



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

February 2019

"The will to do, the soul to dare"

Dear Faithful,

Since the date of Easter depends on the phases of the moon, Lent may start sooner or later after the Epiphany season. This year it is particularly late since the third full moon is not until the 20th March. This means that Septuagesima only starts in the middle of this month, on the 17th, and Lent not until next month, on the 6th. Thus we have quite a long period of adjustment from the feasting of the Christmas cycle to the fasting at the start of the Easter cycle.

Septuagesima is sometimes called Shrovetide, since it ends on Shrove Tuesday, and reminds us that it is a good time for a thorough confession, itself a turning away from a life of sin. Many of the Fathers see it as a mystical representation of the seventy year Babylonian captivity (septuagesima means seventy) which makes more sense than the mere number of days before Easter—which is not seventy. Though it is not as rigorous as Lent, the tradition of the Church until the Council kept a certain period of adjustment from feasting to fasting involving at least some penance and if not fasting then at least abstinence. An interesting aside, the Polish bishops have reinstated the period of Septuagesima.

The start of this month sees the official close to the extended Christmas season so the crib is taken down and we commemorate the events which took place 40 days after the birth of our Saviour, viz. the Purification of the Blessed Virgin together with the Presentation of Our Lord in the Temple. The Gospel at the start of the Christmas season presents us with these events: at the start of the Christmas season showing what will be celebrated at the end of the Christmas season. Similarly the events of the Presentation of the Lord involve, at the start of His life, what will happen at the end of it. It is therefore an expression of the wisdom and particularly the Providence of God in His disposition of all things. This is also the day we

traditionally bless the candles for the coming year, hence its name: Candlemas. Hopefully, many of you will be able to come to Mass on that day since it is a Saturday this year.

The following weekend Edinburgh is hosting the next in the series of conferences on the spirit of the Founder of the Society of St. Pius X, Archbishop Marcel Lefebvre. These conferences were originally started particularly for the youth of our chapels but have since become open to all. Since we do not yet have adult catechism in Scotland these occasional events are a marvellous opportunity to deepen one's understanding of the faith. Consult your notice board for details.

Finally, it is during the week of Septuagesima that we are holding our annual priests' retreat this year. Fr. Edward Black will be making a very welcome return to these shores to preach the retreat to us and hopefully will be able to spend some time visiting his native land and meet up with many of you later in the month. Please remember to pray for your priests during this week.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)





Spirit of the Society (III)



Our Holy Mother the Church, the mystical spouse of Our Lord, born of the pierced Heart of Jesus, desires more than anything to communicate to the faithful her most precious treasure—the liturgy. And that's why the Society was born, to pass on the liturgy which in the wake of the Council looked like disappearing.



Altar of repose in Glasgow

The splendour of the liturgy which sings of the crucified and risen Jesus presents to us in a living and truly divine way the mystery of God made man which captivates the heart and lifts up the soul. You can see in this liturgy the love of the faithful spouse, the love of the merciful mother. You can see it in the sacred buildings, the ceremonies, the decorations, the sacred music, the prayers of the missal and, indeed, of the breviary or the ritual.

How can the soul which lives its faith and which models its faith on that of the Church seek a desacralised liturgy? Or, to put it the other way round, what must be the faith in souls which, for the past 60 odd years, have been fed a desacralised liturgy?

These words of Archbishop Lefebvre try to communicate his intentions in starting the Society of St. Pius X. And in this, his third talk, he seems to say that an important part of the spirit of the Society is to preserve the fulness of the liturgy but it is also to try and communicate a love of the fulness of the liturgy to the faithful. Now, in the early days this was quite difficult and I think that in some places, even today in Scotland, it is still quite difficult. Many remember, before a priory opened up here, how the priest would arrive after a drive of three or four hours, some sort of provisional altar was set up for him or, sometimes, he had to do it himself, then he was off to some back room to cram in as many confessions as he could before the time set for Mass to begin, the faithful then passively assisted at the very barest bones of the splendours of the Roman liturgy, that is to say at a low Mass, before the priest disappeared either to return to his priory or, more often than not, to go on to at least one other Mass centre.

How different things are, or at least should be, now in Scotland where the Society has been resident for the past eight years or so.

We, through the combined efforts of groups in the East and West of the country and the financial support of a generous benefactor, acquired the chapel of the German embassy in Glasgow and a splendid church right beneath Arthur's seat in Edinburgh, for which we surely cannot be too grateful, and which have duly been transformed into something even better than they were. The priests live here and the faithful don't just get Mass on every third Sunday, every other Sunday or even just Sundays, they can have it every day. Turning to the back page of this bulletin you can see Masses distributed between the three Mass centres whereas in the District newsletter you can see many places that don't even get Mass every Sunday. True, during the week, mostly it's the quiet dignity of a low Mass. But on Feast days and certainly on Sundays we really would like to provide the faithful with as much of the splendour of the liturgy as our poor resources allow. This month we have the solemn blessing of the candles for the feast of the Purification followed by a Mass to captivate the heart and lift up the soul. Last year we tried to assure all the Holy Week ceremonies at both our principal churches.



And it is the exhortation of our Founder that presses us to encourage you to adorn with singing the main Mass on a Sunday. This has not been easy since, until recent times, the Mass schedule has been very much as it was before our taking up residence here. Admittedly, the priest didn't have to come from afar (though still further than many of our faithful) but, since we were filling in for others in places as far afield as Scandinavia and Ireland, a quick low Mass with a necessarily short sermon has been the order of the (Lord's) day since the heady days of the 1980s. In fact, the very first Mass here in Scotland in association with the Society was a *sung* Mass in the MacLellan Galleries in Glasgow in 1977. But singing is not the fulness of solemnity. The Carlton Hotel, the Churchill Theatre, the Assembly Rooms, the



Midnight Mass in Edinburgh

English Speaking Union, the Y.W.C.A. and latterly the Edinburgh Society of Musicians were, architecturally, not the ideal setting for this pearl of great price. The acquisition of the two beautiful buildings we now have is the first step in building up a more solemn expression of our faith through a more solemn liturgy. Indeed, when you compare the solemn liturgy of the Sunday Mass with the excuses given for having it – it's too cold, too long, the whole day is gone, the singing's terrible, - it can be a source of discouragement that the very *raison d'être* of the Society is not understood, and that, although we've come far beyond the days of bare minimums and making do, some would still prefer that.

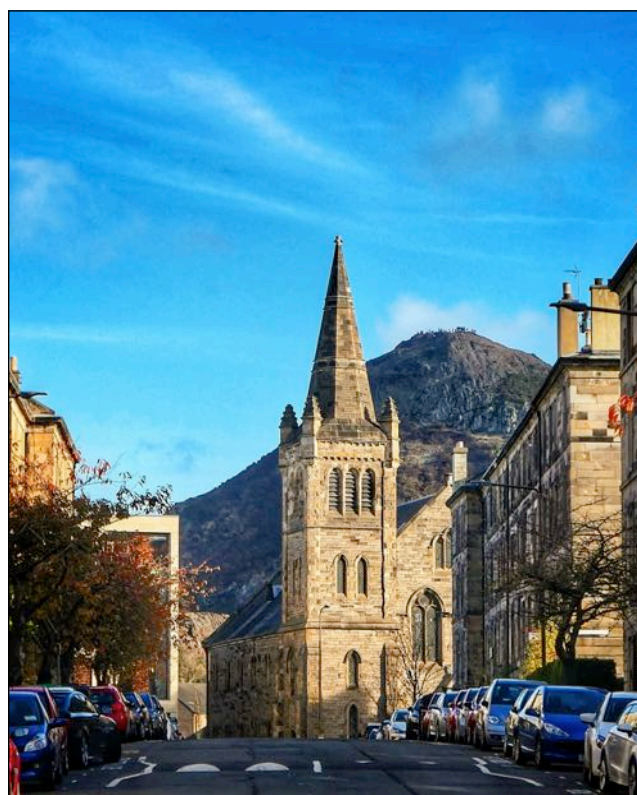
Well, it's not in the nature of the Scots to be discouraged by difficulties. And certainly your priests can only encourage you anew to take advantage of these splendours which our Holy Mother the Church offers her children. This liturgy, says the Archbishop, is above all the praise of the Blessed Trinity, victim and sacrifice, the source of divine life, the best and most efficacious form of catechism. Blessed the souls who grasp that and who take advantage of it, for it is the spirit, not just of the Society, but, truly, of the Church.

In these days of laicisation I think the faithful realise more than ever the need to pray. But not just to pray, to pray publicly, to pray as the Church. To manifest their faith in things like processions, as at the Purification, pilgrimages, public adoration of the Blessed Sacrament for First Fridays in Glasgow, First Saturdays in



Benediction in Glasgow

Edinburgh or occasionally after a Sunday Mass. I think our faithful recognise not only that these things are in themselves good but that they are the very lifeblood of our faith. For the liturgy is not a private prayer, not an act of private devotion, it is the public prayer of the Church. It is performed with the spirit and according to the will of the Church, not according to the whims and caprices of this or that minister where very often the faithful are the prisoners of the priest—they must put up with anything that he decides to do. In the spirit of the Church, the *priest* is the prisoner, and of his divine Master. What is in *your* missals is what is in the missal on the altar and what the priest must do and say: how loud he must speak, what notes he must sing, how far apart his hands must be, what colour vestments he is wearing and so on.



Let us remember to thank our divine Lord for preserving this most beautiful expression of His love for us; that we have the privilege of assisting at this expression of His sacrifice to the Father as He wishes it to be, when, to all intents and purposes, it should have disappeared from the face of the earth, when man's heart grew cold and when the diabolical audacity of Vatican II decided that personal attitude, individual ways of doing things, should be preferable to those of the Church. Thank our Lord, and thank His Blessed Mother, who is also our mother, for showing us the way of the liturgy. By her profound respect, by her humility and simplicity with regard to her divine son, she shows us the profound respect we should have for surely this piece of Heaven — the Holy Sacrifice of the Mass.



Mass Schedule



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

Priests' Retreat

Contact details:

Telephone: 01555 771523

Email: standrews@fsspx.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

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.