



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

September 2018

"The will to do, the soul to dare"

Dear Faithful,

As well as St. Ninian and St. Michael this month, we celebrate the feast of our holy Patron, St. Pius X. It may seem difficult to propose him as an example to you because, of course, he was Pope which none of us will ever be. But, as one of his successors would later say of him: he had an admirable combination of the best qualities associated with each social class. He had the ingenuousness typical of country people; a frankness and vigour such as was to be found among factory workers; the patience of a fisherman; the mildness of a shepherd; the dignity and nobility of descendants of truly great families; and the affability and fair-mindedness of a teacher.



The motto we find on his coat of arms is *instaurare omnia in Christo* – restore all things in Christ.

Looking back at the Church in 1903, indeed the state of the world before the First World War and comparing law and order, public morals, church attendance to today's modern world makes applying that motto to the work of the Society of St. Pius X a mammoth task, almost an impossible one.

How are we going to restore all things in Christ in 2018? Well, as far as restoring the Church and clergy, I'm afraid none of us is in a

position to do that other than by our prayers and sacrifices. Where we can make a real difference is in our duties of state. We can restore all things in Christ as the Father or Mother of a family, as a young bachelor or spinster, even as a child. The duties of state obviously differ according to the state but all have their role to play.

What is most attacked today is the basic unit of society which is the family. Now, the family is a unit ordained by God; it's not one option among many others. The roles of the Father and the Mother are similarly ordained by God and they have been given various qualities, physical and emotional to cope with their role. Modern governments are working against the family by encouraging divorce, contraception, concubinage, single parents, and homosexuality. They are undermining morality within the family by their iniquitous education programmes and their proliferation of pornography in newspapers, magazines and principally television.

Well, if we can't change the world we can at least change how we live our lives at home. We shouldn't seek out bizarre things to do, or avoid perfectly normal and healthy things for its own sake, but at the same time we shouldn't be discouraged from following what we know to be God's role for us in our daily life because by so doing we make ourselves different from everyone else.

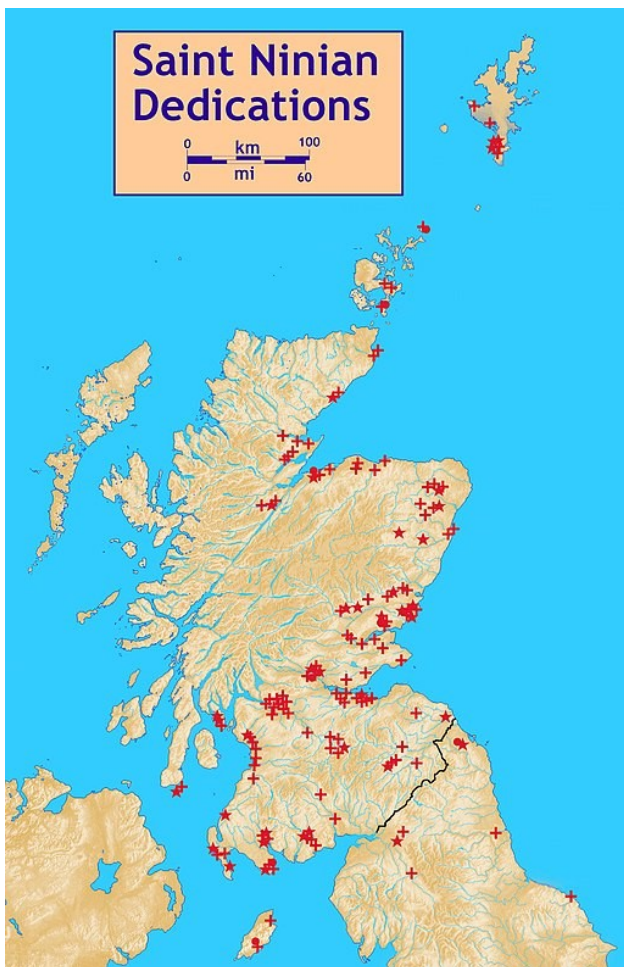
This restoring all things in Christ is not about Mass once a week it's about a revolution, a holy revolution of all aspects of modern life. The times in which we live are absolutely different from the times when Pius X was Pope and society changes, the world changes. God doesn't change and it's back to that standard that we have to restore things.

With every good wish and blessing,

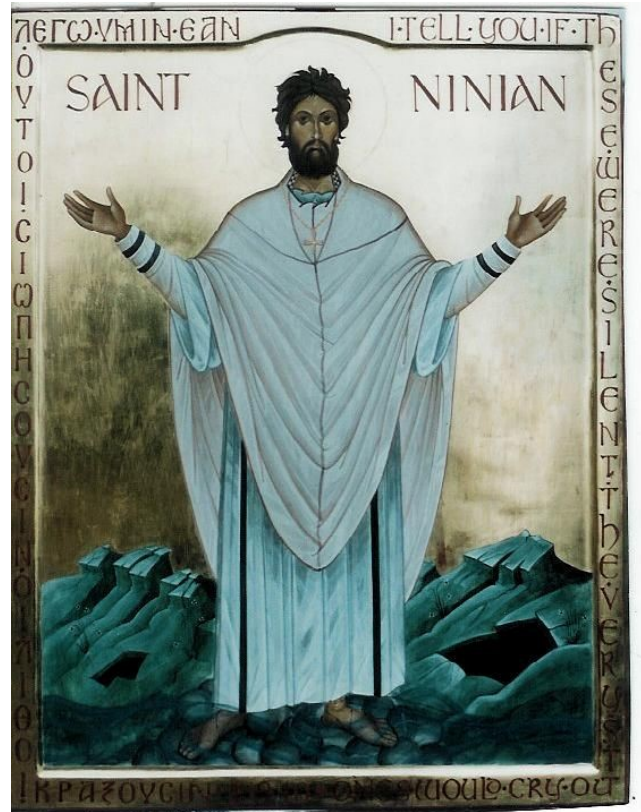
Rev. Sebastian Wall (Prior)

St. Ninian—Apostle of the Scots

On the 16th this month we celebrate the feast of St. Ninian, often referred to as the first Apostle of the Scots. Like many of the early Celtic saints there is very little *written* about his life though as Catholics we are aware that written records are not the only way we may learn of history. The son of a Pictish chieftain of Galloway, Ninian seems to have been brought up a Christian under the Roman influence that held a tenuous sway in the south of Scotland. Tradition has it that he went to Rome and that Pope Damasus supervised his studies for the priesthood. It is said he spent fifteen years in Rome. It is useful to remember that this was probably the same time that St. Augustine was writing so we know from his *Confessions* that the Rome that Ninian found was a world exemplifying much of the best and the worst of civilization, a decadence from which only Christianity offered spiritual redemption.



In Scotland, it was a barbarian and simple people to whom Ninian returned, travelling by way of Tours where he spent some time at St. Martin's monastery. Thus, the semi-eremical monasticism that St. Martin had derived from the practice of the Desert Fathers of Egypt be-



came the basis of the community founded at Whithorn. The name survives but is clearly Anglo-Saxon (Northumbrian) whereas Ninian was a Celt. The monastery he founded was actually given a Latin name "Casa Candida" (white house) which is reflected in the Anglo-Saxon name given it some 300 years later – *hwit ærn*. Nearby, on the coast at Glasserton, there is the cave which Ninian himself used as a hermitage, and the little peninsula called the Isle of Whithorn was perhaps the home of a community of monks living in separate cells. Yet, as an ordained bishop like St. Martin himself, Ninian was occupied also in an active life, making missionary journeys to far parts of Scotland.

The importance of St. Ninian in the Christian history of Scotland lies particularly in his apostolic labours as an indigenous apostle and that particularly for the Southern Picts. These are the Picts south of the Mounth (*monadh* - mountains) which cross Scotland north of the Firths of Clyde and Forth. Later records attest to Ninian's work since in the 5th-century St. Patrick in his *Letter to Coroticus* refers to them as 'apostate Picts'. He could not have been referring to the Northern Picts who were converted by St. Columba in the 6th century because they were not yet Christian, and thus could not be called 'apostate'.

As to who the Picts were – that is by no means certain. The name comes possibly from

the Latin *picti*, “painted”, and refers normally to the ancient people who lived in what is now eastern and north-eastern Scotland, from Caithness to Fife. Their name may thus refer to their custom of body painting or possibly tattooing. Their origin is shrouded in uncertainty; some evidence suggests that they were descendants of pre-Celtic aborigines, but some linguistic evidence suggests they spoke a Celtic language. The Picts were first noticed in AD 297, when a Roman writer spoke of the “Picts and Irish [Scots] attacking” Hadrian’s Wall. Their warfare with the Romans during the occupation was almost continual. By the 7th century there was a united “Pict-land,” which already had been converted by, among others St. Ninian and St. Columba. In 843, Kenneth I MacAlpin, king of the Scots (centred in Argyll and Bute), became also king of the Picts, uniting their two lands in a new kingdom of Alba, which evolved into Scotland.

The earliest mention of Ninian and Whithorn is in a short passage of *The Ecclesiastical History of the English People* by the Northumbrian monk Bede in ca. 731 and the unlikelihood that the reputable historian Bede invented Ninian without some basis in the historical record suggests documents that have since been lost. Aelred, the abbot of Rievaulx in Yorkshire, wrote a *Life of Saint Ninian* in 1160 and he says that in addition to finding information about Ninian in Bede, he took much additional information for his *Life of St. Ninian* from a source written in a “barbarous language” though there is no further information about this text, perhaps he is referring to the missing Celtic record. It is also true that verses praising Ninian were sent by students at York to the Englishman Alcuin, in the court of Charlemagne. These were discovered before the First World War and are kept at Bamberg in Bavaria.



As far as the non-written record is concerned, archaeology shows that new churches were constantly being built and altered in Whithorn. By the 12th century a huge cathedral was on the hillside with a thriving town around

it. The many people visiting the shrine needed food and other trades in the town, much like a visitor to the town today. St. Ninian’s shrine was a popular place of pilgrim-



age until the Protestant Reformation. Robert I (the Bruce) visited it in 1329, James IV was a regular visitor, and Mary, Queen of Scots, made the last royal pilgrimage there, in 1567. It was only after the Reformation that Whithorn’s fortunes began to fail. Pilgrims still visit Whithorn and others come to discover the history of the town and its role in shaping the history of Scotland.

After the death of its founder, little is known of the community at Whithorn for over a century, when it emerges again as an important missionary school, training monks from Ireland and Wales. At about this time Gildas, a Briton from Strathclyde, wrote a fierce polemic, *De Excidio Britanniae*, in which he contrasted the ideal of the Christian life with the prevailing lukewarm practice of it, and did much to inspire the establishing of a monasticism that, receiving its most enthusiastic response in Ireland, became the great force in Celtic Christianity. If at first the Irish were borrowers from Pict and Briton (St. Patrick himself was not an Irishman, but a Briton, perhaps from Strathclyde), the time soon came when St. Columba was to head a long line of missionaries who confirmed Scotland in the Christian faith, and effectively laid the foundations of her history as a nation.

After centuries of rationalism and poo-hooing of the sources we have, in 1949 excavations brought *back* to light the cradle of Christianity in Scotland. At the east end of the ruins of the priory church built at Whithorn in 1150 were unearthed part of the walls, still daubed with white lime, of the little church, the *Candida Casa*, founded by St. Ninian about the year 397. It seems that Tradition and the piety of the Scots is true after all.

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Saturday 1 st September (<i>First Saturday</i>)		11am	11am
Sunday 2 nd September — 15 th Sunday after Whitsun		10.30am	11am
Monday 3 rd September — ST. PIUS X			
Tuesday 4 th September			
Wednesday 5 th September	11am		
Thursday 6 th September	11am		
Friday 7 th September (<i>First Friday</i>)		6.30pm	
Saturday 8 th September—Nativity of BVM		11am	11am
Sunday 9 th September — 16 th Sunday after Whitsun		10.30am	11am
Monday 10 th September	11am		
Tuesday 11 th September		6.30pm	
Wednesday 12 th September	11am		
Thursday 13 th September	11am		
Friday 14 th September		6.30pm	
Saturday 15 th September		11am	11am
Sunday 16 th September — 17 th Sunday after Whitsun		10.30am	11am
Monday 17 th September	11am		
Tuesday 18 th September (Adoration in Edinburgh)			6.30pm
Wednesday 19 th September	11am		
Thursday 20 th September	11am		
Friday 21 st September		6.30pm	
Saturday 22 nd September		11am	11am
Sunday 23 rd September — 18 th Sunday after Whitsun		10.30am	11am
Monday 24 th September	11am		
Tuesday 25 th September		6.30pm	
Wednesday 26 th September	11am		
Thursday 27 th September	11am		
Friday 28 th September		6.30pm	
Saturday 29 th September — Dedication of St. Michael		11am	11am
Sunday 30 th September — 19 th Sunday after Whitsun		10.30am	11am

Contact details:

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Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Anthony Wingerden

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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.