Restore the Roots

Cultivating Your Domestic Church A Liturgical Living Initiative of St. Joseph the Workman Cathedral, La Crosse, WI Vol. 4 No. 7

December

1 St. Edmund Campion



St. Edmund Campion (1540-1581) was a Jesuit priest and martyr who first received Holy Orders in the Anglican Church before he adopted Catholic beliefs. During a time of Catholic persecution under Queen Elizabeth, Campion fled England to receive his seminary formation in continental Europe; he was ordained a priest, joined the Society of Jesus, then, disguised as a jewel merchant, he returned to England as a missionary priest. His courage and faithfulness to Christ inspired his missionary efforts to preach and administer the sacraments to Catholics of the underground Church. Fr. Campion was eventually betrayed by a spy, who pretending to be a Catholic, had attended one of his underground Masses. Fr. Campion was held captive in the Tower of London, convicted of high treason, and condemned to death by being hanged, drawn, and quartered. Upon learning of their dreadful sentence, Fr. Campion and his companions chanted the Te Deum, praising God for His faithfulness even during tribulation. Today sing or pray the Te Deum (English text on page 3).

13 St. Odilia



Born around 660 in Alsace, France, St. Odilia was the daughter of Duke Adalrich and his wife, Bereswinda. According to tradition, Odilia was born blind, and her father rejected her because of her condition. Her mother secretly arranged for her to be raised in a monastery. As a young girl, Odilia was baptized by Bishop Erhard and miraculously received her sight. Eventually, she reconciled with her father, who gave her his castle at Hohenbourg. Odilia transformed it into a monastery, becoming its first abbess. She later established another religious house at the foot of the mountain to better serve the poor and sick. Odilia died around 720. Her monastery, now called Mont Sainte-Odile, remains a pilgrimage destination. A nearby spring is traditionally associated with miraculous healings.

16 Ember Days Start



Ember Days are optional days of preparation and fasting. Winter Ember Days are the 16, 18, and 19. Wednesday and Saturday are days of fasting; one meal with meat is permitted. Friday is a fasting day with no meat. We pray in thanksgiving for the olive harvest and olive oil for the Holy Oils. Offer fasts for priests and more vocations!

16 St. Adelaide



St. Adelaide (931-999) was born into the royal family of Burgundy. She was married at a young age to the King of Italy, who died three years later. She was then imprisoned by his successor. She escaped and appealed to King Otto the Great, who married Adelaide, and the two of them were crowned emperor and empress of the Holy Roman Empire by Pope John XII in 962. She lived a prayerful life, served the poor, and established monasteries and convents. She also navigated political and familial conflicts and served for several years as the regent of the Holy Roman Empire for her grandson, Otto III, before he came of age. She is the patron saint of widows, second marriages, victims of abuse, large families, in-law problems, and stepparents, among others. Today, pray for St. Adelaide's intercession to heal family quarrels or estrangements.

Traditional Monthly Devotion: Immaculate Conception



The Second Vatican Council



We come to the most recent Ecumenical Council: Vatican II. The Council met in four sessions in Saint Peter's Basilica from 1962 to 1965. Pope John XXIII was old at the time of his election in 1958, and his pontificate was expected to be short and quiet. It was a great surprise, then, when he called an ecumenical council just a few months into his reign. He died between the first two sessions, and Paul VI continued the Council. Pope John said in his opening address, "The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously. That doctrine embraces the whole of man, composed as he is of body and soul. And, since he is a pilgrim on this earth, it commands him to tend always toward heaven." At the same time, "Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries."

John XXIII wanted to guide the Church into the modern era. Only two generations removed, the discussions, debates, and implementation of the Council have yet to settle, so we would do well to look to the texts of Vatican II. Pope Leo XIV has made these documents the subject of his Wednesday Audiences in the past year.

After four years and four sessions of meetings, the Council promulgated four constitutions, three declarations, and nine decrees. All are important and the subject of conversation and debate; here we will only look at the constitutions, which are the most comprehensive and authoritative.

Sacrosanctum Concilium was the first constitution promulgated. Its focus is the liturgy, the topic which perhaps more than anything contributes to the discourse on the "spirit" of Vatican II. The liturgical reform aims to follow the Council's desire to "impart an ever-increasing vigor to the Christian life," adapt to the needs of the times, and foster unity. It describes the liturgy as an "exercise of the priestly office of Jesus Christ" whereby "the sanctification of man is signified by signs perceptible to the senses." Practically, it comments upon the Eucharist and other Sacraments, the Divine Office, the Calendar, Music, and Art.

Lumen Gentium, on the mystery of the Church, was the next constitution promulgated. It is both theological and practical, with chapters on the mystery of the Church, the people of God, the hierarchy, the laity, religious, pilgrim and heavenly Church, and Mary. It famously emphasizes the universal call to holiness, in which "all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity."

Dei Verbum is a beautiful work on divine revelation and the shortest of the constitutions. It treats Tradition, the Old and New Testaments, scriptural interpretation, and the life of the Church and urges the faithful to cling tightly to the Word of God. "The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body." We all do well to be soaked in the streams of Scripture and Tradition, which flow "from the same divine wellspring."

Finally, *Gaudium et Spes* was promulgated the day the council ended, December 7, 1965, and treats the Church in the Modern World. It is the longest document and contains two parts: "The Church and Man's Calling" (dignity, community, man's activity, and the role of the Church) and "Some Problems of Special Urgency" (marriage and family, culture, economics, political life, and peace).

Paragraph 40 of *Gaudium et Spes* well summarizes a thread consistent throughout the whole of Vatican II: our lives are essentially Trinitarian, our source and our goal. "Coming forth from the eternal Father's love, founded in time by Christ the Redeemer and made one in the Holy Spirit, the Church has a saving and an eschatological purpose which can be fully attained only in the future world. But she is already present in this world, and is composed of men, that is, of members of the earthly city who have a call to form the family of God's children during the present history of the human race, and to keep increasing it until the Lord returns."

As you read these important texts, we encourage you to ask not how well your parish is following the spirit or letter of Vatican II but rather, "What does this teach me about the human person, Christ's Church, and the Holy Trinity?"

DEC. 1

Te Deum

O God, we praise Thee,
and acknowledge Thee to be the supreme Lord.
Everlasting Father, all the earth worships Thee.
All the Angels, the heavens and all angelic powers,
All the Cherubim and Seraphim, continuously cry to Thee:
Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of the Majesty of Thy glory.
The glorious choir of the Apostles,
The wonderful company of Prophets,
The white-robed army of Martyrs, praise Thee.
Holy Church throughout the world acknowledges Thee:
The Father of infinite Majesty;
Thy adorable, true and only Son;
Also the Holy Spirit, the Comforter.
O Christ, Thou art the King of glory!
Thou art the everlasting Son of the Father.
When Thou tookest it upon Thyself to deliver man,
Thou didst not disdain the Virgin's womb.
Having overcome the sting of death, Thou opened the Kingdom of Heaven to all believers.
Thou sitest at the right hand of God in the glory of the Father.
We believe that Thou wilt come to be our Judge.
We, therefore, beg Thee to help Thy servants whom Thou hast redeemed with Thy Precious Blood.
Let them be numbered with Thy Saints in everlasting glory.
V. Save Thy people, O Lord, and bless Thy inheritance!
R. Govern them, and raise them up forever.
V. Every day we thank Thee.
R. And we praise Thy Name forever, yes, forever and ever.
V. O Lord, deign to keep us from sin this day.
R. Have mercy on us, O Lord, have mercy on us.
V. Let Thy mercy, O Lord, be upon us, for we have hoped in Thee.
R. O Lord, in Thee I have put my trust; let me never be put to shame.

Editors: Msgr. Richard Gilles, Natalie Elskamp and Sam Elskamp. Special thanks to all the contributing writers. No part of this may be edited, copied or distributed without the express permission of the editors. Want to bring Restore the Roots to your parish? Email us! RestoretheRootsLAX@gmail.com

DEC. 8



Restore the Tradition: Three Hail Marys

In honor of the Immaculate Conception, consider beginning the traditional devotion of praying three Hail Marys each morning and evening. This centuries-old practice honors the Blessed Mother's special gifts of power, wisdom, and mercy and seeks her intercession for purity of heart and perseverance in grace.

Either before an image of Our Lady, or praying quietly at the beginning and end of each day, ask Mary, conceived without sin, to help you grow in holiness and lead you closer to her Son.

O Mary, conceived without sin, pray for us who have recourse to thee.

DEC. 16

Prayer for Difficult Family Situations



Heavenly Father, please help me with my family.
Fill my heart with love, peace, and charity and expel from it all divisive thoughts.
Please touch those in my family with whom I am experiencing difficulties, bring them closer to you through the intercession of St. Adelaide, so that our family can be whole, united,
and dedicated to you.
I ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, God, forever and ever.
Amen.



Prepare the manger and your heart for Christmas

This Advent, consider keeping the Christ Child out of your Nativity scene until Christmas Eve. Throughout the season, let the empty manger remind your family to prepare a place for Him in your hearts. On Christmas Eve, gather together to place the Christ Child in the manger, welcoming Him into your home and your hearts.



Monastery or Convent?



The place and time are the Egyptian desert in the 3rd century A.D. The individuals are St. Anthony of the Desert and Amma Syncletica, monastics, who left the world to live as hermits. Through the years others joined them to live secluded, ascetic lives. In the 5th century, St. Benedict and St. Scholastica, brother and sister, organized neighboring religious communities in Italy, Monte Cassino and Plombariola, respectively. They are responsible for creating the Western model of monasticism characterized by prayer and work (Latin: ora et labora) in a communal setting. A monastery (Greek: monazein “to live alone”) is a building or complex where persons under religious vows (monks or nuns) live in seclusion focusing on liturgical prayer, meditation/contemplation and manual labor. Succeeding the Benedictine Order were the 11th century Carthusians founded by St. Bruno of Cologne at the Grande Chartreuse in the French Alps, the 13th century Poor Clares founded by St. Clare of Assisi under the guidance of St. Francis, and the 17th century Trappists also known as the Order of Cistercians of the Strict Observance.

In contrast, apostolic religious orders of men and women are active in society doing pastoral work, educating, providing healthcare and charity and may live in friaries, abbeys or convents (Latin: convenire “to come together”). Examples include the mendicant orders which practice poverty and rely upon donations such as the Franciscan and Dominican friars founded in the early 13th century by St. Francis of Assisi and St. Dominic, respectively. Other apostolic orders living in community include the Society of Jesus (Jesuits) founded by St. Ignatius of Loyola in the 16th century and the Salesians founded by St. John Bosco in the 19th century with an apostolate of youth education and evangelization in schools, youth centers, parishes and missions. The Missionaries of Charity, a religious order founded by St. Mother Teresa of Calcutta in 1950, live in convents or “houses” and labor for the material and spiritual welfare and the salvation and sanctification of the “poorest of the poor” worldwide.

Observe the Ember Days!

Ember Days were traditionally observed with fasting and abstinence. This simple soup, made from humble winter vegetables, is a fitting way to honor that tradition while giving thanks for God’s provision.

Winter Ember Day Potato Soup

Ingredients



- 4 medium potatoes, peeled and diced
- 1 onion, chopped
- 2 carrots, diced
- 2 tablespoons butter
- 4 cups vegetable broth or water
- ½ teaspoon thyme
- Salt and pepper to taste
- ½ cup milk or cream (optional)

Instructions

1. Melt butter in a pot and sauté the onion until softened.
2. Add potatoes, carrots, broth, and thyme.
3. Bring to a boil, then simmer 20–25 minutes until vegetables are tender.
4. Mash some of the potatoes to thicken the soup. Stir in milk or cream if desired.
5. Season with salt and pepper and serve with crusty bread.





Prayer for Ember Days

Heavenly Father, we thank You for the gift of the priesthood and for those You have called to serve Your Church.

Strengthen our priests in holiness, grant them wisdom in their ministry, and renew their hearts with love for You and Your people.

Guide our seminarians as they discern Your will. Give them courage, perseverance, and generous hearts ready to follow wherever You lead.

Raise up holy priests for Your Church, faithful shepherds who will lead souls closer to Christ.

Through the intercession of the Blessed Virgin Mary, Mother of Priests, protect and sustain all those preparing for and serving in the priesthood. Through Christ our Lord. Amen