



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

October 2024

"The will to do, the soul to dare"

Dear Faithful,

After the febrile activity of the past few months, with much travelling on the part of priests and faithful, we approach the last few weeks of the liturgical year. Dom Gueranger and others claim that this period begins, in the Holy Mass, after the 18th Sunday after Whitsun. There is a particular preparation for the end of times and the end of individuals by their death – that is particularly the focus of next month.

There is no doubt that the 'signs of the times' as given by our Lord in the Gospel abound. 'Wars and rumours of wars' have probably been present throughout the history of mankind, nonetheless, our present situation looks especially perilous. A war in Europe is probably of more concern for us who live here but it is alarming that the 'final battle' traditionally begins in the middle East in the Jezreel valley (northern Palestine), sometimes known as the Vale of Megiddo – hence Armageddon. Watching missiles falling through the night sky in recent video footage ineluctably brought to mind the 'stars falling from heaven' mentioned in Scripture.

The events of the political world are largely outwith our control. What is more important for our faithful is the adherence to our holy Faith. In this month of October, I would particularly recommend the holy Rosary but there are various devotions which would seem apposite for these times.

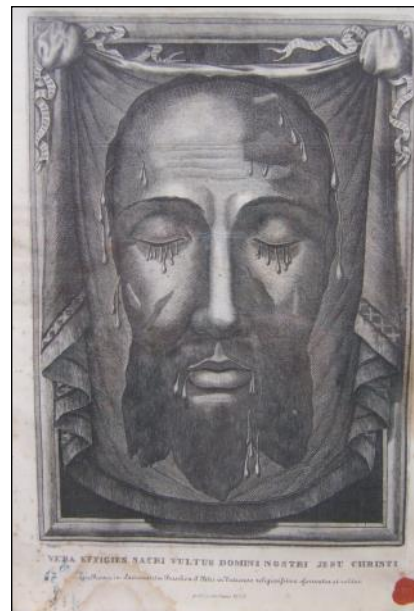
One of our recently deceased Edinburgh faithful, Patrick Cairns, had a great devotion to the Holy Face. He would distribute medals and books promoting this devotion. I didn't investigate it further, however. Looking into it recently, I was amazed at how pertinent it is to the times in which we find ourselves. It is, of course, based on a private revelation and, as such, can make no divine claim to our adherence. Nonetheless, it does seem designed espe-

cially for the modern period, a period of modernism, and communist dictatorship. Anyone who thinks that communism fell with the Berlin wall thirty years ago has not been paying attention. The extent to which governments, worldwide, are imposing an authoritarian control of their citizens seems to grow weekly. Can we forget the shutting of churches four years ago?

Indeed, it was said by the seer, Sister Mary of St. Peter, long before Fatima or the Bolshevik revolution, that Satan would do all in his power to hide the devotion which was to be the means of defeating communism and protecting its devotees from its ravages.

There is no historical article in this month's edition, rather I have put in a spiritual reflection on the errors of our age and a call to resist them. Perhaps there will be space in a future edition to look further at this devotion and offer it to our faithful in Scotland. We already have one of the relic pictures in our church in Edinburgh.

With every good wish and blessing,



Rev. Sebastian Wall (Prior)



SCOTIA CONTRA MUNDUM



“And you shall give testimony, because you are with me from the beginning”. Such was the commission given by our Lord to His disciples as reported in the Gospel. And if they perform this commission faithfully, our Lord tells them, that is to say, if they really try their hardest to *follow* Him and lead what we have come to call a Christian way of life, (that’s what the commission involves), they will be ostracised. “Yea the hour cometh”, He goes on, “that whosoever *killeth* you will think that he doth a service to God”. And indeed, the history of the Church amply verifies this prophecy of Jesus Christ. And our lot will be the same, *if we try to be faithful disciples of Jesus Christ*. “And all who will live piously in Christ Jesus shall suffer persecution” says St. Paul in his letter to Timothy and this, of course, is the very reason why so many *aren’t* true disciples of Jesus Christ; because people wish to be on good terms with the world at any price; or to put it another way, being a Christian is ok as long as it doesn’t involve standing up for anything.

In the world, this type of behaviour leads to what is called political correctness, whereas, in religious matters, it’s called religious liberty or sometimes they even call it Charity. But, of course, there’s a world of difference between true Christian Charity which St. Peter talks about in his epistle and what is now being hawked as a new, one-size-fits-all virtue but what in reality is little better than simple moral cowardice.

They call it Tolerance which bears a resemblance to the older virtue of patience. In fact, if tolerance meant ‘to tolerate’, it would really *be* patience under a new name; for then its routine work would be putting up with nuisances, while its full perfection would consist in bearing hardship and sorrow without letting grief flood the soul to the point of complete surrender. Tolerance, in this sense, would mean that extraordinary strength which is capable of

sustaining a terrific beating without suffering defeat. So, I’m going to stick with Patience when talking about the virtue and the politically correct, *novus ordo* thing which is being hawked today we’ll call, as they do, tolerance.

Now, Tolerance does not deal primarily with nuisances, hardships, and sorrow as patience does. It embraces opinion, error, truth, good, and evil. It tolerates all opinions on all but scientific subjects (think: Covid); it tolerates all religious beliefs and all denials of religious beliefs; varying shades of moral codes and the denial of all moral codes; philosophical and theological truths and the denial of philosophical and theological truths. Patience endures evil because this evil can be met only by endurance; there is no kindly feeling in the heart of patience for the evil afflicting it. Tolerance, on the other hand, is on the best of terms with everyone and everything; its particular attraction is that it avoids any threat of a thrashing.

It strikes no blows against anyone or anything. It will have peace at any price. It excludes no one or no thing. The doors of its heart are as open as an unfenced field. Within its hospitably spacious tent the lamb and the lion can lie down together, or the lion can eat the lamb or, for that matter, the lamb can eat the lion. Tolerance will make no trouble about the whole thing one way or another; it cannot make trouble, for, though not all things to all men, it is the same thing to all men. St. Paul could say that the charity of Christ urged him on; it is hard to picture tolerance urging a man on, particularly to such things as St. Paul faced: to hunger, thirst, imprisonment, scourgings, and death. Charity hates evil, detests sin, fights to its very last breath that sin may not conquer. Tolerance is no fighter, and above all no hater. Which is to say, that tolerance is no lover.



For Tolerance does not, in fact, do anything, embrace anyone, champion any issue. It wipes the notes off the score of life and replaces them with one long bar of rest. It does not attack error, it does not champion truth, it does not hate evil, it does not love good. Actually, tolerance includes a serious contempt of men in its boredom with all values. It is not kindness to smile on the sins of men, though it is charity to smile on the sinners as one fights the sin; it is not thoughtfulness for men that smiles on their championship of error, though it is charity to embrace the erring while you slay the errors; it is not love of men that inspires an equally pallid welcome to atheism, paganism, and divine religion; it is contempt of the very things that matter most in the lives of men, and so contempt of the men themselves.



So, the modern world offers us Tolerance but we must stick with the charity of Christ, because this contemptuous tolerance is a far cry from Christ's loving toleration. There is much to be said for the charity towards men and women whatever they may have believed, said, done, or planned to do; so much, indeed, that our Lord will accept no quibbling excuses for the lack of it when the last questions are asked. Such charity includes a fighting opposition to all that threatens the image of God in men and the attainment of God by men. It is not the product of that supine indifference which bears the name of tolerance today, the indifference that finds nothing important enough to warrant a struggle.

And today I think there is less place for tolerance amongst us than at any other time. Today the Church is particularly attacked. In fact, it seems, that whereas the world is terrified of criticising people because of their race, colour or sexual orientation, the Church and the Faith are fair game. Hence, the scandalous Met Gala last year mocking the Catholic Faith, which, if nothing else, shows that if Christians are prepared to compromise with the world, the world is most certainly *not* prepared to compromise with Christ.

So, it's going to be hard but we must remember the solemn promises we made at Baptism otherwise we betray our promise to serve God and not even out of a fear of torments or torture but simply because of what people will say or what they may think. It is true, however, that iniquitous governments, particularly the local one here in Scotland, are now making the non-acceptance of Tolerance not just a social failing but now also a crime. Saying the wrong thing or even thinking the wrong thing, bizarre though that may sound, is now being made the subject of legislation that may see a fine or even imprisonment for infringement. It seems incredible to us at the moment to imagine a time when one might even forfeit one's life for the same. But that would not be the first time that people will have been killed for an ideology. The martyrs give us examples enough of the importance of bearing witness (that's what 'martyrdom' means) to the truth of our Faith against a false religion. The dictates of the godless state have no claim to be a religion, but the absolute adherence to them required has a quality which is normally only applied to one. Whereas it is certain that we clearly reject the false notion of Tolerance, we shall have to show uncommon prudence in how we express the same to the godless world.

I don't think we realise the importance of each one of us in the communion of saints.

Each one of us, in fact, has a rôle to play, a part to play in the great scheme of things. We can't afford to be a coward or to let the side down.

Even if our part is only small, it is still vital and we should renew our efforts not to give in to human respect but, encouraging one another, to set rather a **good** example to the godless around us. Why should *they* set the tone? Why should we be afraid of what *they* think? Public opinion is so often just a question of who follows whom and *we* can do the leading. At our Confirmation, we are reminded that we should take the knocks we get from the world as a sign of divine favour rather than as discouraging setbacks. We need to go forward with a new fervour and show the world that we're not prepared to bow the knee to Baal.



Mass Schedule

	Carl Luke	Glasgow	Edinburgh
Tuesday 1 st October	7.15am		
Wednesday 2 nd October	7.15am		
Thursday 3 rd October	11am		
Friday 4 th October (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 5 th October (<i>First Saturday</i>)		11am	11am
Sunday 6 th October — 20 th after Whitsun		8.30am & 10am	9am & 11am
Monday 7 th October			
Tuesday 8 th October			
Wednesday 9 th October	7.15am		
Thursday 10 th October	11am		
Friday 11 th October	7.15am		
Saturday 12 th October		11am	11am
Sunday 13 th October — 21 st after Whitsun		8.30am & 10am	9am & 11am
Monday 14 th October			7am
Tuesday 15 th October	7.15am		
Wednesday 16 th October	7.15am		
Thursday 17 th October	11am		
Friday 18 th October			7am
Saturday 19 th October		11am	11am
Sunday 20 th October — 22 nd after Whitsun		8.30am & 10am	9am & 11am
Monday 21 st October			
Tuesday 22 nd October			
Wednesday 23 rd October			
Thursday 24 th October	11am		
Friday 25 th October			
Saturday 26 th October		11am	11am
Sunday 27 th October — Christ the King		8.30am & 10am	9am & 11am
Monday 28 th October			
Tuesday 29 th October	7.15am		
Wednesday 30 th October	7.15am		
Thursday 31 th October	11am		

Priests' meeting

Contact details:

Telephone: 01555 771523

Email: standrews@fssp.x.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Gary Holden

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.