



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

August 2018

"The will to do, the soul to dare"

Dear Faithful,

August is traditionally the month of movements. Like a huge luggage carousel in the airport, the buzzer sounds, the light flashes and priests from all over the world move somewhere else.

This year (as last year) we in Scotland have not escaped and officially on the 15th the former priory of Preston will once more



open its doors and to staff it we have to say a fond farewell to Fr. Vandendaele who leaves to become its prior. We would like to thank him for his hard work over the last year and wish him well in his new position of responsibility in the North of England. In Scotland we are not receiving a replacement but we *are* freed from our responsibilities in the North West of England which should mean that we have more time to dedicate ourselves to our faithful here.

This month, due to the warm weather, I had thought to give a few thoughts about dress for Mass on Sunday. It's quite a difficult thing to talk about dress since fashions change and even, to a certain extent, norms of modesty but there *are* certain norms which apply wherever you are and there is an added element when we come to Mass since we enter the presence of the Most High. Some people dress a bit special every time they come to Mass, since logically every time they go to Mass they are entering the presence of the Blessed Sacrament. Others will gladly dress up for a baptism or a wedding though I suspect that, whereas they recognise the social importance of such an *extraordinary* religious service, they do not see that the giving of a sacrament, baptism for example, matrimo-

ny or the case we're concerned with here, Holy Mass, is not primarily a *social* occasion. The reason for dressing up for someone's wedding or baptism originally was because you were going to the house of God. So, it makes little sense to dress up for a baptism on Saturday and then come to the same building with the same Blessed Sacrament dwelling in the same tabernacle in a t-shirt and jeans the next day.

I expect to see men in a jacket or at least a long sleeved shirt and tie: basically what they would wear for a job interview and, therefore, shaven. And the women? I think most of the regulations regarding dress which the Church issues from time to time are aimed at women. One of the main reason the Church gives guidelines on *women's* dress is because of *men*, who are inveterate lookers. So, women's clothing should not be unduly tight, nor should it reveal too much flesh. Generally you should only be able to see their face, their hands and possibly their forearms. For church they might want to wear long sleeves to fit in with the solemnity of the place. You may see the lower part of the leg, let's say from the mid calf. If women are



dressed provocatively, men will look. If looking is sinful, which Our Lord says it is, then women should not dress provocatively.

The warm weather is probably over for now but dress has never been simply a matter of climate or comfort. As Catholics we add a supernatural consideration too.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)

THE SPIRIT OF THE SOCIETY OF ST. PIUS X



With the General Chapter last month and the election of a new Superior General I thought I would turn my thoughts this month to the spirit of the Society of St. Pius X, since it seems to me that in this time of crisis the most important thing to know is *why* our faithful have chosen to come to the Society of St. Pius X as opposed to any number of other lifeboats to get you safely to your heavenly home. It's not enough, therefore, to know why you *don't* go to your local parish church, since a negative reason is never enough to make any sort of lasting decision. Yes, there are no guitars here, yes there's no justice and peace group, no parish council, no praying in tongues but that is a real absence as opposed to a real presence.

What normally happens in such circumstances is that negative reasons drove you away from wherever you were but exactly the same sort of thing could drive you away from here.

It's often the priest - I don't like Fr. X, Fr. X did this, Fr. X said *this* to me, Fr. X refused my daughter communion, Fr. X gives boring sermons, whatever. Sometimes it's the parishioners' fault. The people are so unfriendly, there's no life in the parish, there's too much life in the parish, there's no organ or choir, I don't like the organ or the choir. You know, all these things have always been around but in a time of unprecedented crisis it's obvious that that sort of thing cannot be enough for you to come to our churches in Glasgow or Edinburgh or, for that matter, not to. There has to be a *substantial* reason why people come here and that reason, I hope, is the spirit of the Society. People recognise that there is a crisis in the Church (though, alas, how many people do not recognise that there is a crisis?) and similarly recognise that in such circumstances the best hope of salvation is the Society of St. Pius X.

Here in Scotland there aren't really many alternatives. In some places the bishop will have brought in the Society of St. Peter to try and steal the congregation - that's the case in Edinburgh at the moment. The old Mass on a short term lease, as it were.

Or the bishop will allow an indult Mass. You'd be confronted with the old Mass in a novus ordo parish. The same priest who from

time to time says the new mass with no qualms whatsoever, on any particular Sunday, with the bishop's gracious permission, will say something very like the old Mass which he's learned on a quick course with the Latin Mass Society.

Sometimes, the Cathedral might have the novus ordo in Latin with something like the pomp and splendour of yesteryear. When I was younger there was that once a month in Leeds Cathedral in England. The bishop would even wear his Cappa Magna on big occasions. A sad case of "all dressed up with nowhere to go".

There might be all sorts of alternatives to the Society. At any rate, we need to look at our *Spirit* so you at least know what we priests of the Society are aiming for, what we consider to be important for ourselves and what we aim to do for the faithful who express their desire to be evangelized and sanctified by us. And as a source for this article I've used a series of talks which Archbishop Lefebvre gave forty years ago, ten years after he had started the Society in Switzerland.



Here is what he says in the first of those talks. "The Society has been recognised by the Church as a Society of common life without vows, and, as a priestly Society, is grafted onto the vine of the Church drawing the sap of holiness from the most authentic tradition of the Church and from the living and pure sources of sanctification recognised by the Church throughout the centuries."

Now, there's a lot there to be considered which is why I may have to add other articles from time to time rather than try to cram everything into two pages this month.

The most obvious thing which springs from that definition is that it really contains nothing which is strikingly new. The Society is first of all and above all merely doing what the Church has always done. In fact, if we hadn't have had a Council in 1962 there is every rea-

son to suppose that either the Society would not have been founded or, if it had, it would pass by unnoticed amongst all the other works of the Church and you would never have heard of it unless by some chance it happened to have been appointed to your parish by your bishop.

Of course, what makes the Society stand out *today* is precisely what would have assured it's anonymity without a Council: it is continuing with the spirit of the Church when the rest of the men of the Church are not. While everyone else is trying to make the spirit of the Church disappear, either by silence or by mockery or by open hostility or by apologising for what it did in the past.

So, for example, there must be many Catholics under the age of, say, 40 who have never known the spirit of the Church because their priest never mentions it and never has mentioned it. The documents of the Church issued nowadays often have pages of footnotes but you will find that though they quote Scripture and sometimes the Fathers, they never quote from the magisterium, it's as if it never happened - the Church began with the Council.



Or tradition is mocked. I'm sure that's why the veil thing is such an issue, or the trouser question. I would doubt very much if there is any doctrinal reason why some women are still coming to church without a veil. I doubt very much whether there is any doctrinal reason why many women leap into a pair of trousers as soon as they leave the building. It can only be that they are swayed by the ghastly thought that people will mock them if they follow the traditions of the church (and indeed of society). That's surely why it's a woman thing, since they're most likely to be swayed by mocking.

Or tradition is openly attacked. Whenever I prepare an article on some aspect of tradition - the life of a Celtic saint or some pious tradition I am appalled that the sources that are most inimical to what the Church taught before the Council are precisely the men of the modern Church.

The Church's past, and, since we believe the Church is the Body of Christ, surely the Church of today - the Church can't change - the Church and what it has done in the past is something for which we must apologise according to them. We're sorry about the Crusades, we're sorry about the Inquisition, we're sorry about Galileo, we're sorry about the Index,

we're sorry about colonising America and so on.

Cain is trying to kill Abel and hide it. The Church, Abel, is under attack and Cain is trying to hide what he is doing. If the Society didn't exist it would be great. No-one would be raising a voice to object, no-one would be out of line, no-one would be outside the Church. Indeed no-one *is* considered outside the Church nowadays, no-one is a heretic, no-one is not in some way or other a member of the Church, no-one is not going to be saved except you know who...

You can imagine: your parish priest says everything's fine, the bishop says the Church has never been in better shape, it's a new Pentecost, an unparalleled renewal, and there's no-one to contradict that, no-one to rock the boat, but also no-one to ordain priests for the future, no-one to provide priests for your children, no-one to continue the teaching of the Church into the new century. No-one.

So, that's the first thing to remember in our study of the Society. It is a work of the Church. It passes on the teaching of the Church, nothing more and nothing less.

The reason why you come to us is because, as Archbishop Lefebvre said, you want to be evangelized and sanctified by us. You want the teaching of the Church, you want us to tell you what to do, so you will live good, Christian lives and go to heaven when you die. That's what you want and you know that you will get that here. You know that's what we give, you know that it might not always be palatable but you also know that that's the nature of the beast, fallen human nature does not like correction, disordered appetites and drives do not like to have the brakes put on them. That's why you come. Not because you want the old Mass in a *novus ordo* parish. That's not what you want. You want the whole thing, the whole package, the spirit of the Church, the spirit of our Lord Jesus Christ. And that, my dear faithful, by the grace of God, through the Society of St. Pius X is what you get.



Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Wednesday 1 st August	11am		
Thursday 2 nd August	11am		
Friday 3 rd August (<i>First Friday</i>)		6.30pm	
Saturday 4 th August (<i>First Saturday</i>)		11am	11am
Sunday 5 th August — 11 th Sunday after Whitsun		10.30am	11am
Monday 6 th August	11am		
Tuesday 7 th August			6.30pm
Wednesday 8 th August	11am		
Thursday 9 th August	11am		
Friday 10 th August		6.30pm	
Saturday 11 th August		11am	11am
Sunday 12 th August — 12 th Sunday after Whitsun		10.30am	11am
Monday 13 th August	11am		
Tuesday 14 th August	11am		
Wednesday 15 th August — Assumption of the BVM		6.30pm	12.30pm
Thursday 16 th August	11am		
Friday 17 th August		6.30pm	
Saturday 18 th August		11am	11am
Sunday 19 th August — 13 th Sunday after Whitsun		10.30am	11am
Monday 20 th August	11am		
Tuesday 21 st August			6.30pm
Wednesday 22 nd August	11am		
Thursday 23 rd August	11am		
Friday 24 th August		6.30pm	
Saturday 25 th August		11am	11am
Sunday 26 th August — 14 th Sunday after Whitsun		10.30am	11am
Monday 27 th August	11am		
Tuesday 28 th August		6.30pm	
Wednesday 29 th August	11am		
Thursday 30 th August	11am		
Friday 31 st August		6.30pm	

Contact details:

Telephone: 01555 771523

Email: standrews@fssp.x.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Anthony Wingerden

**Saint Andrew's
House**

31, Lanark Road,

CARLUKE

ML8 4HE

**Saint Andrew's
Church**

202, Renfrew Street,

GLASGOW

**Saints Margaret and Leonard's
Church**

110, Saint Leonard's Street,

EDINBURGH

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.