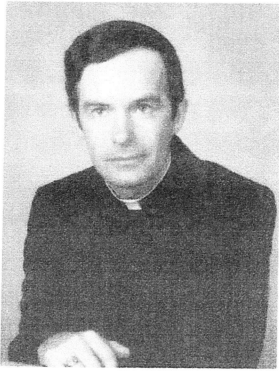


## Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



Twelve times the iron tongue of time has tolled the hour. An old man has once again personified the passing of the old year and an infant the advent of the new. Well intentioned resolutions, sure to be broken, have been made. Kisses were

and pass it all on to future generations.

Last Christmas, Revolutionary War reenactors once again retraced Gen. Washington's 1776 crossing of the Delaware between Pennsylvania and New Jersey to surprise the British and engage Hessian mercenaries in combat at Trenton. This maneuver proved to be critical in changing the outcome of the revolution. This ritual is performed each year to instill and perpetuate the spirit of 1776 and independence in successive generations of Americans. For the same reason, in 2015 southern reenactors of the WBTS concluded four years of commemorating the 150<sup>th</sup> anniversary of our ancestors' struggle to preserve the independence won in the American Revolution.

Although we cannot return to, relive, or change the past, our participation in hallowed rituals not only reveres our ancestors and reinforces our memory of their deeds, but provides a means of transmission called anamnesis—not just recalling past deeds, but making their effects reach across time to have an effect on our present lives. Today, we are facing a new confrontation quite different from 1776 and 1861. With the increasing influx of immigrants and the escalating militancy of secular liberals who do not share and are overtly hostile to Americas' Judaeo-Christian values and European culture, we are beginning to experience a disruption in what has been for 240 years an orderly annual cycle of life in America, resulting in a cultural clash of values, traditions, and the rituals that portray them. Political correctness (censorship) is now attempting, under the guise of pseudo-tolerance, to dictate that we no longer openly practice our traditional rituals as Americans, southerners, or Christians. Now is the appointed time for us to experience anamnesis—the recalling and putting into effect the spirits of 1776 and 1861!

Also last month, rituals associated with Hanukkah were performed. They commemorate a second century BC struggle for political independence and religious freedom to openly worship the one true

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exchanged and toasts offered with flowing libations. *Auld Lang Syne*, Scottish for "in old times long since," has been sung as we look back with either nostalgia or relief and forward in hope and trepidation. Such are the trappings of rituals, those ceremonial acts that have become so ingrained in us that they subconsciously govern the routine of our lives down to their daily and weekly cycles. Daily secular rituals compose etiquette, those social rules, forms, and manners that dictate how we interact with others and even how we dine. Weekly religious rituals determine how we worship. For example, Christ transformed the Passover Seder, meaning order, into the liturgy, meaning prescribed form of worship, of the Mass and commanded us, "Do this in remembrance of Me." (Lk. 22:19, I Cor. 11:24) Even non-liturgical denominations practice a defacto liturgy, an order in which things are done. On a larger scale, rituals give expression to major times and events of transition in our lives that generate those uncertainties associated with an increasingly changing world. Their repetitive, habitual, and prescribed routines create a sense of order, comfort, safety, and reassurance. Personal events include milestones and rites of passage such as birthdays and graduations as well as sacramental occasions—baptisms, confirmations, weddings, ordinations. Corporate events commemorate the annual cycle of holidays from New Years through July 4<sup>th</sup> to Thanksgiving and Christmas. Corporate rituals vary in scope from national to regional, fraternal to religious, or family to confirm a sense of belonging and solidarity, preserve historical truths, honor ancestors' accomplishments, keep the spirit of a past event and time alive,

**Rudd continued..** God. In the south, a military genius named Judas Maccabee (the Hammer) rose up to lead an army from Judaea against the domination and persecution of Antiochus Epiphanes of Syria in the north. The victory of the Maccabees ended the forced imposition of rituals related to the pagan Hellenistic culture of Syria. The ritual associated with this victory is acted out in the liturgy of the Hanukkah Menorah. For this reason, Hanukkah is referred to as the festival of light.

Christian colonists proclaimed that America was to be "A city set on a hill..." (Matt. 5:14) America was established to be a Christian society and culture. What Christ told His disciples 2000 years ago He tells His disciples today, "You are the light of the world." (Matt. 5:14) Certain properties have essence—they have qualities that give them their intrinsic nature and existence or state of being; their existence is real. Their antithesis lacks essence; they are merely the absence of their opposite. For example, light is real. It produces energy and its speed can be measured. Darkness is merely the absence of light. It produces no energy and cannot be measured. Light is associated with knowledge. Knowledge empowers. Ignorance is merely the absence of knowledge. Birth bestows life and being. Death is the absence of life. The enemy is threatening to extinguish the light of the knowledge of Judaeo-Christian values, traditions, culture, and way of life in America. It is the duty of all loyal and faithful Christian Americans to acknowledge their responsibility and call to duty by heeding the command of Christ Who said, "Let your light so shine before men, that they may see your good works and give glory to your Father Who is in Heaven." (Matt. 5:16)

**Fr. Richard Rudd, Hughes Camp Chaplain**