



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

June 2020

"The will to do, the soul to dare"

Dear Faithful,

June is traditionally a very busy month in the Church's calendar. Though this year Whitsunday fell just outside it, on the 31st May, Whit week continues throughout the opening days with Trinity Sunday the first Sunday (7th), followed in quick succession by Corpus Christi (11th), the Sacred Heart (19th), St. John the Baptist (24th) and Sts. Peter & Paul (29th). We had planned for opportunities for you to hear Holy Mass on all those feasts at our churches but have been thwarted by what Government officials are euphemistically referring to as 'the new normal'. It is interesting to see that, in many places in the world, the governments are relying on soldiers and policemen to enforce what is basically a dictatorship on populations that do not think this is 'normal' at all.

Protestant groups, Muslim groups and Jewish groups have called on their governments to end what they cite as an attack on the fundamental human right to practise one's religion. The Catholic bishops here in Scotland responded, even before any enforced house arrest was imposed from Downing St., by closing Catholic churches throughout the realm. Though individual bishops were not in agreement with this decision, they were paralysed by what we call, since Vatican II's *Lumen Gentium*, their 'collegiality'. This has no authority whatever, either in Tradition or, indeed, in Sacred Scripture. When the progressives at the Council tried to impose this new expression of authority, Cardinal Ottaviani pointed out that the only time the bishops acted apart from the Head of the Church (Our Lord Jesus Christ) in Scripture was during the Agony in the Garden when "*omnes fugerunt*", that is, all the apostles fled from Our Lord when He was arrested.

Alas, the pronouncements of the Holy Father have been similarly dismal. Despite the calls from the Italian episcopate for the Government to allow public Masses (of course, with all

the stringent conditions of the 'new normal') *he* urged the people to "obedience" to the government's restrictions to show "solidarity".

Most recently, however, the bishops in the State of Minnesota, independently of any bishops' Conference, declared that they were no longer prepared to accept being closed when all manner of non-essential businesses were being opened. They declared that their churches would open anyway. The reaction of the Governor of the State was swift. He capitulated and gave a 'permission' the bishops had already taken. This is not entirely a victory, since churches will be limited to 25% capacity (half that of large stores) and communion in the hand will become mandatory. But the real victory is that the bishops of Minnesota acted independently from the 'Conference', i.e. they did not act according to the new principles of democracy, introduced at the Council.

This crisis has imposed many hardships on our Catholic faithful, but it has also been a very clear lesson to all how the Conciliar Church is simply not working. Hopefully, by the time the true liturgical feast of Church authority is celebrated at the end of this month, many more bishops will have woken up and we may return to the worship of God as He wants it.



With every good wish and blessing,

Rev. Sebastian Wall (Prior)



St. Moluag, Sun of Lismore



On the Isle of Lewis, far in the Outer Hebrides, post-Reformation Catholics, despite the best efforts of the Protestant reformers, continued their customary intercessory ritual invoking the protection of one their most beloved saints until the 19th century. His name was Moluag (*Lua, Lugaidh, Moloag, Molluog, Molua, Murlach, Malew*, or as he is invoked in the Litany of Scottish Saints we use in our churches, *Luan*, – the affectionate Gaelic prefix *Mo* being added in some of these forms). The saint is invoked to cure madness, so, in these times of collective madness and hysteria, I thought it would be useful to look at the life and work of this contemporary of St. Columba and, although the cure for insanity involves sleeping overnight in his church on Lewis (the most recent cure being as late as 1967), we might well invoke his intercession today.

Although etymologists disagree among themselves, there is also a case for claiming the intercession of the Saint for somewhere much closer to home. Visitors to the Priory in Carluke are greeted at the train station with the Gaelic name *Cathair MoLluaig*. Since Carluke sits on a high plateau, overlooking the river Clyde, the *Cathair* element is easy enough to explain. The element *MoLluaig* is more problematic, but it is tempting to see an early devotion to St. Moluag even here in Lanarkshire.

He was born in Scotland around 510. There are claims for him to be an Ulster man particularly among Irish historians, but though he certainly studied in Bangor, Ireland, his apostleship among the Picts (whereas Columba mainly stuck to the Gaels) seems to suggest that he was a Pict by birth and knew their customs and language. Certainly he was the preferred Christian of the two when he and Columba (with the intercession of Comgall, who had a Pictish father) went to seek the help of the Pict-

ish King Bridei. Years later, Bede accredits the conversion of the Picts to Columba but it seems more likely that this was mainly the work of St. Moluag, who in fact arrived a year before Columba in 562, not stopping at Iona but sailing further North to Loch Linnhe and the isle of Lismore (the Lyn of Lorn), sacred to the Western Picts, who had their capital, Beregonium, across the water at Benderloch. They cremated their Kings there on the megalithic burial mound, *Cnoc Aingeil* (hill of fire) around 3 miles from the Northern end of the island and it was near here that Moluag set up his first monastery.

From there he went all over the Highlands and possibly even down to the Isle of Man. He is certainly the original dedicatee of the Manx monastery of Rushen founded in 1134 and in the 12th century, the Isle of Man was united with Sodor or the Sudreys, as the Norse called the ‘southern isles’ of the Hebrides, in the Diocese of Sodor and Man. A very ancient inscription on a paten found at Kirk-Malew (Malew is a corruption of Moluag), preserves the invocation of the patron saint, ‘S. Maloua, ora pro nobis’. Malew is the largest parish in Rushen and includes Castletown, the ancient capital of the Island.

As well as Skye, Raasay, Tiree, Mull, Morvern and Inveraray in the West he also ventured into the East. In fact the great Sees of the Isles (now centred in Argyle though originally on Lismore), Ross, (his second large foundation at Rosemarkie where he was later buried) and Aberdeen (Mortlach originally, today probably better known for its distilleries) may be attributed to his early missionary labours. He also established three churches in the valley of the Dee at Tarland, Migvie and Durris, indeed the earliest records say that he established over a hundred religious communities throughout his life. Saints Moluag and Comgall, together with their famous disciples who included, Maelrubha of Applecross, St. Mirran, first Abbot of Paisley, Moluag’s kinsman St. Catan of Kingarth on Bute and Catan’s nephew, St. Blaan had a major influence on





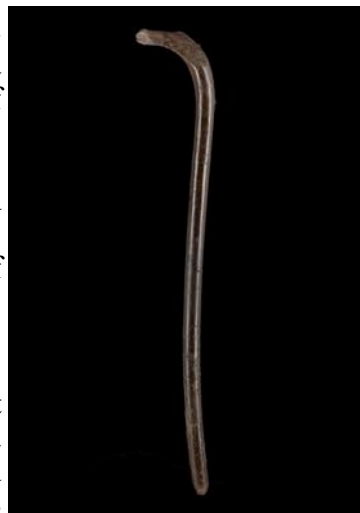
the spread of Christianity in Scotland. This is truly history hidden in plain sight (much like the later Mass Stones, all with their Gaelic place names advertising that Mass was said there) since the number of place names showing forth Scotland's

proud Catholic history are scattered throughout the country, including dozens of Moluags in Knapdale, Fodderty, Harris, Tiree and many others.

Since Moluag erected wooden buildings, there is little other physical evidence of his early foundations but we do still have the largest collection of Pictish stones still kept in Rosemarkie on the Black Isle. But it is significant that for centuries the later stone buildings, some of which still survive, were generally built on the same site. The Alyth arches in Perth are all that is left of a huge mediaeval structure showing our saint's influence so far South, and the 19th century Parish church in Rosemarkie certainly bears witness to it's first apostle.

One of the most curious relics we also have is Moluag's pastoral staff, the *Bachuil Mòr* or *Bachuil Buidhe* (sometimes, less reverently, referred to as the *Caman Oir* – the golden shinty stick). It's history is partly political. An Abbot's staff is a sign of his authority and was passed on by a Coarb on his deathbed to his designated successor. The *Bachuil Mòr* of St. Moluag was treated with veneration akin to awe by the people. Like the staff of St. Patrick of Armagh, the famous *Bachull Isu*, the staff of Moluag possessed miraculous powers. The *Bachuil Mòr* was carried by the Coarbs in their official capacity at sight of which all men were bound to pay him homage. With the decline of the power of the Abbots the staff was confided to the MacLea clan as custodians, or *dewars* in Scotland, (their name was changed during the 18th century to Livingstone) and a Latin charter of 1544 confirms their being Barons of Bachail and keepers of the *Magnum Baculum*. It was often carried into battle during turbulent times and is now barely 2ft 9in long, its metal casing and jewels long gone. In the late 19th century the Duke of Argyll 'borrowed' the staff, purportedly to 'show a friend'. It stayed in his possession for generations until the 12th Duke finally returned it to Lismore.

The other relic of St. Moluag is a common feature of the Celtic saints viz. his bell. Whereas the *bachuil* did manage to survive the iconoclasts of the 16th century the bell did not. But, like so many bells from the period, it was not known for a while if it had simply been destroyed or hidden by Catholic faithful. In 1814, during some routine digging work on the side of a hill in Kilmichael-Glassary, in Argyleshire, a small bell was found. Though there is no evidence that it is definitely St. Moluag's bell, other than it's location, there is no definite evidence against it.



Like other saints venerated in Scotland before the so-called 'Reformation' there is also evidence of popular devotion which survived the 16th century. At Clatt *St. Mallock's Fair* was held annually for eight days, and at Tarland the *Luoch Fair* was held each year. Other Fairs were held at Ruthven in Forfar-shire, and at Alyth where the fair was known as *St. Malogue's Fair*. And a final reminder of the origins of devotion being Celtic, is the holy well at Mordach, where some of the saint's relics were preserved. An Abbey was founded in 1010 by Malcolm II in thanksgiving for a victory he won there over the Danes, after the Scottish army had invoked the aid of Our Lady and of St. Moluag.

The pure, the bright, the pleasant,
the sun of Lismore;
that is Moluoc,
of Lismore in Alba.



Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Monday	<h2 style="margin: 0;">Suspension of Public Masses during Period of lockdown</h2> <p style="margin: 10px 0;">In the latest Scottish update to the present restrictions of personal liberties, it is stated “Marriages and civil partnerships and some other types of ceremonies will be allowed to take place with a minimal number of people attending. Places of worship will open for private prayer under physical distancing rules and hygiene safeguards”. This is due to be implemented on the 18th June. Whereas this will make the hearing of confessions much easier (it has a been pretty much a ‘cloak and dagger’ affair up to now), it provides no hope for the resumption of public Masses in the foreseeable future. Indeed, though the regulations are relatively detailed, no mention is made of public worship even after ‘stage 4’ is reached at the end of July.</p> <p style="margin: 10px 0;">Since the latest figures also say that only 19% of Scots think their Government is handling the situation badly, the prospects look bleak. Having ordered the closure of Catholic churches themselves, the bishops are now badly placed to go cap in hand to an administration that sees its measures largely approved by the populace. It could be that we shall start to say Mass in Gateshead long before we are allowed here in Scotland.</p> <p style="margin: 10px 0;">The Pope has urged us to ‘be creative’ in complying with these regulations so that Catholics are not completely abandoned by their pastors. Many of you know that we are trying our best already, with our limited resources and I would urge those who have not so far contacted us to do so that we may make arrangements for a wider number of people being helped at this difficult time.</p> <p style="margin: 10px 0;">We shall continue to live-stream Mass from Edinburgh on Sunday. The Society webpage, under ‘publications and Catholic resources’ has many things to read and the ‘media’ section has many things to listen to, including the sermons from Sunday Masses.</p> <p style="margin: 10px 0;">People are asking for our bank details so they may still contribute to our work.</p> <p style="margin: 10px 0;">Royal Bank of Scotland Ac. Name: Society of St Pius X (Scotland) Sort code: 83 16 28 Ac. No. 00271506</p> <p style="margin: 10px 0;">We continue to confide ourselves to the all-powerful protection of God and eagerly take refuge under the mantel of Our Blessed Mother through the faithful recitation of the Rosary.</p>		
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<p>Contact details:</p> <p>Telephone: 01555 771523</p> <p>Email: standrews@fsspx.uk</p> <p>Resident priests:</p> <p>Rev. Fr. Sebastian Wall (Prior)</p> <p>Rev. Fr. Anthony Wingerden</p>	<p>Saint Andrew’s House</p> <p>31, Lanark Road,</p> <p>CARLUKE</p> <p>ML8 4HE</p>	<p>Saint Andrew’s Church</p> <p>202, Renfrew Street,</p> <p>GLASGOW</p> <p>G3 6TX</p>	<p>Saints Margaret and Leonard’s Church</p> <p>110, Saint Leonard’s Street,</p> <p>EDINBURGH</p> <p>EH8 9RD</p>
<p>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.</p>			