



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

October 2023

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

Dear Faithful,

October is traditionally the month of the Holy Rosary. It has become commonplace to quote Sr. Lucy and Padre Pio saying that there is no problem that cannot be solved using the recitation of the Holy Rosary, nonetheless, I am not so certain that all our faithful realise the true significance of this. It is true that, in Traditional circles, we still have a notional acceptance that the Rosary is a vital weapon in our struggle against the powers of darkness. One hopeful sign is a recent 'trend' of rosary on Twitter because of an article taking the militant language of the Queen of Heaven herself and linking it with the 'far-right': spiritual arms = no gun control. I say 'hopeful' because custodians of liberal ideology cannot tolerate resistance, and so the 'rad-trads' must be defeated, banished, cancelled. If the Left are alarmed enough about devotion to the Holy Rosary publicly to denounce it, somebody must be doing something right.

It is also generally the case that some left-leaning Catholics, often of a certain generation, tended to eschew devotions that they saw as old-fashioned or backward, especially when those practices morphed into uses that didn't fit in with the new Vatican II theology. Paul VI explored 'new forms' of the rosary in 1974, John Paul II similarly tinkered with the traditional form. In the rosary's relation to Holy Mass, it is often remarked in the novus ordo that an individual 'ignoring' what is going on at the altar (more often than not, though, a simple table) in a community 'celebration' is not the spirit of Vatican II.

The documents of this Council brought in all this with a 'whereas' clause. Whereas the Latin language is to be preserved – space should also be made for the inclusion of the vernacular; whereas the rosary is a venerable devotion – other forms of devotion should be encouraged. In practice this meant the total

abolition of Latin in general along with, particularly in the last few years, the Roman Rite of Mass in anything but small enclaves. Evening devotions – novenas, Rosary and benediction gradually disappeared as the evening Mass became more common, and so on. This is all, of course, what happened in the novus ordo, but that has been the prevailing atmosphere within the Church for getting on for seventy years.



If we, in Tradition, believe that there is truly no problem that cannot be solved by the Holy Rosary and, it is certain, we are so beset with catachismic problems in and outwith the Church, it is now crucial that we take up arms against the enemies of Christ and, along with our personal sacrifices, this must involve the devout and regular praying of the Holy Rosary. Without minimising the vital role of women in this, it is particularly important that men similarly play their part. Many rosaries, alas, do resemble jewellery or a child's toy, but if families are to be defended from the attacks of the world, the flesh and the devil, then the head of those families must be prepared to stand in the breach by leading the family rosary.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



## ST. BEAN OF MORTLACH



Who is the saint, whom we call upon in the litany with the curious name Bean? Looking at the various spellings of his name in the texts, we find in Latin (Beanus - trisyllabic) and Scots (Beyn) as well as the Gaelic version (Beóán) it is clear that in modern English we should resist the temptation to make it the monosyllable rhyming with lean/mean. It should certainly be pronounced with two syllables though whether that is Bay-ahn or Bee-ahn is probably up to the individual. The former is more accurate since it reflects the original Gaelic meaning 'lively one', though, after the Great Vowel shift in English (something which never happened in Scots), readers outwith Scotland might justify the latter.



***There are no known images of St. Bean. For some reason this image of a monk cellarer is often used instead.***

The most commonly accessible sources have the usual lament that we know next to nothing about him, with many saying, at best, he is not to be confused with the Irish saint of the same name whose feast is celebrated on the 16<sup>th</sup> December. This, in itself, is reductive since there are many more Beans in the various histories of Scotland and Ireland. There is even a suggestion that one of the Irish Beans may have been responsible for the church in Fowlis Wester in Stratherne where the famous Pictish stones are now housed. The church there is certainly older than our 11<sup>th</sup> century bishop of Mortlach, perhaps during the 8<sup>th</sup> century originally, though the present building is a carefully restored 13<sup>th</sup> century building with lepers' squint so that those afflicted with that disease could attend Mass from outwith the building but still with a view of the altar. Whereas this is not to be utterly discounted, it is more likely that the original church at Fowlis Wester had a different dedication and when the church was rebuilt (or even founded anew) in the mediaeval period it was given the patronage of the man who had worked there (the Aberdeen Breviary gives his *dies natalis*, i.e. the day he died, at Fowlis but it is more likely that he died at his See in Mortlach, possibly at Balvenie [*Bal bheni mor*

– dwelling of Bean the Great]). The dates would give just enough time for the new stone building to be dedicated to the man who had built there some two hundred years earlier. Bean's influence in the area of Stratherne is attested to in many contemporary documents and the annual market was the vigil of his feast day.

It is through the gratitude of Malcom II that the diocese of Mortlach was founded in 1012 after the defeat of the Scandinavians and Bean chosen as its first bishop. There were two succeeding bishops (though nothing is known about them) before King David moved the See to Aberdeen. Challoner (and Keith) says that Bean worked tirelessly for some 32 years, his prudence and ability were second only to his humility and closeness to God.

Although there is no direct link between the great Pictish stone at Fowlis Wester and the patron of the church that now houses it (along with another, smaller, Pictish cross from the same period) unless one accepts that another Bean converted the Picts in that area some five centuries previously, a few words may be added in conclusion to our story of the Saint's life.

As often alluded to in these articles, we know precious little about the Picts. One of the few remnants of their culture is their art which is very distinctive and of this the Pictish slabs are the best known. There are around 200 of these scattered across the country.



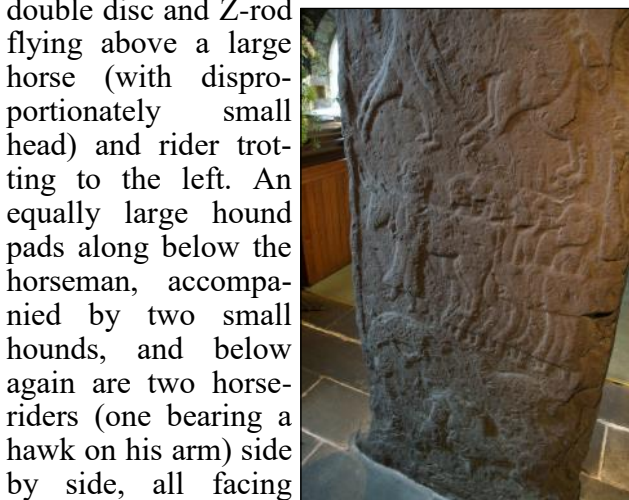
The earliest one, the Brandsbutt stone, dates from the turn of the 7<sup>th</sup> century. These are covered in enigmatic symbols, the meaning of which is still not clear since it seems steeped in Paganism which, by the end of the 9<sup>th</sup> century had disappeared. Much like the Anglo-Saxons to the South, there are few known Pictish martyrs. As a people they embraced the religion brought principally by the Strathclyde and Dal-Riata Celts with no need for bloodshed. The later stones are overtly Christian in their symbols, indeed the majority are dominated by a large and ornate cross. The Fowlis Wester stone was, it is believed, carved at some time around



AD 800. It was originally located next to an ancient chapel, (the St. Bean original?) long since demolished, at Buchanty, some three miles to the north of Fowlis Wester. At some point it was moved to the village green in Fowlis Wester and the railings were added possibly in the early

19<sup>th</sup> century. The stone was again moved, this time into the kirk, and replaced with the replica can be seen today, in 1991, at which time it was confirmed that its setting in the village green was relatively recent (from the rubble used to fix it in its plinth).

This imposing cross-slab of 10ft in height is carved in relief on both broad faces. Face A is framed by a flatband moulding and dominated by an equal-armed cross with double-squared armpits set on a long shaft. The side arms of the cross extend beyond the edges of the slab by about 2 inches but the upper arm stops well short of the top. This is unique in Pictish art, but the device was used in Ireland and here perhaps betrays the influence of the Gaelic missionaries. There is a central square panel, which contains eight spiral bosses arranged around a central slightly larger boss. All four arms contain diagonal key pattern, while the shaft has an upper panel of loose interlace above what appears to be a seething mass of intertwined animals or birds. The background to the cross is plain, except above the top arm where there are traces of another intertwined zoomorphic motif. Face C is carved with a single panel of symbols and figures within a plain flatband moulding. At the top there is a large double disc and Z-rod flying above a large horse (with disproportionately small head) and rider trotting to the left. An equally large hound pads along below the horseman, accompanied by two small hounds, and below again are two horse-riders (one bearing a hawk on his arm) side by side, all facing



*An artist's impression of what the stone may have looked like before the extreme weathering obscured much of the detail.*

left. Beneath the horses a figure in a long tunic leads a cow with a bell round its neck, followed by six armed warriors marching abreast. The basal part of the panel is occupied by a crescent and V-rod with spiral decoration, a large bird and a monster devouring a human figure, along with smaller motifs no longer intelligible.

There is a chain protruding from the centre of the slab. Presumably this is a 'joug chain' to the which criminals who were to be publicly shown to the inhabitants were attached by an iron collar.

In its present location inside the kirk, there is another cross-slab, lacking symbols and dating to the 9<sup>th</sup> century. It had been built into the fabric of the church and is therefore better preserved than the one on the village green. The carving is confined to one side and depicts a ring-headed cross on a splayed base, decorated with interlace, spirals and key-pattern. Motifs filling the background include Jonah being swallowed by the whale, two clerics seated on finely depicted chairs (the chairback on the left is animal-headed), and four standing figures in decorative robes.

This stone is notable for the still largely legible rich detail of its carving which is principally due to it never having been exposed to the elements unlike its larger companion.



# Mass Schedule

	Carl Luke	Glasgow	Edinburgh
Sunday 1 <sup>st</sup> October — 18 <sup>th</sup> Sunday after Whitsun		8.30am & 10am	9am & 11am
Monday 2 <sup>nd</sup> October	7.15am		
Tuesday 3 <sup>rd</sup> October	7.15am		
Wednesday 4 <sup>th</sup> October	7.15am		
Thursday 5 <sup>th</sup> October	11am		
Friday 6 <sup>th</sup> October ( <i>First Friday</i> )		6.30pm	6.30pm
Saturday 7 <sup>th</sup> October ( <i>First Saturday</i> )		11am	11am
Sunday 8 <sup>th</sup> October — 19 <sup>th</sup> after Whitsun		8.30am & 10am	9am & 11am
Monday 9 <sup>th</sup> October			7am
Tuesday 10 <sup>th</sup> October	7.15am		
Wednesday 11 <sup>th</sup> October	7.15am		
Thursday 12 <sup>th</sup> October	11am		
Friday 13 <sup>th</sup> October	7.15am		
Saturday 14 <sup>th</sup> October		11am	11am
Sunday 15 <sup>th</sup> October — 20 <sup>th</sup> after Whitsun		8.30am & 10am	9am & 11am
Monday 16 <sup>th</sup> October			7am
Tuesday 17 <sup>th</sup> October	7.15am		
Wednesday 18 <sup>th</sup> October	7.15am		
Thursday 19 <sup>th</sup> October	11am		
Friday 20 <sup>th</sup> October	7.15am		
Saturday 21 <sup>st</sup> October		11am	11am
Sunday 22 <sup>nd</sup> October — 21 <sup>st</sup> after Whitsun		8.30am & 10am	9am & 11am
Monday 23 <sup>rd</sup> October			7am
Tuesday 24 <sup>th</sup> October	7.15am		
Wednesday 25 <sup>th</sup> October	7.15am		
Thursday 26 <sup>th</sup> October	11am		
Friday 27 <sup>th</sup> October	7.15am		
Saturday 28 <sup>th</sup> October		11am	11am
Sunday 29 <sup>th</sup> October — Christ the King		8.30am & 10am	9am & 11am
Monday 30 <sup>th</sup> October			7am
Tuesday 31 <sup>st</sup> October	7.15am		

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**Resident priests:**

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**Saints Margaret and Leonard's  
Church**

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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.**