



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

October 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,

In many Catholic circles, a theme of recent discussion has been to theorise about the 'lockdown legacy'. With some still too frightened to return to Mass and many more either lapsed or having grown accustomed to flicking between Masses online with feet up and coffee in hand, some parishes are hardly filling their reduced capacity. Some fear that many will not return to the pews, especially while there is no Sunday obligation, if they knew of such a thing in the first place. There is an interesting phenomenon occurring, though, in parishes which offer the Traditional Latin Mass. It would appear that in the first instance, those who attend the old rite have generally been more eager to return to church once public Masses resumed. Immaculate Heart of Mary Parish in Glasgow, for example, is offering four Sunday Low Masses to meet demand.

The lockdown has also given several priests time to learn, celebrate and consider introducing the Latin Mass while lay people have discovered the Usus Antiquior through live streamed liturgies. I have been delighted to announce the new 8am Sunday Mass at St Mary's, Cleland, the 9am in St Peter's Bellsmyre, and the 9.30am Mass at St Brigid's in

Toryglen. These are just the priests who have begun a Sunday Mass and UVS is supporting more priests through online training sessions and by providing Missals and so on. These pages also contain news of an ordination, more baptisms and first Holy Communions - further signs of growth.

These positive developments are more than an opportunity to be proud of our work, although it is wonderful to see our labours bearing fruit. All of us must make the most of the opportunity that is before us; a golden opportunity to invite lapsed friends to discover the traditional liturgy, ensure that we are building welcoming communities and guarantee that we are providing an authentic witness to the good, the true and the beautiful which we have found in the ancient rites of the Church.

I commend to you this newsletter. May we be encouraged but may we also be challenged to increase our efforts to grow the kingdom of God through our liturgical apostolate.

Yours, in Domino,

Fraser Pearce

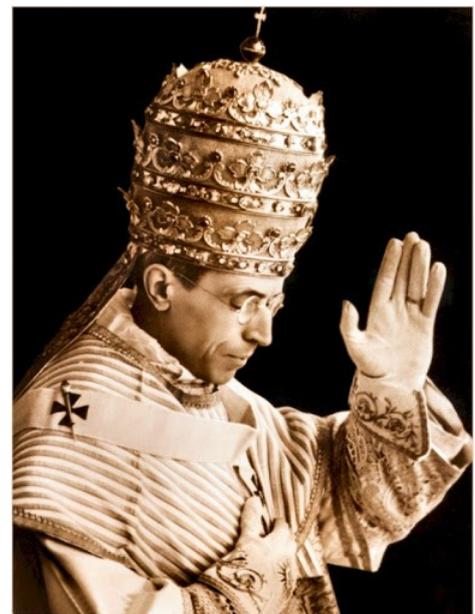
Chairman

October Focus: Praying Rosary at Mass

Daniel Nicholls, UVS Latin Language Adviser

When people first discover the Traditional Mass, one of the things they often remark on is the freedom that the laity have to participate in the Mass in the way that suits them best. In this month of the Holy Rosary, I'd like to propose for your consideration (or re-consideration) one such method of participation that has been perennially popular: that of praying the Rosary at Mass.

First, though, we need to start with a note of caution. You'll often hear expressed the idea that those who do not participate vocally in the Mass (by saying or singing the responses or the ordinary) are only (to use the words of Pope Pius XI as but one example) 'detached or silent spectators'¹, and that this is an attitude to be avoided. After all, as Pius XII rightly points out, 'to participate in the eucharistic sacrifice is [the] chief duty and supreme dignity' of all the Christian faithful and this should be



¹ Pius XI, *Divini Cultus*, 9

done ‘with such earnestness and concentration that they may be united as closely as possible with the High Priest’.² Many people seem to be of the opinion that the only form of participation worthy of the Faithful is that of following the Mass word-for-word in the missal, and singing the responses at a Sung or High Mass. What often seems to be missing in this attitude is a recognition that following the Mass word-for-word in a missal can, in fact, have the opposite to the desired effect: it can make the one who does it a detached and silent spectator (especially at Low Mass where there are no responses proper to the laity); he can become more intent on the words on the page than on the liturgical action in front of him. Worse, it can in fact be an impediment to prayer, to the proper offering of the Holy Sacrifice and to the proper disposition of receptivity in which one ought to hear Holy Mass.³



This has been recognised by plenty of others. In his 1947 encyclical, *Mediator Dei*, Pope Pius XII gives what might be the most nuanced discussion of liturgical participation ever to come from a papal pen. While he praises those proponents of the Liturgical Movement who sought to help the laity become more acquainted with the Mass, he condemns those who would seek to impose a single form of liturgical participation on the whole Church, saying that, since men’s abilities, characters and inclinations are not the same in all, nor are they always constant in each individual, some people may (at least some of the time) find it easier to ‘lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them’.⁴

Of course, if one were to do nothing at Mass but pray the Rosary, and completely ignore what’s going on in the sanctuary, he would then be nothing more than a detached

² Pius XII, *Mediator Dei*, 80

³ Dr. Kwasniewski makes just this point in a 2019 article <http://www.newliturgicalmovement.org/2019/02/is-passivity-mistaken-for-piety-on.html> (accessed Sept 2020). I’m quite sure he and I come to this conclusion from the same source: the experience of trying to follow the Mass in just such a way.

⁴ Pius XII, *Mediator Dei* 108

spectator. But that is not what I'm recommending, nor is it what most people seem naturally to do when they pray the Rosary at Mass. It's much more common for such a one to connect with the Mass at certain points, at the very least stopping his Rosary to stand for the proclamation of the Gospel and for the Creed and to adore at the Consecration. In this way, the layman with his Rosary is not a detached spectator. Instead, he connects with the Holy Sacrifice at the high points of the liturgical drama, and spends the rest of the time in quiet prayer and (one hopes) receptivity to the graces of God. In such a way, he performs a sort of spiritual dance, weaving in and out of the liturgical action and his own, more intimate prayer.

This is a method of hearing Mass with a long pedigree. It is, in fact, the way lay men and women have been encouraged to hear Mass since at least the Middle Ages. Indeed, at least one prominent 15th century canonist was of the opinion that the reason the Canon of the Mass is said silently is so that it doesn't impede the prayers of the laity⁵. One mediaeval book of instruction for priests encourages the priest to remind his congregation how best to comport themselves during Mass:

“Whenne they doth to chyrche fare,
Thynne bydde hem leve here mony wordes,...
And say here pater noster and here ave”⁶

He goes on to say that there are certain moments in the Mass at which the people should cease from saying their Our Fathers and Hail Marys, such as the Gospel (for which, he says, they ought to stand, and at the beginning of which they ought to bless themselves), and the Consecration, at which they ought to adore.

During the 15th century, when there was a great movement to encourage the laity to become better acquainted with the liturgy (this at a time when the majority of the population, perhaps, went to Mass daily), educated pious laymen (and women) would follow the Mass not word-for-word in a missal as we do now, but with a Mass primer, which contained meditations suited to the different parts of the Mass, and paraphrases of some of the most important public parts of the Mass (such as the Gloria and even the Creed, although most of the users of such primers would be familiar with the Creed in translation). Even here, while the expressed intention was to follow the Mass closely, the actual effect was one we might describe as connecting with the Holy Sacrifice at the high points of the liturgical drama, and spending the rest of the time in more personal

⁵ William Lyndwood, *Lay Folk's Mass Book* xx: “*ne impediatur populus orare*”

⁶ John Mirk, *Instructions for Parish Priests* 9, ll. 265-6, 269, quoted in Eamon Duffy, *The Stripping of the Altars*, 2nd ed., Yale, 2005, p.117 My translation: ‘When they do go to church, then bid them leave their many words... and say their pater noster [Our Father] and their ave [Hail Mary]’

(guided) prayer. You would be hard-pressed to claim that a layman following such a primer was but a silent and detached spectator, although in practice his experience might not have differed all that much from his less literate neighbour, praying his *Paters* and his *Aves*, or his modern descendant praying his Rosary.

In the light of these disparate ways of hearing Mass, we would do well to turn to Pope Pius XII to remind us of what's most important:

'But however much variety and disparity there may be in the exterior manner and circumstances in which the Christian laity participate in the Mass and other liturgical functions, constant and earnest effort must be made to unite the congregation in spirit as much as possible with the divine Redeemer, so that their lives might be daily enriched with more abundant sanctity, and greater glory be given to the heavenly Father'.⁷

Praying the Rosary at Mass can be a very profitable way of doing this. Most importantly, we must always remember that, while worship must be both interior and exterior, it is chiefly interior.⁸ So in this month of the Holy Rosary, I urge you to try praying the Rosary at Mass - you may discover for yourself why so many of the Christian Faithful have fruitfully engaged in this way of offering up the Holy Oblation.

Births, Marriages and Deaths

Baptisms

We are pleased to announce that Benedict Portelli and Anna-Maria Benson were baptised in the old rite in recent weeks. Please pray for these two new Christians and for the (many!) expectant mothers in our Latin Mass communities.

First Holy Communions

We offer our thanksgiving to Our Lord for the first Holy Communion of Joseph and Stella at the 9.30 Mass at St Brigid's, Toryglen on the 4th of October. May they grow in love for Jesus in the Most Holy Sacrament of the Altar with every time they approach the rail.



⁷ Pius XII, *Mediator Dei*, 111

⁸ See Pius XII, *Mediator Dei*, 23-24. We are often reminded of this very fact by the prayers of the Mass itself, praying e.g. 'to give interior effect to our outward observance' (Secret, Thursday after 2nd Sunday of Lent)

Ordination to the Holy Priesthood

We are delighted to announce that Fr Martin Mary F.SS.R. a priest of The Sons of The Most Holy Redeemer in Papa Stronsay, was recently ordained to the royal and sacred priesthood. He has helped us in many ways but most recently as Deacon at our last Pontifical High Mass with Cardinal Burke. May God bless Fr Martin in his priestly ministry.



The Layman's Library *with Tom and Molly Docherty*

The Windhover:

to Christ our Lord

I caught this morning morning's minion, king-
 dom of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding
 Of the rólling level únderneath him steady áir, and stríding
 High there, how he rung upon the rein of a wimpling wing
 In his ecstasy! then off, off forth on swing,
 As a skate's heel sweeps smooth on a bow-bend: the hurl and gliding
 Rebuffed the big wind. My heart in hiding
 Stirred for a bird,—the achieve of, the mastery of the thing!
 Brute beauty and valour and act, oh, air, pride, plume, here
 Buckle! and the fire that breaks from thee then, a billion
 Times told lovelier, more dangerous, O my chevalier!
 No wónder of it: shéer plód makes plóugh down síllion
 Shine, and blue-bleak embers, ah my dear,
 Fall, gáll themséives, and gásh góld-vermílion.

The devout composer Olivier Messiaen wrote his magnum opus, the opera *Saint François d'Assise*, having felt unworthy of treating in music the life, death, or resurrection of Our Lord; but not all artists are prone to such bouts of humility. The Victorian poet and Jesuit priest Gerard Manley Hopkins, giving a subtitle to what he deemed his own greatest work above, makes bold to dedicate it to the windhover's and his Lord and Master.

It is a superbly and startlingly rich poem. An enormous amount of criticism has already been written about it; some short notes must suffice here. Nature, epitomised here in the windhover (or common kestrel) and its virtuosic play in and with the air, displays to its God constantly and exuberantly its 'ecstasy' (Greek *ekstasis*: standing outside oneself) in praise and thanksgiving. Similarly, Hopkins's poem is virtuosic play and display, turning its sounds over on themselves in a joyous song to the Lord. The echoes and repetitions are not, though, mere fanciful preenery. Their mirrorings suggest, and are themselves, nature's mirrorings of the divine. Though the harmonies and sweet elisions are too many to count, one may have favourites. There is the onomatopoeia of '[r]ebuffed', puffing out like a sail against the wind. Or the audacity to end all eight lines in the octave of this sonnet with '-ing', including a subset of four '-iding' words, folded into the poem almost inconspicuously since it is already so aurally fertile. Or the self-reflexive way in which the poem ends, its own verbal embers falling and galling themselves to final perfection.

Is the windhover a symbol of Our Lord, the mystery of whose self-Sacrifice is indicated in metaphors in the last six lines? That is an ongoing debate. What is indisputable about this poem is 'the achieve of, the mastery of the thing' in its magnification of God's glory.



Book Recommendation: 'Nothing Superfluous: An explanation of the symbolism of the Rite of St Gregory the Great'

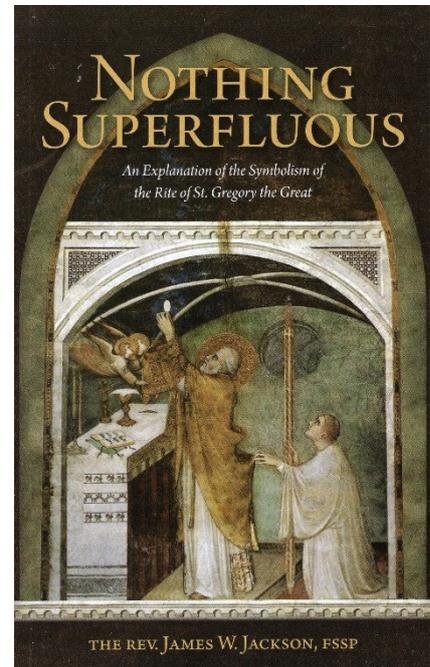
By Fr James W Jackson F.S.S.P

Did you know that at a High Mass, the subdeacon represents the people of the Old Covenant and processes first, followed by the deacon who represents St John the Baptist who prepares the way for the priest in Persona Christi?

Did you know that the priest turns five times to say 'Dominus Vobiscum' representing the five appearances of Our Lord after the Resurrection?

Did you know that the 7 times that the priest speaks in a loud voice in the canon of the Mass correspond by number and theme to the seven last words from the cross?

Fr Jackson's book offers a fascinating analysis of the symbolism of the Traditional Latin Mass in a readable format and supported by quotes from the saints. This book is an investment that will not only improve your understanding of the ritual of the Mass but will provide endless material for meditation in personal prayer and while assisting at the Holy Sacrifice.



Announcements

Annual General Meeting

Due to the restrictions on public gatherings, we will be unable to hold an AGM this year. We will however be holding an online event on Saturday 14th of November. The day will begin with our annual Requiem Mass offered for the repose of the souls of or deceased members at 11am, offered by Fr Liam O'Connor on his parish Facebook page. Following this the Una Voce Scotland Facebook page will host a pre-recorded set of talks including a round-up of the year from the chairman and greetings from His Eminence Raymond Leo Cardinal Burke and His Excellency Bishop Athanasius Schneider.

Please note that both Facebook pages are public and one does not require a Facebook account to view them. Please see the following poster for full details.

New Sunday Latin Masses

We have been very pleased to announce the commencement of the following Sunday Masses in the Traditional Rite- St Mary's Cleland 8am, St Peter's Bellsmyre, 9am, St Brigid's Toryglen, 9.30am. *Praised be Jesus Christ.*

Scottish Ordo

Having reviewed the proof copies of the new UVS Ordo (Scottish Latin Mass Calendar) we are preparing to open sales. It is proving tricky to set up a method of payment through our website because of the length of time it is taking for the bank to process the paperwork. We are hoping to have a solution by the end of October allowing a month for orders to be processed in time for the new liturgical year on the first Sunday of Advent.

The ordo will be an essential resource for priests, servers and musicians involved in the Traditional Latin Mass in Scotland and details all of the feasts that are specific or unique to the dioceses of Scotland. The ordo would also be of great use to lay people who wish to live liturgically through for example, praying parts of the Divine Office or devising ways of celebrating the liturgical year with their children.

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.

News

Before the publication of each newsletter, we consult our clergy across the country to request items for inclusion. In addition to this, if you have any news that you would like to share please email us at uvs@unavocesotland.org. We reserve the prerogative to only print items that we judge to be consistent with our aims.



Una Voce Scotland Online Conference Saturday 14th November 2020

11am Requiem Mass for deceased members- Search Facebook :
St. Mary's Cleland & St. Aidan's Wishaw

12 Noon Greetings from Cardinal Burke, Bishop Schneider &
Chairman's Report- Search Facebook : Una Voce Scotland

Please note that a Facebook Account is not required to access these online events

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

Sundays: 12.00pm

Holy Days of Obligation: 6.00pm

St Cuthbert's Oratory

6 Belford Park
Edinburgh EH4 3DP

Celebrant: Fr John Emerson, FSSP

Mondays and Fridays: 6.00pm

Tuesdays, Wednesdays, Thursdays, Saturdays: 8.00am

The Church of the Holy Spirit

1 McGrigor Road
Stirling FK7 9BL

Celebrant: Fr John Emerson, FSSP

First Sunday of the month: 5.00pm

St Columba's Church

9 Upper Gray Street
Edinburgh EH9 1SN

Celebrant: Fr Len Black

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)

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

Our Lady's Chapel

Whitehall Village, Stronsay
Orkney KW17 2AR

Celebrant: A priest of the

Sons of the Most Holy Redeemer (FSSR)

Sundays: 10.30am

Weekdays: 11.20am

The Sons of the Most Holy Redeemer

Golgotha Monastery Island
Papa Stronsay

Orkney Islands KW17 2AR

Mass daily

Retreats and visits can be organised with the Community

Royal Northern Infirmary Chapel

Ness Walk
Inverness IV3 5SF

Celebrant: Fr Len Black

Sundays: 11.30am

(Roman Rite, Ordinariate Divine Worship)

St Mary's Church

7 Academy Street
Nairn IV12 4RJ

Celebrant: Fr Cameron Macdonald

First Monday of the month: 10.00am

(Roman Rite, Ordinariate Divine Worship)

The Diocese of Argyll and the Isles**St Michael's**

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

Tuesdays: 10.00am

St Pius X

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

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

St Mary's

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

The Diocese of Motherwell

Sundays: 8.00am
Thursdays: 7.00pm

Church of the Sacred Heart

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

The Archdiocese of Glasgow

Sundays: 9.45am

St Peter's

52 Howatshaws Road
Dumbarton G82 3DR
Celebrant: Fr John McGinley

Sundays: 9.00am

Church of the Immaculate Heart of Mary

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

Sundays: 10.30am, 11.30am, 6.00pm
Tuesdays & Thursdays: 6.15pm
Wednesdays & Fridays: 12.30pm
Saturdays: 9.30am
Holy Days of Obligation: 12.30pm, 7.00pm

St Brigid's

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

First Saturdays: 9.30am Fatima Devotions, 10.00am Mass
Sundays: 9.30am

The Diocese of Galloway**The Sacred Heart Fathers**

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

Sundays: 11.00am

St Martin and St Ninian

George Street
Whithorn DG8 8PZ
Celebrant: Fr Simon Beveridge

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