

Chapter 1 : Flying in the Face of Tradition by Brother Louis DeThomasis, FSC

Flying in the Face of Tradition, which was just published in the spring of , is a page example of the true definition of humility - meaning that it is written without hyperbole, exaggeration or distortion, but from within a clear foundation of personal experience and expertise.

Instead of covering the topics that everyone else is covering, Susan Scruggs has a different topic. Today is one of those days â€” GP. His love of traditions in sports is completely understandable, though. Growing up in the south, you naturally become a college football fan before anything else. Going to Tennessee, you become engrained in the fabric of the Southeastern Conference. When we were in school, our biggest rivals were Auburn and Alabama. The conference had no divisions then. We played those schools every year. We hated them both, but respected them just the same. Whenever they played out of conference, we always pulled for them. Most SEC schools are loaded with tradition. Alabama and Auburn are no exception. Traditions are funny things. They are quirks to outsiders, but revered to those in the know. These two massive oaks are said to be over years old. Generations of Auburn fans have gone to celebrate under the same trees. Those trees had already been standing for thirty years when the first Indy took place. That has come to a halt. An Alabama fan has seen to that. A fan by the name of Harvey Updike has been arrested, accused of allegedly poisoning the old trees with an industrial herbicide that is designed to kill trees. He first bragged about it to a Birmingham call-in show in January, shortly after Auburn won the national championship. Experts have been brought in to try and save the trees, but it looks like they cannot be helped and are doomed. This guy was 62 years old!! Between the two schools, George always pulled for Alabama. In fact, he always pulled for Alabama except when they were playing Tennessee. But he agrees with me that this has gone beyond crossing the line. The worst thing about it is that someone, somewhere will try to top it. Is there nothing sacred? What is sacred to this savage that did this? Where does this stop? It makes me think of the traditions at Indy. The first time I went with him to Indy, was in We took his daughter and my son Eric, who was 14 at the time. George had tried to explain the traditions and how sacred they were. They made no sense. Like I said earlier, they were quirky. Why would they bring out an old has-been like Jim Nabors to sing an old song that probably nobody knew? Nothing sounded more disgusting than drinking milk after a long, hot day. It rained a lot that day. It rained before the race, during the race, and then they called the race for good when it started raining again. As we made our way back to our car in the infield during a downpour, the announcement came to take cover because a tornado was headed for the track. Where were we going to take cover? We just kept going, hoping to eventually get to the car. But to my surprise, Eric loved it. The Indy bug bit him. He became a huge Tony Kanaan fan that day, and he started watching all the races that season. The weather was better and I knew what to expect that year. For whatever reason, the traditions started making more sense. The milk no longer seemed quirky. Instead, it was normal. Who can explain how traditions get started? These things evolve over time and become sacred to everyone that follows a certain team or sport. Indy has so many things that I now know are sacred: I also know that if anything were defaced at the speedway, George and many others like him would be crushed. That is why I feel for the fans at Auburn right now. Related This entry was posted on February 25, at 4: You can follow any responses to this entry through the RSS 2. You can leave a response , or trackback from your own site.

Chapter 2 : Sabarimala: The ugly face of tradition | Forward Press

By using the church's own teaching on the important role of tradition- the lived experience of the faithful- in the historical development of church teaching, Brother Louis respectfully offers his own thoughts as an exercise in tradition to combat what he calls "a crisis of confidence" in the Church itself.

She wore a pale gown trimmed in orange blossoms for her wedding to her first cousin, Prince Albert. Allow us to summarize what you would have learned: There is also some superstitious B. Modern-day best men are more likely to store an emergency six-pack at the ceremony for convenience, but the title remains an apt one. Ditto for the boys in matching penguin suits, saving the groom from a similar fate. Memo to the Maid of Honor: What could possibly be more humiliating than being forced out to the center of a parquet dance floor while a wedding DJ advertises your lack of a boyfriend and then being expected to further demonstrate your desperation by diving for flying flowers? Yup, we can top that. At any other point in time, that would make you a total perv, so why is it acceptable at a wedding? Well, hold on to your scruples boys and girls, because the history behind these customs is downright dirty. This rhyming phrase neatly lists a number of English customs dating back to the Victorian age which, when worn in combination, should bring the bride oodles of fabulous good luck. The something old was meant to tie the bride to her family and her past, while the something new represented her new life as the property of a new family. The item borrowed was supposed to be taken from someone who was already a successfully married wife, so as to pass on a bit of her good fortune to the new bride. The color blue Virgin Mary-approved! The sixpence, of course, was meant to bring the bride and her new groom actual, cold, hard fortune. What we did find was the granddaddy predecessor to cake-face-smashing: Guests would then scramble to pick up any wayward crumbs off the floor as they were said to bring good This tradition evolved as cake emerged as the preferred confection for wedding celebrations. Rather than scrounge for lucky crumbs on the floor, guests would stand in line while the bride passed tiny, fortune-blessed morsels of cake through her own wedding ring into the hands of the waiting masses. This act also fell by the wayside, as we can only assume the bride determined that it was a lousy waste of her time. Thus began the tradition of giving out whole slices of cake to each guest, not to be eaten, but to be placed under their pillow at night for yup, here it is again good luck and, for the ladies, sweet dreams of their future husbands. Why do couples eat freezer-burned wedding cake on their one-year anniversary? To answer this, we must look to the lyrics of a schoolyard classic: First comes love, then comes marriage, then comes a baby in a baby carriage! It used to be assumed that when there was a wedding, a christening would follow shortly. Eventually folks warmed to the idea of giving the poor kid his own, newly baked cake, but the custom of saving a portion of the wedding cake far longer than it should be saved and then eating it and deluding oneself to believe that it actually tastes good is one that persists to this day. Oats, grains and dried corn were also used before rice rose to the top as the preferred symbolic sprinkle. Rice lost its popularity when it became widely rumored that if birds ate the rice, it would expand in their stomach and kill them. This is decidedly untrue, as is evidenced by the fact that birds eat dried rice and corn and other dehydrated vegetables and grains from fields all the time and we have yet to see any mention of a national, exploding-bird epidemic running on the CNN news ticker. Rice can be a hazard to guests, who can lose their footing on rice covered pavement and take a nasty spill. Turns out, even rice alternatives have their drawbacks. Two Texas women were badly injured at a wedding in May while trying to light celebratory sparklers to send off the bride and groom. One guest at a Russian wedding in Chechnya last March decided to buck tradition altogether and threw an armed hand grenade into the unsuspecting crowd, injuring a dozen people. Stick with rose petals. They are soft, non-hazardous, non-lethal and biodegradable.

Chapter 3 : 10 Modern-Day Traditions Of Blackface Around The World - Listverse

A lot of good and bad ideas have come down the straightaway at the Indianapolis Motor Speedway during the past 30 years. Tony George's SAFER wall was the single best thing to ever happen to oval-track racing, and the Fast Nine helped restore some drama to qualifying since Bump Day no longer exists.

The ugly face of tradition If the battle between obscurantism and progressivism intensifies and spreads across the nation, Hindu nationalism will be blown to smithereens. Because, then, the battle will not be limited to temples; it will also cover other issues, including awareness among the women and the Shudras. And that is not all. They are also barred from entering many temples and participating in the rituals. The British, by promulgating laws, had abolished many such cruel and barbaric traditions. The first school for women and Shudras was established by Jotirao Phule, a Shudra himself, in Maharashtra. No Brahmin did that. In fact, the Brahmins were against educating women and Shudras. Jotirao Phule and his wife Savitri Phule, who was the first woman teacher of the country, were attacked for educating women and Shudras. It may be a surprise to the world that the Brahmins, who took pride in their tradition of thousands of years, did not educate even a single woman or Shudra till the British came to India. But when the British opened the doors of education for all, Brahmins and the landlords took maximum advantage of this. Just go through any Hindi newspaper or magazine of that era and you will find in them pictures of women who did matriculation or completed their graduation. These pictures were published with great pride. Such discrimination does not exist in other Indian religions such as Jainism, Buddhism and Sikhism. The entry of women and Shudras is not barred in the places of worship of these religions but even today, many Hindu temples do not allow entry of women and Shudras. One such temple is the Sabarimala Temple in Kerala, which does not permit entry of women of menstruating age years. The Supreme Court considered this ban violative of the Rights to Freedom and Equality enshrined in the Constitution and abolished it. This was a victory for the women who were agitating for years to secure the right to enter the sanctum sanctorum at Sabarimala. Traditions are not immortal and eternal. They keep on changing with the times. Innumerable traditions were consigned to dustbins of history in the past and innumerable temples and rituals disappeared forever. This tradition of the Ayyappa temple also had to end at some point. People take to the streets in support of the ban on entry of women of menstruating age into Sabarimala Temple. The Supreme Court had abolished the ban But the mayhem and violence unleashed in Kerala to protest the Supreme Court judgment is not spontaneous, but sponsored and orchestrated. Issues related to temples and mosques have always been dear to the RSS because its so-called Hindu Rashtra Nation is based on them. The Buddhist revolution had dealt such a deadly blow to the Brahmanism that had it not sought the sanctuary of Kshatriya kings and made compromises by dumping its gods and adopting Kshatriya heroes, it would have never been revived. Does the RSS want the struggle between obscurantism and progressivism in India, which had petered out in the beginning of the 20th century after the Mahad and Nasik Satyagrahas by Dr Ambedkar, to revive again? If this battle intensifies and spreads across the nation, Hindu nationalism will be blown to smithereens. Because, then the battle will not remain limited to temples alone, but will also bring in many other issues along with it, including awareness among the women and the Shudras. But the RSS does not want to talk about these issues because they are a threat to its very existence and interests. Sabarimala Temple Is the struggle in Kerala taking place between obscurantists and progressives, as Subramanian Swamy suggests? This struggle is actually between the obscurantists themselves. The women who are using force to stop women of menstruating age from entering the sanctum sanctorum of Lord Ayyappa are definitely obscurantists. But the women who visit or want to enter the sanctum sanctorum are also obscurantists. In fact, they are more obscurantist because they do not understand that the god who feels insecure at the mere sight of women has no godliness. The traditionalists want to protect the tradition "hence they are obscurantists. Those opposing the tradition are not progressives. They are also obscurantists as they are seeking salvation in the temple. Opposing a tradition is not always progressive. RSS members protesting against the revocation of the ban on entry of women of menstruating age into the Sabarimala Temple Here, it would be pertinent to talk about the temple entry-movement launched by Dr Ambedkar. In

Nasik, the Dalits did not have the right to enter the Kalaram Temple and to pull the chariot of Ram. To secure this right, a major Satyagraha was launched under the leadership of Dr Ambedkar. It was decided that on the Dussehra day, the Dalits will also pull the chariot and will enter temples. The news spread like wildfire. The traditionalist Hindus wanted to stop the entry of Dalits at any cost while the reformist Hindus were in its favour. Violence broke out on the day of the rathyatra chariot festival and the conservative elements attacked the unarmed Dalits with sticks. Ambedkar led the Kalaram Temple Satyagraha demanding that Dalits be allowed into the temple Dr Ambedkar also suffered a head injury. But the final outcome was that the Brahmins closed the doors of the temple for an indefinite period and the rathyatra was postponed. The Dalits also postponed their Satyagraha but did not end it. Later, Dr Ambedkar announced the end of the Satyagraha and said that its aim was just to make the Dalits get an idea of their position in Hindu religion and society. And that objective had been met. We will set our standards politically, not with temples. We have to keep ourselves away from the hypocrisy of temples and educate ourselves. In education lies our salvation. Hindus who are not ready to allow us into temples can hardly be expected to give us political rights. So, our future movement should be political. We cannot hope that those who have unleashed violence in the name of tradition will be the harbingers of such a revolution. Neither can we expect the Left Front government of Kerala to do any such thing. After all, it too needs votes. Politics of votes can never bring about a revolution. But if a decisive battle between obscurantism and progressivism begins in the country, it can definitely yield positive results.

Chapter 4 : The Bizarre Origins of 8 Wedding Traditions | Mental Floss

Even in the face of terrorism, the Jewish tradition calls on us to remain open and welcoming Memorials to victims of the Pittsburgh synagogue shooting. (Gene J. Puskar/AP).

Share Shares 68 We have all heard about blackface , that old tradition where white people painted their faces black to imitate black people for performances. It was often seen in popular minstrel shows in the United States during the 19th century. White people would dress up in an exaggerated way with the goal of mocking and imitating people of color. These shows basically became a thing of the past in the United States when black people spoke up about how offended they were by the concept. Nowadays in the United States, when blackface is worn, it is met with a lot of controversy on social media. However, that is not always the case in other parts of the world. These are 10 modern-day traditions, performances, or incidents of blackface around the world. In Spain, the convention is that these three men come bearing gifts for children at Christmas celebrations in schools and at community festivals. This has caused controversy because this particular wise man dresses up in blackface. In the last several years, the capital city of Madrid has vowed to hire a black actor to play the part since they have received some backlash from people around the world. However, the tradition of a blacked-up Balthazar has not died out in the rest of the country. Typically, the city council members want to play this character and they are usually white. In Spanish society, council members get preference for these roles. Furthermore, many smaller villages claim that they have no people of color who could play Balthazar. So this often means they continue to use blackface since physically representing his black skin is important to them. This character is most popular in the Netherlands. He is thought to be a Moorish servant of Saint Nicholas who came with him on his travels. This character appears in parades and celebrations in the Netherlands as well as in Belgium. He has dark curly hair, red lips, and a blackened face. Zwarte Piet has also been met with controversy in recent years. Others believe that while the past intentions might not have been racist, modern sensibilities make it racist now and it should be stopped. Others believe that this character was created to humanize a dark gargoyle from Dutch tradition so as not to scare little children at Christmas. It comes from the English side of the Wales-England border and is a folk dance where people paint their faces black. Some think it started when farmworkers would beg for food in the winter. It was illegal to beg. So the farmworkers would paint their faces to hide their identities to avoid trouble with the law. Others believe that the roots came from imitating African dancers. There has been recent controversy surrounding this tradition as well. The Shrewsbury Folk Festival has now banned the tradition of a painted black face among these dancers. Despite contemporary beliefs that blackface is racist, some people were upset and argued that the decision to ban painted black faces was taking away from tradition. They also argued that the roots of this tradition do not have racist intentions. Haji Firuz also shows up at Christmastime as a sort of Santa Claus except that his face is painted black. It is thought that this character comes from a depiction of an African slave serving his master. The song is sometimes sung around this time. In reality, slaves were thought to have arrived in Iran from the Indian Ocean slave trade, which went between East Africa and the Middle East. Slavery was legal in Iran until As a result, modern-day Iran has people of color living in their society who may be offended by this depiction. Its nickname is the nut dance. The performers come from the town of Bacup and have strange costumes consisting of a red-and-white hooped skirt and a blacked-up face. Like the other Morris-style dances, this one has also been met with controversy about racism. However, it is still performed. Many claim that there were no racist intentions and that the black faces are related to the way miners look after a day of hard work. The celebration is believed to have pagan roots. The actors are supposed to dress up in blackface. Traditionally, this disguise allowed them to go crazy and perform in outlandish ways for money and food. When the minstrel shows in the United States became popular, the Padstow performances started having some racist undertones. The N-word has been heard in some songs and chants as some traditional songs were replaced with more minstrel-style numbers from the US. The police were even brought in twice to film the event. Beyond My Ken Ganguro is a style of dress in Japan that is popular among teenage girls. These girls want to imitate features from American hip-hop artists. This includes painting their faces

black as well as using shimmery makeup, blonde hair, and colorful fashions. This trend is popular in major Japanese cities such as Tokyo. Others think that they just want to imitate hip-hop artists whom they admire. This celebration has a minstrel show that features people in blackface. It is thought that it was also influenced by the minstrel shows from the United States. Even though apartheid is over, this tradition continues today. However, this time, it comes from a popular J-pop musical group called Rats and Star. Since this group became popular in the s, they have been wearing blackface. The photo has gone viral since a New York Times reporter and others shared it. Rather, it can be seen in the media and advertisements as well. In , comedian Pajaree Na Nakorn wore blackface as part of a costume to a party. Both events caused more outrage outside of Thailand than within the country. Thai people often saw no issue with dressing up this way. In Thailand, the people claim to have no racist intentions. They just think of it as a joke. Nina Bosken is an American travel and fashion blogger residing in Spain. She spends her days teaching children English and her weekends traveling here and there. You can find her blog at [aworldofdresses](#).

Chapter 5 : Spitting In The Face Of Tradition | Oilpressure

Diversifying in the Face of Tradition The Academy is not unlike many existing private businesses and even public sector institutions. In short, the Academy is an institution where tradition persists to such an extent that its voting members now fail to reflect the general population and even the industry.

Chapter 6 : Flying in the Face of Tradition

Sabarimala: The Ugly face of Tradition If the battle between obscurantism and progressivism intensifies and spreads across the nation, Hindu nationalism will be blown to smithereens. Because, then, the battle will not be limited to temples; it will also cover other issues, including awareness among the women and the Shudras.

Chapter 7 : MILLER: Spitting in the face of tradition | RACER

FLYING IN THE FACE OF TRADITION, by Brother Louis DeThomasis, is a fresh, informative, non-judgmental look at the Catholic Church in today's world.

Chapter 8 : H2 on the Changing Face of Tradition in.. | [calendrierdelascience.com](#)

The current quandary that the Roman Catholic Church finds itself in right now is what Brother Louis DeThomasis calls "a crisis of confidence" in this insightful, provocative, and hopeful new book. He points to the way of unraveling the quandary by returning the church's historic belief in tradition.