



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

July 2020

"The will to do, the soul to dare"

Dear Faithful,

While churches are now open for Public Masses down in England, Scotland must content itself with "private prayer" for a few weeks more. This does mean we can feasibly allow easier access to the Sacrament of Penance in our churches and thus I would like to expose the Blessed Sacrament every week in Edinburgh and Glasgow so that our faithful have two good reasons for visiting a church at least once a week. We may, of course, still be contacted individually by those who are not able to take advantage of this and arrangements will be made by one of the priests for them.

There is much excitement about the ominous phrase 'the new normal' or talk of the 'world after' the discovery of this virus and its closely monitored spread throughout the world. We may expect this from the godless Government and its mouthpiece the media. More disappointing, and more alarming, is the reaction of the ecclesiastical hierarchy, at a local, national and international level. Bishops are eagerly taking to their Twitter feeds and Facebook, to broadcast themselves musing on the material consequences of the last three months that await us in the future. Full of enthusiasm they wax about the world being greener, more respectful of nature, less wasteful of its resources, less polluting with a smaller carbon footprint. We are now ready to reject the evils of Capitalism and the oppression of selfish men in favour of a more human economy, more in-tune with Mother Nature, they say.

This reminds me, venerable ancient that I am, of growing up in the 1960s but without the tie-dye and long hair. It is certainly not forbidden for the civil authorities to think about ways to organise a fairer and more balanced society, though the consequences of Original Sin will always radically prevent the establishment of a Paradise on earth. The civil authorities are, of course, not aware of this.



Concern for the place of our earthly pilgrimage, however, should not be the primary focus of the people who still like to be called Shepherds. The Church is not in charge of earthly kingdoms and they should principally be announcing another Kingdom – the real 'world after'.

The Catholic Church has indeed contributed much to human civilisation but this has always been an overflowing of her own Mission which is to direct men to God, through His Son, Jesus Christ. We are to "first seek the Kingdom of God and His righteousness" (the Scriptural word for sanctification) and "all these things shall be added unto you". Thus the essential task of our clergy is rather to convert men in this world of imperfections, exhorting them to renew their heart, to fly sin, to live the life of grace in constant prayer with a fervent love of God above all things and a supernatural love for one's neighbour for His sake.

Whatever material vicissitudes await us in this brave new world, dear faithful, we must never lose sight of our purpose here in this Vale of Tears, but seek first the Kingdom of God, continually washing our sins in the Precious Blood of Our Lord.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)

THE SCOTTISH REFORMATION

PT. V — SECOND ATTEMPT



With the Lords of the Congregation being the only organised military force in Scotland in 1560, the Regent dead and the young Queen, now Queen of France overseas, the success of Protestantism seemed assured. But contemporary records show a much more complicated set of circumstances. It is clear from the letters of the Lords, their preachers and, indeed, the servants of the English crown who were in constant contact with the insurgents, that the Protestant cause was by no means popular, that is, had the support of the majority of the populace. This is important, since the evidence shows that it is not the jaundiced view of the opponents of heresy (as faithful Catholic historians might be termed by Knox et al.), nor written by its adherents after the event. It does show rather that far from being the common folk throwing off the yoke of 'idolatry' they were coerced by force of arms to abandon their Faith. They were also not helped by the clergy of the time. Even before the death of Mary of Guise, the Bishops of Galloway, Argyll and Moray had defected, principally, it seems, because of their concubinage which had been condemned by the last provincial council of Scotland. Hence, they were allowed to marry and keep the revenues which had been given them to maintain the Catholic Faith. Their example, alas, was followed by many of the clergy with 'runagate priests' married to their

'harlots' as Fr. Winzet says in his contemporary record. Catholics found themselves deserted at the moment of crisis by many to whom they had looked for leadership. These priests later took up positions of authority as preachers of error. Those who remained loyal were terrorised.

Because the new religion was not popular it had to be imposed, by arms, town by town. After Edin-

burgh came Perth, St. Andrews and, after a year of resistance, Aberdeen. Knox himself sent the Lords to Glasgow to impose Calvinism there, the abbots of Dunfermline, Deer and Crossraguel were driven out by violence, their buildings largely destroyed. Thus, the greed of the nobles, the weakness of the bishops and the renegade clergy who turned to teaching error were instrumental in the suppression of Catholic worship.



Knox preaching to the Lairds

The initial revolution, then, had been successful but this is very far from making the people accept the Calvinist system. It would be nice, for the purposes of this article, if all the information necessary were contained in the acts of central Government but this is not how it was effected. The Calvinist system instead gave all magistrates a place of importance in religious life. This had never been the case with the Catholic regime where they had but temporal control. If a Catholic had sinned he would lay his guilt before a priest and, along with absolution, receive a penance for it. Now it was the synods, presbyteries and Kirk Sessions which not only governed the spiritual life of the people, but also the day to day life of the towns (and by extension their outlying parishes).

Priests who spoke out against the new religion were fined, and fined heavily. Later, those who would not profess the new religion were imprisoned, only securing release when they publicly abjured their Faith. The new inquisitors were normally apostate priests who knew well how to avoid equivocation. Other priests, who had taken the less dishonourable course of simply abstaining from saying Mass, kept some of their revenues (by Act of Parliament) but soon they would find that nothing



The tomb of Ninian Winzet

less than the public abjuration of the Faith would satisfy the Kirk.

The laity similarly were bullied by the new rulers. Murmurers against Knox were denounced to the magistrates and lost their rights as citizens and the protection of the civil law. This was principally enforced through attendance at the Protestant services but went in some cases much further. One unfortunate cobbler, found guilty of not working on Christmas Day, had to promise that in future he would show his disdain for the historic faith of Scotland by doing some personal task on that day. Within ten years the magistrates of St. Andrews were making house-to-house visitations to make sure the hapless folk were attending the sermon.

Social life was similarly systematically attacked through the marriage and baptism laws. There were heavy penalties for those who had their children baptized by a priest. Many of the new-fangled ceremonies were at best of dubious validity, at worst a sacrilegious mummery and, of course, always a participation in heretical worship, but the consequences of rejecting them were not only incumbent on the parents but threatened the very future of the child. Those who married Catholic were publicly and severely punished for fornication. This became a very common practice as the records show. The number of cases of fornication multiply during these early years – a strange consequence of a puritanical religion. Thus, economic pressure and administrative tyranny made the Catholics first conceal their religion and then occasionally conform to the new order. Then their domestic life was invaded. Catholics were held up to opprobrium as public sinners in a new ‘respectability’. This was no longer a moral authority where penalties for not receiving Communion were purely spiritual, now they were very much temporal to the extent of personal ruination for non-acceptance of the new belief. Loyalty to religion was now psychologically a very different thing.

The return of Mary Stuart to Edinburgh in 1561 changed little. The Queen was allowed her personal Catholic chapel (in August 1561) but forbidden from extending the practice of the Faith beyond Holyrood. In practice, though Queen, she was in the power of her half brother, Lord James Stuart, and the Congregation still held central government. The Papal envoys encouraged her to wrest back control of the country, by force of arms if necessary. But the Queen was frightened of a civil war and, indeed, of losing that war. They similarly tried to stir up the old clergy to resist but they were too cowardly and would do nothing without the Queen. Far from the reaches of the Kirk, up in the Highlands and Islands, the Catholic nobles

clung to the old Faith and there the clergy were content to practise their religion in relative safety.

To cow the population further, anti-Catholic riots were organised in the towns and cities in 1562. The use of the military was not really necessary unless there was an organised revolt (as of Huntly in that year – put down, ironically, by the Queen’s forces). But an organised revolt was largely inhibited by the tolerance to Catholic nobles extended by the Queen. She allowed them to have Mass in their own homes and give shelter to priests (admittedly disguised). Many nobles, of course, had profited from the sequestration of Church property (which in practice they had been administrators of anyway). Whereas they had been willing to countenance a *Beggars’ petition* to wrest absolute control of this, they were obviously less willing to distribute the result of their ill-gotten gains to the poor or for the education of the ‘rascal multitude’ as Knox had originally envisaged.



The trial of Mary, Queen of Scots

With the birth of the future James VI, the Queen became dispensable and so was handed over to her cousin in England who contrived to murder her several years later. This left another infant monarch in the care of regents. Scotland had not had a ruling monarch now for around twenty years, a situation which was now set to continue for a similar period. King James would in fact become the monarch who effectively destroyed national Catholicism in Scotland, a process we shall look at in our next instalment.

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Wednesday	<h2 style="margin: 0;">Suspension of Public Masses during Period of lockdown</h2> <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p>Perhaps by the end of this month, we may have returned to some semblance of normality with regard to public Masses here in Scotland. The Government website gives the 23rd July as a tentative (“unlikely to be before”) date for the resumption of “congregational services, communal prayer and contemplation with physical distancing and limited numbers”. At this stage it is quite impossible to know what that means and so I have felt unable to release the timetable behind this notice for publication yet. When announcements are made during this month, I shall study <i>what the law in Scotland requires</i>. Whereas ‘guidelines’ and ‘advice’ are certainly useful, they are not prescriptive, so any measures I take which may interfere with people’s attendance at Holy Mass will be governed by respect and honour for God, whose house we are visiting, rather than arbitrary measures of no proven medical efficacy. We shall, however, obey the law.</p> <p>Covid-19 was already declared by the Government of the UK to no longer be a threat (as a high consequence infectious disease) saying the mortality rates are “low overall”. This was on 19th March, this year. Of course, now that we are already in</p> </div> <div style="width: 48%;"> <p>July, which medical studies going back to the 1930s consistently and incontrovertibly show the danger of <i>succumbing</i> (becoming very ill) to a viral infection to be extremely low, there is virtually no chance of anyone becoming extremely ill or even dying because of covid-19, whether because of catching a bus or visiting a church building. People may certainly still become ‘infected’ (“this virus will never go away”) but already, because it has run its natural course, it will not have the same virulence to cause severe illness it had when it was ‘novel’. Exposure to sunlight, more physical exercise, the availability of nutritious fresh food all contribute to this as well. But, if people do not feel confident enough to attend a church with other people without the sort of measures being advocated by the Scottish bishops, they may wish to continue to follow our streaming service from Edinburgh which will continue after any relaxation of restrictions on the side of the State.</p> <p>This month we should particularly increase our devotion to the Precious Blood of Our Saviour, the price of our Redemption and continue to take refuge under the mantle of Our Blessed Mother through the faithful recitation of the Rosary.</p> </div> </div>		
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Contact details:	Saint Andrew’s House	Saint Andrew’s Church	Saints Margaret and Leonard’s Church
Telephone: 01555 771523	31, Lanark Road,	202, Renfrew Street,	110, Saint Leonard’s Street,
Email: standrews@fsspx.uk	CARLUKE	GLASGOW	EDINBURGH
Resident priests:	ML8 4HE	G3 6TX	EH8 9RD
Rev. Fr. Sebastian Wall (Prior)	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.		
Rev. Fr. Anthony Wingerden			