



Dear Una Voce Maine friends,

Greetings,

As often happens, at least here in the Mid-Coast region, September was the summer we spent the previous months waiting for, and the early days of October seem prepared to continue the welcome string of plentiful sunshine and pleasant temperatures.

While we continue to tinker with the Una Voce website behind the scenes before rolling out the changes publicly, with this month's newsletter, in addition to another set of liturgical highlights for October from Dom Gueranger's Liturgical Year, we'd like to introduce another feature that we hope will enhance your understanding of and appreciation for the Traditional Latin Mass.

Fortunately, there is no shortage of histories and explanations of the Mass, so each month we will highlight an excerpt from a recent (or maybe not so recent) release. As an adult convert to the Faith, I feel like I play a lot of catch-up to make up for the formation I didn't get when I was younger, and nowhere is that feeling more pronounced than when I'm delving into the structure, symbolism, and theology of Sacred Liturgy. In addition to running in the newsletter, both the new features will be posted on a somewhat re-vamped Resources page for convenient reference.

A particularly valuable resource I read this past spring is by a German priest, Fr. Michael Fiedrowicz, of the archdiocese of Berlin, who has written a splendid book titled, *The Traditional Mass: History, Form, and Theology of the Classical Roman Rite*. Fr. Fiedrowicz is nothing if not thorough, and I'm hoping I can highlight sections in a way that conveys clearly both the chronology of developments as well as their theological significance.

By all means, please feel free to offer us suggestions if there are books or resources you have found particularly helpful. This effort is very much a work in progress. There are certainly a number of resources available on the [Resources](#) page, many of which will remain moving forward. But we're hoping you will find it helpful if we offer a regular, if limited, guided tour.

As always, please feel free to offer any comments or feedback.  
In Domino,

Jeff Rowe

**Excerpt:** *The Traditional Mass: History, Form, and Theology of the Classical Roman Rite*, Fr. Michael Fiedrowicz. Angelico Press, pp.52-53.

*In which, in response to commentators who suggest the TLM is not really as grounded in history as proponents claim, Fr. Fiedrowicz briefly surveys the development of the TLM over the centuries, as well as the traditional rationale for changes.*

“(W)as there truly a noticeable continuity between a fourth-century celebration of the Eucharist and the 1570 codified rite of the Mass, which is at the basis of the 1962 Missal, and therefore at the basis of that form of the rite of Mass for which Pope Benedict XVI once again, with the *motu proprio* *Summorum Pontificum* on 7/7/07, provided a right of residence in the Church? Has not liturgical historical research demonstrated by now how many elements that are considered to be characteristic of the “old Mass” came to be included relatively recently, and in no way therefore belonged to the Roman rite in its earliest stage?

Let us name only a few: the prayers at the foot of the altar belong to the younger texts of the classical rite of the Mass. The Confiteor was first observed in the tenth century, the psalm *Judica me* appeared in the ninth or tenth century. The Offertory prayers, recited silently by the priest at the Offertory (*Offerimus / In spiritu humilitatis / Suscipe, sancta Trinitas*), as well as the *Orate fratres*, are first discovered in the sacramentaries of the ninth/ tenth century and reached the Missal of the Papal Curia only in the thirteenth century. The silent Canon began to prevail from the middle of the eighth century. The priest’s preparatory prayers before Holy Communion are discovered in the Missals of the eleventh century. The Last Gospel— the prologue of the Gospel of John— was first added to the Dominican Missal in the thirteenth century, and was made obligatory for the entire church by the Dominican Pope Pius V in 1570.

All of these, however, were additions or enhancements that did not alter the liturgy of the Mass. Instead, these prayers and gestures were intended only to express more clearly and deeply the mystery of the Mass. . . .

This process of continual development was accompanied from time to time by an effort to purify the existing form, in which many elements incorporated over the course of history but ultimately foreign to the Roman spirit were rejected and removed (e.g., the number of the private prayers of the priest, the so-called *apologiae*, or the abundance of Sequences). Such purifying acts were always carried out in a cautious and restrained manner, in reverence for tradition.”

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## The Liturgical Year

Very Rev. Dom Prosper Guéranger - Abbot of Solesmes, 1833-1875

### October 8 – Saint Bridget (1303-1373)

“Who, O Lord, has treated Thee thus?”

“They that despise Me and forget My love.”

This was the first revelation of the Son of God to Bridget of Sweden.

Bridget was born in Sweden of noble and pious parents, and led a most holy life. While she was yet unborn, her mother was saved from shipwreck for her sake. At ten years of age, Bridget heard a sermon on the Passion of our Lord; and the next night she saw Jesus on the cross, covered with fresh blood, and speaking to her about his Passion. Thenceforward meditation on that subject affected her to such a degree, that she could never think of our Lord’s sufferings without tears.

She was given in marriage to Ulfo prince of Nericia; and won him, by example and persuasion, to a life of piety. She devoted herself with maternal love to the education of her children. She was most zealous in serving the poor, especially the sick; and set apart a house for their reception, where she would often wash and kiss their feet. . . Ulfo became a Cistercian monk, but died soon afterwards. Whereupon Bridget, having heard the voice of Christ calling her in a dream, embraced a more austere manner of life. Many secrets were then revealed to her by God. She founded the monastery of Vadstena under the rule of our Savior, which was given her by our Lord himself. . . On the day she had foretold, she passed to heaven, laden with merits. Her body was translated to her monastery of Vadstena; and becoming illustrious for miracles, she was enrolled among the saints by Boniface IX.

### October 13 – Saint Edward the Confessor, King of England (1033-1066)

Nephew to St. Edward the Martyr, our holy king is known to God and man by the beautiful title of the Confessor. The Church, in her account of his life, sets forth more particularly the virtues which won him so glorious an appellation; but we must remember moreover that his reign of twenty-four years was one of the happiest England has ever known. Alfred the Great had no more illustrious imitator.

The Danes, so long masters, now entirely subjugated within the kingdom, and without, held at bay by the noble attitude of the prince; Macbeth, the usurper of the Scotch throne, vanquished in a campaign that Shakespeare has immortalized; St. Edward’s Laws, which remain to this day the basis of the British constitution; the saint’s munificence towards all noble enterprises, while at the same time he diminished the taxes: all this proves with sufficient clearness, that the sweetness of virtue, which made him the intimate friend of St. John the beloved disciple, is not incompatible with the greatness of a monarch.

### October 18 – Saint Luke, Evangelist

*Dom Gueranger quotes from the book of St. Jerome, Priest, on Ecclesiastical Writers.*

Luke was a physician of Antioch, and, as is shown by his writings, was skilled in the Greek tongue. He was a disciple of the Apostle Paul, and accompanied him in all his journeys. He also wrote a Gospel; wherefore the same Paul says of him: We have sent also with him the brother whose praise is in the Gospel through all the churches. And again to the Colossians: Luke the most dear physician saluteth you. And to Timothy: Only Luke is with me. He wrote another excellent work, called the Acts of the Apostles, in which he relates the history of the Church, as far as Paul’s two years’ sojourn at Rome, that is to the fourth year of Nero. From this circumstance we infer that the book was written at Rome.