



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

September 2022

"The will to do, the soul to dare"

Dear Faithful,

The unfortunate timing of the annual priests' retreat this year meant that not only the feast of St. Giles (Patron of Edinburgh) but also First Friday and First Saturday (which also happens to be the feast of St. Pius X) were due to be celebrated without a priest here in Scotland. Providence decided otherwise, however, and the wait for a visa meant that the newly ordained Rev. Bernard Bevan could come and join us in Carluke. This means that Glasgow will have First Friday and Edinburgh First Saturday this month and we hope that he will be able to stay with us for a little while longer after that.

On the 6th, there is all-day adoration of the Blessed Sacrament in Glasgow. This was started in the Society after the consecration of the bishops in 1988 and gives all the chapels of the Society throughout the world an opportunity to do something towards the restoration of the Faith in their country. The full intentions, as given by Archbishop Lefebvre, are:

The victory over the exterior and interior enemies of the Church;

The return of Rome and the bishops to the traditional doctrine of the Church;

The sanctification of priests and candidates for the priesthood;

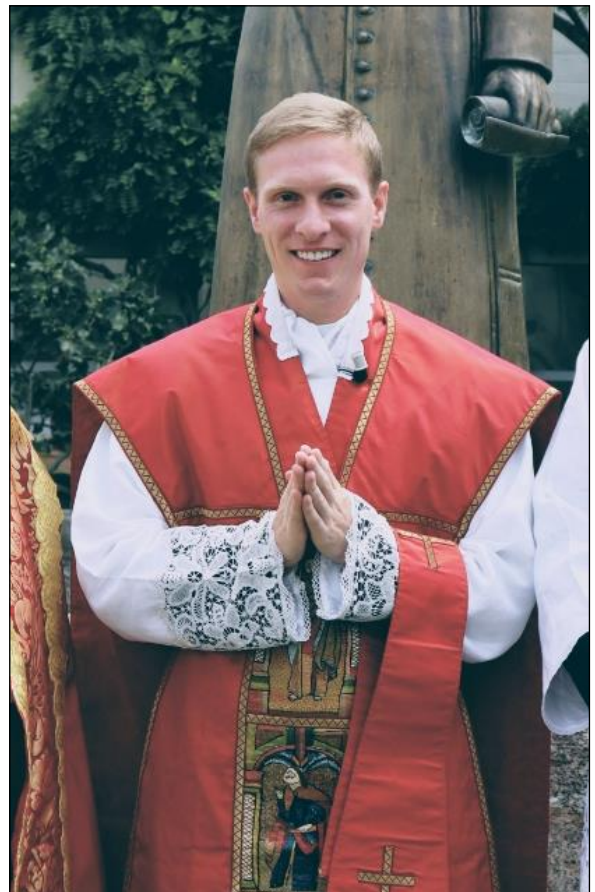
The awakening of priestly and religious vocations.

None of this, of course, looks possible in the present climate and, humanly speaking, it is not. Nonetheless, we have seen in the history of the Church the incredible results of prayer and the wonderful intervention of God in the affairs of men due to it. Although it is a Tuesday, I hope as many people as possible come to pray in front of our Sacramental Lord for the aforementioned intentions (particularly the final one, since the Society has received no vocations from Scotland since Rev. Edward Black, over

forty years ago). Devotion to the Blessed Sacrament was particularly attacked by the 'reformers' in Scotland both in 1560 and more latterly. Participation in this world-wide effort was not possible here from the beginning of our fight for Tradition, since no priest was in residence. Now that we have two churches, we are privileged to play our part too. Mass will also be available in Glasgow on that day. May God reward you for your efforts!

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



Rev. Bernard Bevan
after his ordination in Ecône this year



St. Kessog, Patron of Scotland



The provocative title of this article is principally used to attract attention. As is well known, the patron saint of Scotland is now St. Andrew the Apostle. Similarly, the history of the Saltire, white on a blue background, goes back to the battle of Aethelstanford in 832 and is found on many official seals long before the 14th century. Nonetheless, the invocation of Robert the Bruce at Bannockburn in 1314 and, indeed, many of his men was actually St. Kessog and it was *his* relics that had been brought to the battlefield. St. Andrew didn't become the patron saint of Scotland until after Bannockburn in 1320 and the use of the Saltire was only sanctioned by Parliament in 1383. Of course, Scotland with its present borders didn't exist anyway. In the 6th century there were three Celtic kingdoms: the Picts in the North-East, the Gaels of Dalriada in the North-West and the Britons in the South-West. The Anglo-Saxon Northumbrians had also made significant inroads in the South-East. At the junction of the three Celtic kingdoms occurred the martyrdom of St. Kessog on the banks of Loch Lomond on 10th March, 520.

Like his more well-known successor, St. Columba, St. Kessog, also known as MacKessog, Kessock or MacKessock, was the son of a royal house, in Cashel, Munster. He was born around 460. In childhood he was present at a gathering of local princes at the royal court. While the adults talked, the sons went off to swim in the river to the West of the town. Disaster struck, however, when two of the boys drowned. Fearing Kessog might be blamed for this by the visiting princes and possibly even provoke bloodshed, the King upbraided his son for his lack of prudence. Kessog spent the rest of the night in prayer and in the morning the drowned children were restored to life.

Certain records claim that he was then sent for his education to St. Patrick. Patrick is variously claimed by the Scots and the Welsh for providing the place of his birth. This, again, is historical nonsense since neither country existed at the time. What is very plausible, however, is that Patrick was a Briton (from the kingdom of Strathclyde) and the most favoured location for the birth and youth of Patrick is Old Kilpatrick on the River Clyde just 10 miles from Loch Lomond which lay at the heart of the lands of Lennox. Indeed, Lennox derives from *Levenax*, pertaining to the River Leven, which runs from Loch Lomond to the River Clyde. Certainly when later Kessog was sent as a missionary to Scotland, it was to the Lennox



Inchtavannach on Loch Lomond

area that he went, from the Firth of Clyde inland to Callander, Stirling and Glasgow, an area Patrick may have remembered from his youth. But there are also references to him having a session with 'Brude', the Pictish King at Inverness, and a ferry to the Black Isle was called the St. Kessog's ferry. More recently the Kessock Bridge gives testimony of the ancient links to this saint. This would mean that he preached to the Picts forty years before Columba. Indeed, recent archaeological evidence suggests there was a Christian settlement at Portmahomack by the time Columba arrived.

It is, admittedly, difficult to be certain whether the various place names so far North or, indeed, any of the places in between were actually missioned by the saint himself or rather his followers and successors. What is certain is the monastery built on an island in Loch Lomond, Inchtavannach, or 'Monk island'. Local tradition has it that Inchtavannach's highest point *Tom nan Clag*, the hill of the bell, got its name from Kessog installing a bell on the summit which with he summoned monks and laity to prayer. Certainly, in common with many of the early Scottish missionaries, there was a bell associated with Kessog as it was sold to the Earl of Perth in 1675 and listed in the funeral investitures of the Earldom of Perth as late as 1695.



Going North, a hill near the River Teith in Perthshire is known as *Tom na Chessaig* or Hill of Kessog, and there were mediaeval churches named after Kessog in Auchterarder and Comrie. South Kessock in Inverness, North Kessock on the Black Isle and the Kessock Bridge on the north side of Inverness are named after him, reflecting the long tradition that the saint preached thereabouts. The St. Kessog's Well, another common element in the lives of the early saints, formed the division between Leddriegreen and Ballewan estates in Strath-blane. There is also a well at the Honey Holm between Balfron and Fintry called St. Kessog's Well where he is said to have baptized his converts. St. Kessog is also remembered in a number of fairs across Scotland. An ancient fair at Auchterarder in Perthshire (1200 AD) recalled the feast of St. Kessog as well as the *Feill ma Chessaig* which continued into the 19th century. Other fairs were held at Comrie, Callander and the island of Cumbrae of the west coast of Scotland accessed by ferry from Largs. There can be found old parish churches in the Perthshire area including Callander.

The area with which he is most associated, however, is Luss. The church there was founded in 510 (before St. Columba was born) and his cell was near the top of Luss Glen where stands a memorial stone and a cell on the right side in the wood. The hollow he used on Inchtavanach was destroyed by quarrying for building materials. In the 18th century the cairn that had marked the place of his martyrdom was similarly demolished for road-widening. Luss had been known as Clachan Dubh (dark



The parish church at Luss



St. Kessog, now in the parish church

village) before that, since its position in the mountains means it gets two hours less sunlight in the evenings. At the saint's death and burial, verdant herbs (*lusan*) grew up giving the village the name known to Robert the Bruce and which it still has today.

When Robert fled Westwards after the battle of Methven, he took refuge at Luss in 1306 after scrabbling across the Loch (some of his men carried weapons and clothing on their heads) and was cared for by a local laird. As king he would later grant a charter to John of Luss "for the reverence and honour of our patron, the most holy man, the blessed Kessog". In 1323 the king made the church of Luss and its surroundings (a *gyrth* of some three miles) a place of sanctuary "to God and the blessed Kessog", as the charter states. The Bruce certainly attributed his escape from Edward's forces to the protection of Kessog and brought his relics with him to Bannockburn. The crosier, has since been lost. It had been in the trust of the Colquhouns who were the hereditary dewars or guards of Saint Kessog. The crosier was either hidden or destroyed at the time of their massacre at the hands of the MacGregors in 1603. The mediaeval effigy of Kessog was discovered once more when the cairn was cleared – it had probably been hidden there to protect it from the iconoclasts as they made their way Westward after 1560. It is now in the parish church.

His success, particularly in this area, however, excited the envy and animosity of the druids who had previously held sway. Thus it was that Kessog was attacked and killed either by them or at their instigation at Bandry on the Western shore of Loch Lomond overlooking Inchtavannach.



Mass Schedule

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

Contact details:

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Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Reid Hennick

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**Saint Andrew's
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GLASGOW

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**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.