



A JOURNAL OF ORTHODOX FAITH AND CULTURE

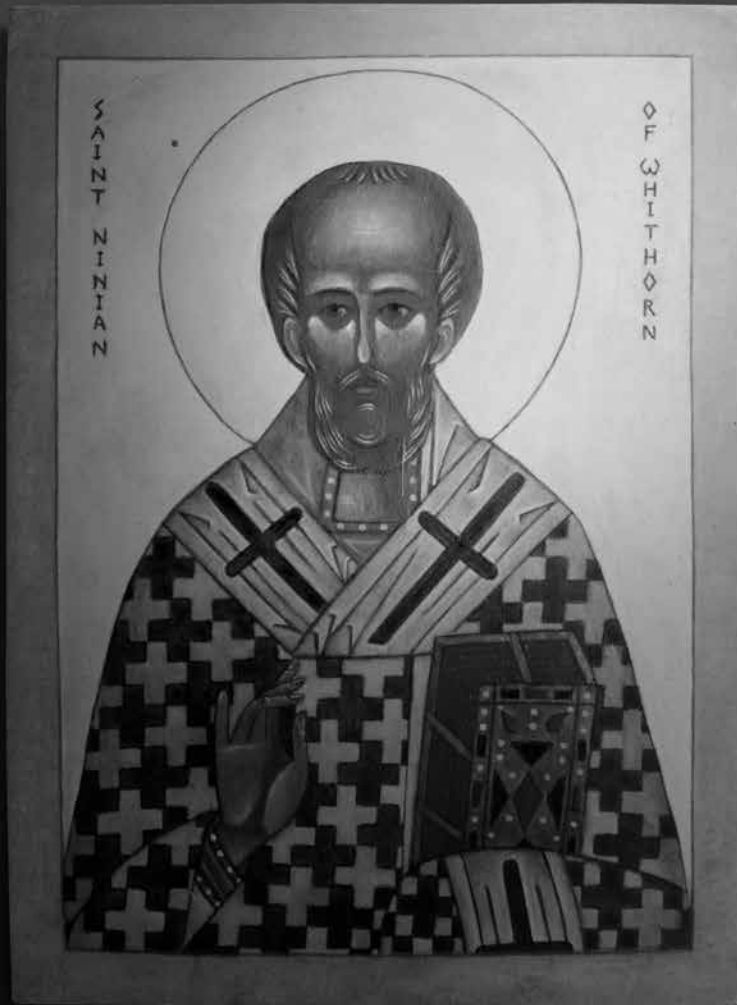
# ROAD TO EMMAUS

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# ON THE HIGH ROAD WITH SCOTLAND'S SAINTS

## Six Early Christian Pilgrim Destinations

For most Orthodox Christians, Scotland is a majestic rain-swept landscape tucked away in the far north of the English-speaking world, but few would associate it with medieval pilgrimage. In fact, the terrain abounds in holy sites and place names dedicated to known and unknown saints that are now coming to the fore as part of Scotland's heritage. Join us as we visit a few of the men, women, churches and monasteries that nurtured these early Christian communities, while maintaining far-flung ties with England, Ireland, Rome, Gaul, Scandinavia, Russia, and Byzantium.

### I. Whithorn, Scotland: Saint Ninian and Candida Casa

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**W**hithorn is traditionally the site of the earliest Christian church in Scotland north of Hadrian's Wall, whose first bishop, Ninian, Apostle to the Picts, was also Scotland's first saint. The church was referred to by the Northumbrian monk-historian Venerable Bede as Candida Casa, the "White

*Opposite: Icon of St. Ninian of Whithorn, courtesy of Orthodox Community of St. Andrew, Edinburgh.*

House,” because of its white building stones or white-washed exterior, and the name *Whithorn* comes from the Anglo Saxon version of the same name: *Hwit Aerne* (white house). It is generally believed that St. Ninian arrived at Whithorn in about 397, and soon the mission developed into a cathedral church with Ninian as its bishop. The adjoining monastery was a center of learning and the training ground of missionaries who not only converted Scotland to Christianity, but moved freely about Britain and the continent. At his repose St. Ninian was buried in the church he founded, and Whithorn became a pilgrimage destination for Christians from the British Isles and beyond.

The earliest existing mention of St. Ninian is from Bede’s early eighth-century *Ecclesiastical History of the English Church*, who wrote:

The southern Picts, who live on this side of the [Grampian] mountains, are said to have abandoned the errors of idolatry long before [535]... and had accepted the true Faith through the preaching of Bishop Ninian, a most reverend and holy man of British race, who had been regularly instructed in the mysteries of the Christian faith in Rome.<sup>1</sup>

Ninian’s own episcopal see, named after St. Martin, and famous for its stately church, is now used by the English, and it is here that his body and those of many saints lie at rest. The place belongs to the province of Bernicia, and is commonly known as *Candida Casa*, the White House, because he built the church of stone, which is unusual among the Britons.

Bede also infers that there was already a Christian population at Whithorn when Ninian arrived—as bishops are not usually sent as lone missionaries to pagan enclaves, but to oversee established Christian communities. As J.M Wooding, an Australian historian on Ninian points out: “As early as 209

<sup>1</sup> These southern Picts are known from a fifth-century reference by St. Patrick in his *Letter to Coroticus*, where he mentions them as “apostate Picts.” These would have been southern Pictish communities near Hadrian’s Wall, the boundary of formerly Roman-occupied areas that had been influenced by Christianity. Patrick would not have been referring to the northern Picts, as their conversion only came about in 580-590, several decades after his *Letter*, through the missionary labors of St. Columba to the Pictish king at Inverness. That Columba and his monks only evangelized northward is itself circumstantial evidence for the previous conversion of the southern Picts. Why the southern Picts had apostasized is unknown from St. Patrick’s account; perhaps as a result of recurring conflict between the Pictish tribes and Anglo-Saxons further south in Northumbria. By the time of Bede’s writing however, the diocese had been reestablished at Whithorn under the archbishop of York.

Tertullian was writing that Christianity in his day had penetrated even ‘the British regions not reached by Rome’. That [the area] was thought worthy of having its own bishop in the fifth century would suggest that it was one such region on the periphery of the Roman world which had received Christianity early on. While a Celtic monastic foundation has often been theorized, it was more likely to have been a settled Christian community with Ninian as its first bishop.” After Bede’s account, a later narrative poem entitled *The Miracles of Bishop Nynia* and twelfth-century *Life of Ninian* introduce quite colorful details and historical difficulties.

Recent research by Thomas Clancy, Professor of Celtic at Glasgow University, suggests that Ninian and the later Irish St. Finnian of Movilla, who resided at *Candida Casa* in the early sixth century, may have been one and the same person. Whether or not this identification is correct, it is clear that after his time at Whithorn and a visit to Rome, Finnian returned to Ireland to found a school at Movilla that was attended by St. Columba, who would carry on missionary work in Scotland after his own exile to Iona. Local Scottish tradition, however, says that St. Ninian died at *Candida Casa* and that his relics were venerated at Whithorn for centuries.

The presence of the Whithorn relics of St. Ninian testify to his burial at Whithorn or to the transfer of relics from Movilla after St. Finnian/Ninian’s repose. In either case, relics of St. Ninian were venerated at Whithorn for over a millennium. In the early 1500’s, King James IV of Scotland made an annual pilgrimage to the shrine, paying for a silver and gold reliquary for the saint’s arm. After the Reformation, the relics were taken to a seminary for Scottish Roman Catholic exiles in Douai, France, where they remained until the 1789 French Revolution, after which they were not recovered.

### Where was *Candida Casa*, Scotland’s First Church?

A letter to the author from the Whithorn Trust, which oversees the ruins and archeological work, answers this question:

*Candida Casa* has not been located. Various early structures were once thought to be *Candida Casa*—one rectangular structure discovered in the 1950s was shown to the current Queen as “*Candida Casa*” and was white plastered, but it is not now thought to be the early church. There were early shrines in a round shape, but not white-

washed. Further research is needed, on the top of the hill, which is now covered with graves and a more modern church, to discover more about the earliest religious site.... the truth about Whithorn's origins is definitely very complex!

Regardless of the site of the church, it is indisputable that the relics of St. Ninian at Whithorn were a pilgrimage destination for over 1000 years. Archeologists have found evidence that the region of Galloway to which Whithorn belongs was settled in prehistory, and that Whithorn itself was a major trading center as early as the fifth century, squarely in the time of St. Ninian.

### Whithorn Priory

The late-medieval Whithorn Priory is today in ruins, but archaeologists have been able to piece together a history of the site spanning 1,500 years of occupation, worship and burial that includes fifth- to seventh-century graves, traces of the eighth-century Northumbrian monastery, a ninth- to eleventh-century Viking settlement, and a large graveyard dating from 1200-1500.

Whithorn's cathedral at the center of the priory is the earliest part of the site that can still be seen. Funded by Fergus, Lord of Galloway, it was built in simple Romanesque style in the 1100s on the site of an earlier church that had housed St. Ninian's relics, and part of this original building can still be seen in the nave of the present church. This twelfth-century building may have been prompted by the assimilation or uprooting of the pre-Christian Viking community that had settled at Whithorn in the 900s.

In the late 1100s, older forms of monastic life on the site were repressed and canons from Dryburgh Abbey in the Scottish Borders were brought in to administer the cathedral and serve as local clergy. They enlarged the eastern end of the cathedral to accommodate their numbers. These twelfth-century renovations and extensions included the relocation of St. Ninian's tomb to a crypt below the cathedral. A fragment of an earlier church, dating perhaps to an eighth-century Northumbrian bishopric, can be seen east of the crypt.

Around 1300, a cemetery was established to the south of the site, while a chapel and several crypts were later added to the east end of the cathedral to give more space for St. Ninian's shrine. The beautifully crafted shrine, reliquary, and church were destroyed by Protestant Reformers in 1560. Those of the cathedral's monastic clergy who would not become Protestant were

forced to leave, and pilgrimages to Whithorn and throughout Scotland were outlawed in 1591.

The much renovated cathedral slowly fell into ruins. In 1822 a parish church was built on the eastern part of the old cloister site and is still in use today. In the late nineteenth century the Third Marquess of Bute, a Roman Catholic convert, sponsored restoration of the remaining parts of the roofless nave and crypt of the cathedral, and reinstated the traditional procession on the 16th of September, Saint Ninian's Day. Today the Catholic Diocese of Galloway holds a pilgrimage to Saint Ninian's Cave on the last Sunday in August. Orthodox pilgrims come singly or in small groups year round.

### The Latinus Stone

The priory museum exhibits one of the largest collections of early medieval stones in Scotland, including the country's earliest surviving Christian memorial, the fifth-century Latin-inscribed 'Latinus Stone', which reads: "We praise you, the Lord! Latinus, descendant of Barravados, aged 35, and his daughter, aged 4, made a sign here."

### Saint Ninian's Chapel and Saint Ninian's Cave

The ruined church known as St. Ninian's Chapel sits behind the harbour frontage street in the fishing village of the Isle of Whithorn, about three miles south of Whithorn town. The rectangular chapel, with a south-facing door and a series of arched windows, was built about 1300 to receive pilgrims arriving by sea from England, Ireland and the Isle of Man. Archeologists have found traces of an earlier chapel beneath. Any carvings and decorations would have been destroyed in the Scottish Reformation of 1560. Outside, a ruined stone wall stretches around the churchyard enclosing the chapel and what may have been the priest's house.

South of Whithorn on the Solway shore is a cave said to have been St. Ninian's retreat that has been visited by pilgrims since the early middle ages. Nineteenth-century excavations in the cave uncovered a number of crosses now on display at the Historic Scotland Museum in Whithorn.

Whithorn is accessible by bus/coach, rail and ferry travel depending on the day and season.

## II. The Town of St. Andrews and the Apostle's Relics

Although St. Andrews is most renowned today for its university (the oldest in Scotland and third oldest in the English-speaking world) and as the home of the game of golf, its fame in the medieval period was undoubtedly as one of the great pilgrimage destinations of northern Europe, with Christians coming from far beyond Britain to venerate the relics of St. Andrew

### Saint Andrew's Relics

Martyred in 60 AD, the Apostle Andrew was crucified in Patras in the Peloponnese, on an X-shaped cross that would later become his symbol and the design of the Scottish national flag (the Saltire)—a reminder that he is the patron saint of Scotland, as well as of Greece and Russia.

The apostle's relics were first moved to Constantinople from Patras in the fourth century by the orders of Emperor Constantius II and enshrined in the Church of the Holy Apostles.<sup>2</sup> In 1204 when French and Venetian Crusaders sacked Constantinople, Cardinal Peter of Capua, the Papal Legate to the East, brought the remaining relics of St. Andrew from the imperial city to the town of Amalfi in southern Italy where he built a beautiful cathedral, the *Duomo di Sant' Andrea* to enshrine them—a translation that would prove a marvelous boon for Scotland some six centuries later.<sup>3</sup>

Although there are several conflicting accounts, Scottish tradition holds that the relics of St. Andrew were first brought to Scotland by St. Rule (Regulus), a monk or bishop of Patras in the Peloponnese, then part of the Roman Empire. In 345 Regulus was told by an angel in a dream that the Emperor Constantine had decided to remove the apostle's relics from Patras to Con-

<sup>2</sup> In the ninth century Byzantine Emperor Basil I returned the skull of the apostle to Patras, from where it was taken to Rome around the time of the Fall of Constantinople in 1453, by the brother of the last reigning emperor of Byzantium. In 1964, Pope Paul VI returned the skull and the cross on which St. Andrew was crucified as a good-will gesture to the Eastern Orthodox. They are now enshrined in the magnificent Orthodox cathedral in Patras dedicated to the saint.

<sup>3</sup> Since the fourteenth century the relics of St. Andrew in Amalfi Cathedral have given off a thick fragrant oil (*myrrhon*, locally called "manna") that many believe to be miracle working. The *myrrhon* is collected four times a year on feastdays specifically associated with the saint.

*Opposite: Chapel of St. Andrew with relics of the apostle, St. Mary's Roman Catholic Church, Edinburgh.*



stantinople, and that Regulus was to take some of the relics to the western ends of the earth, where he should found a church dedicated to St. Andrew. According to differing accounts, Regulus set out accompanied by a group of virgins, both men and women (including St. Triduana who would settle in a village near today's Edinburgh). The company carried three fingers of the saint's right hand, the upper bone of an arm, one kneecap, and a single tooth. When they reached the northern islands, the exiles were either shipwrecked or told supernaturally to settle on the shores of Fife at a Pictish settlement called Kilrymont, now St. Andrews. Here Regulus was said to have been welcomed by a Pictish king, Oengus I (actually of the eighth century).

From the twelfth century onward as Scottish independence came under threat from England, Scottish nobles and hierarchs clung to the early Regular tradition as the early date of the arrival of the relics would have strengthened their assertions of Scottish Christianity predating that of England or Ireland.

Historians today believe that it is much more likely that St. Andrew's relics were brought from Rome to Britain by St. Augustine in 597 AD as part of his great mission to the Anglo-Saxons. In turn they were brought from Hexham, England to Fife by Bishop Acca, who was seeking asylum with the Pictish King Oengus (Angus) in 732. They were enshrined at Kilrymont, now St. Andrews. From the eighth century, these relics of the apostle were a major focus of European pilgrimage, second only to the Cathedral of St. James at Compostella.

### Saint Andrew's Cathedral and Saint Rule's Tower

Around 1070 the first prior of St. Andrews, Robert of Nostell, built St. Regulus (Rule's) Church in the town of St. Andrews to house the relics, and its high tower still stands today. In these same decades St. Margaret, Queen of Scotland, endowed both hostels and a ferry service across the Firth of Forth at North and South Queensferry for pilgrims to St. Andrew's. Later the apostle's relics were moved to the great medieval Cathedral of St. Andrew, served by a community of Augustinian Canons, from where, twice a year, the relics were carried in procession around the town, accompanied by cathedral and church bells, with bonfires and fireworks.

The ruined cathedral complex sits squarely on the edge of town near the sea. The oldest part of the ruins is the square eleventh-century St. Rule's tower and the adjoining choir which were built of grey sandstone blocks to house the relics of the apostle. The tower's immense height of thirty-three

meters (108 feet) was designed to be seen by approaching pilgrims over land or sea, and the complex served as the church until the larger twelfth-century cathedral, whose ruins we see today, was built. The abbey museum displays a number of interesting objects from the site including one of the finest examples of early medieval European sculpture, the eighth-century St. Andrew's Sarcophagus, which may have been a memorial to the Pictish king and church-builder Oengus who enshrined the apostle's relics here.

To the east of the ruined cathedral sits an even older site, the Church of St. Mary on the Rock, which housed early Christian Culdee ascetics.

On June 14, 1559, iconoclast reformers who had accompanied John Knox to St. Andrews stormed the cathedral, which was stripped of its altars, statues, frescoes and relics, including the apostle's priceless relics. Roman Catholic worship was outlawed under punishment of heavy fines and death and Catholics had to rely on secret visits from priests trained overseas. The cathedral itself fell into ruin.

With the restoration of the religious rights of Catholics in the nineteenth century, new relics of St. Andrew were sent by the archbishop of Amalfi, and in the twentieth century by Pope Paul VI, both of which are enshrined in a chapel dedicated to the apostle in St. Mary's Roman Catholic Cathedral in downtown Edinburgh, near the intersection of Broughton and Queen Street. St. Andrew's feast day is November 30.

## III. The Holy Isle of Iona and Saint Columba

A small windswept island of the Inner Hebrides off the west coast of Scotland, Iona is the site of one of Europe's most important early medieval monasteries. At the time of its founding in 563, Iona lay within the Gaelic kingdom of Dál Riata and the island's modern Scot-Gaelic name, *Ì Chaluim Chille*, "the island of Columba," testifies to its monastic heritage.

Tradition tells us that around 560, the future abbot and missionary St. Columba became involved in a dispute at Movilla Abbey in Ireland with St. Finnian who had studied at Whithorn's Candida Casa. A student of Finnian's scriptorium, Columba had made a copy of Finnian's manuscript of the psalter, intending to keep it for himself. Columba insisted that the copy belonged to him because he had labored over it, while St. Finnian claimed it was his



own because he owned the original. King Diarmait mac Cerbaill judged thus, “To every cow belongs her calf, therefore to every book belongs its copy.” Columba rejected the ruling and, according to the story, incited a rebellion of the Ui Néill clan against the king that resulted in many casualties.

According to the tradition, Columba was then exiled from Ireland and set sail with twelve monk companions up the coast of Britain until they reached Iona, where they would establish monastic life in 563 and play a key role in converting the remaining pagan Picts and Northumbrian Anglo-Saxons to Christianity. Iona’s holy founder died in 597, and a century later Iona abbot Adomnán would write, ... *the place where his bones rest is still visited by the light of heaven and by numbers of angels....* Saint Columba’s feast day is June 9.

In the following centuries, Iona was to become a vibrant monastic missionary center and other distinguished communities were founded by Columba’s disciples, including the Northumbrian monastery of Lindisfarne, overseen by such Iona-influenced luminaries as Sts. Aidan and Cuthbert.

Iona is perhaps most noted for the famous *Book of Kells*, an illuminated manuscript of the Gospel in Latin that was made at the monastery near the end of the eighth century, and which writer James Joyce called, “the most purely Irish thing we have.” Other Iona works included a noted chronicle, a record of succeeding years’ ecclesiastical feast days, major events, and obituaries that later became part of the *Irish Annals*.

The unique strain of “Celtic Christianity” embodied by Iona’s monastic tradition included a profound love of prayer and of nature. The vigorous rhythms of the early Irish, Welsh, Anglo-Saxon, and Scottish monks were a unique local voice of the universal Church that still captures the interest and love of Christians worldwide. Centuries of liturgical prayer, evocative medieval poetry, careful scholasticism, brilliant manuscript art and carving, a deep affinity with animals and the natural landscape, and a devotion to missionary work all left a tough, practical, yet mystical monastic voice that was one with nature, with their fellow man, and with God.

Iona was a strong supporter of the Celtic system for calculating the date of Easter, which differed from the more widespread Roman-Alexandrian tradition that was first accepted at the Northumbrian Synod of Whitby in 664, then in Pictland, and a few decades later in Ireland and on Iona itself.

*Opposite: St. Oran’s Chapel, Iona.*

## Viking Raids on Iona

After Iona's great medieval flowering, a series of Viking raids beginning in 794 devastated the monastery, culminating in the martyrdom of sixty-three monks. Although badly weakened, monastic life revived after each of the succeeding raids, although never with the robust and creative vitality of Iona's youthful centuries. Saint Columba's relics were eventually removed for safekeeping and divided between Dunkeld and the Columban monastery at Kells, in County Meath, Ireland.

As the Viking domination of western Scotland continued, Iona was absorbed into the Norse "Kingdom of the Isles," but the Vikings themselves eventually turned Christian and a Norse king of Dublin and Northumbria, Amlaib Cuarán, not only went into religious retirement on Iona, but Cuarán's daughter Gytha married the convert Norwegian King Olaf I Trygvasson, who zealously began the Christian conversion of Norway.

In the late 900s, the monastery gained a measure of security as part of the Pictish-Gael Kingdom of Alba (of Scotland) which lasted until 1286. Alba's spiritual center was Iona, and many of its kings chose to be buried there including Shakespeare's Macbeth and Duncan.

## Iona Abbey Church

The abbey that stands today is built on the site of Columba's original monastery. A half-century of Norwegian Viking rule ended in 1164 when the Somerled, a Norse-Gael chieftain, recaptured the island and invited renewed Irish monastic involvement. This renewal included construction of the central Romanesque part of the cathedral seen today. In 1203, Somerled's son Ranald, now 'Lord of the Isles', invited the Benedictines to establish a new monastery and a convent on the Columban foundations. Building work began on the new abbey church, on the site of Columba's original church.

The following century saw a second convent established by Augustinian nuns that, along with the abbey, flourished until the Scottish Reformation of 1560 when the monastics were driven out and the churches and monasteries plundered. Although in ruins, the convent is the most intact example of an Augustinian nunnery in Scotland. The abandoned abbey itself fell into disrepair and then decay.

In 1899 the Duke of Argyll donated the buildings to the Church of Scotland which undertook extensive restoration of the site, and thirty years later Rev. George MacLeod, a Church of Scotland clergyman, led a group of unemployed men from Glasgow to help rebuild the abbey and the surrounding buildings, which include the Benedictine infirmary and bakery. Dedicating themselves to a community life based on work and prayer, the Iona Community continues to use the site to this day.

## Remnant of Columba's Monastery and the High Crosses

The only remnant of Columba's original monastic site that can be seen today is a line of earthworks in the field to the left beyond the fence as one faces the abbey—seemingly developed not for defense, but to mark the boundaries of the monastery and keep out wandering livestock.

Iona is known for its rich heritage of high crosses, most of which have been moved to the museum to protect them from the weather. Notable are the eighth-century St. Martin's Cross, the earliest standing cross still in place, and St. John's Cross, the remnants of which are in the Iona Abbey museum, with a marvelously executed copy standing now on its original site in front of the abbey. These may be the first crosses to have the ring around the intersection that became characteristic of "Celtic Crosses," added to provide structural stability in the high winds that beset the island.

## St. Orans' Chapel and the Cemetery

Along with the ecumenical Iona Abbey services overseen by the Iona Community, the island also has a Protestant parish church and a Catholic house of prayer. Orthodox Christians have come to the island for decades, and since 1997 The Friends of Orthodoxy on Iona, an international Orthodox group led by its chairman Metropolitan Kallistos (Ware) of Diokleia, has held frequent pilgrimages to the island, as well as to other early British and Irish Christian sites associated with St. Columba and his disciples.

To reach Iona by public transport take a train or bus to Oban on Scotland's southwest coast, then a ferry to the island of Mull, a local bus or shuttle to Fionnphort in the south of Mull, and then a second ferry to Iona.



## IV. Glasgow and its Environs: St. Kentigern-Mungo and Govan Old Church

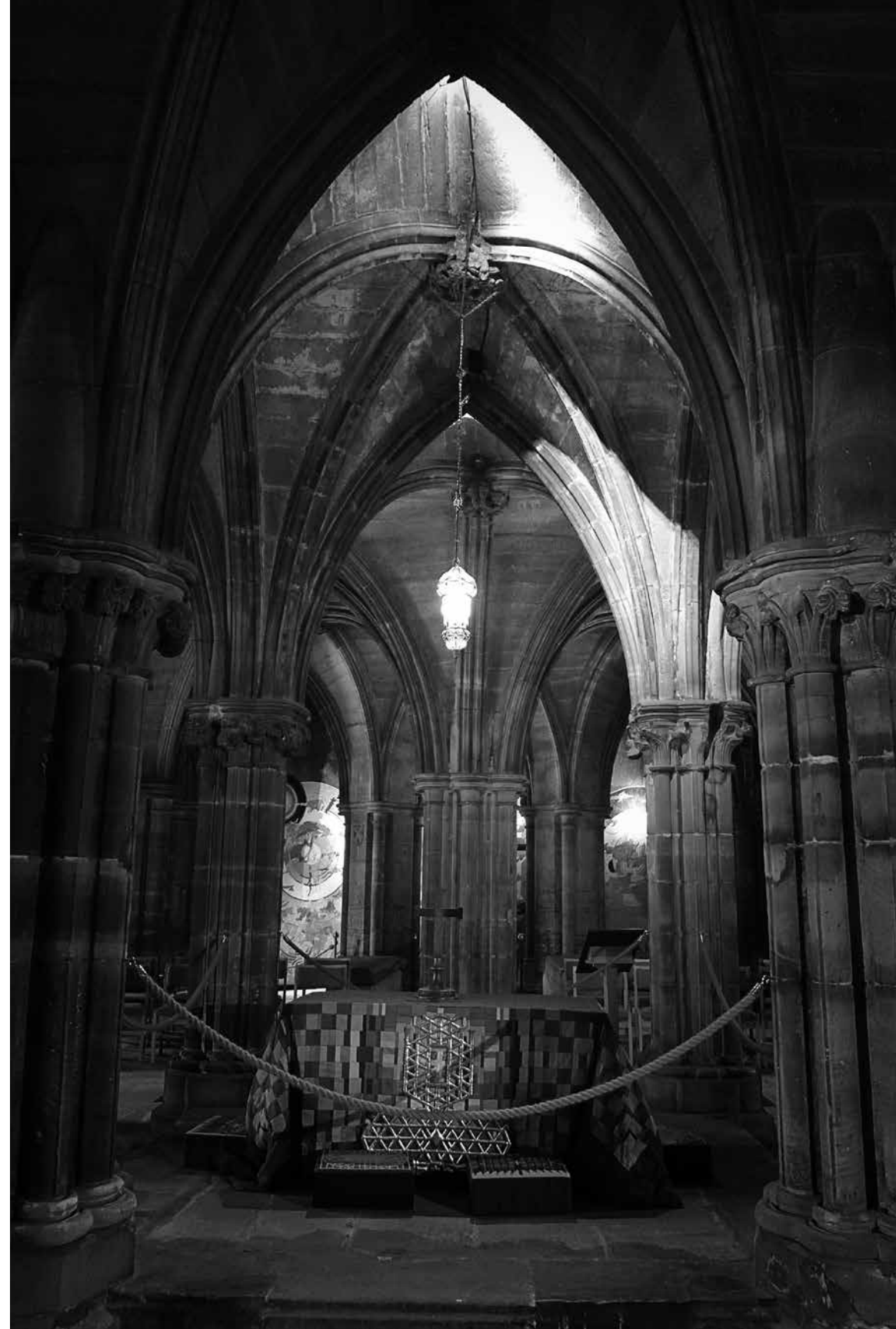
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According to tradition, St. Ninian travelled north from Whithorn in the fifth century and dedicated a Christian burial ground at Cathures (later Glasgow) in the Kingdom of Strathclyde. A century later Ninian's spiritual legacy was taken up by Kentigern, a British monk familiarly called Mungo.

His twelfth-century *Life* tells us that St. Kentigern-Mungo was born around 528 and died in 603 in Glasgow. In some accounts his mother was the daughter of a British prince, who conceived him after a violent assault on her chastity, and that she gave birth on the shore near Culross where the remains of St. Mungo's chapel still mark the spot. The child was raised at Culross by St. Serf (Servanus) who gave him the name Mungo, meaning, "My dear one". At the age of twenty-five, Mungo left St. Serf to begin his own mission, and from Stirlingshire he accompanied the corpse of a holy man named Fergus that was being carried to burial on a cart pulled by two untamed oxen. The oxen stopped of their own accord at St. Ninian's burial ground in Cathures, Fergus was buried, and Mungo remained there as a missionary monk at the confluence of the Clyde and Molendar rivers, the site of modern Glasgow. He was welcomed to the area by Roderick, the Christian king of Strathclyde, who had him consecrated bishop in about 540. The saint taught and preached for over a decade and the large community that grew up around him became known as "Clasgu" (dear family), from which the city of Glasgow takes its name.

Civil turmoil and a strong anti-Christian movement in 553 resulted in the monk's exile to Wales, where he stayed with St. David and later founded a monastery at what is now St. Asaph's—the church and town dedicated to his disciple. After twenty years King Roderick won back his throne, re-established Christianity, and sent for St. Kentigern, who returned accompanied by his Welsh disciples. The community on the Clyde was reestablished and visited some years later by St. Columba when he preached in Strathhtay. The two saints embraced, held a long conversation, and exchanged their pastoral staves.

*Opposite: Site of former shrine of St. Kentigern in the cathedral crypt, Glasgow.*



St. Kentigern-Mungo reposed in 603 and was buried in the old burial ground blessed by St. Ninian, where the Glasgow Cathedral now stands. His feastday is kept throughout Scotland on January 13.

### Glasgow Cathedral and the Crypt Shrine

Known variously across the city as Glasgow Cathedral, St. Kentigern's Cathedral, St. Mungo's Cathedral, and The High Kirk, this church is the site of almost fifteen hundred years of Christian worship and the historic center of the city of Glasgow. Although it is supposed that succeeding wooden churches occupied the site, the first stone building was consecrated in 1136 in the presence of King David I and his court. Badly damaged by fire sixty years later, the cathedral was rebuilt in 1197. (Bishop Jocelyn, the presiding hierarch of the rebuilding, also founded the annual Glasgow fair, which has been held every July since the twelfth century). Later additions to the church were carried on in the succeeding centuries, with much alteration after the Scottish Reformation. The stone cathedral has seen continuous Christian worship for over eight hundred years.

For Orthodox, the most interesting part of the cathedral is the crypt, built in the twelfth century to enshrine the relics of St. Kentigern which are still thought to lie buried beneath the floor. A hand-embroidered tomb covering marks the site of the former shrine. An ancient well dedicated to the saint sits in the corner of the crypt, along with a display of cathedral masonry and fragments of decorative archways from the medieval church. One venerable pillar still stands in place near the saint's tomb. Additionally, the Blacader Aisle, a sixteenth-century crypt chapel, is believed to mark the site of the original burial ground blessed by St. Ninian where St. Kentigern witnessed the burial of the holy man Fergus. Saint Kentigern/Mungo's feast day is celebrated on January 13 in the western church calendar, and on January 14 for the Eastern Orthodox.

### Govan Old Church (Near Glasgow)

Early archeological findings in the Christian burial ground at Govan Old Church are thought to predate the 563 arrival of St. Columba on Iona by half a century, marking it as contemporary to the foundations at Whithorn.

The site has hosted five successive churches, including the present Church of Scotland parish, built in the late nineteenth century.

Along with its contemporary importance as a house of worship, a major attraction of Govan Old Church is the famous tenth-century Govan Sarcophagus, beautifully carved with horsemen, animals and interlaced Celtic patterns. The stone tomb is thought to have enshrined the relics of St. Constantine, to whom the site's earlier churches were dedicated. The identification of the saint is complicated by several different traditions, the earliest of which claims him as a companion of St. Kentigern (Mungo) of Glasgow, or alternatively, as a possible convert of St. Columba. Others identify him as the Scottish King Constantine, a seventh-century king of Strathclyde who renounced his throne to become a missionary priest, dying in Old Govan, or even a ruling son of Kenneth I MacAlpin, Scotland's first king. The name Constantine, of course, suggests such royal connections.

If this is indeed Kentigern's companion Constantine, the Life of *St. Kentigern* records that he "overcame all the barbarous nations in his vicinity without bloodshed, surpassing all the kings that had reigned before him in Cambria in riches, glory and dignity...and holiness... so that to the present day he is called St. Constantine by many." Saint Constantine's feastday is March 11.

Today thirty-one carved crosses and tombstones found in the churchyard and dating from the ninth to the eleventh centuries are on display in the church, including five Viking-influenced hogback tombstones with roof tiles and animal-figured end pieces. It is also thought that some of these markers may have been part of a royal graveyard associated with the Christian Kingdom of Strathclyde.

Of special interest to Orthodox Christians, Old Govan Church presently hosts the local Russian Orthodox community in a small side chapel on Sundays and feast days. A brief Church of Scotland prayer service is held in the church each morning.

Govan Old Church can easily be reached by the subway from Glasgow. Simply get off at the Govan stop. The church is a five or ten minute walk up the road. At this writing the church is open to the public afternoons from April through October.

## V. Edinburgh and Dunfermline: Sts. Giles, Triduana, Margaret of Scotland, and the Apostle Andrew

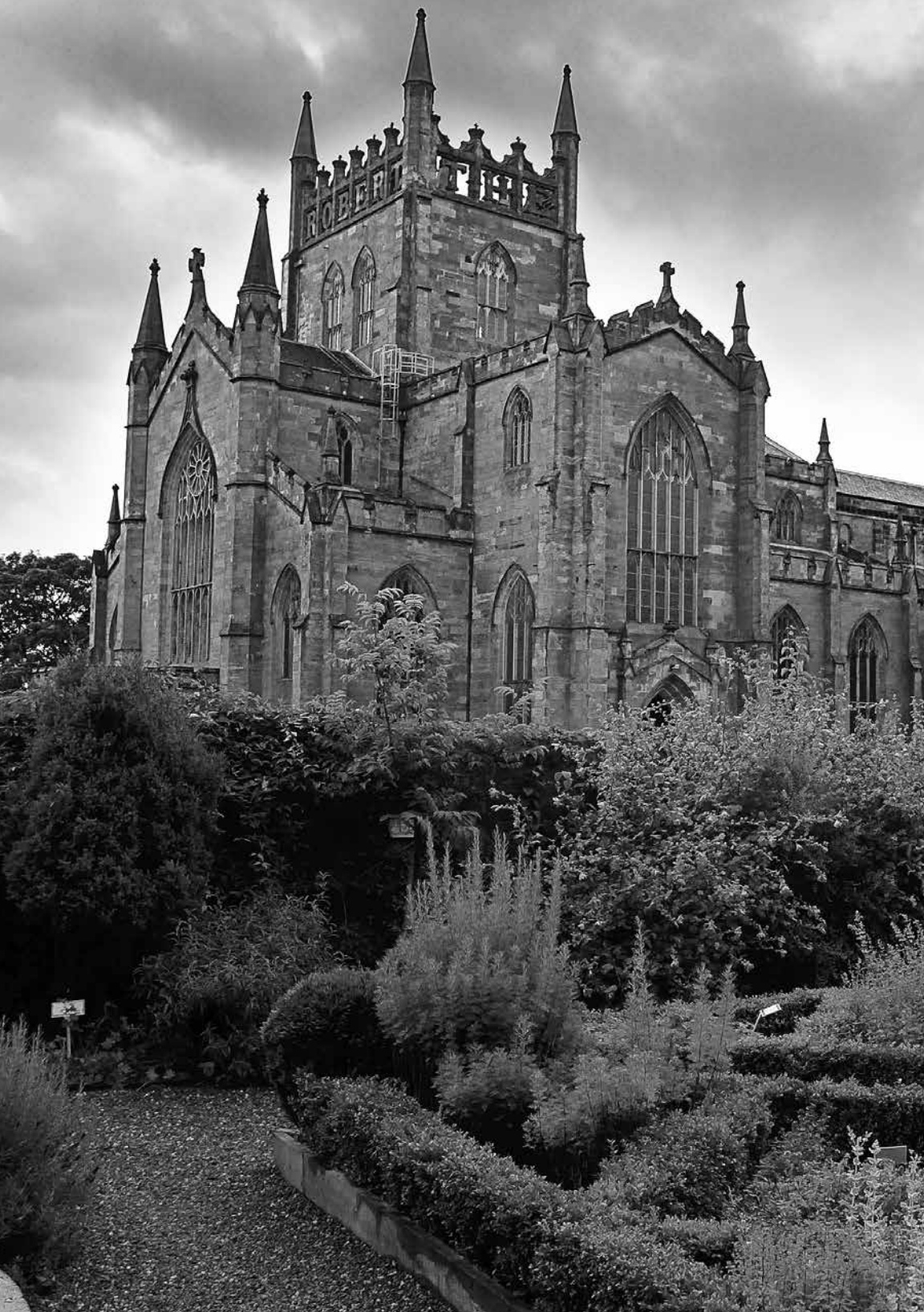
The patron saint of Edinburgh, Scotland's capital is neither the Apostle Andrew, whose relics were venerated in nearby St. Andrews (now in Edinburgh), nor the ever-popular St. Margaret, the wife of Malcolm Canmore III, but St. Giles, a seventh-century Greek hermit from Athens who lived in the forest near Arles and then Nimes, France, where his only companion was a red deer. His Gallic hermitage was discovered by a Visigoth (some say Frankish) king named Wamba, who built him a monastery in the valley of Saint-Gilles-du-Gard, which the saint governed as a Benedictine foundation. St. Giles was known for his sanctity and miracles and is the patron saint of cripples and lepers.

The twelfth-century St. Giles Cathedral, now the High Kirk of the Church of Scotland, is prominently situated on the Royal Mile which runs from Edinburgh Castle to Holyrood Palace, with four massive central pillars said to date from 1124. It was not originally a cathedral church, but a dependency of the Diocese of St. Andrews, and never saw a resident bishop. Its designation as cathedral should be attributed to its size and importance: there were once over fifty altars around the nave dedicated to various saints by Edinburgh merchant and trade guilds. At the height of the Scottish Reformation in 1559, the Protestant Reformer John Knox was installed here as minister, and ordered the reliquary of St. Giles' arm to be sold to Edinburgh goldsmiths as scrap metal. St. Giles' feast day is September 1.

### Saint Mary's Roman Catholic Cathedral: Relics of the Apostle Andrew

At the time of the Reformation, Roman Catholicism was outlawed in Scotland and the Roman Catholic hierarchy was only reestablished three centuries later in 1878. At that time the Diocese of St. Andrews and Edinburgh became the metropolitan see or mother church of Scottish Catholicism, with the Church of St. Mary of the Assumption in Edinburgh dedicated and enlarged as the new cathedral.

*Opposite: Dunfermline Abbey.*



The following year Edinburgh's new archbishop received a large portion of the shoulder of the Apostle Andrew from the archbishop of Amalfi, which was placed in a silver gilt reliquary donated by the Marquess of Bute and enshrined in St. Mary's Cathedral in a festive procession. In 1969 a second relic was given by Pope Paul VI to the newly created Scottish Cardinal Gordon Joseph Gray—the first Scottish cardinal in four hundred years—at St. Peter's in Rome, with the words, "Peter greets his brother Andrew". Both relics are enshrined in a beautiful side chapel in the right aisle of the church. Above the altar hangs an Orthodox icon of St. Andrew holding a scroll on which are written in Latin, Gaelic, and English, the words of the apostle to his brother Peter, "We have found the Messiah".

St. Mary's Cathedral is at the east end of central Edinburgh near the intersection of Queen and Broughton Streets and is open daily.

### Saint Triduana's Aisle at Restalrig (Edinburgh)

Although the dates of her life are uncertain, there are two major accounts of this early saint, who was buried in the village of Restalrig, now a neighborhood of Edinburgh. According to the sixteenth-century *Aberdeen Breviary*, Triduana was born in the Greek city of Colosse in Asia Minor and travelled with St. Rule to bring the bones of St. Andrew to Scotland. Rule was accompanied by twelve virgins, six men and six women, who traveled with him to Gibraltar, through Spain and Gaul, then over the English Channel and the North Sea to Scotland. After settling at Rescobie in Angus with two companions, Triduana's beauty attracted the unwelcome attention of Nectan, a king of the Picts, who particularly admired her eyes. According to the pious tradition, the maiden plucked out her eyes and gave them to the king. A second version of her *Life*, preferred by historians, has her traveling with St. Boniface's mission from Jarrow to Pictland in 710, invited by the historical King Nectan.

Whichever version is more accurate, it is generally agreed that the saint spent her last years as the head of a small women's community in the village of Restalrig, where she was buried. According to the *Orkneyinga Saga*, when a twelfth-century bishop, John of Caithness, was blinded by the local earl for refusing to collect an additional tax from the peasants, the bishop prayed to "Trøllhaena" (Triduana in Norwegian) and regained his sight when brought to her resting place. A seventeenth-century *Acta Sanctorum* also records

an Englishwoman being cured of blindness after being instructed to visit the shrine of Restalrig in a dream by Triduana herself. Pilgrimages to her shrines in Edinburgh and on Papa Westray in the Orkney Islands continued until the Reformation.

For centuries, Edinburgh's most famous pilgrimage destination was St. Triduana's Aisle, a unique and splendid two-storied hexagonal shrine chapel built to enshrine the saint's relics at Restalrig by King James III. The chapel adjoined a much larger church which was noted for having thirty-two side altars. Dedicated in 1477, the site's importance was underscored a decade later when a papal bull of Pope Innocent VIII raised the chapel to collegiate status, to be governed by an assembly of canons, describing it as "a sumptuous new work" A detailed archeological investigation carried out in the 1960s shows a hexagonal two-storied chapel built on the site of an earlier chapel. The dedication of the top chamber of the chapel (now destroyed) is unknown but the lower was certainly dedicated to the saint and contained an altar, her relics, and perhaps her tomb. The hexagonal wings of the chapel are gone, today, but the core of the lower chapel still exists.

At recurring intervals in the last two centuries the lower chamber was found filled with water, though it is unclear whether from the leaching of a spring or a shift in the local level of groundwater; thus the ruined burial chapel has been referred to as St. Triduana's Well. The chapel, however was not built as a well house for a holy spring, but as a shrine. It has also been suggested that the nearby St. Margaret's Well,<sup>4</sup> to which people also came for the healing of eye ailments, may have been previously dedicated to St. Triduana, as there are very early references to "St. Trid's well".

What happened to the famous hexagonal church? All of this magnificence was short-lived. In 1560 at the instigation of John Knox, one of the earliest acts of the first General Assembly of the Church of Scotland ordered that "as a monument of idolatrie, Restalrig should be utterly casten downe and destroyit". This was done with such a vengeance that even the stones of the church were carried off for building in the old town and the congregation sent away to worship in the neighboring village of South Leith. The relics were destroyed and the parish would not be revived for three hundred years. The parish is now dedicated to St. Margaret. St. Triduana's feast-day is October 8.

<sup>4</sup> With the expansion of the local trainyard in the nineteenth century, St. Margaret's holy well was buried under workshops and railway tracks. The Gothic well-house was moved to Queens (Holyrood) Park in Edinburgh, and placed over another spring in the park.

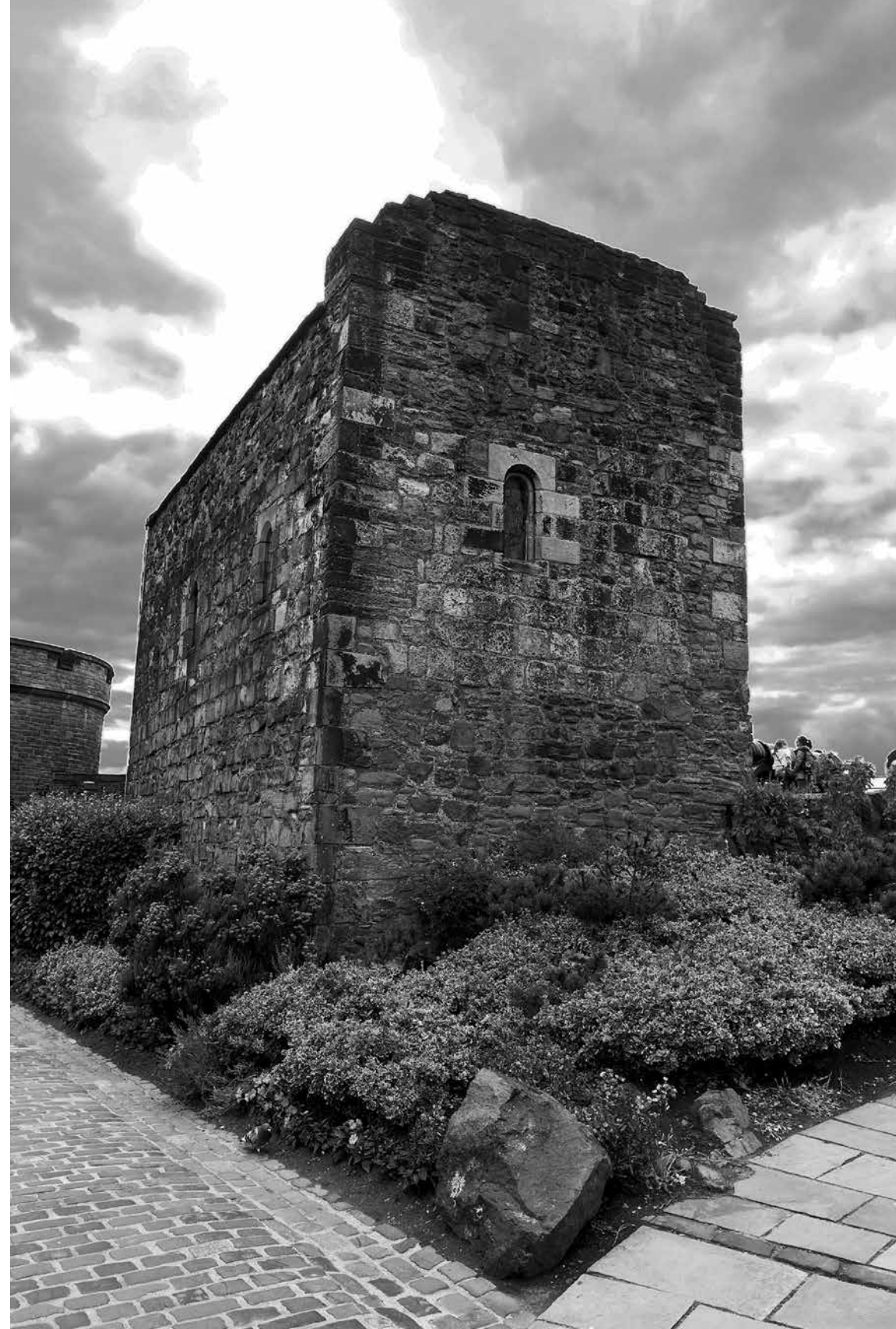
St. Margaret's Church is at 27 Restalrig Road South, Edinburgh, and several buses from downtown Edinburgh stop within a few blocks of the church. To visit the remains of St. Triduna's Aisle it is best to go on Sunday or on another day when the church is open.

### Saint Margaret of Scotland

One of the great joys of the Orthodox pilgrim to Scotland is discovering the influence and love that even a post-Reformation Protestant country still has for their saintly Queen Margaret. As the daughter of the exiled heir to the British throne Edward Aetheling (and, some assert, the granddaughter of Sts. Yaroslav the Wise of Kiev and his wife, the Swedish Princess Ingegaard whom we know today as St. Anna of Novgorod), Margaret married King Malcom Canmore III of Scotland, whose father was Shakespeare's Duncan. Born in 1047, she died in 1093, just decades after the first steps had been taken in the process that would lead to a formal schism between the Christian East and West. During her lifetime, however, there was no thought or mention of a permanent rupture in the Church, and neither Margaret nor her clergy would have heard of the local excommunications that had been exchanged between the patriarch of Constantinople and representatives of the pope in 1053.

The young queen's piety was pronounced: contemplative by nature, she was devoted to Scripture, arose at midnight for prayer, and was a great support of the local Church and clergy. Her life, however, was neither austere nor particularly peaceful, as she gave birth to and raised eight children (including St. David I of Scotland) in a tumultuous period of raiding and war, acting often as counsellor and judge in lawsuits and affairs of state. Margaret's charity was renowned, as was her husband's, and her biographer and confessor, Bishop Turgot of St. Andrews wrote: *This prudent queen directed all such things as it was fitting for her to regulate; the laws of the realm were administered by her counsel; by her care the influence of religion was extended, and the people rejoiced in the prosperity of their affairs. Nothing was firmer than her fidelity, steadier than her favour, or juster than her decisions; nothing was more enduring than her patience, graver than her advice, or more pleasant than her conversation.*

*Opposite: Twelfth-century Chapel of St. Margaret of Scotland, Edinburgh Castle.*



Bishop Turgot further credits Margaret with having a civilizing influence on her warrior husband by reading him stories from the Bible. King Malcolm's affection and respect for her was so profound that, although illiterate himself, he had her devotional books bound in gold and silver.

During her reign, St. Margaret instigated church reforms to align the practices of the Church in Scotland to that of the larger continental church, inviting the Benedictine order to establish a monastery at Dunfermline in Fife in 1072. Modern criticism that she "stifled the early Celtic church" is unfounded as she is known to have personally supported local Culdee hermit communities. She and her husband were known for their many charitable works that included serving orphans and the poor with their own hands, and the queen also established ferries and hostels at Queensferry and North Berwick to assist pilgrims journeying to St. Andrew's in Fife to venerate the relics of the apostle.

There is a strong tradition that St. Margaret helped to revive the damaged monastery at Iona. According to Ordericus Vitalis in 1130, "Among the other good deeds of this illustrious lady, she restored the monastery of Iona, which Columba, the servant of Christ, erected in the time of Brude, son of Meilcon, King of the Picts. It had fallen to ruins in the storms of war and the lapse of ages, but this faithful queen rebuilt it, and furnished it with monks, with an endowment for performing the Lord's work." The only building on Iona today that would have existed during Margaret's lifetime is St. Oran's chapel, where Orthodox pilgrims often gather to celebrate liturgy. Whether she visited Iona in her own lifetime is not clear, but it is quite certain that funds she sent were in part used for the building or repair of the chapel.

When Malcolm III and the couple's eldest son Edward were killed in a battle against the English at Alnwick in 1093, Margaret herself died within three days. Margaret's relics were moved to Dunfermline Abbey in 1249 when she was canonized by Pope Innocent IV, and in 1673 she was declared the Patroness of Scotland. St. Margaret's feast day is now November 16, the day of her repose, although for some centuries it had been moved to November 10.

### Saint Margaret's Chapel, Edinburgh Castle

The small irregular twelfth-century stone building dedicated as a chapel to St. Margaret in Edinburgh Castle was built by her son, St. David I, King of Scotland, in honor of his mother, and is the only surviving building on the

castle mount from that time. In 1314 when troops of the great Scot patriot Robert the Bruce captured the mount, he ordered that the entire castle be leveled except for Margaret's chapel, to which, on his deathbed in 1329, he endowed a sum of money for repairs. The chapel is now cared for by St. Margaret's Chapel Guild, made up of Christian women named Margaret.

The interior of the tiny, peaceful, and wonderfully moving chapel is enlivened with a series of fine stained glass windows portraying St. Margaret of Scotland, St. Andrew, St. Columba, St. Ninian, and the 13th-century Scots patriot William Wallace. A facsimile of St. Margaret's own Gospel (the original is now in the Bodleian Library, Oxford) is under glass on the chapel wall.

The chapel is a small freestanding building within the walls of Edinburgh Castle in the center of the city, and is open to the public with admittance to the castle.

### Dunfermline: The Abbey, Malcolm's Tower, and Saint Margaret's Relics

Eighteen miles from Edinburgh, and easily accessible by bus and train, is the town of Dunfermline, where St. Margaret and Malcolm Canmore lived—probably on Tower Hill in what is now Pittencrief Park, where the foundations of a ruined tower are held to be the former home of the royal couple.

The ruins of the Dunfermline Abbey, built in 1115 in memory of his mother Margaret by St. David I, King of Scotland, tower over the center of this small Scottish town. An older church built by the Canmores in 1072 first stood on the site and Margaret and later Malcolm were buried near the altar of the old church. In 1250, after her canonization, a silver bejewelled sepulchre was prepared for the saint at the east end of the abbey, and her relics were translated in the presence of King Alexander III, seven bishops and seven Scottish earls. Chroniclers of the event are unanimous in saying that after the bones of St. Margaret were taken up in great state, the pallbearers had no more begun their procession towards the new sepulchre when, on reaching Malcolm's grave, they found themselves unable to go further. The crowd was struck dumb with amazement, until finally someone suggested that they take up Malcolm's bones as well. When they did, they found themselves able to proceed and husband and wife were buried in the same grave.

At the Reformation destruction of the shrine, St. Margaret's relics were hidden by a local Catholic landowner and later taken to the Scottish Catholic theological college in Douai France. At the time of the French Revolution, they were taken to the Escorial palace of the king of Spain, where they were lost (perhaps in the French pillaging of the palace in the Peninsular Wars) except for one small portion that was returned to Scotland in 1862 and carefully watched over by the Ursuline Sisters at Gillis College, Edinburgh. From the year of the relic's return to Scotland there was an annual pilgrimage in which the reliquary was brought from Edinburgh and carried in procession through the streets of Dunfermline. In the twentieth century the relics were carried to the soccer field for mass to accommodate the large crowds who came to pay Margaret homage, and in 1993 on the 900th anniversary of her repose, over 15,000 pilgrims participated in a procession to the cave where St. Margaret had prayed. Now, happily, pilgrims to Dunfermline can visit the foundation remains of her shrine at the east end of the abbey, the cave, and the reliquary shrine in St. Margaret's Church.

### Saint Margaret's Church, Dunfermline

Even more compelling than the site of her shrine is the small side chapel at St. Margaret's Roman Catholic Church in the center of Dunfermline and a short walk from the ruined abbey, where the Edinburgh relic of St. Margaret was beautifully enshrined in 2008. The entire church with its poignant and grace-filled chapel is the designated National Shrine of St. Margaret and the only place in which her relics can still be venerated.

### Saint Margaret's Cave

St. Margaret's Cave in downtown Dunfermline and St. Margaret's Stone on the road to Queensferry are sites hallowed by long tradition. Writing seven years after her repose, Margaret's confessor and biographer Turgot of Durham tells us that the saint would retire to this cave to pray. Left in its natural state, with the addition of a few lampadas and a statue of the young queen at her solitary devotions, the fifty-six-foot tunnel descending to the cave is lined with an interesting exhibit of historical pictures and text. Although closed and abandoned after the Reformation, access to the cave was restored in 1993 for the 900th anniversary of her repose.

The cave is accessible through this small cottage-type building signposted as St. Margaret's Cave on the edge of the municipal Glen Bridge Car Park (parking lot) on Chalmers Street, Dunfermline behind the City Hotel. It is open to visitors from Easter to September.

### Saint Margaret's Stone

Saint Margaret's stone is a huge boulder near a bus stop and traffic roundabout on the Dunfermline-North Queensferry bus route, and is traditionally the place where St. Margaret of Scotland rested on her way to meet her future husband, Malcolm III. There is now a bench adjoined to the stone, and a plinth below the stone bears the incised inscription: 'ACCORDING TO TRADITION MARGARET AFTERWARDS QUEEN OF MALCOLM CANMORE RESTED ON THE ABOVE STONE A.D. 1069 WHEN ON HER WAY TO DUNFERMLINE'. Although facing a busy road near an industrial park, sitting at the stone even for a short time is unexpectedly evocative. A parallel tradition says that at this resting stop between Dunfermline and North Queensferry, Margaret would listen to the needs and concerns of local people who waited here to talk to her. For centuries after her repose, women hoping to conceive made the stone a pilgrimage stop at which they would pray to the saint.

A bus from Dunfermline to North Queensferry can drop you off near the stone, which is on Pitreavie Way, off of the A823 to Dunfermline. If driving towards Dunfermline, after passing the first large roundabout (A823 M) make a left at the next smaller roundabout. The stone is on the south side of Pitreavie Business Park.

## VI. The Orkney Islands

### St. Magnus Erlendsson and St. Triduna

To most westerners, Orkney is no more than a group of mist-enfolded islands vaguely associated with Arthurian legends. To pilgrims, however, this Norse-Gael outpost was an early site of anonymous Christian hermits of whom there are numerous place names and archeological evidence, as well as later saints whose stories we do know. The history of the Orkney Islands was also closely linked to Scandinavia, and even today the Norwe-

gian Consulate is situated prominently on the waterfront in Kirkwall, the administrative centre of Orkney.

### Saint Magnus Erlendsson, Earl and Passion-Bearer

Saint Magnus was born in 1075, the son of Erlend Thorfinnsson, Earl of the Orkney Islands. Although born two decades after the 1053 excommunications in Constantinople that widened into today's deplorable Church-wide schism between east and west, St. Magnus lived before the full emergence of this tragic separation and, like St. Margaret, should be brought to the attention of Orthodox pilgrims as both a saint and intercessor before the Lord.

Earl Erlend was deposed in 1098 by Magnus III of Norway in favor of the earl's nephew Haakon, and young Magnus Erlendsson was pressed into service by the Norwegian king. According to the *Orkneyinga Saga* the youth refused to fight in a sea battle off of the Welsh coast, and further infuriated the king by remaining on board to recite the psalter. After years of exile, Magnus returned to Orkney in 1105, where he disputed the succession with his cousin Haakon. Failing to reach an agreement, Magnus appealed to King Eystein I of Norway, who made him earl and co-ruler of Orkney with Haakon. In 1114, after their followers began to fight, a treaty was negotiated at the *Thing* (a regional Norse assembly) and the earls agreed to meet on the island of Egilsay with two ships and an equal number of men each. Magnus abided by the agreement, but Haakon treacherously arrived with eight ships and a large band of men to capture Magnus, whom he brought before an assembly of local chieftains.

There, the saga says, Magnus was concerned only for the welfare of his cousin's soul, and made three suggestions that would save Haakon from breaking his oath to the *Thing* by killing an unarmed man. The first, that Magnus would go on a pilgrimage and never return to Orkney, was rejected, as was the second, that Magnus be exiled to Scotland and imprisoned. The final suggestion was that Haakon might, "have me mutilated in any way you choose, rather than take my life, or else blind me and lock me in a dungeon". Haakon thought this acceptable, but the chieftains who wanted peace refused, insisting that one of the earls had to die. Haakon replied that, as he preferred ruling and was not ready to die, Magnus should be slain. Putting

*Opposite: St. Magnus Chapel, Egilsay Island.*



forth no argument, Magnus willingly gave his life up and was killed by an axe-blow to the head.

Magnus was first buried at the site of his murder on Papa Westray, then, at his mother's request, at Christchurch in Birsay. Soon after his death numerous reports of miraculous happenings and healings were reported. William the Old, Bishop of Orkney, warned that it was "heresy to go about with such tales" and was subsequently struck blind, but regained his sight after praying at the grave of Magnus. At his canonization in 1135, St. Magnus' relics were moved to a small church dedicated to St. Olaf in Kirkwall. His feast day is April 16.

### Saint Magnus Cathedral, Kirkwall, Orkney

After Magnus' death, Magnus's nephew, Rognvald Kolsson, set out to regain the earldom of Orkney, and was advised by his father Kol to pray to Magnus and promise to "build a stone minster at Kirkwall" in memory of his uncle. Rognvald's campaign was successful and his memorial was the start of what is now St. Magnus Cathedral in Kirkwall. When the cathedral was ready for consecration the relics of St. Magnus were transferred by William the Old, Bishop of Orkney, whose sight had been restored after praying at the grave.

Three centuries later, as everywhere in Scotland after the Reformation, the cathedral was desecrated and the relics were believed lost, until in 1917 a hidden cavity was found in a column containing a wooden box with human bones, including a skull broken by what is believed to be an axe blow. It is generally accepted that these are the relics of St. Magnus. An adjacent column contains the relics of his nephew Rognvald, also canonized by the Church. The relics of both saints were resealed in the pillars after their finding. After his canonization, St. Magnus' fame spread throughout western Christendom and there are now twenty-one churches in Europe dedicated to St. Magnus.

The most interesting part of St. Magnus Church is the crossing in the choir which is dominated by woodwork surrounding the pipe organ and includes four statues: St. Magnus, St. Rognvald, Bishop William the Old, and his successor Bishop Bjoarni Kolbeinson the Skald-poet. Facing the choir, the great pillar near the right aisle contains the relics of St. Magnus, while the left aisle pillar contains those of St. Rognvald. (A cross on an upper brick of each pillar marks the site of the relics). Many of the church's stained glass windows memorialize Norse and Scottish saints.

You can reach Kirkwall by plane, or by a combination of bus/coach or train and ferries from northern Scotland. If driving, most ferry lines take private cars.

### Egilsay: The Site of Saint Magnus' Death and his Chapel

The site of St. Magnus' death in 1117 was on the windblown Orkney island of Egilsay (pop. 26), about twenty miles from Kirkwall as the crow flies. The island itself may be named from the Gaelic *eaglais*, meaning "church island".

The ruins of St. Magnus Church, a quiet and beautiful fifteen-minute walk from the port, include an unusual Irish style round tower, rare in Scotland and unique in Orkney. The building is roofless and the tower has been shortened, but it is otherwise complete and thought to be of pre-Norse foundation, built perhaps by early Celtic hermits and settlers. Although dedicated to St. Magnus, the foundations seem to have supported an earlier, much older church.

To reach Egilsay by public transportation is a bit of a challenge involving island-hopping with buses and ferries, and it is best to ask at the information center or ferry office in Kirkwall, as schedules depend on season and weather. From the dock at Egilsay one walks up the hill to the crossroads where the second of two houses serves as a community center and refuge for visitors or islanders who need a cup of tea to wait out frequent cloudbursts. To reach the ruined St. Magnus church, turn to the left at the cross-road, where you will see the church rising over the adjoining fields. To the right of the crossroads towards the sea one can see a stone monument in a distant field, the site of St. Magnus' death and his first burial.

### The Island of Papa Westray: St. Boniface Church and the Ruins of St. Triduana's Chapel

Another fascinating Orkney Island is Papa Westray ('Papay', as it is known locally). This small island of ninety residents not only contains the 3,500 BC Knap of Howar Neolithic farmstead that is the oldest preserved house in northern Europe, but Papa Westray was also an important medieval pilgrimage site dedicated to St. Triduana, now a pile of rubble on a promontory on the loch of the same name. This is the same St. Triduana whose relics were enshrined in the village of Restalrig, a neighborhood of Edinburgh. The site was particularly meaningful for medieval pilgrims suffering from eye ailments.

Strangely, there has been no attempt by islanders to either signpost or otherwise note the location of these historic ruins, which are arrived at through a circuitous walk around the shore and then a short marshy walk inland to the loch. You can ask for directions at the island hostel.

Another interesting site on the island is the twelfth-century parish church of St. Boniface which has been recently restored and stands on a substantial and largely unexcavated ninth-century (or earlier) Pictish Christian religious site that may include a bishop's residence. Remains of a heavily eroded *broch*, a sophisticated dry stone construction of unknown use, can be seen on the shore. The graveyard contains a carved Norse "hogback" gravestone in the churchyard. Also found on the site are early Christian carved stones dating from the seventh century, now on display in Tankerness House Museum in Kirkwall and at the National Museum of Scotland in Edinburgh. These stones may be the earliest evidence for Christianity in the Northern Isles.

Although much of the early and medieval Christian spirituality, relics, art, and architecture was destroyed by Scotland's Protestant Reformers, the pilgrimage sites that can still be visited have been safeguarded and even restored by the descendants of both the Reformers and of the Roman Catholics who suffered under them. There is still much to be grateful for in Scotland's beautiful Christian landscape. ✦



Opposite: Cathedral of St. Magnus, Kirkwall, Orkney.