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LITURGICAL LIVING

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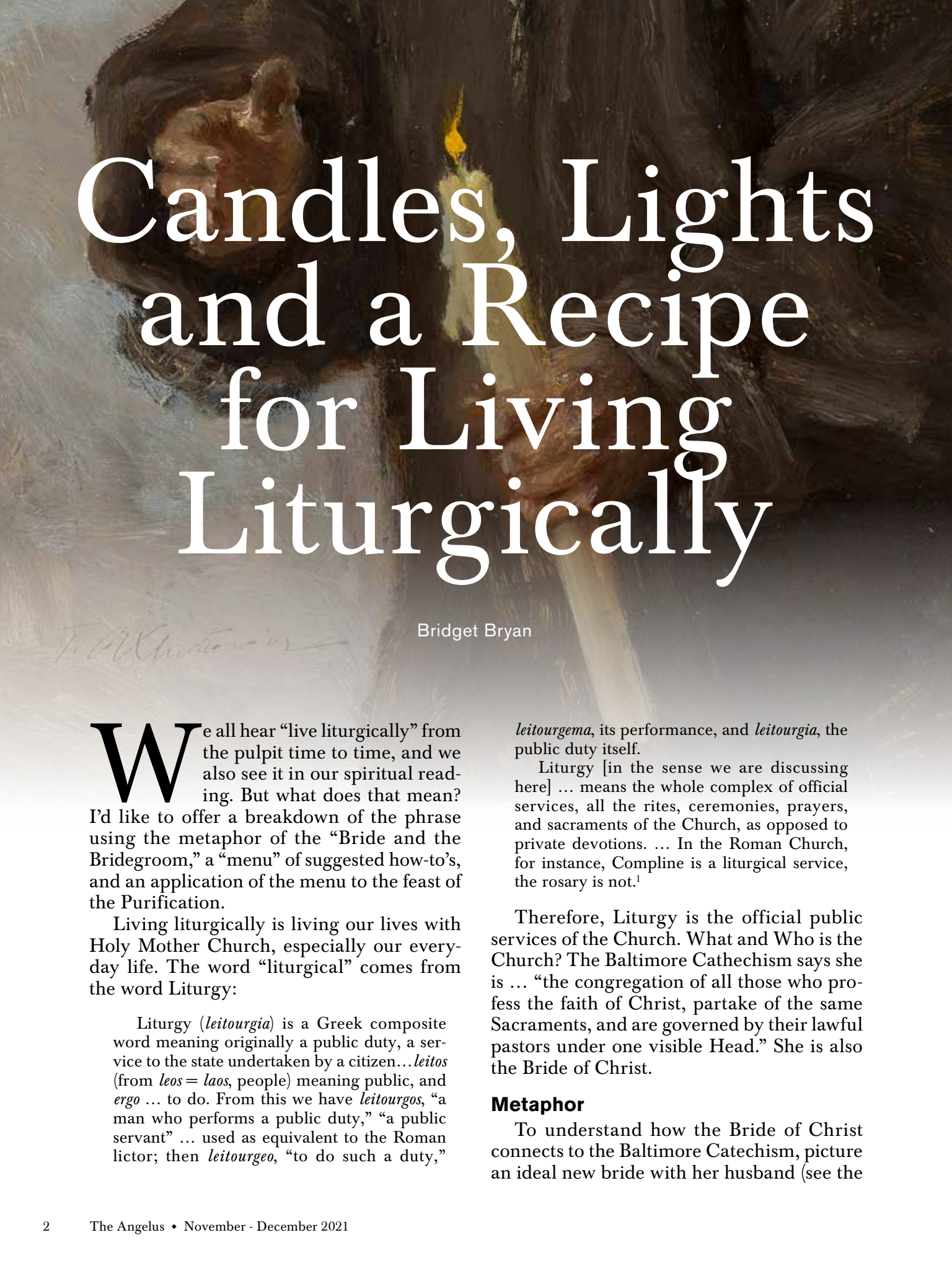
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Candles, Lights and a Recipe for Living Liturgically

Bridget Bryan

We all hear “live liturgically” from the pulpit time to time, and we also see it in our spiritual reading. But what does that mean? I’d like to offer a breakdown of the phrase using the metaphor of the “Bride and the Bridegroom,” a “menu” of suggested how-to’s, and an application of the menu to the feast of the Purification.

Living liturgically is living our lives with Holy Mother Church, especially our everyday life. The word “liturgical” comes from the word Liturgy:

Liturgy (*leitourgia*) is a Greek composite word meaning originally a public duty, a service to the state undertaken by a citizen... *leitōs* (from *leōs* = *laos*, people) meaning public, and *ergo* ... to do. From this we have *leitourgos*, “a man who performs a public duty,” “a public servant” ... used as equivalent to the Roman lictor; then *leitourgeo*, “to do such a duty,”

leitourgema, its performance, and *leitourgia*, the public duty itself.

Liturgy [in the sense we are discussing here] ... means the whole complex of official services, all the rites, ceremonies, prayers, and sacraments of the Church, as opposed to private devotions. ... In the Roman Church, for instance, Compline is a liturgical service, the rosary is not.¹

Therefore, Liturgy is the official public services of the Church. What and Who is the Church? The Baltimore Catechism says she is ... “the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.” She is also the Bride of Christ.

Metaphor

To understand how the Bride of Christ connects to the Baltimore Catechism, picture an ideal new bride with her husband (see the



Little Boy with a Candle: “Purification Day” captures the sweet joy of seeing a young boy with his candle at St. Mary’s Academy Purification student Mass two years ago.

A note

You “can order from the menu” whether you’re a kiddo, a single person, a family, or an elderly person! The prepping the night before was something we mastered as young kids: we always had a long drive to Mass when we were attending mission chapels: it was the only way to get eight plus kids up and ready to Mass the next day, and still it’s a habit. But beware of extremes: “God is in the sweet breeze.”⁵

Dr. John Cuddeback, professor at Christendom College and founder of Life-Craft.org, says in a wonderful article:

Many wandering or lost individuals have stepped into such a household of one [Like Little Red Riding Hood and her Grandma, or the hermits of old], and feel that someone has been waiting, and even preparing, just for them...The life-giving power of such a home cannot be measured. In every household, no matter the size, there is the challenge and the opportunity to live a truly human life, which is always a shared life, in generosity, in little ways and in big, every day.⁶

In another discussion, he commented that *a household starts within your soul*: “The kingdom of God is within you!”⁷ If you have a soul, it follows that you *can live liturgically within* no matter your circumstances. If you start applying one option from the menu, a variation of it, or a self-concocted option, a little bit at a time, you will grow in light, joy, and love and spread it wherever you go. True joy is contagious, like a spark, a flame. “Be who God meant you to be and you will set the whole world on fire!”⁸

Application to the Purification

By the time this issue is published, it should be nearly Christmas. The Purification, also called Candlemas, is that grand feast which concludes the Christmas festivities and initiates the grand climb up the Liturgical Mountain to Easter where the Paschal Candle takes a central role.

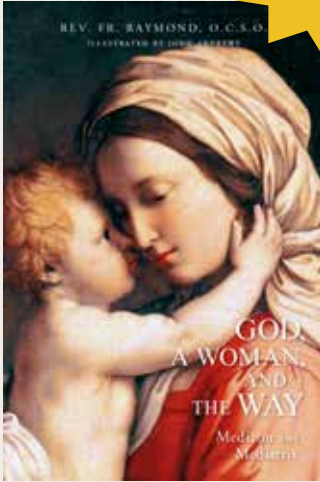
The Purification is a *triple feast* which celebrates the purifying ceremony that Jewish women would undergo to render themselves clean and able to interact publicly 40 days after the birth of a male child. This feast celebrates the Purification, the Presentation, and the meeting with Simeon the Just and Anna the Prophetess (also the first sorrow of Our Lady). Because of this the Armenians call it “The Coming of the Son of God into the Temple.”⁹

The Purification is often referred to as Candlemas in the English-speaking world because of the blessing of candles. It is a jubilant bookend to Christmas and begins a new mode of living: fasting and preparing through Lent for Easter.

Purification and Illumination

The feast begins with the blessing of the candles (many faithful bring bags and boxes of candles to be blessed during the beginning), at which the canticle of Simeon is sung “*Nunc dimittis...*” followed by a procession. It foreshadows the consecration and lighting of the paschal candle and the procession of it into the Church. Everything that day—the Procession, the Mass, and Vespers I and II

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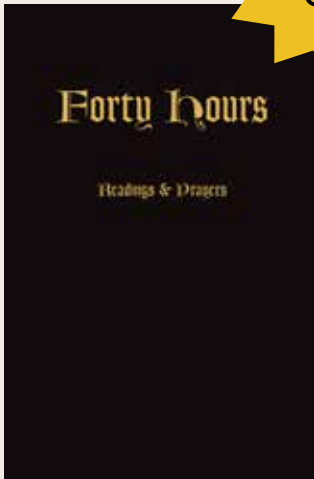
—Fr. Raymond, O.C.S.O

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Remembering Fr. Bourmaud

An Interview with Fr. Michael Goldade, SSPX, Rector of St. Vincent de Paul Catholic Church, Kansas City, MO

When did you first become acquainted with Fr. Bourmaud?

I met Fr. Bourmaud when I was assigned to St. Vincent de Paul Church in August of 2014. Before that there was a nodding acquaintance at best. I recall that he was very welcoming and made the move to

Kansas City a pleasant one. I had read his first book, *One Hundred Years of Modernism*, five years before then and knew that he was a man of stature among Society priests.

Fr. Bourmaud and his family hail from the Vendée region of France. He took a lot

of pride in that. What is significant about that region and why was it significant for him?

The family town is Rocheservière, a small but smart looking village just south of Nantes. It lies just within the Vendée department. Historically, the Vendée has been a



St. Michael, Duper of Devils

Jonathan Wanner

He is the idol of every Catholic lad—that muscle-clad crusader girted in God’s mithril, St. More-Manly-Than-Man Michael. As skull-cracker of demons, he hurled Satan into Hell; as Heaven’s herald, he forbade Abraham to sacrifice Isaac; as arbiter of God’s wrath, he riddled Egypt with plagues; as guardian of the chosen people, he piloted the Israelites to the Promised Land; as captain of the Heavenly Hosts, he will slay the Antichrist at the End Times. Outside the Bible, however, folk legends commonly assign the Archangel a less familiar and less militant role: the Swindler of Satan. Peasant tales frequently pit St. Michael against the Devil—not sword to sword, but wit to wit. With an acumen that could outriddle any Bilbo or Puss in Boots, the angelic Captain proves he has brain enough to match his brawn.

Such is the case in “Why the Sole of Man’s Foot is not Even.” As the story goes, the Devil, after his rebellion, stole the sun and fled to Earth. So God sent St. Michael to retrieve it. After much deliberation, the Archangel challenged the Devil to a diving competition. The Saint, plunging first, plummeted all the way to the ocean floor before returning with sand between his teeth. Suspecting a ploy afoot, the

Devil spat on the ground and transformed the wad into a magpie, instructing it to guard the sun. Finally the Devil submerged himself, whereupon St. Michael made the sign of the cross: in an instant the ocean’s surface transformed into a thick slab of ice. Seizing the sun, the Archangel hastened to Heaven, leaving the magpie to shriek and bawl. The Devil, hearing the din, rushed back to the surface only to find himself imprisoned under a frozen wall. Plunging back down, he fetched a boulder from the ocean floor, shattered the ice, and continued the chase. St. Michael already had one foot in Heaven when the Devil, clawing at his other foot, tore off a lump of flesh. After the misdeed, God honored St. Michael by deeming that all men shall live with uneven soles under their feet.²

Another legend tells of French peasants who used scissors to harvest their meadows. Only Satan had a magical tool that could cut the grass in short order, but out of selfishness he would lend it to no one and used it only in the stealth of the night. One day Satan agreed to mow for a slothful friend. Overhearing the offer, St. Michael devised a plan: he planted iron stakes in the meadow then hid in the hollow of an oak. When midnight came, the Devil arrived with his won-

The Day the Music Died

John Rao, D. Phil. Oxon.



Luther at the Marburg Colloquy, 1529 (Debating Zwingli over the Real Presence of Christ in the Holy Eucharist).

Ulrich Zwingli (1484-1531), the leader of the Protestant Reformation in Zurich, faithfully echoed his German predecessor, Martin Luther (1483-1546), in his expression of utter contempt for the Sacrifice of the Mass and the liturgy that solemnly—and joyfully—emphasized its reality. During Holy Week of 1525, when he felt that his influence over the governing City Council in Zurich had sufficiently matured, Zwingli demanded the abolition of the Mass as “blasphemous idolatry.” On

Wednesday, April 12th, the Council voted by a bare majority to give him the prohibition that he wished. Demonstrating the fact that this action was the coup of an ideological oligarchy, “the last Mass was celebrated before a great crowd of citizens ‘who wanted to have the Holy Sacrament administered to them according to the old custom, as before.’” The voice of the people revealed that “something that was still entirely alive was abolished by official decree.” From henceforward, services were to be focused purely upon the written



St. Sergey of Radonezh

Molly Palomnik

Searching for a lost foal, a Russian schoolboy espied an elder standing motionless under an oak. The boy approached as the elder wept in prayer. Making obeisance, the young boy asked for enlightenment: his brothers and schoolmates harassed him since he was slow to learn, and could neither read nor write. The monk blessed him. He took bread out of his satchel with three fingers, and gave it to the boy. With this, he said “Take this in thy mouth, child, and eat; this is given thee as a sign of God’s grace and for the understanding of Holy Scriptures. Though the gift appears but small, the taste thereof is very sweet.” The bread tasted like honey. The boy replied with scripture, saying “Is it not written, ‘How sweet are thy words to my palate, more than honey to my lips, and my soul doth cherish them exceedingly?’” In answer, the monk said “If thou believest, child, more than this will be revealed to thee. Do not vex thyself about reading and writing: thou wilt find that from this day forth the Lord will give thee learning above that of thy brothers and others of thine

own age.” Having so prophesied, the monk turned to leave. The boy prostrated himself, and begged the man to visit his parents.

Hailing from a noble and devout household, Bartholomew was certain that his parents would be glad to host a religious. When Bartholomew returned with a monk instead of a foal, his parents were surprised. When this same monk took him to the family’s chapel and instructed Bartholomew to read the Psalms aloud, however, his parents were astounded. The whole family began to fear and to praise the Lord. They related how Bartholomew, while still in his mother’s womb, proclaimed “Holy, Holy, Holy” for the whole congregation to hear during the course of the liturgy. The parents begged the monk to stay and calm their fears about their son, who was a marvel to them. The family shared a meal with the monk, and accompanied him to the door. The monk declared that many would be led to the Holy Trinity through this child, stepped outside, and vanished.

After these events, Bartholomew disciplined his body, tirelessly attending daily lit-



The Trinity Lavra of St. Sergius is the most important Russian monastery and the spiritual center of the Russian Orthodox Church. The monastery is situated in the town of Sergiyev Posad, about 44 mi to the north-east from Moscow by the road leading to Yaroslavl, and currently is home to over 300 monks.

After the Russian Revolution of 1917, the Soviet government closed the Lavra in 1920. Its buildings were assigned to different civic institutions or declared museums. Part was used for training electrical engineers specializing in radio. In May 1923, Charles Ashleigh reported how the hall was used to demonstrate the new radio technology before a mixed audience primarily composed of peasants and soldiers, but with some townspeople. The broadcast started with an announcement followed by music with a band from the Moscow cavalry playing *Stenka Razin*. Then the audience were treated to a short lecture on the benefits of chemical manure and machine plows. After a gypsy song the performance was brought to a conclusion with a talk about the wonders of radio. In 1930, monastery bells, including the Tsar-Bell of 65 tons, were destroyed. Pavel Florensky and his followers prevented the authorities from stealing and selling the sacristy collection, but overall many valuables were lost or transferred to other collections.

In 1945, following Joseph Stalin's temporary tolerance of the church during World War II, the Lavra was returned to the Russian Orthodox Church. On April 16, 1946, divine service was renewed at the Assumption Cathedral. The Lavra continued as the seat of the Moscow Patriarchate until 1983, when the patriarch was allowed to settle at the Danilov Monastery in Moscow. After that, the monastery continued as a prime center of religious education. Important restoration works were conducted in the 1960s and 1970s. In 1993, the Trinity Lavra was inscribed on the UN World Heritage List.

How Much Do You Pray at Mass?

Michael Warren Davis

How much do you pray at Mass? It's an odd question. If you're like me, your first answer is: "Well, the whole time! That's the point, isn't it?" Then your conscience starts to gnaw at you. You remember how much time you spend thinking about what you're going to have for breakfast, or how sweet that baby is, or how well Father Jones chants, or how badly Father Smith chants, or how that man should iron his trousers....

Then, every five minutes or so, we might snap back to attention. We've been following along in the missal with our eyes—seeing, but not reading.

Of course, the most important thing is that we *do* snap back to attention. Distraction in prayer is inevitable. That's not an excuse, but it can help us guard against discouragement. I'm sure you've heard the story of St. Bernard of Clairvaux who challenged a farmer to say

one *Paternoster* without getting distracted. If so, Bernard would give him his mule. The farmer agreed, and so began: "Our Father, who art in Heaven, hallowed be thy... Wait, does that include the saddle?"

No doubt I'm preaching to the choir, but this is one of the reasons I'm so grateful for the Latin Mass.

Growing up as a Protestant in the Catholic school system, I didn't even know the Old Mass existed until I became friends with a traditional Catholic in college.

I have to admit: at first, I hated it. Even if I spoke Latin, the priest was talking so quietly that I couldn't hear what he was saying. Half the people were reading from a brick of text—something that looked like the Book of Common Prayer we used in the Episcopal Church, only much thicker. Others were fingering rosary beads. An alarming number

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“A High Priest Forever”

Pauper Peregrinus

Priesthood, like marriage, goes all the way back to the beginning (Mk. 10:6). Most theologians have supposed that even had human beings remained unfallen, they would still have been obliged to offer sacrifices of adoration and thanksgiving to God. Sacrifice is a matter of natural law, St. Thomas Aquinas tells us. But priesthood and sacrifice go together, as much as a painter and a painting. You can't have one without the other.

Doubtless, our first father was intended to be high priest of creation, just as he was to be its king. Perhaps he retained both offices even after the Fall. Yet Scripture nowhere speaks of Adam as offering sacrifice. He was to prefigure mankind in need of redemption: it would have been confusing if the Bible had presented him also as a prefigurement of the Redeemer. Instead, it is his first two sons, Abel and Cain, who are first found sacrificing. The sacrifice of Cain, who offered only “fruits of the earth”—and not necessarily first-fruits,

either—was rejected. Abel had the faith to perceive that without blood there is no remission of sin (Heb. 9:22); he thus merited to become the first martyr-priest, and he continues to be remembered at the altar whenever a Catholic priest recites the Roman canon.

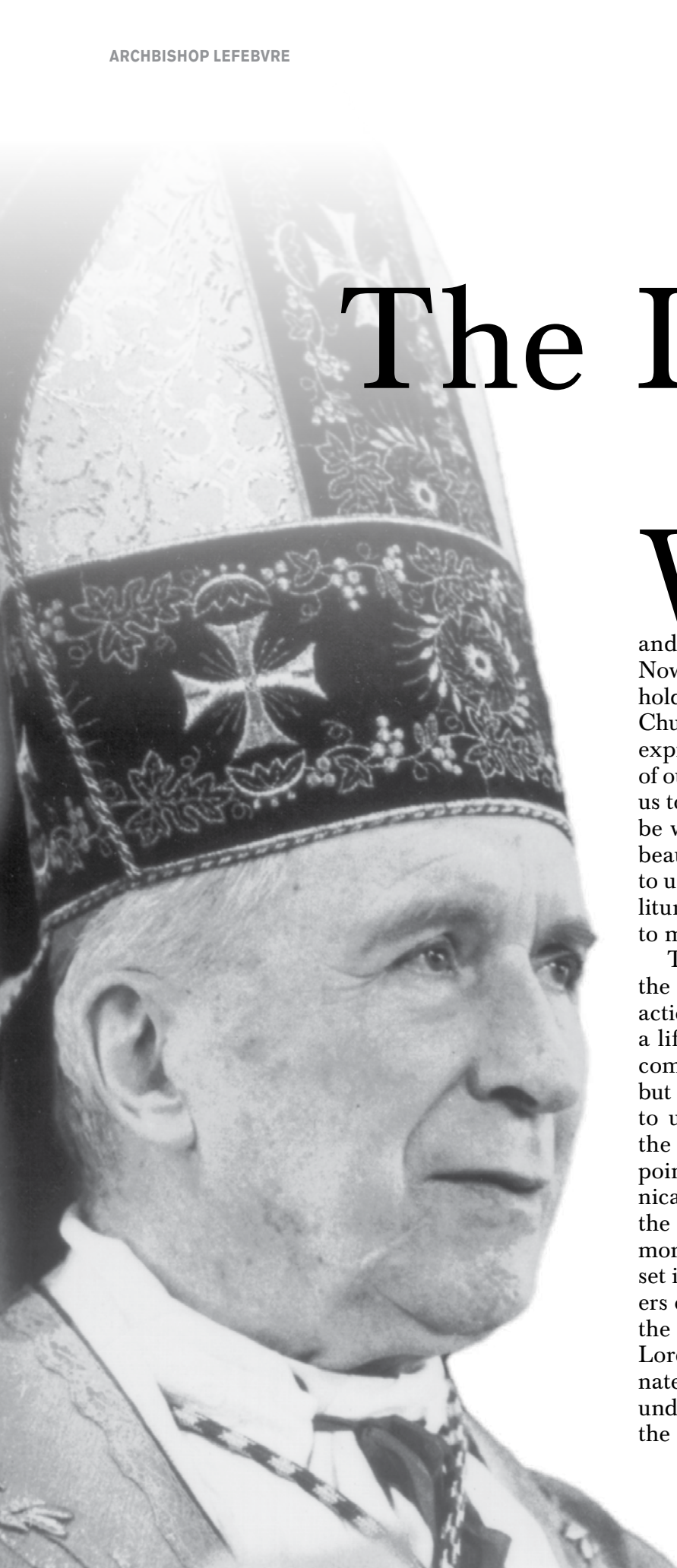
How were priests designated, in the most ancient times? St. Jerome and others tell us that until the giving of the Law to Moses, it was generally the first-born son of each family who had the right to offer sacrifice to God. In that simple manner was verified in those days the principle later recalled by St. Paul, that no man takes the honor of the priesthood to himself (Heb. 5:4). Nobody can decide to be a first-born son. But God was also foreshadowing the day when another first-born Son would become a priest.

It was to those patriarchal times, before the call of Moses, that the mysterious Melchisedech belonged. Who was he? St. Ephraim the Syrian, a doctor of the Church, thinks that he was Shem, the son of Noah, and that it

The Liturgy:

We have examined the professions of faith of the Church, the attitude of the Church's enemies towards our Lord and the manifestations of His divinity. Now let's look at the place that our Lord holds in the liturgy and in the life of the Church. It is in the liturgy that the Church expresses most perfectly what she thinks of our Lord Jesus Christ and what she asks us to contemplate in His Person. It would be wrong to think of the liturgy as just a beautiful page of history that is recounted to us throughout the year. To consider the liturgy under this aspect alone would be to misunderstand it.

The liturgy is not just a reminder of the events of the life of our Lord, of His actions and His teaching; it is above all a life. By means of the liturgy, our Lord communicates to us not only the Faith, but also sanctification. He communicates to us His grace, sanctifying grace. For the Church, it is clear that the central point of the salutary action that communicates grace to us is the holy sacrifice of the Mass. In order to help us participate more fully in the Mass, the Church has set it amidst a cycle of feasts and reminders of the life of our Lord and the lives of the saints. Each event of the life of our Lord brings a particular grace. Unfortunately, left to ourselves we are unable to understand the depth and magnitude of the mystery of our Lord. That is why the



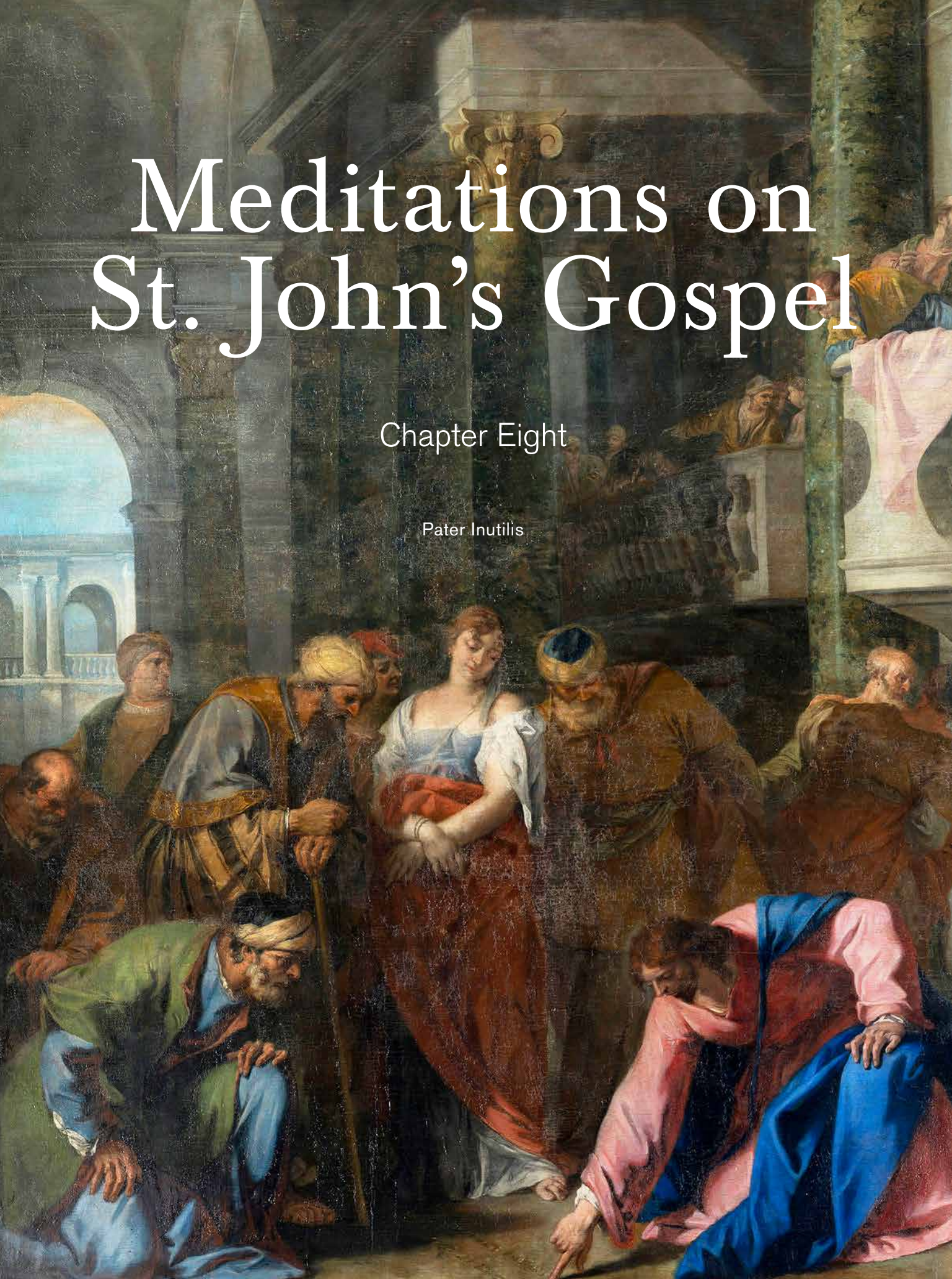




Meditations on St. John's Gospel

Chapter Eight

Pater Inutilis





Fr. Juan Carlos Iscara, SSPX

Is there historical evidence that the early Christians prayed to Our Lady?

There is a bit of a problem when we talk of the “early Church” or the “early Christians.” The beginning of such historical period is clear, the foundation of the Church, Pentecost—but when does that period end? For answering the present question, to be on the safer side, we will restrict ourselves to the evidence for the devotion to Our Lady in the relatively obscure 2nd and 3rd centuries, up to the formal magisterial acknowledgment of the divine maternity in the council of Ephesus, in 431.

In Scripture, Mary appears veiled in the Old Testament prophecies, coming into full

light in the first chapters of St. Luke’s Gospel; then, she drifts back into relative obscurity during Christ’s ministry, and reappears into full light in the Apocalypse. This pattern of highlights and obscurities was somehow repeated in the development of Marian doctrine and devotion during the first centuries of the Church.

The first Christians preached one God, incarnate in Christ, both creator and redeemer, in opposition to the multiplicity of pagan gods. At the early stages of this preaching, to have emphasized the person of the Virgin-Mother could have created confusion, unfortunate comparisons, or syncretism with pagan myths. But, on the other hand, Mary’s humanity and maternity had to be emphasized, so as to stress the reality of the Incarnation, of Christ as Man-God, especially against

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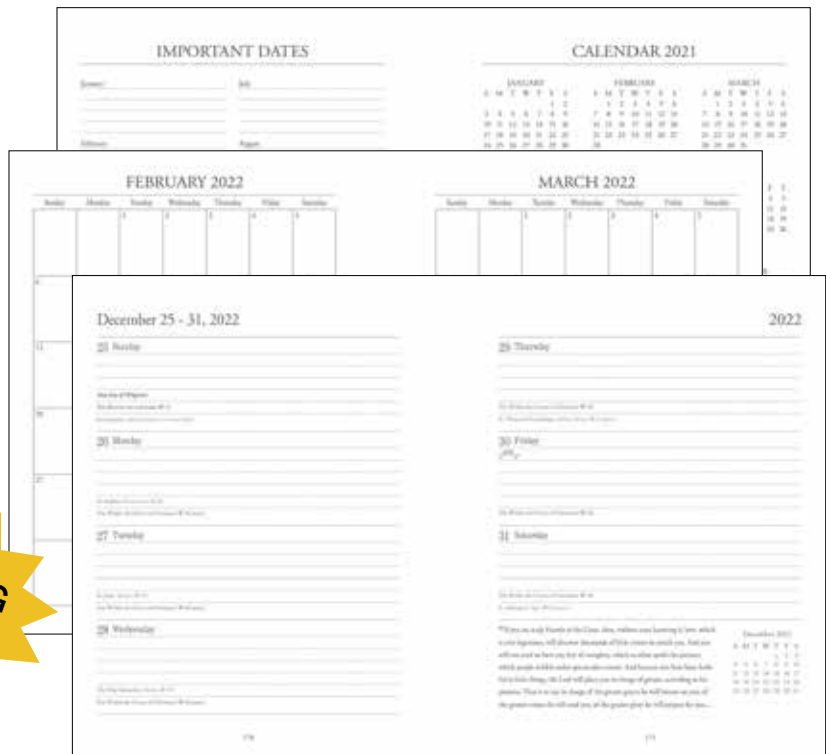
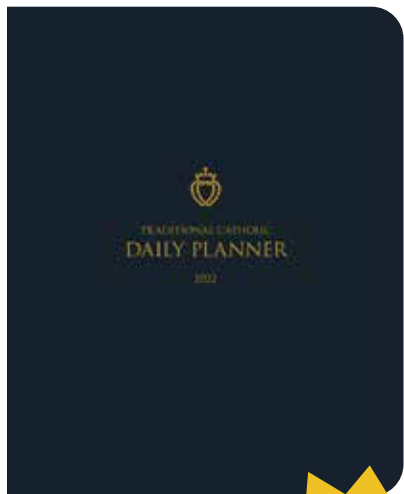


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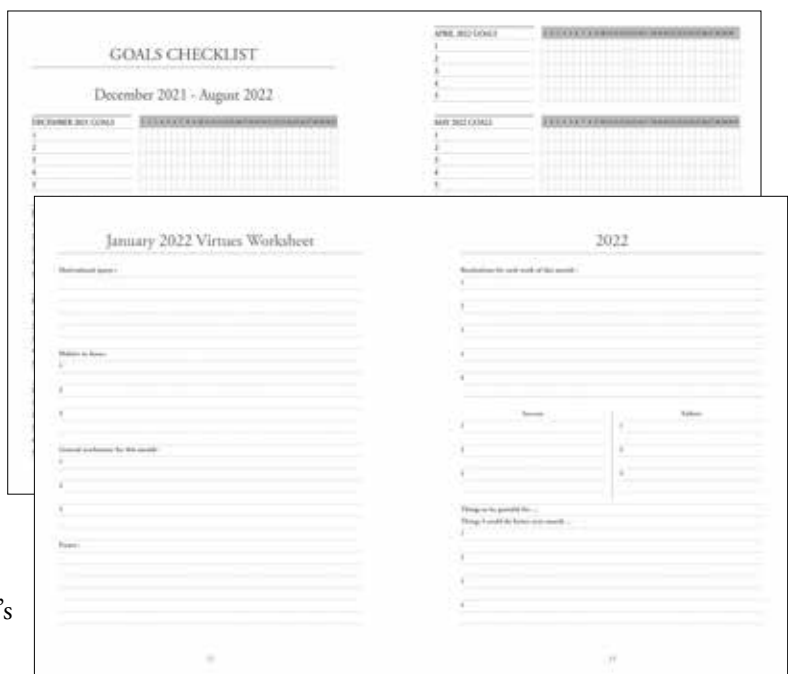
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