemplate. While meditating on the mystery, pray the Our Father on the large bead, the Hail Mary on each of the ten small beads, and add the Glory Be at the end. This is a complete decade of the rosary. In a like manner, meditate on the remaining four mysteries while praying each decade in the same way. The rosary has four total sets of Mysteries (five decades each) to contemplate while praying.

Prayers of the Rosary

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. [#1]

The Apostles Creed [#1]
I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven; was seated at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Our Father [#2, #4, #6, #8, #10, #12]
Our Father, Who art in heaven, hallowed by Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The Hail Mary [#3, #5, #7, #9, #11, #13]
Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Glory be to the Father (following the tenth Hail Mary)
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Fatima Prayer (following the Glory be to the Father)
O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those in most need of Thy mercy. Amen.

Mysteries of the Rosary

The Joyful Mysteries [Mondays]
1. The Annunciation: Mary learns from the Angel Gabriel that God wishes her to be the mother of God and humbly accepts (Luke 1:26-38).

2. The Visitation: Mary goes to visit her cousin Elizabeth and is praised by her as "blessed among women" (Luke 1:39-56).


5. The Finding in the Temple: After searching for three days, Mary and Joseph find the twelve-year-old Jesus sitting in the Temple discussing the law with the learned doctors (Luke 2:42-52).

The Sorrowful Mysteries [Tuesdays and Fridays]

1. The Agony in the Garden: The thought of our sins and His coming suffering causes the agonizing Savior to sweat blood (Luke 22:39-44).

2. The Scourging: Jesus is stripped and unmercifully scourged until His body is one mass of bloody wounds (Matthew 27:26).

3. The Crowning with Thorns: Jesus’ claim to kingship is ridiculed by putting a crown of thorns on His head and a reed in His hand (Matthew 27:28-31).

4. The Carrying of the Cross: Jesus shoulders His own cross and carries it to the place of crucifixion while Mary follows Him sorrowing (Luke 23:26-32).
5. The Crucifixion: Jesus is nailed to the cross and dies after three hours of agony witnessed by His Mother (Matthew 27:33-50).

**The Glorious Mysteries** [Sundays, Wednesdays and Saturdays]

1. The Resurrection: Jesus rises from the dead on Easter Sunday, glorious and immortal, as He has predicted (Matthew 28:1-7).

2. The Ascension: Jesus ascends into Heaven forty days after His resurrection to sit at the right hand of God the Father (Luke 24:50-51).


4. The Assumption: Mary's soul returns to God and her glorified body is taken up into heaven and reunited with her soul.

5. The Coronation: Mary is crowned as Queen of heaven and earth, Queen of angels and saints.

**The Luminous Mysteries** [Thursdays]

1. The Baptism of Jesus in the River Jordan: And a voice came from the heavens, saying, “This is my beloved Son, with whom I am well pleased” (Matthew 3:17).

2. The Wedding at Cana, Christ Manifested: Jesus’ miracle marks the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him (John 2:11).

3. The Proclamation of the Kingdom of God: Jesus came to Galilee proclaiming the gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel” (Mark 1:15).

4. The Transfiguration of Jesus: And he was transfigured before them; his face shone like the sun and his clothes became white as light (Matthew 17:2).

5. The Last Supper, the Holy Eucharist: While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.” Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins” (Matthew 26).
Procedure for the Blessing and Investiture of the Scapular of Our Lady of Mount Carmel

To be eligible for the Scapular Promise, one must be enrolled in the Family of Carmel. This is a simple ceremony, which takes only a moment and can be done by any Carmelite or duly authorized priest. The words used by the priest when enrolling a person in the Confraternity of the Scapular are as follows:

Priest - Show us, O Lord, Thy mercy.

Respondent - And grant us Thy salvation.

Priest - Lord, hear my prayer.

Respondent - And let my cry come unto Thee.

Priest - The Lord be with you.

Respondent - And also with you.

Priest - Lord Jesus Christ, Savior of the human race, sanctify by Thy power these scapulars, which for love of Thee and for love of Our Lady of Mount Carmel, Thy servants will wear devoutly, so that through the intercession of the same Virgin Mary, Mother of God, and protected against the evil spirit, they persevere until death in Thy grace. Thou who lives and reigns world without end. Amen.

The priest sprinkles holy water and invests person(s) while saying:

Priest - Receive this blessed Scapular and beseech the Blessed Virgin that through Her merits, you may wear it without stain. May it defend you against all adversity and accompany you to eternal life. Amen.

After the investiture the priest continues with the prayers:

I, by the power vested in me, admit you to participate in all the spiritual benefits obtained through the mercy of Jesus Christ by the Religious Order of Mount Carmel.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

May God Almighty, the Creator of Heaven and earth, bless you, He who has deigned to join you to the confraternity of the Blessed Virgin Of Mount Carmel; we beseech Her to crush the head of the ancient serpent so that you my enter into possession of your eternal heritage, through Christ our Lord.

Respondent - Amen.

The first Scapular must be blessed and imposed by a Priest using the (above) formula contained in the Roman ritual for reception into the Confraternity of the Scapular.

THE SABBATINE PRIVILEGE

The following conditions must be fulfilled:
1) Wear the Brown Scapular continuously
2) Observe chastity according to one's state in life. (Married/single)
3) Recite daily five decades of Our Lady's Most Holy Rosary.
INTRODUCTION

The purpose of serving as a minister in the Sacred Liturgy is to foster a prayerful atmosphere by assisting the priest. The key to “good serving” is uniformity. Thus, if all the servers hold their hands in the same way, share the same posture, and accomplish their duties in the same manner, they will begin “to disappear” and the power of the liturgy will emerge. If one draws attention to oneself, he has failed to serve the liturgy well.

You will notice notations made below such as “GIRM 100.” The General Instruction of the Roman Missal (GIRM) provides the “rubrics” by which the Church celebrates the Sacred Liturgy. Citations have been included to provide cross reference, a deeper understanding of the liturgy, and documentation for proper serving.

BASIC RULES FOR SERVING:

• Be confident and know what you are doing. If you are conscientious about your serving, you will do an excellent job.
• Sit and stand up straight, legs together and hands on knees when sitting, feet flat on floor.
• Never chew gum when in church.
• Refrain from looking stiff or angry or like a soldier. Your demeanor should be relaxed and pleasant.
• Always wear church-appropriate clothing (black pants and black shoes).
• Be attentive to the priest and anticipate your next move.
• Do not stare out into the congregation and/or talk during Mass.
• Never underestimate the contribution you are making to the liturgy as a young man.

Specifically:

• An item (boat, cruets, cup, etc…) may be held in the left hand while the right hand is held over one’s heart.
• Always “turn toward your partner” when withdrawing.
• Remain with your partner (shoulder to shoulder) when moving about the sanctuary or in procession.
• Avoid leaving the liturgy to go to the sacristy as much as possible.
• Make sure coals are HOT for the incense.
• Know that the altar is consecrated; in Catholic tradition, the altar is a symbol of Jesus Christ. Thus, only the priest (whose hands are also consecrated) should touch the altar.
• A profound bow (a bow from the hip as if you were touching your knees) is used, for example, before entering the sanctuary. A simple bow (a bow from the shoulders) is used when assisting the priest or while working in the sanctuary.
• The hem of your cassock should almost touch the top of your shoe. Your surplus should ‘almost’ touch the floor when in a kneeling position.
• Arrive at least 20 minutes prior to the start of Mass for vesting and set up.
BEFORE MASS BEGINS
Spiritual preparation (GIRM 18, 79, 42)
Duties of an Acolyte (Altar Server) (GIRM 98, 100, 188-193, 280)
Master of Ceremonies (GIRM 106)
Mass with a Deacon (GIRM 116, 171-183)
Preparation (GIRM 117, 118, 306, 310)

INTRODUCTORY RITES
Before one serves the sacred liturgy, he prepares himself in prayer and continues to pray with the congregation throughout the liturgy.

PROCCESSION
- Thurifer and boat bearer approach priest who fills the censor (GIRM 120).
- Book bearer hands the priest a hymnal, open to correct page.
- Procession proceeds down center aisle at the signal of the priest.
- Procession maintains steady, unhurried pace. Keep ample and uniform space between those before and behind you.
- The order of procession (GIRM 120):
  Thurifer & Boat Bearer
  Crucifer (GIRM 188)
  Acolytes (2 with candles flanking cross) (GIRM 188, 189)
  Book Bearer (who does not process with Roman Missal) (GIRM 189)
  Lector/Deacon with Book of the Gospels
  Priest(s)
- Bow to the altar (a symbol of Christ) before entering the sanctuary. Those who carry something in hand nod head only (GIRM 49, 122). Alternative: If the Blessed Sacrament is present in or near the sanctuary, a genuflection is made before entering sanctuary (GIRM 274) and as the procession leaves at the end of Mass (but not during Mass).
- The correct manner of bowing: GIRM 275.
- If incense is used, thurifer and boat bearer position themselves behind the altar and prepare for incensation (GIRM 49, 123, 211, 276, 277). (Thurifer should be anticipating the next incensation and prepare charcoal accordingly. Never present a cold censor to the priest!)
- The processional cross is placed in a dignified place (GIRM 122).

GREETING
- (GIRM 124)

PENTITENTIAL RITE
- During the Easter season, a Sprinkling Rite may replace the Penitential Rite. When used, the book bearer and one acolyte with aspersillum and bucket approach priest for penitential rite. Book bearer remains for conclusion of rite. Also, the acolyte (with bucket) may be asked to accompany the priest when sprinkling the people (GIRM 51, 125).
- If the Confiteor (“I confess…”) is the penitential rite used, all strike his breast at “…through my own fault…”

GLORIA
- (GIRM 126)
- Twice during the Gloria, the servers bow their heads at “Jesus Christ.”
• Sanctus bells may be rung during Christmas, Holy Thursday, and the Easter Vigil.

**OPENING PRAYER**
• When priest says “Let us pray,” the book bearer **promptly** brings the Roman Missal and anticipates the priest (he may want to observe a moment of silent prayer). He bows (simple) before opening/closing the book (GIRM 127).

**LITURGY OF THE WORD**

**FIRST READING** (GIRM 128)
• Ministers are to pay close attention to the readings during Mass.

**RESPONSORIAL PSALM** (GIRM 129)

**SECOND READING** (GIRM 130)

**GOSPEL ACCLAMATION** (GIRM 131, 132)
• If incense is used, the thurifer and boat bearer approach the priest at the chair who fills the censor. (Do not hesitate!) (GIRM 133)
• Ministers may form a procession (led by thurifer, boat bearer, then two acolytes with candles) to lead the priest with the Gospel Book to the ambo. The procession should be planned and practiced before Mass. Acolytes should face the ambo following the procession (GIRM 133).

**HOMILY** (GIRM 136)
• Ministers are to listen attentively to the words of the homily.

**PROFESSION OF FAITH**
• All bow deeply at “by the power of the Holy Spirit he was born of the Virgin Mary and became man” (GIRM 137).
• All genuflect at these words on the solemnities of Christmas and the Annunciation (GIRM 138).

**PRAYERS OF THE FAITHFUL**

**LITURGY OF THE EUCHARIST**

• GIRM 72

**PREPARATION OF THE GIFTS**
• Crucifer leaves sanctuary with a nod (if it is the custom of the parish) and proceeds to back of church to escort gift bearers.
• Book bearer places the Roman Missal on the altar (GIRM 190).
• Acolytes place the chalice on the altar and remove the chalice veil, unfold the corporal properly on the altar, place paten on corporal and chalice with purificator to the right of the corporal, set the pall to the right side of the corporal, bring to the altar extra chalices and any bread not brought forth in procession, and follow the priest to accept the gifts of bread and wine (GIRM 73, 139, 190).
• Once the gifts have been received, wait for priest and hand gifts to the priest (do not place the gifts on the altar) (GIRM 75).
• Acolyte brings cruets of water to the priest (Do not hesitate!) (GIRM 142).
• If incense is used, it is brought to the priest after the bread and the cup of wine are offered and priest has finished his silent prayers. Book bearer should remove book from altar during incensations (GIRM 75, 144).
• When the priest is finished incensing the altar, he returns the censor to the thurifer who, in turn, incenses the priest (3 sets of 2), bows, incenses concelebrants (3 sets of 2) and then moves to the front of the sanctuary and incenses the people (3 simple swings). The thurifer may have to signal the congregation to stand before incensation (GIRM 75, 144).
• Ablutions:
  one acolyte brings the cruets of water and lavabo bowl (stand on the right),
  the second acolyte brings the finger towel (stand on the left) (GIRM 76, 145).
• Everyone stands and prays response with “May the Lord accept the sacrifice…” (GIRM 146)

**Eucharistic Prayer** (GIRM 78, 79, 147, 149)
• Servers kneel attentively (with or without kneelers) with hands folded.
• At the “Holy, Holy, Holy…” the thurifer and boat bearer (and torch bearers, if applicable) (from wherever they may be waiting) uniformly move to before the altar and kneel upon the steps. At the epiclesis, the thurifer opens the censor and the boat bearer fills the thurible with incense. During the consecration, the thurifer incenses the elements as the priest elevates them (three sets of three) (GIRM150).
• Bells may be rung at the epiclesis, the elevation of the Sacred Host, and the elevation of the chalice (GIRM 150).
• Following the Great Amen, the thurifer and boat bearer draw back to sacristy or credence area.

**Our Father**
• Servers remain in their position with hands folded.

**Communion Rite**
• Sign of Peace should be offered to the priest first, then to your fellow ministers (GIRM 154).
• Book bearer removes the Roman Missal from the altar.
• Once the priest has received the Sacred Host in Holy Communion, ministers “fall in line” behind altar or other appropriate place to receive Holy Communion.
• Remember to bow before receiving Holy Communion (GIRM 160).
• Following Communion, acolyte brings cruets of water to the priest if chalice is to be purified at the altar (GIRM 163).
• Then the acolyte returns with the chalice veil (if one is used) and waits to return with chalice.

**Prayer After Communion**
• A period of silent prayer should be observed (GIRM 164).
• When the priest says “Let us pray…” the server brings the Roman Missal to the priest and bows before presenting the book as well as before leaving (GIRM 165).
CONCLUDING RITE

GREETING AND BLESSING

- The priest blesses the people.
- Book bearer should be prepared for the possibility of an extended blessing (GIRM 167).

DISMISSAL

- An acolyte brings the priest a hymnal opened to appropriate page.
- All form line (backward) in main aisle to await solemn bow or genuflection. Recess with dignity and decent pace.

SERVER’S BLESSING

- Ministers are to kneel (promptly) in front of the doors before exiting and receive the priest’s blessing.
- Servers then proceed to the sacristy to complete clean up and other assigned tasks.
EXPOSITION AND BENEDICTION

Arrive at the church at least half an hour in advance.

PREPARATION
1. Vest in Cassock (without surplice) while working in sanctuary.
2. Unfold a corporal and place it on the center of the altar.
3. Place the monstrance to the left side of the corporal with front facing to your left.
4. Situate candles/candelabras on both sides of the monstrance (and light all candles).
5. Put the tabernacle key in tabernacle keyhole.
6. Place three kneelers (if needed) before the altar.
7. Place prayers for the priest, sanctus bells, thurible stand, and humeral veil in convenient locations.
8. Set out a cope of correct color for priest.
9. Ensure a hot coal is in thurible.
10. Place a prayer book, Bible, or rosary by your chair/kneeler for your prayer time.
11. Check to make sure that boat contains incense.
12. Vest with surplice and gloves if available.

ENTRANCE
- Two acolytes (one with boat and thurible) accompany the priest to the altar.
- Acolyte places the humeral veil over the priest’s shoulders.
- All kneel when the tabernacle door is opened.
- [A more solemn entrance might include a procession from tabernacle to altar.]
- The priest places the Blessed Sacrament in the monstrance and turns it toward the congregation.
- When the priest moves before the altar, an acolyte removes the humeral veil and places it (folded) on the credence table or other designated spot.
- Both the priest and the acolyte genuflect and then kneel.
- The priest fills the thurible with incense with the acolyte.
- The acolyte hands the thurible to the priest, as both acolytes grasp the edge of the cope and pull it straight up and out (the edge of the cope should be parallel with the floor).
- Bow when the priest bows, pause while he incenses the Sacrament, and then bow again with the priest.
- Both acolytes release the edges of the cope and the thurible is returned to the acolyte.
- A brief period of adoration follows.
- At priest’s signal, all stand, genuflect, and draw back to place of prayer.

THE GOSPEL PROCLAMATION AND HOMILY
- The priest will proclaim the Gospel (all stand).
- All are to remain seated as the priest delivers a brief homily.

PRIVATE PRAYER TIME
- A designated amount of time for personal prayer follows. Spiritual reading, Scripture, or other prayers are appropriate.
- Twenty minutes prior to Benediction, new coal(s) should be fired.

BENEDICTION
• At the priest’s cue all stand and proceed to forefront of the altar, genuflect, and kneel.
• The priest fills the thurible and incenses the Sacrament (acolytes, once again, hold the cope as before).
• Following incensation, the priest may intone: “You have given them bread from heaven.”
• All respond, “Having all sweetness within it!” (The parish may use another translation.)
• Next, the priest chants/says “Let us pray” and offers a prayer in honor of the Blessed Sacrament.
• The acolyte stands, genuflects, and retrieves the humeral veil.
• The acolyte, standing behind the priest, opens the humeral veil and hands the priest the frogs (clasps).
• He returns to his spot, genuflects, and then kneels.
• The priest, with the thurifer, stands and genuflects.
• The priest moves to the altar.
• Thurifer takes the priest’s position before the altar (genuflects and kneels).
• The other acolyte makes ready with the sanctus bells.

_The priest makes the sign of the cross with the monstrance while one acolyte rings the bells three times (when the monstrance is raised up, lowered, and crosses the center). At the same time, the thurifer incenses with three sets of three following the same pattern._

• The thurifer stands, genuflects in union with the priest, returns to his position and kneels.
• The _Divine Praises_ are prayed.
• Then the priest stands, proceeds to the altar, and removes the Blessed Sacrament.
• When the tabernacle doors are closed and locked, all stand. [A procession to the tabernacle may be formed for reposition].

**POST BENEDICTION**

• The priest may return to the altar steps while singing hymn, procession forms for recessional.
• Servers then proceed to the sacristy to complete assigned tasks.
**KEY TERMS TO MEMORIZE**

**Alb** – From the Latin word “albus,” meaning “white.” A long white tunic worn by the Romans and Greeks until about 400 A.D. In the Liturgy, it is the symbol of purity and a reminder of Baptism.

**Altar** – The large “table” in the center of the sanctuary. The altar is an ancient symbol of Christ.

**Ambo** – The structure from which the Sacred Scriptures are read and the Gospel is proclaimed.

**Amice** – Rectangular vestment worn by the celebrant if the collar of his shirt is visible.

**Aspergilum** – From the Latin word “aspergere” which means “to sprinkle.” It is usually a short metal baton with one end perforated. It is dipped into a container of holy water then used to sprinkle the congregation.

**Boat** – Holds the grains of incense (includes spoon).

**Book of Gospels** – Gospel book which is usually encased in silver, gold, or leather.

**Candelabra** – Set of six candleholders placed on either side of the Monstrance during Exposition of the Eucharist.

**Candles** – Candles are kept burning throughout the Mass as a sign of Christ, the Light of the World. They are either kept permanently near the altar and/or they may be carried in at the beginning of Mass.

**Chalice** – From the Latin word “calix,” meaning “cup.” The cup used in Mass was originally an ordinary vessel used at the supper meals. Later, it was made of gold and precious materials. It is used to hold the sacred wine during the consecration of the Mass.

**Chalice Veil** – A square decorated cloth of the same design and color as the chasuble worn by the priest used to cover the chalice before and after the Liturgy of the Eucharist; from the Latin word, “velum,” which means “a veil.”

**Chasuble** – From the Latin word “chasubla,” meaning “little house.” It was originally a cone-shaped, all-weather cloak that had an opening for the head with a hood. It was worn in Roman times. In later years, it was heavily decorated and became very cumbersome, so the sides were cut out. Modern chasubles reflect the liturgical color of the season or feast being celebrated.

**Corporal** – From the Latin word “corpus,” meaning “body.” The square cloth placed in the center of the altar on which the chalice and paten rest during the liturgy of the Eucharist.

**Credence Table** – The table, located off to the side of the sanctuary, where the chalice and veil, lavabo bowl and finger towel, and cruets are kept during Mass.

**Cruets** – Two small pitchers which contain the water and/or wine.

**Finger Towel** – The cloth used to dry the priest’s fingers after cleansing.
**Humeral Veil** - Veil used to cover the hands and shoulders of the priest during the blessing of the people with the monstrance during exposition.

**Hymnal** – The book which contains the hymns and psalms for Mass.

**Lavabo Bowl** – This is the bowl in which the priest cleanses his hands during the presentation of the gifts.

**Lectionary** – The book which contains all the Scripture readings for Mass. It is usually carried in the entrance procession by the lector and placed on the ambo.

**Monstrance** – From the Latin word, “monstare,” meaning “to show.” A large vessel used to expose the host for adoration. A hinged glass cover holds the host in the center of the vessel.

**Pall** – From the Latin word, “pallium,” which means “a mantle.” A square made of linen stiffened with cardboard and used as a dust cover for the chalice or host. It is also a long cloth used to cover the casket during funerals.

**Paschal Candle** – The very large candle that is located in the Sanctuary. It is a symbol of the risen Christ.

**Paten** – From the Latin word “patena” which means, “pan.” It is a round, gold plate that holds the large host prior to the consecration.

**Presidential Chair** – This is the priest’s chair in the sanctuary.

**Presider** – The priest celebrating Mass. If there is more than one priest, it is the main celebrant.

**Processional Crucifix** – This is the crucifix mounted on top of a tall pole. It is carried at the head of processions by a server and placed in a special stand in the sanctuary.

**Purificator** – From the Latin word “purgare” which means “to purify.” A linen “napkin” used to wipe the chalice after communion.

**Pyx** – The Latin word “pyx” meaning “box.” It is a small, round container with a hinged lid resembling a pocket watch case and usually made of gold. It is used to bring consecrated hosts to the sick.

**Roman Missal (Sacramentary)** – The large (usually red) book which contains all the prayers which the priest says during Mass.

**Sacrarium** – Special sink located in the sacristy. All sacred vessels are rinsed in this sink. The drain of the sacrarium goes directly into the ground.

**Stole** – From the Latin word “stolus,” meaning “scarf.” In Rome, the scarf was used as a symbol of authority. It represents the priest’s God given authority to carry out the tasks of his priesthood.

**Tabernacle** – The “box” in which the Eucharist is reserved. When passing in front of the Tabernacle, always genuflect to show respect to Christ, present in the Eucharist.

**Thurible** – From the Latin word “thuris,” meaning “incense.” A vented vessel with a removable top in which incense is burned. It is usually suspended at the end of a chain, which is used as a holder.
REFLECTIONS OF THE EARLY CHURCH FATHERS ON THE MASS

❖ **Pope Innocent III** (1161–1216): “The sign of the cross is made with three fingers because the signing is done together with the invocation of the Trinity. This is how it is done: from above to below and from the right to the left because Christ descended from the heavens to the earth and from the Jews he passed to the Gentiles.” [This was also the custom in the West!] “Other people make the sign of the cross from the left to the right, because from misery we must cross over to glory just as Christ crossed from death to life and from Hades to Paradise.”

❖ **St. Caesarius of Arles** (468-542): “Therefore, just as we take care when we receive the Body of Christ so that no part of it falls to the ground, so should we likewise ensure that the Word of God which is given to us is not lost to our souls because we are speaking or thinking about something different. One who listens negligently to God’s Word is just as guilty as one who, through carelessness, allows Christ’s Body to fall to the ground.”

❖ **St. Cyril of Alexandria** (378-444): “Christ is the altar, the offering, and the priest.”

❖ **Theodore of Mopsuestia** (350-428): “By means of the figures, we must now see Christ being led on His way to His Passion, and stretched out on the altar to be immolated. When indeed the sacred vessels, in the patens and in the chalices, the oblation appears which is to be presented, then you must think that Our Lord Christ appears, led to his passion.”

❖ **St. Cyprian** (258): “The priest, in saying the Preface, disposes the souls of the brethren by saying, 'Lift up your hearts,' and when the people answer, 'We have lifted them up to the Lord,' let them remember that they are to think of nothing else but God” (De Orat. Domin. 31).

❖ **St. John Chrysostom** (349-407): (Sanctus) “Man is as it were transported into heaven itself. He stands near the throne of glory. He flies with the Seraphim. He sings the most holy hymn.”

❖ **Liturgy of St. James** (circa 60 AD): “Let all mortal flesh keep silence and in fear and trembling stand; ponder nothing earthly minded. For behold the King of kings and Lord of lords, Christ our God, comes forth to be our oblation.”

❖ **St. John Chrysostom** (349-407): “It is not man who makes what is put before him the Body and Blood of Christ, but Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words, but their power and grace are from God. This is my Body, he says, and these words transform what lies before him” (Homily on Judas' betrayal, 1.6).

❖ **St. Ambrose** (340–397): “As soon as the consecration has taken place, the bread becomes the God of Christ. How can this be done? By the consecration. The consecration takes place by means of what words? By those of the Lord Jesus. Indeed what was said up to now was said by the priest. But here he uses the words of Christ. What is the word of Christ? It is that by which all things were made.”

❖ **St. Cyril of Jerusalem** (315-386): “Do not think these are just plain bread and plain wine. They are the body and blood of Christ, as the Lord asserted. Faith must convince you of the latter even though your senses suggest you the former. Do not judge about this according to your preferences but, based on your faith, believe with firmness and certainty that you have been made worthy of the body and blood of Christ.”

❖ **Theodore of Mopsuestia** (350-428): “The Lord did not say: This is symbol of my body, and this is a symbol of my blood, but rather: This is my body and my blood. He teaches us not to look to the nature of what lies before
us and is perceived by the senses, because the giving of thanks and the words spoken over it have changed it into flesh and blood” (Commentary on Matthew, 26).

**Gregory of Nazianzen (325-389):** “What does it profit me to offer the body of Christ at the altar if I don’t offer myself with Christ.”

**St. Augustine (354-430):** “Every work… tending to effect our beatitude by a holy conjunction with God is a true sacrifice… A man, consecrated wholly to God’s name, to live in Him and die to the world, is a sacrifice.”

**The Imitation of Christ 4, 9:** “Lord, all things in heaven and in earth are Yours. I desire to offer myself to You in free and perpetual oblation, so that I may forever be with You. Lord in simplicity of heart, I offer myself this day to You, to be Your servant in service and sacrifice of perpetual praise. Accept me with the oblation of Your precious Body, which this day I offer You.”

**St. Peter Chrysologus (406-450):** “The Father in heaven urges us, as children of heaven, to ask for the bread of heaven. [Christ] himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with food from heaven” (Sermon 67).

**St. Cyril of Jerusalem (315-386):** “Next, let us embrace one another and give the kiss of peace. Do not think that this is the kiss which friends are accustomed to give one another when they meet in the agora [marketplace]. This is not such a kiss. This unites souls to one another and destroys all resentment. The kiss is a sign of the union of souls. This is why the Lord said: If you bring your offering to the altar and you remember that you have anything against your brother, go first and be reconciled with your brother.”

**CCC 1385** Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

**CCC 1387** To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

**St. Gregory of Nazianzen (325-389):** “The Eucharist is the unbloody sacrifice by which we communicate in the sufferings and in the divinity of Christ.”

**St. John Chrysostom (349-407):** “If you show the evil one your tongue moistened with the Precious Blood, he will not be able to resist; if you show him your mouth tinged with red, he will shun you like a frightened beast. Do you want to know the power of this Blood? Then just see where it came from and where its source was – the cross and the Lord’s side.”

**Raniero Cantalamessa (1934 - )**: “Instead of quenching our thirst for God’s presence, the Eucharist increases it and makes it a stronger torment.”

**St. Cyril of Jerusalem (315-386):** “Come forward also to the cup of his blood, not reaching out with your hands, but bowing and in an attitude of worship and reverence” (Belmonte 186).

**St. Augustine (354-430):** “It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation; but no one eats of this flesh without having first adored it . . . and not only do we not sin in thus adoring it, but we would be sinning if we did not do so” (On Psalm 98:9).

**St. Hippolytus (235):** “The Body of Christ is meant to be eaten by the faithful, not to be treated with irreverence.”
St. Ambrose (340–397): “You make your approach to the altar; the angels have their eyes upon you and they see this; and they see that whereas before you were a wretched sight, now suddenly you are radiant with light!”

St. Cyril of Jerusalem (315-386): “Let us, then, with full confidence, partake of the Body and Blood of Christ. For in the appearance of bread His Body is given to you, and in the appearance of wine His Blood is given to you, so that partaking of the Body and Blood of Christ, you might become united in body and blood with Him. For thus do we become Christ-bearers, His Body and Blood being distributed through our members. And thus it is that we become, according to blessed Peter, sharers of the divine nature.”

Novatian (258): [believed anyone deserved to be condemned who] “came out after Sunday service bringing the Eucharist with him (as was the custom) and carried the holy body of the Lord around with him” visiting ‘places of amusement’ instead of going home” (On Shows; CSEL III,(3) 8).

St. Cyril of Jerusalem (315-386): “At this point you hear the cantor or the Sacred Melody inviting you to the Communion of the Holy Mysteries saying ‘O taste and see that the Lord is good.’ Trust not the decision to thy bodily pallet, no; but to Faith unfaltering for when we taste we are bidden to taste not bread and wine but the body and blood of Christ. Approaching, therefore, come not with thy wrists extended or thy fingers open, but make thy left hand as a throne for thy right hand which is about to receive the King. And having hallowed thy palm, receive the Body of Christ saying after it, ‘Amen.’ Give heed, lest thou lose any of it. For what thou loses is a loss to thee, as it were, as from one of thy own members. For tell me, if any one gave thee gold dust, would though not with all precaution keep it fast being on thy guard against losing any of it and suffering loss? How much more cautiously, then, will thou observe that not a crumb falls from thee of what is more precious than gold and precious stones?”

St. Augustine (354-430): “If it be a daily bread, why do you take it once a year, as the Greeks have the custom in the east? Receive it daily that it may benefit you every day” (De Verb. Dom. xxviii).

St. Thomas Aquinas (c.1225&1274): “And from this the mass derives its name [missa]; because the priest sends [mittit] his prayers up to God through the angel, as the people do through the priest or else because Christ is the victim sent [missa] to us: accordingly the deacon on festival days ‘dismisses’ the people at the end of the mass, by saying: ‘Ite, missa est,’ that is, the victim has been sent [missa est] to God through the angel, so that it may be accepted by God” (Summa III, Q.84, a.5, Reply to Objection 9).

Liturgy of St. James (circa 60 AD): “Remain in peace, holy and divine altar of the Lord! I do not know if it will be granted to me to come to you again. May the Lord grant that I may see you in heaven, in the Church of the first born.”

St. Teresa Child Jesus (1873-1897): “There is no other time than after Mass when we can so easily enrich our soul with virtues, or so rapidly advance to a high degree of perfection.”
St. John Chrysostom
“Priests have received a power which God has given neither to angels nor to archangels. It was said to them: ‘Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose, shall be loosed.’ Temporal rulers have indeed the power of binding; but they can only bind the body. Priests, in contrast, can bind with a bond which pertains to the soul itself and transcends the very heavens. Did [God] not give them all the powers of heaven? ‘Whose sins you shall forgive,’ he says, ‘they are forgiven them; whose sins you shall retain, they are retained.’ What greater power is there than this? The Father has given all judgment to the Son. And now I see the Son placing all this power in the hands of men [Matt. 10:40; John 20:21–23]. They are raised to this dignity as if they were already gathered up to heaven” (The Priesthood 3:5 [A.D. 387]).

St. Ambrose of Milan
“For those to whom [the right of binding and loosing] has been given, it is plain that either both are allowed, or it is clear that neither is allowed. Both are allowed to the Church, neither is allowed to heresy. For this right has been granted to priests only” (Penance 1:1 [A.D. 388]).

St. Jerome
“If the serpent, the devil, bites someone secretly, he infects that person with the venom of sin. And if the one who has been bitten keeps silence and does not do penance, and does not want to confess his wound . . . then his brother and his master, who has the word [of absolution] that will cure him, cannot very well assist him” (Commentary on Ecclesiastes 10:11 [A.D. 388]).

Examination of Conscience (The Rites of the Catholic Church)

In an examination of conscience, before the sacrament of penance, each individual should ask him or herself these particular questions:

1. What is my attitude to the sacrament of penance? Do I sincerely want to be set free from sin, to turn again to God, to begin a new life, and to enter into a deeper friendship with God? Or do I look on it as a burden, to be undertaken as seldom as possible?

2. Did I forget to mention, or deliberately conceal, any grave sins in past confessions?

3. Did I perform the penance I was given? Did I make reparation for any injury to others? Have I tried to put into practice my resolution to lead a better life in keeping with the Gospel?

Each individual should examine his life in the light of God's word.

I. The Lord says: "You shall love the Lord your God with your whole heart."

1. Is my heart set on God, so that I really love him above all things and am faithful to his commandments, as a son loves his father? Or am I more concerned about the things of this world? Have I a right intention in what I do?

2. God spoke to us in his Son. Is my faith in God firm and secure? Am I wholehearted in accepting the Church's teaching? Have I been careful to grow in my understanding of the faith, to hear God's word, to listen to instructions on the faith, to avoid dangers to faith? Have I been always strong and fearless in professing my faith in God and the Church? Have I been willing to be known as a Christian in private and public life?

3. Have I prayed morning and evening? When I pray, do I really raise my mind and heart to God or is it a matter of words only? Do I offer God my difficulties, my joys, and my sorrows? Do I turn to God in time of temptation?

4. Have I love and reverence for God's name? Have I offended him in blasphemy, swearing falsely, or taking his name in vain? Have I shown disrespect for the Blessed Virgin Mary and the saints?

5. Do I keep Sundays and feast days holy by taking a full part, with attention and devotion, in the liturgy, and especially the Mass? Have I fulfilled the precept of annual confession and of communion during the Easter season?
6. Are there false gods that I worship by giving them greater attention and deeper trust than I give God: money, superstition, spiritism, or other occult practices?

II. The Lord says: "Love one another as I have loved you."

1. Have I a genuine love for my neighbors? Or do I use them for my own ends, or do to them what I would not want done to myself? Have I given grave scandal by my words or actions?

2. In my family life, have I contributed to the well-being and happiness of the rest of the family by patience and genuine love? Have I been obedient to parents, showing them proper respect and giving them help in their spiritual and material needs? Have I been careful to give a Christian upbringing to my children, and to help them by good example and by exercising authority as a parent? Have I been faithful to my spouse in my heart and in my relations with others?

3. Do I share my possessions with the less fortunate? Do I do my best to help the victims of oppression, misfortune, and poverty? Or do I look down on my neighbor, especially the poor, the sick, the elderly, strangers, and people of other races?

4. Does my life reflect the mission I received in confirmation? Do I share in the apostolic and charitable works of the Church and in the life of my parish? Have I helped to meet the needs of the Church and of the world and prayed for them: for unity in the Church, for the spread of the Gospel among the nations, for peace and justice, etc.?

5. Am I concerned for the good and prosperity of the human community in which I live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relations? Have I done my duty as a citizen? Have I paid my taxes?

6. In my work or profession am I just, hard-working, honest, serving society out of love for others? Have I paid a fair wage to my employees? Have I been faithful to my promises and contracts?

7. Have I obeyed legitimate authority and given it due respect?

8. If I am in a position of responsibility or authority, do I see this for my own advantage or for the good of others, in a spirit of service?

9. Have I been truthful and fair, or have I injured others by deceit, calumny, detraction, rash judgment, or violation of a secret?

10. Have I done violence to others by damage to life or limb, reputation, honor, or material possessions? Have I involved them in loss? Have I been responsible for advising an abortion or procuring one? Have I kept up hatred for others? Am I estranged from others through quarrels, enmity, insults, anger? Have I been guilty of refusing to testify to the innocence of another because of selfishness?

11. Have I stolen the property of others? Have I desired it unjustly and inordinately? Have I damaged it? Have I made restitution of other people's property and made good their loss?

12. If I have been injured, have I been ready to make peace for the love of Christ and to forgive, or do I harbor hatred and the desire for revenge?

III. Christ our Lord says: "Be perfect as your Father is perfect."

1. Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the word of God and meditating on it, receiving the sacraments, self-denial? Have I been anxious to control my vices, my bad inclinations and passions, e.g. envy, love of food and drink? Have I been proud and boastful, thinking myself better in the sight of God and despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?

2. What use have I made of time, of health and strength, of the gifts God has given me to be used like the talents in the Gospel? Do I use them to become more perfect every day? Or have I been lazy and too much given to leisure?
3. Have I been patient in accepting the sorrows and disappointments of life? How have I performed mortification [acts of self-denial] so as to "fill up what is lacking to the sufferings of Christ? (Colossians 1:24)" Have I kept the precept of fasting and abstinence?

4. Have I kept my senses and my whole body pure and chaste as a temple of the Holy Spirit consecrated for resurrection and glory, and as a sign of God's faithful love for men and women… Have I dishonored my body by fornication, impurity, unworthy conversation or thoughts, evil desires, or actions [masturbation]? Have I given in to sensuality? Have I indulged in reading, conversation, shows, entertainments, [or the internet] that offend against Christian and human decency? Have I encouraged others to sin by my own failure to maintain these standards? Have I been faithful to the moral law in my married life?

5. Have I gone against my conscience out of fear or hypocrisy?

6. Have I always tried to act in the true freedom of the sons of God according to the law of the Spirit, or am I the slave of forces within me?

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**The Sacrament of Reconciliation**

When you have completed your examination of conscience, go to your confessor with great humility and modesty, and remember that you are about to present yourself before Jesus Christ Himself, who sees the depths of your heart, and will one day judge you. When you enter the confessional, kneel with the great reverence and humility.

1) Make the sign of the cross, saying, "Bless me, Father, for I have sinned, my last confession was _____ days/weeks/months/years ago."

2) Confess your sins without hesitation or shame or fear. All mortal (grave) sins must be confessed. Confess your sins sincerely and as clearly as possible in order that the priest might apply the proper remedy. Listen with silence, attention, and humility to the instructions of your confessor; taking care to remember your penance. [Recall that the priest is bound mightily by the “seal of confession.” This information will never be used outside the Sacrament or used by the priest in any way.]

3) While making your Act of Contrition, renew with all your heart your sorrow and your unyielding purpose of amendment.

**ACT OF CONTRITION:** Oh my God, I am heartily sorry for having offended Thee and I detest all my sins because of Thy just punishments, but most of all because they offend you, my God who are all good and deserving of all my love. I firmly resolve with the help of Thy grace, to confess my sins, to do penance and to avoid the occasions of sin. Amen.

4) Receive absolution. As you depart the confessional, be of good cheer. Perform your penance as soon as possible, thanking God for the great favor He has granted you.
“Appellation of a Gentleman is never to be affixed to a man’s circumstances, but to his behavior in them.” - Richard Steele

“Perfection lies in achieving such a degree of mastery that everything seems easy and natural.”
- Philip Mason

“In the end, chivalry is nothing more than putting the self second; it is the ultimate self-respect because in the moments that matter the complete gentleman makes himself the servant of his God, his nation, his friends, his family, and he does so – is able to have the courage to do so – because he is governed by justice. Chivalry is justice manifest.” - Brad Miner

“I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self.” - Aristotle

I. THE CHARACTER OF A GENTLEMAN

A Gentleman’s Personal Character

A gentleman must be a man of his word; he will never tell a lie. When he gives his word to another, he will live up to his word - even if his promise is simple. “Men could not live with one another if there were not mutual confidence that they were being truthful to one another” (St. Thomas Aquinas).

Unthinkable, to a Catholic gentleman, would be the occasion wherein he would disgrace, abuse, or hurt his parents.

A gentleman stands straight, with his shoulders back, and his head held up; he smiles and presents a pleasant demeanor. He may be proud, but is always humble.

A gentleman does not “pick” his nose or “adjust himself” in public. Better, he is wise never to do this in private either, as it can become a bad habit.

A gentleman:
- always uses the words “please” and “thank you,”
- does not make threats,
- never brags,
- never whines,
- accepts a compliment by replying simply, “thank you,”
- does not curse (especially in the presence of women, children, or older persons),
- and always thinks before he speaks.

A foolish man would assume everyone believes all that he himself believes, especially in matters of religion, politics, sports, or art. But he should always be ready “to give an account of the hope that is in
him” (cf. 1 Peter 3:15) as well as an explanation of what the Catholic Church believes. “The Christian is not to be ashamed of testifying to our Lord” (2 Timothy 1:8).

A man reveals much about his personal character if he never tells (or laughs at) a racist, sexist, religious, or homosexual joke. Remember, God who is Lord, hears all. In addition, it does not make him a better man to laugh or degrade others. A slanderer defames himself and is hated by his neighbors (Sirach 21:28).

The Habits of a Gentleman

A gentleman

• never eats a meal while behind the wheel of an automobile,
• never leans back in his chair, even if it has become a habit to do so,
• sits with his feet (or at least one foot) flat on the floor,
• and is always on time for work, social occasions, Church, etc...

He never answers a question (especially a tough question) with “I don’t know” unless he really does not know, and he never says, “Who cares?” in response to a question. In addition, he is cautious never to pretend he knows something when he does not – most will see through his charade.

A gentleman is diligent in prayer, work, and play, and should not expect to be treated as a man if he does not.

On a snowy or rainy day, a gentleman may extend a hand to help someone over a mud puddle. He is quick to assist drivers caught in the snow or mud and will keep an umbrella in his car for himself or for others.

When a gentleman parks his car at Church, a restaurant, or any place of entertainment, he offers to let his passengers out at the door.

A gentleman writes a note of thanks in timely fashion for a gift or favor received.

A gentleman may break an appointment for reasons of sickness, death, or natural disaster. In other words, only when he is forced to cancel in extreme circumstances. However, if he must cancel his appointment, he will do so with as much advance warning as possible.

How a Gentleman Makes an Apology

• No one can avoid making mistakes. A gentleman ought to be able to laugh at his mistakes and not take himself too seriously. This is very difficult to do at times. When mistakes occur, he readily admits his failings and, as justice requires, he attempts to correct the wrong.

• When he makes an apology, he is careful not to downplay his error and will keep his response simple. Overreacting to one’s error is equally problematic.

• Life will present many situations. Dealing with each situation well requires practice. For example, when a gentleman becomes aware that he has harmed another person, he is quick to offer a sincere apology. There is no need to offer an apology if he sincerely believes he has done no wrong, to do so would make you guilty of a lie.
• What if an apology is offered to you? Accept the apology with charity and poise. Never pretend that the transgression did not occur. Accept the apology and, as most men do, consider the entire affair over. A gentleman does not hold a grudge; all things considered, it is a waste of time and energy.

A Gentleman’s Dress Habits

Clothing simply does not make a man, but to dress appropriately is indicative of both self-respect and respect for others. Thus, a gentleman:
• should always wear an undershirt,
• always cleans and polishes his shoes,
• is careful and conscientious about personal hygiene,
• and refrains from tattoos, piercings, and excessive jewelry.

During formal occasions, a gentleman,
• never leaves the buttons on a double-breasted suit unbuttoned,
• wears his pant cuffs so that they fall in a gentle break over his shoes,
• wears his pants long enough that his socks do not show when he stands,
• and owns and wears black lace-up shoes for a job interview, a funeral, or a wedding.

What happens if you realize another gentleman has neglected to “zip his pants?” You should not hesitate to quietly inform the gentleman without calling attention to the matter.

What happens if you realize you neglected to “zip your own pants?” You zip up, straight away, by turning your back to others. No apology is necessary.

In cold weather, a gentleman is sure to wear gloves for two reasons: to keep his hands warm and because he knows nobody will want to shake hands with him when his hands are cold.

A gentleman should own a pair of black shoes as they are considered more formal, businesslike, and serious than casual brown shoes. As a matter of fact, in the professional world, black shoes are still considered the only truly acceptable footwear.

Most gentlemen know that it is inappropriate to wear a cap or hat inside a public building – most especially inside a church or a house of worship. The custom remains for a gentleman to remove his hat when greeting a woman or when introduced to another person of either sex. If one is hiding a head of unkept hair, he ought to give a tug to his hat brim as a sign of respect for the other person.

For formal occasions:
• A man never wears a belt with suspenders.
• The points of the collar of one’s shirt are placed behind one’s bow tie.
• A gentleman can tie his own tie and iron his own shirt.
• A cummerbund should be worn with the pleats turned up.
• A vest should be worn with the bottom button unbuttoned.
• Blue jeans should not be worn more than two days in a row without cleaning.
II. THE SOCIAL VIRTUES OF A GENTLEMAN

The Conduct of a Gentleman

A man’s goal is to make life easier, not just for himself but for his friends, his acquaintances, and the world at large. Because he is a gentleman, he does not see this as a burden. Instead, it is a challenge he faces every day. Thus, a gentleman:

- is perfectly willing to accept “no” for an answer – the first time he hears it,
- never makes himself the center of attention; if he is a true gentleman and worthwhile companion, he will not have to work at receiving attention,
- will reject any temptation to say or do things which will belittle another person,
- A gentleman is always quick to share his umbrella, spare an extra dollar, or give a compliment,
- does not stare at anyone for any reason,
- and engages those around him (even if he finds it personally difficult) and makes others feel comfortable in his presence.

When a gentleman enters a restaurant and recognizes friends or acquaintances, he is free to (and should) approach their table and greet them. He tries not to be intrusive and he does not cause a prolonged interruption to their dinner or conversation.

A gentleman does not make a personal phone call during the dinner hour or between 9 PM to 9 AM (especially to a person living in a household). In addition, a gentleman gives priority to those present over those on the phone.

When a gentleman leaves a message for another person, he does not badger the person with follow-up calls, unless a deadline is involved. Likewise, he is not obligated to return unsolicited messages, or voice mail, or electronic mail.

A situation may arise whereby a man is subjected to a verbal or non-verbal insult; this will undoubtedly place him in a difficult situation. Nevertheless, he responds as Christ would by saying nothing in response.

A Gentleman and Women

Defending the honor and protecting the reputation of a lady is one of the greatest tests of a gentleman. Thus, no matter how acceptable poor behavior becomes between men and women in our culture, a gentleman does not give in to questionable morals.

Keep in mind that:

- a gentleman offers his seat to a woman in a crowded restaurant, subway, bus, room, etc…
- when a gentleman is in the company of a woman and they are walking through a crowded room, he walks slightly behind her,
- a gentleman offers his coat, clean handkerchief, etc… to a woman in need,
- a gentleman holds the door for a woman, not because she is incapable herself, but to show her respect,
- he is wise never to ask a woman if she is pregnant, even if it is obvious that she is,
- and a gentleman appreciates the beauty of a woman, but is careful to recognize when admiration becomes lust.
How a Gentleman Communicates

The world in which we live is much more informal than when our grandfathers and great-grandfathers were living. Nonetheless, courtesy reveals much about you as a man, and the respect that you have for others. Thus, on a first meeting, it is appropriate to address a new acquaintance as “Mr.” or “Mrs.” or “Ms.” By showing this respect you will earn the admiration of others, especially if the new acquaintance is an older person, a superior in a business environment, or the parents of a woman you intend to date. When, and if, your new acquaintance responds with, “Please, call me “John” (or “Mary”), do so, but remember always to introduce them to others as “Mr.” or “Mrs.” or “Ms.”

A Catholic layman should always respond to a priest or monsignor with “Yes, Father” or “No, Monsignor.” He never uses the first name of a priest or monsignor, but rather, “Father Bateman” and “Monsignor Kline.” Likewise, he refers to his Bishop as “Your Excellency” as in, “May I take your coat, Your Excellency?”

Courtesy and good manners are increasingly disregarded in our society. Nevertheless, a gentleman will practice a proper method of social introduction. He will make the introduction clearly and distinctly. Follow these examples:

- **A younger person is always introduced to an older person.**
  Proper introduction for Cole Daily (age 19) and Blake Reel (age 53): “Mr. Reel, I would like to introduce Cole Daily.” (The same holds true when introducing a young woman to an older man.).
- **A gentleman will introduce a man and a woman of the same age by introducing the man to the woman.**
  Proper introduction for Lisa Hack and Josh Janko: “Lisa, this is my good friend, Jamie Baxter.” Likewise, he turns to Jamie and will say, “Jamie, this is Lisa Hack.”
- **To assist the introductions and to help place everyone at ease, a bit of history may be given.**
  “Father Rothrock, Eric is a good friend of mine from Notre Dame.” Or, “Mary, you may remember my trip to Washington; I stayed with Dan and his family.”
- **Many people quickly forget a name when introduced.**
  A gentleman will repeat the names for his own benefit or for the benefit of his companions during the conversation. Repeating a name three times in conversation is helpful for memorization.
- **A good rule to remember is never to assume everyone knows one another.**
  A man will always be quick and sure to make introductions. Keep this in mind when in the company of one or two friends and you happen to meet another friend who is unknown to them. Introductions are in order.
  - **Be logical:** if, for example, a person of your own generation refers to you as “Mr. _______,” you may assume that person wishes to be referred to as “Mr.” or “Mrs.” also. It could be counterproductive to treat business associates in the same manner you would a personal friend.

**Shaking a man’s hand properly:**

- When introduced to an older person or to a dignitary, do not extend your hand first. A gentleman will wait until a handshake is offered.
- To shake another man’s hand, clasp the entire hand (not just his fingers) with a firm grip with two or three moderate pumps of the arm.
- A grip should not induce pain (remember the delicacy of a woman’s hand or the infirmity of the elderly man’s hand).
- Release the other person’s hand immediately after the handshake.
Shaking a woman’s hand properly:

- Always allow a woman the prerogative to shake hands. In other words, nod to her and say hello when introduced, but only shake her hand if she extends her hand first.
- Unlike shaking hands with a man, a gentleman allows a gentle press of her hand, rather than giving a “locked-on” deep shake.

Otherwise:

- Basic etiquette dictates that a gentleman always stands when he is introduced.
- Common courtesy, as well as common sense, dictates that a gentleman should always shake hands with a person who extends his or her hand in friendship. Remember: to refuse a hand offered in friendship is a blatant insult, and truly not Christ-like.
- Never cough or sneeze into your hand and offer to shake another’s hand.
- Always be ready to offer your own name as people may have forgotten your name.
- A hand shake is very important when meeting others. To an attentive person, much will be communicated in that initial encounter.

The ability to communicate well is very important to a gentleman. He should have a “command” of the English language. Although he should never correct another person’s English, he should make a conscious effort to use impeccable English himself.

A gentleman gives direct answers, especially to controversial questions. Jesus expects a simple truthfulness: “Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’ Anything more,” Jesus says, “is from the evil one” (Mt. 5:37). Thus, one should always be direct and honest, but never rude, boorish, or blunt.

III. EVENTS IN A GENTLEMAN’S LIFE

A Gentleman’s Conduct at a Funeral

A gentleman should not be intimidated by the thought of attending a funeral. He should be mindful of the importance his presence provides for the family of the deceased. Funeral attire includes a dark suit, a white shirt, a “somber” tie, black socks, and a pair of black shoes. During the visitation, he arrives on time and waits respectfully in the receiving line. He should not pressure himself to provide words meant to console the family. His remarks should be simple and respectful. He may provide a statement such as, “I am very sorry about your loss, Mrs. Smith. Your husband was a good friend.” A gentleman ought to refrain from idle conversation during the service and should sit where the ushers direct him. He should be sure to sign the guest book and provide a stipend for a Mass ($5.00-10.00) to be said for the repose of the soul of the deceased (when available).

Although fewer people are attending funerals today, a gentleman should not avoid attending funeral vigils, visitations, or funerals. He should attend the funeral of anyone known to him personally or professionally. If the deceased person has shown him some particular kindness, a gentleman makes a point to show his respect.

A Gentleman’s Conduct in a House of Worship

A gentleman knows how to conduct himself in non-Catholic churches. If the congregation stands, sits, sings, or prays, he stands, sits, sings, or prays with them. He does not receive communion (this would indicate a unity where only a partial unity exists) or participate in actions contrary to his own sensibilities.
A gentleman should be on his best behavior during Mass or while in a Catholic Church:

- He does not talk in the sanctuary or the nave of the Church.
- A gentleman will genuflect to the Blessed Sacrament, make the sign of the cross, and pray quietly before Mass. Likewise, he will make an act of thanksgiving after Mass.
- He responds to the spoken prayers and listens to the homily.
- He is never a distraction to those around him.
- He remembers his responsibility to the church and tithes appropriately.
- Of course, when a gentleman attends Church, he should dress accordingly.

If a gentleman attends a synagogue, he should wear a yarmulke (the traditional head covering worn by men at Conservative and Orthodox Jewish services), which is usually provided; if he attends a mosque, he should be prepared to remove his shoes.

A Gentleman’s Conduct at Table

In the event one has an unpleasant dinner in a restaurant, he does not abuse the waitress/waiter. He should, in a civil manner, bring his complaint before the management.

The proper manner to order a meal (or other service) is not, “I want a T-bone steak,” but, “May I please have a T-bone steak?”

A gentleman never brags about leaving a generous gratuity, nor should he even discuss the tip:

- For minimally adequate service: one may leave a 10 percent tip.
- For good service: one may leave 15 percent tip.
- Excellent service may be acknowledged by a tip of 20 percent or more.
- If the service is so poor that one feels he should leave nothing, he should explain his decision to the manager. Leaving a coin in disgust will only demonstrate that he is equally as ill-mannered.

A courteous gentleman will wait for everyone at the table to be served before beginning to eat his meal. On the other hand, if the food is to be eaten while very hot or very cold, he will wait for one other person at the table to be served, and then he will begin to eat. Other courses, including dessert, should follow the same rule.

When a gentleman’s meal has been delayed in the kitchen and others at the table have already been served, a gentleman will unassumingly encourage the others, “Please, go ahead while the food is still hot.” And, as always, he means what he says.

A gentleman does not talk with his mouth full. He will chew and swallow before answering a question. If a gentleman is on a diet, he does not talk about the diet while others are eating.

A gentleman is conscious never to place dirty silverware on the table, and he places his knife and his fork on his plate when he is finished eating.

A gentleman takes his seat at the dinner table and then:

- He places his napkin (paper or cloth) on his lap.
- He never tucks his napkin into his belt or under his chin.
- He may invite his companions to “bless the meal” and prays with them (being flexible with non-Catholics) and he makes the Sign of the Cross naturally in an unobtrusive manner.
If he leaves the table during dinner, he loosely folds his napkin and leaves it on his chair.

When the meal has ended, he gently folds his napkin and places it to the side of his plate.

He never covers his plate or remaining food with his napkin.

To make a good impression, remember:

- Once a gentleman’s dinner knife has been used, he never allows it to touch the tablecloth.
- A gentleman never salts his food before tasting it. To do so would be an insult to the cook.
- When a gentleman and his companions sit at the dinner table, he courteously assists the woman on his right when she sits or rises from her chair.
- A gentleman never uses a toothpick at the dinner table or in public. Neither will he talk with a toothpick in his mouth; this will result in an unsuccessful attempt to look “cool” or “macho.”
- A gentleman never “chews” ice cubes in public (and he always refills the ice trays).
- A gentleman should participate in the dinner conversation.

At a correctly set table, a gentleman should not be anxious over which fork, spoon, or knife to use first. When one sits down at the table, silverware and cutlery is set out in the order in which it will be needed:

1. For the first course (typically salad or soup), one uses the fork/spoon which is the farthest away from his plate (or the server may bring a soup spoon to you). When finished with the first course, one leaves the fork on the plate, and it is taken away. For soup, place the spoon on the saucer beneath the bowl (a spoon left in the bowl indicates one is not finished with one’s soup).
2. One simply proceeds in the same manner throughout the rest of the meal (i.e. working “from the outside in”).
3. When ready for dessert, one fork, spoon, or knife will remain (and is usually placed at the top of one’s dinner plate, not to the side).

A gentleman may pick up certain foods with his fingers (even at formal parties) such as cold finger foods, French-fries, and fried chicken. If doing so, he does not use his pants or shirt as a napkin!

A gentleman will excuse himself from the table and go to the restroom when he must remove a piece of food which is caught between his teeth.

If, for some reason, a gentleman must remove something inedible or unpalatable from his mouth, he uses his fork to remove the element. He does this casually, not hiding his action from behind a napkin and not drawing attention to his inconvenience.

If a gentleman is invited to an event and the invitation includes an “RSVP,” he should always respond in a clear manner as to whether he will attend. If the invitation comes with the message, “Regrets only,” a man informs the host or hostess if he cannot attend.

In any situation, a gentleman should never limit himself to meeting and talking only to one person, otherwise he deprives himself of the excitement of meeting new people.

A gentleman will always use a coaster when a guest in another’s home.

When he is “of age” and pouring a bottle of wine into a glass, a gentleman finishes pouring by slightly turning the bottle to prevent the wine from dripping. In addition, he should pour the glass two-thirds full.
A Gentleman’s Conduct at Sporting Events

A gentleman enjoys himself during sporting events. He rises to his feet during exciting moments, but otherwise he remains in his seat. He is always a “good sport” and demonstrates this by not resenting the other team’s victory and does not taunt the opposition when his team wins. He always remembers “it is only a game.”

Men respect other men who play by the rules. Remember, the reputation a man creates for himself “on the field or on the court” will follow him “off the field or off the court.”

A gentleman is sportsmanlike when he:

• exhibits patience,
• cheers his team, but does not jeer his opponent,
• shows humility in winning and maturity in losing,
• respects his coach, team members, members of the other team, and especially the referees,
• and does not cheat.

A gentleman does not lose perspective: “It is truly just a game.”

If a man does not particularly like sports, he should at least check the front of the sports page in order to converse with other men.

A gentleman will criticize in private and praise in public. And he remembers what his father taught him, “The way you play in practice, is the way you will play in the game.”

A Gentleman’s Conduct When Asked to Give a Toast

Many times, a good man will be asked to give a toast to honor a friend or relative at a birthday party, wedding reception, anniversary party, funeral wake, etc… This is an honor that one must not refuse. Do not place undue pressure upon oneself. Simply express yourself with humility and confidence; speak clearly and with appropriate volume. Never apologize for being nervous; you will only draw attention to something most will not notice. Your tribute will be appreciated more if it is brief, well thought out, and personal. Unless one is experienced, he should never make an “impromptu” toast or use humor unless he is certain of his skill. The toast may be simple, such as, “John, you are a good friend, and I am proud of you.” Attempts to embarrass the guest of honor rarely succeed and usually result in very uncomfortable moments.

As another gentleman offers a toast, a man (even if he does not drink) will raise his glass in good cheer and best wishes. When the toast has been made, he will clink his glass with those around him and any glass that is extended toward his own.

A Gentleman’s Conduct with the Needy

A situation may arise when a gentleman may need to assist the special needs of senior citizens or physically challenged people. For example, if he encounters a blind person who seems confused on a busy street corner, he asks, “May I help you across to the sidewalk?” If the offer is accepted, the gentleman simply moves to the person’s right and offers his arm [it is best not to touch a blind person first]. If a handicapped person is well adept, he or she may be annoyed if you attempt to assist. Be gracious and empathetic. If the offer is declined, maintain your distance, keeping a watchful eye. Refrain
from discussing a person’s disability unless they choose to discuss the topic with you. And, of course, do not stare.

A Gentleman’s Conduct at School

When a gentleman is at school he:
- realizes the privilege he has been given and takes advantage of the time he has to increase his knowledge and better himself,
- respects his fellow students, teachers, or professors,
- resists senseless and short-lived fads,
- has more important concerns than “rebellion,”
- always honors his friendships,
- and respects the property of the school.

A Gentleman’s Conduct at Work

- A gentleman will work hard on a project, no matter how important or remedial, until it is done. He never leaves work unfinished for other employees to complete.
- A gentleman does not lie on his resume, nor should he need to lie.
- When interviewing for a job, one dresses appropriately. This will communicate that he understands the nature of the business.
- A gentleman writes a thank-you note after a job interview.
- When a gentleman resigns from his job, he gives at least two weeks’ notice and is careful not to burn bridges.

IV. A WELL-ROUNDED GENTLEMAN

A young man may discover he has friends who act juvenile, are ill-mannered, or are immoral. An old maxim states that in most cases either “you will stop being their friend, or you will become like them.” A gentleman must discern whether his influence might help his companions or whether he should allow the friendship to come to an end.

1. He will have read the daily newspaper and be properly informed about current events.
2. He should not speak about things which he knows nothing about.
3. He should know his place and be eager to learn from the older, more experienced people around him. This may require asking polite questions and listening.
4. A gentleman refrains from extensive conversation about himself.
5. Although most believe it is impolite to talk about politics or religion at dinner, most do. Do so in a very civil and charitable manner.
6. A gentleman does not attempt to change the opinions of his dinner companions.

A gentleman has a limited amount of time to “make himself the best that he can be,” and must realize that spending hours on the internet and playing video games will contribute little to his physical, mental or spiritual formation as a man.

A gentleman knows how to use a dictionary.

A gentleman reads regularly.
The Precepts of the Church

- You shall attend Mass on Sundays and on holy days of obligation.
- You shall confess your sins at least once a year.
- You shall receive the Sacrament of the Eucharist at least during the Easter season.
- You shall observe the days of fasting and abstinence established by the Church.
- You shall help to provide for the needs of the Church.

(Catechism of the Catholic Church, 2041ff)
APPENDIX

APPENDIX A

NOTE TO THE PASTOR

Excerpt from Pope John Paul II’s Holy Thursday Letter to Priests, 2004

6. In the light of this, dear brother priests, I would ask you, among other initiatives, to show special care for altar servers, who represent a kind of “garden” of priestly vocations. The group of altar servers, under your guidance as part of the parish community, can be given a valuable experience of Christian education and become a kind of pre-seminary. Help the parish, as a family made up of families, to look upon the altar servers as their own children, like “olive shoots around the table” of Jesus Christ, the Bread of Life (cf. Ps. 127:3).

With the help of the families most involved and catechists, be particularly concerned for the group of servers so that, through their service at the altar, each of them will learn to grow in love for the Lord Jesus, to recognize him truly present in the Eucharist and to experience the beauty of the liturgy. Initiatives for altar servers on the diocesan or local level should be promoted and encouraged, with attention to the different age groups. During my years of episcopal ministry in Krakow I was able to see the great benefits which can accrue from a concern for their human, spiritual and liturgical training. When boys and young men serve at the altar with joy and enthusiasm, they offer their peers an eloquent witness to the importance and beauty of the Eucharist. Thanks to their own lively imagination and the explanations and example given by priests and their older friends, even very young boys can grow in faith and develop a love for spiritual realities.

Finally, never forget that you yourselves are the first “Apostles” of Jesus the High Priest. Your own witness counts more than anything else. Altar servers see you at the regular Sunday and weekday celebrations; in your hands they see the Eucharist “take place”, on your face they see its mystery reflected, and in your heart they sense the summons of a greater love. May you be for them fathers, teachers and witnesses of Eucharistic piety and holiness of life!

Instruction Redemptionis Sacramentum

[47.] It is altogether laudable to maintain the noble custom by which boys or youths, customarily termed servers, provide service of the altar after the manner of acolytes, and receive catechesis regarding their function in accordance with their power of comprehension. Nor should it be forgotten that a great number of sacred ministers over the course of the centuries have come from among boys such as these. Associations for them, including also the participation and assistance of their parents, should be established or promoted, and in such a way greater pastoral care will be provided for the ministers. Whenever such associations are international in nature, it pertains to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments to establish them or to approve and revise their statutes. Girls or women may also be admitted to this service of the altar, at the discretion of the diocesan Bishop and in observance of the established norms.
Pope Benedict XVI Address to Altar Servers • August 2, 2006
When you take part in the Liturgy by carrying out your altar service, you offer a witness to all. Your absorption, the devotion that wells up from your heart and is expressed in gestures, in song, in the responses: if you do it correctly and not absent-mindedly, then in a certain way your witness is one that moves people. The Eucharist is the source and summit of the bond of friendship with Jesus Christ. You are very close to Jesus in the Eucharist, and this is the most important sign of his friendship for each one of us. Do not forget it.

This is why I am asking you not to take this gift for granted so that it does not become a sort of habit, knowing how it works and doing it automatically; rather, discover every day anew that something important happens, that the living God is among us and that you can be close to him and help him so that his mystery is celebrated and reaches people.

If you do not give into habit, if you put your innermost self into carrying out your service, then you will truly be his apostles and bear fruits of goodness and service in every context of your life: in the family, at school, in your free time. Take to one and all that love which you receive in the Liturgy, especially to places where you realize that they lack love, where they do not receive goodness, where they suffer and are lonely. With the power of the Holy Spirit, try to take Jesus to those very people who are outcast, who are not very popular or have problems. With the power of the Holy Spirit, it is precisely there that you must take Jesus.

In this way, the Bread you see broken upon the altar will be shared and multiplied even more, and you, like the Twelve Apostles, will help Jesus distribute it to the people of today in their different walks of life. So it is, dear Altar Servers, that my last words to you are: May you ALWAYS be friends and apostles of Jesus Christ!
Appendix B

CHAPTER CONTACT INFORMATION

All Saints Parish
112 East Market Street
Logansport, Indiana 46947
(574) 722-4080

Our Lady of Mount Carmel Parish
14598 Oak Ridge Road
Carmel, Indiana 46032
(317) 846-3475

St. Alphonsus Liguori Parish
1870 West Oak Street
Zionsville, Indiana 46077
(317) 873-0962

St. Elizabeth Ann Seton Parish
1065 Haverstick Road
Carmel, Indiana 46033
(317) 846-3850

St. Joan of Arc Parish
3155 South County Road 200 West
Kokomo, Indiana 46902
(765) 865-9964

St. Maria Goretti Parish
17102 Spring Mill Road
Westfield, Indiana 46074
(317) 867-3213

St. Mary’s Cathedral Parish
1207 Columbia Street
Lafayette, Indiana 47901
(765) 742-4440

St. Patrick Parish
320 West Broadway
Kokomo, Indiana 46901
(765) 452-602

St. Mary & St. Joseph Parishes
425 W. Hickory Street
Union City, Indiana 47390
(765) 964-4202
APPLICATION FOR MEMBERSHIP
Knights of the Holy Temple

Name: _______________________________ Age: ______
Address: _______________________________ Date of Birth ___-___-___
____________________________________ Phone: _______________
E-mail Address: _______________________________ (Please print legibly.)

Baptized: Yes   No   Regular Mass Attendance: Yes   No   Confirmed: Yes   No

Please answer the following questions in paragraph form (minimum of 5 sentences) on a separate sheet of paper.

1. Why is membership in the fraternity of the Knights of the Holy Temple important to you and why do you feel called to do so?

2. What contribution do you believe you can make to the Order?

3. Provide a brief summary of your participation in the Church and explain the importance your Roman Catholic Faith has in your life.

4. What support can you provide that you are a “man of your word” and a man who is faithful to his commitments?

An applicant to the Order will be interviewed by Knights during the selection process and the following questions may be asked. (An applicant will be given these questions in advance that they would be prepared to answer in a truthful manner)

1. Recite the 10 Commandments and the Golden Rule.

2. Describe a struggle that you have encountered and how your faith has helped you through it.

3. How do you plan to show love toward the impoverished as a Knight?

4. What is your favorite beatitude, and how have you lived it out recently?

5. Pick one of the seven Sacraments, describe it, and explain how it bestows grace upon the receiver.


6. Describe a man who has had a major impact on your life.

7. Are you fully committed to accepting the vows of poverty, chastity, and obedience according to your state in life, and how do you plan to do this?

8. Describe your prayer life and your action plan for developing an even deeper relationship with God in the future.

You must obtain the signatures of three active Knights to be considered for membership.

When complete, please deliver this application to the Chapter Seneschal.