



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

April 2020

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

Dear Faithful,

April begins this year in the middle of Passion week. Should I, therefore, urge you to use these last ten days for works of particular penance, prayer and almsdeeds or should I already be rejoicing in the glory of the resurrection?

Humanly speaking, of course, this year has provided us with unique material circumstances which may very well not change at all during this month, indeed may even get worse as the cries of 'alleluia' echo from the priest at the altar through an empty church. But Scotland has seen these circumstances before. What was Easter like in 1561? Or 1761, after Culloden? Who would have thought in 1961, with the reformed Holy Week barely six years old, that within another ten years it would be reformed again and the Mass, celebrated as it had been in Scotland for around fourteen centuries, for some of those on great stones in the Highlands, would be generally taken away, not by a Knox or Buchanan, but by Pope and bishops?

The today largely unknown Scottish author, Josephine Tey, in her novel *Brat Farrar*, referenced the Anglo-Saxon poem '*Deor*' comparing her heroine's present crises to past ones to give her a sense of proportion. The recurring refrain in the older work is '*Þæs ofereode, þisses swa mæg*', that (whatever crisis in the past that is being talked about) passed away, so may this.

Well, as Catholics, we don't look at things 'humanly speaking' alone. This extraordinary situation is one of many extraordinary situations with which the Scots have been faced. Moreover, today we are not just saying, 'we've survived bad things in the past and we'll probably survive this one' because we don't see things in that perspective alone. We see things in a supernatural perspective. We are not looking at merely fourteen hundred years, but in all eternity.

That is why, before and after the (muted) celebrations of Our Saviour's resurrection from the dead, I would urge you to use these circumstances wisely to benefit your immortal soul. Things that I would normally recommend, like attending the Holy Week ceremonies, particularly those of the Sacred Triduum, are not possible this year but the Society of St. Pius X is providing over the coming weeks more and more resources to nourish your faith and to occupy your time profitably. There are talks, sermons and even live ceremonies broadcast on the web. There is a huge range of publications to read online as well as books you may already have in your home which you have not had time to read hitherto.

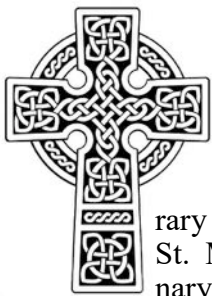
Around ten years ago, after seventeen years in Africa I was sent to Mexico. To learn Spanish I was placed in the District house which is within walking distance of the National Shrine of Our Lady of Guadalupe. I am reminded in these times of the words of the Blessed Virgin to San Diego on the 12<sup>th</sup> December, 1531.

"Do not fear this sickness, nor any other sickness or anguish. Am I not here, who is your Mother? Are you not under my protection? Am I not your health? Do not be disturbed by anything."

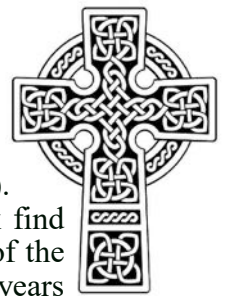


With every good wish and blessing,

Rev. Sebastian Wall (Prior)



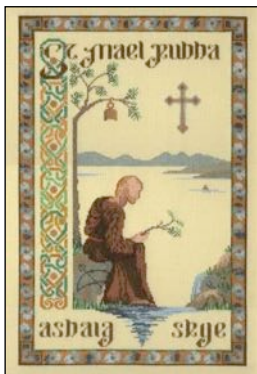
# St. Maelrubha, Apostle of the Northern Picts



Although there is no contemporary hagiography of this month's saint, St. Maelrubha, there is an extraordinary amount of information about him from all sorts of sources. He was born in Ireland in 642 and studied in Bangor. There is a tradition that on his father's side he is descended from King Niall and through his mother, indirectly, from St. Comgall, though this is chronologically implausible. His link with Bangor is, however, made explicit in the Martyrology of Tallaght where he is called Maele Rubi ab Bennchair. He is one of only five saints explicitly linked with Scotland in Féilire Oengusso, the earliest extant martyrology written some time in the 9<sup>th</sup> century, and evidence of his cult is widespread, both in the west of Scotland (Applecross in Rosshire, Gairloch, Kintyre, Islay, Skye, Arisaig) and the east (Dingwall and Lairg in Sutherland, Keith the original name being "Cèith Mhaol Rubha/Kethmalruff" as well as Crail in Fife).



The tradition in Keith is interesting because there is a church in honour of St. Rufus there that was built in the 19<sup>th</sup> century. The name 'Rufus' obviously corresponds to the Gaelic Rubha and it is certain that a church dedicated to this latter had existed there in pre-Reformation times. But, of course, Rufus was a late 3<sup>rd</sup> century martyr from Capua. This confusion of the two has led to the celebration of the feast of St. Maelrubha on 27<sup>th</sup> August (the feast of 10 St. Rufus in the martyrologies) rather than the 21<sup>st</sup> April which is the date celebrated more locally and particularly commemorated in such things as fairs which, unlike the buildings, escaped the iconoclasts of the 16<sup>th</sup> century.



**At Ashaig, Skye, with the miraculous bell hanging on the tree**

It is also an explanation for the curious discrepancy between local records which portray the saint dying at home in peace at the age of 80 and other records which make him a martyr to the Vikings (not to appear

in Scotland for another 100 years).

So, how did an Irish monk find his way to the Picts in Scotland of the late 7<sup>th</sup> century? Well, a hundred years previously St. Columba had had this vision of converting the Picts (a mysterious Celtic people about which little is known) and had tremendous success, travelling up the glen from his monastery to King Brudei in Inverness and converting him. There was, then, already a desire for proselytism among the monks of Bangor and thus it was that in 671 'Mail Rubai in Britanniam nauigat' Maelrubha, together with a band of monks, sailed for the Scottish isles, according to a contemporary Irish record.

Where he landed is not so certain. *Beul-aithris*, or oral tradition, tells us that Maelrubha and his monks landed on the little island off Camusdarach now known as Saint Island. It seems unlikely, however, that he would have sailed straight past Iona, which is where other sources say he stayed for two years, but his influence in this South West corner of Scotland is incontestable. There are many sites in the Knapdale district of Argyll and Bute. Keills Chapel, which houses a collection of early Christian crosses, probably erected by Maelrubha himself, for example, or the splendid Kilmory (Church of Maelrubha) Chapel, which is the site of a hermitage, and three villages named after the saint: Kilmory Oib (the settlement is now deserted, although it does have stone ruins, parts of early crosses and a holy well of Maelrubha), Kilmory Ross and Kilmory Knap. This region also has shrines connected with St. Columba, St. Moluog and St. Cormac.



**A model of what the monastery may have looked like in the 7<sup>th</sup> century**

The chronicles then continue: "673 Mail Rubai fundaut Apor Croosan", he obtained lands in the peninsula overlooking the Isle of Skye in what is now called Applecross, although from the Latin we can assume a Pictish



**The miraculous well at Ashaig on Skye**

name like Aber Crossan. The area today is known by its Gaelic name, *A' Chomraich*, the sanctuary though little is left of the monastic buildings. For some fifty-nine years Maelrubha maintained his monastery and, using Applecross as his base, spread the gospel from Applecross to Lochbroom and into Easter Ross. Such names and toponyms as Mulruby, Mury, Maree, Summuruff, Summereve and many others show the extent of his veneration throughout the Highlands especially between the sea lochs of Loch Carron and Loch Broom but also as far south as Islay and the Great Glen. No fewer than twenty-one ancient parishes of Scotland were dedicated to St. Maelrubha and, as we have mentioned, in the matter of fairs there is no Celtic saint more popular than he. Summereve fair in Keith, Feill Ma-Ruibh in Contin near Strathpeffer as well as the two markets held in Amulree (Ath Maol Ruibhe) in Perthshire continued to be held long after the Reformation.

Like many Celtic saints he is associated with holy wells. The two most well-known are probably the one on the island, Innis Maree, in Loch Maree which was for many years a place of pilgrimage for those suffering from mental illness and the one on Skye at Ashaig (formerly Ashig Milruby). According to the accounts, in his old age, Maelrubha used to pull himself up using a young ash tree at Ashaig (ferry—it was from this spot that he would have returned to Applecross). One day when he did this the tree was uprooted and a spring gushed forth, the water of which proved to have healing powers. Another tree stood close to the well upon which the Saint would hang a bronze bell to gather the faithful. As with the well, the bell possessed miraculous powers in that it would ring of its own accord when the Saint was preparing to speak. It was also at that location that the Saint would mount the Rock of the Book, *Creag naLeabhair*, known today as the Pulpit Rock, given its resemblance to a pulpit overlooking the river. It is known that a church had stood in

this place until the 19<sup>th</sup> century by the which time it had long been a ruin. The digging of graves recently has revealed the foundations of this building but otherwise nothing remains.

A bit further up Strathair there is a village called Kilmarie (St. Maelrubha's church). Here in a burial ground may still be seen the ruins of a later mediaeval church (now roofless) amongst the more modern graves. There is a cave nearby which may have served as a dwelling place though it has been suggested that Mass was held there since there is no record of a church being built.

The well in Loch Maree extended its curative powers to the whole loch which was still being visited well into the 18<sup>th</sup> century (Thomas Pennant visited the place in 1772). Cures were obtained by drinking the water from the well and bathing in the loch three times a day for three weeks. By the 19<sup>th</sup> century people were being hauled round the island behind a rowing boat to expedite the process.

On his missionary journeys he often lived as a hermit and many of these sites are still known today. Apart from the cave on Skye, there is a site about nine miles up the Naver far in the North, associated with the Viking martyrdom account. He is also said to be buried there near the river. Otherwise, there is an unmarked grave in Applecross (the hermitage there, however, is from the 15<sup>th</sup> century). It is difficult to know from local written records since Applecross was sacked by the Vikings in the 9<sup>th</sup> century and all documents were destroyed. The Abbot at the time whose grave is marked, rather poignantly, by an unfinished Celtic cross in the churchyard of the modern Clachan parish church, fled to Bangor where he died some years later. His body was then brought back from Ireland to Applecross where he rest today near the founder of this extraordinary missionary and powerful protector of the Scottish Church.



**Innis Maree, site of the saint's hermitage**

# Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Wednesday 1st April			
Thursday 2nd April			
Friday 3rd April			
Saturday 4th April			
Sunday 5th April			
Monday 6th April			
Tuesday 7th April			
Wednesday 8th April			
Thursday 9th April			
Friday 10th April			
Saturday 11th April			
Sunday 12th April			
Monday 13th April			
Tuesday 14th April			
Wednesday 15th April			
Thursday 16th April			
Friday 17th April			
Saturday 18th April			
Sunday 19th April			
Monday 20th April			
Tuesday 21st April			
Wednesday 22nd April			
Thursday 23rd April			

## Suspension of Public Masses during Period of lockdown

Due to the recent ‘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.

This situation may change or may be made worse by even more stringent restrictions of people’s freedom over the coming months.

For the duration of this period, the Vox Clamantis will be available online only.

Since attendance at Mass is now practically impossible the faithful may ask themselves how they are 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 providing ‘streamed’ Masses every day with times available on the website ([ssp.x.uk](http://ssp.x.uk)); these will also be available during the triduum when the ceremony may not include Mass because of the liturgical day. Under publications and Catholic resources there are many things to read and the media section has many things to listen to. If you find yourself at home with children this would be an excellent opportunity to teach them the catechism using the traditional Scottish catechism: Light of the World (also available on our site).

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.

<p><b>Contact details:</b></p> <p><b>Telephone:</b> 01555 771523</p> <p><b>Email:</b> <a href="mailto:standrews@fssp.x.uk">standrews@fssp.x.uk</a></p> <p><b>Resident priests:</b></p> <p><b>Rev. Fr. Sebastian Wall (Prior)</b></p> <p><b>Rev. Fr. Anthony Wingerden</b></p>	<p><b>Saint Andrew’s House</b></p> <p><b>31, Lanark Road,</b></p> <p><b>CARLUKE</b></p> <p><b>ML8 4HE</b></p>	<p><b>Saint Andrew’s Church</b></p> <p><b>202, Renfrew Street,</b></p> <p><b>GLASGOW</b></p> <p><b>G3 6TX</b></p>	<p><b>Saints Margaret and Leonard’s Church</b></p> <p><b>110, Saint Leonard’s Street,</b></p> <p><b>EDINBURGH</b></p> <p><b>EH8 9RD</b></p>
<p><b>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.</b></p>			