



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

September 2019

"The will to do, the soul to dare"

Dear Faithful,

September begins with the celebration of the patron of Edinburgh, St. Giles on the 1st, with St. Adaman (2nd), St. Mirin (15th), St. Ninian (16th), St. Adamnan (23rd) and St. Finbarr (25th) as well as our holy Patron, St. Pius X on the 3rd, so quite a full month for Scotland.

This month I am also starting a new series on the Scottish Reformation. This is an immense subject and I can't possibly do it justice fully in the small articles I publish every month, but I do hope to be able to give some lesser known details about how Scotland's Faith was taken away by force as well as giving some of the broader outlines for those who know nothing about the sad history.

I was anxious not to start a new series without finishing the one we are already following, *viz.* the Spirit of the Society. It would have made a fitting end to the series (there is only one instalment left) in this month of our Patron, but, instead, constraints of time mean that that will have to be postponed until next month.

We also have first Holy Communion this month in both Glasgow and Edinburgh. I hope to be able to share photos of these great events in the lives of our young faithful next time.

Of course at the end of the month we shall be celebrating the feast of St. Michael. Though there is limited space to print all its constituent parts here, I would like to recommend the chaplet of St. Michael, which is readily available from sites like Rugged Rosaries (cordbands.com) on the web. (This site has traditional prayers rather than 'modernised' ones).

At the end of the chaplet the following prayers are said, but even without the chaplet itself, these prayers would be a useful devotion during September and particularly apt for the turbulent times in which we have to live our Catholic Faith.

Anthem

Michael, glorious prince, chief and champion of the heavenly Host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God under Jesus Christ, our worthy leader, endowed with superhuman excellence and virtues: vouchsafe to free us all from every ill, who with full confidence have recourse to thee; and by thy incomparable protection enable us to make progress every day in the faithful service of our God.

V. Pray for us, most blessed Michael, Prince of the Church of Jesus Christ. R. That we may be made worthy of his promises.

Prayer

Almighty and Eternal God, who in Thine own marvellous goodness and mercy didst, for the common salvation of man, choose the glorious Archangel Michael to be the prince of the Church: make us worthy, we beseech Thee, to be delivered by his beneficent protection from all our enemies, that, at the hour of our death, none of them may approach to harm us; rather do Thou vouchsafe unto us that by the same Archangel Michael, we may be introduced into the presence of Thy most high and divine majesty. Through the merits of the same Jesus Christ our Lord. Amen.

With every good wish and blessing,

Rev. Sebastian Wall
(Prior)





THE SCOTTISH REFORMATION

Pt. 1 – THE FIRST ATTEMPT



In this series of articles I would like to look at the history of how Scotland lost the faith in the so-called Reformation. Already the word ‘reformation’, a term coined by the Church’s enemies, implies that what came after was simply a better version or what had gone before and, therefore, something which was brought about for the best of reasons. We shall see already in this first instalment that this is, according to all the evidence, quite false. Particularly the motivation for the destruction of the faith in Scotland had little to do with the benefit of the people and even less to do with spirituality. As was the case with their Southern neighbours, Catholics in Scotland had their faith forcibly wrenched from them.



Book of hours given by James IV to his wife, Margaret, pictured praying to the Blessed Virgin and Child

There are three stages in the development of the imposition of Protestantism, all of which, of course, necessarily involve the secular leaders. The same process occurred throughout Europe in different ways depending on the Ruler. The separation of Church and State, a concept accepted blithely by almost everyone since the French revolution, was scarcely common currency in Scotland in the 16th century after a thousand years of Catholicism.

The first stage is the protection by the secular authorities of Catholic priests who were propagating heretical teaching. The second when these rulers require all the clergy to accept the heresies of these latter and the third when the civil ruler repudiates entirely the authority of everyone, particularly the Vicar of Christ, in matters spiritual within his dominions. This transferring of heresy into schism. This development was seen throughout Europe. However, in England, because of his greed and concerns about the succession, Henry VIII had proceeded straight to stage 3, having persecuted heretics and defending Catholic teaching

among the clergy in his realm at the start of the 1530s and beyond.

His nephew was the King of Scotland, James V, and by 1540, when Thomas Cromwell had been executed and Anne Boleyn was a distant memory, Henry was anxious, particularly after the Pilgrimage of grace from his Northern counties, that Scotland should be neutralised as a possible source of opposition to his increasingly despotic religious policies.

For though familiar with Lutheran doctrines, particularly in the East, Scotland had not adopted any changes in faith or worship and the King still professed his spiritual allegiance to the Bishop of Rome.

So, in 1540, Henry sent an envoy, Sir Ralph Sadler, to persuade the King of the advantages of adopting the new religion. Sadler spent much of his life among the Scots, a nation he thought ‘unreasonable, rude, beastly and inconsistent’. No friend of the Scots then, Sadler was to prove himself no friend of the Faith either.

His record of this first private interview he had with the King is important because it is contemporary. The later accounts of the Reformation in Scotland, written by Knox, Leslie, Lindsay and Buchanan are now clearly errant either by their choice of sources or through their prejudices. But they also wrote with knowledge of the subsequent years after 1560 and so the actions and conditions which preceded the revolution they had initiated were now obscured. Besides, Sadler was writing to the English monarch privately, not publicly to justify what he was doing nor to gain the support of an ignorant public.

Sadler urged the King to seize the spiritual authority, abolishing the Bishop of Rome’s “usurped power” and that he should destroy the monasteries, confiscating their wealth. The reasons he urged for these two steps were that they



James V, King of Scotland



Sir Ralph Sadler, Ambassador to Scotland

would result in an increase of the King's power and would make him wealthy, so that he would no longer need to keep flocks of sheep ("like a mean commoner" as he styled it in his record) – whereby he was the commercial rival of many Englishmen.

The King's answer deserves to be quoted in full:

"By my troth there are two laws, the spiritual law and the temporal. The cure of the one pertaineth to the Pope's holiness and the spirituality; the other to the King's power and the temporality. And for my part I trust I shall do my duty to God in the discharge of such things as pertain to the temporal power within my office and rule in this realm. But as for the spiritual law, in good faith we take no regard thereof, but commit that to the Pope's holiness, and other ordinary ministers of the Kirk within our realm."

Having failed by purely venal blandishments, Sadler did not hesitate to play the hypocrite. He claimed the monasteries were unpatriotic (many had foreign origins) as well as diverting national wealth from the royal treasury. To which the King replied:

"Methinks it against reason and God's law to put down the abbeyes and religious houses which have stood this many years and God's service maintained and kepted in the same."

The envoy then turned to a common calumny at the time, which is familiar to us from the histories written by the Church's enemies,

that the monasteries were, far from housing the faithful servants of God, they were hotbeds of every kind of vice. But the King said:

"Oh, God forbid that if a few be not good, for them all the rest should be destroyed. Though some be not, there must be a great many good: and the good may be suffered and the evil must be reformed, as ye shall hear that I shall help to see it redressed in Scotland by God's grace if I brook life".

Most significant of all is the clear statement of motivation. The repudiation of Papal allegiance and the destruction of the monasteries is urged principally because it would increase royal wealth and royal power. It is ingenuous to suppose that these were, therefore, mere unforeseen accidents resulting from heresy and schism.

The King's responses are similarly very enlightening. He was not trained in theology as was Henry. His manner of life, famed, as he was, for his popularity and social virtues and vices, was such that he may reasonably be taken as a "man in the street". Of all other laymen, James V was certainly the one who would be able to know the conditions of the monasteries in his dominions. And, despite being ever in need of money, the considerable temptation proffered by his uncle led him to declare of the monasteries that "there be a great many that be good".

Though Sadler managed to talk to some of the younger Scottish nobles, this first attempt at a 'Reformation' in Scotland was a failure. The normal opinion of King and people was still loyal to the Catholic Church. Over the next twenty years, with both Henry and James dead, the efforts of her enemies continued however. Both monarchs' heirs were children and so the role of secular authority would be played by others as we shall see next time.



Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Sunday 1 st September — 12 th after Whitsun		10.30am	11am
Monday 2 nd September	11am		
Tuesday 3 rd September — SAINT PIUS X			6.30pm
Wednesday 4 th September			7am
Thursday 5 th September	11am		
Friday 6 th September (<i>First Friday</i>)		6.30pm	
Saturday 7 th September (<i>First Saturday</i>)		11am	11am
Sunday 8 th September — 13 th after Whitsun		10.30am	11am
Monday 9 th September	11am		
Tuesday 10 th September			6.30pm
Wednesday 11 th September	11am		
Thursday 12 th September — Most Holy Name of Mary	11am		
Friday 13 th September		6.30pm	
Saturday 14 th September — Exaltation of Holy Cross		11am	11am
Sunday 15 th September — 14 th after Whitsun		10.30am	11am
Monday 16 th September	11am		
Tuesday 17 th September			6.30pm
Wednesday 18 th September			7am
Thursday 19 th September	11am		
Friday 20 th September		6.30pm	
Saturday 21 st September		11am	11am
Sunday 22 nd September — 15 th after Whitsun		10.30am	11am
Monday 23 th September	11am		
Tuesday 24 th September			6.30pm
Wednesday 25 th September	11am		
Thursday 26 th September	11am		
Friday 27 th September		6.30pm	
Saturday 28 th September		11am	11am
Sunday 29 th September — Dedication of St. Michael		10.30am	11am
Monday 30 th September	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.