



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

March 2019

"The will to do, the soul to dare"

Dear Faithful,

Last month we looked at the beginning of Shrovetide. Well, this month, it comes to an end with Shrove Tuesday (or Fastern's e'en as it was called here). Many will be getting out the



'girdle' to prepare a sooty bannock or perhaps just normal pancakes before Lent begins in earnest on the

6th. I say in earnest, though obviously a consequence of the Council has meant that officially very little is actually required to comply with Canon Law. Nonetheless, I would like to pass on what Archbishop Lefebvre wrote almost forty years ago to encourage our generous faithful here in Scotland to go far beyond what is merely 'required'.

"There are three purposes for which the Church has prescribed this penitential time:

- first, in order to curb the concupiscence of the flesh;
- then, to facilitate the elevation of our souls toward divine realities;
- finally, to make satisfaction for our sins.

"Our Lord gave us the example during His life here on earth: pray and do penance. However, Our Lord, being free from concupiscence and sin, did penance and made satisfaction for *our* sins, thus showing us that our penance may be beneficial not only for ourselves but also for others.

"Pray and do penance. Do penance in order to pray better, in order to draw closer to Almighty God. This is what all the saints have

done, and this is that of which all the messages of the Blessed Virgin remind us.

"Would we dare to say that this necessity is less important in our day and age than in former times? On the contrary, we can and we must affirm that today, more than ever before, prayer and penance are necessary because everything possible has been done to diminish and denigrate these two fundamental elements of Christian life".



Last month saw the baptism of a new parishioner in Edinburgh, Archie McQuater, at the age of 90! Now, he's preparing for his first Holy Communion and Confirmation. God's graces are truly marvellous.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



St. JOHN Ogilvie, HERO OF GLASGOW



John Ogilvie was born in Drum-na-Keith in Banffshire into the family of “The gracious gude Lord Ogilvy” who was, as the ballad of the Battle of Harlaw notes:

“The sheriff-principal of Angus,
Renownit for truth and equity,
For faith and magnanimity,
He had few fellows in the field.
Yet, fell by fatal destiny,
For he wad nae grant to yelid.”



By the time of John’s birth on 4th July, 1579, his father, the present “gude Lord”, Sir Walter Ogilvie, had conformed to the state religion of Calvinism (established by act of parliament in 1560) and later known as Presbyterianism. His mother, Agnes Elphinstone, had been a Catholic with two brothers in the Society of Jesus, but by the time John was three she had died and Sir Walter married again and so John was raised in the virulent pestilence of Calvinism until he was sent away to school in Europe.

Scottish nobility in those days often sent their children away for a better education and there was nothing unusual in John being sent to a prestigious Lutheran school in Helmstedt at age 13. He stayed for four years before moving on to Leuven to the Scots college there, as far as we can know for national rather than religious reasons, though it is certain that already John was becoming uneasy with the Calvinist doctrine of predestination. Apart from his other studies John also took instruction in the Catholic Faith from the famous Jesuit scripture scholar, Cornelius a Lapide, and was received into the Church shortly after. He continued his studies at the Jesuit university at Olmütz and successively in Regensburg and Brün where he

entered the Jesuit novitiate in 1599. Two years later he took his first vows in Graz before teaching in Vienna, returning to Olmütz to study theology and being ordained in Paris in 1610.

John repeatedly begged his superiors to be sent to Scotland. They were certainly interesting times. Whereas ‘Archbishop’ Spottiswood was writing to the King trying to enforce the persecution of Catholics in 1608, the death of the Earl of Dunbar in 1611 meant that Catholic customs began to creep back into Scottish society. The yule log blazed that year in many an ancestral mansion and in Glasgow three painters were hired to paint crucifixes in almost every house. Converts were received in good numbers and there were many apostates reconciled to the Church according to some historians. Not, it must be admitted, according to the priests themselves who returned to France to report on their apostolic labours. They warned John that it was difficult, indeed, dangerous work and tried to discourage him in his desire.

But John would not be discouraged and finally he was granted permission to go, returning to Scotland in 1613, landing at Leith, under the *alias* John Watson, horse dealer (though it is reported at his trial that he was disguised as a soldier). He travelled much, but his most marked success was in Glasgow where he found “a kinder receipt” than he had looked for and where he received “sundrie young men” and many persons “of the better sorte” (from rifling his possessions at his sudden arrest, his persecutors found the names of the Earl of Eglinton, Lady Maxwell, Sir James Kneilland as well as the names of commoners).

But his ministry was not to be of long duration. Of necessity, if the faith were to spread, John had to take new people into his confidence. Adam Boyd was one such person, posing as a potential convert but in reality



working for the ‘Archbishop’. Taken in the street by this latter’s men (he was also the chief magistrate of the city), John soon found himself in Spottiswood’s presence. “You were an over



insolent fellow to say your Masses in a reformed city”, he said, striking him in the face. The next day, Spottiswood appeared on the bench to question not only John but many others who had been taken and accused of Catholicism.

John’s testimony shows a sharp mind. Though weak, not having eaten for over 24 hours and having been physically mistreated, he was anxious not to incriminate others and also to give testimony to the faith without falling foul of the (unjust) law. He would not answer the question as to whether he had said Mass in the King’s dominions but when asked why he had come back to Scotland, his answer was very clear, “to unteach heresy”. Made uncertain by his intelligent replies, they averred that it is the crime of treason to say the Pope has spiritual jurisdiction in the King’s realms, “it is of faith that he has,” he replied.

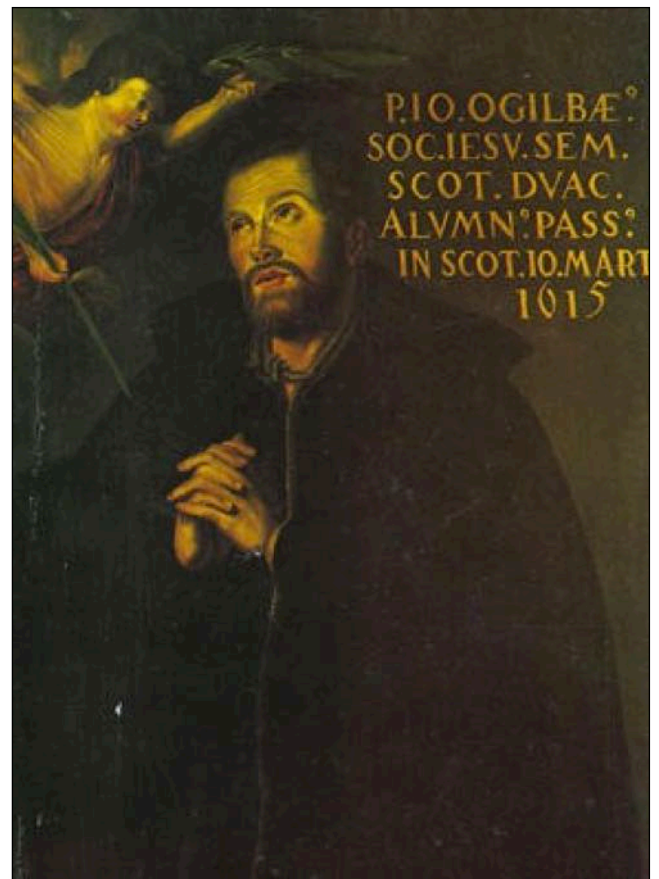
John was tortured before being taken to Edinburgh to be examined again. Since no information could be found by questioning, he was tortured again, nine nights and eight days long he was not allowed to sleep. He was returned to Glasgow on Christmas Eve and then subjected to more torture as well as the offer of freedom if he would renounce the faith.

On 10th March was his trial which lasted two hours. The official record gives the reason for his condemnation as treason but at the gallows the minister offered him one last time the hand of Spottiswood’s daughter in marriage and two rich livings as a protestant if he would abandon the faith. John asked him to announce this to the waiting crowd which he did. “But what of the accusations of treason?” he asked. “It is for your religion that you must die,” was the reply. “Very well!” said John, “On the head of religion alone I am condemned, and for that I would willingly and joyfully pour forth even a hundred lives. Snatch away that one which I have from me, and make no delay about it, but my religion you will never snatch away from me!”

“Are you not afraid to die?” asked the minister. “I fear death as much as you do your dinner,” replied John, casting out into the crowd his rosary before his hands were bound. His last words were, “If there be here any hidden Catholics, let them pray for me but the prayers of heretics I will not have”.

The rosary he threw hit a visiting Calvinist in the chest. He gives the following testimony: *I was on my travels through Scotland as it is the custom of our nobility being a mere strippling, and not having the faith. I happened to be in Glasgow the day Father Ogilvie was led forth to the gallows, and it is impossible for me to describe his lofty bearing in meeting death. His farewell to the Catholics was his casting into their midst, from the scaffold, his rosary beads just before he met his fate. That rosary, thrown haphazard, struck me on the breast in such wise that I could have caught it in the palm of my hand; but there was such a rush and crush of the Catholics to get hold of it, that unless I wished to run the risk of being trodden down, I had to cast it from me. Religion was the last thing I was then thinking about; yet from that moment I had no rest. Those rosary beads had left a wound in my soul; go where I would, I had no peace of mind. Conscience was disturbed, and the thought would haunt me: why did the martyr’s rosary strike me, and not another? For years I asked myself this question, it followed me about everywhere. At last conscience won the day. I became a Catholic; I abandoned Calvinism; and this happy change I attribute to the martyr’s beads, and to no other cause; those beads which, if I had them now, gold could not tempt me to part with; and if gold could purchase them, I should not spare it.*

May the reading of St. John’s life produce a similar effect in our hard twenty-first century hearts.





Mass Schedule



	CARLUKE	GLASGOW	EDINBURGH
Friday 1 st March (<i>First Friday</i>)		6.30pm	
Saturday 2 nd March (<i>First Saturday</i>)		11am	11am
Sunday 3 rd March — Quinquagesima Sunday		10.30am	11am
Monday 4 th March	11am		
Tuesday 5 th March			
Wednesday 6 th March — Ash Wednesday		7pm	12.30pm
Thursday 7 th March	11am		
Friday 8 th March		6.30pm	
Saturday 9 th March		11am	11am
Sunday 10 th March — 1 st Sunday of Lent		10.30am	11am
Monday 11 th March	11am		
Tuesday 12 th March			6.30pm
Wednesday 13 th March			7am
Thursday 14 th March	11am		
Friday 15 th March		6.30pm	
Saturday 16 th March		11am	11am
Sunday 17 th March — 2 nd Sunday of Lent		10.30am	11am
Monday 18 th March	11am		
Tuesday 19 th March — Saint Joseph		6.30pm	12.30pm
Wednesday 20 th March	11am		
Thursday 21 st March	11am		
Friday 22 nd March		6.30pm	
Saturday 23 rd March		11am	11am
Sunday 24 th March — 3 rd Sunday of Lent		10.30am	11am
Monday 25 th March — Annunciation of B.V.M.		6.30pm	12.30pm
Tuesday 26 th March	11am		
Wednesday 27 th March	11am		
Thursday 28 th March	11am		
Friday 29 th March		6.30pm	
Saturday 30 th March		11am	11am
Sunday 31 st March — 4 th of Lent (Laetare)		10.30am	11am

Contact details:

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Resident priests:

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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.