

Dayton Latin Mass Community Newsletter

Month of the Sacred Heart

June, 2007

Traditional Tridentine Latin Mass



Place: Our Lady of the Rosary Church
Hart St. & Notre Dame Ave
Dayton, Oh 45404

Time: 8:45 AM each Sunday
Confession & Rosary every Sunday

For information call the church: 228-8802
or Fr. Mark Wojdelski: 765-647-0310
Website: www.daytonlatinmass.org

Attendance

Please help spread the word about the Latin Mass.

4-29-07	156
5-6-07	148
5-13-07	215
5-20-07	199
5-27-07	167

Prayers for Vocations

All parishioners are invited to join the Mothers Group in praying for vocations after the last Sunday Mass of each month. Prayers booklets are provided. This takes only a few minutes as we pray for all religious vocations but especially to those of the priesthood. Please join them in the pews in front of the Marian altar.

Choir Members

To provide quality music for the Mass we welcome new members for both the mixed voice choir and the men's Schola Cantorum Daytoniensis. You may join even if you unable to sing every Sunday. The choir is open to everyone ages 14 and up. For more information contact our choir director, Lynn McCaw at: 937-879-5497 or 937-904-0413

Sunday Socials

Coffee and donuts are served in the church basement after Mass on the 1st and 3rd Sundays of the month. All are invited to join us for refreshments and a bit of friendly chat

Announcements

Ember Days

The Summer Ember days occur this year on Wednesday, May 30, Friday, June 1, and Saturday, June 2. These are traditionally days of fast and abstinence.

Easter Duty

Trinity Sunday, June 3, ends the Easter season and is the last day to fulfill your Easter Duty

Corpus Christi

Because of the length of the services, Mass will begin at 8:30 on Sunday, June 10th, the feast of the Solemnity of Corpus Christi. Please mark your calendars.

Newsletter on Internet

Beginning this month our newsletter will be published on our website: www.daytonlatinmass.org as well as being sent through the mail.

Talks on the Mass

INCENSING, WASHING, PRAYER TO THE TRINITY

"I will wash my hands among the innocent: and I will Compass Thy altar, O Lord." Psalm 25 :6.

His Eminence John Cardinal Bonzano was Apostolic Delegate to the United States from 1911 to 1922. A story typical of his zeal and pastoral devotion comes from the years when he was a missionary in China. He was ministering to a group of lepers in his charge, and insisted upon doing so without the protection of gloves. Wearing some covering for the hands was the accepted practice of the times, but it did not suit his apostolic heart. Let Cardinal Bonzano describe his emotions as he told them to a New York newspaper editor :

"I raised my hand in prayer and my eyes fell on the gloves and they seemed a sign of cowardice. Here was I, a priest of God, going to tell human beings that they should not fear death, and yet I was wearing the very sign of fear of death on my hands."

"I stopped and removed the gloves. As I did so a different feeling came over me. As I made the sign of the cross on the foreheads of the lepers with my bare hand, I felt a sense of triumph for the Church over the material things in life. I transmitted no fear to the lepers because all fear had fled from me."

True, the only fear that a real priest has is not for leprosy of the body, horrible as that may be, but for leprosy of the soul which is sin. That is why he tries to keep his soul stainless from sin. That is why there are repeated reminders before and during the Mass that the priest must approach his task with pure hands.

In particular, that is why the priest washes his hands at the Offertory. He acts something like a doctor and nurse preparing for an operation.

They scrub and scrub hands and arms, taking every precaution against germs and infection. The priest likewise washes and washes to remove all the germs of sin.

I would first like to tell you something about the incensing of the altar at Offertory; then about the washing of hands; and finally about the beautiful prayer to the Trinity.

1. In a Solemn High Mass and, with special permission, in an ordinary High Mass, the priest uses incense. Before the Introit or opening prayer the celebrant surrounds the altar with clouds of incense to remind us of the heavenly holy of holies, which is forever fragrant with the prayers of the blessed. The blessing of the sacred spices at the offertory expresses this idea :

“Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless this incense and receive it as an odor of sweetness. Through Christ our Lord. Amen.”

The blessed incense is wafted about the altar of God. Three times the celebrant swings the censer over the bread and wine in the form of a cross, and then three times in the form of a circle, saying this prayer :

“May this incense which Thou hast blessed, O Lord, ascend to Thee, and Thy mercy descend upon us.”

The clouds of smoke rising heavenward remind us of our prayers rising to God. They set these offerings aside, surrounded by a holy circle, as it I were swinging the censer, the priest recites the prayer which begins in these words :

“Let my prayer, O Lord, be directed as incense in Thy sight.” Psalm 140:2.

The ministers of the Mass, clergy present and faithful also receive the tribute of incense, they are doing the work of the Lord.

2. Then the priest washes his fingers--all of them in a solemn Mass, but only his thumbs and index fingers at other Masses. That reminds us of Christ washing the feet of His Apostles at the Last Supper. It also shows that we wish to be clean of hand and heart as we prepare to continue the Great Act.

Before Mass the priest had washed his hands and prayed, but here again he cleans the fingers that will touch the Blessed Sacrament. In the first centuries the priest's hands sometimes became soiled in handling the offerings brought by the faithful. Furthermore, the incense, often leaves odors and stains about the priest's hands. He prays while washing Psalm 25, verses 6 to 12, beginning:

“I will wash my hands among the innocent: and I will compass Thy altar, O Lord.”

3. The priest returns to the center and bows over the altar,

after raising his eyes to the crucifix. Humbly and reverently he places his joined hands on the edge of the altar, and recites a short but expressive prayer to the Holy Trinity, to whom he offers “this oblation,” that it may be to the honor of Christ, His Mother, and all the saints, and that it may be to our salvation.

It must be remembered that the Holy Sacrifice can be offered to the Holy Trinity alone. However, the Mass not only gives supreme honor and adoration to God, but it also serves to keep in honorable remembrance the special friends of God, the saints.

We ask the saints to intercede for us in heaven, to interest themselves in our spiritual welfare, in our salvation, and also to praise and thank God for us.

Each of these three prayers and ceremonies--the incensing of the altar, the washing of hands, and the prayer to the Trinity--each is full of meaning and significance. Pray them with the priest. Enter into their spirit. Above all keep in mind that the stain of sin, the leprosy of sin, is what we must remove at all costs.

Like Cardinal Bonzano, we will fear leprosy of the body not nearly so much as we fear leprosy of the soul. May we always wash our hands among the innocent. Amen.

Fr. Arthur Tonne
September, 1950



“My delight is to be with the children of men”

There was once a little prince, the son of a king. He lived in a splendid palace, filled with playthings and games. of every kind. He looked out of the window one day and saw some poor children playing with each other in the streets. His tutor saw him looking out, and said: “What would you like to do to-day, stay in the palace and play your Own games or go out into the street and play with those poor children ?”

“Oh, can I go out to them ? That is what I would love to do.” And he put on his oldest clothes, so that they would not be shy of him, and went out and played with them from morning till night and had a very happy day.

The above story, or comparison, was told by Our Lord to St. Gertrude (she says) while she was meditating on the Blessed Sacrament wondering how He could bring Himself so low as to live on the altar under the sacramental species- , “I am like the little prince,” He said. “It is a pleasure to Me to be with you men and women. Anyone who keeps people away from Communion deprives Me of a great joy.”

Catechism Stories
Fr F.H.Drinkwater
February, 1939



Corpus Christi Procession

A True Story of a Eucharistic Miracle

We who hold faithful to what the Roman Catholic Church teaches, believe that Our Lord and Savior, Jesus Christ, is truly present in the Most Holy Eucharist.

We believe it on the words of Jesus Christ, the Son of God, who promised to give us His flesh to eat and blood to drink, at the lakeside of Galilee (John 6, 48-60), and who fulfilled that promise at the Last Supper (Matt. 26: 26-28; Luke 22: 19- 20; Mark 14: 22-24; 1 Cor. 11: 23-25). We have also the divine, infallible testimony of the Catholic Church which He established. The Holy Synod (the Council of Trent) teaches "that in the August sacrament of the Holy Eucharist, after the Consecration of the bread and wine, Our Lord, Jesus Christ, true God and true man, is truly, really and substantially contained under the appearance of those visible signs."

Over the centuries, Our Dear Lord has seen fit to work over 100 miracles confirming His real presence in the Most Blessed Sacrament. What is the purpose of these miracles? To prove what He said is true as the scripture says:

"The Lord confirmed the word with signs that followed." (Mark 16:16) He wants us to believe His teaching and threatens us with damnation if we do not. "He that believeth not shall be condemned." (Mark 16:16) God is willing to give extraordinary means to help our faith because He desires our salvation. Jesus goes so far as to say: "Though you will not believe Me, believe the works." (John 10:38) "They give testimony of Me."

Related below is a wonderful Eucharistic miracle

confirming Our Lord's real presence in the Most Blessed Sacrament:

Some years ago, a young man was unhappily led astray into the paths of Jewish infidelity. While still in the flower of youth, his heart was filled with dreams of glory to be attained as a distinguished musician. One evening he was asked to play the organ in one of the principal churches in Paris; there in that church God awaited him, and prepared for him, not a triumph of his selflove, but a humiliation a thousand times more glorious. Already the roof of the sacred edifice re-echoed the sound of the solemn chants, and the melodious tones of the organ had filled all hearts with recollection and prayer; every head was bowed and the God of the Eucharist had blessed His children prostrate in lowly adoration. The unbelieving musician, alone, dared to raise his haughty brow before that God despised by his forefathers, but in vain. A mysterious and invisible hand bowed his head and humbled him to the ground.

A miracle of grace was effected; the young man was conquered; he knelt down a Jew; he rose up a Catholic. His heart wounded by the Real Presence in the Sacred Host, he left the church; soon the waters of Baptism were poured upon him, and exchanging his fashionable attire for the coarse serge of a monk, he bade an eternal farewell to the pleasures of the world. A living example of the power of the Sacred Heart of Jesus in the Blessed Sacrament, he went from city to city, and from village to village, proclaiming the love of God, repeating again and again: "The days of grief are departed. I have found peace of heart since I have tasted the delights of the tabernacle of the Lord." If you would know the name of this privileged soul, ask it at the cloister of Mount Carmel, and they will tell you it was Father Augustine of the Most Blessed Sacrament. If one single visit to the God of the Eucharist transformed an obstinate Jew into a good Catholic, what may we not hope to obtain by devout visits to the Blessed Sacrament?

PRAYER: O my Jesus, I adore Thee in this Holy Sacrament, as my Lord and my God, as my Redeemer and Savior.



Priests Victims of Dachau

By a priest who survived the prison camp at Dachau during World War II as told to Bishop Sheen

"There were about 1200 priests in Dachau when I was there. Seven hundred Poles, eighty French, twenty Belgium, sixteen Hollanders, and thirty Czechs, thirty Italians, one British. I never knew how many priests there were in Dachau in the beginning, possibly 6000.

The rising was 5 AM for regular prisoners. Not for priests! Oh, no! We were the servants of the people. The Nazis called us 'the victims.' We were the servant of the people; then why not serve? They told us that this would be fulfilling one of the

basic duties of the Holy Life. So we got up at 3:30 am and we served food to each block. That does not sound like very much. But remember there were 35,000 in each block and in addition to this we had to do our regular routine of work. Some of us were bricklayers, carpenters, joiners. Many of us were 'holy horses.' We were hitched to wagons. We had to drag the freight from the railroad yards.

And a bed, What a travesty! Three, four, and five of us were forced to use the little cots. The cots were in tiers of fours, the top one was within two and a half feet from the ceiling. Four hundred-twenty of us priests were crammed into a room 24 x 30 feet. To get more room for each of us, we slept with each others feet in the others face.

Such crowded conditions plus the lack of sanitary facilities made the danger of vermin and disease very much greater. But we were cleaner than other prisoners and so we were made guinea pigs

A refinement of brutality that we suffered was if anyone failed to show up for the roll call, we had to make up for them. Sometimes it took 38 hours for the guards to be satisfied that the person was in the hospital or had been thrown into the furnace. So there we stood rain or shine, freezing or broiling. On one occasion fifty of us died of freezing and two hundred-fifty were hospitalized.

The cruelest torture that we suffered for any slight breaking of the rule was this: priests who had failed in one of the humanly impossible tasks were stripped of their clothing and marched to the dog run, their hands and feet spread eagle tied securely against the fence. Then the dog usually a Boxer or German Shepard was turned loose. And the guard would take a stick and attract the attention of the dogs who would leap and the victim and tear. Much to the amusement of the guards and other spectators. And death almost always followed.

The obstacles that were in the path of us thirsting for the sweet strength that came from the Mass were almost insurmountable. Love knows no barriers. No chalice, no altar stone, no vestments, no bread and wine. But there was love and ingenuity, and that insatiable desire to be close of the spouse of our souls. For a chalice we carved one of wood and fitted it with a little wine glass. For the altar stone, we took a stone from the ground of the prison and put a little grave in it. For the relics of the martyrs we went to the crematorium the day that some of our priests were burned and we bribed the guard. We then took some of their charred

bones and put them under glass so we could always be reminded that we were to be victims with Christ. We made a stole. Bread and wine were smuggled in and they smuggled in the bread and wine when they were used as horses. They contrived to have the wheel come off in front of the rectory in Dachau and the priest came out. They quietly spoke a few words of Latin and on the next trip they receive their hosts.

It was forbidden for the Poles to gather in groups for prayers. So we had to exercise the greatest precaution about Mass. After night roll and bed check we would darken the windows and the lucky one who was chosen to be celebrant for this momentous occasion would carefully brush his pathetic prison garb, put the stole over his shoulders. and by the small light of a smuggled candle begin the commemoration of that other Great Passion of which ours was the physical continuation."



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Pray for our Latin Mass Community

Newsletter - Announcements & Mistakes

If you find errors in the Newsletter, you would like your name removed from the list or if your mailing address is incorrect please contact Judy Fradl. Also, announcements and articles you would like to have inserted into the bulletin need to be received by the 21st of the preceding month.

Phone: 937-278-1609

Email: Holyfrocks1@yahoo.com