



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

February 2020

"The will to do, the soul to dare"

Dear Faithful,

This month sees the start of Septuagesima from the Latin for seventieth. With Ash Wednesday falling at the end of the month we also celebrate Sexagesima (sixtieth), and Quinquagesima (fiftieth) sometimes called Shrove Sunday because it is the last Sunday before the beginning of Lent. Though not, strictly speaking, seventy days before Easter, this Sunday does fall *within* seventy days as the following do fall within sixty and fifty days respectively.

Amalarius of Metz, a contemporary of Charlemagne and founder of the Frankish liturgy, sees a spiritual significance to the number seventy, as a reflection of the seventy year Babylonian captivity and, therefore as a period of penance for Christians as the Jews did penance in Babylon for their sins. If it *were* 70 days it would stretch right into Easter week, which is odd, though there has been a practice of keeping the 40 days fasting of Lent from this date omitting not only the Sundays, considered a sort of "little Easter", but also the Saturdays (in honour of Our Lady) and Thursdays (in honour of the institution of the Blessed Sacrament).



The prayers and readings for this season were organised by St. Gregory the Great at a time of huge migration, war and turmoil. It was a time when the catechumens were brought to the station Masses to get a harsh confrontation with many of the hard truths of the religion they were going to embrace.

Though our times are in many ways remarkably similar to those of the great Doctor of the Church, Septuagesima was thrown out by Paul VI with his 'reform' of the calendar. This

presents not only catechumens but the generality of Catholics with no preparation for Lent at all and leaves them like the careless student who revises (often feverishly) for a coming exam only a couple of hours before.

Curiously, one of the things which *has* survived on the continent is the period of *Fasching* or Carnival, which most certainly is *not* curtailed and often, alas, leads to all sorts of excess. The Church's response to this was the forty hours' exposition of the Blessed Sacrament, particularly in reparation for the sins of this period. St. Charles Borromeo says this practice was already "ancient" at his own time and St. Ignatius of Loyola is one of many who refer to the sins of Carnival though recourse to our Sacramental Saviour in times of trial or turmoil is equally as ancient. The idea of the whole Christian people coming to Our Lord in "shifts" as it were, is a powerful image of each member of the mystical body doing their bit in honouring God and beseeching Him for His protection and blessings.

From the 17th to the 26th of this month your priests will be following their annual retreat. Please remember to keep them in your prayers during that week.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



THE SCOTTISH REFORMATION

Pt. II – Outside influences



In our last article we looked at the first, and failed, attempt to make the Scottish King, and, therefore, his people, embrace the novelties of Protestantism. James V died in 1543 and the ageing King of England, shaken by the Pilgrimage of Grace six years earlier, was keen to have support to the North of his realm and therefore tried, through Sadler and others, to form an Anglophile party amongst the Scottish nobles, taking advantage of the minority of the new Queen, Mary of Scots, and the regent (or Governor, as he was



Earl of Arran

called in Scotland), the Earl of Arran, who was already asking for heretical books. This latter, however, gives us a telling account of the state of Catholicism in Scotland at the time. The difficulty he saw was that there were “so many great men here, that be such papists and pharisees that unless the sin of covetise bring them to it, that is, the desire of having the lands of the Abbeyes, he knoweth none other mean to win them to his purpose in that behalf”.

The Governor, then, was motivated by religious grounds. The motivation of the other members of the party were less clear and the ensuing negotiations were based variously on the murder of Cardinal Beaton, the introduction of heretical preachers into Fife or the destruction of the abbeys. Certainly the force of arms (English armies fought four campaigns in Scotland between 1544 and 1549) caused much material destruction but, more importantly, in each case it was followed by the introduction of heretical teaching, indeed, the last campaign in 1559-60 was preceded by an agreement that success should be followed by the abolition of Catholic worship.

It is perhaps simplistic to see Scottish Protestantism as a product of English diplomacy and armies but, if truth be told, this was the feeling of those who took part in its military success. English records are full of boasting of the destruction of Catholic institutions. In 1545, they laud the burning of the abbeys, when the Cardinal was murdered in 1546, they are happy

that no Mass was said. When Andrew Duddeley held Broughty Craig for the English, his first request was for preachers to indoctrinate Angus and Fife.

Significantly, the main opposition to this flagrant interference in a sovereign nation’s affairs was from the priests. This possibly explains why, after the English victory of 1548, “prisoners, priests and friars were led about in halters, and the country on all sides was in great fear”.

Even the higher clergy, traditionally portrayed as being corrupt and out of touch with the common man, enjoyed wholesale support. When the Cardinal was imprisoned because of his opposition to the “rough wooing” of the infant Queen, Sir George Douglas (of Pittendreich, whose son later became regent) boasted that though the Cardinal “had been much sued for, we have kept him in, maugre their hearts”.

This opposition to the imprisonment of the head of the clergy in Scotland came from some nobles but there was also much opposition from the common folk. Sadler wrote in 1543, they said “plainly that the only cause of my lying here is to put down the Kirk”. And when the friaries at Dundee and other places were sacked, the provost of Edinburgh was reported to be unable to resist the fury of the people against him and that “neither I nor my folks



DAVID BETONIVS S.R.E. CARD. ARCHIEP.S. ANDREA IN SCOTIA AB HOSTIBVS FIDEI BARBARE TRVICIDAT



Broughty Craig, besieged in 1547 and 1548

dare go out of doors”. No doubt the actions of the invading forces did nothing to enamour them of the people. These armies had been told “Burn Edinburgh . . . sack Holyrood and as many towns and villages about Edinburgh as ye may conveniently. Sack Leith and burn and subvert it and all the rest, putting men, women and children to fire and sword without exception where any resistance shall be made to you”.

This dislike of the foreign invaders and anti-Catholic Scots Nobles was evident in Edinburgh down to the very year of their success. Knox, who was present with their army, saw that army driven from the Capital and found it hard to believe his eyes that “our natural countrymen should so rejoice in our discomfiture”.

Knox had had similar experiences before. After the first invasion, he related that the people of Haddington would not listen to the heretic Wishart and that Robert Lambe nearly lost his life at Perth for attacking devotion to the saints. The preachers of heresy were seen to be the allies and chaplains of an armed group of nobles, friends of an invading force. Scotsmen didn't forget the sword which Knox carried before George Wishart.

Before 1560, the law of Scotland had protected the Catholic Faith, but these facts, and many others, show that force was often on the side of the new preachers. We shall see this particularly in the Second Attempt (and, of course, the Third) when the impetus for rebellion against the Church came not from the English (at the time the Scottish nobles were binding themselves by oath to “destroy idolatory”, — I suppose the technical term is conspiring — the government of England was Catholic) but was of Scottish origin.

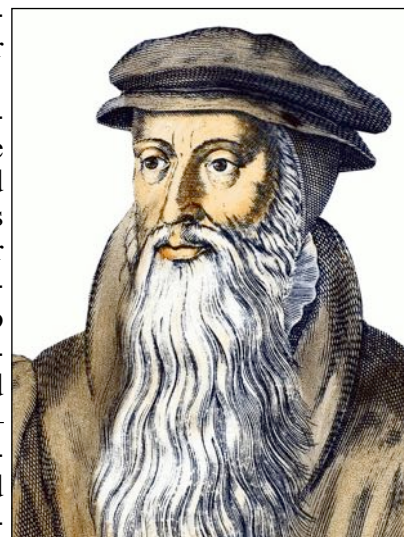
To examine this more carefully, however, we need to look at the conditions of the time and the actions of the men of the Church that may have driven the populace into the camp of the enemy. This is problematic since many of the terms have a very different meaning in our 21st century. Even the concept of “Catholic

Church”, which is now considered one teacher of faith, morals and worship amongst others making similar claims, was fundamentally different then.

At the time of James V, the Church was seen as a social and juridical order independent of, though intertwined with, the civil order. It provided the local schools (and the three universities of the country) and much of the relief of the sick or the indigent. Neither did the Church carry on this task by delegation or concession from the State. When James V referred to “the two laws, spiritual and temporal” he didn't mean ‘spiritual’ in its modern sense of merely the interior acts of man. The spiritual order was every bit as concrete, imposing, vigorous, and detailed as the order which depended from the King.

The Church was essentially an endowed institution, supported by its own personal and private property. Their titles were as old, and therefore as legitimate, as those by which the monarchs and nobles held their lands. As such it was a normal part of the order of society, not only by tradition but in daily action. The Pope was the Head of Christendom but on two or three occasions in the 14th and 15th centuries Scotland had made its submission to the question of two claimants to that authority as a unit — King, bishops and people.

Thus the modern idea of a clear distinction between civil and spiritual matters is anachronistic. This situation was not without difficulties, however. Before looking at the other factors that may have caused discontent in our next article, ecclesiastical appointments might be mentioned here. Because of the power of the Church, it was readily recognised that the monarch had a legitimate interest in the qualities of those appointed to ecclesiastical authority. Bishops, therefore, were chosen by the Pope on the recommendation of the Crown for the sake of friendly relations between Church and State. Very often, after their appointment, these men continued to be largely occupied in the business of the secular state. This required them to be good administrators and politicians — qualities not always found amongst the devout...



John Knox, apostate priest

Mass Schedule

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

Priests' Retreat

Contact details:

Telephone: 01555 771523

Email: standrews@fssp.x.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Anthony Wingerden

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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.