



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

April 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.



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Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear Members and Friends,

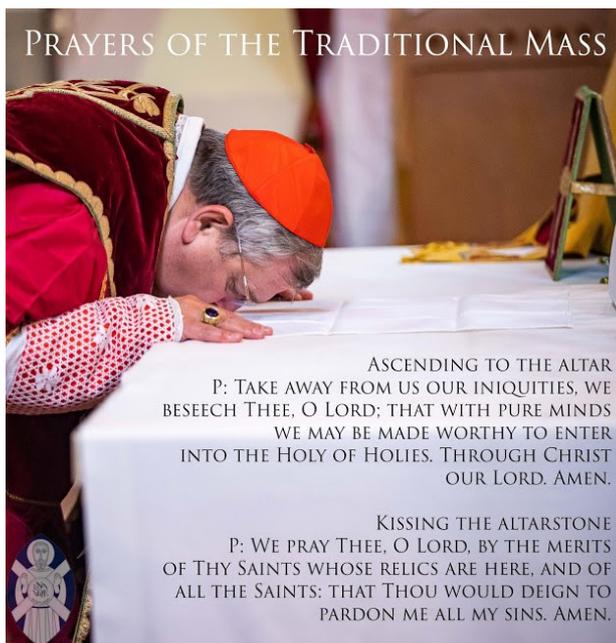
Happy Easter to you and your families! This Easter, our joy is augmented by the reopening of our Churches. In our last issue I encouraged you to support Canon Tom White and the 'Freedom for Faith' campaign as he joined the judicial review of the government's decision to close places of worship. We can now enjoy the fruits of his actions alongside those of other religious groups.

We are also thankful for the generous availability of the traditional ceremonies of the Triduum in parts of the country this year. On your behalf, I have sent messages of gratitude to our associated clergy who, in addition to their usual parish duties, offered the ceremonies of Holy Week in the Usus Antiquior. Easter is a challenging time for all clergy but a special tribute must be paid to the commitment of those who were so generous in their pastoral care of those who attend the Old Rite.

Following on from the success of the reintegration of the Extraordinary Form during Holy Week, I am delighted to announce that the arrangement will continue. Fr Stephen

Dunn will continue to offer the Latin Mass at 11am every Sunday. We are grateful to the Parish Priest of Sacred Heart Parish and to the Archdiocesan Administrator for their openness to Fr Dunn and UVS. It is very encouraging that the introduction of new Masses is drawing new people to the Old Rite. Rather than detracting from existing celebrations, new ones are catering for their own parish and people from a different locale.

In addition to the practical support that we provide and, spurred on by all of the positive developments that are continuing to unfold by the grace of God, UVS continues its role of representing the views of our members to the church hierarchy and the wider faithful. Recently an article was drawn to our attention that was based on a talk given by Archbishop Roche (secretary of the Congregation for Divine Worship) in which he made erroneous assumptions about the *Usus Antiquior*. This article had not yet been published online and so UVS shared it on our website with a short commentary on the problematic statements that it contained. This was picked up by notable blogs and figures in the international traditional movement with whom UVS maintains communication.



Like many organisations, our work has continued and adapted during the challenges of recent times. Some of our online work has included a series of apologetical notes and images. These include Facebook posts about the various misconceptions that persist regarding the EF and ‘infographics’ on the themes ‘Return to Tradition’ and ‘The Prayers of the Traditional Mass’. These continue to be posted online and on our new Instagram page. Taking note of the demographic differences of social media platforms we hope to extend our posts about the virtues of the Traditional Latin Mass to as many people as possible.

The various developments in our work have not gone unnoticed by the FIUV (International Federation Una Voce) who offered a short feature on UVS in its latest magazine- *Gregorius Magnus*. Particular attention was given to our newsletter and our new website developed by [Benjamin Portelli](#). We remain in close contact with our parent organisation and engage in behind the scenes work to represent you in the cause for tradition.

In this vein, we have written to several prelates and cardinals in Rome concerning the suppression of individual Masses in St Peter’s Basilica. Member of UVS and former FIUV president, Mr Leo Darroch, remembers when the TLM was finally allowed to emerge from the catacombs to be celebrated in the basilica once again. In addition to the many

other issues, the new arrangement consigns the Old Rite back to a tiny chapel in the crypt and the regulations put in place contravene canon law and *Summorum Pontificum*. We will update members on the outcome of this communication.

Finally, I am thrilled to have announced that UVS will be holding a *Missa Cantata* at Carfin Grotto. The sung Mass at the National Shrine will take place on the evening of the 4th of June. We expect restrictions to have changed significantly by then and will release more information as soon as we can. Our thanks go to Fr Grant for his warmth towards UVS.

Please continue to pray for me and all associated with Una Voce Scotland as we continue to work for the availability of the Traditional Latin Mass across the country. Please pray for our priests and for those who are currently training or discerning the right time to introduce the EF to their parishes.

In Domino,

Fraser

Michael Davies - A writer to cherish

Mr Leo Darroch, UVS Member and former president of FIUV

Michael Treharne Davies was born on 13th March 1936. His father, a Welshman, was a Baptist and his mother, who was English, was a member of the Church of England. On leaving school in 1954 at the age of eighteen he joined the British Army as a regular soldier and served in Malaya, Egypt, and Cyprus. There is one comment in his army service records that is of particular interest. In August 1957 his commanding officer stated that,

“He is a quiet, kind man with a very Christian outlook on life. He is too kind-hearted and I have never heard him run down anyone. For this reason he does not possess the disciplinary powers to make a non-commissioned officer. He puts service, loyalty, and the welfare of others before self. I recommend him unreservedly for any position requiring trust and dedication to his fellow men.”



It was during this army service that he was drawn to the Catholic faith and he was received into the Church on 17th April 1957. After leaving the army in 1957 he met a young Croatian girl Marija Milosh at the French Church in Soho, London, and they married in July 1961. Michael attended St. Mary's Catholic Training College, in London, and qualified as a teacher in 1964. During his time at this college he wrote a number of short stories and poems for the college magazine. When he left college his Senior Lecturer provided a reference in which he said:

“Mr Michael Davies is the most hard-working student I have ever known in my seven years as a Lecturer. He is open, reliable, co-operative, firm in his religious faith and tenacious in pursuing his ideals without fuss or outward show.”

This was the formative background that laid the foundations for his great work that followed. From being a soldier in the service of his country and a teacher of young minds, he became a soldier and teacher in the service of his Church.

Michael's first appearance in print was in May 1967. A magazine had printed an article on the Vietnam War by a priest who had made various claims about Americans bombing Catholic churches in North Vietnam and killing people on their way to Mass. Michael did not believe the story and checked the information. He proved that the entire article was groundless and based on Communist propaganda. This theme of checking information in the search for truth became the cornerstone, the constant thread, of everything he produced subsequently. It became a continual source of irritation, and more, to those 'experts' who wished to steamroller liturgical change upon a disbelieving laity, that their spurious claims were put under the microscope and found, in the most part, to be without foundation. As a schoolteacher and also a parent, Michael knew the importance of guiding young minds along the path of truth; and especially so in matters of the faith. It is well known that initially he had a degree of enthusiasm for Vatican II but he quickly realised that things were not as he, and many others expected. He joined The Latin Mass Society of England and Wales in February 1967 and very quickly became actively involved, giving talks on 'Mass and the under elevens,' and 'Children and the Mass.' He had been a Catholic for only ten years, and a teacher for only four years, but he could see immediately the damaging affect the changes would have on the faith of young people. He was to be their champion and he threw himself entirely into the battle.

His life's work was spent meticulously researching these supposed new insights, this new scholarship, and exposing it to public scrutiny as the shallow and destructive movement it was. He had discovered in his late teens and early twenties that the Truth existed in the Catholic Church and he was not prepared to allow anyone to take it away from him or his children. For Michael, the truth was everything and he was appalled at the way the modernist pseudo-intellectuals and their fellow travellers had infiltrated the Catholic media, the seminaries, and the publishing houses, and were introducing a new religion to our churches and schools to the detriment of the faith. He was also equally appalled not only that many of the hierarchies of the world had allowed these 'experts' to peddle their destructive theories unchallenged, but even worse, that many actively supported them, while condemning as divisive those Catholics who were not prepared to abandon the faith of their parents and grandparents.

For those people who, when the liturgical changes were introduced, were ploughing a very lonely 'traditional' path in their parishes, his books and encouragement were like manna from heaven. In his research and exposition of the real facts on the liturgy and

architecture he shed a great deal of light on matters that many liturgical 'experts' would have preferred to keep secret. It was this information, exposing the shallowness and historical ignorance of the 'progressive modernists,' that has allowed so many ordinary people in the pew to present their priests and bishops with reasoned argument against unwarranted change; something that they did not enjoy. The fact that the cause of tradition is now making a very effective return world-wide to our altars is due in great part to Michael and his scholarship and leadership. This may well be his lasting legacy to the Church; the provision of books and papers that rallied the faithful and educated them in a period of time that will truly be called one of the dark ages of the Church. By the early 1970s Michael had already established a reputation for being a formidable defender of the faith and was forming friendships with other wonderful defenders of Catholic tradition in the English-speaking world - men such as Father Paul Crane S.J. in London with *Christian Order*, Hamish Fraser in Scotland with *Approaches*, Walter Matt in the USA with *The Remnant*. These three publishers formed a mighty triumvirate in defence of Catholic doctrine and tradition, and in Michael they immediately recognised a writer to cherish. For nearly 35 years he wrote incessantly and prodigiously for these magazines, and his articles were always the first to be read before all others. In his writing Michael Davies encapsulated the theological virtues of faith, hope and charity. He was possessed of a wonderful faith that even in the darkest moments never wavered; he never lost hope that tradition would be restored to our altars, and, though he criticised endlessly the disastrous reforms inflicted upon the Church, he never resorted to personal abuse of those who were responsible for them.

By the mid-1970s the crisis within the Church was deepening. In his general research on the various novelties that were being introduced he had amassed a huge amount of data on the Council and how the great majority of the Fathers had been deceived by a well-orchestrated plan of a clique of European bishops and their liturgical advisors. Thus was born his great trilogy *Liturgical Revolution*. His first volume *Cranmer's Godly Order* (1976) examined the Protestant Reformation, what happened and why. His second work *Pope John's Council* (1977) was written to provide an objective and documented explanation of the fact that the Church in the West is disintegrating and that the responsibility for this disintegration must be laid at the door of those who manipulated the Second Vatican Council for their own ends. His third volume *Pope Paul's New Mass* (1980) provided a detailed examination of the development of the Roman Rite, the liturgical legislation pouring out from Rome during and after the Council, the prayers and rubrics of the new form of Mass, and the devastating impact of the changes on the Church throughout the world. Michael had submitted his first book *Cranmer's Godly Order* to the Censor of his diocese for an imprimatur but it was refused, despite the Censor finding no doctrinal fault with it. An appeal to his archbishop proved fruitless. Such was the prevailing hostile attitude of the authorities to anyone who dared question Vatican II or its 'fruits.' Following this unjust rebuff he decided there was no point in submitting any more of his

work for an imprimatur but everything he produced was examined by theologians for inspection and amendment where necessary. Michael's books were published originally by the Augustine Publishing Company but he told me in 1984 that it had dropped all his books "because of complaints that they were extreme." Michael's kindness was unlimited and he sent me free copies of all his books as soon as they were published. He made an interesting comment in 1986 when he said that he never even glances at his 'efforts' once they are in print, and had not even read *Pope Paul's New Mass*. Once a book was finished he moved immediately on to the next. At one point he was writing three books at the same time.

In the midst of working on this trilogy, *Liturgical Revolution*, a taxing enough project in itself, Michael became engaged in a spirited defence of Archbishop Marcel Lefebvre. In 1976 the Catholic Truth Society of England and Wales published a pamphlet that seriously misrepresented the archbishop. Michael wrote to the author and suggested he either substantiate or withdraw his allegations, but he refused. This led to a pamphlet entitled *Archbishop Lefebvre – The Truth* and this was so successful it ran to several reprints. However, he decided that the only way to fully present the truth about the archbishop would be to write an apologia and this was published by the Angelus Press in June 1979 as *Apologia Pro Marcel Lefebvre*. In the event, this became Volume One and was later followed by Volume Two (August 1983) and Volume Three (April 1988). His output then became prolific with works on such great figures as John Cardinal Newman (1978), St. Pius X (1983), and St. John Fisher (1998).



Such a prodigious feat of writing would have been immense for a full-time author but Michael was first and foremost at this time a schoolteacher with a young family. He was teaching by day and writing by night and at weekends. In all of this it must not be forgotten that his wife Maria played a vital role in supporting all his activities, a fact that he readily acknowledged. At home he would be so immersed in his writing that Maria did everything else. His meals had to wait until he finished some important paper, and his daily routine seemed to revolve around the times of postal collections. "I must catch the post" was a daily cry as he dashed out of the house. His home in Bromley, South East London, became the centre of the lay traditional movement and he and Maria entertained visitors from all over the world, including many priests and seminarians.

Michael Davies – the school teacher

It was surprising, given the problems encountered by many other Catholic teachers who were deeply unhappy about the 'new' faith being imposed on the Church and in our schools, that he suffered no problems personally in his own schools. Maria Davies said that Michael was an excellent teacher and he had a compulsion to teach about the

knowledge he had acquired. That is why his books are so readable. He took great pride in the fact that he was a primary school teacher and had an endless stream of stories about his pupils. He deeply resented that he was teaching his pupils the Catholic faith he had learned as a convert, and which had been reinforced at his teacher training college, and then they were going on to senior schools and beyond and being exposed to a version of the Catholic faith that he did not recognise. A faith that had been adapted to the secular spirit of the age and was watered down to be acceptable to everyone, but in fact was rejected by most. Although he loved teaching, when his writing became the focus of his life, he wanted to retire. He wrote to me in July 1994 to say he had ‘overcome the problem of the day job interfering in what really interested him’ and had taken early retirement. He said he was now poor but happier.

As Michael’s reputation grew so did the demands on his time. Everyone wanted a quote, an article, a lecture, a foreign visit, or simply a reply to a letter or an email – of which he received thousands each year. In 1980 he appeared on television in America where he debated the state of the Church with a Father Joseph Champlin from the Chancery of Syracuse, New York, who served on the bishops’ commission on the liturgy. From then onwards Michael became probably the foremost lay speaker in the USA; the Americans took him to their hearts and he was invited back time and time again. With his reputation growing worldwide his tours took in many European countries, and further afield in India, Australia, New Zealand, and even Nigeria where he helped with the foundation of a traditional parish.

St Matthew recounts how Jesus said that we must not lay up our treasures on this earth but to lay them up in heaven. Where your treasure house is, there your heart is too. It was abundantly clear where Michael’s heart was. In 1998 a friend complained to Michael about a magazine using some photos without permission. He wrote in reply,

“You will not be surprised to learn that I do not in the least share your indignation. I believe that we are in a war about the most important issues in the world, that our enemies are the [he named a bishop] of this world and that if anything that we have written or photographed can be useful to our allies we should be delighted. I have not only had extensive passages from my books quoted without permission, I have had entire books and pamphlets reprinted or translated into other languages on numerous occasions without being informed. I discovered quite by accident that in one country five of my full length books and about ten of my pamphlets had been published. In every case I have been pleased that my writing has been found useful in fighting the good fight.”

Michael truly appreciated that we as individuals were not important, it was the restoration of the traditional liturgy that was paramount and that anything that we could do should be focused totally on this cause. I think it is worth mentioning that Michael made very little money from his writing. Unfortunately, he was too trusting and some publishers simply did not pay him anything, even though they were selling thousands of his books.

In February 1997 he said that one particular publisher declared itself bankrupt but carried on trading. Over 70,000 copies of *Liturgical Shipwreck* were sold and he never received a cent. An honourable exception to this is the Angelus Press which has always been scrupulous and regular in paying the agreed royalties.

Michael Davies' books were read by many priests and prelates. One bishop commented to me that he had found Michael to be a man of the highest integrity, vision, and commitment. He said he had ploughed a lonely furrow for many years and, specifically, in his writings on the Mass, he had kept an awareness of Pope St Pius V to the fore in all our minds. He ended by saying that his writings will, in time, reveal his real greatness. Another prelate said to me that he had hoped and prayed that he would meet him but was disappointed that it never happened. It was Michael, he said, who had led him to a true appreciation of the sacred liturgy.

In 1995 Michael Davies was elected President of the International Federation Una Voce, a position that gave him greater international status and a much higher 'official' profile which allowed him access to the major Vatican departments. It also increased greatly an already taxing workload as for most of his term of office he acted as president, secretary and treasurer. He became a respected visitor to the Congregations for the Doctrine of the Faith, of Divine Worship, and the Ecclesia Dei Commission. In addition to his great work with the Una Voce movement he received, and accepted, many invitations to functions in small parishes and these were seen as equally important as his international engagements. He was kindness and patience personified to everyone who wished to speak to him but was deeply uncomfortable when compliments were being paid to him. He would become embarrassed and change the subject to something entirely different, such as Welsh rugby (his second religion). But every compliment was thoroughly deserved – he was the master who came forth from the liturgical chaos and restored clarity of Catholic teaching on liturgy, on doctrine, and on the re-ordering of churches. This is why the liturgical establishment disliked (hated?) him so much. He embarrassed their experts, and he angered those bishops who were in thrall of the weird and (not so) wonderful theories of their experts and who had implemented wholesale liturgical and architectural changes on their recommendations.



President Michael Davies (right) and President d'Honneur Count Neri Capponi, FIUV General Assembly, 2001

I think it is true to say that Michael Davies, while being a man hugely admired and respected within the world of traditional Catholicism, and known - and feared? - in the corridors of power in Rome, was perhaps relatively unknown to the great majority of Catholic faithful who still attend Sunday Mass in their own parishes. The immensity of the man will only be fully appreciated in the years and decades to come when his writings will be recognised as the foundation and springboard of the resurrection and resurgence of the traditional liturgy and faith of the Church. The greatest tribute we could pay him for his service to us and the Church is to make his work more widely known. For those members who do not have any of his books I would recommend his trilogy *Liturgical Revolution*. Those who have one or more of his books could perhaps try and persuade their local clergy to read something of his work.

He was diagnosed with terminal prostate cancer in late 2002 but he saw this as more an irritation than something to be feared. He cheerfully commented to me that should the pain become too much he would simply drink more whisky: a drink he often enjoyed to excess. Although his illness seriously affected his energy, it did not diminish his determination but it took such a toll on his health that he could only concentrate for about two hours each day. Not to be defeated, he had a small bed placed in his office where he could rest. He wanted desperately to update his great trilogy on the liturgy and was working on *Pope John's Council* until the day he died. In the event, he died, suddenly, of a heart attack on 25th September 2004.



Michael's legacy, and what an immense legacy he has left us - seventeen full length books and several dozen booklets and pamphlets - provides a body of work of truly Catholic genius which will enlighten, educate and sustain Catholics in future generations. A timely antidote to the self-interested, self-serving, shallow delusions of men whose ideas were condemned by Pope St Pius X in *Pascendi Gregis* over 100 years ago. The immensity of the man will only be fully appreciated in the years and decades to come when his writings, particularly on the Mass, will be recognised as a major contribution to the resurgence and restoration of the traditional liturgy and faith of the Church. Since the promulgation of *Summorum Pontificum* the debate concerning the liturgy has been re-ignited and more and more senior figures in the Church are raising their voices in support of a new analysis of the failed policies of the 1960s and 1970s. The recent re-publication by the Angelus Press of Michael's great trilogy *Liturgical Revolution*, (*Cranmer's Godly Order*, *Pope John's Council*, and *Pope Paul's New Mass*) is a timely and valuable contribution to this debate and will surely bring his work to a new audience; an audience that has no first-hand knowledge of the years surrounding the Second Vatican Council, and who will appreciate his clinical assessment of the changes that were imposed, and his exposé of the flawed and false scholarship that drove the changes. He said to his family that if he were to be remembered for anything he hoped it would be for this trilogy. These three books deserve

pride of place in the libraries of all Catholic seminaries. Perhaps the greatest tribute we could pay him for his service to the Church, and to the faithful, is for each of us who has one or more of his books, to make his name known to those who have no knowledge of him or his work. If we are indeed serious in our desire to restore the ancient liturgy to our altars we must make it our apostolate to persuade our parish priests to read his trilogy on the liturgical revolution – it could produce remarkable fruit.

Perhaps the publication in July 2007 by Pope Benedict XVI of the *motu proprio Summorum Pontificum* was the greatest vindication of Michael's unceasing public support for Cardinal Joseph Ratzinger in the face of much opposition. It was a relationship based on mutual trust and on the occasion of Michael's death in September 2004 His Eminence sent this tribute to the Latin Mass Society:

'I have been profoundly touched by the news of the death of Michael Davies. I had the good fortune to meet him several times and I found him as a man of deep faith and ready to embrace suffering. Ever since the Council he put all his energy into the service of the Faith and left us important publications especially about the Sacred Liturgy. Even though he suffered from the Church in many ways in his time, he always truly remained a man of the Church. He knew that the Lord founded His Church on the rock of St Peter and that the Faith can find its fullness and maturity only in union with the successor of St Peter. Therefore we can be confident that the Lord opened wide for him the gates of heaven. We commend his soul to the Lord's mercy.'

Joseph Cardinal Ratzinger, 9 November 2004

Leo Darroch is a member of Una Voce Scotland and was president of the International Una Voce Federation - FIUV from 2007 to 2013. This article is based on a conference given in Rome on November 3, 2012. He has written an [outstanding book on the history of the FIUV](#). In addition to details of the foundation of UVS, this expansive work details the international movement for the restoration of the Latin Mass and informs our mission today. Count Capponi, Leo Darroch and Michael Davies have been guest speakers at past AGMs of UVS.



Doorstep blessings: An Eriskay Easter

During the restrictions on public worship, clergy have been finding creative ways to minister to their flocks. Easter on Eriskay this year has seen Fr Ross Crichton giving doorstep blessings to his parishioners with water blessed at the Easter Vigil. Over a period of three days, Father blessed 150 houses using the Old Rite in Gaelic, leaving Holy Water behind for the island inhabitants. What a wonderful sight to see an *t-sagart* on his rounds!



Hail Glorious St Patrick: A new home for the TLM in Dundee

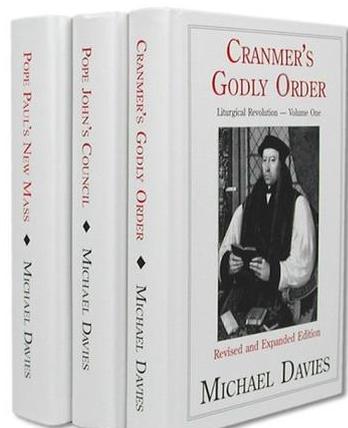


The flourishing Sacred Heart Latin Mass community in Dundee have recently moved to a new home - St Patrick's Church, Arthurstone Terrace, Stobswell. As can be seen, the sanctuary at St Patrick's is very fitting and will provide the ideal setting for the Traditional Latin Mass.

The change came about when Fr Ninian Dooan was appointed as parish priest at St Patrick's in addition to remaining PP of St Pius X parish. This means that he now ministers to three communities. We encourage our readers to keep Father and all our priests in your prayers as they labour in the vineyard of the Lord.

Book Recommendation

Michael Davies: The Liturgical Revolution Trilogy



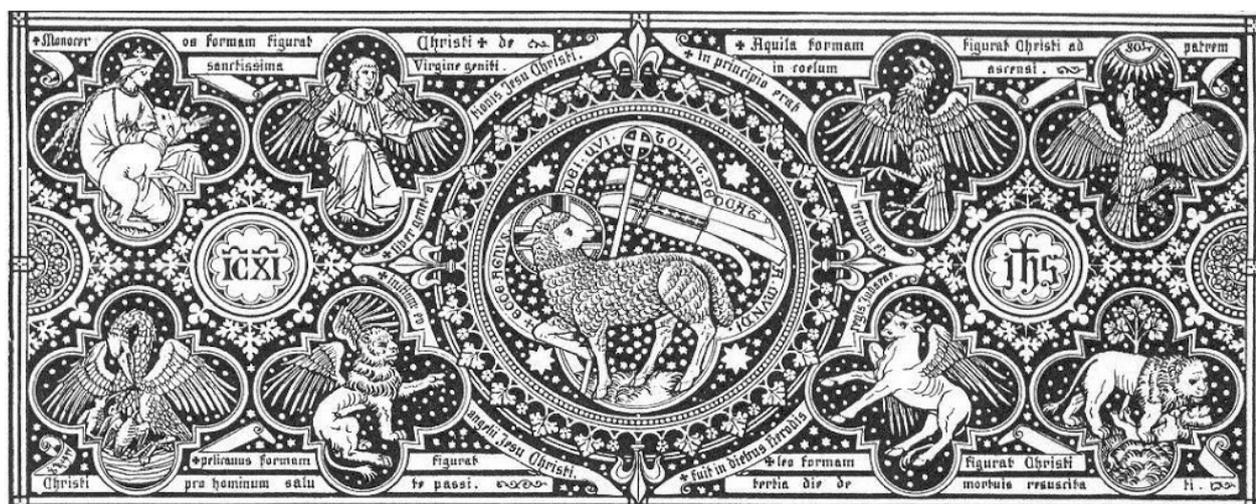
Copies can be purchased from [Cenacle Books](#)

As you have read in our featured article by Leo Darroch, Michael Davies was one of the most prolific and influential figures in the traditionalist movement. The culmination of years of study, writing and lecturing around the world, Mr Davies' crowning glory, and possibly his greatest legacy to the cause of tradition is his mammoth trilogy on the liturgical revolution. Having set out to write a book on the liturgical reform of Pope Paul VI and its implementation, Davies found that the threads of liturgical revolution were more tangled and expansive than could be comprehensively

dealt with in one book- and his work is nothing if not comprehensive. The result was a three volume work: 'Cranmer's Godly Order', 'Pope John's Council' and 'Pope Paul's New Mass.'

A model for us all, Davies was passionately committed to the restoration of tradition and the examination of the crisis in the church while remaining a consummate churchman and loyal to the papacy. His rigorous and systematic style clearly lays out the hallmarks of liturgical revolution from the time of the Protestant Revolt through to the reform of the Roman Rite in the 1960's, providing copious footnotes and references to a wide variety of sources and correspondance that he had with those who were involved. It can be easy for us to parrot arguments that we have heard without really informing ourselves and this trilogy is the perfect resource for anyone who wants to know with certainty and with supporting sources, what happened to the liturgy sixty years ago.

I recommend that members invest in these books, buy them for the clergy or club together to share a set. You will not find a more thorough treatment of the reason for the existance of UVS than in the writing of Michael Davies, without whom we would arguably not be in the relatively favourable situation in which we find ourselves today.





SAVE THE DATE
SUNG MASS IN THE EXTRAORDINARY FORM
CARFIN GROTTTO
EVENING OF FRIDAY 4TH JUNE 2021
UNAVOCESCOTLAND.ORG

The Layman's Library

Tom Docherty

Tenebrae

Geoffrey Hill

He was so tired that he was scarcely able to hear a note of the songs: he felt imprisoned in a cold region where his brain was numb and his spirit was isolated.

1

Requite this angel whose
flushed and thirsting face
stoops to the sacrifice
out of which it arose.
This is the lord Eros
of grief who pities
no one; it is
Lazarus with his sores.

2

And you, who with your soft but searching voice
drew me out of the sleep where I was lost,
who held me near your heart that I might rest
confiding in the darkness of your choice:
possessed by you I chose to have no choice,
fulfilled in you I sought no further quest.
You keep me, now, in dread that quenches
trust,
in desolation where my sins rejoice.
As I am passionate so you with pain
turn my desire; as you seem passionless
so I recoil from all that I would gain,
wounding myself upon forgetfulness,
false ecstasies, which you in truth sustain
as you sustain each item of your cross.

3

Veni Redemptor, but not in our time.
Christus Resurgens, quite out of this world.
'Ave' we cry; the echoes are returned.
Amor Carnalis is our dwelling-place.

4

O light of light, supreme delight;
grace on our lips to our disgrace.
Time roosts on all such golden wrists;
our leanness is our luxury.
Our love is what we love to have;
our faith is in our festivals.

5

Stupefying images of grief-in-dream,
succubae to my natural grief of heart,
cling to me, then; you who will not desert
your love nor lose him in some blank of time.
You come with all the licence of her name
to tell me you are mine. But you are not
and she is not. Can my own breath be hurt
by breathless shadows groaning in their game?
It can. The best societies of hell
acknowledge this, aroused by what they know:
consummate rage recaptured there in full
as faithfulness demands it, blow for blow,
and rectitude that mimics its own fall
reeling with sensual abstinence and woe.

6

This is the ash-pit of the lily-fire,
this is the questioning at the long tables,
this is true marriage of the self-in-self,
this is a raging solitude of desire,
this is the chorus of obscene consent,
this is a single voice of purest praise.

7

He wounds with ecstasy. All
the wounds are his own.
He wears the martyr's crown.
He is the Lord of Misrule.
He is the Master of the Leaping Figures,
the motley factions.
Revelling in auguries
he is the Weeper of the Valedictions.

8

Music survives, composing her own sphere,
Angel of Tones, Medusa, Queen of the Air,
and when we would accost her with real cries
silver on silver thrills itself to ice.

There are few good collections of poetry in the latter half of the twentieth century that strive to deal seriously, knowledgeably, and in a way that is personally invested, with Christian faith. Geoffrey Hill's *Tenebrae* (1978) is one of these few. It begins with the fifteen-part sequence 'The Pentecost Castle', a poem of desperate desire for both human and divine love, and one that draws deeply from Spanish Golden Age literature.

Following this is a sequence of seven sonnets collectively given the title 'Lachrimae', and the subtitle 'OR SEVEN TEARS FIGURED IN SEVEN PASSIONATE PAVANS'. As is common in Hill's poetry, this title is borrowed in its entirety from another, in this case that of the collection of instrumental music composed by John Dowland and published in 1604. The poem's epigraph comes from St Robert Southwell (martyred nine years before this music's publication): 'Passions I allow, and loves I approve, onely I would wishe that men would alter their object and better their intent.'

All of Hill's seven 'Lachrimae' sonnets address Our 'Crucified Lord'; some do so with deep sorrow, some with confusion, some with self-reproach. In the last sonnet (which is a reworking of one by Lope de Vega), the narrator doubts his own resolve to 'welcome' Christ as the Lord of his life:

So many nights the angel of my house
has fed such urgent comfort through a dream,
whispered 'your lord is coming, he is close'

that I have drowsed half-faithful for a time
bathed in pure tones of promise and remorse:
'tomorrow I shall wake to welcome him.'

Not now but 'tomorrow'. St Augustine comes to mind, in two quotations, the first the more famous: 'Give me chastity and continency, only not yet.' 'I sent up these sorrowful words: How long, how long, 'tomorrow, and tomorrow?' Why not now? why not is there this hour an end to my uncleanness?' (Confessions, VIII).

Similarly, the final lines of the fifth sonnet give a delicately poised expression of the narrator's standing in faith:

I founder in desire for things unfound.
I stay amid the things that will not stay.

The speaker struggles intolerably with 'things unfound' – the things of God and of his own afterlife – and so has chosen to return to where he can feel at home, with preoccupations of the flesh, among trivialities 'that will not stay'. But this draws the ear to the double-sidedness of 'stay'. Amid that which will not stay, 'I stay': the speaker's self, his immortal soul, is left over, after the end of all other 'things'. The soul not only remains but endures.

What also endures, crucially, in these poems, is the saving power of sacrifice. As many of his best poems and essays demonstrate, Hill greatly honours and believes in sacrifice. Christ's Sacrifice, which was to undo the effects of original sin – the doctrine of which is the foundation of Hill's approach to theology – is present throughout Hill's reflections on human conduct, sacrifice, and death. He writes in the first 'Lachrimae' sonnet:

You are the castaway of drowned remorse,
you are the world's atonement on the hill.
This is your body twisted by our skill
into a patience proper for redress.

If you are interested in reading modern poetry that treats complexities complexly, that refuses to dumb itself down, and that is not only literate in but deeply engaged in Christianity, try Geoffrey Hill. I recommend *Tenebrae* as the place to start.

Announcements

Sacred Heart Church, Glasgow



Following on from the success of the arrangement between the Parish Priest and Fr Dunn through Holy Week, Diocesan Administrator Mgr Bradley has approved the collaboration between Fr Liam McMahon (PP) and Fr Dunn and the reintroduction of the Traditional Latin Mass to be reinstated at Sacred Heart Church, Bridgeton, Glasgow. The Extraordinary Form will now be offered by Fr Dunn every Sunday at 11am.

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.

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.

Membership Renewals

As we enter the new financial year, membership renewals are due for many of our members. Your assistance makes it possible for us to help the Traditional Mass to grow in Scotland and we thank you for your generous support. You can [renew your membership online](#) or by sending the membership form to us by post.

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 Patrick's Church

8 Arthurstone Terrace,
Dundee
DD4 6RS
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

Sacred Heart, Bridgeton

50 Old Dalmarnock Rd
Glasgow G40 4AU
Celebrant: Fr Steven Dunn

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: 11.30am & 4pm
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

See parish website

Sundays 11am

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