



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

September 2021

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

Dear Faithful,

September is a busy month for the Scottish Church. In previous editions we have looked at the history of St. Ninian, whose feast is celebrated on the 16<sup>th</sup>, both Sts. Adaman and Adamnan fall in this month and in Paisley the feast of Our Lady of Sorrows is transferred to the following day to accommodate St. Mirin. In Edinburgh we have St. Giles and, of course, the Society celebrates its patronal feast on the 3<sup>rd</sup>.

Because of the continuing nonsense related to the disease now raging throughout the world, (about which WHO says 99.4% of present cases *with symptoms* are mild, this is apart from those 'tested positive' with no symptoms – what we used to call perfectly healthy), we had to postpone the Priests' retreat and so many of these feasts, along with First Friday and First Saturday, will have to be commemorated without a Mass here, since we are going on retreat in this first week. Even if you can't attend Holy Mass during that time, please support us in your daily prayers.

Last month saw the extraordinary transformation of the garden of our Glasgow church. Due to the changes in parking imposed by the Council, it had become impossible for our garden service company to park outside the church to maintain it. With many of our faithful locked in their homes for the best part of 18 months, this had meant that no-one had tended the garden for some time. Thanks to the zealous efforts of Fr. Hanappier and a few of the faithful on successive Saturdays, months of growth was cut away and the accumulated rubbish removed (the Council had similarly changed rules for rubbish removal making it basically impossible to put out a bin). With the combined efforts of all the faithful I'm sure we'll be able to keep it that way. To celebrate the success as well as celebrating the feast of Assumption, we invited everyone to that same garden and held a barbecue following the main Mass of the day. Nigh

on 70 people attended and it was deemed a great success by all. We've had these social events previously on the feast of St. Andrew but, of course, this falls at the end of November so it was good to be able to enjoy the marvellous weather as a parish together.

Last month we also started the construction of our new altar in Edinburgh. This project has necessarily taken a long time since the preparation for a project of this size needs very careful planning before a single part can be put in place. When the time comes we would appreciate many hands to help with the lifting of the larger parts.

Finally, this month we say goodbye to Fr. Wingerden, who has faithfully served Scotland for over eight years, through Holy Mass and particularly through the pastoral care of our sick parishioners. I would like to thank him for all that he has done throughout his time here and especially for the time that he has been such a faithful support to me since my arrival here, now four years ago. I'm sure we all wish him well in his new assignment in Preston.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)





# St. Conval, Apostle of Strathclyde



Around seven miles Southwest of Glasgow lies St. Conval's cemetery. There is also a St. Conval's Church in Linwood, near Paisley. These were, however, recently established (the former in 1938, the latter in 1967). When I buried one of our faithful last month out in Barhead, I became curious about why that patronage should have been chosen. St. Conval is certainly in the litany of Scottish saints but I wondered if he had a particular link to Glasgow. My research led me down to Cumnock in Ayrshire, back up to Inchinnan and even as far East as Moray. Who was this extraordinary man?

As far as records go, we can hazard a date of birth around 570 and, with slightly more certainty, a date of death in 630, making him a contemporary of both St. Columba and St. Mungo, though a generation younger. He was the son of an Irish chieftain and at around 20 he is said to have stood on a rock in the sea and prayed to God to discern his future. The rock promptly detached itself from the land and bore him across the sea, up the Firth and the river Clyde, landing somewhere near Inchinnan in Renfrewshire. The stone is still extant today. The more prosaic explanation for the preservation of this large boulder is that it was the stone where the saint made land and, at any rate, in common with many Celtic saints, it was St. Conval's practice to pray on that stone while he resided at Inchinnan. The stone is kept in an ornamental enclosure to this day and referred to as 'St. Conval's Chariot'. It seems that at some point the stone had been used as the pediment for a large Celtic cross which has since been lost. The hole that remains is around 9 inches in diameter and 7 inches deep. Pilgrims apparently would drink the rainwater that had collected in it, claiming it had healing or medicinal properties. The second stone in the enclosure is similarly thought to be a pediment. It became



*St. Conval's Chariot behind the 'Argyll Stone'*



known as the Argyll Stone because supposedly in 1685 Archibald Campbell, the 9<sup>th</sup> Earl of Argyll, who had led the failed uprising against the then king, was fleeing capture when he paused at this stone and cross. While resting, Campbell was caught by two militiamen. He was taken first to Glasgow then to Edinburgh where, at the Mercat Cross on 30<sup>th</sup> June 1685, he was beheaded. Legend says the stone was stained with the Earl's blood for many years after his death. Both stones were moved to their present location some time before 1836 when the land now occupied by the Normandy Hotel formed part of Blythswood Estate. The historical significance of these two boulders and their surrounding gothic-styled railings is recognised by Historic Scotland by their category B listing.

It is all that is left of the Inchinnan site. Records show that St. Conval was buried there and that, during the mediaeval period, his body was kept in an elaborate sarcophagus. That was destroyed at the 'Reformation.' The church that housed it, built about 1100, that is, around 20 years before Glasgow Cathedral, on the site of an older chapel, was gifted by the King, David I, to the Knights Templar later in the 12<sup>th</sup> Century and then, after the 'Reformation', patronage passed to the Lennox Stewarts, then finally to the Campbells of Blythswood in 1737. In 1828 the mediaeval church was in a sorry state and, rather than risk restoration, it was demolished and a new, larger, rectangular kirk was built in its place. At the turn of the century, the church was considered too small to house its growing congregation and thus it was extended in 1904 and consecrated in dedication to All Hallows. Although the tower was removed, the building served the community until its demolition in 1965 when the Abbotsinch airfield was expanded to become Glasgow airport. Archeological work has been done relatively recently to try and recover more information about this



historic site and we do have several significant carved stones, such as those of the Govan 'school' of the Kingdom of Strathclyde and a group of mediaeval gravestones known locally as the 'Templar' stones.

Further up the Clyde, at Rutherglen, we find more evidence of St. Conval's missionary labours among the Druids of the area. Certainly, the original, wattle and plaited sticks, church had been dedicated to him though by the time Rutherglen became the first royal Burgh, the new parish church was dedicated to St. Mary the Virgin.

Moving further Southwest, however, there are still remnants of his cult. The modern parish (1956) of Pollokshaws (Eastwood) also has St. Conval for its patron. "Its ancient church," writes the learned Cosmo Innes, "probably stood beside the castle upon the bank of the Cart. It was dedicated to St. Convallus, the pupil of St. Kentigern, whose feast was celebrated on the 18<sup>th</sup> of May." A church bearing St. Conval's name existed at Eastwood down to a comparatively late period. The burial ground attached to it is still used, and contained a spring of water (St. Conval's well – sometimes called St. Ninian's well) that originally supplied the monks with water. It was set apart for the exclusive interment of Catholics, but no trace of the ancient church or monastery now remains. Near the burial ground there was a ruin known as the 'Auld House,' which, with its enclosure, was called 'St. Conval's Dowry.'

This all-but-forgotten holy well was becoming nothing but a faded memory even in the middle of the 19<sup>th</sup> century. Excluded from all of the previous Scottish holy well surveys, the site is mentioned in George Campbell's *Eastwood* (1902) where the position of the well is mentioned. When St. Conval first came to the area, said Campbell,

*"The particular spot which the saint selected for his cell would be determined, as was so commonly the case, by the then remarkable spring which can still be traced in the lower part of what was the glebe before the excambion in 1854. Within the memory of man, even of my own, as I resided for a year in the old manse, before its removal from the early site, this well, as stated in the last Statistical Account, discharged about eleven imperial pints a minute, and was perennial, affected neither by drought nor rain. Up to that date the water was sufficiently abundant to supply the manse and all the families in what was still a bit of a hamlet, the remains of the Kirkton, as it was formerly called. But coincident to the removal of the last living remains of an ecclesiastical establishment from the spot, it has well nigh dried-up, through disturbances caused, it is believed,*

*by the working of pits and quarries in the neighbourhood; but it is confidently hoped that what remains of it may be preserved, and a memorial erected over it of the long-departed past, situated as it is within the enclosure of the now extended burial ground. There can be no doubt that in its waters our fathers were baptized when they renounced Druidism, or whatever was their pagan form of faith, and a sacredness would thus naturally attach to it in former times..."*

Innes mentions the feast day of 18<sup>th</sup> May, though, historically the feast is kept on the 28<sup>th</sup> September. This is the date mentioned in both the Aberdeen breviary "Qui quidem Conuallus pro precipuo patrono apud Inchenenem colitur" and calendar "apud Inchenan Sancti Conualli confessoris..." It is similarly the Aberdeen breviary which mentions that St. Conval had been a disciple of St. Mungo, claiming even that he became the Archdeacon of Glasgow. It does seem extremely unlikely that the famous churchman across the Clyde would have remained unknown to him and certainly mediaeval records do mention active co-operation between the two. More likely, because of their common origin, is his association with the King of Dalriada and St. Columba. Missionary activity among the Picts may have led to the naming of two hills to the West of Dufftown in Moray 'Wee Conval' and 'Meikle Conval'.

Finally, we turn to the 18<sup>th</sup> century parish church of Old Cumnock in Ayrshire, which is the likely original site of the mediaeval parish church. One reference indicates that the church was dedicated to St. Conval; the church no longer bears his name as such, though a local school rejoices in the name of St. Conval's High School. The Register of Testaments in the Commissariat of Glasgow (Vol. I.) records a will which stipulates: "Lego corpus meum sepeliendum in pulveribus Sancti Convalli de Cumnok".



**St. Conval and St. Mungo**

# Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Wednesday 1 <sup>st</sup> September St. Giles			
Thursday 2 <sup>nd</sup> September St. Adaman			
Friday 3 <sup>rd</sup> September — ST. PIUS X ,Patron of SSPX ( <i>First Friday</i> )	Priests' Retreat		
Saturday 4 <sup>th</sup> September ( <i>First Saturday</i> )			
Sunday 5 <sup>th</sup> September — 15 <sup>th</sup> after Whitsun		9am & 11am	9am & 11am
Monday 6 <sup>th</sup> September	11am		
Tuesday 7 <sup>th</sup> September			6.30pm
Wednesday 8 <sup>th</sup> September	7.15am		
Thursday 9 <sup>th</sup> September	11am		
Friday 10 <sup>th</sup> September		6.30pm	
Saturday 11 <sup>th</sup> September		11am	11am
Sunday 12 <sup>th</sup> September — 16 <sup>th</sup> after Whitsun		9am & 11am	9am & 11am
Monday 13 <sup>th</sup> September	11am		
Tuesday 14 <sup>th</sup> September			
Wednesday 15 <sup>th</sup> September — Seven Sorrows of Our Lady (St. Mirin)		6.30pm	6.30pm
Thursday 16 <sup>th</sup> September St. Ninian	11am		
Friday 17 <sup>th</sup> September		6.30pm	
Saturday 18 <sup>th</sup> September		11am	11am
Sunday 19 <sup>th</sup> September — 17 <sup>th</sup> after Whitsun		9am & 11am	9am & 11am
Monday 20 <sup>th</sup> September	11am		
Tuesday 21 <sup>st</sup> September			6.30pm
Wednesday 22 <sup>nd</sup> September	7.15am		
Thursday 23 <sup>rd</sup> September	11am		
Friday 24 <sup>th</sup> September		6.30pm	
Saturday 25 <sup>th</sup> September		11am	11am
Sunday 26 <sup>th</sup> September — 18 <sup>th</sup> after Whitsun		9am & 11am	9am & 11am
Monday 27 <sup>th</sup> September	11am		
Tuesday 28 <sup>th</sup> September St. Conval	7.15am		
Wednesday 29 <sup>th</sup> September St. Michael Arhcangel		6.30pm	6.30pm
Thursday 30 <sup>th</sup> September	11am		

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