



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

April 2024

"The will to do, the soul to dare"



Dear Faithful,

A Happy and Blessed Easter to all our readers! After the rigours of Lent, Passiontide and the beauty of the Holy Week ceremonies, we finally arrive at the commemoration of the glorious Resurrection of our Lord for the rest of this month and well into May.

In previous editions around this time, we have looked at the keeping of Lent and Easter in Scotland down the centuries. I was surprised, however, to read recently what the Wee Frees have to say about this most significant feast of the Universal Church. "There is no divine command to observe Easter", they state bleakly. "Disobedience to God's voice is not only when man goes wickedly contrary to the precepts of God, but also when of good zeal, or good intent (as we commonly speak), man does anything to the honour or service of God not commanded by the express Word of God. The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture", said John Knox.

Since, they claim, Easter is not mentioned anywhere in Sacred Scripture, that would make the liturgical celebration of the principal mystery of our Faith such an 'imagination and device of men'. "These festivals at the present time obtain no place among us", wrote Knox to his masters in Geneva.

This, of course, had not been the case in Scotland for the previous thousand years. Apart from the elaborate liturgical celebrations which Scotland shared with the rest of the Church, there was an enthusiastic participation in the relaxation of the Lenten fast. All the foods that had been forbidden were now brought to the church to be blessed by the priest: meat, eggs, butter, cheese, and there was a popular belief that anyone who ate before these things were blessed would be punished by God, sometimes instantaneously.

The idea that all of this celebration, particularly with eggs, rabbits etc. is of pagan origin misunderstands the mind of ages gone by. Eggs were principally a part of the celebration because they had been forbidden for the past six weeks and rabbits, as we see in many mediaeval manuscripts, were often seen as symbols, not of fertility, but of innocence and helplessness. The Lord is risen, alleluia: He is risen indeed, alleluia!

With every good wish and blessing,

Rev. Sebastian Wall (Prior)





One of the most difficult practical questions facing Rome in 1876-1877 in its efforts to give immediate expression to the petitioners' plans for the restoration of the hierarchy was the selection of the site for the metropolitan see. Was it to be fixed in the greatest centre of Catholic population, Glasgow, or was it to be the recognised chief city of the land, Edinburgh, or was it to be the city richest in ecclesiastical tradition, St. Andrews? Certainly, Cardinal Manning's report had assumed that with the pacifying of the Western District, Glasgow would naturally become the Metropolitan. This was supported by the new Archbishop, Mgr. Eyre. Mgr. Strain, Vicar Apostolic of the Eastern District, however, did not see the matter in this way. He gave ten reasons why Edinburgh should take this honour. "In the capital are naturally to be found greater facilities for transacting and expediting business in general than in any other city of the Kingdom", he wrote. Edinburgh was the seat of the civil administration of the country and the new Archbishop would be able to communicate with heads of state with greater facility. It was also the juridical capital of the country, all the Protestant bodies had their headquarters in the city. Not only this, but Edinburgh was declared to be the centre of all communications and the "Athens of the North" (a phrase repeated in the decree of Restoration). The question of historical continuity was felt to be a need by many Scotsmen. Even Bishop Strain, dour and unemotional by nature, agreed with them.

Considering the recent troubles in Glasgow, he also had the following to say regarding the alternative of making that see the Metropolitan, "The appointment of Glasgow for the Metropolitan see at this juncture would most probably lead to the placing of an Englishman over all the clergy of Scotland. An English Vicar Apostolic was set over Glasgow in very anomalous circumstances. For both a Scottish and an Irish bishop had failed in establishing harmony between the Scottish and Irish of that particular District. An impartial Englishman came in with good effect; but now it is a question not of allaying a passing disturbance but of founding a normal establishment of permanent order. And were the Archbishop of Anazarba, the present Vicar Apostolic of Glasgow, in these circumstances to be invested with the Metropolitan authority the measure would offend deeply the feelings of Scotsmen, Protestant as well as Catholic. For it would be the decision of Rome published 'Urbi et Orbi' that no Scotsman was

fitted to fill the foremost rank in his own country". This is remarkably similar to the comments of the Northern Vicar, John Macdonald who wrote at the end of 1877, "that the new bishops must be Scotsmen: *et nomine et re*". The fact that an Englishman had been appointed, "with conspicuous benefit to religion, to the Western Vicariate, in quite exceptional circumstances, did not mean that the Scottish Church would normally tolerate English appointees any more than Irish".

The matter was further complicated by the fanciful notion that St. Andrews could once again become the Metropolitan See. Since the number of Catholics in St. Andrews didn't top two dozen, the idea may seem, at first sight,



The 3rd Marquis of Bute

absurd. But it was forcefully propounded by the Marquis of Bute. He was considered a similar figure to the Duke of Norfolk in England, i.e., a representative of the local aristocracy. He argued that Edinburgh had never been an episcopal see in the old hierarchy and this was "an entirely Protestant idea, pertaining to the period of the kings 'anglicanised' in the 17th century, whose bloody persecutions, undertaken with the aim of making Anglicanism acceptable to the Scots and especially the doctrine of the Royal Supremacy in religious matters have left searing memories in the recollections of the people, as also in our history. There still exists a so-called Bishop of Edinburgh, belonging to that little Anglican-Scottish sect".

His defence of St. Andrews was imbued with the romanticism of the age, claiming that on St. Andrews were "focused nearly all the lustrous beams wherewith the ecclesiastical and national history of my country can enhance a mitre. Its origins are mingled with the historic 'μυθᾶ,' its monuments are symbolic as a Sanctuary of what Catholic Scotland had of piety and knowledge; for almost a thousand years, the Holy Patron of St. Andrews has remained the Patron Saint of Scotland; its cathedral was consecrated in the presence of King Robert the First, by Monseigneur William de Lambertton, the soul of William Wallace... I believe that the Bishop of St. Andrews had for a long time a

primacy over the other Scottish bishops. The Holy See conferred on him the title of Archbishop in the 14th century”.

In the end, the Pope decided on a compromise. The Metropolitan See was to be called St. Andrews with the addition of the name of Edinburgh. It was to have suffragan sees (the other dioceses with the exception of Glasgow) and Glasgow was to be a metropolitan see without suffragans (for the moment). That meant it was independent of Edinburgh but had to attend Provincial Councils along with the suffragan sees. It was dependent directly on Rome.

The definitive document was published on 4th March, 1878, and in delineating the dioceses, (which it saw as a restoration rather than a creation), followed the boundaries of the former districts, viz. the Western district: Glasgow, Ayrshire and Galloway; the North: the West Highlands and the Western Isles; Edinburgh and the South East; Dundee and Aberdeen. Lord Bute, who disliked the Irish, managed to assure that his seat was not attached to Glasgow and that Fort Augustus, bizarrely, was attached to Aberdeen.

The bishops (with the exception of Mgr. Eyre) were all Scotsmen. John Strain (formerly of the Eastern District), St. Andrews and Edinburgh; Mgr. Eyre held Glasgow; John Macdonald of the Northern District, Aberdeen; Angus MacDonald (of Arisaig) Argyll and the Isles, George Rigg (Mgr. Strain’s former Vicar-General), Dunkeld; John McLachlan (Mgr. Eyre’s former Vicar-General), Galloway (Casa Candida/Whithorn). No mention was made of where the Cathedral Church of each diocese was to be. Precious Mitres given to all the bishops by the Marquis of Bute though none survive.

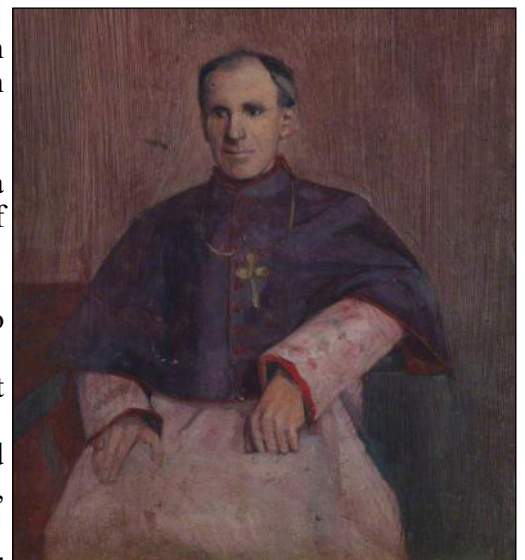
The restoration of the hierarchy South of the border had occasioned much protest back in 1850. Pius IX was charged with assailing the English constitution, by means not of an armada, but of a Single Sheet of paper. At that time, the walls of Parliament, and of every public hall in England, rang with the wildest denunciations of the head of the Catholic Church, and Lord John Russell addressed to the Bishop of Durham a famous letter, bristling with misrepresented and distorted facts, which long served as the manifesto of the more violent party among Anglican Churchmen.

The Scottish Protestants declined to follow a precedent at once so undignified and so useless, and the Papal act of 1878 was suffered to pass unopposed. There were isolated acts of defiance. The Dumfries and Galloway Standard and Advertiser made allusions to mediaeval instruments of torture, as if Mgr. John McLach-

lan might bring them in his luggage. There was a large gathering on Glasgow Green at which the papal Letters Apostolic were symbolically burned. Most bizarrely of all, the Episcopalians wrote a formal protest:

“In the name of God, Amen. Whereas we, the undersigned bishops, occupy by Divine permission the ancient sees of the Church of Scotland, claiming none other authority and jurisdiction than such as were claimed and exercised by the bishops of the primitive Church...; and teaching the faith once delivered to the Saints (and none other), as it is contained in Holy Scripture, and defined by the Ecumenical Synods of the undivided Church of Christ; and whereas the Bishop of Rome, who neither hath nor ought to have any authority or jurisdiction, ecclesiastical or spiritual, in this realm, hath, on the plea of a pretended universal supremacy over the Church of Christ, intruded prelates of his own appointment into sees occupied by us and whereas it is the law of primitive episcopacy, as instituted by the apostles of our Lord Jesus Christ, that all bishops in the Church of Christ are of the same order and hold the same Apostolic Office, and that for any one of them to claim universal supremacy is to usurp the office of the Lord Himself; and whereas, also, it is according to canonical rule and the order of the Catholic Church that there should be but one bishop in the same see, so that the intrusion of a second bishop into a see already occupied is a violation of the law of unity, and a rending of the body of Christ we, therefore, the bishops aforesaid, etc.”.

It is difficult to understand how its compilers could thus ignore the indisputable fact that the body which they represented, so far from having any relations whatever with the ancient Church, owed its existence to the ecclesiastical whims of the Stuart kings, who imposed by main force on the Scottish people a form of Church government to which the great majority was, and still is, invincibly opposed.



Angus MacDonald, Bishop of Argyll and the Isles

Mass Schedule

	Carlisle	Glasgow	Edinburgh
Monday 1 st April			11am
Tuesday 2 nd April	7.15am		
Wednesday 3 rd April	7.15am		
Thursday 4 th April	11am		
Friday 5 th April (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 6 th April (<i>First Saturday</i>)		11am	11am
Sunday 7 th April — in Albis (Low Sunday)		8.30am & 10am	9am & 11am
Monday 8 th April — Annunciation of BVM		6.30pm	6.30pm
Tuesday 9 th April	7.15am		
Wednesday 10 th April	7.15am		
Thursday 11 th April	11am		
Friday 12 th April	7.15am		
Saturday 13 th April		11am	11am
Sunday 14 th April — Second after Easter		8.30am & 10am	9am & 11am
Monday 15 th April			7am
Tuesday 16 th April	7.15am		
Wednesday 17 th April	7.15am		
Thursday 18 th April	11am		
Friday 19 th April		6.30pm	6.30pm
Saturday 20 th April		11am	11am
Sunday 21 st April — Third after Easter		8.30am & 10am	9am & 11am
Monday 22 nd April			7am
Tuesday 23 rd April	7.15am		
Wednesday 24 th April	7.15am		
Thursday 25 th April	11am		
Friday 26 th April		6.30pm	6.30pm
Saturday 27 th April		11am	11am
Sunday 28 th April — Fourth after Easter		8.30am & 10am	9am & 11am
Monday 29 th April			7am
Tuesday 30 th April	7.15am		

Contact details:

Telephone: 01555 771523

Email: standrews@fssp.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Reid Hennick

Rev. Fr. Francis Ockerse

**Saint Andrew's
House**

31, Lanark Road,

CARLUKE

ML8 4HE

**Saint Andrew's
Church**

202, Renfrew Street,

GLASGOW

G3 6TX

**Saints Margaret and Leonard's
Church**

110, Saint Leonard's Street,

EDINBURGH

EH8 9RD

If you require any further information concerning one of these places, or need to talk to a priest e.g. in case of emergency for the Sacraments, please ring the phone number mentioned in contact details.