

Dayton Latin Mass Community Newsletter

Month of the Precious Blood

July, 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:

16194 St Mary's Road

Brookville IN 47012

765-647-0310

Website: www.daytonlatinmass.org

Attendance

Please help spread the word about the Latin Mass.

6-03-07	166
6-10-07	171
6-17-07	169
6-24-07	147

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

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.

Announcements

Sunday Socials--Volunteers

We are in need of volunteers to help with the Donut Sundays. They are currently the first and the third Sundays of the month. Beginning in July, we will have donuts once a month on the first Sunday, unless someone volunteers to do it on the third Sundays of the month. If you are interested in volunteering or have questions or concerns, please contact Peggy at 937-297-1489.

Confessions--come early

Since Fr. Mondiek is being moved to Hamilton we may not have a priest to hear confessions during Mass. Therefore if you would like to go to confession, please come to church early. Father begins confession between 8:00 am and 8:15 am

First Friday Devotions

Beginning on the first Friday of August Fr. Wojdelski will have First Friday Devotions. Look for the details in the August Newsletter.

Fr. Henz's Birthday

On July 29th Fr. Henz will celebrate his 82nd birthday. If you would like to send him a card his address is: 1805 John Glenn Rd., Dayton, OH 45405.

Talks on the Mass

PRAY, BRETHREN

"For one is your Master, and all you are brothers."

St. Matthew, 23:8.

A certain husband and father came home one evening with a package for his wife. It was a present for her birthday. This couple had a ten-year old girl who had been crippled with infantile paralysis three years before. The father hurried to his daughter as soon as he came in the front door and kissed her tenderly.

"Where is mother?" he asked.

"She's upstairs, daddy," the girl answered.

"Well, I have a present for her," he whispered.

"Oh, let me take it upstairs, daddy," exclaimed the child.

"Why, dear," her father objected, "how can you carry the package? You cannot carry yourself."

But the girl had a way. She smiled and explained: "Daddy, you give me the package, and I will carry the package. Then, you carry me and the package upstairs."

That is exactly what the delighted father did; he took his girl up in his arms and carried package and child upstairs to present the gift to the wife and mother.

Something like that takes place in every Holy Mass. Mass is a perfect gift, a gift we want to offer to our heavenly Father up above. The priest at the altar is like the father of that little girl; each one of you is like that child. You want to bring the perfect gift to the Almighty, but you cannot do it without the priest, for he has been consecrated and chosen and set aside for that work. On the other hand, the priest wants you to offer the "gift of Mass along with him. That is the spirit of the many prayers said during the sacrifice

1. But there is one prayer that brings out this union of priest and people still more. It is the "Pray, Brethren." Right after the prayer to the Trinity the priest bows, kisses the altar, turns to

you, extends and joins his hands before his breast, saying meanwhile, "Pray, Brethren."

As he completes the circle he continues: "Pray, Brethren, that my sacrifice and yours may be acceptable to God the Father Almighty."

The servers then bow down before the altar steps, and in your name recite this prayer:

"May the Lord receive the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit, and to that of all His holy Church." The priest adds, "Amen."

2. This ceremony is simple but sublime. The priest kisses the altar. The altar represents Christ, the cornerstone of all our beliefs, the source of all our blessings. The opening of the hands is a gesture or signal for attention. Then the priest gives the command: "Pray, brethren." At other times the summons to prayer is more of an invitation. Here it is like a command, a command to pray, to think, to realize that we are now approaching the most solemn moment, the consecration.

3. The priest completes the circle to show the urgency of that command, to show that everyone in church is included in this order to pray and prepare for the important part of the Mass. The closer we come to the heavenly moment of consecration, the closer we come to Christ, the more need we have of reverent recollection and eager prayer.

4. What does the priest mean when he prays, "my sacrifice and yours?" He means that the Mass is a gift of the people as well as of the priest. It is a possession placed in our hands by Almighty God that we might in turn offer it to Him as a pleasing gift, the most acceptable present.

The understanding Catholic realizes that Holy Mass is not merely a form of prayer--it is an act of worship. Christ is the High Priest, the principal Sacrificer; taking Christ's place at the altar is the officiating priest; lastly the Mass is offered by the faithful.

5. The Council of Trent assures us that by hearing Mass the merits of Jesus Christ, the fruits of His life, the fruits of His labors, passion and death, are freely given to us. They become ours. They belong to us. Therefore, we can give them away, and we do give them to God in Holy Mass. Be sure to make this prayer of offering. Make it when you see the priest turn to you and say: "Pray, brethren." You and I are brothers in Christ. All who believe in Christ, all who try to follow Him, all who belong to the Church Christ founded--we all are brothers and sisters in the very best sense. That is why all of us can and should offer the Mass together. 6. Notice the prayer which the servers say: "May the Lord receive, the sacrifice at your hands. ..."

A. "to the praise and glory of His name." That is the principal purpose of all prayer and sacrifice.

B. "to our benefit." We in church share first and foremost in the blessings of the Divine Action taking place at the altar.

C. "and to that of all His Holy Church." We include all who are not present, in fact, all Christians throughout the world.

Yes, this simple ceremony and simple supplication is full of meaning. As the priest turns to you and opens his arms, it

is like the father of our story stooping with open arms to take up his crippled daughter that he might carry her and their gift upstairs to mother.

In Mass you and I, people and priest, offer God the perfect Gift, His own Divine Son. Be attentive to that offering. Be prayerful, thoughtful as the solemn moment of elevation approaches. Be generous in giving of yourself--your affection, your love, your appreciation. Be loving as you give. Mass, then, will mean much more to all of us. Amen.

Fr. Arthur Tonne
September, 1950



Blue Vestments

by Peter Anson

From time to time the question is asked why blue vestments are not worn on all feasts of our Lady, on the grounds that this is the color specially associated with her. A simple answer is that the *liturgical* use of blue with the mother of God cannot be traced much farther back than the sixteenth century, and then only in Spain, where it was bound up with the special devotion to her Immaculate Conception, three hundred years before the doctrine was defined by Pius IX. On the other hand it cannot be denied that in the popular mind blue is the color regarded as appropriate to our Lady. Both in medieval stained glass windows and in paintings she is often depicted wearing a blue cloak.

Blue or azure has symbolized most contradictory qualities, persons or causes at one time or another. Granted that in heraldry it signifies chastity, loyalty, fidelity, and a spotless reputation, nevertheless in actual practice the adjective "blue" has often been used with a derogatory meaning. For instance, at about the same time that Spaniards began to associate blue with the doctrine of the Immaculate Conception, Scotsmen had started to make it the color-symbol of a special class of vagabonds. Beggars had become such a pest in the reign of James VI that they had to be licensed. They acquired the name of "blue gowns" or "gaberlunzie-men" because of the cloak of coarse blue cloth they wore. These royal bondsmen were allowed to beg through the whole realm of Scotland. They continued to do so until about the first half of the 19th century. The last license appears to have been issued in 1833.

The Scottish Covenanters adopted blue as their symbolic color in opposition to the scarlet favored by the royalists. Their choice was based on the thirty-eighth verse of the fifteenth chapter of the *Book of Numbers*: "Bid the Israelites pass blue cords through the corners of their cloaks, and hang tassels on them." The Spanish phrase "true blue" implied that the real aristocracy had blue blood in their veins. It appears that the expression "true blue Presbyterian" was derived from the blue cloth with which some ministers draped their pulpits; possibly by way of protest against the crimson frontals which the "prelatists" in the reign of Charles I hung over their

communion tables. The term “bluestocking” seems to have been applied first about 1400 to a high-brow society of ladies and gentlemen at Venice. It was also used to refer to certain literary ladies in London towards the end of the eighteenth century, whose leader was a Mrs Montague. In music, “blues” is a species of jazz dance-songs of Negro origin, characterized by humor mingled with melancholy. “Blue noses” is the traditional name given to Nova Scotians !

Before mentioning the liturgical use of blue in Western Christendom, it may be well to remind readers that none of the Eastern Churches, either schismatic or in communion with Rome, has a regular sequence of liturgical colors, except the Ruthenians. All the rest have remained faithful to the more primitive custom of using the best vestments (of any color) on the greater festivals. White and red are the favorite colors.

So far as is known, the first color sequence properly so called drawn up for the Roman rite is that of a twelfth century church at Jerusalem, founded by the Crusaders. Blue vestments ordered for the feasts of the Epiphany and the Ascension. But it was the pontificate of Innocent III (1216) that the five colors--white, green, violet and black--actually used in churches of the Roman rite prescribed, together with their respective significance. For instance, the Pope maintained that white reminds us of the color of the clouds on Ascension. He made no attempt to enforce five colors outside the diocese of Rome and until the end of the sixteenth century any bishop was free to choose the colors he fancied. A sensuous interest in colors, and a zeal in explaining their symbolism, were alike manifestation of the medieval mind.

Yet there was no general agreement as to what different colors signified, above all blue. This color often served as a substitute for violet, and blue vestments were worn in Advent and in Lent in some places; the pictures and being covered with blue linen, if not with unbleached linen or sack cloth. There were not a few dioceses of where blue was worn on feasts confessors, or for saints of the old law and for holy women--even for St. Michael the archangel. Elsewhere popular for ordinary Sundays. The 1542 inventory of King's College, Aberdeen, included two full sets of blue vestments of figured silk or velvet; also tunics with shining banding taperers (acolytes) at high Mass, solemn vespers, but they were not used on feasts of our Lady.

The herbaceous border variety medieval liturgical colors throughout Europe was abolished by Saint Pius V in 1570. He ordered that only dioceses and religious orders which could prove an uninterrupted usage of at least two hundred years could retain their own distinctive ritual and ceremonial. Blue vestments disappeared except in Spain, where they were used in many places on the feast Immaculate Conception. So apart from the primatial sees of Lyon and Milan, and the liturgical colors of other diocese were reduced to the five with which most of us are familiar.

But this papal ban on the liturgical use of the color blue did not prevent it becoming more and more associated with

our Lady. This was encouraged in more ways than one; e.g. foundation of the Children of Mary of the Sacred Heart, by Saint Madeleine Sophie Barat in 1818, and the Sisters of Charity of Saint Vincent de Paul in 1847. Then came the definition of the doctrine of the Immaculate Conception by Pius IX in 1854, and the apparitions of our Lady at Lourdes in 1858. So far as is known the Redemptoristines (1731) were the first female religious institute to introduce the color blue into their costume. Between 1823 and 1882 were founded at least fourteen of the female congregations now having houses in Great Britain and Ireland which have the whole or part of their habits either pale or dark blue, in honor our Lady. There are more in North America.

Twice in 1864 that the Holy See formally approved the traditional use blue vestments for the Church in Spain, and in all the former Spanish dominions overseas, but restricting them to the feast of the Immaculate Conception and its octave. This meant that blue vestments could be worn in almost the whole of Central and South America, a large portion of North America, and in other one-time Spanish colonies, Africa and the East Indies. (*Currently in Mexico blue maybe also worn on the feast of Our Lady of Guadalupe.*) Whether the indult also covered parts of Italy and the Netherlands was not so certain. In Seville cathedral we know that the acolytes still wear blue tunics on the feast of the Immaculate Conception. More recently this same privilege has been extended to Downside Abbey, either because this Benedictine community was domiciled at one time in Spanish Flanders, or by the reason of the number of English monks in the Congregation of Valladolid at the end of the sixteenth century. A few years ago the Calced Carmelite friars at Aylesford, Kent, were granted permission to wear blue vestments on all feasts of our Lady. In at least one instance where a similar indult was sought from the Sacred Congregation of Rites, it was refused, apparently because no Spanish links were forthcoming.

Liturgical Arts Magazine, 1954



Story of Father Capodanno

Vincent Capodanno was born on February 13th, 1929, in Staten Island, New York. After attending a year at Fordham University, young Vincent Capodanno entered the Maryknoll Missionary seminary in upstate New York in 1949. The Maryknolls were well known for sending American missionaries overseas--especially to China and Korea.

As the communists overran China, many Maryknoll priests and bishops were imprisoned and tortured. When Capodanno finished the seminary, he was ordained a priest and received his bachelor's degree in religious instruction.

Father Capodanno's first assignment was with aboriginal Taiwanese in the mountains of Taiwan where he served in a parish and later in a school. After seven years, Father Capodanno returned to the United States for leave and then was assigned to a Maryknoll school in Hong Kong.

Looking for a different challenge, Father Capodanno requested a new assignment as a United States Navy Chaplain serving with the U.S. Marines. After finishing officer candidate's school Father Capodanno reported to the 7th Marines, in Vietnam, in 1966. When his tour was complete, he requested an extension, served in the naval hospital and then reported to the 5th Marines.

He gained a reputation for always being there--for always taking care of his Marines.

At 4:30 am, September 4th, 1967, in the Thang Binh District of the Que-Son Valley, elements of the 1st Battalion, 5th Marines found the large North Vietnamese Unit, approx. 2500 men, near the village of Dong Son. Operation Swift was underway. The out-numbered and disorganized Company D was in need of reinforcements. By 9:14 am, twenty-six Marines were confirmed dead. The situation was in doubt and another Company of Marines was committed to the battle. At 9:25 am, the 1st Battalion 5th Marine Commander requested assistance of two company's of the 3rd Battalion 5th Marine "M" and "K" Company.

During those early hours, Chaplain Capodanno received word of the battle taking place. He sat in on the morning briefing at the 3rd Battalion's Combat Operations Center. He took notes and listened to the radio reports coming in. As the elements of Company "M" and "K" prepared to load the helicopters. "Fr. Vince" requested to go with them. His Marines needed him. "It's not going to be easy" he stated. As Company "M" approached the small village of Chau Lam, the North Vietnamese opened up on the 2nd Platoon, which was caught on a small knoll, out in the open. The fighting was fierce, hand to hand at times, and the platoon was in danger of being overrun. Father Capodanno went among the wounded and dying, giving last rites and taking care of his Marines. Wounded once in the face and suffering another wound that almost severed his hand, Father Capodanno moved to help a wounded corpsman only yards from an enemy machine gun. Father Capodanno died taking care of his men.

On December 27, 1968, then Secretary of the Navy Paul Ignatius notified the Capodanno family that Fr. Vincent would posthumously be awarded the Medal of Honor in recognition of his selfless sacrifice. The official ceremony was held January 7, 1969.

Several chapels and an US Navy fast frigate were named in his honor.

On May 21, 2006, thirty-nine years after his death on the battle in Vietnam, Fr. Capodanno was publicly declared Servant of God, the first step to canonization.

Father Capodanno's inspiration and dedication to "his" Marines goes much further, his story continues even today.

From the Internet

Mission San Juan Capistrano Orange County, California

Between 1984-88, starting up a Tridentine Mass site meant venturing into a brave new frontier. The Vatican's indult, *Quattuor Abinc Annos*, re-permitting public celebration of the Tridentine Mass, had just been issued. Bishops were mostly unaware of this document, and didn't necessarily know how to respond to it even if they did know it had been published.

Into this unknown territory ventured one William Robert Opelle, in cooperation with veteran priest Fr. Harry Marchosky. They figured that no better place existed for the church's historic liturgy in their part of the world than the oldest Catholic church in California: the Serra Chapel at the historic Mission in San Juan Capistrano.

Named after the California equivalent of Michigan's intrepid Fr. Gabriel Richard, Fr. Junipero Serra founded numerous mission churches in California. Fr. Serra's original chapel at Capistrano has been preserved intact and is as an ideal setting for the Traditional Mass.

The Diocese of Orange, California, comprising the southern suburbs of metropolitan Los Angeles, approved Opelle and Marchosky's plan, and to this day a standing room-only congregation attends the 8:00 AM Sunday Tridentine Mass. One must arrive no later than 7:15 AM to be assured of a seat. Only one Sunday per month is a sung Mass.

Remember being refused a table in a restaurant because you weren't wearing a coat and tie? You can still get that feeling at Capistrano: Right before Mass, an authoritarian gentleman addresses the congregation, informing them that in order to receive Holy Communion, one must be properly attired, but it doesn't seem to have hurt attendance at all.

Opelle parlayed his success with the Capistrano Mass to starting up "The Traditional Mass Society", the original U.S. branch of the international *Una Voce* organization. Opelle campaigned for many years for a "Traditional Ordinariate", that is, a bishop appointed by the Vatican to oversee Tridentine Mass communities. So far this controversial idea has not yet come to fruition, but the concept is still being debated.

Fr. Marchosky has since retired. The Capistrano Mass is currently celebrated by priests of the Norbertine order.

From the St. Josephat Tridentine Mass Bulletin, Detroit

Pray for the Holy Father.
Pray for Priests.
Pray for Vocations to the Priesthood.
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, your mailing address is incorrect or you have an announcement for the Newsletter, please contact Judy Fradl.
Phone: 937-278-1609
Email: Holyfrocks1@yahoo.com

Tridentine Travelogue: