UNA VOCE SCOTLAND

Newsletter **www.unavocescotland.org** **December 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.



Frs Emerson, Doohan and O'Connor, the sacred ministers for our annual Requiem Mass

In this issue...

Chairman's Report
AGM Report
Mass at St James'
Application of *Traditionis Custodes*
Fourth Sunday of Advent
Christmas Mass Times

Chairman's Report

Fraser Pearce, Chairman of Una Voce Scotland

Long standing members may be surprised to be receiving a newsletter so soon since the October issue. No, St Nicholas has not come early, we have simply decided to shuffle to timings of each issue to suit the academic terms and liturgical calendar. From this issue we will be aiming for newsletters at the following intervals: Holy Cross, Advent, Lent and Sacred Heart.

In this issue of the newsletter I am pleased to commend to you details of our recent AGM and Solemn Requiem Mass and the first Missa Cantata at St James in Coatbridge. At this time of year, Jane and I are honoured to send and receive Christmas cards on your behalf. It was a particular delight to receive a hand-signed card from our friend, His Eminence Cardinal Burke. It is one of those strange marks of providence that we intended to publish this newsletter on the 18th December, the day that the response to the Dubia on TC has been released. We are grateful to a member for providing some observations herein.

I am very pleased to advertise the times of Traditional Latin Masses over Christmas Eve and Christmas Day. There can be many factors that impact our celebrations at Christmas but I urge our members and friends to please make the effort to go to the Old Rite.

In Domino,

Fraser

Annual General Meeting and Requiem Mass

In recent months it has been wonderful to regain some normality in life, particularly the ability to meet in person where only the 'can you unmute your mic please' had gone before! Our AGM and annual Requiem Mass was no exception. With permission from Bishop Toal, Fr O'Connor and St Mary's in Cleland hosted a Solemn High Mass of Requiem. The Mass was offered by Fr Emerson, with Fr Doohan and Fr O'Connor as Subdeacon and the liturgy unfolded beautifully under the glow of the new unbleached 'Big Six' which were gifted to the parish with our thanks. Those in attendance would have noticed the unusual stained glass - made lovingly from coloured paper by the children of the parish school while the beautiful originals are being refurbished.





The music was provided by our own Schola Una Voce with the sacred chant directed by Fr Gerard Byrne and the polyphony by Joan Dillion, founder of the Academy of Sacred Music and Director of Music at the TLM community in Dundee. In addition to the iconic Requiem chants, the choir sang excerpts from the Missa Pro Defunctis a4 by the Spanish priest-composer Fr Thomas Luis de Victoria. Such music is often only heard by keen choral music enthusiasts in the concert hall. It is wonderful that we are able to offer this music in the correct liturgical context and for the glory of God. Servers from St Brigid's, Sacred Heart Bridgeton, St Mary's and the FSSP in Edinburgh under Tommy's direction performed their duties beautifully. The Mass ended in a way which contrasts

with the customary flourish from the organ; a touching 'a cappella' rendition of 'They are waiting for our petitions.'

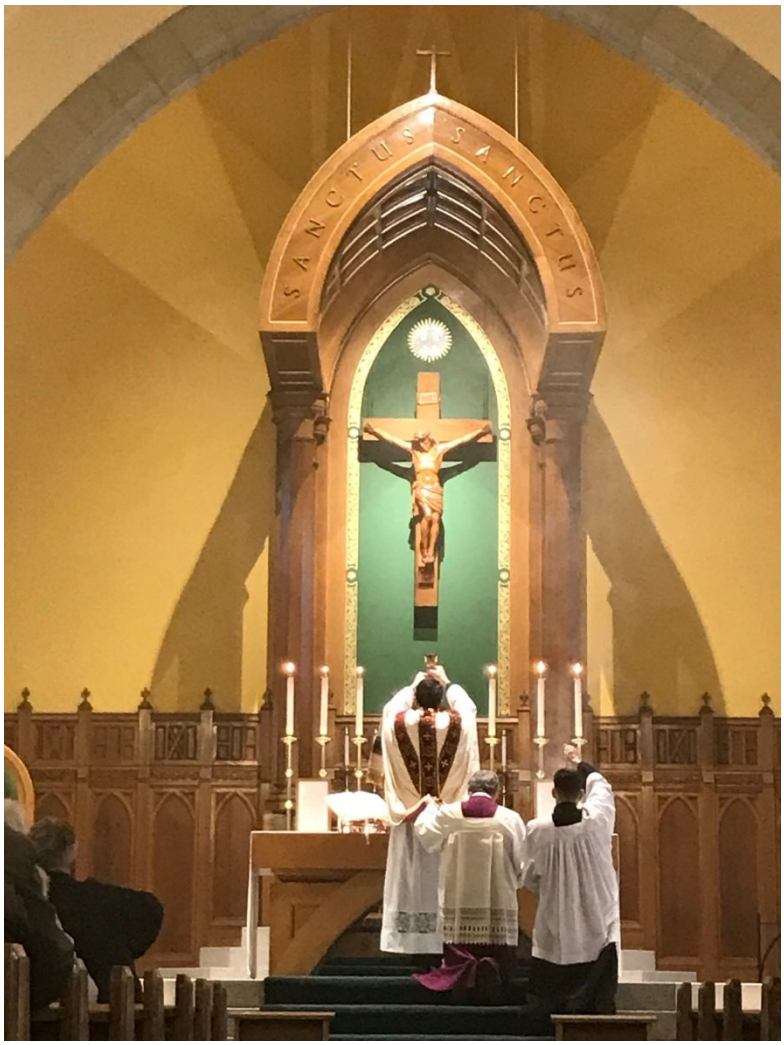


After the Mass a good number of members and friends retired to the hall for lunch and the AGM. After the purchasing of ordos, TLM colouring books and the settling of new memberships, the chairman gave his report (sadly without the accompanying PowerPoint presentation due to technical difficulties.) This was followed by a fascinating keynote address from former International President and long standing UVS member, Mr Leo Darroch. Leo brought his vast experience of the first suppression of the Traditional Mass to the current post-Traditionis Custodes era, providing food for thought, strategies for moving forward and words of encouragement. Our thanks go to all those who came and to all those who kindly sent their apologies.

(Photographs by Martin Gardner)



Missa Cantata at St James, Coatbridge



On Saturday the 4th of December, we were happy to support our friends at St James in Coatbridge in offering a Missa Cantata for the first time. The First Saturday Mass, offered by Fr Paul Denney PP, has been steadily growing in attendance with around 60 of the faithful from the Diocese of Motherwell and beyond making this their weekly retreat. The Mass is at 10am and is preceded by Eucharistic Adoration and confessions for 45 minutes. On this occasion, Tommy Thompson led the regular servers and Christopher and Fraser from our schola provided the sacred chant for a Votive Mass of Jesus Christ the Eternal High Priest. Those in attendance reported that double the usual number was in attendance. It was an honour for us to support St James parish in this way and to contribute to the prayer of the community there.

The Dubia have been answered…Not *those* dubia..

on the responses to Dubia on Traditiones Custodes 18.12.21

On the 18th of December an early Christmas present was released by Archbishop Roche- a response to 'Dubia' or common questions that have been put to the Vatican since the promulgation of Traditiones Custodes in July this year. While it is somewhat reassuring to see that Rome still in fact responds to Dubia, the contents adds to the persecution of the Traditional Latin Mass. While time is too short for a full academic treatment, we offer some initial observations.

Celebrations in a parish church

Many bishops around the world, under Canon 87, have dispensed with the ruling that the TLM may not be celebrated in parish churches. The letter of 18th December says that Bishops can apply to Rome for a dispensation from this ruling, a power that Bishops already have and have already exercised without recourse to the Congregation for Divine Worship and the Discipline of the Sacraments (CDW) of which +Roche is the head. The letter implies that this should only be the case where some other chapel, garage or shed cannot be found and that the TLM should not be seen as part of a parish schedule. It is a concession to those who have yet to catch up with the Missal f 1970. As soon as a lock-up or Mass stone can be found, the TLM should be expelled from the parish. The letter does emphasise, however, that this is not intended to ostracise or exclude those faithful who pray according to the Usus Antiquior. We are, of course, still reaching out to the peripheries.

The Rituale and Pontificale Romanum

The Rituale Romanum is the book used for the sacraments other than the Holy Eucharist and all of the traditional blessings. This book, specifically the 1952 edition, may only be used by canonically erected personal parishes and only with the express permission of the diocesan bishop. That means no old rite baptism, confession, house blessings (or any other blessings), holy water, blessings of sacramentals, extreme unction… So unless you live near a canonically erected FSSP or ICKSP parish, for example, you will no longer be able to receive any sacraments or blessings according to the traditional rites.

The Pontificale Romanum is the book of rites that pertain to a bishop. This is completely abrogated. Consequently there will be no more pontifical Masses, no more ordinations and no more confirmations according to the old ritual. We must not forget, however, that Traditiones Custodes intends to reaffirm that the Bishop is the chief liturgist in his diocese.

Concelebration

Concelebration is compulsory, especially at the Chrism Mass. Priests who belong to traditional institutes cannot celebrate a rite that is not part of their formal constitutions. Priests who do not concelebrate will be accompanied until they do.

Translations for the readings

Traditiones Custodes prescribed that the readings at the TLM must be proclaimed in the vernacular. The new letter intensifies this by saying that only the translation of the Bible approved for the Novus Ordo by the Bishops' Conference is to be used. Where it would be convenient and fitting to use the vernacular translation that is found in hand missals and lectionaries, the priest must now dust off his Jerusalem Bible and highlight (and

sometimes score out) passages from the Scriptures to fit the particular portions that are in the Missal.

In this section, the virtues of the new lectionary are lauded. While a broad range of scripture is never a bad thing, much ink has been spilled on explaining that the scriptural content of the old rite is not limited to the 'Liturgy of the Word' (Mass of the Catechumens) but is saturated with sacred Scripture. The Asperges, the Judica Me, the introit, readings, gradual, alleluia, offertory, lavabo, communion, last Gospel and practically everything else in the TLM is from sacred Scripture. Scholars argue, and common experience confirms, that the old Mass provides a distillation of scripture that best reinforces the key mysteries of the faith. If a faithful attendee of the new Mass is asked on the 4th Sunday of Advent, Year C, what the second verse of the responsorial psalm says, or better, what the same text in Year A (two years ago) was, would they be able to tell you? Have the faithful a deeper scriptural knowledge and formation because of the new lectionary? Or did our grandparents know their Bible better than most Catholics in 2021?

Priests ordained after Traditionis Custodes

The Moto Proprio lays out that the identity of any priest who was ordained after its promulgation who wishes to say the TLM must be disclosed to Rome. This letter emphasises this and clarifies that this is not for consultation but to seek formal permission with the aim of aiding the bishop in his discernment. Rome will ensure that the bishop, the chief liturgist in his diocese and guardian of tradition, comes up with the right answer. New priests MUST agree that the Novus Ordo is the Only expression of the Roman Rite and will be accompanied until they do.

This section points out that the Novus Ordo has 'enhanced every element of the Roman Rite' and has led to 'the full conscious and active participation of the entire people of God in the Liturgy.' Since only 18% of the orations remain in the Novus Ordo, the entire offertory and many other prayers have been removed from the Classical Roman Rite one may struggle to agree that it has been enhanced in the Missal of 1970. Since the majority of the People of God has ceased to attend Mass over the last 50 years, only 30% of American Catholics believe in the real presence and the vast majority of Catholics use contraception and support abortion, one might wonder what evidence exists to support such claims.

Logistical Points

Bishops may grant faculties for a limited time only.

Supply priests must have faculties

All clergy for High Mass must have individual permission

Bination

The letter lays out that a priest who has faculties to celebrate the TLM may not celebrate both forms on the same day. A priest who has his Novus Ordo parish Mass in the morning, may not celebrate the Traditional Mass later in the day. Bination is the term used to describe the practice of a priest saying more than one Mass in a day. Under canon 905, there must be a pastoral necessity for an additional Mass to be said. On some days such as Christmas and All Souls', priests may Trinate - offering three Masses.

This section is saying that the spiritual needs of the faithful who pray according to the traditional rites does not constitute a sufficient pastoral need and do not constitute the need for an additional Mass to be offered. A school chaplain may offer two Masses, one parish and one school, as may a hospital chaplain, examples abound, but a priest may not offer a Mass for us. Where a priest does offer the TLM, he may not do so twice on the same day, even to cater for the needs of other groups of the faithful.

Recurring phrases

In the manner of 'a partridge in a pear tree' the letter rings with a refrain stating that CDW has authority granted by the Holy See. This is absolutely true and, as hard as it may be, we must recognise that Rome has the authority to do all of this. What the most balanced of school prefects knows, however, is that just because one has the power to confiscate a football, it is not necessarily just to do so, on account of his being a rugby man. The document protests too much, appealing to the authority granted by the Pope, which is questioned by noone.

Another 'all together now' of this letter and TC itself is that the faithful who attend the TLM need to be weaned onto the new Mass. The aim here is the extermination of the old Mass, not a genuine pastoral solicitude. Despite the evidence that the old rite is reinvigorating the Church and in conformity with the lie that Pope Benedict only promulgated Summorum Pontificum as bait for the Lefevrists, TC and this letter condescend to us backward folk who have yet to get with the new programme. Attending the TLM is not synonymous with rejecting the validity of the new Mass. Until July, the hermeneutic of continuity and mutual enrichment paradigm were serving the church well. Not so in Advent 2021. As in 2007, it is not nostalgic curmudgeons who attend the Old Mass but young people with big families who have found that interior active participation in a liturgy that trains the faithful in contemplation and which contains the distilled wisdom of the faith grafted over two millennia by the inspiration of the Holy Spirit to be life giving, inspiring, sanctifying!

The last point, a stubborn error, is the insistence that the Missal of 1970 is the Missal of Vatican 2. Indeed, Traditionis Custodes' premise is that those who attend the TLM reject Vatican 2. While there will always be mature discussion about the teaching of a council, as there should still be abut Vatican 1 and Trent, the documents of Vatican 2 are

protected by the Holy Spirit by virtue of the indefectibility of the Church. The 'Spirit of the Council,' the lies about what it said are another thing entirely. It seems that the view of Vatican 2 taken in TC is more consistent with the latter.

Sacrosanctum Concillium, which was signed by nearly all of the council fathers, including Archbishop Lefevre, and envisaged the Traditional Latin Mass with some conservative developments- the vernacular for the readings and perhaps some prayers- but otherwise describes the TLM. It talks of the sacred ministers as in a High Mass, states that Latin should be retained and that the people should be able to sing the ordinary parts of the Mass in Latin. The term active participation began with Pope St Pius X and was developed by Pope Pius XII who both described the interior participation of praying along with a Missal and singing the parts of the Mass.

The Novus Ordo Missal of 1970, despite its validity and liceity as a rite of the Church, was not developed according to Sacrosanctum Concilium but was constructed by a committee afterwards. Many books have been written on the topic but to summarise, the testimony of those involved paints a very sad picture of the process. Never before had a Catholic Rite been concocted in such a way. Every Eastern and Western Rite had organically and imperceptibly developed from an apostolic root. The New Mass was put together by a committee. Even when celebrated faithfully, it is not the Mass of Vatican 2. It is therefore entirely possible to accept Vatican 2 and continue the dialogue around what the documents actually teach, while attending the TLM which is, in fact, the Mass that was celebrated at and envisaged by the Second Vatican Council. This is denied by the document which paints all TLM devotees as infidels.

The Fourth Sunday of Advent

From 'The Liturgical Year' by Dom Prosper Gueranger

We have now entered into the week which immediately precedes the birth of the Messias. That long-desired coming might be even to-morrow; and at furthest, that is, when Advent is as long as it can be, the beautiful feast is only seven days from us. So that the Church now counts the hours; she watches day and night, and since December 17 her Offices have assumed an unusual solemnity. At Lauds, she varies the antiphons each day; and at Vespers, in order to express the impatience of her desires for her Jesus, she makes use of the most vehement exclamations to the Messias, in which she each day gives Him a magnificent title, borrowed from the language of the prophets.

To-day she [Holy Mother Church] makes a last effort to stir up the devotion of her children. She leads them to the desert; she shows them John the Baptist, upon whose

mission she instructed them on the third Sunday. The voice of the austere Precursor resounds through the wilderness and penetrates even into the cities. It preaches penance, and the obligation men are under of preparing by self-purification for the coming of Christ. Let us retire from the world during these next few days; or if that may not be by reason of our external duties, let us retire into the quiet of our own hearts and confess our iniquities, as did those true Israelites, who came, full of compunction and of faith in the Messias, to the Baptist, there to make perfect their preparation for worthily receiving the Redeemer on the day of His appearing to the world.

See, then, with what redoubled earnestness the Church, before opening the book of her great prophet, repeats her invitatory: 'The Lord is now nigh; come, let us adore.'



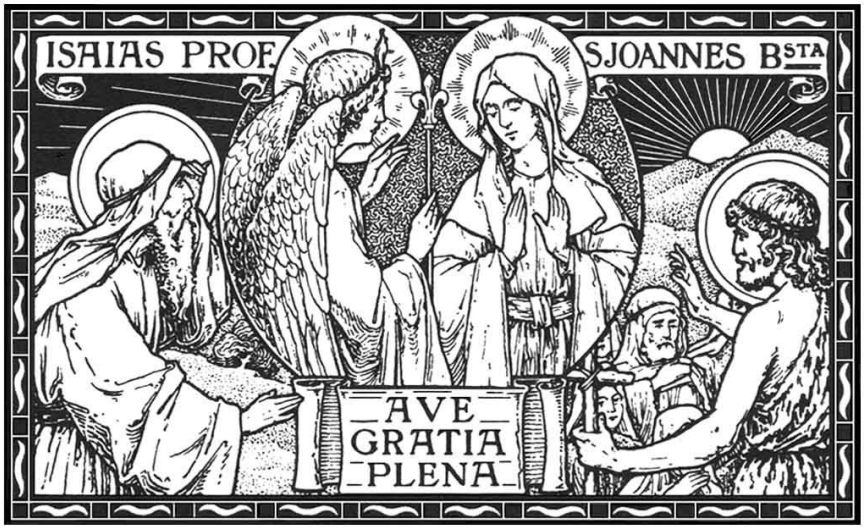
A Rorate Mass offered at St Cuthbert's house chapel, Edinburgh by Fr John Emerson FSSP

From the Prophet Isaias, Ch. xxxv.

The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it, the beauty of Carmel and Saron. They shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint hearted: Take courage, and fear not. Behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall be come a pool, and the thirsty land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And a path

and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there, that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Oh, the joy of Thy coming, dear Jesus! how great it must needs be, when the prophecy says it shall be like an everlasting crown upon our heads. And could it be otherwise? The very desert is to flourish as a lily, and living waters are to gush forth out of the parched land, because their God is coming. Come, O Jesus, come quickly, and give us of that water, which flows from Thy sacred Heart, and which the Samaritan woman, the type of us sinners, asked of Thee with such earnest entreaty. This water is Thy grace; let it rain upon our parched souls, and they too will flourish; let it quench our thirst, and we will run in the way of Thy precepts and examples. Thou, O Jesus, art our way, our path, to God; and Thou art Thyself God; Thou art, therefore, both our way and the term to which our way leads us. We had lost our way; we had gone astray as lost sheep: how great Thy love to come thus in search of us! To teach us the way to heaven, Thou hast deigned to come down from heaven, and then tread with us the road which leads to it. No! there shall he no more weak hands, nor feeble knees, nor faint hearts; for we know that it is in love that Thou art coming to us. There is but one thing which makes us sad: our preparation is not complete. We have some ties still to break; help us to do it, O Saviour of mankind! We desire to obey the voice of Thy Precursor, and make plain those rugged paths, which would prevent Thy coming into our hearts, O divine Infant! Give us to be baptized in the Baptism of the waters of penance; Thou wilt soon follow, baptizing us in the Holy Ghost and love.



For Sale!

Ordos (£10) and Colouring Books (£5) are still available to order – please contact us to place an order: uvs@unavocescotland.org





Christmas Mass Times 2021

Christmas Eve

Glasgow: 10.30pm Mass in the Night, Sacred Heart Bridgeton

Dundee: 11.15-11.45pm Carols and Confessions followed by Midnight Mass, Missa Cantata at St Patrick's

Edinburgh: Midnight Mass, Sung Mass St Andrews Ravelston.

Christmas Day

Dundee: 6.15am Confessions,6.30am Low Mass at St Pius X

Glasgow: 9.30am Missa Cantata, St Brigid's Toryglen

Edinburgh: Dawn Mass: Low Mass 10 am St Cuthbert's Chapel, 6 Belford Park

Glasgow: 11am Low Mass, Sacred Heart Bridgeton

Dundee: Confessions 10.45-11.15am, 11.30am Missa Cantata at St Patrick's

Edinburgh: Day Mass: Sung Mass 12 noon St Andrews Ravelston

Sunday Mass schedules remain for the 26th with the exception of the 5pm at St Andrew's, Ravelston.

Dates for your Diary

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

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

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, 5.00pm
Holy Days of Obligation: 6.00pm

St Cuthbert's Oratory
6 Belford Park
Edinburgh EH4 3DP
Celebrant: Fr John Emerson, FSSP

Mondays and Fridays: 6.00pm
Tuesdays, Wednesdays, Thursdays, Saturdays: 8.00am

The Church of the Holy Spirit
1 McGrigor Road
Stirling FK7 9BL
Celebrant: Fr John Emerson, FSSP

First Sunday of the month: 5.00pm

St Columba's Church
9 Upper Gray Street
Edinburgh EH9 1SN
Celebrant: Fr Len Black

Second Sunday of the month: 2.30pm
(Roman Rite, Ordinariate Divine Worship)

The Diocese of Aberdeen

The Church of the Sacred Heart
Grampian Road
Aberdeen AB11 8DY
Celebrant: A priest of the Sons of the Most Holy Redeemer (FSSR)

Second Weekend of the Month
Saturday: 5.00pm: Low Mass preceded by Rosary
Sunday: 11.15am: Sung Mass preceded by Rosary
Confessions available before and after both Masses

Our Lady's Chapel
Whitehall Village, Stronsay
Orkney KW17 2AR
Celebrant: A priest of the Sons of the Most Holy Redeemer (FSSR)

Sundays: 10.30am
Weekdays: 11.20am

The Sons of the Most Holy Redeemer
Golgotha Monastery Island
Papa Stronsay
Orkney Islands KW17 2AR

Mass daily
Retreats and visits can be organised with the Community

Royal Northern Infirmary Chapel
Ness Walk
Inverness IV3 5SF
Celebrant: Fr Len Black

Sundays: 11.30am
(Roman Rite, Ordinariate Divine Worship)

St Mary's Church
7 Academy Street
Nairn IV12 4RJ
Celebrant: Fr Cameron Macdonald

First Monday of the month: 10.00am
(Roman Rite, Ordinariate Divine Worship)

The Diocese of Argyll and the Isles

St Michael's
Eriskay
Isle of South Uist, HS8 5JJ
Celebrant: Fr Ross Crichton

Tuesdays: 10.00am

The Diocese of Dunkeld

St Patrick's Church
8 Arthurstone Terrace,
Dundee
DD4 6RS
Celebrant: Fr Ninian Doohan

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

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

Thursdays: 7.00pm

St James's
232 Woodhall Ave,
Coatbridge ML5 5DF
Celebrant: Fr Paul Denney

First Saturdays: 10am, preceded by exposition and confessions

The Archdiocese of Glasgow

St Peter's
52 Howatshaws Road
Dumbarton G82 3DR
Celebrant: Fr John McGinley

Sundays: 9.00am

Immaculate Heart of Mary
162 Broomfield Road
Glasgow G21 3UE
Celebrant: Fr Mark Morris

See parish website

Sacred Heart, Bridgeton
50 Old Dalmarnock Rd
Glasgow G40 4AU
Celebrant: Fr Stephen Dunn

Sundays: 11.00am

St Brigid's
12 Prospecthill Crescent,
Glasgow G42 0JN
Celebrant: Fr Gerard Byrne

Saturdays: 10am
Sundays: 9.30am

The Diocese of Galloway

The Sacred Heart Fathers
Smithstone House, Dalry Road
Kilwinning KA13 6PL
Celebrant: Fr Robert Mann SJC

Sundays: 11.00am

St Martin and St Ninian
George Street
Whithorn DG8 8PZ
Celebrant: Fr Simon Beveridge

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

The Diocese of Paisley

St Francis of Assisi
100 Auchenbothie Road
Port Glasgow PA14 6HU
Celebrant: Fr Matthew Carlin

First Saturdays: 10.00am