



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

November 2020

"The will to do, the soul to dare"

Dear Faithful,

November is traditionally the month we think particularly of and pray for our faithful departed. Please do your best to gain all the indulgences you can, especially during the first week of the month when a plenary indulgence may be gained every day for the poor souls under the usual conditions. The conditions for these particular indulgences are as follows: on the 2nd for visiting a church and praying one *Credo* and one *Pater* (you could do this when you come to Mass on that day). From the 1st to the 8th for visiting a cemetery and praying at least mentally for the poor souls. The conditions for all plenary indulgences are as follows: detachment from sin; which is a true sorrow for, and repudiation of, all one's sin, mortal and venial; reception of Holy Communion on the day the indulgence is sought; sacramental confession within a week of completion of the prescribed work (before *or* after); prayer for the intention of the Holy Father on the day the indulgence is sought (one Our Father and one Hail Mary suffice, or any other suitable prayer). The intentions of the Holy Father have been fixed by the Church and are as follows: the exaltation of the Church, the propagation of the Faith, the extirpation of heresy, the conversion of sinners, concord between Christian princes, and the further welfare of the Christian people. You are praying for these intentions even at times when the See of Peter is vacant.

During this month we celebrate the feasts of the Holy Patrons of our churches in Scotland. St. Leonard on the 6th and St. Margaret on the 16th. Evening Mass will be celebrated on both feasts in Edinburgh. At the end of the month, on the 30th, is the feast of the principal Patron of Scotland, St. Andrew. This year's celebrations might well be rather muted because of Government restrictions. Nonetheless, I would like to celebrate Mass in both churches this year if it remains possible. Bearing in mind the

local restrictions arbitrarily imposed throughout Britain at the time of writing, it is possible that our schedule on page 4 might be changed due to circumstances beyond our control. Announcements will be made during each Sunday Mass for the coming week to keep everyone informed.

This month's article looks at the life and legacy of St. Triduana whose feast falls on the 8th October. Her magnificent church in Restalrig met the same fate as the splendid Cathedral dedicated to St. Andrew in Fife. It has since been (much more modestly) rebuilt as St. Margaret's and its well-house survived (though not the chapel above it) and may still be visited today. A site for future pilgrimage, perhaps?

The end of the month also sees the start of the new liturgical year with the first Sunday of Advent. This is a traditional time of penance and spiritual recollection (I imagine this year that bustling Advent markets and office parties will be off the menu) to prepare for Christmas. Once again this year Rorate Masses will be held by candlelight once a week in honour of the Blessed Virgin and the faithful are encouraged to make the effort to attend these Masses as part of their preparation.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



St. Andrew's as it may have looked before the depredations of John Knox



ST. TRIDUANA, VIRGIN OF RESTALRIG



St. Tredwell's from the air

Up in the far reaches of Orkney, on a small peninsula, still described as an islet in 1529 by the *Descriptio Insularum Orkchadiarum*, lie the remains of a small chapel. The site itself is extremely ancient, dating back to the Iron age and the mediaeval chapel, destroyed by the vindictive 'Reformers', was built on a small mound which seems to have been a broch or earthwork previously. This tiny chapel on Papa Westray was one of the most popular pilgrimage sites in the North and the thickness of the walls and signs of tracery indicate an important and well founded establishment. What was it that drew people from all over the North to this remote chapel well after the so-called 'Reformation' had banned it (there are reports of visitors into the 19th century) and that despite the best efforts of the 'enlightened' ministers sent there to destroy the faith of the people?

The chapel (and the loch in which it stood) is dedicated to St. Tredwell, known to the Norse invaders as St. Trøllhaena and perhaps better known further South by the name Triduana. When the ruins were surveyed in 1870 after being cleared by Sir H. Dryden, beneath the floor were found copper coins dating back to Charles II and up to George III, mysteriously, there was also a female skeleton. The cross stone that may have covered any tomb in this chapel is now at the bottom of the loch so we are none the wiser as to who this is. Certainly when in the 12th century, the Norse Earl of Orkney, Harald Maddadsson, punished the bishop John of Caithness by having him blinded (this is according to the 13th century Orkneyinga saga), John prayed to "Trøllhaena", and later regained his sight when brought to her "resting place". This is unlikely to be the principal shrine at Restalrig, far in the South, so it is intriguing to speculate that from this early period many considered St. Triduana to be buried here.

The waters of the loch were considered to be medicinal. The practice of walking around the loch in silence before entering its waters to pray for a cure is a very Celtic one and, along with pilgrimages in general, rabidly forbidden by the new religion. This didn't stop many from doing so for hundreds of years after 1560. The records of those times are dismissive, nonetheless, the cures are recorded. John Brand, writing in 1700, notes with irritation, "This St. Tredwel's Loch nigh to the East end of which this Chappel is, is held by the People as Medicinal, whereupon many diseased and infirm Persons resort to it, some saying that thereby they have got good. As a certain Gentleman's Sister upon the Isle, who was not able to go to this Loch without help, yet returned without it, as likewise a Gentelman in the Countrey who was much distressed, with sore Eyes, went to this Loch and Washing there became sound and whole, tho he had been at much pains and expence to cure them formerly. With both which Persons, he who was Minister of the place for many Years, was well acquainted, and told us that the saw them both before and after the Cure. The present Minster of Westra told me, that such as are able to talk, use to go so many times about the Loch, as they think will perfect the Cure, before they make any use of the Water, and that without speaking to any, for they believe, that if they speak, this will marr the Cure. Also he told that on a certain Morning, not long since, he went to this Loch, and found six so making their circuit, whom with some difficulty".

Even in the 19th century the local minister wrote, "Such was the veneration entertained by the inhabitants for this ancient saint, that it was with difficulty that the first Presbyterian minister of the parish could restrain them, of a Sunday morning, from paying their devotions at this ruin, previous to their attendance on public worship in the reformed church. Wonders, in the way of cure of bodily disease, are said to have been wrought by this saint, whose fame is now passed away and name almost forgotten".

There are two ver-



The well-house today

origins of St. Triduana. The Aberdeen breviary gives a version of her coming over from Patras with St. Rule, bringing the relics of St. Andrew in 337. The principal reason why this version is discounted is due to the history explaining the link with the intercession of the saint with those afflicted with blindness. In this version, she is one of the holy virgins who came North with Boniface having been invited by the Pictish King Nechtan. Back in 1953 the BMJ published an article by John Foster giving an elegant retelling of this by an ophthalmologist. "...whilst living an eremitic life with other virgins at Rescoby in Forfarshire, as she was of illustrious birth, of an elegant form, and by nature of a pre-eminently virtuous disposition, Saint Triduana attracted the attentions of the local prince, Nectaneus or Nectan, who desired to marry her. She questioned the messenger sent to her by the Prince, and hearing that he was chiefly attracted by the transcendent beauty of her eyes, she replied, 'What he asks of me he shall obtain'; and retiring into a secret place she plucked out her eyes, transfixing them on a wooden pin, and held them out to the messenger, saying, 'Accept what your prince desires'."

Since Nechtan invited the Northumbrians around 710 and there is no record of an earlier King Nechtan, this seems to rule out the St. Andrews' version. John Foster continues, "Thereafter she made her abode at Lestalryk, i.e. Restalrig in Lothian, where she devoted the rest of her life to fasting and prayer."

It is certainly in Restalrig that the principal shrine of St. Triduana exists today. It was helped in its ascent to fame throughout the country by royal patronage. Records of a church in Restalrig exist from at least the early 12th century but in 1477 James III made it a Chapel Royal by endowing a chaplaincy, and 11 years later Pope Innocent VIII granted the petition of the same king that the church at Restalrig be erected into a Collegiate church with eight Prebendaries under a Dean. Further endowments in 1496 and 1527 came from James IV and V.

A verse from a poem by Sir David Lyndsay (1486-1555) suggests that about this time the shrine was a popular place of pilgrimage. His corruption of the name to Tredwells (later still to Traddles) is interesting as conveying the first suggestion of a well.

It was too lang for tyll discryfe
 Sanct Francis with his woundes fyfe
 Sanct Tredwells als there may be sene
 Quelk on ane prik hath both hir ene...

To Sanct Tredwell to mend their eine.

Royal patronage, however, made the flourishing shrine with 32 altars the object of hatred for John Knox who decreed as early as 1560, "the Kirk of Restalrig as a monyment of idolatrie be raysit and utterly casten downe and destroyed". It remained a gaunt ruin for centuries, the stones being used to build the nearby Netherbow Port. After so many years the small hexagonal building next to the



church was considered to have been a chapter house (though this would have been extremely unusual). It was only when the church was restored in 1837 and then later, in 1907 when a similar restoration was attempted on this building, until that time filled with some 12ft of earth and rubble on its lower storey, that its true significance became known.

Built from 1460 to 1477 this refined example of pre-reformation Scottish architecture, still with its rib vault and a remarkable echo. When the Earl of Moray started the restoration, he had the idea that the lower storey must have been some sort of crypt for the Logan family. He attempted to asphalt the floor but was dismayed to discover that it continually flooded. It was then realised that, just as in its contemporary in Holywell in Wales, this two storeyed building was actually a well-house with chapel on top. They had discovered St. Triduana's well.

Similar to Papa Westray, Restalrig received pilgrims long after the destruction of the church. It is reported that a certain woman who lived in England lost her eyesight. St. Triduana appeared to her in a vision and commanded to go to Restalrig as soon as possible and pray there. The woman obeyed the command—and was miraculously healed. Later a daughter of the same woman lost her eyesight too—she prayed to the saint and her vision was restored.

Elsewhere, Triduana is the patron-saint of Kintradwell in Caithness. Chapel dedications to this saint are also known at Loth (St. Trolla's) in Sutherland, and at Ballachly in Caithness. As for Ballachly, the latest archaeological excavations have proved the existence of a very early monastic settlement, a chapel, a Christian cemetery and crosses on this site. In all probability there was a monastery or a church there which even predated St. Columba's mission!

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Sunday 1 st November — All Saints		10.30am	9am & 11am
Monday 2 nd November — All Souls		6.30pm	12.30pm
Tuesday 3 rd November	11am		
Wednesday 4 th November	11am		
Thursday 5 th November	11am		
Friday 6 th November — St. Leonard (<i>1st Friday</i>)			6.30pm
Saturday 7 th November (<i>First Saturday</i>)		11am	11am
Sunday 8 th November — 22 nd after Whitsun		10.30am	9am & 11am
Monday 9 th November	11am		
Tuesday 10 th November	11am		6.30pm
Wednesday 11 th November	11am		7am
Thursday 12 th November	11am		
Friday 13 th November	11am		
Saturday 14 th November		11am	11am
Sunday 15 th November — 23 rd after Whitsun		10.30am	9am & 11am
Monday 16 th November — Saint Margaret	11am		6.30pm
Tuesday 17 th November	11am		
Wednesday 18 th November	11am		
Thursday 19 th November	11am		
Friday 20 th November	6.30pm		
Saturday 21 st November		11am	11am
Sunday 22 nd November — Last after Whitsun		10.30am	9am & 11am
Monday 23 rd November	11am		
Tuesday 24 th November			6.30pm
Wednesday 25 th November	11am		
Thursday 26 th November	11am		
Friday 27 th November	6.30pm		
Saturday 28 th November		11am	11am
Sunday 29 th November — 1 st Sunday of Advent		10.30am	9am & 11am
Monday 30 th November — <i>Saint Andrew</i>		6.30pm	6.30pm

Contact details:

Telephone: 01555 771523

Email: standrews@fsspx.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Anthony Wingerden

**Saint Andrew's
House**

31, Lanark Road,

CARLUKE

ML8 4HE

**Saint Andrew's
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.