



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

October 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.



Fr O'Connor and the servers at Carfin Grotto

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Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

A twelve-hour drive from Bristol to Glasgow with three traffic jams and two crying children provided an apt setting for the Chairman and Secretary to scan the newly released Moto Proprio. Shortly after, UVS took advice on the implications of the document and supplied a summary to our clergy. Since the situation was delicate and involved the request for faculties to offer the Old Rite, it was decided that the best way to respond was to support priests as they communicated with their ordinaries. The next day the Latin Mass Society issued a more comprehensive set of canonical guidance which is reproduced in this newsletter for your information.

It has been several months since and ample analysis has been offered by the top brass of the traditional movement and so I restrict my comments to an update on the situation in Scotland. Last year, when the Vatican survey was issued to the bishops of the world, we discerned that something was on the cards and acted quickly to produce a briefing paper that would provide members of the Scottish Bishops' Conference with a comprehensive

summary of the Traditional Latin Mass scene across the country. In line with the reaction of most bishops around the world, the Scottish bishops have thus far decided to grant the necessary permissions for Masses to continue as they had been before the promulgation of *Traditionis Custodes*, with the exception of Bishop Toal of Motherwell.

Bishop Toal and I had been in conversation before the summer about the dates that we had arranged to hold Masses at Carfin Grotto and I suggested that we meet in order to discuss the work of UVS. After the new document was released, Bishop Toal removed the 8am Sunday Mass at St Mary's Cleland and reduced the provision at St James Coatbridge from weekly to First Saturdays only. Since then, the bishop and I have had a cordial and productive meeting during which I was able to represent you to him and appraise him of the good fruits that are evident among our Old Rite communities. Bishop Toal has since granted permission for us to host our 2021 Requiem Mass as part of our AGM at St Mary's in Cleland in addition to our two annual Masses at Carfin and has expressed his interest in keeping in touch about matters relating to the Traditional Latin Mass.

In a similar vein, I have been in contact with the other bishops who have retained the status quo in order to convey our thanks and to assure them that in contrast to the characterisations made in 'TC' we are practicing Catholics of goodwill and love them as our shepherds, are committed to the vocation to holiness and are nourished by the beauty and depth of the Traditional Mass within the bosom of Holy Mother Church.

As we carry on from here, allow me to suggest a few ways that members and friends might play their part in safeguarding tradition, for the tradition is the birth right of every Catholic.

- Pray. Use the Missal or parts of the 1962 Divine Office as the backbone of your daily prayer. Use the texts of the Mass for your mental prayer. Pray the family rosary. Pray for an increase in the theological virtue of faith.
- Learn. Get hold of books about the Old Rites. Listen to good talks online and avoid bad ones. The situation has brought out the best in some and the worst in others. Be prepared to dialogue with those who suggest that 'active participation' is not possible in the Old Rite or that it does not provide a sufficient quantity of sacred scripture.
- Be an authentic witness. It is easy to become bitter when in a situation such as ours. Don't resort to bitterness and self-serving grumbling. Pray for an increase in the theological virtue of hope.
- Stick together. Division is a trademark of the enemy. Set aside human respect and ambition and stick together. Build the Lord's kingdom, not your own. Pray for an increase in the theological virtue of charity.

Finally, my thanks to those who have taken the time to contribute to this newsletter and I assure members and friends of my daily prayers.

In Domino, Fraser

Meeting real Catholics who love the Traditional Latin Mass at home and Carfin

Dorothy Cummings McLean, writer and UVS Member

Being an online journalist, I heard early rumours of what Pope Francis intended to do to Catholics who love the Traditional Latin Mass. However, I was as just as shocked as everyone else when *Traditionis Custodes* and its extraordinarily inaccurate accompanying letter were published. The errors are like shards of glass stuck in the heart, and for me the fragment that struck deepest was the accusation that we TLM-loving Catholics think we belong to a “True Church” apart from the Church. Pope Francis was not addressing Catholics who adhere to the Society of St. Pius X, mind you. He was talking about Catholics who go to Mass in our own diocesan churches and make our confessions to priests who have our bishops’ permission to hear them. Clearly, he and his advisors do not know us very well.

The Canadian theologian Fr. Bernard Lonergan (1904 – 1984 and *not* a traditionalist) once wrote that “only the concrete is good,” which in our context means that *real* things and people, not figments of episcopal imagination, have value. Since TC was published, I have thought often about the very real people who make up my Traditional Latin Mass community in Edinburgh: the individual elderly men and women, the middle-aged parents and bachelors, the young couples with infants, the young couples without, the university students, the teenagers, the children. I do not recognize their portrait in Pope Francis’s recent writings.



I first turned up on Michaelmas 2008, and so I have had thirteen years to get acquainted with the Edinburgh diocesan TLM community. I have attended the funerals of the “Old Guard” who carried the torch of tradition through the “Indult days” and congratulated the parents of the newborns. One of the biggest transformations of our TLM community is the sheer number of children. In 2008, only two or three came regularly, and now over a dozen run around on the green hill behind the church after the Noon Mass. Other families come to the late afternoon Mass—instituted after the COVID restrictions—and those children chat or gambol under the tree in front.



I wish Pope Francis could meet those real, concrete children and listen to their real, concrete parents to find out why they have chosen to come to the Traditional Latin Mass week after week, becoming part of our real, concrete community. Indeed, it was a red-letter day in that community when our archbishop came to see us. To be honest, he didn't see just us because many members of the larger Scottish TLM community came from Glasgow and elsewhere to make up our numbers. The church was packed; we positively fizzled with excitement. Our archbishop was among us; we had *arrived*.

In those *Summorum Pontificum* days, we Catholics who love the Traditional Latin Mass felt right in the centre of things, and even when Pope Benedict pulled the floorboards out from under our feet by resigning, we had his *motu proprio* to stand on. Now, of course, it's a different story. I had difficulty sleeping the night I was convinced our newer pope hates us and wants to shove us to the margins. Isolated from the rest of the Church, we would become less like ourselves and more like the portrait of holier-than-thou Rad Trads Pope Francis painted in the letter accompanying *Traditionis Custodes*.

My response to that letter was to take out a family membership in Una Voce and start thinking about how to bring together other Catholics in Scotland who love the Traditional Latin Mass. The larger and warmer the community, the more chance will we flourish and expand, like leavened dough, and the less chance we will shrink and go sour, like oranges shoved to the back of the fridge. Happily, Una Voce soon after announced a TLM at the National Shrine of Our Lady of Lourdes in Carfin, and I helped to spread word through social media.

I had never been to Carfin before, and I was delighted to discover the complex of church, chapel, halls, statues, Grotto and gardens right across the street from the railway station. I was happy, too, that a crowd of young people, mostly university students, had come from Edinburgh on the same train to pray the Rosary and assist at the Mass. It was a grey day, and the sky showered a few drops on us, but we were spared a drenching.

We Edinburghers all took a turn around the stupendous park, listening to the choir rehearse from the glass chapel, and said hello to friends and acquaintances from other cities and towns. I recognized people from the diocesan Motherwell, Glasgow, and Dundee TLM communities and was edified by the length of the queue forming at a prudent distance from the priest hearing confessions.



The Rosary began a little late, which was just as well, as this gave passengers on the next train time to get there. It was offered at the altar set up on a platform beside the actual Grotto, the depiction of Our Lady's appearance to St. Bernadette. There was then a brief recess, in which I scanned the scattered congregation for more friends and acquaintances, and then Mass, celebrated by Father Liam O'Connor. If you know and therefore love the Traditional Latin Mass, no description of this is needed, except that the usual flow was broken by the pre-homily repetition of the reading and Gospel in English, after we had already heard them in Latin and read along in English in our Missals or Mass sheets.



After Mass and our private prayers of thanksgiving, the congregation—which, despite what you may have heard, had been palpably aware of itself as a community worshipping together—moved and mingled, circulating from conversation to conversation, as we Edinburghers do in the carpark outside St. Andrew's, Ravelston. I enjoyed introducing a young person from Motherwell to young people from Glasgow and Edinburgh, and I enjoyed meeting a fellow Canadian, who teaches Gaelic to Scots, and a Scottish Roman, to whom I attempted to speak Italian. In short, it was a happy, friendly occasion, and everyone I spoke to seemed delighted to be there.



It was good to be plunged into the real, contemporary, fresh air life of Catholics in Scotland who love the Traditional Latin Mass and away from the internet, with its bad news, lies and exaggerations. I am grateful that we already have an “official structure” like Una Voce to bolster us up and bring us together in times both good and bad. My own view is that we need even more liturgical and social events. This will expand our joy in each other and give expression to our love for God and the ancient traditions through which we worship Him.

Advance notice: With the kind permission of the Bishop of Motherwell, our Masses at Carfin Grotto in 2022 will take place on the 25th June and the 17th of September. Details to follow.

Introibo ad altare Dei



On the 18th of September, a group of four young men attended our server training session. Our thanks to Fr Byrne for stepping in a tutor and to St Brigid’s for hosting. If interest in initial and continual server training grows, we will consider following the programme outlined by the Society of St Tarcisius, an initiative of our sister organisation, The Latin Mass Society of England and Wales.

Server Training Dates for your Diary:

Saturday 15th of January 2022 and Saturday 19th March 2022

11am – 1pm, St Brigid’s, Toryglen, Glasgow

Some Notes on the Application of Traditiones Custodes

Canonical Guidance issued by the LMS

In this document we wish to give some brief indications of what the Apostolic Letter does and does not do in terms of the canonical obligations of bishops and priests, in light of the advice we have received from more than one canonist.

The Authority of the Bishop

The Apostolic Letter emphasises the authority of the bishop in each diocese over the liturgy.

Art. 2. It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him, to regulate the liturgical celebrations of his diocese. Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.

This article footnotes (*inter alia*) Vatican II's Decree on the Office of Bishop, *Christus Dominus* 11, which states:

Therefore bishops are the principal dispensers of the mysteries of God, as well as being the governors, promoters, and guardians of the entire liturgical life in the church committed to them.

A similar point is made by Vatican II's Constitution on the Liturgy, *Sacrosanctum Concilium* 22.

The Apostolic Letter takes, therefore, this principle already well-established in the discipline of the Church, and concludes ('therefore') that the bishop has authority over the 1962 Missal in his diocese. This is reminiscent of the comment in Pope Benedict XVI (2007) Letter to Bishops Accompanying *Summorum Pontificum*:

I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22).

The Apostolic Letter is, at this point, not making any innovation, or investing bishops with special authority, but merely reiterating the existing legal situation, which had itself not been altered by *Summorum Pontificum*.

The Rights of Priests and Faithful

Pope Benedict's Apostolic Letter *Summorum Pontificum* Article 1 notes, as a historical fact, that the 1962 Missal has never been abrogated. It goes on to confirm the legal implications of this fact: that priests of the Latin Rite have the right to celebrate according to this Missal, and that the faithful have the right to attend it.

Nevertheless, the *exercise* of the right of priests to celebrate the 1962 Missal impacts the question of the liturgical life of the diocese, and for this reason comes under the authority of the bishop. Thus, for example, *Summorum Pontificum* limits the celebration of the older Easter Triduum (Art. 2).

The provisions of *Traditionis Custodes* must be understood in the same way. It does not abrogate the 1962 Missal, and thus leaves the right of priests to celebrate it intact. It does regulate the way this right can be exercised.

It should be noted that the Apostolic Letter says nothing about the right of the faithful to attend the 1962 Mass, the celebration of the other sacraments according to the older Roman Ritual, or the saying of the older Divine Office by priests in public or in private: accordingly, all of these things remain permitted. It is general principle of Canon Law that laws which restrict things are to be interpreted narrowly rather than widely:

Can. 18: Laws which establish a penalty, restrict the free exercise of rights, or contain an exception from the law are subject to strict interpretation.

‘Groups’ attached to the 1962 Missal

Article 3 concerns ‘groups that celebrate according to the Missal antecedent to the reform of 1970’. With sight only of vernacular translations of the Apostolic Letter, the context of this terminology is harder to clarify, but the way the term is used indicates that the Apostolic Letter has a formal association in mind. These are entities which might have settled views about the liturgical reform (Art 3.1), have a right to pastoral care (3.4), and up to the time of the Apostolic Letter could be ‘authorised’ by the local Ordinary (3.6). The provision in 3.5 concerning ‘parishes canonically erected for the benefit of these faithful’ reinforces this impression.

This corresponds to the use of the term ‘group’ (in the English translation) in *Summorum Pontificum* Articles 5 and 7. In those articles, ‘groups’ of the faithful attached to the older Missal had the right to request a regular celebration of this Missal (Art. 5) and, if denied by a parish priest, to appeal to the bishop and then to the Holy See (Art. 7). Relatedly, it authorises bishops to erect ‘personal parishes’ (Art. 10).

The Instruction *Universae Ecclesiae* (2011) tried to establish a fairly informal understanding of what was required for the existence of a ‘group’ (see *Universae Ecclesiae* 15), in order to make it easier for them to claim the rights attached to the concept of a group in *Summorum Pontificum*. The notion of a ‘group’ being subject to ‘authorisation’ in *Traditionis Custodes* nevertheless suggests a fairly formal understanding.

The regulation of the celebration of the 1962 Missal for such ‘groups’ is the sole preoccupation of *Traditionis Custodes* Article 3. Bishops where these groups currently exist are instructed to find places for them to worship according to the 1962 books (3.2), to determine the times at which Masses are to be celebrated (3.3), and to appoint celebrants for them (3.4). The existence of personal parishes are to be reviewed (3.5). No new groups are to be established (3.6).

What these provisions do is to emphasise the authority of the bishop in regulating arrangements which may have been made under *Summorum Pontificum* Art. 5. It does not instruct bishops to close these arrangements down: on the contrary, it tells him to make provision for the faithful concerned. On the other hand, the rights of such groups to form and to request celebrations is rescinded, and it follows that no new groups of this kind will come into existence (or be recognised as such).

The following articles, 4 and 5, concern the authorisation of priests to celebrate according to the 1962 Missal: in the case of newly ordained priests, with reference to the Holy See. As noted above, this is a matter of the bishops' moderation of the liturgy in his diocese, and not the right in principle of priests to celebrate the 1962 Missal, so this should be taken to concern the public celebration of the older Missal. There is accordingly no need for a priest to apply for permission to celebrate the 1962 Missal in private.

Priests who have this permission will be able to celebrate the 1962 Mass in their parishes, or anywhere else, and the faithful will be able to attend it. If these faithful do not constitute a recognised 'group', the provisions of Art. 3 do not apply. Indeed, they could not do so: it would make no sense to ask of a collection of Catholics who happen to turn up at a particular Mass, but may never have met before, what theological position they collectively hold about the Second Vatican Council, as per Art 3.1, or if their existence as a collective is 'authorised', as per Art. 3.6.

To summarise, *Traditiones Custodes* is concerned to maintain the pastoral care of officially-constituted 'groups' attached to the ancient Mass, for example in personal parishes, but wishes to emphasise the authority of the bishop to regulate where, when, and by whom, their Masses are celebrated.

At the same time, it does not prevent priests in general celebrating the older Mass, even in public, but it wishes to emphasise the authority of the bishop to give permission for this.

In both cases, it should be observed that in practice under *Summorum Pontificum* bishops continued to exercise the kind of care and control which *Traditionis Custodes* underlines, though they might sometimes have done this implicitly and indirectly: for example, by choosing where to assign priests. Although they are given more direct power over the situation by *Traditionis Custodes*, it seems likely that many bishops will continue to exercise this power as a matter of general oversight, rather than micro-managing each parish and apostolate.

The decision of many bishops in the immediate aftermath of the publication of *Traditionis Custodes*, to give blanket permissions for existing arrangements to continue, is a perfectly reasonable exercise of their prerogatives under the Apostolic Letter.

Parish Churches

The most surprising thing about Article 3 is that the places of worship to be assigned to 'groups' should not include parish churches. In the context of Italy and certain other countries, where for historical reasons dioceses have an abundance of non-parish

churches, this presents no great difficulty, and personal parishes for the 1962 Mass do indeed, in such countries, tend to make use of these places of worship: chapels of ease, confraternity chapels, chapels attached to religious communities, and so on.

In other countries this is not so. If a bishop cannot easily find an alternative venue for such a group then, in accordance with Canon 87.1, he need not apply this restriction:

Canon 87.1. A diocesan bishop, whenever he judges that it contributes to their spiritual good, is able to dispense the faithful from universal and particular disciplinary laws issued for his territory or his subjects by the supreme authority of the Church.

As already explained, this question only arises with formally constituted ‘groups’. It is interesting to note, nonetheless, that while no new ‘personal parishes’ are to be established, the moving of ‘groups’ from parish churches to other places of worship implies the continuing usefulness of the concept of a ‘shrine’ dedicated to the celebration of the 1962 Missal, and in general to ‘chaplancies’ for those attached to this Mass.

Vernacular readings

It should be noted that the requirement of Article 3.3 that lections be given in the vernacular does not exclude their being proclaimed first in the Latin of the liturgical text, which is generally required under the liturgical law of the 1962 Missal.

The congruence of the translation used with the liturgical text, which sometimes varies from the Hebrew or Greek versions which form the basis of most recent translations, should be kept in mind.

In any case, this requirement only applies in the context of the provision of the Mass for ‘groups’ as explained above.

The Good of Souls

All ecclesiastical legislation aims at the good of souls: the concluding words of the Code of Canon Law, indeed, tells us so:

Can. 1752: ...the salvation of souls, which must always be the supreme law in the Church, is to be kept before one’s eyes.

The authority of the Holy See and of bishops and priests is given, not for their own good, but for the good of souls; on bishops in particular, see the Code Can. 383 §1. Canon 87.1 has already been quoted, above.

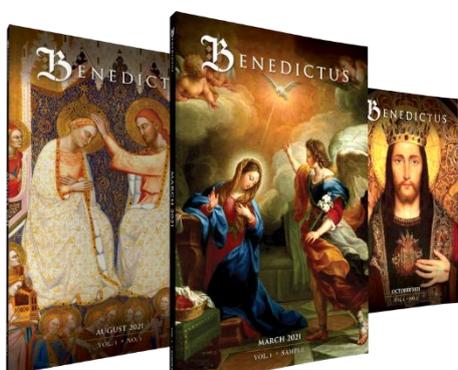
All of these statements remind us that it is in the context of the good of souls that Church’s legal provisions must be interpreted and applied. Within the Church’s tradition, to apply a regulation in such a way as manifestly to harm the good of souls, is not just a pastoral or practical problem, but a failure to evaluate its *legal* force correctly.

Traditionis Custodes concerns itself directly with the good of souls, and the Holy Father’s Letter to Bishops underlines this motivation. The reason why the former Missal is not simply banned outright is that Pope Francis is mindful of the pastoral harm this would do. The ‘two principles’ the Letter gives to guide bishops are these:

to provide for the good of those who are rooted in the previous form of celebration and who need time to return [e hanno bisogno di tempo] to the Roman Rite promulgated by Saints Paul VI and John Paul II, and, on the other hand, to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the “holy People of God.”

This is therefore the crucial consideration in applying the Apostolic Letter according to the *mens* of the legislator. Bishops are to make arrangements and to give, or withhold, permissions, according to whether they believe it will be of spiritual benefit to the faithful attached to the older Mass, and to the priests who wish to celebrate it.

Benedictus - The New TLM Companion



Megan Geraghty, 15

Known as “The Traditional Catholic Companion”, Benedictus is a compact, affordable book with new editions every month. It is a monthly subscription costing \$5 every month with each issue containing approximately 400 pages and composed of a variety of prayers including Traditional Latin Mass propers (from the 1962 missal), morning and evening devotions, short

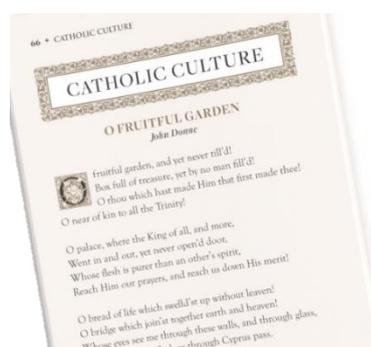
daily meditations, poetry and chant which enables you to explore Catholic Tradition and further deepen your faith. This book is perfect for everyone, regardless of age and capabilities.

Furthermore, Sunday rubrics and propers are presented in a straightforward, understandable fashion which makes Benedictus extremely easy to navigate as there is no page jumping and ribbons required and propers for weekdays are also included. In addition, Benedictus is also composed of an array of classic prayers such as the Hail Mary exhibited in Latin and English among others. Morning and evening devotions extracted from The Divine Office are also included along with Daily Meditations composed by significant Catholic Saints and Scholars from various periods of history,



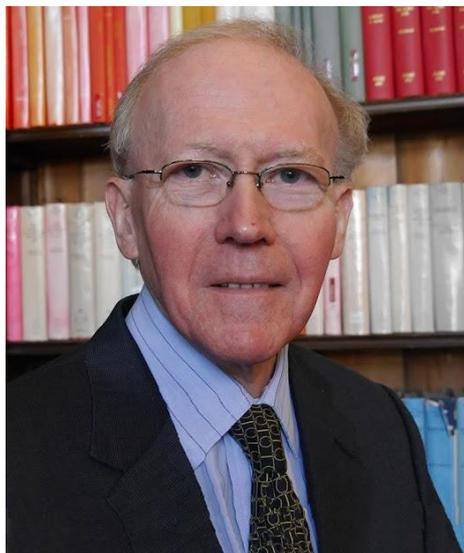
short essays on numerous liturgical feasts and Saints as well as enriching poetry and music.

In conclusion, Benedictus is a valuable and quality guide in aiding you to follow The Traditional Latin Mass and gives you an insight into the beauty of tradition. I highly recommend Benedictus and I know it will be a real asset to whoever purchases a subscription.



Remembering John Hylands

Fred Stone, Former Chairman, UVS



It is with great regret that we have to inform members of the death of Mr. John Hylands. John was a great supporter of the work of Una Voce Scotland and his enormous contribution will be sorely missed. He sang in the Una Voce Scotland Schola and in that capacity participated in the Cardinal Burke Masses, the Masses in both Cambuskenneth Abbey, Stirling and in Torphichen Preceptory in Bathgate. and in several other liturgical events. Two other such events were for occasions associated with the Dunn family in Glasgow- the Funeral Mass of Dr. John Dunn in St. Mary's, Calton and the Silver Jubilee of Ordination Mass of his son, Fr. Stephen Dunn in Holy Cross Church, Crosshill.

In the 1980s and 1990s, John was the Director of The Scottish Gregorian Group and through the work of this group, he was closely involved in arranging Traditional Masses celebrated by Monsignor Hugh Boyle of Glasgow. John also organised and served at the Traditional Masses celebrated in the convent in his hometown of Falkirk. The celebrant of these Masses was the late Fr. Walter Crampton, former PP at Camelon Parish, Falkirk.

For twenty years, John was a stalwart member of the choir in St. Aloysius Church, Glasgow, the Jesuit Church. He was also a member of the Board of Governors of St. Aloysius College, Glasgow, serving as Chairman for some years. We extend our sympathy to John's widow, Janette, his son John and his daughter, Katherine.

Summary of Dates

AGM and Solemn Requiem, 20th November, 11.30am, St Mary's Cleland

Missa Cantata, 4th December 10am, St James, Coatbridge

Server Training, 15th January and 19th March, 11-1, St Brigid's Toryglen

UVS National Pilgrimage Masses, 25th June, 17th September 2022, Carfin Grotto

Announcements

Restrictions in the Diocese of Motherwell



In response to Traditionis Custodes, Bishop Toal has removed the Sunday TLM at St Mary's Cleland and reduced the Mass at St James Coatbridge to the First Saturdays only. The Thursday evening Latin Mass at Cleland remains.

Congratulations

We are delighted to announce that our friend, Alexander Masir was clothed in the habit of St Norbert and took the name of the same. Br Norbert assures us of his prayers for his friends in Scotland. Please pray for him as he continues to respond to God's call with the Nobertines.

We offer congratulations to Fr Anselm Gribbin who has been incardinated into the Institute of Christ the King Sovereign Priest and has taken up his assignment as chaplain to the sister adorers in sisters in Ardee, Co. Louth, in Ireland. Our Lady of the Clergy, Pray for him.

We are delighted to congratulate Paddy and Roxanne on their recent betrothal. Fr Emerson celebrated the rite of betrothal and a Missa Cantata in St Andrew's Ravelston and the music was provided by Schola Una Voce.



UVS Annual General Meeting

Our AGM will take place on the 20th of November 2021 beginning with a Solemn High Requiem Mass.

The sacred ministers will be Frs Emerson, Doohan and O'Connor and Fr Denney will be preaching. The choir will sing the Gregorian setting of the Requiem Mass with excerpts from the Missa Pro Defunctis a4 by the Spanish priest composer Thomas Louis de Victoria.

Please note that the Mass, Lunch and Speeches will be open to all. The keynote address will be given by UVS member and former president of the international federation, Mr Leo Darroch. Please make every effort to attend and encourage others to do so.



**SOLEMN HIGH REQUIEM MASS
& ANNUAL GENERAL MEETING
SATURDAY 20TH NOVEMBER 2021
ST MARY'S CLELAND, MOTHERWELL
11.30AM MASS FOLLOWED BY LUNCH AND AGM**



LITURGICAL ORGAN SKILLS WORKSHOP
A GROUP SESSION FOR ORGANISTS COVERING THE SKILLS AND KNOWLEDGE NECESSARY TO PLAY FOR THE SACRED LITURGY. TAILORED TO THE NEEDS OF THE GROUP. TUTOR: FRASER PEARCE

SATURDAY 23TH OCTOBER 2021 9.30AM-11AM
ST DOMINIC'S BISHOPBRIGGS
EMAIL UVS@UNAVOCESCOTLAND.ORG TO REGISTER



**MISSA CANTATA, ST JAMES
COATBRIDGE
4TH DECEMBER 2021
10AM PRECEDED BY
EXPOSITION AND
CONFESSIONS FROM 9-9.45AM**

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, 5pm
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 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 James's

232 Woodhall Ave,
Coatbridge ML5 5DF
Celebrant: Fr Paul Denney

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 Stephen 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 Dunkeld

Sundays: 11.30am
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

Thursdays: 7.00pm

First Saturdays: 10am, preceded by exposition and confessions

The Archdiocese of Glasgow

Sundays: 9.00am

See parish website

Sundays: 11.00am

Saturdays: 10am
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