

FLOURISH

Official Journal of the Archdiocese of Glasgow

March 2022

Rediscover the joy of the Gospel

It's time to rediscover the joy of the Gospel ... that was the powerful message of Glasgow's new Archbishop in his first homily as successor of St Mungo.

WORDS BY **RONNIE CONVERY**

PICTURES BY **PAUL MCSHERRY**

"We seem to have lost our enthusiasm for the good news, and yet that's the whole purpose of the Church's existence. The Church exists to preach the good news!"

In a brave rallying call, which seemed to echo the message of Pope Francis' landmark exhortation *The Joy of the Gospel* (*Evangelii Gaudium*) the new Archbishop called for an era of fresh enthusiasm from all in the Church and in wider society.

"In the world in which we live so many people don't see the Catholic Church as a source of joy, but rather as something that's going to weigh them down and impose burdens on them ... yet Jesus tells us that he had come so that we might have life and have it to the full!"

Stark

In a stark assessment of the challenges facing Catholics the new Archbishop acknowledged scandals which had weakened the credibility of the Church in recent years, especially the child abuse scandal. In a powerful acknowledgement of past failures by Church authorities he repeated the apology

expressed by Archbishop Tartaglia several years ago and spoke of his admiration for the survivors who had come forward to tell their pain-filled stories.

"It's only in recent years that we have realised how sinful people in the Church can be," said the Archbishop. "We have to reach out to the survivors to help them and we have to change our ways to ensure that what happened in the past never happens again."

Encouragement

Preaching without notes, Archbishop Nolan had particular words of encouragement for priests ... "I commend you for your perseverance – but that's not enough. We have to rediscover the joy of the Gospel and the enthusiasm of our ordination day," he said.

To religious and lay people his message was one of encouragement too. He said it was easy to look around and be discouraged that things are not as they were in the past, but, he said: "We do not live in the past, we live in the present!"

He urged parents and grandparents not to be despondent if their children

don't practise the faith ... "You have sown the seed and now have faith in the Holy Spirit to nurture that seed of faith" he advised.

He reached out to representatives of other churches too, acknowledging the 'scandal' of bigotry and division. "We have to be united in faith, hope and love," he urged.

He spoke too to leaders of civic society and politicians, praising them for their commitment to creating a better society, and urged them to work with the Church and each other 'hand in hand' never questioning each other's sincerity 'even when we don't always agree'.

"We persevere with hope, putting our trust in God and if we do that then Glasgow will flourish through the preaching of the word and the praising of God's name".



HISTORY

Archbishops through the years

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POPE FRANCIS

Pope's message for Lent 2022

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SCIAF emergency appeal to help assist war victims in Ukraine

THE Scottish Catholic International Aid Fund has launched an emergency appeal for Ukraine and is urging people in Scotland to donate to the humanitarian response.

SCIAF's Ukraine appeal will help people in need of emergency food, water, safe accommodation, hygiene kits, transport and child support services during this humanitarian catastrophe.

Within the span of a week, the invasion of Ukraine by Russia has seen hundreds of thousands of Ukrainians fleeing to neighbouring countries. Over 100,000 people are thought to be internally displaced because of Russian attacks.

SCIAF is a member of Caritas Internationalis, the international Catholic humanitarian network, which is leading a global response to the conflict.

Caritas Ukraine is supporting people displaced by the conflict inside Ukraine,



and SCIAF's sister agencies Caritas Poland, Caritas Moldova and Caritas Romania are supporting refugees who have managed to find safety in neighbouring countries. They are monitoring and assessing the situation continually, and

providing essential humanitarian relief.

Donations will go towards the Caritas response both in Ukraine and in neighbouring countries.

Alistair Dutton, Chief Executive of SCIAF, said:

"Within one week, Rus-

sia's invasion of Ukraine has driven hundreds of thousands of people from their homes. Now they are fleeing for their lives, desperately afraid and clueless as to what the future holds. As we watch the unfolding events in horror, we know

that people want to help.

"This is an emergency appeal to help the people of Ukraine and we urge people here in Scotland to show their solidarity and give generously.

"Your money will provide food, water, safe accommodation, hygiene kits, child support services and more.

"We pray for restraint, peace and security in the coming days.

Trauma

"This crisis is a reminder of the suffering people face around the world at the hands of conflict. SCIAF is proud to help people in times of need with the help of generous Scots."

Tetiana Stawnychy, President of Caritas Ukraine, said: "This is a huge trauma for all people. I've been seeing parents struggling to shepherd their children through this.

"We have 25 centres to help people along the way

throughout the country where they can have hot food, shelter, psycho-social support.

"I can't emphasise enough the solidarity we see of everyone inside this country."

Ireneusz Krause, Deputy Director, Caritas Poland, said: "The situation is complex. There are 3,000 children evacuated from Ukraine into Poland and we are expecting 7,000 orphans. We are coordinating this with Polish authorities.

"There are 30-40 kilometres queues to enter Poland and they are waiting a couple of days, mainly women with small kids. Our volunteers are supporting them there, including food items and medical assistance."

■ **Donate to SCIAF's Ukraine Appeal by visiting sciaf.org.uk/get-involved/appeals/741-ukraine-appeal or calling 0141 354 5555.**

Vatican launches jubilee logo competition

THE call has gone out for entries to a competition to design the logo for the next Holy Year to be held in 2025. Schools, individuals, artists and groups across the globe can enter and entries must reach Rome by Friday, 20 May, 2022.

The competition is being run by the Pontifical Council for the New Evangelization and the choice of the official logo is among the first activities to be carried out as part of the preparations for the Jubilee.

The motto "Pilgrims of hope" is the theme from which participants should draw inspiration.

The Jubilee's logo, should, according to the Vatican organisers "symbolically convey a message in an immediate and fitting way, and is an expression both of the universality of the Church's message and of the particular spiritual needs of our contemporaries, who find comfort in this message, inspired by the theme of hope."

In addition, the logo

"makes official the initiatives, projects, communications and events that will be proposed for the preparation and celebration of the Jubilee 2025."

The Pontifical Council indicates that submissions are



subject to acceptance of the Rules and Regulations that contain all the information necessary for submitting entries to the selection committee.

Further information will be available on a website for the Jubilee logo, where it will soon be possible to upload digital files of submissions.

In the Jubilee Year 2000, the winner of the competition was a 22-year-old female student of an Art Institute whose entry has become

part of history.

A Holy Year, or Jubilee, in the Roman Catholic tradition is a great religious event. It is a year of forgiveness of sins; of reconciliation, conversion, reconciliation and solidarity. It is, above all, the year of Christ who brings life and grace to humanity.

It is called a holy year not only because it begins, is marked and ends with solemn holy acts, but also because its purpose is to encourage holiness of life.

A Jubilee is "ordinary" if it falls after the customary 25-year period, and "extraordinary" when it is proclaimed for some outstanding event. The last ordinary Jubilee took place in the year 2000 which ushered the Church into the third millennium. In 2015, Pope Francis proclaimed an extraordinary Holy Year of Mercy. The forthcoming 2025 Jubilee will take place in line with the 25-year gap period.

■ www.iubilaeum2025.va/en/logo.html

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SYNOD 2023

Vatican cardinal's Synod message to Scots: Listen to the uncomfortable voices

ANYONE still wondering what all the talk about a 'synod' might mean to them in their everyday life as Catholics need wonder no longer.

For the Cardinal in charge of the process – Mario Grech from Malta – has told an online gathering of Scots Catholics that what is coming will mean a radically new way of the Church living and working at all levels.

Cardinal Grech, who as General Secretary for the Synod of Bishops based in the Vatican, has oversight of the synod process and he referred to the change coming as being one of 'style' – style of acting, style of thinking, style of engaging.

He said: "Pope Francis himself, who has made synodality one of the key words of his pontificate, is not merely asking us to celebrate more synods (whether at the level of the local or universal Church), but to become a more synodal Church."

Style

Cardinal Grech told the online participants – including most of the bishops of Scotland: "To say that synodality is, first and foremost, a question of style, means considering it as something that qualifies – or should qualify – the ordinariness of church life, and not only the extraordinary nature of individual events.

"Certainly a style naturally tends to be translated into structures, processes and even events, without which one could legitimately doubt the authenticity of the style. But style is something broader, more inclusive, totalizing..."

Sharing

He said that it "touches the depths of the Church's experience and is not limited to interventions amounting to no more than 'ecclesiological make-up'... "it means sharing the same path, the same journey. It is not just a matter of getting busy, of multiplying meetings; it is a matter of breaking out of apathy and indifference; it is a matter of breaking out of the logic of 'it has always been done this way'".

The first aspect of a synodal style according to the



Cardinal is the recognition of the common dignity of every Christian, that is, the awareness of the equality that all baptized people share.

"Unfortunately, our communities are often far from this awareness, because of a clerical conception that, since the second half of the first millennium, has relegated the 'simple' baptized to a position of subordination with respect to ordained ministers."

"One cannot eradicate such a stubborn mentality, common to both pastors and laity, quickly or with abrupt interventions ... We must rediscover the greatness of our baptism (and confirmation) and understand that no baptized person is useless in the Church, whether it be in the small Christian community or in the great decision-making bodies."

Participate

He went on to compare the need for lay people to participate in the life of the Church at all levels to the Vatican II call for people to 'actively participate' at Mass rather than simply 'attend'.

"We remember the urgency with which the Ecumenical Council, now almost 60 years ago, insisted that the liturgical celebration be returned to the community of all the baptized, after centuries of clericalism had dredged a profound rupture between those who celebrated and those who simply 'attended' rites.

"Now, however, we realize that this same discourse can

and must be extended to other areas of church life..."

And he called for bishops and priests to throw open the doors to listen to 'uncomfortable' voices as they take part in the synodal process: "If all the baptized are to be invited to greater participation in decision making processes, pastors will be required to listen deeply to what the Holy Spirit stirs up even in the least of believers..."

"Authentic communal discernment is inclusive of both fraternal dialogue among all and obedience to the Church's pastors; it will be marked by mutual esteem and readiness to forgive. Central to this entire dynamic is our openness and ability to listen to the Other / other.

"This is why Pope Francis was able to state that a synodal Church is 'a Church of listening, in the awareness that listening is more than hearing.' It is a mutual listening, in which everyone has something to learn".

In conclusion, Cardinal Grech urged Scots Catholics to turn to the words of the Holy Father for ongoing enlightenment:

"A Church of dialogue is a synodal Church, which listens together to the Spirit and to the voice of God that reaches us through the cry of the poor and the earth. In fact, the synodal one is not so much a plan to be programmed and implemented, but first and foremost a style to be incarnated.

"And we must be precise

when we speak of synodality, of synodal journey, of synodal experience. It is not a parliament, synodality is not making a parliament. Synodality is not just discussing problems, different things that are in society... It is beyond that.

"Synodality is not looking for a majority, an agreement over pastoral solutions that we have to do. Only this is not synodality; this is a nice 'Catholic parliament', it is fine, but it is not synodality. Because the Spirit is missing. What makes the discussion become synodality is the presence of the Spirit: prayer, silence, discernment of all that we share. There can be no synodality without the Spirit, and there is no Spirit without prayer."

(Pope Francis Discourse to the Members of the National Council of Italian Catholic Action)



Cardinal Mario Grech

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Lentfest is back with a special tribute to Mgr Peter

“ALWAYS be ready to give an answer for the hope that is within you.”

This quote from the letter of St Peter is the overarching theme for Lentfest 2022. Hope became central amidst the darkness and uncertainty of the Coronavirus pandemic and artists from across all disciplines sought creative ways to kindle hope.

At a recent address, Pope Francis said that “an authentic artist can speak about God better than anyone else.” He remarked that “now, more than ever, the world is in need of beauty.” For many years, the Church has described the Arts as the Via Pulchritudinis (the way of beauty) and regards the vocation of the artist as the vocation to beauty.

Lentfest Online begins on Shrove Tuesday at 7pm with a virtual exhibition entitled “Images of Hope”. It includes work by a variety of artists. One of them is Audrey McMenemy, sister of the late Monsignor Peter Smith. “When I saw that the theme was Hope, and was drawn from a letter from Saint Peter, I just had to respond,” she said. “I wanted to do something as a tribute to my brother, Peter. He always said that it was important to give hope to the bereaved. As we continue to miss him, I am encouraged by this same hope.”

Musicians also take up the theme of hope with an intimate piano recital by international soloist Alessan-



BY STEPHEN CALLAGHAN

dra Pompili, on 13 March, entitled “Celebrate Hope”, featuring work from the late baroque, romantic and contemporary periods. The programme also includes concerts by Martin Jones, Heelster Gowdie, Tony Waterston and Maureen O’Kelly.

For believers, our hope is in the Resurrection of Jesus from the dead. However, like the disciples of Our Lord, we cannot escape the pain and

uncertainty of the cross. Lentfest presents us with a body of art inspired by the Lord’s Passion and Death in art and drama, especially on Fridays and during Holy Week.

Two unique series of Stations of the Cross will premiere this year. On Friday 4 March, there is a virtual tour of Christine Mailley’s Via Crucis, currently displayed



Top: Audrey McMenemy was inspired by her brother, the late Mgr Peter Smith to produce “Words of Peter, Light of Paul” This is mixed media using photography and digital printing onto fabric with applique, paint, stitches and light reflective medium. The original photograph of the glass was taken in St Paul’s Church in Whiteinch.



Below: James Callaghan’s 10th station of the cross is the fruit of his own suffering following an illness.

Far left: Image of 12th Station – Jesus dies on the cross by Christine Mailley.

at St Columba’s, Viewpark in Motherwell Diocese. A chance encounter with the parish priest, Fr Gerry Bogan, led to the request for a new series of Stations of the Cross for the recently refurbished church.

“I wanted the viewer to experience the Passion as if they were in each of the scenes by bringing the action close up through large figures and perspective,” she reflected. “I was keen to bring out the emotions of

the characters; for example, the tears in Veronica’s eyes, the soldier’s anger juxtaposed with the calmness of Jesus as he accepts his cross. It was part of my own journey through lockdown.”

On Good Friday, James Callaghan’s Stations of the Cross will have their Lentfest Premiere, accompanied by meditations led by Bishop John Keenan of Paisley, who described the artwork as “piercing”.

Following major surgery in 2017, James Callaghan has had his own journey with pain, often reflected in his work. “I wanted to depict the sufferings of Our Lord in a real way,” he said.

“Too often, artwork in our churches seems to gloss over and sanitise it for fear of offending our sensibilities. It took exactly one year to paint them all. It was personal for me. I really entered into his suffering and felt that I was allowed to experience some of it.”

Beauty is the vocation of the artist but the Passion of Jesus, and the image of the Crucifixion in particular, is the ultimate paradox. It is only through eyes of faith in the resurrection that such a barbaric image can really be called “beautiful” and inspire hope.

■ Visit www.agap.org.uk/lentfest to access all events.

Lifeline for St Mungo’s Museum

ST Mungo’s Museum of Religious Life and Art, closed by lockdown for two years, now faces a brighter future thanks to prayers, petitions and a £650,000 lifeline from Glasgow City Council.

While the decision delighted campaigners from Interfaith Glasgow, the charity which encourages co-operation between different faith and religious groups, no firm date has yet been announced for the much-loved building which celebrates its 30th anniversary next year to re-open.

Rose Drew, CEO of Interfaith Glasgow, said: “The news of the grant took us all by surprise but it was very welcome all

the same.

“Obviously we would like to see the museum re-opened as soon as possible but there’s a lot of meetings and discussions to take place before we get to a time scale but this is a very good start for us.”

“We won’t rest on our laurels until those doors are actually open to the public again, but want to say a huge thank you to all those of you who signed our petition and have in other ways supported the campaign to re-open St Mungo’s.”

A spokesperson for Glasgow City Council said: “We will share more information on a timescale for the reopening as soon as possible.”



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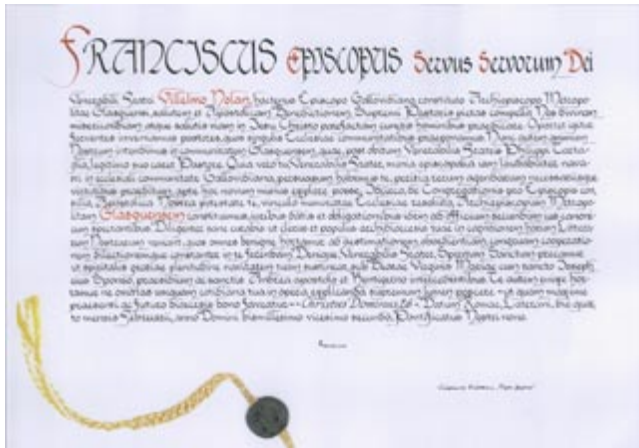
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'We choose and appoint you as Metropolitan Archbishop of Glasgow'

THE Papal Bull appointing Archbishop Nolan to succeed Archbishop Tartaglia was read out at the installation Mass in its original Latin by the Papal Nuncio, Archbishop Claudio Gugerotti.

To Our Venerable Brother, William Nolan, hitherto, Bishop of Galloway and now appointed Metropolitan Archbishop of Glasgow, Greetings and Apostolic Blessing.



The Bull, which is beautifully inscribed on parchment, contains the Holy Father's tiny signature at the end, and offers a previous insight into the choice of the new Archbishop.

The document also serves as a powerful reminder of the link between the Archdiocese and the Papacy. The full text of the Papal Bull is reproduced here:

FRANCIS, Bishop, Servant of the Servants of God

Duty
Our duty as Supreme Pastor compels Us to proclaim to all people God's mercy, and to make known the path of salvation opened for us in the Person of Jesus Christ.

Therefore, it is necessary that We find fervent shepherds to whom We can entrust the communities of individual local churches.

At this time, We turn Our attention to the community of the faithful of Glasgow,

currently lacking a Pastor following the death of Our Venerable Brother, Philip Tartaglia. Since you have accomplished your episcopal duties in a praiseworthy

manner in the community of Galloway, We are persuaded that you possess the skills and experience, and that you are furnished with the necessary virtues, to be

able to carry out this new office in a fitting manner.

Therefore, upon consultation with the Congregation for Bishops, by virtue of Our Apostolic Authority, We release you from the bond of your former diocese and We choose and appoint you as Metropolitan Archbishop of Glasgow with the obligations and rights of this office prescribed by canon law.

You shall diligently see to it that both the clergy and people of your archdiocese be informed of Our Decree and We benevolently exhort them to exhibit proper esteem, obedience, due cooperation, and constant devotion to you.

Finally, Venerable Brother,

We pray that the Holy Spirit may sustain your zeal with every spiritual grace, under the protection of the Blessed Virgin Mary, and St. Joseph, her Spouse, and with the intercession of Saint Andrew the Apostle and Saint Kentigern. We earnestly exhort you never to neglect to pray for the supreme light in carrying out your daily tasks, so that the present and future good of the diocese may be fostered to the highest degree. (Christus Dominus 26)

Given at the Lateran in Rome, on the Fourth Day of February in the year of Our Lord 2022, the Ninth of Our Pontificate.

FRANCIS

DIOCESE OF MOTHERWELL

Congratulations to BISHOP WILLIAM NOLAN on his installation as ARCHBISHOP OF GLASGOW



Bishop Toal, clergy and parishioners, in the Diocese of Motherwell, are delighted that Pope Francis has chosen Bishop William Nolan to be the new Archbishop of Glasgow. The thoughts and prayers of the community of the Diocese of Motherwell are with Bishop Bill as he becomes our Metropolitan Archbishop, being very much aware that he comes from Motherwell and as a Diocesan priest served in the Diocese for almost forty years.

May his long experience as a parish priest, which has been a strong foundation for his time as Bishop of Galloway, continue to be so in his pastoral care of the Archdiocese. He follows in the footsteps of Cardinal Thomas Winning, another Motherwell priest who became Archbishop of Glasgow, and the fact that the two Scottish Archbishops will be from Motherwell Diocese is a testament to the faith of the local Catholic community and its vital contribution to the life and mission of the Church in Scotland.

ST MUNGO, PRAY FOR HIM



Congratulations from everyone at Missio Scotland to Bishop Bill Nolan on his being chosen by Pope Francis to be the new Archbishop of Glasgow. Bishop Nolan has always shown he has a heart that reaches out to the wider world, especially to the poor and needy in other countries. Our prayers and support are with him in the months and years ahead as he embarks on his new mission.

**Fr Vincent Lockhart
National Director of Missio Scotland**



Fr Antony is new chaplain

FATHER Antony Connolly, a member of the pastoral team at St Mungo's parish in Townhead, has been appointed part time chaplain to Stella Maris, the global seafaring charity founded in Glasgow more than 100 years ago.

And the young Passionist priest says his new role has opened his eyes to what he calls 'forms of modern slavery' happening in our midst,

His new role further strengthens the link between the charity and the parish since he will work closely with his St Mungo's colleague Deacon Joe O'Donnell who has served Stella Maris as senior area chaplain for a number of years.

Father Connolly said: "I was initially approached about doing some part time chaplaincy cover two years ago but Covid delayed this. However, during these two years, I was involved in providing pastoral support to the crew of the five Fred Olsen cruise ships docked in Rosyth Naval Base, and the crew of the three Royal Caribbean cruise ships that many of us saw stuck in the Clyde.

"Many of the crew had been confined to their ship



BY BRIAN SWANSON

for months as they tried to protect each other by forming their own bubble, which meant they could step off the ship onto the dock but go no further, no shops, no contact with other people.

"This, of course, meant that we had to be tested before Deacon Joe O'Donnell and myself were allowed on to celebrate Mass for them, hear confessions and bring gifts that Stella Maris benefactors generously provide.

"The cruise ships have sailed now, but there are many other ships that come into our docks every day, with crew members who sometimes need help in many different ways, contacting family, medical help, or just a listening ear.

"Unfortunately, some of the situations are what we



would call modern slavery. Stella Maris has opened my eyes to another world, the hidden people on the sea, and I am happy to serve them in whatever way I can..."

Euan McArthur, Scottish Development Officer for Stella Maris said: "We warmly welcome Fr Antony onboard, who joins us as regional chaplain covering Forth and Clyde ports in Scotland.

"He is already a familiar face among crew members of various cruise ships that were docked in and around Glasgow over the last year during the height of the pandemic. He celebrated Mass with crews providing spiritual support to many.

"He will be a great addition to Stella Maris."

Since it was founded in 1920, the charity, more formally known as the Apostleship of the Sea, has spread across the globe and now helps sailors in more than 300 ports in 54 countries and is the largest ship visiting organisation in the world.

Success for Uni pro-life scheme

AN initiative by SPUC Scotland to give grants and practical support to pregnant university students has seen a significant growth in the number of women it has helped since it was set up four years ago, writes Brian Swanson.

Known as the Alma Mater Fund, the work pioneered in Glasgow by the Society for the Protection of the Unborn Child has now spread to Northern Ireland with plans to cover the rest of the UK in the coming months.

Margaret Akers, the facilitator of the Alma Mater Fund, said: "In just this university term, the number of young women reaching out to the initiative has doubled, as has the number of grants provided.

"It is such a joy to see how this initiative has grown in recent months. We always knew there was a need for this support. Women who become pregnant while at university are often un-



der significant pressure to drop out of their studies or end their pregnancy. We are glad to offer an alternative, and support women in pursuing their academic goals as they raise their children.

"It seems as though we have hit our stride and are reaching the people who need us."

Kira, a recent recipient of the Alma Mater Fund, said: "The fund has been such a great support with my pregnancy and has provided me with this

fund so quickly to ease my financial pressure. I would definitely recommend that any mothers who are struggling contact Alma Mater, even if it is just for advice on how to cope with the pressure of studies."

Another recipient, Alexa, said: "The Alma Mater Fund was extremely helpful, and the support offered really motivated me to go through with my university career. "It is hard enough to balance full-time employment and studies on a regular basis, and while pregnant it might feel like the world is crushing you and you might want to give up. Finding out there is support out there for mothers that want to finish their academic journey gave me the strength needed to plan my path."

■ **Contact the Alma Mater Fund by call, text or WhatsApp on 07849 088 244 or email: info@almamaterfund.org.uk**

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Pope's message for Lent: Let us not grow tired of doing good

DEAR Brothers and Sisters,

Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul's exhortation to the Galatians: "Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (kairós), let us do good to all" (Gal 6:9-10).

1. Sowing and reaping

All too often in our lives, greed, pride and the desire to possess, accumulate and consume have the upper hand, as we see from the story of the foolish man in the Gospel parable, who thought his life was safe and secure because of the abundant grain and goods he had stored in his barns. Lent invites us to conversion, to a change in mindset, so that life's truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.

The first to sow is God himself, who with great generosity continues to sow abundant seeds of goodness in our human family. During Lent we are called to respond to God's gift by accepting his word ... Regular listening to the word of God makes us open and docile to his working and bears fruit in our lives...

What about the harvest? Do we not sow seeds in order to reap a harvest? Of course! But what kind of harvest are we talking about? A first fruit of the goodness we sow appears in ourselves and our daily lives, even in our little acts of kindness. In God, no act of love, no matter how small, and no "generous effort" will ever be lost. Just as we recognize a tree by its fruit, so a life full of good deeds radiates light and carries the fragrance of Christ to the world...

In truth, we see only a small portion of the fruits of what we sow, since, according to the Gospel proverb, "one sows, while another reaps".

When we sow for the benefit of others, we share in God's own benevolent love: it is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others. Sowing goodness for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness,



Each year Pope Francis issues a letter for the season of Lent, asking us to focus on a particular element of the season. This year's message urges us to persevere in small acts of goodness and kindness, to pray more, to go to confession, to avoid the subtle modern snare of addiction to digital media, and to reach out in person to those in greatest need.

What follows is an abridged version of the Holy Father's Lenten Message for 2022.

and makes us part of the magnificent horizon of God's benevolent plan.

2. "Let us not grow tired of doing good"

The Lenten season calls us to place our faith and hope in the Lord since only if we fix our gaze on the risen Christ will we be able to respond to the Apostle's appeal, "Let us never grow tired of doing good".

Let us not grow tired of praying. Jesus taught us to "pray always without becoming weary" (Lk 18:1).

We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion.

If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand

firm. No one attains salvation alone, since we are all in the same boat, amid the storms of history; and certainly no one reaches salvation without God, for only the paschal mystery of Jesus Christ triumphs over the dark waters of death.

Faith does not spare us life's burdens and tribulations, but it does allow us to face them in union with God in Christ ...

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin.

Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation, knowing that God never tires of forgiving.

Let us not grow tired of fighting against concupiscence, that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin.

One of these is addiction to the digital

media, which impoverishes human relationships. Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication made up of "authentic encounters" face-to-face and in person.

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practise almsgiving by giving joyfully. God who "supplies seed to the sower and bread for food" enables each of us not only to have food to eat, but also to be generous in doing good to others.

While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life.

Lent is a favourable time to seek out – and not to avoid – those in need; to reach out – and not to ignore – those who need a sympathetic ear and a good word; to visit – and not to abandon – those who are lonely. Let us put into practice our call to do good to all, and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized.

3. "If we do not give up, we shall reap our harvest in due time"

Each year during Lent we are reminded that goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day. Let us ask God to give us the patient perseverance of the farmer and to persevere in doing good, one step at a time.

If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who "is generous in forgiving". In this season of conversion, sustained by God's grace and by the communion of the Church, let us not grow tired of doing good.

May the Virgin Mary, who bore the Saviour in her womb and "pondered all these things in her heart" (Lk 2:19), obtain for us the gift of patience. May she accompany us with her maternal presence, so that this season of conversion may bring forth fruits of eternal salvation.

Given in Rome, at the Basilica of Saint John Lateran,

FRANCIS

Archbishop's coat of arms

WHEN a bishop is nominated he is asked to take a motto and a coat of arms. When a bishop is named an Archbishop his coat of arms is amended to take account of the new role and any local heraldic customs.

In the case of Archbishop Nolan the *galero* or hat above the shield is changed to one containing 20 tassels rather than the 12 of a bishop and below the coat of arms is placed the fish bearing the ring in its mouth, taken from the story of St Mungo and described by Archbishop Conti as 'the ring of fidelity'.

The arms of the Archbishop show an ancient cross dating from the fifth or sixth century and taken from the Kirkmadrine stones in the Rhins of Galloway, the Archbishop's original diocese.

The symbol of water represents the 'well' of Motherwell, the Archbishop's native diocese. On either side of this are the symbols of his parents' names, Nolan and Neeson.

His motto is the Latin phrase *Sibilus Aurae Tenuis* which comes from the First

Book of Kings in the Old Testament (1 Kings 19: 12) and recalls the prophet Elijah's search for God. The phrase has been translated in a variety of different ways, but the Archbishop likes to translate it as 'the sound of sheer silence' (NRSV Translation) Here, he says, is where God

is to be found.

The new coat of arms was displayed for the first time in the Order of Service for Archbishop Nolan's installation Mass.

But the essential elements and message of the original version stay the same – seek God in silence.



**Nazareth
House
Glasgow**

The Sisters of Nazareth, staff and residents of Nazareth House Care Home welcome Archbishop Nolan to our Archdiocese.

We assure you of our prayers and support as you lead our Diocese into the future.



CONGRATULATIONS

The staff and students of the School of Education, University of Glasgow, congratulate Archbishop Nolan on his installation as Archbishop of Glasgow. We look forward to continuing our partnership in supporting and serving the Catholic educational community in Scotland through the work of the St Andrew's Foundation.



New Archbishop's call to action

Full text of Archbishop Nolan's homily on his installation as Archbishop of Glasgow

A NUMBER of years ago, the parish I was in had a parish mission and the Redemptionist priest who came to preach the mission got up to the pulpit and said, "Have you heard the news?" And of course, everyone sat up... all ears.

"Have you heard the news?" he said. "The good news of Jesus Christ?" And they all slumped back into their chairs again!

The point was made, somewhere or other we've lost the enthusiasm those first followers that Jesus had and they proclaimed that good news throughout the world. But we've lost that enthusiasm for it. And yet, that's the whole purpose of the Church's existence. The Church exists for one purpose only, to preach the good news of Jesus Christ and so build up the Kingdom of God.

In the Gospel, do you remember when the angels appear to the shepherds at Bethlehem. They say: "We bring you news of great joy." This news is joyful news for everyone to hear, and yet somewhere or other we seem to have lost that joy in our own hearts.

And of course, in the world in which we live, so many people don't see religion or Christianity or indeed the Catholic Church as a source of joy but rather as something that's going to weigh them down and impose burdens upon them.

And yet, Jesus in the Gospel tells us he has come so we have life and have it to the full. So, the good news we proclaim is the way that leads us to fullness of life. But of course, if we don't have that in our heart, we're not going to communicate that joy when we preach to others.

Now, we do live in difficult times and there are many other voices that people hear. And of course, the Church has only itself to blame for the scandals which have racked the Church in recent years. In particular, the child abuse scandal. I was here a few years ago in this Cathedral when Archbishop Philip Tartaglia, my predecessor, apologised to all the victims of child abuse in the Catholic Church and I'd like to repeat that apology today.

I would also like to say how much I admire those victims, those survivors who have come forward and told their story. They have taken what has happened in the

dark and brought it to light and therefore challenged us to face up to the reality for what has happened.

Theologians have always told us that the Church is a church of sinners and it's only in recent years that we've realised how sinful people in the church can be.

And of course, that's affected everyone, not just, of course, the victims. It's affected everyone in the Church and everyone associated with the Church can only hold our head in shame at what has happened.

But that's not enough. We have to reach out to the victims, the survivors and try to help them and we have to change our ways to ensure that what happened in the past does not happen again.

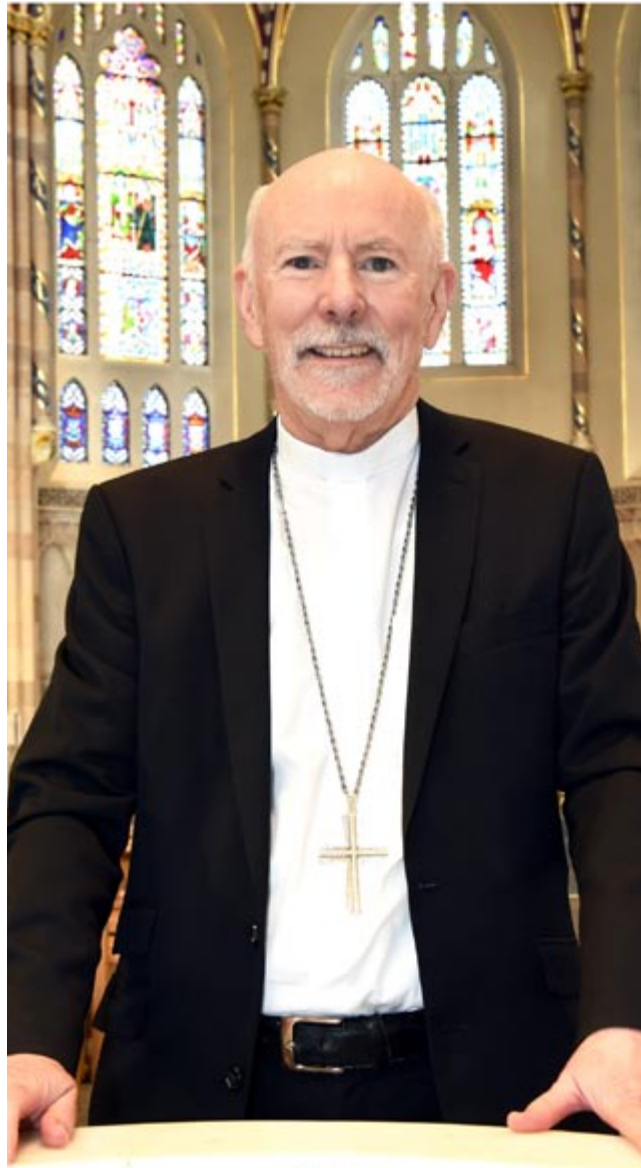
I'd like to say a few words, if I may, to the clergy who are here today. You have been affected by these scandals of the past. You've been affected also by the recent pandemic. It's not been easy to be a priest today and yet you have persevered and I commend you for that in your perseverance.

As well as the scandals of abuse, which of course have hindered your ministry and affected your morale, the pandemic of the past two years meant that churches were closed. You were saying Mass in an empty church, saying Mass to a virtual congregation and you were cut off from your people. Whereas so much of your ministry is just being with your people, being with people in the events of their life and you were cut off from that. So, I commend you for your perseverance, but perseverance is not enough.

Sometimes I look at the clergy and I remember how I used to feel years ago when I was a priest in Baillieston and in a hill walking group. You'd go out walking on a hill and at the end you're coming back, head down, just one foot in front of the other, just persevering to get to the end.

So, we have to raise our head up and rekindle within ourselves, not just the joy of the Gospel but the joy of spreading that Gospel to others. We've got to rekindle the enthusiasm for when we were first ordained, and we have to rekindle hope. Hope that comes not from ourselves or others but hope that only comes from God.

In our first reading, we heard how Jeremiah was appointed as a prophet and



he feels that he is not up to the task and he's well aware of his failings and imperfections. And of course, we're very well aware of our own failings and imperfections.

In fact, we might be even better aware of the failings of others round about us than we are of our own, but Jeremiah is still appointed by God as prophet because God works through him despite his weaknesses and his failings, and God works through all of us despite our weaknesses and our failings. Our hope is not in ourselves and in others. Our hope is wholly in God and in the power of God's spirit which is working in each one of us.

So that despite our imperfections, God's work may be done.

If I can say a few words to the religious and the laity here today of the Archdiocese. Your faith too has been affected by all that's happened in the recent past. By those scandals, by the pandemic and of course, also by the fact that you look around you and you see churches being closed, parishes merging.

You see a more elderly population, a dwindling population going to church. And maybe some of you remember, not that long ago, just a few decades back when it was all different and the

church was expanding and going out into the peripheries, into the new housing schemes and maybe you wish that you lived still in those days. But we don't live in the past!

God asks us to live in the present. In the present world with its troubles and its difficulties and it's here we live out our faith.

And some of you also are worried because your own children or your grandchildren no longer practise the faith as you do. But listen to the Gospel ... the sower going out to sow the seed of faith. You're sowing that seed of faith. That seed of faith goes deep in our hearts and it gets deep into the heart of those who no longer practise. It's still there. Have faith in God's Holy Spirit to nurture that seed so that it will grow and flourish,

If I can say a word of welcome to the representatives from other churches and Christian denominations here today. It's good that you are here, particularly in this city of Glasgow, in this West of Scotland, which was very much synonymous in the past for sectarianism. It's sad and in fact it's a scandal that while professing to believe in the one God our Saviour, Jesus Christ, we've been divided among ourselves and that for centuries Christians have been hostile to each other.

There has been bigotry and discrimination. Thankfully, your presence here indicates that times have changed and particularly among the church leaders there's been friendship. But friendship is not enough. We have to be united together in proclaiming the good news of Jesus Christ because our division weakens that message that we preach.

We are to be united in faith, hope and love and only if we work together proclaiming that good news will Glasgow flourish through the preaching of the word and the praising of God's name.

If I can say a word to the Civic representatives also here today. I admire you for your commitment to public life and public service. You've taken on your offices in order to serve the people because you care about the good of the people and for the common good.

The Catholic Church also cares about the good of the people. We recognise the

great dignity of every single human being. A dignity that in our eyes is enhanced by the fact that Jesus tells us that how we treat others is a reflection of how we treat Him. We may differ in our understanding of what is good for each individual person or good for society, but I hope that we never question each other's motivations or sincerity.

The Great Scottish Reformation figure John Knox comes to mind ... at one stage John Knox was exiled from Scotland and had to live in England. Then he was exiled from England and had to go to Geneva and there to the church of John Calvin. And when John Knox got to Geneva, he thought he was in heaven!

Now John Knox's idea of heaven and my idea of heaven are not the same but what impressed John Knox in Geneva was the church of Calvin and the civil authorities working together hand in hand and I hope that's what we will be able to do here in Glasgow also.

If there are any matters nowadays where there are great differences, and differences go deep, I hope that we will be able to work together even when we disagree and will always respect each other.

In our first reading, as I mentioned, we hear the call of Jeremiah who is well aware of his failings and his inadequacies, but God works through him and God works through each of us - through all of us - believer and non-believer alike. It's the holy spirit of God working in our hearts that stirs up the goodness in our hearts into good actions for others and that's what give us hope. Hope in God's spirit working through each of us.

And in the Gospel, we hear the sower, going out to sow. And of course, we know that some of that seed is scattered. It goes onto the hard ground, onto the path and if you concentrate all the time on the things that seem ineffective and going nowhere, you just get depressed. The sower continues to sow though, because it's only if you keep sowing that you will reach a harvest and reach a rich harvest.

So you need to persevere and persevere with hope bringing our faith and trust, not in ourselves but in God. And if we do that Glasgow will flourish - through the preaching of the Word and the praising of God's name.

The Glasgow Crozier a reminder of St Mungo

IN 1948, when the modern Archdiocese of Glasgow was reorganised with the creation of the dioceses of Motherwell and Paisley,

Archbishop Donald Campbell commissioned a silver crozier to mark the occasion.

What has become known

as the Glasgow Crozier, is a pastoral staff of simple design but rich in historical symbolism.

Bearing the traditional shape of a shepherd's crook, the curved head is inscribed with a Latin phrase reminding the bishop of his duty as shepherd of his people, leading them in holiness and virtue.

Within the head is the figure of St Mungo, the first bishop and founder of the See of Glasgow, his right hand raised in blessing, his left holding the book of the Gospels.

Beside him is the salmon with the ring, and next to that a robin nesting among oak twigs, and also the bell – alluding to the medieval legend of his miracles.

At the neck of the crozier are the figures of six saints most closely associated with the territory of the Archdiocese – St Patrick, St Gildas, St Kessog, St Thenew (or Enoch), St Constantine and St John Ogilvie.

Below are the coats of arms of popes and archbishops whose terms of office marked historic periods in the Archdiocese of Glasgow...

Pope Innocent VIII who



BY RONNIE CONVERY

made Glasgow a metropolitan archdiocese in 1492 with Robert Blacader its first archbishop. Pope

Leo XIII who restored the Scottish hierarchy with Charles Eyre the first of the modern archbishops. And Pius XII who established the province of Glasgow with Donald Campbell as metropolitan archbishop.

Two parallel ribbons, in silver and blue, run the whole length of the staff. On one are engraved the names of the pre-Reformation Bishops of Glasgow – from Mungo (who died around 612) to James Beaton, who



died, exiled in Paris, in 1603.

On the other ribbon are the modern archbishops – Charles Eyre (1878–1902); John Maguire (1902–1920); Donald Mackintosh (1922–43); and Donald Campbell (1945–63), who first used the crozier on the Feast of St Mungo 1954.

The Glasgow Crozier is a reminder that the Arch-

bishop of Glasgow does not stand alone and unaided. As well as the support of his people today, he is strengthened by the prayers and intercessions of his predecessors and their people.

And surrounding him with their strong and loving protection are St Mungo and the other great saints of the ancient See of Glasgow.



All of us at St Andrew's, Bearsden, assure our new Archbishop of our heartfelt prayers for his years ahead serving the people of the Archdiocese of Glasgow.

Diocese of Galloway



The Diocese of Galloway is grateful for the seven years that Bishop Nolan led us as a genuine shepherd.

He offered a pastoral vision lived out with humble dedication.

We wish him health and happiness as he takes up his new ministry in Glasgow.





The making of an Archbishop

On a bone chilling day, just before noon, Archbishop-elect William Nolan, successor to St Mungo, walked the short distance from the Curial Office and into St Andrew's Cathedral.

There, just inside the glass doors bearing the coat of arms of his recent predecessors he was greeted by Canon Peter Gallacher, Parish Priest of Christ the King in his role as Provost of the Cathedral Chapter, received and kissed a crucifix and a day of great joy had begun.

The wait had been long, the people patient and their prayers constant, and now as the former Bishop of Galloway was minutes away from becoming their new shepherd they waited to welcome him in faith and friendship.

The Cathedral, humming with expectation, had been filling up for some time with the congregation masked and marshalled to their seats with gentle efficiency by volunteers.

Covid may be loosening its grip on the nation but no chances, even on a landmark moment in the history of the Archdiocese, were taken.

Wearing the gold vestments that Pope Benedict had gifted to the Archdiocese of Glasgow after the Mass at Bellahouston Park twelve years ago, Archbishop Nolan, who is 68, blessed himself at the baptismal font, sprinkled holy water on the congregation and with due solemnity processed to the sanctuary, where he knelt in silent prayer.

What happened next, though brief, was significant.

Flanked by priests and his brother bishops and facing a now silent congregation he sat in the bishop's chair – the Cathedra – and at that point, in the language of the Church, he took

WORDS BY
BRIAN SWANSON

PICTURES BY
PAUL MCSHERRY,
RONNIE CONVERY

possession of the Archdiocese.

The task of reading the Papal Bull which confirmed the new Archbishop's appointment, beautifully scribed in Latin on vellum fell to the Papal Nuncio, Archbishop Claudio Gugerotti, who just a few weeks earlier had broken the news to Bishop Nolan that Pope Francis wanted him to succeed 'Our Venerable Brother' Archbishop Philip Tartaglia who died on January 13, 2021 the Feast Day of St Mungo.

Archbishop Gugerotti presented the new Archbishop with the pastoral staff – the Glasgow Crozier – before reading out the letter which was later delivered in translation by Monsignor Paul Murray, Chancellor of the Archdiocese.

Signed simply 'Franciscus' it read: "We choose and appoint you as Metropolitan Archbishop of Glasgow with the obligations and rights of this office prescribed by canon law.

"You shall diligently see to it that both the clergy and people of your archdiocese be informed of Our Decree and We benevolently exhort them to exhibit proper esteem, obedience, due cooperation, and constant devotion to you.

"We pray that the Holy Spirit may sustain your zeal with every spiritual grace, under the protection of the Blessed Virgin Mary, and St. Joseph, her Spouse, and with the intercession of Saint Andrew the Apostle and Saint Kentigern.

"We earnestly exhort you never to neglect to pray for the supreme light in carrying out your daily tasks, so

that the present and future good of the diocese may be fostered to the highest degree."

That fostering began at once as Archbishop Nolan, smiling broadly, greeted civic leaders including Glasgow's Lord Provost Philip Braat, Lord McFall of Alcluith, Lord Speaker of the House of Lords, the first Catholic to hold that position, and a regular Mass-goer in Dumbarton, MPs and MSP from the Archdiocese, representatives of other Christian churches as well as religious sisters, religious brothers and lay people.

By no coincidence whatsoever all this took place while the congregation joined with the St Mungo singers in a rousing refrain of 'Let Glasgow Flourish'.

As an aside the order of service they sang from was printed on recyclable paper at the specific request of the Archbishop whose green credentials are not tokens but sincerely held convictions.

However what many observers, and by no means just those in the Cathedral but also in the wider, sometimes less forgiving world outside, wanted to hear was the homily that the Archbishop was about to deliver.

It is reproduced in full elsewhere in this newspaper and was a powerful rallying cry to faith and hope. He tackled head-on the uncomfortable issues facing the Church this is what he had to say about the child abuse scandal: "Everyone associated with the Church can only hold their head in shame at what has happened.

"And that is not enough. We have to reach out to the victims, the survivors and try to help them and we have to change our ways to ensure what happened in the past does not happen

again."

Speaking, as is his custom, without notes, he added: "I was here a few years ago in this cathedral when Archbishop Tartaglia, my predecessor, apologised to the victims of child abuse in the Catholic Church, and I would like to repeat that apology today.

"I would also like to say how much I admire those victims, those survivors, who have come forward and told their story, who taken what happened in the dark and brought it to light and therefore challenged us to face up to the reality of what was happening."

After the joyful mass had concluded with the Marian anthem, *Salve Regina* and the *Te Deum* came a lovely unscripted moment as the priests present gathered in the Italian Cloister Garden adjacent to the Cathedral and applauded their new Archbishop as he emerged to meet and greet the people who had come to see him take possession of his new diocese.

Everyone who wanted to say hello said hello, selfies were taken by the dozen, and the photographers lined up the gathered bishops of Scotland and guests, including Cardinal Nichols of Westminster and the Papal Nuncio, for windswept but joy-filled pictorial records of the day.

Almost half an hour later and with a biting wind growing stronger by the minute, Archbishop Nolan was still patiently encouraging people to come forward.

"Come on," he said. "There's plenty of room. You are all welcome."

That phrase, come to think of it, could not have been more appropriate for the beginning of the Archbishop's term of office.

Deo Gratias!



Remembering our good shepherds

The Archdiocese of Glasgow originated in the missionary work carried out in the sixth century by St Kentigern, or Mungo as he is more familiarly known, who was consecrated bishop and established his cathedral at Glasgow.

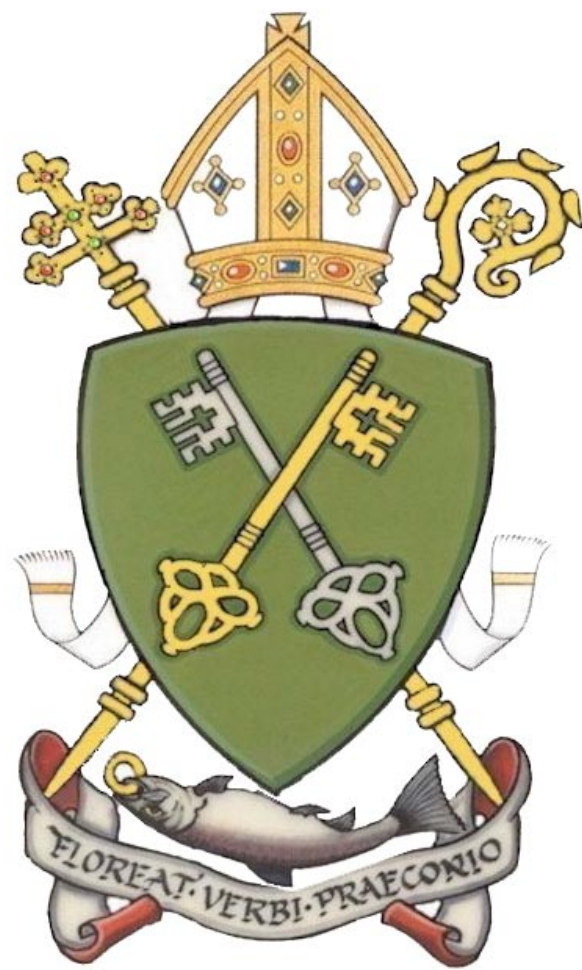
The See was reorganised in the early part of the 12th century by the king who is now known as St David of Scotland. It was designated by Pope Alexander III 'special daughter of the Roman Church' in 1175.

On 9 January 1492, Pope Innocent VIII made Glasgow a Metropolitan Archdiocese.

James Beaton was the fourth and last archbishop of the old hierarchy. In 1560, eight years after his nomination, the Protestant reformation forced him to flee to France, where he acted for Mary, Queen of Scots, and later King James VI, until his death in Paris, 25 April 1603.

Glasgow remained without an archbishop for almost 300 years until the restoration of the hierarchy in 1878 by Pope Leo XIII.

On 4th March that year, Glasgow was created a diocese directly subject to the Holy See with its bishop given the title of archbishop but not the status of a metropolitan. Only in 1947/48 was the 'metropolitan' status finally restored with the creation of the new dioceses of Paisley and Motherwell.



Archbishop James Donald Scanlan (1964-1974)

Bishop James Donald Scanlan, Bishop of Motherwell since 1955, was translated to Glasgow, 29th January 1964. He was the second native of Glasgow to be appointed archbishop and, coincidentally, had been born in the same street as Archbishop Maguire—at 511 Duke Street on 24th January 1899. After service in the First World War, he graduated in law at Glasgow University in 1923 and afterwards studied for the priesthood for the Westminster archdiocese. He served as chancellor of Westminster before being named coadjutor bishop of Dunkeld. He succeeded to Dunkeld in 1949 and was translated to Motherwell in 1955.

During his episcopate 17 new parishes were opened, seven new churches were built in existing parishes, and nine new religious orders began work in the archdiocese. A university chaplaincy was established in 1965 at the new Strathclyde University. He was honoured with the degree of D.D. by Glasgow University in 1967. Relationships between the church and civic authorities, which had been to some extent neglected since Eyre's time, were much improved. He died in London on 25th March 1976 and is now buried in St. Andrew's Cathedral.



Archbishop Mario Joseph Conti (2002-2012)

Mario Joseph Conti, Bishop of Aberdeen since 1977, was translated to Glasgow, 22nd February 2002, the first Archbishop of Italian heritage. His 10 year episcopate saw the Cathedral restored to wide acclaim and the reorganisation of the deanery system, the Chapter of Canons and the foundation of an Archdiocesan Arts Project to evangelise through culture.

His Faith Into Action project saw a major fundraising drive which secured the financial future of the Archdiocese while also allowing parishes to support local projects. He established the Mungo Foundation to carry forward the work of the Church's social services division.

He fostered excellent relations with the civic, political and academic authorities of Glasgow and spoke out regularly and carefully on the issue of the day in newspaper articles and interviews.

He welcomed Pope Benedict XVI to the UK in 2010 and celebrated a memorable Mass with him in Bellahouston Park. He was widely respected in ecumenical circles and greatly advanced the cause of Christian Unity during his time in office. He retired on 8th September 2012.



Archbishop Charles Eyre (1878-1902)

Charles Petre Eyre, a Yorkshireman from an old Catholic family was appointed apostolic delegate to Scotland in 1868, and consecrated an Archbishop in Rome. He was the son of Count John Lewis Eyre by his first wife, Sarah Parker.

He was named first Archbishop of Glasgow of modern times in 1878 and laid the foundations for the modern Archdiocese. He is remembered today in the Eyre Hall in the Archdiocesan offices. He set up the Cathedral Chapter in 1884; rebuilt St Peter's College at Bearsden in 1892; was intensely active in advancing the social and educational opportunities available to his people and established a further 28 missions.

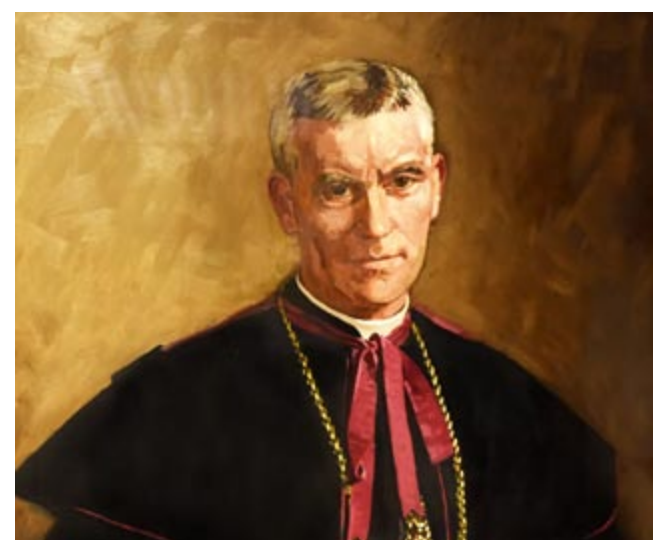
He used his own family resources to support the work of establishing the restored Archdiocese. He died on 27th March 1902 and is now buried in St. Andrew's Cathedral.



Archbishop John Maguire (1902-1920)

John Maguire was the first archbishop to come from Irish immigrant stock. He was born at 31 Duke Street, Glasgow, on 8th September 1851 and was one of the first seven pupils who enrolled in St Mungo's Academy on the day it opened, 23rd August 1858. He was an undergraduate at Glasgow University for a year (1870-1871) before leaving to study for the priesthood to which he was ordained, 27th March 1875.

His work was to lie principally in the administration of the diocese of which he became vicar-general in 1885. As archbishop he opened 16 new missions. He was also rector of St Peter's College, Bearsden, 1902-1912. But his great work was in establishing the Catholic school system. Archbishop Maguire, whose final years were clouded by recurrent illness, died on 14th October 1920 and is buried in St. Peter's Cemetery, Dalbeth.



Archbishop Donald Mackintosh (1922-1943)

From 1920 to 1922 the archdiocese was vacant until Mgr Donald Mackintosh was appointed archbishop and consecrated, 21st May 1922. Born at Glasnacardoch, Inverness-shire, he had spent all his years as a priest in Rome and had little familiarity with Glasgow. His predecessor's long illness had left much work to be done.

Archbishop Mackintosh restored the finances of the archdiocese. 20 new missions were opened and 10 new churches built. A university chaplaincy was opened in 1925, the first in Britain to be wholly supported by diocesan funds. By the end of the 1930s the archdiocese was once again being run as it had been in Eyre's time. But illness began to trouble him increasingly and, although he recovered more than once from serious heart attacks, little was seen of him in public in his last few years and eventually he died on December 8 1943. He is buried in St. Peter's Cemetery, Dalbeth.



Archbishop Donald Campbell (1945-1963)

Bishop Donald Campbell, Bishop of Argyll and The Isles since 1939, was translated to Glasgow in January 1945. Born at Bohuntine, Inverness-shire he had spent 14 years as a parish priest in the Western Isles.

During his time as Archbishop the original Archdiocese of Glasgow was divided into three dioceses of Glasgow, Motherwell and Paisley, with the northern part of Ayrshire and the Cumbrae transferred to Galloway.

He carried through a programme of expansion. He established 41 new parishes, each with a new church, built 13 new churches in existing parishes. A new university chaplaincy, Turnbull Hall was erected, St Peter's College was rebuilt at Cardross, and in 1955 he restored for public worship St Mahew's chapel, first built at Cardross in 1467.

He died on pilgrimage at Lourdes in July 1963, and is now buried in St. Andrew's Cathedral.



Cardinal Thomas Winning (1974-2001)

Thomas Joseph Winning was ordained auxiliary bishop of Glasgow by Archbishop Scanlan in St. Andrew's Cathedral, Glasgow, on St. Andrew's Day 1971. From 1972 until his nomination in May 1974 as Archbishop of Glasgow, he was parish priest of Our Holy Redeemer's, Clydebank.

In his 27-year episcopate 10 religious orders or congregations began work in the Archdiocese. He saw his life's work as the implementation of Vatican II's teachings and insights. To that end he established a pastoral plan designed to encourage lay involvement. In 1982, he welcomed Pope John Paul to Glasgow, where 300,000 Scots turned out to welcome the Pontiff.

He was created Cardinal Priest of the Title of S. Andrea delle Fratte in November 1994. He was Glasgow's first post-reformation Cardinal. He died on Sunday 17th June 2001, the Solemnity of Corpus Christi. He is buried in the Episcopal Vault of the Cathedral, which he himself had originally established in 1978.



Archbishop Philip Tartaglia (2012-2021)

Rev. Philip Tartaglia, Rector since 2004 of the Pontifical Scots College, Rome, was ordained Bishop of Paisley on 20th November, 2005. He was translated to Glasgow as Archbishop, 8th September 2012. He focused his work on confirming the faith of the people and building up the spiritual life of young people. He re-established the youth office of the Archdiocese and led efforts to establish robust safeguarding structures in response to distressing cases of abuse across Scotland. He was called upon to temporarily manage the Archdiocese of St Andrews and Edinburgh following the resignation of Cardinal O'Brien in 2013.

He led the Archdiocese through the Covid Pandemic and instituted a weekly Mass from the Cathedral during the lockdown which acted as a reference point for parishioners across the archdiocese unable to access their parish churches. He died just a few days after his 70th birthday on the Feast of St Mungo in Glasgow, 13th January 2021.

Archbishop who 'walks the walk'

WHEN the then Bishop William Nolan addressed the delegates' mass during Glasgow's COP26, his homily was so inspiring, so pertinent, so emotive that the congregation in a packed St Aloysius burst into spontaneous and lengthy applause.

Yes – unexpected, and in Scotland certainly unusual that a homily would receive such a response. You can see why on the Justice and Peace website.

The announcement that Bishop Nolan had been appointed Archbishop of Glasgow has been received with the same spontaneous acclamation – you could almost hear that same enthusiastic applause.

The response of Justice and Peace Scotland has been less ebullient: the satisfied smiles of cats rewarded with the cream are perhaps closer to the Commission's collective reaction. This is, after

all, 'our' bishop, the Bishop President of Justice and Peace Scotland. His work for the Commission has been energetic and wide reaching, not just guiding but participatory.

This is a bishop who walks the walk.

Bishop Nolan has travelled to Calais and got his hands dirty helping out with Care4Calais's refugee work. He has stood in rain, sleet and sunshine at the North Gate of Faslane, taking an active role in the protests against nuclear weapons.

Thorn

Who can forget the thorn he brought from his Gallo-way diocese to brandish as an illustration of the thorn in our collective flesh that he firmly believes weapons of mass destruction are?

Divestment from nuclear weapons has been another campaign he has championed.

BY MARIAN PALLISTER And he has sought justice for the most vulnerable in our society, speaking out against benefit cuts, calling for additional payments. The list is long.

Justice and peace are what make Bishop Nolan tick. And if we are to mention peace, then we must recognise the role that he, along with the then Justice and Peace Commission chair Honor Hania, played in ensuring that Pax Christi Scotland could come into being.

It had long been felt that the international peace movement should have a member organisation in Scotland, rather than being part of a UK membership. This called for an application process that not only involved Brussels (headquarters of Pax Christi International) but the Scottish Bishops' Conference.

The support offered at every level by Bishop Nolan

and Honor Hania got the Scottish Pax Christi up and running – and Bishop Nolan has continued that support, speaking at a number of Pax Christi Scotland on-line events throughout the pandemic.

Condemning

On March 21, he will speak at another such event, this one marking the 40th anniversary of the Scottish Bishops' Conference statement condemning nuclear weapons.

This is just days ahead of him being installed as Archbishop of Glasgow, yet he deems it important and will yet again speak out against the manufacture, possession and use of nuclear weapons.

Glasgow is indeed a blessed diocese.

■ **Marian Pallister is Justice and Peace Commissioner and chair of Pax Christi Scotland**

Archbishop Nolan

Heartfelt congratulations from St. Ninian's

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as he takes possession of
the See of St Mungo

BISHOP JOHN KEENAN & CLERGY

St. Nicholas Care Fund would like to offer our heartfelt congratulations and a warm welcome to the Archdiocese of Glasgow to our new Archbishop Nolan.

The Care Fund continues to offer financial support to those most in need in the Archdiocese. Please e-mail for more information.



St Nicholas Care Fund

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St Paul's (Shettleston) Primary School and Nursery Class



The staff and pupils of St Paul's congratulate Archbishop Nolan and welcome the Archbishop as he begins the role as Shepherd of the Archdiocese of Glasgow.

85 Anwoth Street, Glasgow G32 7RR
Tel: 0141 778 6227
Head Teacher: Geraldine A Millar

All are welcomed and loved; none are judged

Holy Family & St Ninian's Kirkintilloch

Fr Stephen Hannah and the parishioners of Holy Family & St Ninian's wish to welcome Archbishop Nolan to the Archdiocese of Glasgow and wish him happiness and fulfilment in the years ahead.



The Glasgow Archdiocesan Council Society of St Vincent de Paul offers its warm welcome to Archbishop Nolan.

Assuring him of our Prayers for his success and continuing in our support to the Archbishop and the Clergy in the Archdiocese.



The staff and pupils of St Bartholomew's Primary School, Castlemilk, congratulate Archbishop Nolan and welcome the Archbishop as he begins the role as Shepherd of the Archdiocese of Glasgow.

Head Teacher: Angela Fitzpatrick
30 Castlemilk Drive · Glasgow G45 9TR · Phone 0141 634 7114
headteacher@st-bartholomews-pri.glasgow.sch.uk
blogs.glowscotland.org.uk/gc/stbartholomews/

Our Lady of the Rosary Primary



The staff and pupils of Our Lady of the Rosary congratulate Archbishop Nolan on his installation. We wish him every happiness in our Archdiocese and send him our prayers and support.

Head Teacher: Mairi McColl
50 Tarfside Gardens Glasgow G52 3AA · 0141 883 2010



ST ANDREWS & EDINBURGH ARCHDIOCESE

Warmest congratulations and prayers to Archbishop William Nolan, and may Glasgow continue to flourish by the Preaching of the Word.



+Leo Cushley and all at the Archdiocese of St Andrews & Edinburgh.

ST. MARY'S

The staff and pupils of St. Mary's congratulate Archbishop Nolan and welcome the Archbishop as he begins the role as Shepherd of the Archdiocese of Glasgow.



2 Kilmun Street · Glasgow G20 OEL · Tel: 0141 946 6766
Head Teacher: Madeline McGeachie

Notre Dame High School

A community of faith and learning

The Notre Dame High School community would like to congratulate Archbishop Nolan. We look forward to the spiritual guidance and leadership he will bring and pray for his happiness and success.



160 Observatory Road, Glasgow, G12 9LN
For further information on our school, please contact us on 0141 582 0190.
Website: <https://blogs.glowscotland.org.uk/gc/ndhs/>
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The members, volunteers and service users of The Legion of Mary Wayside Club welcome Archbishop William Nolan and offer their prayers and good wishes for his future ministry among us.

Many congratulations to Archbishop Nolan on your Installation

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warmly congratulate
Archbishop Nolan on
his installation as our
new Archbishop.





Turnbull High School
EAST DUNBARTONSHIRE

www.turnbull.e-dunbarton.sch.uk



The community of Turnbull RC High School would like to congratulate Archbishop Nolan on his installation as Archbishop of Glasgow. May the Archdiocese of Glasgow grow in faith, hope and love with your spiritual guidance.

A community of faith engaged in learning



**St Robert
Bellarmine**
Househillwood

The community of St Robert Bellarmine would like to congratulate Archbishop Nolan on his installation as Archbishop of Glasgow. We look forward to the spiritual guidance and leadership which he can bring to all parts of the church.

310 Peat Road Glasgow G53 6SA

FEED THE HUNGRY (Cf. Isaiah 58:10)

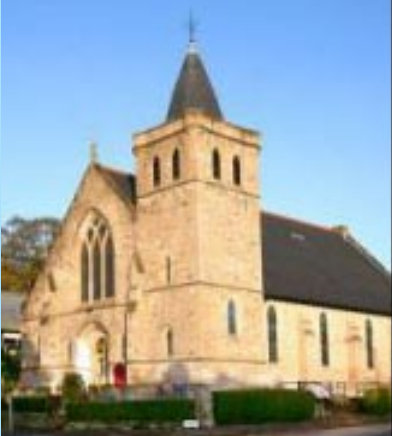
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May you be strengthened to lead the church of Glasgow with faith, hope and love.



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The Parish Community of the Immaculate Conception, Maryhill, is delighted to welcome Archbishop Nolan, our new Archbishop

We look forward to working with him as we walk the synodal journey together

BLESSED JOHN DUNS SCOTUS

The Franciscan Community and Parish of Blessed John Duns Scotus welcome our new Archbishop William Nolan and promise our support and prayers.



**OUR LADY and St. GEORGE'S
PENILEE**



The parish community of Our Lady and St. George's Penilee welcome Archbishop William Nolan to the Glasgow Archdiocese and offer their prayers and good wishes for his future ministry among us.

The parish priest and parishioners of
**ST MARTIN OF TOURS
RENTON**

wish to welcome Archbishop Nolan to the Glasgow Archdiocese. Please be assured of our prayers and support. We look forward to welcoming you soonest to our parish.



The staff and pupils of Our Lady and St Patrick's congratulate Archbishop Nolan and welcome the Archbishop as he begins the role as shepherd of the Archdiocese of Glasgow

Our Lady and St Patrick's High School
Howatshaws Rd
Dumbarton G82 3DR
Tel: 01389 773920
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**St. Roch's
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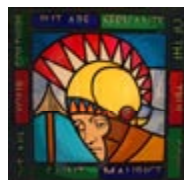
The parish priest and parishioners of St. Roch's Garngad wish to welcome Archbishop Nolan to the Glasgow Archdiocese And wish him happiness and fulfilment in his service.

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The community of St Maurice's would like to congratulate Archbishop Nolan on his installation as Archbishop of Glasgow. We send you our prayers and support and look forward to your spiritual guidance and leadership.



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'We are your soldiers but are servants of the true God'
ST MAURICE



The Diocese of Argyll and the Isles



The Diocese of Argyll and the Isles congratulates Archbishop Nolan as he is installed in Glasgow and assure him of our prayers.

New support group launched for women who have faced divorce and separation

I'D felt for a couple of years that the Holy Spirit was calling me to set up a gender-specific support group for women who had experienced separation or divorce.

When I first was aware of this 'ask' from God, my own experience was still too raw, but I promised when I was stronger that I would approach my parish priest.

Because we know how persistent God is when He has a plan in mind, my parish priest, Canon Gerard Conroy, contacted me one day and asked me to support his work as the Spiritual Director of New Evangelisation in the Archdiocese. Of course, I said 'yes' despite not knowing what this would entail. After a few conversations it became crystal clear that this was the time to birth this ministry for women affected by separation or divorce.

Having been through divorce myself as a practising Catholic, it was a lonely journey. I had great family support, but I didn't have anyone who had shared my experience of separation and divorce to lean on.

The emotional journey I experienced was overwhelming at times. You lose close friends, you are estranged from people you loved, you are rejected, and then when you are in church you hear what Jesus teaches about divorce, what Ephesians 5:22-33 says: "Wives, submit yourselves to your



A support group based at St Patrick's, Dumbarton, for women who have faced divorce and separation has been growing in numbers since it was formed earlier this year. In this special article for Flourish, founder Tricia Imrie outlines its aims.

own husbands..." and these statements, taken out of context, leave you feeling like a failure.

None of that is right, none of that is OK and none of that is what God, as our heavenly father, wants for his children, but nobody is saying those words aloud and people who have had this experience desperately need to hear them.

One in four people in the UK will experience domestic abuse in one form or another,

this is the same for people of faith.

We need to support our clergy to appropriately respond to disclosures and creating this forum for emotional support is the first step. It has been so encouraging to have received so many emails of support from parish priests across the Archdiocese of Glasgow, and beyond, who have assured me of their prayers for this important work.

Marriages end for all kinds of reasons and our group provides support to all women irrespective of the reason their marriage ended, in fact, it is none of our business and the women we support don't ever need to share that information.

For many people, like myself, because we treasure the sacraments and the prom-

ise we made before God, we stay too long in a relationship that doesn't allow us to achieve the fullness of God's plan for us.

For some people, and for our group I am specifically speaking of women, staying in their marriage is dangerous and unsafe but the shame, guilt, fear and uncertainty of the alternative is too great to take that courageous leap to leave.

They need to hear the message from Psalm 31 ... "Be strong and let your heart take courage, all you who hope in the Lord."

I have been blessed to have been supported in this work by a wonderful group of women who literally came to my side to help me. I was also introduced to a fantastic person, Annette Grey, who started the very first Association for Divorced and Separated Catholics in the Archdiocese and learning from her success and approach has been humbling.

We all have different experiences of separation and divorce and different reasons for the end of our marriages, but together we hope to help many more women, just like us to rebuild their lives, their resilience and to realise that they are daughters of God.

■ The next meeting of the group will take place at St Patrick's Church Hall, Strathleven Place, Dumbarton at 6.30pm on Friday, 11th March. Future meetings are planned for Friday April 1st and May 6th both at 6pm. Information on future groups will be emailed to parishes and shared on the Faith Living Facebook Page.

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URBI & ORBI

NEWS FROM THE VATICAN AND THE CATHOLIC WORLD
In association with **Crux** – taking the Catholic pulse

An old saying has it that “journalism is the first draft of history.” Frankly, I’ve always been a bit dubious about that claim. In my experience, and to paraphrase John Lennon, history often seems to be what happens while journalists are talking about other things.

Here’s a quote from historian Arnold J. Toynbee in his book *Civilization on Trial* which I try to take to heart.

“The things that make good headlines are on the surface of the stream of life, and they distract us from the slower, impalpable, imponderable movements that work below the surface and penetrate to the depths. But it is really these deeper, slower movements that make history, and it is they that stand out huge in retrospect, when the sensational passing events have dwindled, in perspective, to their true proportions.”

Last month, the Vatican published the latest edition of the *Annuario Pontificio*, a big thick red volume that’s a combination between a statistical yearbook and a personal directory, as well as the *Annuario Statisticum Ecclesiae*. Among other things, these books record changes in Catholic population over the past year, which allows observers to track demographic movements in the church over time.

Taking a look at the new set of numbers is instructive.

For one thing, the *Annuario* notes that Catholicism added 16 million new members in 2020, the latest year for which statistics are available. Granted, that meant the church did no more than keep pace with overall global population growth, but it’s still significant at a time when most western perceptions are that the church is shrinking due to the fallout from the sexual abuse crisis, various scandals at senior levels, bitter political infighting, increasing irrelevance to younger generations, and any number of other alleged failures.

For sure, if you live in western Europe or in some parts of the United States, where parishes are closing or consolidating and Mass attendance seems in free fall, those perceptions are understandable. Yet the reality is that on a global level, Catholicism enjoyed the greatest expansion in its history over the past century, more than tripling from 267 million in 1900 to 1.045 billion in 2000 and 1.36 billion today.

Consider that 16 million is more than the entire Catholic population of Canada, and

Priest ‘shortage’ is really a question of distribution



BY JOHN ALLEN JR
EDITOR OF CRUX

the church added that number of new followers in one year alone. Today, Catholics represent a robust 17.7 percent of everyone on earth.

In other words, the dominant Catholic story today is not decline, it’s breakneck growth.

Second, it’s notable that the vast majority of this growth is outside the western sphere. The Catholic population grew in Africa and Asia in 2020, by 2.1 percent and 1.8 percent respectively. The share of the world’s Catholics who live in Africa has been climbing steadily over recent decades. Africa alone shot up from 1.9 million in 1900 to 130 million in 2000 and an estimated 236 million today, representing almost twenty percent of the global total.

Catholicism, in other words, is already a non-western religion, at least at the grassroots, and it will be increasingly more so as time wears on. By the middle of this century, three-quarters of every Catholic man, woman and child will live outside the west. Trying to understand the church exclusively

through the prism of western preoccupations and priorities, therefore, is a fool’s errand, yet it continues to be how most of us in the press cover the church.

Third, the data also reveal a serious mismatch in how Catholic personnel are allocated around the world, one that’s been clear for years but continues to grow steadily worse, either by conscious choice at the leadership level or a simple lack of imagination about how to fix it.

In 2020, there were 410,219 Catholic priests in the world, with 40 percent living in Europe and just about 13 percent in North America and Australia/New Zealand, meaning that over half the world’s priests live and minister in the west at a time when more than two-thirds of its population is someplace else.

This is not, by the way, because the west is brimming with new vocations to the priesthood. Like everything else, the new vocations and seminarians these days come disproportionately from Africa and Asia, who now provide 60 percent of all seminarians worldwide.

If the church in the US tomorrow had

to kick out all the Mexican, Colombian, Vietnamese, Korean, Filipino, Nigerian, Ugandan, and Congolese priests serving in American dioceses, not to mention all the religious women from those places, it might as well put a “going out of business” sign on the front door of almost every diocesan cathedral in the country.

If the Catholic Church were a well-run business, it would reallocate personnel to serve the area of greatest market growth.

Consider that at the moment, the priest-to-Catholic ratio in Europe is 1 to 1,746, and, if we consider the “real feel” index, like weather guys, that ratio feels even closer because relatively few of those Catholics actually show up at church wanting pastoral care. In Africa it’s 1 priest for every 5,089 Catholics, and most of them do show up.

Consider that North America has almost the same number of priests as all of Africa, despite the fact that there are 84 million Catholics in the US and Canada and more than three times that number in Africa, at 236 million.

It doesn’t take a Harvard MBA to figure out something’s wrong with this picture. Not only are church authorities not doing anything to correct the situation, they’re actually making it worse by signing off on transfers of personnel from south to north rather than the other way around.

Auguste Comte, one of the fathers of modern sociology, famously said that “demography is destiny.” What the demographic data seems to suggest right now is that the Catholic Church has much to celebrate, but also an urgent need to get its act together to ensure a more deeply global perspective and a fairer distribution of personnel.

Otherwise, the church risks finding that its destiny is one for which it’s woefully unprepared.

Follow John Allen on Twitter: @JohnAllenJr



CRUX is an independent US-based news agency with the mission to deliver the best in smart, wired and independent Catholic news. We have special editorial interests, such as faith and culture and anti-Christian persecution around the world, but we cover the whole Catholic story.

Sunday readings offer a positive message: that God wants to save, not to punish us



Fr Tom Kilbride

MARCH seems to have begun with mixed emotions this year.

For us in Glasgow, we have experienced the joy of welcoming a new Archbishop and there are (again!) signs that the pandemic may be easing. But we can't help but be worried about what we hear happening in Ukraine, and of the fears of people there. Our prayers are a mix of gratitude and anxiety, perhaps.

Lent, which has also begun, has a similar mix, as it leads us to deeper prayer and concern for others while inviting us to reflect on our failings and encouraging us to do better. In all of this, our Lenten Sunday readings will offer largely a positive message: that God wants to save, not to punish us. God wants us to experience hope, not fear.

Second Sunday of Lent, Year C

We always hear the story of Jesus' transfiguration this

Sunday. Luke's version offers a few particular details though.

Most obvious is the note that it all happens while Jesus is at prayer. In fact, Luke says, the whole reason for going up the mountain is to pray.

As Jesus enters into deep communion with his Father, his disciples see him aglow with light and glory. His conversation with Moses and Elijah reflects how his own "exodus" (poorly rendered as "passing" in our text) fulfils all that God had done in the past and promised to do for his people in the future. It is a moment not for fear of what might come but for hope in what God plans, namely to save.

The first two readings give us just such a context: God's covenant of blessing and promise of salvation for those who are faithful. We take our share in this hope when we listen to his Son, the Chosen One.

Perhaps the readings are inviting us to a deepening of our prayer too, trans-

forming our fears into hope at God's plan to save.

Third Sunday of Lent, Year C

In one of the strangest passages of Luke's Gospel, we hear about two tragic incidents from the "news" in Jerusalem: the brutality of Pilate and a tragic building accident. Jesus points out that those poor people were not being punished for their sins by some vengeful God (today, we might call that attitude "blaming the victim").

God acts, he says, not to destroy but to save; like the vineyard worker in the little parable, God will always find a reason to give us another chance!

The First Reading too, the famous incident of Moses at the "Burning Bush", reminds us that God's action always begins from a desire to save. He hears us and comes to help us. God doesn't sit back in judgement waiting for us to get it right; rather, he comes to our help, whether we deserve it or not. It's up to us, though, to accept that help, that love, and respond to it properly.

Lent reminds us of God's love, but also challenges us to live by it more intently.

Fourth Sunday of Lent, Year C

If we hadn't yet got the message from the Lent readings that God wants to save us rather than punish us, then this Sunday should leave us in no doubt!

The wayward son and his all-forgiving father tell us exactly how far God will go in forgiving. The elder brother, of course, has a problem with that. He thinks such mercy is reckless and perhaps even unfair. But his is a human way of thinking: God's mercy is lavish (think robes, rings, fine shoes and a huge party for an underserving brat who practically wished his father were dead when the story opens!).

This is all God's work, Paul says, not ours, but what hope it gives us! Why wouldn't we want to "come to our senses" and "be reconciled to God"? God's will to save, his longing to forgive us, should be a source of humble hope and gratitude for us!

Fifth Sunday of Lent, Year C
Where last week we heard of a boy in a parable, this week we meet a woman in a real situation, a person whose



Alessandro Turchi (1578-1649),
Woman taken in adultery

weakness has brought her not only into sin but also into the clutches of a crowd who want to kill her as punishment.

Doesn't justice and the Law demand such a response, Jesus is asked, in order to root out sin from the community? But something "new" is happening here (First Reading), and the compassion of God shown in the ancient story of Exodus is being revealed in a fresh new way in Jesus.

The woman must live by a new standard, not be killed because of an old one, either her own or that of the scribes and Pharisees. The experience of God's mercy for the woman, and for us, means we should "go and sin no more".

Again we are shown that God's will is to save not destroy, to pardon, not punish. Like Paul (Second Reading), we know we are not perfect, that our "race" goes on. But we know, too, that God wants us to share the prize, the resurrection of Jesus itself. What more hope for joy could we want? What a positive message this Lent gives us!

Palm Sunday, Year C

This column is too short to do proper justice to the reading of the Passion. However, maybe what we've seen in Lent so far can give us a steer. Unlike Mark, whose stark focus is on the lonely suffering of Jesus, or Matthew who adds to that an understanding that Jesus' death fulfils the ancient Scriptures, Luke will again

able enemies Herod and Pilate (hardly candidates for sainthood!) are reconciled after their encounter with Jesus. The will of God to save through the Cross, as a sign and means of his reconciling love, are felt deeply, widely and immediately!

In these Lenten weeks, these days of thanksgivings mixed with anxieties, our Lenten Sundays offer us cause for consolation and for hope that God wants only to save us from all that would cause us fear or keep us from him. May we know his mercy and his transforming power through our prayer, our fasting and our charity this Lent!

stress that this all comes from God's desire to save his people and the world.

Look out for how often forgiveness, mercy, reconciliation and hope are mentioned. From the famous words on the Cross ("Father, forgive them") to the promise to the repenting thief who reaches out to Jesus, for Luke the whole story is one of hope rather than of suffering. Even the implac-

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A special St Mungo's welcome to our new Archbishop

JUST a few weeks after my walk down to the cathedral for Archbishop Tartaglia's Anniversary Mass, it was very encouraging to be walking down, and gathering with fellow priests once again, in order to welcome our Archbishop-elect, Bishop William Nolan, to the diocese.



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

Here in St. Mungo's, we are claiming special insight from the Holy Spirit as, by divine providence (I don't believe in coincidence), we have Bishop Nolan on the front of our parish calendar for 2022.

It goes back to last November when some of our Passionist Young Team, along with Father Antony, went to participate in the Cop26 march from Kelvingrove Park to Glasgow Green, gathering under our new parish banner.

Before the walk began, Bishop Nolan noticed the banner and came over to

talk to the group. A photograph was taken while he was in conversation with Deacon Joe. Without even realizing it was Bishop Nolan, I included the photo as one of two images for our calendar. It was only after the announcement came that Father Antony told me who it was.

It was Father Antony, also, who had a previous encounter with Bishop Nolan, when he brought the late Father Lawrence with him to a Justice and Peace meeting in Carfin a couple of years back. Father Lawrence was very unwell at that time,

but was keen to go, and Father Antony remembers well the time that Bishop Nolan took to sit and talk with Father Lawrence and was impressed by his kindness.

Apart from that, I have encountered Bishop Nolan only on Zoom meetings, and have always found him personable and prayerful.

As we arrived at the cathedral, Bishop Nolan was waiting to greet us individually in the porch. After the Mid-day Prayer of the Church, Monsignor Bradley, who has carried the diocese well this past year, spoke a few words of welcome. Then, after Ex-



position and Benediction, the Archbishop-elect spoke briefly as well.

The main thrust of his message, using the image of a boat, was that bishop and priests need to work together and that, to accomplish

anything, and get anywhere, we all need to be steering in the same direction. Amen to that!

Afterwards, we gathered in Eyre Hall for tea, sausage rolls, sandwiches and cakes, during which Bishop Nolan made his way around and chatted to the various small groupings of his new band of priests. It was very friendly and informal, and good to be there.

Just before I arrived at the cathedral, I had a chance meeting with one of the administrative staff for the archdiocese, someone who had been incredibly helpful and supportive when we were doing the refurbishment work a couple of years ago. It was a long time since we had met, and he was tell-

ing me he was soon to go into hospital for a hip replacement, after a long time on the waiting list.

is one of a few people I know who have been waiting a long time for such operations. I also know someone, however, who had a fall two Saturdays ago, had a new hip by the following Tuesday, and was home two days later, on the Thursday, and is now happily co-operating with the physiotherapists to get walking again. Be assured, however, that I am not advocating a fall in order to speed anyone's way through the waiting list.

Back at Bishopbriggs, we are all well. Father Justinian enjoyed a few days away at the house of his brother and sister-in-law on the west coast. Unfortunately, it coincided with some of the recent stormy days which meant that intended jaunts along the sea front, pushed in his wheel chair by one of his nieces, had to be forfeited.

We think we are getting much nearer to welcoming Father John Varghese to St. Mungo's, and we are looking forward to that. Father Antony is soon to begin, officially, his part-time ministry with Stella Maris, while I plod on.

As ever, protect yourselves, your loved ones and others, and protect Christ in your lives.

Let this be a Lent of re-birth



Mary's musings
Flourish columnist
Mary McGinty's monthly musings on faith and family



BEING a grandmother has opened up a whole new world of activities for me, not to mention the friends I'm making along the way.

I've sung and clapped at Bounce and Rhyme in the library and I've climbed monkey puzzles in the park. I've fed the ducks at the pond and marvelled at the antics of squirrels in the Botanics. My football skills are improving by the day, although that's not surprising given the time I put in. While I haven't finessed my scissor kick my goal-scoring tally is impressive, even if I do say so myself.

We grandparents get to immerse ourselves completely in our grandchildren's world. Not having to think about ironing school shirts or making up packed lunches allows us freedom to enjoy the moment.

My new Friday afternoon routine is accompanying my eldest grandson to the children's rosary in our local parish. As with the children's liturgy now resumed at Sunday Mass it's a real sign of renewal in the wake

of the pandemic.

From 3.15, just after school has finished for the week, until 3.45 St. Peter's is alive with the eager and innocent voices of children reciting the Rosary. Sitting in their little group in front of the Lady altar they listen as the story of the mystery they are reciting unfolds. Run by parents and started at the request of one of the altar servers it is a powerful sign of hope for the future.

For so many of us whose work was much reduced there were definite spiritual upsides to Covid such as having all the extra time to read, mediate and pray. Attending online Mass around the world brought new perspectives.

To be able to attend Mass online was a joy not to be underestimated, something that even a decade ago might not have been possible, but it wasn't fully participating in the sacrifice of the Mass. By the end of Lockdown there was the deepest longing for the Eucharist.

The pandemic has left its mark, not least in the reti-

cence perhaps even fearfulness of what a return to normal might feel like and how it might put us at risk. For the household and for those who genuinely feel unable to return to Mass, and the elderly who were already struggling to get out to Mass.

To have given up would have been a great loss to them as well as an admission of advancing age. Two years on the spirit might be willing but the flesh is weak. Their confidence is gone. They no longer make the trip to the shops, relying on their families or support network. For some that return, no matter how much they want it, will never be possible.

Having had covid prior to the booster I know how utterly miserable it is. With a fourth jag on the horizon for the over-75s and some of the most clinically vulnerable there is cause for optimism. That and the reduced severity of the virus.

We are coming out of it

and while we will be living with its effects and with the continued need to take precautions against the spread of the virus, we are in a vastly different place than we have been at any point in the last two years.

At the beginning of Lent – the third since the start of the pandemic – as the Sunday obligation is re-instated it feels like a moment to embrace our collective responsibility to facilitate a resurgence.

Here at home in our own archdiocese we have a new archbishop after many months of waiting. This is a moment for rebirth, for a re-emergence of not just the practice of the Faith but the community of parish life.

If we are not careful we could reach a point where we have lost something we will never regain. Isn't it time to throw open our churches, piety stalls and church halls?

Isn't it time we came out of our Covid cave?

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