



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

October 2020

"The will to do, the soul to dare"

Dear Faithful,

When, back in April, I lamented the muted celebration of Easter in our churches due to the extreme Government restrictions which I (optimistically, as it turns out) then thought would last, perhaps, for three weeks, my primary concerns expressed in this place were of a health nature. I invoked the protection of our Lady of Guadalupe and could see no reason for the Scottish bishops talking about churches not opening until the new year. Obviously, they were privy to information which I, along with the general populace, was not. Extraordinary measures, ostensibly taken to protect the people from a terrible new disease, called by the First Minister "a virus that kills people", seemed at that time to have some sort of reasoning behind them, though, even then, I could not see that forbidding the people to have recourse to our Blessed Saviour in His House had any justification at all. Now, of course, after some six months of the gradual stripping of every basic human right by the same Government, I find it not only alarming but also rather sinister.

It is not the place for a parish bulletin to go into all the details of the civil crisis but when the Government turns its relentless and unsleeping eye on our churches, I feel it is incumbent on me to say something regarding the teaching of the Church on the power of the State over the Mystical Body of Christ. All informed Catholics know the official teaching, since it is readily available in Encyclicals of the Popes, particularly since the time of Leo XIII. His Encyclicals, particularly *Immortale Dei* and *Diuturnum* clearly define the roles of these two authorities and St. Thomas give the philosophical and theological principles behind them. That the State has no authority to close churches or restrict access to them by the faithful is clear and obvious. No-one is disputing that. Some of our faithful see us as being 'collaborators' for 'going along with' the unjust



The unsleeping eye has seen us!

and ultimately tyrannical regulations presently in place. Others see our reaction as risking the lives of fanatical and unthinking masses who do not see the terrible danger involved in what are ironically termed "Mass gatherings". It seems, then, that we are in an impossible position if we were to seek to please everyone. For the foreseeable future at least, our response has been to institute an extra Sunday Mass in Edinburgh at 9am to keep Mass attendance within the arbitrary limits set by the Government here in Scotland.

This is seen as a temporary measure, given the limited resources we have here but it also involves limitations on the time available for the Sacrament of Penance on a Sunday. I would remind the faithful of the availability of a priest in Edinburgh during the whole of Saturday as well as on Tuesday evening. Glasgow remains, for the moment, relatively unaffected. Your prayers and sacrifices at this time are most appreciated. There seems no solution, humanly speaking, to where all of this is going. We should therefore have recourse to our Heavenly Father and beg Him for His aid at this time of peril.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



ST. KENNETH, PICTISH MISSIONARY



Our saint this month, like many of the saints of the period, has many names. This is due, in part, to the non-standardised orthography of the period but also from the various languages of the sources. In the Catholic Church, we also have the added layer of an “official” language which does not recognise many of the linguistic elements of other languages. At any rate, from the various sources, we can recognise that, though given many names, one person is referred to in the various documents. This is then confirmed by other evidence such as place names.

The name “Kenny” nowadays sounds very colloquial, though, historically at least, it is the more accurate rendering of the original which was “Cainnech” (*Chainnech* in its lenited form). Kenneth sounds more formal in English but the Gaelic of the 6th century did not have the same connotation and, indeed, Kenny is phonologically a better rendering. The Latin has Canicus and has given the contemporary Irish version of St. Canice (though historical place names have Kenny) but in the rest of this article, for the sake of consistency, I will use the form Kenneth.

Kenneth was a Celtic missionary, born in Glengiven, at that time part of the Kingdom of Ulster since there was no Ireland as such in 515. When he came to convert the Picts, there



was similarly no united Scotland. Because of a plague he finished his training and was ordained priest in 545 in Llancafarn in Wales which of course had not been united either. The nationality is, in fact, secondary. When we remember that the Patron Saint of present-day Scotland is not Scottish, of Ireland, not Irish and of England, not English, the significant thing about all the saints in the litany prayed here is their Celtic roots and the importance they had on forming the Faith in what was to become Scotland. That Kenneth was a Celt is indisputable. His father, Lughadh Leithdhearg, was a bard, which, among the Celts, was a respected class (bards were suppressed in Scotland after Culloden by law. England never had them and only Wales has maintained the tradition). His mother, Maul (or Mella), like many of the mothers of Celtic saints, attained an eminent degree of sanctity.

His education began in the monastery of Clonard under St. Finian in 543. There he met St. Columba, indeed, St. Finian’s monastery trained over 3,000 ascetic missionaries. The next year he moved to St. Mobhi’s monastery (possibly with Columba) and came in contact with Sts. Kieran and Comgall, and the following year, when the community dispersed because of the plague, joined St. Cadoc in Llancafarn. After a pilgrimage to Rome, in 550, he moved back to Glengiven where he remained for 15 years founding a monastery nearby in Limavady.

At the age of 50, he was called to help St. Columba in the expanding mission among the Picts. In the biographer of St. Columba, St. Adamnan’s account, Columba had a prophecy of a “certain holy and excellent man, who will arrive here among us before evening”. This seemed extremely unlikely, since the sea around Iona was perilous and stormy that day. Nonetheless, God granted a peaceful passage to Kenneth and he was received with honour and hospitality. His power over the waves was repeated later when St. Columba and his companions were at risk of shipwreck. St. Kenneth’s prayers saved them though he was far away at the time.

He moved to the Northwest to what is now called Inch Kenneth and built a monastery there. It was a large monastery and became his missionary centre though only minor ruins remain. The church on Iona, however, and the churchyard attached to it were built later in his honour. There is a similar tendency in many other places in the Hebrides where he did visit

but the churches were founded later by his disciples. Kilchennich on Tiree, Kilchainie on South Uist, and even further afield in such places as Cambuskenneth Abbey (which, alas, did not survive the ‘Reformation’) not far from Stirling. More doubtful foundations may be found in Ibdon and Eninis (“the Birds’ Island”), a chapel called Lagan-Kenny on the bank of Loch Laggan (the chapel partly survives) and a monastery on the river Eden. Kenneth may also have lived as a hermit on the present-day small island of Texa near Islay. We recognise this as a typical Celtic trait among the missionaries and though part of the hermitage still exists, it is not absolutely certain that it was his.

As was the case with many Celtic saints, Kenneth loved to communicate with nature and wild animals which was more possible in these remote locations. Thus, once he ordered mice to go away when they nibbled his shoes as he knelt in prayer; on another occasion he rebuked birds for making a loud noise on a Sunday – and they instantly obeyed their master. There is also a touching story of how a deer solicitously held the saint’s personal copy of the Bible on its horns while he was reading it.



What’s left of Cambuskenneth Abbey

Perhaps his most famous foundation outside of the West was at St. Andrews. Because of the dedication of the Cathedral that was built there later (and the relics it housed) the name of the Apostle is its name today but in Kenneth’s time it was called *Cinrigh Monai*. This is as it stands a Gaelic name, although it has an earlier Pictish one within it. The first syllable is Gaelic *ceann* followed by a Pictish place name *Rymont* and therefore means ‘the



Ruins of the monastery on Inch Kenneth.

end or head of Rymont’ (i.e. a promontory). This second word was Gaelicised as **Righ monadh* ‘king’s muir’. Already by the 12th century the first element was appearing as Kil-, Kyl-, Chil- from *cill* ‘church’. This was a conscious change within a Gaelic-speaking milieu, influenced by the religious importance of the place. Thus the older name for St. Andrews is today recognised as Kilrymont, which seems to imply to the casual reader the church of (St.) Rymont and referred originally to the headland occupied from the 12th century onwards by the cathedral and priory precincts, where the original church and settlement once stood. However, as we have seen, there was no ‘St. Rymont’ and the first to evangelise there was in fact St. Kenneth.

That he should have come so far into Pictish lands may seem daring, but we also have to remember his part in the conversion of the King of the Northern Picts, Bridei. When Columba had opened the gates of Craig Phadrig with the sign of the cross, the disgruntled King was more or less obliged to listen to the saint and his companions. But growing impatient with their new doctrine, he then turned to threats against them. It is at this point that Kenneth made the sign of the cross, this time over the king himself, who then found himself unable to move. This is recorded as an important element in his subsequent conversion.

St. Kenneth became renowned for his sermons, which were full of inspiration and rated very highly by his contemporaries. Among other things, the saint was a well-known spiritual poet and theologian as well. The theological works include commentaries on all four Gospels, known as the “Chain of St. Canice”. Kenneth reposed in on the tiny island of Monaincha in County Tipperary, where he had established a community of hermits having returned after his missionary labours back to Ireland.

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Thursday 1 st October	11am		
Friday 2 nd October (<i>First Friday</i>)	6.30pm		
Saturday 3 rd October (<i>First Saturday</i>)		11am	11am
Sunday 4 th October — 18 th after Whitsun		10.30am	9am & 11am
Monday 5 th October	11am		
Tuesday 6 th October			6.30pm
Wednesday 7 th October — The Holy Rosary			7am
Thursday 8 th October	11am		
Friday 9 th October	6.30pm		
Saturday 10 th October		11am	11am
Sunday 11 th October — 19 th after Whitsun		10.30am	9am & 11am
Monday 12 th October	11am		
Tuesday 13 th October			6.30pm
Wednesday 14 th October	11am		7am
Thursday 15 th October	11am		
Friday 16 th October			
Saturday 17 th October		11am	11am
Sunday 18 th October — 20 th after Whitsun		10.30am	9am & 11am
Monday 19 th October	11am		
Tuesday 20 th October			6.30pm
Wednesday 21 st October			7am
Thursday 22 nd October	11am		
Friday 23 rd October	6.30pm		
Saturday 24 th October		11am	11am
Sunday 25 th October — Christ the King		10.30am	9am & 11am
Monday 26 th October	11am		
Tuesday 27 th October			6.30pm
Wednesday 28 th October	11am		
Thursday 29 th October	11am		
Friday 30 th October	6.30pm		
Saturday 31 st October		11am	11am

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Resident priests:

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Rev. Fr. Anthony Wingerden

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Church**

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EDINBURGH

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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.