



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

June 2018

"The will to do, the soul to dare"

Dear Faithful,

With the joy of Corpus Christi still fresh in our souls we now move onward into the *de facto* extension of the Easter season, long after the Paschal candle has been put away (until the next baptism). Though most of the octaves of the great feasts were abolished fairly recently, the date of Corpus Christi and this month Sacred Heart is calculated from the end of the Easter season. Our Lord wanted Corpus Christi to be celebrated on the Thursday after the Whit octave and then Sacred Heart on the Friday after the Corpus Christi octave. This is why their dates change from year to year. Towards the end of the month come two more great feasts: St. John the Baptist and then the holy apostles, Peter and Paul, for many of the priests in the district the anniversary of their ordination.



The prior with his parents on his ordination day

In today's secular world it is hard to remember the origin of the concept 'holiday', though but a cursory moment of reflection should lead one to the conclusion that a day off work historically comes from a holy day when the Church requires, as God does every Sunday, that He receive peculiar honour on that day by His faithful abstaining from unnecessary servile works and the hearing of Holy Mass.

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Fr. Wingerden as a newly ordained priest

The bishops whose decision it is whether a holyday of obligation remains so within their jurisdiction are probably motivated by the thought that it is better for there to be no obligation if the people are not going to go, either because they cannot, due to work, or will not. This makes it quite tricky for us in tradition who cannot oblige our faithful but would like to keep the traditional days holy since a) they have been kept so for centuries, through the industrial revolution and well beyond, b) they are still holidays in the universal Church to which we belong and c) they offer worship to God and sanctification to His people. The retired and self-employed will obviously find it easier to get to Mass on these days but I urge everyone to make a special effort, making the act virtuous rather than merely required. God will not let Himself be outdone in generosity.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)

St. Mungo

Here is the bird that never flew
Here is the tree that never grew
Here is the bell that never rang
Here is the fish that never swam



Thus are enumerated some of the miracles of St. Mungo, the Patron Saint of Glasgow. That is, at any rate, the name by which he was known and to which the Cathedral Church of Glasgow is dedicated but it is not the name his mother gave him. Exact details of his life, after one and a half millennia are difficult to ascertain and it is certainly the spirit of our faithless age to write off what we *do* have as “legend”, blithely claiming that, in fact, we know nothing of his origins or his life. What has been handed down to us, however, is so out of keeping with a typical “hagiography” that it is either exactly what transpired or is as close to the truth as is possible after the passing of so many years.

He was the illegitimate son of Tenoch (think: St. (T)Enoch of Glasgow City centre), the daughter of the King of the Lothians. It seems that Mungo’s father, Owain mab Urien, had come to Loth, his uncle’s, court to marry Tenoch and in some versions was rebuffed because she wanted to enter the religious life hence exciting the wrath of her father who was



Traprain Law

then further incensed to find that Owain, disguising himself as a woman, had gained access to her chambers and raped her. Her sentence was to be thrown from Traprain Law, or, in one version, being tied to a chariot and pushed off the same. When she survived the doom of the chariot the King decided to cast her adrift in the ultimate rudderless boat, a coracle, in the Firth of Forth. But once again both mother and unborn child survived, eventually landing at Culross in Fife. On the beach there she gave birth to a baby whom she called Kentigern. Mother and child were looked after at a religious community in Culross by St. Serf, who gave the boy the pet name Mungo — “my friend” or “dear one”.



St. Enoch’s church, now replaced by a shopping centre

St. Serf was ministering to the Picts in that area and it is from him that Mungo learned his apostolic zeal. His early years are the source of two of the verses from the poem. When classmates killed St. Serf’s pet robin, Mungo miraculously brought it back to life (the bird that never flew). On another occasion he was in charge of ensuring a fire in St. Serf’s monastery remained lit, but while he slept jealous rivals extinguished the sacred flame. Mungo then blew on a frozen hazel branch which burst into flames and re-ignited it (the tree that never grew). By most accounts he arrived in Glasgow in around AD 540 in his early twenties and established a monastery on the banks of the Molendinar Burn, a tributary of the Clyde where St. Ninian had come, centuries earlier. For some thirteen years, he laboured in the district, living an austere life in a small cell and making many converts by his holy example and his preaching.

A strong anti-Christian movement in Strathclyde, headed by King Morken, compelled Mungo to leave the district, and he retired to Wales, via Cumbria, staying for a time with St. David and afterwards moving on to Gwynedd where he founded a church at Llan-elwy (St. Asaph as it is now called in English after the bishop he left there to replace him).

While there, he undertook a pilgrimage to Rome whence he brought back the bell of the poem (that never rang). The original bell has been lost, the present one displayed in Glasgow today is from 1640.



King Rhydderch Hael

The new King of Strathclyde, Rhydderch Hael, who had overthrown Morken, now invited Mungo to return to his kingdom. Spending some time in Hoddom in Dumfriesshire and evangelising the district of Galloway he eventually returned to Glasgow where a large community grew up around him.

It is in this period that his most famous miracle took place. The story is difficult to follow because of the various versions written with various intentions. What is certain is that a ring, given by the King to his Queen, Languoreth, was lost. Some say the Queen gave it to a soldier with whom she was having a dalliance, the King sees it on his finger, gets him drunk, removes the ring and then throws it in the Clyde. In other versions the soldier takes the ring and in others the King just throws it in the Clyde out of unfounded jealousy. Whoever bore the principal blame the upshot was: the King demanded the Queen produce the missing ring by dinner that evening.



Stobo Kirk

The Queen besought Mungo in her straits and he immediately dispatched a servant to the Clyde and ordered him to bring back the first fish he caught. The servant quickly caught a salmon and rushed it back to Mungo. When it was cut open the ring lay inside, which was given straight away to the very grateful Queen. The story explains why the Glasgow coat of arms features three salmon each holding a ring in its mouth. The city's motto also comes from Mungo: *Let Glasgow flourish by the preaching of the word*, in our secular day simply *Let Glasgow flourish*.



King Rhydderch had invited St. Columba to his kingdom (to find out if he would die in battle, by far the most likely at that time, but the saint said he would die with his head on his pillow which in fact was the case). Thus, in Kilmacolm (*Cill MoCholuim*, indicating the dedication of its church to St. Columba, — archaeological evidence points to its founding at this time) the two saints were able to meet. They embraced, held long converse, and exchanged their pastoral staves.



St. Mungo's well

We know with some certainty that St. Mungo died in 614 (the same year as the King) and was buried in what is now Glasgow Cathedral. The entire crypt of the church is designed as a shrine to the saint and his well which was similarly a place of pilgrimage until relatively recently (it was described as "an idolatrous well" in 1614 but the pilgrims still came, albeit furtively if necessary and John Hardyng, the chronicler, who visited Scotland in 1413, states that St. Mungo's shrine was then the centre of the life of Glasgow).

St. Mungo founded many churches from as far away as Wales, up through Cumbria and throughout Scotland. Many are now sadly in ruins (like the one in Lanark near the priory) though Stobo Kirk, between Biggar and Peebles has been carefully maintained and even augmented over the centuries. His legacy, the faith, extends far beyond his "dear family" or Glasgow.

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Friday 1 st June (<i>First Friday</i>)		6.30pm	
Saturday 2 nd June (<i>First Saturday</i>)		11am	11am
Sunday 3 rd June — 2 nd Sunday after Whitsun		10.30am	11am
Monday 4 th June	11am		
Tuesday 5 th June			6.30pm
Wednesday 6 th June	11am		
Thursday 7 th June	11am		
Friday 8 th June — Sacred Heart of Jesus		6.30pm	12.30pm
Saturday 9 th June		11am	
Sunday 10 th June — 3 rd Sunday after Whitsun		10.30am	11am
Monday 11 th June	11am		
Tuesday 12 th June			6.30pm
Wednesday 13 th June	11am		
Thursday 14 th June	11am		
Friday 15 th June		6.30pm	
Saturday 16 th June		11am	11am
Sunday 17 th June — 4 th Sunday after Whitsun		10.30am	11am
Monday 18 th June	11am		
Tuesday 19 th June		6.30pm	
Wednesday 20 th June	11am		
Thursday 21 st June	11am		
Friday 22 nd June		6.30pm	
Saturday 23 rd June		11am	11am
Sunday 24 th June — Nativity of St. John the Baptist		10.30am	11am
Monday 25 th June	11am		
Tuesday 26 th June		6.30pm	
Wednesday 27 th June	11am		
Thursday 28 th June	11am		
Friday 29 th June — Ss. Peter and Paul		6.30pm	12.30pm
Saturday 30 th June			11am

Contact details:

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Email: standrews@fsspx.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Anthony Wingerden

Rev. Fr. Vianney Vandendaele

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ML8 4HE

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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.