



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

January 2021

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.



UVS's Holy Name cope, currently in use at Immaculate Heart, Balornock

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Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear members and friends,

I begin this newsletter by wishing you all a happy Christmastide and a blessed calendar year. Over the past few months, we have been very pleased to intimate the expanding provision of the Traditional Mass in Scotland. Behind the scenes we have been very happy to offer support to clergy who have contributed to this. The most recent addition is that of the 10am Mass on First Saturdays at St Francis of Assisi, Port Glasgow, Fr Matthew Carlin PP. The only contrast to this trend is the cessation of the Sunday Mass at Sacred Heart Bridgeton, which is due to the retirement of Monsignor Paul Conroy whom we thank for his enthusiastic and meticulous dedication to the Usus Antiquior. Our excellent 'Find a Latin Mass' page on our website is up to date (as far as we have been made aware) but for clarity we offer a summary of the recent changes below.

Since the October Newsletter our efforts have mainly been online, due to the restrictions that were in place and have since been increased. In place of our AGM we held an online conference, hosted on our YouTube channel, featuring a greeting from His Eminence,

Cardinal Burke and a key-note speech from His Excellency, Bishop Schneider, followed by the annual chairman's report. The end product has received positive feedback from members and is still available to be viewed. At a time when very few have been able to attend sung liturgies, we have produced recordings of sacred and liturgical music assisted by Fr Gerard Byrne, an expert in liturgy and Gregorian Chant, and friends from around the country. Again, many thanks are due to Tom Docherty (Motherwell), Bartosz Skrzypczak (Edinburgh) and Stuart Campbell (St Andrews). Finally, our ordo has been well received and we have received orders from as far afield as Canada! Please consider supporting us by purchasing one, if it would be of use to you. Please also support us by sharing our work on social media, by emailing your contacts or by encouraging your friends to sign up to our mailing list. We all need to be apostles of the Traditional Mass in order to maintain the growth that we have seen in recent months. Above all, keep praying.

As we head into the month of the Holy Family, I am pleased to present an article on raising a young family in the Traditional Latin Mass from Niall O Coinleáin from the Latin Mass Community in Dundee, our next book recommendation, and our next instalment of Layman's Library from Molly Docherty.

May God bless you in these uncertain times.

In Domino,

Fraser

New Traditional Latin Masses

Saturdays

- 10.00am St Francis of Assisi, Port Glasgow (First Saturdays only)
- 10.00am St Brigid's, Toryglen (First Saturdays only)
- 10.00am Our Lady & St Wilfrid, Carlisle (every week)

Sundays

- 8.00am St Mary's, Cleland
- 9.00am St Peter's, Bellsmyre
- 9.30am St Brigid's, Toryglen

Livestreamed Traditional Latin Masses

Sundays

- 4.00pm [St Pius X, Dundee](#)

Thursdays

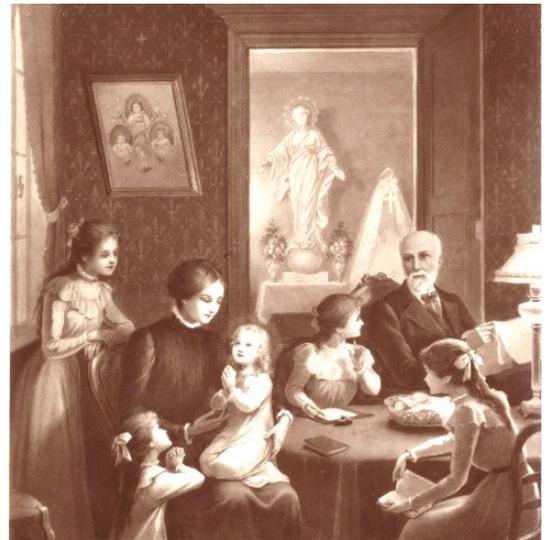
- 7.00pm [St Mary's, Cleland](#)

Traddy Daddy – Raising a family in Tradition

Niall O Coinleáin

My route to discovering The Mass of Ages will be a familiar story to many - a cradle Catholic with no idea there had ever been changes, let alone that the Mass as I knew it had essentially been created in the sixties. After 14 years of Irish “Catholic education”, what I knew of my faith would have left room to spare on an envelope if written down. I had been told a greater number of misleading half-truths and whole lies rather than Truths. It was only through God’s grace that I arrived at University in Edinburgh still practicing my faith at all. What I experienced there, although Novus Ordo bar an exception or two, still ultimately led me to the Traditional Latin Mass, thanks in no small part to a few future saints who, despite my hostility, continued to evangelise their peers to the Mass. Don’t worry, this isn’t a testimony or a complaint about what was hidden from me for so long; however, I feel it important to give background to the religious environment I was raised in.

When my wife and I were blessed with our first daughter, I was faced with the responsibility of leading an authentically Catholic family, without too much direct experience of being in one myself. Thankfully, being part of a TLM community gave me access to a group of parents who were coming from similar backgrounds and also keen to raise their children well in the Faith. TLM parents in general are more deliberate in how they approach their roles and responsibilities than most other groups of parents I know. (I suspect it is due to realising that to neglect ones’ duties as a parent could cost one heaven which unfortunately isn’t widely enough known.) This more deliberate approach results in parents choosing what they do and don’t allow their children to do/watch/consume with a careful guard and watchfulness, recognising that virtue is formed from a young age and knowing that just because a practice is prevalent throughout society does not mean it is good for us or our children, even in commonly thought of innocent activities such as watching TV and access to the internet. Being surrounded by these families, who are immersed in the Faith, helps overcome the lack of direct experience and enables parents to share resources and support one another in how to pass the Faith onto their children.



Sts Louis & Zélie Martin with St Thérèse and her four sisters, all of whom became nuns.

Members of TLM communities are almost universally serious about liturgy, not all are reading Fortescue nightly, but all recognise that liturgy is important and that the reverent fitting celebration of the Mass is essential. Recognition of the centrality and importance of

the Mass leads, not only to an acceptance of sanctifying the day with rest and holy leisure, but a communal encouragement of it directly at odds with the world around us unceasingly trying to encourage the use of Sunday for yet more consumerism, everyday tasks, and shopping. Further among TLM communities one does not face the risk of becoming a social pariah for agreeing with Church moral and social teaching. It can be hard enough to pass on the more unpopular of our Lord's teachings without one's children hearing other Catholics and even priests directly contradicting them.

There are myriad reasons why the Traditional Mass is superior to the Novus Ordo one. In particular, as a parent, is the consecration and elevation being so clearly the high point and focus of the Mass. I've been to so many irreverent liturgies that I've seen every other part of the Mass set on high at one point or another; for a child that must be confusing. Unfortunately, not every child, my own included, falls automatically totally silent for the consecration however it is evident that they know it's the most important – that can manifest in them choosing that as the point to shout out or make their bid for removal from the nave – Oh perfect joy! The beauty of the Mass attracts children and adults alike; our children, sitting towards the front of the church, close to the sanctuary, are able to follow the reverent movements of the priest and servers, they see the Priests beautiful vestments, and they are able to follow the liturgy with us.

There are several practical advantages too: there are other young families in the congregation for a start; many of my peers speak of situations where their children are the only ones regularly at Mass and the behaviour of those that do come the odd time is not exactly an example their kids to follow. On that point being as counter cultural as being a Latin Mass attending Catholic requires also comes with a greater openness to often dismissed old fashioned parenting methods and views. For example, my wife and I struggled to find practical guidance on how to get our children to behave at Mass. We eventually came across the advice that until they could sit quietly for a daily rosary at home getting them to behave at Mass would be a struggle. Parenting manuals of this ilk written in the first half of the twentieth century or earlier set expectation for children's behaviour that are roundly seen as unattainable for kids today. Similar to the pioneers of traditional scouting, these authors of old recognised that children are capable of excellent behaviour from the get go and that children thrive when challenged and high expectations are set; children are unlikely to behave better than their parents expect. If I weren't a Latin Mass goer I don't think I'd have realised that.



*A priest teaches children about the Mass
(from LMS Twitter)*

The Mystery of Septuagesima

from “*The Liturgical Year*” by Dom Prosper Gueranger

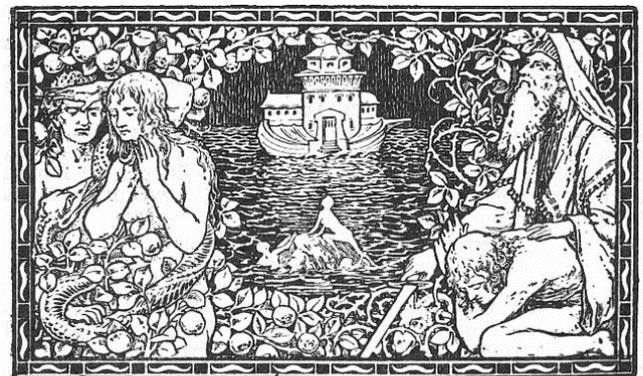
The season upon which we are now entering is expressive of several profound mysteries. But these mysteries belong not only to the three weeks which are preparatory to Lent: they continue throughout the whole period of time which separates us from the great Feast of Easter.

The number seven is the basis of all these mysteries. We have already seen how the holy Church came to introduce the season of Septuagesima into her calendar. Let us now meditate on the doctrine hidden under the symbols of her liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our season’s mysteries. “There are two times,” says the holy Doctor: “one which is now, and is spent in the temptations and tribulations of this life; the other which shall be then, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time before Easter, and the time after Easter. That which is before Easter signifies the sorrow of this present life; that which is after Easter, the blessedness of our future state. Hence it is that we spend the first in fasting and prayer; and in the second we give up our fasting, and give ourselves to praise.” (Enarrations; Psalm 148)

The Church, the interpreter of the Sacred Scriptures, often speaks to us of two places, which correspond with these two times of St. Augustine. These two places are Babylon and Jerusalem. Babylon is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; Jerusalem is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.

Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great liturgists tell us, that the Church fixed the number of seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the sacred Scriptures, uses the round number instead of the literal and precise one.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through the seven ages before the dawning of the day of eternal life. The first age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the deluge, and ends with this the vocation of Abraham; the third opens with this first formation of God’s chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the



The Fall
(Septuagesima)

The Flood
(Sexagesima)

Abraham’s Sacrifice
(Quinquagesima)

kingly power; the fifth is formed of the years which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the birth of our Saviour. Then, finally, comes the seventh age; it starts with the rising of this merciful Redeemer, the Sun of justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the seven great divisions of time; after which, eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church, like a beacon shining amidst the darkness of this our earthly abode, shows us another seven, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its seven weeks of gladness, foreshadowing the happiness and bliss of heaven. After having fasted with our Jesus, and suffered with Him, the day will come when we shall rise together with Him, and our hearts shall follow Him to the highest heavens; and then after a brief interval, we shall feel the Holy Ghost descending upon us, with His Seven Gifts. The celebration of all these wondrous joys will take us seven weeks, as the great liturgists observe in their interpretation of the rites of the Church. The seven joyous weeks from Easter to Pentecost will not be too long for the future glad mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.

Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country, if we long to return to it, we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem. (Psalm 125) She will ask us to sing to her the melodies of our dear Sion: but how shall we, who are so far from home, have heart to "sing the song of the Lord in a strange land"? (Psalm 136) No, there must be no sign that we are content to be in bondage, or we shall deserve to be slaves forever.

These are the sentiments wherewith the Church would inspire us during the penitential season which we are now beginning. She wishes us to reflect on the dangers that beset us; dangers which arise from ourselves and from creatures. During the rest of the year she loves to hear us chant the song of heaven, the sweet Alleluia; but now, she bids us close our lips to this word of joy, because we are in Babylon. We are pilgrims absent from our Lord: (2 Corinthians 5:6) let us keep our glad hymn for the day of His return. We are sinners, and have but too often held fellowship with the world of God's enemies; let us become purified by repentance, for it is written that "praise is unseemly in the mouth of a sinner." (Ecclesiasticus 15:9)

The leading feature, then, of Septuagesima, is the total suspension of the Alleluia, which is not to again be heard upon the earth until the arrival of that happy day, when having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life. (Colossians 2:12)

The sweet hymn of the angels, *Gloria In Excelsis Deo*, which we have sung every Sunday since the birth of our Saviour in Bethlehem, is also taken from us; it is only on the feasts of the saints which may be kept during the week that we shall be allowed to repeat it. The night Office of the Sunday is to lose also, from now till Easter, its magnificent Ambrosian hymn, the *Te Deum*; and at the end of the holy Sacrifice, the deacon will no longer dismiss the faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and bless the Lord, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract. That the eye, too, may teach us that the season we are entering is one of mourning, the Church will vest her ministers (both on Sundays and on the days during the week which are not feasts of Saints) in the sombre violet. Until Ash Wednesday, however, she permits the deacon to wear his dalmatic, and the subdeacon his tunic; but from that day forward, they must lay aside these vestments of joy, for Lent will then have begun and our holy mother will inspire us with the deep spirit of penance, but suppressing everything of that glad pomp, which she loves at other seasons, to bring into the sanctuary of her God.

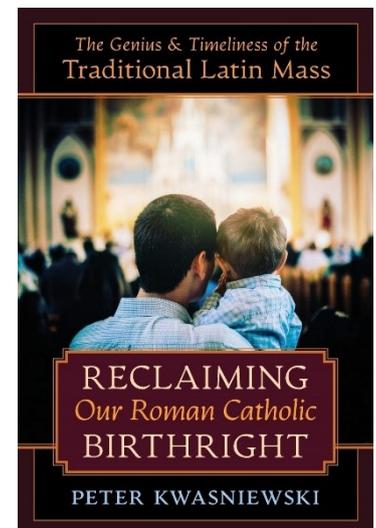
Book Recommendation

Reclaiming our Roman Catholic Birthright: The genius and timelessness of the Traditional Latin Mass.

Peter Kwasniewski's books are marked by excellent research, relatable experience and a subtle humour with as razor's precision and sting. This book is no exception. An apologetic handbook on the necessity of the Traditional Mass, Kwasniewski covers all bases in straightforward terms (yet far from superficial) from the layers of beauty spiritual meaning and good fruits of the old rite through to how one could respond to criticisms of tradition.

After treating the richness of the TLM and the fallacious arguments often used against it, the writer turns his attention to the future, as we all must. He gives an in-depth examination of how the TLM is more appropriate for Children, quoting Montessori, and discusses what he calls Liturgical Parenting. He concludes by arguing that traditional liturgy is the light for a darkening church, and the way that we will rebuild on the 'ruins of the conciliar experiment'.

If you love the Mass of Ages and wish you could distil the thousands of reasons why into a conversation with a friend, want to have the answers ready when others roll out the same old objections, or simply want a primer that will refresh your appreciation of the Mass, this is an essential resource for you.



The Layman's Library

Molly Docherty

The Altar

George Herbert

**A broken ALTAR, Lord, thy servant rears,
 Made of a heart and cemented with tears:
 Whose parts are as thy hand did frame;
 No workman's tool hath touch'd the same.
 A HEART alone
 Is such a stone,
 As nothing but
 Thy pow'r doth cut.
 Wherefore each part
 Of my hard heart
 Meets in this frame,
 To praise thy name:
 That if I chance to hold my peace,
 These stones to praise thee may not cease.
 Oh, let thy blessed SACRIFICE be mine,
 And sanctify this ALTAR to be thine.**

This poem, written by George Herbert in the 1620s, begins broken; we hear it too in the halved syllables of 'bro-ken' and 'al-tar.' The speaker is bringing to the Lord the only thing he can offer up: remnants of his heart. A good place to start when seeking contrition. Here, God is the master workman; he has made us in his image. He is also the grand architect. 'Frame' is an important word here: our bodies as frames, as an architect designs for structural support, as the poem outlines the page. The framework for our salvation has ultimately been provided in the blessed sacrifice.

The poet too is often known as a master 'maker', the word coming to us from the Greek *poiein* meaning 'create'. Herbert offers his words, from the heart, in praise of God. It is a deceptively short poem; truncated, its shape even resembles that of a torso, the 'HEART' residing where it would naturally be in the flesh. The vivisection of the text brings it to life in elegiac beats. More obvious, the poem is an altar: its shape, a literal, concrete poem, and the text, words placed upon the symbolic altar in hopes of receiving Christ's Sacrifice, eternal life.

There is something to be said here of eternity. Etched, tomb-like, the poem towers like a great monolith, a pedestal. These words also have permanence where words usually do not because the sum of parts is greater than the whole: 'That if I chance to hold my peace, /These stones to praise thee may not cease.' Here, each word from the heart is a little stone offering. One stone may be insignificant, but many stones make mountains. Think of the beads of a rosary.

Where we start with a broken altar and heart, we finish with the ‘chance’ of eternity, made whole, in body, word, and spirit. (‘And the Word was made flesh and dwelt among us’). When entering a church, the altar appears to us, central, at the head of a cruciform. We genuflect in adoration of the living presence of God, but also in humility of the old in the new. We are kneeling before the altar of Isaac, the altars of the Tabernacle and Temple, the altar of the Crucifixion. We are also bringing the ‘burnt offerings’ of our hearts - through the liturgy, through prayer, through our small, daily sacrifices. The priest re-enacts the story of the world, the mother makes dinner for her family. Both altars, no sacrifice too small.

Births, Marriages and Deaths

Baptisms

We are pleased to announce that Dominic Joseph Michael was born to Henry and Rosemary Reid and was baptised in the old rite in November. Pia Cecilia was born in December to Molly and Tom Docherty, but is yet to be baptised due to the pandemic. Please pray for these two new Christians and for the (many!) expectant mothers in our Latin Mass communities.

Deaths

We are saddened to inform our members and friends of the death of Kathleen Fraser. She died on Thursday 12th November, surrounded by her family. Kathleen was a Life Member of UVS and the widow of the late Hamish Fraser, also a member of UVS and a great promoter of Traditional Catholicism.

Archbishop of Glasgow Philip Tartaglia died suddenly on 13th January and Vincent Paul Logan, Bishop Emeritus of Dunkeld died on 14th January – the vigil and feast of St Kentigern respectively.

Please remember them in your prayers, along with all the deceased members of UVS.

Announcements

Freedom for Faith Appeal

Canon White, parish priest of St Mary’s Abercrombie St., Glasgow, has started the Freedom for Faith appeal. He is crowdfunding to take advice on whether the church closures in Scotland are legal. You can find more information online [here](#). The Christian Legal Centre have also notified the Scottish Government that they plan to take similar action – read more [here](#).

Latin Mass in Carlisle

Following a break in provision, a regular TLM has been reinstated in Carlisle. Mass will be celebrated at Our Lady and Saint Wilfrid, Warwick Bridge, at 10.00am on Saturdays only.



The High Altar at Our Lady & St Wilfrid's, Warwick Bridge, designed by A.W.N. Pugin in 1841.

Please pray for the success and growth of the TLM in the south of Scotland and north of England.

New Foundation for the Transalpine Redemptorists

In October, the Sons of the Most Holy Redeemer were granted a canonical invitation to establish a monastery in Montana, USA. In December, they purchased 200 acres of land to build a monastery and retreat house. They are seeking donations towards the building of the monastery at Montana Rosa Mystica. If you would like to send a contribution please make cheques payable to "Transalpine Redemptorists Inc." and send them to **Most Holy Rosary House, 1809 Brusett Road, Jordan MT 59337.**

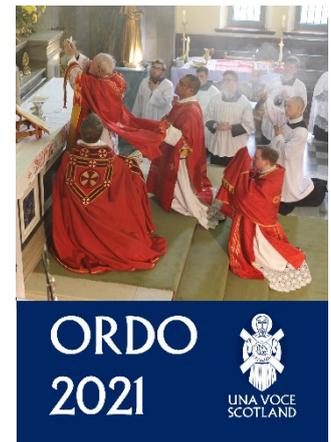


We also commend to you the [YouTube channel](#) of Papa Stronsay, which livestreams daily sermons, reflections on the lives of the saints, and other devotions including some Masses.

Scottish Ordo

The Ordo has been well received, and copies are still available to order. Contact us with your name, address and number of copies required. Payment of £10/copy can be posted to 80 Wheatley Loan, Bishopbriggs, G64 1JE.

The ordo would be of interest to priests, liturgical musicians and lay people who pray parts of the Divine Office or celebrate the liturgical year with their children, as it has details of all the feasts that are specific or unique to the dioceses of Scotland.



Membership

We are grateful to those who have become members or renewed memberships since our last newsletter. 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. If you or your organisation would be interested in working with us to provide a members' discount, please get in touch.

News Items

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 print only items that we judge to be consistent with our aims.

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)

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

St Peter's

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

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

St Francis of Assisi

100 Auchenbothie Road
Port Glasgow PA14 6HU
Celebrant: Fr Matthew Carlin

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: 9.00am

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

The Diocese of Galloway

Sundays: 11.00am

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

The Diocese of Paisley

First Saturdays: 10.00am