

Societas Sancti Michaeli



The Manual

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THE MEANING OF THE WINGED SWORD

The Winged Sword of the Society of St Michael may be explained as follows:

The Wings of the Archangel represent swiftness of service to God.

The Shield represents the whole armour of God and protection from the evil forces that oppose God.

The Sword represents the fight against the world, the flesh, and the devil. It is shown point down so that the hilt forms the shape of the Cross.

The whole figure forms the shape of the Holy Cross, the anvil on which the salvation of all creation is wrought, the altar on which the only pure Sacrifice is offered.

THE PROMISE

The candidate being admitted shall make his promise to the Society in the following form:

I, N. N., for the glory of God and desiring to consecrate myself anew to Him in the brotherhood of (*or, in the case of an associate, "in association with"*) the Society of Saint Michael, for the service of God and His Church and the furtherance of the Catholic faith, before thee Reverend Father Master (*Vicar*), promise that I will be loyal to the Society and will keep its Statutes and Rule of Life and also that I will give assistance and encouragement to the Brethren in all things spiritual and temporal by the grace of the Holy Spirit.

Each year, on Michaelmas or within its octave, each member shall renew his promise before the Blessed Sacrament and report that renewal in writing to the Secretary immediately thereafter. When renewing the promise alone before the Blessed Sacrament, the promise is made as follows:

I, N. N., for the glory of God and desiring to consecrate myself anew to Him in the brotherhood of (*or, in the case of an associate, "in association with"*) the Society of Saint Michael, for the service of God and His Church and the furtherance of the Catholic faith, before thee my Lord and Saviour, promise that I will be loyal to the Society and will keep its Statutes and Rule of Life and also that I will give assistance and encouragement to the Brethren in all things spiritual and temporal by the grace of the Holy Spirit.

THE ADMISSION OF CANDIDATES

The Admission of Candidates should take place in Church after the Gospel (and Creed and Sermon, if any) at Mass, after the Gospel Canticle and its Antiphon at Lauds or Vespers, or after the second Lesson at Morning or Evening Prayer. Otherwise, it may take place as a free-standing Office, with Invocation and Blessing added.

The Master-General, or his authorized representative (Vicar, Provincial Master, Local Vicar, or specially delegated person) is seated before the altar vested in a white stole regardless of the liturgical day.

Presentation and Examination

The Brother who nominated the Candidate, or the Secretary or senior Brother present, presents the Candidate(s):

Reverend Father, I present N.N., having been duly elected to membership (or associate membership) in the Society of Saint Michael, and I ask that he be admitted to our sacred brotherhood.

The Master-General examines the Candidate(s). If there is more than one, they may reply together.

Master: Dear friend(s), do you wish with all your heart to be admitted to our Society for the greater glory of God?

Candidate: I do.

Master: Are you resolved to follow the example of the Holy Angels and serve Christ in your life and work as his priest in accordance with the objects, rule, and customs of this Society of Saint Michael?

Candidate: I am.

Master: May almighty God grant you his grace to fulfil what you resolve.

Candidate: Amen.

Consent of the Brotherhood

The Master addresses the Brethren:

Master: Brothers, our friend(s) N. (N., N.,....) moved by

devotion to our Lord and especially drawn to our Society into which he has (*they have*) been duly elected ask(s) that, for the love of God, he (*they*) be admitted to this Society of Saint Michael and received into our congregation and brotherhood so that he (*they*) may share in all good things done among us by the grace of God. Is it your wish that he (*they*) be admitted?

Brethren: It is.

Master: Will you uphold him (*them*) as a brother (*as brethren*) in his (*their*) life and work?

Brethren: We will.

Prayer for God's Grace

The Master rises and leads the Brethren in prayer for the candidate(s).

Let us pray.

Lord, look upon this (these) thy servant(s) who, desiring to serve thee in greater devotion in the ministry of thy sacred priesthood after the example of thy holy angels who praise and serve thee without ceasing, here come before thee. Mercifully grant, we beseech thee, that his (their) life and work may bring glory to thy most holy Name and further thy loving plan of redemption. Through Jesus Christ thy Son our Lord, who with thee in unity of the Holy Spirit liveth and reigneth God, world without end. Amen.

Profession and Promise

Each Candidate reads the formula of Profession individually.

I, N. N., for the glory of God and desiring to consecrate myself anew to Him in the brotherhood of (*or, in the case of an associate, "in association with"*) the Society of Saint Michael, for the service of God and His Church and the furtherance of the Catholic faith, with my Brothers here present as witnesses and before thee Reverend Father Master (*Vicar, ...*), promise that I will be loyal to the Society and will keep its Statutes and

Admission of Candidates

Rule of Life and also that I will give assistance and encouragement to the Brethren in all things spiritual and temporal by the grace of the Holy Spirit.

When all have made Profession, all continue with the Nicene Creed.

I believe in one God....

At the end of the Creed, the Candidate(s) together add these words:

I believe and profess all that the Holy Catholic Church believes, teaches, and proclaims to be revealed by God.

Reception

The Master (or delegate) is seated again, and each candidate in turn kneels before him, placing his own joined hands between those of the Master.

(delegate: By the authority entrusted to me by the Reverend Father Master-General and)

Master: In the name of our Society I receive thee into our congregation and brotherhood, to share in all good things done amongst us to the praise of God.
In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. *Amen.*

The Master (or delegate) delivers the badge of the Society to the new Brother:

Master: Receive the badge of our Society, this winged sword fashioned in the shape of the Holy Cross of our Lord Jesus Christ. Follow according to the service of the angels, and be swift to serve and strong to strive.
Pax tibi!

The new Brother, kissing the badge, says:

Secundum exempli angelorum.

Master: Receive the Rule of Life of this Society. Keeping it faithfully, mayest thou arrive at the perfection of love.

When all have been received the Master stands and leads the Brethren in the Memorial of the Society, unless it is to be said at another juncture in the proceedings.

THE PRINCIPLES OF DOCTRINE¹

The Nature of the Church

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

The Essentials of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands - a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the

¹ from the Affirmation of Saint Louis, 1977.

"Apostles' Creed, and that known as the Creed of St. Athanasius to be thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist - these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential prerequisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

PRINCIPLES OF MORALITY²

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ...."

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man's Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

² *ibid.*

Man as Sinner

We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

Man and God's Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

Christian's Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

THE STATUTES

Introduction

Peace be unto you. This version of the statutes of the Society of Saint Michael is the organizing version, developed and approved by the first dozen brethren in online consultation in July 2007. They were approved unanimously on July 11, A.D. 2007, the feast of Saint Benedict of Nursia, Abbot.

As is true of all clerical fraternities, or as they are more accurately termed nowadays, societies of apostolic life, it is our voluntary allegiance to the Statutes, and to the Master-General who embodies not his own but the Statutes' authority, which unites us into one brotherhood. Everyone who holds office or seat on the Council should be familiar with the Statutes.

Chapters one and two together comprise a constitution for our Society, and deserve most attention. The next two chapters deal with how we intend to live and how we intend to support one another with prayer, affection, and respect. These chapters may even be seen as a link to all who have gone before us in the life of canons secular, especially in the peculiarly Anglican heritage that those bodies have in the British Isles, and which faithfully have been handed on throughout Great Britain's quondam colonial ventures, just as they have been received. We stand as inheritors of the kingdom, yes, but especial inheritors of Blessed Charles Lowder, Adrian IV, the only English pope, St Anselm, St Augustine of Canterbury, and the countless thousands of Canons Secular who have served, taught, and united God's people.

May the prayers of all the saints support and sustain us as we work for unity in Christ's One Holy Catholic and Apostolic Church.

Our Lady of Walsingham, pray for us.

Holy Michael, protect us.

Father Richard Sutter SSM
Master-General

St Apollinaris, Bishop & martyr, AD 2007

Edited All Souls' Day AD 2012

I

**Of the Name, Membership, Objects,
and Dedication of the Society**

- A. The name of the Society shall be Societas Sancti Michaeli (The Society of Saint Michael).
- B. The Society is a clerical fraternity, a society of apostolic life the threefold objects of which shall be:
 - 1. To maintain, promote, and extend the Catholic faith and discipline, especially against error;
 - 2. To unite its members in a special bond of mutual charity arising from their common faith, and to work and pray for the reunion of Christ's Church; and
 - 3. To strengthen and consolidate the spiritual life of its members; enabling and facilitating their service to God's people, especially in pastoral care and parish life.
- C. Membership in the Society shall be open to both clergy and ordinands or seminarians. Bishops, priests and deacons may become Members of the Society. These brothers shall be clergy who desire to bear witness to and support one another in the Catholic faith in their vocation, ministry within the Church, and in their whole lives, in accordance with the objects, spirit, rule, and customs set out hereafter. Ordinands, and seminarians may become Associates of the Society. Associates are entitled to the same rights and privileges as priest members, except they may not vote. Clerical members of the Society of St. Michael, by virtue of membership, form the Canons Secular of St Michael .
- D. The Society is dedicated to the glory of God under special invocation of St Michael the archangel, de-

feater of the evil one and defender of the Church.

- E. The special patroness of the Society is Our Lady of Walsingham, the Blessed Mother in her English apparition, praying her special blessing on all Christian families.

II

Of the Organization of the Society

- A. The Society shall be governed by an elected Master-General with the assistance and advice of a Council.
- B. A local chapter may be formed in any area where members and/or associates live sufficiently near one another to make a chapter practical. One of the chapter members or associates receives authority from the Master-General to govern the local chapter, and shall be known as the chapter's Local Vicar, who may make such arrangements for the organization and governance of the chapter as he may see fit. Any members or associates not affiliated with a chapter shall be members-at-large.
- C. The Council may at its discretion design or cause to be designed a medal, seal and any other such devices as it may see fit.

III

Of the Society's Rule of Life

- A. Members and associates shall form and endeavor to keep a rule of life that includes but is not limited to:
 - 1. Care for their souls by
 - a. Celebration of or participation according the ministry of one's order in the holy sacrifice of the Mass on all Sundays and holy days of obligation, adding the con-

- cluding prayer to St Michael, either publicly, in the sacristy, or in secret;
- b. Keeping the Eucharistic fast as it is currently prescribed;
 - c. Endeavoring to cultivate in one's self and others appreciation of the fullness of the Catholic faith and the Church's Tradition.
2. Care for their minds by engaging in sacred study, especially of Holy Scripture and the Fathers;
 3. Care for their bodies by keeping the Church's laws of chastity.
- B. Members and associates are encouraged to include in their Rule the following:
1. Celebrate, concelebrate, or assist daily in the Mass; appending the Prayer to St Michael to the Mass;
 2. Commend the day to God on awakening and on lying down, by making the Sign of the Cross and briefly recollecting the Presence of God;
 3. Pray daily for the Society, especially its priests, and engage in a regular habit of private prayer;
 4. Make a daily self-examination;
 5. Exercise charity in conversation, circumspection in behavior, and moderation in recreation;
 6. Be especially diligent in prayer for the Society on the feast of Michaelmas (29 September) and on all angelic feasts;
 7. Pray regularly for the Society's departed;
 8. Make regular use of the Sacrament of Reconciliation.

IV

Of the Duty of the Members towards the Society

- A. Members and associates shall consider their obligation to the Society as a close spiritual bond.
- B. Members and associates shall render holy obedience to the Statutes and Rule of the Society, and also to the Master-General and the Council in all things appertaining to the Society, according to conscience and within the bounds of the Catholic faith.
- C. Members and associates not in residence in a religious community shall contribute to the common fund of the Society as their means may allow. The Council shall determine the amounts of annual dues.
- D. Members and associates shall influence towards membership others of good repute who are in accord with the beliefs of the Holy Catholic Church and the aims of the Society. Members and associates will recognize that to put forward any candidate carries with it a serious responsibility, and must weigh the known aims of the Society against what they know of any candidate.
- E. Members and associates shall use their best endeavors to maintain the spirit of unity, peace, and charity within the Society.
- F. If any member or associate shall be known to have offended, in such a manner as to occasion scandal, against morals or the doctrine and discipline of the Holy Catholic Church, it shall be the duty of any member or associate becoming cognizant of the fact to speak to the offending member or associate, first of all, in a brotherly way. If this remonstrance has no effect, the member or associate shall lay the matter before the Council or the Master-General.

- G. It shall be within the competence of the Master-General to suspend or terminate the membership of a member or associate for due cause.
- H. Members and associates shall be required to respect the confidence of the Society by not repeating anything reported to the Society as confidential, and by not speaking to non-members about any cases of scandal which may have been brought to their notice.
- I. Members and associates shall also exercise discretion and reticence concerning the internal affairs of the Society.

V

Of Episcopal Visitors

- A. The Master-General may invite a Bishop of the Church to act as the Society's Episcopal Visitor.
- B. The Episcopal Visitor shall be considered as the guardian of the Society's Statutes and as a court of appeal for their interpretation, to whom every member or associate of the Society has the right of unhindered appeal. He is entitled to attend meetings of the Society and to receive a copy of all reports, notices, and letters circulated to the members of the Society. However, outside these functions, the office of Visitor does not convey any right of intervention or initiative in the affairs of the Society.
- C. The Society shall regard its Episcopal Visitor as its official representative in the higher counsels of the Church, and shall look to him to be an adviser and helper in any time of need.

VI

Of the Officers of the Society

- A. The principal officer of the Society shall be the Master-General, who may appoint a Secretary and Treasurer, or such other officers as he may find to be required from time to time to assist him in the execution of his duties.
- B. Other officers shall be the Local Vicars of chapters when such are appointed.
- C. It shall be the duty of the Master-General, in relation to the whole Society, either in person or by deputy or delegation and at his discretion, to:
 - 1. Preside at meetings of the Council and of Synods and regulate the contents of their agenda;
 - 2. Maintain the order and discipline of the Society;
 - 3. Authorize the formation of new chapters and their reorganization and disbandment;
 - 4. Appoint a Vicar to be his assistant, either for a fixed or for an indefinite period. He may, at his own discretion, re-appoint the same member after he has completed a fixed period of office. A newly elected Master-General may terminate the appointment made by his predecessor and make a new appointment;
 - 5. Represent the Society at all times and places where the Society's objects shall require it;
 - 6. Grant dispensations from the provisions of the Statutes and Rule;
 - 7. For grave cause, remove from office any officer;
 - 8. Suspend the membership in the Society of any member and, after consultation with the Council, terminate such membership.

D. It shall be the duty of a Vicar to:

1. Deputize for the Master-General in his absence at Councils, Synods, or other meetings or functions;
2. Act as Master-General in the event of the position falling vacant until an election can take place. Appointment as Vicar confers neither right nor presumption of succession to the office of Master-General;
3. Perform such other duties as the Master-General himself shall delegate.

E. It shall be the duty of a Secretary to:

1. Assist the Master-General in the conduct of the general business of the Society and especially in preparations for meetings;
2. Notify members and associates of forthcoming synods;
3. Be present at councils and synods and record business transacted;
4. Keep records of membership and publish from time to time a roll of members;
5. Conduct correspondence on the Society's business;
6. Preserve books, documents and other papers which, at the Master's discretion, are deemed valuable records of the Society's transactions;
7. Arrange for the nomination, election, and admission of members.

F. It shall be the duty of a Treasurer, either in person or by deputy to:

1. Have charge of the finances of the Society;
2. Take care that members and associates pay dues

- and to receive them when paid;
3. Take care of all offerings and other monies belonging to the Society;
 4. Make all payments on behalf of the Society;
 5. Report to the Master-General, Council and annual synod on the finances of the Society;
 6. Prepare accounts for auditing by two members or associates appointed by the Council for presentation to the annual synod and answer questions there-on.
- G. The offices of Secretary and Treasurer may be held by the same member or associate. When such is the case, the office shall be referred to as Secretary-Treasurer.
- H. The duties of other officers shall be defined in writing by the Master -General at the time of appointment.
- I. The duty of a chapter's Local Vicar shall be to:
1. Act as the representative of the Master-General in the area of the chapter, standing in the same relationship to the chapter as the Master-General does to the Society, but subject to his authority;
 2. Preside at chapter meetings;
 3. Render an annual report to the Master-General;
 4. Report to the Master-General any matter connected with the affairs of the chapter which may merit his attention.
- J. The officers of the Society are all personally, individually, and directly responsible to the Master-General for the good order and fidelity to the spirit and objects of the Society.
- K. Upon the election of a new Master-General, all of-

ficers of the Society shall tender their resignations to the newly elected Master-General.

- L. The Master-General and Council may organize the society into geographical provinces as need arises, each province to be headed by a Provincial Master appointed by the Master-General, said appointment confirmed by the Council. Provincial Masters, when there be such, shall also be ex officio members of the Council. A Provincial Master may be removed with cause by the Master-General.

VII

Of the Election, Appointment, Term of Office, and Admission of Officers

- A. The Master-General shall be elected by the members of the Council of the Society. He shall hold office for one year, and may be re-elected. He may not normally hold office for more than five years consecutively, however the Council may waive this restriction with a two-thirds majority.
- B. The Secretary and Treasurer shall be appointed by the Master-General, subject to confirmation by the Council.
- C. A Vicar and other officers of the Society may be appointed by the Master-General, subject to confirmation by the Council.
- D. Chapters elect their own Local Vicars, subject to the approval of the Master-General.
- E. The term of office of every office holder shall be one year.
- F. The detailed procedures for the election and admission to office of the Society's officers shall be set forth in the Customary and Manual of the Society.

VIII

Of the Council of the Society

- A. There shall be a Council of the Society which shall have the duty of advising and assisting the Master-General in the government of the Society and execution of the Objects of the Society, and of performing such other functions as are defined herein or may be added later.
 - 1. The initial Council shall be composed of the first twelve members of the Society, who shall elect the first Master-General.
- B. The perpetual members of the Council shall be the first twelve members, the Master-General of the Society, and all former Masters--General of the Society. Ex officio members of the Council shall be all other officers, Local Vicars of all chapters and the Vicar of the Society when such have been appointed, and such other members as the Council may from time to time unanimously elect to membership.
- C. The Council shall advise the Master-General on all matters which he lays before it, or on which a synod of the Society may request him to consult it. The advice of the Council shall not bind the Master-General on any matter which lies within his own discretion, but he shall be bound to give serious regard to its advice. If the judgment of the Master-General differs from that of the Council and the matter admit of delay, the question shall be submitted to the next synod for advice. If the matter will not admit of delay, the Master-General may act on his own judgment and report to the synod, which shall expressly approve or disapprove of his action.
- D. The Council shall have the right of veto over any decision of a synod which in their judgment fails to

conform to the objects and spirit of the Society. The fact that such a veto has been applied shall be reported to the synod for information and comments, and any further action they deem necessary.

- E. Sufficient notice shall be given of each meeting of the Council, with details of the business to be laid before it.

IX

Of the Meetings of the Society

- A. The purpose of meetings held within the Society shall be to promote the objects of the Society by fraternal encounter, consultation, and encouragement, by study and devotion, and by common action in matters affecting the objects of the Society.
- B. The Society shall meet in synod in person at least once in the triennium at a time and place determined by the Council and announced with sufficient notice to all members.
 - 1. The Society may meet more frequently, in person or online, at the decision of the Council.
 - 2. In the case of emergency, the Master-General may call an extraordinary synod at a time and place of his choice, clearly stating in the notice summoning it the object for which the synod is summoned. Sufficient notice must be sent to all members.
- C. Chapters of the Society shall meet at least twice in the year at a time and place determined by the Local Vicar.
- D. No chapter shall have power to commit the Society to any action or public statement, but a chapter may request the Master-General to call an extraordinary synod to consider any matter which it regards as sufficiently urgent or important to warrant

such action.

- E. The minimum period of notice required for meetings of the Society shall normally be one calendar month, except when the meeting will be online, in which case the minimum period of notice shall normally be seventy-two hours.
 - 1. In the event of an online meeting of synod or Council, the acknowledgement of receipt of notice shall waive any time requirement.
- F. One third of the total members and associates qualified to attend Council meetings shall be a quorum, and the number of members and associates present at synod meetings shall be a quorum, unless the Master-General for special reason varies this requirement and specifies the variation in the notice of the meeting.

X

Of the Nomination, Election, and Admission of Members

- A. Every candidate for admission to the Society shall be nominated by a member or associate who has sufficient personal knowledge of the individual to recommend that individual with confidence.
 - 1. Every candidate for admission to the Society shall state in writing that he agrees with and accepts the first two articles of the Affirmation of Saint Louis: the Principles of Doctrine and the Principles of Morality.
- B. The nomination of a candidate shall be presented to the Master-General, who shall cause it to be published to all the members of the Society.
- C. Based on information received and/or personal knowledge of the nominee, the Master-General and Council will together decide if a nominee is

approved or declined. The Council's decision will be communicated by the Master-General to the nominee no later than 24 hours after the decision has been made.

- D. It is an obligation binding most strictly upon members and associates who have reason to doubt the suitability of any candidate, whether on grounds of faith or conduct, to indicate dissent. The standing and good name of the Society depend upon adherence to this rule.
- E. The admission of a candidate to membership or association should normally take place in a church, oratory, or at a chapter meeting, in the presence of a member or associate. The candidate being admitted shall make his promise to the Society in the following form:

"I, N. N., for the glory of God and desiring to consecrate myself anew to Him in the brotherhood of (or, in the case of an associate, "in association with") the Society of Saint Michael, for the service of God and His Church and the furtherance of the Catholic faith, before you Reverend Father Master (Vicar), promise that I will be loyal to the Society and will keep its Statutes and Rule of Life and also that I will give assistance and encouragement to the members in all things spiritual and temporal by the grace of the Holy Spirit."

- F. If necessary because of geographic distance, the promise may be made online, but in that case it must be made directly to the Master-General.
- G. Admissions which are not conducted before the Secretary shall be reported to him immediately by the member or associate admitting.

XI

Of the Periodical Renewal of the Promise

- A. Each year, on Michaelmas or within its octave, each member shall renew his promise before the Blessed Sacrament and report that renewal in writing to the Secretary immediately thereafter.
- B. If no such report of renewal of the promise is made within the appointed time by any member, the Secretary shall draw the member's attention to the default and warn the member that unless his reaffirmation is received before All Saints' Day, that member will be regarded as having withdrawn from membership in the Society.

XII

Of Separation from the Society

A member shall seek to withdraw from the Society if at any time its objects seem to be seriously at variance with his own. Withdrawal can be accomplished by notifying the Secretary to remove the member's name from the roll.

XIII

Of the Statutes

- A. The Statutes and the rule of life incorporated into them shall not be altered or added to except by the common consent of the members.
- B. An alteration or addition to the Statutes may be proposed by the Master-General, Council, a synod, or a chapter. Such proposal shall then be notified by the Master-General or Secretary to all the members and associates so that it may be fully discussed.
- C. Such a proposal shall then be laid before all the members and associates. If unanimously ap-

proved, it shall come into effect immediately. Should only a majority of the members and associates approve, the Council shall decide whether or not the majority decision should be confirmed.

- D. In the event of a matter of importance or urgency arising which requires some variation of the procedures and requirements laid down in these Statutes, the Master-General may, after consultation with the Council, take such action as he thinks fit. However, should his action be disapproved by the Council, he shall offer immediately his resignation to the Council. It shall be wholly at the discretion of that Council as to whether or not such resignation shall be accepted or refused.
- E. Chapter I of these Statutes shall be regarded as the constitution of the Society, and shall not be capable of revision except with the consent of the Episcopal Visitor of the Society, following the application of the procedures outlined in paragraphs B and C above.
- F. The Council may at its discretion prepare a Credenda, assent to which will be required of all members and associates as a condition of membership or association. If such a Credenda is prepared, the Council will cause it to be appended to these statutes.

THE CUSTOMARY

In General

- I. The brethren should:
 - A. Wear, whenever practicable, a medal of St Michael or a Canterbury Cross on or about their persons;
 - B. Begin letters to each other with the Pax (*pax tibi – secundum exempli angelorum*) in the abbreviated form “P✠T”;
 - C. Observe the forms and customs prescribed at meetings of the Society.
- II. The brethren may:
 - A. Use the letters "SSM" after their names (Associates may use "a/SSM").;
 - B. Wear the choir habit of the Society at any time, when such has been established by the Council.

Meetings

- III. At every meeting of a synod or chapter, Mass should be celebrated, or at least some part of the Divine Office prayed. The Mass or Office should be a votive of St Michael, when permitted by the rubrics of the calendar. When the length of the meeting allows more than one liturgical celebration, votives of Our Lady of Walsingham and of the Holy Cross are appropriate.
- IV. All meetings conclude with the Pax in the following form: the senior Brother gives the Cross to the Brother next to him saying “Pax tibi.” That Brother replies “Secundum exempli angelorum,” kissing the Cross. He then passes the Cross to his

neighbor in the same way, and so on until eventually it returns to the senior Brother. Having kissed the Cross himself, he then gives a blessing to the Brethren, and so the meeting concludes.

Elections

- V. Each member of the Society has one vote in elections.
- VI. Votes may be cast via electronic means.

The Manual

- VII. The Manual of the Society shall be published by the authority of the Master-General, and revised by him from time to time, with the advice of the Council. It shall contain such material as the Master-General and Council may deem useful or appropriate.

The Prayer to St Michael

- VIII. The Prayer of St Michael, which is to be appended to the Mass by members and associates, follows.

Saint Michael, the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, thrust into Hell Satan and the other evil spirits who prowl about the world for the ruin of souls.
Amen.

The Habit of the Society

- IX. The habit of the Society consists of the following:
- A. Black cassock, preferably single-breasted, but double-breasted is acceptable.
 - B. Black band cincture with red trim and red fringe.
 - C. If desired, red socks may be worn.

It is differentiated as follows:

- C. Associates:
 - 1. The band cincture will not have fringe.
- D. Council members:
 - 1. May wear a red band cincture with red trim and red fringe.

The brethren wear the Cross in the following manner:

- E. The winged sword fashioned in the shape of the Cross, or a medal of St Michael, or alternatively the Canterbury Cross, is worn pinned to the left breast of the cassock or the left lapel of a jacket, or in a similar position on other clothes.
- F. The larger Canterbury Cross, of the traditional size, when available, is worn suspended from a red cord. It is worn only over the cassock, not with ordinary clothes, and then only at Society functions or when representing the Society in public.

The Master-General may specify shade and supplier.

THE CHAPLET OF ST MICHAEL

Of all the many different chaplets, this is probably the most elaborate. It consists of nine groups of four beads each, consisting of three Hail Marys and one Our Father on each. The nine groups are in honor of the nine choirs of angels. This chaplet was given to a devout servant of God, Antonia D'Astonac, in an apparition by St. Michael.

Begin by meditation on the Medal:

Incline unto my aid, O God.

O Lord, make haste to help me.

Glory be to the Father, to the Son, and to the Holy Spirit.

As it was in the beginning, is now and ever shall be,
world without end. Amen.

Jump over the next 4 beads, and go to the centerpiece, which will act as the first large, or meditation bead.

Then recite, beginning on the centerpiece connector, acting as the first large bead:

Meditation 1.

By the intercession of St. Michael and the heavenly choir of the Seraphim, may it please God to make us worthy to receive into our hearts the fire of His perfect charity. Amen.

Our Father....

On the next 3 small beads pray:

3 Hail Marys...

On the large bead after the centerpiece connector pray:

Meditation 2.

By the intercession of St. Michael and the heavenly choir of the Cherubim, may God in His good pleasure grant us grace to abandon the ways of sin, and follow the path of Christian perfection. Amen.

Our Father....

3 Hail Marys...

Continue in this way around the circlet of beads, until you reach the last small bead, on which you will pray your last Hail Mary.

Meditation 3.

By the intercession of St. Michael and the sacred choir of the Thrones, may it please God to infuse into our hearts the spirit of true and sincere humility. Amen.

Our Father....
3 Hail Marys...

Meditation 4.

By the intercession of St. Michael and the heavenly choir of the Dominions, may it please God to grant us grace to have dominion over our senses, and to correct our depraved passions. Amen.

Our Father....
3 Hail Marys...

Meditation 5.

By the intercession of St. Michael and the heavenly choir of the Powers, may God vouchsafe to keep our souls from the wiles and temptations of the devil. Amen.

Our Father....
3 Hail Marys...

Meditation 6.

By the intercession of St. Michael and the admirable heavenly Virtues, may it please God to keep us from falling into temptation, and may He deliver us from evil. Amen.

Our Father....
3 Hail Marys...

Meditation 7.

Chaplet of St Michael

By the intercession of St. Michael and the heavenly choir of the Principalities, may it please God to fill our souls with the spirit of true and sincere obedience. Amen.

Our Father....
3 Hail Marys...

Meditation 8.

By the intercession of St. Michael and the heavenly choir of the Archangels, may it please God to grant us the gift of perseverance in the Faith, and in all good works, that we may be thereby enabled to attain the glory of Paradise. Amen.

Our Father....
3 Hail Marys...

Meditation 9.

By the intercession of St. Michael and the heavenly choir of the Angels, may God vouchsafe to grant us their guardianship through this mortal life, and after death a happy entrance into the everlasting glory of Heaven. Amen.

Our Father....
3 Hail Marys...

As you reach the end of the circlet, you will come to the centerpiece connector again. Here pray the Anthem:

O glorious prince, St. Michael, leader and commander of the heavenly host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God, our worthy leader, endowed with holiness and power, deliver us from every evil. With full confidence we have recourse to you, that by your gracious protection we may be enabled to make progress every day in the faithful service of God.

On the first pendant bead pray:

Our Father...

On the next 3 beads of the pendant, pray:

3 Hail Marys...

On the medal of Saint Michael, pray:

Pray for us, most blessed Michael, Prince of the Church of Jesus Christ,

that we may be made worthy of His promises.

Glory be to the Father and to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, world without end. *Amen.*

Chaplet of St Michael

THE MEMORIAL OF THE SOCIETY

The brethren shall pray daily the Memorial of the Society, as follows.

∞ In the presence of the Angels will I sing praises unto thee, my God.

℞ *I will worship toward thy holy temple, and praise thy Name.*

Let us pray.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succor and defend us on earth, and that following their example the brethren of thy Society of Saint Michael may serve thee in unity, constancy, and peace; through Jesus Christ thy Son our Lord, who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

∞ Holy Michael, Archangel of the Most High God,

℞ *Defend us in battle.*

∞ Our Lady of Walsingham,

℞ *Pray for us.*

The Memorial is appropriately prayed following one of the Daily Office hours.

