

FLOURISH

Official Journal of the Archdiocese of Glasgow August 2020

Picture: Donald MacLeod



ONE of the longest-running stories in the modern history of the Archdiocese came to a happy ending last month with the handing over of the former St Peter's Seminary at Cardross to new owners.

A new charity, the Kilmahew Education Trust, is the new legal owner of the site.

They aim to develop it as an asset for the local community while respecting the unique archaeological status of the iconic St Peter's building.

Announcing the transfer

BY RONNIE CONVERY
EDITOR

of ownership, Archbishop Tartaglia said: "This is a good day for the Archdiocese, for the local community and I hope for the wider Scottish community."

"Times were very different when St Peter's Seminary was opened in the late 1960s to wide architectural acclaim. Changing requirements in priestly education, a drop in the number of

seminarians and difficulties in maintaining the fabric of the building mean that the seminary had a relatively short lifespan.

"For four decades the Archdiocese has sought a new owner for the site, and finally a solution has been found. I wish the new owners every success as they develop the site and move forward to a new chapter in the history of the seminary and its estate."

Stuart Cotton of the new charitable trust was equally enthusiastic at the news.

He said: "The Trust is delighted to take up the many challenges that exist on the Kilmahew Estate and is grateful to the Archdiocese of Glasgow for its outstanding support over the last year in facilitating the transfer of ownership and for trusting us with the honour of becoming the next custodians of this outstanding and unique heritage asset."

Heritage

"There is no doubting the beauty of the Kilmahew landscape nor the at-

mospheric presence that surrounds the seminary complex of St. Peter's. We simply need to develop a viable vision, with education at its core, and execute the plans that develop from that to the best of our abilities.

"In the build up to the acquisition, our Education Trust has been busy putting together an internationally-renowned team to assist us. We are currently fine-tuning our plans to enhance Kilmahew and these will be made public in due course."


"It goes without saying

that the Kilmahew Estate and St. Peter's Seminary are of significant historical importance to the Scottish public and we are acutely aware of just how many diverse groups are stakeholders, including the local Cardross community, Historic Environment Scotland and the Scottish Government. The next few months will see us developing relationships with these and other stakeholders and presenting our vision for Kilmahew alongside our expert team."

TRAGEDY

Mgr Rossi's wartime ordeal

FULL REPORT **PAGES 8-9**



CHURCH

Joy as Mass is restored

FULL REPORT **PAGES 4-5**



'HATE CRIME'

Archbishop's fears on free speech

FULL REPORT **PAGE 2**



Archbishop's free speech call

ARCHBISHOP Tartaglia has called on Catholics to take action to defend freedom of speech, which may be at risk if a new Bill before the Scottish Parliament is not amended.

The Government's new Hate Crime and Public Order Bill has been widely criticised by lawyers, the police and others in civic society and the Bishops' Conference of Scotland has also published a critical response.

Archbishop Tartaglia was careful to recognise the good intentions behind the legislation, but asked for greater care in drafting it so as to preserve and protect freedom of speech, especially in terms of faith and morals.

The Archbishop said: "The Government's Bill aims to modernise, consolidate and extend existing hate crime law. While the Bishops had no argument with the principle of the Bill and with much of the content, there were nonetheless things that worried us.

"In particular, the Bill introduces a new crime of stirring up hatred. Of course stirring up hatred is morally wrong, sinful and contrary to the teaching of Jesus and his Church. We are called to love one another and respect every human being's dignity as created in the image of God. We are called to create social unity and harmony with all people in a just and

peaceful society.

"However, the Bishops expressed concerns about the lack of clarity in the Bill around definitions and the potentially low threshold for committing an offence, which could lead to wrongful accusations and vexatious claims, especially in today's hyper-sensitive climate."

The Archbishop continued: "We have recently seen in the media accusations of hate speech against persons who were expressing their convictions but who were manifestly not trying to stir up hatred. The bishops were asking for the language of the Bill to be more careful about protecting a just freedom of expression and the civilised exchange of views.

"The Bill also introduces a new offence of possession of inflammatory material. The Bishops expressed their concern that this offence might render the Bible, the Catechism of the Catholic Church and other catechetical material vulnerable to the accusation of being inflammatory material.

"Consider the teaching of the Book of Genesis that speaks of God creating man male and female, and the Church's teaching that sex and gender are not fluid and changeable. This teaching goes against some quite prominent orthodoxies that are around today. I worry for priests, teachers and

catechists carrying out their responsibilities to the Word of God and to the teaching of the Church, that they may be scared into silence or be exposed to hate and accusation."

Archbishop Tartaglia calls for lay Catholics to take action now to ensure that the Bill is improved before it becomes law.

He said: "The Government says there is nothing to worry about in this new Bill, and I hope that is the case. Still, I encourage Catholics to write to their MSPs to express their concern and to ask them to pay attention to the Bishops' response to this Bill.

"Ask them to make sure this Bill is properly scrutinised, amended and tightened up before it becomes law so that everyone continues to enjoy the right to propose and argue for their convictions and beliefs in a peaceful and civil way.

"By taking this step, the Catholic community will be doing a service to the common good of the nation at large and to the process of good government itself. You may think we have enough to worry about at this time with Covid-19 on the loose among us, and this is true. At the same time, we should not allow that to distract us from other important matters that bear on our faith, and on our freedom of conscience and expression."



Pilgrimage postponed

ADVANCED planning is already underway for next year's Archdiocesan pilgrimage to the Holy Land after global fears over Covid put this year's eagerly awaited event on hold.

Former Lord Provost of Glasgow, Alex Mosson, who has organised the Holy Land pilgrimages for the past 14 years, said: "We really had no choice but to postpone the pilgrimage for a year and everyone who had already booked understands why we took that decision.

"Not only that, but not one single person who had booked asked for a refund and I think that just shows you how much people want to walk in the footsteps of Jesus but are content to wait until the time is right.

"I'm in constant touch with the travel company making plans for next year and everyone will be kept



BY BRIAN SWANSON informed. God willing next year's pilgrimage will go ahead as planned."

The 2020 pilgrimage was scheduled to take place from September 9th to the 16th with those taking part flying from Glasgow to Heathrow and then direct to Tel Aviv.

Next year's pilgrimage is due to take place from September 10th to the 17th.

Pilgrims can expect to visit sacred sites at the Sea of Galilee, Nazareth, Bethlehem, the Dead Sea, and Jerusalem (picture Andrew Shiva/Wikipedia).

For more information contact Alex Mosson on 0141 954 3360.



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Mungo Foundation comes of age

THE story is told that one day the late Cardinal (then-Archbishop) Tom Winning was driving along Saracen Street in Possilpark.

As the new Archbishop of Glasgow he had great plans to build a new, modern Cathedral and had even gone so far as to get designs from architects.

As he stopped at the traffic lights, a young boy, obviously malnourished and dressed in worn clothes crossed in front of him.

The young Archbishop later reflected: "As I saw that wee boy, I thought to myself, what are you doing spending all this money on a new building when people are suffering such poverty under our nose."

There and then the plan for a new modern Cathedral was dropped and the plan for a new social services department was born.

Over the years that dream has changed the lives of countless thousands of people. Throughout the last decades of the 20th century the Church was in the front-line of care for the elderly and poor, those facing addiction problems and social deprivation.

In the early years of Arch-

bishop Conti's episcopacy, he saw the need to modernise the structure and give it a new identity and a new flexibility to allow it to respond to changed needs and requirements.

Thus was born the Mungo Foundation, carrying on the tradition of the old social services department in the 21st century.

Last month, a new chapter in the story was written with the formal establishment of the Mungo Foundation as a service independent of the Archdiocese.

In a letter to the organisation, marking the historic shift, Archbishop Tartaglia was fulsome in his praise. He said: "This is the day when The Mungo Foundation (TMF), the daughter of the Archdiocese of Glasgow Social Services, goes out on her own. TMF will slip the moorings of the governance of the Archdiocese of Glasgow and come under a new Board of Directors.

"I wish to say that, as Archbishop of Glasgow, I am proud that the Archdiocese of Glasgow has produced such a fine Third Sector organisation. TMF cares assiduously for its many service users. The organisation has developed



a burgeoning reputation within the care sector. It has an excellent and hugely well-regarded CEO in Tricia Donnelly, who is backed up by a very professional management team.

“TMF is an organisation that has striven to become more than fit for purpose so much so that it has attracted new directors with impressive qualifications and proven experience. I am sure that TMF is an organisation that will be able to confront and overcome the challenging landscape in which Third Sector organisations will have to exist, especially in post Covid-19 conditions.

"I accept without rancour, although with some sense of loss, that TMF has 'outgrown' the Archdiocese of Glasgow in terms of existing in an extremely complex and competitive contemporary Third Sector. Its current Directors have recognised that TMF needs new governance that can respond in a nimble, hands-on and wholly professional manner to the complex challenges of the Third Sector in respect of Finance, Contracts, Social Work culture, and interfacing with Government, Local Authority and the Care Commission.

"The resigning directors, all priests of the Archdiocese of Glasgow, hope that TMF will continue to honour and draw upon the Christian vision and ethos



Above:
Archbishop
Mario Conti



Left: Cardinal
Tom Winning

and respect.”

Chief Executive, Patricia Donnelly was equally positive in her response. She said: "I would like to place on record my thanks to Archbishop Tartaglia, Mgr Paul Conroy, Mgr Paul Murray, Canon Peter Gallacher and Mgr John Hughes. Under their guidance The Mungo Foundation has become a leading care provider in Scotland; their contributions have helped to make the organisation what it is today."

"That identity endures; our charitable aims and objectives remain the same, and moving forward we remain steadfast in our commitment to the values of life, justice and community."

of its origins, which is part of the DNA of the organisation. I pray that TMF, in accordance with that vision and ethos, will continue to care for its service-users as

real persons with their own uniqueness and dignity in the plan and in the eyes of God, never forgetting that they are persons who above all deserve and need love



IT'S been a long time coming – years – but parishioners of St Vincent de Paul, Thornliebank, can finally look forward to having a church hall for the first time in their 60-year history.

Construction work on the new building, to be known as The Hub, was halted because of Covid-19 but will now resume later this month and is expected to be completed early next year.

The new building will not only be of great benefit to the community as a much-needed venue for various church groups, but marks the final stage of an ambitious four year improvement programme of renovation and refurbishment at the southside church.

Ken Crilley, development director for the Archdiocese said: "After a comprehensive analysis of all the ten-

St Vincent's hub hopes

ders which were submitted, we are now delighted to announce that Linea Construction Ltd have been appointed as main contractor for the new Parish Hub Facility. Works are scheduled to start in early August with a completion date of Spring 2021. We wish all the team at Linea every success with the project."

The development was funded by the sale to a developer of the former St Louise's Church on Nitshill Road which closed in 2016 and is now merged with St Vincent de Paul.

The merger has allowed significant improvements to be carried out at St Vincent's. First came the removal, res-

toration and replacement of St Vincent's magnificent stained glass window, the largest of any church in Scotland.

Restoration

The restoration of the 36ft x 15ft window which dominates the entire front of the church flooding the interior with light, was completed in the spring of 2018.

Made up of 60 separate panels in a geometric grid pattern it depicts scenes from the life of Our Lady, The Passion of Christ as well as modern interpretation of the Joyful, Sorrowful and Glorious Mysteries.

Speaking shortly after planning permission was in-

initially granted, Parish Priest Father Gerard Hill told *Flourish*: "Everyone involved is delighted that at last we are to have a church hall because we have never had one since the church was built."

"The original church was essentially a church hall but once that was knocked down and the new church built, the money just wasn't there until the sale of St Louise's."

Ian Lang, of Giffnock-based GLG Architecture—whose company has been involved with the renovation work from the start said: “This has been a lengthy and at times challenging project but once it’s finished it’s going to be a great asset to the parish.”





News of great joy...

THERE was, to be clear, no little trepidation among parishioners as they prepared to return to the first Sunday Masses since Covid restrictions were imposed four months ago.

Yet despite requirements for face coverings, hand sanitizing, social distancing, numbers strictly limited

WORDS: BRIAN SWANSON
PICTURES: PAUL MCSHERRY

by law, one-way systems and in many cases having to pre-book, the people returned and gathered together in His name.

Cautiously perhaps but, as one priest noted, the masks

they wore could not disguise their joy as they once again met as a community of faith, and at last, were able to receive Communion.

Nor could Archbishop Taraglia hide his joy.

In a heartfelt homily delivered at St Andrew's Cathedral on Sunday 19th July he said: "Today, I joyfully give

thanks to God for this moment, and I look forward to when we can gather in even greater numbers, and I hope that that will not be too far away.

"Once again today, we are united in faith and prayer, and I encourage you to receive Jesus Christ our Lord into your hearts and minds

in an act of deep spiritual communion.

"It is so good to welcome you back to Mass here in St Andrew's Cathedral. It is so good to see you even if, due to the diminished but ongoing threat of the Covid-19 virus, you are here in much reduced numbers. After four months, it is so good to celebrate Mass with a congregation present in the Church."

And the Archbishop recalled the postponed Archdiocesan pilgrimage to Lourdes this summer. He said: "I can tell you that even though we are not there in person, arrangements have been made for our great Archdiocese of Glasgow Lourdes

Mass is back

Candle to be carried to the Grotto where it will burn as a sign of our praise and prayer, asking our Lady of Lourdes to intercede for the sick and for all of us."

Given that this was first time Masses were celebrated since the middle of March there were very few hitches.

A number of parishes reported that some people turned up without booking where that requirement was required locally and others booked but failed to appear – so-called 'no shows'.

And some parishioners remarked on the apparent number of free spaces once inside a church, not realising there is a legal cap of 50 attending any Mass. Smaller churches are forced to limit

numbers below even that figure because of social distancing.

However priests who spoke to *Flourish*, recognise the need for care and precautions and were extremely positive.

Two Sunday Masses were celebrated by Father Frank Keavins, parish priest of St Mungo's, Townhead, who said: "There was a fair bit of emotion in the church I can tell you – myself included. I didn't think it would affect me but I must admit I did well up a bit.

"It was wonderful seeing people back in church again despite all the restrictions we will all have to live with for some time.

"Our booking systems

worked well and we were able to accommodate 50 people at each Mass."

Father Jim Lawlor of Immaculate Conception, Maryhill, said: "As a priest it was a surreal experience for me to celebrate Mass with parishioners who were wearing masks and yet when we spoke afterwards without exception people were telling me how moved they were and how happy they felt to be back receiving Communion again."

Father Paul McAlinden, parish priest at St Augustine's Milton, said: "It was wonderful to see faces of people I knew again instead of speaking to a camera. Everything went relatively smoothly, I'm happy to say, and the folk I spoke to af-

terwards said they were very moved by the experience of being back in church again."

"I'm very grateful to everyone who made it possible."

Father Allan Cameron, from St Gregory's, Wyndford, said: "Speaking to parishioners afterward most said attending Mass again was a case of joy tempered with a feeling of oddness.

"The things they have been used to all their lives like singing, bringing the offering, offering each other the sign of peace and so on have been taken away and that will be the case for some time to come.

"But the important thing is that churches are open for Mass again after such a long time."

Fertility Care outreach



LOCKDOWN has brought difficulties for families but also many blessings. People have found time to take a break from the hustle and bustle of daily life.

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BY LUCILLE MCQUADE
CHAIRPERSON, FERTILITY CARE SCOTLAND

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Stella Maris future plans

THE Glasgow-founded Catholic charity, Stella Maris (Apostleship of the Sea) has appointed two new Scottish Board members.

The addition of Glasgow-based James Muir and Dundee-based Maita Crowe will further boost the organisation as it adapts its ministry supporting seafarers and fishers during the Covid-19 pandemic.

Founded in Glasgow 100 years ago, Stella Maris now reaches out to more than a million seafarers and fishers around the world every year through its vast network of more than 1,000 chaplains and volunteers in over 300 ports.

James, who is Chief Commercial Officer at V.Group in Glasgow said: "Stella Maris is a cause that I have admired for many years,

BY BRIAN SWANSON

and I am looking forward to my involvement as a board trustee.

"The charity's focus on seafarer wellbeing has never been more important in light of Covid-19 and the challenges that crew face while waiting to be relieved from their vessels. I hope that my participation with Stella Maris will help to continue shining a light on seafarer wellbeing through the work of this incredible charity."

Businesswoman Maita said: "I am delighted to join and serve an organisation whose core values are founded through acts of charity by providing seafarers with a welcoming smile, a helping hand, showing appreciation for the contributions they make and



Maita Crowe



James Muir

ensuring that they operate under fair working conditions where their basic human rights are protected.

"Being based in Dundee, Scotland provides me with the opportunity to be close to the several ports in the country and work first hand with the chaplains, volunteers and parishes to make seafarers welcome during their short stay on land."

Stella Maris' Chair of

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 **St Nicholas Care Fund**
A charity of the Archdiocese of Glasgow
Since the beginning of April, the Saint Nicholas Care Fund has awarded over £50,000 to schools, churches and local community groups that are providing practical assistance to people and communities facing hardship as a result of the covid19 crisis. If you know of any group that may benefit from our support please advise them to contact us at pct@rcag.org.uk for more information on our grants programme.
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POEM OF THE MONTH

This is an excerpt from Edwin Muir's poem "The Transfiguration of the Lord".

As in a morning field. Was it a vision?

Or did we see that day the unseeable

One glory of the everlasting world

Perpetually at work, though never seen

Since Eden locked the gate that's everywhere

And nowhere? Was the change in us alone,

And the enormous earth still left forlorn,

An exile or a prisoner? Yet the world

We saw that day made this unreal, for all

Was in its place.

Reality or vision, this we have seen.

If it had lasted but another moment

It might have held for ever! But the world

Rolled back into its place, and we are here,

And all that radiant kingdom lies forlorn,

As if it had never stirred.

But he will come again, it's said, though not

Unwanted and unsummoned; And all mankind from end to end of the earth

Will call him with one voice. Then he will come, Christ the uncrucified, Christ the dis-crucified, his death undone,

His agony unmade, his cross dismantled—

Glad to be so—And Judas damned take his long journey backward

From darkness into light and be a child beside his mother's knee, and the betrayal

Be quite undone and never more be done.

PRAYER OF THE MONTH

O Lord, transform us into the likeness of your Son, whose radiant splendour you will to manifest in his glorious Transfiguration. Who lives and reigns for ever and ever.

Amen



Art of the month

Pointing to Christ

ON August 6 every year the Church celebrates the Feast of the Transfiguration of the Lord. This year the Gospel passage is from St Matthew who, like St Mark, tells us that Jesus took Peter, James and John to a high mountain where they could be alone. St Luke, however, tells us that he did so, "to pray."

How important it was to Christ to be united to the Father in prayer! I wonder if Jesus wanted these Apostles to witness this glorious manifestation because sometimes He witnessed their lack of faith... and Peter would need to learn that there had to be no such lack in the one who was to strengthen the brethren.

Cardinal Giulio de Medici, who later would become Pope Clement VII commissioned the artist and architect, Raphael Sanzio from Urbino, to paint

BY MGR TOM
MONAGHAN

the Transfiguration which is now housed in the Vatican Museum. It would be more accurate to state that it was by Sanzio and his companions since they completed this huge painting after his death at the early age of 37.

The master himself painted Christ in the shape of His forthcoming Crucifixion but with a tranquil face, serene and at one with His Father. On each side are Moses and Elijah, standing for the Law and the Prophets. The three Apostles chosen to accompany Jesus, can be seen arising from their heavy sleep.

Down below, at the foot of the mountain, the crowd are in disarray as they witness the seeming inability of the remainder of the Apostles to heal the epileptic boy who suffered terribly.

Looking at the boy's face and the uncontrolled gestures of hands and arms, you can almost hear him scream. His dad holds him tenderly and protectively while staring accusingly and disappointedly at the Apostles wondering why they, who had healed others, can do nothing to heal his tortured boy.

Amidst the mêlée, two men seem to point up the mountain as if to indicate that Jesus will heal the boy. And He does.

Some exorcisms, it seems, can be accomplished only by prayer.

One final note of interest; Raphael was thought to have been born and died on Good Friday. The inscription on his tomb in the Pantheon reads, "Here lies that famous Raphael by whom Nature feared to be conquered while he lived, and when he was dying, feared herself to die."



RECENTLY I participated in a panel discussion here in Rome to present a new book by a friend and colleague, Edward Pentin, titled *The Next Pope: The Leading Cardinal Candidates*, to be published by Sophia Press on August 4.

As I said that night, the book reflects a fairly conservative view on the state of the Church. Whatever one makes of that perspective, however, it's well-informed and well-researched, and there's much to learn about the 19 cardinals Pentin presents as *papabili*, meaning possible future popes.

For now, I'll stay out of the weeds about specific candidates. For the record, I find most of Pentin's selections plausible, a few debatable and a couple just silly, but we can leave that discussion for another day.

Here, I want to address three common objections that arise anytime the conversation turns to the next pope. I heard them when I published my book *Conclave* under St. John Paul II 20 years ago, they're being said today about Pentin's book, and they'll surface again whenever someone else does something similar.

To cut to the chase, they're all bunk.

First, it's often objected that to speculate about a future pope while the current pope is still alive is disrespectful and disloyal, even tantamount to a political attack on the pope's leadership. Of course it could be all of these things, depending on who's doing it and why, but in principle it doesn't have to be any of the above.

If you believe the direction of the Catholic Church matters, no single figure has more impact on setting a direction than the pope, and therefore the choice of who occupies the office is monumentally important. The last thing you want is for the cardinals who will make that choice – and the lone certainty here is that one day, they will have to make it – to be poorly informed about their alternatives.

I can report that the cardinals I know who've participated in a conclave were hungry for as much information as they could acquire, because they realized this was probably the single most important decision they'd ever make. They took the process seriously, and they were grateful for reliable background or perspective that could inform their deliberations. That's likely to be all the more true next time, given that so many of today's cardinals don't know one another well.

Conclave chatter fills long Roman summer



Picture: Imago Mundi

BY **JOHN L ALLEN JR**
EDITOR OF CRUX

People often ask, "Yeah, but why now? Why not wait until the papacy is nearing the end?" The answer

is, unlike an American presidency, we have no idea when a given papacy may end, and waiting for the *fin du régime* may be too late for the sort of meticulous research and analysis that actually would be helpful.

Second, there's the standard refrain that speculating about the next pope is futile, since nobody knows what's going to happen. Many cite the old Italian saw, "he who enters a conclave as a pope exits a cardinal," to accent the unpredictability of the process.

Again, obviously it's true that surprises are always possible. It's worth nothing, however, that of the last six papal elections, the clear pre-conclave favorite won twice – Paul VI and Benedict XVI – while "B list" figures, mentioned as more remote possibilities, won another two times – John Paul I

and Francis. Only in two cases did real dark horse candidates prevail, with John XXIII and John Paul II.

The real point, however, is that if we were to take the possibility of surprise as a reason not to think about the future, there would be no crop forecasts, no economic projections, no models for the progression of a disease – for that matter, there wouldn't even be weather reports.

Sure, expert predictions can be wildly wrong. But as Dwight Eisenhower famously put it, "In preparing for battle, I've always found that plans are useless, but planning is indispensable." The more carefully the Church has thought about a looming crossroads, the better prepared it will be to adapt when the unexpected occurs.

Finally, there's the pious objection that talking about a conclave in human terms – politics, rival camps, clashing perspectives and priorities, and so on – betrays a deficit of faith, because the Church believes the se-

lection of a pope occurs under the guidance of the Holy Spirit.

In truth, it's the failure to factor in those human elements that betokens a lack of faith, or at least understanding of the faith, because we're Catholics, not Docetists. The Catholic understanding, as famously articulated by Aquinas, is *gratia non tollit naturam, sed perficit*, meaning "grace does not eliminate nature but perfects it."

In other words, the fact there's a divine element to the life of the Church, including a conclave, doesn't make it any less human, and therefore the normal dynamics of institutional sociology and political science apply here too. To pretend otherwise is a prescription for all sorts of mischief, not just in thinking about papal elections but virtually everything.

Bottom line: In principle, reflection on the choices awaiting cardinals during the next conclave is not only legitimate but essential.

Of course, if a given contribution to that discussion is ill-informed, polemical or sloppy, it can be a distraction, but assuming it's reasonably well-researched and responsible, then it's a vital public service, and the journalists, researchers and other observers who produce such works shouldn't have to face bogus blowback for the mere fact of having done so.

None of this tells you who the next pope will be. It does, however, at least confirm you're not doing anything wrong by wondering.

■ **Follow John Allen on Twitter:**
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Arandora Star 1940–2020

The Garden designed to heal memories

EIGHTY years ago last month a wartime tragedy occurred which is recalled in dramatic and beautiful form in the walled garden beside St Andrew's Cathedral.

The sinking of the *Arandora Star* left a profound wound in the Italian community in Scotland. It was to help heal this wound that Archbishop Conti commissioned the Italian Cloister Garden to be a kind of antechamber to the Cathedral, a place of rest and reflection for all.

In a powerful memoir, published in newspaper form for the first time, the late Monsignor Gaetano Rossi, for many years Parish Priest of St Peter's, Partick, recalled the fateful night he was arrested after Churchill's order to "collar the lot".

Every Italian citizen aged over 16 was rounded

up and taken away. Many were, within a few weeks, loaded onto the former liner, the *Arandora Star*, for immediate deportation.

Just a few hours into its trip, the ship was sunk by a German torpedo. It was not carrying the required Red Cross symbol which would have marked it as a civilian liner carrying prisoners. Lifeboats were chained up and the civilian prisoners were locked under deck.

The tragedy happened 80 years ago last month on July 2 1940. The names of the Scots Italian prisoners who died that day appear on the marble plaque in the Cathedral Italian Cloister Garden, and the stunning central monument, with its mirrored plinths, is the world's largest memorial to the victims.

Wartime memories of much-loved Monsignor

At the declaration of war, all the Italians were rather shaken, and the shock was even greater when they realised that they were being interned as enemies.

They could not understand how the same people, who had been joking and laughing with them in their shops for so many years, now looked on them as dangerous enemies.

With the local people they had established many ties of friendship and even marriage, but overnight they were considered so dangerous that they had to be put in camps surrounded by barbed wire.

But the people who were responsible for running the country had already made up their minds: being Italian was equal to being Fascist, and therefore dangerous enemies. With such "dangerous enemies" in their midst there was no time to be lost. The authorities could not allow time for the "fifth column" to organize itself, and therefore the only solution was immediate and indiscriminate internment.

The Italians were lifted without delay from their families and homes without giving them time to make any arrangements. Some of them were taken into custody from their place of work, without having the possibility of saying "goodbye" to their families.

After the internment they were not allowed to communicate with the outside



world for 15 days, so some families were left without any information of any kind. It was a very hard and merciless blow for those Italians who overnight found themselves on the opposite side, behind barbed wire, and treated as enemies. They had never been Fascists, but simply Italians.

My own personal case is a good example. I had arrived from Italy in September 1937 to complete my ecclesiastical studies in Scotland. I had never been a member of any Fascist organisation or group (which was obligatory in public schools), because as a student for the priesthood I was not allowed any political activity.

When war broke out between Italy and Great Britain I was on holiday in Lytham St. Annes, near Blackpool, in the company of two other priests.

About three o'clock in the morning I was awakened

up by a policeman, who appeared at my bedroom door, and he ordered me to get dressed. I told him that I would like to speak to my two companions who slept in another room.

With some difficulty he allowed me to say a quick "goodbye", and he followed my every movement.

My two companions did not understand anything of what I said ... They were refused permission to see me at the Police Station, so that when they returned to Glasgow they were unable to give any information to my superiors [at the Archdiocese].

When I arrived at the police station I was told to sit on a wooden chair in the middle of the room, and a policeman, with gun in hand stood before me. This was in the early hours of the morning and as time went on I felt the need to go to the bathroom. I was given permission and as I moved towards the W.C. I noticed that the policeman was following me with a gun at my back, and the gun stayed there during the whole operation...

[Monsignor Rossi was sent with other Italian nationals to a prison camp in the north of England. While there he worked hard to give the men hope, helping to organise sport and work activities. Less than a month after their arrival however, the tragedy of the *Arandora Star* took place.]

... One morning a lieutenant called me aside in a small room. He was a nice big

man who originally came from Greenock but at that time was resident in Blackpool. He was nearly crying and with a broken voice he told me You know, padre, a number of our friends are dead. ...he explained that the first group of internees had left Liverpool to go across the Atlantic and during the journey the ship had been torpedoed by a German submarine and many lives had been lost.

It was the 2nd July 1940 in the early hours of the morning when the ship was about 200 miles off the Irish coast. Many of those lost had left from our camp. He said: "And to think that they were such nice men".

When more news began to arrive about the sinking of the ship I was given the job of sorting out the documents of the survivors and the missing persons.

Behind my table there was a large, simple bookcase, which contained folders containing the documents and some personal effects of the internees. It was not a pleasant job, because now and then I came across the names of some of my friends ... That event and that search left a mark on me."

■ **This extract is from the book "Memories of 1940" edited by Professor Eileen Anne Millar, who also oversaw the choice of verses on the mirrored plinths in the Cathedral Cloister Garden.**



A Garden visit

THE garden has as its focal point a striking monument, a labyrinth in mirrored plinths with inscriptions from the Sacred Scriptures and the great Italian poets, designed by Roman architect Giulia Chiarini.

A 200 year old olive tree, gifted by the people of Tuscany has also been planted and a fountain and stream traverse the central space.

Around the walls, granite plaques tell the story of the Cathedral, of the Catholic revival in Scotland and of the *Arandora Star* tragedy. The installations were funded by donations from the Scots Italian community.

The Cloister Garden is a special place to remember all our loved ones who have died.

A visit to the Monument ...

Leaving the Cathedral from the side doors, the visitor is invited to walk forward into the mirrored labyrinth.

Seeing one's own reflection, and reading the texts, one is reminded of one's own mortality and the lives of those who have gone before us. The sense of disorientation created by the surrounding reflections is designed to recreate the confusion of those on the *Arandora Star* as they fought to escape the sinking ship,



while the flowing water reminds us of baptism and new life.

The final quote from Dante "In his will is our peace" speaks of Christian faith and the triumph of hope, while the last element of the installation – the olive tree – is the symbol, par excellence, of reconciliation and peace.

The words chosen for the central monument are taken from Sacred Scripture and the works of the great Italian writers. The selection below is designed as an aid to reflection for visitors to the garden.

*Believe in God and believe also in me
I am the way, and the truth, and the life.
No one comes to the Father except through me. (John, 14:1, 6)*

*I know it is time to leave; I know it is late;
but let me stay and watch a little longer.
(Pascoli)*

*The water that I shall give will become
a spring of water within,
welling up for eternal life. (John 4:14)*

*Lord, you know so well that my hope lies in
you alone. (Petrarch)*

*...infinite goodness has arms so wide that it
welcomes all who approach. (Dante)*

*In His will is our peace: that sea to which
everything flows. (Dante)*

A place to remember: Ralph's story

WHEN the Italian Garden and Arandora Star Memorial was opened on the 16th May 2011 my heart was bursting so loud I was sure everyone around me could hear it!

A beautiful memorial garden had been created with a truly unique mirrored plinth centrepiece, but for me the most important feature of the garden was the name plaque located on the east wall listing the names of the 94 Italian men from Scotland who had died on the *Arandora Star* on the morning of the 2nd July 1940.

One of those names on the wall plaque is Quinto Santini my maternal grandfather – and on this day just over 70 years since that fateful event here was his name along with the names of all the others in this special place.

I had grown up in Scotland in a very Italian family and for as long as I could remember I knew all about the tragedy of the *Arandora Star* and how Italian men who had been living in Britain were arrested when Italy declared war on Britain and France on 10th June 1940. I knew this once



magnificent luxury cruise liner *Arandora Star* had been torpedoed by a German U-boat and sunk just off the north-west coast of Ireland on its way to Canada. And most importantly I knew that one of those men who had died had been my grandfather!

But this was an unknown tragedy or forgotten story outside of the Scottish/Italian community, because, in the war there had been many, many, tragedies this was just another one – but this tragedy had touched almost every Italian family at that time.

Now step forward the hero of this story 70 years after the tragedy – Archbishop Mario Conti who had the

imagination and idea to create an Italian Garden and Memorial to all of those who died aboard the *Arandora Star* from a bit of land adjacent to Glasgow's St Andrews Metropolitan Cathedral.

For over 70 years the families of the dead had never been able to grieve properly – there were no death certificates and certainly no bodies except for the few that washed up unidentified along the west coast of Ireland and some outlying Scottish Island Beaches.

But now there was the magnificent, special and unique place – the world's largest permanent memorial to the victims of the *Arandora Star* – a total of 805 men died that day 80 years ago.

Captain Moulton, 12 officers and 45 crewmembers (55 of the 174 crew); 37 of the 200 military guard, 243 of the 479 German internees and 470 of the 734 Italian internees (94 of them Italians from Scotland).

The mirrored plinth memorial at the centre of the garden is dedicated to all of those 805 men who died. *Requiescant in pace.*

Top right, UK Ambassador to Italy Jill Morris visits the Garden with Ronnie Convery. Middle left, an inscription. Bottom right, victims' names recorded in stone.



Good health means focus on body and soul

As human beings we are a complex fusion of body and soul, mind and matter, and we can never be truly "well" if one or other of these elements of our life is "unwell".

As imperfect children of Eden (as the great Christian poets would have it) we find it hard to maintain a perfect balance in life... some of us focus obsessively on the health of the body while abandoning the life of the spirit, while others are so absorbed in the life of prayer, meditation and reflection that we look down on physical health with disdain.

Both imbalances are wrong. The Catholic understanding of human nature places great emphasis on both the dignity of the body and that of the soul – so we

need to care for both!

The COVID pandemic has made that harder.

The loss of access to the Eucharist has constituted a period of spiritual starvation for many, while the inability to move freely and to exercise, not to mention the danger of infection has led to problems with physical health.

As we move closer to a new normal it would be good to carry out an inventory of body and spirit, to ensure that we are doing what is needed to nurture both sides of our nature.

First the spiritual...

Am I at peace? If not, what is bothering me? Is it fear and anxiety? If so what is it about? Can I name the issues which rob me of serenity? If so I should do so. Name

them. Write them down. Bring them to my prayer. Lay them in the hands of God...

Do I dedicate time to silence? To reflection and relaxation? Do I give my spiritual life space to breathe?

Presence

Do I spend some time each day in the presence of God? Can I organise myself enough to set aside a place and time to be alone with God? When I am there, words are not necessary but can help... a short act of the presence of God is useful to position ourselves in the right frame of mind and heart... "My Lord and my God, I firmly believe that you are here. That you see me and that you hear me. I adore you with profound reverence. I ask you to make

this time of prayer fruitful..."

Then there is the physical...

Once more the challenge is to take back control of a situation that risks dominating our lives. We cannot cure COVID 19 but we can act decisively to choose a healthy lifestyle during and following the pandemic.

Firstly that means avoiding infection... hand hygiene, avoiding crowds, face masks when indoors in public spaces, keeping a sensible distance and staying indoors if unwell... the mantra is well-known to us.

But avoiding infection is not enough. We need to care for our bodies actively during the emergency and that means having a plan of physical life as well as spir-

itual life.

Eat well. The golden rules about maximising intake of fruit and vegetables are as valid now as ever. As summer fruits fill the shelves why not try new flavours of goodness? Online recipes cost nothing to download...

Next, watch the drink! It's easy to slip into a glass of wine at lunch and another one or two at night if we don't have to get up to work in the morning. Be careful! Alcohol in moderation can be a pleasant enrichment in life, when it becomes a necessity it imprisons us. Don't let that happen.

Exercise is also essential... one of the few positives of the COVID emergency is that people have taken the Government "permission" to have an hour of exercise

outdoors almost as an "instruction" to do so. Never have parks or walkways been busier than in recent months as people take advantage of the hour of freedom to walk. Don't lose that habit as the lockdown lifts. Aim for 10,000 steps a day – your smartphone or watch will help you count. Don't make a tragedy of it if you can't manage one day or if the thought of going out in the rain is just too much! But keep up the habit... it's one of the few treasures we can take from this collective experience of danger.

The Roman poet Juvenal summed this advice up very well a long time ago. In his "Satire" he spoke of the need to pray for a "mens sana in corpore sano" – a healthy mind in a healthy body.



MENTAL HEALTH MATTERS

in the now

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My name is Sharon McGinley and I am a qualified experienced Cognitive Behavioural Psychotherapist. I am a Counsellor Member of COSCA (Scotland's professional body for counselling and psychotherapy).



"Men are disturbed not by things, but by the view which they take of them"
Epictetus

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Be kind to yourself... and to others

BY SHARON MCGINLEY

In the current climate, our mental health is being forever tested with trying to keep up to date with the evolving changes about what we are allowed to do, encouraged to do, or told not to do!

In circumstances like this we have to be careful, we have to be aware when the elastic is about to snap – simple things can help... pause, take a breath, slow down and look after yourself. Be aware if you are constantly in threat mode – looking out for danger and in driven mode – driven to be a good employee, good parent, good partner, good home school teacher.

The soothe moment

Where is the soothe moment – kindness to self time?

What can you do to engage the soothe or increase awareness to looking after self?

Kind words, meditation, treating yourself like you treat others, awareness and challenging unhelpful thoughts... these are all important.

Try to be a master to your thoughts and not a slave. Wishing you all well and try to remain in the now. It is taking small steps in the now that can help with the big steps for the future.



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Salve delayed

A N eagerly-awaited annual gathering of the Sisters of Notre Dame, due to be held on the Feast of the Assumption on August 15 has fallen victim to restrictions imposed by the pandemic.

On the same date five years ago, Sisters from the order watched with pride as a magnificent stained glass window, originally situated in their convent and college chapel at Dowanhill, went on permanent display at Kelvingrove Art Gallery and Museum.

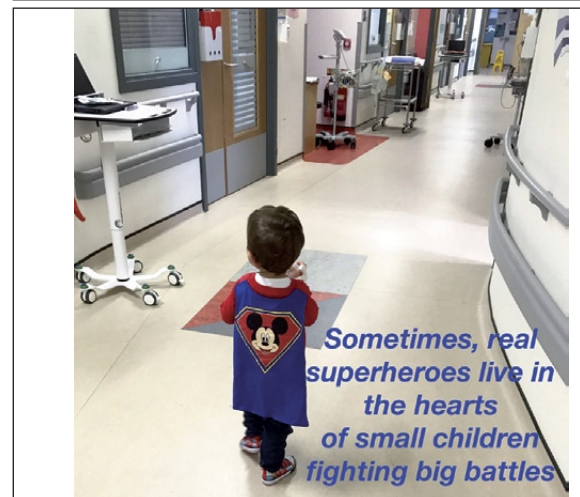
They have met up every year since then where the highlight is a moving rendition of the *Salve Regina* following by a talk about the museum by learning and access curator Harry Dunlop.

But because the museum

was not open in time because of Covid the event has been cancelled for this year.

The stained glass window known as the Coronation of the Blessed Virgin was created by the famous Irish artist Harry Clarke and commissioned in 1923 by Sister Wilfrid SND, the Principal of Notre Dame Training College, for the Convent and College Chapel in Dowanhill.

In 1979, when the college was re-located to Bearsden the window was housed in the Assembly Hall at Notre Dame, which later became St Andrew's College. When the College became part of Glasgow University the window was sold to Glasgow Museums in 2002, where it remained in storage before going on permanent display five years ago.



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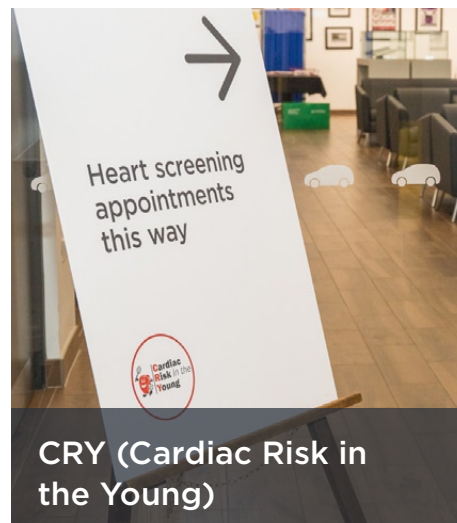
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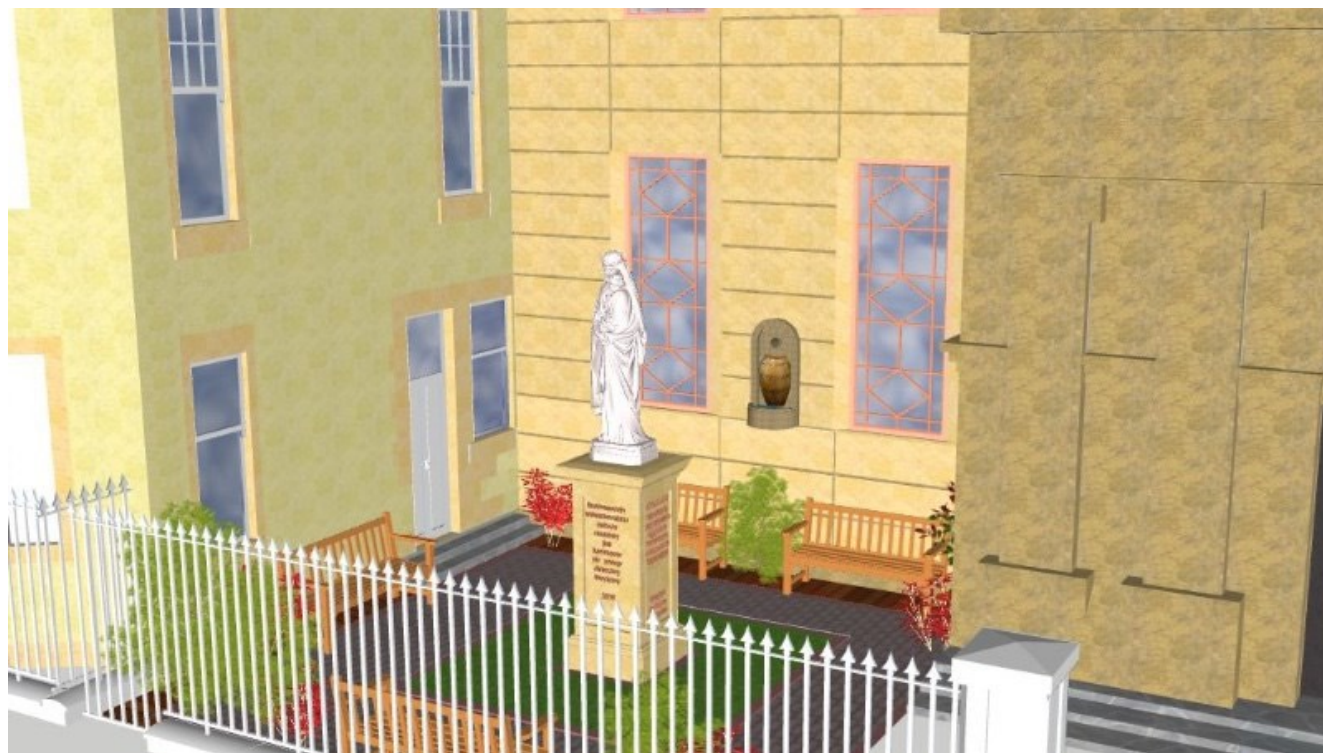


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St Mary's garden appeal



THE parishioners of St Mary's Calton have been given their first glimpse of a permanent memorial outside their church dedicated to Our Lady for those who have been affected by the pandemic.

As these artist's impression show, the shrine will be built in an enclosed site near the entrance to the church in Abercromby Street.

Parish Priest Canon Tom White, who is also responsible for St Alphonsus Church at the Barras, has told parishioners that the proposed Garden of Prayer will be a sacred space for those of both parishes who faced difficulties during lockdown and in many cases were unable to say goodbye to loved ones in a public way.

He described the Garden

BY BRIAN SWANSON

of Prayer as 'a sacred space for treasured memories' adding so that, even in the future, if churches are again locked down, there will be somewhere for people to come and sit and contemplate.

Plans are also underway to create a shrine inside St Alphonsus Church which does not have any space outside unlike St Mary's.

Fund raising has now begun and as well as cash donations both parishes would welcome practical ideas on how to take the project forward.

■ **Donations can be made via the JustGiving link <https://www.justgiving.com/search?q=stmarys-prayer-garden>**

Focolare joy at a distance

BY BRIAN SWANSON

A GLASGOW couple have spoken of their joy at taking part in the global gathering of the International Focolare Movement which took place online last month because of the pandemic.

The eagerly awaited annual Mariapolis, a week long event was due to take place at Ampleforth Abbey, in Yorkshire, involving more than 400 international participants.

Among those taking part from the Archdiocese were retired couple Kathleen and Geoff Lee who live in the south side of Glasgow.

Kathleen told *Flourish*: "During this time of pandemic when we are unable to meet in large groups physically, we had an extraordinary experience of unity online during our Mariapolis."

"Sharing the sacredness of our lives through prayer, meditation, the giving and receiving of profound and diverse experiences; we felt drawn into a oneness of being."

Geoff said: "Seeing and experiencing the beauty of the programme, skilfully woven by the technological team was a witness of unity lived and expressed

in a practical way. I was privileged to be part of it."

A spokesperson for Focolare said: "An essential characteristic of Mariapolis is the participation by people of all ages and backgrounds."

"So the challenge to make an online event accessible to those unfamiliar with current technology was a huge one. However, teams working together over many Zoom and phone hours developed a programme that crossed these barriers more effectively than could have been expected."

"An exceptional joy was the participation by many who would have been unable to attend a physical event due to health limits or other restrictions."

The international aspect of Mariapolis was enhanced by connection points in the USA, Finland, Canada, Sweden, India and Nigeria – to name just a few."

The international Focolare Movement works for unity within the Catholic Church as well as ecumenically, with people of other religions, and those with no religious affiliations.



Alex Black

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Feast of the Assumption and fulfilled promises mark August readings



Canon Robert Hill

THE gospels from Matthew this month all have the underlying theme of Jesus fulfilling the plans and purposes of God his Father.

There's nothing new in that. All four of the gospels give examples of Jesus 'fulfilling' events or words from what we call the Old Testament. Matthew makes special use of this technique, and just about everything Jesus does has its origin in what we call the Old Testament, but to Jesus and his contemporaries simply 'Scripture'.

2 AUG Sunday 18 Year A.
Matthew 14:13-21

Today, we have the only story to be found in almost exactly the same detail in the four gospels – the Feeding of the 5,000. There are some differences in detail between the four gospels regarding this story, but there is also great uniformity in them. The story is well known; from five loaves and two fish, 5,000 men were fed – Matthew alone adds 'not to mention the women and children'. It's as if Matthew wants to accentuate Jesus' achievement as much as he can. This is important to the evangelist because he above all wants to demonstrate that Jesus never contradicts Moses, but he constantly fulfils Moses' teaching. So, Matthew, makes the crowd seem even bigger than the other evangelists. This helps Matthew to ensure readers of this story will recall Moses after crossing the Red Sea with the Israelites, when God fed his people with manna. When Jesus feeds this crowd, he is fulfilling the manna incident. The difference of course is that God provided manna; Jesus provides multiplication of food... but of course, Jesus is God as well as human, so he too does the work of God.

9 AUG Sunday 19 Year A.
Matthew 14:22-33

Following the feeding of the 5,000, another miracle recalls the career of Moses, and perhaps events from even further back to the beginning of creation. Today's gospel story is of Jesus calming a storm on the Sea of Galilee. When we see this small stretch of water today, it is difficult to imagine a huge storm taking place, but even today, when the wind blows through gaps in the mountains in particular ways, a

very rough sea is the result. So, in the middle of the night, in a small open boat, a dozen disciples, probably not all of them sailors or fishermen are terrified! Jesus appears, walking on water. This reminds us of the miraculous crossing of the Israelites at the Red Sea, or Sea of Reeds as it is often called today. Again, Jesus does what God does. He exercises control even over the wind and waves. There is an additional feature to Matthew's version of this story. When Peter sees Jesus walking on the water during the storm, he says "If it is you, Lord, tell me to come to you across the water". Jesus tells him to come. Peter tentatively steps out of the boat, starts to walk toward Jesus on the water, but then notices the waves and the wind and begins to sink. Jesus asks Peter, "why did you doubt?" Peter's doubt recalls a recurring with the Israelites during their time in the desert. They constantly put

God to the test. Peter's challenge to Jesus is just such a test. "If it is you...". Peter, like the ancient Israelites, has put the Lord to the test.

16 AUG Assumption of the Blessed Virgin Mary,

Luke 1:39-56

This important and famous Solemnity is transferred to Sunday because its own date, 15 August, falls on a Saturday. When this happens, the Scottish Bishops have decreed that the feast is transferred to the Sunday. The Solemnity celebrates a belief of Christianity for a long time, but only formally and infallibly defined by Pope Pius XII in 1950. The liturgy today celebrates the Assumption of Our Lady body and soul into heaven – it does not try to explain it! We can however briefly point to the logic of the celebration. Jesus' Risen body did not remain on this earth. In its perfection, Jesus' body after his

resurrection, untainted in any way by sin, could not undergo corruption as experienced by the rest of us. Jesus' mother, conceived without sin, likewise does not undergo corruption. The scripture readings for today do not prove this dogma, but they give us very strong biblical background in support of it. First among these is a strange text from the Book of Revelation. Attempts to read this as proof of the Assumption of Our Lady will always fail: the text is too convoluted to provide proof of anything. Perhaps more important is the idea that the symbol of evil – the dragon in this case, is defeated by the agents of God. It paves the way for Paul in his 1st letter to the Corinthians. He is much more explicit than the Book of the Apocalypse, and states that Christ, raised from the dead, has conquered the enemies of God, and death will be the last to be destroyed. In the famous Gospel song

known as the Magnificat, Mary acknowledges that the almighty has done great things for her, and his name is holy. The remarkable thing about the Assumption is that the honours bestowed on Mary from her conception were not earned by her: they were bestowed on her by God. The feast reminds us that the good things that God does for us are not done because we deserve them; they are given because God is gracious with his gifts to us – despite our faults!

someone had illegally taken over the role of the king's steward. Isaiah prophesies that God will take the keys from this false steward, and give them to the rightful holder of the office. Finally, Peter is given the power to bind and loose, to decide what is the authentic teaching of Jesus, who completes the teaching of Moses. This power will be extended to the rest of the Twelve later in this gospel. It is the basis of the teaching authority of the Church to this day.

23 AUG Sunday 21 Year A.
Matthew 16:13-20

The remaining two gospels for the Sundays of this month are connected, just as are the first two from earlier on. Both take place in the region of Caesarea Philippi, a place near what had been the northern limit of the ancient kingdom of Israel. By Jesus' time it was a major city, more pagan than Jewish, with temples to Roman gods. This is where Jesus poses the question to his disciples, "Who do people say the Son of Man is?" The disciples can answer this one easily... Not so, Jesus' next question: "But who do you say I am". Silence. No one is prepared to offer an opinion. Eventually Simon Peter, who presumably couldn't stand the silence any longer, says "You are the Christ, the Son of the living God". Well done Peter! It should be noted that this episode occurs in all three synoptic gospels – Matthew, Mark and Luke – and Peter gives a different answer in each one of these gospels. In Mark, he simply says "you are the Christ". In Luke, he is a bit more expansive "You are the Christ of God", and in Matthew, Peter really excels, "You are the Christ, the Son of the living God". Peter is on his game here. Jesus is impressed, and replies "It was not flesh and blood that revealed this to you but my Father in heaven". So, what does this mean for Peter? Well, Jesus says two things to Peter. First, a play on his name, which means 'rock' – Peter will be the rock on which Jesus will build his church. Peter will live up to his name as rock – solid foundation; even the gates of hell shall not be able to withstand this church. Peter is promised the keys of the kingdom of heaven. This is a fulfillment of Isaiah in the first reading. In those days,

30 AUG Sunday 22 Year A.
Matthew 16:21-27

This gospel could be called 'Peter snatches defeat from the jaws of victory!' Peter has just been called the rock on which Jesus builds the church; that he will bind and loose in Jesus' name. What could go wrong? Well, if past experience is anything to go on, quite a lot! Jesus now makes the first of three predictions of his own Passion and Death. Peter is not impressed, and gives Jesus a serious telling-off. Translations other than our Jerusalem Bible version say that Peter took Jesus aside. The implication is that Peter has literally stopped Jesus in his tracks to put him straight, saying "Heaven preserve you, Lord" he said, "this must not happen to you". Jesus' response still takes our breath away, "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's". As insults go, this is harsh: or is it? Jesus tells Peter, 'get behind me, Satan', but this is not the first time he has addressed these words to Peter. At the beginning of the Gospel when Peter and Andrew were fishing in the Sea of Galilee. Then, Jesus said the same Greek words to Peter and Andrew, but there they're translated as "follow me". When Jesus uses the same words to Peter at Caesarea Philippi, he is also saying "follow me". This is the role of the disciple – to follow the Master. In saying follow me, i.e. get behind me, Jesus is renewing Peter's call to discipleship. But why does Jesus call Peter 'Satan'? Perhaps it's because had Peter stopped Jesus, he would have succeeded where Satan failed, i.e. at Jesus' testing in the desert, just before his ministry began! Now that would have been serious!



Palma il Vecchio,
Assumption of the Virgin (1513)
Gallery of the Accademia, Venice

OUR Provincial Chapter, which is a gathering of the Passionists from Scotland, Ireland (North and South) and Paris who make up what we call St Patrick's Province has, like so many other events been affected by Covid 19 restrictions.

It takes place every four years and, during the Chapter, we review the life of the Province, examine any difficulties and challenges, and plan our pastoral priorities for the following four years. We also elect, or re-elect, our Provincial and his Council (also known as the Curia) and one of the tasks that they have after the Chapter is to make the various appointments of personnel throughout the Province.

That would have meant that, around this time, we would have been waiting by the phone, or expecting a visit, to be consulted on our next move, or on our staying put, depending on the discernment and deliberations of the Curia. The Chapter was scheduled for the 22nd – 26th June in a Retreat and Conference Centre run by the Cross and Passion Sisters at Drumalis in Larne, in the North of Ireland, but, of course, because of the Coronavirus, our Chapter didn't take place.

At present we have re-scheduled for the end of October in a different venue, but it remains to be seen whether easing of lockdown has progressed enough for the Chapter to feasibly take place, even then. So, as in many other things, we are in a kind of in-between place.

Of course, it may have been that, instead of being at the end of a phone waiting for a call, at least one of we Passionists in Scotland would have been elected to the Curia and been part of

Fr Frank's plea for more vocations



Fr Frank's log

Fr Frank Keevins CP is Parish Priest of St Mungo's Townhead

the group entrusted with making the necessary appointments, and therefore making these calls. I have been in that position a number of times before. What usually happens is that, at the end of a Chapter, the new Curia have a diary meeting and set aside a block of days on which to come together and set things in motion.

Prior to that the consultation process will take place. When the Curia eventually gets around the table, they will endeavour to put a plan in place to achieve the Chapter priorities, and pencil in a first draft of the men they wish to appoint

to the various tasks and locations whom they feel can best bring that plan about. Then it comes time to phone around, and to ask people if they are willing to go here or go there, to do this or do that.

If everyone says yes, then the process draws to a close with a huge sigh of relief, but, if even one person says no, there will be a knock-on effect and it's back to the drawing board. For the most part our men are willing to do what is asked of them, and to accept that this is part and parcel of the life we have chosen, but there can also be good reasons for saying no, and those are lis-

tened to with compassion.

In the times we live in, there are fewer pieces to move around on the board than there used to be. Our membership is diminishing, and many of those who remain are getting older and frailer. At present there are only 45 religious in the Province, with an average age of 71. There are nine leadership positions to be filled. Of those in leadership at present, four are aged 75 or over, while the others are in their mid to late 60's. There are six different communities, and so, providing leadership for the next few years and beyond will not be easy. Can all of our communities and all of our ministries be sustained? We have been blessed in recent years with a few good vocations, and two of those are based in St Mungo's. But oh, how we need more of them going forward. So, from this in-between place, I am ask-

ing you to pray very hard for Passionist vocations.

Father Gareth has asked me to say how much he misses everyone. Being an Everton supporter, he is trying to be magnanimous about Liverpool winning the English Premiership, but he also likes the way Everton are progressing under Carlo Ancelotti. Father Justinian is improving remarkably since he came out of hospital, and is being well looked after by a plethora of carers and nurses.

Father Antony continues to maintain his suntan, and to hone his pastoral skills, having been plunged in at the deep end in unexpected ways since ordination. I have to be nice because I need to ask him for another haircut soon, as I can't see through my eyebrows at present. Partial church opening is going fine and we look forward to progressing it further soon. So, protect yourselves and your loved ones, and protect Christ in your lives.

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Johnny Beattie was a real local hero

ST Peter's in Partick was the setting for the funeral of one of Glasgow's favourite sons – veteran entertainer Johnny Beattie who died aged 93 after a lifetime in showbusiness.

Govan-born Johnny worshipped at the church for many years where he and his late wife Kitty were married in 1952 and where their four children were baptised.

Under normal circumstance the West End church would have been packed with a host of famous faces as well as fans but because numbers are strictly limited during pandemic only close family and friends attended.

At the end of the service, members of the public gathered outside and applauded as the coffin was piped out of the church as the cortege travelled through the city towards Glasgow Crematorium in Maryhill.



Parish Priest, Canon Peter McBride, praised not only Johnny's great gift of giving laughter but his lifelong charity work particularly as an ambassador for St Margaret's Hospice, Clydebank, where he died on July 9 after a brief illness.

Canon McBride said Johnny was a regular at church but also on the parish social scene where he entertained at many church gatherings.

Fellow comedian Andy Cameron, himself a good friend to the Archdiocese for his charity raising efforts, told mourners: "He took something to the world and it's the greatest sound on this planet – laughter. Johnny gave that to us."

In 2007, the entertainer, who also appeared in BBC soap *River City* was appointed an MBE in the Queen's Birthday Honours list for his lifelong services to entertainment and charity.

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Scottish Charity No SC022611

Act now to save Africa from pandemic disaster

EVERY one of us felt the impact of the coronavirus pandemic when it hit Scotland.

It caused pain and suffering — but it also provoked an inspiring wave of compassion and care for our neighbours and key worker heroes. Now, as this deadly virus sweeps across sub-Saharan Africa, we hope you will show that same care for your sisters and brothers living in the world's poorest places as they face a new battle for survival.

In these impoverished communities, it's not sickness that people are most afraid of. Coronavirus is set to unleash a poverty pandemic that will trap generation after generation in a vicious cycle of hunger, fear and despair. This chain reaction of poverty and death will make the poorest people in the world even poorer for years and decades to come.



Alistair Dutton
SCIAF Chief Executive

er for years and decades to come.

This is why we've launched a new appeal to help families survive this extraordinary poverty pandemic, and help them recover from the shockwaves unleashed by coronavirus. That first shockwave is the irreparable damage the virus is inflicting right now on local economies, as farmers see their crops go to waste because they can no longer sell them to traders. At the same time, people in the cities have no

work and are going hungry, as the crops they once bought at the market rot in faraway fields.

These are breadwinners left without income — breadwinners left without bread. They have no food on the table. No way to afford medical care. And no money to send their children to school. Right now, those schools are closed — just like they are here. But when they reopen, families devastated by that initial shockwave of the poverty pandemic will have nothing

left to pay for school fees. Their children will be forced to go out to work instead of staying in school.

This creates a new shockwave: a lost opportunity for education that will trap the next generation in poverty and undo decades of progress. And finally, there's the shockwave caused by death itself. Coronavirus kills the poorest people first, and the poverty pandemic is set to kill even more. A family who loses a mother or father loses the breadwinner who keeps food on the table. A family who loses a child loses its hopes for a better, brighter future.

This poverty pandemic doesn't simply risk killing the poorest people first. It could wipe out the aspirations, dreams and potential of an entire generation.

No one can stop coro-



navirus reaching sub-Saharan Africa. But you can help protect vulnerable and desperate families from the shockwaves of the resulting poverty pandemic.

The post-coronavirus poverty pandemic is the biggest fight we have ever faced. If we don't act now to protect lives and liveli-

hoods, to keep children in school, and to keep families together, many, many more people will die — not of the disease itself, but its after-shocks.

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The University of Glasgow would like to express their gratitude to all NHS Staff, Frontline Workers, Social Care Workers, Volunteers and all who have taken on the important roles in assisting to beat the Covid-19 Virus. Thank you for all your compassion, love and hard work helping to save lives.