



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

July 2019

"The will to do, the soul to dare"

Dear Faithful,

Of the many parallels which the Church draws with the Precious Blood of our Saviour, one of the most dramatic is the comparison with the Flood. In fact, today's modern world and the world at the time of Noah are very, very similar. They were comfortably off, they had comfortable houses, many of them had servants, and everything to make life easier and more pleasant. They had built for themselves large cities and nice towns and tiny little villages and they seemed to have everything. Only one thing they didn't have - God. They didn't have any religion, they were completely godless. Their forefathers had been religious, very religious even and there were still the remnants of their religion in their culture and daily lives. But prayer, self-denial, honouring God publicly or privately was completely missing from their lives. And perhaps the worst thing was, they didn't care. They had everything else, an easy life, they ate and drank and went on completely regardless of their plight.

And the thing that happens when you try to build a perfect world without God was the same then as it is becoming now. Because, in fact, you *can't* build a perfect world without God. In theory, of course, it's obviously feasible and that's why people are trying to do it now even though experience has shown them that it's been tried before and failed. The reason is - the reality of the creation, our dependence on God for everything, but most of all because of original sin which no amount of denial will take away. So, venial sin will become mortal sin and mortal sin will develop, after a while into every conceivable kind of abomination. Wholesale robbery and theft, murder of children inside and outside the womb, unnatural sexual relationships and so on. Now, God's answer to that sort of society *then* was to wash away all the sins of the

world, and indeed much of the material creation by the Flood. It was an event of such cataclysmic proportions that whole continents were shifted and the face of the earth completely changed.

Well, that was around 5,000 years ago. But you know around 2,000 years ago things hadn't got any better. Perhaps sin wasn't quite so universal but it was pretty bad and so God decided once again to wash away the sins of the world. Not this time with rain but with the Precious Blood of His only begotten Son made man. If my son sheds His blood for the salvation of men, He said to Himself, I won't need to destroy sinners along with their sins, they will be so affected by this tremendous sacrifice that God has done for them that they will not want to sin anymore. And so in this month of July, where the weather smiles with radiant sunshine and as far removed from the way God washed away the wickedness which had corrupted the human heart the first time round as you could imagine, the Church wants us to meditate on the way in which God washed away the sin of the world the second time: the Precious Blood, the price of our redemption and a constant source of grace and help in time of temptation and indeed of any necessity.



With every good wish and blessing,

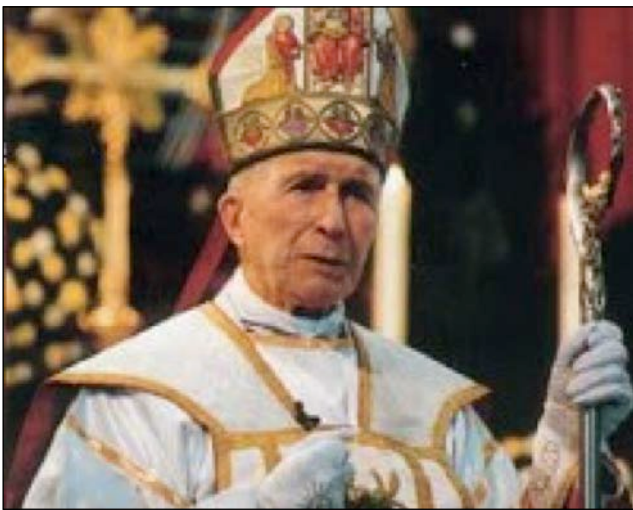
Rev. Sebastian Wall (Prior)



Spirit of the Society (IV)



After a bit of a break from our series of articles on the spirit of the Society, here we are again with article number four. We've already looked at the priestly nature of the Society, inspired by the redemptive sacrifice of the Mass, the mystery of our Faith. We've also seen how this mystery is transmitted by the Church in her liturgy through the various words and actions, the music and vestments and so on, throughout the liturgical cycle. It is this spirit of the liturgy which the Society is particularly attached to and wishes to foster in our chapels throughout the world.



And in a sort of way, says the Archbishop, the aim of this liturgical spirit, this spirit of the Mass, is to produce in all our souls the same effects, but obviously in a proportionate way, as those privileged souls who have received the stigmata.

Let's have a look at those effects since, simply to say it like that, is startling, perhaps even shocking. Nonetheless, these are the signs which Archbishop Lefebvre was looking for in his priests, and by derivation also in all those who have an attachment to the Society, which is you, the reader.

First the ardent desire to offer oneself as a victim in union with the divine Victim.

Secondly, a love of God, for Jesus Christ our Lord, that makes us sacrifice ourselves for Him.

Thirdly, a total abandonment to the Will of God.

And, finally, a fervent union with the pierced Heart of our Lord.

Well, there you are, I don't know what is more shocking, the simple statement of the aim of the Archbishop or this more detailed exposition of it. But these signs are surely the effects of the Spirit of love which was manifested on

the Cross and continues to make itself known in the Blessed Sacrament on the altar and I think the effects that it has more than anything amongst the faithful, even for those who have a very weak attachment to the Society, is, if anything, a tendency to separate oneself from the world, a turning away from temporal things, which will pass away, and an attachment to eternal things, a preference for spiritual things over material things. This will lead, in time, to a complete horror of sin and a profound contrition for one's faults so that one wants to do penance for them and for the sins of the world.

If we already have this spirit we must not be slow to thank God for giving us His spirit of love and of offering ourselves for the glory of His Father. If we don't have it, it may be a lack of generosity, a deeply ingrained sense of worldliness or it might just be that we've never really thought of things like that. That's not our idea of the life of a Christian or even of a priest.

Yet, if we bear this in mind, it explains why the Archbishop in fact wanted his priests to have a great desire for the contemplative life. That, just as our Lord spent the vast majority of His time here on earth in obscurity and quiet, the priests of the Society should also have this spirit of prayer, an interior life like that of our Lord. In fact, he was always rather anxious that, because of the disastrous state of the Church, the priests would be running hither and yon, saying Mass here, saying Mass there, burning themselves out and – and this is the worst of it – all the while imagining that *that* was the spirit of sacrifice that was demanded of them. What of course happened in many cases, alas, is that, because they were always in the car or on the plane, always devoting themselves to the exterior apostolate, the spirit of prayer, which, after all, should be the *source* of all this external activity and the thing which keeps it going, this spirit of prayer was neglected and in some extreme cases, – alas, we've seen it here in our own district, – in some extreme cases it led to the loss of vocation.



Abp. Lefebvre with the stigmatist, Padre Pio

There is a problem in some places with gardens. It's not one I have here in Scotland, since, even in July, it seems to rain, if not all the time, then at least fairly regularly. But I remember back in



Some of the faithful in Glasgow

Mexico and, years ago, in South Africa, I would have to water the garden with a hosepipe. We had quite big gardens and I would do so very energetically and pull on the hosepipe to make it go round the whole thing. Why am I telling you this? Well, I could pull and pull but there was only so much the hosepipe would take and then what often happened if I pulled hard enough is that it would come off the tap and there would be no more water. And this pulling and pulling on the priest through external activities can sometimes have the effect that he is pulled off from the source of power for his apostolate, which is the internal spiritual life.

Now, if the priests were not to do so much external apostolate because they were playing golf or watching the tv, the effects would be similarly disastrous. But the connection with the interior spiritual life is fundamental to all Catholics and even more so to the priests of the Society.

So, it's not an excuse for a lack of zeal or a certain laziness but it does explain why this zeal "for souls" as it's called is very often rather too human in its origin. There certainly is a certain type of priest who is forever out and about: catechism here, meetings there, talks for this group, in the car and then talks for that group, and what happens is that all these things in the end remain sterile. There is no balance between the external apostolate and the life of meditation and prayer. The cause of so many defections over the years is certainly dependent on this lack of balance. Because, if we have *too* human a zeal then we must, of necessity, be disappointed and discouraged, we will get irritated and impatient. Here we are spending ourselves in the service of the Lord, filled with generosity, it seems to us, and there's no progress whatever. We've pulled the hosepipe off the tap, the supernatural source of grace is no longer there. I'm sure there is a type of priest who says his Mass but that's it. I'm sure it starts with thinking that it's important to get straight out of the chapel and off into the next

activity. He's always busy, busy, busy. But in the end he will end up saying even his Mass with no devotion, and ultimately without faith. His apostolate will be fruitless and it's just a matter of time before he loses the plot.

The Archbishop wanted priories of at least three priests, if they were to do external apostolate. Of course, he wrote the constitutions for the Society decades ago when the crisis had barely begun to manifest itself liturgically with the new mass coming in, practically, at the start of the seventies. As the crisis developed, more and more of the Catholic faithful realised that what should be the centre of their prayer life and the source of innumerable graces, the Holy Sacrifice of the Mass, had been replaced in their local church by what was still called 'mass' but, differences in language aside – the Society is not some nostalgic 'latin Mass' group, – was now utterly inadequate. And so, as groups asking for the true Mass sprang up all over the world, more priests were needed and the ideal desired by the Archbishop became less and less attainable. But it is important to remember that this ideal is not just the personal dream of one man, it is, as we saw in the first article, the spirit of the Church and more necessary in today's secularised world than ever. A life of community, surely the antidote for today's individualistic, selfish spirit, with community prayer in a religious house is the Society's way of attaining the ardent desire to offer ourselves as a victim in union with the divine Victim, a love of God, for Jesus Christ our Lord, that makes us sacrifice ourselves for Him, a total abandonment to the Will of God and finally, a fervent union with the pierced Heart of our Lord. The ideal has not yet been attained but we are still striving for it against all the difficulties that our external apostolate brings with it. And we are doing it to make sure that we remain joined to the supernatural source in order better to pass on the treasures of divine grace to you, my dear faithful.



First Communion in Edinburgh

Mass Schedule

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

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.