



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

January 2019

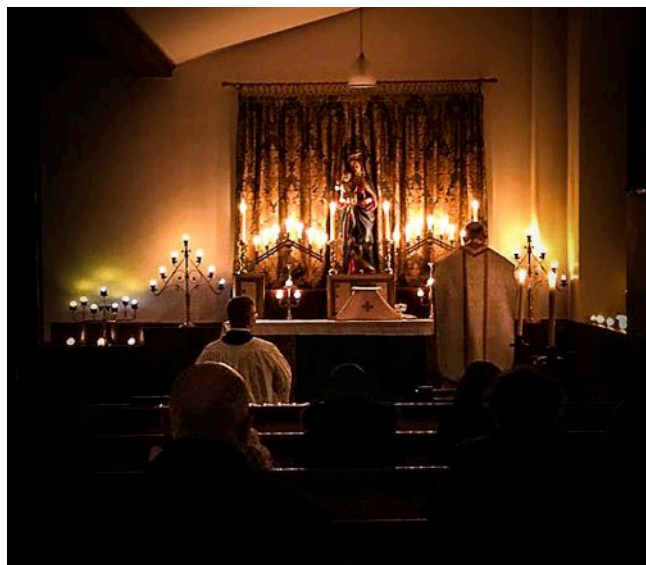
*"The will to do, the soul to dare"*

Dear Faithful,

A very merry and holy Christmas to you all and, on behalf of Fr. Wingerden and myself, thank you for all your kind expressions of affection at this holy time. Don't forget there are still half of the twelve days left at the start of this month and so, just as we tried to maintain the Advent spirit for the full period, now is the time for celebration culminating in the feast of the Epiphany on the 6<sup>th</sup>.

Last month, indeed, was mainly taken up by Advent which this year saw Rorate Masses being held in Edinburgh. This practice of celebrating a votive Mass of the Blessed Virgin (traditionally by candlelight) became very popular as the season went on with the final Mass having 21 people honouring the blessed Mother at 7 in the morning! Perhaps we shall be able to do the same thing in Glasgow next year.

But now is the new civil year. The custom of "redding" or cleaning the house which was originally a Christmas tradition in Scotland was moved to the first of January after the Reformation. Giving the house a good clean-out, even to the ashes from the fireplace is still an abiding secular tradition even outside Scotland, albeit symbolically. Preparing for the Christmas Mass (or, nowadays, I suppose, the Octave of Christmas, the Feast of the Circumcision—in many places still a holy day of Obligation) finds a secular expression in the customs of redding and even that of paying off one's debts from the old year. But, as Catholics, we shouldn't forget the true spiritual meaning behind it. A good confession and pious reception of Holy Communion is both clearing out the bad and strengthening a new year's resolution. Not going to the gym or giving up smoking, which is as far as the secular custom goes, but resolution in its sense of firm purpose of amendment as expressed in the Act of Contrition. A firm purpose to avoid all sin, but particularly serious sin, especially if it has been ha-



**Rorate Mass in Edinburgh**

bitual up to now is the foundation of new year's resolution. It may also express itself in a new commitment to a Christian life by practical means. There are many ways our parishioners can give a new impetus to parish life in our two churches: joining the choir, volunteering for a regular cleaning team (perhaps once a month) for the church building as well as a more frequent assistance at Holy Mass, particularly during the week. It is understandable that after so many years where the same people have generously given of their time and efforts that others feel nervous at "butting in" or "treading on people's toes" but, at least in my experience, those faithful souls who have done the bulk of the work in the material upkeep of our lovely churches are only too happy (and not a little relieved) when younger hands offer themselves to help, especially when the "old guard" are still fit and able to help and encourage with any new recruits and show them the ropes, as it were. A happy and blessed new year to you all!

With every good wish and blessing,

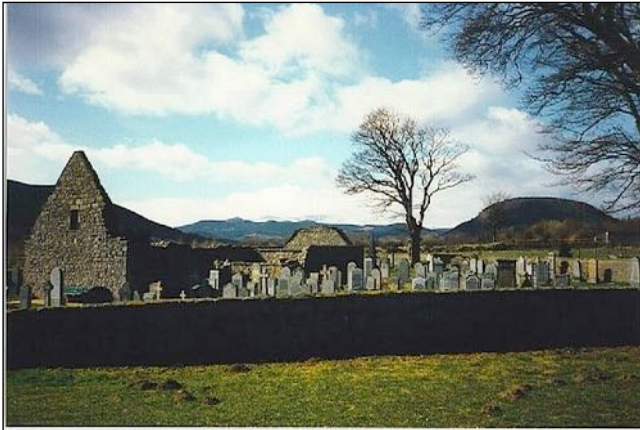
Rev. Sebastian Wall (Prior)



# ST. NATHALAN, PATRON OF DEESIDE



Near the village of Ballater, once the home to the railway station for Balmoral and through which many of the crowned heads of Europe passed in the 19<sup>th</sup> century, is the village of Tullich. It's original name *viz.* Tulachnathlak, the knoll of Nathalan, was



**Tullich Kirk with graves**

changed to Tullich after the Reformation to disguise its origin due to a saint. It's difficult to believe it now but Tullich was, until fairly recently, the principal settlement on upper Deeside, including the church and an inn nearby. In the late 1700s visitors began to flock to Pannanich Wells, directly across the Dee from Tullich however the popularity of Pannanich Wells caused Ballater to be built, a short distance upriver where the Dee was easier to cross. By 1817 the annual fair was moved from Tullich to Ballater and the village of Tullich fell into decline.

So, what of Tullich's most famous son? St. Nathalan was born of a noble Scottish family early in the 7<sup>th</sup> century. Some give a date of 620 though this is pure conjecture; we only know with any certainty the date of his death in 678. From his youth he was distinguished for great piety, and spent much of his time in manual labour in the fields as a voluntary mortification and a means of subduing the passions; of course, coming from a family of means there was no necessity for him to work in this way. Indeed, he saw manual labour as being a great aid to meditation, combining in his ascetic life works both physical and spiritual. Many miracles are related of him. It is said that having



given away all his corn in time of famine, he caused the fields to be sown with sand for lack of grain, and was rewarded by a plentiful harvest. But perhaps the most remarkable thing told of him is that one very rainy summer, in a moment's weakness, he cursed the wind and rain which was hindering the harvest. In penance for his great sin in cursing God's creation in this way he padlocked his right arm to his right leg, tossed the key into the River Dee at a place now known as "The Pool of the Key" and set off to walk to Rome to seek forgiveness through this pilgrimage of penance. Upon reaching Rome (a not inconsiderable time later) he bought a fish from a boy selling seafood in the market place and sat down to supper. However, when he cut open the fish he found inside the very key that he had thrown into the Dee many months previously; this he took for a supernatural intimation to discontinue his self-inflicted mortification.

If his arrival in Rome was remarkable for his appearance in chains, his being freed from them in this extraordinary way was widely talked about and even reached the ears of the Pope, who, after due process decided to make him a bishop and send him back to his native land as a missionary. Having left his home as a public penitent, Nathalan returned as an apostle of the Faith.



**The present-day Coull Kirk**

He returned immediately to his agricultural works but added to this the construction of the house of God, for now he could give the people not just food for their bodies but for their souls too. He built in Deeside several churches and, since he was a man of means, at his own expense. One of these was at his native place, Tullich, where, today, a huge slab of granite, sculptured with an antique cross, forms

the top lintel of one of the doors of the ancient church, and is thought to have been a portion of the saint's tomb. Tullich is perhaps best known today for the Pictish stones like this one which until recently were displayed in the ruins of the mediaeval church built on the same site but are presently in storage until a permanent home can be decided on for them.

Bishop Nathalan established a second church at Coull, in the Howe of Cromar. Like Tullich, its site is now covered by the much more recent Coull Kirk. It was the practice throughout the centuries, however, to use materials from the previous building and so there are certainly elements of the original structure in this much later building though perhaps not to be seen in such a dramatic way as in Tullich.



**Our Lady of the Storms, Cowie**

But, if we are looking for drama, we could hardly do better than a bleak spot overlooking the North Sea at Cowie near Stonehaven, Kincardineshire. Like the other churches this building is not the original one and is itself in ruins but since it is dedicated to Our Lady and St. Nathalan there is every reason to suppose that the present building replaced an original one by our saint. There is a further piece of anecdotal evidence in the form of an old Cowie rhyme, which states:

“Atween the kirk and the kirk ford,  
There lies St. Nathalan's hoard.”

The Saint's hoard or treasure is believed to be wrapped in a bull's hide tied with a rope which, according to folklore, will be used to hang anyone uncovering it. The chapel which is sometimes known as Our Lady of the Storms because of its windswept location was once patronised by royalty since Cowie castle, now almost invisible but for a low wall facing the sea, was an important fortress. The burn that separates it from the kirk now has a little footbridge rather than the ford from the rhyme.

St. Nathalan's church in Tullich also came to have illustrious links to the rich and

powerful. This time the Knights Templar to whom Tullich Kirk was granted by David I, son of Queen St. Margaret, in the 1200s. This, as well as their many other properties, was administered from Temple, in Midlothian. The demise of the Templars followed their refusal to grant a loan to King Philip IV of France, and his retaliation by launching a wave of arrests of members on trumped-up charges on Friday, 13<sup>th</sup> October, 1307. Templars in Scotland were treated less brutally than across most of Europe, and many simply became Knights Hospitaller of the Order of St. John, with their property being transferred to that order and administered from its Scottish headquarters at Torphichen Preceptory near Linlithgow.

St. Nathalan died at Tullich, on 8<sup>th</sup> January, 678. He became the patron saint of Deeside, and traces of his *cultus* still remain in that district. Long after Protestants had lost sight of the reason for it, an annual holiday was held on his feast day. A market was formerly held at Oldmeldrum on or near this day, called “Saint Nathalan's Fair,” and another at Cowie. The ancient name of Meldrum was Bothelney, a corruption of Bothnethalen, which signifies “habitation of Nathalan.” Near the ruins of the old churchyard is still to be seen “Nauchlan's Well.” Nothing is left of even the ruins of a later church and the churchyard which *has* survived contains graves from no older than the 19<sup>th</sup> century. Nonetheless, it is possible that St. Nathalan's missionary labours extended as far as up here and certainly the fair owed its origin to the saint's intercession at time of plague which protected Bothelney.





# Mass Schedule



	CARLUKE	GLASGOW	EDINBURGH
Tuesday 1 <sup>st</sup> January — Octave of the Nativity		6.30pm	12.30pm
Wednesday 2 <sup>nd</sup> January	11am		
Thursday 3 <sup>rd</sup> January	11am		
Friday 4 <sup>th</sup> January ( <i>First Friday</i> )		6.30pm	
Saturday 5 <sup>th</sup> January ( <i>First Saturday</i> )		11am	11am
Sunday 6 <sup>th</sup> January — <i>Epiphany of Our Lord</i>		10.30am	11am
Monday 7 <sup>th</sup> January	11am		
Tuesday 8 <sup>th</sup> January			6.30pm
Wednesday 9 <sup>th</sup> January	11am		
Thursday 10 <sup>th</sup> January	11am		
Friday 11 <sup>th</sup> January		6.30pm	
Saturday 12 <sup>th</sup> January		11am	11am
Sunday 13 <sup>th</sup> January — Holy Family		10.30am	11am
Monday 14 <sup>th</sup> January	11am		
Tuesday 15 <sup>th</sup> January			6.30pm
Wednesday 16 <sup>th</sup> January			7am
Thursday 17 <sup>th</sup> January	11am		
Friday 18 <sup>th</sup> January		6.30pm	
Saturday 19 <sup>th</sup> January		11am	11am
Sunday 20 <sup>th</sup> January — 2 <sup>nd</sup> after Epiphany		10.30am	11am
Monday 21 <sup>st</sup> January	11am		
Tuesday 22 <sup>nd</sup> January			6.30pm
Wednesday 23 <sup>rd</sup> January	11am		
Thursday 24 <sup>th</sup> January	11am		
Friday 25 <sup>th</sup> January		6.30pm	
Saturday 26 <sup>th</sup> January		11am	11am
Sunday 27 <sup>th</sup> January — 3 <sup>rd</sup> after Epiphany		10.30am	11am
Monday 28 <sup>th</sup> January	11am		
Tuesday 29 <sup>th</sup> January			6.30pm
Wednesday 30 <sup>th</sup> January			7am
Thursday 31 <sup>st</sup> January	11am		

**Contact details:**

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**Rev. Fr. Anthony Wingerden**

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**G3 6TX**

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**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.**