

AN ASPIRANT MAKES INQUIRIES

by Steve Monaco

The young man was sitting quietly in the office of Father Librarian. Since this new aspirant to the order arrived a few weeks ago, Father Isaias of the *Fratres Paenitentiales Sancti Sebastiani* had grown very fond of the new candidate and he often spoke to him of the way things were "in the good old days" when Isaias was still a young man in the first fervor of his calling. His young man's name was John, and he had come to the Brothers of St Sebastian to try his calling as a Penitent. Now, after a few weeks of being subjected to the obedience and discipline of common life, the Father Prior had informed him that he would be admitted to the Order within a few days, if the Council agreed.

Naturally John was very pleased that he had proved his worth to these men who were intent on mortification of the flesh of every sort. And, while he was not exactly sure what his future held as one of the brethren, he was looking forward to his initiation into the Order itself. This was the theme of his conversation with Fra Isaias this afternoon.

"When I was accepted into the Order, things were not as easy as they are now. Those seeking admission certainly didn't pass their time idly chatting up the senior monks of the house!" declared the Librarian. "There has been a relaxation over the years, but that is not necessarily a bad thing in itself. The essentials of our common life are still present and, while some of the incidental things are not so strict as they once were, there still is no other religious group with a history quite like ours."

Since John is about to become a canonical part of this group, and the ceremony of his reception is very much on his mind, he asks Fra Isaias if he remembers what it was like when he was received into the Order.

"Indeed I do, even though that was more than 15 years ago now. How time does fly! Of the three of us received at that time, I'm the only one left here at the General house; the other two have been sent to other lands to begin new monasteries of our order."

"Well, Father...is the ceremony always the same?" hazards the postulant. "I mean, I was here when Brother Sebastian celebrated his feast day, and it seemed to me that everything was very much 'designed' for him. Is it that way all the time, even when you begin your life as one of the brethren?"

The Father Librarian face lights up as he says "As a small and relatively recent congregation with our own traditions still forming, there is considerable freedom about how a ceremony is worked out. But for the admission of a new member, it is the Father Prior who determines everything. As you know, we vow obedience to the Order and this obedience is concretely owed to the house superior. It is he who determines our lives for us. But, yes, son; each of us has had a different ceremony suited to our needs. This is one of the ways that Father Prior shows his specific care and concern for each one of his subjects. Once you make your final vows, the manner of celebrating your feast day will be a matter of discussion between you and the superior; he will then determine the suitability of your desires and present suggestions to his council as to exactly how the commemoration is to be made. But for your admittance to the Order, Father Prior himself develops the ceremonial according to what he knows about you and your needs and, in perhaps a more important way, what he knows to be the present requirements of the Order."

"Wh-what do you mean by that, Father?"

"Well, each of the brethren is unique and yet, since we live a common life and seek ultimately the same end, the community plays a large role in how we develop in the Order. The most obvious aspect of this, and it is not to

be taken lightly, is the selection of a name. In many congregations today, the candidate chooses his own name, often with the guidance or at the suggestion of one or more of the superiors; it is not that way with us. From the very beginning, you become someone new, someone no longer your own, someone whose very life belongs to his Lord and Master. It is, after all, the Lord Himself who is the Master of us all, even of Father Prior General. But He gives us our superiors to show us concretely the way to Him and to embody His Mastery over us in every situation."

The candidate considers this for a few minutes and then looks curiously at the librarian. "Your own name, Father; it has always interested me. Why were you given the name of the great prophet?"

"Names are very powerful things, you know. To know someone's name means you have power over him; this is obvious. If someone calls your name, you will almost always stop what you are doing to attend to the call; this is true in the world in general, not just here among us. Thus, giving someone a new name indicates that he is now completely yours. The name also is indicative of something beyond itself, beyond the person itself, relating us to the greater reality of Being. For us in the Order, often our names are chosen to relate to the ways in which we need to be disciplined. This is very easy to see in the case of Brother Sebastian, whom you mentioned earlier."

"Please don't tease me any longer, Father Isaias. Tell me what happened that you are called by that name and why it was chosen for you."

"Patience is a virtue, my son; it would do you well to learn it. Not to mention respect for your elders. I will have to inform Father Prior of this, and, while I'm sure it's not news to him, it might effect the way in which your admission to our Order takes place. But as for my name, it was chosen because of my love of the scriptures and mostly, I suspect, because of the ceremonial possibilities attendant to the life of the prophet Isaias." The librarian pulls himself out of his chair and goes searching among the shelves in his office. "I believe there's a copy of the "script" of my clothing (admittance) ceremony here somewhere. Ah yes; here it is. Why don't you take this to your room and read through it? Then, if you have further questions, you can ask them when you return the leaflet to me later. Now, off with you; I have work to do here."

And without a word, John bows to Father Isaias and, taking the document, leaves for his own cell to read the text the librarian has loaned him.

RECEPTIO IN ORDINEM
FRATRUM PAENITENTIALIUM SANCTI SEBASTIANI

Candidatus: Benjamin Allemani.
Nomen in religione: Fra Isaias.

Report of the Master of Candidates

Caucasian, 38 years old, professional, 180 cm tall, 92 kg, blond hair, blue eyes, bearded, stout of build with slight body hair, uncircumcised penis of 15 cm with slight phimosis, well-descended testicles (although the left testis is smaller and harder than the right one), and bearing a crown-of-thorns tattoo on the mons pubis, the candidate petitioned for entry into our ranks several months ago and has been living among us for 6 weeks. He shows great stability in his resolve to share our life and is recommended highly by those who have evaluated him. He has

never shrunk from any command and has always accepted every discipline and punishment given him with a submissive attitude. For these reasons we believe he ought to be initiated into our society as soon as possible.

Signed,
Magnus, FPSS
Master of Candidates

Given in this Monastery of the Holy Wounds
of the Penitential Brotherhood of St Sebastian
on Saturday, the Feast of St Barnabbas, apostle & martyr,
the 11th day of June in the Year of Salvation 19XX.

* * * * *

Vigil of the
Octave of the Nativity of the Birth of St John the Baptist
and of the Feast of his Circumcision.

The Rites of Preparation
for Entrance
into the Order

The candidate has been prepared for his initiation by the usual fasting from drink for 8 hours, from bread for one day, from wine for three days, from the meals of the brethren for one week, from any sort of sexual release for one fortnight. To insure the last, he has ever been in the company of the Master of Candidates since the beginning of this period, who was been the only one authorized to handle any part of the physical person of the candidate. While there have been no particular problems during these two weeks, it has noted that the candidate seemed to have difficulty in urinating and, since Father Master is indeed very busy, it has been a waste of his time to hold the candidate's erect penis for minutes on end when the candidate ought to have been passing water, not enjoying the touch of his superior. Appropriate action during the initiation ceremony is recommended. As is our custom, the candidate has been kept in wrist- and ankle-cuffs during sleep for the last month.

Opening Rite of Initiation

At the established time, all the brethren assemble in the Great Showerroom. When all have gathered, the Prior gives the signal for the candidate to enter. When the candidate arrives in the center of the room, standing directly over the drain, Father Prior asks:

"Are you firm in your resolve to become a member of this Holy Penitential Order of Saint Sebastian?"

The candidate responds: "I am."

The Assistant to the Master of Candidates then comes forward and strips the candidate of all clothing and any other bodily ornament. Next the candidate is doused with water and, after he kneels, Father Prior takes the silver razor and begins to shave every hair from his body, from head to foot. This being accomplished, Father Prior commands the candidate to rise. Two young monks then hose down the candidate thoroughly and dry him with rough towels.

Once more the same question is repeated:

"Are you firm in your resolve to become a member of this Holy Penitential Order of Saint Sebastian?"

And the candidate again responds: "I am."

The candidate's bladder is catheterized, releasing all his urine into the central drain; then a sterile bag of water is attached to the end of the catheter and squeezed, forcing the fluid to flow into the candidate's bladder. When the bag is empty, it is removed and the water permitted to flow out; this is repeated three times. This have being done, a nozzle is inserted into the candidate's rectum which is then flushed with warm water several times until all fecal matter is gone from the issuing fluid.

Father Prior asks yet a third time:

"Are you firm in your resolve to become a member of this Holy Penitential Order of Saint Sebastian?"

The candidate answers without hesitation: "I am."

Following the response, Father Prior declares the candidate ready for the next step of the initiation and having ordered the removal of the catheter and rectal nozzle, says:

"Let us go forth to the service of our God in the name of all that is holy."

And all the brethren say together: "Amen." The silent procession to the upper gallery of the cloister, open to the sun, is led by the Prior, followed by the candidate who is flanked by the Master of Candidates and his assistant. The rest of the brethren process, as usual, in pairs.

The Master of Ceremonial then leads the candidate to the frame set up for this purpose, where he is spread-eagled in an upright position, his limbs being restrained by leather cuffs. As always, the genitals and anal opening are left free for complete access during the ceremony.

Father Prior then begins the service proper by intoning the following antiphon:

"Deus, in nomine tuo salvum me fac, et in virtute tua judica me."

(Lord, by your name set me free and judge me in your virtue)

And the community sings the rest of the antiphon through to the end. Then he says to the community:

"We are gathered to set the feet of this man on the road of obedience to the Lord. Bring forward the Finger of God, as a final test of his willingness to follow this way of humble discipleship."

At this two of the brethren bring a large dildo about one and a half times as large as a fist and mounted on a frame of adjustable height. This is inserted into the candidate's rectum as far as possible; there is also a large vibrator inside it which is turned on, leaving the candidate in a state of excitement despite the immense size of the instrument. Next, the Prior goes to the crucified candidate, grasps his penis and swiftly, sharply and mercilessly yanks back the phimosed foreskin as far as it will go; a "cap" of a rough, hard material is produced and this is placed over the glans penis and the prepuce is pulled back over it once more. Then Father Prior declares that the candidate will have his foreskin tied and weighted in order to stretch the foreskin as much as possible; only after a full day of such can the ceremony continue. And the brethren leave the candidate in to his fate, suspended on his cross, with the vibrator stimulating his prostate and his foreskin tightly tied and painfully weighted.

1 July 19XX:

Octave of the Nativity of the Birth of St John the Baptist
and the Feast of his Circumcision.

Conclusion of the Reception Ceremony

All during the following 24 hours, at regular intervals, one of the brethren is assigned to flog the penis and

testicles of the candidate and to add further weights to the foreskin afterwards, thus assuring a complete stretch of the prepuce. When a full day has thus passed, the community again process in their accustomed manner to the place where the candidate is waiting the consummation of his initiation. Father Prior asks for the final time: "Are you firm in your resolve to become a member of this Holy Penitential Order of Saint Sebastian?"

The candidate responds in a firm voice: "I am, with the help of God."

And the Prior concludes:

"May the Lord who has begun such good work in you bring it to its fullness. Let us now attend to the Word of God, showing us the way He wishes this candidate to be his disciple."

And the appointed reader comes forward to do the reading. As he does so, the Prior nods to the Master of Ceremonial, who blindfolds the candidate, then brings forward a cart with various instruments on it, and two acolytes bind the candidate to the vertical supports of the frame with rubber sheeting about his mid-section; he is similarly bound firmly round the thighs to prevent unnecessary movements of the torso during the initiation.

When the reading begins, the Prior takes from the cart a square of the same stone-like material as the glans-cap and puts it over the shaft of the candidate's penis. Although this material is rather rough and strong, it is also rather easily bent, and it is shaped into a tube covering the penile shaft. When this is done, it is tied firmly in place with a wire and pulled forward so that the glans is also inside the tube; then the wire is once more tightened, trapping the entire penis inside, leaving only the now fully-stretched foreskin exposed.

Meanwhile, the reader has almost completed his reading:

A reading from the prophet Isaiah.

In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven."

Isaiah 6: 1-7

At the words "Then flew one of the seraphim", Father Prior takes up a large metal disk which has been heated in a brazier till red-hot. Without hesitation, while the reader proclaims the purification of the prophet Isaiah with the burning coal, the Prior presses the red-hot metal to the exposed foreskin of the candidate, holding it firmly in place until the entire foreskin is burned away. The candidate screams with an intensity never heard from him before as the covering skin of his manhood is charred and utterly destroyed. And the smoke of the burning flesh fills the air all around. When the Prior removes the metal plate from the smouldering flesh between the legs of the helpless candidate, he immediately lifts his own robes and, carefully aiming the stream, pisses directly on the penis of the newly purified member of the Order. Once again, after the Prior completely relieves his bladder, two young monks once more hose down the candidate and the Brother Infirmarian comes forward to inspect the damage done by the purification and, having removed the glans-cap and finding everything in order, once more catheterizes the bladder, anoints the penis with a protective antiseptic salve and covers it with a bandage, finally removing the rubber sheeting from the legs and midriff of the candidate and the blindfold as well.

Father Prior then addresses the candidate, saying: "As you have become one of us, being purified as was the prophet Isaiah, so you shall be known among us as Fra Isaiah. You shall remain here for the next 3 days, fasting and contemplating your calling. Brother Infirmarian will attend to your need for water, but everything else remains as it is now until we reassemble on the third day to welcome you finally into our midst. God be with you in this, your time of contemplation and reflection."

As the brethren leave in procession, they chant together the hymn Aeterna Christi Munera (The Eternal Gifts of Christ). Fra Isaias will hang upon the cross until Sunday, supported only by his arms, which are now tied firmly to the cross-beam, and by the massive Finger of God which is still firmly entrenched in his ass.

3 July 19XX:
Ceremony of Final Admission to the
Fratres Paenitentiales Sancti Sebastiani

After three days of crucified contemplation, naked except for his wrist- and ankle-cuffs and refreshed only by an hourly sip of water and a daily change of bandage, the new Fra Isaias is greeted once again by the procession of his brethren, coming to admit him to final fellowship in the Order and singing the antiphon Servite Domino in timore, et exsultate ei cum tremore; apprehendite disciplinam, ne pereatis de via justa.

When all have assembled around the cross of Fra Isaias and the antiphon is finished, Father Prior addresses the new brother: "You have proved yourself worthy to join our fellowship. I now ask you to profess vows of poverty, chastity and obedience according to our Rule."

From his cross, Isaias says:

"I, Benjamin Allemani, now called Fra Isaias in this Holy Penitential Order of St Sebastian, thank the Lord for his goodness to me, and I freely offer myself body and soul, mind and heart to this Community, professing the three-fold vows of Poverty, Chastity and Obedience, vowing to live among you for all my earthly days. May all my thoughts be pleasing to Him, all my words edifying to my brethren and all my actions worthy of a true Disciple. Amen."

And all the brethren respond in unison: "Amen."

The Master of Ceremonial now comes forward and removes the catheter and the Finger of God. Father Prior releases the cuffs from Fra Isaias' limbs and, along with the Master of Candidates, assists him to stand on the pavement of the upper gallery of the cloister. Now each of the brethren, beginning with the most recently professed and ending with the most senior monk, come forward to embrace their new brother. When all have done so, the strongest among them lift him upon their shoulders and carry him in a silent procession to the Monastery Chapel, where he is placed upon the high altar as a pure and acceptable offering to the Lord.

After a few moments of silent prayer, Father Prior stands and says the prayer of consecration:

"Lord God, we offer you this man, cleansed and purified as you have shown us in your word and performed according to the best of our ability. Accept him as a sign of our desire to serve you and lead him always in your path of peace and humility. Amen."

And the brethren all say "Amen."

And the Prior gives the final invocation:

"Our service here is ended; let us go forth in peace."

And everyone responds: "Thanks be to God."

All then disperse to their proper work for the rest of the day. The new brother is taken to the refectory however and there given his first meal as a Frater Paenientialis Sancti Sebastiani.

End of Documents of
RECEPTIO IN ORDINEM FRATRIS ISIAE

Not long after he has finished reading this document, John returns to the office of Fra Isaias. Obviously he is rather shaken by the account he has read and just as obviously is quite aroused by it. He bursts into the librarian's office after a rather perfunctory knock on the door. The librarian is caught unaware, but seizes the opportunity to correct the young man once more on his fault.

"Patience, boy! Twice in one afternoon now you have shown a definite lack in that particular virtue. Perhaps you ought NOT to be initiated so quickly into our midst, but learn how to control your enthusiasms and moderate your desires. Or maybe it would be even better to prolong the actual rite of reception for several weeks. Yes, yes; that's a very fine idea. Perhaps you should be called after one of the martyrs who were held ransom... Indeed, a very fine idea; I will mention this to Father Prior before Vespers tonight."

And the young man's face becomes a bit pale for he knows that Fra Isaias' opinion carries great weight with the Prior. But the thought of spending several weeks "being held for ransom" only causes his all-too-evident erection to become slightly more urgent. The Librarian naturally, being an old hand at dealing with young men of this sort, does not fail to see the additional twitch between John's thighs; he reaches out and grabs the mound of flesh firmly, squeezing the tender testicles sharply so that a gasp escapes from John's mouth. "It's about time, boy, that you learn you cannot go on like this. If you want to be one of us, you simply must not let your fleshly desires be so much in control!" Giving one last vicious squeeze to the young man's genitals, he rises from his chair and pushes him back against the wall of his office.

"I too was once like you; that's part of the reason why my foreskin was burned off of the end of my penis. Self-control is an essential part of every form of communal life and it is especially important for us. Learn not to be controlled by your urges, boy, but learn to control them instead; otherwise it will be necessary for further steps to be taken. Believe me, John; I tell you this for your own good and out of my own personal history. Do not tempt the patience of the superiors. Remember that you are only an aspirant as yet; your reception will be a great joy for all of us, yourself included, and it will also show you the path your future will take."

"I meant no harm, Father; really, I didn't," whispers John meekly. "I do wish to join this Penitential Fraternity so much, mostly because I am aware that my self-control needs to be increased. But you mentioned you have personal experience about means of self-control for troublesome urges, Father. Please tell me about them."

"Well, my son, as you know, we each celebrate our patron's feast-day with a special observance intimately connected with our name-saint. Even though Father Prior had analyzed my needs in creating the reception ceremony he did for me, it was not sufficient for me to control my unruly penis. So, once more, Father Prior managed to find a way to teach me something new as part of the annual commemoration of the prophet Isaias on July 6th of last year."

"How, Father?" asks the aspirant, hooked once more by the Librarian's personal history.

"Recall how my patron died, and you will have the kernel of the lesson I learned." declares Fra Isaias.

After a moment of pondering, John pleads ignorance of the death of the Emmanuel-prophet. "It is a long-accepted legend," begins the librarian, "that the prophet was sawn in half on the orders of the king. Does that explain enough or do I have to spell it all out, my son?"

END