



UNA VOCE SCOTLAND

NEWSLETTER



Una Voce Scotland – A Charity Registered in Scotland No: SC008300

December 2016

Una Voce Scotland was founded in 1965 for the preservation and restoration of Holy Mass in the Traditional Roman Rite, for the fostering of Gregorian Chant, and for the defence of the sanctuaries of Catholic Churches.



www.unavoce-scotland.uk

CHAIRMAN'S REPORT

This Report is being written in the cafeteria of the Pilgerheim at Wigratzbad, Bavaria, the windows of which look over to the Priesterseminar Sankt Petrus, the seminary of The Priestly Fraternity of St. Peter. This is my third visit to the seminary this year, the first being in January and the second being in June and July for the ordination of Fr. James Mawdsley FSSP. Earlier in the week, I met two English speaking seminarians and had a very pleasant afternoon here in the same Pilgerheim. I record these events, not as some latter day Alistair Cooke's "Letter From America", but to demonstrate to members of Una Voce Scotland the good working-relations and close links which our society has forged with The Fraternity of St. Peter, its clergy in both Scotland and England, and the clergy and students of the Seminary of St. Peter.

We also play a full part in the work of The International Federation of Una Voce. Evidence for all this will follow in the course of this Report. It is earnestly to be hoped that this close working relationship might be expanded by an increased presence of the Fraternity here in Scotland to augment the good work already begun in Edinburgh by Fr. Emerson. I think that we should be hopeful that, if it be the Divine Plan to provide so many vocations within the Traditional Movement, which it so clearly is since the traditional seminaries are so overwhelmed with applicants, then the extension of that Plan will be the provision of churches and missions where these newly ordained priests can exercise their ministry.

Let us hope that the Scottish bishops respond to this Plan positively and that they see the value in these vocations and ordinations. As has already been discovered in England by Bishops Egan and Davies, Archbishop Mc Mahon of Liverpool and the Bishops of both Lancaster and Middlesbrough, where priests of the traditional orders and traditional leaning orders like the Oratorians, are given parishes, these parishes (particularly parishes where the Catholic population has declined because of population movements from the inner cities) become revived and flourish. The presence of these priests does not cause division and confusion, but rather brings about growth and enrichment.

As for events within Scotland, much has happened since our last Newsletter- and quite a lot of these events are Firsts!

In June, Bishop Robson of Dunkeld, conducted a wedding with a Nuptial Mass in the Old Rite in his Cathedral in Dundee. I think this must be the first time since 1970 that a Scottish bishop has conducted such an event in his cathedral or, indeed, anywhere! The singing was provided by an organist and quartet who sang Palestrina, Arcadelt and chant.

The quality of the music was very high as was the quality of the performance of said music! The bishop wore vestments which are part of the High Mass set of vestments given by Una Voce Scotland to Fr. Ninian Doohan of Dunkeld Diocese. The bishop was both very pleased and very admiring of

them and was very gracious in his thanks for them! Martin Gardner, who does so much for the Traditional Movement in North East Scotland, was M.C. for the Mass and Fr. Ninian Doohan was M.C. at the throne. The servers were the usual servers at the regular Dundee Masses.

There have been four First Masses in the Traditional Rite in Scotland to report, two in Glasgow, one in Dundee and one in Edinburgh. This is indeed good news! The Masses in Glasgow were celebrated by Fr. James Mawdsley FSSP and Fr. Ninian Doohan of the Diocese of Dunkeld, the Mass in Dundee was also celebrated by Fr. Doohan and the Mass in Edinburgh was celebrated by Fr. James Mawdsley FSSP, The sacred ministers at both Glasgow Masses were Fr. Emerson FSSP, deacon and Fr. Morris P.P., subdeacon. In Dundee, the deacon was a priest of The Sons Of The Most Holy Redeemer, Papa Stronsay and Fr. Morris, subdeacon. The music in Glasgow, at both Masses, was provided by a schola led by the new Director of Music at Immaculate Heart of Mary parish, where the Masses took place, Fraser Pearce. The music for both Masses was Palestrina Missa "Aeterna Christi Munera", and "Sicut Cervus", Byrd "Ave Verum", and the chants of the proper "Salve Sancta Parens" of Our Lady on a Saturday. The Te Deum was sung during the administration of the First Blessings after Mass. The vestments used were the beautiful and magnificent cloth-of-gold High Mass set of vestments presented to Fr. Morris by Una Voce Scotland.

We are extremely grateful to Mr. Divers, Master of Music at St. Aloysius Church, the Jesuit Church in Glasgow. He very gladly, loaned us the music which was used. Also, members of his choir were, along with the magnificent contribution of other very gifted musicians, the biggest bloc in the schola.

I might add that no-one has done more than Mr. Divers to preserve the use of traditional, high quality church music in Glasgow by ploughing a very lone liturgical furrow and despite much criticism from antagonistic figures. If it had not been for his brave stance in sustaining the use of magnificent, traditional Catholic music, we would have been unable to carry out these beautiful liturgies.

Thank you Mr Divers.

After both Glasgow Masses, there was a lunch and, in the case of Fr. Mawdsley's Mass, there were presentations from both the parish and Una Voce, who presented Fr Mawdsley with the appropriate Liturgical book as he was ordained to each of the Major Orders as I pointed out in my speech. The final liturgical book we presented to him was a Requiem Mass altar missal.

I also repeated my ominous offer to give Father a Bishop's Canon, at which he seemed to go pale! There was also a presentation to Fr Ninian Doohan from the Parish after his First Mass.

In the last edition of Mass of Ages, the quarterly magazine of our sister organisation, The Latin Mass Society, the President of The International Federation, Una Voce, Felipe Alanis Suarez from Mexico, is quoted on Page 42 saying that, after many decades, Una Voce, " brought the Tridentine Mass to Taiwan" News of this development had been carried in the Spring Newsletter of the Federation where it was reported that a group from Taiwan had been accepted as members of the Federation.

The Officers of Una Voce Scotland thought that these new members must have suffered much over these decades of waiting for the return of the Traditional Mass, and so we contacted the group. Their correspondent replied to the mail which we sent, offering any help which they might need , that all they had was a hand missal which their priest used at the altar and nothing else! . Members of Una Voce Scotland can justifiably be proud that, from our stock of artefacts, we were able to send a box containing a beautiful leather bound altar missal with the Jesuit Supplement, a Requiem Mass altar missal, a Holy Week altar missal, a Ritus Servandus for use at Benediction, containing the litanies etc, a Ritual (the book of blessings), a set of vestments which could be used whenever white or green vestments might be required and the laminated text of the altar cards.

The altar missal is dated 1954, which means that it has the correct post-1950 Mass for the Feast of The Assumption but not the post-1956 Holy Week liturgy, so , through the sending of the Holy Week altar missal, we covered them for all eventualities! These items were sent to the priest who celebrates the Old Rite. This is the latest example of how Una Voce Scotland plays a full part in the work of The International Traditional Movement.

In the past, we have sent items to groups throughout the world. We sent several items to the seminary in Wigratzbad, and vestments and an altar missal to the group in Barcelona who suffered a fire in their sacristy only a few weeks before Christmas. We also gave liturgical books and vestments to many individual priests.

By way of a final word regarding Una Voce Scotland's donations to friends in the Traditional Movement, mention should be made of a gift relating to our collaboration with Fr. Morris and the parish of The Immaculate Heart of Mary. We have given a beautiful set of altar cards for use in his traditional Masses in the parish. These cards were originally made for a major cathedral in England and can be seen on the parish website (along with pictures and DVDs of the

First Masses held in the parish). I do not know how Miss Mary Neilson acquired these.

To deal with some in- house administration matters, let us first express thanks to Cathal Brennan for developing the Una Voce Website. Secondly, Fraser and Jane Pearce have recently taken over the responsibility for providing the music at Immaculate heart of Mary Parish and they were instrumental in the providing music for our liturgies in the parish. They have also developed the parish website which can be found on the Una Voce Scotland website. You can also see Fr Doohan's First Mass in Dundee on the Diocesan Website. We also hope to develop our communication with members.

Next year, we hope to move from two Newsletters per year to three and eventually to four per year. We also intend to send out a bulletin by email to members who have opted to have email communication. This will enable us to give up- to- date notifications, other items of information and information regarding material which should appear in the following Newsletter. The advantage in the use of emails is that it lets us communicate with members at no cost to Una Voce.

FINANCE

First of all, could we ask any members yet to renew their subscription to do so as soon as possible, membership dues are as follows:-

Ordinary Member £25

Joint Members (husband and wife) £35

Student Retired Unemployed £10

Newsletter Only £10

Also, would members please consider Una Voce Scotland in making their will? Our sister organisation, The Latin Mass Society, finds this to be a valuable source of revenue and, as we have discovered this year, so has Una Voce Scotland

We have a member who is a seminarian with The Institute of Christ the King in Florence. The Institute currently has two apostolates in England. We would like to support him in his studies. Una Voce will make a donation to help with his fees. Would individual members please support this cause? Please send cheques to:-

Frederick Stone

118, Birkhall Avenue

Glasgow G52 2PS

Please make cheques out to Una Voce Scotland but make it clear by writing Seminarian on the back of the envelope what the purpose of the cheque is and the money will be ring fenced for the Seminarian Fund.

NEW DEVELOPMENTS

Fr. Mann SJC has begun a regular Sunday Mass at Smithstone House, Kilwinning in the Diocese of Galloway. This Mass takes place at 12 noon. The postcode is KA13 6PL.

Fr. Liam O'Connor has begun to celebrate a Mass in St. Mary's, Cleland in the Diocese of Motherwell. This is at the request of Bishop Toal and takes place every Thursday at 7.00pm. The postcode is ML1 5QR.

Fr. Morris now says Mass every Sunday at The Immaculate Heart of Mary at 6.00pm. This is in addition to his weekday Masses. On Saturday, the Traditional Mass is said at 9.30am and on the First Saturday, it is a Sung Mass. The postcode is G21 3UE.

Scotland's inaugural Two Shrines Pilgrimage took place this year from August 6-8: Details can be found at

<http://www.newliturgicalmovement.org/2016/08/a-new-annual-pilgrimage-inaugurated-in.html#more>

The AGM

As was reported in the last Newsletter, The AGM took place on Saturday, 12th November in the parish hall of The Immaculate Heart of Mary, Glasgow. The programme of the day was:-

A Sung Requiem Mass at 12 noon for deceased members, friends and benefactors of Una Voce Scotland and their families.

Lunch was in the Hall followed by the AGM.

An Appeal

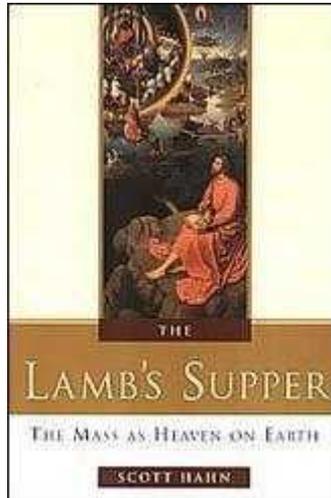
We would appeal to members and friends of Una Voce Scotland to support the work of Musica Sacra. This group hosted a Chant Weekend, provide the singing for the monthly Misa Cantata in Dundee and provided the music for Fr. Ninian Doohan's First Mass in the Old Rite in Dundee.



The Lamb's Supper – The Mass as Heaven on Earth

Scott Hahn

Doubleday, 1999



Introduction

The Lamb's Supper is based on the ancient Catholic understanding that the Sacrament of the Eucharist is the Supper of the Lamb which is the heavenly liturgy described in the Book of the Apocalypse (Revelation). We may argue that this interpretation has not been maintained in the popular mind and Scott Hahn provides an excellent reprise of the idea that, through the Mass we experience heaven on earth.

Hahn discusses the meaning of symbols in the Book of the Apocalypse and shows how they relate to the Mass, as the subtitle reads 'The mass as Heaven on Earth'.

The Author

Scott Hahn is an American Scripture scholar who was brought up as an anti-Catholic Protestant. He served as a Presbyterian minister and academic in a Protestant college, where his studies emphasised the continuity of Covenant as an underlying force in Salvation History. While he was still a 'Bible-believing Protestant' he studied the works of the Church Fathers on the Book of Revelation. He found that the Fathers interpreted the Revelation text in terms of structured liturgical worship, rather than as a description of a weird future eschaton. He decided to go to a Catholic Mass to see what he could learn sitting at the back 'as a man incognito' observing this Mass, which he had been taught as an evangelical Calvinist was the ultimate sacrilege a human could commit – a re-sacrificing of Jesus Christ.

Publisher's overview

Of all things Catholic, there is nothing that is so familiar as the Mass. With its unchanging prayers, the Mass fits Catholics like their favourite clothes. Yet most Catholics sitting in the pews on Sundays fail to see the powerful supernatural drama that enfolds them. Pope John Paul II described the Mass as 'Heaven on Earth,' explaining that what 'we celebrate on Earth is a mysterious participation in the heavenly liturgy.'

Foreword

Fr. Benedict Groeschel provides an excellent overview of Hahn's book which begins by noting that this 'remarkable book' brings together several powerful spiritual realities which may appear so diverse as to seem unrelated. These range from the end of the world linked to the daily Mass to the humdrum of daily life linked to the *Parousia*, the coming of the Lord. He describes the response of cradle Catholics, 'that Dr Hahn is likely to leave you with a whole new appreciation of the Mass' which reflects my own response. Yet he contrasts this response with his own experience as a priest of over forty years (in 1999) where he always understood the Sacrament of the Eucharist in terms of this ancient eschatological interpretation.

As one such 'cradle Catholic', I found this apparently ancient interpretation both new and exciting. Hahn's book is an excellent introduction for modern Catholics into the concepts underlying van Eyck's Altar-piece, concepts which he says are as old as the Church. 'though the idea has been lost in the shuffle of doctrinal controversies'.

Structure of the Book

The book is divided into three main sections,

Part One: *The Gift of the Mass*, where Dr Hahn examines the links between Scripture and the Mass;

Part Two: *The Revelation of Heaven*, where he looks at different approaches to interpreting the Book of Revelation; and

Part Three: *Revelation for the Masses*, where he lifts the veil on the Mass as 'heaven on earth' and outlines the structure of Catholic liturgy as described in John's Apocalypse.

The title of this third section is an example of Dr Hahn's predilection for appalling punning titles which he uses in almost every page. These are a continuing distraction from his otherwise compelling argument. They range from *Moriah Carry* and *Guided Missal* in Part One to *Parish the Thought* and *Oath Meal* in Part Three (Moriah Carey is a popular American chanteuse. The chapter refers to Christ's carrying the cross on Calvary, one of the hillocks of the Moriah range; on which Isaac was taken for sacrifice by his father, Abraham).

Insights

Dr Hahn is able to integrate the history of sacrificial worship in ancient Israel with the Mass he saw when he slipped into the back of the Catholic church.

At this first Mass, Hahn was struck by the fact that the Bible was all around him. He heard the Scripture of his own tradition come alive, as in the words used 'one line from Isaiah, another from the Psalms, another from Paul'. The most significant moment was in the word used to describe Jesus: 'lamb'. The phrase that had greatest impact on him was 'Lamb of God'. He lists some titles of Jesus, Lord, God, Saviour, Messiah, King, Priest, Prophet – and Lamb, noting that the latter term is not like the others. Lambs are not among the most admired animals but this is the image used in the Book of Revelation, where the Apostolic author calls Jesus 'lamb', twenty-eight times in twenty-two chapters. This was Hahn's first inkling that the key to understanding the Mass was Revelation, and the key to understanding Revelation was the Mass.

Hahn returned to Mass over a series of days and saw the Book of the Apocalypse revealed before him, with robed priests, an altar, a congregation chanting 'Holy, Holy, Holy', the smoke of incense, the singing of alleluias and the invocation of the angels and saints. His renewed study led him to see that his new 'discovery' wasn't new at all. The earliest bishops or 'Church Fathers' had considered the Book of Revelation as the key to the liturgy and the contemporary Constitution on the Sacred Liturgy (*Sacrosanctum Concilium* 8) tells us that in the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem, citing *Apoc.* 21:2; *Col.* 3:1 and *Heb.* 8:2.

The sacrificial nature of Israel's religion, particularly the pivotal sacrifice of the Passover lamb was central to Jesus' mission. John's gospel is specific that Jesus stood before Pilate about the sixth hour (Jn.19:14) this was the time that the priests began slaughtering the Passover lambs, when John presents the sacrifice of the Lamb of God. The evangelist goes on to tell us that Jesus' bones were not broken in order to fulfil Scripture, another reference to the Passover lamb; he continues with a reference to wine on a symbolic hyssop stick before describing Jesus' garment using the precise term for the vestments of the high priest when he offered sacrifices.

The Eucharistic sacrifice of the Mass is where it becomes clear that the New Covenant/Testament is not a book, 'it's an action, and that action is the Eucharist'. The Eucharistic Prayer is different from the Passover liturgy since these words 'effect what they signify' – the priest is not merely narrating, rather he is speaking in the person of Christ and obeying the command 'do this'.

Conclusion

Overall, this book is an excellent resource. It places the Eucharist in context of the Mass, interpreting both in terms of the Book of Revelation. It reclaims the book from more speculative prophecy.

Doctor Hahn writes clearly and well, readers will just have to tolerate his rubbish puns.

The Lamb's Supper, Contents:

Part One: The Gift of the Mass

- Christ Stands at the Door: The Mass Revealed
- In Heaven Right Now: What I Found at My First Mass
- Given for You: The Story of Sacrifice
- From the Beginning: The Mass of the First Christians
- Taste and See (and Hear and Touch) the Gospel: Understanding the Parts of the Mass

Part Two: The Revelation of Heaven

- "I Turned to See": The Sense Amid the Strangeness
- Who's Who in Heaven: Revelation's Cast of Thousands
- Apocalypse Then! The Battles of Revelation and the Ultimate Weapon
- Judgment Day: His Mercy is Scary

Part Three: Revelation for the Masses

- Lifting the Veil: How to See the Invisible
- Worship is Warfare: Which Will You Choose: Fight or Flight?
- Parish the Thought: Revelation as Family Portrait
- Rite Makes Might: The Difference Mass Makes

DIDACHE cAD50

The Didache may date from AD50 before any New Testament text was finalised.

Didache 7 is a clear response to Protestants who insists on Baptism by Immersion only.

And very strong about the earliest understanding of the Eucharist in Chapters 9 & 10.

CHAPTER 7 Baptism

1 Concerning baptism, baptise thus: Having first rehearsed all these things, "baptise, in the Name of the Father and of the Son and of the Holy Spirit," in running water; 2 but if thou hast no running water, baptise in other water, and if thou canst not in cold, then in warm. 3 But if thou hast neither, pour water three times on the head "in the Name of the Father, Son and Holy Spirit." 4 And before the baptism let the baptiser and him who is to be baptised fast, and any others who are able. And thou shalt bid him who is to be baptised to fast one or two days before.

CHAPTER 8 Fasting -- Prayers

1 Let not your fasts be with the hypocrites, for they fast on Mondays and Thursdays, but do you fast on Wednesdays and Fridays.

2 And do not pray as the hypocrites, but as the Lord commanded in his Gospel, pray thus: "Our Father, who art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done, as in Heaven so also upon earth; give us to-day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into trial, but deliver us from the Evil One, for thine is the power and the glory for ever."

3 Pray thus three times a day.

CHAPTER 9 The Eucharist

1 And concerning the Eucharist, hold Eucharist thus:

2 First concerning the Cup, "We give thanks to thee, our Father, for the Holy Vine of David thy child, which, thou didst make known to us through Jesus thy child; to thee be glory for ever."

3 And concerning the broken Bread: "We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Child. To thee be glory for ever."

4 As this broken bread was scattered upon the mountains, but was brought together and became one, so let thy Church be gathered together from the ends of the earth into thy Kingdom, for thine is the glory and the power through Jesus Christ for ever."

5 But let none eat or drink of your Eucharist except those who have been baptised in the Lord's Name. For concerning this also did the Lord say, "Give not that which is holy to the dogs."

CHAPTER 10 **The final prayer in the Eucharist**

1 But after you are satisfied with food, thus give thanks:

2 "We give thanks to thee, O Holy Father, for thy Holy Name which thou didst make to tabernacle in our hearts, and for the knowledge and faith and immortality which thou didst make known to us through Jesus thy Child. To thee be glory for ever.

3 Thou, Lord Almighty, didst create all things for thy Name's sake, and didst give food and drink to men for their enjoyment, that they might give thanks to thee, but us hast thou blessed with spiritual food and drink and eternal light through thy Child.

4 Above all we give thanks to thee for that thou art mighty. To thee be glory for ever.

5 Remember, Lord, thy Church, to deliver it from all evil and to make it perfect in thy love, and gather it together in its holiness from the four winds to thy kingdom which thou hast prepared for it. For thine is the power and the glory for ever.

6 Let grace come and let this world pass away. Hosannah to the God of David. If any man be holy, let him come! if any man be not, let him repent: Maran atha, Amen."

7 But suffer the prophets to hold Eucharist as they will.

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

This Letter was written from Pope Clement to the Catholics in Corinth. It was written by the Pope in response to their request for a judgement on a matter of church discipline.

The Corinthians asked Clement, the Bishop of Rome, for a decision.

At this time John the Evangelist was still alive on Patmos. This shows recognition of the authority to the Bishop of Rome, rather than the Evangelist who had known Jesus.

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

St. Clement of Rome AD68-AD95?

Chap. I. The salutation. Praise of the Corinthians before the breaking forth of schism among them.

THE Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us;¹ and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established? Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the command-merits of God, being obedient to those who had the rule over you, and giving all fitting honour to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

Traditional Mass in Scotland

[THE ARCHDIOCESE OF ST ANDREWS AND EDINBURGH](#)



[St Andrew's Church](#)

Belford Road
Ravelston
Edinburgh EH4 3DS
Celebrant: Fr John Emerson, FSSP

Every Sunday at 12:00 midday;

Every Holy Day of Obligation 6.00 pm;

[St Cuthbert's Oratory](#)

6 Belford Park
Edinburgh EH4 3DP
Celebrant: Fr John Emerson, FSSP

Every Monday and Friday at 6:00 p.m.;

Every Tuesday, Wednesday, Thursday and Saturday at 8:00 a.m.:

[The Church of the Holy Spirit](#)

1 McGrigor Road
Stirling FK7 9BL
Celebrant: Fr John Emerson, FSSP

The first Sunday of the month at 5:00 p.m.:

[THE PERSONAL ORDINARIATE OF OUR LADY OF WALSINGHAM](#)



[St Columba's Church](#)

9 Upper Gray Street
Edinburgh EH9 1SN
Celebrant: Fr Len Black

The third Sunday of the month at 11:30 a.m. :(Roman Rite, Anglican Use)

[St Mary's Church](#)

15 Upper Bridge Street
Stirling FK8 1ES
Celebrant: Fr Len Black

The third Sunday of the month at 4:00 p.m.:

THE DIOCESE OF ABERDEEN



[The Church of the Sacred Heart](#)

Grampian Road
Aberdeen AB11 8DY

THE SECOND WEEKEND OF THE MONTH:

Saturday at 5.00 p.m.:

Low Mass preceded by Rosary

Sunday at 11:15 a.m.:

Sung Mass preceded by Rosary

Confessions available before and after both Masses

Celebrant: A priest of the Sons of the Most Holy Redeemer (FSSR), Papa Stronsay,
Orkney

[Our Lady's Chapel](#)

Whitehall Village
Stronsay
Orkney KW17 2AR

Every Sunday and Holy Day at 9:00 a.m.:

Weekdays at 7:30 a.m.:

Celebrant: A priest of the Sons of the Most Holy Redeemer



THE PERSONAL ORDINARIATE OF OUR LADY OF WALSINGHAM

Royal Northern Infirmary Chapel

Ness Walk

Inverness IV3 5SF

The second, fourth and fifth Sundays of the month at 11:00 a.m.:

(Roman Rite, Anglican Use)

Celebrant: Fr Len Black

THE DIOCESE OF ARGYLL AND THE ISLES



St Mary's Church

Griminish

Benbecula

Outer Hebrides HS7 5QA

Every Thursday at 10:00 a.m.:

Celebrant: Fr Ross Crichton, Parish Priest

THE DIOCESE OF DUNKELD



St Joseph's Convent

Lawside Road
Dundee DD3 6XY

The second and fourth Sundays of the month at 4:00 p.m.:

Celebrant: Fr John Emerson FSSP or Fr Ninian Doohan

Every Friday at 7.00 pm: (Until 6th Jan. 2017)

Celebrant: Fr Ninian Doohan (The 7pm Low Mass is usually preceded by **6pm Exposition and Adoration of the Blessed Sacrament** with **Confessions**, and is followed on with **8pm Catechesis. 9pm Sung Latin Compline**. This will finish on the 16th of December and will start again in the new year at a yet to be determined date.)

THE ARCHDIOCESE OF GLASGOW



Church of the Sacred Heart

50 Old Dalmarnock Rd
Glasgow G40 4AU

Every Sunday at 9:45 a.m.:

Celebrant: Very Rev Monsignor Paul Conroy, VG

[Church of the Immaculate Heart of Mary](#)

162 Broomfield Road
Glasgow G21 3UE

Every Sunday at 6.00 pm

Every Tuesday and Thursday at 6:15 p.m.;

Every Wednesday at 12:30 p.m.(followed by lunch):

Every Saturday at 9.30am

Celebrant: Fr Mark Morris, Parish Priest

N.B. Fr Morris celebrates the Traditional Latin Mass also on all Holy Days of Obligation, as well as offering a monthly High Mass / Missa Cantata, and other occasional Masses.

[St Brigid's](#)

12 Prospecthill Crescent,
Glasgow G42 0JN

The first SATURDAY of every month:

9:30 a.m. Fatima Devotions

10:00 a.m. Mass, followed by Exposition of the Blessed Sacrament with prayers

for vocations, then **Benediction of the Blessed Sacrament.**

Celebrant: Fr Gerard Byrne, Parish Priest

[THE DIOCESE OF MOTHERWELL](#)



[St. Mary's](#)

78 Main Street
Cleland ML1 5QR

Every Thursday at 7.00pm;

Celebrant Fr. Liam O'Connor

DIOCESE OF GALLOWAY



The Sacred Heart Fathers

Smithstone House
Dalry Road
Kilwinning KA13 6PL

Every Sunday at 12.00 Noon
Celebrant Fr Mann SJC

THE DIOCESE OF HEXHAM AND NEWCASTLE (Just over the border)



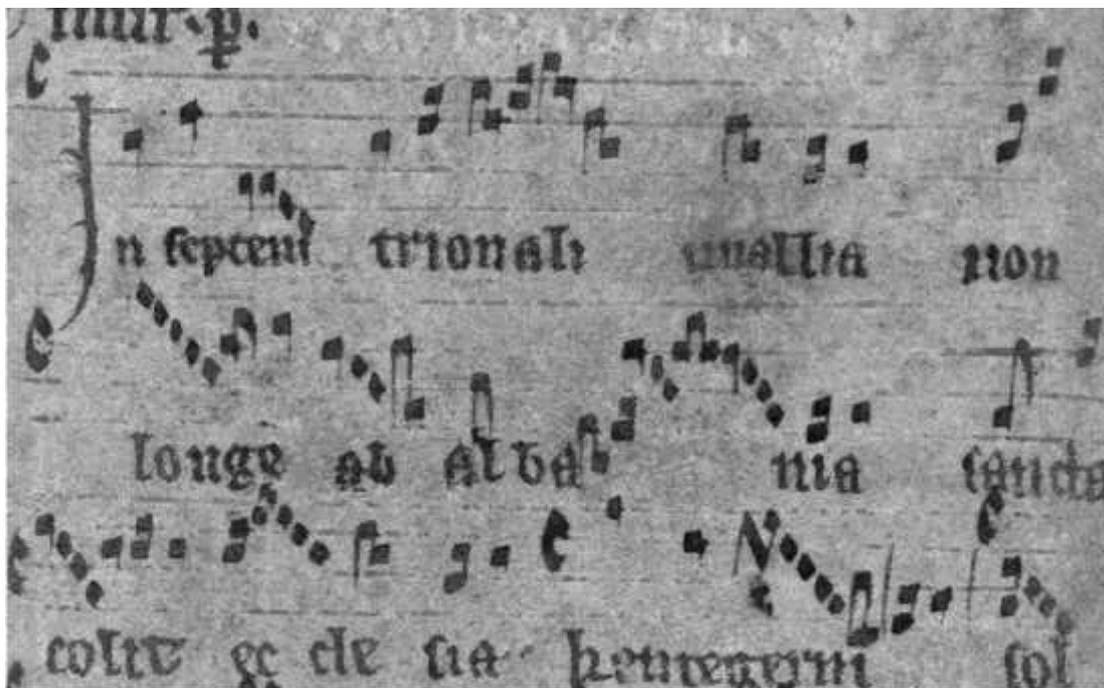
Our Lady and St. Cuthbert

64 Ravensdowne
Berwick-upon-Tweed
Northumberland
TD15 1DQ

Every THURSDAY at 10:00 a.m.
Celebrant: Fr David Phillips, Parish Priest

For the first time since the Reformation

**FIRST VESPERS FOR ST KENTIGERN, OR MUNGO,
WILL BE SUNG IN GLASGOW CATHEDRAL
ON THE EVE OF HIS FEAST**



THURSDAY, 12 JANUARY 2017

Glasgow Cathedral, Castle St

**5.00 p.m. DOORS OPEN for viewing Tom Allan's sculpture and
facsimiles of the Office for St Kentigern**

5.30 p.m. INTRODUCTION AND FIRST VESPERS

**The Officiant is Fr Gerald Sharkey, Vice Rector Pontifical Scots
College in Rome**

**Ensemble: The Cantors of the Holy Rude, directed by Alan
Henderson**

Admission Free (Retiring Collection)

7.00 p.m. CATHEDRAL DOORS CLOSE

**First Vespers for St Kentigern is edited and reconstructed from
the thirteenth-century Sprouston Breviary (Edinburgh, National
Library of Scotland, Adv. MS 18.2.13B) by Greta-Mary Hair and
Betty I. Knott in MUSICA SCOTICA VI (Glasgow, 2011)**

**Thanks to the National Library of Scotland for permission to reproduce the
image of the opening of the Responsory for First Vespers 'In northern
Welshland, not far from Albania'.**