



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

July 2018

"The will to do, the soul to dare"

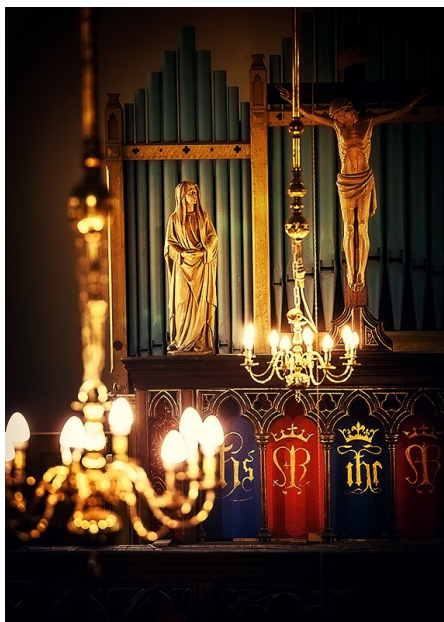
Dear Faithful,

June turned out to be quite an eventful month. Celebrations of the priestly anniversaries of your priests, and the fire at the art college next to our Glasgow church meaning we had no access for over a week. Thankfully that problem has now been resolved though it showed us the limitations of publishing a timetable of Masses for a whole month in advance. Notwithstanding, I have published our plans for the month of July with the proviso that homo proponit...

Fr. Wingerden, Fr. Vandendaele and myself would like to thank you all for your kind wishes and signs of affection on the occasion of our priestly anniversary.

If you think back to the old Testament when the Israelites were about to leave the Egyptian captivity, they were told to put on their doorposts the blood of the paschal lamb and this would keep the angel of death from destroying them. Now the blood of a lamb doesn't normally have this power, but the fathers of the Church tell us that because this blood was a sign of the Blood of *the* Paschal Lamb,

it symbolised the Blood of the spotless Lamb which is Christ. And when Our Lord reminds us in the Gospel of the time of Noah, we should realise that the ark of our salvation is the blood of the Lamb.



Just as the side of the Ark was opened so that Noah and all his family could enter in and be saved from the wrath of God, so on the Cross the side of Our Lord was opened so that we could find refuge, being washed by His precious Blood.

It's because of the significance of the Blood of Our Lord that Pius XI decided early last century that although we of course celebrate the redemption by the Blood of the Lamb when we honour the Blessed Sacrament in a particularly public manner on the Feast of Corpus Christi, nonetheless the full symbolism of Christ shedding His Blood for us is particularly brought out if a separate Feast is celebrated, which it is every year on the first day of this month of July.

This month then is particularly dedicated to honouring the Precious Blood of our Saviour. We can say the litany of the Precious Blood every day, perhaps after the family rosary; we can say a silent prayer at the elevation of the chalice, we might try calling on the Precious Blood to save us in time of temptation or trial. We certainly shouldn't be discouraged if we seem few. At the time of Noah there was only one family out of the whole population of the world who served God and kept His commandments. Perhaps our family of one or two hundred here in Scotland is not very large considering the number of people who live here but it's possibly been enough to stop God's wrath certainly caused by the wholesale sin and indifference, the abortion figures and the daily outrages perpetrated against Him and His Law. Let us not lose heart but rather increase our fervour, increase our prayers for the people of this country, indeed, the whole world. Let us pray and sacrifice, knowing that by the Blood of the Lamb we can succeed.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)

SERMON FOR THE 4TH SUNDAY AFTER WHITSUN

This sermon was given on the fourth Sunday after Whitsun, but, because of the fire in the Glasgow School of Art, was heard by few. It is printed here with the spoken style maintained since the feast of Sts. Peter and Paul was but a short time ago and the parable of Dives is always timely.



In that curious way in which the immovable feasts of the Church's calendar fit in with the movable Sundays, the images in today's Mass call to mind other words of our Lord and other situations in the Gospels. I suppose the most obvious image in today's Gospel is that of the fishing boat which surely looks forward to the feast of Sts. Peter & Paul at the end of the month.

St. Ambrose, in his homily on this gospel, likens our Lord's teaching to a net which draws souls swimming about in the depths of sin and misery to the light of truth. In the parable itself, so many fish are caught that the nets start to tear, which is hardly surprising since the Apostles have probably had them for years and are forever fixing them instead of throwing them away and buying new ones. It's a curious fact, St. John remarks, that when this miraculous catch of fish happens for the second time, after the resurrection, that the nets don't break despite the number of fish. If the nets breaking isn't enough, when they manage to get the fish into the boats there are so many of them that the boats themselves threaten to sink. The Fathers see in this the tempestuous nature of the history of the Church in the early centuries which certainly saw the conversion of many souls but also saw extreme perils in the form of bloody persecution.

Similarly, the breaking nets alludes to the dangers of breaking the unity of the Church coming from the early heretics. For us in perhaps the last age of the Church, and, therefore, the world, I suppose the image has a similar meaning. When will the world end? When has God decided to put a stop to it all? Oddly enough, He tells us, it's not when things get so bad that, like in the time of Noah, a great chastisement is in order. That may well happen but it's not the boundary which God has set for the end. In Sacred Scripture He says the world will continue "until the number of the elect is complete" which is to say that when the boats are full of fish God will pull the plug and it's game over.

So, the boat is an image of the Church and St. Peter as the representative of Christ follows the instructions of his Master and fills up the number of the elect. And as successors of St. Peter, and certainly following the instructions of our Master, we also try to fish for souls. The problem with the image, as with any image, is that the sermon today is not being given to crowds outside a village in the Scottish countryside, or curious passers-by in a Roman marketplace or even Jews on the shores of Lake Gennesaret. The sermon perforce is to Catholics. And because you are Catholics, the image is leaky precisely because *you* are already *in* the boat, as it were. You've been caught by the divine Fisherman and so the danger that faces you is a very different one.

For our Lord explains later that, when the fish are caught, truly, all the fish are caught but only the good ones are kept; the rest are thrown away. So, just being a Catholic is obviously not going to be enough. I was reading the other day the parable of Dives. I call him Dives but he doesn't have a real name in our Lord's parable – Dives is just the Latin for rich man. The other man in the parable is called Lazarus. It says in the parable that Dives feasted sumptuously every day and dressed in purple and fine linen. It also says that when he died he went to Hell. Now, I've read this parable many times but only recently thought about it in any detail. It is, after all, a very simple parable. The teaching our Lord draws from it is alarmingly simple. Well, he says, in your life you had nice things and in Lazarus' he had horrid things so now things are changed round and that for all eternity.

So, I set to think about where Dives went wrong. He feasted sumptuously every day. Does that mean that he was a glutton? Certainly gluttony is a deadly sin and one which is very prevalent today judging by the number of obese men, women and children waddling about. But it doesn't say he was gluttonous or even that he got drunk. Surely it's not a sin to have plenty of nice food?

It then says he dressed in purple and fine linen. Is it then a sin to dress well, even with taste and refinement? Nope, I don't think either of those things is true. You might live in a posh house, a nice house. Nothing wrong with living in Hillhead, Morningside's fine, wherever. Nothing wrong in buying your food from Waitrose, nothing wrong in wearing designer clothes, expensive trainers, whatever.

Then perhaps I thought he was wanton and cruel to Lazarus, perhaps he was rude to him, perhaps he beat him, perhaps he tried to make his life more miserable than it was. But, you know, the gospel doesn't say that either. So, where does Dives go wrong, what does he *do* to end up in Hell?

Well, I'm afraid it's not what he *does* that is the trouble. It's what he *doesn't* do. He doesn't do very much at all. He's happy with his nice house and his nice clothes. He wouldn't probably mind getting into his nice car and driving to Mass once a week either, unless the petrol gets too expensive and then he would find where on his list of priorities *that* is. But the problem with Dives is, *that* is where it ends. Because he has all these nice things, he doesn't see the need to do anything else. Neither get rid of the tv, nor spend more time in spiritual reading and meditation, nor practising extra works of devotion, nor performing any corporal works of mercy even though a fairly obvious opportunity to do so is lying outside his very gate. He lies like a plump fish in the bottom of the boat, his eyes open, bulging, staring even, but seeing nothing, - neither the mediocrity of his life, nor the obligation he has to use the comfortable position he has been given by God to advance his salvation, nor the real danger he is in of falling into Hell when he dies.

And you know, in the parable, when he *is* in Hell, he remonstrates with God asking to be let off a little of his sufferings and if that's not possible, which it isn't, at least that he can come back from the dead and warn his brothers who are just like him. Nope, says God, they have the priests, the sermons, the example of the saints in the books, (which, admittedly, they don't read) – that should be enough. No, God, he says, if someone were to rise from the dead they would listen to him. Which brings our Lord to the sad conclusion of the parable: no,

Dives, not even if someone were to rise from the dead.

And so Dives and his imitators lie unblinking at the bottom of the boat as it draws ever nearer to the shore and the reckoning which must come, and do nothing.



There is a certain laid back character to modern life which is quite prevalent and which, to be quite honest with you, I find rather attractive, humanly speaking. But there is no place for it in the spiritual life. Faced with the seriousness of an eternity of bliss, which, after all, is why God created us, or, by lying on our backs and floating with the current, enjoying the nice weather, the material goods that God has given us and, therefore, doing nothing much to earn our salvation, ending up in Hell fire for ever is quite an important decision. The good thing is you still have time to make that decision and even if you falter in your resolution there is a sacrament to help you overcome your human weakness and start again. I don't want you to find yourself in the position of Dives in Hell when, if you'd just have listened to our Lord, you could have been with Him. He has risen from the dead, he has proven the truth of his words, while you still have the chance, listen to him.



Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Sunday 1 st July — Most Precious Blood of Jesus		10.30am	11am
Monday 2 nd July	11am		
Tuesday 3 rd July		6.30pm	
Wednesday 4 th July	11am		
Thursday 5 th July	11am		
Friday 6 th July (<i>First Friday</i>)		6.30pm	
Saturday 7 th July (<i>First Saturday</i>)		11am	11am
Sunday 8 th July — 7 th Sunday after Whitsun		10.30am	11am
Monday 9 th July	11am		
Tuesday 10 th July			6.30pm
Wednesday 11 th July	11am		
Thursday 12 th July	11am		
Friday 13 th July		6.30pm	
Saturday 14 th July		11am	11am
Sunday 15 th July — 8 th Sunday after Whitsun		10.30am	11am
Monday 16 th July	11am		
Tuesday 17 th July		6.30pm	
Wednesday 18 th July	11am		
Thursday 19 th July	11am		
Friday 20 th July		6.30pm	
Saturday 21 st July		11am	11am
Sunday 22 nd July — 9 th Sunday after Whitsun		10.30am	11am
Monday 23 rd July	11am		
Tuesday 24 th July			6.30pm
Wednesday 25 th July	11am		
Thursday 26 th July	11am		
Friday 27 th July		6.30pm	
Saturday 28 th July		11am	11am
Sunday 29 th July — 10 th Sunday after Whitsun		10.30am	11am
Monday 30 th July	11am		
Tuesday 31 st July		6.30pm	

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Resident priests:

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Rev. Fr. Anthony Wingerden

Rev. Fr. Vianney Vandendaele

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Church**

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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.