

NON NOBIS. DOMINE. NON NOBIS. SED NOMINI TUO GLORIA M.

TEMPLARS

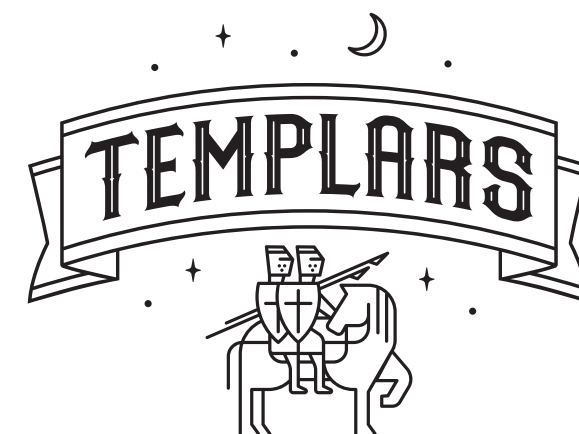


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RULE OF THE ORDER

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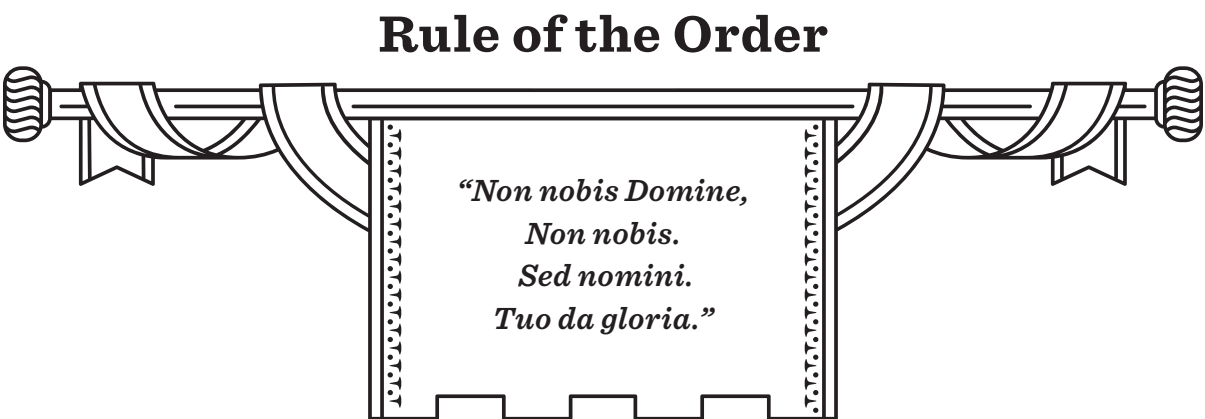


“Jesus answered and said to them,
‘Destroy this temple and in three days I will raise it up.’
[And] he was speaking about the temple of his body”
(John 2:19).

From the creator of Exodus 90.

Templars – Knights of the Holy Temple

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“Not unto us, O Lord, not unto us. But to your name be the Glory.”

Psalm 115:1

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Advisory

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

Let this be declared and adhered to: No person is to enter or remain within this sacred Order as a brother, a confrère, or as a chaplain with the intention or purpose of accomplishing any evil act or any crime (including but not limited to unlawful sexual acts, underage and/or excessive consumption of alcohol, drug use or abuse, vandalism, hazing, 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 Catholic Diocese in the United States has published safe environment rules of protocol for adults ministering to youth. These safe-environment protocols may be found on individual diocesan websites and must be respected and scrupulously followed.

We pray that within our ranks this will never be an issue.



Part I

The Templars Order

Welcome to the Order

1. When the prophet Isaiah was but a young man, he had a vision of God. First, God purified him, and Isaiah “heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ Then Isaiah said, ‘Here am I! Send me’” (Isaiah 6:8).
2. If ever there was a time God looked to mankind for those who would stand with him and lead his people, that day is today. The cosmic struggle between good and evil continues, and the intensity of the struggle grows daily. There is no standing on the sidelines. Either you stand with God, or you stand with those who oppose him.
3. This is your time. And the Lord asks again, “Whom shall I send?”
4. And why not you? You, like Isaiah, are a young man of strength and potential. In your Baptism, you were chosen and blessed by God. Perhaps the time has come for you to bear witness, beyond all the distractions of our world, to the truth and reality of the Creator of Heaven and Earth.
5. The Order of Templars - Knights of the Holy Temple (also known as the Templars Order) requires a commitment from young men who are not afraid. These men must have the capacity to see through the lies of a corrupt and impoverished culture. Now more than ever, they must be willing to witness to all that is good and worthy of human nature.
6. Place your very self on the altar of God and he will receive your offering, bless it, raise it to new heights—to an adventure both mysterious and heroic. When the call goes out—and it has—will you have the resolve to answer, “Here am I! Send me”?
7. You have the capacity to initiate great change. Perhaps few have noted this about you, but you have been granted personal power. It will remain for you to decide, “Will I use this power for good, or will I squander this power on the empty promises and manipulations of the enemy of God?” Maybe this sounds dramatic or exaggerated. It is not. It is the truth.
8. A soldier alone is no soldier. If you intend to take a stand, it is probably not a good idea to go it alone. You need peers—peers who are more than peers. If you intend to imitate Christ and bear witness to the truth, you will need to do it as he did: with brothers. Of the many benefits to be gained by membership in the Templars Order, one could say fraternity is the most sacred.
9. To belong to a group of like-minded men striving for a greater purpose is the singular purpose of a true and worthy fraternity. Striving for virtue and self-mastery can be a long, arduous drudgery, but not so when you are joined by brothers on all sides willing to collaborate with you. To attempt to become a good and worthy man is nearly impossible without a cadre of brothers.
10. Where to begin? Why not at home in the parish church in which you were raised? Perhaps you gravely underestimate the impact you can have on the life of the Church. Yes, you are sure to be hassled by friends, and your grandmother will assume you are becoming a priest, but the truth is that you are making a stand, despite the distraction and chaos around you, that you are still a believer, no matter what.
11. And, as if often the case, your witness will make Christian life that much more manageable for others who see you and your brothers serving at the altar. This will be using your power for something extraordinary and worthy.

The Military Orders and Templars – Knights of the Holy Temple

12. We ought to ask the question: “Why is a group of young Catholic men taking the name ‘Templars - Knights of the Holy Temple’ and associating with medieval military orders and their history?” As is the case in modern society, misinformation about these orders—the Knights Templar in particular—and the Crusades abounds, and enemies of the Church—and the truth—have used

this misinformation to purposely promote an unflattering picture of the Church. Alas, when the story of the orders falls into the hands of malicious persons, distortions and lies follow.

13. The motivation, sacrifices, and heroics of the crusading military orders has been lost to our consciousness. Said frankly, Protestant reformers (centuries later) began the work of retelling the story through publications accusing the Church of murder, occupation (control of a foreign territory by force), and greed. Eventually, these texts fell into the hands of Muslim apologists who, adding to the distortions, published them for new generations.
14. All of this violates any historical integrity. The men of the military orders were far from perfect, but the sacrifices they made on the battlefield and in the chapel quite possibly saved Europe and the world as we know it. We are simply unaware of the threat that Muslim conquest posed to Christendom through the Early Middle Ages and the Medieval centuries. Through conquest, Muslim armies advanced as far as contemporary France following the fall of Egypt and the Near East. Syria (called the cradle of Christendom), North Africa, and the Mediterranean region each fell victim to Muslim conquest. Later advances saw the fall of the East and of cities like Constantinople. As 20th century writer and historian Hilaire Belloc observed:



People today forget how very doubtful a thing it was in the height of the Dark Ages, between the middle of the eighth and the end of the ninth century, whether Catholic civilization would survive at all.¹

15. Nevertheless, the Crusades, which some say failed in their objective, saved Europe and, as an extension, the Americas. A distasteful story? Is war not distasteful?
16. The chivalric code was forged in these troubled times. For centuries, knights of Medieval Europe embodied the notion of warrior and soldier. Aware of this power, secular rulers, at the urging of the Church, established the Truce of God which marked the beginning of chivalry throughout Europe. The knight was called to exhibit personal honor and self-restraint: fidelity, prowess, generosity, courtesy, and honor. The knight was no longer to live only to serve himself; the knight was to fight for God and to defend justice.
17. No man was permitted to claim the title “Knight” of his own volition. Rather, he was first required to properly discern this sacred office, but only after he had reached a certain level of professional success, social status, and conviction regarding God’s call.
18. After he completed his training, most especially in the virtues, he spent time in prayer and fasting. This was immediately followed by a night of prayer in the

presence of the Blessed Sacrament. In time, the man would confess, attend Mass, and receive Holy Communion. Then, he was bound to publicly vow, in the presence of the bishop, that his sword would protect widows and orphans as well as the Church. He promised:



“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.”²

19. At the same time, Christians observed the custom of making pilgrimage to the Holy Land and, specifically, to the city of Jerusalem. Men, women, and children—from every age and class of society—would make the journey, some from as far as away as Scandinavia and Iceland. Pilgrims journeyed to the Holy Land to walk in the footsteps of Christ and His Apostles, even if the journey took them an entire year. Most accepted the journey as an act of penance for sin.
20. By the seventh century, however, the situation in Jerusalem began to change dramatically. The Muslim armies began to conquer Christian cities of the Holy Land. Jerusalem itself was taken by Muslim armies in 638 A.D. Moreover, the Muslim advance would push ever westward, destroying North Africa and even threatening Europe itself. The Muslim conquest and its religious influence were felt throughout Christendom.
21. The history of the battles and campaigns that followed is complicated. In 1009, at the command of the Muslim caliph El Hakim, the Church of the Holy Sepulchre, built over what was believed to be Christ’s tomb, was destroyed. Pilgrimages to Jerusalem continued, but the journey through Muslim-controlled lands became much more perilous. Pope Urban II, in the year 1095, called upon the knights of Europe to reclaim the holy sites of Christendom and to defend Christian pilgrims by crusade.
22. Christian pilgrims were subject to theft, passage fees, and unjust legal restraints. A Norse pilgrim named Saewulf recorded his experience in 1102:



We went up from Joppa to the city of Jerusalem, a journey of two days, along a mountainous road, rocky, and very dangerous. For the Saracens [Muslim Empire] always laying snares for the Christians, lie hidden in the hollow places of the mountains, and the caves of the rocks, watching day and night, and always on the look out for those whom they can attack on account of the fewness of their party, or those who have lagged behind their party through weariness.³

23. Many historians believe that the formation of the Knights Templar, originally known as the Order of the Poor Knights of the Temple of Solomon, was triggered by an Easter massacre of three hundred Christian pilgrims at the hands of Saracen forces in 1119. In the same year, Hugues de Payen and between 8 and 30 other Knights took up residence in a wing of the Temple of Solomon with the blessing of then-King Baldwin II.⁴
24. Hugues de Payen, with the staunch support of Abbot Bernard of Clairvaux, who would later be canonized a saint and declared a Doctor of the Church, established the Knights Templar to defend pilgrims to the city of Jerusalem. As the Crusades advanced, the Knights Templar became a powerful military force at the service of the Pope and all of Christendom.
25. The history of the Crusades is often unfairly retold. Many teach that European kingdoms fought the Crusades only to ensure imperial dominance and that knights sought only to kill, plunder, and loot. While it cannot be denied that certain terrible injustices did occur in the name of Christianity, neither can it be denied that most knights never pillaged or took riches back to Europe. As a matter of fact, most knights returned home injured and impoverished. These men saw the Crusades as a holy endeavor to protect fellow Christians, reclaim holy sites, and, indeed, to undertake a penitential pilgrimage in atonement for their own sins. As legend has it, when pressed to reign as king of Jerusalem, Raymond of Toulouse uttered—after the first successful crusade to take back the Holy City—“I will not wear a crown of gold in a city where my Savior wore a crown of thorns.”
26. The Knights Templar responded unreservedly to Pope Urban II’s plea to rescue the Holy Land. At the Council of Clermont in the year 1095, Pope Urban II urged:



*Whoever, therefore, shall determine upon this holy pilgrimage, and shall make his vow to God to that effect, and shall offer himself to him for sacrifice, as a living victim, holy and acceptable to God, shall wear the sign of the cross of the Lord on his forehead or on his breast.*⁵

27. The Knights Templar did fight in the name of the Lord, but more importantly, they were united to Jesus Christ whose sacrificial death they were called to model. To do this, each knight had to eradicate sin from his life and abandon any wickedness and vice. Imperfect as they were, the Knights Templar were called to both a life of holiness and fierce combat.
28. The Order’s success eventually became its downfall. In the thirteenth century, the plight of the Knights Templar began to change. Prior to their eventual suppression in 1312, the Knights Templar had amassed significant land and property all

throughout Europe, making them a powerful influence in the medieval European political landscape. Led by King Philip of France, European rulers became envious of the power and wealth the Knights Templar had amassed, coveting their power and position. Scandalous accusations attacking the core identity of the Knights Templar began to spread throughout Europe. The crusading era had come to a close, calling into question the continued need for the military orders. This combination of political unrest, alleged scandal, and diminished need spelled the end of the military orders as they had been known, bringing this heroic era of Christian history to a close.

29. Because of their far-reaching medieval influence and their rather sudden suppression in 1312, the Knights Templar have become the subject of dark cult followings, conspiracy theories, and ever-growing lore through the centuries. References to the Knights Templar in and outside of the Church abound: in entertainment, video games, organizations, and Catholic parishes. These references, including both those that are fictional and based in fact, are often used to bring shame to the Church.
30. History can teach us valuable lessons. Just as medieval knights possessed great personal power, so too do young men today possess certain power. Your power resides in your youth, strength, gifts, skills, and intellect. The knights who fought a millennium ago were at their best when they put their power and strength at the service of the poor, the marginalized, and the Church.
31. When a knight used his position for selfish gain, he failed in his duty and was met with scandal and destruction. An old maxim maintains “*corruptio optimi pessimi*,” or “the corruption of the best is the worst.” When God’s gifts are used selflessly for others, they honor God, bring joy to the givers, and spread the Gospel to their recipients. When God’s gifts are misused or wasted, one can only expect ruin.
32. Hugues de Payen, the first Knight of the Holy Temple of Solomon, saw a need in the life of the Church and responded heroically through his strength of body, mind, and soul. May his witness serve as an example of what it means to give of yourself for the good of others and ultimately for the glory of Jesus Christ and His Church.

The Character of a Brother Templar

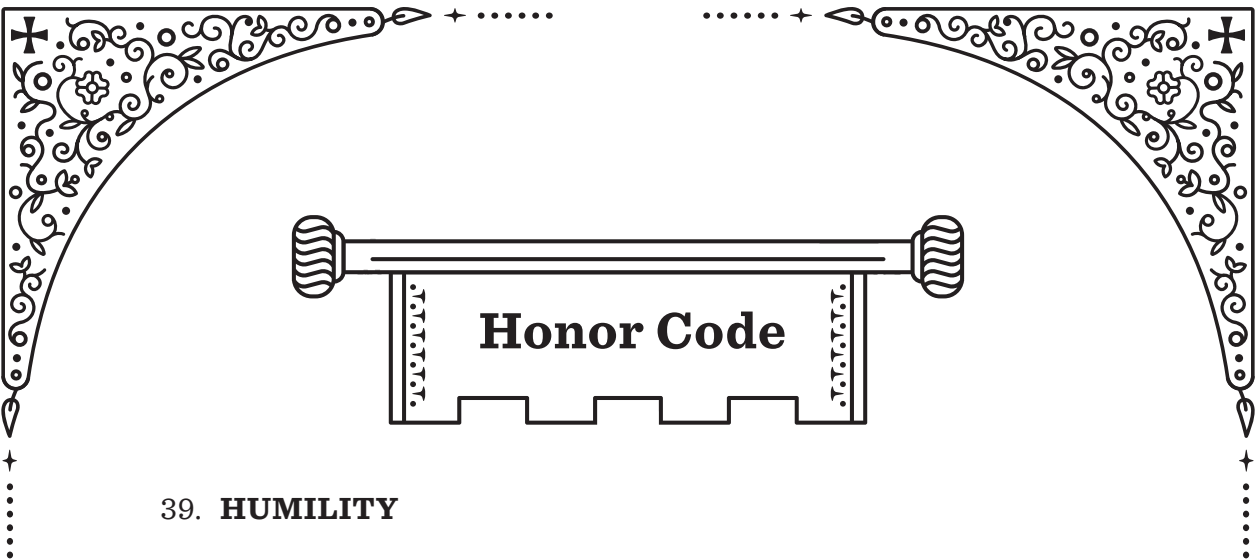
The Name and Purpose of the Order of Templars – Knights of the Holy Temple

33. The Order shall be known as the *Templars – Knights of the Holy Temple* or the *Templars Order*, a name taken from the medieval military orders.

34. Brother templars desire to use their power—youth, masculinity, heroic desire to do good—for the advancement of all that is worthwhile and of God. A young man aspiring to Templar service must make an accounting of his person (self) and discern whether he is ready and willing to make such a commitment. Once his decision has been made, he may seek admission to the fraternity for mutual support and the accomplishment of good and worthwhile objectives. The fraternity ought to provide him, in turn, with the bonds of friendship, Christian formation, mutual support, and purpose.
35. The Order cannot be reduced to a mere youth group or club. *The Order belongs to the brother templars and is maintained by them.* Chaplains and confrères only serve to support the brothers in this endeavor—they are not to run the chapter or guide its work. The Templars Order exists for young men who are ready to step forward, pledge themselves to Jesus Christ, and offer themselves in service to his Church. Likewise, all that makes a man a revered and respected gentleman (virtue, honor, character, selflessness) is to be fostered. The Order strongly encourages the brothers to nurture a deep reverence and devotion to Jesus Christ in the Blessed Sacrament, to study and practice the authentic life of virtue, to commit to a properly lived faith, both privately and publicly, and to give due attention to the poor.

The History of the Honor Code

36. The Honor Code was written in 1999 by the brother templars from the Order’s first chapter. These young men—ordinary high school students—did not set out to deliberately draft a Rule and create an Honor Code. Yet, after spending a week hiking and praying in the beautiful Shenandoah Mountains of Virginia, a consensus was reached that their fraternal bond was worthy of their personal investment and should be preserved.
37. A confrère (mentor to the brother templars) put forth a suggestion that a rule of life be written. The brothers agreed but, further, desired that all in their number pledge themselves to this proposed rule. More prayer ensued and the men present separated themselves into four units to discuss the possibilities and make proposals. When the evening was completed, four propositions were advanced that soon became known as the Honor Code. Today, the Honor Code is the strength of the fraternity.
38. Brother templars are encouraged to memorize the Honor Code. It is recited immediately following the opening prayer of every chapter and officer meeting, while on retreat, and during the Rite of Initiation. The Honor Code is revered by hundreds of brother templars and ought not be changed or adapted.



39. **HUMILITY**

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.

40. **FIDELITY**

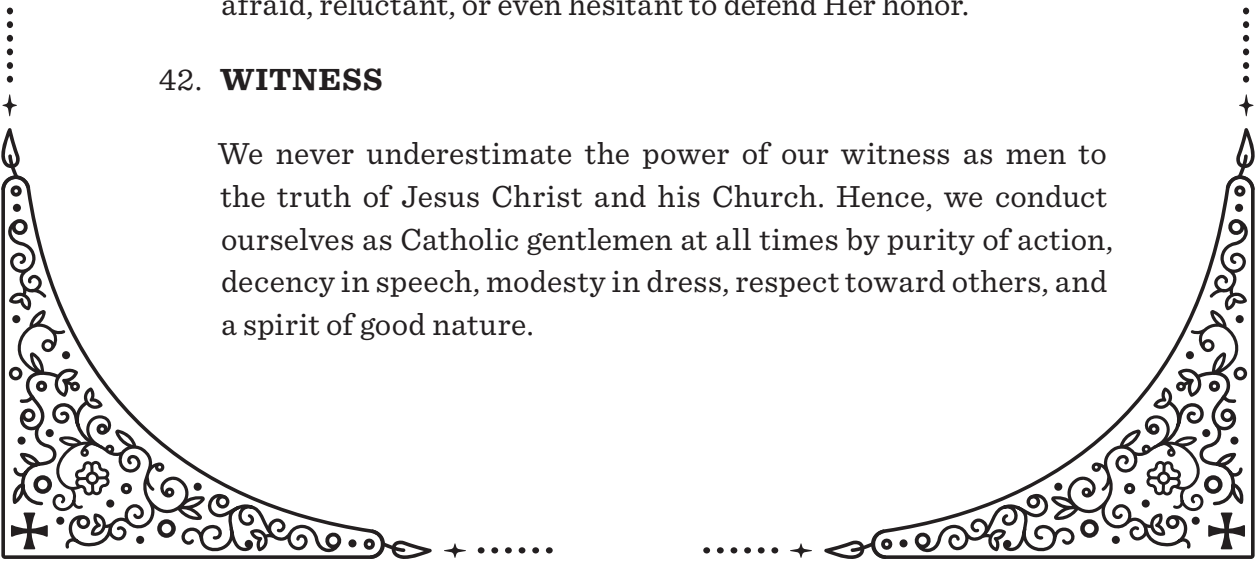
In order to sustain our ability to fight the spiritual battle, we frequent the Sacrament of Holy Communion as often as possible and the Sacrament of Reconciliation when necessary. These sacraments are to be seen as the source of our strength.

41. **POWER**

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.

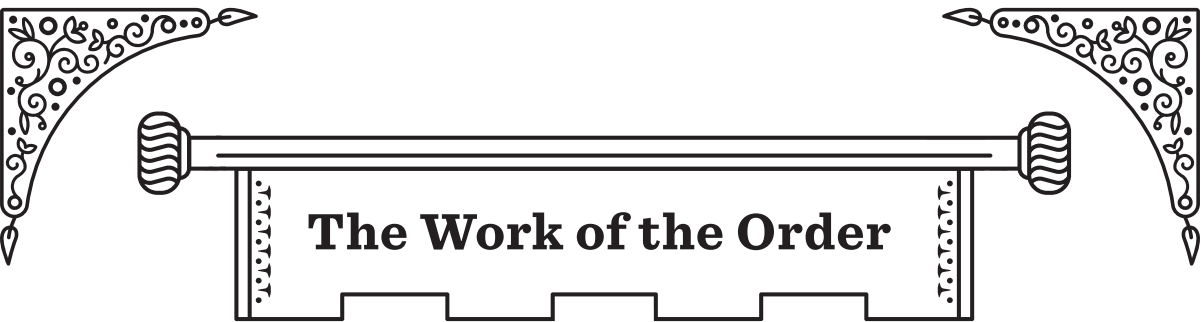
42. **WITNESS**

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.

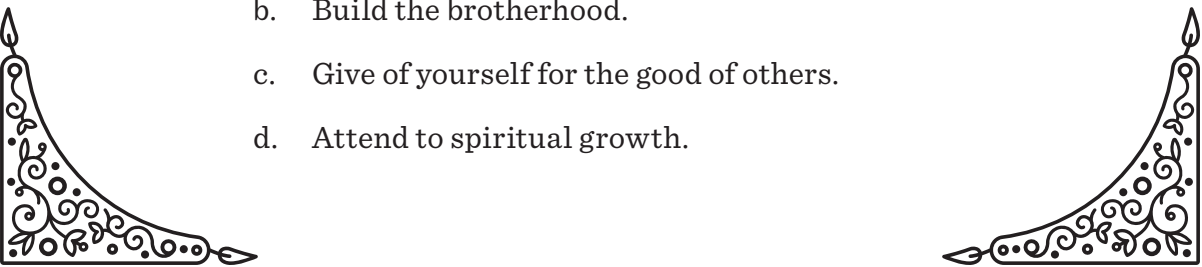


Membership

- 43. Any baptized man (or catechumen) of high school age may seek membership in the brotherhood.
- 44. He must be a man of good moral character, able and willing to live by the Honor Code and the Rule of the Order.
- 45. He must complete the application and, after appropriate scrutiny, receive a majority vote of the brothers for his membership.
- 46. Opportunities for initiation are to be made available within the chapter for new brothers at regular intervals.
- 47. The Rite of Initiation is to remain confidential to preserve its authenticity and its benefit in the lives of new members.
- 48. During initiation, a new brother must be ready to make a pledge to uphold the Honor Code.
- 49. Hazing of brothers is strictly prohibited.



50. The work of the Order is to:
- a. Serve at the altar.
 - b. Build the brotherhood.
 - c. Give of yourself for the good of others.
 - d. Attend to spiritual growth.



Serving at the Altar

- 51. The brothers of the Order will serve at the altar of their parish church weekly or in accord with a frequency their pastor reasonably requests.
- 52. The Templars have an extraordinary ability to serve Holy Mass with a rare and sacred seriousness. Thus, chapter brothers would do well to emphasize the privilege they are afforded in serving both Our Lord and his people. Keep in mind that, for most parishioners, this will be the only time they will encounter the brother templars. Every liturgy ought to be approached with proper preparation, dignity, and respect.

Building the Brotherhood

- 53. The chapter will engage in fellowship (sports, movies, recreation) *quarterly*.
- 54. Here, the possibilities are infinite and completely worthwhile. Taking time for corporate recreation can and will result in long-lasting fraternal bonding that strengthens the unity of the chapter. Be creative: paintball, hiking, canoeing, white water rafting, camping, travel, bowling, basketball, baseball, football, rock climbing, learning to change a tire, cooking a meal, capture the flag, etc.
- 55. As long as everyone is encouraged to participate and the less experienced or less athletic are given appropriate encouragement, the results will be beyond measure. Other activities might include watching a thought-provoking movie and spending time in discussion, reading novels such as *Lord of the Rings*, astronomy, carpentry, auto mechanics; all can contribute to leisure with a profound purpose and result.

Giving of Yourselves for the Good of Others

- 56. The chapter will engage in a worthwhile service project *quarterly*.
- 57. Just as was customary of the first medieval Knights, special attention and consideration ought to be directed to the poor. The Church defines the poor as “anyone in need.” Let the brothers, individually and collectively, work tirelessly for the poor, the underprivileged, the unborn, the elderly, and the defenseless. This will require self-motivation and initiative on the part of the brothers. Everyone in the chapter holds equal responsibility toward the poor.

Attending to Spiritual Growth

- 58. The brothers of the chapter will make a retreat together annually.

- 59. An annual retreat will require creativity and resourcefulness. Opportunities to “get away” and enjoy fellowship and spiritual reflection can assist the brothers greatly in fraternal and individual growth.
- 60. It is necessary that chaplains and confrères are available to attend as well—they can provide the brothers wisdom and practical advice. During the retreat, trite or worthless exercises must be avoided. Following Jesus Christ ought to be seen for what it is: an adventure.

Chapter Leadership

- 61. Chapter leadership consists of the following elected offices: Master, Seneschal, Marshal, Commander, and Draper. Chapters maintain at least 10 total brother templars, two confrères, and at least one priest who serves as chaplain.

Master (Master of the Temple of Jerusalem)

- 62. The Master was a very powerful man within the original Knights Templar, but he was not a dictator. He was responsible for the Order as a whole and answered to no one except the pope. Directly comparable to the position of an abbot in a monastery, he had certain powers and privileges and served, once elected, for the duration of his life. 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.⁶ All other important decisions, including dispossession of the Order’s property, planning campaigns, changing the Rule, receiving a new brother, declaring war, or negotiating peace, fell to the general chapter of the Order.
- 63. Duties of the Master:
 - a. Calls the chapter to order, at least once per month, in consultation with the chaplain/confrères.
 - b. Oversees the chapter and its officers.
 - c. Presides at chapter meetings.
 - d. Manages officer elections at an agreed upon time.
 - e. Calls for agenda items and prepares the written agenda for chapter meetings.
 - f. Upholds and is responsible for the work of the chapter and the observance of the Honor Code.

- 64. NOTE TO THE MASTER:

Much of the success of your Templars chapter will depend upon you. Your brothers have chosen you to govern the chapter 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 and just when executing the work of the chapter and while interacting with your brothers. Empower all the brothers to use their talents and skills for the objectives of the chapter and the Church. Set an example of humility and Christ-like service. Allow your vision and determination to guide the chapter. Demand excellence. Do not wait for someone else to organize and guide the chapter; that responsibility rests with you.

Seneschal

- 65. Second in command to the Master, the Seneschal was also the oldest member of the Order. Afforded certain privileges, he acted as the Master in the Master’s absence. The Master relied upon the Seneschal as an advisor and administrator of the chapter’s business.⁷
- 66. Duties of the Seneschal:
 - a. Presides at chapter meetings in the absence of the Master.
 - b. Collaborates with the Master for the good of the chapter.
 - c. Coordinates recruitment and selection of new brothers.
 - d. Manages the attendance policy for the chapter.

- 67. 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 support and faithfulness to the Master. You will note that your duties may even be more exacting than the Master’s duties, which confirms your position as an administrator, offering you the chance to exemplify selfless leadership. The success of the chapter and the completion of its business will rely heavily upon you. The office of Seneschal is a perfect training opportunity for greater leadership positions in the future, both in and outside of the Chapter.

Marshal

- 68. 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. Eventually, as conditions in the Holy Land deteriorated, the influence of the Marshal grew along with the frequency of war. He was allowed a personal retinue of two squires, one advisor, one mounted archer, and one sergeant. He also had four horses at his command.⁸

69. Duties of the Marshal:

- a. Schedules, arranges, and directs the Rite of Initiation of the brothers.
- b. Acts as the Master of Ceremony during liturgies (Mass, benediction, funerals, etc.).
- c. Provides a schedule for serving liturgies in a timely manner.
- d. Trains brothers of the chapter, in collaboration with the chaplain, to serve the liturgy well.

70. NOTE TO THE MARSHAL:

You have been elected to one of the most important responsibilities within the leadership structure of your chapter. From the very beginning, the brother templars have inspired Catholics by the dignity, reverence, and enthusiasm they have brought to the Holy Sacrifice of the Mass and other liturgies in the life of the Church. Of all that the Templars Order will accomplish, 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 within this Rule and in the General Instruction of the Roman Missal. Have confidence.

Commander of the City of Jerusalem (Commander)

71. 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. In addition, the Commander was responsible for all chapter houses, castles, and farms within his jurisdiction. He was permitted a scribe, two squires, two soldiers, one sergeant, and a deacon to help in his work.⁹

72. Duties of the Commander:

- a. Coordinates special events of the Templars chapter (retreats, trips, recreation, etc.).

- b. Brings brothers together at least once per quarter for two important events he plans and helps execute:
 - i. Fellowship and recreation
 - ii. A service project

73. A 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, and it feeds the success and cohesion of the chapter. You are also responsible for the service projects planned by the chapter: Use leadership skills, your strength, and your enthusiasm to accomplish notable acts of charity. Done properly and in the service of charity, these events you plan and help execute have the power to achieve much good.

Draper

74. The Draper's duties were non-military. He was responsible for everything concerning the brothers' clothing and bedding. His importance can be established by 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. He was responsible for the distribution of the habit or tunic of the Order and so maintained the humility and simplicity of the brothers.¹⁰

75. Duties of the Draper:

- a. Manages the treasury for the chapter.
- b. Establishes rapport with the parish business manager and follows his/her protocol for deposits, withdrawals, and maintenance of the chapter's finances.
- c. Provides monthly accounting of chapter's finances to the brothers.
- d. Acts as scribe and records the minutes (i.e., a written record) of chapter meetings and provides them to the Master.

76. A note on finances:

- a. Regular financial reports are to be made by the Draper to the chapter and local pastor.
- b. The management of chapter funds is to follow the directives of the pastor or the diocese. In many cases, this will require the parish business manager to

manage financial accounts and deposits and expenditures. All transactions are to be made according to the regulations set by the parish business office.

- c. Chapter expenditures of over \$100 require a vote of the membership.
- d. Together, the Master and the Draper may authorize the expenditure of \$100 or less.

77. 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, Judas’s greed overtook him. Your chapter’s choice has indicated that you are trustworthy. To be an effective Draper, you will need to be organized. Some find it is easy to set responsibilities aside and never fulfill the duties of this office, sometimes for weeks. Sound tracking of your chapter’s account will enable you and your brothers to accomplish the goals you desire to reach. You are an important spoke in a wheel; without your diligent attentiveness, the business of the chapter suffers.

Brother Templars

78. These are most important members as without them, the Order could not have existed. The Brother Knights, with their war cry of “*Baucent!*” (which, roughly translated, means “Be glorious!”), were the vanguard and rearguard of every Templar force.
79. The brothers of the Order followed a distinct Code of Conduct outlined in *The Rule of the Templars* and made promises of poverty, chastity, and obedience. They wore a white habit or tunic adorned with a striking red cross. No drinking, gambling, or swearing was permitted among the brothers. Prayer was a priority, and the brothers had a great devotion to the Blessed Virgin Mary, the mother of Jesus. As stated, their original apostolate was to protect pilgrims from danger, but they soon became defenders of Christians throughout the Holy Land. As such, they were holy men who became brave, highly skilled, and fierce warriors during the Crusades. There were no degrees of distinction between brothers.
80. Duties of the Brothers:
- a. Live by the Honor Code and help your brothers do the same.
 - b. Engage in the work of the Order.
 - c. Develop and practice leadership skills that will serve the chapter in the future.

81. NOTE TO THE BROTHERS:

To have a good brother (or brothers), you must be a good brother. Life is always a challenge. What a blessing to have the support and encouragement of your brothers. So, you yourself must 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 or friends today; technology and our culture have introduced great isolation in the lives of many. Your membership in the Templars Order is a once-in-a-lifetime opportunity, a gift to be enjoyed and highly honored. Deus vult! (God wills it!)

Chaplain

82. 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.
83. Duties of the Chaplain:
- a. Provide leadership and accountability to brother templars in their faithfulness to the Rule of the Order.
 - b. Collaborate with the officers to ensure the brother templars are trained for serving liturgies.
 - c. Attend chapter gatherings when possible and be present to the brothers as the occasion arises.

84. NOTE TO THE CHAPLAINS:

Experience of the Order has proven the immeasurable 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. Know this: the time and effort you invest in the Order will yield much fruit in the lives of the young men as well as the life of your parish. Their presence at parish liturgies will transform your people and inspire parishioners in prayer and worship. Your involvement will guarantee the success of your chapter. With you, the chapter will flourish; without you, the chapter will fail.

Confrères

85. Monasteries and military orders relied heavily on alms and assistance received from benefactors, known as confrères. Confrères were not members of the order, but their support made possible the mission of the Knights Templar.

86. Duties of the Confrère:
- a. Provide advice, counsel, and mature example and mentorship to the brothers.
 - b. Attend and “chaperone” events and meetings hosted by the chapter.
 - c. Ensure that you and the other confrères of the chapter have completed all safe environment protocols required by your diocese. This is to be strictly enforced.

87. NOTE TO THE CONFRÈRES:

The young men in your charge are developing leadership skills. Thus, it is imperative that you do not run the chapter or its events for them. Rather, teach them important leadership lessons and help them put them into practice. Hold the brothers accountable for goals and decisions and freely offer your advice. You will not be disappointed. These words are not spoken often enough: Thank you for your support and dedication to the brothers and their chapter. May God richly reward you for your efforts.

Officer Election Process

88. An elected brother holds his office for a period of one year. He must be a brother in good standing.
89. He must be an example to his brothers: a practicing Catholic who actively participates in the life of the chapter and the Church; shows personal interest in the welfare of the brothers and in the affairs of the Order; regularly attends meetings, socials, service projects; assists at Mass; and displays conduct consistent with the ideals stated in the Honor Code.

Qualifications for Nomination

90. He is a brother in good standing with the qualifications mentioned above and is nominated by a brother templar.
91. He has demonstrated aptitude for leadership or the capacity to develop leadership qualities.
92. He has had conversations with the Master, the chaplain, or a confrère about his interest in leadership.
93. He is able and willing to devote the time and effort needed to accomplish the duties of an officer.

Nomination Process

94. The chapter must intentionally assess the strengths and weaknesses of potential candidates. It must emphasize the importance of discernment regarding the talents of each man.
95. The chapter must avoid elections of popularity by focusing attention on the man’s character and his ability to serve the fraternity in a particular role. The question brothers must ask is this: “Will this candidate, at this time, be capable of leadership within the order?”
96. One month prior to the election of officers, members are invited to nominate a brother for a particular office. This list will serve as a slate of candidates for offices. After this meeting, the nomination period is closed.

Election

97. The election of officers is a pivotal moment for the future of the chapter, and the election should reflect this reality. Attendance ought to be mandatory.
98. On the day of the election, the slate of nominees is presented, again, to the brothers of the chapter.
99. The chaplain or a confrère will provide an exhortation on leadership, the importance of appropriate discernment, and the sacredness of confidential conversation.
100. Elections will proceed one office at a time:
- Master † Seneschal † Marshal † Commander † Draper
101. For each office, the Master will announce the candidates and invite each of them to briefly attest to their fittingness for the office for which they were nominated.

102. The candidates will then be asked to depart to a separate room.
103. The Master will invite the members to share perspectives respectfully and confidentially about each of the candidates. The chaplain and confrères may also be asked to share a perspective. When everyone has had a chance to speak, the Master will then call the brothers to a vote.
104. The ballots are to be secret and counted by the two oldest brothers present who are not eligible for the office. The vote is to be certified by the chaplain. A brother is elected for the office with a simple majority vote (half of the members present plus one).

105. The candidates are then brought back into the room, and the Master announces the newly elected officer, who will assume his duties after the elections conclude.
106. The Master announces the candidates for the next office and opens the floor for the inclusion of any unelected candidates from previous offices. The process begins again and follows the same process for all remaining offices.

Maintaining the Chapter

Attendance Policy

107. A chapter policy to discourage brothers from repetitive absences may be necessary for your chapter. The Master and Seneschal, in consultation with the chaplain and/or a confrère, are encouraged to create a just and fair attendance policy best suited for your chapter. The policy should be presented to your membership and adopted by majority vote.
108. An attendance policy will prove useful to the unity and strength of the chapter as you and your brothers often balance many commitments in your day-to-day lives. As one might ascertain, the life of the chapter cannot be sustained in the face of habitual absences, most especially from liturgy.
109. The chapter and its work must enjoy a certain priority by its members. Repeated unexcused absences, lack of participation in chapter events, or lack of commitment to the chapter will serve to weaken or destroy the fraternal bond of brother templars.

Communication Policy

110. A policy to encourage timely and effective communication within the Order may prove helpful. The Master and Seneschal, in consultation with the chaplain and/or a confrère, are encouraged to create and publish a communication policy that provides brother templars with timely announcements and schedules well in advance of chapter activities.
111. The Marshal may be consulted in the creation of a communication policy. Or, alternatively, he may create a communication policy particular to the serving schedule for Mass. Having a process in place for editing and updating the server schedule to address server absences and trades will significantly contribute to the chapter’s ability to serve the parish worthily and consistently through its service at the altar.

112. Keeping parents updated, especially with serving schedules, can be an effective way to faithfully observe chapter schedules.

Discipline Policy

113. A policy to encourage faithfulness to the Honor Code may be necessary for your chapter. The Master and Seneschal, in consultation with the chaplain and/or a confrère, are encouraged to create a just and fair discipline policy for the good of the chapter. The policy should be presented to your membership and adopted by majority vote.
114. More emphasis should be placed on rehabilitation and support of a brother than on punishment. This policy must be published and made known to the brothers in order that all clearly understand the consequences of behavior that violates the Honor Code. Reasonable and just consequence should be enacted when it is discovered that a brother has willfully and/or habitually violated the Honor Code. The chaplain is encouraged to inform parents of these disciplinary consequences.
115. In Matthew 18:15-17, Jesus provides an example of appropriate accountability and fraternal correction:



“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

Conducting Chapter Meetings

116. The Master of the chapter presides over the meeting; he leads in such a way that he fosters teamwork and strives to accomplish the work of the chapter. The Master will do well to devote attention to four elements that contribute to a successful meeting: agenda, time, process, and action.
117. **Agenda.** The agenda serves to keep members focused and ensures all important issues are addressed in a timely and effective manner. An agenda should be thoughtfully prepared and shared well in advance with other officers. Have copies of the agenda available for brothers.
118. **Time.** Ensure all brothers know dates, times, and locations of meetings. The meeting should always begin on time and always end on time. Meetings of 60 minutes prove to be effective for business, formation, and social time.

119. **Process.** In chapter deliberations, everyone has a right to participate in the debate and share input. Everyone attending the meeting should know the protocol of a meeting and how business is conducted in the chapter.
120. **Action.** At the end of the meeting, assigned tasks should be clear and reviewed by the Master. Those appointed to accomplish specific tasks should be well-informed as to their objective and the expected outcome.

Robert’s Rules of Order

121. Using a system called Robert’s Rules of Order will all but guarantee proper order and decorum during meetings. These rules help promote cohesion and the rule of the majority, while protecting the rights of the minority. Robert’s Rules of Order is effective and has guided deliberations far and wide, from your local schoolboard to the U.S. Congress. Familiarity with basic elements of Robert’s Rules will make your meetings professional and successful.
122. At first, using Robert’s Rules of Order might seem awkward or even absurd. However, the Rules were written to improve your meetings and make chapter work more efficient. Learning the Rules now will equip you for leadership in other organizations in the future.
123. “I move that....”
- a. When a brother has an idea to bring before the chapter, his idea or proposal is called a “motion” and is presented to the chapter for discussion and possible action. After gaining recognition from the Master, a brother has the floor and can advance his motion. Properly speaking, he would declare:
 - b. “Brother Master, I move that we have a poker party on January 19th.”
 - c. A brother would not say, “I make a motion that...” but rather, “I move that...”
124. One topic or motion is discussed at a time; other business must wait.
125. “I second the motion...”
- a. A motion requires a “second” from another brother before discussion on the motion begins.
 - b. If the motion does not have enough interest for a second, the motion dies for lack of support.
126. The Master directs the members to discuss and debate a motion that has been seconded. Debate is always done in a friendly manner.

- a. The Master listens but does not offer his opinion, unless his advice is sought by a brother of the chapter.
127. When debate has concluded, the Master calls for a vote, asking those in favor to say “Aye” and those opposed to say “Nay.” A hand vote may be needed in a close vote.
- a. “The motion carries” when the majority (half of the members present plus one) vote in favor of motion.
 - b. “The motion is rejected” when the majority of the members present vote in opposition of the motion.
128. “I call a division of the house” is stated when a member calls into question the accuracy of a vote count by voice.
- a. When a “division of the house” is called for, the Master is required to take a roll call vote.

129. Every motion introduced requires a resolution.

Possible Resolutions for a Seconded Motion

130. “I move to amend the motion by... (adding a word or words, striking a word or words, or adding a word or words while striking a different word or words).”
- a. E.g. “Brother Master, I move to amend the motion by striking the word ‘poker’ and inserting the word ‘Euchre.’”
 - b. Should another brother wish to adapt the motion or change some aspect of the motion, he must be recognized by the Master and “move to amend the motion.”
 - c. If the “motion to amend” receives a second, discussion begins on the “motion to amend,” and a vote is taken on the amendment before the chapter returns to the original motion (which now may or may not be amended).
131. “I move to refer the motion to a committee.”
- a. Used when there are too many open questions surrounding the motion and time may be helpful for review or investigation (as opposed to wasting the time of the full chapter).
 - b. If this motion carries, the Master should immediately create a committee of three to four brothers with specific instructions to 1) research the question and 2) report the findings at a defined later date.
132. “I move to postpone the question (usually to a determined time or date).”

- a. With this action, those who support the motion may use the time granted to investigate and research the motion and so improve their own support for it.

133. “I move to limit debate (usually setting a time period or a limit to the number of speakers).”

- a. May be used to limit debate if the discussion has gone stale or if the chapter may be taking too much time to debate a motion.
- b. This strategy will require a vote in which two-thirds of the members present approve to limit debate.

134. “I move the previous question.”

- a. If passed, this will end further discussion, requiring an immediate vote on the motion being debated.
- b. This will require a two-thirds vote of the members present to pass.

135. “I move to table the motion.”

- a. This action requires a majority vote and takes the motion “off the table,” ending discussion until—or unless—a brother reintroduces the motion.

136. “I move to take from the table...”

- a. A brother may reintroduce a motion (taking it from the table) only after one or more other items of business is completed.
- b. Should the motion remain “off the table” by the end of the next meeting, it is considered dead.

137. “I rise to the point of order.”

- a. Should debate of the motion get out of hand, off topic, or a question of procedure arises, this action can be used to compel the Master to refocus the meeting or to point out an incorrect procedure.

Motions of Procedure

138. “I move to recess for ____ minutes.”

- a. Used when a break in the meeting is necessary.

139. “I move to adjourn the meeting.”

- a. The meeting has run its course and should end.

- b. Requires a majority vote.

140. “I call for a ‘Point of Information.’”

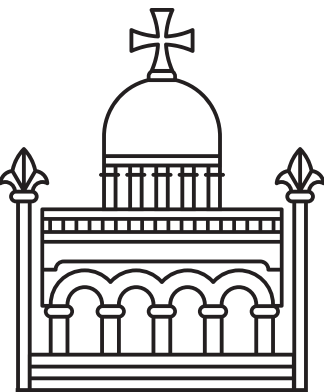
- a. Used when you are unaware of the correct procedure to follow and require clarification or information.
- b. No recognition by the Master is necessary, and he is compelled to ask you to state your question.

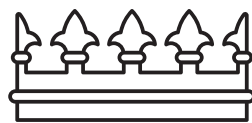
141. “I move to reconsider.”

- a. After some thought, you have changed your mind about a motion you supported that has already passed or you want to reintroduce a matter already settled.
- b. If a majority of the brothers agree, the motion returns to the floor for debate and another vote.

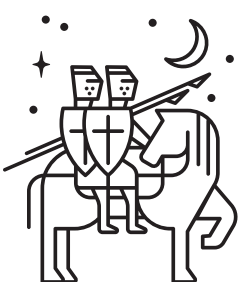
142. “Point of privilege.”

- a. When a brother is distracted by noise, room temperature, or another distraction that can be remedied, he may state this to address the distraction at hand.





Part II: Living the Honor Code



HUMILITY

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.

Lectio Divina

143. “All Scripture is inspired by God and profitable for teaching...” (2 Timothy 3:16).
144. There exists, in the Church, a practice the Ancients called *Lectio Divina* which is intended to help the faithful to pray and delve more deeply into the Holy Scriptures. *Lectio Divina* will require practice, but it is a sure path for you who seek the Wisdom of God. There is no better way for a man to discern, to be enlightened, or to be on better terms with God. The following is provided to introduce you to this beautiful approach to prayer using the Word of God.
145. Process of “Ruminating”—*Lectio Divina* is often translated as “divine reading” and has been described by the Fathers of the Early Church as the prayerful

“rumination” of Holy Scripture. As odd as it may seem to us, the Fathers of the Church used the process of rumination as a beautiful description of prayer—even as rumination is a word often associated with cattle chewing their cud, it is a helpful analogy, nonetheless.

146. Consider the custom of cattle. First, cattle approach grass or hay with a great desire to eat. When they eat the ruffage, they chew it with purpose in their mouths. Saliva begins the digestion, which continues when the food passes through to their first stomach. In the stomach, the ruffage is broken down further, making it more easily digestible. However, the calves regurgitate the partially digested ruffage, and it returns to their mouths where they chew their cud at their leisure. This is important as the calves are releasing more nutrients from the foodstuff.
147. Traditionally, there are four components of *Lectio Divina* (the italicized are in Latin) which correspond to this process of rumination in cattle:
- a. *Lectio* – read
 - b. *Meditatio* – meditate
 - c. *Oratio* – pray
 - d. *Contemplatio* - contemplate

Lectio

148. Before one reads anything—whether Sacred Scripture or any other book—some preparation is needed. Distractions make it difficult to focus, especially if a desire to read is missing. In other words, just as the hungry cow approaches the plant with a desire to eat, so too should we approach the Word of God with a desire to be spiritually nourished. “As the deer longs for flowing streams,” Scripture recalls, “so longs my soul for thee, O God” (Psalm 42:1). A simple prayer to the Holy Spirit helps prepare one to begin.
149. Once a man is more properly disposed, he can begin by reading (*lectio*) or “consuming” the Word of God just as cattle eat plants. Now, rather than reading an entire book of the Bible or even an entire chapter, it is more fortuitous to start, perhaps, with one verse or one story.
150. Remember that Elijah did not hear the voice of God in the strong wind that shook mountains, nor in an earthquake, nor in a fire, but rather in a still, small whisper (1 Kings 19:9-12). Similarly, a man is more likely to be able listen well to God in a short phrase, sentence, or individual story. To be fully advantageous, reading your passage three times will allow you to enter more deeply into the text.

Meditatio

151. With this Word of God on our hearts, we begin to meditate (*meditatio*) like the cow that initially chews ruffage. This step is less a theological exercise—that is, do not attempt to over-analyze the passage, but seek spiritual insights. By meditating on the passage, the aim is to listen to what God wants to say to you. How does Christ want us to understand this passage in our lives? How can you better conform your will to God’s will through this passage? His Word needs to become your word.

Oratio

152. Once you have had a chance to meditate, the next step is to pray (*oratio*) with your verse. Prayer is a dialogue with God, and so, after having listened well to God, *oratio* becomes your opportunity to respond to him. In other words, the passage is being further digested, taken more deeply into your heart and mind. How can this Word upon which you have meditated bring you closer to God? How can you more strongly embrace our Lord? What is on your heart that you want to share with God? What is he asking of you?

Contemplatio

153. The final step of *Lectio Divina* is to contemplate (*contemplatio*) the passage, which goes beyond what you have done before when you meditated. In its section on prayer, the *Catechism of the Catholic Church* (CCC) describes contemplation in several ways (paragraphs 2709-2719), but of great benefit is the writing of St. Teresa of Avila:



“Contemplative prayer in my opinion is nothing more than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us” (2709).

154. This reference to “close sharing between friends” is covered in the first three steps of *Lectio Divina*. St. Teresa also refers to “taking time frequently” which will require a person to return to his passage throughout his day for continued contemplation. This will allow you the spiritual food (i.e., Holy Scripture) to nourish your own soul. How frequently do you eat? If several times a day, how often should you be spiritually fed?

155. Finally, St. Teresa mentions being “alone with him who loves us.” With great confidence this can be said: answers to questions will come, discernment will flourish, prayers will be answered, direction will be given if these four simple steps are followed faithfully.

156. We pray to deepen our relationship with Our Lord. In the words of St. Jerome, “Ignorance of Scripture is ignorance of Christ.” And again, you are not striving for academic knowledge; you are looking for a deep and profound knowledge of a good friend or wise mentor. *Lectio Divina*, then, becomes a medium for improving your relationship with your Best Friend, the one who loves you and who died on the cross for your salvation. With that, you are praying!

Prayer to St. Michael the Archangel

157. St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, cast into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Prayer before a Crucifix

158. 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 Our Father, Hail Mary, and Glory Be for the intention of the Holy Father.)

St. Ambrose’s Meditation before Mass

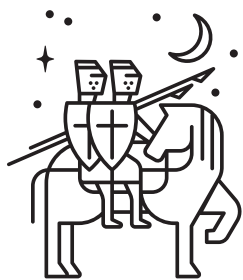
159. Lord Jesus Christ, I approach your banquet table in fear and trembling, for I am a sinner, and dare not rely on my own worth but only on your goodness and mercy. I am defiled by many sins in body and soul, and by my unguarded thoughts and words.

Gracious God of majesty and awe, I seek your protection, I look for your healing, poor troubled sinner that I am, I appeal to you, the fountain of all mercy. I cannot bear your judgment, but I trust in your salvation. Lord, I show my wounds to you and uncover my shame before you. I know my sins are many and great, and they fill me with fear, but I hope in your mercies, for they cannot be numbered.

Lord Jesus Christ, eternal King, God and man, crucified for mankind, look upon me with mercy and hear my prayer, for I trust in you. Have mercy on me, full of sorrow and sin, for the depth of your compassion never ends. Praise to you, saving sacrifice, offered on the wood of the cross for me and for all mankind. Praise to the noble and precious blood, flowing from the wounds of my crucified Lord Jesus

Christ and washing away the sins of the whole world. Remember, Lord, your creature, whom you have redeemed with your blood. I repent of my sins, and I long to put right what I have done.

Merciful Father, take away all my offenses and sins; purify me in body and soul, and make me worthy to taste the holy of holies. May your body and blood, which I intend to receive, although I am unworthy, be for me the remission of my sins, the washing away of my guilt, the end of my evil thoughts, and the rebirth of my better instincts. May it incite me to do the works pleasing to you and profitable to my health in body and soul and be a firm defense against the wiles of my enemies. Amen.



FIDELITY

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

Order of the Mass for Serving

Introduction

160. 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 a brother draws attention to himself, he has failed to serve the liturgy well.
161. You will notice notations made below such as “GIRM 100.” The General Instruction of the Roman Missal¹¹ (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

162. Be confident and know what you are doing. If you are conscientious about your serving, you will do an excellent job.
163. Sit and stand up straight. When sitting, keep your legs together and your hands on knees, with your feet flat on the floor.
164. Never chew gum when in church.
165. Refrain from looking stiff or angry or as a soldier. Your demeanor should be relaxed and pleasant.
166. Always wear black pants and black shoes with cassock and surplice.
167. Be attentive to the priest and anticipate your next move.
168. Do not stare out into the congregation, joke, prank, or talk during Mass.
169. Never underestimate the contribution you are making to the liturgy as a young man.
170. An item (boat, cruet, cup, etc.) may be held in the left hand while the right hand is held over your heart.
171. Always turn toward your partner when withdrawing/moving about the sanctuary.
172. Remain with your partner (shoulder to shoulder) when moving about the sanctuary or in procession.
173. As much as possible, avoid leaving the liturgy to go to the sacristy.
174. Make sure coals are HOT for the offering of incense.
175. 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.
176. A profound bow (a bow from the hip as if you were touching your knees) is used, for example, before entering the sanctuary.
177. A simple bow (a bow from the shoulders) is used when assisting the priest or while working in the sanctuary.
178. The hem of your cassock should almost touch the top of your shoe. Your surplice should almost touch the floor when in a kneeling position.

179. Arrive at least 20 minutes prior to the start of Mass for preparatory prayer, set up, and vesting.

Before Mass Begins

180. Spiritual preparation (GIRM 18, 79, 42)

181. Duties of an Acolyte (comparable to Altar Servers in this context) (GIRM 98, 100, 188-193, 280)

182. Master of Ceremonies (GIRM 106)

183. Mass with a Deacon (GIRM 116, 171-183)

184. Preparation (GIRM 117, 118, 306, 310)

Introductory Rites

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

Procession

186. Thurifer and boat bearer approach priest who fills the censor (GIRM 120).

187. Book bearer hands the priest a hymnal, open to correct page.

188. Procession proceeds down center aisle at an adequate pace *at the signal of the priest*.

189. Procession maintains steady, unhurried pace. Keep ample and uniform space between those before and behind you. If matched with a partner, e.g., as acolytes with processional candles, always remain shoulder to shoulder.

190. The order of procession (GIRM 120):

Thurifer & Boat Bearer

Crucifer (GIRM 188)

Acolytes (two, with candles flanking or directly behind processional cross) (GIRM 188, 189)

Book Bearer (who does not process with Roman Missal) (GIRM 189)

Lector/Deacon with Book of the Gospels

Priest(s)

191. Bow to the altar (a symbol of Christ) before entering the sanctuary. Those who carry something in hand, plant their feet at the step, 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).

192. The correct manner of bowing: GIRM 275.

193. If incense is used, thurifer and boat bearer position themselves behind the altar and prepare for incensing (GIRM 49, 123, 211, 276, 277). (Thurifer should be anticipating the next incensing and prepare charcoal accordingly. Never present a cold censor to the priest!)

194. The processional cross is placed in a dignified place (GIRM 122).

Greeting

195. GIRM 124

Penitential Rite

196. During the Easter season, a Sprinkling Rite may replace the Penitential Rite. When used, the book bearer and one acolyte with aspergillum 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).

197. If the Confiteor (“I confess...”) is the penitential rite used, all strike their breast at “...through my fault, through my fault, through my most grievous fault.”

Gloria

198. GIRM 53, 126

199. Twice during the Gloria, the servers bow their heads at “*Jesus Christ*.”

200. Sanctus bells may be rung during Christmas, Holy Thursday, and the Easter Vigil.

Opening Prayer

201. When the 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). The book bearer bows (simple) before opening/closing the book (GIRM 127).

Liturgy of the Word

202. First Reading (GIRM 128): Ministers (servers) are to pay close attention to the readings during Mass.

203. Responsorial Psalm (GIRM 129)

204. Second Reading (GIRM 130)

Gospel Acclamation

205. If incense is used, the thurifer and boat bearer approach the priest at the chair who fills the censor immediately after the second reading is concluded (GIRM 132). Do not hesitate!

206. Ministers may form a procession (led by thurifer, boat bearer, then two acolytes with candles) to lead the priest with the Gospel Book in an orderly fashion to the ambo. The procession should be planned and practiced before Mass. Acolytes should face the ambo following the procession (GIRM 133). There is no procession with a lectionary, only with the Book of the Gospels.

Homily

207. Brothers are to listen attentively to the words of the homily (GIRM 136).

Profession of Faith

208. All bow deeply at “*by the power of the Holy Spirit he was born of the Virgin Mary and became man*” (GIRM 137).

209. All *genuflect* at these words on the solemnities of Christmas and the Annunciation (GIRM 137).

Prayers of the Faithful

210. GIRM 138

Liturgy of the Eucharist

211. GIRM 72

Preparation of the Gifts

212. Crucifer leaves sanctuary with a nod (if it is the custom of the parish) and proceeds to back of church to escort gift bearers.

213. Book bearer places the Roman Missal on the altar (GIRM 190).

214. Acolytes (servers) place the chalice on the altar and remove the chalice veil, unfold the corporal properly and center it in the middle of 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).

215. Once the gifts have been received, return to the altar, and wait for priest and hand gifts to the priest (*do not place the gifts on the altar*) (GIRM 75).

216. Acolytes bring cruets of water and wine to the priest (GIRM 142). Do not hesitate!

217. If incense is used, it is brought to the priest *after* the bread and the chalice of wine are offered and the priest has finished his silent prayers. The book bearer should remove the Roman Missal from altar before the incensing (GIRM 75, 144).

218. When the priest is finished incensing the altar, he returns the censor to the thurifer who, in turn, incenses the priest (three sets of two swings), bows, incenses concelebrants (three sets of two swings) and then moves to the front of the sanctuary and incenses the people (three simple swings). The thurifer may have to signal the congregation to stand *before* the incensing (GIRM 75, 144).

219. For ablutions—the washing of the priest’s hands—one acolyte brings the cruet of water and lavabo bowl (standing on the right), the second acolyte brings the finger towel (standing on the left) (GIRM 76, 145).

220. Everyone stands and prays with “*Pray, brethren, that my sacrifice and yours...*” (GIRM 146).

Eucharistic Prayer

221. GIRM 78, 79, 147, 149

222. Servers kneel attentively (with or without kneelers) with hands folded.

223. At the “*Holy, Holy, Holy...*” the thurifer and boat bearer (and candle bearers, if applicable, from wherever they may be waiting) uniformly move to before the altar and kneel upon the sanctuary steps (from left to right at the altar steps facing the altar: acolyte with candle, thurifer, boat, and acolyte with candle).

224. At the epiclesis, directly before the prayer of consecration, the thurifer opens the censor and the boat bearer fills the thurible with incense. During the consecration, the thurifer incenses the host and chalice as the priest elevates them (three sets of three) (GIRM 150).

225. Following the Great Amen, the acolytes, thurifer, and boat bearer withdraw back to sacristy or credence area.

226. Sanctus bells may be rung at the epiclesis, the elevation of the host, and the elevation of the chalice (GIRM 150). If it is the local custom, the bells may be rung when the priest consumes the Precious Blood.

Our Father

227. Servers remain in their position with hands folded (GIRM 152-153).

Communion Rite

228. Sign of Peace should be offered to the priest first, then to your fellow ministers (GIRM 154).

229. Book bearer removes the Roman Missal from the altar.

230. Once the priest has received the Sacred Host in Holy Communion, ministers “fall in line” behind the altar or another appropriate place to receive Holy Communion.

231. Remember to bow before receiving Holy Communion (GIRM 160).

232. Following Communion, an acolyte (server) brings the cruets of water to the priest if the chalice is to be purified at the altar (GIRM 163).

233. The acolyte returns with the chalice veil (if one is used) and waits to return with chalice.

Prayer after Communion

234. A period of silent prayer may be observed (GIRM 164).

235. 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

236. The priest greets the people, “*The Lord be with you*,” and then blesses the people, “*May Almighty God bless you...*” (GIRM 167).

237. The book bearer should be prepared for the possibility of an extended blessing (GIRM 167).

Dismissal

238. An acolyte brings the priest a hymnal opened to appropriate page for the recessional hymn.

239. All form recessional line in main aisle (and turn back toward the altar) to await solemn bow or genuflection. Turning toward his partner, the ministers recess with dignity and decent pace.

Server’s Blessing

240. It is a custom in many parishes for the ministers who have just served at the altar to promptly kneel in front of the doors before exiting the church to receive the priest’s blessing.

241. The crucifer may say, “Father, may we have your blessing?”

242. Servers then proceed to the sacristy to complete clean-up and other assigned tasks.

Exposition and Benediction

Preparation

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

244. Vest in cassock (without surplice) while working in sanctuary.

245. Unfold a corporal and place it on the center of the altar.

246. Place the monstrance to the left side of the corporal with front of the monstrance facing left.

247. Situate candles/candelabras on both sides of the corporal, and light all candles.

248. Put the tabernacle key in tabernacle keyhole.

249. Place three kneelers (if needed) before the altar.

250. Place prayers for the priest, Sanctus bells, thurible stand, and humeral veil in convenient locations.

251. Ensure a HOT coal is in thurible (if the coal is gray, it should be ready to burn incense).

252. Place a prayer book, Bible, or rosary by your chair/kneeler for your personal prayer.

253. Check to make sure that boat contains incense.

254. Vest with surplice and gloves if available.

Entrance

255. Two acolytes (servers), with boat and thurible, accompany the priest to the altar.

256. An acolyte places the humeral veil over the priest’s shoulders.

257. All kneel when the tabernacle door is opened.

258. [A more solemn entrance might include a procession from tabernacle to altar.]

259. The priest places the Blessed Sacrament in the monstrance and turns the face toward the congregation.

260. 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.

261. Both the priest and the acolyte genuflect and then kneel.

262. One acolyte presents the open thurible to the priest who then fills the thurible with incense.

263. That acolyte closes the thurible and 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).

264. Bow when the priest bows, pause while he incenses the Sacrament, and then bow again with the priest.

265. Both acolytes release the edges of the cope and the thurible is returned to the acolyte.

266. A brief period of adoration follows.

267. At priest’s signal, all stand, genuflect, and draw back to place of prayer.

The Gospel Proclamation and Homily

268. The priest may proclaim the Gospel (all stand).

269. All are to sit following the Gospel Proclamation and remain seated as the priest delivers a brief homily.

Private Prayer Time

270. A designated amount of time for personal prayer follows. Spiritual reading, Scripture, or other prayers are appropriate.

271. Fifteen minutes prior to Benediction, new coal(s) should be fired.

Benediction

272. At the priest’s cue, all stand and proceed to forefront of the altar, genuflect, and kneel.

273. The priest fills the thurible and incenses the Sacrament. Acolytes, once again, hold the cope as before.

274. Following incensing, the priest may intone: “*You have given them bread from heaven.*”

275. All respond, “*Having all sweetness within it!*” (The parish may use another translation.)

276. Next, the priest chants or says, “*Let us pray,*” and he stands to offer a prayer in honor of the Blessed Sacrament.

277. At “*Amen,*” one acolyte stands, genuflects, and retrieves the humeral veil.

278. That acolyte, standing behind the priest, opens the humeral veil, hands the priest the frogs (clasps), returns to his spot, genuflects, and then kneels.

279. The priest, with thethurifer, stands, genuflects, and moves to the altar.

280. Thethurifer takes the priest’s position before the altar (genuflects and kneels).

281. The other acolyte makes ready with the Sanctus bells.

282. 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, thethurifer incenses with three sets of three following the same pattern.

283. Thethurifer stands, genuflects in union with the priest, returns to his position and kneels.

284. The *Divine Praises* are prayed:
- Blessed be God.
 - Blessed be his holy name.
 - Blessed be Jesus Christ, true God and true man.
 - Blessed be the name of Jesus.
 - Blessed be his most Sacred Heart.
 - Blessed be his most Precious Blood.
 - Blessed be Jesus in the most holy Sacrament of the Altar.
 - Blessed be the Holy Spirit, the Paraclete.
 - Blessed be the great Mother of God, Mary most holy.
 - Blessed be her holy and Immaculate Conception.
 - Blessed be her glorious Assumption.
 - Blessed be the name of Mary, virgin and mother.
 - Blessed be Saint Joseph, her most chaste spouse.
 - Blessed be God in his angels and in his saints. Amen.
285. Then the priest stands, proceeds to the altar, and removes the Blessed Sacrament.
286. When the tabernacle doors are closed and locked, all stand. [A procession to the tabernacle may be formed for proper recession].

Post Benediction

287. The priest may return to the altar steps while singing the hymn, procession forms for recessional.
288. Servers then proceed to the sacristy to complete assigned tasks.

Key Terms to Memorize

289. 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.
290. Altar – The large, consecrated “table” in the center of the sanctuary. The altar is reserved for the Holy Sacrifice of the Mass and is an ancient symbol of Christ.
291. Ambo – The lectern/structure from which the Sacred Scriptures are read and the Gospel is proclaimed.
292. Amice – Rectangular vestment worn by the celebrant if the collar of his shirt is visible.

293. Aspergillum – From the Latin word “*aspergere*,” meaning “to sprinkle.” It is usually a short metal baton with one perforated end. It is dipped into an ornate “bucket” of holy water then used to sprinkle the congregation.
294. Boat - Holds the grains of incense (includes spoon).
295. Book of Gospels – Gospel book which is usually encased in silver, gold, or leather. It may be carried in the entrance procession by the Deacon/lector and placed on the ambo.
296. Candelabra – Set of three/six candleholders placed on either side of the monstrance during Exposition of the Eucharist.
297. 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 carried in at the beginning of Mass.
298. Chalice – From the Latin word “*calix*,” meaning “cup.” The chalice is made of gold and precious materials. It is used to hold the Precious Blood following the consecration.
299. Celebrant – The priest celebrating Mass. If there is more than one priest, he is the main celebrant. Additional priests are called concelebrants.
300. 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*,” meaning “veil.”
301. 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.
302. Ciborium – A covered cup, usually plated in gold or silver. It holds the hosts that are consecrated and reserved in the tabernacle.
303. Cincture – From the Latin word “*cinctura*,” meaning “girdle.” It is a rope/belt that is usually white. It is a symbol of chastity and is worn around the waist and over the alb.
304. Cope – Heel length semi-circular cloak (cape) open in front and fastened by frogs (clasps), worn during benediction, funeral services, baptisms, weddings, and other select occasions.

305. Corporal – From the Latin word “*corpus*,” meaning “body.” Square white cloth with small red cross in its center. Placed in the center of the altar on which the chalice and paten rest during the Liturgy of the Eucharist.
306. 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 placed during Mass.
307. Cruets – Two small pitchers which contain the water and wine.
308. Finger Towel – The cloth used to dry the priest’s fingers after washing.
309. Humeral Veil - Veil used to cover the hands and shoulders of the priest during the blessing of the people with the monstrance during Benediction or when carrying the Eucharist.
310. Hymnal – The book which contains the hymns and psalms for Mass and other liturgies.
311. Lavabo Bowl – Bowl in which the priest washes his hands following the presentation of the gifts.
312. Lectionary – The book which contains all the Scripture readings for Mass.
313. Monstrance – From the Latin word, “*monstare*,” meaning “to show.” A large ornate vessel used to expose the host for adoration. A hinged, glass cover holds the host in the center of the vessel for worship.
314. Pall – From the Latin word, “*pallium*,” meaning “mantle.” A square made of white linen and stiffened with cardboard and used as a cover for the chalice. The term “pall” is also used for the long cloth used to cover the casket during funerals.
315. Paschal Candle – The very tall candle located near the baptistry or in the sanctuary during the Easter Season or present during a funeral. It is a symbol of the risen Christ.
316. Paten – From the Latin word “*patena*,” meaning “pan.” The round, gold plate that holds the large, priest host prior to the consecration. It may also refer to the round, gold plate with a wooden handle used by servers to ensure hosts do not drop to the floor during Holy Communion.
317. Presidential Chair – The priest’s chair in the sanctuary.
318. Processional Cross – 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.

319. Purificator – From the Latin word “*purgare*,” meaning “to purify.” A linen “napkin” used to wipe the chalice after communion.
320. Pyx – From the Latin word “*pyx*,” meaning “box.” 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.
321. Roman Missal – The large (usually red) book which contains all the prayers which the priest says during Mass.
322. 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.
323. Stole – From the Latin word “*stolus*,” meaning “scarf.” In Rome, a colored scarf that was used to designate a man’s civil authority. In the liturgy, it designates the priest’s authority to celebrate the Sacraments of the church.
324. Tabernacle – The decorated “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.
325. 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 on the Mass

Introduction to the Reflections

326.The Mass is a powerful sacrifice—the cornerstone of our faith. As a brother templar, you have the privilege and responsibility to serve at the Mass and assist in the celebration in a unique way. You would do well to reflect on the Mass’s importance frequently. The quotes and excerpts below come from many of the early Church Fathers, Saints, and Doctors of the Church whose time-tested contributions to the life of the Church have proven valuable for reflection.

Reflections

327.Pope Innocent III (1161–1216):

- a. “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.”¹²

- b. “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.”

328. *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.”

329. *St. Cyril of Alexandria (378-444)*: “Christ is the altar, the offering, and the priest.”¹³

330. *Theodore of Mopsuestia (350-428)*:

- a. “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.”¹⁴
- b. “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.”¹⁵

331. *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.”¹⁶

332. *St. John Chrysostom (349-407)*:

- a. [During the 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.”¹⁷
- b. “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.”¹⁸

- c. “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.”

333. *Liturgy of St. James (circa 60 AD)*:

- a. “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.”¹⁹
- b. “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.”²⁰

334. *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.”²¹

335. *St. Gregory of Nazianzen (325-389)*:

- a. “What does it profit me to offer the body of Christ at the altar if I don’t offer myself with Christ?”²²
- b. “The Eucharist is the unbloody sacrifice by which we communicate in the sufferings and in the divinity of Christ.”

336. *St. Augustine (354-430)*:

- a. “Every work ... tending to affect 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.”²³
- b. “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.”²⁴
- c. “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.”²⁵

337. *Thomas à Kempis (1380-1471)*: “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.”²⁶
338. *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.”²⁷
339. CCC 1385: “Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.”
340. 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.”
341. *St. Cyril of Jerusalem (315-386)*:
- a. “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.”²⁸
 - b. “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.”²⁹
 - c. “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 anyone 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?”³⁰

- d. “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.”³¹
 - e. “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.”³²
342. *St. Hippolytus (235)*: “The Body of Christ is meant to be eaten by the faithful, not to be treated with irreverence.”³³
343. *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!”³⁴
344. *Novatian (200-258)*: [He felt that 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.”³⁵
345. *St. Thomas Aquinas (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.”³⁶
346. *St. Thérèse of the 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.”³⁷

Making a Good Confession

Reflections on the Sacrament of Reconciliation

347. *St. John Chrysostom (349-407)*: “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’ (John 20:23) ... 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.”³⁸
348. *St. Jerome (347-419 or 420)*: “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.”³⁹

An Examination of Conscience for Young Men

349. Responsibilities to God:

- Have I gone to Mass on Sunday or have I rebelled and been stubborn about going to Mass?
- Did I participate in the Mass or did I daydream?
- Have I prayed every day? Have I read the Bible?
- Have I been rebellious toward God and his commands?
- Have I misused the name of God by swearing and cursing?
- Have I told the Father that I love him for creating me and making me his son?
- Have I thanked Jesus for becoming man, dying for my sin and rising to give me eternal life?
- Have I asked the Holy Spirit to help me conquer sin and to be obedient to God’s commands?

Responsibilities to others and myself:

- Have I been rebellious, disobedient, or disrespectful to my parents, teachers, and those in authority?

Have I lied to or deceived my parents or others?

Have I been arrogant and stubborn?

Have I talked back to my parents or those in authority?

Have I gotten angry or nurtured and held grudges and resentments?

Have I refused to forgive others? Have I cultivated hatred?

Have I engaged in sexual fantasies? Have I looked at others lustfully?

Have I read pornographic literature or looked at pornographic pictures, shows, or movies?

Have I masturbated?

Have I lustfully kissed or sexually touched someone? Have I had sexual intercourse outside of marriage?

Have I encouraged or assisted another in having an abortion?

Have I gossiped about others? Have I slandered anyone? Have I told lies about others?

Have I mocked or made fun of others?

Have I lied or cheated? Have I stolen anything? Have I paid it back?

Have I been selfish or spiteful toward others? Have I been jealous?

Have I gotten drunk, or taken drugs?

Have I participated in anything that is of the occult: Ouija, fortune tellers, séances, channeling, astrology?

Have I been patient, kind, gentle, and self-controlled?

When my conscience told me to do something good, did I do it or did I ignore it?

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350. 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, who sees the depths of your heart and will one day judge you. Enter the confessional with reverence and humility.

351. **Penitent:** In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Priest: May God, who has enlightened every heart, help you to know your sins and trust in his mercy. The priest may say these or similar words.

Penitent: Amen

The Priest may read a brief text of Sacred Scripture. Should it be helpful, the penitent may then use the following formula:

Penitent: Bless me, Father, for I have sinned. My last confession was ____ days/weeks/months/years ago. These are my sins...

Confess your sins without hesitation, 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. Recall that the priest is bound absolutely by the “Seal of Confession.” Sins, or their circumstances, will never be used by the priest outside the sacrament in any way.

*You may end your confession with the words: **I am sorry for these and all my other sins.***

Listen now to the instructions of your confessor with silence, attention, and humility, taking care to remember your penance. Your confessor will ask you to recite the Act of Contrition. While making your Act of Contrition, renew with all of your heart your sorrow and your unyielding purpose of amendment:

Penitent: Act of Contrition

O my God,
I am sorry and repent with all my heart
for all the wrong I have done
and for the good I have failed to do,
because by sinning I have offended you,
who are all good and worthy to be loved above all things.
I firmly resolve, with the help of your grace,
to do penance,
to sin no more,
and to avoid the occasions of sin,
through the merits of the Passion of our Savior Jesus Christ,
Lord, have mercy.

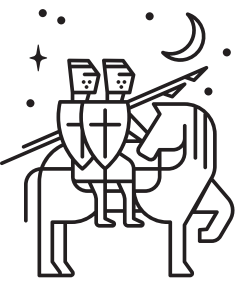
Priest: *Prayer of Absolution*

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church,
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, + and of the Holy Spirit.
Give thanks to the Lord for he is good.

Penitent: His mercy endures forever.

Priest: The Lord has freed you from your sins. Go in peace.

352. As you depart the confessional, thank the priest and be of good cheer. Perform your penance as soon as possible, thanking God for the great favor He has granted you.



POWER

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.

The Precepts of the Church

353. The Catechism of the Catholic Church, regarding the precepts of the Church, states:



“The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor” (2041).

354. The five precepts of the Church (CCC 2042-43):
- a. You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
 - b. You shall confess your sins at least once a year.
 - c. You shall receive the Sacrament of the Eucharist at least during the Easter season.
 - d. You shall observe the days of fasting and abstinence established by the Church.
 - e. You shall help to provide for the needs of the Church.

What Catholic Brothers Ought to Know

355. The search for God begins when we find ourselves in need of answers to the following: “Why do I exist?” “Why do I find life difficult?” “Is there a meaning or purpose to life?” “Is it good that I exist?” Today, we find ourselves immersed in a culture that leaves these questions unanswered. We are surrounded by social media, commentators, and the elite class that seem to speak with authority, but whose answers are empty and of little practical use to us.
356. Even learned people advance ideas that lack wisdom. United States Supreme Court Justice Anthony Kennedy wrote with great confidence: “At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.”⁴⁰ These words are simply stunning. The right to define one’s own concept of existence? Should a man attempt to “define his own concept of existence,” he will quickly discover the answer to such a question will be limited by his own thought. Unhappily, even if he should attempt an answer, he will find himself enclosed in the very prison of his own mind!
357. What will become of us should we fail to find authentic meaning in life—a life with no purpose or aim? What if we should find that the meaning the culture of the day offers us is inadequate? What if, in the face of suffering, there seems to be no point in carrying on? Is it any wonder, then, that members of our society are locked in skepticism or are coming very near nihilism? There must be another way.
358. A Christian ought not be nervous or reluctant to ask these difficult questions. He may have great confidence that his search for meaning and purpose will lead him to discover great insights and important mysteries. A Christian seeks something more, something greater, something wonderfully awe-inspiring.

359. Amid the darkness in which we find ourselves, we look upward and find that truth exists and that there is authentic meaning and purpose to life. After all, as the Church’s Catechism proclaims:



“The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for” (27).

360. In this, we find the very purpose, not only of ourselves, but also of the universe. We look to Jesus Christ as the answer to our own mystery. As trite or narrow as it may seem, Jesus Christ is the answer to our deepest questions. Christ is the answer to our purpose, our meaning, and our place here in the world.

361. As the Fathers of the Second Vatican Council remind us in *Gaudium et spes*:



“The Church is entrusted with the task of opening up to man the mystery of God, who is the last end of man; in doing so it opens up to him the meaning of his own existence, the innermost truth about himself. The Church knows well that God alone, whom it serves, can satisfy the deepest cravings of the human heart, for the world and what it has to offer can never fully content it.”⁴¹

362. To assist us in the search for answers, we offer a “basic catechism” in the following paragraphs to serve as a summary of all a Christian ought to know and believe. The truth does exist, and it is here for you to discover.

What Does the Ancient Wisdom of the Church Offer You?

363. Ultimately, the Church offers us Truth. One might say our origin and our destiny is revealed in the mystery of what she believes and teaches. Consider this:



“The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them” (CCC 34).

364. But is the mystery of God beyond our reach? In some sense, of course it is. In fact, if we could arrive at the point that we understood God, that would make us superior to him. And that would make us God! Or, alternatively, as St. Augustine saw it, “If you have been able to comprehend it, you have comprehended something else instead of God.”⁴²

- 365 So, how are we to consider God? A good place to start is I John 4:16: “God is love,” which immediately raises questions. We know, by definition, love is the act of “self-giving.” Thus, when you truly love someone, you give yourself to that person.

But if God is eternal or always in existence, and there is only ONE God, to whom did God give himself, if, in fact, he is eternally God?

366 In this, we discover another amazing truth: “the fact that the Father eternally expresses himself in that perfect image of himself which is the Son.”⁴³ This is why we say at Mass that Christ is “eternally begotten of the Father.” This directly answers the question of divine love: God can only be love if he has, eternally, someone to whom to give himself. That person is God’s Son and the love with which they love each other simply cannot be expressed in human terms. Nevertheless, this love is so boundless, so perfect, that the Godhead emits an eternal “sigh” of love. That sigh is so significant, so powerful, it is a “spiration” (as in “inspiration”): the Holy Spirit.

367. Thus, we say that God is love. His divine essence is love. Keep in mind there was never a time when the Son and Holy Spirit did not exist. They are an eternal community of love with the Father. He exists as one God in three divine persons, Father, Son, and Holy Spirit—total and complete in his own beatitude.

368. But again, this raises a further question: why did God, infinitely perfect and blessed in himself, find it necessary to create anything and bring all things into existence? St. Bonaventure answers that God created all things “not to increase his glory, but to show it forth and to communicate it.”⁴⁴ God had no need to create anything as he enjoyed an eternal beatitude (supreme happiness) in himself, but he created the universe and all that it contains to share his divine love and perfection “outside” of himself.

369. From here, it is safe to say, we arrive at our destiny. With all assurance, we can profess and believe that we were created, that is, brought into existence, so that, in the fullness of our time, we would share in God’s divine life, share in his beatitude or, to quote St. Peter, “become partakers of the divine nature” (2 Peter 1:4).

What Did God Design for Mankind?

370. Perhaps it is easy to be critical of God. “Why did God create evil?” or “Why do we suffer?” or “Why do people we love have to die?” Would it surprise you to learn that God never intended for any of this as a part of his creation?

371. The first man, whom we call Adam, was created “good.” He enjoyed what we call harmony, not only within himself, but also with creation, other humans (i.e., Eve), and ultimately, with God, his Creator. Both Adam and Eve lived in “an original state of holiness and justice.” This blessed state is known as “original justice.” Life and living could not have been better for our first parents. They had access to God in a remarkable manner. He was theirs and they were his.

372. Based on this, we may conclude that God never intended humanity to sin, suffer, or to even die. He desired, and desires, the contrary. Our Catechism tells us:



“It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature” (51).

373. God wanted to enter a blessed fellowship with the remarkable race of humans that he created and, further, to invite them to share in his divine life.

374. At this point, what could go wrong? Well, as the story goes, God granted humanity a great gift from the beginning: the gift of freedom. As a matter of fact, God took a great risk in doing so. But he did so for a reason. He created Adam and Eve, and all of humanity, to share an intimate fellowship of love with him. Adam was not a robot. A robot can be programed to endlessly repeat, “I love you,” but would that be real love? A man must be free to choose to love or to reject love; otherwise, his love is not authentic. As you might have guessed, this is where things began to break down.

What Happened to the Harmony Enjoyed by Our First Parents?

375. The answer to this question is clearly outlined in the Catechism:



“Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God’s command. This is what man’s first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness” (397).


376. This statement not only condemns our first parents, but also implicates all of humanity. Created with a free will, we are given the choice to use our freedom prudently or to “abuse our freedom.” It is not enough to “point fingers” and accuse Adam, saying, “Why must I suffer for Adam’s sin?” As St. Paul would write to the Romans, “By one man’s disobedience ... many were made sinners” (Romans 5:19). We are a human family and what one does touches the lives of many. This is also why Pope St. John Paul II would preach that there is no such thing as a private sin.

377. Can one imagine the grief experienced by Adam? Literally, all was lost to him and his descendants. The human family is made to bear the weight of Adam’s first sin. Humanity fell into a free-fall that St. Paul sadly describes as “all manner of wickedness, evil, covetousness, malice ... envy, murder, strife, deceit, malignity, gossip,” and, not finished, he accuses mankind of being, “slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish,

faithless, heartless, ruthless” (Romans 1:30-31). St. Paul uses the imagery of slavery and expresses our struggle with sin and our unutterable grief.

378. St. Paul, refusing to despair, and writing on behalf of humanity, gives us great hope! “Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!” (Romans 7:25). From the very beginning, God sought to reconcile mankind to himself.

379. St. Paul’s confidence and joy is echoed in the praises of the great Feast of Easter. The ancient text of the Exsultet (which is chanted at the beginning of the Easter Vigil) cries out for all to hear:

*This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.
Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!*⁴⁵

380. For Adam, these are promises of God. It would be a long time before the human race was reconciled to him. Perhaps these centuries would impress upon the human mind the gravity of disobedience and sin.

Sin Is Wicked and Grave. What Could Bring About Our Reconciliation with God?

381. “Glory to God in the highest, and on earth peace among men with whom he is pleased!” (Luke 2:14) The appearance of the Christ Child in Bethlehem was the beginning of great change in the life of mankind. Jesus Christ would be the New Adam, come to undue the sin of the Old Adam.

382. “Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Philippians 2:5-8).

383. The death of Jesus Christ freed mankind from eternal death due to humanity’s disobedience. Christ’s entire life was infused with the love he held for each human person. As the Church would proclaim as product of the Council of Quierzy in the year 853, “There is not, never has been, and never will be a single human being for whom Christ did not suffer” (CCC 605). Surely, it is Christ’s love that makes

his sacrifice efficacious (full and complete), thus accomplishing our redemption, reparation, atonement, and satisfaction. On Calvary, long ago, his love had no limit and he loved (and loves) all peoples and nations, including, as remarkable as it may sound, you.

384. As a prelude to Christ’s obedience, God chose Mary of Nazareth to undue the sin of Eve. As St. Irenaeus taught: “Being obedient she became the cause of salvation for herself and for the whole human race” and “The knot of Eve’s disobedience was untied by Mary’s obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.”⁴⁶

385. “And Mary said, ‘Behold, I am the handmaid of the Lord; let it be done to me according to your word’” (Luke 1:38). This would enthrone Mary as a great advocate for humanity and her motherhood would extend to all of us, even to us today. Seek her intercession with confidence.


Was the Work of Our Redemption Finished with the Crucifixion of Our Lord?

386. Not in the least! Everything Christ accomplished in his life, most especially in the Paschal Mystery, he deposited in the Church. As St. Augustine declared, “Christ and the Church are not two Christs, but one Christ.”⁴⁷ Everything Christ did for us while on earth, he continues in the work of the Church. This unity is expressed in the words of St. Paul: “I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church” (Colossians 1:24). Christ also empowered the Church by the sending of the Holy Spirit.

387. When the apostles learned Jesus would be departing this world, they pleaded with him to remain with them. He responded, “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you” (John 16:7-8). First, we may wonder why Jesus had to “go away” before he sent the Advocate. Jesus said this because sending the Holy Spirit before his Passion and our redemption would have meant nothing to us. Humanity had to be redeemed, first, before the Holy Spirit could enter the heart of humanity. Further, just as the “spiration” of the Holy Spirit is eternally from the Father and the Son, so too is the sending of the Holy Spirit, for as Jesus said, “the Counselor comes, whom I shall send to you from the Father” (John 15:26). Jesus returns to the Father so that, with the Father, he may send forth the Holy Spirit.

388. Jesus also knew he had to send the Holy Spirit as St. Paul taught: “the Spirit helps us in our weakness; for we do not know how to pray as we ought” (Romans 8:26).

The Holy Spirit animates or brings life to our prayer in the liturgy. Perhaps we would be helpless otherwise. By the power of the Holy Spirit, the mystery of Jesus Christ, most especially in the Eucharist, is made present to us. Read, here, the Offertory Prayer for Holy Thursday:


 *Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated,
the work of our redemption is accomplished.
Through Christ our Lord.*⁴⁸

389. The “memorial of this sacrifice” is the Holy Sacrifice of the Mass, the offering of Christ Crucified to the Father, but it is the work of the Holy Spirit by which “the work of our redemption is accomplished” and the grace of Christ’s sacrifice is made available to humanity. Thus, the ancient rites of the Church, “the work,” apply the merits of Christ to us. Here, we are caught up in the awesome mystery of redemption. Recall, also, that whenever the Father sends the Son, he also sends his Spirit, so the grace won for us on the cross now flows to us through the power and strength of the Holy Spirit. Salvation is a joint mission: Christ Jesus redeems mankind while the Holy Spirit sanctifies mankind. Again, the Catechism says beautifully, “When the Father sends his Word [Jesus], he always sends his Breath [his Spirit]” (689).

How Then Are We Saved?

390. Indeed, a relevant question—one you will likely need to consider. In short, it is grace—God’s divine assistance—that assures our salvation. Grace is necessary for the Christian for many reasons, but most especially because grace stirs our hearts and strengthens us that we might collaborate with grace for our justification through faith and our sanctification through charity (cf. CCC 2001). Because of the gift of free will, God will not save us without us. We must cooperate with the grace that God freely bestows.

391. Ever wonder why the Apostles were granted remarkable privileges by Jesus? They accompanied him as he healed people, forgave their sins, exorcised demons, fed the multitude, consoled their hearts, increased their faith, quenched their thirst, and gave them hope. What if you were told that Christ’s work continues among us, even today?


 *“The mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church, for ‘what was visible in our Savior has passed over into his mysteries [sacraments]’” (CCC 1115).*

The sacraments are the power coming forth from the Body of Christ, his Church.

392. The Church echoes the intention of Jesus Christ, that for those who believe, the sacraments are necessary for salvation. In Baptism, the sacrament of faith, we become adopted sons and daughters of God; in Confirmation, our baptismal graces are perfected; in Holy Communion, we are spiritually fed and given strength and made partakers of the divine nature—put in other words, we are divinized in the eating and drinking of the Eucharist.

What Is It, Then, to Which We Are Destined?

393. We see a glimpse of our destiny when we participate in the Church’s liturgy. The Church encourages us to pray fervently at Mass as we:

 *“Take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the Holies and of the true tabernacle; we sing a hymn to the Lord’s glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory”⁴⁹*

394. Our journey will be long—sometimes treacherous, sometimes impossible. But we keep faith, and we trust in the promises of God. We never falter, knowing that “those who die in God’s grace and friendship and are perfectly purified live forever with Christ. They are like God for ever, for they ‘see him as he is,’ face to face” (CCC 1023). In all reality, there is no way to describe the eternal beatitude of heaven; human words are no help to us. So many then, have turned to the thought of St. Paul who preached, “What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him” (1 Corinthians 2:9).

395. Passing from the darkness of sin and death, and from the pilgrimage of this earth where we see “as in a mirror darkly” (1 Corinthians 13:12), we finally pass into the eternal light. “And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever” (Revelation 22:4).

Your Cross and Your Resurrection

396. The wonderful truth of Jesus Christ is the confidence that he places in you. True, he might have blessed us and made us to reap a great reward of happiness and wealth. But to what does he call those whom he truly loves? We hear him tell his disciples:



“If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?” (Matthew 16:24-26).

397. By this, we understand that we, too, are to be crucified to the world. We might ask ourselves which we desire more: the glory of this world (which is only and always transitory) or the glory offered us by the risen Christ? The life promised us by Christ is certainly a challenge, but it is infinitely sweet and treasured. Should we be courageous enough to “take up our own cross” and follow Christ to Calvary, we will also share with him the glory that shone forth from the tomb on the first Easter morning.

Warning: The Ultimate Trial

398. Every man must face the challenge of his time. Your life will be no exception. In every era, good men and women have been called upon to fight what is evil and cling to what is good. As a good and holy priest once wrote,



“The real history of the world consists in this spiritual warfare that is continually waged around us for the possession of the souls of men, the battle between the forces of Christ and the forces of his enemies.”⁵⁰

399. We now face powerful unseen forces set to destroy not only our world, but also the Kingdom of God that has been revealed to us. In a remarkable paragraph of the Catechism of the Catholic Church, a voice warned us of the “Church’s ultimate trial” which is described as such:



“Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the ‘mystery of iniquity’ in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh” (675).

400. Know that by “apostasy” the church means an abandonment or rejection of the Truth and the “mystery of iniquity” as sin. Note that the Antichrist is not some black-cloaked demon that crawls out of a swamp; rather, it is us, you, and me, when we “glorify ourselves in the place of God.” Although this time “will shake the faith

of many believers,” it remains within the plans of Divine Providence, and it will surely be a sacred test of our fidelity. Should we remain ever close to Christ and be prepared to undergo trials, we will have nothing to fear. But, we must remain sober and alert.

401. The whole of man’s history has been the story of dour combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself amid the battlefield, man has to struggle to do what is right, and it will be at great cost to himself, aided by God’s grace, that he succeeds.⁵¹

402. No matter how difficult serving Christ may become, know that you have hundreds, if not thousands, of brother templars, who fight alongside of you, if not physically, then certainly spiritually. Pray for them, as they pray for you. Never underestimate the power you have as young men to witness to Jesus Christ.



WITNESS

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.

Reflections on Gentlemanly Conduct

403. Sir Richard Steele (1672-1729): “The appellation (title or naming) of a Gentleman is never to be affixed to a man’s circumstances, but to his behavior in them.”⁵²

404. Aristotle (384-322 BC): “I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self.”

405. Brad Miner (1929-): “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 compleat gentleman makes himself the servant of 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.”⁵³

The Character of a Gentleman

406. A gentleman must be a man of his word, and 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. In his work the *Summa Theologica*, St. Thomas Aquinas posits, “Men could not live with one another if there were not mutual confidence that they were being truthful to one another.”⁵⁴
407. Unthinkable to a Catholic gentleman would be the occasion wherein he would disgrace, abuse, or hurt his parents.
408. A gentleman stands straight, with his shoulders back, and his head held up; he smiles and presents a pleasant demeanor. It is good that he be confident, but he is always humble.
409. 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 habitual.
410. A gentleman:
- a. always uses the words “please” and “thank you.”
 - b. does not make threats.
 - c. never brags.
 - d. never whines.
 - e. accepts a compliment by replying simply, “Thank you.”
 - f. does not curse (especially in the presence of women, children, or seniors).
 - g. will not slander people or argue excessively on social media.
 - h. always thinks before he speaks.
411. A foolish man would assume everyone believes all that he himself believes, especially in matters of religion, politics, sports, or art. Discussion should be frank and charitable, and during arguments, a gentleman should seek resolution. A Christian man should always be ready “to give an account of the hope that is in him” (1 Peter 3:15) as well as an explanation of what the Catholic Church believes and why. “The Christian is not to be ashamed of testifying to our Lord” (2 Timothy 1:8).
412. A man reveals much about his personal character if he never tells—or laughs at—a racist, sexist, religious, homosexual, or transgender 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

413. A gentleman:
- a. never eats a meal while behind the wheel of a car.
 - b. never leans back on two legs of a chair.
 - c. sits with his feet (or at least one foot) flat on the floor.
 - d. is always on time for work, social occasions, Mass, etc.
414. He never answers a question (especially a tough question) with “I do not know” unless he really does not know, and he never says, “Who cares?” in response to an inquiry. In addition, he is cautious never to pretend he knows something when he does not—most will see through his charade.
415. A gentleman is diligent in prayer, work, and play, and should not expect to be treated as a man if he is not.
416. 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.
417. 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.
418. A gentleman writes a note of thanks in timely fashion for a gift or favor received.
419. A gentleman may break an appointment for reasons of sickness, death, or extreme weather—in other words, only when he is forced to cancel due to difficult circumstances. If he must cancel his appointment, he will do so with as much advance notice as possible.
- ### How a Gentleman Makes an Apology
420. 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.

421. 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 unbecoming.

422. 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 him guilty of a lie.

Receiving an Apology

423. What if an apology is offered to you? Accept the apology with charity and poise. Never pretend that the transgression did not occur. Simply accept the apology and 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

424. Clothing simply does not make a man, but to dress appropriately is indicative of both self-respect and respect for others. Thus, a gentleman:

- a. is aware of current fashion trends, but not slavishly bound by them.
- b. should always wear an undershirt.
- c. always cleans and polishes his shoes.
- d. is careful and conscientious about personal hygiene.

425. During formal occasions, a gentleman:

- a. never leaves the buttons on a double-breasted suit unbuttoned.
- b. wears a vest with the bottom button unbuttoned.
- c. wears a cummerbund with the pleats turned up.
- d. places the points of his shirt collar behind his bow tie.
- e. never wears a belt with suspenders.
- f. buttons only the top button of a standard suit jacket, unbuttons it when seated, and re-buttons it upon standing.
- g. wears his pant cuffs so that they fall in a gentle break over his shoes.
- h. knows how to tie his tie and iron his shirt.

426. Additionally, a gentleman is conscious of his personal hygiene by:

- a. washing his face with soap, showering, and brushing his teeth regularly.
- b. ensuring his hair is well-kept and shaving when necessary.
- c. using deodorant and not overpowering his peers with cologne.
- d. wearing pressed and clean clothing.
- e. avoiding shirts with offensive words, especially to church.
- f. weighing heavily whether to acquire tattoos, piercings, and excessive jewelry (as your body is sacred and belongs to God).

427. 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.

428. If you realize you neglected to zip your own pants, turning your back to others, zip up straight away. No apology is necessary.

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

430. A gentleman should own a pair of lace-up black or brown shoes as they are considered more formal and businesslike. He will wear these to job interviews, funerals, weddings, etc.

431. A gentleman avoids wearing a cap or hat inside a public building, especially inside a church or a house of worship.

The Social Virtues of a Gentleman

The Conduct of a Gentleman

432. 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 willingly faces every day.

433. Thus, a gentleman:

- a. is perfectly willing to accept “no” for an answer the first time he hears it.
- b. never makes himself the center of attention and, if he is a true gentleman

and worthwhile companion, he will not have to work to garner attention.

- c. will reject any temptation to say/do things which will belittle another person.
- d. is always quick to share his umbrella, spare an extra dollar, or give a compliment.
- e. does not stare at anyone for any reason.
- f. engages those around him (even if he finds it personally difficult) and makes others feel comfortable in his presence.

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

435. A gentleman will not make a personal phone call during the dinner hour or between 9:00 PM and 9:00 AM. In addition, a gentleman gives priority to those present over those on his phone.

436. When a gentleman leaves a message for another person, he does not badger the person with follow-up calls or texts unless a deadline is involved.

437. A situation may arise whereby a man is subjected to a verbal or non-verbal personal insult; this will undoubtedly place him in a difficult situation. Nevertheless, imitating Christ, he would say nothing in response.

A Gentleman's Respect of a Woman

438. Defending the honor and protecting the reputation of a woman 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 acquiesce to questionable behavior.

439. A gentleman offers:

- a. his seat to a woman—or elderly person—in a crowded restaurant, subway, bus, room, etc.
- b. his coat, umbrella, etc. to a woman in need.
- c. to hold the door for a woman, not because she is incapable herself, but to show her respect.

440. When a gentleman is in the company of a woman and they are walking through

a crowded room, he walks slightly behind her. When walking along a street, the gentleman walks between the street and the woman.

441. A gentleman is wise to never to ask a woman if she is pregnant, even if it is obvious that she is.

442. A gentleman appreciates the beauty of a woman but takes care to recognize when admiration becomes lust.

How a Gentleman Communicates

443. 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.”

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

445. 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. A younger person is always introduced to an older person.
- b. Proper introduction for Cole Smith (age 19) and Blake Brown (age 53): “Mr. Brown, I would like to introduce Cole Smith.” (The same holds true when introducing a young woman to an older man.).
- c. A gentleman will introduce a man and a woman of the same age by introducing the man to the woman.
- d. Proper introduction for Lisa Heart and Josh Johnson: “Lisa, this is my good friend, Josh Johnson.” Likewise, he turns to Josh and will say, “Josh, this is

Lisa Heart.”

- e. To assist the introductions and to help place everyone at ease, a bit of history may be given.
- f. “Father Benedict, 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.”
- g. 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.
- h. A good rule to remember is never to assume everyone knows one another.
- i. 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.
- j. Be reasonable. If, for example, a person of your own generation refers to you as “Mr. _____,” you may assume that person also wishes to be referred to as “Mr.” or “Mrs.” It could be counterproductive to treat business associates in the same manner you would a friend.

Shaking Hands Properly

- 446. When introduced to an older person or to a dignitary, do not extend your hand first. A gentleman will wait until a hand is offered to him.
- 447. To shake another man’s hand, clasp his entire hand—not just his fingers—with a firm grip and make two or three moderate pumps of the arm.
 - a. A grip should not induce pain (remember the infirmity of the elderly man’s hand).
 - b. Release the other person’s hand immediately after the handshake.
- 448. Always allow a woman the prerogative to shake hands first. In other words, nod to her and say hello when introduced, but only shake her hand if she extends her hand first.
- 449. Unlike shaking hands with a man, a gentleman allows a gentle press of her hand, rather than giving a “locked-on” deep shake.

Additional Social Virtues

- 450. Basic etiquette dictates that a gentleman always stands when a guest enters the room, approaches his table in a restaurant, or when he is introduced.
- 451. 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.
- 452. Never cough or sneeze into your hand and offer to shake another’s hand.
- 453. Always be ready to offer your own name, even to people who may have forgotten.
- 454. A handshake is very important when meeting others. To an attentive person, much will be communicated in that initial encounter.
- 455. 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.
- 456. 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,” he says, “is from the evil one” (Matthew 5:37). Thus, one should always be direct and honest, but never rude, boorish, or blunt.

Events in a Gentleman’s Life

A Gentleman’s Conduct at a Funeral

- 457. A gentleman should not be intimidated by the thought of attending a funeral. He should be mindful of the consolation 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.”
- 458. 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 (customarily, \$10-15) to be celebrated for the repose of the soul of the deceased (when available).

459. Although fewer people are attending funerals today, a gentleman should not avoid attending 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

460. 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, as this action would indicate unity where only a partial unity exists. He does not participate in actions contrary to his own sensibilities.

461. A gentleman should conduct himself well during Mass or while in a Catholic Church:

- a. He does not talk in the sanctuary or the nave of the church.
- b. 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, which consists of a brief prayer thanking God for the gifts received during the Mass.
- c. He responds to the spoken prayers and listens attentively to the homily.
- d. He is never a distraction to those around him.
- e. He remembers his responsibility to the church and tithes appropriately.
- f. When a gentleman attends church, he dresses accordingly.

462. 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

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

464. 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?"

465. A gentleman never brags about leaving generous gratuity, nor should he even discuss the tip. He would be wise to keep the following in mind:

- a. For minimally adequate service, he may leave a 15 percent tip.
- b. For good service, he may leave a 20 percent tip.
- c. Excellent service may be acknowledged by a tip of more than 20 percent.
- d. If the service is so poor that one feels he should leave nothing, he should explain his decision to the manager and refrain from leaving a negligible tip in disgust.

466. 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.

467. 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.

468. 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.

469. 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.

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

- a. He places his napkin (paper or cloth) on his lap.
- b. He never tucks his napkin into his belt or under his chin.
- c. He may invite his companions to "bless the meal" and prays with them (being flexible with non-Catholics). He makes the sign of the cross naturally in an unobtrusive manner.
- d. If he leaves the table during dinner, he loosely folds his napkin and leaves it on his chair.
- e. When the meal has ended, he gently folds his napkin and places it to the side of his plate.
- f. He never covers his plate or remaining food with his napkin.

471. To make a good impression during a meal, remember:

- a. Once a gentleman's dinner knife has been used, he never allows it to touch the tablecloth.
- b. A gentleman will place his utensils on his plate after each bite of food. This will slow his consumption of food and allow him to maintain the conversation at the table.
- c. A gentleman never salts his food before tasting it. To do so would be an insult to the cook.
- d. 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.
- e. A gentleman never uses a toothpick at the dinner table or in public. Neither will he talk with a toothpick in his mouth.
- f. A gentleman never chews ice cubes in public.
- g. A gentleman should participate in the dinner conversation. As a rule, when there are eight or fewer people at a table, it is customary to keep one conversation.

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

473. For the first course—typically salad or soup—use the fork or spoon which is the farthest away from the plate (or, if necessary, the server may bring a soup spoon to you). When finished with the first course, leave the fork on the plate, and it will be 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 his soup.

- a. Simply proceed in the same manner throughout the rest of the meal (i.e. working “from the outside in”).
- b. When ready for dessert, one fork or spoon will remain and is usually placed at the top of one's dinner plate and not to the side.

474. 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!

475. 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.

476. If, in an extreme situation, 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.

A Gentleman's Conduct at a Social Event

477. 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.

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

479. A gentleman will always use a coaster under his beverage when a guest in another's home.

480. When he is of the legal drinking 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.

A Gentleman's Conduct at Sporting Events

481. 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.”

482. 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 and off the court.

483. A gentleman is sportsmanlike when he:

- a. exhibits self-control.
- b. cheers his team but does not jeer his opponent.
- c. shows humility in winning and maturity in losing.
- d. respects his coach, team members, opponents, and especially the referees.
- e. plays by the agreed-upon rules, avoiding any temptation to cheat.

484. A gentleman does not lose perspective: No matter the intensity of a given moment or competition, the moment will fade. Again, a gentleman is wise to remember, “It is truly only a game.”

485. If a man does not particularly like sports, he should at least check current sports news to converse with other men—many of whom will be aware of and interested in sports.

486. A gentleman will criticize in private and praise in public. 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

487. 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 yourself. 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.

488. Your tribute will be appreciated more if it is brief, well thought out, and personal. Unless you are experienced, you should never make an “impromptu” toast. Use humor only if you are certain of your skill. Using a phone for notes can be awkward, extinguishing the moment; avoid this as you are able. 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 or to tell inside jokes rarely succeed and usually result in very uncomfortable moments. A toast is meant to honor a person with your words.

489. As another gentleman offers a toast, a man—even if he cannot or 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

490. A situation may arise when a gentleman may need to assist a senior citizen or person with a disability. 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 person with a disability is well adept, he or she may be annoyed by your 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 he or she chooses to discuss the topic with you. And, of course, do not stare.

A Gentleman’s Conduct at School

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

A Gentleman’s Conduct at Work

492. A gentleman will work diligently on a project, no matter how unimportant or remedial, until it is done. He never leaves work unfinished for other employees to complete.

493. A gentleman does not lie on his resume, nor should he need to lie.

494. When interviewing for a job, he dresses appropriately. This will communicate that he understands the nature of the business.

495. A gentleman writes a thank-you note after a job interview.

496. When a gentleman resigns from his job, he gives at least two weeks’ notice and is careful not to burn bridges.

A Well-Rounded Gentleman

497. 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.

498. He is properly informed about current events.
499. He should not discuss things about which he knows nothing.
500. 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.
501. A gentleman refrains from extensive conversation about himself.
502. 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.
503. A gentleman does not attempt to change the opinions of his dinner companions, but nonetheless, he speaks the truth.
504. When texting, he will use correct grammar; otherwise, he may be communicating something he does not intend.
505. 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, emotional, intellectual, or spiritual formation as a man.
506. A gentleman reads regularly.

The Long Path

507. A boy does not become a man on his own. In days long ago, a boy would have his father and brothers to train him in the ways of men. Unfortunately, this is a luxury that many no longer enjoy. In addition, a culture exists that seeks to squelch any support or encouragement for boys or young men. Many young men report being lost today, not having had the opportunity to learn even basic prerogatives of mature and honorable manhood.
508. As a remedy for this situation, the list below is provided for those eager and driven enough to work toward a more virtuous and worthy manhood. This list is composed of challenging suggestions that, if taken seriously, can assist any man with focus on the future. The success of the list is entirely dependent upon your own motivation. Some of the suggestions below will likely make you angry or challenge your current manner of thinking. All the better. The journey from boyhood to manhood is a long and challenging one. With humility and courage, you can become the man you were meant to be.

Be Intentional

509. A boy who seeks to become a man must have a vision of the man he desires to become and must be unquestionably committed to making his vision a reality. This will require sacrifice, work, commitment, and maturity. Many have a great model in their fathers, grandfathers, uncles, and other good men. Some do not and so must use their imagination. Obviously, this work will be countercultural. Today’s culture has a fixation with childish ways and desires boys to remain boys (i.e., weak and feeble, irrelevant) as long as possible. An intentional man must weigh his every action with the test, “Will this activity in which I am engaged help me realize the vision of the man that I seek to become?” If not, then it must be abandoned. Be intentional!

Seek God

510. God must be the center of a man’s life. God is so often seen as an obstacle or a hindrance, but young men must make friends with God. A man’s purpose is to accomplish the earthly and spiritual work he has been given and to be with God forever. Therefore, Jesus Christ must become your most faithful companion and loyal friend. Otherwise, you will not have the strength and grace you will need to accomplish great things in your future. It is a matter of destiny. As 20th century Cardinal Jean Danielou said in his book *The Lord of History*:



“There is no question of achieving perfection for ourselves: all that matters is to have within us the strength of Jesus Christ, and then he will achieve in us the results we never can produce by our own efforts.”⁵⁵

Know Your Father

511. “And he will turn the hearts of fathers to their children and the hearts of children to their fathers” (Malachi 4:6). Nothing can replace a young man’s relationship with his father and, if he is wise and able, a young man will maintain and develop a strong relationship with his father. All other good men in your life should endorse and reinforce all that your father is teaching you, provided the relationship is positive and life-giving. A father is indispensable to you; learn as much as you can from him.
512. For some of you reading this, your father is deceased, not around much, or an unproductive or outright poor example of manhood. As with all relationships, take care to guard yourself from people who do not promote your growth into the best version of yourself. If your father does not hold an active role in your life—for one reason or another—ask your heavenly Father to send a man into your life whose fatherly influence will bless your development as a young man.

Find a Mentor

513. A mentor is essential, especially if you are to negotiate the pitfalls and negative influences of today’s society. The great men of the world will readily give credit to a man who held significant influence in their life. Youth is a time for learning and defining oneself. To do this, you must learn how to accept criticism without becoming defensive. This work is more effectively accomplished under the guidance of a wise, patient, informed, and influential adult man.

Expect More; Push Yourself

514. As a young man, you are quite capable of striving for excellence. Again, the culture today presumes a man of high school age has little worth. A mentor can encourage, push, inspire, admonish, and hold you to a higher standard. Contrary to what most would think, young men respond eagerly to such direction. Ask your mentor to challenge you and tell yourself, “I am worthwhile.” Rarely will a good man, such as yourself, refuse a worthy challenge.

Appreciate Being a Man; Realize the Gift of Manhood

515. Today, many young men have been conditioned to see themselves as problematic and the source of much of what is wrong in the world. Indeed, all the world’s ills and problems seem to be attributed to our “patriarchal” past—a completely ignorant and absurd conclusion. The patriarchy (and matriarchy) is the very reason mankind has survived for so many millennia! (Think: food, shelter, defense, worship, etc.) Never allow anyone to convince you otherwise: you are good and have every opportunity to be a true and worthy man. You have much to contribute to human society.

Be a Gentleman

516. Contrary to popular opinion, this is not a concept foreign to most young men, even today. You only have to learn and to be encouraged.

Do Not Place Undue Trust in Cultural/Political/Media/Educational Establishments

517. A Catholic man must have a “sacred cynicism” about most things in our modern culture. Counterproductive and conflicting agendas permeate our lives today. Sadly, the culture which surrounds us has too often become antagonistic to reason, virtue, and the worthy goals of good men.

518. As a young man, you must be able to effectively discern what is good and what is to be avoided. The Catechism teaches that “the fruits of charity [love] are joy, peace, and mercy” (1829). St. Paul says in his letter to Philippians:



Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things (4:8).

Start here when discerning cultural, political, and educational influences. Avoid the negative influence of the day. Ask yourself, does this idea increase joy, peace, and mercy in you and those around you?

Set Goals for Yourself (Long-term and Short-term) and Strive to Reach Them

519. No one can be expected to reach excellence in a vacuum. Goals can keep a young man focused and intentional. Goals can raise him to new standards and help him to arrive at new heights. He must set goals that are both challenging and realizable. Sharing goals with your mentor or your brother templars will dramatically increase the chances you will succeed in achieving them. You will experience great exhilaration after achieving a goal, which will motivate you to pursue more.

Seek a Classical Education; Desire to Learn

520. Men should be exposed to poetry, art, classic texts, logic and reason, and the virtues. Even young men who choose vocational pursuits are capable of reading and learning from a classical education.

Read, Read, and Read

521. Unfortunately, many boys learn to hate reading. Many are likely to believe, “I am not a reader.” Give it a try! Read a book about history, war, great men, science, virtues, theology, and feel the inner transformation. Learning to read well and to enjoy what you read will give you valuable exposure to new ideas, perspectives, and stories you may have never learned to appreciate otherwise.

Achieve Command of the English Language

522. Become articulate in speech and meaning. Study grammar and work to increase your vocabulary. Practice the art of proper discussion and debate. A man is powerless if he does not know how to express himself or communicate his ideas.

Explore/Be Curious about the World

523. A backpacking adventure, a trip to the zoo, natural history museum, planetarium, or battlefield, a summer on a farm, a symphony or play, a visit to a cathedral or basilica, etc. are all experiences powerful enough to open your mind to a marvelous world worth exploring.

Take Educated Risks/Engage in Prudent Adventures

524. Epic adventures can be greatly impactful. As a matter of fact, most young men savor epic adventures. There are plenty of opportunities: backpacking, cycling, traveling, skydiving, fishing, hunting, volunteerism, camping, rock climbing, and the like are all worthy and formative adventures. Always consider the need to involve an experienced adult supervisor as you consider a prospective trip or adventure.

Fear Drugs and Alcohol

525. Somewhere along the way, the use of drugs and alcohol became a mark of manhood. Ought we to ask how many men have ruined themselves or even died because of “recreational” drug or alcohol use? What if you were to try a drug or alcohol? What if you found that you liked it very much? What then? Let it be sufficient: the day will come when you can drink temperately as an adult man. It ought to be considered a rite of passage when the time comes to sit down with your peers and have a drink. Wait for that day. Keep in mind the utter stupidity and recklessness of binge drinking—at any age. Some things in life cannot be undone.

Do Not Date until You Reach 21 Years of Age

526. This dictate is likely to cause a wildly defensive reaction. This, of course, does not mean you must shun the girls or young women in your life. Rather, while young, go on many dates with many different women, making clear your intention not to get serious. It will be a while before you have anything worthwhile to offer a young woman. Make something of yourself first and then come back and seek her again! Women should be respected, and sexual intimacy reserved for marriage. The time to date exclusively comes starting at the age of 21. The development of so many young men is arrested when they forsake formation in favor of “hanging out” with their girlfriend for endless hours.

Choose Friends Wisely/Resist Negative Peer Pressure

527. Choose friends who are superior to you. This will ensure that time spent together will be productive and challenging. For example, playing basketball with someone with superior skills will only serve to make you more skilled at the game.
528. Alternatively, negative peer pressure is for the weak and characterless. Beyond peers, this includes the negative influence of some musicians, narcissistic athletes, internet influencers, and countless other childish people promoted by the entertainment industry. Know what you stand for, and do not compromise for the momentary approval of another. If and when you do compromise—as most men have, at least a time or two—learn from the situation. Do not hesitate to cut ties where you need to.

Respect the Automobile

529. There is nothing like the feeling of driving a car for the first time. But seldom do we consider the responsibility we have when driving a car. As tempting as it may be and as skilled a driver as you may profess to be, texting while driving, driving under the influence, and reckless driving will all too often end tragically. Too many young people have died in automobile accidents. Simply put, respect the automobile.

At All Costs: Avoid Pornography

530. The pornography industry is sinister and wicked. The activity is never innocent. Pornographers are looking to ensnare men. They seek to trap men because the addiction that follows generates significant revenue for their bottom line. For you, pornography promises shame, self-hatred, difficulties in relationships, brokenness, and suffering. It is never free. It is safe to assume that most men have been exposed to some form of pornography and many languish under the weight of the resulting habit and shame. If you have been exposed to pornography and find yourself ensnared in the habit, bring it to the confessional and seek help.
531. You will not break this habit alone. Your chaplain and confrères stand ready to support you. Take ownership of your situation, and humbly seek help from the people in your life whom you trust the most. The evil one, the accuser, will relentlessly bombard you with lies and accusations attacking your identity, self-worth, and integrity. Stand firm in the truth: You are a son of the Father created for freedom and redeemed by the blood of Jesus Christ who is victorious over the evil one.

Keep Sports in Perspective

532. Sports can consume young people. Sports are good and worthwhile, but a young man should not live or die by the success he has on the court or field. This will not be a popular stand, but when sports replace Sunday Mass, family activities, academic goals, or other worthwhile pursuits, sports need to be kept in perspective.

Do Not Play Video Games

533. Never a popular dictate among young men! Much could be said here, but only consider all that is spelled out here. There is good and worthy work to be done. The bottom line: video games cannot contribute to your personal success or character as a man.

Limit Use of Technology and Social Media

534. Technology cannot replace the personal interaction that allows relationships to flourish. It is to the detriment of our humanity to be consumed by technology. More than likely, you are already aware of this. Exercise moderation in your technology and social media use; create boundaries for yourself and stick to them.

Learn a Foreign Language, Musical Instrument, Trade, or Skill

535. Beyond their inherent objective value, the process of learning a new discipline, skill, or art offers its own value; it takes perseverance to stick with anything new. Habituating the humility and perseverance needed to learn new things will prove valuable for life. From learning a language to playing an instrument to learning the basics of woodworking or plumbing, skills like these can give you a greater capacity to be a blessing to the people around you. New skills are more easily learned the younger one begins. Learn as much as you can; you will not regret it.

Learn to Be a Leader and Prepare with an Eye to the Future

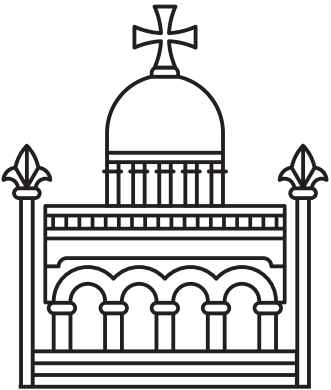
536. This dictate will take a boy or young man into a valuable and worthwhile future. If he is to be someone worthy to contend with, it begins long before he reaches mature manhood.

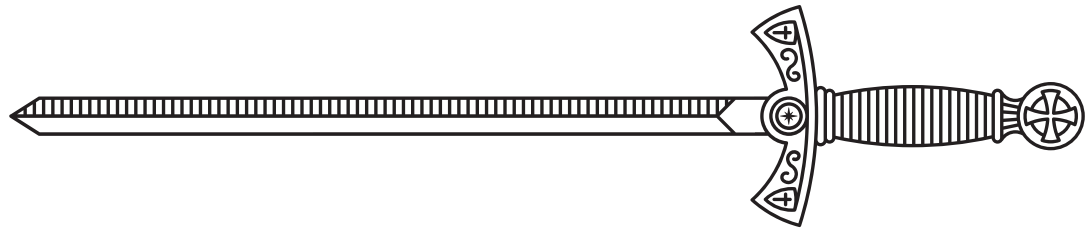
Conclusion

537. Of course, the list above is inconclusive. The list is not meant to be comprehensive. There are surely things absent that you might have added. And there are likely

topics and dictates included that you would not have included. That is good. Form opinions about the topics above, then test them with your brothers, confrères, siblings, parents, chaplain, and others. Ask questions, discuss important matters, and always listen as others speak. Conflict is not something to be avoided; it is, however, an art best performed with charity and mutual goodwill at the foundation. Do not be afraid to disagree with your peers, mentors, or authority figures. When you find the truth of a matter—the embodiment of truth being Jesus Christ (John 14:6)—hold firm to Him, and do not be easily swayed. You may have to convince yourself and be uncompromising in your work to become the man you were created to be.

538. Never underestimate the power you have as a young man to witness to Jesus Christ.





Part III: Rite Of Initiation

*The Rite of Initiation is to be scheduled well in advance and the date and time should be made known to all brothers and Initiates. **A chapter sword (which should be blessed by the chaplain), a battle standard, and a list of Initiates are to be acquired and used during the initiation—and well-kept between initiation rites.** In addition, a dignified record book is to be used for the reception of the written pledge and signature.*

After all are assembled in solemn manner and as a prelude to the Mass:

Marshal:

A Reading from the Second Book of Maccabees (15:12-18):



What he saw was this: Onias, the former high priest, a good and virtuous man, modest in appearance, gentle in manners, distinguished in speech, and trained from childhood in every virtuous practice, was praying with outstretched arms for the whole Jewish community. Then in the same way another man appeared, distinguished by his white hair and dignity, and with an air about him of extraordinary, majestic authority.

Onias then said of him, “This is God’s prophet Jeremiah, who loves his brethren and fervently prays for his people and their holy city.” Stretching out his right hand, Jeremiah presented a gold sword to Judas Maccabeus. As he gave it to him, he said, “Accept this holy sword as a gift from God; with

it you shall crush your adversaries.” Encouraged by the words ... so noble and so effective in arousing valor and awaking manliness in the souls of the young, they determined ... to attack bravely ... by fighting hand to hand with all courage, because the city and the sanctuary and the temple were in danger. Their concern for wives and children, and also for brethren and relatives, lay upon them less heavily; their greatest and first fear was for the consecrated sanctuary.

The Word of the Lord.

All: *Thanks be to God.*

Master: Brothers, the Templars Order was established for mutual support and encouragement in the face of the many difficulties and challenges facing young Catholic men in their attempt to be good, holy, virtuous, and strong.

The members of the Order are proud to belong to this fraternity. Likewise, we welcome you. It is assumed that you have read and studied the *Rule of the Order* and now seek membership. May your participation in this fraternity bear fruit now, and in eternal life.

Opening Rites of the Mass

First Reading: Draper

Responsorial Psalm: Draper

Gospel/Homily: Chaplain

At the conclusion of the homily, the officers and the chaplain assemble before the altar: Chaplain in the middle, Master to his right, and Seneschal to his left. Other officers on either side. The chapter will have acquired for itself a sword of good quality. This sword is a symbol of the brotherhood and ought not to be used in a playful manner.

Master: This sword is a sign of our strength and unity. We fight our spiritual battles strengthened in the bond of our brotherhood and remain forever strong in our resolve to confront and defeat the enemy of God.

The Master hands him the sword, and the Chaplain places the sword on the altar.

Chaplain: You have each shown your desire to follow Christ more closely and to reject the empty promises of the devil. You have come to seek admission to our

brotherhood. You are urged to place yourself under the patronage of St. Michael the Archangel. As his Templar, you will live a life of virtue, humility, and faith.

Let us honor our patron by the recitation of the Prayer to St. Michael:

Prayer to St. Michael, the Archangel

Glorious Prince of the Celestial Host, St. Michael the Archangel, defend us in the conflict which we must sustain against principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in high places (Ephesians 6:12). Come to the rescue of men whom God has created in 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 man 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” (Revelation 20:2-3).

Chaplain: St. Michael, the Archangel,

Brothers: Defend us!

Master: Let us pray. St. Michael the Archangel, lead us in battle against all the enemies of God. By your great glory and power, teach us to be pure, heroic, selfless, and faithful men of God and of his Church. Reveal to us the pitfalls and snares set to entrap us.

St. Michael, protect us as we set to work on the mission given to us by God that we may—in all struggles and trials—remain to the end devout sons of God. In our service of the Holy Sacrifice of the Mass and with our faith to guide us, may we grow in the same power and devotion that is so evident in your own heavenly service. We ask this through Christ Our Lord.

All: Amen.

Reception of New Members

Seneschal: Men to be initiated, please stand.

Father, the brother templars ask you to bless these men and receive their promises to be faithful brothers in service to Our Lord, Jesus Christ, the Son of God.





Chaplain: To be received into the Order, our brothers must be fittingly prepared to serve at the altar of the Church, to protect the poor with manly resolve, and to uphold the Honor Code by the manner of which they live their lives. Can you testify that they are ready?

Seneschal: They have applied themselves to the practice of the Faith and, as far as I can discern, wish to nurture the faith in which they were baptized. I believe and testify that they are as worthy as I.

Chaplain: With the assistance of our Lord and Redeemer Jesus Christ, let them be presented for admission to the Order.

Master: Would the Commander please read the Honor Code?

Commander:

-  HUMILITY – 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.
-  FIDELITY – In order to sustain our ability to fight the spiritual battle, we frequent the Sacrament of Holy Communion as often as possible and the Sacrament of Reconciliation when necessary. These sacraments are to be seen as the source of our strength.
-  POWER – As we are defenders of God’s Holy Church, we accept our responsibility of learning the Truth She teaches are and not afraid, reluctant, or even hesitant to defend Her honor.
-  WITNESS – 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.

Templars’ Re-commitment and the Commitment of New Templars

Master: Brothers to be initiated, please kneel (pause). All other brothers, please stand (pause).

Father, the Templars - Knights of the Holy Temple, ask you to receive our commitments.

Chaplain: Active Brothers, are you resolved to renew your pledge to live and commit yourselves to the Honor Code?

Brothers: I am.

Chaplain: Brothers to be initiated: Do you commit yourselves to the Honor Code and pledge that you will uphold the dignity and reputation of the Templars Order and join your new brothers in the work of the Order?

Brothers: I do.

Master: Almighty God, who grants courage and strength, source of all that is good, grant that we brothers, your sons, may be made more pleasing to you through these commitments we have made.

Merciful Lord, your infinite goodness is the treasure we seek. We give you praise as we dedicate ourselves to you, as your Templars, under the patronage of our heavenly commander, St. Michael the Archangel. Grant the petitions we make: to be honorable men, courageous in our witness, strong in virtue, and diligent in prayer.

We ask this through Christ, Our Lord.

Brothers: Amen.

Initiation

Chaplain: You have heard the Code by which we live and have made your pledge. With obedience in faith to Christ, our Lord, and with trust in the Mother of Christ and of the Church, we accept our place in the army of Christ. Since you have declared your readiness to undertake this responsibility, I ask you to write your intentions and come forward to be knighted.

Seneschal: Christ Our Lord has called you to the life of service as a member of our brotherhood. Be steadfast, take courage, and remain faithful! The Knights Templar of old fought under a battle flag they called their “standard.” As long as the standard was displayed on the battlefield, a Templar was to remain and fight.

Now, we ask you: “Whose standard you choose?” If you choose Christ’s Standard, we will accept you in our brotherhood. However, if you do not choose Christ’s standard, we ask you to leave now (pause).

Now, we may continue...

Master:

The Master calls each Initiate forward by his full name, one at a time, giving each initiate time to respond “present.” The initiate’s response, “I choose the Standard of Christ” should be given to them prior to the initiation. As an alternative for large groups, the written portion of the commitment (“With obedience in faith...”) may be written before the initiation, allowing the initiate to sign his written pledge during the service.

Initiate: Present.

The Marshal directs the initiate to write his intention and sign his name.

*The initiate writes: “**With obedience in faith to Christ, my Lord, and with trust in the Mother of Christ and in the Church, I accept my place in the Army of Christ.**”*

He then writes his signature.

A standard is to be prepared, preferably by a seamstress. The standard is a field of white with the red Templar cross sown in the middle. The Marshal directs the Initiate to proceed to the center of the assembly. The Initiate holds the staff bearing the standard in his right hand and kneels on one knee.

Master *(to the Initiate):* Whose standard do you choose?

Initiate: I choose the Standard of Christ.

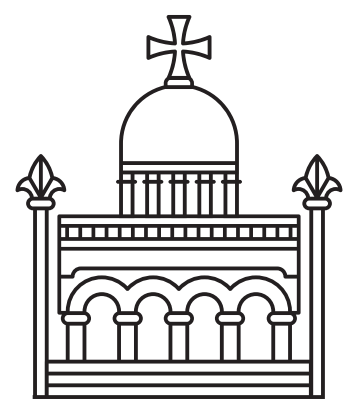
Chaplain places the sword on his right shoulder.

Chaplain: Christ Our Lord has placed a heavy burden upon your shoulder. Be steadfast and the victory will be yours in the name of the Father and of the Son and of the Holy Spirit (*moving sword from right shoulder to left and then back to the right*).

The new brother templar rises.

Marshall: Take your place in our assembly.

This process is repeated until each man has been initiated. Mass continues with the Liturgy of the Eucharist. Mass is followed by a celebration of the new brothers.



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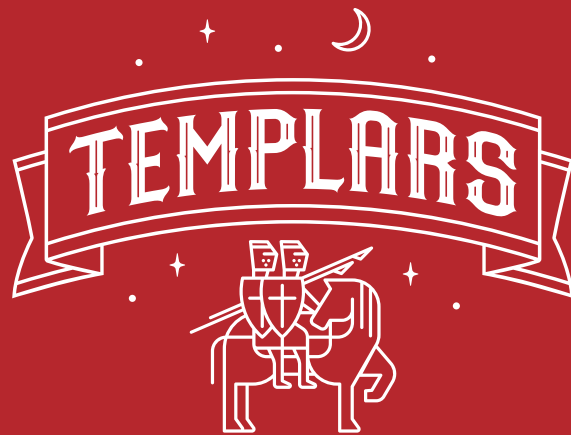
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