



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

November 2022

"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. 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).

During this month we celebrate the feasts of the Holy Patrons of our churches in Scotland. St. Leonard on the 6th, (this year it's on a Sunday, so there's a commemoration at the Sunday Mass), St. Margaret on the 16th and, on the 30th, the Principal Patron of Scotland, St. Andrew, who is also the Patron of our church in Glasgow. Although his story is well-known from the Gospels, I have included some details in this month's *Vox Clamantis* of his missionary labours around the Black Sea and beyond and some of the details of the journeys of his relics. The original relics in Scotland were profaned and thrown into the sea in 1559. The relics now in St. Mary's Cathedral, Edinburgh, are from Amalfi, (whither they had been taken after the sacking of Constantinople), and given to the Scots on the Restoration of the Hierarchy in 1878. Last year was the first time we have been able to celebrate the Feast Day in both church-



Getting ready for the end of the month...

es. It was a great success and so, this year, I would like to do the same. The principal celebration is, of course, the Holy Sacrifice of the Mass. After Mass, we unashamedly steal the accoutrements of Burns' Night, (a singularly un-Catholic celebration), so afterwards there'll be haggis, neeps and tatties and a wee deoch an doris to finish off. I'm hoping that someone will be able to recite the Address and some of our musicians will be available to lead the entertainment.

The days, as St. Paul says, are evil. The scene of St. Andrew's apostolic labours is now the centre of bitter warfare and the chances, humanly speaking, not only for a peaceful end to conflict in Kherson and Zaporizhzhia but also for worldwide security are looking pretty grim. St. Andrew, of course, because he sowed the seed of the Faith in those regions, is also the Patron of both Ukraine and Russia. Ultimately, the destiny of these peoples as well as here in Scotland and throughout the world lies in the hands of God. Let us storm heaven for a just solution to the political strife and God's protection and blessing on us all for another year.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



St. Andrew, Apostle of Scotland



Like St. Margaret, the secondary patron of Scotland, (whose feast day we celebrate here on the 16th of this month), St. Andrew himself was not Scottish but rather the first disciple called by our Lord in Galilee. He was the elder brother of Simon Peter and they were both fishermen in the northern town of Bethsaida. Though Simon is a very common Hebrew name, Andrew is not. St. Peter's name, Cephas, was given him by our Lord Himself but it is not recorded whether Andrew had a Hebrew name at all, whether he was given the name Andrew by our Lord, or whether the Hellenising influence quite common in the North of Galilee led his parents to call him by a Greek name meaning manly or courageous. St. Andrew was a working man and indeed was at his work when the call from our Lord came. Before that he had been a disciple of St. John the Baptist when St. John pointed out our Lord saying, "Behold the Lamb of God". After going to see where our Lord was living, Andrew then brings his brother to him, telling him he had found the Messiah. In the East, Andrew is still called the *Protokletos* or 'first-called'. He is present at many key events in the Gospel narratives. Andrew told our Lord about the boy with the loaves and fishes, and when Philip, (who was also from Bethsaida and, similarly, had a Greek name), wanted to tell our Lord about certain Greeks seeking Him, he told Andrew first. Andrew was

also one of the four disciples who came to our Lord on the Mount of Olives to ask about the signs of His return at the 'end of the age'.

The Fathers normally give as St. Andrew's apostolic field after our Lord's Ascension to be Scythia. This is confirmed by the secular source *Повесть временных лет* or Tale of Bygone years, sometimes called Nestor's Chronicle, written between 850 and 1113, whose opening words are "These are the narratives of bygone years regarding the origin of the land of Rus". It is, therefore, the only written record of the early history of the East-Slavic peoples. Among many other important details, including the early activity of Sts. Cyril and Methodius, the Chronicle records that Andrew preached along the Black Sea and the Dnieper river as far as Kiev, and from there he travelled to Novgorod. Hence, he became a patron saint of Ukraine, Romania and Russia. According to Hippolytus of Rome, Andrew preached in Thrace, and his presence in Byzantium is mentioned in the apocryphal Acts of Andrew. According to tradition, he founded the see of Byzantium (later Constantinople) in AD 38, installing Stachys as bishop. This diocese became the seat of the Patriarchate of Constantinople under Anatolius, in 451. Andrew, along with Stachys, is recognised as the patron saint of the Patriarchate. Basil of Seleucia also knew of Apostle Andrew's missions in Thrace, Scythia and Achaia.

It is to this latter that Andrew returned to meet his martyrdom in the time of Nero at Patras where his relics originally remained. Some three hundred years later, they were taken to Constantinople by order of the Emperor Constantius II. They remained, largely, there until its sacking in 1207, when they were moved to Amalfi in Italy.

What on earth does any of this have to do with Scotland, one might ask. Well, the Scythians originally came from further East and, crossing the Araxes, the river between the Black and Caspian seas, settled in what then became known as Scythia. In doing this, they displaced the Kimmerians who moved further West, ending up in what its inhabitants still call Cymru. When the Scythians migrated, they similarly headed West and, it seems from recent DNA studies which show Scythian origin, ended up in the far North of Scotland. The



name Pict, (as with the name Scot), was originally given by the Romans but both groups, it seems, have origins in the region of Scythia. Certainly, that would explain the otherwise perplexing motto on the Seal of the Guardians of Scotland, which states: *Andrea, Scotis dux esto compatriotis* (Andrew, be leader of the compatriot Scots).

Pope Boniface VIII acknowledged this in his bull of 1299 demanding Edward I cease waging war against Scotland because the country was “converted, and won to the unity of the Christian faith, by the venerable relics of the blessed Apostle Andrew, with a great outpouring of the divine power”. And, the nation’s most sacred document, the Declaration of Arbroath of 1320, states that Scotland was “the special charge of the Blessed Peter’s brother”. This is the first official proclamation of St. Andrew’s patronage of Scotland, displacing rival contenders like Ninian, Columba and Kessog in particular.

It is not, however, the first instance of Scots claiming his patronage over what, at the time, was their territory. Three centuries earlier, Malcolm III (Canmore) the husband of Queen St. Margaret had invoked his protection and even further back, though not strictly speaking in the time of a unified Scotland, Angus I, established the shrine to the Saint after his relics had been brought to Fife in the eighth century in Kinrymont (*Cill Rimhinn*).

There are two versions of how Andrew’s relics reached Scotland. One involves a St. Rule or Regulus, who sailed with some of the relics in 345 and was wrecked off the coast at the Pictish royal centre of *Cennrigmonaid* (Kinrymont in Scots, and probably, *Penrimont* in old Pictish). The other says that the relics were brought to England with St. Augustine in 597 and then taken up to Scotland by Bishop Acca in 732 where they were received by Angus, who also built the shrine to house them. His descendant, Angus II, cemented the association when, before his battle against the Northumbrians, he saw a saltire formed in the clouds twenty miles east of Edinburgh at Athelstaneford. After his victory over the invaders, he claimed the patronage of Andrew for all his realm.

The patronage of St. Andrew, ecclesiastically, is extremely historic. The small monastery founded by Angus was replaced in 877 by a new church and in 906 St. Andrews became the seat of the bishop of Alba, with the boundaries of the see being extended to include land between the River Forth and River Tweed. In 940 Constantine III abdicated and took the position of abbot of the monastery of St. Andrews. Sometime in the 11th century, St. An-

draws became recognised as the see of the head of the Scottish bishops.

The cathedral was founded to supply more accommodation than the older church of St. Regulus (St. Rule) afforded. This older church, located on what became the cathedral grounds, had been built in the Romanesque style. Today, there remains the square tower, 108 feet high, and the quire, of very diminutive proportions. On a plan of the town from about 1531, a chancel appears, and seals affixed to the city and college charters bear representations of other buildings attached. To the east is an even older religious site, the Church of St. Mary on the Rock, the Culdee house that became a Collegiate Church.

Work began on the new cathedral in 1158 and continued for over a century. The west end was blown down in a storm and rebuilt between 1272 and 1279. The cathedral was finally completed in 1318 and featured a central tower and six turrets; of these remain two at the east and one of the two at the western extremity, rising to a height of 100 feet. On the 5th July it was consecrated in the presence of King Robert the Bruce, who, according to legend, rode up the aisle on his horse.

A fire partly destroyed the building in 1378; restoration and further embellishment were completed in 1440. The cathedral was served by a community of Augustinian Canons, the St. Andrews Cathedral Priory, which were successors to the Culdees of the Celtic church. Greyfriar (Franciscan) and Blackfriar (Dominican) friars had properties in the town by the late 15th century and possibly as late as 1518.

All this, of course, disappeared in 1559 when the building was sacked, the interior completely destroyed on the instigation of John Knox. Over the centuries, the stonework was stolen for building works in the town, though that, too, fell into decay from its former glory.

In the hymn to St. Andrew which we sing on his feast day, the third verse begins,

“The faith that Andrew taught once shone o’er all this kingdom fair;

The cross that Jesus died upon was honoured everywhere.

But evil men that faith beat down reviling Andrew’s name;

The cross, though set in kingly crown, became a sign of shame”.

The Church, too, suffered the cross over the centuries that followed the events of 1560. Today, we may sing to our holy patron,

“Twill lift me, as it lifted thee, to reign with Christ above”.

Mass Schedule

	Carl Luke	Glasgow	Edinburgh
Tuesday 1 st November — All Saints		6.30pm	6.30pm
Wednesday 2 nd November — All Souls		6.30pm	6.30pm
Thursday 3 rd November	11am		
Friday 4 th November (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 5 th November (<i>First Saturday</i>)		11am	11am
Sunday 6 th November — 22 nd after Whitsun		9am & 11am	9am & 11am
Monday 7 th November			7am
Tuesday 8 th November			6.30pm
Wednesday 9 th November	7.15am		
Thursday 10 th November	6.30pm		
Friday 11 th November	7.15am		
Saturday 12 th November		11am	11am
Sunday 13 th November — 23 rd after Whitsun		9am & 11am	9am & 11am
Monday 14 th November	11am		
Tuesday 15 th November	7.15am		
Wednesday 16 th November — Saint Margaret	7.15am		6.30pm
Thursday 17 th November	11am		
Friday 18 th November	7.15am		
Saturday 19 th November		11am	11am
Sunday 20 th November — Last after Whitsun		9am & 11am	9am & 11am
Monday 21 st November	11am		
Tuesday 22 nd November			6.30pm
Wednesday 23 rd November	7.15am		
Thursday 24 th November	7.15am		
Friday 25 th November	7.15am	6.30pm	
Saturday 26 th November		11am	11am
Sunday 27 th November — 1 st Sunday of Advent		9am & 11am	9am & 11am
Monday 28 th November	11am		
Tuesday 29 th November	7.15am		
Wednesday 30 th November — Saint Andrew		6.30pm	6.30pm

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Resident priests:

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**Saints Margaret and Leonard's
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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.