



UNA VOCE SCOTLAND



Newsletter

www.unavocesotland.org

Paschaltide 2022

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.



In this issue...

Chairman's Report

Remembering Miss

Mary Neilson

Synod on Synodality

Discovering the TLM

The 'Latin-Massers!'

SPUC Youth

Conference

Dates for your diary

Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Dear members and friends, I am delighted to commend this special edition of the newsletter which commemorates the 20th anniversary of Miss Mary Neilson, who founded Una Voce, Scottish Branch in 1965. This issue contains an outstanding article on her life and contribution by Mike Hughes followed by articles which give Confirmation that her legacy continues to this day! We enclose our official response to the synod. Although we represent the TLM community in Scotland, our submission may only be counted once so we provided all the necessary details for members to send their own contributions at the time. One such observation is included in this issue, the experience of a member who attended a synod meeting. We encourage members to continue to engage in our Rosary Campaign, details of which can be found on the website. Finally, I am pleased to advise you of some additions to the committee which took place in January. Liam Coyle, Leo Lanahan and Ian Watt have joined the committee and have been making extremely valuable contributions. United with you in prayer for the Church and for the Old Rite in Scotland. In Domino, Fraser

Mary Neilson - Pro Ecclesia Contra Mundum

Michael Hughes, historian, writer, former Head of RE and UVS Member

Have you ever joined an organisation and made a serious contribution? Can we faithfully say we have become a member of a group, and left a tangible legacy from your efforts? Perhaps we have, perhaps we have not, but I wish to say a little about one individual who demonstrably did make a difference; a difference in securing continuity in the traditional Tridentine Mass, here in Scotland. Sadly, not too many such as Mary Neilson come along in one century.

Mary Neilson [1912 – 2002] opted to become a Catholic and in so doing set her face to the storm; a storm created within her own family, and she subsequently went on to play her role in one of the most tumultuous centuries in the history of the church. It is for like-minded Catholics such as ourselves I suggest, to give thanks to Almighty God that Mary, late of Edinburgh, had chosen to be part of our lot, in the tribulations of the tempestuous second half of the 20th century.

To assist in better understanding her remarkable life I sought the good counsel of some luminaries who, in turn, have made notable contributions to the struggle to ensure the Traditionalist perspective is maintained in Catholicism in 21st century Scotland.

In the FSSP [Priestly Fraternity of St Peter] newsletter 'Videre Petrum', Winter 2003, Fr John Emerson wrote in tribute of Mary as follows. 'Mary Georgina Cumming Neilson was born in Edinburgh on the Christmas Eve of 1912. Her father, of a legal family, was a soldier who had distinguished himself in the

Boer War. Her mother, nee Harris, was from a

banking family in Leicestershire. Mary was very proud of her descent, on her mother's side from 17th century Royalists, and on her father's side, from the Red Comyn. All this however came as a decisive second to her Catholic faith. Mary's faith came to her at an unusually early stage: by the age of 14 she longed to receive the Body of Christ, and knew instinctively that she would not find it outside communion with Rome. However, Mary's father was Presbyterian and a Kirk Elder, her mother a decidedly 'low church' Anglican. Her family closed ranks and she was barred from any contact with the Roman Church'.

Mary Neilson was placed in a number of select schools by her parents and when she left school she studied social work at Edinburgh University, going on to have a somewhat distinguished career. We may ponder, what entices a person to so desire to enter into communion with the Roman Catholic church? What strength of character must have



been required to make this leap, in the dour, douce, Calvinist Edinburgh of almost 100 years ago? Whatever, Mary accepted the wrath and damnation of her own family and elected to tread the path to Rome, no doubt accompanied by forbidding warnings of ‘Taigs’ and ‘foreign influences’ echoing in her ears, as she took leave of kin and ‘friends’. We might ask, what would we be prepared to abandon for, or to become a Catholic?

Leo Darroch, President of the International Federation of Una Voce in his talk to Una Voce Scotland in 2021 informed the audience that ‘Upon her conversion to becoming a Catholic she was informed by her family that she could visit the family home occasionally, but as a Catholic she may no longer live there’.

With her Catholicism established Mary moved to London for a period in the 1930s and was involved in medical social work. During WW2 she served as a civilian welfare officer in the War Office. From 1945 to 1947 she served in India as a welfare officer for the Forces Help Society, before moving to Germany where she assisted refugees and displaced persons. In the early 1950s she worked in Canada and completed her sojourn with a Greyhound bus journey across the USA [what a trendsetter!]. Until 1960 she was involved in social work in north east England. She then returned to Edinburgh as a research worker for the Chest and Heart Association. This work led to the publication in 1965 of a significant study, undertaken with Dr Eileen Crofton, on the social effects of chronic bronchitis.

Mary had indeed returned home at an opportune moment; Catholicism would soon require rebel voices, and not on the football terracing. Leo Darroch has written of his own experiences ‘When I was about eight years of age in the early 1950s I began serving Mass with my four brothers, and I loved the beautiful ceremonies, especially those for Holy Week, and was shocked when it was all swept away in those ruinous years in the late 1960s and early 1970s. In those days we were told that the traditional Latin Mass had been abolished and it was disobedient to ask for it.’ Leo has added ‘As early as 1964 it seems members of the laity were expressing concern about proposed changes to the liturgy. One leading priest / proponent of the changes is reported as saying “the plea that the laity do not want liturgical change, whether in rite or language is I submit quite beside the point. It is not a question of what people want, it is a question of what is good for them”. In England the Latin Mass Society was formed. In Scotland Mary helped form the resistance by founding what was then known as Una Voce, Scottish Branch.’

What did Mary see that so many still miss? What did Mary sense that so many Catholics were oblivious to, as liturgy, language and worship were wrung out in the euphemistically blandly termed ‘post-Vatican two era’. What in turn inspired her to fecht sae fiercely for the traditional Catholicism that hordes bade goodbye to, with barely a backward glance, in those helter-skelter decades of dissipation that were the 60s and 70s. Mary was particularly attached to Latin and Hilaire Belloc said that ‘Latin lay at the very roots of European civilisation’. Becoming part of the church one wonders if Mary pondered

quotes such as Fr Ronald Knox, in relation to a parishioner's request for his child's baptism, in the vernacular; 'the baby doesn't understand English yet, but the devil understands Latin'.

Mary might have looked around and witnessed within the church much scurrying towards supposed palatability within secular society. We see it again today in this so-called synodical episode. Mary looked and Mary opted for tradition. She had made a joyful embrace of the Catholic faith, and we were blessed by her stoical contribution. She did not wish to see some of the faith's greatest treasures squandered. Upon her retirement Mary spent much time in prayer and in theological reading. Along with like-minded Catholics she sent out correspondence on an almost daily basis, with the Scottish bishops receiving many letters they may have been less than enthusiastic about replying to. The catholic press were renowned for their reluctance to print such letters. Mary also assiduously attended Catholic Congresses.



Miss Neilson at a FIUV conference in Rome, fifth from the right, in the hat.

Younger readers might wish to take time to consider the societal changes [and their impact], that the 'reformers' wished to have the church comply with in the 60 and 70s. Evelyn Waugh put it well 'why do modernists wish to give the church the character of this "deplorable epoch".' Previously, in response to early 20th century moves towards modernism GK Chesterton spoke of 'standardisation by a low standard'. Some might even have suggested there was something Cromwellian in the 'modernisation' which sought to sweep away beauty in architecture, centuries old liturgy and sacred music.

Thankfully, there were those who demonstrated a longing for something more profound in an increasingly secular – seeking, innocuous Catholicism. As well as numerous letters to the press, Evelyn Waugh also reflected at this time ‘Only God knows who are truly participating [in the Mass]. Making a noise isn’t a guarantee of participation.’

One person who has memories of Mary Neilson is Fred Stone, himself a doughty fighter for the traditional Mass in those ‘Fallow Years’. Fred is a veteran of the struggle in the west of Scotland in the 70s and 80s. It was Mary who approached Fred and invited him to become a member of Una Voce. Fred first went across to Mary’s home [now St Cuthbert’s House], to serve at a Candlemas Mass. Fred recalls Mary as ‘a small, formidable, determined woman, with all the zeal of a convert, who could be difficult, if you did not agree with her’. Fred recalls hearing that those who visited Rome with Mary could easily spot her in the crowds, thanks to her flamboyant range of hats. Fred also remembers that at this time there would be a car full or two venturing east from Glasgow to attend Mass at Mary’s home on Sunday mornings. At one point the only options for Latin Mass in the Glasgow area were the occasional indult Masses and the SSPX, who were making use of a primary school in Garnetbank for Mass. Mary had prevailed upon Cardinal Gordon Gray and he sanctioned, quietly, a relatively unpublicized Mass in her home. The dining room was converted into a chapel, Una Voce members assisted in sourcing vestments, furnishings and books and producing altar linen [an august tradition which the society continues to this day]. Mary sought out willing priests to say the ‘old Mass’, with one, Fr O’Donoghue, a Carmelite, visiting for over twenty year, while he was a lecturer at Edinburgh University. He is memorably quoted as saying ‘if the others can have their guitars, why shouldn’t you have Latin’.

Leo Darroch adds ‘The great irony is that Mary inherited the family home and this became the centre from which the traditional Mass survived in Scotland. The members of Una Voce Scotland can be rightly proud of her and her fierce determination in the face of such personal troubles. I think it is imperative, especially in these troubled days of Traditionis Custodes, that our current members take courage from Mary’s inspiring example. When the new form of Mass was unveiled in 1969 it caused widespread dismay. This new Mass departed radically from the centuries-old form of Mass it was replacing, and from the modest changes mandated by the Council Fathers. The choice was to campaign for the new rite to be celebrated in Latin, or, to campaign for the retention of the Tridentine Mass, using the 1962 Missal. The decision was an overwhelming choice to strive for the continued use of the 1962 Missal.’

Father Emerson goes on to say ‘Mary was among the favoured souls who saw from the beginning that Vatican 11 contained within it the potential for disaster. Her particular concerns were liturgical, and she greeted the coming of the vernacular with undisguised horror. Mary founded Una Voce Scotland in 1965. She was very impressed with the efforts of Bishop Marcel Lefebvre [later to found SSPX] in his raising of concerns in Rome. She admired him as one of the greatest missionary bishops of the 20th century and for his work as Superior of the Holy Ghost Fathers. Mary remained devoted to his memory though she chose not to follow his path in 1988.’



In fact, Archbishop Lefebvre blessed the chapel in Mary’s home and stayed there at least twice. We who reside in the west may be amazed at Fred Stone’s recollections of Archbishop Lefebvre saying Mass at a packed Ingram Hotel and later the McLellan Galleries, on Sauchiehall Street, in the 1980s!

Fr Emerson goes on to say ‘The indults of 1984 and 1988, granted by Pope John Paul 11, brought Mary and others hope. Mary spent many happy vacations at Le Barroux, the traditional rite monastery in the Vaucluse, in the south east of France. She was an Oblate and she was buried wearing their scapular. She also enjoyed many visits to the FSSP seminary at Wigratzbad, [near Lake Constance, at the foot of the Alps, close to the German / Swiss border]. ‘Mary would hold court there, at the Café Radler, entertaining priests and seminarians with her stories of past struggles and her sometimes trenchant portraits of the personalities involved. There she got to know well people like Dr Eric de Saventem [Founder of FIUV] and his wife. She was no stranger to the Continent and had a particular liking for Bavarian Catholicism and particularly Oberammergau, the site of the famous Passion play.’

‘One can say that, internationally, one of her most important accomplishments was to get translated and published the book “A Bishop Speaks” which was a collection of speeches, homilies, and articles by Archbishop Lefebvre. It was that book which made him well known in the English speaking world.

‘Thus I can state emphatically that Mary’s own role was crucial. She worked hard, and every day except Sunday, for Una Voce Scotland and for the Mass it was founded to preserve.

Mary was direct and forthright in her speech and did not suffer fools gladly. Her likes and dislikes were clearly understood by everybody, and those who did not want an argument

simply got out of her way. She was only five foot tall, but she was a warrior afraid of no one. One had to get to know her well (as I did) to see her human and amusing side.'

'Without her generosity the FSSP would not be in Scotland. [Mary bequeathed her home to the FSSP]. She was determined to find a way to see the Mass in her house continued, and with us she found that way.'

Mary Neilson existed in a personal realm of obstinate opposition to the changes. Thanks to the efforts of Mary and to other sometimes isolated members of Una Voce Scotland, the traditional Mass was maintained and the status of Immemorial Custom demonstrated, lessening the impact of would-be detractors. Fred Stone adds that Mary was 'resilient and a contrary sort, who made such a vital contribution.' But if she had not been an awkward customer, if she had been one for easy compromise, then who knows, perhaps that valuable continuity would have been in danger of being lost in Scotland.

When I think of Mary I ask, 'why seek ordinary when we have extraordinary?' How can we be true to the faith Mary sought, found and fought for? She may have been a small woman, but she had the courage of twelve men. In Mary Neilson and some notable others we had predecessors who would not succumb. Thank our benefactors for the beauty still intact. Pick up their sword, hold up their gold chalice, look ahead, knowing full well who is behind us; this is a temporary phase, we will triumph. Mary and indeed Mary inspire us.

In her obituary in the Glasgow Herald the writer, Lord Gill, former Lord Justice General, described her as 'one of the most significant figures in the worldwide Catholic Traditionalist movement.' Fr Emerson adds 'When her heart finally gave out early in the morning of September 12th, 2002, she was ready. It was the feast of the Holy Name of Mary, and Mary Neilson could echo her own words written over 70 years before: "...my prayer had been answered, for Jesus had come to me, to me who could not go to Him. It was so very good of Him".'

"The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me."

– John 17:22-23

I am deeply indebted to Fr John Emerson, FSSP, Fred Stone Retired Chairman Una Voce, Scotland and Leo Darroch former President of FIUV and author of 'Una Voce, the history of Foedoratio Internationalis Una Voce' for their generosity in sharing their memories and details of Mary Neilson's life.. ... and times. I heartily recommend Leo's book, and look forward to his forthcoming biography of Michael Davies. I also commend Joseph Pearce's book 'Literary Converts'.

TLM at the SPUC Youth Conference

Young people at the youth conference of the Society for the Protection of Unborn Children hit social media in February when over a hundred of the delegates got up early to attend the Traditional Latin Mass. Young people who had attended told UVS that they had attended a social the night before but still got up to make it to the 7.30am Mass!

Image: Sancta Familia Media



“Oh no! Here come the Latin-Massers!”

Francesca Lanahan, age 17

“Oh no! Here come the Latin-Massers!” I’d always think when I saw a group of the Latin Mass men outside a church who wore pristine old fashioned ironed suits and the Latin Mass women who were completely covered head to toe with long flowing skirts, polo-neck tops and lace mantillas that brushed their shoulders. I would scorn at their tight-knit communities which I viewed as insular and prejudiced to those who were not like them, and I did not understand why they would continue to go to Mass that was said in a ‘dead’ language.

As a young person in this new and ‘woke’ generation my perception of the Latin Mass had always been negative, and I had very little interest in being part of the seemingly ‘backward’ community and so I’m sure you would have understood the sheer horror I felt when my parents told me and my siblings that we were going to start going to *Latin Mass*.

The first few times attending I felt alien and out of place, something I had felt when attending Novus Ordo Masses every Sunday, and I dreaded having to go the Latin Mass even more, as I could not understand what the priest was saying and did not understand what was fully going on.

Despite my disdain towards the Latin Mass and reluctance to accept it as my new church there was one part that instantly captured my slow growing interest in the Mass, which was the receiving of Holy Communion. In my previous parish, I felt wrong for wanting to reverently receive the Holy Eucharist on the tongue and being able to kneel or bow, something I was encouraged to do by my parents. I always felt as though I was being ogled at by those behind me who were impatient to get the Mass over and done with. However, being able to kneel for the first time for communion and see the true reverence and sincerity in which those in the Mass viewed the Eucharist, made me realise I had found somewhere where I belong.

The Latin Mass truly is like no other. You can kneel and reflect and pray in silence, in the presence of God, while you watch as the priest silently prays with his back to the congregation. You are allowed to sit and bask in the tranquillity and safety of the church and truly reflect on your faith and focus on the process of the consecration of the Body and Blood; rather than spend the whole time trying to keep up with the multiple responses or repeatedly kneeling and standing; kneeling and standing; which often distracted me from the actual happenings in the Mass in the Novus Ordo.

In this truly unique experience, there is a true sense of purity within the Latin Mass which I have never experienced before and a true spirit of faith. I feel a true connection with God when I attend the services and my spiritual life has grown immensely within and outside of the Mass.

There such a sense of togetherness within the community, which surprised me as I didn't believe that anyone in the Latin Mass community had genuine friendships. I believed that everyone was extremists and 'stuck in the past', but just as before I was proven wrong and have found the community to be so loving, helpful, and caring, and many of my views and outlooks on life coincide with the friends I have made from the Mass and the people I have met there.

I say this wholeheartedly, being a Latin-Masser isn't so bad after all. Mantilla and missal at the ready as a Latin-Masser - here I come!



Synod on Synodality: UVS Submission

Ian Watt on behalf of the Committee of UVS

"The only really effective apologia for Christianity comes down to two arguments, namely the saints the Church has produced and the art which has grown in her womb." – Joseph Ratzinger

As sanctity comes about through the transformation which takes place in souls by their encounter with God in the sacred liturgy, where the ascended Incarnate God reaches down to 'assume' His Bride, the Mystical Body, so that she may share in His divinity, it is natural that many Latin-rite Catholics should wish to ground their 'theologia prima' in Western Christianity's ancient liturgical tradition and avail themselves of the accumulated wisdom of a rite which stretches back through the whole of Christian history, through St Gregory the Great, to the apostles.

One of the many features of the Old Rite which make it a source of spiritual nourishment for the baptized is its continual emphasis on the Trinitarian reality of God. The following prayer from the end of the Offertory provides just one example of this:

Receive, O Holy Trinity, this offering which we offer you in memory of the passion, resurrection, and ascension of Our Lord, Jesus Christ, and in honour of the Blessed Virgin Mary, of Saint John the Baptist, of the Holy Apostles Peter and Paul, and of all the Saints. May it bring honour to them and salvation to us. And may they intercede in heaven for us who keep their memory on earth. We pray this through Christ our Lord. Amen.

It is worth noting that the explicit Trinitarian focus – which continually reminds the believer that God is Love and that, through the Incarnation, death and Resurrection of God the Son, we are enabled to participate in this communion of Love – found throughout the traditional Roman Mass is shared with other ancient Eucharistic rites such as the Byzantine Divine Liturgy.

Another of the many features of the old rite attractive to many Catholics is its strong emphasis on the doctrine of the Real Presence, expressed and communicated as much through ritualistic gesture as in the prayers themselves. Many see this as an antidote to the widespread ignorance and disbelief in this doctrine, one of the greatest tragedies of modern times. Likewise, a 2019 survey revealed that the dissent on moral teachings such as the immorality of contraception and abortion so widespread in the Church is almost entirely absent amongst those attached to the traditional Mass.

In modern times – and especially since the Second Vatican Council – it has been the constant concern of the Popes to counter the self-destructive materialism prevalent in the ‘developed’ world with a rediscovery of authentic Christian humanism. The ancient rite’s indispensable and formative influence on Western civilization has been testified to by the international petition of 1966, which included Catholics and non-Catholics alike. Many Catholics, especially the young, who desire to create such a Christian culture in the contemporary world are drawn to the liturgical tradition which gave birth to Christian civilization, something it can continue to do only if it remains an everyday part of the Church’s life.

Lastly, a ‘received’ liturgical tradition is a shared characteristic of all the separated churches of Apostolic origin. In seeking the reunion of those churches with the Mother Church, the ancient rite stands as a living testimony to our shared Apostolic heritage and a source of hope for future Christian unity.

Filled with love for our Lord and His Church and animated by zeal for the salvation and sanctification of souls, we the committee of Una Voce Scotland humbly request that during the 2023 Synod on Synodality the Bishops of Scotland present our call for the sacred liturgy according to the *Usus Antiquior* to be fully restored to the life of the Church.

With our prayers and filial devotion,

Una Voce Scotland

A family discovers the TLM

Leo and Ailish Lanahan

We were unable to attend Mass locally as we had always done because Holy Communion on the tongue, although not forbidden, was made difficult to receive.

Our family faced a question of how to respond to the authority of our Bishop, our Parish Priest and had to consider the impact on our family of a sense of conflict about matters of faith. We do believe that the sacred liturgy offers us grace and calls us to faith and that at these moments the devil will seek to break up and destroy seeds of faith that can be nurtured in the family. We spoke openly to our children, especially those entering adult life.

We soon decided that we must seek out a parish where reception on the tongue would be given according to the norm and where we would not expose our children to disharmony among the faithful because of our manner or reception of the sacrament. It has also been a concern leading us not to take the step of travelling away from home to Mass that our children might be exposed to a culture of argument and grievance about the sacred liturgy if we travelled many miles to hear Mass. We were also concerned by the car based journey time and because the normal social contact with friends and neighbours was lost.

We had also been reluctant to introduce another difference into the lives of our trans-racially adopted children. As a family we had made the Chartres pilgrimage in the past at Pentecost where the traditional liturgy is celebrated. Our children had been taught prayers in Latin. We think these steps sowed seeds of tradition that enabled the boys and girls to embrace the language, signs, symbols and gestures of the liturgy.

Our youngest boy has received his first Holy Communion at the traditional Latin liturgy and is delighted to be an altar server with his older brother. The boys have studied the server responses and gradually are learning about the prayers at the foot of the altar. Our older girls love the Mass and seek now to attend Mass daily whether in the ordinary form or otherwise. It is a blessing too that one of our girls away in London has been able to attend a parish where the Traditional Latin Mass is at the centre of parish life. Our youngest girl has begun to learn plain chant alongside her father.



Discovering the Traditional Latin Mass as a weekly practice has been a joy and is bearing much fruit in faith and reverence for the Holy Eucharist in our family for parents and children. We are very grateful to Una Voce Scotland and the holy priests whom they support to celebrate the Mass of the ages.



A young UVS Member attends a Synod Meeting

Our thanks to the anonymous member who shared this with us.

Names changed to protect the privacy of those mentioned.

The ongoing Synod has been an opportunity to hear and share the concerns of fellow Catholics. It has also presented a chance to acknowledge how well the traditional rites have sustained and increased the faith of Roman Catholics in these recent years that they have been more widely available. I must admit that this second result of the synod meeting took me by surprise, in that I didn't expect it going in. Nonetheless, this is my experience of conversing with fellow Catholics about our Church and its outreach.

At the local Synod event which I attended, members of the laity were invited to participate in a conversation with each other on the subject of our Catholic faith, as expressed both personally and communally, and the way we live out that faith in outreach (to the marginalised, the wounded, the lapsed, and others). Local members of the general public – not necessarily Catholic – were invited to participate, and the event was indeed attended by self-professed non-Catholics. Attendees were split into groups to with a conversation prompt sheet and told that our feedback would be consolidated at the end, and that that consolidated feedback would be consolidated once again at a diocesan level before being sent to Rome.

Although I am writing this piece from my own perspective (and thus, refer to my own contributions to the conversation at this event) most of the input was ultimately from my conversation partners. I will begin this article by outlining the some of the key themes that arose in our conversation as a group, organised as “problems” and “solutions”.

Problems identified by the group

People have left the church

- Attendance has been dwindling for several years and the recent closure of churches has exacerbated this. Online Masses may have discouraged people from returning.
- Entertaining weekend activities compete for people's time
- Social Media has had a strong influence on children's education, perhaps more than church / religious education. The absence of younger people and children is particularly noted as decreased participation of (young, able-bodied) people in church charitable outreach, and a lower number of altar servers.

Clerical Abuse Scandals

- The handling of clerical abuse has pushed certain people (victims, but also people scandalised by the issue) away from the Church. It is noted that some do still want to be Catholic, but don't want to encounter Catholic clergy, specifically.

Insensitive/Distant Priests

- Priests who do not take the time to speak to their parishioners may be unaware of their spiritual needs and fail to provide for them adequately. There is a risk that they will persist in practices that they are personally comfortable with, not realising that their parishioners aren't deriving any spiritual benefit from them (or are even repelled by them).

[Author's side note: I had the sense that this point was initially raised as a subtle dig at traditional priests, based on the timing of when this point was made (I note this later in my text). However, as I pointed out during the meeting, this issue could apply across the board, even e.g. to a priest who persists in a "new" evangelisation program that fails to evangelise]

Solutions proposed by the group

- People should be encouraged to forgive the clergy for past offenses
- People should be taught to value the faith
- There should be efforts to stimulate conversations about the faith (outside of Mass) and to encourage people to "take the faith home with them"
- Engagement should be made easier
- There should be more parish events to cater to different interests and needs (and to compete against other possible weekend activities), and people should be informed about these events and how to participate more easily
- In particular, there should be parish events centred around meals – this is known to work, and is Biblically-backed

- People should be encouraged to take advantage of Catholic resources (both online and offline) and social media spaces, and more of these should be created, particularly to capture the attention of young people. One idea proposed was a children's bulletin.



Readers of traditionally-leaning media may note some familiar themes in the above points, so I feel it should be noted that the points above were raised mainly by people who – as self-professed – do not attend a church that offers the traditional rites.

This being the case, I was pleasantly surprised at how often I found myself nodding along to my conversation partners' words. For example, it struck me when Bertie (himself a former altar boy) told of the loss of altar servers in his parish, noting that they were a strong cohort between the 60's and 70's that diminished sharply from the 80's onwards, and I quote: "nowadays we have girls and boys serving and we still aren't making similar numbers to when we only had boys". Kat (a convert) lamented an apparent lack of personal interest in the faith in both adults and children and suggested that a solution to some of the problems we outlined would be to stimulate conversations about the faith. This could be at social gatherings after Mass, as well as promoting faith-related activities at home. In a private aside during the break, Simon asked me if I said the Rosary at home, to which I replied in the affirmative. He said that he and his wife had started saying it recently, and noted (with, I felt, disappointment in his voice) that there was "no mention of the Rosary in his church".

This conversation prompted me to recall several online media items with laity's responses to the 2020 CDF questionnaire on the implementation of Summorum Pontificum. Responses from regular attendees of the Traditional Mass elaborated joyfully on the spiritual riches they had received in the form of sacramentals and devotions that are either uniquely practised in the Traditional Rites, or simply promoted more in traditional communities. These include: the Rosary, blessings of personal items and dwellings, Epiphany water and blessed salt, devotions to the Sacred Heart and the Immaculate Heart, and blessed candles (Candlemas), to name a few. Among these are physical objects that people can take home with them, as a continuous reminder of the faith at home and at work. Several parents also commented on how much support they found in traditional communities when it came to providing for children and passing on the faith. It struck me that my conversation partners were (indirectly) *asking for* the very things that my fellow traditional Mass attendees were thankful for *already having found* in the Church.

So how would my table-mates react to the suggestion that some of their "proposed solutions" were already part of the life of the Church and appreciated by a growing number of people?

When it came to my turn, I spoke briefly of my background: as I child and adolescent, I participated in Catholic youth outreach initiatives that were well-intentioned, but often

missed the mark. My recollections from Children's Mass, for example, include: a silent prayer that I wouldn't be seen by the priest as he walked around during the homily picking out children from the pews, and the sweaty palms of children either side of me as we held hands in a circle around the altar at the consecration. I don't recall being very aware of what was taking place right in front of me during Sunday Mass. In contrast, on the rare occasions that my catechists took me to weekday Masses, I relished the opportunity for silent prayer in an environment that didn't put a spotlight on me or my peers. A few years later, when many of my friends left the Church, there were moments when I wondered what I was still doing here. Today, however, after I take my children to the Latin Mass, my son comes up to me holding his index finger and thumb up to my face while saying "Domme non sum dinnus" (*Domine non sum dignus* – "Lord I am not worthy") and expecting me to "receive communion" from his hand. He takes a rattle in his hands and pretends that he's ringing the Sanctus bells (kneeling down and saying "ring, ring") and swings his hands in front of him in the act of censuring ("chk, chk!"). Where I was hardly aware of – and even distracted from – what was taking place in front of me during Children's Mass, my infant son is inspired by the traditional liturgy, his imagination fuelled with enough images, sounds, smells and actions to take him through the week.

My conversation partners, formerly quite talkative, received this account with a stony silence and shifting brows – some rose, some furrowed. The pause was broken by Shona, who wanted to add another problem to our list: "You know, we had a priest in our parish who caused a few people to leave. He wouldn't accept any change, you see, and didn't connect well with the people, especially not with the children. He was *very set in his ways*." And that was that.

As the conversation developed, it struck me that "we should educate..." or "they need to learn..." was a fairly common formulation for proposed solutions in this conversation, such as: "people who left the church need to be encouraged to take more of an interest in the faith". "But what about us?" I wondered. "Is there anything that we need to learn?"

This point became particularly relevant when the topic turned to outreach for the marginalised, particularly those "put off" by the Church's handling of sexual abuse cases. Someone suggested that the response to these individuals should be to gently guide them towards forgiveness of abusers, to help them understand that being part of the church necessitated looking past the "historical" errors of those in authority. In response to this, I referred to St John Paul II as a model, suggesting that an apology to those hurt by the Church might be a good starting point for personal outreach, and that this would include an authentic acknowledgement of errors. I noted that those who leave the Church on account of scandals may be well-informed on the failures of the Church government, both *current* and *historical*, listing the recent mishandling of funds (Vatican Bank/London property investment and Peter's Pence scandals) as examples. Our brothers and sisters would likely not be receptive to the idea of abuse being "historical" and might appreciate a more authentic admission that the government of the Church is *currently* not living up

to the Catholic ideal for government – even while holding that the faith is true, regardless of the human failings of all Church members (ourselves included).

The conversation later turned to activities to drive engagement. I mentioned that one of the churches that I've attended that offers both the Traditional Latin Mass and the English Mass hosted lunches that brought together parishioners from all the Masses, and even several members of the community in the local (underprivileged) area, who were welcomed to receive a free meal. It was an event that fostered unity in the parish and served as a local charitable outreach, all-in-one. The table unanimously agreed that events centred around food valuable for outreach.

Overall, I walked away from the meeting with hope. Yes, it is frustrating to see your brothers and sisters remaining uninterested in (or even rejecting) the very expressions of the faith that they have identified a need for. That said, I am hopeful that whatever works are attempting to pull people away from the fullest and richest expressions of our Catholic faith seem to be up against human nature itself, as designed and given life by God. One might be able to mislead an earnest seeker or hide the object of their search... but only for so long. Try as you might, one can't "distract away" that deep hunger for what is true, good and beautiful, and seekers will eventually be drawn to the fullest and richest expressions of these. If the lives of the Saints can tell us anything, it's that God has worked wonders with far less than a heart seeking Him earnestly.

For me, attending the synod meant an opportunity to encounter and speak to people who were looking for more. I can't be sure of how every person seated at that table received my words, and I'm even less certain that they will reach the ears of a Bishop (or the Pope!) Nonetheless, I hope that in participating in the conversation I contributed a thought that might not have been heard otherwise, and if it pleases God, will point a seeker to a helpful path.

Summary of Dates

UVS National Pilgrimage Masses at Carfin Grotto

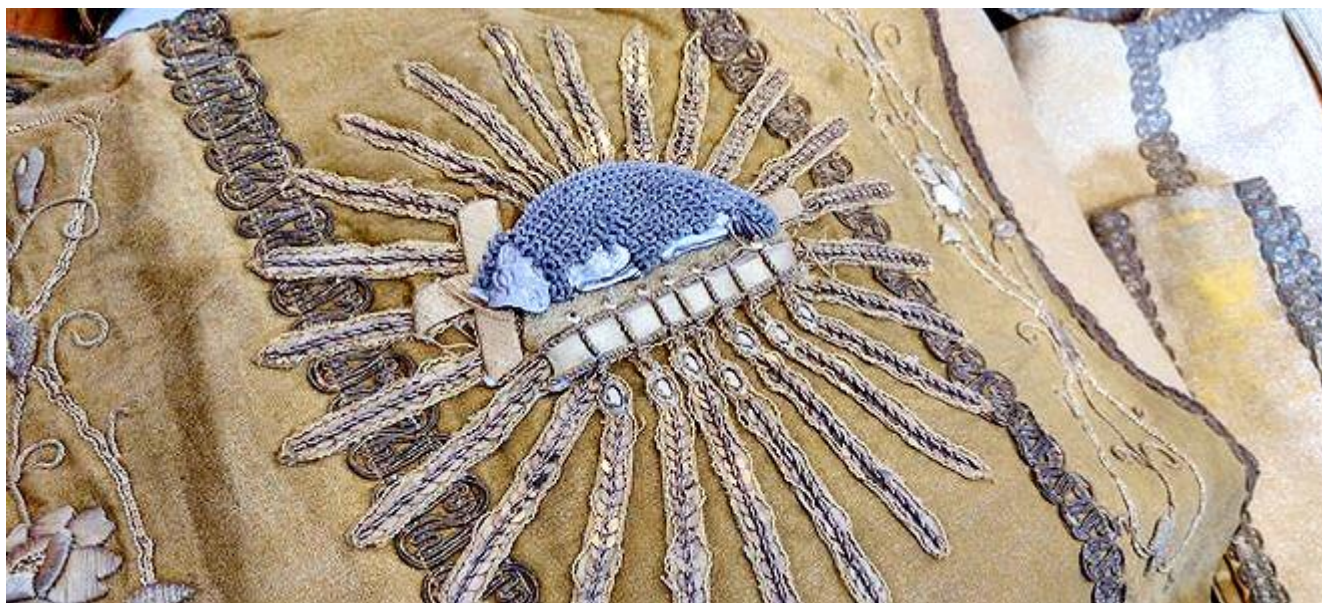
End of the 2021-22 session: 25th June

Start of the 2022- 23 Session: 17th September 2022

Newly Acquired Vestments

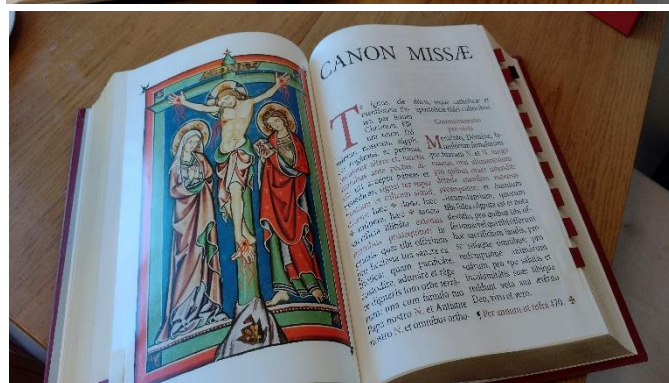
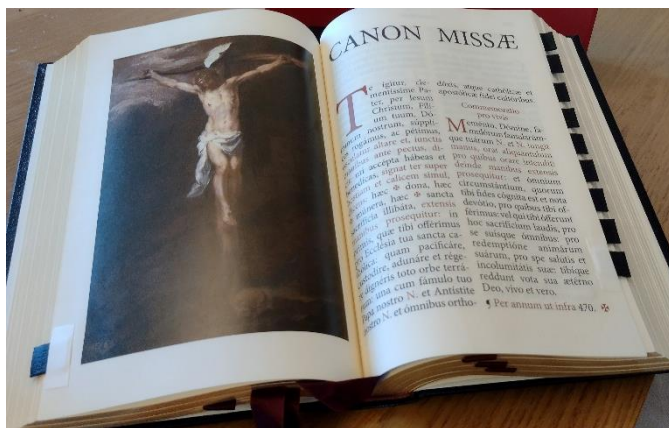
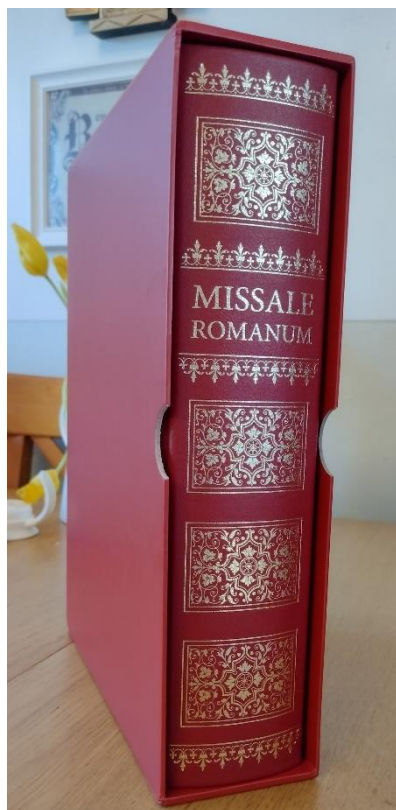
UVS recently acquired several new High Mass sets of vestments including three copes and a Blessed Sacrament canopy. These vestments will remain the UVS sets for the time being and will be used for our liturgies. Many thanks to Fred for organising this. We continue to provide for the TLM in the background and the financial support of our members makes this possible.





New Altar Missals

Two stunning, brand new, boxed altar missals all set for their new homes! Thanks to the generosity of our members, we are able to continue to provide for the celebration of the TLM across Scotland!



Traditional Mass in Scotland

St Andrew's Church

Belford Road, Ravelston

Edinburgh EH4 3DS

Celebrant: Fr John Emerson, FSSP

St Cuthbert's Oratory

6 Belford Park

Edinburgh EH4 3DP

Celebrant: Fr John Emerson, FSSP

St Columba's Church

9 Upper Gray Street

Edinburgh EH9 1SN

Celebrant: Fr Len Black

The Church of the Sacred Heart

Grampian Road

Aberdeen AB11 8DY

Celebrant: A priest of the

Sons of the Most Holy Redeemer (FSSR)

Our Lady's Chapel

Whitehall Village, Stronsay

Orkney KW17 2AR

Celebrant: A priest of the

Sons of the Most Holy Redeemer (FSSR)

The Sons of the Most Holy Redeemer

Golgotha Monastery Island

Papa Stronsay

Orkney Islands KW17 2AR

Royal Northern Infirmary Chapel

Ness Walk

Inverness IV3 5SF

Celebrant: Fr Len Black

St Mary's Church

7 Academy Street

Nairn IV12 4RJ

Celebrant: Fr Cameron Macdonald

The Archdiocese of St Andrews and Edinburgh

Sundays: 12.00pm, 5.00pm

Holy Days of Obligation: 6.00pm

Mondays and Fridays: 6.00pm

Tuesdays, Wednesdays, Thursdays, Saturdays: 8.00am

Second Sunday of the month: 2.30pm

(Roman Rite, Ordinariate Divine Worship)

The Diocese of Aberdeen

Second Weekend of the Month

Saturday: 5.00pm: Low Mass preceded by Rosary

Sunday: 11.15am: Sung Mass preceded by Rosary

Confessions available before and after both Masses

Sundays: 10.30am

Weekdays: 11.20am

Mass daily

Retreats and visits can be organised with the Community

Sundays: 11.30am

(Roman Rite, Ordinariate Divine Worship)

First Monday of the month: 10.00am

(Roman Rite, Ordinariate Divine Worship)

The Diocese of Argyll and the Isles

Tuesdays: 10.00am

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 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

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

Second Saturdays: 10.00am