



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

May 2020

"The will to do, the soul to dare"

Dear Faithful,

What a curious year this is turning out to be! God's natural world is bursting into life all around us, normally an image of the liturgical life of the Church at Eastertide. And yet, at this most uplifting season, when, even in Scotland, the weather is extraordinarily beautiful, we are encouraged, nay, forced by new laws to stay inside. Our stocks of vitamin D, depleted over our long Winter are not to be replenished by the glorious sunshine. Worse, of course, at the behest of the Catholic bishops, the churches are closed and the normal means of sanctification, the sacraments, denied to the faithful.

We have set up a streaming service of Masses on Sunday which, alas, has not always worked as I would have hoped, and the District has many other devotional exercises which are broadcast over the web. But this is not the way the Church has required Catholics to worship since her birth. These desperate (in the true sense of the word) measures are ostensibly because of the danger of crowds, though one Protestant remarked mournfully that in his church on a Sunday the whole congregation could maintain a distance of 50ft from each other with no problem. One priest's Mass (broadcast, so we can watch it on YouTube) was interrupted by the police because he had 13 people in a space of 3,000 sq. ft. What is certain is that this is the response of a world without Faith.

The last outbreak of the bubonic plague in Western Europe was in 1720 in Marseille. It should be remembered that the plague was a much more serious disease than the present virus. All evidence, even in the mainstream media, suggests that 80% of people with it don't even notice or have very mild symptoms, much like that of a cold or flu. The death rate from countries where any largescale testing is being done is around 0.3%, many eminent epidemiologists put it closer to 0.1%. The plague in Mar-



seille's death-rate was between 25% and 50% (40% in the city itself) depending on the density of the population. And, although the ministrations of priests was very difficult, Masses were still held outside the Cathedral in the large square.

An interesting aside is that, since Marseille, a busy port receiving ships from many areas where the plague broke out, had a three tier system of quarantine for all ships arriving. This was only broken by pressure from rich and powerful merchants who wanted the silk and cotton cargo from a quarantined ship. Once again, it seems, not so much a case of 'follow the science' as 'follow the money'.

During this month we celebrate the feasts of the Ascension and the Descent of the Holy Ghost at Whitsun (on 21st and 31st respectively). At the time of writing, there seems no probability that any of you will be able to attend Holy Mass on those days but I trust you will sanctify them to the best of your ability. In a world without Faith, we find ourselves not only on the front line in this spiritual warfare but I suspect, with very few fighting the good fight, the last line of defence as well. Now is clearly the time for heroes.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)

THE SCOTTISH REFORMATION

PT. IV – SECOND ATTEMPT

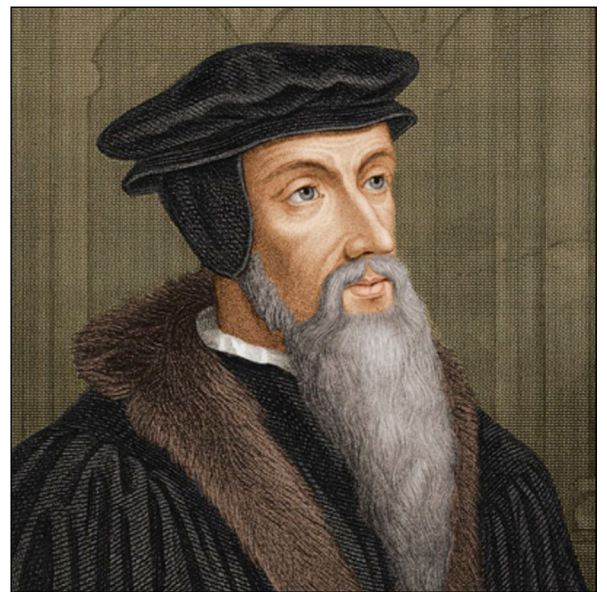


I think we have seen over the previous articles that the history of the violent revolution within Scotland, known euphemistically as the ‘Reformation’, is quite different from its analogies in other countries in Europe, particularly its southern neighbour. There, the religion of the King was imposed, also with violence, on a largely unwilling population. This model had also been offered to James V, King of Scotland, in 1540 but it was rejected. When the King died, three years later, and his heir, the child Mary, was unable to ascend the throne there followed a largely unstable period when the regency at times supported the despoiling of the Church and at times protected it. This lasted almost twenty years and saw English armies invade no less than four times and in each case heretical teaching followed in the wake of the destruction wrought by English arms.

We have also seen that the people of Scotland saw the English incursions for what they were – attempts to bring down the Church of God. It is true that the lives of the clergy at that time were not always exemplary and that, for historical reasons, the Church was seen to be extremely wealthy, though her revenues went largely into the hands of secular administrators and, more crucially, had little influence on the welfare of her tenants. Finally, we saw the response to these attacks worldwide by the Church Catholic through the Council of Trent and the attempts of the Scottish bishops to put these measures into practice, possibly to the joy of the faithful, but certainly not to many of the recalcitrant clergy who were not particularly anxious to be ‘reformed’.

Lutherism had a very definite doctrine of justification by faith alone but otherwise a haphazard collection of beliefs and practices which found varying types of assent in different places. Although in theory the revolutionaries claimed the warranty of God, in practice it therefore came down the civil authority of the prince who defended it and imposed it on the clergy of his dominions. In the decade following the death of James V, however, a new religion was being worked out, described and given concrete form by John Calvin. He solved the problem thus: justification was by faith alone and those whom God had pre-ordained for salvation had knowledge of their election. These people formed the congregation of Jesus Christ and it was their duty to use all their power to

enforce the doctrine and worship they knew to be according to the will of God. If others did not accept this ‘reasoning’ it was because their intelligence had been blinded by reprobation and that they were, therefore, to be coerced and even punished. Calvin’s religion, then, was completely removed from tradition and it was taught as a logical deduction from the premiss – the inerrancy of Sacred Scripture. The warrant for the premiss and the accuracy of Calvin’s exegesis were easily lost sight of in the coherence of the deduction.



John Calvin

This was significant for Scotland because a Catholic priest, John Knox, fell under the influence of Calvinism when he was exiled for his association with the Protestants who killed Cardinal Beaton. Knox, more vehemently than his master, taught that it was the duty of the elect to suppress ‘idolatry’, the name given by him to the Catholic Faith. He did not shrink from urging bloodshed and rebellion both in his early preaching under Edward VI in England and then, from France, when communicating with the Scottish nobles. His version had many advantages for ambitious discontents: there was justification for the sacking and destruction of churches and monasteries, there need be no loyalty to the legitimate prince (in this case a child queen) and any power they may be able to wrest, even that of a local magistrate, would mean they had to destroy idolatry and impose this ‘gospel’ on their country. It is possible that some of these men were sincere, but since many of them subsequently quarrelled with

Knox, we have both his, and that of secular documents showing them mostly motivated by greed alone.

By December, 1557, they had formed a band of conspiracy to “establish the most blessed word of God and his congregation and renounce all idolatry”. This was a significant step as, hitherto, attacks on churches or monasteries were isolated acts of a mob stirred up by individual preachers. This was now a concerted effort to subvert the whole country and as such the government of the land needed to take action. The political situation had changed dramatically over the last decade. Since 1553 there was a Catholic monarch in England, from 1554 the dowager Queen, Mary of Guise, was the regent and by 1558 her daughter, Mary Queen of Scots, had married the French Dauphin. Towards the end of the decade, however, this forming of the Lords of the Congregation and the accession of Elizabeth to the throne of England gave a whole new aspect to what was now a national struggle.

In 1559, riots against the Church occurred in several Scottish towns. The attacking of religious and destruction of statues had always been a feature of the ‘gospel’ even in the earlier phases but had been easily suppressed by the civil authorities unless an English army had been operating in the area but now when the magistrates tried to punish the ringleaders or even bring them to trial a mob of armed nobles with their followers threatened bloodshed.

By the first day of the following year, placards were affixed to the gates of many of the monasteries claiming the property in the name of the poor, ironic, since the instigators were some of the wealthiest nobles in the land. By May, Dundee and Perth were filled with the troops of the Lords and a riot occurred in which all the ornaments and furniture of the churches were destroyed, the houses of the religious looted, the priests assaulted and the Blessed Sacrament defiled. The Congregation decreed the penalty of death against any priest who should continue to worship God as they had done in Scotland for a thousand years. They were told the Protestants would begin “that same war which God commanded Israel to execute against the Canaanites” and that “contract of peace shall never be made until ye desist from your open idolatry and cruel persecution of God’s children”.

By striking first the Lords had an advantage and they were helped by treachery among the forces of the legitimate government. Seeing the early successes of the insurgents, many, including Lord James Stuart (who had been a secret supporter bound by oath for over a year), deserted openly. St. Andrew’s, Cupar

and the whole of Fife and Stirling submitted to the rebels. By June, they had taken Edinburgh and the Queen Regent had to flee to Dunbar. To get Edinburgh back, she had recourse to her French allies. But here we see the lack of support among the people for the new religion. When the Lords then appealed to other nobles in Scotland and in particular to England for help, they made no mention of religion. Instead of the overthrow of ‘idolatry’ they claimed this was the first step to Scotland becoming a French colony, and in this they deceived many. The people of Edinburgh, however, rejoiced openly when the iconoclasts were forced to retreat, to the great chagrin of Knox.

The English, indeed, could see no legitimate reason for invading another country, though it is certain the Queen’s minister, Cecil, would have dearly liked to. Sadler wrote to him that he had told the Lords begging for money and arms “that albeit their cause was founded in a good and godly foundation to extirped idolatry ... yet the world can make no other exposition of it but that they be as it were a faction gathered together contending against authority”. When the Protestants failed to take Leith, however, they were given a letter, written for them by the English and to be sent back to them, imploring the intervention of Elizabeth who at the beginning of 1560 duly despatched army and navy leading, in February, to the Scottish Lords solemnly accepting the Protestant Elizabeth as “Protector” of their realm.

Nonetheless, until May that year, the people who saw what the new religion meant wished the destruction of the Protestant party but their resistance depended on Mary of Guise, the Regent. When she died on 10th June, 1560, there was then no government in whose name the French garrison could continue to hold out against the English. They withdrew and the Congregation assumed power and in August, though illegal in composition, in summons, in procedure, it decreed the abolition of the Mass, the repudiation of the authority of the Pope, the establishment of Calvinist worship and discipline and the saying of Mass (or even attendance at it) were made punishable (ultimately) by death.



*Mary of Guise,
The Queen Regent*

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
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Friday 1st March			
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Saturday 2nd March			
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Sunday 3rd March			
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Monday 4th March			
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Tuesday 5th March			
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Wednesday 6th March			
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Thursday 7th March			
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Friday 8th March			
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Saturday 9th March			
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Sunday 10th March			
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Monday 11th March			
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Tuesday 12th March			
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Wednesday 13th March			
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Thursday 14th March			
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Friday 15th March			
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Saturday 16th March			
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Sunday 17th March			
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Monday 18th March			
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Tuesday 19th March			
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Wednesday 20th March			
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Thursday 21st March			
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Friday 22nd March			
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Saturday 23rd March			
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Sunday 24th March			
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Monday 25th March			
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Tuesday 26th March			
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Wednesday 27th March			
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Thursday 28th March			
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Friday 29th March			
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Saturday 30th March			
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Sunday 31st March			
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Suspension of Public Masses during Period of lockdown

Due to the continuing ‘emergency’ measures taken by the Government, severely restricting the free movement of people outside their homes and particularly prohibiting gatherings of more than two people, it will be impossible for us to provide our usual schedule of public Masses for this month. Pre-empting the Government’s guidelines which include (as of 23rd March) “places of worship should remain open for solitary prayer”, the Catholic bishops of Britain closed all churches. Cardinal Nichols wrote, “It’s not essential for people to travel to go to church in order to pray [as foreseen by the original Government guidelines]. Open churches will only tempt people to travel”. He makes no mention of the presence of Our Lord in the Blessed Sacrament nor the reception of the Sacraments at this most holy time of the year. Though he does encourage people to pray, it is in the same way as a resident of the Manse may do.

This situation may, of course, change over the coming weeks and indeed, behind this notice, we have made provision for Masses at all our churches in the event this is

possible. But, for now, Catholics must continue to sanctify the Lord’s Day and indeed live a fervent Catholic life during the rest of the week when many will be confined to their homes. The Church may dispense from the obligation to hear Holy Mass on a certain day but may not dispense from the precept of keeping the Lord’s Day holy since that is a commandment of God.

The Society is still providing ‘streamed’ Masses every day with times available on the website (spx.uk); here in Scotland, we shall continue to live-stream Mass from Edinburgh on Sunday. The Society webpage, under ‘publications and Catholic resources’ has many things to read and the ‘media’ section has many things to listen to, including the sermons from Sunday Masses if the sound was not optimal on the original stream or the sermon given in a foreign language.

We confide ourselves to the all-powerful protection of God during these difficult times and eagerly take refuge under the mantle of Our Blessed Mother through the faithful recitation of the Rosary.

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.