



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

October 2019

"The will to do, the soul to dare"

Dear Faithful,

November is traditionally the month we think particularly of and pray for our faithful departed. Please do your best to gain all the indulgences you can, especially during the first week of the month when a plenary indulgence may be gained every day for the poor souls under the usual conditions. The conditions for these particular indulgences are as follows: on the 2nd for visiting a church and praying one credo and one pater. From the 1st to the 8th for visiting a cemetery and praying at least mentally for the poor souls. The conditions for all plenary indulgences are as follows: detachment from sin; which is a true sorrow for, and repudiation of, all one's sin, mortal and venial; reception of Holy Communion on the day the indulgence is sought; sacramental confession within a week of completion of the prescribed work (before *or* after); prayer for the intention of the Holy Father on the day the indulgence is sought (one Our Father and one Hail Mary suffice, or any other suitable prayer). This last condition causes some misgiving in the minds of some of the faithful since, although they might pray *for* the Holy Father since he clearly needs our prayers they feel uneasy praying for his *intentions*, since those, as expressed in his public utterances are dubious at best and very often positively harmful to the welfare of the Church. Many years ago I remember John Paul II publishing his intentions every month so that people could pray for them and I believe the present incumbent similarly presents a list of intentions. But, much like many of the words and actions of recent popes they had no more claim to change the intentions of the Sovereign Pontiff than I do. In fact, they make it quite clear they are asking the faithful to pray for their personal desires, not for the intentions of their office. These have been fixed by the Church and are as follows: the exaltation of the Church, the propagation of the Faith, the extir-

pation of heresy, the conversion of sinners, concord between Christian princes, and the further welfare of the Christian people. You are praying for these intentions even at times when the See of Peter is vacant.

During this month we celebrate the feasts of the Holy Patrons of our churches in Scotland. St. Leonard on the 6th, St. Margaret on the 16th and, on the 30th, the Principal Patron of Scotland, St. Andrew. Because he is also the Patron of our church in Glasgow the celebrations are normally held there and we invite all our faithful to come to the church on that night for a worthy celebration. Haggis, neeps and a

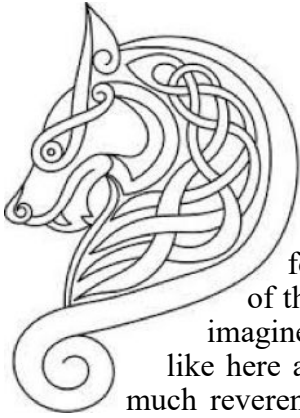
Mr. and Mrs. Rucińscy after their wedding in Edinburgh. Congratulations!

wee deoch an doris will be available and most importantly the Holy Sacrifice of the Mass to implore God's protection and blessing on us all for another year.

With every good wish and blessing,



Spirit of the Society (V)



I suppose it was traditional in the past, particularly on the feast of Sts. Peter and Paul, for example, to preach about the glories of the Church of Rome founded on the preaching of the glorious apostles. I can imagine what it must have been like here a hundred years ago with much reverential talk of the occupant of the throne of Peter and at the end of Mass there would have been a rousing chorus of "Full in the panting heart of Rome". Now, it was not unusual for the inhabitants of these Isles to be quite ultramontane in their views on the papacy, but the days of Leo XIII have long gone. And although we obviously are still very attached to the See of Peter, and necessarily so, since that's how Christ wanted it, nonetheless every contemporary traditional priest must feel a little uneasy banging the papal drum when it is very difficult indeed to construe the doings of our present holy father in anything other than a great sense of alarm or at the very least discomfort, particularly with the Pan-Amazon synod coming up this month.

So, instead of treading the very difficult path between Pope worshipping sycophancy and writing off the Pope as a bit of a lost cause, I would like to take this opportunity in this, the final in our series of articles on the spirit of the Society, to give the position of the Society of St. Pius X within the Church. As we have seen in the previous articles, the Spirit of the Society

is in fact the spirit of the Church, the spirit of faith in our Lord Jesus Christ and in His work of redemption, the spirit of the Church down the centuries animated and sanctified by the Holy Ghost.



Leo XIII



We saw last time how the priest is at the heart of the Church's divine work of giving new birth to souls, rendering them, so to speak, already divine here on earth, ready for their life of glory in the world to come. And, in fact, all the actions of the priest should be inspired with this spirit of faith. This is rather hard when I'm reporting a burst water main to the council or discussing the sewerage arrangements for one of our churches but in the end that is what the priest is here in Scotland for. His spirit of faith, which he would communicate to you, the faithful, is essentially a spirit of contemplation of our Lord crucified and glorified, since it is actually the seed of the life to come with the beatific vision and the blessed contemplation for all eternity.

In fact, if we look at the history of the Church, we can see that at all times she has encouraged orders to have this contemplative spirit and places the contemplative orders themselves at the forefront of all religious organisations. So, it's no surprise that the Church should have encouraged the Society in choosing, like Mary, the better part. There is a certain tendency among the faithful and, alas, very often among the clergy as well, to see the priest in these times of crisis as principally a Mass and confession machine. In the first place he must say Mass for as many groups of people as is physically possible, hear as many confessions as he can get in and then, when he's done that on a Sunday, he can spend the rest of the week devoting himself to the material needs of the church buildings and the priory, doing the accounts and various courses on Child Protection or Health and Safety. And yet, if we look at the spirit of the Church, we see her insisting on the recitation of the breviary, a daily meditation, the daily rosary. So much for canon law, but the Archbishop encouraged even more than fulfilling minimums. He wanted the soul of the priest to be entirely given over to Jesus Christ

and so, already at seminary, we are encouraged to do two meditations, sing the office in common at least three times a day, fulfil the four ends of prayer and make them the four ends of the priest - praise, thanksgiving, petition and propitiation.

In fact, if you remember, the Archbishop 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, building this and that, opening schools and what have you, 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, I saw it particularly in South Africa, - in some extreme cases it led to the loss of vocation.



So, the Society does have this spirit of contemplation and we must cling to it jealously whenever it is threatened. Another quality which we must always remind ourselves of is the virtue of obedience. It is so easy when we're used to disobeying here and there, never concerning ourselves with what the local bishop has to say since much of it is out of line with traditional teaching. And yet along with poverty and chastity, obedience is one of the evangelical counsels and it's certainly the way that God normally governs his Church. That is why we mustn't be too quick to bash our superiors over the head for their often very obvious failings. Otherwise, what's very likely to happen is that, instead of the spirit of dependence and looking to a shepherd for guidance, everyone becomes his own measure of the faith which is Protestantism. The crisis in the church at the moment is certainly one of authority, which makes the practice of the virtue of obedience all the more difficult but none the less vital.



And it presupposes that other virtue which is peculiar to the Church and certainly should be part of the spirit of the Society, as it is the foundation of other orders like, for example, the Benedictines, and that is humility. That's what's taught by the spirit of the traditional liturgy with its careful following of rubrics, the effacement of the individual because of the greater importance of his representing our Lord. I think the ravages of personal dislikes which so afflict protestants - who's holding the service, who's taking the bible study - simply don't occur in the Church since strictly speaking it doesn't really matter *who* says Mass as long as he is a Catholic priest. It's perhaps the most difficult virtue to practise since it goes so directly against our dominant vice which is pride, but it is certainly the way our Lord wishes us to imitate him, priests and faithful.

So those are the virtues which make up the spirit of the Church and which the Archbishop wanted us to cultivate in the Society. It's a unicity of spirit which it's particularly important to see in the crisis today. In that way it's possible to see that although I've taken almost a year to give you what the Archbishop wrote about the spirit of the Society and personally handed on to us in seminary, all those years ago, what it in fact *is*, is simply the spirit of the Church. That's what we priests must have and that's what you faithful must have as well. Then it doesn't really matter what our limitations are, our weaknesses, we shall still have the consolation of participating in the joys and sorrows of our Lord which will lead to us participating in his peace and serenity.



Mass Schedule

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

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.