



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

July 2020

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.



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Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear members and friends,

This quarter has been like no other in living memory. Still, UVS has continued to work, as far as possible, for the promotion of tradition and evangelisation through the beauty of the Traditional Latin Mass. In March, a survey was issued by the Vatican to all bishops, seeking information regarding the implementation of [Summorum Pontificum](#). In order to assist the bishops of Scotland in making their response, I wrote a briefing paper in collaboration with the committee of UVS and in consultation with the parish priests who offer the Traditional Mass. The paper, which has been sent directly to the International Federation and the Congregation for the Doctrine of the Faith, forms the main substance of this newsletter.

We have all been distressed at being unable to receive the sacraments in this time of pandemic and UVS has provided support to members and friends during each stage by providing resources like [‘The Reception of Holy Communion Outside of Mass’](#) and other prayers that have proven necessary at this time including the [‘Prayers in Time of Pestilence’](#) which priests can use in the manner of a commemoration at Mass. I would

like to offer our sincere thanks to our clergy who have found ways to minister to us during this difficult time. May God bless them for their commitment to the flock of Christ the Good Shepherd and their fidelity to the IHS!

As we have awaited the reopening of churches for private prayer and the [resumption of public worship](#), UVS has provided [sample letters to the First Minister](#) and local MSPs in order to facilitate the representation of Catholics to the civil authorities.

I am pleased to announce some new appointments within UVS. Tom Docherty has served as organist at St Mary's Cleland and has sung in Schola Una Voce and the parish schola at Immaculate Heart, Balornock. I am delighted to announce that he has been appointed Assistant Director of Music for UVS and will assist Fraser in providing music for our liturgies. Daniel Nichols is a relatively new member of UVS having moved to Scotland from London last year. Daniel has been appointed as our Latin Advisor. Drawing on his study of Classics at Oxford, Daniel will assist with translation and Latin tuition.

I would like to express my gratitude to Benjamin Portelli who has done great work in improving our online presence. He has developed a brand-new website, revitalised our Facebook page and initiated a Twitter account. Due to changing work commitments and his growing family, Ben has decided to take a back seat from his work with UVS. Please pray for Ben and his family as they prepare for the birth of their second child in the coming weeks.

It is wonderful to share news of a new Sunday Latin Mass at St Mary's Cleland, Motherwell, and we commend Fr O'Connor for his generosity. In addition to supporting priests who are already saying the Old Rite, UVS continues to work hard behind the scenes to foster the traditional rites in new places. This is often done with discretion and in the background but let me assure you that we are doing all we can to expand the availability of the TLM, by God's grace.

Finally, I can intimate that plans are being made to produce a new UVS Ordo which is specific to the Dioceses of Scotland. This will initially be [available on our website](#) on a month-by-month basis with a printed Ordo in the pipeline.

As always, members and friends of UVS remain in my daily prayers and I encourage you to pray for our [monthly intentions](#). In particular, please pray for priests who are discerning the right time to begin offering in the Old Rite.

Yours, in Domino,

Fraser Pearce

Chairman

UVS Briefing: CDF Questionnaire to Local Ordinaries on the Extraordinary Form of the Mass

1. What is the situation in your diocese with respect to the extraordinary form of the Roman Rite?

Attendance at the extraordinary form (EF) continues to grow where it is offered. The general trend is that it attracts all demographics but notably, a high proportion of young adults and young, growing families. The figures below are average attendance rates which fluctuate due to the desire of many to travel to attend the Mass and the difficulty that some find in accessing it in their own parish. The list only includes Masses and not the Divine Office, devotions and processions et cetera but includes the apostolates served by the FSSP and F.SS.R. We encourage dialogue between priests who offer the EF of the Mass and the Bishops so that they may be fully apprised of developments.

Church	Sundays	Weekdays*
Archdiocese of Glasgow		
Immaculate Heart, Balornock (2 Sunday Masses)	170	15
St Brigid's, Toryglen	N/A	25
Sacred Heart, Bridgeton	40	N/A
Archdiocese of St Andrews and Edinburgh		
Church of the Holy Spirit, Stirling (FSSP)	35	N/A
St Andrew's Church, Ravelston, Edinburgh (FSSP)	90	12
Diocese of Dunkeld		
St Pius X, Dundee	80	24
Diocese of Aberdeen		
Sacred Heart, Aberdeen (monthly, offered by the F.SS.R)	30	N/A
Our Lady's Chapel, Stronsay, Orkney	9	9
Golgotha Monastery, F.SS.R, Papa Stronsay	Religious Community	
Diocese of Motherwell		
St Mary's, Cleland	N/A	30
Diocese of Argyll and the Isles		
St Michael's, Eriskay	N/A	15
Diocese of Galloway		
Smithstone House, Kilwinning	16	N/A

*per Mass

2. If the extraordinary form is practised here, does it respond to a true pastoral need or is it promoted by a single priest?

The growing number of the faithful who attend the Extraordinary Form frequently demonstrates that there is a true pastoral need for the Extraordinary Form. In all locations, the Mass has been initiated and/or expanded due to the request of the faithful. Several locations have increased provision from a single mid-week celebration to several Masses during the week and Sunday Masses, including Low Mass, Sung Masses and occasional High Masses. The ongoing work of Una Voce Scotland (UVS) provides training and support for the celebration of the EF and is funded entirely by donations from the lay faithful who passionately desire the rites in use in 1962.

There are, in some areas, faithful who desire the celebration of Mass in the EF but do not wish to have to attend a different parish or find transportation to be difficult. For example, groups of the faithful associated with university chaplaincies make special trips to attend it, some on a monthly basis. Members of one particular group have been able to receive baptism for their young families according to the 1962 books, the rite of betrothal supplied by visiting priests and one of their confraternities chants compline according to the 1962 monastic office privately on a weekly basis.

There is also a clear desire for the EF in dioceses that are currently without provision. In the Diocese of Paisley and Bishop Keenan was supportive of a recent Missa Cantata hosted by UVS in that diocese. The attendance was around 170 of the faithful, mostly from that diocese, and 9 priests, 6 of whom were from the Diocese of Paisley. We have, before and after this liturgy, received many messages from the faithful of the Diocese of Paisley, fervently requesting the EF and a meeting between our chairman and Bishop Keenan is being arranged to discuss the possibilities.



The Archbishop of Glasgow and the Bishop of Dunkeld have graciously permitted the visits of His Eminence Raymond Leo Cardinal Burke and His Excellency Bishop Athanasius Schneider to Scotland, arranged by UVS. The venues of the Pontifical High Masses and conferences associated with these visits were at capacity (with a live stream available in the church hall for the overspill on one occasion) and drew faithful from across the country.



Pontifical High Masses have been offered in Scotland on four occasions in as many years, and have been a source of great encouragement to those who faithfully attend or facilitate the celebration of the EF. After the second visit of Cardinal Burke, three new families approached the hosting parish for baptism according to the 1962 books, having been inspired by what they had experienced.

One of the parishes in Glasgow has increased its attendance nearly nine-fold since the introduction of the EF and benefits from the volunteer services of professional and highly trained amateur musicians. Alongside the provision of the Ordinary Form, the provision of daily Mass in the EF and a Missa Cantata and Sung Vespers from the 1962 Divine Office on Sundays and Holy Days has seen the rejuvenation of the parish with eight young families, complete with large numbers of children, moving to the parish in the last year. Two of these families relocated due to work and chose to move to Glasgow where they could be assured of the provision of the EF Mass and sacraments according to the 1962 books.



On the east side of Scotland we have happily seen the formation of the Confraternity of St Ninian who arrange pilgrimages and celebrations of the Mass and Divine Office according to the 1962 books. They have a growing following, are capturing the imagination of the faithful and uniting them in an effort of prayer and devotion for the re-evangelisation of Scotland.



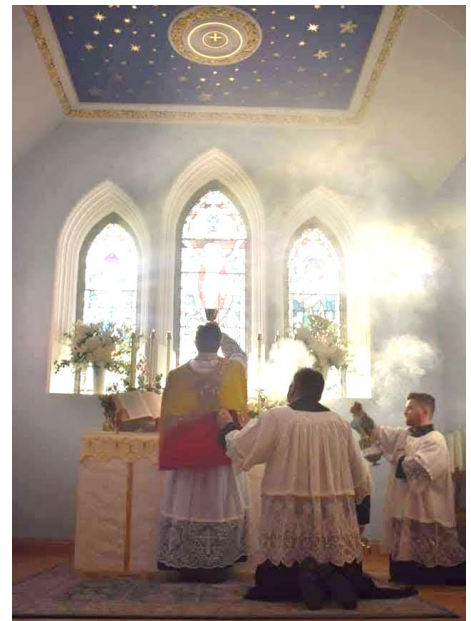
Since Bishop Robson initiated the celebration of the EF in Dundee, the formation of the Chorus Angelorum in collaboration with the Academy of Sacred Music continues to train singers in singing the EF liturgy. This is another example of how talented members of the lay faithful volunteer their professional skills and abilities, without the usual financial remuneration, for love of the EF of the Mass. Members of the Chorus Angelorum and the Schola in Immaculate Heart Parish in Glasgow form the major part of Schola Una Voce, UVS's own outstanding schola.



3. In your opinion, are there positive or negative aspects to the use of the extraordinary form?

Positive aspects

- Parishes are being rejuvenated by the influx of faithful Catholics who are attracted to the EF and wish to ‘put down roots’.
- Financial growth. As already mentioned, those who attend the EF seem to take seriously their responsibility to financially support the Church. Growth is also due to the increased attendance where the EF is offered. It has been reported to UVS that in the first year of the Sunday EF Masses, the income of one parish increased by 40%.
- The work of UVS and those involved in the EF has resulted in the development of beautiful, reverent liturgy and sacred music to the benefit of the Church in Scotland. Several of our musicians do what they can to assist in the promotion of good liturgical music in celebrations of the Ordinary Form too, particularly in support of good priests who seek to improve their parochial Masses. This is faithful to the Church’s unparalleled history as a patron of the arts and fosters the great treasury of sacred chant and polyphony that has been inspired by and for the worship of God. This is through events, liturgies and online apostolate.
- The increase in beautiful liturgy has inspired priests to make further steps to make their celebration of both forms more reverent and worthy of the sacred mysteries. Servers trained by UVS have applied what they have learned to the Ordinary Form, providing more continuity between the rites. Several of the servers take the initiative to undertake additional study or reading on the EF and provide an invaluable support to priests who are learning it. There are, and have been, several of these young men who have or are testing vocations to the priesthood, with young boys coming through the ranks who may well do so too.
- Although it is not the absolute rule, there is a marked correlation between attendance at the EF and the full and orthodox practice of the faith by those who attend. Many who attend (See Appendix 1) believe that the spiritual realities of the faith are communicated with more clarity in the EF which results in a solid formation of the lay faithful through the Lex Orandi of the EF; the theological richness of the prayers and the non-verbal communication of the ceremonies and gestures. This clarity is desperately needed in our times when many errors concerning the most central doctrines of the Church’s faith are misunderstood by Catholics at all levels. The



spiritual fruit can be observed in the welcome that is received in these communities and by the devoted work for the Church that many of them are engaged in.

- Priests who offer the EF have a noticeably increased availability and uptake of the sacrament of penance. Generally, confessions are heard before and after every Mass/service.
- Families that are faithful to the teaching of the Church on marriage are raising happy and generous families, nourished by the EF and sacraments according to the 1962 books. Where, sadly, many Catholic children lapse soon after receiving the sacraments of initiation, families who attend the EF have a vastly higher proportion who continue to practise. These families find like-minded brothers and sisters who support one another in the joys and challenges of family life in a climate that is ever more hostile to the vision of human relationships that is proposed by the Church.
- Diverse communities are growing around the EF. Where, for example, Polish Catholics may attend a Polish Novus Ordo, the use of liturgical Latin in the EF brings about a rich unity; a visible token of the theological reality of the Body of Christ. As we strive to find ways to evangelise an increasingly multicultural society, Latin may provide a unifying mode of prayer.
- A robust approach to evangelisation. In a world starved of beauty, truth and goodness, the EF is attracting new and fallen away Catholics. There is also a marked apostolic zeal that, ignited by the liturgy and orthodox preaching, manifests in activities such as foodbanks, care of the poor, leafleting parishes, online communication, public witness and apologetics.
- There are a high proportion of lay apostolates associated with the EF communities or founded by those who attend, which engage in faith formation and the spiritual and corporal works of mercy.
- UVS itself offers training in Latin and the sacred liturgy as well as catechetical talks and events that are of benefit to the wider Church such as the talks given by Cardinal Burke and Bishop Schneider in recent years.
- UVS used to mainly organise EF Masses in pre-reformation sites, but the growth of the EF in parishes has led to the decision to focus our support there.
- Formation of new apostolates such as the Confraternity of St Ninian who arrange retreats and pilgrimages with the EF and traditional devotions. They are also bringing the Catholic history and roots of Scotland to a wider audience and this is down to their connection to the EF Mass. This also ties in with St John Paul II's calls for the re-evangelisation of Europe through the rediscovery of our Christian roots.



- The formation of a Scottish Chapter for the Annual Chartres Pilgrimage
- Although the scope of this paper is limited to the application of SP within the diocesan framework, we would also like to comment on the success of the chapels served by the priests of the SSPX. In Glasgow and Edinburgh their Masses are very well attended with the standing room only at their chapel in Glasgow which is bursting with large families and people of all ages. This provides more evidence of the demand for and vigorous growth of the EF Mass in Scotland.

Negative aspects

- Although in many places there is more openness to the EF, some clergy have expressed that they have felt a lack of support in offering the EF in spite of requests from the faithful, the good fruit outlined above and the freedoms granted by S.P. Art.2.
- Some faithful must travel an inordinate distance in order to attend Mass in the EF due to its current availability.
- Unfortunately, there are still some, clergy and lay faithful, who believe that the EF has been abrogated and therefore view the EF with suspicion. This point of view has been incorrect since the promulgation of the Ordinary Form, as is clearly dealt with by Pope Benedict XVI in SP. Art. 1. If, in spite of this, there were any doubt, the faithful could be directed to the bull *Quo Primum* of Pope St Pius V, his 'Perpetual Indult' of 1570 and the apostolic roots and immemorial tradition of the EF as *the* Latin Rite stretching back as far as St Peter. They could also consider that the EF Mass never ceased to be offered and holds the weight of immemorial custom in this regard too. The work of educating the faithful in their own liturgical tradition is a task that is still in need of attention.
- Although UVS is very happy to do everything possible to train and support clergy in offering the EF, we are unaware of any part of the current seminary formation which enables future priests to learn this form of the Mass or its significance in providing a context for the OF. It is also apparent that few have any experience of ecclesiastical Latin that would enable them to respond to the pastoral need for the EF.

4. Are the norms and conditions established by *Summorum Pontificum* respected?

Concerning the norms of *Summorum Pontificum*, this is a matter for each bishop as chief liturgist in his diocese. Open communication between priests offering the EF and the local ordinary is desirable and we would encourage pastoral visitations by bishops to those communities who attend the EF. We would encourage the fostering of the communities that have formed around the celebration of the EF Mass as an outworking of Canon 394 (1), in the same way that other apostolates in the wider life of the church are encouraged.

With the exception of the FSSP apostolates and the F.SS.R on Papa Stronsay, where the EF is celebrated exclusively, the OF is still the predominant rite. The Easter Triduum is therefore celebrated in the OF according to SP, Art. 2.

The development of the EF has been at the request and with the support of the lay faithful in each location and incorporated with parish life when offered in a parish setting according to SP Art. 5.1 . Suitable examples would be the parish of the Immaculate Heart of Mary in Glasgow and the parish of St Pius X in Dundee where parishioners who attend both forms of the Mass live a common parish life, joining together for social events and in the apostolate of the parishes.

- Articles 5.2 and 5.3 are fulfilled. As per Art. 5.4, UVS provides funding and opportunities for appropriate training as mentioned elsewhere.
- Article 6 is observed in some places alongside a good practice of making hand missals and missalettes available to the faithful.
- Article 7 has not yet been invoked to our knowledge. (See also Art. 8)
- Article 9.1 is observed wherever the Mass is offered in the EF.
- Article 9.2 has not been applied except in the Diocese of Dunkeld, by the ordinary, and the Archdiocese of Glasgow, by Bishop Schneider with faculties granted by the Archbishop.
- Article 9.3 is observed by some clerics and UVS have been happy to supply 1962 breviaries to clergy who have requested this.
- Article 10 has not yet been applied but would be welcomed by UVS in the future.
- Articles 11 and 12 do not apply.

The only area in which we are aware of a departure from the norms of SP is that of the EF being offered as per the 1962 calendar. Last year, a priest of the Archdiocese of Glasgow celebrated the feast of Christ the King in the EF on the last Sunday of the liturgical year (as per the new calendar) rather than on the last Sunday of October as per the 1962 calendar. This is not in accordance with the norms of SP.

5. Does it occur to you that, in your diocese, the ordinary form has adopted elements of the extraordinary form?

While we have shown in question 4 that the norms of SP are followed in the offering of the EF, we would suggest that it would be profitable for the Church to investigate the fidelity of celebrations of the Ordinary Form to the 2010 Roman Missal, GIRM and *Sacrosanctum Concilium*. It seems to us that the EF is not only the long-standing form of the Roman Rite but is, by its rubrics with so few ‘options’ for the priest, a safeguard against liturgical abuse while many celebrations of the OF do not conform to the norms of the above documents.

We observe, from our personal interactions with the priests who offer the EF, that being rooted in the ancient liturgical tradition of the Church has had a significant effect on the manner in which they offer Mass in the Ordinary Form while maintaining its integrity as a separate form. (See Appendix 2.)

It can also be noted that in the parishes that offer the EF Mass and other places who desire or attend the EF, practices such as reverently receiving Holy Communion kneeling and on the tongue, the use of Latin, the use of worthy vestments, Gregorian chant and the ad orientem posture of the priest have all become more regularly practised in the celebration of the OF. There are other priests who are yet to receive training in the EF, and who assist in choir at our solemn liturgies, who have been inspired by the EF and have over several years worked to align the liturgy in their parish more closely to what the church asks in *Sacrosanctum Concilium*, *Mediator Dei* and *Tra le Sollecitudini*.



6. For the celebration of Mass, do you use the Missal promulgated by Pope John XXIII in 1962?

We cannot comment on the individual practice of our bishops other than to say that Bishop Robson of Dunkeld has celebrated Pontifical Masses in the EF, and marriages and confirmations according to the 1962 books in recent years. He has also supplied for the EF at St Pius X, Dundee. Archbishop Conti of Glasgow offered the EF once and Bishop Moran of Aberdeen twice in their respective dioceses.



7. Besides the celebration of the Mass in the extraordinary form, are there celebrations (for example Baptism, Confirmation, Marriage, Penance, Unction of the Sick, Ordination, Divine Office, Easter Triduum, funeral rites) according to the liturgical books prior to Vatican Council II?

Those who attend the EF of the Mass overwhelmingly desire the full sacramental and devotional life according to the traditional forms and practices, according to the liturgical books in use in 1962 in accordance with SP. Art 3. UVS continues to support the growing number of Requiem Masses in the EF that are requested. We have also seen a

rise in the number of baptisms according to the 1962 books. Bishop Schneider offered the sacrament of confirmation according to the 1962 books when he visited us, as has Bishop Robson of Dunkeld.

Many of the young couples who now request the rite of baptism according to the 1962 books were married in the Old Rite; six of them having married in the last four years. There have been four rites of betrothal requested in the year.

In Glasgow, Vespers and Benediction according to the 1962 Divine Office are sung every Sunday and Compline monthly. It is notable that the reception of the sacrament of Penance, also in the traditional form, is more prevalent than has become customary in many places.

Many of the communities in which the Latin Mass is offered also observe a full complement of traditional devotions such as May Crowning, Corpus Christi processions, First Friday and First Saturday Devotions, October Devotions and a broad use of the blessings of the *Rituale Romanum* (including various blessings, churching of women, St Blaise Blessing et cetera). An understanding and practice of indulgenced prayers and good works is well understood and undertaken.

8. Has the *motu proprio Summorum Pontificum* had an influence on the life of seminaries (the seminary of the diocese) and other formation houses?

We cannot comment on this but we can confirm that, prior to the Coronavirus situation, we were sponsoring 5 new priests who do not yet offer the EF, to attend the training course offered by the Latin Mass Society of England and Wales, with whom we enjoy a close relationship. This number does not include those priests who were interested in attending but were unable to attend because of personal circumstances, or because the course very quickly reached capacity.

Due to the frequency of requests and the desire of our members to support vocations to orders who exclusively celebrate the liturgy according to the 1962 books, UVS has a designated Seminarian Fund. We have supported five seminarians in the last five years, three of whom were from Scotland. Further to the previous point about seminary formation, we are aware that seminarians and priests who have been ordained in recent years are more receptive to the EF and have experienced the traditional liturgy to varying degrees, of their own initiative.

9. Thirteen years after the *motu proprio Summorum Pontificum*, what is your advice about the extraordinary form of the Roman Rite?

We believe that the information relayed above evidences that the communities which are nourished by the EF of the Mass are becoming an ever more vibrant group in the life of

the Church in Scotland. Those whom we represent, who adhere to the older liturgy, are serious about their faith and joyful in living it out. They are devout and care about the spreading of the Gospel. They are engaged in the worship of God, the evangelisation of their country and the enrichment of the wider life of the Church in Scotland - a dynamic part of the future of the Church, not an artefact from our history. Beyond those who already attend the EF, we seek to uphold and promote the right of every baptised Catholic in our country to access the liturgical patrimony which is theirs and are passionately committed to broadening awareness and availability of the Extraordinary Form.

We thank the bishops of Scotland for their support of our members and friends and of the clergy who make the EF available to us. We ask them in charity and humility to continue in their pastoral care for us as we, the faithful, seek to grow in holiness and live out our faith fostered by the rites that have nourished the Church for so many generations.

Births, Marriages and Deaths

Baptisms

Catherine Elizabeth Magdalena Pearce was born on 8th July and baptised in the Traditional Rite on 22nd July with Jane receiving the Churching of Women. Fraser and Jane would like to thank everyone for their prayers. Only on the day of the baptism did they learn that rain on the feast of St Mary Magdalene was, by a medieval British custom, symbolic of her tears of penance. Suddenly it was okay that the heavens opened on the day of baptism!



Funerals & Requiem Masses

It is with great sadness that we request your prayers for Barry McGarvey, a parishioner of Immaculate Heart of Mary Parish in Glasgow, who died last month. Barry was a great supporter of the Traditional Latin Mass and his faith and generosity were palpable to those who knew him. We pray also for his wife Jacquie and his children and grandchildren.

The annual Una Voce Requiem Masses for our deceased members, Charles Kennedy and John Lorne Campbell and his wife Margaret Shaw have been celebrated.

Charles was a resident of Milton of Campsie and died at the young age of 62 years old. He was a hard-working local councillor and rose to be the Leader of East Dunbartonshire Council. At the same time as Charles was Leader of the Council, his brother-in-law John Dempsey, still a member of Una Voce Scotland with his wife, Agnes, was Provost of the

Council. The Dempsey family has been heavily involved in politics on both national and local levels for generations.

John Lorne Campbell was a noted Gaelic scholar. His wife, Margaret was from New York. They left the island of Canna to The National Trust of Scotland with provision for Gaelic culture and studies. They requested that Requiem Masses should be said for them in the Traditional Rite by a priest of Argyll Diocese. Una Voce Scotland is able to arrange this through the good offices of our friend, Fr. Ross Crichton of South Uist.

Please remember Charles Kennedy, John Lorne Campbell, Margaret Shaw and all our deceased members, friends and family members in your prayers. RIP

Vocations

We continue to pray for Henry Walker who is a seminarian for the FSSP.

Many of our members have come to know and love our friend Alexander Masir, who reverted to the Catholic faith in part due to his study of Catholic texts and medieval manuscripts at university. Alexander was confirmed by Bishop Athanasius Schneider during his visit to Scotland hosted by UVS and is returning to his native Hungary in September to join the Norbertines. Alexander has become very knowledgeable on the sacred liturgy and has made an excellent contribution as a server and MC at Immaculate Heart, Balornock and for UVS liturgies. I shall be writing to Alexander's Abbot to remind him that Alexander is on short term loan and that once ordained he is to return to Scotland!



Announcements

New Sunday Latin Mass in Motherwell Diocese

Fr Liam O'Connor, parish priest of St Mary's Cleland, has introduced a Traditional Latin Mass at 8am on Sundays. This serves the growing Latin Mass community in the diocese of Motherwell. Some years ago, UVS were happy to give Fr O'Connor a brand-new boxed Altar Missal and he has continued to offer a Thursday night Mass with growing numbers. We offer our thanks to Fr O'Connor for his ministry and generosity.

UVS supports Swedish Sisters

UVS has been pleased to supply Liturgical Books to the Congregation of Marias Lamm in Lannavaara, Sweden. The community had been using photocopies for their liturgies and so we have gifted them an altar Missal, Requiem Missal, Rituale Romanum and chant books the assist them in celebrating the traditional liturgy.

Vestments for Dundee

UVS was delighted to contribute a donation towards the purchase of new vestments for the Dundee Latin Mass community. This new five piece vestment set was commissioned with the hope that it would arrive by Pentecost; In thanksgiving for the “new home” of the Sacred Heart Traditional Latin Mass Community at the Parish Church of St Pius X on Balerno Street, the coat-of-arms of Pope Pius X are emblazoned on the chasuble.



Scottish Ordo

A new UVS Ordo, which is specific to the Dioceses of Scotland, is in the pipeline. This day-to-day liturgical calendar for the 1962 Missal for Scotland contains liturgical details of every Mass for every day of the year, with details of the specific Scottish diocesan feast days. It is an indispensable guide for priests, servers and laity. The Ordo will initially be available on our website on a month-by-month basis. It is our hope to produce a printed Ordo for 2021. We are also working to produce downloadable propers sheets for the Scottish feast days, which we hope will be of use to parishes as a Scottish supplement to existing resources of this kind.

Membership

We are grateful to those who have become members or renewed memberships since our March Newsletter and await several renewals that are yet to be received. For those of you with access to the internet, we are excited to now be able to process membership forms online ([click here](#)). We are working on making online payments available in the coming weeks. Your membership fees and other donations are invaluable in allowing us to continue providing resources and training to priests and seminarians across Scotland and beyond. We strive to keep our running costs low in order to make your donations as effective as possible.

We are pleased to offer a members discount with Cenacle Catholic Books (www.cenacle.co.uk). Unfortunately, this has been delayed due to the pandemic, but details of this offer will be sent to members when they become available. We are looking into more benefits for our members - if you or your organisation would be interested in working with us, please get in touch.

New Email Addresses

As the final step in our digital renovation, our email addresses have changed. Please add these to your contacts to avoid email being marked as spam: uvs@unavocesotland.org & chairman@unavocesotland.org

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

St Cuthbert's Oratory

6 Belford Park

Edinburgh EH4 3DP

Celebrant: Fr John Emerson, FSSP

The Church of the Holy Spirit

1 McGrigor Road

Stirling FK7 9BL

Celebrant: Fr John Emerson, FSSP

St Columba's Church

9 Upper Gray Street

Edinburgh EH9 1SN

Celebrant: Fr Len Black

Sundays: 12.00pm

Holy Days of Obligation: 6.00pm

Mondays and Fridays: 6.00pm

Tuesdays, Wednesdays, Thursdays, Saturdays: 8.00am

First Sunday of the month: 5.00pm

Second Sunday of the month: 2.30pm

(Roman Rite, Ordinariate Divine Worship)

The Diocese of Aberdeen

The Church of the Sacred Heart

Grampian Road

Aberdeen AB11 8DY

Celebrant: A priest of the

Sons of the Most Holy Redeemer (FSSR)

Our Lady's Chapel

Whitehall Village, Stronsay

Orkney KW17 2AR

Celebrant: A priest of the

Sons of the Most Holy Redeemer (FSSR)

The Sons of the Most Holy Redeemer

Golgotha Monastery Island

Papa Stronsay

Orkney Islands KW17 2AR

Royal Northern Infirmary Chapel

Ness Walk

Inverness IV3 5SF

Celebrant: Fr Len Black

St Mary's Church

7 Academy Street

Nairn IV12 4RJ

Celebrant: Fr Cameron Macdonald

Second Weekend of the Month

Saturday: 5.00pm: Low Mass preceded by Rosary

Sunday: 11.15am: Sung Mass preceded by Rosary

Confessions available before and after both Masses

Sundays: 10.30am

Weekdays: 11.20am

Mass daily

Retreats and visits can be organised with the Community

Sundays: 11.30am

(Roman Rite, Ordinariate Divine Worship)

First Monday of the month: 10.00am

(Roman Rite, Ordinariate Divine Worship)

St Michael's

Eriskay
Isle of South Uist, HS8 5JJ
Celebrant: Fr Ross Crichton

St Pius X

Balerno St,
Dundee DD4 8N
Celebrant: Fr Ninian Doohan

St Mary's

78 Main Street
Cleland ML1 5QR
Celebrant: Fr Liam O'Connor

Church of the Sacred Heart

50 Old Dalmarnock Rd
Glasgow G40 4AU
Celebrant: Very Rev Monsignor Paul Conroy

Church of the Immaculate Heart of Mary

162 Broomfield Road
Glasgow G21 3UE
Celebrant: Fr Mark Morris

St Brigid's

12 Prospecthill Crescent,
Glasgow G42 0JN
Celebrant: Fr Gerard Byrne

The Sacred Heart Fathers

Smithstone House, Dalry Road
Kilwinning KA13 6PL
Celebrant: Fr Robert Mann SJC

St Martin and St Ninian

George Street
Whithorn DG8 8PZ
Celebrant: Fr Simon Beveridge

The Diocese of Argyll and the Isles

Tuesdays: 10.00am

The Diocese of Dunkeld

Sundays: 4.00pm
Wednesdays: 7.00pm (then First Wednesday Devotions)
Fridays: 7pm Mass (then First Friday Devotions)
16th of the month: Mass for the Confraternity of St Ninian
N.B. Fr Ninian hears confessions 45 minutes before Mass

The Diocese of Motherwell

Sundays: 8.00am
Thursdays: 7.00pm

The Archdiocese of Glasgow

Sundays: 9.45am

Sundays: 11.30am Sung Mass,
4.45pm Sung Traditional Vespers & Benediction,
6.00pm Low Mass
Tuesdays: 6.15pm
Wednesdays: 12.30pm (followed by lunch)
Thursdays: 6.15pm
Fridays: 12.30pm (followed by lunch), 6.30pm Rosary followed
by Confessions until 7.30pm
Saturdays: 9.30am (Missa Cantata on First Saturdays)
Holy Days of Obligation: 12.30pm, 7.00pm

First Saturday of every month:
9.30am Fatima Devotions
10.00am Mass, followed by Exposition of the Blessed Sacrament
with prayers for vocations, then Benediction of the Blessed
Sacrament.

The Diocese of Galloway

Sundays: 11.00am

Tuesdays: 11.00am
(*Roman Rite, Ordinariate Divine Worship*)